THE
ŚIVA PURĀṆA

PART I

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CONTENTS

PAGE

THE GLORY OF ŚIVAPURĀṆA

1. Greatness of Śivapurāṇa 1
2. Liberation of Devarāja 6
3. Cañculā's disillusion and detachment 9
4. Cañcula's salvation 14
5. Binduga's salvation 18
6. Rules for listening to Śivapurāṇa 24
7. Injunctions and prohibitions 29

ŚIVAPURĀṆA : VIDYEŚVARA ŚAṀHITĀ

1. Doubt of the sages 34
2. Answers to the doubts 38
3. Achievable and the means of achievement 44
4. Excellence of listening and deliberation 46
5. Greatness of the phallic emblem of Śiva 49
6. Battle between Brahmā and Viṣṇu 52
7. Śiva manifests himself as a column of fire in the battlefield 54
8. Śiva's forgiveness of Brahmā 57
9. Proclamation of Śiva as the great lord 60
10. Fivefold activities and the Oṁkāra-mantra 64
11. Mode of worshipping the phallic form of Śiva and making gifts 67
12. The narrative of Śiva's holy centres and temples 73
13. Description of good conduct 78
14. Description of fire-sacrifice 87
15. Qualification, time and place for Devayajña 91
16. Modes of worship of clay idols and their results 96

17. The syllable Om and the five-syllabled mantra 106
18. Bondage and liberation : The glorification of the phallic emblem of Śiva 118
9. Glorification of the worship of Śiva's Earthen phallic image 131
20. Mode of worshipping an earthen phallic image by chanting Vedic mantras 135
21. Number of phallic images of Śiva used in worship 142
22. On the partaking of the Naivedya of Śiva and the greatness of Bilva 146
23. Glorification of Rudrākṣa and the names of Śiva 150
24. Greatness of the holy ashes 154
25. Greatness of Rudrākṣa 163

RUDRA-SAṀHITĀ SECTION I : CREATION

1. Inquiry of the sages 172
2. Indra sends Kāmadeva to disturb the penance of Nārada 175
3. Nārada attends the Svayaṁvara of a virgin 180
4. Nārada goes to Vaikuṇṭha and curses Viṣṇu 185
5. Nārada goes to Kāśī 191
6. Description of the nature of Mahāpralaya and the origin of Viṣṇu 194
7. Dispute between Brahmā and Viṣṇu 199
8. Description of the body of Śabdabrahman 205
9. Description of Śivatattva 209
10. Description of supreme Śivatattva 214
11. Mode of worshipping Śiva 217
12. The essential and the non-essential in the worship 224
13. Mode of worshipping Śiva 231
14. Direction for the worship of Śiva 237
15. Manifestation of Rudra 244
16. Description of the creation 250
17. Story of Guṇanidhi 255
18. Redemption of Guṇanidhi 260
19. Friendship of Śiva and Kubera 266
20. Śiva goes to Kailāsa 269

RUDRA-SAṂHITĀ SECTION II : NARRATIVE OF SATI

1.	Summary of Satī's life	274
2.	Appearance of Kāma	278
3.	Kāma is first cursed and then blessed	282
4.	Kāma's marriage	288
5.	Story of Sandhyā	291
6.	Sandhyā granted a boon by Śiva	296
7.	Sandhyā *alias* Arundhatī marries Vasiṣṭha	302
8.	Description of the form and features of Vasanta	304
9.	The power of Kāma and the birth of his attendants	309
10.	Brahmā-Viṣṇu dialogue	314
11.	Hymn to Durgā. Brahmā granted a boon	319
12.	Dakṣa granted a boon	324
13.	Nārada is cursed by Dakṣa	328
14.	Birth of Satī and her childish sports	331
15.	Sacred rites of Nandā and Hymn to Śiva	336
16.	Prayer to Śiva offered by Brahmā and Viṣṇu	342
17.	Satī granted the boon	347
18.	Marriage of Śiva and Satī	353
19.	Description of Śiva's sports	357
20.	Śiva's marriage festival	364
21.	Dalliance of Satī and Śiva on the Himalayas	369
22.	,, ,, ,,	373
23.	Description of the power of devotion	379
24.	Satī's test of Rāma's divinity	384
25.	Separation of Satī and Śiva	389
26.	The cause of estrangement between Dakṣa and Śiva	395
27.	The inauguration of Dakṣa's sacrifice	400
28.	Satī's journey	405
29.	Satī's statement	409
30.	Satī's casting-off of her body and the subsequent disorder.	415
31.	The celestial voice	417
32.	Birth of Vīrabhadra and Śiva's advice to him	420
33.	March of Vīrabhadra	425
34.	Devas see bad omens at Dakṣa's sacrifice	428
35.	Viṣṇu's statement	430
36.	Dialogue between Viṣṇu and Vīrabhadra	434

37.	Destruction of Dakṣa's sacrifice	440
38.	Dialogue between Kṣuva and Dadhica	445
39.	The fight between Viṣṇu and Dadhīca	451
40.	Journey to Kailāsa and the vision of Śiva	456
41.	Devas eulogise Śiva	460
42.	The removal of Dakṣa's misery	465
43.	The Arrangement in Dakṣa's sacrifice	469

ŚIVAPURĀṆA-MĀHĀTMYAM*

CHAPTER ONE

(Greatness of Śivapurāṇa)

Śaunaka[1] *said* :—

1. O Sūta of great intellect, O my lord, the knower of all Philosophical principles, please narrate to me the essence of the Purāṇas in detail.

2. How do good conduct, good devotion and power of discrimination flourish ? How are base feelings dispelled by good men ?

3. In this terrible Kali age all living beings have almost become demoniac in character. What is the effective mode of remedying the same ?

4. Now tell me about the greatest means to achieve the most perfect weal, the holiest of the holy modes.

5. What is that, the practice of which particularly purifies the soul ? What is that which enables a man of unsullied mind to attain Śiva ?

Sūta[2] *said* :—

6. O foremost among sages, you are blessed indeed as

* The Chapters (1-7) on the glory of *Śivapurāna* are taken from *Skandapurāṇa*.

1. Śaunaka was the chief of the sages at the great sacrifice in Naimisa forest to whom the Mahābhārata and the Purānas were recited by the Sūta in the reign of Adhisīmakṛsna, the great-grandson of Janamejaya and the sixth in generation from Arjuna in the Paurava line. —*Vā* 1.12; 99, 255-8: *Padma* I. 1. 19.

2. The Sūtas (*Vā* I. 32-3; *Padma* I. I. 27-28) preserved the genealogies of Gods, sages, and glorious monarchs as well as the traditions of great men. The Sūta here is not a caste that is described by Manu (X.11.17) as the offspring of a Kṣatriya father and Brahman mother. He is a venerable Brāhmaṇa who has preserved ballads, songs, genealogies of Gods, sages and glorious Kings.—Pargiter : *Ancient Indian Historical Tradition* Ch. II ; also Pusalkar : *Studies in Epics and Purānas of India*, Intro. P. 29. He is described as the disciple of Vyāsa.—ŚP. I.4.7.

you are desirous of hearing. Hence I shall ponder over the greatest of the Sacred lore intelligently and tell you.

7. O dear, listen to that divine panacea evolved out of all religious tenets, heightening true devotion and conducive to the pleasure of Śiva.

8. It is destructive of the great fear of the Python of Kāla (Death). O sage, it is the noble Śiva Purāṇa[3] formerly narrated by Śiva Himself.

9. For the benefit of the people in the age of Kali, the sage Vyāsa[4] has abridged it out of great respect for the sage Sanatkumāra[5] on being instructed by him.

10. O sage, there is nothing other than Śiva Purāṇa for the purification of the mind especially of the people of the Kali age.[6]

11. It is only the intelligent and the highly fortunate man who has accumulated great merits in his previous birth who will be drawn towards it.

12. This Śivapurāṇa is the greatest and the noblest of the sacred lore. It is the form of Śiva and as such is to be served and realised in this world.

13. By reading this and listening to it the good man becomes very pious. By all means he instantly attains Śiva's region.

14. Hence every endeavour of men to read this is desirable. Loving care to listen to it yields all desired results.

15. By listening to this Purāṇa of Śiva a man becomes sinless. After enjoying all extensive worldly pleasures he will attain the region of Śiva.

3. For the nomenclature and authenticity of this Purāṇa see *Introduction*.

4. According to the Pauranic tradition, Kṛṣṇa Dvaipāyana Vyāsa, the son of Satyavatī, composed the eighteen purānas or superintended their compilation.—*Mat.* 53.70.

5. The purāṇas were first compiled by Brahmā (*Vā* I. 60-61). Sanatkumāra, a son of Brahmā (*ŚP* I. 4. 8-9; I. 5. 17) inherited them from his father and imparted them to Vyāsa who in turn abridged them in 18 compendiums.

6. The beginning of the Kali age has been discussed by Dr. Fleet (*JRAS*, 1911, PP. 479, 675, 686) and he has pointed out that it began on the day on which Lord Kṛṣṇa died, which the chronology of the Mahābhārata places, as he shows, some twenty years after the great battle and that it was then that Yudhiṣṭhira abdicated and Parikṣit began to reign.—Pargiter : *Dynasties of the Kali Age.—Intro.* P. X.

16. Merely by listening to the story of Śiva a man secures that merit which results from the performance of Rājasūya[7] and a hundred Agniṣṭomas.[8]

17. O sage, those who listen to Śivapurāṇa the noblest of Sacred lore, cease to be mere human beings. They must be undoubtedly considered as manifestations of Rudra, a form of Śiva.

18. Sages consider the dust in the feet of those who habitually listen to that Purāṇa and recite it, on a par with holy centres.

19. May those who wish to attain the seat of salvation, listen always to the holy Śivapurāṇa with great devotion.

20. O noblest among sages, if he is unable to listen to it always, let him hear it for a short while every day with his mind fully controlled.

21. If any one is unable to listen to it every day, O sage, let him listen to Śivapurāṇa in the holy months.

22. Those who listen to that Purāṇa even for a Muhūrta (48 minutes), half that period, one fourth of that period or even for a moment will not suffer from mishaps.

23. O lord of sages, the man who listens to that Purāṇa crosses the ocean of worldly existence after burning the great forest of Karma (binding actions).

24. O sage, the merit that accrues from all gifts and all Sacrifices becomes stabilised after listening to Śivapurāṇa.

25. Particularly in the age of Kali there is no greater virtue conducive to the achievement of liberation by men, O sage, than listening to Śivapurāṇa.

26. There is no doubt in this that, listening to the Purāṇa and reciting the names of Śiva is as efficacious as the Kalpa tree[9] in yielding one's desires.

27. For the benefit of the evil-minded persons of the Kali age, bereft of virtuous conduct, Lord Śiva has produced the nectar in the form of Śivapurāṇa.

7. Rājasūya is a great sacrifice performed by a universal monarch (in which the tributary princes also take part) at the time of his coronation as a mark of his undisputed sovereignty.

8. Agniṣṭoma is a sacrificial rite extending over several days in spring and forming an essential part of the Jyotiṣṭoma.

9. Kalpadruma is a mythological tree supposed to grant all desires.

28. A single man, the man who drinks nectar, becomes immortal and unageing. But the nectar of the divine story of Śiva, if drunk, makes the whole family immortal and unageing.

29. The sanctifying story of Śivapurāṇa must always be resorted to, definitely so.

30. Merely by listening to Śivapurāṇa (if such good results) what am I to say about the result when Śiva abides in the heart ?

31. This work consists of twenty-four thousand verses divided into seven saṁhitās (compendiums). The three kinds of Devotion [(1) by meditation, (2) recital of prayer and (3) acts of worship and service] are fully explained in it. It must be listened to with great respect.

32. The first compendium is called Vidyeśvara saṁhitā, the second is Rudrasaṁhitā, the third is Śata-Rudrā and the fourth is Koṭi-Rudrā

33. The fifth compendium is called Umāsaṁhitā, the sixth is Kailāsasaṁhitā and the seventh is Vāyavīyā. Thus, there are seven saṁhitās in this Purāṇa.

34. This divine Purāṇa of seven saṁhitās and called after Śiva stands on an equal footing with Brahman (*i. e.* Vedic Texts) and accords an achievement that is superior to everything else.

35. He who reads the entire Śivapurāṇa without omitting any of the seven saṁhitās can be called a Jīvanmukta (a living liberated soul).

36. O sage, the ignorant man is tossed about in the ocean of worldly existence till the excellent Śivapurāṇa reaches his ears.

37. Of what avail is listening to many sacred texts and other confounding Purāṇas ? The Śivapurāṇa alone loudly proclaims (its readiness) to grant salvation.

38. The house where the discourse on this Śivapurāṇa is held becomes a holy centre. It destroys the sins of the inmates of the house.

39. Thousands of horse-sacrifces[10] and hundreds of

10. In Vedic times the Aśvamedha sacrifice was performed by kings desirous of offspring but subsequently it was performed by them for the achievement of universal supremacy. A horse was turned loose to wander at will for a year, attended by a guardian; when the horse entered a foreign

Vājapeya[11] sacrifices do not merit even a sixteenth part of Śivapurāṇa.

40. O best of sages, a sinner is called a sinner till the moment he hears Śivapurāṇa with great devotion.

41. The holy rivers, Gaṅgā and others, the seven sacred cities[12] and Gayā can never be equal to Śivapurāṇa.

42. If one wishes for the greatest of goals (Liberation) one shall recite at least a stanza or even half of it from Śivapurāṇa.

43. He who constantly listens to Śivapurāṇa fully comprehending its meaning or simply reads it with devotion is undoubtedly a meritorious soul.

44. Lord Maheśāna (Śiva) is extremely pleased with the sensible man who listens to Śivapurāṇa when death is imminent. Lord Śiva accords him a seat in his own region.

45. He who adores this Śivapurāṇa with great devotion enjoys in the world all desired objects and attains Śivaloka.

46. Never slack in his devotion to the Śivapurāṇa he who keeps this work well wrapped in a silk cloth, will ever be happy.

47. The holy Śivapurāṇa, the sole possession of a devotee of Śiva, should assiduously be resorted to by a person who desires for happiness here and hereafter.

48. The holy Śivapurāṇa that accords the four aims of life (virtue, wealth, love and salvation) must be heard and read with great devotion always.

49. The Śivapurāṇa, the greatest harbinger of the perfect welfare among the Vedas, Itihāsas and other sacred texts must be thoroughly understood by those who seek salvation.

50. This Śivapurāṇa is the greatest resort of the knowers of Ātman (Spiritual Seekers) for ever; it is the noblest object

country, the ruler was bound either to submit or to fight. In this way the horse returned at the end of a year, the guardian obtaining or enforcing the submission of princes whom he brought in this train. After the successful return of the horse, the horse was sacrificed amidst great rejoicings. It is said that the horse was sometimes not immolated but kept bound during the ceremony.

11. Vajapeya is one of the seven forms of the Soma-sacrifice offered by kings or Brāhmans aspiring to the highest position, and preceding the Rājasūya and the Bṛhaspatisava.

12. The seven sacred cities of the Hindus are : Ayodhyā, Mathurā, Māyā, Kāśi, Kāñcī Āvantikā and Dvārikā.

worthy of adoration of good men ; it suppresses the three types of distresses (*i. e.* physical illness, extraneous attacks and divine calamities) ; it accords happiness always ; and it is very pleasing to all Devas led by Brahmā, Hari and Īśa.

51. With the mind extremely delighted I bow unto Śivapurāṇa for ever. May Śiva be pleased and bestow on me a devotion to His feet.

CHAPTER TWO

(*The liberation of Devarāja*)

Śaunaka said :—

1. O Sūta, thou art the most blessed and the most fortunate knower of the greatest Truth. Thou hast narrated to us, out of great compassion, this divine wonderful tale.

2. This wonderful narrative that destroys hosts of sins, purifies the mind, and propitiates Lord Śiva has been heard by us.

3. Thanks to thy compassion we have decisively realised that there is nothing so fine and nice as this tale.

4. Who are those among sinners in the Kali age who get sanctified by this story ? Please enlighten us. Make the whole world gratified.

Sūta said :—

5. Men who habitually commit sins, wicked persons indulging in vicious activities and persons of lecherous disposition become pure hereby.

6. This is a great Jñānayajña (sacrificial rite of wisdom) ; it yields worldly enjoyment as well as salvation ; it dispels all sins and delights Śiva.

7. Men overwhelmed by the thirst of covetousness, those devoid of truthfulness, those who decry even their parents, haughty vain fellows and persons prone to violent activities become sanctified by this.

8. Those who never practise the duties of their Varṇas

and Āśramas (castes and walks of life) and those of malicious temperament become sanctified thanks to the Jñānayajña even in the Kali age.

9. Those who habitually practise deception and those who are ruthless and of cruel disposition are sanctified by this Jñānayajña even in the Kali age.

10. Those who misappropriate the wealth of brahmins and thereby nourish themselves and those who indulge in heinous crimes of adultery become sanctified by this Jñāna-yajña even in the Kali age.

11. Those who always indulge in sinful actions and those who are roguish persons of wicked mind become sanctified by this Jñānayajña even in the Kali age.

12. Men of unclean habits and wicked minds, men who know no peace and men who swallow temple and trust properties become sanctified by this Jñānayajña even in the Kali age.

13. The merit accruing from this Purāṇa destroys great sins, yields worldly enjoyments and salvation and delights Lord Śiva.

14. In this context an ancient anecdote is cited as an example, the mere hearing of which, removes all sins utterly.

15. In the city of Kirātas there lived a brahmin extremely poor and deficient in (brahmanical) knowledge. He used to sell various kinds of beverage and was averse to the worship of gods or to virtuous activities.

16. He never practised the daily Sandhyā prayers or ablutions. His practice resembled a Vaiśya's mode of living. He never hesitated to deceive credulous persons. His name was Devarāja.

17. Either by killing or by using various deceitful means he used to rob Brahmins, Kṣatriyas, Vaiśyas, Śūdras and others.

18. Thus by foul means much wealth was later accumulated by him. But the sinner that he was, not even the slightest part of his wealth was utilised in virtuous acts .

19. Once that brahmin went to a lake to take his bath. There he saw a harlot called Śobhāvatī and was much agitated at her sight.

20. The beautiful woman was extremely delighted on

coming to know that a rich brahmin had become her willing slave. The brahmin's heart was filled with love due to her pleasant talk.

21. He decided to make her his wife and she consented to have him as her husband. Thus in mutual love they sported for a long time.

22. Sitting, lying, eating, drinking and playing together they were not at all different from any other wedded couple.

23. Dissuaded again and again by his mother, father, first wife and others though he was, he never paid heed to their words but continued his sinful activities.

24. Once he became so enraged as to kill his mother, father and wedded wife at dead of night while they were asleep and took possession of their wealth.

25. Enamoured of the courtesan he handed over to her his own wealth and also the wealth that he looted from his father, mother and first wife.

26. In the company of this harlot he used to eat all sorts of forbidden food, became an addict to wine and spirituous liquors and partook of his food from the same plate as his concubine.

27. Once, by chance, he came to the city of Pratiṣṭhāna.[13] He saw a Śiva temple where saintly men had congregated.

28. During his stay there, he was afflicted by an acute fever. He heard the discourse on Śiva conducted by a brahmin.

29. The brahmin Devarāja suffering from fever died at the end of a month. He was bound with nooses by Yama's attendants and forcibly taken to Yama's city.

30—33. In the mean while Siva's attendants dressed in white, smeared with ashes all over the body, wearing garlands of Rudrākṣa and wielding tridents in their hands started furiously from Śivaloka and reached Yama's city. They threatened the attendants of Yama (the God of death) and thrashed them. Releasing Devarāja from their clutches they seated him in a wonderful aerial chariot. When they were

13. Pratiṣṭhāna : There are references to two towns of the same name : (1) a town at the confluence of the Ganges and Yamunā and capital of the early kings of the lunar race, (2) a town on the Godāvarī and capital of Sālivahana. The latter town can be identified with the modern Paithan in the Aurangabad district. It was known as Paiṭhīnasipurī : *SK* 11. vii. 14. 34, 37.

about to start to Kailāsa a great tumult arose in the middle of Yama's city on hearing which Dharmarāja (the God of Death) himself came out of his palace.

34. On seeing the four messengers who appeared like replicas of Rudra Himself, Dharmarāja the knower of virtues honoured them in accordance with the custom.

35. Yama came to know of everything through his vision of wisdom. Out of fear he did not question the noble attendants of Śiva.

36. Being duly honoured and adored by Yama, they went to Kailāsa and handed over the brahmin to Śiva, the very ocean of mercy and to the divine mother Pārvatī.

37. Blessed indeed is the story of Śivapurāṇa, the holiest of holy stories, a mere hearing of which qualifies even the greatest sinner for salvation.

38. The great seat of Sadāśiva is the greatest abode and the noblest of positions which Vedic scholars have extolled as stationed above all Lokas (worlds).

39—40. Devarāja the base brahmin, addicted to wine, enamoured of a vile harlot, slayer of his own father, mother and wife and who out of greed for money had killed many brahmins, kṣatriyas, vaiśyas and śūdras and others became a liberated soul instantaneously on reaching that supreme Loka.

CHAPTER THREE

(*Cañculā's disillusion and detachment*)

Śaunaka said :—

1. O Sūta of great intellect, thou art extremely blessed and omniscient. By thy favour I am gratified to satiety again and again.

2. My mind rejoices much on hearing this old anecdote. Please narrate another story equally increasing devotion to Śiva.

3. Nowhere in the world are those who drink nectar honoured with liberation. But in regard to the nectar of the

story of Śiva it is different. When drunk, it straightway accords salvation.

4. Thou art blessed, blessed indeed. Blessed, blessed is the story of Śiva on hearing which a man attains Śivaloka.

Sūta said :—

5. O Śaunaka, please listen I shall tell you, though it is a great secret, since you are the foremost among Vedic scholars and a leading devotee of Śiva.

6. There is a seaside village "Bāṣkala"[14] where sinful people bereft of Vedic virtue reside.

7. They are wicked debauchees with deceptive means of livelihood, atheists, farmers bearing weapons and adulterous rogues.

8. They know not anything about true knowledge, detachment or true virtue. They are brutish in their mental make-up and take a great deal of interest in listening to evil gossips and slander.

9. People of different castes are equally roguish never paying attention to their duties. Always drawn to worldly pleasures they are ever engrossed in one evil action or another.

10. All the women too are equally crooked, whorish and sinful. Evil-tempered, loose in morals they are devoid of good behaviour and disciplined life.

11. In the village "Bāṣkala" peopled by wicked people, there was a base brahmin called Binduga.

12. He was a wicked sinner traversing evil paths. Although he had a beautiful wife he was enamoured of a prostitute. His passion for her completely upset his mind.

13. He forsook his devoted wife Cañculā and indulged in sexual dalliance with the prostitute overwhelmed by Cupid's arrows.

14. Many years thus elapsed without any abatement in his evil action. Afraid of violating her chastity Cañculā, though smitten by Cupid bore her distress (calmly for a short while).

15. But later on as her youthful health and boisterous

14. Bāṣkala grāma—Cf. *SK* III 111.32 50. It has not been possible to identify and locate this village.

virility increased, cupid's onslaught became extremely unbearable for her and she ceased from strictly adhering to her virtuous conduct.

16. Unknown to her husband she began to indulge in sexual intercourse with her sinful paramour at night. Fallen thus from Sāttvic virtues she went ahead along her evil ways.

17. O sage, once he saw his wife amorously indulging in sexual intercourse with her paramour at night.

18. Seeing his wife thus defiled by the paramour at night he furiously rushed at them.

19. When the roguish deceitful paramour knew that the wicked Binduga had returned to the house he fled from the scene immediately.

20. The wicked Binduga caught hold of his wife and with threats and abuses fisted her again and again.

21. The whorish wicked woman Cañculā thus beaten by her husband became infuriated and spoke to her wicked husband.

Cañculā said :--

22. Foulminded that you are, you indulge in sexual intercourse with the harlot every day. You have discarded me your wife, ever ready to serve you with my youthful body.

23. I am a youthful maiden endowed with beauty and mentally agitated by lust. Tell me what other course can I take when I am denied the amorous sport with my husband.

24. I am very beautiful and agitated with flush of fresh youth. Deprived of sexual intercourse with you I am extremely distressed. How can I bear the pangs of passion ?

Sūta said :—

25. That base brahmin Binduga, when addressed thus by his wife, foolish and averse to his own duties said to her.

Binduga said :—

26. True indeed is what you have said with your mind agitated by passion. Please listen, my dear wife, I shall tell you something that will be of benefit to you. You need not be afraid.

27. You go ahead with your sexual sports with any

number of paramours. No fear need enter your mind. Extract as much of wealth as you can from them and give them enough sexual pleasure.

28. You must hand over all the amount to me. You know that I am enamoured of my concubine. Thus our mutual interests will be assured.

Sūta said :—

29. His wife Cañculā on hearing these words of her husband became extremely delighted and assented to his vicious proposal.

30. Having thus entered into their nefarious mutual contract the two wicked persons —the husband and the wife— fearlessly went ahead with their evil actions.

31. A great deal of time was thus wasted by the foolish couple indulging in their vicious activities.

32. The wicked Binduga, the brahmin with a Śūdra woman for his concubine, died after some years and fell into Hell.

33. The foolish fellow endured distress and torture in Hell for many days. He then became a ghost in the Vindhya mountain range continuing to be terribly sinful.

34—35. After the death of her husband the wicked Binduga, the woman Cañculā continued to stay in her house with her sons. The woman foolishly continued her amorous dalliance with her paramours till she no longer retained her youthful charms.

36. Due to divine intercession it chanced that on an auspicious occasion she happened to go to the Gokarṇa[15] temple in the company of her kinsmen.

37. Casually moving about here and there with her kinsmen she happened to take her bath in a holy pond as a normal routine affair.

38. In a certain temple a scholar of divine wisdom was conducting a discourse on the holy Śivapurāṇa story some of which she happened to hear.

39—40. The portion that fell on her ears was the context

15. Gokarṇa : lit. 'cow's ear'. It is a place of pilgrimage sacred to Śiva, on the west coast, near Mangalore. It has the temple of Mahādeva, supposed to have been established by Rāvaṇa.

in which it was said that the servants of Yama would introduce a red hot iron into the vaginal passage of women who indulge in sexual intercourse with their paramours. This narrative made by the Paurāṇika to increase detachment, made the woman tremble with fear.

41. At the end of the discourse when all the people dispersed, the terrified woman approached the scholarly brahmin and spoke to him in confidence.

Cañculā said :—

42. O noble sir, please listen to the ignoble activities which I performed without knowing my real duties. O lord, on hearing the same you will please take pity on me and lift me up.

43. O lord, with a mind utterly deluded I have committed very great sin. Blinded by lust I spent the whole of my youth in incontinent prostitution.

44. Today on hearing your learned discourse abounding in the sentiments of non-attachment I have become extremely terrified and I tremble much.

45. Fie upon me, the foolish sinner of a woman deluded by lust, censurable, clinging to worldly pleasures and averse to my own duties.

46. Unknowingly a great sin that produces excessive distress has been committed by me for a fleeting glimpse of an evanescent pleasure, a criminal action.

47. Alas, I do not know which terrible goal this will lead me to. My mind has always been turned to evil ways. Which wise man will come to my succour there ?

48. At the time of death how shall I face the terrible messengers of Yama ? How shall I feel when they tie nooses forcibly round my neck ?

49. How shall I endure in Hell the mincing of my body to pieces ? How shall I endure the special torture that is excessively painful ?

50. I bewail my lot. How can I peacefully proceed with the activity of my sense-organs during the day ? Agitated with misery how shall I get peaceful sleep during the night ?

51. Alas ! I am undone ! I am burnt down ! My

heart is torn to pieces ! I am doomed in every respect. I am a sinner of all sorts.

52. O adverse Fate ! it was you who directed my mind along evil lines. With a hateful stubbornness you made me commit great sins. I was led astray from the path of my duty that would have bestowed all happiness.

53. O Brahmin, my present pain is millions of times more than that of a man stuck to the stake or hurled from a high mountain-top.

54. My sin is so great that it cannot be washed away even if I take ablutions in the Gaṅgā for a hundred years or even if I perform a hundred sacrifices.

55. What shall I do ? Where shall I go ? Whom shall I resort to ? I am falling into the ocean of Hell. Who can save me in this world ?

56. O noble sir, thou art my preceptor. Thou art my mother. Thou art my father. I seek refuge in Thee. I am in a pitiable plight. Lift me; lift me.

Sūta said :—

The intelligent Brahmin mercifully lifted up Cañculā who had become disgusted (with worldly affairs) and had fallen at his feet. That Brahmin then spoke (as follows).

CHAPTER FOUR

Cañculā's Salvation

The Brahmin said :—

1—2. O Brahmin lady, fortunately you have realised at the proper time on hearing the story of Śivapurāṇa that is conducive to non-attachment. Do not be afraid. Seek refuge in Śiva. All sins perish instantaneously by Śiva's grace.

3. I shall explain to you that great object attached to the glorification of Śiva whereby your course hereafter will be pleasant always.

4. It is by listening to the excellent story that your mind

has now turned to the pure path of repentance and detachment towards worldly pleasures.

5. Repentance is the only way of acquittance for all sinners. Saintly men have extolled it as the only way of expiation for all sins.

6. Purity can be realised by repentence alone. If the sinner expiates in the manner advised by saintly men it removes all sins.

7. After due expiation he becomes free from fear. By repentance he attains salvation undoubtedly.

8. The mental purity that one derives on hearing the story of Śivapurāṇa cannot be gained by any other means.

9. As a mirror becomes free from dirt on being wiped with a cloth, so is the mind undoubtedly purified by listening to this story.

10. Accompanied by Ambā, Śiva stays in the minds of pure men. The sanctified soul thereupon attains the region of Śiva and Ambā.

11. Hence this story is the means of realising the fourfold aim of life. It is for this that Mahādeva earnestly created this.

12. Listening to the story of Pārvatī's consort (Śiva) brings about steady contemplation. Contemplation leads to perfect knowledge which certainly brings in salvation.

13. A person who listens to the story in this birth though he be unable to meditate, realises the same in the next birth after which he reaches the goal of Śiva.

14. Many repentant sinners have meditated upon Śiva after hearing this story and have achieved salvation.

15. Listening to the excellent story is the cause of beatitude for all men. Properly entertained, it dispels the ailment of worldly bondage.

16. Listening to the story of Śiva, constant meditations thereon and repeated musings certainly purify the mind.

17. That (the purity of the mind) leads the meditator to a devotion of Maheśa and his two sons (Gaṇeśa and Kārtikeya). With their blessings one undoubtedly attains liberation.

18. A person devoid of that devotion with his mind

entangled in the bondage of ignorance is a brute. He can never be liberated from the worldly bondage.

19. Hence O Brahmin lady, you turn away from worldly pleasures. Listen to the sanctifying story of Śiva with devotion.

20. Your mind, as you listen to the excellent story of Śiva, the Supreme Soul, will become pure and thereafter you will realise liberation.

21. Liberation is assured in this very birth to a person who meditates on the lotus-like feet of Śiva, with a pure mind. Truth, I am saying the truth.

Sūta said:

22. After saying this, that excellent brahmin with his mind melting with pity ceased talking and turned his attention to the meditation on Śiva with the purity of the Soul.

23. The wife of Binduga, called Cañculā, when thus addressed by the brahmin, became delighted and her eyes brimmed with tears.

24. With great delight in her heart she fell at the brahmin's feet. Cañculā with her palms joined together said "I am blessed".

25. Afterwards she rose up with great mental agitation. With her hands joined together, her words faltering in excitement, the woman of good intellect in her detached mood said to the brahmin, the great devotee of Śiva.

Cañculā said :—

26. O my lord, great brahmin devotee of Śiva, you are blessed. You are endowed with the vision of Truth. You are devoted to rendering help to others. You are to be described among great saintly men.

27—28. O saintly one, I am about to fall into the ocean of Hell. Save me. I am now faithfully eager to listen to the Purāṇa. On hearing its excellent story I became detached from worldly pleasures.

Sūta said :—

29. So saying with reverence she got the blessings of

the brahmin. Desirous of hearing the Purāṇa she stayed there rendering service to him.

30. The intelligent brahmin devotee narrated the Purāṇic story to the woman on the spot.

31. In this manner she listened to the excellent story of Śivapurāṇa in that holy centre from that excellent brahmin.

32. On hearing that excellent story that heightened devotion, knowledge and detachment and yielded liberation, she became greatly blessed.

33. Favoured by the good preceptor she quickly gained purity of mind. By the blessings of Śiva she could meditate on Śiva's forms and features.

34. Thus, resorting to the good preceptor, her mind was drawn towards Śiva. She constantly meditated on the sentient blissful body of Śiva.

35—36. She wore barks of trees and had her hair matted. She smeared ashes over her body. She wore garlands of Rudrākṣa beads. Every day she took her ablutions in the sacred water. She regularly repeated Śiva's names. She regulated her speech and diet. She propitiated Lord Śiva in the manner advised by the preceptor.

37. O Śaunaka, thus for a long time Cañculā continued her meditation on Lord Śiva.

38. When the stipulated period was over, Cañculā in her practice of the three-fold[16] devotion cast-off her body without any difficulty.

39. The divine aerial chariot shining in brilliant colours, sent by Tripurāri[17] (Śiva) Himself, accompanied by His attendants, arrived there quickly.

40. With her dirt and sin removed she mounted the aerial chariot and was immediately taken to Śiva's city by the lord's noble attendants.

41. She assumed a divine form. Her limbs were divine in their features. She assumed the form of Gaurī with the

16. The three kinds of devotion are :—(1) the devotion of hearing (śravaṇa), (2) of glorifying (Kīrtana) and (3) of deliberating (manana) the attributes of God. ŚP. VS. 3. 21-25

17. Śiva is called Tripurāri, the slayer of Tripura, for he killed the demon Tripura who presided over three cities of gold, silver and iron in the sky, air and earth built for demons by Maya.

crescent moon as her coronet and divine ornaments shining brilliantly.

42. She saw the three-eyed Mahādeva, the eternal, being served devotedly by Viṣṇu, Brahmā and other gods.

43. He had the brilliance of ten million suns and was reverently served by Gaṇeśa, Bhṛigi, Nandīśa Vīrabhadreśvara and others.

44. His neck had a blue hue; he had five faces, three eyes, the crescent moon as crest-ornament and his left side was apportioned to Gaurī who had the brilliance of lightning.

45. He was white in complexion like camphor and wore all ornaments. Besmeared with white ashes all over the body and clad in white cloth he shone brilliantly.

46. The woman Cañculā became highly delighted on seeing Śaṅkara. In her flutter of delight she bowed again and again to Him.

47. She joined her palms in reverence with great pleasure, love and humility. In her great delight she shed tears of joy and had feelings of horripilation.

48. With sympathy she was allowed to approach Pārvatī and Śaṅkara who gracefully looked at her.

49. Cañculā, the beloved wife of Binduga, thus attained a divine form and was blessed with divine pleasures and made a chaperon by Pārvatī.

50. In that permanent abode of excellent bliss and sublime lustre she acquired a permanent residence and unobstructed pleasure.

CHAPTER FIVE

(Binduga's Salvation)

Śaunaka said :—

1—2. O Sūta, the fortunate Sūta, thou art blessed with thy mind engrossed in Śiva. The story that thou hast narrated to us is wonderful and conducive to the increase of devotion. What did the woman Cañculā do after obtaining her salvation? O intelligent one, please tell me in detail the story of her husband too.

Sūta said :—

3. Once she approached goddess Umā Pārvatī.[18] She bowed and offered prayers to her with palms joined in her flutter of delight.

Cañculā said :—

4. O mother of Skanda, daughter of mountain, Thou art always served by men. O beloved of Śiva, the bestower of all pleasures, having the form of Supreme Brahman,

5. Thou art worthy of being served by Viṣṇu, Brahmā and others. Thou art both endowed with and devoid of attributes. Thou art the subtle primordial Prakṛti, with Existence, Knowledge and Bliss for thy forms.

6. Thou createst, maintainest and annihilatest. Thou hast the three Guṇas. Thou art the refuge of the three types of divine beings. Thou sustainest Brahmā, Viṣṇu and Maheśa.

Sūta said :—

7. Offering thus her prayers to the Goddess, Cañculā who had attained salvation ceased to talk with shoulders stooping and eyes brimming with tears of love.

8. Pārvatī, the beloved of Śiva, ever favouring her devotees, was greatly moved by pity and said to Cañculā lovingly.

Pārvatī said :—

9. O Cañculā, my friend, I am pleased to hear your prayer. O beautiful woman, what is the boon you crave from me? Tell me. There is nothing that I cannot give you.

Sūta said :—

10. Thus urged by Girijā, Cañculā bowed to her. She asked her, bending her head and joining her palms together with great devotion.

Cañculā said :—

11. O Celestial Girijā, I do not know where my husband

18. In the Pauranic Mythology, Pārvatī is the daughter of Himālaya and the wife of Śiva. In the cult of Śakti and Tantras, she has been identified with Prakṛti itself. Almost all the Purāṇas speak of her as Prakṛti and her three Guṇas Sattva, Rajas and Tamas are the three Gods : Brahmā, Viṣṇu and Śiva.

is at present, nor where he is to go. O benignant favourite of the distressed, please make such arrangements as would enable me to join him.

12. O great goddess Maheśānī, my husband had a Śūdra woman as his concubine. He died before me. I do not know what befell that sinner.

Śūta said:—

13. On hearing these words of Cañculā Pārvatī, the daughter of Himālaya, who is fond of justice, replied lovingly.

Girijā said :—

14. O daughter, your wicked sinful husband Binduga, the foolish wretch enamoured of prostitutes has been to hell after his death.

15. He underwent the various tortures of hell for many years and has now become a Piśāca due to the residue of sins, in the Vindhya mountains.

16. Even now that wicked fellow is undergoing various painful tortures. He, in the form of a Piśāca, has only wind for his diet and is suffering from all sorts of miseries.

Sūta said :—

17. On hearing these words of Gaurī, Cañculā of auspicious rites was overwhelmed by the pain at the news of her husband's distress.

18. She somehow steadied her mind, bowed to Maheśvarī and with a worried heart asked the goddess.

Cañculā said :—

19. O Maheśvarī, O great goddess, be kind to me. Please redeem my husband, a wicked perpetrator of evil actions though he be.

20. What is the means by which my husband, the sinful wretch of crooked intellect, can attain salvation. O goddess, obeisance to Thee. Please explain to me.

Sūta said :—

21. On hearing these words of the woman, Pārvatī,

favourably disposed to her devotees, replied to her chaperon Cañculā, delighted in her heart.

Pārvatī said :—

22. If your husband were to hear the holy story of Śiva, he shall surmount the misery entirely and attain salvation.

23. On hearing these words of Gaurī, little short of nectar, she bent her shoulders, joined her palms and bowed repeatedly with great devotion.

24. She requested the goddess to provide an opportunity for her husband to hear the story for quelling his sins and gaining redemption.

Sūta said :—

25. Gaurī, the beloved of Śiva, on being frequently requested by the woman, took pity on her, (making it clear thereby that) she was favourably disposed to her devotees.

26. Lovingly she sent for the Gandharva king Tumburu who used to sing songs of praise of Śiva. The daughter of Himālaya said thus to him.

Girijā said :—

27. O Tumburu, the favourite of Śiva, ever ready to do as I wish, blessedness be thine. Accompany this lady immediately to Vindhya mountain.

28. There is an awfully terrible Piśāca there. I shall tell you all his antecedents. You will be interested to know the same.

29. This Piśāca had been a brahmin in his previous birth. Then he was the husband of this woman who is my chaperon now. He was very wicked and had a Śudra concubine.

30. He was impure, never caring for the daily performance of ablutions and Sandhyā prayers. His mind was ever vitiated by anger. He ate all sorts of foul things. He quarrelled with good men and whatever he undertook had been bad.

31. He was violent in his ways, bearing weapons and oppressing poor people cruelly. He used to take food with his left hand. He used to commit arson in other people's house.

32. He was friendly with Cāṇḍālas. Every day he took delight in the company of prostitutes forsaking his own wife. The roguish sinner took delight in associating with the wicked.

33. In evil association with harlots he destroyed all his merits. Besides, coveting more and more wealth, he made his own wife a fearless sharer of her paramours' beds.

34. His evil ways continued till the last moments of his life and when he died he went to Yama's city, the terrible place where sinners reap the fruits of their misdeeds.

35. After undergoing the tortures of many hells, the wicked wretch is now roaming in the Vindhya mountain as a roguish sinful Piśāca.

36. Narrate the holy sanctifying tale of sacred Śivapurāṇa, that quells all sins, in front of him.

37. Immediately after hearing the great story of Śivapurāṇa his soul will be cleared of sins and he will cast off his ghosthood.

38. I order you to set that Binduga free from the miserable plight of Piśāca and bring him in the aerial chariot in the presence of lord Śiva.

Sūta said :—

39. Commanded thus by Pārvatī, Tumburu, the lord of Gandharvas, was much delighted and thought within himself how fortunate he was.

40—41. Tumburu, the comrade of Nārada, went to the Vindhya mountain seated in the aerial chariot in the company of Cañculā, the sinless woman and saw the Piśāca laughing, crying and loudly shouting by turns. His body was very huge, his jaws were immensely large and his form was very crooked.

42. The powerful Tumburu, the singer of the excellent songs of praise of Śiva, forcefully caught hold of the terrible Piśāca by means of nooses.

43. Thereafter, for the sake of the discourse on Śivapurāṇa, Tumburu made elaborate festive arrangements.

44—45. There was much talk and discussion among the people of all the worlds "Oh, Tumburu has gone to the

Vindhya[19] mountain at the suggestion of Goddess, to narrate the story of Śivapurāṇa to redeem the Piśāca." The divine sages too hastened to the place for listening to the same.

46. The wonderful congregation of those who assembled there, reverently eager to listen to Śivapurāṇa, was very auspicious.

47. They bound the Piśāca with nooses and compelled him to sit there. With the lute in his hands, Tumburu began to sing the story of Gaurī's consort.

48. Starting with the first Saṁhitā (compendium) and ending with the seventh one he clearly expounded the whole of Śivapurāṇa along with its Māhātmya (greatness).

49. On hearing the Śivapurāṇa consisting of seven compendiums with great reverence all the listeners deemed themselves highly blessed.

50. The Piśāca too, on hearing the holy Śivapurāṇa, cast-off all his sins and discarded his ghostly body.

51. He assumed the divine form of the three-eyed moon-crested God (Śiva), white in complexion, clad in white cloth, with the body illuminated and embellished by all ornaments.

52. Taking up the divine body, the glorious Binduga accompanied by his wife sang the story of Pārvatī's consort.

53. On seeing his wife thus, all the divine sages had a welcome surprise and were highly delighted in their minds.

54. Gratified on hearing the wonderful story of Śiva they returned to their respective abodes delightedly glorifying Śiva.

55. Binduga in his divine form ascended the aerial chariot with great pleasure. High up in the sky, with his wife at his side he shone brilliantly.

56. Singing the pleasing attributes of Śiva he hastened to Śiva's region accompanied by Tumburu and his own wife.

57. Binduga was welcomed by Śiva and Pārvatī and was lovingly made their attendant. His wife became the chaperon of Girijā.

58. In that permanent abode of excellent bliss and

19. Vindhya : It is a range of mountains which stretches across India and divides Madhyadeśa or Middle Land from the south. It is one of the seven Kulaparvatas and is personified in the Purāṇas.

sublime lustre he acquired an unassailable residence and unobstructed pleasure.

59. Thus I have narrated this holy anecdote that removes sins, is highly delightful to Śiva and Pārvatī in pure and heightening devotion.

60. He who listens to this account with devotion and recites this piously shall enjoy immense pleasures and obtain liberation.

CHAPTER SIX

(Rules for listening to Śivapurāṇa)

Śaunaka said :—

1—2. O Sūta, O highly intelligent disciple of Vyāsa, obeisance to thee. Thou art blessed and the foremost among Śiva's devotees. Thy attributes are highly praiseworthy. Please tell me about the rules for listening to Śivapurāṇa whereby the listener shall obtain all excellent fruits.

Sūta said :—

3. O sage Śaunaka, I shall tell you the rules for listening to Śivapurāṇa so that the entire fruit may be derived by their observance.

4. The householder must invite an astrologer and propitiate him to fix an auspicious day for the beginning, so that it may conclude without obstacles in the middle.

5. News must be circulated in different localities that the auspicious discourse is to take place and all who seek welfare must be present.

6. Women, Śūdra and others who are far removed from holy discourses and stay away from singing glories of Śiva shall attend this discourse whence they may have some enlightenment.

7. Wherever there are devotees of Siva, eager to listen to the songs of praise in the neighbourhood, they must also be invited with due reverence.

8. Thus there shall be a great festive gathering of saintly men at the discourse of Śivapurāṇa, a wonderful congregation.

9. With devotion, may all of you be pleased to join us for imbibing the sweet juice of Śivapurāṇa, with due reverence.

10. If you do not have sufficient leisure, please grace the assembly at least for a day. By all means, do come, even for a short stay or a while.

11. Thus all should be invited humbly. Those who come should be hospitably received in all respects.

12. An excellent spot for the discourse on Śivapurāṇa must be selected in a temple of Śiva, or in a holy centre or in a park or in a private house.

13. The ground must be scrubbed, cleaned and smeared with cowdung. It must be decorated with metallic materials attended with all festivities. The whole arrangement must be divinely exquisite and pleasing to diverse tastes.

14. All the rubbish must be removed and all unnecessary things must be hidden in a corner away from the public view.

15. A high platform must be constructed, richly decorated with stumps of plantain trees. The whole place should be covered with a canopy. Fruits and flowers should be profusely used.

16. Flags and banners should be hoisted in the four quarters. They should be neatly arranged to be pleasing to everyone.

17. A seat must be assigned to Śiva, the Supreme soul. A comfortable seat shall be assigned to the orator.

18. Good places shall be reserved for the regular listeners as befitting their position. O sage, for the other casual visitors, seats with ordinary comfort shall be set apart.

19. People must be in as pleasant a mood as on marriage occasions : all worldly worries and anxieties must be avoided.

20. The discourser faces the north and the listeners the east. There is no fear of the criss-crossings of the feet.

21. Or the discourser faces the east as the worshipper Or let the discourser and the recipient face each other.

22. As long as he is seated in the seat of the discourser, the Purāṇist does not bow to any one before the conclusion of the discourse.

23. Whether he is a boy or a youth, an old man, an indigent person, or a weakling, the scholar well-versed in the Purāṇa is worthy of honour from all those who seek merit.

24. Never shall anyone show demeaning disrespect towards a Purāṇa-scholar, the speech from whose mouth is no less than the divine cow Kāmadhenu for all persons.

25. Either as the cause of birth or of attributes there are many who may be termed "Guru" (Elder, preceptor). Among them the Purāṇic scholar is the greatest Guru.

26. Who can be a greater Guru than the person who bestows the highest salvation on those who are disheartened due to the millions of births ?

27. The person who undertakes to conduct a discourse on this sanctifying tale shall be well-versed in Purāṇas, pure, skilful, quiet, free from malice, saintly, sympathetic and eloquent.

28. The intelligent discourser shall start the narration of the story of Śivapurāṇa at sunrise and continue it for two and a half Praharas ($2\frac{1}{2} \times 3 = 7\frac{1}{2}$ Hrs) earnestly.

29. This story shall not be narrated before rogues, wicked persons of crooked professions and those bent on conquering others in disputes and arguments.

30. The discourse on this holy story shall not be conducted in a place infested by wicked men, or surrounded by thieves or in the house of a rogue.

31. The orator shall have an interval of a Muhūrta (forty-eight minutes) at midday for the sake of answering calls of nature.

32. The discourser must have his share on the day previous to the discourse so that his vow be maintained. During the days of discourse he shall perform all his daily routine (Sandhyā etc.) briefly.

33. Another scholar equally well-versed in Purāṇas should be sitting near the discourser to help him. He must be competent to clear doubts and eager to enlighten the people.

34. In order to ward off obstacles to the discourse, Gananātha[20] should be worshipped. The lord of the story Śiva and the book, Śivapurāṇa, too must be worshipped with piety.

35. The story of Śivapurāṇa must be listened to with careful attention. The recipient must be intelligent, pure in mind, delighted at the heart and a follower of conventions.

36. If either the discourser or the recipient indulges in too many extraneous activities, is a victim of any of the six base feelings of lust, anger etc,[21] is enamoured of women or is a heretic he cannot gain any merit.

37. Casting off the worries of worldly affairs and those of wealth, house and sons if any one of pure mind concentrates his attention on the discourse he will secure the excellent fruit.

38. The recipients who are endowed with faith and piety, do not eagerly pursue other activities and are unruffled, pure and restrained in speech derive great merit.

39. Base men of impious nature who listen to this holy story do not have any special merit derived out of it. They will have misery in every birth.

40. Those who do not honour this Purāṇa with presents according to their capacity are fools. Even if they listen to the story they will not be sanctified. They will become indigent.

41. Those who walk out of congregation in the middle of the discourse will have the adverse effect: they will face the destruction of their wives and wealth in the midst of enjoyment.

42. The sons and descendants of the people who attend the discourse with turbaned head, become sinners defiling the whole race.

43. The attendants of Yama in hell force the people who chewed betel leaves while attending the discourse, to eat their own faeces.

44. Those who listen to the story seated on a more ele-

20. Gananātha : It is an epithet of Śiva and also of Ganesa . But as the worship of Śiva is mentioned separately in the following line of this verse, the term Gananātha here signifies Ganeśa, the son of Śiva and Pārvati (See V. 54 of this chapter). He is invariably propitiated at the beginning of any important undertaking.

21. Ṣadvikāras : Six causes of perturbation are the following : lust (kāma), anger (krodha), greed (lobha), pride (mada), delusion (moha), envy (matsara).

vated seat fall into hell and after undergoing the tortures there are reborn as crows.

45. Those who listen to this auspicious story seated in the Vīra pose[22] fall into hell and after undergoing the tortures of hell are reborn as poisonous plants.

46. Those who listen to the story without bowing to the discourser at first fall into hell and after undergoing the tortures of hell are reborn as Arjuna trees.

47. Those who, not being sick, listen to the story lying down, fall into hell and are reborn as pythons etc.

48. Those who listen to the story seated on the same level as the discourser become as sinful as the defiler of the preceptor's bed and fall into hell.

49. Those who speak ill of the discourser or of this sacred story are born as dogs and lead miserable lives in hundred births.

50. Those who begin to argue and dispute while the discourse is being held fall into hell and after undergoing the tortures there are reborn as donkeys.

51. Those who never listen to this sanctifying story fall into hell. After experiencing the tortures there they are reborn as wild boars.

52. The rogues who create hindrances even as the discourse is being held fall into hell. After undergoing the tortures there for millions of years they are reborn as village-boars.

53. Realising all these, the listener shall always be pure, devoted to the discourser and intelligent enough to listen to the story with devotion.

54. For warding off obstacles to the discourse Lord Gaṇeśa should be worshipped at first. Every day at the end of the discourse he shall briefly perform expiatory rites (for omissions and commissions).

55. He shall worship the nine planets[23] and the deities in the "Sarvatobhadra" array. He shall worship the book according to the rites of Śiva's adoration.

56. At the conclusion of the worship he shall offer prayer

22. Vīrāsana also called Paryaṅka bandha. It is a particular kind of posture practised by ascetics in meditation setting on the hams.

23. Nine planets : Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.

to the book identified directly with Śiva, humbly and piously joining his palms in reverence.

57. (The Prayer) "Thou art the visible Maheśvara Śrīmat Śivapurāṇa. Thou hast been accepted by me for listening purpose. Be thou pleased with me.

58. This wish of mine must be fulfilled by Thee. May this narration of the story be concluded without obstacles.

59. I am inmersed in the middle of the ocean of worldly existence. Please lift me up from it, miserable wretch that I am, with my limbs caught in by the crocodiles of Karman (Action) : O Śaṅkara, I am Thy slave."

60. The householder shall thus pray to Śivapurāṇa identified directly with Śiva, in words evoking pity. Then he shall begin the worship of the discourser.

61. He shall adore the discourser too in the same manner as in the rite of the worship of Śiva and propitiate him with flowers, cloths, ornaments, incense lamps etc.

62. In the presence of the discourser he shall take vow and observe all restraints with a pure mind and the same shall be maintained till the conclusion to the extent of his capacity.

63. "O Thou, the foremost of discoursers, identified with Vyāsa, well-versed in the sacred literature of Śiva, please remove my ignorance through the light of this story."

64. He shall invite five brahmins (if he can) or at least a brahmin for repeating Śiva Pañcārṇa mantra.[24]

65. Thus O sage, I have told you the rules of listening to the story with devotion as well as those of governing the pious recipients. What else do you wish to hear ?

CHAPTER SEVEN

(Description of Do's and Don'ts to those who take up listening to the Śivapurāṇa as a rite and that of the worship of the discourser).

24. Pañcārṇa mantra: "Namaḥ Śivāya." This mantra, consisting of five letters in Devanāgarī script, is dedicated to Śiva.

Śaunaka said :—

1—2. O Sūta, Sūta of great intellect, thou art foremost among devotees of Śiva and the most blessed. Thou hast narrated this wonderfully auspicious story, O sage, please tell me the rules governing those who perform the rite of listening to Śivapurāṇa, for the benefit of the whole world.

Sūta said :—

3. O Śaunaka, listen with devotion to the rules governing those persons. If you hear the excellent story with due observance of the rules, the fruit is excellent and there is no obstacle in the achievement of the fruit.

4. Persons devoid of initiation are not entitled to listen to the story. Hence those who wish to listen must take initiation, O sage, from the discourser.

5. The devotee who takes up this rite shall take his daily meal only at the end of the daily discourse. He must observe Brahmacarya (celibacy) during those days. He must lie on the ground and take food only in the Patrāvallī (a number of leaves stitched together to serve the purpose of a plate).

6. The man who has the strength in abundance shall observe fast till the conclusion of the whole Purāna and listen to the excellent Śivapurāṇa with great devotion and purity.

7. He may drink only milk or ghee throughout and listen to the story with pleasure. He may live on fruit diet or take a single meal or even eschew that and proceed with the listening rite.

8. Or he may take Haviṣyānna (cooked rice soaked in ghee and sacrificially offered) once a day and maintain the rite. The diet part is according to convenience and comfort but the listening shall be strictly maintained.

9. If there is more facility in hearing let the devotee take food. If observing fast causes hindrance to listening to the story it is not to be recommended.

10—12. The householder taking the rite shall avoid heavy indigestible pulses like Niṣpāva, Masūrikā etc., stale food, defiled food, brinjals, gourds, radish, pumpkins, cocoanuts, garlic, onion, asafoetida, intoxicating beverages and all kinds of meat.

13. He shall avoid the six base feelings of lust, anger etc., he shall not despise brahmins and bear ill will towards chaste ladies and good men.

14. He shall not look at women in their menstrual period. He shall not converse with fallen people, nor talk to haters of brahmins or unbelievers in the Vedas.

15. The house-holder shall practise and strictly adhere to truthfulness, purity, mercy, restraint in speech, straightforwardness, humility, liberalmindedness and other virtues.

16. The householder may listen to the story with any specific desire cherished in his mind or absolutely free from any desire. If he has any desire it will be fulfilled; if he is free from desire he shall attain salvation.

17. An indigent person, a consumptive, a sinner, an unfortunate person and a person having no child shall hear this excellent story.

18. The seven types of wicked women like Kākavandhyā (a woman having a single child) and those suffering from miscarriages shall hear this story.

19. Whether women or men, all must hear the story of Śivapurāṇa, O sage, in the manner prescribed.

20. The days of discourse on Śivapurāṇa must be considered very excellent, even on a par with millions of sacrifices.

21. Gifts duly bestowed on these excellent days, even though they may not be much in quantity, yield everlasting benefit.

22. Observing the rites thus, and listening to the great story the flourishing house-holder shall delightedly perform the Udyāpana rite (at the end of completion).

23. This Udyāpana rite is on a par with the Caturdaśī rite (observed on the fourteenth day of the lunar month). Rich men who wish to secure the fruits thereof must perform it likewise.

24. Indigent devotees usually do not and need not perform the Udyāpana rite. They are sanctified by the listening alone. Pious devotees of Śiva are free from desires.

25. After the festive celebration of the sacrifice of the discourse on Śivapurāṇa is thus concluded, the listeners shall perform the worship.

26. O sage, due worship must be performed in front

of the book in the manner of the worship of Śiva.

27. A fine new cloth to cover the book and a strong silken cord to tie it up must be given.

28. Those who give silken cord and new cloth for the book of Purāṇa become yogins endowed with knowledge in every birth they take.

29. Many kinds of valuable objects, cloth, ornaments, vessels and much wealth in particular should be given to the discourser.

30-31. Those who give carpets, deer skins, cloth, elevated couches and planks to keep the volume of Purāṇa on, attain heaven, enjoy all desirable pleasures, stay in Brahmā's region for the duration of a Kalpa and finally attain Śiva's region.

32—33. After performing the worship of the book as stipulated, O foremost among sages, and also that of the discourser with great eclat, the scholar who had been appointed assistant should be duly honoured in the same manner but with a smaller sum of money.

34. Food and monetary gifts and other things must be given to the brahmin visitors. A great festival must be celebrated with vocal and instrumental music and performance of dances.

35. The listener shall gradually become detached and especially on the next day, O sage, the holy Gītā narrated by Śiva to Rāmacandra must be read.

36. If the listener is a householder he must perform Homa with pure Havis (holy ghee) for tranquilising the rite.

37. The Homa must be performed with Rudrasaṁhitā or with each verse of Gāyatrī, for in fact, this Purāṇa is identical with it,

38. or with the Mūlamantra of Śiva of five syllables. If he is incompetent to perform Homa let him give the ghee-offering to a brahmin.

39. In order to suppress the defects of deficiency and excess he shall either read or listen with devotion to the thousand names of Śiva.

40. Undoubtedly, thus, every thing shall be fruitful and the fruit too shall be excellent since there is no greater thing in the three worlds than this.

41. He shall feed eleven brahmins with honey and milk puddings. He must give them Dakṣiṇā also to complete the rite.

42-44. If he is competent, O sage, he must make an image of a lion with three Palas of gold and either engrave the name of this Purāṇa on it or affix a label with the name written on it. He must worship his preceptor of great restraint with the gifts of cloth, ornaments, scents etc., and hand them over to him for propitiating Śiva.

45. O Śaunaka, by the power of this gift and of the Purāṇa he shall secure the blessings of Śiva and be freed from the bondage of worldly existence.

46. If these rites are performed, the Sivapurāṇa shall yield entire fruit, enjoyment of worldly pleasures and salvation.

47. Thus I have narrated to you the greatness of Śivapurāṇa that bestows every cherished desire. What else do you wish to hear ?

48. The Śivapurāṇa holds the mark of distinction among all Purāṇas. It is highly pleasing to Śiva. It wards off the ailment of worldly existence.

49. Those who are always engaged in the meditation of Śiva, those whose tongue adores the attributes of Śiva, and those whose ears listen to the story of Śiva, cross the ocean of worldly existence.

50. I seek refuge in Śiva the great, of infinite thickset bliss, Śiva whose form is unaffected by all the three *Guṇas*, Śiva who manifests Himself within and without this world, within and without the mind, Śiva whose form is variously evolved by mental ideas and verbal expressions.

ŚIVAPURĀṆA

VIDYEŚVARASAṀHITĀ

CHAPTER ONE

(The Doubt of the Sages)

(Benedictory Prayer)

I meditate on Śiva, the lord of Ambikā (Pārvatī), auspicious from the beginning to the end, having no parallel, the noble lord, the unaging and the undying, the lord of Ātmans, the five-faced[25] and the dispeller of the five powerful sins.

Vyāsa[26] *said* :—

1—2. Sages of edified souls, engaged in truthful rites, powerful and blessed, performed a great sacrifice at the confluence of Gaṅgā and Kālindi (Yamunā) in the most sacred

25. Pañcānanam : In Hindu Mythology God Śiva has five faces. Pāśupata teachers had developed a special doctrine of Pañca-Brahma in which they ascribed five faces to Śiva symbolising the five elements (*Liṅga*. 2. 14. 1. 33., *ŚP* I. 10. 1-9). It is stated that Śiva has the form of twentyfive tattvas symbolised by his five faces as follows :

N. of faces	*Mūrtis*	*Jñānendriyas*	*Karmendriyas*	*Tanmātras*	*Bhūtas*
1. Iśāna	Kṣetrajña puruṣa	Śravaṇa	Vāk	Śabda	Ākāśa
2. Tat-Puruṣa	Prakṛti	Tvacā	Pāṇi	Śparśa	Vāyu
3. Aghora or Agni	Buddhi	Cakṣu	Pāda	Rūpa	Agni
4. Vāmadeva	Ahaṅkāra	Jihvā	Pāyu	Rasa	Jala
5. Sadyo jāta	Manastattva	Ghrāṇa	Upastha	Gandha	Pṛthivī

Thus the whole scheme of creation is explained by the doctrine of Pañca-Brahma. The great statue of Śiva in the Elephanta caves represents the Pañca-Brahma form which is also known as Maheśamūrti in which the frontal view depicts three heads only, the fourth one on the back is concealed from view and the fifth one on the top dropped out as the symbol of invisible Ākāśa or Avyakta Prakṛti : See V. S. Agrawal : *Matsya Purāṇa* : *A Study* PP. 51-52.

26. Vyāsa : The title is applied to Vedavyāsa, the arranger of the Vedas, the compiler of the Mahābhārata, the founder of the Vedānta philosophy and the arranger of the Purāṇas. Dowson doubts the identity of these different arrangers. Vyāsa is also called Kṛṣṇa-Dvaipāyana. From his complexion he received the name Kṛṣṇa and from his birth place he was called Dvaipāyana.

city of Prayāga,[27] a great holy centre, the path that leads to Brahmaloka[28].

3. On hearing that a sacrifice was being performed there, the disciple of Vyāsa, the great sage Sūta, an excellent scholar in the Purāṇas, arrived there to see the sages.

4. The sages were delighted on seeing him and received him with due hospitality and adoration.

5. The due adoration being completed, the noble sages, being highly pleased, addressed him in all humility with their palms joined in reverence.

6. O Romaharṣaṇa,[29] the omniscient, by thy weighty fortune, the entire Purāṇic lore, pregnant in its meaningful content, has been secured by thee from Vyāsa.

7. Hence thou art the receptacle of wonder-inspiring stories, even as the vast ocean is the storehouse of gems of great worth.

8. There is nothing in the three worlds that is not known to thee, of the past, present and the future.

9. It is our great fortune that thou thyself hast come to pay a visit to us. Hence it is not proper on thy part to return without doing us a favour.

10. It is true that we have already listened to the explanation of the auspicious and the inauspicious. But we are not content. We yearn to hear more and more.

11. Now, O Sūta of good mentality, we have only one point to be clarified. If thou dost desire to bless us, please explain the same, though it be the secret of secrets.

12. At the advent of the terrible age of Kali men have become devoid of merits. They are engaged in evil ways of life. They have turned their faces from truthful avocations.

27. Prayāga is a celebrated place of pilgrimage at the confluence of the Ganges and Jumna in the Naimiṣa forest (Śp.VS. I. 4). It is situated on the northern bank of the Ganges (Sk. II. ii. 12. 36). The name 'Prayāga' is recorded by Hwen Thsang in the seventh century and is as old as the reign of Aśoka who set up the stone pillar about 235 B. C. The Gupta emperors regarded the confluence at Prayāga as the visible symbol of Madhyadeśa.

28. Brahmaloka, also called Satyaloka, is the abode of Brahmā.

29. Romaharṣaṇa or Lomaharṣaṇa was one of the five disciples (the other four being Paila, Vaiśampāyana, Jaimini and Sumantu) to whom Vyāsa taught the Purāna which he constructed out of ancient material. Pargiter : *AIHT*. Ch. II.

13. They are engaged in caluminating others. They covet other men's wealth. Their attention is diverted to other men's wives. Injuring others has become their chief aim.

14. They view the physical body as the soul, deluded as they are; they are atheists of mere brutish sense; they hate their parents; their wives are goddesses unto them; they are slaves to lust.

15. Brahmins are in the clutches of greed, they sell Vedas for livelihood ; they acquire learning as a means of earning money; they are deluded by their false pride.

16. They have forsaken the duties of their own castes; they have almost become swindlers of others; they do not offer Sandhyā prayers thrice a day; they are deprived of Vedic enlightenment.

17. They are ruthless; they make much of their little knowledge; they have discarded many of their rites and good conduct of life; they have taken to agriculture as their profession; cruelty has become second nature to them; their ideas have become dirty and defiled.

18. Similarly the Kṣatriyas also have discarded their duties ; they associate with evil men; they indulge in sinful activities; vice and debauchery have become their main aim in life.

19. They have ceased to be valorous; they never take interest in virtuous warfare; they flee from the battlefield; they follow the mean tactics of thieves and Śūdras; they are mentally enslaved by base passions.

20. They have eschewed the practice of miraculous weapons; they never care to protect cows and brahmins; they no longer consider it their duty to protect those who seek refuge in them; they always indulge in brutish sexual dalliance with their damsels.

21. The good virtue of protecting their subjects they have thrown over-board; they strictly adhere to sensual enjoyment ; they are wicked annihilators of their own people ; they rejoice in the harassment of all living beings.

22. Vaiśyas too no longer perform holy rites; they have cast off their traditional virtue; they have taken to crooked ways to earn more and more; they are now notorious for their malpractices with the weighing balance.

23. They are no longer devoted to preceptors, gods and brahmins ; their intellect has become distorted ; miserly and tight-fisted they no longer feed the brahmins.

24. They take delight in being the paramours of beautiful women ; squalid and filthy in their ideas and deluded by cupidity they have lost clear thinking; they have abandoned their zeal for Pūrta and other holy rites such as digging wells, tanks, planting trees and parks.

25. Similarly most of the Śūdras have become depraved. Some of them show their interest in leading the life of brahmins with shining forms and features ; they too in the confusion of their minds have abandoned their traditional practices.

26. In their eagerness to appropriate a brahmanical splendour they frequently perform penances. They cause infantile and premature deaths by their chanting of mantras.

27. They worship the Śālagrāma stone and other things; they evince some interest in Homas too but in their thoughts and actions they are crooked and antagonistic ; they calumniate the brahmins.

28. Rich people indulge in misdeeds ; learned people take perpetual delight in disputations; those who conduct discourses in holy narratives and expound virtuous rites of worship, themselves abandon virtuous practice of the same.

29. Haughty persons assume the features of noble kings; those who liberally give, do so with a lot of fuss and haughtiness thinking themselves to be great lords and treating the brahmins and others as their servants.

30. Devoid of the strict observance of their traditional duties and virtues, the foolish people have brought about an admixture of various castes. Cruel in thought and obsessed by false prestiges, people have discarded the four-fold system of social classification.

31. Deluded people, wrongly considering themselves high-born, perform certain good rites which result only in the upset of the caste-order and down-fall of all people.

32. Women too generally misbehave and err; they slight their husbands ; they are inimical to their fathers-in-law ; fearlessly they pursue their nefarious activities.

33. They indulge in foul coquettish gestures ; they are carried away by amorous dispositions; their conduct is bad ;

they pursue illicit connections with paramours; they turn away from their own husbands.

34. As for sons, they are invariably wicked without any filial affection; they take lessons in ignorant activities and succumb to various ailments.

35. O Sūta, how can these deluded people who have abandoned their traditional virtues get salvation here and hereafter.

36. Hence our minds are always agitated. Indeed there is no virtue equal to helping others.

37. Since thou art conversant with the essentials of all tenets, please tell us the easiest remedy for the immediate destruction of the sins of these people.

Vyāsa said :—

38. On hearing these words of the sages of sanctified souls Sūta thought of Śiva and told them thus.

CHAPTER TWO

(*Answers Clarifying the Doubts of the Sages*)

Sūta said :—

1. O saintly men, the question that you put me is very pertinent. Prompted by my love towards you all I shall, remembering my preceptor, the benefactor of the three worlds, tell you everything. All of you listen attentively.

2. The entire essence of Vedānta is contained in the excellent Śivapurāṇa. It dispells all sins. It affords the attainment of the highest truth (Brahma) hereafter.

3. O brahmins, the great glory of Śiva, that destroys the sin of the Kali age, unfolds itself in the Purāṇa and yields the fruits of the four varieties (Dharma, Artha, Kāma and Mokṣa).

4. By the single-minded study of that most excellent Śivapurāṇa excellent brahmins will attain salvation.

5. It is only as long as the Śivapurāṇa has not risen

high in the world, that Brahma-hatyā (the sin of slaying a brahmin) and other sins display themselves.

6. It is only as long as the Śivapurāṇa has not risen high in the world, that the evil portents of Kali fearlessly roam about.

7. It is only as long as the Śivapurāṇa has not risen high in the world, that the different sacred texts clash together in disputation.

8. It is difficult even to great men to comprehend Śiva's features as long as the Śivapurāṇa has not risen high in the world.

9. The cruel attendants of Yama roam about fearlessly as long as the Śivapurāṇa has not risen high in the world.

10. All the other Purāṇas roar loudly on the earth as long as the Śivapurāṇa has not risen high in the world.

11. All the holy centres enter into mutual wrangles and disputes on the earth as long as the Śivapurāṇa has not risen high in the world.

12. All the mantras rejoice in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

13. All the sectors of pilgrimage engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

14. All the altars and pedestals engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

15. All the gifts engage themselves in disputes as long as the Śivapurāṇa has not risen high in the world.

16. All those gods engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

17. All the philosophical tenets engage themselves in mutual disputes as long as the Śivapurāṇa has not risen high in the world.

18. O foremost among brahmanical sages, I cannot adequately describe the fruit accruing from reciting and listening to this Śivapurāṇa.

19. Even then, O sinless ones, I shall succinctly describe its greatness as narrated to me by Vyāsa. Please listen attentively.

20. He who reads a single stanza or even half of it pious-

ly becomes free from sin instantaneously.

21. He who reads every day as much of Śivapurāṇa as he can with devotion and alertness is called Jīvanmukta (a living liberated soul).

22. He who continues to worship this Śivapurāṇa daily derives the fruit of horse-sacrifice undoubtedly.

23. He who with a craving for an ordinary position in life listens to Śivapurāṇa even from a person other than me is freed from sin.

24. He who bows near this Śivapurāṇa derives undoubtedly the fruit of adoration of all the gods.

25. Please listen to the meritorious benefit that accrues to the man who copies Śivapurāṇa and gives the manuscript to the devotees of Śiva.

26. He will have that benefit —very difficult to attain in the world—as that of the study of Śāstras (sacred lore) and of commenting on the Vedas.

27. He who observes fast on the Caturdaśī (fourteenth day in the lunar fortnight) and conducts discourses and comments on the Śivapurāṇa in the assembly of the devotees of Śiva is the most excellent of all.

28. He shall derive the benefit of the repetition of Gāyatrī[30] syllable by syllable. He will enjoy all worldly pleasures here and attain salvation hereafter.

29. I shall tell you the benefit derived by him who reads or listens to this after observing fast on the Caturdaśī day by keeping awake in the night.

30—31. This is the truth, undoubtedly the truth that he will get the benefit derived by the man who makes gifts of wealth equal in weight to himself to brahmins with Vyāsas at their head at the complete eclipse of the sun, many a time, in all holy centres, Kurukṣetra[31] etc.

32. Indra and other devas wait eagerly for the direc-

30. Gāyatrī : a most sacred verse of the Ṛgveda which is the duty of every Brāhmaṇa to repeat in his every day prayers. It is addressed to the Sun, Savitr and is called Sāvitrī also.

31. Kurukṣetra, 'land of Kuru' is the territory around Thaneaar between the Sarasvatī and Dṛṣadvatī rivers. It is so called because King Kuru ploughed it. (Vā 99, 115-6; Mat 50, 20-21) whereas it really denoted that it was his cultivated territory (MB. I. 94, 3739), east of which lay his tract (apparently less cultivated) called Kuru-Jāṅgala.—Pargiter *AIHT* P. 76. also Cunningham : *Ancient Geography of India.*

tives of the man who chants day and night the verses of the Śivapurāṇa.

33. The sacred rites performed by the man who regularly reads or listens to the Śivapurāṇa are effective millions of times more than usual.

34. He who reads the Rudrasaṁhitā portion of Śivapurāṇa with pure and concentrated mind becomes a purified soul within three days even though he might have killed a brahmin.

35. He who reads the Rudrasaṁhitā three times a day near the image of Bhairava, refraining from useless talk, shall get all cherished desires fulfilled.

36. If a slayer of brahmin circumambulates the trees of Vaṭa and Bilva reciting the verses from Rudrasaṁhitā he will become purified of the sin of Brahmin-slaughter.

37. The Kailāśa saṁhitā is even greater than that. It is of Vedic status and stature. The meaning of Praṇava (the sacred syllable Om) is amplified in it.

38. O Brahmins, Lord Śiva knows the greatness of Kailāśasaṁhitā in its entirety. Vyāsa knows half of it and I a moiety of the same.

39. A part of it, I shall tell you, since it is impossible to say everything. On comprehending it people attain purity of their minds instantaneously.

40. O Brahmins, seeking for it ever and anon, I do not see a sin that cannot be quelled by Rudrasaṁhitā.

41. Drinking that nectar prepared by Lord Śiva after churning the ocean of the Upaniṣads (a class of Vedic literature) and handed over to Kumāra (Lord Kārtikeya) the devotee shall become immortal.

42. The person intending to perform expiatory rites for the sins of Brahma-hatyā etc. should read that Saṁhitā for a month. He shall be freed of that sin.

43. By a single recital, that Śaṁhitā destroys the sin originating from the acceptance of monetary gifts from defiled persons, partaking of defiled food and indulging in foul talks.

44. The benefit derived by a person who reads that Saṁhitā in the grove of Bilva trees in a temple of Śiva is beyond description in words.

45. If a person reads that Saṁhitā with devotion at the

time of performing Śrāddha and feeding the brahmins, all his Pitṛs (manes) attain the great region of Śiva.

46. The devotee who observes fast on the Caturdaśī day and reads that Saṁhitā under the Bilva tree is directly identified with Śiva and is worshipped by the gods.

47. The other Saṁhitās are no doubt the bestowers of the benefit of fulfilling all cherished desires. These two Saṁhitās are particularly excellent as they are full of divine sports and divine knowledge.

48. Such is the Śivapurāṇa, extolled on a par with the Vedas, created by Lord Śiva Himself at first and commensurate with the supreme Brahman.

49—51. Originally the Śivapurāṇa was of very enormous size consisting of twelve sacred Saṁhitās :—(1) Vidyeśvara .(2) Rudra, (3) Vaināyaka, (4) Aumika, (5) Mātṛī (6) Rudraikādaśa, (7) Kailāsa, (8) Śatarudraka, (9) Sahasrakoṭirudra, (10) Koṭirudra, (11) Vāyavīya and (12) Dharmasaṁjña. O brahmins, I shall mention the number of verses in those Saṁhitās. Please listen with due attention.

52. The first Saṁhitā of Vidyeśvara, consisted of ten thousand verses. The Raudra, Vaināyaka Aumika and Mātṛ Saṁhitās consisted of eight thousand verses each.

53. O brahmins, the Rudraikādaśa saṁhitā consisted of thirteen thousand verses; the Kailāsa saṁhitā of six thousand verses and the Śatarudra of three thousand verses.

54. The Koṭirudra saṁhitā consisted of nine thousand verses ; the Sahasrakoṭi-Rudra saṁhitā of eleven thousand verses.

55. The Vāyavīya saṁhitā consisted of 4000 verses and the Dharma saṁhitā of twelve thousand verses. Thus the whole Śivapurāṇa contained a hundred thousand verses.

56. That has been condensed by Vyāsa to twenty-four thousand verses; that is to about a fourth of the original Purāṇa and he retained seven saṁhitās.

57. The Purāṇic lore at the time of the first creation as conceived by Śiva contained a thousand million (hundred crores) verses.

58. In the Kṛta age[32] Dvaipāyana and others condensed it into four hundred thousand verses which in the beginning of Dvāpara age was separated into eighteen different Purāṇas.

59. Of these the Śivapurāṇa contains twenty-four thousand verses with seven Saṁhitās and the Purāṇa is on a par with the Vedas (in excellence).

60. The first Saṃhitā is called Vidyeśvara, the second Rudra, the third Śatarudra and the fourth Koṭirudra.

61. The fifth is Aumī (of Umā), the sixth Kailāsa and the seventh Vāyavīya ; these are the seven Saṁhitās.

62. Thus the divine Śivapurāṇa with its seven Saṁhitās stands on a par with the Vedas, according salvation more than anything else.

63. He who reads this Śivapurāṇa complete with the seven Saṁhitās devotedly is a living liberated soul.

64. Hundreds of other sacred texts as the Vedas, Smṛtis, Purāṇas, Itihāsas, and Āgamas do not merit even a sixteenth of this Śivapurāṇa.

65. Śivapurāṇa is first expounded by Śiva and then condensed by Vyāsa, a devotee of Śiva. It is pure and brief and as such it renders help to all living beings. As a queller of the threefold calamities (physical, extraneous and divine) it is unrivalled. It bestows welfare upon the good.

66—67. Undeceptive virtue is extolled herein; it is, in the main, of the nature of Vedantic wisdom. It contains mantras, and three aims of life and the thing knowable by wise men of unprejudiced mind. The Śivapurāṇa is the best among the Purāṇas, extolling the great Being that glows in Vedānta and the Vedas. He who reads and listens to it with devotion becomes a favourite of Śiva and attains the supreme position (here and hereafter).

32. Yugas : According to tradition, historical time is divided into four ages, viz. the Kṛta (or Satya), Tretā, Dvāpara and Kali. This system is the peculiarity of India alone. Kṛta age ended with the destruction of the Haihayas by Rāma Jāmadagnya; Tretā began with Sagara and ended with Rāma Dāśarathi's consecration at Ayodhyā and closed with the Bhārata war; the Kali began immediately after the passing away of the great heroes of the Bharata war, Kṛṣṇa and the Pāṇḍavas and with the changes in the political condition of Northern India that ensued.

CHAPTER THREE

(*The deliberation on the achievable and the means of achievement*)

Vyāsa said :—

1. On hearing the words of Sūta, the great sages said, "Please narrate the wonderful Purāṇa that fully treats of the essence of Vedānta".

2. Very delighted at the request of the sages Sūta meditated on Śiva and spoke to them.

Sūta said :—

3. Contemplating on Śiva free from ailments may ye all hear this Śivapurāṇa, the foremost among Purāṇas, that amplifies the essence of the Vedas.

4-5. Where the trio, Bhakti (Piety) Jñāna (Wisdom) and Vairāgya (non-attachment) has been proclaimed and the object which is knowable only through Vedānta, has been particularly described.

Sūta said :—

6-8. May ye all hear the Purāṇa that embibes the essence of the Vedas. Formerly, when many Kalpas (Aeons) elapsed and this Kalpa started with the process of creation, a great dispute arose among the sages of six clans who held divergent views as to which is great and which is not. They approached Brahmā the Creator, to ask him about the imperishable.

9—12. All of them with palms joined in reverence addressed him with words couched in humility—"Thou art the creator of the entire universe, the cause of all causes. Who is that Being older than all Principles, the greatest of the great?

Brahmā said :—

"That from whom words recede, not approaching him even with the mind ; that from whom this entire universe beginning with Brahmā, Viṣṇu, Rudra and Indra, along with all elements and all sense-organs, is evolved at first ; he is the lord Mahādeva the omniscient, the lord of the universe. He can be realised by supreme devotion and not by other means.

13. Rudra, Hari, Hara and other lords of Devas are ever desirous of seeing Him, moved by great devotion.

14. Of what avail is a verbose statement ? One is liberated by devotion unto Śiva. Devotion to the deity is due to His Grace; and His grace is due to devotion just as the seed gives rise to the sprout and the sprout produces the seed.

15. Hence, O Brahmins, all of you descend to the earth, to propitiate the Lord. You have to perform a sacrifice of long duration for a thousand years.

16. It is by the grace of Śiva alone who will be the presiding deity of this sacrifice that the means of achievement of the Achievable can be realised and that is the essence of the Vidyā (mystic learning) mentioned in the Vedas.

The sages said :—

17. What is that great Achievable ? What is that great means of achievement ? Of what sort is the performer of the rite ? Please mention these precisely.

Brahmā said :—

18. The attainment of Śiva's region is the Achievable. Means of achievement is the service rendered unto Him. Sādhaka (the performer of the rite) is the person who is free from desire even for permanence which attitude is the result of His grace.

19. Rites mentioned in the Vedas should be performed with the fruits thereof dedicated to Him. Thence, through Sālokya[33] he attains the feet of the great Lord.

20. All attain the great fruit according to the standard in devotion achieved. The ways of achieving these standards are manifold as expounded by Īśa Himself.

21—22. I shall condense the same and tell you the essential means. Listening to the glory of Śiva, glorifying him by means of words, and deliberation in the mind, these cons-

33. The devotee attains exemption from further transmigration and his identification with the deity, gradually through four stages ; viz. Sālokya (being in the same world with the deity), (Sāmīpya (nearness to the deity), Sāyujya (intimate union with the deity) and Sārūpya (assimilation to the deity). *SP.* adds Sārṣṭi (9.26) (equality in rank, condition or power) as one of the grades of Mukti.

titute the greatest of the means. Maheśvara is to be heard, glorified and meditated upon.

23. Thus Śruti[34] is our authority. Resorting solely to this great means, all of you attain the Achievable.

24. Regarding visible things people see with their eyes and begin their activity. Concerning the invisible everywhere, they know through the ears and activise themselves.

25. Hence Śravaṇa (listening) is the first rite. The intelligent scholar must listen to the oral explanation of the preceptor and then practise the other rites.—Kīrtana (glorifying) and Manana (deliberation).

26—27. When all the means upto Manana are well exercised, Śivayoga (unification with Śiva) results gradually through Sālokya etc. All the ailments of the body are nullified and supreme bliss is realised. Painful indeed is the process but later on everything becomes auspicious from beginning to end.

CHAPTER FOUR

(The Excellence of Listening and Deliberation)

The sages said :—

1. O holy one, what is Śravaṇa ? what is Manana ? How is the Kīrtana performed ? Please expound these precisely.

Brahmā said :—

2. The mind is fond of reasoning deliberation. The ability of the mind to ponder and evaluate the corresponding efficacy of the worship, Japa, the attributes of Īśa, His form, His divine sports and multifarious names, is the result of the benignant glance of Īśvara. Hence this steady continuance in the act of deliberation is the most important of all the means.

3. By Kīrtana (glorification) is meant the clear ex-

34. The word Śruti in the Purāṇas does not mean 'sacred tradition' but simply 'tradition'.—Pargiter *AIHT*. Ch. II.

pression of Śiva's exploits, attributes, forms, sports, names etc. in good taste by reciting traditional lore, singing songs of praise even in mother tongue. It is the middle one of the three means.

4. O wise men, the means of Śravaṇa famous in the world is the listening to words concerning Śiva, in whatever manner, howsoever and wherever they are produced with the same steady attention as in the sporting dalliance of women.

5. Śravaṇa (listening) is effected when one associates with good men. Then the Kīrtana of Paśupati becomes steady. In the end is the Manana which is the most excellent. All these take place as a result of benevolent surveillance of Lord Śiva.

Sūta said :—

6. O saints, in the context of the elucidation of the greatness of the means, I shall narrate an anecdote of former days for your sake. Please listen to them attentively.

7. Long ago, my preceptor Vyāsa, the son of Sage Parāśara, performed penance on the bank of the river Sarasvatī[35] with some mental agitation.

8. The divine sage Sanatkumāra who happened to go that way in an aerial chariot resplendent like the sun, espied my preceptor.

9. Waking up from his meditation my preceptor saw the son of Brahmā. The sage thereupon paid obeisance in a flutter and eagerness.

10. He offered Arghya and a seat befitting the divinity of the sage. Being delighted, the divine sage spoke to my humble preceptor in words of great profundity.

35. Sarasvatī. The Sarasvatī river was a boundary of Brahmāvarta, the home of the early Aryans, and was to them, in all likelihood, a sacred river as the Ganges has long been to their descendants. As a river, it is lauded for the fertilizing and purifying powers of her waters, and as the bestower of fertility, fatness and wealth.—Dowson: *Hindu Mythology* P. 284; also D. C. Sarkar, *G.A.M.I.* P. 40.

This sacred river rising in the Sirmur hills of the Sivalik range in the Himalayas, emerged into the plains in the Ambala district, Punjab. Ultimately it fell into the Ghagger which bore the name Sarasvatī in ancient times. Sanskrit literature speaks of its disappearance at Vināśana (near modern Sirsa) in Kúrukṣetra in the East Punjab.

Sanatkumāra said :—

11. O sage, you must meditate upon the True object. The great lord Śiva can be realised and seen. But wherefore do you perform the penance here unattended ?

12-14. When Sanatkumāra addressed him thus, the sage Vyāsa clarified his purpose. "By the favour of divine elders like you I have almost established the four ways of virtue, wealth, love and salvation with due adherence to the Vedic path, in the world. I have become a preceptor unto all. Still it is surprising that the knowledge of the means of liberation has not dawned on me. I am performing penance for the sake of salvation. But I do not know how it can be achieved.

15. O excellent brahmins, when thus requested by the sage Vyāsa, the competent divine sage Sanatkumāra told him of the sure way of realising salvation.

16. It has already been mentioned that there are three means in conformity with Vedic ideal viz. Śravaṇa, Kīrtna and the highly efficacious Manana of Śiva.

17. Formerly, I too, confounded by other means performed a great penance on the mountain Mandara.[36]

18-19. At the bidding of Śiva, the divine attendant Nandikeśvara arrived there. That sympathetic lord of Gaṇas, witness of all, lovingly told me about the excellent means of salvation. Viz.—Śravaṇa, Kīrtana and Manana all in conformity with Vedic ideals.

20. Hence, O holy sage, as advised by Śiva these are the three means of salvation. Please practise them." He repeatedly advised Vyāsa thus.

21. After saying this to Vyāsa, the son of Brahmā mounted the aerial chariot accompanied by his followers and returned to his splendid and auspicious region.

36. Mandara : a mountain in Hindu Mythology for being used as a churning staff by the gods and demons on the occasion of Samudra-Manthana appears to be an important hill comprising beautiful caves. There is still a hill of this name in Banka Sub-division of Bhagalpur district (Bihar). It is noted for the abundance of various metals as well as variety of flora and fauna. It is stated to be a sacred mountain associated with Śiva.—*Sk*. V. II. 4. 23, 26. There is another mountain of the same name in the Malaya range which being an abode of Gods and Ṛṣis has an Āśrama of Agastya.

22-23. Thus, in brief, I have told you the ancient anecdote.

The sages said :—

O Sūta, you have narrated Śravaṇa etc.—the three means of salvation. If a person is unable to practise these three, what shall he do to achieve liberation ? What is that rite whereby salvation will be possible without stress or strain ?

CHAPTER FIVE

(*The greatness of the phallic emblem of Śiva.*)

Sūta said :—

1. A person incompetent to perform the three rites of Śravaṇa etc. shall fix the phallic emblem or the image of Śiva and worship them every day. He can thus cross the ocean of worldly existence.

2. As far as he can afford, the devotee shall make gifts of wealth too without deceiving others. He shall offer them to the phallic emblem or the image of Śiva. He must worship them constantly.

3-7. The worship must be performed elaborately. Construction of platforms, ornamental portals, monasteries, temples, holy centres, etc., offerings of cloth, scents, garlands, incense, lamps, with due piety; oblations of various cooked rice, pancakes, pies etc. with side dishes ; umbrellas, fans, chowries with all paraphernalia—everything shall be maintained in the worship of Śiva. In fact, all royal homage shall be paid. Circumambulation and obeisance with Japas according to capacity shall be performed. All the different usual rites in worships like invocation shall be maintained with due devotion. A person who worships the phallic emblem or the image in this manner will attain salvation even without Śravaṇa etc. Many noble men of yore have been liberated solely by this simple worship.

Sages said :—

8. Everywhere the deities are worshipped only in their image. How is it that Śiva is worshipped both in the image and the phallus ?

Sūta said :—

9. O sages, this question is holy and wondrous. Here the speaker is Śiva Himself and not any ordinary person.

10. I shall tell you what Śiva Himself had said and what I heard from my own preceptor. Śiva alone is glorified as Niṣkala (nameless and formless) since He is identical with supreme Brahman.

11. He is also Sakala as He has an embodied form. He is both Sakala and Niṣkala. It is in his Niṣkala aspect that the Liṅga[37] is appropriate.

12-13. In the Sakala aspect the worship of his embodied form is appropriate. Since He has the Sakala and Niṣkala aspects He is worshipped both in the phallic and in the embodied form by the people and is called the highest Brahman. Other deities, not being Brahman, have no Niṣkala aspect anywhere.

14. Hence the deities are not worshipped in the formless phallic symbol. The other deities are both non-Brahman and individual souls.

15. In view of their being embodied alone they are worshipped solely in the bodily form. Śaṅkara has Brahmatva and the others Jīvatva.

16. This has been explained in the meaning of the Praṇava (Om), the essence of Vedānta, by Nandikeśvara[38] when asked by Sanatkumāra, the intelligent son of Brahmā, at the mountain Mandara.

Sanatkumāra said :—

17-18. The embodied form alone is often observed in the worship of the deities other than Śiva. But both the phallic and the embodied forms are seen only in the

37. Śiva-liṅga : the phallic emblem of Śiva which is universally worshipped.

38. Nandikeśvara : One of the attendants of Śiva.

worship of Śiva. Hence O benevolent one, please tell me precisely making me understand the truth.

Nandikeśvara said :—

19. It is impossible to answer this question without revealing the secret of Brahman.

20-24. O sinless one, since you are pious I shall tell you what Śiva Himself has said . Since Śiva has the bodiless aspect in virtue of His being the supreme Brahman, the Niṣkala liṅga, in conformity with the Vedic implication, is used only in His worship. Since He has an embodied form as well, His embodied form is also worshipped and accepted by all people. According to the decision in the Vedas, the embodied fqrm alone is to be used in the worship of other deities who are only individual souls embodied. Devas have only the embodied aspect in their manifestation. In sacred literature both the phallic and the embodied forms are mentioned for Śiva.

Sanatkumāra said :—

25. O Fortunate one, you have explained the worship of phallus and image distinctly for Śiva and the other deities. Hence, O lord of Yogins, I wish to hear the feature of the manifestation of the phallic aspect of Śiva.

Nandikeśvara said :—

26-27. O dear one, out of love for you I shall tell you the truth. Long · long ago, in the famous first Kalpa,[39] the noble souls Brahmā and Viṣṇu fought each other.

28. In order to eradicate their arrogance lord Parameśvara showed his unembodied Niṣkala form in the form of a column in their midst.

29. He showed his phallus emblem separate, evolved out of the column, with a desire to bless the worlds.

39. The term Kalpa in a precise sense means a vast cosmic period but this seems to have been a later application of it, when the scheme of cosmological time was developed. It is often used in a simpler and unspecialized way to mean 'a period of time', 'an age.' This seems to have been its earlier signification, as where it is said 'Purā Kalpe, mahākāle' in old time, long, long ago. In such texts Purākalpa is often used loosely and has the general sense of 'Old time'.

30. From that time onwards the divine phallus and the embodied image, both, were assigned to Śiva alone.

31. The embodied form alone was assigned to deities other than Śiva. The different types of the embodied forms of the different Devas yield only enjoyments. In regard to Śiva the phallic emblem and the embodied form together bestow auspicious enjoyment and salvation.

CHAPTER SIX

(The journey to Kailāśa of the Devas terrified by the use of the Pāśupata weapon in the fight between Brahmā and Viṣṇu who vied with each other maintaining that each of them is the Lord himself)

Nandikeśvara said :—

1. Once, long ago, O foremost among Yogins, Viṣṇu was having his nap on his serpent-couch. He was surrounded by the goddess of fortune and his attendants.

2. Brahmā, the foremost among the Vedic scholars chanced to come there. He asked the lotus-eyed handsome Viṣṇu who was lying there.

3. Who are you lying here like a haughty person even after seeing me ? Get up, O dear, and see me who am your lord. I have come here.

4. Expiatory rites are ordained for that spiteful wretch who behaves like a haughty fool at the visit of an honourable elderly person.

5. On hearing these words Viṣṇu was angry. But assuming a calm exterior he said—"O dear, Hail thee. Welcome. Please sit on this couch. How is it that thy face is agitated and thy eyes look curious ?

Brahmā said :—

6. Dear Viṣṇu, know me to have come with the speed of the Time. I am to be honoured greatly. O dear one, I am the protector of the world, Grandfather, your protector as well.

Viṣṇu said :—

7. O dear one, the whole universe is situated within me but your way of thinking is like that of a thief. You are born of the lotus sprung from my navel-region. You are my son. Your words are futile therefore.

Nandikeśvara said :—

8-9. Arguing with each other like this, saying that each is better than the other and claiming to be the lord, they got ready to fight, like two foolish goats, desirous of killing each other.

10. The two heroic deities, seated on their respective vehicles—the Swan and the Garuḍa, fought together. The attendants of Brahmā and Viṣṇu also came into clash.

11. In the meantime the different groups of Devas moving about in aerial chariots came there to witness the wonderful fight.

12-18. Witnessing from the heaven they scattered flowers everywhere. The Garuḍa-vehicled deity (Viṣṇu) became infuriated and discharged unbearable arrows and many kinds of weapons on the chest of Brahmā. The infuriated Brahmā also hurled many arrows of fiery fury and different kinds of weapons on Viṣṇu. The Devas commented on this wondrous fight and were agitated much, Viṣṇu in his great fury and mental agitation breathed hard and discharged the Māheśvara weapon over Brahmā. Annoyed at this, Brahmā aimed the terrible Pāśupata weapon at the chest of Viṣṇu. The weapon rising high in the sky blazing like ten thousand suns, with thousands of terrible pointed spikes roared awfully like a gust of wind. These two weapons of Brahmā and Viṣṇu thus faced each other in a terrible clash.

19. Such was the mutual fight between Brahmā and Viṣṇu. Then, O dear, the devas in their helpless agitation and vexation talked among themselves as people do at the time of war between their monarchs.

20-22. The three-pointed-trident-bearing deity, the supreme Brahman, (*i. e.* Siva) is the cause of creation, maintenance, annihilation, concealment and blessing. Without His corroboration even a blade of grass cannot be split by any individual anywhere. Thinking thus in their fright they

desired to go to Śiva's abode and accordingly came to the summit of Kailāsa[40] where the moon-crested God resided.

23. On seeing that region of Parameśvara in the shape of Oṁkāra they bent their heads down in reverence and entered the palace.

24. There they saw the supreme leader of the Devas brilliantly shining on the gem-set seat in the company of Umā on an altar in the middle of the council-chamber.

25. His right leg was kept over the knee of the left ; his lotus-like hands were placed over the legs ; his attendants were all round him. He had all good characteristic features.

26. He was being fanned by the specialists in that art—ladies of pointed attention. The Vedas were extolling Him. The lord was blessing every one.

27. On seeing the lord thus, the Devas shed tears of joy.[41] O dear one, the hosts of Devas knelt down even from a great distance.

28. The lord, on seeing the Devas, beckoned them to him through his attendants. Then causing the delight of the Devas, the crest-jewel of Devas (*i. e.* Śiva), addressed them gravely with sweet auspicious words.

CHAPTER SEVEN

(*Śiva manifesting himself as a column of fire in the battlefield*)

Īśvara said :—

1. Dear children, hail to ye. I hope the universe and the race of the deities, under my suzerainty, flourish in their respective duties.

2. O gods, the fight between Brahmā and Viṣṇu is

40. Kailāsa: It is said to be the centre of the Himālaya region, *Mat.* Ch. 121 ; it is identified with a peak of the Hemakūta mountain : S. M. Ali : *The Geography of the Purāṇas* P. 57-58. It is called Śiva-parvata and Gaṇa-parvata and is situated to the north of Mānasarovara.—*Sk.* I. ii. 8. 15; I. iii u. 4.14 ; II. 1.5. 76.

41. Daṇḍa-praṇāma: It is the same as the aṣṭāṅgapraṇāma which is performed by prostration of the eight parts of the body ; the eight parts being the hands, breast, forehead, eyes, throat and the middle of the back.

already known to me. This agitation on your part is like a redundant speech.

3. Thus the consort of Ambā consoled the concourse of devas with honeylike speech sweetened with a smile in the manner of appeasing children.

4. In that very assembly the lord announced his desire to go to the battlefield of Hari and Brahmā and accordingly issued His directive to a hundred of the commanders of his attendants.

5-6. Different kinds of musical instruments were played to announce the start of the journey of the Lord. The commanders of the attendants were in readiness fully bedecked in their ornaments, seated in their respective vehicles. The lord, consort of Ambikā, mounted the holy chariot shaped like Oṁkāra from front to the back and embellished in five circular rings. He was accompanied by his sons and Gaṇas. All the devas, Indra and others, followed.

7. Honoured suitably by the display of banners of various colours, fans, chowries, scattered flowers, music, dance and the instrument players, and accompanied by the great goddess (Pārvatī), Paśupati (Śiva) went to the battle-field with the whole army.

8. On espying the battle, the lord vanished in the firmament. The play of the music stopped and the tumult of the Gaṇas subsided.

9. There in the battlefield Brahmā and Acyuta desirous of killing each other were awaiting the result of the Māheśvara and the Pāśupata weapons hurled by them.

10-11. The flames emitted by the two weapons of Brahmā and Viṣṇu burned the three worlds. On seeing this imminent untimely dissolution the bodiless form of Śiva assumed the terrific form of a huge column of fire in their midst.

12. The two weapons of fiery flame potential enough to destroy the entire world fell into the huge column of fire that manifested itself there instantaneously.

13. Seeing that auspicious wonderful phenomenon assuaging the weapons they asked each other "What is this wonderful form ?"

14. "What is this column of fire that has risen up ? It

is beyond the range of senses. We have to find out its top and bottom."

15. Jointly deciding like this, the two heroes proud of their prowess immediately set about assiduously in their quest.

16-18. "Nothing will turn up if we are together". Saying this, Viṣṇu assumed the form of a Boar and went in search of the root. Brahmā in the form of a swan went up in search of the top. Piercing through the netherworlds and going very far below, Viṣṇu could not see the root of the fiery column. Utterly exhausted, Viṣṇu in the form of a Boar returned to the former battle-ground.

19. Dear one, your father, Brahmā who went high up in the sky saw a certain bunch of Ketakī flower of mysterious nature falling from above.

20-21. On seeing the mutual fight of Brahmā and Viṣṇu, lord Śiva laughed. When his head shook, the Ketakī flower dropped down. Although it had been in its downward course for many years, neither its fragrance nor its lustre had been diminished even a bit. The flower had been intended to bless them.

22-23. (Brahmā said) "O lord of flowers, by whom had you been worn ? Why do you fall ? I have come here to seek out the top, in the form of a swan." (The flower replied) "I am falling down from the middle of this primordial column that is inscrutable. It has taken me a long time. Hence I do not see how you can see the top."

24-25. "Dear friend, hereafter you must do as I desire. In the presence of Viṣṇu you must say like this. O Acyuta, the top of the column has been seen by Brahmā. I am the witness for the same." Saying this he bowed to the Ketakī flower again and again. Even falsehood is recommended in times of danger. So say the authoritative texts.

26. (Returning to the original place) on seeing Viṣṇu there, utterly exhausted and lacking pleasure, Brahmā danced with joy. Viṣṇu, in the manner of a eunuch admitting his inability (to a woman), told him the truth (that he could not see the bottom). But Brahmā told Viṣṇu like this.

27—28. "O Hari, the top of this column has been seen by me. This Ketakī flower is my witness." The Ketaka flower repeated the falsehood endorsing the words of Brahmā

in his presence. Hari, taking it to be true, made obeisance to Brahmā. He worshipped Brahmā with all the sixteen means of service and homage.[42]

29. The Lord taking up a visible form in order to chastise Brahmā who practised trickery, came out of the column of fire. On seeing the lord, Viṣṇu stood up and with his hands shaking with fear caught hold of the lord's feet.

30. It is out of ignorance and delusion about you whose body is without a beginning or an end that we indulged in this quest prompted by our own desire. Hence O, Sympathetic Being, forgive us for our fault. In fact, it is but another form of your divine sport.

Īśvara said

31. "O dear Hari, I am pleased with you, because you strictly adhered to truth in spite of your desire to be a lord. Hence among the general public you will have a footing equal to mine. You will be honoured too likewise.

32. Hereafter you will be separate from me having separate temple, installation of idols, festivals and worship."

33. Thus, formerly, the lord was delighted by the truthfulness of Hari and offered him a footing equal to his own even as the assembly of the devas was witnessing the same.

CHAPTER EIGHT

(Śiva's forgiveness of Brahmā)

Nandikeśvara said :—

1. Mahādeva then created a wonderful person, Bhairava, from the middle of his brows to quell the pride of Brahmā.

2. This Bhairava knelt before the lord in the battle-field

42. Ṣoḍaśopacāra: The sixteen acts of homage to a deity are mentioned in *ŚP* 11. 25-29. They are differently enumerated elsewhere : आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् । मधुपर्काचमस्नानं वसनाभरणानि च । गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा । Tantrasāra enumerates 64 Upacāras.

and said—"O lord, what shall I do ? Please give me your directives quickly."

3. "Dear, here is Brahmā, the first deity of the universe. Worship him with your sharp-pointed quick-moving sword."

4. With one of his hands he caught hold of the tuft of Brahma's fifth head that was guilty of haughtily uttering a falsehood, and with the hands he furiously shook his sword in order to cut it off.

5. Your father trembled like a plantain tree in a whirl-wind, with his ornaments scattered here and there, his cloth ruffled and loosened, the garland displaced, the upper cloth hanging loose and the glossy tuft dishevelled, and fell at the feet of Bhairava.

6. Meanwhile the sympathetic Acyuta desirous of saving Brahmā, shed tears over the lotus-like feet of our lord and said with palms joined in reverence just like a child lisping words of entreaty to its father.

Acyuta said :—

7. O Lord, it was you who gave him five heads[43] as a special symbol, long ago. Hence please forgive him his first guilt. Please favour him.

8. The lord thus requested by Acyuta relented and in the presence of all devas asked Bhairava to desist from punishing Brahmā.

9. Then the lord turned to the deceitful Brahmā who bent down his neck and said "O Brahmā, in order to extort honour from the people you assumed the role of the lord in a roguish manner.

10-11. Hence you shall not be honoured, nor shall you have your own temple or festival.

43. Brahmā's five heads : When the four faces of Brahmā became thwarted in their function because of Brahmā's erotic impulse, then out of his Tapas was produced a fifth head on the top and that head was covered with matted locks. In image No 382 of Brahmā in the Kushāna period at Mathura, the fifth head on the top is shown with moustaches, beard and long locks, a feature which is only found in the Kuśāna period from the first to the third century A. D. But later on, the fifth head was eliminated and a new theory (contradicted by ŚP. I. 8.8) was devised that Brahma's head was clipped by Rudra. The fact was that the fifth head corresponding to Ākāśa was taken to be invisible, being a symbol of his unmanifest form (Avyakta mūrti) and that only the four others became manifest.—V.S. Agrawal : *M.P. A Study.*

Brahmā said :—

O Lord, be pleased. O flourishing one, I consider this sparing of my head itself a great blessing and a boon. Obeisance to Thee, the lord, the kinsman, the originator of the universe, the forbearing, the forgiver of defects, the benevolent one, wielding the mountain as his bow.

Īśvara said :—

12. O child, the whole universe will be ruined if it loses the fear of a king Hence you mete out punishment to the guilty and bear the burdėn of administering this universe.

13-14. I shall grant you another boon which is very difficult to get. In all domestic and public sacrifices you will be the presiding deity. Even though a sacrifice is complete with all the ancillary rites and offerings of monetary gifts, it will be fruitless without you. Then the lord turned to the deceitful Ketaka flower guilty of perjury and said :—

15. "O you Ketaka flower, you are roguish and deceitful. Go away from here. Hereafter I have no desire to include you in my worship."

16. When the lord said thus, all the devas shunned the very presence of the flower.

Ketaka said :—

17. Obeisance to Thee, O Lord, Your bidding will mean that my very birth is fruitless. May the lord be pleased to make it fruitful by forgiving my sin.

18. Thy remembrance is reputed to quell all sins perpetrated consciously or unconsciously. Now that I have seen Thee, how can the sin of uttering falsehood sully me?

19-21. Thus entreated in the middle of the council the lord said—"It is not proper for me to wear you. I am the lord and my words must stay true. My attendants and followers shall wear thee. Hence thy birth shall be fruitful. Of course in the canopies over my idol you can be used for decoration." The lord thus blessed the three—the flower Ketaka, Brahmā and Viṣṇu. He shone in the assembly duly eulogised by the Devas.

CHAPTER NINE

(The Proclamation of Śiva as Maheśvara)

Nandikeśvara said :—

1. In the mean time Brahmā and Viṣṇu had been standing silently on either side of the lord with the palms joined in reverence.

2. Then they installed the lord with all the members of His family on a splendid seat and worshipped Him with all holy personal things.

3—6. The personal things constitute those natural things of long and short duration such as necklaces, anklets, bracelets coronets, ear-rings, sacrificial threads, upper cloth of lace border, garlands, silk cloth chokers, rings, flowers, betel leaves, camphor, sandal paste, Aguru unguents, incense, lamps, white umbrella, fans, banners, chowries and other divine offerings whose greatness cannot be expressed or even thought of. Both of them adored the lord with all these things worthy of the lord and inaccessible to Paśu (the animal *i.e.* the individual soul). All excellent things are worthy of the lord, O brahmin.*

7. In order to set up a precedence the delighted lord handed over all those articles to the attendants assembled according to the order of priority.

8-10. The bustle of those who came to receive them was too much. It was there that Brahmā and Viṣṇu adored Śaṅkara at first. When they stood there humbly, the gratified lord spoke smilingly heightening their devotion.

Īśvara said :—

Dear children, I am delighted at your worship on this holy day. Henceforth this day will be famous as "Śivarātrī" the holiest of holy days pleasing to me.

11. He who performs the worship of my phallic emblem and the embodied image on this day will be competent to perform the task of creation and the maintenance etc. of the universe.

12. The devotee shall observe fast on Śivarātrī, both during the day and the night. He shall perfectly restrain his

*The reading adopted here is हि तद॰ द्विज

sense-organs. He shall adore (with flowers) to the extent of his strength. He shall not deceive any one.

13. By the worship on Śivarātrī day the devotee attains that fruit which usually accrues to one who continuously worships me for a year.

14. This is the time when the virtue of devotion to me increases like the tide in the ocean at the rise of the moon. Festivities like the installation of my idols etc. on that day are very auspicious.

15. The day on which I manifested myself in the form of a column of fire is the Ārdrā star in the month of Mārgaśīrṣa (November-December), O children.

16. He who sees me on the day of Ārdrā star in the month of Mārgaśīrṣa in the company of Umā and worships my phallic emblem or embodied image is dearer to me than even Guha (Kārtikeya).

17. On that auspicious day the vision alone accords ample results. If he worships too, the result cannot be adequately described.

18. Since I manifested myself in the form of phallic emblem in the field of battle, this place will be known as Liṅgasthāna.

19. O sons, this column without root or top will henceforth be diminutive in size for the sake of the vision and worship of the world.

20. The phallic emblem confers enjoyment. It is the only means of worldly enjoyment and salvation. Viewed, touched or meditated upon, it wards off all future births of the living beings.

21. Since the phallic emblem rose high resembling a mountain of fire, this shall be famous as Ruddy (Aruṇa) mountain.[44]

22. Many holy centres will spring up here. A residence or death in this holy place ensures liberation.

23. The celebration of chariot festivals, the congregation of devotees, the presentation of, ordinary as well as sacri-

44. Aruṇācala : The Aruṇa mountain lies to the west of Kailāsa and is the abode of Śiva (*Vā.* 47. 17-18; *Br.* II. 18. 18; *Sk.* III. 59-61; IV 9. 13. 21. 37; also Kern : *M. I.* P. 3; See Awasthi : *Studies in Skanda Purāṇa* P. 54.

ficial gifts and offering of prayers at this place shall be millionfold efficacious.

24. Of all my sectors this sector shall be the greatest. A mere remembrance of me at this place shall accord salvation to all souls.

25. Hence this sector shall be greater than all other sectors, very auspicious, full of all sorts of welfare and according salvation to everyone.

26-27. Worshipping me in my supreme phallic form at this place and performing the other sacred rites shall accord the five types of salvation—Sālokya, Sāmīpya, Sārūpya, Sārṣṭi and Sāyujya. May all of you achieve all your cherished desires.

Nandikeśvara said :—

28-29. Thus blessing Brahmā and Viṣṇu who had been made humble, the lord resuscitated by His nectar-like power all the soldiers of the two deities that had been killed in the battle before and spoke to them in order to remove their foolishness and mutual enmity.

30. I have two forms : the manifest and the unmanifest. No one else has these two forms. Hence all else are non-Īśvaras.

31-32. Dear sons, first in the form of the column and afterwards in this embodied form I have expounded to you my formless Brahma-hood, and embodied Īśa-hood. These two are present only in me and not in anyone else. Hence no one else, not even you too can claim Īśatva (Īśa-hood).

33. It is out of your ignorance of this fact that you were swept away by your false prestige and pride of being Īśa, surprising as it is. I rose up in the middle of the battle-field for quelling the same.

34. Cast off your false pride. Fix your thought in me as your lord. It is out of my favour that all the objects in the world are illuminated.

35. The statement of the preceptor is the reminder and the authority on all occasions. This secret truth of Brahman I am revealing to you out of love.

36. I am the supreme Brahman. My form is both

manifest and unmanifest in view of my Brahma-hood and Īśvaratva. My duty is blessing etc.

37. O Brahmā and Viṣṇu, I am Brahman because of Bṛhatva (huge size) and Bṛṁhaṇatva (causing to grow). O children, similarly I am Ātman due to Samatva (equality) and Vyāpakatva (Pervasiveness).

38-39. All others are Anātmans, individual souls undoubtedly. There are five activities[45] in respect of the universe beginning with Anugraha[46] (liberation) and ending with Sarga (creation). Therefore these activities devolve on me because I am Īśa and not on anyone else. It is to make my Brahmatva understood that my phallic emblem rose up.

40. In order to clarify my Īśatva, unknown hitherto, I have manifested myself immediately in the embodied form of Īśa.

41. The Īśatva in me is to be known as the embodied form and this symbolic column is indicative of my Brahmatva.

42. Since it has all the characteristic features of my phallic emblem, it shall be my symbol. O sons, you shall worship it every day .

43. The phallic symbol and the symbolised Śiva are non-different. Hence this phallic emblem is identical with me. It brings devotees quite near to me. It is worthy of worship therefore.

44. O dear sons, if phallic emblem of this sort in installed I can be considered installed, though my idol is not installed.

45. The result of installing the phallic emblem is the attainment of similarity with me. If a second phallic emblem is installed, the result is union with me.

46. The installation of the phallic emblem is primary and that of embodied idol is secondary. A temple with the embodied idol of Śiva is unfructuous if it has no phallic image.

45. In respect of creation, *ŚP* speaks of different five activities in the Vāyavīya Saṁhitā 9. 4-5.

46. The text reads 'anugrahādyaṁ Sargāntam' *i. e.* beginning with liberation and ending with creation. But correctly it should be anugrahāntam Sargādyam' *i. e.* beginning with creation and ending with liberation. The correct process of activities is mentioned in the following Chapter, Verses 3-5.

CHAPTER TEN

(The Evanescence of Śiva after expounding the Five-fold duties and the Oṁkāra mantra to Brahmā and Viṣṇu)

Brahmā and Viṣṇu said :—

1. O Lord, please tell us the characteristic feature of the five-fold duties beginning with creation.

Śiva said :—

I shall tell you the great secret of the five-fold duties, out of compassion for you.

2. O Brahmā and Viṣṇu, the permanent cycle of the five-fold duties consists of creation, maintenance, annihilation, concealment, and blessing.

3. Sarga is the creation of the world ; Sthiti is its maintenance; Saṁhāra is the annihilation; Tirobhāva is the removal and concealment

4. Liberation (from the cycle of birth and death) is blessing. These five are my activities but are carried on by others silently as in the case of the statue at the Portal.

5. The first four activities concern the evolution of the world and the fifth one is the cause of salvation. All these constitute my prerogatives.

6-8. These activities are observed in the five elements by devotees—Sarga (creation) in the Earth, Sthiti (maintenance) in the waters, Saṁhāra (annihilation) in the fire, Tirobhāva (concealment) in the wind and Anugraha (liberation, the blessed state) in the firmament. Everything is created by the Earth; everything flourishes by virtue of the waters; everything is urged by the fire, everything is removed by the wind and everything is blessed by the firmament. Thus intelligent men must know the same.

9. In order to look after these five-fold activities I have five faces, four in the four quarters and the fifth in the middle.

10. O sons, in view of your austerities you two have received the first two activities:—creation and maintenance. You have gratified me and are blessed therefore.

11. Similarly, the other two activities (annihilation and concealment) have been assigned to Rudra and Maheśa.

The fifth one of Anugraha (liberation) cannot be taken up by any other.

12. All this previous arrangement has been forgotten by both of you due to lapse of time, not so by Rudra and Maheśa.

13. I have assigned them my equality in form, dress, activity, vehicle, seat, weapons etc.

14. O dear sons, your delusion was the result of your not meditating upon me. If you had retained my knowledge you would not have embibed this false pride of being Maheśa yourselves.

15. Hence, hereafter, both of you shall start reciting the mantra Oṁkāra to acquire knowledge of me. It shall quell your false pride as well.

16. I have taught this great auspicious mantra. Oṁkāra came out of my mouth. Originally it indicated me.

17. It is the indicator and I am the indicated. This mantra is identical with me. The repetition of this mantra is verily my repeated remembrance.

18-19. The syllable "A" came first from northern face; the syllable "U" from the western ; the syllable "M" from the southern and the Bindu (dot) from the eastern face. The Nāda (mystical sound) came from the middle face. Thus the complete set cropped up in five-fold form. Then all of them united in the syllable of "Om".

20. The two sets of created beings—Nāma (name) and Rūpa (form) are pervaded by this mantra. It indicates Śiva and Śakti.

21. From this also is born the five-syllabled mantra (Namaśśivāya). It indicates all knowledge. The syllables "NA" etc. follow the order of the syllables "A" etc.

22. From the five-syllabled mantra the five mothers were born. The Śiromantra is born of that. The three-footed Gāyatrī also came out of the four faces.

23. The entire set of Vedas and crores of mantras were born of that. Different things are achieved through different mantras but everything is achieved through Oṁkāra alone.

24. By this root-mantra, the very enjoyment as well as salvation is achieved. All the royal mantras are auspicious and directly accord enjoyment.

Nandikeśvara said :—

25. The lord in the company of his consort Ambikā, assumed the role of the preceptor for both of them. He screened them and placed his lotus-like hand on their heads as they faced the north and slowly taught them the great mantra.

26-27. The two disciples received the mantra by repeating it thrice, along with the requisite Yantra and Tantra[47] duly expounded. By way of fees, the disciples dedicated themselves. Thereafter standing near him with hands clasped in reverence they addressed the lord, the preceptor of the universe.

Brahmā and Viṣṇu said :—

28-31. (The prayer):—Obeisance to Thee of the bodiless form. Obeisance to Thee of the formless lustre. Obeisance to Thee the lord of everything. Obeisance to Thee the soul of everything or of the embodied form. Obeisance to Thee stated by the Praṇava. Obeisance to Thee having Praṇava as Thy symbol. Obeisance to Thee the author of creation etc. Obeisance to Thee of five faces. Obeisance to Thee identical with Pañcabrahma form. Obeisance to Thee of five-fold functions. Obeisance to Thee the Ātman, the Brahman, of endless attributes and power. Obeisance to Śiva the preceptor, possessed of both embodied and bodiless forms."

After eulogising the preceptor in verses Brahmā and Viṣṇu bowed to him.

Īśvara said :—

32. O dear sons, the truthful extract of every-thing has been narrated to you with demonstration. You shall recite as directed by the Goddess this Om mantra which is identical with me.

33. Your knowledge shall be stabilised. Permanent fortune shall stand by you. On the Caturdaśī day and on the

47. The rites of worship are performed in accompaniment with Tantra, Yantra and Mantra appliances. Yantra is a mystical diagram possessed of occult powers. Tantra is a ritual, the chief peculiarity of which is the worship of the female energy of Śiva, personified in the person of his Śakti. This special energy, the Śakti of Śiva is concerned with sexual intercourse and magic power. Mantra is a magical formula.

day with Ārdrā star, the recital of this mantra will give you everlasting efficacy.

34-35. The recital of this mantra at the time when the transit of the sun is in the Ārdrā star is million-fold efficacious. In the context of worship, Homa and Tarpaṇa, the last quarter of the star Mṛgaśiras and the first quarter of Punarvasu must always be considered on a par with Ārdrā. The Vision is to be had at early dawn and within three muhūrtas (two hours twentyfour minutes) thereafter.

36. Caturdaśī is to be taken when it continues up to midnight. If it is only upto the early part of the night and joined with another thereafter, it is also recommended.

37. Although I consider the phallic and the embodied form to be equal, the phallic form is excellent for those who worship. Hence for those who seek salvation the latter is preferable to the former.

38-39. The others too shall install the phallic form with Oṁkāra mantra and the embodied form with the five-syllabled mantra, with excellent articles of worship and adore with due homage. It will be easy for them to attain my region.

Having thus instructed His disciples Śiva vanished there itself.

CHAPTER ELEVEN

(The mode of worshipping the phallic form and making gifts)

The sages said :—

1. How is the phallic form of Śiva to be installed ? What are the characteristic features of the form ? How is it to be worshipped ? What is the appropriate time and place for worship. What sort of performer he must be ?

Sūta said :—

2-3. I shall tell you everything for your sake, please listen attentively. The time must be convenient and auspicious. The place must be a holy centre. It can be on the

bank of a river or anywhere facilitating a daily worship. It can be of Pārthiva (Earth), Āpya (Watery) or Taijasa (fiery) type.

4. If it has all the characteristics mentioned in the sacred texts, the devotee derives the fruit of worship. If it has all characteristics, it accords the fruit of worship instantaneously.

5. A subtle one is recommended if it be mobile and a gross one if it is stationary. The phallic emblem of good characteristics shall be set up in the seat of the same sort.

6. The seat can be circular, square or triangular in shape. The one shaped like a cot in the middle is of middle efficacy.

7. At first, the emblem was made of earth or rock; then it used to be made with the metals. If it is stationary, the emblem and the Pīṭha should be of the one and the same material.

8. Save the one which the asura Bāṇa worshipped, both the emblem and the seat shall be unitary, if emblem be mobile. The length of the emblem shall be of the measure of twelve fingers of the devotee.

9. If it is shorter it is less efficacious; if it is longer there is no harm. A shortage by the breadth of the finger of the devotee in regard to the mobile one is similarly harmless.

10—12. A Vimāna (chariot-like structure) of artistic beauty shall be made at first wherein the divine attendants shall be represented. In its firm and beautiful sanctum sanctorum shining like a mirror studded with the nine precious gems—sapphire, lapis lazuli, Emerald, pearl, coral, Gomedaka, diamonds and rubies, the emblem shall be installed on the altar.

13—17. The emblems hall be worshipped with the mantras beginning with "Sadyo"[48] in five different places in order. Sacrificial offerings shall be made in the fire. Śiva and the gods of His family shall be adored. The preceptor is given monetary gifts. Kinsmen are propitiated with whatever they desire. Money is distributed among the mendicants. All objects sentient or otherwise, and all living beings movable or immovable are duly gratified. The cavity is filled with gems. Mantras "Sadyo" etc. are recited. The auspicious

48. VS. 29. 36.

supreme lord is meditated upon. The great mantra Oṃkāra resonant with its mystical sound is repeated. The liṅga is then united with the Pīṭha (pedestal). The two are then welded together.

18. Similarly the embodied image shall also be fixed there auspiciously. For the sake of festivals the embodied image shall be installed outside with the five-syllabled mantra.

19. The embodied image shall be taken from the preceptors or it must be one that has been worshipped by saintly men. Such an adoration of the embodied image and the phallic emblem accords the region of Śiva.

20. The phallic emblem is of two varieties : the stationary and the mobile. Trees, hedges etc. represent the stationary.

21. Worms, insects etc. represent the mobile. For the stationary one, tending and similar service is recommended. For the mobile one Tarpaṇa (propitiation) is recommended.

22. With a love for the happiness of different beings Śiva Pujā shall be performed—so say the wise men. The pedestal represents Śiva's consort—Pārvatī and his phallic emblem represents the sentient being.

23. Just as lord Śiva remains ever in close embrace of the Goddess Pārvatī, so also the phallic emblem holds on to the pedestal, for ever.

24. Such is the installation of Śiva's great phallic emblem which shall be worshipped with due homage. The daily worship shall be made in accorance with one's capacity; so also the fixation of banner etc.

25—29. The devotee shall install the phallic emblem and it will accord directly the region of Śiva. Or the devotee shall worship the mobile emblem with the sixteen types of homage and services as prescribed. It accords the region of Śiva gradually. The sixteen types of service are[49] :—invocation (Āvāhana); offering the seat (Āsana); water offering (Arghya); washing of the feet (Pādya); water for rinsing the mouth as a mystical rite (Ācamana); oil bath (Abhyaṅga snāna);

49. The sixteen acts of homage to a deity are slightly different in other texts ; Compare **आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् । मधुपर्काचमस्नान-वसनाभरणादि च । गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा** Tantrasāra mentions 64 Upacāras.

offering of cloth (Vastra); Scents (Gandha); flowers (Puṣpa); incense (Dhūpa); lamps (Dīpa); food offering (Nivedana); waving of lights (Nīrājana); betel leaves (Tāmbūla); obeisance (Namaskāra); and mystical discharge and conclusion (Visarjana).

Or the devotee need perform the rites from water-offering to food offering alone duly. Or the devotee shall daily perform, as he can, ablution (Abhiṣeka); food offering (Naivedya); and obeisance (Namaskāra) and propitiation (Tarpaṇa), —all these in order. It will accord him the region of Śiva.

30. Or he shall perform all the sixteen rites in the phallic emblem of human, saintly or godly origin, or in one naturally risen up (Svayambhū) or in one of very extraordinary nature installed duly.

31. If the devotee makes gifts of articles of worship he will get some benefit or other. By circumambulation and obeisance he will attain Śiva's region gradually.

32-33. Regular vision of the phallic emblem accords benefit. Or the devotee can make a phallic emblem out of clay, cowdung, flowers, Karavīra fruit, jaggery, butter, ashes or cooked rice as he likes and worship it according to the prescribed rules.

34. Some authorities have recommended the worship of the phallic emblem on the thumb etc. In these rites of phallic worship, there is no sort of prohibition whatsoever.

35. Everywhere Śiva accords benefit as befitting the endeavour put in. Or he shall make gifts of the phallic emblem or the value of its construction.

36. Whatever is given to a devotee of Śiva with sincere faith accords Śiva's region. Or the devotee can repeat the Praṇava mantra ten thousand times every day.

37. Repetition of Om (Praṇava mantra) a thousand times at dawn and at dusk is known to be according Śiva's region. At the time of the repeated utterance (Japa) of the mantra, (Om) ending with "M" purifies the mind.

38. At the time of Samādhi (meditation) the repetition of Oṁkāra must be mental. Muttering of it in low voice can be practised at all times. The same with Bindu (dot) and Nāda (sound) is also of the same efficacy.

39. Or the devotee can with due reverence repeat the five-syllabled mantra ten thousand times every day or a thousand times at dawn and at dusk. It accords the region of Śiva.

40. Repetition of the five-syllabled mantra (Namaś-śivāya) by a brahmin is specially efficacious with the Om (Praṇava) prefixed. A mantra must be received from a preceptor with proper initiation for the acquisition of the desired fruit.

41. The ceremonial ablution when the sun is in transit to the Zodiac Kumbha, initiation for mantras, the Nyāsa of Mātṛkās;[50] a brahmin, a person with soul purified by truth; a preceptor of perfect knowledge—all these are splendid.

42. Brahmins shall begin with Namaḥ and the others shall end with Namaḥ. With regard to some women the mantra shall end with Namaḥ duly.

43. Some say that Brahmin women begin with Namaḥ. Repetition of this for five crores of times will render a person equal to Sadāśiva.

44. By repeating it one, two, three or four crores of times, the devotee shall attain the region of Brahmā and others. One can repeat any of the syllables a hundred thousand times or all of the syllables separately a hundred thousand times.

45-47. Or a hundred thousand times all the syllables together, if repeated, accord Siva's region. Or if the devotee repeats it a thousand times every day and completes a million times in a thousand days, he can achieve whatever he desires. He shall feed brahmins every day. A brahmin shall repeat the Gāyatrī a thousand and eight times every day in the morning. He shall attain Śiva's region gradually. He shall repeat Vedic verses and hymns with the observance of restraints.

48. The Daśārṇa mantra shall be repeated either 99 times or nine hundred times or nine thousand nine hundred times.

49. The regular study of the Vedas accords Śiva's region.

50. Nyāsas are particular diagrams which are closely associated with the divine mothers and are written in characters to which a magical power is ascribed. These are the personified energies of the principal deities connected with the worship of Śiva. They are reckoned sometimes 7, sometimes 8, 9 or 16 in number.

All the other sorts of mantras shall be repeated a hundred thousand times.

50. If the mantra consists of only one syllable it shall first be repeated a crore times and thereafter a thousand times with great devotion.

51. Doing thus according to one's capacity one shall gradually attain Śiva's region. It is the duty of every one to repeat a mantra pleasing to him every day till his death.

52—53. If a man repeats "Om" a thousand times he shall get all his desires fulfilled at the bidding of Śiva. If he plants a flower-garden for the sake of Śiva or even renders service by sweeping and cleaning Śiva's temple and precincts he shall attain Śiva's region. The devotee shall reside for ever in Śiva's temple with great devotion.

54. It yields worldly enjoyment and salvation to every one sentient or insentient. Hence an intelligent man shall reside in a temple of Śiva till death.

55. In a temple built by ordinary man, the space upto a hundred hastas (1 hasta 30 cms) from the phallic image is holy. In a temple dedicated to sages, the space upto a thousand Aratnis (1 Aratni 45 cms) from the phallic image is holy. In a temple dedicated to sages, the space upto a thousand Aratnis (1 Aratni = 45 cms) from the emblem is holy.

56. If the phallic emblem had been installed by gods the space upto a thousand Aratnis is holy. In a temple where phallic emblem is self-risen, the space upto a thousand Dhanuḥ Pramāṇas (a dhanuḥ pramāṇa = 4 hastas) is holy.

57. The tank, well, pond etc. in a holy centre shall be considered Śiva-Gaṅgā in accordance with Śiva's statement.

58. By taking bath or making gifts or muttering mantras in that centre one will attain Śiva. One shall seek shelter in a temple of Śiva and stay there till death.

59—61. The rites of obsequies of the second day or the tenth day, the offerings of monthly Piṇḍas, the rite of Sapiṇḍīkaraṇa or the annual Śrāddha shall be performed in a holy centre. He will instantly attain Śiva's region. By staying there for seven, five or three nights or a single night he will attain Śiva's region gradually. He will obtain results according to his conduct and befitting his caste.

62. By the uplift in the caste and devotion the fruit gains more efficacy. Anything done with a desire in view yields results immediately.

63-64. Anything done with no specific desire in view yields the region of Śiva directly. Of the three periods of time, ordained rites shall be performed in the morning, rites for the fulfilment of desires in the midday and rites for the suppression of the evil in the evening. The same thing holds good for nights too.

65. The two middle Yāmas (1 Yāma is equal to 3 hours) at night are called Niśītha. The worship of Śiva at that time accords desired results.

66. If a man performs rites after realising this, he shall achieve the due results. Especially in the Kali age the achievement of fruit is only due to the precise performance of actions.

67. If the man is well behaved, afraid of sins and the observer of good actions at other man's suggestion or at his own he shall attain due results.

68-69. (The sages said :—) O Sūta, foremost among excellent yogins, please tell us briefly about the various holy centres by resorting to which women and men shall attain the region (of Śiva). Please tell us about the traditions of Śiva temples also. (Sūta said) :—All of you listen faithfully to the account of all holy centres and their traditions.

CHAPTER TWELVE

(Narration of Śiva Temples)

Sūta said:—

1. O wise sages, please listen to the narrative of holy centres with Śiva's temples all of which accord salvation. Thereafter I shall tell you their traditions for the welfare of the people.

2. The Earth, fifty crores of yojanas in extent, abounding in mountains and forests, supports the people at the bidding of Śiva.

3. The lord has Himself raised up these temples and holy centres in different places for the liberation of the residents of these localities.

4. These temples whether self-risen or not, in view of their being accepted (as their frequent resort) by the sages and Devas are intended for the redemption of the people.

5. In these holy centres and temples, ablutions, charitable gifts, Japas etc must be regularly performed. Otherwise men are sure to be affected by ailments, penury, dumbness etc.

6. If a man dies anywhere in the Bhāratavarṣa[51] he shall be reborn again as a man if he has resided in a holy centre where there is a self-risen phallic emblem of Śiva.

7. O brahmins, committing sins in a holy centre is of ineffable character. When a man stays in a holy centre he must not commit even the smallest sin.

8. Somehow men must strive to find a residence in a holy centre. On the shores of the ocean in the confluencc of hundreds of rivers there are many such holy centres and temples.

9. The holy river Sarasvatī is said to have sixty mouths or holy centres on its banks. Hence an intelligent man must stay on its banks. He shall attain Brahma's region gradually.

10-11. The river Gaṅgā flowing from the Himālaya mountains is very holy with its hundred mouths. There arc many holy centres on its banks such as Kāśī etc. Its banks are highly sacred in the month of Mārgaśīrṣa or when Bṛhaspati (Jupiter) is in the zodiac 'Capricornus. The river Śoṇabhadra[52] of ten mouths is holy and yields all cherished

51. Bhārata Varṣa is one of the nine divisions of the earth as separated off by certain mountain ranges, the other eight divisions being Kuru, Hiraṇmaya, Ramyaka, Ilāvṛta, Hari, Ketumāla, Bhadrāśva and Kinnara. It is surrounded by oceans in the south west and east and by the Himālaya in the North. Sk vii. 1.11.13.

Bharata who gave his name to this country was the descendant of Svāyambhuva Manu. He was a king of Agnīdhra's family.

52. The river Śoṇa (also called Sone, Sonā) rises in Gondwana, in Madhya Pradeśa, on the table-land of Amarakaṇṭaka, four or five miles east of the source of Narmadā river and running first northerly and then easterly for 300 miles falls into the Ganges above Pāṭaliputra or Patna. It is called Māgadhī nadī, since it forms the Western boundary of Magadha. Sk 1. iii u 2.7 (ii).

desires.

12-13. By ablutions therein and observing fast the devotee shall attain the region of the god Gaṇeśa. The holy Narmadā[53] is a great river of twenty-four mouths. By a dip therein and residing on its banks the devotee shall attain the region of Viṣṇu. The river Tamasā[54] is of twelve mouths and Revā[55] has ten mouths.

14. Godāvarī[56] is very holy and it quells the sins of murdering a brahmin or slaughtering a cow. It is said to have twentyone mouths and accords Rudraloka.

15. Kṛsṇāveṇī[57] is a sacred river destroying all sins. It is said to have eighteen mouths and it accords Viṣṇuloka.

16. Tuṅgabhadrā[58] has ten mouths and it accords Brahmaloka. The holy Suvarṇamukharī[59] is said to have nine mouths.

17-19. Those who fall from Brahmaloka are born there. By residing on the banks of the auspicious rivers Sarasvatī,[60] Pampā,[61] Kanyā[62] and Śvetanadī[63] one shall attain Indraloka. The great river Kāverī[64] flowing from the mountain Sahya

53. It rises in the Vindhya mountain and falls into the gulf of Cambay. It flows in a wide flood-plain and is fairly deep It forms a suitable boundary between the political units north and south of it

54. It is identified with Tons which issues from the Ṛkṣapāda mountain, appears in the Bundelkhand region and flows into the Ganges below Allahabad.

55. Revā and Narmadī are the two small branches of one and the same river in the upper course which are later united into one

56. This river known as Godā or Godāvarī forms an important unit in the historical geography of South India It drains a large area mainly composed of Deccan lavas and flows through a wide fertile valley towards the east Its catchment area is bounded in the north by the Sahya mountain, the Nirmala and Satmala ranges and the hills of Bastar and Orissa known to the Purāṇas as Mahendra Parvata.

57. It rises from the Sahya mountain. It is the united stream of kṛṣṇā and Venī. It flows into the bay of Bengal Cf *Sk* II 1.20.44.

58. It rises from the Sahya mountain and joins the kṛṣnā river.

59. It is one of the most sacred rivers of Southern India After issuing from the Mahendra mountain, it falls into the southern sea, passing through beautiful hills and dales along with its tributary streams.

60. See Note 35 on P.47.

61. It is a tributary of Tuṅgabhadrā river.

62. Not identified. The country situated on the bank of this river is sacred to Śiva Cf *Sk*. 1. iii u 2. 7-19.

63. Not identified.

64. It is one of the most sacred rivers which takes its rise from the Sahya mountain. It is said to have many tīrthas, particularly Śiva-Kṣetras, on its bank. Sk. I. iii P 6. 98; I. iii u.2.11.

is very holy and is said to have twenty-seven mouths. It accords all cherished desires. Its banks are the bestowers of heaven and the regions of Brahmā and Viṣṇu.

20-28. The devotees of Śiva are the bestowers of Śivaloka and accord cherished desires. When the Jupiter and the sun are in the zodiac of Meṣa, the devotee shall take the holy bath in Naimiṣa* and Badara.** Worship etc. thereafter accords Brahmaloka. When the sun is in Karkaṭaka or Siṁha one shall take bath in the Sindhu (Indus)[65]. On that occasion the drinking of the sacred water of Kedāra[66] and ablution therein accords perfect knowledge. Śiva Himself has mentioned before that the bath in the Godāvarī in the month of Siṁha when Jupiter is also in the zodiac of Siṁha accords Śiva region. When Jupiter and the sun are in the zodiac of Kanya, ablution shall be performed in the rivers—Yomunā[67] and Śoṇa, the fruit of which is great enjoyment in the worlds of Dharma and Dantin (Gaṇeśa). When the sun and the Jupiter are in Tulā, the devotee shall take bath in the Kāverī the fruit whereof is the attainment of all cherished desires as stated by Viṣṇu Himself. The devotee who takes bath in the river Narmadā in the month of Vṛścika, when the Jupiter is in the zodiac of Vṛścika, attains Viṣṇu-loka. Brahmā has stated that the bath in the Suvarṇa-mukharī when the sun and the Jupiter are in the zodiac of Dhanus accords Śivaloka. The devotee shall take bath in the Jāhnavī (Ganges) in the month of Mārgaśīrṣa when Jupiter is in the zodiac of Capricornus. After enjoying pleasures in the regions of Brahmā and Viṣṇu he will gain perfect knowledge in the end.

29-30. In the month of Māgha when the sun is in the zodiac of Kumbha, Śrāddha, offerings of Piṇḍa and water

*Naimiṣa, modern Nimsar, is a sacred region of Uttarapradeśa in the district of Sitapur, on the bank of Gomati. Naimiṣa was sacred in the Kṛta age, as Puskara in the Tretā, Kuruksetra in the Dvāpara, the Ganges in the Kali age.

**Name of the hermitage of Nara and Nārāyaṇa in the neighbourhood of Gaṅgodbheda, the source of the Ganges.

65. This sacred river of Ancient India, takes its rise from the Himālayas, flows in the Western Pakistan and falls into the Western Sea.

66. It refers to Kedāra Gaṅgā or Mandākinī in Garhwal.

67. The river rises in the Himālaya mountains among the Jumnotri peaks, flows for 860 miles on the plains before it joins the Ganges at Allahabad.

libations with gingelly seeds raise the crores of manes on both the sides (Paternal and maternal) of the family. When the sun and the Jupiter are in the zodiac of Mīna, ablution shall be performed in Kṛṣṇāveṇī.

31-32. The ceremonial ablutions taken in the different sacred waters in the respective months accord the region of Indra. An intelligent man shall resort to Gaṅgā or the Kāverī river. Certainly his sin will be quelled thereby. There are many holy centres yielding Rudraloka.

33. The rivers Tāmraparnī[68] and Vegavatī[69] accord Brahmaloka. There are holy centres on their banks bestowing heaven on the worshipper.

34. In between these rivers there are meritorious holy centres. Intelligent men residing there will reap the respective fruits thereof.

35. Only by good conduct, good predilections and good concepts as well as by being sympathetic can the devotee derive the benefit, not otherwise.

36. Meritorious actions performed in a holy centre flourish in many ways. Sinful acts committed in a holy centre, though slight, become manifold.

37-38. If the sin committed in a holy centre is only for livelihood, the merit will destroy that sin. Merit accords prosperity and quells physical, verbal and mental sins. O brahmins, the mental sin is adamantine in sticking to the sinner and it continues for many Kalpas.

39-40. The mental sin can be wiped off only by meditation and not otherwise. The verbal sin is wiped off by Japas and the physical sin by forcefully causing the emaciation of the body. Sins committed by means of wealth can be wiped off by making charitable gifts and not otherwise, though crores of Kalpas (Aeons) may elapse. In some places the increasing sin destroys the merit.

41-43. Both Merit and Demerit have three aspects:— the seed stage, flourishing stage and the enjoyment stage. If they are in the seed stage they can be quelled by perfect

68. It issues from the Malaya mountain called the Travancore hills in the southern parts of the Western Ghats.

69. It is the modern Baiga or Bijari in the district of Madura. **G.D. P. 38.**

knowledge. If they are in the flourishing stage they can be quelled in the manner described before. If they are in the enjoyment stage they get destroyed only by enjoying and experiencing their fruits and not otherwise though one might have performed crores of meritorious deeds. If the seed or the flourishing seedlings are destroyed what remains must be experienced and wiped off. If one regularly performs worship of gods, makes gifts to brahmins and performs sufficient penance, the enjoyment becomes bearable. Hence those who wish for happiness must refrain from committing sins.

CHAPTER THIRTEEN

(*Description of Good Conduct*)

The sages said :—

1. Kindly tell us the mode of good conduct whereby the sensible man quickly attains higher worlds. Please tell us about virtue and evil that cause attainment of heaven or hell.

Sūta said :—

2. A brahmin endowed with strict adherence to good conduct is perfectly wise. A brahmin learned in Vedas and of good conduct is called a Vipra. A brahmin endowed with only one of these two is a mere Dvija.

3. A brahmin following some of the prescribed rules of conduct and with a smattering of the Vedas is a Kṣatriya brahmin, at best a royal servant. Very careless in following the rules of conduct the brahmin is really a Vaiśya brahmin. One engaged in agriculture and trading activities is also likewise.

4. A brahmin ploughing the field himself is a Śūdra brahmin. One of envious and spiteful temperament is a degraded Dvija.

5. A Kṣatriya who rules over a kingdom is a "King";

others are mere Kṣatriyas. A merchant dealing in grains etc. is a Vaiśya and others of his caste are mere "Vaṇiks"

6. A person rendering service to Brahmins, Kṣatriyas and Vaiśyas is called a Śūdra. A working agriculturist is a Vṛṣala and the others are Dasyus.

7. It is the duty of everyone of the four castes to get up early in the morning and sit facing the east and meditate on gods. He shall then think about the various acts of virtue, of matters regarding monetary dealings, the problems connected with them, the sources of income and the items of expenditure.

8. The direction in which one casts one's first glance on waking up indicates the good or bad that is likely to attend one on that day—the eight effects in order are—longevity, hatred, death, sin, fortune, sickness, nourishment and strength.

9. The last yāma (3 hours) of the night is called Uṣā and the latter half of it is sandhi (period of conjunction). A brahmin shall get up at that hour and answer the calls of nature.

10. It must be in a place far off from the house. It must be a covered place. He shall sit facing the north. If it is not possible due to any obstacle he can sit facing other directions.

11. He must never sit in front of water, fire, a brahmin or the idol of any god. He must screen the penis with the left hand and the mouth with the right.

12. After evacuating the bowels, the faeces should not be looked at. Water drawn out in a vessel should be used for cleaning (i.e. no one should sit inside the tank or river-water for cleaning purpose).

13. Any way no one shall enter the holy tanks and rivers dedicated to deities, manes etc. and frequented by the sages. The rectum must be cleaned with mud seven, five or three times.

14. The penis must be cleaned with mud as large as a cucumber fruit and the quantity of mud for the purification of the rectum shall be Prasṛti (half a handful). After the purification of the excretory organs, hands and feet must be washed and gargling shall be done for eight times.

15. For gargling, the water can be taken in any vessel or a wooden cup; but water shall be spit outside (not in the river or tank). Washing of the teeth with any leaf or twig must be without using the index finger and outside the water.

16. After making obeisance to the gods of water, the twice-born shall perform the ablution with mantras. Sick or weak persons shall take bath upto the neck or hips.

17. Sprinkling water upto the knees he shall perform the Mantrasnāna. He shall propitiate deities etc. sensibly with the water from the holy tank or river.

18. A washed dry cloth should be taken and worn in the form of pañcakaccha (wearing of the lower garment in a special way). In all sacred rites the upper cloth should also be used.

19-20. While taking bath in the holy river or tank, the cloth worn shall not be rinsed or beaten. The sensible man shall take it to a separate tank or well or to the house itself and beat it on a rock or on a plank to the gratification of the manes, O brahmins.

21-23. The Tripuṇḍraka[70] shall be drawn on the forehead with the Jābālaka mantra. If anyone enters water otherwise, he will surely go to hell. According to scholarly authorities the mantrasnāna is as follows : Repeating the mantra "Āpo hi ṣṭhā"[71] etc. water shall be sprinkled over the head for suppressing sins. Repeating the mantra "Yasya Kṣayāya"[72] etc. water shall be sprinkled over the joints in the legs. The order is as follows :—feet, head, chest; head, chest, feet and chest, feet, head for sprinkling with water thrice.

24. It is enough if one performs mantra snāna when one is slightly indisposed, or when there is danger from the king or when there is civil commotion, or when there is no other way or when one is about to undertake a journey.

25. He shall drink by way of Ācamana reciting the mantras from Sūryānuvāka in the morning or from Agni-

70. Three lines horizontally drawn over the forehead with the ash slightly pasted with water.

71. VS. 11.50.

72. VS. 11.52.

Anuvāka in the evening and perform the ceremonial sprinkling in the middle.

26. O brahmins, at the end of the Japa of Gāyatrī mantra[73] Arghya shall be offered thrice to the sun towards east and once also thereafter.

27. The offering of Arghya in the morning is by lifting both the hands high up; that in the midday by letting off the water through the fingers and that in the evening by letting the water over the ground facing the west.

28. In the midday the sun is to be viewed through the fingers reciting the mantra prescribed for that. The circumambulation of oneself is performed (in the prescribed manner) and the pure Ācamana (without mantras) is performed.

29-30. Sandhyā prayer performed before the prescribed time is ineffective. Hence Sandhyā shall be performed at the prescribed time. The expiatory rite for the omission of Sandhyā prayer for a day is the repetition of Gāyatrī a hundred times more than the usual number of times for ten days. If the omission is for ten days or more, Gāyatrī must be repeated for a hundred thousand times as atonement.

31-32. If one omits Sandhyā for a month one has to be re-invested with the sacred thread.[74] For the sake of prosperity deities shall be propitiated such as Īśa, Gaurī, Guha.[75] Viṣṇu. Brahmā, Candra (the moon) and Yama. Thereafter the entire rite shall be dedicated to the supreme Brahman and pure Ācamana shall be performed.

73. Three-footed sacred mantra of the Ṛgveda well-known after its metre Gāyatrī. It is addressed to the sun (savitar) and is therefore called Sāvitrī. It runs—"Tatsaviturvareṇyaṃ bhargo devasya dhīmahi dhiyo yo naḥ pracodayat."—We meditate on that excellent light of the sun. May he illuminate our minds."

74. It is one of the purificatory rites prescribed in the Dharmasūtras and explained in the Gṛhyasūtras in which the boy is invested with the sacred thread and thus endowed with second or spiritual birth and qualified to learn the Veda by heart. A Brāhmin is initiated in the eighth year, a Kṣatriya in the eleventh, a Vaiśya in the twelfth; but the term could be delayed. Cf. MS. 2. 36-38.

75. Guha, literally the mysterious one, is Kārttikeya, so called because of his mysterious birth. According to a legend he was the son of Śiva produced without the intervention of a woman. Śiva cost his seed into fire which was afterwards received by the Ganges : Kārttikeya was the result. He is therefore called as the son of Agni and Gangā. When born he was fostered by the six Krttikas and these offering their six breasts to the child he became six-headed.

33-34. Towards the right of the holy water, in a splendid prayer hall, temple or a common Maṭha, or in a stipulated place in one's own house, one shall sit firmly with the mind in concentration and perform the Gāyatrī Japa after due obeisance to all gods. He shall not omit the practice of the Praṇava mantra.

35-37. While practising the Praṇava he shall realise fully the identity of Jīva (the individual soul) with the supreme Brahman. The full implication of the Gāyatrī must be borne in the mind when the Japa is performed. "We pray to Brahmā, the creator of the three worlds, to Acyuta the sustainer and Rudra the Annihilator.* We meditate on the Self-luminary that prompts us in the activities of virtue and wisdom bestowing enjoyment and salvation, the Self-luminary that is the driving force behind the sense-organs, mind, intellect and acts of volition." The devotee who dwells thus on the meaning constantly attains the Brahman.

38. Or if incompetent to dwell on the meaning let him at least continue the recitation of the mere mantra to keep his Brahminhood in tact. An excellent brahmin must repeat the mantra a thousand times in the morning every day.

39. Others shall repeat as many times as they can. In the midday Gāyatrī shall be repeated a hundred times; in the evening at least twenty times along with Śikhāṣṭaka [A set of eight as the tuft i.e. eight times more than stipulated.]

40-41. He shall meditate on Vidyeśa, Brahmā, Viṣṇu, Īśa, Jīvātman and Parameśvara stationed in the twelve esoteric centre of the body from Mūlādhāra (basic support) to the Brahmarandhra (the mystical aperture at the crown of the head), as identical with Brahman with the conception of *Soham* (I am He) and continue the Japa. He shall then meditate on them as stationed outside the body as well.

42-43. From Mahat tattva (the cosmic principle) there

*Cf Devi Bhāg. 1.8. 3-4 ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवाः सनातनाः। नातः परतरं किञ्चिद् ब्रह्माण्डेऽस्मिन्महामने॥ ब्रह्मा सृजति लोकान्वै विष्णुः पात्यखिलं जगत्। रुद्रः संहरते कालेत्रय एनेऽत्र कारणम्॥ also ŚP. VS 10 : त्रिधा विभज्य चात्मानं त्रैलोक्ये सम्प्रवर्तते। सृजने ग्रसने चैव वीक्षने च त्रिभिस्त्वयम्॥ The idea is often repeated in the Purāṇas.

are a thousand extraneous bodies each of which is to be passed by each mantra slowly and the Jīva must be unified with the Supreme. This is the principle on which the Japa is based. This Japa for the sake of the extraneous bodies is for two thousand times with the Śikhāṣṭaka.

44. This is the tradition regarding the Japas. Repetition for a thousand times accords Brahmahood and that for a hundred times accords the region of Indra.

45. Repetition for less number of times may guard the soul to a certain extent and bring about rebirth in the family of a brahmin. After the worship of the sun, the brahmin shall practise thus every day.

46. A brahmin who has completed one million two hundred thousand repetitions becomes a full-fledged brahmin. A brahmin who has not completed at least a hundred thousand repetitions of Gāyatrī is not authorised in Vedic rites.

47. Till he completes his seventieth year he shall follow these rules. Afterwards he can take to renunciation. After renunciation he shall repeat the Praṇava twelve thousand times in the morning every day.

48. Omissions and deficiencies of one day must be made good the next day. If the omission is continued for a month, the atonement is repetition for one hundred and fifty thousand times.

49. If the omission extends beyond this, he shall take the order of Sanyāsa afresh. Then only can the defect be fully effaced. Otherwise he is sure to fall into Raurava, the terrible hell.

50. Only the person who has a cherished desire shall endeavour for virtue and wealth and not others. A brahmin shall seek salvation and practise the ways of realising Brahman for ever.

51. From virtue wealth is derived and from wealth enjoyment. Vairāgya (non-attachment) is the outcome of enjoyment. That is to say, when one fully enjoys the pleasures by means of wealth acquired by virtuous means one comes to the stage of Vairāgya (Detached State).

52-53. If the enjoyment is through the wealth acquired by other means, the result is the increase of passion alone.

Dharma is twofold : one through the sacrificial offering and the other through the body by performing ceremonial ablutions in a sacred river etc. One can earn wealth through virtue and divine form through penance.

54. A person freed from desire gains purity and by purity he acquires knowledge. There is no doubt about it. In the ages of Kṛtā, Tretā and Dvāpara penance was recommended for attaining Dharma; but in the age of Kali it is the sacrificial offering that secures Dharma for us.

55. In the Kṛta age knowledge was acquired through meditation; in the Tretā through penance; in the Dvāpara through sacrifice and now in the Kali age it is through the worship of idols.

56. The fruit is in accordance with the nature of merit and sin. Deficiency, increase, decrease etc are due to the difference in the articles employed and the part of the body and items of rites.

57. Evil is of violent character and virtue is of pleasant nature. A person becomes miserable due to evil and secures happiness on account of virtue.

58. It must be known that bad conduct leads to misery and good conduct to happiness. Hence it is the duty of everyone to acquire virtue for the sake of worldly enjoyment as well as salvation.

59. If any one regularly offers sufficient material means to a brahmin with four members in his family, for a hundred years he will remain in Brahmaloka.

60. The rite of Cāndrāyaṇa performed a thousand times yields Brahmaloka. It is the duty of a Kṣatriya to establish and sustain a thousand families.

61-63. It yields Indraloka to him. If he maintains ten thousand families he attains Brahmaloka. According to scholars in the Vedas, a man attains the region of that deity in meditation of whom he makes charitable gifts. A man devoid of wealth shall endeavour to accumulate penance and austerities. Everlasting happiness is achieved by pilgrimages to holy centres and penances. Now I shall expound the mode of acquiring wealth through pure and lawful means.

64. A brahmin shall earn wealth without cringing or

exerting himself too much. He can accept monetary gifts and fees for presiding over sacrifices duly performed.

65. A Kṣatriya shall earn wealth by valorous exploits and a Vaiśya by means of agriculture and cattle-breading. The charitable gifts of wealth acquired by lawful means alone, are attended with good results.

66. Salvation is achieved by the acquisition of Perfect knowledge by every one with the blessings of the preceptor. Salvation is realisation of one's own real form and the perfect bliss.

67. O brahmins, men realise all these things only if they cultivate the association of good people. A householder shall make charitable gifts of everything like money, grain etc.

68. A person who desires permanent welfare for himself shall give to Brahmins fruit, grain or other articles especially when the need for the same arises.

69. Water shall always be given to the thirsty. Food shall be given to the hungry and the sick. Gift of food is of four types—field, unhusked grain (or seed), uncooked food and cooked food

70. A giver of food receives half the merit of the receiver which he accumulates till the time that food is digested or as long as the glory of lord Śiva reaches his ears.

71. The receiver of a gift must expiate for his sin by means of austerities or by making gifts to others. Otherwise he will fall into the Raurava hell.

72-73. Everyone shall set apart a third of his wealth for Dharma, another third for Vṛddhi (flourishing) and the rest for his Bhoga (enjoyment). With the part intended for Dharma he shall perform the three rites of virtue viz. Nitya (daily prayers etc.), Naimittika (casual acts of piety) and Kāmya (specific rites for the fulfilment of desires). By means of the second part he shall increase his wealth. By utilising the third part he shall enjoy with restraint in pure and wholesome ways.

74. One tenth of the wealth acquired by agricultural operations must first be given in charity (before making the three-fold divisions) in order to wipe off the sin. He can utilise the rest as mentioned before. Otherwise he shall fall into Raurava.

75. Or he is sure to be evil-minded hastening towards his own certain ruin. Sensible persons acquiring much wealth by way of usury or trading activities must likewise give away a sixth of that wealth in charity (before making the three-fold divisions).

76. Excellent brahmins, accepting monetary gifts from decent people, shall give away a fourth of that wealth in charity. They shall likewise give away half in charity in case of an unexpected windfall.

77. If a brahmin accepts a monetary gift from an indecent fellow he shall give away the entire amount in charity. A defiled gift shall be thrown into the sea. It is more creditable if one invites persons and makes gifts to them. One's own enjoyment gains by it.

78. A man must give others what they beg of him according to his ability. If a thing requested for is not given he will be indebted to that extent even in his next birth.

79. A sensible person shall not proclaim others' faults. O brahmin, whatever is seen or heard should not be spitefully repeated.

80. An intelligent man shall not speak words wounding the hearts of others. For achieving prosperity he shall perform sacred rites in the fire at dawn and at dusk.

81-82. Persons unable to perform the same, both the times, shall do so once, worshipping the sun and the fire duly. Raw rice, other food grains, ghee, fruits, bulbous roots, cooked food soaked in ghee for sacrificial rites—all these things shall be duly used as prescribed in the sacred texts. Sthālīpāka (offerings of cooked food in the vessel itself) shall be performed at the stipulated time in the manner laid down. If there is no Havya (cooked rice offering) the main sacrifice alone shall be performed.

83. Thus the daily rites have been narrated. These shall be performed always; or repeated muttering of mantra alone or the worship of the sun shall be performed.

84-85. Those who seek welfare of the soul shall do like this. A person who seeks wealth also shall do likewise. All persons devoted to Brahmayajña, worship of gods, worship of fire, reverence to preceptors and gratification of brahmins deserve to attain heaven.

CHAPTER FOURTEEN

(*Description of Fire-sacrifice etc.*)

The sages said:—

1. O lord, please tell us in order in detail all these rites viz. the fire sacrifice, thc sacrifice to gods, Brahmayajña, the worship of the preceptor and the gratification of brahmins.

Sūta said :—

2-3. The offering made into the fire is called fire-sacrifice (Agniyajña). In the case of persons in the Brahmacarya Ā´rama (i.e Religious Students) it is called samidādhāna (collection of sacrificial twigs). O brahmins, until the rite of Aupāsana (fire sacrifice of the householder) all the persons in the first Āśrama perform their Vratas and special sacrifices in the fire from sacrificial twigs.

4. O brahmins, in the case of ascetics and forest-dwellers who have consigned the sacred fire to the Ātman, taking a restricted quantity of wholesome food is itself the sacrificial offering.

5. Householders who have started their Aupāsana rite shall maintain the rite in the sacrificial fire kept in a vessel or pit always.

6. The sacrificial fire shall be maintained either in the Ātman or in the Araṇī (the sacrificial churning twig from which fire is kindled) lest the fire should be extinguished by royal or divine intercession.

7. O brahmins, the offering in the fire in the evening for the fire-god is the bestower of prosperity. The offering in the morning for the sun-god is conducive to longevity.

8-9. This is called Agniyajña in as much as it enters the sun during the day. The different sacrifices Sthālīpāka etc. for the propitiation of Indra and other gods by offerings in the fire are called Devayajña. The rites of Caula (ceremony of tonsure) etc. are performed in the ordinary fire.

10. The regular study of the Vedas is called Brahmayajña. A brahmin shall perform this constantly for the propitiation of gods.

11. This is to be practised by all and hence no special

rules are prescribed here. Now attend to the explanation of certain Devayajñas without fire.

12. At the beginning of the first creation, the omniscient, merciful lord Mahādeva created the different week days for the benefit of the entire world.

13. Lord Mahādeva, the global physician, the omniscient, the panacea of all panaceas, made the first day his own day that bestows good health.

14-17. Next he created the day of his Māyā (Illusion) the bestower of prosperity. Afterwards when the birth of Kumāra was attended with some mishaps he created the day for the sake of surmounting mishaps and idleness. With a desire to bless the worlds and for their nurture and protection he created the next day dedicated to Viṣṇu, the protector of the worlds. The next day created by the lord is for the sake of the longevity of the worlds dedicated to the creator of the three worlds, Brahmā, called also Parameṣṭhin, who is the bestower of longevity too. Hence this day too bestows longevity.

18. The last two days of the week created by the lord are those of Indra and Yama. In the beginning when the lord created Puṇya and Pāpa (Virtue and Sin) for making the three worlds flourish, these deities who preside over them were assigned these two days.

19-22. The last two days are the bestowers of worldly enjoyments and removers of premature death respectively. The lord made the sun etc. who are His own manifestations and are firmly established in the solar cycle (Jyotiścakra[76] the lords of the different days. Their worship in their respective days accords the respective benefits viz :—health, riches, removal of sickness, nourishment, longevity. enjoyment of pleasures and prevention of death respectively. It is said that the respective merits of the different days are secured through the gratification of the gods. Śiva is the

76. Jyotiṣcakra or Śiṁśumāra Chakra refers to the system of stars, planets and constellations conceived of as a Cakra rotating like the Potter's wheel. The vast space is an ocean in which the stars are arranged like the body of a giant alligator. The imagery of the wheel implies a fixed centre to which the whole system of moving stars is secured by certain pulls, spoken of as winds (Vāta) in physical form but actually invisible forces exercised by the centre on the peripheral stars. Cp. MP.—A Study. P. 209.

ultimate bestower of the fruits accruing from the worship of other gods as well.

23-24. The worship for the propitiation of the deities is fivefold. 1. the repeated recitation of the respective mantras 2. sacrifice 3. charitable gift 4. austerities and 5. propitiation on the altar, idol, fire or a brahmin. The sixteen forms of service and homage shall be duly observed.

25-26. Of the fivefold forms of worship the latter are more efficacious than the former. In the absence of the earlier ones the latter ones can be observed. In the ailments of the eyes or head or for quelling leprosy, the sun shall be worshipped and the brahmins fed for a day, a month, a year or three years.

27-28. If the action meritorious or otherwise that has begun to fructify is sufficiently strong, the ailment, old age etc. are alleviated. The repetition of the mantras of the favourite deity accords the respective benefits of the day of the week. The first day of the week dedicated to the sun has the special merit of the removal of sin, especially for brahmins.

29. For the sake of riches, the intelligent devotee shall worship Lakṣmī etc. on Monday with cooked rice soaked in ghee and shall feed brahmin couples.

30. For alleviating ailments the devotee shall worship Kāli and others on Tuesday. He shall feed brahmins with an Āḍhaka (a measure) of cooked rice, the pulse, black gram and green gram.

31. The scholarly devotee shall worship Viṣṇu with curd-rice on Wednesday. Sons, friends, womenfolk etc. will always be well-nourished for ever.

32. A person who seeks longevity shall worship the deities for their gratification, with sacred thread, cloth, milk and ghee on Thursday.

33. On Friday, for the sake of enjoyment of worldly pleasures, the devotee shall worship devas with concentration. Brahmins should be propitiated with the cooked food consisting of six flavours.[77]

34-35. Good cloth should be presented to women to

77. Six flavours are : (1) pungent, (2) sour, (3) sweet, (4) salt, (5) bitter and (6) astringent.

gladden them. The wise devotee shall worship Rudra and others on Saturday that wards off premature death, by performing Homa with gingelly seeds. He shall make gifts to the brahmins and feed them with cooked rice and gingelly seeds. Thus worshipping the deities he shall derive the fruit of good health etc.

36-38. In the daily or special sacrifices of the deities, ceremonial ablutions, charitable gifts, repeated muttering of mantras, sacrifices, propitiation of the brahmins, in the worship of the different devas in view of special dates or special conjunction of the planets, or in the different days of the week it is the omniscient lord of the universe who bestows health and other benefits by assuming the different forms. He bestows the same according to the time, place and the deserts of the recipient.

39. The articles for worship shall be in accordance with one's faith or local conventions. The lord bestows health etc. in accordance with the comparative quality of the same.

40. In the beginning of the period of auspiciousness, the end of the period of inauspiciousness, on birth days (according to the stars) etc. the householder shall worship the planets, Sun etc. in his own house for his good health etc.

41. Hence the worship of gods bestows all desired fruits. The worship conducted by brahmins must be along with mantras and by means of gesticulations in the case of others.

42. The worship shall be carried out by men seeking good benefits in all the seven days in accordance with their capacity.

43. Indigent men shall worship devas with austerities and rich men by spending money. Again and again they shall do virtuous actions with sufficient faith.

44-46. After enjoying the pleasures in heaven they are reborn again in the world. For better enjoyment the rich shall always plant trees for shade, dig tanks etc, install deities, and carry on virtuous activities. After the lapse of some time, when the virtue becomes ripe he shall achieve perfect knowledge. O brahmins, he who hears this chapter, or reads it or he who facilitates the hearing of the same shall derive the fruit of Devayajña.

CHAPTER FIFTEEN

(*Description of the qualification, time and place for Devayajña etc*)

The sages said:—

1. O Sūta, foremost among those who know everything, please expound to us the place etc.

Sūta said:—

The pure house accords normal benefit in the rites of Devayajña etc.

2. The cowshed is of ten times more benefit than that. The bank of a tank is of ten times more benefit than that and the root of Tulasī plant or of Bilva or Aśvattha trees is again of ten times more benefit than that.

3-5. Similarly a temple, the bank of a holy tank, the bank of an ordinary river, the bank of a holy river and the banks of the seven holy Gaṅgās are each of ten times more benefit than the previous. The seven holy Gangās are Gangā, Godāvarī, Kāverī, Tāmraparṇikā, Sindhu, Sarayū[78] and Revā. The shores of the sea are of ten times more benefit than the previous. The summit of a mountain is of ten times more benefit than the shores of the sea.

6-7. The place where the mind is quite at home is the most excellent of all places. Yajña, Dāna etc. accord full benefit in the Kṛta age. In the Tretā age they yield three-fourths of the benefit. In the age of Dvāpara the benefit derived is half. In the age of Kali only one fourth of the benefit is obtained. When half of the Kali age passes on, the benefit is only three-fourths of this one-fourth.

8. A holy day accords a normal benefit to a pure-souled devotee. O Scholars, the period of transit of the sun from one Zodiac to another yields ten times more benefit than that.

9. The period of equinoxes, the period of tropical

78. It is a well known river, mentioned in the RV. (V 53.9) along with the rivers Sarasvatī, Sindhu, Gaṅgā, Yamunā, and Śutudrī. Gharghara (Ghāgrā) and Tamasā (Tons) are its tributaries. It is a sacred river of Northern Kosal, with Ayodhyā, the sacred city of great antiquity, lying along its bank.—

transit, the period of transit to the capricornus, and the time of lunar eclipse are each of ten times more benefit than the previous one.

10. The auspicious hour of complete Solar eclipse is of still more benefit, than the previous. Since the sun of cosmic form is infested with poison then, there is the likelihood of ailments spreading.

11. Hence for the alleviation of the serious effects of poison, the devotee shall observe ceremonial ablutions, offer gifts and mutter prayers. That period is specially holy inasmuch as it is intended for the alleviation of the after-effects of poison

12. The birth-star, and the concluding period of holy rites are of the same efficacy as the period of Solar eclipse. The time spent in the company of noble holy men is of the efficacy of crores of solar eclipses.

13. Persons of unflinching devotion to austerities and perfect knowledge, yogins and ascetics deserve holy worship since they quell others' sins.

14. A brahmin who has repeated the Gāyatrī mantra two million four hundred thousand times also deserves the same and accords full benefit and wordly enjoyments.

15. The word Pātra (one who deserves) means one who protects the giver from downfall.

16-17. The word Gāyatrī means that which saves the reciter from downfall. Only a person of purified soul can save others, just as only a rich man can donate anything to others. A man of no means cannot give anything to others in this world.

18-19. Only he who has purified himself by means of Gāyatrī Japa can be called a pure brahmin. He alone deserves the position of presiding over all holy rites, Dāna Japa, Homa, Pujā etc. He alone can save others. Any hungry man or woman deserves charitable gifts of cooked food.

20-21. An excellent brahmin must be invited on an auspicious occasion and given sufficient sums of money with piety and pleasing words. They accord all desired results. A charitable gift given to a needy person yields the utmost benefit. If it is given after entreaties it yields only half the benefit.

22-23. Monetary gifts to servants accord only one-fourth benefit. O excellent brahmins, charitable gifts to an indigent person, only because he is born a brahmin, accord worldly enjoyment for ten years. Gifts to a brahmin Vedic scholar accord heavenly enjoyment for ten years.

24. Gifts to a brahmin who regularly repeats Gāyatrī mantra, accord Satyaloka for ten years. Gifts to a brahmin devotee of Viṣṇu accord Vaikuṇṭha Loka.

25. Gifts to a brahmin devotee of Śiva accord Kailāsa. All kinds of gifts accord enjoyments in the different Lokas.

26-28. A person who gives cooked food attended with the ten ancillary services, on a Sunday, attains good health for ten years even in the next birth. The ten ancillary services are—Honouring, inviting, providing oil bath, washing and serving the feet, bestowing cloth, scents etc, serving side dishes of six tastes, pancakes prepared in ghee and sweet juices, betel leaves, monetary gifts, formal farewell and following a few steps—This is called Daśāṅga Annadāna,

29-30. A man who renders ten sorts of ancillary services to ten brahmins on Sunday attains good health for a hundred years. If he gives the same on Monday or any other day, he attains the benefit as stipulated for that day. The benefit of food-gifts is secured in this world itself either in this birth or in the next.

31. If in this manner he gives food on all the seven days to ten brahmins he secures good health and all other benefits for a hundred years.

32. Similarly he who gives cooked rice in this manner to hundred brahmins on Sunday secures good health in Śivaloka for a thousand years.

33. If he gives the same for a thousand brahmins he secures the benefit for ten thousand years. Similarly the benefit accrued for gifts on Monday and other days can be understood by a thoughtful man.

34. By giving food to a thousand brahmins whose minds have been purified by Gāyatrī, on Sunday, the devotee attains good health and other benefits in Satyaloka.

35. By giving food to ten thousand persons he secures the benefits in Viṣṇuloka. By giving it to a hundred thousand persons he derives benefits in Rudraloka.

36. Those who seek learning must make gifts to children considering them on a par with Brahmā. Those who seek sons and other ends must make gifts to young men considering them on a par with Viṣṇu.

37. Those who seek knowledge must make gifts to old men considering them on a par with Rudra. Those who seek intellect must make gifts to young maidens considering them on a par with Bhāratī (Goddess of Speech).

38. Excellent men seeking enjoyments must make gifts to youthful maidens considering them on a par with Lakṣmī (Goddess of Wealth). Those who seek purity of Ātman must make gifts to old women considering them on a par with) Pārvatī.

39. That which is acquired by gleaning more than one ear of corn at a time or gleaning corns one by one, by fees received from disciple[79] is called Śuddhadravya (clean wealth). This wealth yields complete benefit.

40. Wealth acquired by acceptance of monetary gifts is called middlesome wealth. Wealth acquired by agricultural or trading activities is called lowliest wealth.

41. Wealth acquired by Kṣatriyas using their valour or Vaiśyas by trading activities is called excellent. So also the wealth acquired by the Śūdras by salaries for service.

42-45. Patrimony or sum received from husbands forms the wealth of virtuous women. There are twelve things to be given in the twelve months beginning with Caitra or all together on an auspicious occasion for the flourishing of what is cherished. They are :—(1) cow, (2) plots of land, (3) gingelly seeds, (4) gold, (5) ghee, (6) cloth, (7) food-grains, (8) jaggery, (9) silver, (10) salt, (11) ash gourd and (12) a virgin. Gift of cows, milk-products, cowdung (in the form of manure etc.) ward off the sins accruing from wealth and grain while sins connected with water, oil etc. are warded off by cow's urine.

46. The three kinds of sins—physical etc. are warded

79. Śila and uñchavṛttis. According to Kullūkabhaṭṭa on Manusmṛti (X. 112) the occupation of gleaning more than one ear of corn at a time is called Śila while that of gleaning corns one by one is called uñcha.

off by milk, curd and ghee. Their nourishment can be understood by scholars.

47. Gift of plots of land is conducive to stability here and hereafter, O brahmins. Gift of gingelly seeds is conducive to strength and to the conquest of premature death.

48. Gift of gold increases the power of the gastric fire and is conducive to virility. Gift of ghee is nourishing and that of cloth is conducive to long life.

49. Gift of food-grains is conducive to the increase of food production. Gift of jaggery yields sweet food. Gift of silver is conducive to the increase in the quantity of semen and that of salt is conducive to the happy admixture of the six tastes.

50. The gift of pumpkin gourd is conducive to nourishment. All kinds of gifts increase everything and secure all kinds of enjoyment here and hereafter, O brahmins.

51-53. Gift of a virgin is conducive to worldly enjoyment throughout life. Sensible persons shall make gifts of fruits according to the season such as the fruits of jack, mango, wood apple trees, plantains, fruits from hedges, pulses of black gram, green gram, vegetables, chillies, mustards, their plants etc.

54. Sensible men shall gratify the sense-organs of hearing etc. of other people for the gratification through sound etc. It gratifies the quarters too.

55. Theism is that feeling in which one fully realises that all actions are fruitful. It is necessary that Vedas and sacred texts should be learnt direct from preceptors.

56. Devotion to God out of fear for kinsmen or royal punishment is of inferior sort. An indigent person bereft of all means of livelihoods shall worship verbally or by means of physical activities.

57. Verbal worship means recital of mantras, hymns and Japas. Worship of physical activities means pilgrimages, observance of fast and other rites.

58. Whatever one does, whether it is great or small, whatever be the means employed,—if that is dedicated to deities it becomes conducive to enjoyment.

59-61 The two—practice of austerities and making charitable gifts—must be carried out always. Asylum should

be given according to the caste of the person concerned. It is conducive to the satisfaction of the Devas and worldly enjoyments as well. Such a devotee shall always attain noble birth and enjoyments here and hereafter. If he performs the sacred rites with dedication to God, he shall attain salvation. He who reads or hears this chapter becomes righteous and endowed with knowledge.

CHAPTER SIXTEEN

(Different modes of worship of clay idols and their results)

The sages said:

1. O excellent one, please explain the rules of the worship of clay idols by following which all desired results will be achieved.

Sūta said:—

2. You have requested for a very good thing. It bestows all wealth always. It suppresses misery instantaneously. I shall explain it. Please listen.

3-4. It wards off premature and foul death. Even a timely death it prevents. O brahmins, it bestows womenfolk, sons, wealth, grains etc. The worship of idols made of clay etc. is conducive to the attainment of all cherished desires in the world. From it the devotee derives food and other edible things, cloth etc.

5. Both men and women are authorized in this. The clay should be brought from the beds of rivers, lakes or wells.

6. It should be washed well and pasted with scented powder and milk. The idol should be made with the hands on a raised platform.

7. All the limbs, joints etc. should be perfectly shaped with the respective weapons of the deity concerned. It should be seated on Padma Āsana (the lotus pose) and worshipped respectfully.

8. The five deities Gaṇeśa, Sun, Viṣṇu, Pārvatī and Śiva shall be usually worshipped in their images. But a

brahmin shall always worship the phallic emblem of Śiva.

9. In order to derive the full benefit of worship, the sixteen forms of service shall be observed. The sprinkling of water over the idol shall be performed with flowers. The pouring of water shall be performed with mantras.

10-11. The food offering shall consist of cooked rice of Śāli variety. In the worship conducted in the house, 12 handfuls of rice (=Kudava) shall be used. In the worship in a temple constructed by men, a prastha (a particular measure) of cooked rice shall be used. In a divine temple three Prasthas of cooked rice shall be used. In the worship of self-risen image five prasthas of cooked rice shall be used. If thus used it gives complete benefit. By using twice or thrice this quantity the benefit shall be greater.

12-15. By performing this worship a thousand times, a brahmin shall attain Satyaloka. A vessel made of wood or iron twelve angulas in width, 24 angulas in length and sixteen angulas in height is called Śiva. An eighth part of it is called a Prastha and it is equal to four Kuḍavas. If ten, hundred or thousand prasthas of water, oil, incense etc. are used in temples of human construction, of saintly worship or of self-risen idol, the worship is called Mahāpūjā.

16. The ceremonial bath is conducive to the purity of the soul; the application of scented paste yields virtue. The food offering is conducive to longevity and gratification and the incense yields wealth.

17. The lighting of the lamp is conducive to knowledge and the betel leaves are conducive to enjoyment. Hence in all worships these six items are scrupulously observed.

18. Obeisance to the deity and repeated recitation of mantras accord all cherished desires. They must be observed at the end of the worship by men who seek both worldly enjoyment and salvation.

19. At first all items shall be gone through mentally and then item by item every rite shall be performed. By the worship of deities, the devotee attains the different regions.

20. In the subsidiary worlds also there is an ample scope for enjoyment. O brahmins, I shall narrate the special types of worship to which please listen with faith.

21-22. By the worship of Gaṇeśa the devotee shall attain his wish in this world itself. The days of special worship of Gaṇeśa are Fridays, the fourth day of the bright half of the lunar months of Śrāvaṇa and Bhādrapada, and the Śatabhiṣak star of the month of Dhanus. He shall be worshipped duly on these days. Or the devotee shall worship continuously for hundred or thousand days.

23. As a result of the faith in the deity and in the fire, the worship yields sons or the different wishes to the devotees. It quells all sins and the various hardships.

24. The worship of Śiva and others on their respective days of the week is conducive to the purity of soul. In regard to Kāmya rites, the basis is either the Tithi or the star or the particular combinations of planetary positions.

25. The day of the week is the basis for the worship of Brahman and others. There is no increase or decrease with respect to the days of the week as in regard to the Tithi, star etc. A day is calculated from sunrise to sunrise.

26-28. The worship of the deities on the respective Tithis etc. is conducive to full enjoyment for the devotees. In regard to rites of the manes, the earlier part must be in contact with the night previous. In the worship of deities the latter part must be in conjunction with the day. If the Tithi extends to mid-day, that part of it which falls at sunrise shall be taken for the worship of the deities, so also in regard to the stars. Hence a devotee shall consider all these aspects and proceed with the worship, repeated recitation of the mantras etc.

29-30. The word Pūjā is thus derived: Pūḥ means 'the achievement of the fruits of enjoyment.' By the rite one achieves the fruits. Jāyate means "is born." Good ideas, knowledge etc. also are included in this. The word Pūjā is used in this sense amongst the people as well as in the sacred texts.

31-32. The daily and occasional rites yield their benefits in due course but the fruits of Kāmya rites are instantaneous. The necessary rites are performed everyday. The occasional rites are performed in particular months, fortnights, years or on special occasions. In the Kāmya rites one derives the fruits

after the sin has been duly quelled. Mahāgaṇapati Pūjā shall be performed on the Caturthī day of the dark half of the lunar month.

33. That rite wipes off the sin of the whole fortnight and yields enjoyment for full fortnight. The worship performed on the Caturthī day of the lunar month of Caitra accords benefit for a month.

34-36. The worship performed in the months of Siṁha and Bhādrapada accords enjoyment of worldly pleasures for a year. The worship of the sun shall be performed on Sundays, or Saptamī (seventh) day or in the star Hasta of the month of Śrāvaṇa or on the Saptamī in the bright half of the month of Māgha. The worship of Viṣṇu is conducive to the attainment of all desires and wealth if performed on Wednesdays, Dvādaśī (12th) day or in the star of Śravaṇa in the months of Jyeṣṭha and Bhādrapada. The same worship in the month of Śrāvaṇa yields all desired wishes and good health.

37. Propitiation of Viṣṇu on the Dvādaśī day yields the same benefit as is derived from the gift of the twelve things with ancillary rites.

38. The devotee shall worship twelve brahmins on the Dvādaśī day assigning them the twelve names of Viṣṇu with all the sixteen forms of service. He shall gratify the deity thereby.

39. Similarly twelve brahmins shall he worshipped after assigning them the twelve names of any deity to gratify that deity.

40. A person who seeks prosperity shall worship Pārvatī who bestows all worldly pleasures on Mondays, Navamī (ninth) day, and in the star of Mṛgaśiras in the month of Karkaṭaka.

41-42. The Navamī in the bright half of the month of Āśvayuj accords all desired benefits. The worship of Śiva shall be performed on Sundays, Caturdaśī (fourteenth) day of the dark half of the month of Māgha on the Ārdrā star and on the Mahārdrā day. It accords all cherished desires.

43-45. The worship is conducive to longevity, prevents premature death and accords the achievement of everything. The worship of the different manifestations of Śiva with all

sixteen forms of service and homage on the Mahārdrā day in the month of Jyeṣṭha, on caturdaśī day or on the Ārdrā day in the month of Mārgaśīrṣa is on a par with Śiva's worship and yields worldly enjoyment and salvation. The worship of the first deity of the week days in the month of Kārtika is specially recommended.

46 47. When the month of Kārtika has arrived, the sensible man shall worship all the deities by giving gifts and observing austerities, homas, Japas, restraints and the sixteen forms of service. The idol shall be worshipped with mantras. Brahmins shall be fed. The devotee shall be freed of desires and distresses.

48. The worship of deities in the month of Kārtika yields all worldly pleasures, dispels all ailments and removes the adverse effects of spirits and evil planets.

49. The worship of the sun on Sundays in the month of Kārtika together with the gifts of gingelly seeds and cotton alleviates leprosy etc.

50. By making gifts of Harītakī (one of the myrobalans), chillies, cloth, milk etc. and by installing Brahman, the alleviation of consumption is brought about.

51-53. By making gifts of lamps and mustard seeds epileptic fits are alleviated. The worship of Śiva on Mondays in the month of Kārtika suppresses excessive poverty and increases prosperity. The worship of Skanda on Tuesdays in the month of Kārtika, and making gifts of houses, fields, domestic articles and utensils, lamps, bells etc. the devotee gains eloquence without delay.

54. The worship of Viṣṇu on Wednesdays in the month of Kārtika together with the gift of cooked rice with curds yields good progeny.

55. The worship of Brahman on Thursdays in the month of Kārtika and the gift of honey, gold and ghee affords the increase of worldly pleasures.

56. The worship of the elephant-faced Gaṇeśa[80] together with the gifts of scented flowers affords the enjoyment of worldly pleasures.

80. Gajakomeda is the elephant-shaped God Gaṇeśa, the son of Śiva and Pārvatī. There is a variety of legends accounting for his elephant head. See J. Dowson : Hindu Mythology P. 207.

57-59. Even a barren woman gets a good son making gifts of gold, silver etc. The worship of the guardians of the quarters, the elephants of the quarters, the serpents, the guardians of dams, the three-eyed[81] Rudra and Viṣṇu, the remover of sins, bestows perfect knowledge. The worship of Brahman, Dhanvantari[82] and of the twin deities—Aśvins[83] alleviates ailments, prevents foul death and suppresses all sickness instantaneously.

60-62. Gifts of salt, iron, oil, pulses, Trikaṭuka, fruits, scents, drinking water c., liquids in prastha measures and solids in pala weights enable the devotee to attain heaven. The worship of Śiva and others early in the morning in the month of Dhanus enables the devotees to achieve everything gradually. The offering of eatables shall preferably be ghee-soaked rice of the Śālī variety and well-cooked.

63. The offering of various kinds of cooked rice is specially recommended in the month of Dhanus. The person who gives cooked food in the month of Mārgaśīrṣa shall attain all desired benefits.

64-65. The giver of cooked food in the month of Mārgaśīrṣa shall attain destruction of sins, achievement of the desired objects, good health, virtue, good comprehension of the Vedic passages, good practices, great enjoyment here and hereafter, the permanent unification with the Godhead and the realisation of the perfect knowledge of the Vedānta.

81. One of the eleven names of Rudras (MP. 5. 29-30) which has been variously interpreted. It represents the various triads on which the entire cosmos is based. It is both the deity of the three eyes or the conscious principles of Jagrat, Svapna and Suṣupti or Sūrya, Candra and Agni and also the son of three Mothers, Ambā, Ambikā. and Ambālikā These three sisters represent the three fires of the cosmic yajña or the three Mothers who create the three great principles of mind, life and matter. MP. A Study PP. 66-67.

82. Dhanvantari, said to be the physician of the Gods was produced at the churning of the ocean with a cup of Amṛta in his hands. He is the supposed author of the Āyurveda, the Indian medical science.

83. Aśvins, two Vedic deities, are represented as the physicians who ride in a golden car drawn by horses. Professor Goldstucker (cp Muir's Texts, Vol. V) thinks that the Aśvins represented two distinct elements, the cosmical and the human blended into one. The human element is represented by those legends which refer to the wonderful cures effected by them. The cosmic element relates to their luminous nature. It is more likely that there were some horsemen or warriors of great renown who inspired their contemporaries with awe by their wonderful deeds and more especially by their medical skill.

66. A person who desires enjoyment of worldly pleasures shall worship the deities early in the morning throughout the month of Mārgaśīrṣa or at least for three days. No one shall be without sacred rites in the month of Dhanus.

67-70. Rites in Dhanurmāsa (month of Dhanus) prescribed for the morning can be performed upto the Sangava time (3 muhūrtas from sunrise). A brahmin shall observe fast in the month of Dhanus and restrain all his senses. Till midday he shall repeat the Gāyatrī mantra. Till the time of going to bed, he shall repeat the mantras such as the five-syllabled one etc. After acquiring perfect knowledge he shall attain salvation after death. Other men and women shall repeat the five-syllabled mantra alone throughout and take three baths every day. They will attain perfect knowledge. They shall secure the annihilation of the great sins by repeating their favourite mantras.

71-75. The great offering of eatables shall be made to Śiva especially in the month of Dhanus. The constituent parts of the great offering are as follows:—

Rice of the Śālī variety a Bhāra by weight; pepper measuring a prastha; countable articles twelve in number; honey and ghee a kuḍava each; a droṇa measure of green gram; twelve varieties of side dishes; cake fried in ghee, sweets made of Śālika rice; curd and milk twelve prasthas each; twelve coconuts; twelve betel nuts, thirtysix clove leaves; camphor powder; five saugandika[84] flowers; betal leaves.

76. This great offering of eatables made to the deities shall be distributed among devotees in the order of their castes.

77. A devotee who makes the offering of cooked rice becomes the Lord of a kingdom in the world. But by making gift of great offering of eatables, a man attains heaven.

78. O excellent brahmins, by offering this a thousand times the devotee attains Satyaloka and lives the full span of life therein.

84. A collection of five kinds of aromatic vegetable substances, viz. cloves, nutmeg, camphor, aloe wood and kakkola.

79. By offering this twenty-thousand times, he attains still higher world and is not born again.

80-81. Twenty-six thousand great offerings constitute life-time offering. Making gift of this is called great accomplishment. A devotee who makes this is not born again.

82-83. In the month of Kārttika, on an auspicious day, life-time offering shall be made. It shall be done at the time of the transit of the sun, on birthdays (based on star), on full-moon days, annual birthdays etc. In other months when the natal star comes in conjunction with the planets, this can be performed.

84. Even if the conjunction is only partial the offering shall be made. One gets the benefit of dedicating oneself by that.

85. Śiva is delighted by the dedication of selves and bestows the salvation of complete identity. This life-time offering shall be made only to Śiva.

86. Śiva exemplifies birth in as much as He has the form of both Yoni (vaginal passage) and Liṅga (Penis). Hence in order to ward off births the Janmapūjā is of Śiva alone.

87. The entire universe consisting of the movable and the immovable is of the nature of Bindu (dot) and Nāda (sound). Bindu is Śakti (Power) and Śiva is Nāda. Hence the universe is pervaded by Śiva and Śakti.

88. Bindu[85] is the support of Nāda.[86] The universe has the support of Bindu. Both Bindu and Nāda together support the entire universe.

89. The unification of the Bindu and the Nāda is called Sakalīkaraṇa and the universe takes its birth as a result of this Sakalīkaraṇa.

90. The Phallic emblem is the fusion of Bindu and Nāda and is the cause of the universe. Bindu is the goddess and Śiva is the Nāda and the fusion of the two is the phallic emblem of Śiva.

91. Hence to ward off future births, the devotee shall

85. Bindu is a dot over a letter representing the anusvāra. It is supposed to be connected with Śiva and is of great mystical importance.

86. Nāda is a nasal sound represented by a semicircle and used as an abbreviation in mystical words.

worship the phallic emblem of Śiva. Goddess of the form of Bindu is the mother and Śiva of the form of Nāda is the father.

92. Great bliss is the result of the worship of the parents. The devotee shall worship the phallic emblem for the acquisition of the Great Bliss.

93. That goddess is the mother of the universe and that Śiva is the father of the universe. Sympathy towards the son who renders service naturally increases in the minds of the parents.

94-95. O foremost among sages, ordinary parents bestow hidden treasures to the son who renders special service. Hence a devotee shall worship the phallic emblem in the manner of mother and father for the acquisition of the hidden great bliss. Bharga is Puruṣa (Cosmic man or Being) and Bhargā is Prakṛti (Cosmic Nature).

96. Puruṣa is of hidden latent conception and Prakṛti is of manifest inner conception.

97. Since it is the father who conceives first, the Puruṣa has the primordial conception. The unification of Puruṣa and Prakṛti is the first birth.

98. Its manifestation in the Prakṛti is called the second birth. The creature, dead even as it is born, takes up its birth from the Puruṣa.

99. Certainly the birth is induced by the Māyā as an extraneous source. The word Jīva (the individual soul) means that which gets decayed even from the time of birth.

100. Another meaning of the word Jīva is that which is born enmeshed and entwined. Hence the devotee shall worship the primordial phallic image for unravelling the knots and nooses of the birth.

101-102. The world bhaga means the primordial nature because it increases and flourishes. The Śabdamātrā etc. (the cosmic sound principle i.e. all objects of enjoyment) evolved out of Prakṛti, being enjoyed by the sense organs; the word Bhoga comes to mean that which gives Bhaga. The principal Bhaga is of course the Prakṛti and Bhagavān is Lord Śiva Himself.

103. The lord alone is the bestower of enjoyment

(Bhoga) and not anyone else. The Lord who is the master of Bhaga is called Bharga by wise men.

104-105. The phallus is united with vagina and vagina is united with phallus. For the sake of perpetual enjoyment here and hereafter the devotee shall worship the phallic emblem which is lord Śiva Himself. He is the sun giving birth and sustenance to the worlds. His symbol is justified in the coming into existence of things.

106-107. Persons should worship Śiva, the cause of birth, in his phallic form. That which makes the Puruṣa known, is called Liṅga, the symbol. The unification and fusion of the symbols of Śiva and Śakti is thus called Liṅga.

108. The lord delighted at the worship of His symbol wards off the function of the symbol. That function being birth etc, birth etc. cease.

109. Hence the devotee shall worship the phallic emblem with the sixteen forms of service and homage to acquire the benefit from Prakṛti and Puruṣa through means inherent or extraneous.

110. The worship thus performed on Sundays wards off births. The devotee shall worship the great phallic emblem on Sundays with the syllable Om.

111-112. The ceremonial ablution of the phallic emblem with Pañcagavya on Sundays is specially recommended. Pañcagavya is the compound of cow's urine, dung, milk, curd and ghee. Milk, curd and ghee can severally be used with honey and molasses. The offering of rice cooked in cow's milk must be made with the syllable Om.

113-114. The syllable Om (a + u + m) is Dhvani Liṅga The svayambhū liṅga is Nāda Liṅga; the Yantra (diagrammatic contrivance) is Bindualiṅga. "M" syllable is the installed (Pratiṣṭhita) liṅga. "U' syllable is mobile (Cara) Liṅga and the "A" syllable is a Liṅga of huge form (Guruvigraha). A person who worships the liṅgas perpetually becomes liberated soul undoubtedly.

115-116. A devout worship of Śiva liberates man from the bondage of births. A fourth benefit is achieved by wearing Rudrākṣa beads sacred to Śiva and a moiety is achieved by smearing the holy ashes over the forehead. Three-fourths can be achieved by the recital of mantras and a man be-

comes full-fledged devotee by means of worship. A man who worships both the phallic emblem of Śiva and the devotees of Śiva attains salvation.

117. O brahmins, stable devotion can be found firmly established and flourishing only in that person who reads this chapter or listens to it attentively.

CHAPTER SEVENTEEN

(The glorification of the syllable Om and the five-syllabled mantra)

The sages said:—

1. O lord, tell us the greatness of the syllable Om and that of the six liṅgas, O great sage. Also please tell us the worship of the devotees of Śiva in order.

Sūta said:—

2. All of you, sages, have now requested for a good thing. Only Śiva can explain this properly. No one else.

3. Still I shall explain the same with Śiva's grace. May Śiva increasingly guard us, you and every one else.

4. The syllable Om means an excellent boat to cross the ocean of worldly existence. [Pra=of the Prakṛti i.e. the world evolved out of it. Navam—Nāvāṁ Varam—an excellent boat]

5. Or Praṇava may mean: "there is no world for you" or it may mean "That which leads to salvation".

6-8. Or it may mean "that which leads to new knowledge." After annihilating all actions it gives the persons who repeat the mantra or worship, a fresh knowledge of the pure soul. This Praṇava is two-fold (1) the subtle (2) the gross.

9. The subtle one is of a single syllable where the constituent five syllables are not differentiated clearly. The gross one is of five syllables where all the constituent syllables are manifest.

10. The subtle one is for the liberated living soul (jīvanmukta). The need for the contemplation of the

meaning through the mantra is only upto the destruction of the physical body.

11. When the body is destroyed he completely merges in Śiva undoubtedly. The mere repeater of the mantra attains the yogic communion with Śiva certainly.

12. A person who repeats the mantra thirty-six crores of times certainly attains the yogic communion. The subtle Praṇava is again two-fold—the short, and the long.

13-15. The long one is present in the heart of the Yogins alone—separately in the form of "A" syllable, "U" syllable, "M" syllable, Bindu and Nāda. It is endowed with all the digits of the time sound. Śiva, Śakti and their union are indicated by "M" syllable ramified into three and this is called the short subtle Praṇava. The short Praṇava shall be recited and repeated by those who desire their all sins annihilated.

16-18. The five elements ether, air, fire, water and earth and their five subtle causes sound, touch, form, taste, and smell together activised in relation to achievement of desires are called Pravṛttas. The short subtle Praṇava is for those who desire the continuation of mundane existence and the long one is for those who are averse to the same.[87] The Praṇava is to be used in the beginning of the Vyāhṛtis,[88] mantras, in the beginning of the Vedas, and during the prayer at dawn and at dusk along with Bindu and Nāda. If the devotee repeats it nine crores of times he becomes pure.

19. A further repetition for nine crores of times enables him to win over the Earth element. A further repetition for nine crores of times enables him to win over the water element.

20. Similarly for each repetition of nine crores of times he is able to win over the elements of fire, wind and the ether.

21. The attributes of "smell" etc. are to be similarly

87. The words Pravṛtta and Nivṛtta designate respectively the persons who desire continuation of mundane existence and those who are averse to the same.

88. Vyāhṛtīs are the mystical utterances, seven in number, viz.

भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम् ।

Each of the vyāhṛtis are preceded by the Om.

won over by successive repetitions of nine crores of times. The egotism is to be won over by another repetition of nine crores of times.

22. By repeating it daily for a thousand times the devotee becomes perpetually pure. O brahmins, thereafter the repetition of the mantra is conducive to the achievement of desires.

23. A devotee who thus completes one hundered and eight crores of Japas of Praṇava (Om) and is thus fully enlightened shall master Śuddhayoga.

24-25. A person who has thus mastered Śuddhayoga becomes certainly a liberated living soul. A Mahāyogin who performs Japas and meditations perpetually of Śiva in the form of Praṇava and maintains mystic trance, certainly becomes Śiva Himself. He must perform Japas after duly performing the Aṅganyāsa (ritualistic placing of the finger over the different parts of the body as prescribed) and invoke the sages concerned, the deities presiding over and the name of the metre in which the verse is composed.

26. The devotee who practises the Japa of Praṇava (Om) with due ritualistic placings of fingers on the parts of his body becomes a sage. He shall attain all the benefits of the ritualistic Nyāsa such as the blessings of ten mothers and the (attainment of) six pathways.

27-30. As for those who are devoted to activities and those who both refrain from and indulge in activities, the gross Praṇava is recommended. Śivayogins are of three types being devoted to rites, austerities and Japas. The Kriyāyogin is the one who engages himself in sacred rites and worship spending money, using limbs of the body and uttering words Namaḥ (obeisance) etc. Tapoyogin is the one who desists from injuring others, restains all external sense organs, takes limited quantities of food and performs worships. Japayogin is the one who is quiet, performs Japa always, is free from all sorts of desires and maintains all these observances mentioned before.

31. A pure man shall obtain liberation only step by step, beginning with Sālokya as a result of being purified by the worship of Śivayogins with sixteen services and homage.

32. O brahmins, I shall now explain Japayoga, please

listen. Even the person practising austerities shall perform Japas to purify himself.

33. O brahmins, the five-syllabled mantra of Śiva is the gross Praṇava. The name Śiva is used in the dative case with Namaḥ prefixed. (Namaḥ Śivāya-Homage to Śiva) It implies the five principles.

34. The Japa of the five-syllabled mantra shall always be performed along with Praṇava. A man can achieve everything by means of the Japa of the five-syllabled mantra.

35. O brahmins, the devotee shall take instruction from his preceptor, sit comfortably on the ground cleaned well, and start the Japa. The practice shall start on the Caturdaśī day of the bright half and concluded on the Caturdaśī day of the dark half.

36-37. The months of Māgha and Bhādrapada are the most auspicious of all occasions. During the days of Japa he shall take only a single meal during the day in limited quantities. He shall abstain from useless talk and curb all his sense organs. He shall uninterruptedly render service to his parents and the king, or any master whom he serves. By performing the Japa a thousand times, he shall be free from indebtedness, otherwise not.

38-42. The five-syllabled mantra shall be repeated five hundred thousand times, all the time remembering the various aspects of Lord Śiva who is seated in the lotus pose. He is the bestower of all auspiciousness. He has the crescent moon for his coronet. He has given shelter to Gaṅgā in His matted hair. With Śakti seated on His left thigh, He shines with His great concourse of attendants around Him. He bears the moon (on his forehead). He shows the gestures of bestowing boons and offering freedom from fear. He is the cause of perpetual blessing. He is Sadāśiva. He shall be mentally worshipped at first or as stationed in the heart or in the solar zone. While performing the Japa of the five-syllabled mantra he shall sit facing the east. All his actions shall be pure. In the morning of the Caturdaśī day of the dark half, after finishing the daily rites he shall sit in a clean beautiful place. He shall control his mind and senses. He shall repeat the five-syllabled mantra twelve thousand times in this way.

43-44. For the sake of the worship he shall invite five great devotees of Śiva along with their wives. One of those shall be an excellent preceptor who shall be assigned the Sāmba form, another will represent Īśāna, the third will represent the Aghora aspect of Śiva, the fourth will represent the Vāma aspect of Śiva and the fifth will represent "Sadyojāta" aspect of Śiva.

45-47. All the articles for the worship shall be ready and the worship shall start. When it is performed duly, the sacrifice shall follow. All the rites from the beginning to the end shall be performed according to the rules laid down in the scriptural code which the devotee follows. The ghee used shall be the one prepared from the milk of a tawny cow. He shall make ten, hundred or a thousand offerings or he shall bid the devotees of Śiva make the offerings. In that case the offerings are one hundred and eight in number.

48-49. At the end of the sacrifice monetary gifts shall be given: the preceptor shall be given two cows (or a cow and a bull) as extra. The five devotees shall be duly worshipped; the householder shall take bath with the water wherewith the feet of the devotees shall be washed. He shall thereby reap the benefit of taking bath in 36 crores of holy rivers and tanks.

50-52. He shall make gifts of cooked rice and ten ancillary constituents with great piety. The preceptor's wife must be considered as the great goddess (Parā.) The wives of the other devotees Īśāna and the rest shall be duly worshipped and honoured. They shall be presented with the beads sacred to Śiva, garments, and sumptuously fed with milk pudding, pulse, pies, sweet pies etc. after the oblations are duly given. The Japa is then concluded with due prayers to the lord of gods.

53. After the performance of Puraścaraṇa (repetition of the mantra followed by sacrifice), the householder becomes endowed with the efficacy of the mantra. If he completes another five hundred thousand Japas, all the sins will be wiped off.

54. For every set of five hundred thousand Japas the householder shall be blessed with the riches and pros-

perity of the different Lokas beginning with Atala and ending with Satyaloka in order.

55. If the householder dies in the middle, he shall be reborn in the world after due enjoyment of pleasures in the other worlds. He shall then continue the Japa and derive the benefit of being near to Brahman.

56. After a repetition of five hundred thousand further Japas he derives the benefit of assimilation to Brahman. If ten million Japas are completed in all he shall become identical with Brahman.

57. Thus attaining the absorption into Kāryabrahman (the action Brahman) he gains all such enjoyments as can be wished for till the time of final dissolution.

58. In the Next Kalpa he will be born as Brahmā's son. Becoming illuminated with the penance he shall be ultimately liberated.

59. Fourteen worlds beginning with Pātāla and ending with Satya are evolved out of the five elements, such as the Earth etc. These are called Brahmā's worlds.

60-61. There are fourteen Viṣṇu worlds beyond Satya world and ending with Kṣamā. In the Kśamā world the action-Viṣṇu is stationed in the excellent city of Vaikuṇṭha in the company of action-Lakṣmī protecting the great recipients of enjoyment. Beyond that and ending with Śuciloka there are twenty-eight worlds.

62. In the pure world of Kailāsa, Rudra, the annihilator of the living beings, is stationed. Beyond that are the fifty-six worlds ending with Ahiṁsā region.

63. The action-lord who has screened everything is stationed in the city of Jñānakailāsa in the Ahiṁsā region.

64-67. At the end of the same is the wheel of Time and beyond the ken of Time there is the space called Kālātīta. There Kāla (God of death and Time) backed by Śiva and in the name of Cakreśvara, unites every one with Time. In his activity he occupies Dharma in the form of a buffalo whose four legs are untruth, untidiness, violence and ruthlessness. He can assume any form he wishes. He assumes the form of a great buffalo, is rich in Atheism, has evil association and utters sounds other than those of the Vedas. He has an active association with Anger. He is

black in colour. He is called great lord (Maheśvara) to that extent. The ability to vanish is up to that extent.

68. Beneath that is the Karmabhoga enjoyment as a result of activity. Beyond that point is Jñānabhoga (enjoyment due to knowledge). Beneath that point is Karmamāyā and beyond that point is Jñānamāyā.

69. Explanation of Karmamāyā—Mā means Lakṣmī i.e. Karmabhoga. Attainment of the same is Māyā. The word Mā is then interpreted as Jñānabhoga. Attainment of the same is Māyā.

70. Beyond that point is Nityabhoga (perpetual enjoyment). Beneath that point is Naśvarabhoga (evanescent enjoyment). Beneath that is evanescence and beyond that there is freedom.

71. The bondage of nooses is only beneath that point. There is no bondage beyond that. Those who perform actions with desire alone, hover beneath that point.

72. The enjoyment of rites performed with no desire is said to be beyond that point. Those who are devoted to the worship of womb, hover beneath that.

73. The worshippers of the phallic emblem who are unaffected by desire can go beyond that. Worshippers of deities other than Śiva, hover beneath that.

74. Those who are devoted to Śiva alone can go beyond that. Crores of Jīvas live beneath that point. There is a great fort-wall as it were above the same.

75. Persons bound by worldly existence remain beneath that point and those who are liberated go beyond that. Those who worship the natural substances hover beneath that.

76. Those who worship the entity of Puruṣa go beyond that point. Śaktiliṅga is beneath that point but Śivaliṅga is beyond.

77. The unmanifest liṅga is beneath that point but the manifest one is beyond. The conceived liṅga is beneath and the unconceived one is beyond.

78. The external liṅga is beneath that point and the internal one is beyond. The Śaktilokas numbering hundred and twelve are beneath that point.

79. The Bindurūpa is beneath that point and Nādarūpa

is beyond. The Karmaloka is beneath that point and Jñāna-loka is beyond that.

80-81. Obeisance which is beyond that point quells pride and egotism. The word Jan means evanescence, Na is a negative particle. The word Jñāna, therefore, means that which wards off evanescence. Those who worship elements hover beneath that point.

82-83. And those who worship spiritual things go beyond that point. The Vedibhāga (the portion of the Altar) in that great world of Ātmaliṅga is only up to that point. The eight fixation of Prakṛti etc. is also at the extremity of the Vedi. Such is the customary and the scriptural procedure.

84. Those who are endowed with the virtue of truthfulness etc. and those who are devoted to the worship of Śiva cross Kālacakra who is seated on Adharmamahiṣa (The buffalo of evils).

85. Beyond that stands, ahead of Śivaloka, the bull of Virtue in the form of celibacy. It has the legs of Truthfulness etc.

86. The bull of Dharma has forbearance for its horns, restraint for its ears, faith for its eyes, sighs for its intellect and mind. It is embellished by the sound of Vedic chants.

87. The bulls of sacred rites etc. are to be understood as stationed in the causes. Kālātīta (i.e Maheśvara) presides over the bull of sacred rites.

88. The span of life of Brahmā, Viṣṇu and Maheśa is a day. Beyond that, there is neither day nor night, neither birth nor death.

89-90. The worlds ending with Kāraṇasatya, of the Kāraṇabrahmā (Brahmā the cause) evolved out of the subtle elements, Smell etc. are stationed beyond it. In all these fourteen worlds, the subtle smell etc. give the due form. The fourteen worlds of Kāraṇaviṣṇu are stationed there.

91. The lokas of Kāraṇarudra are twenty-eight in number. The lokas of Kāraṇa-īśa numbering fifty-six are beyond that.

92-93. The Brahmacaryaloka accepted by Śiva is beyond that. There in the Jñānakailāsa that has five coverings, the primary phallic form of Śiva is stationed in the company

of primary energy of Śiva. It has five zones and five Brahma-kalās.

94. This is called the abode of Śiva, Śivālaya, the supreme Ātman. There alone stays Parameśvara in the company of Parāśakti.

95. He is skilled in the performance of the five functions of creation, maintenance evanescence and blessing. His body is Existence, Knowledge and Bliss.

96. He is always in meditation. He is ever bent on blessing. He is seated in the pose of trance. He shines resting in his own self

97-98. His vision is possible gradually through sacred rites, meditation etc. By performing the daily rites and worships, the mind is diverted towards the sacred rites of Śiva the performance whereof gives the sight of Śiva. Those who come within His vision are certainly liberated.

99. The liberation is in the form of realising the nature of Ātman. It is a relaxation and resting in one's own soul. It is based on sacred rites, penance, Japa, knowledge, meditation and virtue.

100-101. Relaxation is assured at the vision of Śiva. Śiva, the merciful, removes ignorance even as the sun removes all impurities and darkness by means of its rays. When ignorance is dispelled, the knowledge of Śiva begins to function.

102. On acquiring the knowledge of Śiva a person achieves relaxation. He becomes gratified at the acquisition of relaxation.

103-104. Again by means of ten million Japas he acquires Brahmā's region. A further ten million Japas enable him to achieve Viṣṇu's region. By a further ten million japas he attains Rudra's region and by a further ten million japas Īśvara's region is attained.

105. Again by a similar japa performed with concentration he attains Kālacakra, the first in the Śivaloka.

106-107. The Kālacakra consists of five wheels, one being over the other. Sight and delusion (Dṛṣṭi and Moha) constitute the Brahmacakra; Enjoyment and delusion (Bhoga and Moha) constitute the Viṣṇu Chakra. Anger and delusion (Kopa and Moha) constitute the Raudra Cakra, Re-

volution (Bhramaṇa) is Īśvaracakra Knowledge and illusion (Jñāna and Moha) constitute the Śivacakra. Thus scholars have explained the five cakras.

108. Then by ten crores of Japas he achieves the region of Kāraṇa Brahman. Again by ten crores he attains the prosperity of that region.

109-110. Thus, gradually, attaining the region of Viṣṇu and those of other Gods as well as the prosperities of those regions, completing assiduously the repetitions to the tune of hundred and five crores of times, he attains Śivaloka outside the fifth sheath.

111. There is a Silver platform there, an excellent river bed, and a bull in the form of penance.

112. The fifth sheath is the excellent station of Sadyo-Jāta (a form of Śiva). The fourth is the station of Vāma-deva.

113. The third is the abode of Aghora. The second is the abode of Sāmba Puruṣa.

114. The first is the abode of Īśāna. The fifth is the place of Dhyāna Dharma (virtue of meditation).

115. The abode of Balinātha is the bestower of the full Amṛta (deathlessness, nectar). Thereafter is the fourth Maṇḍapa with the idol of Candraśekhara (a form of Śiva).

116. The abode of Somaskanda is the third maṇḍapa. The faithfuls say that the second Maṇḍapa is the Nṛtya-Maṇḍapa.

117. The first Maṇḍapa is the abode of Mūlamāyā (primary delusion) and is very auspicious and stationed there itself. Beyond that is the sanctum sanctorum, the auspicious place of the phallic form of Śiva.

118. No one can realise the flourishing power of Śiva stationed at the back of Nandi. Nandīśvara sits outside and repeats the five-syllabled mantra.

119. This knowledge has come down from the preceptors. I got it from Nandīśa. Beyond this, it must be inferred from it and it is actually experienced only by Śiva.

120. The full grandeur and greatness of Śivaloka can be known by any one only out of the grace of Śiva and not otherwise, so say the faithfuls.

121. It is thus that Brahmins of controlled sense-organs

become liberated gradually. I shall tell you the process in some other cases. Please listen attentively.

122-123. Brahmin women must take instruction from a preceptor and perform the Japa with Namaḥ at the end. They shall repeat the five-syllabled mantra five hundred thousand times for their longevity. That is the rule. Again they must repeat it five hundred thousand times to wipe off womanhood. Becoming a man first, the liberation will be acquired gradually.

124. A Kṣatriya must repeat the mantra five hundred thousand times to remove Kṣatratva. A further repetition of five hundred thousand times enables him to become a brahmin.

125. After the mantrasiddhi he shall gradually become liberated. A Vaiśya dispels the Vaiśyatva by five hundred thousand japas.

126. Then he becomes a mantra-Kṣatriya by repeating it five hundred thousand times. He then dispels the Kṣatratva by five hundred thousand japas.

127-129. He then becomes a mantrabrahmin by repeating the mantra five hundred thousand times. A Śūdra, repeating the mantra with Namaḥ at the end, for two million five hundred thousand times becomes a mantra-bral..nin and so pure enough for liberation. If one is sick, whether man or woman, of brahmin caste or otherwise, one must repeat it always with Namaḥ in the beginning or at the end. As for the women, the preceptor shall instruct them in proper order.

130. At the end of every five hundred thousand Japas, the aspirant shall perform Mahābhiṣeka and Naivedya. He shall worship devotees of Śiva for gratifying Śiva.

131. Śiva becomes delighted at the worship of the devotee. There is no difference between Śiva and the devotee of Śiva. He is Śiva Himself.

132. The mantra is of the nature of Śiva. By holding the mantra the physical body of the devotee becomes identified with Śiva.

133-134. Devotees of Śiva know all the rites, nay all the Vedic rites. The more an aspirant repeats the mantra of Śiva, the greater is the presence of Śiva in his body. For

the woman devotee of Śiva, the symbol of the goddess shall be the form for concentration.

135. The presence of the goddess continues to be felt as long as the mantra continues to be repeated. An intelligent man who continues to worship Śiva becomes worthy of the name and form.

136. Even when the aspirant has become Śiva he shall worship the Parā. He shall worship Śakti, the embodied and the phallic form of Śiva after faultlessly making images of the same.

137-142. He shall consider the phallic form as Śiva and himself as Śakti or he shall consider Śaktiliṅga as the goddess and himself as Śiva or he shall consider Śivaliṅga in the form of Nāda and Śakti in the form of Bindu and give the primary or secondary character to either or consider both united together. Whatever be the form of Upāsti, he shall worship both Śiva and Śakti. He becomes Śiva in virtue of his basic realisation. With the sixteen forms of service and homage, he shall worship devotees of Śiva who are verily the mantra of Śiva personified or identical with Śiva. He will thereby achieve whatever he desires. Śiva being highly pleased with him yields to his gratification. Without being undeceptive in regard to money, body, mantra or the conception he shall gratify five, ten or hundred couples of Śiva's devotees by feeding them and rendering them other services, in the company of his wife.

143-146. He will assume the form of Śiva and Śakti and will not be born again. Just below the umbilicus is the part of Brahmā, till the armpit is the part of Viṣṇu and the face is the phallus in the body of a devotee of Śiva. If any one dies, the householder shall worship the primordial father Śiva, the primordial mother Śivā and the devotees of Śiva. Thereby, whether the dead body is properly cremated or not, the dead man shall go to the world of the manes and gradually attain salvation. A person endowed with Tapas is far better than ten persons endowed with rites.

147-153. A person endowed with Japa is superior to a hundred persons endowed with Tapas. A person endowed with the knowledge of Śiva is superior to a thousand persons endowed with Japas. A person endowed with meditation is

superior to a hundred thousand persons who have the knowledge of Śiva. A person endowed with the power of trance is superior to a crore of meditating persons. Since the latter are superior to the former they shall be selected for worship. Even sensible persons cannot fully comprehend the excellence of benefit. An ordinary man cannot understand the greatness of the devotee of Śiva. The worship of the devotee of Śiva is on a par with the worship of Śiva and Śakti. He who worships any of these piously becomes Śiva and attains Śiva. He who reads this significant chapter, that agrees with thc Vedic injunctions, becomes a brahmin endowed with the knowledge of Śiva and rejoices in the company of Śiva. O scholarly lords of sages, a person who knows special things must narrate them to the devotees of Śiva. By Śiva's grace he will be blessed.

CHAPTER EIGHTEEN

(*The nature of bondage and liberation and the Glorification of the phallic emblem of Śiva*)

The sages said :—

1. O foremost among those who know everything, please explain the nature of bondage and liberation.

Sūta said :—

I shall explain bondage, liberation and the means of liberation. Please listen attentively.

2. A Jīva is said to be in bondage if he is tied up by the noose of eightfold primary essences, Prakṛti etc. When freed from them he is called liberated.

3. Perfect control and subjugation of Prakṛti and its offshoots is Salvation. A Jīva in bondage when freed from it is called a liberated soul.

4. The set of eight that binds is :—Prakṛti, Buddhi (cosmic intellect), Ahaṁkāra (cosmic ego) of the nature of attributes, and the five Tanmātrās (cosmic principles of Ether etc.)

5. The body is evolved out of these eight. The body carries on activities. The activities generate the body. Thus birth and activities continue in a series.

6-7. The body is of three types: the gross, the subtle and the causal. The gross body is responsible for all activities; the subtle body yields the enjoyment of pleasures through the senses. The causal body is for the sake of experiencing the good and bad results of the activities of the Jīva. The Jīva experiences happiness as a result of virtue and misery as a result of sin.

8. The Jīva bound by the rope of activities revolves round and round for ever like a wheel by means of the three types of body and their activities.

9. The creator of the wheel must be worshipped for the cessation of the revolution of the wheel. The Prakṛti etc. constitute the great wheel and Śiva is beyond the Prakṛti.

10-11. The creator of the wheel is the Lord Śiva. He is beyond the Prakṛti. Just as a boy drinks or spits out water as he pleases so also Śiva keeps Prakṛti etc. just as he pleases. He is called Śiva because he has brought it under his control. (Vaśīkṛta). Śiva alone is omniscient, perfect and free from desire.

12. The mental prowess of Maheśvara which Vedas alone can comprehend consists of omniscience, satiety, beginningless understanding, independence, never failing and and infinite power.

13. Hence Prakṛti etc. come under control due to Śiva's grace. One shall worship Śiva alone for the acquisition of Śiva's grace.

14. If one were to ask "How can there be a self-less worship of a perfect being?" the answer is "An activity done with dedication to Śiva shall cause pleasure to him".

15. Keeping Śiva in view the devotee shall worship the phallic or the embodied image of Śiva, or his devotee. He shall worship his devotee by means of the body, mind, speech and money spent.

16. Śiva, the great lord, who is beyond Prakṛti is delighted at the worship and specially blesses the worshipper.

17-19. The Karma etc. come under control gradually due to Śiva's grace. Beginning with Karma and ending

with Prakṛti when everything comes under control, the Jīva is called liberated and he shines as a self-realised person. By the grace of Śiva, when this body which is resultant from activities (Karmadeha) comes under control, the devotee attains residence in Śivaloka. This is called Sālokya form of liberation. When the subtle elements come under control, the devotee attains nearness to Śiva.

20. Then he attains similarity with Śiva by means of weapons and activities. This is called Sārūpya. When the devotee acquires the great favour, the cosmic intellect too comes under control.

21. The cosmic intellect is only an effect of the Prakṛti. The control of Intellect is called Sārṣṭī—a form of liberation wherein the devotee has the same rank and power as Śiva. Then due to a further great favour of Śiva, the Prakṛti comes under control.

22-23. The mental prowess of Śiva becomes his without any difficulty. On acquiring the omniscience and prosperity of Śiva, the devotee becomes resplendent in his soul. This is called Sāyujya (complete identity) by persons well-versed in the Vedas and Āgamas (Traditional Sacred Texts). It is in this order that one gets salvation by the worship of the phallic image of Śiva.

24. Hence the devotee shall worship Śiva by performing sacred rites etc. for the acquisition of Śiva's favour. Śiva's sacred rites, Śiva's penance, and the Japas of Śiva mantras always.

25. Knowledge of Śiva and meditation on Him shall be practised more and more. The time till retirement to bed, the time till death shall be spent in contemplating over Śiva.

26-27. He shall adore Śiva by means of the "Sadyo" mantras and flowers. He will attain welfare.

The sages said:—

O excellent one of good rites, please explain the rules governing worship of Śiva in the phallic and other forms.

Sūta said:—

I shall explain, O brahmins, the procedure of the wor-

ship of the phallic form, please listen. The first phallic form is the Praṇava that confers all desires.

28. It is called Sūkṣma Praṇava (the subtle one) if it is Niṣkala. The Sthūla (gross one) is Sakala and it consists of five constituent syllables.

29. The worship of these two is called a penance. Both of them accord salvation. There are many phallic emblems of Pauruṣa Prakṛti.

30. Śiva alone can explain them in detail. No one else. Such as are evolved of Earthly material are known to me which I shall explain to you all.

31. These are of five types: (1) Svayambhū, (2) Bindu, (3) Pratiṣṭhita, (4) Cara, (5) Guru Liṇga.

32-33. When he is gladdened by the austerities of devas and sages, Śiva in the form of Nāda assumes the form of a seed under the ground and suddenly piercing the ground above like a germinating sprout manifests Himself outside and makes His presence felt. Since this emblem is self-raised it is called Svayambhū.

34-35. By worshipping it the devotee gains increasing knowledge automatically. In a gold or silver plate or on the ground or an altar, the devotee draws the picture of the phallic emblem, the pure Praṇava mantra and shall invoke it with the rites of Pratiṣṭhā and Āvāhana.

36. The Bindu and Nāda forms, the stationary or mobile ones are conceptual but belong to Śiva, undoubtedly.

37-38. Wherever Śiva is sincerely believed to be present, the lord bestows on the devotee the benefit through that alone. The devotee can invoke the lord in a natural immobile thing—a rock or a stump—or an engraved picture and worship Śiva by the sixteen Upacāras (services and homage). He will attain supreme power of the lord and by practice gain knowledge.

39-40. If the image is installed with pure mind in a pure altar either by the Gods or the sages for the realisation of the soul, it is called Pauruṣa and it comes under the category of the installed phallic image of Śiva.

41-42. By a regular worship of this phallic image, the devotee will obtain all Pauruṣa Aiśvaryas (human riches). If great brahmins or rich kings install a linga prepared by

the artisans, it is called Pratiṣṭhita and Prākṛta. It accords enjoyment of Prākṛta Aiśvarya (Natural riches) to the worshipper.

43. That which is forceful and permanent is called Pauruṣa. That which is weak and temporary is called Prākṛta.

44. The spiritual cum mobile form is represented by the constituents of the body, viz. the penis, navel, tongue, the tip of the nose, hips etc.

45. The mountain comes under the Pauruṣa class and the surface of the world under the Prākṛta class. Trees etc. are Pauruṣa and creepers etc. are Prākṛta.

46. The Ṣāṣṭika rice is Prākṛta but rice of the Śāli variety and wheat are Pauruṣa. The Aiśvarya is Pauruṣa. It bestows eightfold siddhis viz. Aṇimā etc.

47. The Prākṛta liṅga bestows good women, riches etc. according to the beḷievers. Now, first of all I shall mention the Rasaliṅga from among Caraliṅgas. (Rasaliṅga is mentioned as the foremost among mobile liṅgas).

48. Rasaliṅga is a bestower of all wishes to the brahmins. The auspicious Bāṇaliṅga is a bestower of vast kingdoms to the Kṣatriyas.

49. A gold liṅga bestows the ownership of vast wealth on the Vaiśyas. A Śilāliṅga (a liṅga made of rock) bestows great purity on the Śūdras.

50. A crystal liṅga and a Bāṇaliṅga bestow all sort of wishes on all. If a devotee does not possess a liṅga of his own, there is no harm in using another's liṅga for the purpose of worship.

51. An Earthly liṅga shall be used by women especially by those whose husbands are alive. In the case of widows who are engaged in worldly and sacred rites a crystal liṅga is recommended.

52. O sages of good rites, in the cases of widows whether they be in a childhood, youth or old age, a Rasaliṅga is specially recommended if they continue to be holding rites.

53. A liṅga of pure crystal bestows all sorts of worldly enjoyment on women. The worship of the pedestal grants all cherished desires of the worshipper in this world.

54. A ritualist shall perform all the worship in a Vessel.

At the conclusion of· Abhiṣeka (ceremonial bath) the Naivedya consisting of cooked rice of the Śāli variety shall be offered.

55. When the worship is over, the liṅga shall be kept in a casket and placed separately in the house. Persons who worship their own liṅgas shall, after the worship is over, offer as food those articles of diet to which they are accustomed.

56. All non-ritualists shall worship the subtle liṅga. In the place of floral offerings they shall use sacred ashes for adoration and food.

57. They shall keep the liṅga after worship on their head for ever. The ash is of three types, derived from ordinary fire, Vedic fire and Śiva fire.

58. The ash derived from ordinary fire shall be used for the purification of articles of mud, wood or metals and even for grains.

59. Articles of worship like gingelly seeds, cloths and stale stuffs shall be purified with ashes.

60. So also the objects defiled by dogs etc. The ashes shall be used with or without water according to necessity.

61. The ashes resulting from Vedic rites in fire shall be smeared over the forehead at the end of the rites. Since the ashes are purified by the mantras the rite itself takes the form of the ashes.

62-65. Hence, applying the ashes is tantamount to assimilating the sacred rite in one's own Ātman. Bilva twigs shall be burnt repeating the Ātma mantra of Aghora. This fire is called Śivāgni. The ashes resulting therefrom are called Śivāgnija. The dung of a cow, preferably of Kapilā cow, shall be burnt first and then the twigs of Śamī, Aśvattha, Palāśa, Vaṭa, Āragvādha or Bilva shall be burnt. The ash resulting therefrom is also Śivāgnija. Or the twigs shall be burnt in Darbha fire repeating Śiva mantra. After straining the ashes with cloth (the fire powder) shall be put in a new pot.

66. For the sake of resplendence, the ashs shall be taken. The word Bhasma (Ash) means that which is honoured and adored. Śiva formerly did so.

67. A king takes the essence of wealth by way of tax,

in his kingdom. Men burn plants and take the essence thereof.

68. The gastirc fire burns different kinds of foodstuffs and with their essence nourishes the body.

69. Similarly the great lord Śiva, the creator of the universe, burns the universe presided over by Him and takes the essence of the same.

70. After burning the universe He applies the ashes over his body. Under the pretext of annihilation He has taken the essence out of the same.

71. He assigned the essence to His own body. The essence Ākāśa (the Ether) constitutes His hair. The essence of the wind principle constitutes His face.

72. The essence of the Fire principle constitutes His heart, that of the principles of waters the hip and that of the principle of the Earth the knees. Thus the other limbs too.

73. The Tripuṇḍraka (the three parallel lines of ash marks over the forehead) is the essence of Trinity: Brahmā, Viṣṇu and Rudra. Similarly Maheśvara has retained the es ence of everything in the form of Tılaka (the small circular mark) on the forehead.

74. The word Bhasma means that which has controlled the essence of the whole universe. (Bha—Vṛddhi—flourishing essence. Sma—Svayam. Manyate—considers his own).

75-77. The word Śiva signifies him who controls everything and whom none can control, (Śiva Vaśī) just as Siṁha signifies the creature who attacks other animals and whom other animals cannot attack(Siṁha=Hiṁsa). The word Śiva is given another interpretation. The syllable 'Ś means Permanent Bliss. The letter "i" means Puruṣa (the primordial male energy), the syllable "Va" means Śakti (the primordial female energy). A harmonious compound of these syllables is Śiva. The devotee shall likewise make his own soul a harmonious whole and worship Śiva.

78. Ashes must first be smeared in the dust form and then in the Tripuṇḍraka form. At the time of worship water is added to the ashes. For mere sanctification the ashes are used without water.

79. The devotee, whether it is day or night, whether it is a man or a woman shall use water with the ashes and wear Tripuṇḍra at the time of adoration.

80. He who has the Tripuṇḍra made of ashes with water and performs worship derives the entire benefit of the same, no one else.

81. Wearing the ashes with Śiva's mantra he comes out of the limitations of the Āśramas. He is called Śivāśramī for he is solely devoted to Śiva.

82-83. Being the devotee of Śiva and ḍevoted to his sacred rites he need not observe impurity accruing from death or birth in the family. The characteristic sign of a devotee of Śiva is that he has a circular dot of white ashes or mud put by himself or by his preceptor on the top of his forehead. The word Guru (Preceptor) signifies a person who wards off bad qualities.

84-85. He removes all the ill effects of the Rājasaic qualities. He is supreme Śiva himself. He is beyond the three Guṇas, and assuming the form of the preceptor removes the ill effects of the three Guṇas and makes the disciple understand Śiva. Hence he is the preceptor of the disciples who have faith.

86. Hence the intelligent devotee shall know that the physical body of the preceptor is known as Guruliṅga the worship of which is service rendered to the preceptor.

87-88. The word 'service' means an obedience to the order through body, mind and speech. A disciple with a pure soul shall of necessity carry out the order of the preceptor risking his life and staking his possessions even if the task is not within his power. The word Śiṣya (disciple) means a person who is worthy of being ordered about.

89. Dedicating all he has, even his body, to the preceptor, the disciple shall offer his food first to the preceptor and then take his food with his permission.

90-92. Verily a disciple in virtue of his being subjected to discipline is a son unto the preceptor. Moreover by means of his tongue (as penis) he discharges the semen in the form of mantra in the vaginal passage of the ears and begets the mantraputra in the form of disciple. The son shall therefore adore his preceptor as father unto him. The real father, the physical begetter, drowns the son in the ocean of worldly existence. But the preceptor, the giver of knowledge, the father of learning enables him to cross that ocean. The

disciple shall realise the difference between the two and worship the preceptor sincerely.

93-94. The modes of worship of the preceptor are many. He can be given monetary gifts. He can be physically served but the money shall be what is earned by the disciple. Since every limb of the preceptor is a phallus from toe to the head, massaging the feet, presenting him with sandals, bathing him, offering food and money and similar rites shall be performed to gratify him.

95-96. Verily the worship of the preceptor is worship of Śiva, the supreme soul. What remains after the preceptor has partaken of food shall be used by the disciple. It will purify him. Just as Śiva's leaving of food can be taken by the devotee of Śiva, so also the disciple can take the leavings of the preceptor. Even food and water, O brahmins.

97. Without the permission of the preceptor, anything taken is a theft. One shall accept as one's preceptor a person who knows many special things.

98-99. Freedom from ignorance is the goal. Only a specialist can achieve that. In order to fulfil a task, or a sacred rite, obstacles must be warded off. A rite performed without hindrances in the middle can be fruitful. The subsidiary rites shall also be performed. Hence at the beginning of sacred rites, an intelligent man shall adore Gaṇeśa.

100. An intelligent man must worship all deities in order to ward off all sorts of hindrances. (There are three types of hindrances. The first one, the Ādhyātmika hindrance is the ailment of the body, whether it is a fever or a tremor or other type of sickness.

101-106. The second type of hindrance is Ādhibhautika (Extraneous one of a physical nature). The visitations of Piśācas, the outcome of ant-hills etc, falling of lizards and other insects, ths advent of tortoise inside the house, infesting of serpents, untimely flowering of trees, deliveries in inauspicious hours and other things indicate some future misery. Hence these are called Ādhibhautika hindrances. The third type of hindrance is Ādhidaivika (Divine calamities). When lightning strikes, small pox, cholera, plague, typhus fever and similar infectious diseases spread and bad

awful dreams, evil planets affecting the birth star or Rāśi (sign of the zodiac) occur, these hindrances are called Ādhidaivika. In order to ward off these hindrances and on occasions when one touches a corpse, a cāṇḍāla or a fallen man and goes inside without bathing, Śānti Yajña shall be performed to remove the evil effects.

107-109. The precincts of a temple, a cowshed, a sanctuary or one's own court-yard shall be selected for the performance of sacrifice. It shall be on a raised platform at least two hastas high. It shall be well decorated. Paddy weighing a Bhāra shall be spread on the ground to make a large circle. Diagrams of lotuses shall be made in the middle and in the eight quarters on the border of the circle. A big pot round which a thread is tied, shall be placed in the middle and eight other similar pots shall be placed in the eight quarters. All of them shall be fumigated with Guggulu.

110. In the eight pots bunches of mango leaves shall be placed with Darbha grass. They shall be filled with water purified by mantras and five kinds of articles.

111. Precious gems shall be put in the nine vessels, one in each. The sensible devotee shall ask his preceptor to preside as a priest. The presiding priest shall be accompanied by his wife. He shall be well-versed in the rituals.

112. Gold idols of the guardians of the quarters and Viṣṇu shall be put in the different vessels. Viṣṇu shall be invoked and worshipped in the central vessel.

113. The respective guardians of the different quarters shall be worshipped in the vessels concerned, using the dative case after the name and ending with Namaḥ.

114. The invocation shall be performed by the presiding priest. Along with the Ṛtviks he shall repeat the mantras a hundred times.

115-116. At the end of the Japas, Homa shall be performed to the west of the vessel. According to the time, place and convenience, the offerings in the fire may be a crore, a hundred thousand, a thousand, or hundred and eight in number. It shall be performed for a single day, for nine days or for forty days.

117. The sacrificial twigs shall be of Śamī tree if the

rite is intended for Śānti (suppression of evil effects) or of Palāśa tree if the rite is intended for the acquisition of livelihood. Cooked rice and ghee shall also be used. The offerings shall be made by repeating the names of the deities or mantras.

118. The articles of worship used in the beginning shall be continued till the end. At the conclusion, the Puṇyāhavācana shall be performed and the holy water sprinkled over the different members of the family.

119. Brahmins, as many in number as the number of offerings made, shall be fed, O scholarly sages, the preceptor and the presiding priest shall partake of sacrificial food alone.

120. The entire rite shall conclude after the worship of nine planets. A gem along with monetary gifts shall be given to each of the Ṛtviks.

121-122. Different types of gifts shall be made to deserving persons, to boys invested with sacred threads, to householders, sages, virgins, ladies and widows. The materials used for the rite shall be given to the priest.

123. Yama is the presiding deity of all calamities, grave diseases etc. Hence to gratify Yama Kāladāna shall be made.

124-125. A replica of Kāla (God of death) in the form of a man holding noose and goad shall be made in gold using a hundred or ten Niṣkas (gold coins). This shall be given as gift along with the sacrificial fee; gingelly seeds shall be gifted for the sake of longevity.

126-127. Ghee or mirror shall be gifted for the sake of quelling ailments. Rich men shall feed a thousand brahmins. The poor shall feed a hundred brahmins. Indigent persons shall perform rites according to their capacity. For the quiescence of evil spirits the great adoration of Bhairava shall be performed.

128. At the conclusion, Mahābhiṣeka and Naivedya shall be offered to Śiva. Then a public feeding of the brahmins shall be held.

129. By performing sacrifice in this way there will be an alleviation of all defects and evils. This Śānti Yajña shall be performed every year in the month of Phālguna.

130. In regard to evil dreams and ill omens this shall be performed instantly or definitely within a month. When

one is defiled by a great sin, the worship of Bhairava shall be performed.

131. In regard to great diseases like leprosy etc. the vow shall first be taken and the sacrifice performed later on. Indigent persons wanting in all these things shall make gift of a lamp to the deity.

132. If incapable of even that, he shall take bath and make any gift. Or he shall make obeisance to the Sun-god hundred and eight times repeating the mantras.

133. A devotee shall perform prostrations and obeisance a thousand, ten thousand, hundred thousand, or a crore in number. All the deities are delighted by the obeisance-sacrifice in this way.

134-135. The obeisance is performed with the prayer "O lord, Thou are great and I am humble. My intellect is dedicated to Thee. A void thing does not appeal to thee. I am no longer void. I am Thy slave now. Whatever vestige of egotism remained in me has been dispelled on seeing Thee."

136. Namaskāra, a sacrifice of the soul, shall be performed according to ability. Sacrificial food and betel leaves shall be offered to Śiva.

137. The devotee himself shall perform a hundred and eight circumambulations of Śiva. Such circumambulations, a thousand, ten thousand, hundred thousand or a crore in number he shall cause to be performed through others.

138. All sins perish instantaneously at the circumambulations of Śiva. Sickness is the root-cause of misery and sin is the cause of sickness.

139. Sins are said to be quelled by virtue. A sacred rite performed with Śiva in view is capable of removing all sins.

140. Among the sacred rites of Śiva, the circumambulation leads the rest. Praṇava is in the form of Japa and circumambulation is a physical rite.

141. The pair of births and deaths constitutes the Illusory cycle. The Balipīṭha of Śiva is symbolic of this Māyācakra.

142-143. Starting from pedestal the devotee shall make circumambulation half the way and return to the pedestal [and move anticlockwise to the place where he stopped

before and returning to the pedestal make the circle complete]. This is the procedure of circumambulation. When the birth takes place, the obeisance which is the dedication of the soul prevents further birth.

144. The pair of births and deaths originates from the Māyā of Śiva. After such a dedication the devotee is not born again.

145. As long as the body exists, the Jīva is dependent on activities and he is spoken of as being in bondage. But when the three forms of the physical body are under control it is called "Salvation" by the scholars.

146. Śiva, the primary cause of causes, is the Creator of Māyācakra. He wipes off the Dvandva—birth and death—which originates from His Māyā.

147. The Dvandva is conceived and created by Śiva. It shall be dedicated to Him. O scholars, it shall be known that circumambulation is highly pleasing to Śiva.

148. The circumambulation and obeisance of Śiva, the great soul and the adoration performed with sixteen Upacāras accord all benefits.

149. There is no sin in the world which cannot be destroyed by circumambulation. Hence one should dispel all sins by circumambulation alone.

150. A person observing worship of Śiva shall observe silence and perform one of these—a sacred rite, penance, Japa, maintenance of the knowledge or meditation. He shall observe truthfulness etc.

151. All sorts of riches, divine body, knowledge, removal of ignorance and nearness to Śiva are the results of sacred rites etc.

152. The sacred rite yields the benefit by the performance. It removes the darkness of ignorance. It wipes off future birth. By the achievement of true knowledge, the miseries shall seem as if they did not exist at all.

153. The true devotee of Śiva shall observe the sacred rites etc. in accordance with the place, time, physical ability, possession of wealth as befitting his state.

154. The intelligent devotee shall take up his residence in a holy centre of Śiva, desist from violence to living beings,

without exposing himself to undue strain, and spending only such wealth as he earns by legitimate means.

155. Even water sanctified by the five-syllabled mantra is conducive to happiness like cooked food. Even the alms begged and acquired by an indigent devotee is conducive to perfect knowledge.

156. Charitable food of a devotee of Śiva increases devotion to Śiva. Śivayogins call such charitable food sacrificial offerings to Śiva.

157. The devotee of Śiva shall always be scrupulous about the purity of his food, wherever he stays and whatever means of sustenance he has. He shall observe silence and shall not disclose the secret.

158. To the devotees he shall expound the greatness of Śiva. Only Śiva can know the secret of Śivamantra. No one else.

159. The devotee of Śiva shall always resort to the phallic emblem of Śiva. O brahmins, one becomes Śiva by resorting to stationary phallic emblem.

160. By worshipping the mobile phallic image the liberation is certainly gradual. Thus I have mentioned the achievable and the excellent means of achievement.

161. What has been mentioned formerly by Vyāsa and what has been heard by me before, has been mentioned to you. Welfare attend ye all. May our devotion to Śiva be stable and firm.

162. O scholars, whoever reads this chapter by Śiva's grace and whoever listens to this always shall acquire the knowledge of Śiva.

CHAPTER NINETEEN

(Glorification of the worship of Śiva's Earthen phallic image)

The sages said :—

1-2 O Sūta, Sūta, be long-lived. Thou art a blessed devotee of Śiva. The greatness of Śiva's phallic image in according excellent benefit has been well explained by you.

Now speak about the greatness of Earthen phallic image of Śiva which is far superior to all others.

Sūta said :—

3. O sages, please listen all of you with great devotion and respect. Now I am going to speak on the greatness of earthly phallic image of Śiva.

4. The Earthly phallic image of Śiva is the most excellent of all such images of Śiva. Many brahmins have achieved great things by worshipping it.

5. O brahmins, Hari, Brahmā, Prajāpati and other sages have attained all they desired by worshipping this Earthly phallic image.

6. Devas, Asuras, men, Gandharvas, serpents, Rākṣasas and many others have attained greatness after worshipping it.

7. The phallic emblem of Śiva made of precious gems was considered the best in the Kṛta age; of pure gold in the Dvāpara; of mercury in the Tretā and of earth in the Kali age.

8. Among the eight[89] cosmic bodies of Śiva, the Earthen body is the best. Since it is not worshipped by any one else O Brāhmaṇas! it yields great benefit.

9. Just as Śiva is the oldest and the most excellent of all deities, so also his earthly phallic image is the most excellent of all.

10. Just as the celestial river Gaṅgā is the oldest and the most excellent of all rivers, so also is the earthen phallic image of Śiva the most excellent of all.

11. Just as the Praṇava is considered the greatest of all mantras, so also the earthen phallic image of Śiva that is worthy to be worshipped, is the most excellent of all.

12. Just as the brahmin is spoken of as the most excel-

89. ŚB (6.1. 3. 1-18) gives the following version of the eight forms of Śiva : "When the life-principle became manifest it had no name, so it cried. Prajāpati asked the reason and being informed that the child wanted a name, first gave him the name Rudra, then Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva and Iśāna. This was the conception from which the purāṇa writers developed the Aṣṭamūrti conception of Śiva. The fact is that the eight forms of Śiva symbolise the five gross material elements (ether, air, fire, water, and earth), two opposite principles of Prāṇa and Apāna (heat and cold represented by the sun and the moon) and the principle of mind (मनस्) which is the eighth.

lent of all Varṇas so also is the earthen phallic image of Śiva the most excellent of all other phallic images.

13. Just as Kāśī is considered the most excellent of all holy cities, so also the earthly phallic image of Śiva is spoken of as the most excellent of all other phallic images.

14. Just as the rite of Śivarātri is the greatest of all sacred rites so also the earthly phallic image of Śiva is the most excellent of all other phallic images.

15. Just as Śiva's energy is considered the greatest of all goddesses so also the earthen phallic emblem of Śiva is spoken of as the most excellent of all.

16. Discarding the worship of the earthen phallic image if any one were to worship another deity, that worship becomes fruitless. Ceremonial ablutions, charitable gifts etc. are of no avail.

17. The propitiation of the earthen phallic image is sanctifying, bestower of bliss, longevity, satiety, nourishment and fortune. It must be observed by all good aspirants.

18. A devotee endowed with unflinching faith shall worship the earthen phallic image with such modes of service as are easily available. It accords the achievement of all desired objects.

19. He who worships the earthen phallic image after constructing an auspicious altar becomes affluent and glorious here itself and becomes Rudra in the end.

20. He who worships the earthen phallic image in the three junctures of the threefold division of the day every day gains the bliss for twentyone future births.

21. He is honoured in Rudraloka with this body alone. His body dispels the sins of every man by mere sight or touch.

22. He is a living liberated soul, he is wise, he is Śiva, there is no doubt. A mere sight of him accords enjoyment of worldly pleasures and salvation.

23-24. He who worships the earthen phallic emblem of Śiva every day stays in Śivaloka for so many years of Śiva, as he had been visiting Śiva's temple in his life. If he had any wish he would be reborn in the land of Bharata as a sovereign monarch.

25. If a man without any desire worships every day the

excellent earthen phallic image, he shall stay in Śiva's region for ever. He shall attain the Sāyujya type of salvation.

26. If a brahmiṇ does not worship the earthen phallic image he shall fall in the terrible hell with a terrible trident pierced through his body.

27. By any means the phallic image shall be made beautiful. The Pañcasatra rite shall be performed with the earthen phallic image.

28. The earthen phallic image shall be made as a single whole. Making it piecemeal i.e if the image is made joining two or more pieces, he will never derive the merit of worship.

29. Whether it is made of gems, gold, mercury, crystals or Pusparāga it shall be a single whole.

30. All mobile phallic emblems shall be a single whole. Stationary phallic images shall be made of two pieces. This is the rule about broken and unbroken phallic images both immobile or mobile.

31. The pedestal is the great Māyā; the phallic image is lord Śiva. Hence in immobile image two-piece construction is recommended.

32. This has been mentioned by those who know the principles of Śaiva cult that a stationary phallic image shall be made of two pieces.

33. Only those who are deluded by ignorance make the mobile phallic image of two pieces. The sages who know the Śaiva cult; and are well versed in Śaiva Sacred texts do not enjoin that.

34. Those who make a stationary phallic image as a single whole and a mobile one pieced are fools. They never reap the benefit of worship.

35. Hence, one shall make with very great pleasure the mobile one as a single whole and the stationary one as two-pieced according to rules laid down in the sacred texts.

36. The worship of an unbroken mobile image yields full benefit while the worship of two-pieced mobile image brings about great harm.

37. This has been stated by those who know the lore that the worship of a stationary image of a single piece not only withholds the cherished desire but is also full of hazards.

CHAPTER TWENTY

(*The mode of worshipping an earthen phallic image by chanting Vedic mantras*)

Sūta said :—

1. Now, the mode of worshipping an earthen phallic image according to the Vedic rites is being explained. It yields worldly pleasures and salvation to the Vedic worshippers.

2. The devotee shall take bath in accordance with the rules prescribed in the sacred code. He shall duly perform his Sandhyā prayers. After performing the Brahma Yajña, one of the five daily sacrifices, he shall perform Tarpaṇa (a rite of offering water oblation to the manes).

3-4. After finishing the daily rites he shall apply ashes and wear Rudrākṣa, all along remembering Lord Śiva. With great devotion he shall then worship the excellent earthen phallic image according to Vedic injunctions in order to realise the full benefit.

5. The worship of the earthen phallic image shall be performed on the bank of a river or a tank or on the top of a mountain or in a forest, or in a Śiva temple. It must be in a clean place.

6. O brahmins, he shall bring clay from a clean place and carefully make the phallic image.

7. White clay is to be used by a brahmin; red clay by a Kṣatriya; yellow clay by a Vaiśya and black clay by a Śūdra. Anything available shall be used if the specified clay is not found.

8. After taking the clay he shall place it in an auspicious place for making the image.

9. After washing the clay clean with water and kneading it slowly he shall prepare a good earthen phallic image according to the Vedic direction.

10. Then he shall worship it with devotion for the sake of enjoying worldly pleasures here and salvation here after.

11. The material of worship shall be sprinkled with water, chanting the formula "Namaḥ Śivāya[90]" With the mantra

90. VS. 16.41.

"Bhūrasi[91]" etc. the achievement of the sanctity of a holy centre (Kṣetra Siddhi) shall be effected.

12. Water shall be sanctified with the mantra "Āposmān[92]" etc. The rite of "Phāṭikābandha" shall be performed with "Namaste Rudra[93]" mantra

13. The purity of the place of worship shall be heightened with the mantra "Śambhavāya[94]" etc. The sprinkling of water over Pañcāmṛta[95] shall be performed with the word Namaḥ prefixed.

14. The excellent installation of the phallic image of Śiva shall be made devoutly with the mantra "Namaḥ Nīlagrīvāya[96]" (obeisance to the blue-necked).

15. The worshipper following the Vedic path shall make devoutly the offer of a beautiful seat with the mantra "Etatte rudrāya[97]" etc.

16. The invocation (Āvāhana) shall be performed with the mantra "Mā no mahāntam[98]" etc. The seating (Upaveśana) shall be performed with the mantra "Yā te rudreṇa[99].

17. With the mantra "Yāmiṣum[100]" etc. the Nyāsa (ritualistic touching of the body in various parts) shall be performed. The offering of fragrance shall be performed endearingly with the mantra 'Adhyavocat'[101] etc.

18. The Nyāsa of the deity shall be performed with the mantra "Asau Jīva[102]" etc. The rite of approaching the deity (upasarpaṇa) shall be performed with the mantra "Asau Yovasarpati[103] etc.

19. The water used for washing the feet (Pādya) shall be offered with the mantra. "Namostu Nīlagrīvāya[104]" (obeisance to the blue-necked). The water for the respect-

91. Ibid. 13.18.
92. Ibid. 4.2.
93. Ibid. 16 1.
94. Ibid. 16.41.
95. Five kinds of food viz. milk, curd, butter, honey and sugar are called *Pañcāmṛta*.
96. VS. 16.28.
97. Ibid. 3.61.
98. Ibid. 16.15.
99. Ibid. 16.2.
100. Ibid. 16.3.
101. Ibid. 16.5.
102. Not traceable.
103. VS. 16!17.
104. Ibid. 16.8.

ful reception (Arghya) shall be offered with the Rudragāyatrī[105] mantra and the sipping water (Ācaṃana) with the Tryambaka[106] mantra.

20. The ceremonial ablution with milk shall be performed with the mantra "Payaḥ Pṛthivyām[107] etc. The ceremonial ablution with curd shall be performed with the mantra "Dadhi Krāvṇaḥ[108]" etc.

21-22. The ceremonial ablution with ghee shall be performed with the mantra "Ghṛtam Ghṛtayāvā[109] etc. The ceremonial ablution with honey and Sugar candy shall be performed with three hymns beginning with "Madhuvātā[110], Madhu Naktam[111], Madhumānnaḥ[112]". Thus the Pañcāmṛta ablution is explained. Or the ablution with Pañcāmṛta can be performed with the Pādya mantra Namostu Nīlagrīvāya[113].

23. The tying of the waistband (Kaṭibandhana) shall be performed devoutly with the mantra "Mā nastoke[114]" etc. The piece of cloth to be worn on the upper part of the body shall be offered with the mantra "Namo Dhṛṣṇave[115]" etc.

24. The pious follower of Vedic rites shall make an offering of cloth (vastrasamarpaṇa) duly to Śiva with the four hymns beginning with "Yā te heti[116] etc.

25. The intelligent devotee shall offer scents devoutly with the mantra "Namaḥ Śvabhyaḥ[117]" etc. He shall offer Akṣatas (raw rice grains) with the mantra "Namastakṣabhyaḥ[118]" etc.

26. Flower offerings shall be made with the mantra "Namaḥ Pāryāya[119]" etc. Bilva leaves shall be offered with the mantra "Namaḥ Parṇāya[120]" etc.

105. KS 17.11.
106. VS. 3.60.
107. Ibid. 18.36.
108. Ibid. 23.32
109. AV. 13.1.24.
110. VS. 13.27.
111. Ibid. 13.28.
112. Ibid. 13.29.
113. Ibid. 16.8.
114. Ibid. 16.16.
115. Ibid. 16.36.
116. Ibid. 16. 11-14.
117. Ibid. 16.28.
118. Ibid. 16.27.
119. Ibid. 16. 42.
120. Ibid. 16.46.

27. The incense shall be offered with the mantra "Namaḥ Kapardine ca[121]" etc. in accordance with the rules. The lamp shall be offered in the prescribed manner with the mantra "Namaḥ Āśave[122]" etc.

28. The excellent Naivedya shall be offered with the mantra "Namo Jyeṣṭhāya"[123] etc. Ācamana shall be offered again with the mantra "Tryambakam[124]" etc.

29. Fruit shall be offered with the mantra "Imā Rudrāya[125]". Everything shall be dedicated to Śiva with the mantra "Namo Vrajyāya[126]" etc.

30. We shall make an offering of eleven raw rice grains to the eleven Rudras[127] with the two mantras "Mā No Mahāntam[128]" etc. and "Mā Nastoke[129]" etc.

31. The scholarly devotee shall offer sacrificial fee (Dakṣiṇā)[130] with the three mantras beginning with "Hiraṇya-garbha" etc. and shall perform ablution (Abhiṣeka) with the mantra "Devasya tvā[131]" etc.

32. The rite of waving lights Nīrājana for Śiva shall be performed with the mantra for the lamp (Namaḥ Āśave*). Puṣpāñjali (offering of handful of flowers) shall be performed with devotion with the hymn Imā rudrāya[132]" etc.

33. The wise devotee shall then perform the Pradakṣiṇā (circumambulation) with the mantra "Mā No Mahāntam[133]" and the intelligent one shall perform Sāṣṭāṅga (eight limbs touching the ground) prostration with the mantra "Mā Nastoke[134]" etc.

121. Ibid. 16.29.
122. Ibid. 16.31.
123. Ibid. 16.32.
124. Ibid. 3 60.
125. Ibid. 16.48.
126. Ibid. 16.44.
127. The names of eleven Rudras are variously mentioned in the Purāṇas. According to MP they are : Ajaikapād, Ahirbudhnya, Hara, Virūpākṣa, Raivata, Bahurūpa, Tryambaka, Savitā, Jayanta, Pināki: Aparājita. In the VP. the first three are the same; the rest are substituted by Nirṛta, Īśvara, Bhuvana, Aṅgāraka, Ardhaketu, Mṛtyu, Sarpa, Kapālin.
128. VS. 16.15.
129. Ibid. 16.16.
130. Ibid. 13.4.
131. Ibid. 11.28.
* Ibid. 16.31.
132. Ibid. 16. 48-50.
133. Ibid. 16.15.
134. Ibid. 16.16.

34. He shall show the "Śiva Mudrā" with the mantra "Eṣa te[135]" ; the Abhayamudrā with the mantra "Yato Yataḥ[136]" etc. and the Jñāna Mudrā with the Tryambaka[137] mantra.

35. The Mahāmudrā shall be shown with the mantra "Namaḥ Senā-[138] etc. He shall then show the Dhenumudrā with the mantra "Namo Gobhyaḥ etc.

36. After showing all these five Mudrās he shall perform the "Śiva Mantra[139] Japa". The devotee well versed in the Vedas shall recite the "Śatarudriya" mantra.

37. Pañcāñgapāṭha shall then be performed by the Vedic scholar. Then Visarjana (Ritualistic farewell) shall be performed with the mantra "Devā gātu[140]" etc.

38. Thus the Vedic rite of the worship of Śiva has been explained in detail. Now listen to the excellent Vedic rite in brief.

39. The clay shall be brought with the mantra "Sadyo Jātam[141]. The sprinkling of water shall be performed with the mantra "Vāmadevāya[142].

40. The phallic image shall be prepared with the Aghora[143] mantra. The Āhvāna (invocation) shall be performed with the mantra "Tatpuruṣāya[144]".

41. The phallic image of Hara shall be fixed to the pedestal with the Īśāna[145] mantra. The intelligent devotee shall perform all other rites in brief.

42. With the five-syllabled mantra or any other mantra taught by the preceptor the intelligent devotee shall perform, as prescribed by the rule, the adoration with due observance of the sixteen Upacāras (and the following prayer).

43. "We meditate upon Bhava, the destroyer of worldly

135. Ibid. 9.35.
136. Ibid. 36.22.
137. Ibid. 3.60.
138. Ibid. 16.26.
139. Namaḥ Śivāya.
140. TB. 3.7. 4.1.
141. VS. 29.36.
142. TA. 10.44.1.
143. VS. 16.2.
144. KS. 17.11; MS. 2.9. 1: 119.7.
145. VS. 27.35.

existence, on the great lord, on Ugra, the annihilator of terrible sins, on Śarva the moon-crested".

44. The intelligent devotee shall perform the worship of Śiva with this mantra or with the Vedic mantra with great devotion and abandoning errors. Śiva accords benefits when with devotion he is propitiated.

45. Notwithstanding the Vedic mode of worship as stated above, O brahmins, we now proceed to explain the common procedure of Śiva's worship.

46. This mode of worship of Śiva's earthen phallic image is the muttering of the names of Śiva. O excellent sages, it yields all cherished desires. Please listen to me. I shall explain it.

47-48. The eight names of Śiva viz :—Hara, Maheśvara, Śambhu, Śūlapāṇi, Pinākadhṛk, Śiva, Paśupati and Mahādeva shall be used respectively for the rites of bringing the clay, kneading, installation, invocation, ceremonial ablution, worship, craving the forbearance and ritualistic farewell.

49. Each of the names shall be prefixed with Oṁkāra. The name shall be used in the dative case and Namaḥ shall be added to them. The rites shall be performed respectively with great devotion and joy.

50. The Nyāsa rite shall be duly performed and the Aṅganyāsa of the two hands shall also be performed. The devotee shall perform meditation with the six-syllabled mantra—Om namaśśivāya.

51. The devotee shall meditate on Śiva seated in the middle of his seat on the pedestal in Kailāsa, worshipped by Sananda[146] and others. Śiva is a forest fire, as it were, for the dry wood in the form of the distress of the devotees. He is immeasurable. He is the Ornament of the universe being closely embraced by his consort, Uma.

52. He shall meditate on Śiva always in the following way :—He is like a silver mountain. He wears the beautiful moon, on his forehead. His limbs are resplendent with ornaments of gems. He holds the axe, the deer, the Mudrā of boon and the Mudrā of freedom from fear in His four hands. He is joyful. He is seated in the lotus pose. The

146. Sananda is one of the 4, 7 or 10 mind-born sons of Brahmā.

assembled Devas stand around Him and offer prayers. He wears the hide of the tiger. He is the primordial Being, the seed of the universe. He dispels all fears. He is the three-eyed[147] lord with five faces[148].

53. After the meditation and worship of the excellent earthly image he shall duly perform the Japa of the five-syllabled mantra taught by the preceptor.

54. O foremost among brahmins, the intelligent devotee shall adore the lord of Devas with different sorts of hymns and recite the Śatarudriya mantra.

55. He shall take raw rice grains and flowers by means of palms joined together in the form of a bowl and pray to Śiva by means of the following mantras.

56-60. The hymn—"O Śiva, the merciful, I am Thine. Thy attributes are my vital breath. My mind is ever fixed in Thee. Knowing this, O lord of goblins, be pleased with me. Consciously or unconsciously, whatever I have performed by way of Japa or adoration may that O Śiva, with Thy favour, be fruitful. I am the greatest sinner and Thou art the greatest sanctifier. O Lord of Gaurī, knowing this, do thou whatever thou dost wish. O great lord, Thou art not known by Vedas, Purāṇas, systems of Philosophy or the different sages. O Sadāśiva, how can I know Thee ? In whatever manner, I belong to Thee, O Śiva, by all my thoughtforms. I am to be saved by Thee. Be pleased with me O Śiva".

61. After repeating the hymn, the devotee shall place the flowers and the rice-grains over the phallic image of Śiva. O sages, he shall then prostrate before Śiva with devotion (his eight limbs touching the ground).

62. The intelligent devotee shall perform circumambulation in the manner prescribed. He shall pray to the lord of Devas with great faith.

63. Then he shall make a full-throated sound.[149] He

147. Three-eyed Śiva, so called because a third eye burst from his forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himalayas. This eye has been very destructive. It reduced Kāma, the God of Love, to ashes. Dowson, H.M. See under Trilocana.

148. Five-faced Śiva: See note 25 on P. 34.

149. It is said that Dakṣa's sacrifice being destroyed by the Gaṇas

shall humbly bow down his head. He shall then make a formal request and perform the rite of ritualistic farewell.

64. O foremost among sages, thus have I explained to you the procedure for the worship of the phallic image that accords worldly pleasures, salvation and increases devotion to Śiva.

65-66. Whoever reads or listens to this chapter with a pure mind shall be purified of all sins and shall attain all wishes. This excellent narration bestows longevity, health, fame, heaven and happiness by way of sons and grandsons.

CHAPTER TWENTYONE

(The number of phallic images of Śiva used in worship for fulfilment of desires)

The sages said :—

1-2. O Sūta, O Sūta the fortunate, disciple of Vyāsa, obeisance be to Thee. Thou hast clearly explained the procedure of the worship of the earthen phallic images. Now kindly explain the number of phallic images as based on the wishes one may have. Thou art favourably disposed to the distressed and the miserable.

Sūta said :—

3. O sages, you listen to the rules of procedure in the worship of earthen phallic image, by following which a man reaps full satisfaction.

4. If any one worships another deity without making the earthen phallic image, his worship shall be fruitless. His restraint and charitable gifts go in vain.

5. The number of earthen phallic images in regard to different desires is being stipulated which will, O foremost among sages, certainly yield the benefit.

6. The first invocation, installation and worship are

of Śiva assumed the form of a goat while Dakṣa became a deer and escaped. A devotee who imitates the sound of a terror-struck goat in the presence of the phallic image of Śiva pleases the God.

all separate. Only the shape of the phallic image is the same. Everything else is different.

7. A person who seeks learning shall with pleasure make a thousand earthen phallic images and offer worship. Certainly he will get that benefit.

8. A person desirous of wealth shall make five hundred earthen phallic images; wishing for a son—a thousand five hundred; wishing for garments—five hundred.

9. A person desirous of salvation—a crore; desirous of lands— a thousand; craving for mercy—three thousand; desirous of a holy centre—two thousand.

10. A person desirous of friends—three thousand; desirous of the power of controlling—eight hundred; desirous of bringing about the death of a person—seven hundred; desirous of enchanting—eight hundred.

11. A person desirous of sweeping off his foes—a thousand; desirous of numbifying—a thousand; desirous of kindling hatred—five hundred.

12. A person desirous of freeing himself from fetters—a thousand five hundred. If there is fear from a great king—five hundred.

13. If there is danger from thieves, robbers etc.—two hundred; if there is the evil influence of Ḍākinī[150] and other foul spirits—five hundred.

14. In poverty—five thousand. If ten thousand such are made, all wishes will be fulfilled. O great sages, I shall now mention the daily procedure. Please listen.

15. One such is said to remove sins. Two confer wealth. Three are mentioned as the cause for the fulfilment of all desires.

16. Above this, more and more benefits accrue until the stipulated number is reached. I shall now mention another opinion coming from a different sage.

17. An intelligent person can certainly remain fearless after making such ten thousand images. It removes the fear from great kings.

18. A sensible man shall cause ten thousand such to

150. A female imp or fiend attendant upon Kālī and feeding on human flesh. The Dākinīs are also called Asrapās, 'blood-drinkers'.

be made for freedom from imprisonment. When there is the fear of the evil influence of Dākinī and other evil spirits he shall cause seven thousand such to be made.

19. A person having no sons shall cause fiftyfive thousand such to be made. One shall get daughters by causing ten thousand such to be made.

20. A devotee shall achieve the prosperity and splendour of Viṣṇu and others by making ten thousand images. He shall derive unrivalled glory and wealth by making one million images.

21. Surely if a man makes a crore he shall become Śiva Himself.

22. The worship of earthen phallic images accords the the benefit of a crore sacrifices. It gives all worldly pleasures and salvation to those who desire them.

23. He who spends his time in vain without worship of such images will incur great loss. He is no better than a wicked, evil-souled man.

24. If the worship of such images is weighed against all the charitable gifts, sacred rites, holy centres, restraints and sacrifices, both will be found equal.

25. In the age of Kali the worship of the phallic image is excellent as is evident from what we see in the world. There is nothing else. This is the conclusion of all sacred texts and religious cults.

26. The phallic image yields worldly pleasures and salvation. It wards off different sorts of mishaps. By worshipping it, man attains identity with Śiva.

27. Since the phallic image is enjoined to be worshipped even by the sages, it shall be worshipped by every one in the manner stipulated.

28. Based on sizes the images are of three types—Excellent (Uttama), normal (Madhyama) and inferior (Nīca). O foremost of sages, I shall explain them, please listen.

29. A phallic image, four angulas (inches) in height, with a splendid pedestal is mentioned as the most excellent by sages who are well-versed in sacred lore.

30. Half of that is middling. Half of this latter is inferior. Thus I have mentioned three types of phallic images.

31. He who worships many such images every day with great devotion and faith can achieve the fulfilment of any desire conceived in his heart.

32. In the four Vedas, nothing else is mentioned so holy as the worship of the phallic image. This is the conclusion arrived at in all sacred lores.

33. All other rites can entirely be abandoned. A really learned man shall worship only the phallic image with great devotion.

34. If the phallic image is worshipped, it means that the entire universe consisting of the mobile and the immobile has been worshipped. There is no other means to save persons submerged in the ocean of worldly existence.

35. Men of the world are blind due to ignorance. Their minds are sullied by worldly desires. Except for the worship of the phallic image there is no other raft to save them from destruction.

36-38. Hari, Brahmā and other devas, sages, Yakṣas, Rākṣasas, Gandharvas, Cāraṇas, Siddhas, Daityas, Dānavas, Śeṣa and other serpents, Garuḍa and other birds, all the Manus, Prajāpati, Kinnaras, men etc. have worshipped the wealth-yielding phallic image with great devotion and have achieved their desires surging in their heart of hearts.

39. Brahmins, Kṣatriyas, Vaiśyas, Śūdras, persons born of inter-caste marriages and others shall worship the phallic icon with great devotion with the respective mantras.

40. O brahmin sages, why shall I tell much? Even women and others are authorized in the worship of the phallic image.

41. The twice-born can very well worship according to the Vedic rites but not so the others who are not authorized.

42. Lord Śiva Himself has enjoined that the twice-born shall perform the worship according to the Vedic rites and not by any other means.

43. But those Dvijas who have been cursed by Dadhīci, Gautama and others do not follow the Vedic rites faithfully.

44. The man who rejects the Vedic rites and follows those laid down in Smṛtis or any other rite will not derive the conceived fruit.

45. The true devotee after performing worship in the

prescribed manner shall worship the eight[151] cosmic bodies (of Śiva) consisting of the three worlds.

46. The Earth, the waters, the fire, the wind, the Ether, the sun, the moon and the sacrificer—these are the eight cosmic bodies.

47. Śarva, Bhava, Rudra, Ugra, Bhīma, Īśvara, Mahādeva and Paśupati are the manifestations of Śiva who shall be worshipped with these cosmic bodies respectively.

48. Then he shall worship retinue of Śiva with great devotion with sandal paste, raw rice and holy leaves in the quarters beginning with North-east.

49. They are Īśāna, Nandī, Caṇḍa, Mahākāla, Bhṛṅgin, Vṛṣa, Skanda, Kapardīśa, Soma and Śukra.

50. Vīrabhadra in front and Kīrtimukha at the back. Then he shall worship eleven Rudras.

51-52. Then he shall repeat the five-syllabled mantra, Śatarudriya, many Śaiva hymns and read Pañcāṅga and perform circumambulation. After obeisance he shall bid farewell to the phallic image. Thus have I mentioned the worship of Śiva with due devotion.

53-54. Divine rites shall always be performed facing the north in the night. Similarly Śiva's worship shall always be performed facing the north, not the east. Śaktisaṁhitā shall not be recited facing the north or the west since it is the back.

55-56. Śiva shall not be worshipped without Tripuṇḍra, Rudrākṣa and Bilvapatra. O best of sages ! when the worship is on, if the ash is not available, Tripuṇḍra, (three lines on the forehead) shall be drawn with the white clay.

CHAPTER TWENTY TWO

(Decision on the partaking of the Naivedya of Śiva by others and the greatness of Bilva[152])

The sages said:—

1. O good sage, we have heard before, that the offering of eatables (Naivedya) made to Śiva should not be taken by

151. Aṣṭamūrti Śiva. See note 89. P. 132.
152. Its leaves and fruits are sacred to Śiva.

others. Please tell us decisively about this and also about the greatness of Bilva.

Sūta said:—

2. O sages, all of you please hear now attentively. With pleasure I shall explain everything. All of you who take up Śiva's sacred rites are really blessed.

3. A devotee of Śiva who is pure and clean, devoutly performing good rites and of fixed resolve shall partake of Śiva's Naivedya. He shall abandon all thoughts which are not worthy of being entertained.

4. Even at the sight of the Naivedya of Śiva, all sins disappear. When it is taken in, crores of merits flock in, in no moment.

5. A thousand sacrifices are of no avail. Hundred millions of sacrifices are useless. When Śiva's Naivedya is eaten one will attain identity with Śiva.

6. If in a family Śiva's Naivedya becomes popular with the members, that house becomes sacred and it can make others also sacred.

7. When Śiva's Naivedya is offered it shall be accepted with pleasure and humility. It shall be eaten eagerly while remembering Śiva.

8. If any one who is offered Śiva's Naivedya delays taking it immediately, thinking that it can be taken afterwards, he will incur sins.

9. If anyone has no inclination to take Śiva's Naivedya he becomes a sinner of sinners and is sure to fall into hell.

10. After initiation in Śaiva cult, the devotee shall partake of the offerings of eatables made to the phallic image whether conceived in the heart or made of moon-slab, silver, gold etc.

11. The Naivedya of all phallic icons is called a great favour and is auspicious. A devotee after initiation into Śaiva cult shall eat it.

12. Please listen to the decision with pleasure on partaking of Śiva's Naivedya by persons who take initiation in other cults but maintain their devotion to Śiva.

13-15. With regard to the following phallic images viz:—that which is obtained from Śālagrāma stone, Rasaliṅga,

liṅgas made of rock, silver, gold, crystals and gems, liṅgas installed by devas and siddhas, Kāśmīra liṅgas and Jyotirliṅgas[153], the partaking of the Naivedya of Śiva is on a par with the rite of Cāndrāyaṇa.[154] Even the slayer of a brahmin if he partakes of the remains of the food offered to the God quells all his sins immediately.

16-17. In regard to Bāṇaliṅga, metallic liṅga, Siddhaliṅga and Svayambhū liṅga and in all other idols, Caṇḍa, one of the attendants of Śiva, is not authorised. Where Caṇḍa is not authorised, the food-offering can be partaken of by men with devotion. But no man shall partake of the food-offering where Caṇḍa is authorised.

18. After performing the ceremonial ablution duly if any one drinks the water three times, all the three types of sins committed by him are quickly destroyed.

19-20. If at all anything from Śivanaivedya is not to be taken it is that article which is actually put on the liṅga. O great sages, that what is not in contact with the liṅga is pure and as such, it can be partaken of. When it is in contact with Śālagrāma Śilā, it is pure and can be taken whether it is food-offering, leaf, flower, fruit or water.

21. O great sages, thus I have told you the decision about food-offering, Now, hear me attentively, with devotion. I shall explain the greatness of Bilva.

22. This Bilva is the symbol of Śiva. It is adored even by the Gods. It is difficult to understand its greatness. It can only be known to a certain extent.

23. Whatever holy centre there is in the world finds a place under the root of Bilva.

153. Jyotirliṅgas are twelve in number : (1) Somanātha (at Somanath Pattan, Gujarat), (2) Mallikārjuna or Śrīśaila (on a mountain near the river Kṛṣṇā), (3) Mahākāla, Mahākāleśvara (at Ujjain), (4) Oṁkāra Māndhātā on the Narmadā, (5) Amareśvara (at Ujjain), (6) Vaidyanātha also called Nāganātha (at Deogarh Bengal), (7) Rāmeśa or Rāmeśvara (on the island of Rameśvara), (8) Bhīma Śaṅkara (in the Rājamundry district), (9) Viśveśvara at Benares, (10) on the banks of the Gomatī, (11) Gautameśa, also called Vāmeśvara (not located), (12) Kedārnatha in the Himalayas.

154. Cāndrāyana is a religious observance, an expiatory penance, regulated by the period of the moon's waxing and waning. In this rite, the daily quantity of food which consists of fifteen mouthfuls at the full moon is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight.

24. He who worships Mahādeva in the form of Liṅga at the root of Bilva becomes a purified soul; he shall certainly attain Śiva.

25. He who pours water over his head at the root of a Bilva can be considered to have taken his bath in all sacred waters in the earth. Verily he is holy.

26. Seeing the water basin round the foot of the Bilva tree full of water, Śiva becomes greatly pleased.

27. The man who worships the root of a Bilva tree offering scents and flowers attains the region of Śiva. His happiness increases; his family flourishes.

28. He who places a row of lighted lamps at the root of Bilva tree with reverence becomes endowed with the knowledge of truth and merges into Śiva.

29. He who worships the Bilva tree abounding in fresh tender sprouts becomes free from sins.

30. If a man piously feeds a devotee of Śiva at the root of a Bilva tree he reaps the fruit thereof, ten million times more than in the usual course.

31. He who makes a gift of rice cooked in milk and ghee to a devotee of Śiva, at the root of a Bilva tree will never become poor.

32. O brahmins, thus I have explained to you the mode of worship of Śiva's phallic image with all its divisions and sub-divisions. It is of two types: one is enjoined for those who are actively engaged in worldly pursuits and the other is meant for those who have actually renounced them.

33. The worship of the pedestal yields all cherished desires to those who are engaged in worldly pursuits. They shall perform the complete worship in a vessel.

34. At the end of consecration, he shall offer cooked rice Śāli as food-offering. At the conclusion of worship, the phallic image shall be kept in a pure casket separately in the house.

35. He who has renounced the world (the Nivṛtta) shall perform Karapūjā (worship in the palm of the hand). He shall offer that food to the deity which he is accustomed to take himself. The subtle phallic image is specially recommended for the Nivṛttas.

36. He shall offer holy ashes both for worship and

food offering. At the end of worship he shall always keep the phallic image on his head.

CHAPTER TWENTYTHREE

(The glorification of the Rudrākṣa and of the names of Śiva)

The sages said :—

1-2. O Sūta, Sūta the fortunate disciple of Vyāsa, obeisance to thee. Please explain again the glorification of the holy ashes, of the Rudrākṣa and of Śiva's names. Lovingly explaining the three, please delight our minds.

Sūta said :—

3-4. It is good that you have referred to this matter that is highly beneficent to the world. You are blessed, holy and ornaments to your families since you own Śiva as your sole great favourite deity. The anecdotes of Śiva are dear to you all for ever.

5. Those who adore Śiva are blessed and content. Their birth is fruitful and their family is elevated.

6. Sins never touch those from whose mouth the names Sadāśiva, Śiva etc. come out for ever, as they do not touch the burning charcoal of the khadira wood.

7. When a mouth utters "Obeisance to Thee, holy Śiva" that mouth (face) is on a par with holy centres destroying all sins.

8. It is certain that the benefit of making pilgrimages to holy centres accrues to one who lovingly looks at His holy face.

9. O brahmins, the place where these three are found is the most auspicious one. A mere contact of the place accords the benefit of taking a holy dip in the sacred Triveṇī

10. Śiva's name, the ashes and the Rudrākṣa beads—the three are very holy and are on a par with Triveṇī* (the

* The place of confluence (Prayāga, now Allahabad) of the Ganges with the yamunā and the subterranean Sarasvatī.

confluence of the three holy rivers).

11. The sight of the persons who have these three in their bodies is a rare occurrence. But when obtained it removes all sins.

12. There is no difference at all between these two—a sight of the holy man and a bath in the Triveṇī. He who does not realise this is undoubtedly a sinner.

13. The man who has no ashes on his forehead, has not worn Rudrākṣa on his body and does not utter names of Śiva shall be shunned as one does a base man.

14. As said by Brahmā, Śiva's name is on a par with Gaṅgā, the ash is equal to Yamunā and Rudrākṣa destroys all sins (and is equal to Sarasvatī).

15-16. Brahmā wishing to bestow beneficence weighed one against the other. He put on one side the benefit achieved by a person in whose body the three things were present. On the other side he put the blessedness achieved by those who took their bath in the holy Triveṇī. Both were found equal. Hence scholars shall wear these always.

17. From that time onwards Brahmā, Viṣṇu and other Devas wear these three. Their very sight dispels sins.

The sages said :—

18. O righteous one, you have explained the benefit of the three things: Śiva's name etc. Please explain it vividly.

Sūta said :—

19. O brahmanical sages, you are all good devotees of Śiva, gifted with knowledge and great intellect. You are the foremost among the wise. Please listen with reverence to their greatness.

20. O brahmins, it is mysteriously hidden in sacred texts, Vedas and Purāṇas. Out of love for you I reveal the same to you now.

21. O foremost among the brahmins ! Who ever does know the real greatness of the three except Śiva who is beyond all in the whole universe ?

22. Briefly I shall explain the greatness of the names as prompted by my devotion. O brahmins, do you lovingly listen to his greatness: the destroyer of all sins.

23. Mountainous heaps of great sins are destroyed as in a blazing forest fire when the names of Śiva are repeated. They are reduced to ashes without any difficulty. It is true, undoubtedly true.

24. O Śaunaka, different sorts of miseries with sins as their roots can be quelled only by muttering Śiva's names, and not by anything else entirely.

25. The man who is devotedly attached to the Japas of Śiva's names in the world, is really a follower of the Vedas, a meritorious soul and a blessed scholar.

26. O sage, instantaneously fruitful are the different sacred rites of those who have full faith in the efficacy of the Japas of Śiva's names.

27. O sage, so many sins are not committed by men in the world as are and can be destroyed by Śiva's names.

28. O sage, Siva's names repeated by men, immediately destroy the countless heaps of sins such as the slaughter of a brahmin.

29. Those who cross the ocean of worldly existence by resorting to the raft of the names of Śiva do definitely destroy those sins that are the root-cause of worldly existence.

30. O great sage, the destruction of sins that are the roots of worldly existence is certainly effected by the axe of Śiva's names.

31. The nectar of Śiva's names shall be drunk by those who are distressed and scorched by the conflagration of sins. Without it, the people who are scorched by the conflagration cannot have any peace.

32. Those who are drenched by the nectarine downpour of Śiva's names never feel ill at ease even in the middle of the conflagration of worldly existence.

33. The noble souls who have acquired great devotion to the names of Śiva, and those like them, attain perfect liberation instantaneously.

34. O lord of sages, devotion to the names of Śiva, that destroys all sins can be acquired only by him who has performed penances in the course of many births.

35. Salvation is easy of access only to him who has

extraordinary and unbroken devotion for the names of Śiva. I believe in this.

36. Even if he has committed many sins, a person who has reverence for the Japa of Śiva's names, becomes certainly free from all sins.

37. Just as the trees in a forest are burnt and reduced to ashes by the forest fire, so also are the sins destroyed by Śiva's names.

38. O Śaunaka, he who regularly sanctifies his body by the holy ashes and who performs the Japa of Śiva's names crosses even the terrible ocean of worldly existence.

39. A person who undertakes the Japa of Śiva's names is not sullied by sins even after misappropriating a brahmin's wealth and killing many brahmins.

40. After going through all the Vedas it has been decided by our ancestors that the noblest means of crossing the ocean of worldly existence is the performance of the Japa of Śiva's names.

41. O excellent sages, why should I say much ? By means of a single verse I shall mention the greatness and efficacy of the names of Śiva or the destruction of all sins.

42. The power of the names of Śiva in destroying sins is more than the ability of men to commit them.

43. O sage, formerly the king Indradyumna who was a great sinner, attained the excellent goal of the good through the influence of Śiva's names.

44. O sage, similarly a brahmin woman too of very sinful activities attained the excellent goal of the good through the influence of Śiva's names.

45. O excellent brahmins, thus I have told you about the surpassing excellence of the names. Now please listen to the greatness of holy ashes, the most sacred of all.

CHAPTER TWENTYFOUR

(*The greatness of the holy ashes*)

Sūta said :—

1. The ashes of auspicious nature are of two types. I shall explain their characteristics. Please listen attentively.

2. One is known as Mahābhasma (Great ashes) and the second is known as Svalpa (the little). The Mahābhasma is of various types.

3. It is of three types: Śrauta, (Vedic), Smārta (resulting from Smṛti rites) and Laukika (prepared from ordinary fire). The Svalpa is the ordinary ash which is of various forms.

4. The Śrauta and the Smārta ashes are to be used only by the twice-born. The Laukika can be used by every one.

5. Sages have said that the twice-born should apply the holy ashes repeating mantras. The others can simply apply without any mantra.

6. When dry cow-dung is reduced to ashes it is called Āgneya (fiery). O great sage, for the sake of Tripuṇḍra this ash can be used.

7. The ashes resulting from Agnihotra and other sacrificial rites shall be used for the Tripuṇḍra by men seeking intellect.

8. When the ashes are put on the forehead or smeared with water, the seven mantras "Agni[155]" etc. mentioned in the Jābālopaniṣad, shall be recited.

9. People of all varṇas and Āśramas shall put on Ṭripuṇḍra on the forehead or dust their bodies with the mantras mentioned in the Jābāla-Upaniṣad or if no mantra is used they shall do the same with reverence.

10. Dusting with the holy ashes and smearing the Tripuṇḍra in horizontal parallel lines shall not be

155. Compare Bhasmajābālopaniṣad. The mantras referred to are:
(1) अग्निरिति भस्म, (2) वायुरिति भस्म, (3) जलमिति भस्म, (4) स्थलमिति भस्म, (5) व्योमेति भस्म, (6) देवा भस्म, (7) ऋषयो भस्म ।

abandoned by those who seek salvation. Śruti lays down that they shall not get negligent.

11-12. Śiva, Viṣṇu, Umā, Lakṣmī, goddess of speech and other gods and goddesses, brahmins, kṣatriyas, vaiśyas and persons of mixed castes and hill tribes have observed Tripuṇḍra and dusting always.

13. Those who do not observe Tripuṇḍra and Uddhūlana cannot practise well the various rites of the different Varṇas and Āśramas.

14. Those who do not observe with faith Tripuṇḍra and Uddhūlana cannot be liberated from the world even if they take ten million births.

15. Even after hundreds of crores of Kalpas, Śiva-knowledge will not dawn upon those who do not observe with faith Tripuṇḍra and Uddhūlana.

16. This is the final conclusion of all sacred texts that those who do not observe with faith Tripuṇḍra and Uddhūlana are tarnished by great sins.

17. Any action performed by those who do not observe Tripuṇḍra and Uddhūlana with faith will give adverse results.

18. O sage, the hatred towards Tripuṇḍra and Uddhūlana is kindled in the hearts of only those great sinners who hate everyone.

19. After performing the sacred rites of Śiva in the fire, the devotee who has realised the Self shall smear the forehead with the ahes repeating the mantra beginning with "Tryāyuṣā[155A]". The moment the ashes come in contact with his body he will be freed from sins of his impious acts.

20. He who observes Tripuṇḍra with white ashes during the three Sandhyās every day becomes free from all sins and rejoices with Śiva.

21. He who makes the Tripuṇḍra on the forehead with white ashes shall attain, on death, the primordial worlds.

22. No one shall repeat the six-syllabled mantra without applying ashes on the body. After making the Tripuṇḍra with the ashes he shall perform the Japa.

155A. VS. 3.62.

23-24. All holy centres and all sacrifices will be present for ever in the place where a man after having put ashes on his body stays permanently, no matter whether he is ruthless, base, sinful or commits morning sins, or is a fool or a fallen man.

25. Even a sinful person is worthy of being honoured by Devas and Asuras if he has Tripuṇḍra on his forehead. What then of a faithful man endowed with a pure soul?

26. All the holy centres and sacred rivers go ever to the place which a person who is endowed with Śiva Jñāna (knowledge of Śiva) and has put on ashes casually visits.

27. Why should I say more ? The sensible person shall always apply the ash, shall always worship the phallic image and shall always repeat the six-syllabled mantra of Śiva.

28. Neither Brahmā, nor Viṣṇu, nor Rudra, nor sages, nor the devas can explain adequately the greatness of the application of the ashes.

29. Even if a person has eschewed the duties of the different Varṇas and Āśramas, even if a person has omitted the holy rites of the Varṇas, he shall be freed from the sin if he wears Tripuṇḍra once.

30. Those men who exclude a man wearing Tripuṇḍra and perform holy rites are not liberated from worldly bondage even after crores of births.

31. If a brahmin wears the Tripuṇḍra with the ash on his forehead he must be considered as having learnt everything from the preceptor and as having performed every sacred rite.

32. Those who begin to strike on seeing a person who has applied the ash are reborn of Cāṇḍāla parents. O holy one, this can be guessed by the wise.

33. With great devotion Brahmins and Kṣatriyas shall apply the holy ashes over such parts of the body as are precribed by the rule repeating the mantra "Mā nastoke[156]" etc.

34. A Vaiśya shall apply the ashes repeating the Tryambaka[157] mantra and a Śūdra with the five-syllabled

156. Ibid. 16.16.
157. Ibid. 3.60.

mantra[158]. Widows and other women shall do like the Śūdras.

35. A house-holder shall repeat the Pañcabrahma[159] mantra etc. and a Brahmacārin shall repeat the Tryambaka-mantra[160] at the time.

36. The Vānaprastha shall repeat the Aghora mantra[161] and an ascetic shall observe with the Praṇava alone.

37. A Śivayogin being outside the pale of Varṇa and Āśrama rites because of his conception "I am Śiva" shall wear ashes with the Īśāna mantra.

38. Śiva has ordained that the rite of wearing ashes shall not be eschewed by the people of any caste and outside the bounds of caste by other living beings.

39. A person who has applied ashes on his body actually wears as many liṅgas as there are particles of the ash that remain on his body.

40-41. Brahmins, Kṣatriyas, Vaiśyas, Śūdras, people of mixed castes, women, widows, girls, heretics, a brahmacārin, a householder, a forest-dweller, an ascetic, performer of sacred rites and women who have Tripuṇḍra marks are undoubtedly liberated souls.

42. Just as the fire when touched with or without knowledge burns the body so does the ash worn consciously or unconsciously sanctify the man.

43. No man shall drink or eat even a bit without applying Bhasma or wearing Rudrākṣa. If he eats or drinks, whether he is a householder or Vānaprastha or an ascetic, a man of the four castes or of mixed caste, he becomes a sinner and goes to hell. If a man of the four castes repeats Gāyatrī[162] or if an ascetic repeats the Praṇava he shall be liberated.

44. Those who censure Tripuṇḍra actually censure Śiva. Those who wear it with devotion actually wear Śiva.

45. Fie upon the forehead that is devoid of ash. Fie upon the village that has no Śiva temple. Fie upon that life

158. Namaś śivāya.
159. VS. 29.11.
160. Ibid. 3.60.
161. Ibid. 16.2.
162. Ibid. 16.

that does not worship Śiva. Fie upon the lore that does not refer to Śiva.

46. Great indeed is the sin accruing even from the sight of those who censure Śiva who is the support of three worlds and those who censure the man wearing Tripuṇḍra on his forehead. They are on a par with pigs of rubbish heap, demons, donkeys, dogs, jackals and worms. Such sinful persons are hellish fiends even from their very birth.

47.* They may not see the sun during the day and the moon during the night. They may not see them even during sleep. They may be freed by repeating the Vedic Rudra Sūkta. Those who censure a person wearing the Tripuṇḍra are fools. A mere talk with them may cause the fall into hell. There is no way of saving then.

48. O sage, tāntrika is not authorised in a Śivayajña nor a person having Ūrdhvapuṇḍra (worn on the forehead by vertical mark by a Vaiṣṇava). A person marked with a heated wheel (a mark of a Vaiṣṇava) is excluded from Śivayajña.

49. There are many worlds to be attained as explained in Bṛhajjābāla Upaniṣad; taking that into consideration a man shall be devoted to the ashes.

50. Just as sandal paste alone can be applied over sandal paste, so also only the ash shall be applied over the sacred mark on the forehead. A sensible person will not apply anything over the forehead that wears the ornamental mark of ashes on it.

51. The Tripuṇḍra shall be applied upto the forelocks by women. Brahmins and widows shall apply the ash also. Similarly it shall be applied by persons of all Ā ramas. Thus it bestows salvation and destroys all sins.

52. He who makes Tripuṇḍra duly with the ash is freed from groups of great as well as small sins.

53-54. A Brahmacārin, a householder, a forest-dweller or an ascetic, brahmins, kṣatriyas, vaiśyas, śūdras, the low and the base people become pure by means of Tripuṇḍra and Uddhūlana applied according to the prescribed manner and get their heaps of sins destroyed.

55. A person regularly applying the ash is freed of the

*The text is corrupt and the English rendering is not certain.

sins of slaughter of women and cows and that of heroes and horses. There is no doubt about it.

56-60. By means of Tripuṇḍra, the following and similar others of innumerable sorts are destroyed immediately :— Theft of others' wealth, outraging the modesty of other men's wives, censuring others, usurping and forcibly occupying others' fields, harassing others, theft of plants, parks etc, incendiarism, acceptance from base people of the gifts of cow, gold, buffalo, gingelly seeds, blankets, cloths, cooked rice, food-grains, water etc; sexual intercourse with prostitutes, women of the tribal castes, fisher women, slave women, actresses, widows, virgins and women in their menstrual periods, selling of flesh, hides, gravy etc. and salt, calumny perjury, deceitful arguments and utterance of falsehood.

61. The theft of Śiva's property, censure of Śiva in certain places and the censure of the devotees of Śiva can be dispelled by the rites of expiation.

62. Even a Cāṇḍāla who wears Rudrākṣa over his body and the Tripuṇḍra on his forehead, is worthy of respect. He is the most excellent of all castes.

63. He who wears the Tripuṇḍraka on his forehead gains the same merit as one who takes his bath in the sacred rivers like Gaṅgā and whatever other sacred ponds, lakes and holy centres there are in the world.

64. The five-syllabled mantra which grants Śiva Kaivalya is on a par with seven crores of great and many crores of other mantras.

65. O sage, mantras of other deities bestowing all blessedness are easily accessible to the devotee who wears the Tripuṇḍra.

66. He who wears Tripuṇḍra raises a thousand predecessors and a thousand successors in his family.

67. In this life he will enjoy all worldly pleasures and live long without any disease. At the end of the span of his life he will have a peaceful death.

68-70. He will assume then a divine auspicious body endowed with eight accomplishments. He will travel by a divine aerial chariot attended by celestial gods. He will enjoy the pleasures of Vidyādharas, powerful Gandharvas, in the worlds of Indra and other guardians of the quarters

and those of Prajāpatis and finally reach Brahmā's region where he will sport with a hundred virgins.

71. He will enjoy different kinds of pleasures there for the full period of the span of life of Brahmā. He will then enjoy the pleasures in the Viṣṇuloka till hundred Brahmās die.

72. Thereafter he will attain Śivaloka and enjoy everlasting bliss there. Finally he will attain Śivasāyujya. No suspicion need be entertained in this matter.

73. After going through the essence of all Upaniṣads again and again, this is what has been arrived at that the Tripuṇḍra is conducive to great excellence.

74. A brahmin who censures the ash is no longer a brahmin but of another low caste. He will undergo the tortures of terrible hell for the period of the span of life of the four-faced Brahmā.

75. A man who wears the Tripuṇḍra while performing Śrāddha, Yajña, Japa, Homa, Vaiśvadeva and the worship of the deities is a purified soul and he conquers even death.

76. When impurities are evacuated, a bath with water shall be performed; a bath with the ash is always purificatory; a bath with mantras removes sin and if a bath with knowledge is taken, the greatest goal will be reached.

77. A man who takes the bath of ashes derives that benefit which all holy centres accord. He gets the merit thereof.

78. Bath with the ash is a holy centre where Gaṅgā Snāna is possible every day. Śiva is represented by the ash which directly sanctifies the three worlds.

79. Infructuous is the knowledge, meditation, gift and japa if these are performed by a Brāhmaṇa without wearing Tripuṇḍraka.

80. A forest-dweller, virgins and men without initiation shall apply the ash pasted in water upto the midday and thereafter without water.

81. He who wears Tripuṇḍra like this regularly with a pure controlled mind must be considered a true devotee of Śiva. He derives worldly pleasures and salvation.

82. If a person does not wear a bead of Rudrākṣa

which accords many merits, if he is devoid of Tripuṇḍra as well, his life becomes futile.

83. Thus I have briefly told you the greatness of Tripuṇḍra. This is a secret to be safely guarded by you from all living beings.

84. O leading sages, in the different parts of the body as the forehead etc. three lines constitute the Tripuṇḍra.

85. The Tripuṇḍra on the forehead extends from the middle of the eyebrows to the tips of the brows on either side.

86. With the middle and the ring fingers a line drawn in the opposite direction is called Tripuṇḍra.

87. With the three middle fingers, take the ashes and apply the Tripuṇḍra on the forehead. It would give worldly pleasures and salvation.

88. For each of the three lines there are nine deities everywhere in the body. I shall mention them. Listen attentively.

89-90. The nine deities of the first line are :—The syllable "A", Gārhapatya fire (sacrificial fire), Earth, Dharma, the attribute Rajas, Ṛgveda, Kriyāśakti (the power to do), Prātaḥsavana (morning rituals) and Mahādeva. O foremost among sages, this shall be carefully understood by those who are initiated in the cult of Śiva.

91-92. The nine deities of the second line are :—The syllable "U", Dakṣiṇā fire (sacrificial fire), the principle of Ether, Attribute Sattva, Yajurveda, Mādhyandina Savana midday rituals), Icchāśakti (the will-power), the Antarātman (the immanent soul) and Maheśvara. O foremost among sages, this must be carefully understood by those who are initiated in the cult of Śiva.

93-94. The nine deities of the third line are :—The syllable "M", Āhavanīya (sacrificial) fire, the supreme soul, the attribute Tamas, heaven, Jñāna Śakti, Sāmaveda, the third Savana (evening rituals) and Śiva. O foremost among sages, this must be carefully understood by those initiated in the cult of Śiva.

95. Thus making obeisance to the deities of the different parts with devotion, one shall apply the Tripuṇḍra. One will become pure and derive worldly pleasures and salvation.

96. Thus I have mentioned, O lordly sages, the deities of the different parts of the body. Now please listen to the different parts connected with them.

97. These lines are to be made either in thirtytwo places, or half of that—in sixteen places, or in eight places or in five places.

98-102. The thirty-two places are :—head, forchead, two ears, two eyes, two noses, mouth, neck, two arms, two elbows, two wrists, chest, two sides, navel, two testicles, two thighs, two knees, two calves, two heels and two feet. The names of the following shall be uttered when the Tripuṇḍra is applied :—Fire, Water, Earth, Wind, the quarters, the guardians of the quarters, the eight Vasus.[163] The eight Vasus are Dharā, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prabhāsa.

Or the devotee shall apply the Tripuṇḍra in sixteen parts of the body.

103—109. The sixteen parts mentioned before are :—head, forehead, neck, two shoulders, two arms, two elbows, two wrists, chest, navel, two sides and back. The names of the deities presiding over them and which are to be worshipped are :—two Aśvins, Dasra and Nāsatya, Śiva, Śakti, Rudra, Īśa, Nārada, and nine Śaktis—Vāmā etc., or the sixteen parts are :—Head, hair, two eyes, the mouth, two arms, chest, navel, two thighs, knees, two feet and the back. The deities are :—Śiva, Candra, Rudra, ka (Brahmā), Vighneśvara, Viṣṇu, Śrī in the heart, Śambhu, Prajāpati in the navel, Nāga, Nāgakanyās, Ṛṣikanyās in the feet and the ocean of vast expansion in the back. Now the eight parts are mentioned.

110. The private parts, forehead, the excellent pair of ears, two shoulders, chest and navel—these are the eight parts of the body.

111. The presiding deities are Brahmā and the seven

163. The eight Vasus mentioned in this verse differ in certain names from those in the Śatapatha Brāhmana : Cp

पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः ।
ŚB. 11.6 3.6.

sages.[164] O lordly sages, this is what has been mentioned by those who know about the efficacy of the ashes.

112. Or these five parts are to be used for applying ashes as mentioned by those who know more about the efficacy of the ashes. They are :— forehead, two arms, chest and navel

113—114. Considering the place and time whatever possible shall be done by the devotee. If incapable of dusting the whole body with the holy ashes he shall have the Tripuṇḍra on the forehead alone, remembering lord Śiva, the three-eyed, the support of the three Guṇas and the progenitor of the three devas by repeating Namaḥ Śivāya (obeisance to Śiva).

115. He shall have Tripuṇḍra in the sides saying Īśābhyāṁ Namaḥ (obeisance to Śiva and the goddess) and in the forearms by saying Bījābhyām Namaḥ (obeisance to the generating seeds).

116. He shall apply the ashes beneath by saying Namaḥ Pitṛbhyām (obeisance to the manes) and above by saying Namaḥ Umeśābhyām (obeisance to Umā and Īśa), on the back and the back of the head by saying Namaḥ Bhīmāya (obeisance to Bhīma).

CHAPTER TWENTYFIVE

(The greatness of Rudrākṣa)

Sūta said :

1. O sage Śaunaka, highly intelligent, of the form of Śiva, noble-minded, please listen to the greatness of Rudrākṣa. I shall explain it briefly.

2. Rudrākṣa is a favourite bead of Śiva. It is highly sanctifying. It removes all sins by sight, contact and Japas.

3. O sage, formerly the greatness of Rudrākṣa was

164. Seven sages, viz. Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasiṣṭha are represented by a group of seven stars called Ursa Major.

declared to the Goddess by Śiva, the supreme soul, for rendering help to the worlds.

Śiva said :

4. O Śivā, Maheśāni, be pleased to hear the greatness of Rudrākṣa. I speak out love for you from a desire for the benefit of the devotees of Śiva.

5-7. O Maheśāni, formerly I had been performing penance for thousands of divine years. Although I had controlled it rigorously, my mind was in flutter. Out of sport, I being self-possessed just opened my eyes, O Goddess, from a desire of helping the worlds. Drops of tears fell from my beautiful half-closed eyes. From those tear-drops there cropped up the Rudrākṣa plants.

8. They became immobile. In order to bless the devotees they were given to the four Varṇas devoted to the worship of Viṣṇu

9-10. Rudrākṣas grown in Gauḍa[165] land became great favourites of Śiva. They were grown in Mathurā, Laṅkā, Ayodhyā, Malaya[166], Sahya[167] mountain, Kāśī and other places. They are competent to break asunder the clustered sins unbearable to the others, as the sacred texts have declared.

11. At my bidding they were classified into Brahmins, Kṣatriyas, Vaiśyas and Śūdras. These Rudrākṣas are of auspicious nature.

12. The colours of the four types of Rudrākṣas are respectively white, red, yellow and black. All people shall wear the Rudrākṣa of their own Varṇa.

13. If they desire their benefit, namely worldly pleasures and salvation and if the devotees of Śiva wish to gratify Śiva they must wear the Rudrākṣa.

14. A Rudrākṣa of the size of an Emblic myrobalan

165. Gauḍa deśa, according to Skandapurāṇa, was the central part of Bengal extending from Vaṅga to the borders of Orissa :

वङ्गदेशं समारभ्य भुवनेशान्तगः शिवे ।
गौडदेशः समाख्यातः सर्वविद्याविशारदः ॥

166. Malaya : a mountain range on the west of Malabar, the western ghats, abounding in sandal trees.

167. Sahya : It is one of the seven principal ranges, the other six being Mahendra, Malaya, Śuktimat, Rikṣa, Vindhya and Pāripātra or Pāriyātra.

(Dhātrīphala) is mentioned as the most excellent; one of the size of the fruit of the jujube tree (Badarīphala) is spoken of as the middling.

15. O Pārvatī, lovingly listen to this from a desire for the benefit of the devotees. The meanest of Rudrākṣas is of the size of a gram according to this excellent classification.

16. O Maheśvarī, even the Rudrākṣa which is only of the size of the fruit of the jujube accords the benefit and heightens happiness and good fortune.

17. That which is of the size of the emblic myrobalan is conducive to the destruction of all distresses. That which is of the size of a Guñjā (the berry) is conducive to the achievement of the fruit of all desires.

18. The lighter the Rudrākṣa, the more fruitful it is. Each of these is fruitful and that of a weight of one tenth is considered by scholars as the most fruitful.

19. The wearing of Rudrākṣa is recommended for the sake of destroying sins. Hence that which is conducive to the achievement of every object has to be worn certainly.

20. O Parameśvarī, no other necklace or garland is observed in the world to be so auspicious and fruitful as the Rudrākṣa.

21. O Goddess, Rudrākṣas of even size, glossy, firm, thick and having many thornlike protrusions yield desires and bestow worldly pleasures and salvation for ever.

22. Six types of Rudrākṣas shall be discarded :— that which is defiled by worms, is cut and broken, has no thornlike protrusions, has cracks and is not circular.

23. That which has a natural hole from end to end is the most excellent; that which is bored through by human effort is the middling one.

24. The wearing of Rudrākṣa is spoken of as conducive to the destruction of great sins. If eleven hundred Rudrākṣas are worn on the person, the man assumes the form of Rudra.

25. Even in hundreds of years it is impossible to describe adequately the benefit derived by wearing eleven hundred and fifty Rudrākṣas.

26. A devout man shall make a coronet consisting of five hundred and fifty Rudrākṣas.

27. A person of pious nature shall make three circular strings in the manner of the sacred thread, each having three hundred and sixty beads.

28. O Maheśvarī, three Rudrākṣas must be worn on the tuft and six in each of the ears right and left.

29-30. Hundred and one Rudrākṣas shall be worn round the neck; eleven Rudrākṣas shall be worn round each of the arms, elbows and wrists. Devotees of Śiva shall have three Rudrākṣas in the sacred thread and round the hips five Rudrākṣas shall be tied.

31. O Parameśvarī, the person by whom so many Rudrākṣas are worn is worthy of being bowed to and adored by all like Maheśa.

32. Such a person while in contemplation shall be duly seated and addressed "O Śiva". Seeing him, every one is freed from sins.

33. This is the rule regarding eleven hundred Rudrākṣas. If so many are not available, another auspicious procedure I mention to you.

34-36. One Rudrākṣa shall be worn on the tuft, thirty on the head, fifty round the neck; sixteen in each of the arms; twelve round each of the wrists; five hundred on the shoulders, and three strings each having hundred and eight in the manner of the sacred thread. He who wears in all a thousand Rudrākṣas and is of firm resolve in performing rites is bowed to by all Devas like Rudra himself.

37-39. One Rudrākṣa shall be worn on the tuft, forty on the forehead, thirty-two round the neck; hundred and eight over the chest; six in each of the ears; sixteen round each of the arms; O lord of sages, according to the measurement of the forearms, twelve or twice that number shall be worn there. A person who wears so many, out of love, is a great devotee of Śiva. He shall be worshipped like Śiva. He is worthy of being always honoured by all.

40. It shall be worn on the head repeating Īśāna[168] mantra; on the ears with Tripuruṣa[169] mantra; round the

168. VS. 39.8.
169. Ibid., 17.11.

neck with Aghora[170] mantra and on the chest also likewise.

41. The wise devotee shall wear the Rudrākṣa round the forearms with Aghora Bīja mantra. A string of fifteen beads shall be worn on the stomach with Vāmadeva mantra.[171]

42. With five mantras—Sadyojāta etc. three, five or seven garlands shall be worn. Or all beads shall be worn with the Mūla mantra[172].

43. A devotee of Śiva shall refrain from eating meat, garlic, onion, red garlic, potherb, Śleṣmātaka, pig of rubbish and liquors.

44. O Umā, daughter of the mountain, the white Rudrākṣa shall be worn by the brahmin, the red by the Kṣatriya, the yellow by the Vaiśya, the black by the Śūdra. This is the path indicated by the Vedas.

45. Whether he is a householder, forest-dweller, ascetic or of any Order, none shall go out of this secret advice. Only by great merits can the opportunity to wear the Rudrākṣa be obtained. If he misses it he will go to hell.

46. The Rudrākṣas of the size of an Emblic myrobalan and those of lighter weight but depressed with thorns, those eaten by worms or without holes and those characterized by other defects shall not be worn by those wishing for auspicious results. They shall avoid small ones of the size of gram. O Umā, Rudrākṣa is an auspicious complement to my phallic image. The small one is always praiseworthy.

47. People of all Varṇas and Āśramas even women and Śūdras can wear Rudrākṣa at the bidding of Śiva. The ascetics shall wear it with the Praṇava.

48. If any one wears it during the day he is freed from sins committed during the night; if he wears it during the night he is freed from the sins committed during the day. Similar is the result with its wearing during morning, midday or evening.

49. Those who wear Tripuṇḍra, the matted hair and the Rudrākṣa do not go to Yama's abode.

170. Ibid., 16.2
171. TA. 10.44.1; Mahā 4.17.2.
172. The five-syllabled mantra "Namaḥ Śivāya" is the basic mantra of Śiva.

50-52. [Yama's directive to his attendants :—] "Those who wear at least one Rudrākṣa on their heads, Tripuṇḍra on the forehead and repeat the five-syllabled mantras shall be honoured by you all. They are indeed saintly men. You can bring the man here who has no Rudrākṣa on his person, and no Tripuṇḍra on his forehead and who does not utter the five-syllabled mantra. All those who have the ash and Rudrākṣa shall be honoured always by us after knowing their power. They shall never be brought here".

53. Yama commanded his attendants like this. They too remained quiet agreeing to it. In fact they were surprised.

54. Hence Mahādevī, the Rudrākṣa as well as the person who wears it is my favourite. O Pārvatī, even if he has committed sins he becomes pure.

55. He who wears Rudrākṣa round the hands and arms and over the head cannot be killed by any living being. He shall roam in the world in the form of Rudra.

56. He shall be respected by the Gods and Asuras always. He shall be honoured like Śiva. He removes the sin of any one seen by him.

57. If a person is not liberated after meditation and acquisition of knowledge he shall wear Rudrākṣa. He shall be freed from all sins and attain the highest goal.

58. A mantra repeated with Rudrākṣa is a crore times more efficacious. A man wearing Rudrākṣa derives a hundred million times more merit.

59. O Goddess, as long as the Rudrākṣa is on the person of a living soul he is least affected by premature death.

60. One shall attain Rudra on seeing a person with Tripuṇḍra, his limbs covered with Rudrākṣa and repeating the Mṛtyuñjaya mantra[173].

61. He is a favourite of the five deities[174] and a

173. VS. 30 60.

174. The five deities referred to here are : the sun, Gaṇeśa, Goddess Durgā, Rudra and Viṣṇu. Cp.

आदित्यं गणनाथं च देवीं रुद्रं च केशवम् ।
पञ्चदैवतमित्युक्तं सर्वकर्मसु पूजयेत् ॥

favourite of all gods. O beloved, a devotee shall repeat all mantras wearing a garland of Rudrākṣas (or counting on the beads).

62. Even the devotees of Viṣṇu and other deities shall unhesitatingly wear the Rudrākṣa. Especially the devotee of Rudra shall wear Rudrākṣas always.

63. Rudrākṣas are of various types. I shall explain their different classifications. O Pārvatī, hear with great devotion. These Rudrākṣas bestow worldly pleasures and salvation.

64. A Rudrākṣa of a single face is Śiva Himself. It bestows worldly pleasures and salvation. The sin of brahmin-slaughter is washed off at its mere sight.

65. Where it is adored, Fortune cannot be far off. Harms and harassments perish. All desires are fulfilled.

66. A Rudrākṣa with two faces is Īśa, the lord of devas. It bestows the fulfilment of all desires. Especially, that Rudrākṣa quickly quells the sin of cow-slaughter.

67. A Rudrākṣa with three faces always bestows means of enjoyment. As a result of its power all lores become firmly established.

68. A Rudrākṣa of four faces is Brahmā Himself. It quells the sin of man-slaughter. Its vision and its contact instantaneously bestow the achievement of the four aims of life.

69. A Rudrākṣa with five faces is Rudra Himself. Its name is kālāgni. It is lordly. It bestows all sorts of saivation and achievement of all desired objects.

70. A five-faced Rudrākṣa dispels all sorts of sins such as accrue from sexual intercourse with a forbidden woman and from eating forbidden food.

71. A Rudrākṣa with six faces is Kārtikeya. A man who wears it on the right arm is certainly absolved of the sins of brahmin-slaughter and the like.

72. A Rudrākṣa with seven faces, O Maheśāni, is called Anaṅga. O Deveśī, by wearing it even a poor man becomes a great lord.

73. A Rudrākṣa with eight faces is called Vasumūrti and Bhairava. By wearing it a man lives the full span of life. After death he becomes the Trident-bearing lord (Śiva).

74. A Rudrākṣa with nine faces is also Bhairava. Its sage is Kapila. Its presiding goddess is Durgā of nine forms, Maheśvarī Herself.

75. That Rudrākṣa shall be worn on the left hand with great devotion. He shall certainly become Sarveśvara like me.

76. O Maheśānī, a Rudrākṣa with ten faces is Lord Janārdana Himself. O Deveśī, by wearing it, the devotee shall achieve the fulfilment of all desires.

77. O Parameśvarī, a Rudrākṣa with eleven faces is Rudra. By wearing it one becomes victorious everywhere.

78. One shall wear the twelve-faced Rudrākṣa on the hair of the head. All the twelve Ādityas (suns) are present therein.

79. A Rudrākṣa with thirteen faces is Viśvedeva. By wearing it, a man will attain the realisation of all desires. He will derive good fortune and auspiciousness.

80. A Rudrākṣa with fourteen faces is the highest Śiva. It shall be worn on the head with great devotion. It quells all sins.

81. O daughter of the king of mountains, thus I have explained to you the different types of Rudrākṣas based on the number of faces. Please listen to the mantras with devotion.

Oṁ Hrīṁ obeisance	Single-faced
Oṁ obeisance	2 ,,
Klīṁ obeisance	3 ,,
Oṁ Hrīṁ obeisance	4 ,,
Oṁ Hrīm obeisance	5 ,,
Oṁ Hrīṁ Huṁ obeisance	6 ,,
Oṁ Huṁ obeisance	7 ,,
Oṁ Huṁ obeisance	8 ,,
Oṁ Hrīṁ Huṁ obeisance	9 ,,
Oṁ Hrīṁ obeisance	10 ,,
Oṁ Hrīṁ Huṁ obeisance	11 ,,
Oṁ Kraum Kṣauṁ Rauṁ obeisance	12 ,,
Oṁ Hrīṁ obeisance	13 ,,
Oṁ obeisance	14 ,,

82. For the achievement of all desired objects, the devotee shall wear the Rudrākṣa with mantras. He shall

have great devotion and faith. He shall be free from lethargy.

83. The man who wears the Rudrākṣa without mentra falls into a terrible hell and stays there during the tenure of fourteen Indras.

84-85. On seeing a man with the garland of Rudrākṣas, all evil spirits, ghosts, Piśācas, witches like Dākinī and Śākinī, other malignant spirits, evil charms and spells etc. fly away suspecting a quarrel.

86. Seeing a devotee with the garland of Rudrākṣas, O Pārvatī, Śiva, Viṣṇu, Devī, Gaṇapati, the sun and all the Gods are pleased.

87. Thus realising its greatness the Rudrākṣa must be worn well, O Maheśvarī, repeating the mantras with devotion to make virtues flourish.

88. Thus, the greatness of ash and Rudrākṣa that bestow worldly pleasures and salvation, was explained to Girijā by Śiva, the supreme soul.

89. The persons who apply ash and wear Rudrākṣa are great favourites of Śiva. Enjoyment of worldly pleasures and salvation are certainly due to their influence.

90. He who applies ash and wears Rudrākṣa is called a devotee of Śiva. A person devoted to the Japa of the five-syllabled mantra is a perfect and noble being.

91. If Mahādeva is worshipped without the Tripuṇḍra of ash and without the garland of Rudrākṣa, he does not bestow the fruit of cherished desire.

92. Thus, O lord of sages, whatever has been asked has now been explained. The greatness of ash and Rudrākṣa bestows the luxuriant fulfilment of all desires.

93. He who regularly listens to the highly auspicious greatness of ash and Rudrākṣa with devotion shall attain the fulfilment of all desires.

94. He will enjoy all happiness here. He will be blessed with sons and grandsons. In the next world he will attain salvation. He will be a great favourite of Śiva.

95. O lordly sages, thus the compendium of Vidyeśvara-saṁhitā has been narrated to you all. As ordered by Śiva it bestows achievement of everything and salvation.

RUDRA-SAṀHITĀ

SECTION I

Creation

CHAPTER ONE

(The inquiry of the sages)

1. I bow to Śiva the consort of Gaurī, the sole cause of the origin, sustenance, dissolution of the universe, who has understood the reality, who is of endless renown, who is the support of Māyā but is free from its influence, whose form is incomprehensible, who is unsullied and who is perfect knowledge itself.

2. I salute Śiva who is prior to Prakṛti, who is calm and tranquil, the only excellent Puruṣa, who has created this visible universe and who stays both within and without like ether.

3. I salute Śiva, of unmanifest form, who having extended himself by way of creation stands in the middle of it while the worlds move around him like iron filings round the magnet.

Vyāsa said :—

4. I describe this after bowing to Śambhu, the father of the universe, Śivā the mother of the universe and Gaṇādhīśa their son.

5. Once Śaunaka and other sages living in Naimiṣa forest asked Sūta with full devotion.

The sages said :—

6. The good and auspicious story of Vidyeśvarasaṁhitā has been heard by us. This first delightful compendium, "On the achievable and the means of achievement" is lovingly disposed to the devotees.

7. Sūta, O blessed Sūta, live long. Be happy. You will

please narrate to us, O dear, the great anecdotes of Śiva.

8. O sinless one, drinking the nectar of knowledge poured out from your lotus-mouth we are never satiated. Hence we would like to inquire of you something more.

9. O omniscient one, by the favour of Vyāsa you have realised contentment. There is nothing not known to you whether of the past, present or future.

10. In return for your excellent devotion you have gained the great favour of your preceptor Vyāsa. You have understood everything. You have made your life highly noble and purposeful.

11. Now, O wise one, please explain the excellent form of Śiva. Please narrate the divine anecdote of Śiva and Pārvatī without omitting anything.

12. Maheśvara is Aguṇa (free from attributes). How does He take up the Saguṇa from in the world ? We do not know the true nature of Śiva, despite our great deliberation.

13. Before the origin of creation how does lord Śiva maintain His form ? In the midst of creation how does He maintain His sport ?

14. How does lord Maheśvara stand at the moment of dissolution ? How is Śaṅkara who blesses the world with happiness propitiated ?

15. What benefit does the great Lord confer when He is pleased with His own devotees and others ? Please tell us.

16. We have heard that the lord becomes pleased instantaneously. The merciful lord is unable to bear the stress and strain that His devotee undergoes.

17. The three deities Brahmā, Viṣṇu and Maheśa are born of Śiva. Among them Maheśa when he has all the substrata of elements is Śiva himself as distinct from Maheśa[175].

18. Please explain His manifestation and tell us

175. According to this statement Brahmā, Viṣṇu, Maheśa are the three forms of Śiva. In the Kūrma Purāṇa, (II. 37. 70-71) there occurs a slightly modified version : Agni (Tamas), Brahmā (Rajas) and Viṣṇu (Sattva) are the three forms of Rudra while another form, full and attributeless is Śiva himself.

about His various activities. Please tell us about the birth of Umā and her marriage too, O lord.

19. Their domestic life and their divine sports shall also be narrated to us. O sinless one, please tell us all about it and anything else that shall be told.

Vyāsa said :—

20. Being thus requested Sūta was delighted. Remembering the lotus-like feet of Śiva he replied to the sages.

Sūta said :—

21. O lordly sages, what you have asked for is very nice. You are all blessed inasmuch as your minds are drawn towards Sadāśiva's anecdotes.

22. Like the holy waters of the Gaṅgā the inquiry into the anecdotes of Sadāśiva sanctifies the three persons : the narrator, the inquirer and the hearer.

23. O brahmins, except for the slayer of animals, who can be averse to hear the narrative of the attributes of Śiva, that highly delights three types of people always ?

24. When it is being recited by persons who have no attachment or desire, it is verily an antidote for all ailments of worldly existence, for it is highly delightful to the ear and the heart while at the same time it bestows all objects.

25. O brahmins, I shall explain Śiva's sports in the light of your enquiry as far as my intelligence enables me to do so. Please listen respectfully.

26. Induced by lord Viṣṇu, a manifestation of Śiva, Nārada had also put the same question to his father Brahmā as you are asking me now.

27. On hearing the words of his son, Brahmā, a devotee of Śiva, was delighted in his mind. Out of love he sang the glory of Śiva heightening the pleasure of the excellent sage (Nārada).

Vyāsa said:—

28. The learned brahmins, on hearing the words of Sūta became eager to know more of that conversation and so asked him.

The sages said:—

29. O Sūta, O blessed Sūta, of great intellect and foremost among the devotees of Śiva, on hearing your most delightful words our minds have become very eager to know more.

30-31. Dear one, please tell us lovingly when this highly pleasant conversation between Brahmā and Nārada took place, wherein Śiva's glory was sung and the divine sport of Lord Śiva, destructive of worldly existence, had been discussed. What were the questions and how were they answered, please explain.

32. On hearing these words of the sages of noble mind Sūta was pleased much and narrated everything pertaining to the conversation referred to.

CHAPTER TWO

(*Indra sends Kāmadeva to disturb the penance of Nārada*)

Sūta said:—

1. O brahmins, once Nārada the excellent sage, son of Brahmā was inclined to perform penance controlling himself very much.

2. There is a very beautiful cave in the Himālaya mountain near which the celestial river flows rapidly.

3. There was a great hermitage of divine splendour which was resplendent in many ways. Nārada endowed with divine vision went there to perform the penance.

4. On seeing the hermitage (very convenient for penance) the leading sage performed the penance for a long time, seated firmly and steadily, keeping silent, controlling the breath and retaining the purity of the intellect.

5. O brahmins, the sage performed meditation and contemplation wherein the realisation "I am Brahman" is generated leading to the direct perception of Brahman.

6. When the great sage Nārada was thus performing penance, the mind of Indra became excessively agitated and he trembled.

7. Thinking "This sage is yearning for my kingdom" Indra wanted to spoil it.

8. Indra, the leader of Devas, remembered Kāmadeva (Cupid) who arrived there immediately, accompanied by his Queen (Rati) and spring (his friend).

9. The king of Devas, endowed with crooked intelligence to achieve his interests, saw that Kāma had arrived and addressed him thus.

Indra said:—

10. O friend, of great prowess, always doing what is beneficent to me, please hear lovingly what I am going to say. Render me your help.

11. Strongly supported by you I have destroyed the pride of many ascetics O friend, the stability of my kingdom is always due to your blessing.

12. Nārada, the sage, is performing a penance in the Himālaya mountain directing his mind towards the Lord of the universe with great mental control and firm resolve.

13. I now fear lest he should beg of Brahmā my kingdom. You must go there now itself and hinder his penance.

14. Being thus commanded by Indra, Kāmadeva, accompanied by his wife (Rati) and Madhu, his friend, went haughtily to that place. He then prepared his own means of attack.

15. He employed all his arts there immediately. Spring too haughtily spread his prowess of diverse nature.

16. O great sages, the mind of the sage (Nārada) did not waver. Only the arrogance of these fellows suffered a setback and that too by the favour of Maheśa.

17. Please listen to the reason thereof, O Śaunaka and other sages ! By the controlling power of the lord, Kāma could not exercise any influence.

18. It was in this very place that Śiva, the indefatigable enemy of Kāma, had formerly performed a great penance. It was here that Kāma was reduced to ashes—Kāma who used to spoil the penances of sages.

19. Rati wanted the resuscitation of Kāma and requested the Devas. They appealed to lord Śiva, the benefactor of the whole world who said thus :

20. "O Gods, after some time Kāma will come to life again. But none of his tricks will succeed here.

21. Whatever space all round this spot is visible to persons here, will be out of the influence of Kāma for ever, O Devas.

22. It was due to this statement of Śiva that Kāma's viles did not prevail upon Nārada. From Śiva's abode he went to Indra.

23. Kāma then narrated everything about the sage and commended his power. At Indra's bidding Kāma returned to his own place.

24. Deluded by Śiva's Māyā (power of illusion) Indra was unaware of the true facts and was greatly surprised and he admired Nārada.

25. Śiva's Māyā is incomprehensible to all. The whole universe is deluded by it. Only the true devotees of dedicated souls escape.

26. Backed by Śiva's blessings Nārada stayed in the hermitage for a long time. Then realising that his penance was complete, the sage concluded the same.

27. Thinking that he had conquered Kāma he was puffed with pride. He was devoid of true knowledge and deluded by Śiva's Māyā.

28. O great sages, blessed and very blessed is Śiva's Māyā. Even Viṣṇu, Brahmā and others do not know the the turn it takes.

29. In that state of delusion and puffed up arrogance, the great sage Nārada went to Kailāsa to expatiate on his own achievement.

30. Bowing down to Rudra, the sage arrogantly spoke of his exploits with the conviction that he was equal to the noble-souled lord, the conqueror of Kāma, i.e., Śiva.

31. On hearing it, Śiva who is favourably disposed to His devotees, advised Nārada who was ignorant of the real cause, whose mind had strayed and who had been deluded by His (Śiva's) Māyā.

Rudra said :—

32. "Dear Nārada, O wise sage, you are blessed. But

please listen to me. Never speak like this anywhere else, especially in the presence of Viṣṇu.

33. Even when you are asked you should not mention your achievements as you have done just now. These should be guarded as close secrets and should never be expressed.

34. I bid you specifically like this because you are a great favourite of mine. Since you are a devotee of Viṣṇu you are my follower as all his devotees are."

Sūta said :—

35. Lord Rudra, the cause of creation, advised him in many ways like this. But Nārada who was still under the influence of Śiva's Māyā did not take up this wholesome advice.

36. The future course of actions shall be considered inevitable by sensible persons. The will of Śiva cannot be warded off by any one.

37. Then the great sage went to Brahmā's world. After saluting Brahmā he told him about his conquest of Kāma as a result of his penance.

38. On hearing that, Brahmā remembered the lotus-like feet of Śiva and knew thereby the true cause. He then forbade his son.

39. Although foremost among the wise, Nārada did not take up the advice of Brahmā as he had been deluded by Śiva's Māyā. The sprout of arrogance had been so fixed in his mind.

40. Everything will take place in the world in the manner Śiva wills. It is true that the entire universe is dependent on His will.

41. Nārada hastened to Viṣṇuloka in the same state of senseless arrogance, to boast of his exploits in the presence of Viṣṇu.

42. When Viṣṇu saw Nārada approaching, he could guess the purpose of his visit. He stood up and received him cordially. He walked forward and embraced him lovingly.

43. He made Nārada sit comfortably. After remem-

bering the lotus-like feet of Śiva, He frankly uttered these words intended to quell the arrogance of Nārada.

Viṣṇu said :—

44. "O dear Nārada, foremost among sages, you are blessed. I am sanctified by your visit. May I know where you come from and why you have come?"

45. On hearing these words of Viṣṇu, the sage Nārada felt elated. He narrated his story in the same haughty manner.

46. On hearing the arrogant words of the sage, Viṣṇu remembered the lotus-like feet of Śiva again and understood the true cause.

47. Viṣṇu, a leading devotee of Śiva, with his soul dedicated to Śiva, bowed his head and eulogised Parameśvara, the lord of the holy mountain, with his palms joined in reverence.

Viṣṇu said :—

48. "O Lord, O Lord Mahādeva, Parameśvara, be pleased. O Śiva thou art blessed. Thy Māyā enchants everyone."

49. Having thus chanted the prayer to Śiva, the supreme Ātman, he closed his eyes and meditated on His lotus-like feet and stopped.

50. On coming to know what Śiva was about to do, through Śiva's bidding, he addressed the great sage pleasantly.

Viṣṇu said :—

51. O foremost among sages, you are blessed. You are the storehouse of austerities and large-hearted. O sage, lust and delusion rise only in the heart of that man who is devoid of the three types of devotion.[176]

52. Base passions that bring in their wake all sorts of miseries crop up in him instantly. But you are vowed to perpetual celibacy. You are ever endowed with knowledge and devoted to non-attachment.

176. See note 16 on P. 17.

53-55. Unaffected by passion and highly intelligent by nature how can you be swayed by lust?"

On hearing words like these, the great sage laughed within himself but spoke to Viṣṇu humbly.

Nārada said :—

"O lord, what can Kāma do to me if you remain favourable to me ?"

Saying so, the sage who had paid a casual visit bowed to Viṣṇu and left.

CHAPTER THREE

(Nārada attends the Svayaṃvara of a virgin and is discomfited)

The sages said:—

1-2. Sūta, O blessed Sūta, the disciple of Vyāsa, our obeisance to thee. It is due to thy grace that this wonderful story has been narrated to us, O dear one. Now tell us in detail what Viṣṇu did after Nārada had left the place? And where did Nārada go?

Vyāsa said:—

3. On hearing these words of the sages, Sūta[177] the wise and excellent scholar of Purāṇas remembered Śiva, the cause of different kinds of creation and replied.

Sūta said :—

4. When Nārada went away casually Viṣṇu, skilful in wielding his Māyā, spread his Māyā, as Śiva had willed.

5. On the path taken by the sage He created a big wonderful city. It was a hundred Yojanas in extent and surprisingly beautiful.

6. It was far more beautiful than heaven. Many

177. See note 2 on P. 1.

articles were displayed there. Men and women of all the four castes stayed there.

7. The wealthy and prosperous king of that city named Śīlanidhi was preparing for the gorgeous celebration of the voluntary wooing (Svayaṁvara)[178] of his daughter.

8. Brilliant princes coming from all the four quarters eager to court the princess had thronged there dressed in diverse ways.

9. On seeing such a splendid city Nārada[179] was enchanted. With his love kindled, he eagerly went to the palace threshold.

10. When the sage reached the palace the king Śīlanidhi adored him, having offered him a seat on the splendid throne studded with precious gems.

11. He called his daughter Śrīmatī and asked her to kneel down at the feet of Nārada.

12. Being struck with wonder on seeing the girl, Nārada said—"O king, who is this lovely girl comparable to celestial damsels ?"

13. On hearing the words of the sage, the king replied with his palms joined in reverence—"O sage, this is my daughter Śrīmatī.

14. She has attained the marriageable age. She is in search of a qualified bridegroom. She has all charms and accomplishments and her Svayaṁvara is imminent.

15. O sage, kindly foretell her destiny, everything that is in her horoscope. Please tell me what sort of a husband she will get."

16. By the time these words were spoken Nārada had become an agitated victim of love and desired her. Addressing the king, he said thus :—

17. "O great king, this daughter of yours is endowed

178. This was an ancient custom amongst the kings of Kṣatriya caste to hold a public assembly of suitors for the selection of a husband for their daughters.

179. Nārada is one of the ten mind-born sons of Brahmā having sprung from his thigh. He is celebrated as a divine sage and is associated with another sage Parvata. He is represented as the messenger from the Gods to men and vice versa and as being very fond of promoting discords among Gods and men; hence he is called Kalipriya.

with all characteristics : She is highly fortunate and blessed like Lakṣmī. She is an abode of all qualities.

18. Her future husband will certainly be a splendid God, lord of all, unvanquished, heroic, on a par with Śiva, and Vying with Kāmadeva".

19. Having said this, the casual visitor Nārada took leave of the king. Deluded by Śivā's Māyā he was extremely oppressed by love.

20. The sage began to muse—"How shall I get her ? How shall she woo me amongst the princes in the Svayaṁvara hall.

21. A comely appearance appeals to all women in every respect. Only by seeing a charming personality will she become enamoured.

22. Thinking thus, Nārada who was agitated by love, went to Viṣṇuloka somehow to acquire Viṣṇu's form to captivate her.

23. He saluted Viṣṇu and said—"I shall tell you secretly my affairs entirely."

24. When Viṣṇu who did everything according to Śiva's wish agreed and asked him to narrate, the sage said :—

Nārada said :—

25. The king Śīlanidhi is one of your devotees. He is a righteous king. His daughter Śrīmatī is a maiden of very fair complexion and wide eyes.

26. She has the lustre of Jaganmohinī (enchantress of the universe—a manifestation of Viṣṇu) and is the most beautiful woman in all the three worlds. O Viṣṇu, I wish to marry her without delay.

27. The king at the request of the princess has arranged for a Svayaṁvara. Thousands of Princes have come from all the four quarters.

28. If you can favour me with a splendid form I shall be able to gain her certainly. She will not put the wedding garland round my neck without your splendid form.

29. O lord ! give me your form. I am your servant and favourite. Give me your beautiful form so that the princess Srīmatī may choose me.

Sūta said :—

30. On hearing these words of the sage Viṣṇu, the slayer of Madhu demon laughed and sympathetically replied, bearing in mind the overwhelming power of Śiva.

Viṣṇu said:—

31. "O sage, you can go to the place where you wish. I shall do what is beneficent to you in the manner of a physician doing what is good to the patient, since you are a great favourite of mine."

32. After saying thus, Viṣṇu blessed the sage with a form like his own and the face of Hari (i.e. the monkey since the word Hari means a monkey also). The lord then vanished.

33. The sage thus consoled became highly delighted on receiving Hari's form. He was contented but did not know the scheme behind the scene.

34. The great sage Nārada hastened to the place where Svayaṁvara was to be held and where the princes had assembled.

35. O great brahmins, the Svayaṁvara hall splendidly dacorated and graced by so many princes shone like another council-chamber of Indra.

36. Nārada too went in and sat down in the hall of his king. With his mind surging with love he began to think like this.

37. "She will choose only me since I am in Viṣṇu's form". The poor sage did not know the ugly character of his face.

38. The men assembled there saw the sage only in his old form. O brahmins, the princes and others did not know the difference created therein.

39. Two of the attendants of Rudra knew this difference. They had come there in the guise of brahmins in order to protect him.

40. Considering the sage a fool, the two attendants sat near the sage and began to mock at him seemingly conversing between themselves.

41. "See Nārada's features as splendid as Viṣṇu's, but the face as that of a monkey deformed and awful.

42. Being deluded by Kāma he wishes to marry the Princess''. With these and other veiled remarks they mocked at him.

43. The sage overwhelmed by love did not heed their whisper. He went on gazing at the princess Śrīmatī and was eager to get her.

44. In the meantime, the princess had come out of the harem surrounded by ladies in waiting. The comely maiden came to the hall.

45. With the beautiful golden garland in her hands, the princess of auspicious features, shone in the middle of the Svayaṁvara hall like Goddess Lakṣmi.

46. The princess in search of a suitable bridegroom went round the hall with the garland in her hands.

47. On seeing the sage with the face of a monkey and the body of Viṣṇu she was infuriated. Averting her eyes she went elsewhere being distressed in her mind.

48. Failing to find a bridegroom of her choice she was afraid. She remained in the middle of the hall and did not put the garland round the neck of any one.

49. Meanwhile Viṣṇu came there in the guise of a king. He was not seen by anyonc. Only the princess saw him.

50. Then on seeing Viṣṇu, her lotus-like face beamed. The comely lady put the garland round his neck.

51. Lord Viṣṇu in the guise of a king took her with him and vanished from there immediately back to his own abode.

52. The assembled princes lost their hope of getting Śrīmatī. The sage oppressed by love became excessively agitated.

53. Immediately the two attendants of Rudra, of perfect wisdom, disguised as brahmins spoke to Nārada.

The attendants said :—

54. O sage Nārada, being deluded by love, you are desirous of getting her. Your effort is in vain. See, your face is as despicable as that of a monkey.

Sūta said :—

55. Oh hearing their words Nārada was surprised.

Deluded by Śiva's māyā he looked into a mirror.

56. On seeing his face like that of a monkey he became infuriated. The deluded sage cursed the two attendants.

57. Since you had mocked at me, you will become demons born of brahminical semen and of that form.

58-59. On hearing the curse, the two attendants of perfect wisdom remained silent because they knew that the sage was deluded. O brahmins, they returned to their abode and sitting there quietly went on eulogising Śiva. They considered everything as Śiva's will.

CHAPTER FOUR

Nārada goes to Vaikuṇṭha and curses Viṣṇu there)

The sages said :—

1-2. Sūta, O Sūta of great intellect, a wonderful tale has been narrated by you. Blessed indeed is the Māyā of Śiva. All mobile and immobile things depend upon it. When the two attendants of lord Rudra had left at their own will what did the infuriated Nārada, the sage disquieted by Kāmadeva, do ?

Sūta said :—

3-5. After cursing the two attendants of Śiva suitably, the sage still under the earlier delusion looked into the water and saw that his face was quite normal. It was also due to Śiva's will. He did not wake from the delusion still again due to Śiva's will. Thereupon recollecting that it might have been a deception of Hari, he became unbearably infuriated and went to Viṣṇuloka. There he angrily poured abusive words blazing like kindled fire since his wisdom had vanished due to Śiva's will.

Nārada said :—

6. O Viṣṇu, you are extremely wicked, deceptive enchanter of the world. You are unable to brook others'

enthusiastic success. You dabble in illusory tactics and your intentions are always dirty.

7. Formerly you assumed the form of an enchantress[180] and showed your deceptive power. You made the demons drink liquor and not the nectar.

8. If out of pity Śiva had not drunk poison[181], O Viṣṇu, all your illusory tactics would have been quelled since you take pleasure only in deception.

9. O Viṣṇu, a deceptive path is extremely attractive to you. You had never been of saintly nature, but the lord made you free from control.

10-11. What is done by Śiva the supreme Ātman does not seem proper. Thinking of your influence and strength when you act independently and seeing the way you go He has now repented. He has announced that a brahmin is superior to all, thereby making the Vedas pronounced by Him authoritative.

12. O Viṣṇu, knowing that, I shall now teach you through that power so that hereafter you will never do such things.

13. You are fearless because till now you have not come into clash with an equally powerful person. Now you will derive, O Viṣṇu, the fruit of your own "deeds".

14. After saying this, the sage still under the influence of Māyā furiouly cursed Viṣṇu, thereby exhibiting the superiority of his brahminical power.

15-16. O Viṣṇu, the enchanter that you are, you made me distressed for the sake of woman. O Hari, you shall experience misery in that human form which you imitated while proceeding with your deceptive tactics. Your allies will be those whose face you assigned to me.

17. O inflictor of miseries upon others, you shall get the misery of separation from a woman. You shall have the travails of a human being deluded by ignorance."

18. Thus Nārada, deluded himself by ignorance, cursed

180. It refers to the form assumed by Viṣnu at the time of cheating the demons of nectar.

181. It refers to Śiva's swallowing the poison produced at the churning of the ocean.

Hari. Viṣṇu quietly accepted the cause praising the Māyā of Śambhu.

19. Thereafter Śiva, of great divine sport withdrew his enchanting Māyā whereby Nārada became wise (as before) and free from delusion.

20-21. When the Māyā vanished he became as intelligent as before regaining perfect knowledge and becoming free from distress. He was surprised (at his own action in the meantime). He cursed himself after repenting again and again. He praised the Māyā of Śiva which could enchant even wise people.

22. On realising his mistakes due to illusion, Nārada, the most excellent of the devotees of Viṣṇu, fell at his feet.

23. Consoled by Hari and freed from wicked ideas he said—"Being deluded and evil-minded I have spoken many wicked words to you.

24. O lord, I heaped curses on you. O master, please make them ineffective. I have committed a great sin. Certainly I will be falling into a hell.

25. O Hari, I am your slave. Please direct me what to do whereby I may destroy my sins and prevent my downfall into hell."

26. Saying thus, the excellent sage once again fell at Viṣṇu's feet and with the mind purified repented sincerely.

27. Thereupon Viṣṇu lifted him up and spoke affably and courteously.

Viṣṇu said :—

"Do not be sorry too much. Undoubtedly you are my true devotee.

28. Dear sage, now listen. I shall tell you what is certainly beneficial to you. You will not fall into hell. Śiva will make you happy.

29. Deluded by your haughtiness you disobeyed the instructions of Śiva. The true bestower of fruits according to the actions, He has given you this result.

30. Be sure in your mind that everything has happened in accordance with Śiva's wish. That lord Śiva, the supreme lord, removes haughtiness.

31. He is the supreme Brahman; the supreme Ātman,

Existence, Knowledge and Bliss. He is free from the three Guṇas, changes and deviations. He is beyond Rajas, Sattva and Tamas.

32. He is both Saguṇa and Nirguṇa (with and without attributes). He Himself availing of his own Māyā manifests into three forms—Brahmā, Viṣṇu, and Maheśa.

33. In his attributeless pure form He is glorified as Śiva, the supreme Ātman, Maheśvara, the supreme Brahman, the undecaying, the endless, and Mahādeva.

34. Serving him, Brahmā becomes the creator and I the sustainer of the worlds. He himself in the manifestation as Rudra is the annihilator always.

35. Different from Māyā, the pure Being in the form of Śiva is the Sākṣin (cosmic witness) and moving about according to His Will and indulging in divine sport He blesses his devotees.

36. O sage Nārada, please listen to a good remedy that bestows happiness, removes all sins and yields worldly pleasures and salvation.

37. Cast off all your doubts. Sing the songs of noble glory of Śiva. With your mind not turning to anything else, always repeat the hundred names of Śiva and his hymns.

38. By his Japa all of your sins will perish instantaneously. After saying this to Nārada, Viṣṇu continued mercifully.

39. "O sage, do not be grief-striken. Nothing has been perpetrated by you. It was Śiva who did everything. There is no doubt in this.

40. It was lord Maheśvara who deluded your splendid intellect and made you suffer on account of love. It was he who made you His mouthpiece and cursed me.

41. In this manner the great Conqueror of Death, Kāla of Kāla, always devoted to the uplift of his devotees, made His own conduct of life manifest in the world.

42. There is no other lord and master so loving and pleasure-inspiring unto me as Śiva. The same Parameśvara bestows all power on me.

43. O sage, perform His adoration. Worship him always. Hear and sing his glory. Perpetually pay Him homage.

44. He who approaches Śiva by means of his body,

mind and speech is a great scholar. He is called a living liberated soul.

45. The name Śiva blazing like the forest conflagration reduces mountainous heaps of great sins to ashes without any difficulty. True, it is undoubtedly true.

46. The different kinds of miseries arising from sins shall be destroyed only through the worship of Śiva, and not through other means.

47. He who always seeks refuge in Śiva, O sage, is the real follower of the Vedas, a meritorious soul and a blessed scholar. He must resort to Him by means of his body, speech and mind for ever.

48. The different sacred rites of those who have full faith in the worship of Śiva, the destroyer of Tripura[182] become fruitful instantaneously.

49. O great sage, there are not so many sins in the world as the worship of Śiva is capable of destroying.

50. Innumerable heaps of sins like that of the slaughter of a brahmin perish by remembering Śiva. Truth, I am telling you the truth.

51. The sins (that usually cause worldly existence) relating to persons who cross the ocean of worldly existence in the raft of Śiva's names, perish undoubtedly.

52. The sins which are at the root of worldly existence are destroyed certainly by the axe of Śiva's name.

53. Persons scorched and distressed by the conflagration of sins must drink the nectar of Śiva's names. Without that there is no peace and tranquillity to those who are scorched and distressed by the sins' wild fire.

54. Those who are drenched by the downpour of the nectarine names of Śiva are not distressed in the midst of the conflagration of worldly existence. There is no doubt in this.

55-56. Immediate salvation can be achieved only by the people who have performed penance in various lives. They alone will have devotion for Śiva the cherished con-

182. Śiva is called Tripurāri (the enemy of Tripura) because he killed the demon, Tripura who presided over the three cities built for the dānavas by Maya etc. after having burnt down the cities along with the demons inhabiting them.

sort of Pārvatī. Men who frequently indulge in passions of love and hatred will never have devotion for Śiva.

57. The devotion for Śiva that extends to other deities is futile. It is necessary to be exclusively devoted to Śiva.

58. It is my conviction that salvation is easy of access only to the person who has exclusive and unflinching devotion for Śiva and not for any other.

59. Even if he commits endless sins, he will be freed from them all, if he has true devotion for Śiva. There is no doubt about it.

60. Just as trees in the forest are reduced to ashes in the wild fire so also the sins of the devotees of Śiva are burnt away in the fire of Śiva's name.

61. He who is ever devoted to the worship of Śiva with his body purified by the ash, definitely crosses the terrible and endless expanse of the ocean of worldly existence.

62. A man serving the three-eyed[183] Śiva is never sullied by sins even if he misappropriates a brahmin's wealth or kills many brahmins.

63. After going through all the Vedas this has been definitely concluded by ancestors that thc sole means of destroying worldly existence is the worship of Śiva.

64. From now onwards you shall always worship lord Śiva who is Sāmba and SadāŚiva, with care, effort and due observance of the rules of procedure.

65. Dusting profusely and carefully your body from head to foot with the particles of ashes, you shall perform the Japa of the six-syllabled mantra[184] of Śiva, well-known in all the Vedas.

66. You shall wear on the different parts of your body Rudrākṣa beads pleasing to Śiva, repeating the respective mantras with devotion and observing the rules of procedure.

67. Listen to Śiva's anecdotes for ever. Narrate the stories of Śiva always. Strenuously worship the devotees of Śiva again and again.

68. Without blundering ever seek refuge in Śiva, be-

183. Śiva is called Virūpākṣa 'odd-eyed', because he is represented as having three eyes : two on either side of the nose and one on the forehead.

184. The six-syllabled mantra : ॐ नमशिवाय ।

cause a perpetual worship of Śiva bestows bliss.

69. Bearing the lotus-like feet of Śiva within your pure heart, carry on at first the pilgrimage to various holy centres of Śiva, O excellent sage.

70. Observing the unrivalled greatness of Śiva, the supreme Ātman, O sage, you must next go to Ānandavana which is a great favourite of Śiva.

71. Seeing Śiva, the lord of the universe there, worship Him with devotion. After bowing to him and eulogising Him you will become free from all doubts.

72. Thereafter you must go to Brahmaloka, O sage, to achieve your wishes. That is my command to you out of love.

73. O sage, after bowing to and specifically eulogising your father Brahmā, you shall ask him many points regarding Śiva's greatness with an endearing mind.

74. Brahmā, the foremost among the devotees of Śiva, will narrate to you the greatness of Śiva as well as the hymn of hundred names, out of love.

75. O sage, from now onwards become a devotee of Śiva, solely devoted to Śiva. You will be liberated. Śiva will grant you his special blessings".

76. After advising the sage thus, Viṣṇu was pleased. Remembering, saluting and eulogising Śiva he vanished from that place.

CHAPTER FIVE

(Nārada goes to Kāśī)

Sūta said :—

1. O brahmins, when Viṣṇu vanished, the excellent sage Nārada roamed over the Earth seeing Śiva Liṅgas (in the various holy centres) with piety.

2. In the course of his wanderings over the Earth, O brahmins, with his mind full of devotional pleasure he saw many forms of Śiva that confer worldly pleasures and salvation on the devotees.

3. On knowing that Nārada of divine vision was wandering over the Earth, the two attendants of Śiva approched him who by that time had become pure in mind.

4. They bowed to him and touched his feet. With a desire to secure release from the curse they spoke to him respectfully.

The attendants of Śiva said :—

5. O celestial sage, son of Brahmā, please hear our words. We who formerly offended you are really not brahmins.

6-7. O brahminical sage, we, your former offenders, are the attendants of Śiva. Induced by Śiva you had cursed us when your mind was deluded by the illusory infatuation for the princess at the Svayaṁvara. Realising that the occasion was inopportune we kept quiet then.

8. We reaped the fruit of our own action. No one is to be blamed for it. O lord, be pleased. Bless us now.

Sūta said :—

9. On hearing the words of the attendants uttered with devotion and respect, the sage replied lovingly, repenting (for his previous fury).

Nārada said :—

10. O attendants of Lord Śiva, most worthy of the respect of good people, please listen to my words now free from delusion. They are true and shall make you happy.

11. Formerly my mind had been depraved. Certainly it was Śiva's will. In that state of delusion and crookedness of the mind I had unfortunately cursed both of you.

12. What I have said is bound to happen. Still, O Gaṇas (attendants) listen. I shall tell you the way of redemption from the curse. Please forgive my sin now.

13-14. You will be born as demons from the semen virile of a great sage and due to his power you will secure the commanding position of the king of demons endowed with prosperity, strength and valorous exploits. You will rule over whole of the universe as devotees of Śiva with your sense

conquered. You will gain your former position after courting death at the hands of a manifestation of Śiva.

Sūta said :—

15. On hearing these words of the noble-souled Nārada, the two attendants of Śiva became delighted and went back to their abode joyfully.

16. Nārada too was delighted. Meditating exclusively on Śiva he continued his wanderings over the Earth seeing the various holy centres of Śiva personally.

17-18. Reaching Kāśī that excelled all other cities in holiness, which is a favourite resort of Śiva, which easily bestows the favour of Śiva and which is identical with Śiva, the sage became contented. He saw Śiva, the lord of Kāśī and worshipped Him with very great pleasure and love.

19. While staying at Kāśi, the excellent sage became contented; he bowed to the lord, described his glory piously, and remembered him with the flutter of love.

20. Nārada then went to the region of Brahmā, his mind being highly purified by remembering Śiva. He was eager to know further the principles of Śiva.

21. There he bowed to Brahmā with devotion and eulogised him with various prayers. With his mind riveted to Śiva he asked him the good principles of Śiva.

Nārada said :—

22-23. O Brahmā, knower of the form of Brahman, O Pitāmaha, the lord of the universe, by your grace I have heard the greatness of Viṣṇu entirely and also the path of devotion, of knowledge, of austere penance, of charitable gifts and of holy centres.

24. But I have not understood the principle of Śiva. Hence, O lord, please explain the rules of His worship and also the various activities of the lord.

25. O dear sage, how can Śiva who is free form attributes become full of attributes? Since I am deluded by Śiva's Māyā, I do not know the principle of Śiva.

26. How did Śiva remain in His pure form before Creation? In the middle of creation how does He sport about ?

27. At the time of dissolution how does He remain ? How is He, the benefactor of the world, propitiated ?

28. O Brahmā, when propitiated what benefit does He bestow on His devotees and on others ? Please satisfy me on all these enquiries

29. I have heard that the lord becomes delighted immediately. The merciful Great God cannot bear the stress and strain of His devotees.[185]

30. The three deities Brahmā, Viṣṇu and Maheśa are born as parts of Śiva. Maheśa, having all the parts of Śiva, is Śiva Himself.

31. Please tell me all about His manifestation and especially His exploits. O lord, please narrate the manifestation of Umā and her marriage.

32. Their domestic life, especially their great divine sports and other things which are worthy of mention should be narrated to me, O sinless one.

33. Pārvati's birth and her marriage as well as Guha's birth shall be narrated in detail, O lord of people.

34. O lord of universe, this I have heard from many, before, but I am not satisfied. Hence I have sought refuge in you. Please have mercy on me.

35. On hearing these words of Nārada his own son, Brahmā, the grandfather of the world, said this.

CHAPTER SIX

(Description of the nature of Mahāpralaya and the origin of Viṣṇu)

Brahmā said:—

1. O Brahmin, foremost among the celestial beings, a good matter has been enquired into by you rendering service to the worlds and desiring their benefit.

2. I shall explain to you the wholesome and salutary

185. Verses 29-32 on this page are the same as verses 16-19 in RSI. Ch. 1.

principles of Śiva on hearing which the various sins of the people are destroyed.

3. Neither the principles of Śiva nor His supreme wonderful forms have been understood by me or by Viṣṇu or by any one else.

4. At the time of Great Dissolution when all the mobile and immobile objects of the world are dissolved everything gets enveloped in darkness, without the sun, planets and stars.

5. There is no moon. The day and the night are not demarcated. There is no fire, no wind, no earth and no water. There is no unmanifest primordial being. The whole firmament is one complete void, devoid of all Tejas elements.

6. There is no Dharma or Adharma, no sound, no touch. Smell and colour are not manifest. There is no taste. The face of the quarters is not demarcated.

7. Thus when there is pitch darkness that cannot be pierced with a needle and what is mentioned in the Vedas as "The Existent and the Brahman" is alone present.

8. When the present visible world is not in existence, the Sat Brahman alone is present which Yogins observe perpetually in the inner Soul, the inner Firmament.

9. It is incomprehensible to the mind. It cannot at all be expressed by words. It has neither name nor colour. It is neither thick nor thin.

10. It is neither short nor long. It is neither light nor heavy. There is neither increase nor decrease in it.

11. The Veda says that it envelops whatever is in a surprising way. It is the splendour, the truth, the knowledge, the eternal and the great Bliss.

12. It is immeasurable, propless, changeless, formless, attributeless, perceptible to the Yogins, all-pervasive and the sole cause of the universe.

13. It is free from alternatives. It has no beginning. It is free from illusion and its harassment. It has no second. It has neither beginning nor end. It has no development. It is in the form of pure knowledge.

14. People have doubts about giving it a name. That Being, then after sometime, it is said, wished for a second.

15. The Being, having no form of its own, wished to

create, in the course of its own sport, an auspicious form of its own endowed with all power, qualities and knowledge.

16-18. A form that goes everywhere, that has all forms, that sees all, that is the cause of all, that should be respected by all, that is at the beginning of all, that bestows everything, and that sanctifies everything should be created (So it wished) and hence created that form of Īśvara of pure nature. The original Being without a second, with neither beginning nor end, that illuminates everything, that is in the form of Cit (pure knowledge), that which is termed Supreme Brahman, the all-pervasive and undecaying, vanished. The manifest form of the formless Being is Sadāśiva. Scholars of the ancient and succeeding ages have sung of it as Īśvara.

19. Īśvara though alone, then created the physical form Śakti from his body. This Śakti did not affect his body in any way.

20. This Śakti is called by various names. Pradhāna, Prakṛti, Māyā, Guṇavatī, Parā. The mother of Buddhi Tattva (The cosmic Intelligence), Vikṛtivarjitā (without modification).

21. That Śakti is Ambikā, Prakṛti and the goddess of all. She is the prime cause and the mother of the three deities.

22. She has eight arms. Her face wears a peculiar splendour, the splendour of a thousand moons. Thousands of stars perpetually sparkle round her face.

23. She is bedecked in various ornaments. She has various weapons. She is capable of various movements. Her eyes beam like a full blown lotus.

24. She has a brilliance which could hardly be conceived. She is the generating cause of all. She sprang up singly as Māyā. In her union she manifested in various forms.

25. The supreme Puruṣa is Śiva. He is called Śambhu. He has no other lord over Him. He holds the Mandākinī (Gaṅgā) on His head, and the crescent moon on His forehead. He has three eyes.

26. He has five faces. He is always joyful. He has ten arms. He holds the trident. He is as pure and white as camphor. His body is entirely dusted with the ash.

27. That Brahman of the form of Kāla (Time) together with Śakti, simultaneouly created the holy centre called Śivaloka.

28. The same is called Kāśikā, the excellent holy centre. It is the seat of salvation shining over and above everything.

29. The holy centre is of the nature of extreme Bliss in asmuch as the primordial lovers, supremely Blissful, made that beautiful holy centre their perpetual abode.

30. O sage, that holy centre is never, even at the time of Great Dissolution, free from Śiva and Śivā (Śakti). Hence it is called Avimukta.

31. Since the holy centre is the cause of Bliss, the Pināka-bearing lord (Śiva) called it "the blissful forest" and later "Avimukta".

32. O celestial sage, the blissful, two deities thus sporting in the forest wished, it is said, for another Being to be created.

33-38. Śiva thought within Himself like this—"Another being shall be created by me. Let him create everything, protect it and in the end let him dissolve it with my blessing. Having entrusted everything to him we two, remaining in Kāśī shall roam as we please keeping only the prerogative of conferring salvation. We can stay happily in this blissful forest being free from worries (of creation). With the consent of Śiva the supreme lord spread the liquorine essence of nectar on His left side, on the tenth limb, nectar which was the outcome of churning the ocean of His mind wherein Thoughts were the waves, the Sattva Guṇa was the precious gem, Rajas being coral and Tamas—crocodile. Thereupon a person came into being who was the most charming one in the three worlds, who was calm with Sattva Guṇa being prominent, and who appeared to be the ocean of immeasurable majesty.

39. O sage, he was endowed with patience. There was no one comparable to him. He had the lustre of sapphire. He was glorious with his excellent eyes shining like a lotus.

40. He was having a golden form and features. He wore two excellent silk garments of golden colour. His arms

were browny and brilliant. He was indefatigable.

41. He bowed to Śiva Parameśvara and said—"O lord give me names and assign me my task."

42. On hearing it Lord Śiva laughed. With words thunderlike in resonance, Lord Śiva addressed the person thus.

Śiva said :—

43. "You will be famous as Viṣṇu by name as you are all-pervasive. You will have many other names conferring happiness on devotees.

44. Perform penance highly conducive to the achivement of the matter in hand, Be firm in it." Saying so, the lord bestowed on him the Vedas through his nostrils.

45. Śiva vanished accompanied by Śakti and his attendants. After due obeisance to Śiva, Viṣṇu began his great penance.

46. Even after performing the penance for twelve thousand divine years, Viṣṇu could not achieve his desire, the vision of Śiva that confers everything.

47. He became suspicious and respectfully meditating on Śiva pondered "What shall I do now ?"

48. In the meantime the auspicious voice of Śiva was heard. "Perform penancc again for removing your doubts.

49. On hearing it Viṣṇu performed a terrible penance, for a long time, following the path of meditation.

50. That Being Viṣṇu became enlightened, following the path of meditation. He was delightfully surprised. "O what is that True entity ?"

51. From the body of Viṣṇu who thus exerted himself, water-currents of various sorts began to flow as a result of Śiva's Māyā.

52. O great sage, the Supreme Brahman in the form of divine waters pervaded the entire void. A mere contact with the same is destructive of sins.

53. Viṣṇu, the weary person went to sleep amidst the waters. He was in that blissful state of delusion for a long time.

54. As approved in the Vedas, his name came to be established as Nārāyaṇa (Having water as abode). Excepting for that Primordial Being there was nothing then.

55. In the meantime, the Principles too were evolved out of the Great soul. O wise one of great intellect, listen to my enumeration of the same.

56. From Prakṛti came into being the Mahat (cosmic Intellect), from Mahat the three Guṇas. Ahaṃkāra (the cosmic ego) arose therefrom in three forms according to the three Guṇas[186].

57. The Essences, the five elements, the senses of knowledge and action too came into being then.

58-59. O most excellent of sages, I have thus enumerated the principles. All these principles originating from Prakṛti are insentient. but not the Puruṣa. These principles are twentyfour in number[187]. Viṣṇu, the Puruṣa, accepted all these, as was the will of Śiva, and began his sleep in the Brahman.

CHAPTER SEVEN

(*The dispute between Brahmā and Viṣṇu*)

Brahmā said

1. When lord Nārāyaṇa continued to sleep, an excellent lotus of huge size came out of his navel as desired by Śiva.

2. It was many Yojanas wide and high. It had an endless stalk. The pericarp was of a brilliant hue.

3. It was very beautiful with the brilliance of ten million suns. It was wonderful, excellent and worthy of vision containing Tattvas.

4. Exerting himself as before, Śiva, the great lord, with Pārvatī as his better half created me from His right limb.

186. The Ego (Ahaṃkāra) is threefold according to the qualities of Sattva, Rajas and Tamas. In the present enumeration it is counted as one.

187. A group of 24 tattvas includes intellect (Buddhi), ego (Ahaṁkāra) manas (mind), five elements (bhūtas), five subtle elements (tanmātras), five senses of action (Karmendriyas) and five senses of knowledge (jñānendriyas) and unmanifest Prakṛti (i e. Pradhāna). Puruṣa stands apart from the Tattvas. The enumeration follows the Sāṃkhya system.

5. O sage, having deluded me with His illusion immediately, Śiva in the course of His sport, produced me through the umbilical lotus of Viṣṇu.

6. Thus it was that I came to be known as Lotus-born and conceived in a golden womb. I had four faces, red complexion and Tripuṇḍra-marked forehead.

7. Deluded by His illusion and weakened in knowledge, O dear one, I did not know who the progenitor of my body was, other than the lotus.

8. "Who am I ? Whence did I come ? What is my duty ? To whom was I born a son ? By whom have I been created ?"

9-11. My intellect became confused with these doubts. Then I thought "Why shall I be under delusion ? It is easy to gain that knowledge. The place of growth of this lotus is below. My progenitor will undoubtedly be there." Thinking thus I descended from the lotus. O sage, for a hundred years the downward trend continued.

12. The source of the lotus was not attained by me. In the doubt-tormented state I became eager to go up on to the top of the lotus.

13. O sage, I climbed up to the lotus by the stalk. But the upper part of the lotus I could not reach. I was disappointed.

14. Another hundred years elapsed in my wandering up the lotus. I stopped a while in that confounded state.

15. Then, O sage, by the will of Śiva, an auspicious voice "Perform Penance" was heard from the sky which dispelled my delusion.

16. On hearing the voice of the sky I exerted myself for twelve years in performing a terrible penance in order to see my progenitor.

17. At the same time, the four-armed lord Viṣṇu of beautiful eyes suddenly appeared before me in order to bless me.

18. The great lord was holding the conch, the discus, the mace and the lotus in his hands. He was wearing the yellow silken cloth and had cloud-blue complexion all over his body.

19. He had a crown. He was bedecked in great orna-

ments. His lotus-like face beamed with pleasure. Such was the lord resembling ten million Cupids that I saw still not out of delusion.

20-21. At the sight of that beautiful form I was struck with wonder. On seeing the four-armed Nārāyaṇa, shining like Kāla, of golden hue, the immanent soul of all in that form, of large arms depicting the Sat and Asat in Himself I became delighted.

22. Deluded by the illusion of Śiva, the sportive lord, I could not recognise my progenitor in him. I addressed him with delight.

23. "Who are you? Please tell me", saying this I tried to wake the Eternal Being. [When he did not wake up] I tried to wake him up with fiercer and firmer beatings of the hand.

24. Then the lord who had self-control woke up from his bed and sat. He looked up with his pure eyes resembling a wet lotus, due to sleep.

25. As I stood there quietly, the lord Viṣṇu spread his brilliance over me. Standing up he smiled once and spoke these sweet words.

26. *Viṣṇu said*:— "Welcome, welcome to you, dear child, O Pitāmaha of great brilliance. Do not be afraid. Undoubtedly I shall confer on you all that you desire.

27. O foremost among gods, on hearing these words uttered with a smile I told Viṣṇu with my inimical attitude roused by the Rajoguṇa.

Brahmā said :—

28. "O faultless one, how is it that you speak of me trivially as "Dear child", me who am the cause of annihilation of everything, as a preceptor addresses his disciple?

29-30. "I am the creator of worlds, the direct activiser of Prakṛti, unborn, the eternal, all-pervasive Brahmā. I am born of Viṣṇu. I am the soul of universe, the originator, creator, and the lotus-eyed. You must explain to me quickly why you speak like this.

31. The Vedas speak of me invariably as self-born, unborn, all-pervasive, grandfather, self-governed and the excellent supreme Being.

32-35. On hearing these words of Hari, the lord of Lakṣmī became angry and told me thus :—

Viṣṇu said :—

"I know you as the creator of the world. For the sake of creation and support you are descended from my undecaying limbs. You have forgotten me, who am a lord of universe, abiding in waters the salubrious, the supreme soul, invoked by many, praised by many, All-pervasive, imperishable, ruler, the source and origin of universe, the long-armed and the ommipresent lord. There is no doubt in this that you are born of the lotus from my umbilicus.

36. "Of course, it is not your fault. I have exercised my power of illusion over you. O four-faced one, listen to the truth. I am the lord of all Gods.

37. "I am the creator, sustainer and destroyer. There is no powerful person equal to me. O Pitāmaha, I am the supreme Brahman, the greatest Truth.

38-39. "I am the greatest light. I am the great Ātman. I am the omnipresent. O four-faced one, whatever in seen or heard today in the whole universe, whether mobile or immobile is enveloped by me. It was I who created the twenty-four manifest Tattvas.[188]

40. "I have created the atoms. I have created the qualities of anger, fear etc. Powerful and sportive I have created their parts and limbs.

41. "I have created the Intellect and the threefold Ego therein. I have evolved the five subtle elements, the mind, the body and the sense-organs.

42. I have created the elements Ether etc. and all created beings out of sheer sport. Realising this, O Brahmā, the lord of subjects, seek refuge in me.

43. "I shall certainly protect you from all miseries."

Brahmā said :—

On hearing these words, I, proud of being Brahmā, became angry. Being deluded by illusion in a threatening attitude I asked him "who are you?"

188. Repeated in Verses 56-57 on P. 199.

44. "Why do you talk so much ? Your words will bring up disaster. You are neither the lord, nor the supreme Brahman. There must be a creator of yours."

45. Deluded by the illusion created by Śiva the great lord, I fought a terrific battle with Viṣṇu.

46. Inimical to each other due to Rajoguṇa, we fought a fierce battle in the middle of that vast expanse of the sea of Dissolution.

47. Meanwhile a phallic image appeared before us in order to enlighten us and to settle out dispute.

48. It had no beginning, middle or end. It had neither decrease nor increase. It was as furious as hundreds of the fire of death with thousands of leaping rows of flames.

49. It was unequalled, inexpressible unmanifest universal Being. The lord Viṣṇu became unconscious by its thousand flames.

50. When I too became senseless, Viṣṇu said to me. Oh, why do you contend with me now ? A third person has now come. Let our quarrel cease.

51. Whence has this arisen ? Let us examine this fire-Being. I shall go down to find the root of this matchless column of fire.

52. "O lord of subjects, with the speed of the wind you will please go up to examine its top."

Brahmā continues the story :—

53. Having said so, Viṣṇu assumed the form of a Boar. O sage, I became a swan immediately.

54. From that time onwards, people call me Haṃsa-Haṃsa, a supreme Being[192], Virāṭ, an illustrious Being. He who repeats 'HaṃsaHaṃsa', shall become a swan (a symbol of purity and discrimination.

55. Very white of complexion and endowed with wings on either side I flew up and up with the speed of the mind and wind.

56-58. Nārāyaṇa, the soul of the universe too, became white then. His body was ten yojanas wide and a hundred yojanas long, as huge as the mountain Meru. He had white

189. It is a kind of mystical text efficacious for yogic achievements.

sharp teeth. His brilliance resembled the sun at the time of dissolution. His snort was long and his roar tremendous. His feet were short. His limbs were of diverse colours. His form as the boar was of matchless firmness which assured his eagerness to be victorious, and he went down quickly.

59. For a thousand years his downward course continued. From that time onwards Viṣṇu came to be called "Śvetavārāha" (white Boar) in all the worlds.

60. A Kalpa had elapsed according to human calculation when Viṣṇu thus went down and wandered in his eagerness to come out victorious.

61. The Boar did not find even the smallest trace of the root of the Liṅga. O, destroyer of enemies, I too spent the same time in going up.

62. From a desire to know its top as quickly as possible I exerted myself and was exhausted. Unable to see the top I came down after some time.

63. Similarly, lord Viṣṇu, the lotus-eyed, too became weary. Appearing like the lord of everything in his huge body he too rose up.

64. As soon as he came up, we bowed to Śiva again and again. He stood aside with a gloomy mind as he too was deluded by the illusion of Śiva.

65. We bowed down to Liṅga at His back, sides and in front. He mused within himself "What can this be?"

66. "That form can't be directly expressed. It is without action and name. Without any sex-distinction it has become a liṅga. It is beyond the path of meditation.

67. Both of us, Hari and I, with the peace of our minds, became eager to perform obeisance.

68. "We do not know Thy true form, what Thou art Thou art, O great lord. Obeisance be to Thee, O Maheśāna. Please hurry up to reveal Thy form to us."

69. Thus performing obeisance and prayer to quell our earlier pride, O foremost of sages, we spent a hundred autumns therein.

CHAPTER EIGHT

(*The description of the body of Śabdabrahman*)

Brahmā said :—

1-2. O most excellent sage, we were eager to have a vision of the lord. Our haughtiness had been curbed. O sage, we waited there patiently. Śiva, the protector of the distressed, remover of the haughtiness of the haughty and the undecaying lord of everything took mercy on us.

3. There arose the sound "Oṁ Oṁ" in the prolated accent.[190] It was very clear. The divine sound in the form of a word came out from the most excellent of Gods.

4-5. "What shall be this great sound ?" thinking like this I stood perplexed. Viṣṇu who is worthy of respect from all the Gods, who is free from all inimical thoughts, saw with the delightful heart, the eternal being's manifestation on the right side of the liṅga. First, he saw the syllable "A" and he saw the syllable ' U" thereafter.

6-10. He saw the syllable "M" in the middle and Nāda (the mystical sound) in the form "Oṁ" in the end. He saw the first syllable on the right like the blazing sphere of the sun. O foremost of sages, thereafter he saw the syllable "U" dazzling like fire. In the middle he saw the syllable "M" glittering like the lunar sphere. Above that what he saw was the supreme Brahman, the greatest refuge. It had the lustre of the pure crystal. It was the pure Being beyond the Fourth (Turīya), the unsullied & free from extraneous harassment. It was free from mutually clashing opposites. It was single (isolated), void, free from exterior and interior though stationed in the exterior and the interior, devoid of beginning, middle and end, the primordial cause of Bliss, the truth, The Bliss and the Nectar.

11-12. Viṣṇu thus meditated on the universal soul enveloped by the two Vedic sounds and wished to examine the source whence the Fire-column arose and to go deep

190. The pluta is a prolated vowel, as in Om, often marked with the figure three (ओ३म्), as it contains three syllabic instant in pronouncing it.

down the unequalled fiery column. Then there came a sage who told him the essence of the truth.

13. Viṣṇu realised that the sage himself was the great lord and the supreme Brahman embodied in the Śabda Brahman. (i.e. the mystic syllable Om).

14. The Brahman is Rudra free from worries. The words and the mind are incapable of comprehending it; without reaching it they return. It can be expressed by the single-syllabled mantra "Om".

15. The supreme Brahman, the Truth, the Bliss, the Amṛta, the greatest of the great and the ultimate cause can be expressed by the single-syllabled mantra.

16. The single syllable "A" is the source of the lord Brahmā. The single syllable "U" is the source of Viṣṇu, the ultimate cause.

17. The single syllable "M" is the source of Rudra. The creator is expressed by the letter "A". The enchanter is expressed by the letter "U"

18. The being expressed by the letter "M" blesses always. It is all-pervasive and progenitor; the letter "A" is the seed.

19. The being expressed by the letter "U" is Viṣṇu. It is the source, the receptacle, the lord of primordial nature and primordial being, the progenitor, the seed, source and sound. All these constitute Lord Śiva.

20. The progenitor is stationed after dividing itself. From the liṅga of the progenitor, the lord, arose the seed—the syllable "A"

21. The Bīja being deposited in the Yoni, the letter "U" began to increase all round. It became a golden egg. It was something known which could not be delineated.

22. The divine egg floated in the waters for many years. Then at the end of a thousand years, it split into two giving birth to Brahmā.

23-24. The egg floating in the waters on being hit by Īśvara split into two. The auspicious golden upper lid became the upper region and the lower one became the Earth of five characteristics. From (the inner part of) the egg was born the four-faced lord (Brahmā) expressed by the letter "KA"

25. He is the creator of all the worlds. He alone is the lord manifesting in three forms. Persons well-versed in the Yajurveda call it Oṁ Oṁ.

26. On hearing the words of the Yajurveda, both the Ṛgveda and the Sāmaveda respectfully called us then Viṣṇu and Brahmā.

27. Then realising the lord of the Gods we eulogised, as far as we could, Lord Śiva, the cause of great achievement.

28. Viṣṇu, the protector of the universe, in the meantime, saw another wonderfully beautiful form, along with me.

29-30. On seeing that wonderful form, Viṣṇu and I became satisfied. The form had five faces, ten arms, and a complexion white as camphor, O sage. It had diverse brilliant features. It was decorated in different ornaments. It was highly liberal and endowed with great prowess. It had all the characteristics of a great man.

31. Thereafter, the lord Śiva was pleased. Revealing his form embedded in letters He laughingly stood before us.

32. The short letter "A" is His head. The long letter "Ā" is His forehead. The letter "I" is His right eye and the letter "Ī" His left eye.

33. The letter "U" is His right ear and the letter "Ū" His left ear. The letter "Ṛ" is the right cheek of that great lord.

34. "Ṝ" is His left cheek. The two letters "Ḷ" "Ḹ", are His nostrils. The letter "E" is His upper lip and the letter "Al" is His lower lip.

35. The letter "O" and the letter "AU" are respectively the two rows of his teeth. The letters "AṀ" and "AH" [Anusvāra and Visarga] are his palates.

36. The five letters beginning with KA [ie KA, KHA, GA, GHA and Ṅ A] are His five hands on the right side. The five letters beginning with CA [i.e. CA, CH, JA, JHA and NA] are His hands on the left side.

37. Similarly the five letters beginning with ṬA and the five letters beginning with TA constitute His legs. The letter PA is His belly and the letter PHA is His right side.

38. The letter BA is His left side. The letter BHA is

His shoulder. The letter MA is the heart of the great yogin Mahādeva.

39. The letters YA, RA, LA, VA, ŚA, ṢA and SA are the seven Dhātus (vital secretions) of the lord. The letter HA is His umbilicus and the letter KṢA is His nose.

40. Viṣṇu and I became contented on seeing this letter-embedded form of the Saguṇa manifestation of Nirguṇa lord in the company of Umā.

41. On seeing Lord Śiva in the form of the letter-embedded Brahman, Viṣṇu bowed down along with me and looked up again.

42-47. The mantra beginning with Oṁkāra with its Kalās five in number, consisting of the auspicious thirty-eight syllables, being pure as crystal, increases intelligence and is an effective medium of accomplishing sacred rites. The mantras in the Gāyatrī metre of twenty-four syllables and having four Kalās are conducive to enjoyment. The five-syllabled mantra of eight Kalās consisting of thirty syllables is employed for black magic. Mantras of Yajurveda consisting of twenty-five syllables and eight Kalās are used for conciliatory purpose. The mantra of thirteen Kalās consisting of sixty-one syllables is conducive to outcome, increase and destruction.

48-49. The lord Viṣṇu secured these five mantras:— Mṛtyuñjaya mantra, five-syllabled mantra, Cintāmaṇi mantra, Dakṣiṇāmūrti mantra and the "tattvamasi" mantra which is Hara's Mahāvākya. Lord Viṣṇu performed Japa by means of these mantras.

50-53. The lord Viṣṇu and I being glad at heart eulogised the boon-bestowing lord Śiva with appropriate words,—Śiva who was seen in the form of Kalās, Varṇas (syllables), Ṛk, Yajus, Sāman, Īśāna, Īśa, Purātana Puruṣa (the ancient Being), the merciful, pleasing to the heart, hidden from all, ever auspicious, a great deity, of beautiful feet, bedecked with huge serpents, with legs, eyes and hands extending on all sides, the lord of Brahmā, and the cause of creation, sustenance and destruction of the world.

CHAPTER NINE

(Description of Śivatattva)

Brahmā said :—

1. On hearing his own eulogy from the mouth of Viṣṇu, the delighted Śiva, the store-house of kindness, revealed Himself to us along with his consort.

2-3. He had five faces and three eyes, and the crescent moon on his forehead. He wore matted hair. He was white-complexioned and had wide eyes. His body had been dusted with the ashes. He had ten arms. His neck was blue in colour. He was bedecked with all ornaments. He was very handsome with respect to every limb. Three ash-lines marked His forehead.

4. On seeing lord Śiva accompanied by His beautiful consort, Viṣṇu along with me eulogised Him again with appropriate words.

5-6. Śiva, the merciful, who was delighted breathed the Vedas into Viṣṇu and conferred Perfect Knowledge on him, the secret of the supreme Ātman. O sage, thereafter, out of sympathy, the supreme Ātman conferred these on me too.

7. After receiving the Vedas, Viṣṇu was satisfied and bowing to Him with palms joined in reverence along with me, he asked the lord Śiva.

Viṣṇu said :—

8. "O Lord, How are you propitiated? How shall I worship you, O lord? How shall I meditate on you? How are you impressed by any one?

9. O Great God, tell us what at Thy bidding shall we ever do? Please command us, O Śiva, do this to favour us.

10. O Great lord, be merciful to tell us all these things. O Śiva, we are your followers. Taking this into mind, you will enlighten us on these and other similar points too.

Bramhā said :—

11. On hearing these words, the lord Śiva was delighted. The merciful lord then spoke lovingly.

Śiva said :—

12. O foremost among gods, I am delighted by your devotion. Look upon me as a great deity. Cost off all your fears.

13. Worship my liṅga and do always meditate upon the form which you see just before you.

14. When I am worshipped in the phallic form I will be delighted and will bestow different benefits upon all people, all that they wish for in their minds.

15. O foremost among the deities, whenever any misery befalls you, it shall be destroyed when my liṅga is worshipped.

16. O strong ones, you two are born of my own Prakṛti, out of my left and right sides. I am the lord of everything.

17. This Brahmā, grandfather for all people, is born of my right side. You, Viṣṇu, are born of my left side. I am the supreme Ātman.

18-19. Delighted I shall confer on you boons and whatever you desire. May your devotion to me be steady. With my permission you can make my form in clay and perform adoration. After rendering different kinds of service like this sensibly you shall attain happiness.

20. O Brahmā, strictly adhering to my direction you carry on the work of creation. Dear child, dear Hari, you shall sustain the mobile and the immobile beings.

Brahmā said:—

21. Saying thus, the lord presented to us the auspicious mode of His worship, adored duly by means of which Śiva confers many benefits.

22. On hearing the words of Śiva along with me, Viṣṇu bowed to Śiva with palms joined in reverence and said.

Viṣṇu said:—

23. "If you are pleased, if a boon is to be given to us, may our devotion to you be perpetual and unstraying.

24. Although you are Nirguṇa, be pleased to incarnate in the course of your divine sports and help us. Dear lord, you are great lord, the supreme.

25. O lord of lords, even our dispute has turned out

to be auspicious, now that you have come here to suppress the same".

Brahmā said:—

26. On hearing these words Śiva told Viṣṇu who stood there with the head bent down and with palms joined in reverence.

Śiva said:—

27. Although Nirguṇa, I am Saguṇa too and the author of dissolution, maintenance and creation. I am the supreme Brahman without decay and change. Existence, Knowledge and Bliss are my characteristics.

28. Truly, I am Niṣkala (Nirguna) for ever, O Hari. For the activities of creation, maintenance and dissolution I manifest myself in the three forms of Brahmā, Viṣṇu and Hara, O Viṣṇu.

29. O Viṣṇu, since you, along with Brahmā, have eulogised me and prayed for my incarnation, I shall make that request true, favourably disposed towards my devotees that I am.

30. A great form similar to this, O Brahmā, shall become manifest in the world through your body. He will be called Rudra.

31. His capacity will never he less, since He will be my own part and parcel. He is I. I am he. In the modes of worship too there in no difference.

32. As heat etc. in water and other things due to the contact of fire is not permanent in water etc., similarly my Nirguṇa aspect is not affected by the external contact.

33. This form of mine as Śiva is that of Rudra too. O great sage, no one shall make any difference in it.

34. The same form appears split into two in the universe. Hence Śiva and Rudra shall not be considered different.

35. A piece of gold turned into an ornament does not cease to be gold. There may be difference in name but not in the material content.

36. Just as the difference of clay and the various objects made of it is not a material one, so also in this case.

The presence of the material cause in the effect can be cited as an example.

37. This shall be known by all scholars and Gods of unsullied knowledge. If you realise this, you will not be seeing the cause of difference.

38-39. I think that we all should see the from of Śiva as the basic material. Myself, you, Brahmā and Rudra who will be manifesting himself are of the same form. There is no difference. If there had been difference that would have been bondage. Yet the eternal Śiva-form is mine alone.

40. That pure form is spoken of as the main root, the Truth, the Knowledge, the Endless. Realising this too, it must be meditated upon in the true manner in your mind.

41. O Brahmā, another secret which I am going to unfold to you may be listened to. You two are born of Prakṛti but not this one (Rudra).

42-43. My command is carried to that place through Brahmā's eyebrows. I am therefore spoken of as Tāmasa and Prākṛta, Hara in respect to the Guṇas alone and shall be known as Vaikārika too which is actually the Ahaṁkāra (the Ego). That is called Tāmasa only in name and not in reality.

44. For this reason, O Brahmā, this shall be carried out by you. O Brahmā, you shall be the creator and Hari the protector.

45. My would-be part shall be the cause of dissolution. This goddess Umā, Parameśvarī is the Prakṛti.

46. Her Śakti, the goddess of speech, shall resort to Brahmā. Another Śakti also will be arising out of the Prakṛti.

47. That Śakti will resort to Viṣṇu in the form of Lakṣmī. Another Śakti Kālī will surely share my part.

48. She will be born in the form of Brilliance for effective work. Thus I have told you of the great auspicious Śaktis of the Goddess.

49. Their activities are respectively creation, maintenance and dissolution. O foremost among Gods, they are the parts of Prakṛti, my beloved.

50-53. O Viṣṇu, you shall carry on your activities with the co-operation of Lakṣmī. O Brahmā, with the co-

operation of the goddess of speech, the part of Prakṛti, you shall carry on joyfully the activity of creation, according to my direction. I shall have the co-operation of Kālī, the part of my beloved, the greatest of the great and shall carry out the excellent activity of dissolution in the form of Rudra. You shall be happy after the creation of the world consisting of the four Varṇas and their ancillaries—the four Āśramas (stages of life) and various sorts of other incidental activities. You shall contribute to the welfare of the world making use of your knowledge and perfect wisdom.

54-55. O Viṣṇu, be the bestower of salvation too at my bidding. The benefit accruing from your vision will be the same as that from mine. This boon is given to you now. It is the truth, certainly the truth. Viṣṇu is in my heart and I am in Viṣṇu's heart.

56. Those who make any distinction between the two do not know my mind. Viṣṇu is born of my left limb. Brahmā is born of my right limb.

57. Rudra who causes great dissolution and who is the soul of the universe is born of the heart. I manifest in the three forms, O Viṣṇu, known Brahmā, Viṣṇu and Bhava.

58. I am the author of creation, protection and dissolution by the attributes Rajas etc. But I am different from these Guṇas and directly beyond Prakṛti and Puruṣa

59. I am the supreme Brahman, the eternal, the endless, the perfect and the unsullied. Viṣṇu has Tamas within but Sattva outside. He is the protector of the three worlds.

60. Hara who causes dissolution of three worlds has Sattva within but Tamas outside.

61. Brahmā who creates the three worlds has Rajas both within and without. This is the position of the Guṇas in the three deities. Śiva is spoken of as different from the Guṇas.

62. O Viṣṇu, guard lovingly this Pitāmaha who is the cause of creation. At my bidding, you will be worthy of respect in the three worlds.

63. Rudra shall be worshipped by you and Brahmā. The author of dissolution of the three worlds is the complete incarnation of Śiva.

64. In the Kalpa called Pādma, Pitāmaha will be born as your son. Then you will see me. The lotus-born Brahmā shall also see me.

65. After saying this and conferring unequalled mercy, the great lord Hara again spoke lovingly to Viṣṇu.

CHAPTER TEN

(*Description of Parama Śivatattva*)

Lord Śiva said:—

1. O Viṣṇu of good rites, O Hari, listen to another pronouncement of mine. You will be worthy of honour and worship in all the worlds for ever.

2. Whenever a misery befalls the world created by Brahmā, you shall be eager for the destruction of all miseries.

3. In all difficult and unbearable activities I shall help you. I shall kill your indefatigable and fierce enemies.

4. O Viṣṇu, spread your glory in the worlds far and wide by taking up various incarnations. Strive for their succour. I am always Saguṇa when I become Rudra with this body.

5. Certainly I shall perform your activities for the sake of the worlds if they are impossible for you.

6. You are to be meditated upon by Rudra and Rudra is to be meditated upon by you. There is no difference between you and Rudra.

7. O Great Viṣṇu, your identity is due to inherent nature, the boons conferred and your divine sports. True, it is certainly true.

8. If any devotee of Rudra were to censure you, he will have all his merits reduced to ashes quickly.

9. O 'Viṣṇu, the most excellent of all persons, by hating you he will certainly fall into hell. That is my directive. True, it is certainly true.

10. In this world, be the bestower of worldly pleasures and salvation to men particularly. Worthy of being honoured

and worshipped by devotees, perform the activities of curbing and blessing.

11. Saying this and holding me, the creator, and Viṣṇu by the hand He continued—"Always render help in distress.

12. Be the presiding deity of all. Bestow worldly pleasures and salvation for ever. Be the most excellent accomplisher of the achievement of all desires.

13. You will assume the form of the vital airs in everyone at my bidding. O Hari, in the times of distress, Rudra my manifestation, shall be worshipped.

14. He who has sought refuge in you has certainly sought refuge in me. He who differentiates will certainly fall into Hell.

15. Listen to the span of life of the deities—Brahmā, Viṣṇu and Hara. There shall not be any doubt in this respect.

16. A thousand sets of the four-yuga periods constitute one day of Brahmā. The period of night is also similar. Further measurement of time is based on this calculation.

17. Thirty such days (days and nights) constitute one month and twelve months, one year. The span of life of Brahmā is hundred such years.

18. One year of Brahmā constitutes one day of Viṣṇu. Viṣṇu lives for hundred years in his own calculation.

19. One year of Viṣṇu constitutes one day of Rudra. When a hundred year period passes, Rudra assumes the form of Nara (supreme Man).

20. He stays like that as long as the breath is retained by Sadāśiva. When He exhales he merges into Śakti.

21-22. In the case of all living beings, Brahmā, Viṣṇu, Hara, Gandharvas, serpents, Rākṣasas, etc., twenty one thousand six hundred respirations constitute the period of one day and one night, O foremost among Devas.

23-24 Six respirations constitute the period of time one Pala. Sixty such Palas constitute one Ghaṭī. Sixty Ghaṭīs constitute one day and one night. ($6 \times 60 \times 60 = 21600$). There is no limit to the number of respirations of Sadāśiva. Hence He is undecaying.

25. It is my directive that you should preserve this form and maintain all the activities of the created worlds by means of these different Guṇas so long."

26. On hearing these words of Śiva the lord Viṣṇu, of controlled senses, spoke slowly to Śiva after duly bowing to Him.

Viṣṇu said :—

27. "O Śaṅkara, the ocean of mercy, the lord of the universe, be pleased to hear. I shall do all these things strictly adhering to your behests.

28. I shall always meditate upon you. I would not act otherwise. Your omnipotency has already been experienced by me.

29. O lord, let not the meditation of your form be ever far removed from my mind even for a moment.

30. O lord, if anyone of my devotees were to censure you, you will please assign perpetual residence in hell to him.

31. O lord, whoever be your devotee shall also be my favourite. He who knows and realises this shall not find salvation inaccessible to him.

32. My greatness has been further heightened by you certainly. If ever I am found deficient in qualities I may be excused.

33. (Brahmā said :—) Then, on hearing the excellent words of Viṣṇu, Śiva said to him "Of course the deficiency shall be excused lovingly."

34. After saying this mercifully the lord, the ocean of mercy, stroked us all over the body with His hands.

35. With a desire to do what is wholesome to us He instructed us in various sacred rites and conferred on us many boons.

36. Even as we were watching, the lord Śiva, favourably disposed towards devotees, vanished immediately.

37. The rite of the worship of the liṅga is instituted ever since in the world. Śiva installed in the liṅga bestows worldly pleasures and salvation.

38. The great goddess is the pedestal for the liṅga. The liṅga is Lord Śiva Himself. Since the whole universe finally merges into in, it is called Liṅga.

39. He who reads regularly this anecdote of the Liṅga in the vicinity of the liṅga assumes the form of Śiva within six months. There need be no hesitation in this respect.

40. O great sage, I cannot adequately express the blessedness accruing to the person who carries on any activity whatsoever in the vicinity of the liṅga.

CHAPTER ELEVEN

(The mode of worshipping Śiva)

The sages said :

1. O Sūta the fortunate, O Sūta the disciple of Vyāsa, obeisance be to you. This wonderfully sanctifying story of Śiva has been narrated to-day.

2. The wonderful and highly divine origin of the liṅga has been heard. Listening to its efficacy causes destruction of misery.

3. O store house of mercy, please tell us the mode of the worship of Śiva, in accordance with the conversation of Brahmā and Nārada whereby Śiva becomes satisfied

4. Brahmins, Kṣatriyas, Vaiśyas and Śudras worship Śiva. How shall the worship be performed ? Please tell us in accordance with what you have heard from Vyāsa.

5. On hearing their words, Sūta narrated everything in answer to the question of the sages, everything conducive to welfare and in accordance with the Vedas.

Sūta said :—

6. O lordly sages, your enquiry covers a very great secret topic. I shall explain it as far as my own intellect can penetrate it and in accordance with what I have heard.

7-8. Formerly Vyāsa had asked the same question of Sanatkumāra as you have asked now. Upamanyu learnt it from him. Vyāsa heard it from him and taught me the mode of worship etc. of Śiva from a desire for the benefit of all the worlds.

9. It was directly heard from Upamanyu, the noble soul, by Kṛṣṇa (i.e. Kṛṣṇadvaipāyaṇa or Vyāsa). That I shall tell you in the some way as Brahmā had said before.

Brahmā said :—

10. O sage Nārada I shall explain briefly the worship of the liṅga (the phallic image). It is impossible to explain it in detail even in a hundred years.

11. In order to achieve the fulfilment of all desires one should worship with great devotion the pure and eternal form of Śiva thus.

12. Poverty, sickness, harassment from enemies and the four sorts of sins trouble one only as long as one does not worship Śiva.

13. When Śiva is worshipped, all miseries merge into the lord; all happiness is secured and salvation is attained thereafter.

14. Śiva who secures the achievement of all matters shall be worshipped by the person who considers a continuous series of human pleasures very important.

15. Whether they are brahmins, Kṣatriyas, Vaiśyas or Śūdras, they shall perform the worship of Śiva duly and regularly for the achievement of all desired objects.

16-18. One shall get up early in the morning during the Brāhma Muhūrta[191] (about an hour before dawn). He shall remember the preceptor and Śiva. O sage, he shall then remember the holy centres and meditate on Hari. Thereafter he shall remember me, the deities and the sages. Then he shall recite a prayer in the name of Śiva duly. Then he shall get up and evacuate his bowels in southern quarter.

19. The evacuation of the bowels shall be done in an isolated place. What I have heard (in this respect) I am mentioning now. O sage, please listen attentively.

20. A brahmin shall use earth for cleaning purposes five times; a Kṣatriya for four times and a Vaiśya for three times.

191 It is the period between the fourth and the second ghaṭikas before sunrise. रात्रेश्च पश्चिमे यामे मुहूर्तो ब्राह्म उच्यते ।

21. A Śūdra shall use the earth twice for cleaning purposes. Or he shall cleanse the rectum once and the penis once assiduously.

22. He shall then wash the left hand ten times. He shall then wash each of the feet seven times and both the hands three times once again.

23. Women shall perform these cleansing activities with earth like Śūdras. They shall first wash the hands and feet, then make use of the earth as before.

24. They shall clean the teeth using the tooth brush twig according to their castes.

25-26. The tooth brush twig of a brahmin shall be twelve angulas long. A king (a Kṣatriya) shall take one eleven angulas long and a Vaiśya one ten angulas long. The tooth brush of a Śūdra shall be nine angulas in length. This is in accordance with Smṛtis. What is enjoined by Manu shall be disobeyed only in emergencies.

27. On Ṣaṣṭī (sixth), Navamī (ninth) and new-moon days, on sundays and days of sacred rites and Śrāddhas, cleaning the teeth with tooth-brush twig is prohibited.

28. The daily ablutions shall be performed duly and those in holy centres shall be performed with mantras in accordance with the time and place.

29. Performing the Ācamana first, wearing washed cloth, he shall perform the Sandhyā prayer in a good isolated place.

30. After observing the preliminaries duly he shall enter the chamber of worship keeping the mind steady and begin the rites of worship.

31. Sitting on a good seat and performing Nyāsa etc. in accordance with the prescribed rules of worship, he shall perform the worship of Śiva duly.

32. Gaṇeśa, the attendants at the threshold of the Temple, the guardians of the quarters etc., shall be worshipped and thereafter the pedestal shall be arranged.

33-36. Or he shall make the mystical diagram of the lotus of eight petals and instal Śiva in its middle. He himself shall sit near all the materials of worship around him. He shall perform Ācamana thrice and wash the hands. He shall then perform suppression of breath (Prāṇāyāma) thrice.

Then Tryaṃbaka (three-eyed Śiva) shall be meditated upon in the following manner. The deity has five faces, ten arms, all kinds of ornaments and the tiger-hide as His uppercloth: He is as pure as the crystal. During meditation he shall identify himself with Śiva and burn off his sins. Having thus created the form of Śiva in meditation, he shall worship lord Śiva.

37. Then the ritualistic purification of the body by touching the various parts of the body with holy water shall be performed. The Nyāsa of the Mūlamantra (the root mantra) and that of the six aṅgas with Praṇava (Oṁkāra) shall be performed thereafter.

38. After ritualistically touching the heart, he shall start worship. Different vessels shall be set apart for Pādya (water for washing the feet), Arghya (water for the reception of the guest and Ācamana (sipping water).

39-40. Nine vessels of different sizes should be kept by the sensible devotee. Darbha grass shall be spread and cool water sprinkled over these vessels with Darbha grass. Reciting the oṁkāra, the intelligent devotee shall sprinkle the various materials of worship.

41-42. The fragrant root of the plant Uśīra and sandal-paste shall be put in the water for washing feet. Fine powders of Jātī, Kaṁkola, Karpūra, root of Vaṭa and Tamālaka should be put in the water intended for sipping. Sandal powder shall be put in all these nine vessels.

43. Nandīśa, the divine Bull of Śiva shall be worshipped beside the lord Śiva. The latter shall be worshipped with scents, incense and different lamps.

44-47. The Liṅga shall be purified and installed with various mantras beginning with Praṇava and ending with Namaḥ (obeisance). The pedestal in the form of Svastika or lotus shall be assigned with Praṇava. In the eight petals, in the eight quarters, the eight achievements are identified viz :—The eastern petal is Aṇimā (minuteness), the southern is Laghimā (lightness), the western is Mahimā (greatness) the northern is Prāpti (power of reaching), the south-eastern is Prākāmya (power of sufficiency), the south-western is Iśitva (lordliness); the north-western is Vaśitva (power of control), the north-eastern is Sarvajñatva (omniscience) and the pericarp is the moon (Soma).

48. Beneath the moon is the sun and beneath that is the fire. Dharma etc. are beneath that. All these shall be assigned regularly.

49-50. In the four quarters Avyakta etc. the unmanifest principle and in the end of Soma the three Guṇas shall be assigned. Lord Śiva shall be invoked by the formula "I am addressing Sadyojāta"[192]. Then the devotee small repeat Vāmadeva[193] mantra and stand on his seat. The Sānnidhya rite shall be performed with Rudra Gāyatrī[194] mantra and the rite of Nirodha shall be performed with Aghora[195] mantra.

51. Rudra shall be worshipped with the mantra Iśānaḥ Sarvavidyānām[196] etc. Pādya, Ācamanīya and Arghya shall be offered duly.

52. Rudra shall be duly bathed with water, scented with sandal in the same manner as with Pañcagavya after taking it in a vessel duly instilled with mantras.

53. Then the deity shall be bathed invoking Praṇava with cow's milk, curds, honey and sugarcane juice.

54. Worshipping Rudra who bestows everything that is wholesome and desirable with ghee, the devotee shall perform the Abhiṣeka with all materials of worship reciting Praṇava.

55. In the holy vessels full of water he shall pour water reciting various mantras after straining it with a white cloth duly.

56. The sprinkling need not be performed until sandal paste is mixed. Then raw rice grains made beautiful (by adding turmeric powder etc.) shall be offered joyously to Śankara.

57-58. Offerings of flowers, especially white flowers and rare flowers, shall be made to Lord Śiva. Flowers of Apāmārga, Karpūra, Jātī, Campaka, Kuśa, Pāṭala, Karavīra, Mallikā, Kamala (lotus) and Utpalas (lilies) of various sorts

192. VS. 29.36.
193. TA. 10.41.1.
194. KS. 17.11.
195. VS. 16.2.
196. VS. 27.35.

shall be used. When water is poured it shall be poured in a continuous stream.

59. Vessels of different varieties shall be used for the ceremonial ablution of Lord Rudra. A worship performed with due recitation of mantras bestows all benefits.

60. O dear one, I shall tell you briefly those mantras for the sure achievement of all cherished desires. Please listen attentively.

61-65. Offerings of flowers and water ablutions shall be made with these mantras whether caused to be read or committed to memory and orally repeated—The Rudra mantra, Nilarudra mantra, Śukla Yajurveda mantras, auspicious Hotṛ mantras, Atharvaśīrṣa mantras, Śānti mantras, Maruta mantras, Sāmaveda mantras, if desired, Devavrata mantras, Rathantara mantras with Puṣpa Sūktas, Mṛtyuñjaya[197] mantras and the five-syllabled mantra. The water offerings shall be a thousand times or hundred and eight times. They shall be offered strictly in accordance with Vedic injunctions or by repeating the names of the deity.

66. Sandal paste shall be applied to the deity and flowers placed over the idol. Sweet smelling cloves etc. shall be offered with Praṇava.

67-72. Śivaliṅga shall be worshipped next. The lord as pure as crystal, the unsullied, the undecaying, the cause of all worlds, the supreme lord identifying with the created world, the lord who cannot be seen by Brahmā, Indra, Upendra, Viṣṇu and other deities, the lord who is mentioned in the Vedānta by those who know Vedas as the Incomprehensible, the lord who has no beginning, middle or end, the panacea for all sick patients and who is renowned as Śiva Tattva. The worship of the liṅga shall be performed, by Praṇava mantra alone. Incense, lamps. Naivedyas, good betel leaves, pleasant Nīrājana (waving of lights) shall be duly offered. Prayers, obeisance etc. with various mantras shall be performed. Arghya and flower offerings shall be made at the foot. The devotee shall kneel down and devoutly pray to the lord.

197. VS. 3.60.

73. The devotee shall take some flowers in his hands, stand up with palms joined in reverence and repeating the following mantra shall pray again to Īśāna, Śaṅkara.

74. O Śiva, may this Japa, Pūjā etc. performed by me with or without the requisite knowledge be fruitful, thanks to Thy grace.

75-76. After repeating the above mantra he shall place the flowers joyously over the Śivaliṅga. Then the rites of Svastyayana[198] Āśīrvāda (benediction), Mārjana shall be performed. Then Homage, a prayer for forgiveness and Ācamana shall be performed.

77-78. Repeating the Agha[199] mantras for the expiation of sins namaskāra shall be duly performed. He shall pray with devout feelings. "Devotion to Śiva, devotion to Śiva, devotion to Śiva in every birth. I have no other refuge. You alone are my refuge."

79. After praying thus to the lord of the Gods, the bestower of all achievements, the devotee shall loudly pray.

80. He shall then perform namaskāra along with the members of his family. He shall feel delighted in all these and thereafter carry on his daily routine according to convenience.

81. He who performs the worship regularly like this with great devotion to Śiva shall achieve success at every step.

82-83. He will become eloquent. He will achieve all he desires. The Supreme lord Śiva will quell all his miseries, ailments, sorrows, heart-burns, crookedness, poisonings and everything distressing quickly.

84. Just as the moon waxes in the bright half, his joy and merits shall increase day by day certainly by the worship of Śiva.

85. O foremost among sages, thus I have told you the mode of worship of Śiva. O Nārada what else do you wish to hear ?

198. Ibid. 1.86.6.
199. Ibid. 20.29.

CHAPTER TWELVE

(Consideration of the essential and the non-essential in the worship)

Nārada said :—

1. O dear father Brahmā, with your mind fixed on Śiva, you are blessed indeed. Please explain this again still more precisely.

Brahmā said :—

2. I, the lotus-born, once called together all the sages and all the Gods and addressed them lovingly with these good words.

3. If you have faith in permanent happiness, if you desire the achievement of the same, all of you shall come along with me to the shores of the milk-ocean.[230]

4. On hearing these words they accompanied me to the place where lord Viṣṇu, the benefactor of everyone, was stationed.

5. O sage, on reaching the place, the Gods bowed down with palms joined in reverence and prayed to the lord of the universe Janārdana, lord of the Gods.

6. On seeing Brahmā and other deities standing there, Viṣṇu remembered the lotus-like feet of Śiva and spoke these noble words.

Viṣṇu said :—

7. "Why have you all, Brahmā and others and the celestial sages come ? What is the matter now ? Please tell me lovingly."

Brahmā said :—

8. On being asked thus by Viṣṇu as well as by me, the dieties bowed to Him with devotion and said.

230. According to the Paurāṇic concept, the turbulent and foamy sea known as the southern China Sea which surrounds Śākadvīpa (identified with Malaya, Siam, Indo-China and Southern China) on three sides was called 'the sea of milk' or Kṣīra Samudra : cp. SM. Ali : Geography of the Purāṇas.

The Devas said :—

9. "Whose worship shall we perform regularly for the removal of misery ?"

10. On hearing these words, the lord favourably disposed to the devotees, spoke as follows favouring me and the devas.

The lord said :—

11. O Brahmā, hear. You and these devas have already heard this. Yet I shall repeat it to you and to the devas.

12-13. It has been seen. It is being seen. Then why is it being asked now ? O Brahmā, Lord Śiva, the destroyer of all miseries, shall be served always by all who wish to achieve things. He Himself has told me as well as Brahmā particularly about this.

14. His worship shall never be forsaken by those who wish to attain happiness. A wonderful example has been narrated to and seen by you all.

15. When they abandoned worshipping the lord of the Devas—Maheśvara in the form of the Liṅga, the sons of Tāra[201] along with their kinsmen perished.

16. They had been enchanted by me. By my illusion they were driven far by me. When they were devoid of Śiva, they were all destroyed and exterminated.

17. Hence Śiva in the form of phallic image shall be worshipped always. He, the foremost among deities, shall be served with special faith.

18. It is by the worship of the liṅga of Śiva that all good men, devas, daityas, I and you, O Brahmā, are sustained. How is it that it was forgotten by you ?

19. Hence, O Brahmā, His liṅga shall be regularly worshipped whatever may be the aim. Śiva shall be worshipped whatever the desire may be.

20. If an hour or even a moment is spent without the worship of Śiva, it is a loss. It is an imperfection, a great foible, blindness, stupidity and foolishness.

201. Tāraputras—the children of Daitya Tāraka who was conquered by Indra with the help of Skanda—the son of Śiva. The episode is the central theme of Kālidāsa's Kumārasambhava.

21. Those who are devotedly attached to Śiva, those whose minds are turned towards Śiva and those who constantly remember Śiva, never become victims of misery.

22-24. Those who desire magnificent buildings, beautiful ornaments, beautiful women, wealth to satiety, sons and grandsons, health, splendid body, extraordinary status, heavenly happiness and final salvation or profound devotion to the great lord shall duly worship Śiva by virtue of their merit accumulated by them.

25. Sure success will be his who regularly worships Śiva liṅga with great devotion. He will never be afflicted by sins.

Brahmā said : —

26. Thus exhorted, the devas knelt before Viṣṇu and requested for liṅgas for the achievement of the desires of all people.

27. O foremost among sages, then, on hearing the request, Viṣṇu, eager for the uplift of all living beings, told Viśvakarman. I too told him.

28. "O Viśvakarman, at my bidding, Śiva's auspicious liṅgas shall be made and given to all devas".

29. At our bidding Viśvakarmā made liṅgas and gave them to the devas according to their status.

30. O foremost among sages, I shall tell you the same, please listen. Indra took a liṅga made of Ruby. The son of Viśravas (Naiśravaṇa or Kubera) took a liṅga of gold.

31. Dharma took a liṅga of yellow stone, Varuṇa took a liṅga of dark blue hue. Viṣṇu took a liṅga of sapphire. I, Brahmā, took a liṅga of gold.

32. The Viśvedevas and the Vasus took silver liṅgas. O sage, the Aśvini devas took the brazen and earthen liṅgas.

33. Goddess Lakṣmī took a crystal liṅga. The Ādityas (the twelve suns) took liṅgas made of copper. The moon took a liṅga made of pearl and the god of fire took a liṅga of diamond.

34. Great Brahmins and their wives chose liṅgas of earth. Maya took a liṅga of sandalwood and Śeṣa nāga took a coral-made liṅga.

35. The Goddesses took the liṅgas of butter; the Yogins took liṅgas of the ash; the Yakṣas took liṅgas of curd and the deity Chāyā took a liṅga of beaten flour.

36. The Goddess Brahmāṇī worships, of course, the Liṅga of Ratna (precious gem). Bāṇa and others worshipped a liṅga of mercury.

37. Thus different kinds of liṅgas were given to them by Viśvakarmā which the devas and the celestial sages worship regularly.

38. After giving the devas the various liṅgas from a desire for their benefit, Viṣṇu explained the mode of worship of Śiva to me, Brahmā.

39. After listening to it, I, Brahmā, the foremost among devas, came back to my abode highly delighted in mind.

40. O sage, after reaching the place I explained the mode of worshipping Śiva that yields desires to the devas and sages.

41. "O sages and devas, be pleased to hear with love and pleasure. I am going to explain lovingly the mode of worshipping Śiva that confers worldly pleasures and salvation.

42-43. The life as a human being is very difficult to obtain among all living beings. O devas, O sages, a life in a good family is still more difficult. After obtaining the still more difficult birth in a brahmin family of good conduct on account of great merits one shall perform rites assigned to propitiate Śiva.

44. No one shall transgress duties assigned to his caste. Charitable gifts and sacred rites shall be performed to the extent of one's capacity and affluence.

45. The Tapoyajña (sacrifice in the form of penance) is far superior to thousands of Karmayajñas (ritualistic sacrifices). The Japayajña (sacrifice in the form of Japas) is far superior to thousands of Tapoyajñas (sacrifices in the form of penance).

46. There is nothing superior to Dhyānayajña (meditation) which is the cause of true knowledge, since the yogin is able to see his favourite (deity) of equanimity through meditation.

47. Śiva is always present near a person set in meditation. There is no necessity for any atonement or expiation for a person of true knowledge.

48-49. O gods, persons who have realised Brahman through pure learning need not perform any rite. They are freed from happiness or misery, virtue or evil, sacrifice or Japa, meditation or rules regarding the same. By virtue of their learning they are free from base passions and physical changes and decays.

50. The liṅga present in the hearts of Yogins is the purest, blissful, auspicious, undying, all-pervasive and unsullied.

51. O brahmins, liṅga is of two types : the exterior and the interior. The exterior is gross and the interior is subtle.

52. Those who are engaged in ritualistic sacrifices and do regularly worship the gross liṅga are unable to steady the mind by meditating upon the subtle and hence they use the gross liṅga.

53. He who has not mastered the liṅga of the mind, the subtle one, must perform the worship in the gross liṅga and not otherwise.

54. The pure undying subtle liṅga is ever perceived by the masters of true knowledge in the same manner as the gross one is thought to be very excellent by those who are not yogins.

55. If we consider properly there is nothing else for the real interpreter. Whatever is Niṣkala or Sakala is of the form of Śiva in the whole universe. This must be constantly thought of in the mind.

56. Even if they are devoid of the ultimate perfect knowledge, no defect or deficiency can be ascribed to them. Rules regarding what shall be done and what shall not be done are not binding on them.

57. The knower, of course, is not at all bound by actions, even if he continues the householder's life just as the lotus standing in water is not contaminated by the water.

58. Till the realisation of perfect knowledge a man should continue the ritualistic worship of Śiva.

59-60. In order to convince the world, the rituals must be continued. Just as the sun is reflected in many vessels with water, in the same manner, O devas, know that the

supreme Brahman, Śiva, assumes the forms of whatever is seen or heard in the world, real or unreal.

61. There is difference in the vessels but not in the water that they contain. This is what those who know the real meaning of the Vedas say.

62. "Lord Śiva is within the heart of beings in this world." Of what avail are the idols to those who have this real knowledge ?

63. Having an idol is very auspicious for a person who has no such knowledge. It is a ladder that enables him to climb to a higher position.

64. It is very difficult to climb to a position without a support. The idol is only a means to achieve the Nirguṇa Śiva .

65. The attainment of the Nirguṇa through a Saguṇa is certainly possible. In this manner, the symbols of all lords are conducive to a steady faith and belief.

66. This lord is very great and this is the mode of worship of that lord. If there is no idol, of what avail are scents, sandal paste, flowers, etc. ?

67. Till the realisation of true knowledge, the idol shall necessarily be worshipped. If any one does not worship the idol before he attains perfect knowledge, his downfall is sure.

68. O brahmins, hear the true statement of facts. For the same reason as mentioned before, the duties of your own caste shall be performed assiduously.

69. Worship shall be performed where devotion is directed. Without worship and charitable gifts, sin cannot be kept at bay.

70. As long as there is a vestige of sin in the body, achievement need not be expected. When the sin is wiped off, all rites will bear fruit.

71. If there is dirt in the cloth the dyeing process cannot be carried out effectively. After the cloth is bleached any dye can be applied to it effectively.

72. Similarly when the body is freed of its dirty stuff by proper worship of deities, the dye of knowledge can stick to it whence true knowledge will arise.

73. The root of true knowledge is unswerving devotion.

The root of knowledge too is devotion.

74. The root of devotion is good action and the worship of one's own favourite deity. The root of that is the good preceptor. A good preceptor is secured only through association with good people.

75. If one associates with good people, one will come across a preceptor. From the preceptor mantras and the modes of worship can be learned. Bhakti (devotion) is generated by worship and it gives birth to knowledge.

76. Knowledge leads to perfect knowledge and realisation of the supreme Brahman. When there is perfect knowledge, differentiations cease altogether.

77. When differentiation ceases, the misery of mutually clashing opposites vanishes. He who is free from the tangle of opposites and the miseries attendant on them assumes the form of Śiva.

78. O celestial sages, when the mutually clashing opposites do not afflict, a person endowed with true knowledge has neither happiness nor misery. Rules of do's and don'ts do not bind him.

79. Such a person who has not entered a household life is rare to meet with. If there is such a one he will quell all sins by his mere sight.

80. Even the holy centres praise such a person of knowledge. Devas and all sages consider him the supreme Brahman, Śiva Himself.

81. The holy centres or the deities in the form of clay or rock idols are not equal to him. They take time in sanctifying persons. But a man of true knowledge purifies through his sheer vision.

82. As long as he continues the life of a householder he shall perform the worship of the idols of the most excellent of the five deities with pleasure.

83. Or it is enough if Śiva alone is worshipped. The root is the most important. When the root is watered, O gods, the branches are well-cared for.

84. O excellent sages, if the branches are taken care of, it does not necessarily mean that the root is cared for. When the deities are propitiated, the same analogy holds good.

85-86. Our aim shall be to propitiate Śiva if we are sensible. O gods, if Śiva is worshipped, all the gods are worshipped. Hence a person who wants to do good to all living beings shall worship Śiva, the benefactor of the world, for the attainment of all deires.

CHAPTER THIRTEEN

(*The mode of worshipping Śiva*).

Brahmā said :—

1. O sages, O devas, listen. Now I shall explain a mode of worship than which there is no better one and which is conducive to the achievement of all happiness and cherished desires.

2. Getting up in the Brāhma Muhūrta within an hour before dawn one shall remember Śiva accompanied by his consort. With palms joined in great devotion and head bent down he shall offer prayers.

3. O lord of devas, get up, get up. O lord stationed in the heart, get up. O lord of Umā, get up. Confer your auspicius blessings on the entire universe.

4. I know what is virtuous, but I am not inclined to work it up. I know what is unrighteous but I am unable to desist from it. O Mahādeva, I do everything as prompted by you, stationed in my heart.

5. After repeating these words of prayer and remembering the sandals of the preceptor he shall go out to the southern direction for answering the calls of nature.

6. Cleaning the body thereafter with earth and water and washing his hands and feet he shall clean the teeth.

7. Cleaning of the teeth shall be completed before sunrise. He shall gargle sixteen times with so many mouthfuls of water.

8. O celestial sages, the Tithis of Ṣaṣṭhī, navamī as well as new moon days and sundays are forbidden for cleaning the teeth with tooth brush twigs.

9. Bath shall be taken at a convenient time in rivers

or in the house itself. No man shall take bath against the conventions of locality or the convenience of the season.

10-11. Hot water bath shall be avoided on sundays, Śrāddha days, Saṅkrānti days, at the times of eclipse, on days of Great Charity and fast, in holy centres and during the days of impurity due to death or birth in the family. In the holy ponds and rivers one shall take bath facing the east with great devotion.

12. Oil bath shall be taken on particular days of the week according to convention in the society. If one is accustomed to take oil bath everyday or if one is using scented oil breaking the convention, it is not faulty.

13. Otherwise one should avoid Śrāddha days, days of eclipse, fast days and the first day of the luner fortnight for oil baths. Except on the days of eclipse mustard oil can be used on other days.

14. Bath shall be taken after due consideration of the place and season duly. He shall face either the north or the east when taking bath.

15. He shall never take bath wearing another man's clothes. He shall take bath in pure clothes and shall think on his favourite deities.

16. If he wears during the night another man's clothes, the same are not impure, hence there is no harm in taking bath with those clothes on but after taking bath they must be washed and returned.

17. After bath he shall perform water libation propitiating gods, sages and the manes. Thereafter washed and dried clothes shall be worn and Ācamana performed again.

18. In a clean place washed and smeared with cow-dung, the devotee shall take his seat, O Brahmins.

19. The seat shall be made of wood or a cloth-cover. A seat of diverse colours is conducive to the achievement of all desires.

20. Or he can have the hide of a deer for a seat. He shall sit on it and apply Tripuṇḍra with the ashes.

21. Prayers, penance and charity shall be performed with due markings of Tripuṇḍra on the forehead for sure results. If ashes are not available marking may be done with holy water.

22. After marking Tripuṇḍra, on the forehead, the devotee shall wear Rudrākṣas. After daily rites are over, he shall begin the worship of Śiva.

23. Then he shall perform Ācamana, the sipping of water thrice with the requisite mantras or once, saying that it is a drop of Gaṅgā water.

24-25. Rice cooked with water shall be brought for the worship of Śiva. Whatever other things he can bring shall also be brought and kept near. A vessel for Arghya with water and scented raw rice grains shall also be brought.

26-27. To complete the formalities of worship, the vessel shall be placed on the right shoulder. He shall think upon the preceptor and ritualistically take his permission for the worship. He shall perform the rite of Saṁkalpa (including the requisite mantras and statements about the pūjā, the day, month, year etc. and the purpose of the Pūjā) and aver his desire. He shall perform the worship of Śiva with His attendants devoutly.

28-29. Showing the mystic mudrā and using saffron and other materials he shall bow to and worship Gaṇeśa who confers benefits a hundred thousand times and is accompanied by his consorts Siddhi and Buddhi[202]. He shall repeat his names ending in the dative case appended with Namaḥ and prefixed with Praṇava.

30. After craving for forgiveness of the deity, he shall be worshipped again in the company of his brother Kārtikeya with great devotion and shall be bowed to again and again.

31. The big-bellied Gaṇeśa, the gate-keeper of the lord, shall be worshipped. Goddess Satī, Girijā shall be worshipped then.

32-35. After worshipping Śiva with sandal paste, saffron, incense, various lamps, and food-offerings of different sorts he shall bow down again. In the house the liṅga shall be made of clay, silver or any other metal or mercury. It shall be bowed to with devotion. If that is worshipped, all deities are worshipped. If the liṅga is made of clay it shall be installed duly.

202. Siddhi and Buddhi are personified as the wives of Gaṇeśa, the son of Śiva and Pârvati.

36. The householders shall perform every rite according to prescribed rules. After performing the purificatory rite of the Bhūtas, the installation of the idol shall be performed.

37-38. If the worship is performed in the temple of Śiva, the guardians of the quarters shall be installed and worshipped. In the house, Śiva shall be worshipped by the root mantra. It is not obligatory that the gatekeeper shall be worshipped. The liṅga that is worshipped by me can be worshipped in the house. Everything is installed in the same.

39. At the time of worship, the lord shall be invoked along with his attendants and paraphernalia. But there is no hard and fast rule governing this aspect.

40. He shall provide his own seat in the vicinity of Śiva. He shall face the north and perform the rite of Ācamana (sipping water).

41. The devotee shall wash his hands and feet and perform Prāṇāyāma ten times with Mūlamantra.

42. Five mystic Mudrās shall be shown with the hand before the worship. Only after showing the Mudrās shall the worship be performed.

43-45. The lamp shall be shown then. Homage shall be paid to the preceptor. He shall then seat himself in the yogic poses of Padma, Bhadra, Uttāna or Paryaṅka whichever is convenient and perform the rites once again. After the worship he shall float it along with the cake. If the worship is performed in the house these rules are not binding.

46. Afterwards the excellent liṅga shall be washed with the water from the vessel of Arghya itself after keeping all the material with the concentrated mind.

47-53. The lord shall be invoked then with the following mantra. "I am invoking Śiva, the blissful and favourably disposed to the devotees, Śiva seated on the summit of Kailāsa, the excellent lord of Pārvatī, Śambhu of the form as mentioned before, both with or without qualities possessed of five faces, ten hands, three eyes and the bull for banner, as white as camphor, of divine limbs, having crescent moon on the head, wearing matted hair, clad in the hide of an elephant and with the hide of the tiger as upper garment,

with Vāsuki and other serpents turned round his body, holding Pināka and other weapons, having the eight Siddhis[203] (accomplishments) dancing constantly in front of Him, served by crowds of devotees crying loudly "Be victorious. Be victorious." of unbearable sight due to excessive splendour, served by all devas, the sole refuge for all living beings, of beaming face shining like lotus and always eulogised by Viṣṇu and Brahmā as extolled by the Vedas and sacred texts." After the meditation of Śiva along with his consort, the seat shall be arranged for.

54. Worship shall be performed with the names ending in dative case. Pādya and Arghya shall be offered to Śiva.

55. After offering Ācamana, the supreme Ātman Śiva shall be bathed with five materials (milk, curds, honey, etc.)

56. Then the offerings shall be made with great devotion reciting the requisite Vedic mantras or the names ending in the dative case.

57. Similarly any desirable and desired material shall be offered to Śiva. Thereafter the Vāruṇa Snāna rite (ceremonial ablution) shall be performed to Śiva.

58. Sweet-smelling sandal paste and other unguents shall then be applied. The water poured over the deity in a continuous current shall be rendered fragrant.

59. The water ablutions shall be made reciting Vedic mantras or six-syllabled mantra eleven times, if so much time can be spared, then the deity shall be wiped with a cloth.

60-61. Then the Ācamana shall be offered and cloth dedicated. Gingelly seeds, barley grains, wheat, green gram or black gram shall then be offered to Śiva with various mantras. Then flowers shall be offered to the five-faced noble soul.

62-64. Lotuses, rose, Śaṅkha, and Kuśa flowers, Dhattūras, Mandāras grown in a wooden vessel, holy basil leaves or Bilva leaves shall be offered to each of the faces in

203. The eight Siddhis are : अणिमा, लघिमा, प्राप्ति, प्राकाम्य महिमा, ईशित्व, वशित्व and कामावसायिता। The last one is sometimes substituted by सर्वज्ञत्व Some other Siddhis such as दूरश्रवण, अग्निस्तम्भ etc are also added to these.

accordance with the previous meditation or according to one's wish. By all means Śiva favourably disposed to His devotees shall be worshipped with great devotion. If other flowers are not available, Bilva leaves shall be used exclusively in the worship of Śiva.

65-66. With the offering of Bilva leaves alone, the worship shall be performed. Then scented powders, sweet-smelling oil etc. of various sorts shall be offered to Śiva with great joy. Then incense, Guggulu (the fragrant gum resin) and Aguru (the fragrant Aloe wood) shall be offered.

67-69. Thereafter a lamp lighted with ghee shall be offered to Śiva. With great devotion the rite of wiping of the face shall be performed with a cloth. With the following mantra, Arghya shall be offered with great devotion. "O Śiva, give us good features, good fame, and good enjoyment of pleasures. Taking this Arghya give us the pleasures of the world and salvation. Obeisance be to Thee". Then various kinds of food-offerings shall be made to Śiva.

70-72. Then Ācamana shall be performed immediately. Then the offering of betel leaves with all necessary adjuncts shall be made to Śiva, Ārārtika (the rite of waving lights) shall be performed with a lamp with five wicks. Light shall be waved four times at the feet; twice in the umbilical region, once near the face and seven times over the whole body. Then the devotee shall perform meditation as stated before and repeat the mantras.

73-74. The mantras shall be repeated in accordance with the knowledge, as many times as are necessary in the manner instructed by the preceptor.

75. The deity Śiva shall be eulogised lovingly with various hymns. Then the devotee shall circumambulate around Śiva by and by.

76. Then he shall perform prostration with the eight limbs touching the ground many times. He shall then offer handfuls of flowers with great devotion repeating the following mantra.

77-83. O Śiva, whatever I have done by way of worship etc. with or without sufficient knowledge for Śiva the great lord, in order to secure His satisfaction shall be fruitful by your grace. O Mṛḍa, I belong to you. My vital airs are

fixed in you. My mind is always concentrated in you. O Gaurīśa, O lord of goblins, be pleased with me. Those who stagger and falter on the ground are supported by the ground alone. O lord, those who have offended you shall find in you alone as their refuge. After entreaties like these the devotee shall make a handful of flower-offering. Then he shall bow down many times and take the ritualistic farewell—"O lord be pleased to return to your abode along with your attendants. Please come again when I perform worship". After requesting thus many times, Śiva who is favourably disposed to His devotees shall be bidden farewell to abide in the heart. The holy water shall then be applied over the head.

O sages, thus I have entirely explained the mode of worshipping Śiva that confers worldly pleasures and salvation. What else do you wish to hear ?

CHAPTER FOURTEEN

(*Directions for the worship of Śiva*)

The sages said :—

1. O disciple of Vyāsa, O fortunate one, please explain to us authoritatively the fruits granted by Śiva for the different worships with different flowers.

Sūta said :—

2-3. O sages, Śaunaka and others, please listen attentively. I shall lovingly explain to you the mode of offering flowers which is the same as Brahmā explained to Nārada at his request.

Brahmā said:—

4. A person desirous of wealth shall worship lord Śiva with lotuses, Bilva leaves, petals of lotuses or with Śaṅkha flowers.

5. O Brahmin, if a devotee worships Śiva with a hundred flowers, his sins shall be wiped off and the devotee shall become rich.

6. Twenty full lotuses constitute one prastha measure. A Thousand Bilva leaves constitute half a Prastha.

7. Petals of lotuses, a thousand in number constitute half a prastha. Ten Ṭaṅka weight constitutes one pala and sixteen palas make one prastha.

8. Flowers for worship shall be weighed in the balance according to this calculation. The worship thus duly performed shall accord all cherished desires. If the devotee worships with no specific desires he will become Śiva himself.

9-14. O lordly sages, a person desirous of obtaining a kingdom shall propitiate Lord Śiva with the worship of a hundred million earthen liṅgas. Lord Śiva confers a kingdom on the devotee certainly. He shall use Śivaliṅga for worship. Flowers shall be used. Unsplit rice grains mixed with sandal paste shall be used. The ceremonial ablution shall be performed. The manrta used shall be pleasing. Bilva leaves are very excellent. Or he can use loose petals or full lotuses or Śaṅkha flowers according to ancient authorities. The worship is divine and accords pleasures and achievement of desires both here and hereafter, He shall not omit other items such as incense, lamps, food-offerings, Arghya, Ārārtika (waving of lights), Pradakṣiṇā, Namaskāra, Kṣamāpana (craving forgiveness and Visarjana) the ritualistic dismissal). At the end he shall feed other devotees.

15. A person who yearns for important positions shall worship half the former number. A person desiring release from prison shall worship a hundred thousand liṅgas of Śiva.

16 A person afflicted by ailments shall worship half that number. A person desiring a daughter shall worship half that number.

17. A person desirous of learning shall worship half that number. A person desirous of eloquence shall worship Śiva with ghee.

18. In order to drive out enemies, the number of worship is the same as before. For exterminating enemies, worship is for a hundred thousand times and for enchantment worship is half that number.

19. For the conquest of vassal kings, worship for ten million times is recommended. or keeping vassal kings under influence the same for ten thousand times is recommended.

20. For achieving glory with plenty of vehicles, worship for a thousand times shall be performed. A person desiring salvation shall worship Śiva five crores of times with deep devotion.

21. A person seeking knowledge shall worship Śiva, the benefactor of the world, ten million times. A person desiring Śiva's vision shall worship Him five million times.

22. The Mṛtyuñjaya mantra shall be repeated half a million times when Śiva shall be visible to the devotee and fulfil his desires.

23. If a person repeats the mantra a hundred thousand times and begins a second instalment he will be lifted to a higher caste. When he completes the third hundred thousand times all his worldly desires will be fulfilled. In the fourth Lakṣa he will be able to see the lord.

24. When the fifty Lakṣa is completed, the lord will confer on him all benefits. When the same mantra is repeated a million times, the merit is tremendous.

25. A person desirous of liberation shall worship him with Darbhas. O best of sages, the number everywhere is a hundred thousand times.

26. A person desirous of long life shall worship him with Dūrvā grass. A person desirous of sons shall worship him with Dhattūra flowers.

27. A Dhattūra plant with red stem is specially auspicious for worship. A worshipper using Agastya flowers will earn great fame.

28. Worldly pleasures and salvation will be secured by a person who worships with Tulasī. Great valour can be secured by worshipping with Arka or Kubjakalhāra flowers.

29. The worship with Japā flowers (China rose) brings about the death of enemies. Karavīra flowers drive away all ailments.

30. By worshipping with Bandhūka flowers the devotee will get ornaments; with Jātī flowers he will acquire good vehicles; with Atasī flowers he will attain favour of Viṣṇu.

31. With Śamī leaves he will secure salvation. With Mallikā flowers he will secure an auspicious woman.

32. With the splendid Yūthikā flowers he will not be

deprived of a house. With Karṇikāra flowers he will secure plenty of garments.

33. With Nirguṇḍi flowers, his mind becomes pure in the world. A hundred thousand Bilva leaves used for worship will secure the fulfilment of all desires.

34. Use of lovely flowers in the form of garlands increases happiness and wealth. Use of seasonal flowers for worship yields liberation. There is no doubt in this.

35. The flowers of Rājikā bring about the death of enemies. A hundred thousand Rājikā flowers shall be used for the worship of Śiva. The benefit accruing will be very great.

36. Excepting the Campaka and the Ketaka there is no flower which does not appeal to Śiva. All other flowers can be used for worshipping Him.

37. Now, O excellent one, listen to the quantity of and the benefit accruing from grains and pulses in their use for worship of Śiva.

38-39. Heaping up rice grains by way of worship causes prosperity. Six and a half prastha, and two palas of rice grains constitute a hundred thousand in number of grains. These shall be used in their unsplit form for the worship of Śiva.

40. Worship of Rudra shall be performed at first and a fine cloth shall be spread over the liṅga. The rice grains shall be put over the cloth at the time of worship.

41. At the end of worship, a coconut fruit shall be placed with scents and flowers etc. and fumigated with incense. The devotee shall attain the benefit of worship.

42. Silver coins and black gram shall be given as fee to the priest as much as for two Prājāpatya ceremonies. If the devotee cannot afford it he shall give according to his capacity.

43. Thereafter twelve brahmins shall be fed. The whole of this then constitutes the Lakṣapūjā complete in its details and with requisite mantras.

44-46. The mantras shall be repeated hundred and eight times. That is the rule. A hundred thousand gingelly seeds used for worship destroy even great sins. Eleven Palas of gingelly seeds constitute a hundred thousand in number.

The mode of worship is the same as before. Those who desire beneficent results shall perform the Pūjā. Brahmins shall be fed. Hence, only those who can afford shall perform this. Certainly all miseries due to great sins perish instantaneously.

47-48. Performance of the worship of Śiva with a hundred thousand barley grains is highly efficacious. Eight and a half Prasthas and two Palas of barley grains constitute a hundred thousand in number according to ancient calculation. The worship with barley grains, the sages say, increases heavenly pleasures.

49-50. Brahmins desiring the benefit shall perform the rite of Prājāpatya. The worship of Śiva with wheat grains is highly praiseworthy. If a hundred thousand grains are used for worship, the devotee shall be blessed with a number of children. Half a Droṇa of wheat will constitute a hundred thousand in number of grains. The mode of worship is as before.

51-52. Śiva accords happiness on being worshipped with green grams. Seven Prasthas and two Palas to seven and a half Prasthas of green grams constitute a hundred thousand in number. Eleven brahmins shall be fed.

53-54. If the great Ātman, the presiding deity of Dharma, is worshipped with Priyaṅgu (long pepper corns), the devotee will be blessed with happiness. His virtue, wealth and love will flourish. A Prastha of these corns constitutes a hundred thousand in number according to ancient authorities. Twelve brahmins shall be fed.

55-56. Worship with Rājikā (small mustard) of Śiva shall bring about the death of enemies. Twenty Palas of Sarṣapa (big mustard) constitute a hundred thousand in number. Worshipping with them also brings about the death of enemies. The Śivaliṅga shall be decorated with the leaves of Āḍhakī and then worshipped.

57-58. A cow along with necessary adjuncts shall be given in charity and a bull shall also be given. Worship with pepper is also conducive to the destruction of enemies. The Śivaliṅga shall be decorated with the leaves of Āḍhakī flowers and worshipped. This worship is conducive to different kinds of happiness and benefits.

59. O best among sages, the measurement and number of grains and pulses have been explained to you by me. O lord of sages, now listen to the calculation of a hundred thousand in the case of flowers.

60. A Prastha of Śaṅkha flowers constitutes a hundred thousand, says Vyāsa who shows the exact measurement and calculatīon.

61. Eleven Prasthas of Jāti and Yūthikā flowers constitute a hundred thousand in number in each. Five and a half Prasthas of Rājikā flowers also constitute so many.

62. Twenty Prasthas of Mallikā flowers constitute a hundred thousand; while so many flowers of gingelly plant measure a little less than a Prastha.

63-64. Karavīra flowers measure three times that. Scholars say that the flowers of Nirguṇḍi too measure likewise. In Karṇikāra and Śirīṣa flowers too, the same mode of calculation holds good. Ten Prasthas of Bandhujīva flowers constitute a hundred thousand.

65. The devotee shall perform the worship of Śiva with different flowers after considering these modes of calculation for the fulfilment of desires if he has any or for the sake of salvation if he has no desire.

66. Now I shall explain the benefit of great potentiality accruing from Dhārāpūjā, a mere listening to which is conducive to great welfare.

67. After performing the regular worship of Śiva, with great devotion in accordance with prescribed rules, the devotees shall pour water in a continuous stream.

68-70. This Dhārā worship is very efficacious in delirium due to fever. At that time Śatarudrīya[204] mantra, Rudraikādaśa mantra, Rudrajāpya mantra, Puruṣa Sūkta,[205] Ṣaḍaṅga mantra, Mahāmṛtyuñjaya[206] mantra, Gāyatrī, names ending with Namaḥ and beginning with Praṇava or Āgama mantra shall be repeated.

204. On the Śatarudriya concept of Śiva, see MP. A Study PP. 64-65.

205. VS. 31.1.

206. This mantra is often used for warding off diseases and prolonging life.

71. The Dhārā worship is very excellent in regard to flourishing series of pleasures. Different types of auspicious materials of worship shall be added to the water.

72. If Dhārā worship is performed with ghee continuously while a thousand mantras are repeated, the family will undoubtedly flourish.

73. Thus the worship of Śiva shall be performed with the mantras mentioned by me. Sages have held that brahmins shall be fed and Prājāpatya rite shall be performed.

74. Milk without sugar is usually taken for the Dhārā. If the devotee is deficient in intellect and yearns for the same, sugar shall be added to milk for the sake of Dhārā.

75. His intellect will become as keen as that of Bṛhaspati. The Dhārā shall be continued till ten thousand mantras are completely repeated.

76-77. If there is any crack or laceration in the body without an apparent cause, if there is any uncommon increase of love or misery anywhere, or if there be very frequent quarrels in the house, miseries will perish when the Dhārā worship is performed.

78. Oil-Dhārā shall be performed on Śivaliṅga for harassing enemies. Success in the enterprise is certain.

79. If scented oil is used, worldly pleasures will be increased. If mustard oil is used, enemies will be exterminated undoubtedly.

80. If honey is used, the devotee will become Kubera (God of wealth). The Dhārā of sugarcane juice is conducive to all pleasures.

81-82. The Dhārā of Gaṅgā water yields worldly pleasures and salvation. In all these Dhārās Mṛtyuñjaya mantra shall be muttered ten thousand times. Eleven brahmins shall be fed

83. O lordly saint, what I have been asked I have now explained to you completely. This will be fruitful in the world and will contribute to the achievement of all desires.

84. I shall now tell you, as I have heard, the benefit accruing from the due worship of Śiva in the company of Skanda and Umā.

85-87. He will enjoy in this world all kinds of auspicious pleasures with sons and grandsons. Then he will go to the region of Śiva that is conducive to all happiness. He will enjoy happy sports with Śiva's attendants, move about in aerial chariots that can go anywhere they pleased and that shine like ten million suns and will be served by Rudra's maidens with songs and instrumental music, till the time of Dissolution. Then he will attain perfect knowledge and ultimately salvation.

CHAPTER FIFTEEN

(*The manifestation of Rudra*)

Nārada said :—

1. O creator, O Brahmā the fortunate, you are blessed O foremost among Devas. A wonderfully sanctifying story of Śiva has been narrated by you, today.

2. I have heard the wonderfully divine story of the origin of the Liṅga, the auspicious hearing of the efficacy of which destroys all miseries here.

3. Please narrate what transpired thereafter, the grandeur of the created things and particularly the mode of creation.

Brahmā said :—

4. You have requested very pertinently. I shall briefly narrate what transpired later as I have heard before.

5-6. When the eternal lord Śiva vanished, O chief of brahmins, Viṣṇu and I in a very happy mood withdrew our forms of Swan and Boar and wished for creation and sustenance of the worlds.

Nārada said :—

7. O Vidhi, O Brahmā, O wise one, I have a great doubt. Please remove the same.

8. How is it that both of you assumed the forms of Swan and Boar instead of other forms? Please tell me the reason for the same.

Sūta said :—

9. On hearing these words of the noble-souled Nārada, Brahmā spoke after remembering the lotus-like feet of Śiva.

Brahmā said :—

10. The swan has the power of going up steadily. It has the power of discriminating between the real and the unreal as in separating milk from water.

11. The swan understands the distinction between ignorance and knowledge. Hence I (Brahmā) the Creator, assumed the form of Swan.

12. O Nārada ! But I failed to cognize the refulgent form of Śiva and therefore could not exercise my power of discrimination.

13. How can real knowledge dawn on one who is engaged in activities of creation ? Hence though in the form of Swan I could not attain the power of discrimination.

14. A boar has the power of steadily going deep below. Hence Viṣṇu, the wanderer in the forest, assumed the form of the boar.

15. Or Viṣṇu, the protector of all the worlds assumed the form of a Boar to start a new Kalpa (Aeon).

16. Since the day he assumed the form of a Boar, the aeon by the title of Vārāha has started.

17. Or the Vārāhakalpa can be considered to have started since the day we two decided to assume these forms.

18. O Nārada, thus I have answered your relevant question. O sage, now listen. I shall resume the context. Remembering the lotus-like feet of Śiva I shall explain to you the mode of Creation.

19. When God Śiva vanished, I, Pitāmaha (grand-father) of the worlds fell into contemplation pondering on the means of carrying out His words of direction.

20. Then after bowing down to Śiva, getting knowledge from Viṣṇu and attaining the highest bliss, I decided to start the work of creation.

21. After bowing to Śiva and instructing me, O dear one, Viṣṇu too vanished.

22. After getting the blessings of Śiva and going out of the cosmic egg, Viṣṇu made Vaikuṇṭha[207] his permanent abode.

23. Desiring to create, I remembered Śiva and Viṣṇu. In the waters that had already been created I offered handfuls of water as libation.

24. Then the cosmic egg arose consisting of twenty-four Principles[208]. O brahmin, then a splendid, huge form Virāṭ appeared and the form of waters was not seen.

25. Confusion arose in my mind and I performed a severe penance for twelve years meditating on Viṣṇu.

26. At that time, Viṣṇu appeared before me and touching my body lovingly and joyously he told me.

Viṣṇu said :—

27. O Brahmā, thanks to the favour of Śiva, I am capable of giving you everything. There is nothing which cannot be given to you. I am delighted. Tell me the boon (you wish to have).

Brahmā said :—

28. O Viṣṇu, the fortunate one, I have been entrusted to you by Śiva. Hence it is but proper that I should request you. Please give me who request you what He has told you (to give me). Obeisance be to you.

29. This Virāṭ form of the cosmic egg consists of twenty-four principles. There is no sentience in it. It is insentient.

30. O Viṣṇu, you have now appeared before me; thanks to the blessings of Śiva. Confer sentience on this cosmic egg originating from Śiva's power.

31. When I said this, the great Viṣṇu adhering strictly to the directives of Śiva assumed infinite forms and entered the cosmic egg.

207. It is Viṣṇu's abode variously described as situated in the Nothern ocean or on the eastern peak of mount Meru.

208. According to the Paurāṇic account of creation, the cosmic Egg constituted of twenty-four tattvas was entirely material. In the beginning, it was a dead egg and it remained so until it was activated by the principle of Brahmā which having entered into it split the egg into two halves by the process of fission.

32. Viṣṇu with a thousand heads, a thousand eyes and a thousand feet[209] encompassed the cosmic egg touching the earth everywhere.

33. When Viṣṇu who was properly eulogised by me entered it, the cosmic egg consisting of the twentyfour principles became sentient.

34. Viṣṇu shone as the great Being, the lord of the seven worlds beginning with Pātāla[210].

35. The five-faced lord Śiva created for His residence the beautiful city of Kailāsa that shone above all.

36. O celestial sage, Kailāsa[211] and Vaikuṇṭha will never be destroyed even if the whole cosmic egg is destroyed.

37. O foremost among sages, I am staying in Satyaloka[212]. O dear one, I desired the activity of creation at the bidding of Śiva.

38. Even as I stood desirous of creation, the Evil creation, viz. the set of five Illusions[213] appeared before me. It was of the nature of darkness endowed with knowledge.

209. RV. X. 90; VS. 31.1.

210. The seven regions descending from the earth, one below the other, are called अतल, वितल, सुतल, रसातल, तलातल, महातल and पाताल।

211. This city is located on the central peak of Hemakūta which is one of the loftiest peaks to the North of the Mānasa lake. It is the abode both of Lord Śiva and his friend Kubera who is the Lord of wealth.

212. This is one of the seven lokas of the upper region. The other six lokas are भूः, भुवः, स्वः, महः, जनः, तपः। For the sanctity and position of this loka compare an unidentified quotation from the Devi Bhāgavata.

सत्यं तु सप्तमो लोको ब्रह्मणः सदनं ततः।
सर्वेषां चैव लोकानां मूर्ध्नि सन्तिष्ठते सदा॥
ज्ञानकर्मप्रतिष्ठानात्तथा सत्यस्य भाषणात्।
प्राप्यते चोपभोगार्थं प्राप्य न च्यवते पुनः।
तत्सत्यं सप्तमो लोकस्तस्मादूर्ध्वं न विद्यते॥

213. अविद्या also designated as विपर्यय is fivefold. Its five kinds are mentioned in the Liṅgapurāṇa (2.9.30).

तमो मोहो महामोहस्तामिस्र इति पण्डिताः।
अन्धतामिस्र इत्याहुरविद्यां पञ्चधा स्थिताम्॥

these are defined in the Devi Bhāgavata in the following way :

39. Then I created the chief creation[214] consisting of immobile beings with a delightful mind. At the bidding of Śiva, I continued my meditation in a detached spirit.

40. While creating it I had thought it would be an aspirant after the Ātman. But the creation Tiryaksrotas turned out to be full of misery. And it was not an aspirant.

41-42. Realising that it was not an aspirant I began to ponder over the matter. Then the Sāttvika Sarga otherwise known as Ūrdhvasrotas and Devasarga (Divine creation) took shape. It was really charming. But considering that it too was not aspirant I meditated on my lord.

43. Then the Rājasasarga, otherwise known as Arvāksrotas—the human creation which was a great aspirant, appeared at the bidding of Lord Śiva.

44. Then again at the bidding of Lord Śiva the Bhūtādika Sarga (creation of the elements etc.) appeared. Thus five types of creation collectively called Vaikṛta were set in motion by me.

45-46. Brahmā evolved three types of creation from Prakṛti. The first one was the creation of Mahat (the cosmic principle of intellect.) The second was that of the

तमोऽविवेको मोहः स्यादन्तःकरणविभ्रमः ।
महामोहश्च विज्ञेयो ग्राम्यभोगसुखैषणा ॥
मरणं त्वन्धतामिस्रं तामिस्रं क्रोध उच्यते ।
अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मनः ॥

These are further divided into sixtytwo kinds. Cp. Liṅgapurāṇa 2.9. 34-35.

तमसोऽष्टविधा भेदा मोहश्चाष्टविधः स्मृतः ।
महामोहप्रभेदाश्च बुधैर्दश विचिन्तिताः ॥
अष्टादशविधं चाहुस्तामिस्रं च विचक्षणाः ।
अन्धतामिस्रभेदाश्च तथाष्टादशधा स्मृताः ॥

214. The Paurāṇic cosmology divides the cosmic creation into nine classes : viz (1) मुख्यसर्ग creation of insentient objects (2) तिर्यक् सर्ग creation of animals (3) देवसर्ग creation of divine beings (4) राजससर्ग creation of human beings (5) भूतादिसर्ग creation of elements (6) महत्सर्ग creation of intellect (7) सूक्ष्मभूतसर्ग creation of subtle elements (8) वैकारिकसर्ग secondary creation (9) कौमारसर्ग primary and secondary creation.

subtle elements. The third was Vaikārika of the nature of transformations and ramifications). Thus with five Vaikṛta types and three later Prākṛtas there were eight types of creation.

47. The Kaumāra Sarga was the ninth. It was both Prākṛta and Vaikṛta. I cannot adequately describe the divisions and sub-divisions of all these types of creation.

48. Last of all, I shall mention the brahminical creation which is of very little utility. It is here that the great creation of Sanaka and others, referred to above as Kaumāra Sarga, took shape.

49. Sanaka and others, my mental sons, were five[215] in number. They were all on a par with Brahman, of good rites and averse to worldly attachment.

50. Despite my command they were not inclined to carry on the activities of creation; those scholarly sons turned their attention from worldly activities and were devoted to the exclusive meditation on Śiva.

51. O Nārada, they were bold enough to retort to me whereat I became very furious and nearly senseless.

52. When I became nearly unconscious on account of excessive fury and agitation, drops of tears fell from my eyes.

53. At that time, on being mentally meditated upon, Viṣṇu came there hurriedly and enlightened me.

54. O foremost among sages, I was instructed by Viṣṇu to perform the penance of Śiva. Accordingly I performed a severe penance.

55-56. While I was performing penance for creation, the merciful lord Śiva of Trinity, came out of the spot called Avimukta between the eyebrows and the nose. He manifested imself as Half woman and Half man in full potency.

57-58. On seeing the unborn lord Śiva, a mass of refulgence, the consort of Umā, the omniscent, the creator of everything, famous as Nīlalohita, straight in front of me I

215. These are Sana, Sanaka, Sanat, Sanātana and Sujāta. Elsewhere they are stated to be seven or ten.

saluted him with great devotion and was highly delighted. I told the lord "Please create various subjects."

59. On hearing my words, the lord of lords, Rudra, created many Gaṇas identical with Himself.

60. I again told the great lord Rudra—"O lord, please create those subjects, tormented by the fear of birth and death".

61. O foremost among sages ! on hearing my words the merciful lord Rudra laughed and said thus.

Lord Rudra said :—

62. O Brahmā, I shall not create the subjects tormented by the fear of birth and death. The inauspicious beings are immersed in the ocean of distress by their own actions.

63. In my manifestation in the form of preceptor I shall lift up these beings immersed in the ocean of distress by conferring on them perfect knowledge.

64. You alone, create all the miserable subjects, O Lord ! At my bidding, you will not be bound by illusion.

Brahmā said :—

65. Saying this, the lord, the glorious Śiva vanished along with His attendants even as I was watching.

CHAPTER SIXTEEN

(Description of the Creation)

Brahmā said :

1-2. O Nārada, after performing the Pentuplication of the Bhūtas, elements and their attributes sound etc., I evolved the gross Ether, wind, fire, water and the Earth out of them and created mountains, seas, trees etc. and the periods of time ending with Kali and other ages.

3. I created many other things as well, but O sage, I was not satisfied. Then O sage, I meditated on Śiva and his consort Ambā and created aspirants.

4-7. I created Marīci from my eyes, Bhṛgu from my

heart; Aṅgiras from the head and the great sage Pulaha from the vital breath Vyāna. I created Pulastya from Udāna; Vasiṣṭha from Samāna; Kratu from Apāna; Atri from the ears and Dakṣa from the Prāṇa. I then created you from my lap and the sage Kardama from my shadow. Finally, I created, out of my conception, Dharma which is the means for the achievement of everything O foremost among sages, creating thus, thanks to the favour of Mahādeva, these excellent Sādhakas I became contented.

8. Then, O dear one, Dharma, born out of my conception assumed the form of Manu at my bidding and was engaged in activity by the aspirants.

9. Then I created from the different parts of my body innumerable sons, Suras (devas) and Asuras (demons) and many others after assigning them different bodies, O sage.

10. I was then prompted by Śiva present within me and hence, O sage, I split myself into two having assumed two forms.

11. One half had the form of a woman and the other half that of a man[216]. He then created in her a couple, the means of excellent nature.

12. The man was Svāyambhuva Manu, the greatest of the means (of creation). The woman was Śatarūpā, a yoginī, an ascetic woman.

13. The auspicious lady was accepted by Manu with due matrimonial rites, O dear one, he created beings through her by the process of sexual intercourse.

14-16. He begot of her two sons Priyavrata and Uttānapāda and three daughters Ākūti, Devahūti and Prasūti, all of them very famous. He gave Ākūti in marriage to Ruci and the middle one to Kardama. He gave Prasūti the younger sister of Uttānapāda in marriage to Dakṣa. Their sons and progeny are spread over the world both mobile and immobile.

216. ŚP. speaks of Brahmā splitting his body into two parts, the male and female, identified as Manu and Śatarūpā. Cp. MP. 3.31.

स्त्रीरूपमर्धमकरोदर्धं पुरुषरूपवत् ।

17. Ruci begot of Ākūti the couple Yajña and Dakṣiṇā. Twelve sons were born of Yajña and Dakṣiṇā.

18. O sage, Kardama begot of Devahūti many daughters. Dakṣa begot twentyfour daughters.

19. Thirteen daughters Śraddhā etc. were given to Dharma in marriage by Dakṣa. O lordly sage, listen to the names of Dharma's wives.

20. Their names are Śraddhā (faith), Lakṣmī (fortune), Dhṛti (fortitude), Tuṣṭi (satiety), Puṣṭi (nourishment), Medhā (intelligence), Kriyā (rite, activity), Buddhi (intellect, wisdom), Lajjā (Bashfulness), Vasu (wealth), Śānti (peace, calmness), Siddhi (achievement, accomplishment) and the thirteenth is Kīrti (fame).

21-23. The eleven younger daughters were Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Sannati, Anurūpā, Ūrjā, Svāhā and Svadhā who were respectively married by Bhṛgu, Bhava (Śiva), Marīci, the sage Aṅgiras, Pulastya, Pulaha, the excellent sage Kratu, Atri, Vasiṣṭha, the fire-god and the Pitṛs (manes).

24. The great aspirants Bhṛgu and others took the hands of these famous daughters. Thereupon the entire universe consisting of three worlds, mobile and immobile was filled (with progeny).

25. Thus according to their own actions and at the bidding of Śiva innumerable famous brahmins were born out of the various living beings.

26-28. In another Kalpa, Dakṣa had sixty daughters. Of them ten were given to Dharma, twentyseven to the Moon, thirteen to Kaśyapa. O Nārada, he gave four to Garuḍa of excellent form. Two to each of these—Bhṛgu, Angiras and Kṛśāśva. Born of them are many children in the world of mobile and immobile.

29-30. O foremost among the sages, the children of the thirteen daughters given to the noble-souled Kaśyapa by Dakṣa spread over the three worlds. Mobile or immobile nothing was void.

31-32. Devas, sages, demons, trees, birds and mountain-creepers born of the daughters of Dakṣa filled the entire space

between Pātāla and Satyaloka.[217]

33. The whole cosmic egg was filled. Never was it a void. Thus, at the bidding of Śiva, the creation was perfectly accomplished by Brahmā.

34-35. Dakṣa's daughter Satī was perfectly guarded by Rudra at the tip of His Trident, for the sake of penance. Śiva had created her himself and later for the activities of the world she was born of Dakṣa. In order to uplift the devotees, the lord indulged himself in many divine sports.

36. Śiva manifested himself in three ways in the form of Vaikuṇṭha (Viṣṇu) born of the left limb, in my form (of Brahmā) born of the right limb and in the form of Rudra born of the heart.

37. Viṣṇu, Rudra and I represent the three Guṇas. Śiva is free from Guṇas. He is the supreme Brahman, the undecaying.

38. Viṣṇu is of Sattva attribute, I (Brahmā) am of Rajas attribute and Rudra is of Tamas attribute. This is only in view of the activities in the world. But in fact and in name it is otherwise.

39. Viṣṇu is of Tāmasika nature within but externally Sāttvika; Rudra is of Sāttvika nature within but of Tāmasic nature outside, I am of Rājasic nature throughout.

40. The goddess of speech is of Rājasic nature; Satī is of the Sāttvika nature and Lakṣmī is of Tāmasic nature; the great goddess Śivā is of the three natures.

41. Śivā became Satī and Śiva married her. At the sacrifice of her father she cast off her body which she did not take again and went back to her own region.

42. Śivā incarnated as Pārvatī at the request of the devas. It was after performing a severe penance that she could attain Śiva again.

43-45. O lordly sage, she came to be called by various names such as Kālī, Caṇḍikā, Cāmuṇḍā, Vijayā, Jayā, Jayantī, Bhadrakālī, Durgā, Bhagavatī, Kāmākhyā, Kāmadā, Ambā, Mṛḍānī and Sarvamaṅgalā. These various names confer worldly pleasures and salvation ,according to qualities and

217. The fourteen worlds from Pātāla to Satyaloka constitute the entire cosmos. Cf. N. 210, 212 P. 247.

action. The name Pārvatī is very common.

46. The goddesses of various attributes and the three deities of various attributes performed the diverse excellent activities of creation in mutual collaboration.

47. O excellent among sages, I have thus explained the mode of creation to you. The entire cosmic egg was created by me at the bidding of Śiva.

48. Śiva is the Supreme Brahman. The three deities, Viṣṇu, I and Rudra are His manifestations according to the difference in the attributes.[218]

49. The independent Supreme Ātman, who is both Nirguṇa and Saguṇa sports with Śivā in the beautiful Śiva-loka.

50. His perfect and complete incarnation is Rudra. He is Śiva himself. The five-faced lord has made His beautiful mansion in Kailāsa. Even if the whole Brahmāṇḍa were destroyed, it knows no destruction.

218. From the Cosmic Egg agitated by the three Guṇas—Sattva, Rajas and Tamas, the three deities came into existence. The Purāṇas call them Brahmā, Viṣṇu and Śiva and assign the functions of creation, existence and dissolution to each respectively. Cp. Devī Bhāg. 1.8. 2-4.

ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवाः सनातनाः ।
नातः परतरं किञ्चिद् ब्रह्माण्डेऽस्मिन्महामते ॥
ब्रह्मा सृजति लोकान्त्रै विष्णुः पात्यखिलं जगत् ।
रुद्रः संहरते काले त्रय एतेऽत्र कारणम् ॥

The statement about the three qualities सत्त्व, रजस् and तमस् manifested as the three devas is the concensus of the entire Pauranic lore. Cp. Liṅga Purāṇa.

महेश्वरात् त्रयो देवा जज्ञिरे जगदीश्वराः ।
शाश्वताः परमा मुख्याः सर्वात्मानः शरीरिणः ।
एत एव त्रयो देवा एत एव त्रयो गुणाः ।
एत एव त्रयो लोका एत एव त्रयोऽग्नयः ॥

The Vedas trace the origin of the Trinity to the Brahman, the Śaivas to Maheśvara and the Bhāgavatas to Mahāviṣṇu.

CHAPTER SEVENTEEN

(The Story of Guṇanidhi)

Sūta said :—

1. O great sages, after hearing these words of Brahmā, Nārada once again bowed to him and asked humbly.

Nārada said :—

2-3. When did Śiva favourably disposed to His devotees go to Kailāsa? Where did he have the intimate acquaintance with Kubera[219] of great and noble soul? What did Śiva of auspicious form do there? Please narrate all these things to me. I am deeply interested in it.

Brahmā said :—

4. O Nārada, listen. I shall tell you the story of the moon-crested lord, how he went to Kailāsa and how he contracted friendship of Kubera.

5. In the city of Kāmpilya[220] there was a sacrificer named Yajñadatta. Born of Somayāji family he was an adept in the performance of sacrifice.

6. He knew Vedas and Vedāṅgas. He was a great scholar of Vedānta etc. He was honoured by the king. He was a liberal-minded donor and as such his fame had spread far and wide.

7-8. He assiduously maintained the sacrificial fire and was devoted to the study of the Vedas. His son (Guṇanidhi) was of a very handsome complexion and shone like the moon's disc. After the investiture with the sacred thread he learned all the eight lores[221] over and over again. Yet,

219. Kubera is the son of विश्रवस् by इडविडा। He is the chief of the Yakṣas and a friend of Rudra. He is mythologised as having three legs and eight teeth.

220. The country known to Vājasaneyi Saṁhitā (xxiii, 18) and Śatapatha Brāhmana (xiii. 2.8.3) can be identified with the city of Kāmpīla in the Furrukhabad district, Uttara Pradeśa. It was the Southern Capital of Pāñcāladeśa in ancient India. Dr. Awasthi (Studies in Sk. P. P. 85) however, places it in the Ānarta Deśa, a region of the Western India.

221. The eight sciences included (1) the triple Veda (त्रयी) (2) logic and metaphysics (आन्वीक्षिकी), (3) the science of Government

unknown to his father he indulged in gambling.

9. Ever and anon he took plenty of sums from his mother and gave them over to other gamblers with whom he contracted great intimacy.

10. He eschewed all brahminical ways and conduct of life. He was averse to the performance of Sandhyā prayers and ceremonial ablutions. He began to speak ill of the Vedas, sacred texts, devas and bralımins.

11. He did not follow the conventions and injunctions of the Smṛti code, He indulged in singing and playing. Actors, heretics etc. were his beloved friends.

12-15. Although his mother wanted him to meet his father now and then, he never went near his father. Engaged in extra-domestic activities Yajñadatta used to ask his wife "Dear good woman, what is our son Guṇa-nidhi doing ? He is not at home." Then the woman used to say, "He has gone out just now. So long he had been taking his bath and worshipping the deities. He has finished his Vedic studies and has just gone out in the company of two or three friends for the purpose of learning somewhere". The poor woman in view of the fact that she had only one son deceived her husband thus.

16. The simple husband did not know anything about the nefarious activities of his son or his bad conduct. All sacred rites ending with Keśa Karma[222] were performed in the sixteenth year of the son.

17. Thereafter Yajñadatta performed the marriage rite of the son in accordance with the rules prescribed in the Gṛhya Sūtras.

18. O Nārada, every day the woman with her heart melting with motherly affection used to make her son sit up and gently upbraid him.

19. "Dear son, your father is surely a great man, but

(दण्डनीति), (4) practical arts such as agriculture, commerce, medicine etc. (वार्ता), (5) ancient historical and mythological tradition (6) science of rituals (7) Logic and (8) Dharma or Law.

222. The religious ceremony Keśānta in which the hair were cut off was performed upon Brāhmins at 16 years of age, Kṣattriyas at 22 and Vaiśyas at 24. Cf. Manu. ii. 65, Yāj. 1.36.

he is of rash temperament. If he comes to know of your activities he will beat you and will not spare me too.

20. I conceal your nefarious activities from your father every day. Due to his good conduct and his affluent circumstances he is honoured by all the people.

21. Dear child, a good learning and association with men of saintly character constitute a great asset for brahmins. How is it that you do not gladly take interest in such things?

22. Your ancestors and grandfathers had all earned the reputation of being good Vedic scholars, well learned in Śāstras, and performers of sacrifices, especially Somayāgas.

23. Shun the company of the wicked people, associate with good men, turn your attention to good learning and strictly adhere to brahminical conventions.

24. Emulate your father in form, fame and traditional activity. Why don't you feel ashamed? Cast off your wickedness.

25. You are nineteen now. This girl is sixteen years old. She is a good girl. Take her. Protect her. Above all be devoted to your father.

26. You shall respect your father-in-law also, in view of his good qualities and conduct. How is it that you do not feel ashamed of wickedness ?

27. Dear son, your maternal uncles too are matchless in learning, conduct and pedigree and other things. You are not afraid even of them. Your paternal and maternal lineages are equally pure.

28. See the brahmin boys of your neighbourhood. Even in our house see the disciples of your father. How humbly do they behave ?

29. Dear son, if the king hears of your evil propensities, he will cease to respect your father and may even suspend the regular maintenance allowance.

30. Till now people used to call your activities the foolish blunders of an ignorant boy. Hereafter they may take away the traditional title of Dīkṣita.

31. People will curse and cavil at your father and me saying such evil words as "The son has adopted the wickedness of the mother."

32. Your father has never been a sinner. He strictly follows the path of the Vedas and Smṛtis. Lord Śiva is my witness for the purity of my mind that is riveted to his feet.

33. I have not seen the face of any wicked man after my menstrual bath. Powerful indeed is Fate whence a boy like you is born of my womb !"

34. Although constantly advised thus by his mother, the wicked boy did not abandon his evil ways. For, an idiot indulging in vice is beyond redemption.

35. Who is he that is not broken up by the evil influences of hunting, wine, slander, untruth, theft, gambling and prostitutes ?

36. The wicked fellow (Guṇanidhi) used to lay his hands on whatever he could see in the house, a cloth, a base metal etc. and take it to the gambling den, there to lose the same to his brother gamblers.

37. Once he stole a very valuable ring of his father set with precious stones and gave it to one the of gamblers.

38. It chanced that one day the Dīkṣita saw it in the hand of the gambler. He asked the fellow—"Where did you get this ring from ?"

39-40. First the gambler did not say anything. When repeatedly asked he said—"O brahmin, you are unnecessarily accusing me of theft. It was your son who gave it to me. On the previous day I had won his mother's upper garment.

41. Do not think that I alone was the winner of this ring. He has lost many costly things to other gamblers as well.

42. He has thus given gems, metals, silk garments, vessels, golden vases, and different sorts of copper and bell metal pots.

43. Everyday he is being bound stark naked by the gamblers. In the whole world you cannot see such a useless poor gambler as he (your son).

44. How is it that till now, O brahmin, you have not realised that your son is a ring leader of base gamblers, very clever in misdemeanour and unfair means ?

45. On hearing these words, the poor Dīkṣita's head bent down with shame. He covered his face and head with a cloth and quietly slipped back into his house.

46. Yajñadatta, the sacrificer, well versed in Vedic rites spoke thus to his wife who was a very chaste lady.

Yajñadatta said :—

47-48. O mistress ! where is that gambling rogue of a son, Guṇanidhi? Or let it be. Why should I ask for him? Where is that auspicious ring which you took off at the time of applying unguents on my body? Bring it quickly and give it to me.

49-51. The mistress was frightened at these words. While she was engaged in arranging for bath and midday sacred rites she replied—"O lord, I am busy arranging the various articles of offerings for worship. O lord, fond of guests, the guests may be unnecessarily detained. While I was busy cooking the pudding I kept the ring somewhere in some vessel just now. What a pity ! I have forgotten it. I do not know where it has been kept.

Dīkṣita said :—

52-53. O truthful lady who has given birth to a base boy, whenever I asked "Where has the son gone ?" you used to say, "Dear lord, just now he has gone out after finishing his lesson of the Vedas, in the company of two or three friends for revision of the lesson".

54. Where is your silk saree red like madder which I had presented to you and which used to hang down here in the house always? Tell me the truth. Do not be afraid.

55. That gem-set golden vase which I had given you is also missing. That tripod with a velvet cushion which I had given you is nowhere to be seen.

56. Where is that bell metal pot made in the South? Where is that copper pot made in Bengal ? Where is that ivory casket intended for curios and trinkets ?

57. Where is that wonderfully fine statuette of a lady lighting a lamp, shining like the moon, and brought from the hilly province ?

58. Why should I unnecessarily speak much ? O lady of a noble family, it is futile to be angry with you. I shall take food only after I marry again !

59. I am childless now since that wicked fellow has defiled the whole family. Get up and fetch me some water. Let me offer libations to him with gingelly seeds.*

60. Better to be issueless than have a wicked son who defiles the entire family. It is the traditional policy to abandon one to save the family.

61. The Brāhmaṇa took his bath, performed his daily rites and married the daughter of a Vedic scholar the same day.

CHAPTER EIGHTEEN

(The Redemption of Guṇanidhi)

Brahmā said:—

1-2. Guṇanidhi, the son of the Dīkṣita Yajñadatta, came to know of this. Regretfully he cursed himself and set off from that place. After wandering aimlessly for a long time, he, the wicked fellow, felt the abandonment keenly and losing all hopes halted at a place

3-7. He thought to himself : "Where am I to go? What shall I do? I have not studied much, nor am I rich enough. Only a wealthy man can be happy in a foreign land, although he has to face the fear of thieves there. Of course this fear is present everywhere. I am born in the family of priests officiatiug in sacrifices. Why am I reduced to this wretched plight? Fate is powerful indeed, controlling all our future actions. I cannot even beg as I have no acquaintance, no money. Where shall I seek refuge? Everyday, even before sunrise, my mother used to feed me with sweet pudding. Today whom shall I beg? My mother too is away from me."

8. O Nārada, even as he was musing like this woefully, sitting at the foot of a tree, the sun set.

9. In the meantime a certain devotee of Lord Śiva came out of the city taking with him various articles of offering.

*It is customary among the orthodox Hindu families in India to offer libations of water mixed with gingelly seeds to the manes on particular days.

10. He had observed fast on the Śivarātri[223] day. In order to worship lord Śiva, he was on his way, along with his kinsmen and was carrying different sorts of delightful offerings.

11. The devotee entered the temple of Śiva where he worshipped Him in the prescribed manner with sincere devotion.

12. The brahmin boy, son of Yajñadatta, devoid of his mother and dismissed by his father, was very hungry by this time. He inhaled the sweet fragrance of the sweet puddings and followed the devotee.

13. "If fortunately these devotees of Śiva go to sleep after offering the eatables to Śiva, I shall eat these vast varieties of puddings and sweets in the night".

14. With this hope he sat at the threshold of the temple of Śiva watching the great worship by the devotee.

15. When the worship was over, the songs and dances of prayer were duly concluded, the devotees lay down and began to sleep. Immediately the young man entered the sanctum sanctorum of Śiva in order to steal the eatables left there.

16. The lamp was burning very dimly. Hence in order to see the puddings clearly he tore a piece of cloth from his lower garment and put that piece in the lamp as a wick thus making the lamp give a good light.

17. Yajñadatta's son gleefully took plenty of the sweets offered as eatables to Lord Śiva by the devotees.

18. With sweets in his hands he came out hurriedly. In his hurry he stamped on some person lying there who woke up immediately.

19. "Who is that? Who is running away so fast? Catch him." So shouted the man who woke up in a voice hoarse with fear.

20. The brahmin boy (Guṇanidhi) who ran for life be-

223. Śivarātri : Śiva's Night. It is a popular fast and festival held in honour of Śiva on the 14th of the dark half of the month Māgha or January-February with many solemn ceremonies observed during the day and night. In Tāntric literature it is called Kālarātri, one of the three sacred nights, the other two being Mahārātri and Moharātri.

came blind. So he was caught and killed by the watchmen on duty.

21. O sage, by the favour of Śiva or by the power of accumulated merit, the son of Yajñadatta could not partake of the offerings of eatables made to Lord Śiva.

22. The terrible soldiers of Yama who desired to take him to Saṁyamani[224] (the abode of Yama), approached him with nooses and clubs in their hands and bound him.

23. In the meantime the attendants of Śiva with tridents in their hands and tinkling anklets on their arms reached the spot in an aerial chariot in order to take him to Śivaloka.

Śivagaṇas said:—

24. "O attendants of Yama, leave this righteous brahmin alone. He cannot be punished since his sins have been burnt off."

25-27. On hearing these words of Śiva's attendants, the attendants of Yama became terrified and addressed the attendants of Śiva:

Yamagaṇas said :—

"O Gaṇas, this is a wicked brahmin who has broken the traditions and conventions of his family. He has disobeyed his father's directions and has forsaken truthfulness or purity. He does not offer his Sandhyā prayers. He does not take his ceremonial baths regularly.

28. Leave aside his other activities. He has now transgressed and outraged the offerings of eatables made to Śiva. You can see this personally. In fact he is not worthy of even being touched by people like you.

29. Those who consume or outrage the offerings of eatables made to Śiva and those who offer these to others, the mere touch of these persons, it is said, is sinful.

30. Even poison is not so dangerous when drunk. Never shall a person make use of Śiva's property even if he were to die.

224. Saṁyaminī or Saṁyamanī, the city of Yama is fabled to be situated on Mount Meru.

31. It is granted that you are an authority on virtue. We are not. But O Gaṇas, if this fellow has at least a bit of virtue to his credit, please let us hear the same".

32. On hearing these words of Yama's attendants, the attendants of Śiva remembered the lotus-like feet of Śiva and spoke to them thus :—

Śiva's attendants said :

33. "O Attendants of Yama, Śiva's ideas of Dharma are very subtle. They can be observed only by persons of subtle and keen vision, not by people like you whose aim is only the gross exterior.

34. O Gaṇas, hear attentively what this son of Yajña-datta has done which has freed him from sins.

35. The shadow of the lamp was falling on the top of the liṅga and this brahmin prevented it by adding a wick to the lamp at night, cutting a piece from his lower cloth.

36. Another great merit he derived from listening to the names of Śiva, though casually, O attendants.

37. He witnessed the worship that was being performed duly by a devotee. He was observing a fast and his mind was concentrated too.

38. Let him go to Śivaloka along with us. As Śiva's follower let him enjoy great pleasures there for sometime.

39. Then he will shake off his sins and become the king of Kaliṅga[225] since he has indeed become a great favourite of Śiva.

40. Nothing else need be mentioned now. Let all of you, emissaries of Yama, return to your own world with contented minds."

Brahmā said :—

41. O lordly sage, on hearing these words of Śiva's attendants, the emissaries of Yama returned to Yama's abode.

225. The Kaliṅga Deśa occupied the narrower eastern coastal plain form the delta of the Godāvarī to that of the Mahānadī river. It was probably one of the best-known regions of the south known to ancient Indian literature.

42. O sage, they narrated everything to Yama whatever the messengers of Śiva told them about Dharma etc.

Dharmarāja said :—

43. "O Gaṇas, listen attentively to what I say. Whatever I direct you to do, you shall do with loving devotion.

44. O Gaṇas, you shall avoid those persons who bear on their forehead the mark of Tripuṇḍra besmeared with white ashes. Never shall they be brought here.

45. O Gaṇas, you shall avoid those persons who regularly dust their body with white ashes. Never shall they be brought here.

46. You shall avoid all those persons who assume the garb and features of Śiva whatever their reason may be. Never shall they be brought here.

47. You shall avoid those persons who wear Rudrākṣas and keep matted hair. Never shall they be brought here.

48. You shall avoid those persons who imitate the dress or the features of Śiva, even for their livelihood. Never shall they be brought here.

49. You shall avoid those persons who imitate the dress and features of Śiva even for the purpose of deception. Never shall they be brought here."

50. Yama thus commanded his servants. They too agreed to follow his command and remained silent with the flickering smile on their lips.

Brahmā said :—

51. Thus freed from the emissaries of Yama, the brahmin boy became pure-minded and went to Śivaloka along with the attendants of Śiva.

52. There he served Śiva and Śivā (Pārvatī) and enjoyed all sorts of pleasures. Afterwards he was born as the son of Arindama, the king of Kaliṅga.

53. Known as Dama he was devoted to the service of Śiva. Even as a boy he carried on many acts of devotion to Śiva in the company of other children.

54. When his father passed away he became the king in the prime of his youth. In his kingdom he spread the ideals and tenets of Śiva lovingly.

55. The king Dama was unconquerable. O brahmin, he did not stress any act of piety other than furnishing temples of Śiva with lamps in plenty.

56. He called headmen of the villages in his kingdom and asked them to furnish all temples of Śiva with lamps.

57. He warned them that if they defaulted they would be punished. It is declared in the Vedas that Śiva is delighted at the gift of a lamp to his temples.

58. "Therefore, you headmen shall see that the temples of Śiva in your jurisdiction are properly illuminated with lamps. There is no question of hesitation in this matter.

59. "Undoubtedly I shall get the defaulter beheaded." Thus for fear of him every temple was duly illuminated.

60. With this act of piety alone, as long as he lived, the king Dama acquired ample prosperity. Finally he passed away.

61. The impression of lamps persisted in his mind. He caused many lamps to be lighted. Finally he became the lord of Alakā[225] with gem-set lamps to his credit.

62. Thus even the smallest service rendered to Śiva bears rich fruit in time. Let all persons seeking happiness realise this and continue the worship of Śiva.

63-65. That son of Dīkṣita never cared for any act of piety. It was to steal that he had entered the temple of Śiva. To serve his own end he had brightened the lamp there, thereby dispelling the shadow of darkness on the top of the liṅga. Then he became the virtuous king of Kaliṅga. O foremost of the sages where the wicked son of the Dīkṣita, and where the guardian of a quarter? Although he had been simply a man, he became the guardian of a quarter.

66. Thus I have narrated the story of Guṇanidhi, the son of Yajñadatta. The story is pleasing to Śiva. Besides, it grants all desires of the listening devotees.

67. O dear one, I shall tell you how he became the close friend of Śiva. Listen attentively.

225. Alakā—It is the capital of Kubera, the chief of the Yakṣas and Guhyakas. It is also called Prabhā, Vasudharā and Vasusthalī and is fabled to be situated on a peak of the Himālayas, inhabited also by Śiva.

CHAPTER NINETEEN

(The friendship of Śiva and Kubera)

Brahmā said :—

1. In the Kalpa called Pādma, I created my mental son Pulastya whose son Viśravas begot the son Vaiśravaṇa.

2. He propitiated the three-eyed God Śiva, with a very severe penance and enjoyed the city of Alakā built by Viśvakṛt.

3. When that Kalpa was over and the Meghavāhana Kalpa had started, the son of Yajñadatta, Śrīda, performed a severe penance.

4-8. Realising the efficacy of devotion to Śiva accruing from the mere illumination (of his temple) with lamps, he reached Kāśī[227] for the illumination of his thought. Under the lustre of the gems of the mind, he repeated the mantras of eleven Rudras with loyal devotion and unswerving concentration of the mind. He could realise his identity with Śiva. Then he performed very severe penance for two hundred thousand years—a penance which was enhanced by the fire of austerity, was free from incroachment of the firefly in the form of interference from lust and anger, was windless inasmuch as the breath was curbed and was pure in form with pure vision. He set up the liṅga of Śiva and worshipped it with flowers of good ideas and feelings. The penance was so severe that his body was reduced to skin and bones.

9-10. Then in the company of the Goddess Pārvatī, the lord Viśveśvara Himself addressed the devotee, the lord of Alakā, with a pleasant mind—the devotee who stood as a stump with mind concentrated on the liṅga:—"I am ready to grant you a boon. Choose it, O lord of Alakā".

11-13. The devotee opened his eyes and gazed at

227. Kāśikā or Kāśī, known as Vārāṇasī. Situated on the left bank of the Ganges, it was the capital of the country of the same name. It is, perhaps, the Kassida or Kassidia of Ptolemy, designated after Kāśīrāja, one of the early progenitors of the lunar race who was succeeded by twenty descendants, including the famous Divodāsa who ruled and celebrated many horse-sacrifices here. The city is sacred to Śiva since Viśveśvara, one of the twelve Jyotirliṅgas, is established here.

lord Śiva, the moon-crested consort of Umā who was shining with a brilliance that excelled thousands of rising suns. Dazzled by the brilliance, he closed his eyes and addressed the lord of lords who is beyond the reach of mental conception. "O lord, please give my eyes the power to see your feet."

14. This itself is a great boon, O lord, that I see you present. O lord, O moon-crested God, obeisance be to you. Of what avail are other boons ?

15. On hearing his words, the lord of devas, Umā's consort touched him with his palm and gave him the requisite of Vision.

16. Then on securing the power, Yajñadatta's son opened his eyes and saw Umā alone at first.

17. "Who is this lady beautiful in person, near Śiva the Lord ? What penance did she perform more difficult than mine ?

18. "What a form ! What a love ! What a good luck ! What a fine glory !" He repeated these words several times.

19. While he was doing this and glancing cruelly at Umā, his left eye as a result of seeing the lady, burst.

20-21. Then the Goddess told Śiva—why does this wicked ascetic look at me often and say "You make my penance shine !" and seeing me with his right eye jealously why does he marvel at my beauty, love and good luck.

22-23. On hearing the words of the Goddess, lord Śiva laughed and said "O Umā, he is your son. He does not look at you angrily or jealously. He is describing your glory of penance." After saying this to the Goddess Īśa told him again.

24. "Dear son, I am delighted at your penance. I shall give you the boon you desire. You will be the lord of treasures and the lord of Guhyakas[228].

223. Guhyakas, literally "Hidden beings". They are demi-Gods who, like the Yakṣas, are the attendants of Kubera and guardians of his hidden treasure.

25. You will be the king of Yakṣas[229], Kinnaras[230] and rulers. You will be the leader of Puṇyajanas and the bestower of wealth to all.

26. My friendship with you shall remain for ever. I shall stay near you, very near Alakā, dear friend, in order to increase your love.

27. O son of Yajñadatta, great devotee, come on. This is your mother. Fall at her feet with delighted heart.

Brahmā said :—

28. After granting him boons, Lord Śiva told Umā, "O Goddess, be pleased with him. This ascetic is your own son."

29. On hearing these words of Śiva, Pārvatī, the mother of the universe said to the son of Yajñadatta with a delighted mind.

The Goddess said :—

30. Dear son, may your pure devotion to Śiva remain for ever. With your left eye burst you will be Ekapiṇga, (having a yellow mark in place of an eye).

31. May all the boons granted to you by the lord fructify. You shall be called Kubera (lit. possessed of ill-shaped body), O son, since you jealously looked at me.

32. After granting these boons to Kubera, lord Maheśvara, in the company of the Goddess Pārvatī, entered his Viśveśvara abode.

33. Thus Kubera attained the friendship of Śiva. Very near his city Alakā was Kailāsa, the abode of Śiva.

229. Yakṣas are a class of semi-divine beings who are attached to the service of Kubera.

230. Kinnaras, like Yakṣas, are the attendants of Kubera. They are represented as mythical beings with a human figure and the head of a horse or with a horse's body and the head of a man They are described as celestial choristers and musicians who dwell in the paradise of Kuvera on Kailāsa. They are called Aśvamukhas, Turaṅga-vaktras, "horse-faced" and Mayus.

CHAPTER TWENTY

(Śiva goes to Kailāsa)

Brahmā said:—

1. O Nārada, hear the story of Śiva's arrival at Kailāsa, the best of mountains, thanks to the power of penance of Kubera.

2. "The lord of the Universe, after bestowing the boon of lordship of treasures upon Kubera, returned to His excellent abode and thought within Himself thus.

3. My complete manifestation, born of Brahma can look after the activity of Dissolution. Now, assuming that form I shall go to Kailāsa, the residence of Guhyakas.

4. Rudra, born of my heart, my perfect manifestation is the Single Supreme Brahman. He is worthy of being served by Viṣṇu, Brahmā and others. He is not different from me. He is unsullied.

5. In that form I shall become that friend of Kubera[231], shall remain near him and perform great penance."

6. Thinking thus, Rudra, desirous of carrying out the wish of Śiva (the supreme Brahman) sounded his drum that gave out the divine Nāda.

7. Its resonant, reverberating sound pervaded the three worlds heightening enthusiasm and called upon everyone in diverse ways.

8. On hearing that, Viṣṇu, Brahmā and other deities, sages, the persons well-versed in Āgamas, Nigamas and Siddhas.

9. Devas and Asuras came there with great delight. The Pramathas* too reached that place from different quarters.

10. The leaders of Gaṇas revered by the whole world and of high fortune arrived there. I shall mention to you their number. Listen attentively.

231. Kubera or Kuvera. He is the God of wealth and the chief of the Yakṣas and Guhyakas. His name Ku-bera or Ku-vera signifies his deformed body having three legs and eight teeth. He is married to Yakṣī, the daughter of the Dānava Mura! As an especial friend of Śiva he is called Śiva-sakhā. His capital Alakā on the Himālaya mountain is mentioned also in the RV.

*A class of Gaṇas attending on Śiva.

11. The leader of the Gaṇas, Śaṅkhakarṇa came there with a crore of his Gaṇas; Kekarākṣa with ten crores and Vikṛta with eight crores.

12. Viśākha with sixty-four crores; Pāriyātraka with nine crores, Sarvāntaka with six crores and the glorious Dunduma with eight crores.

13. Jālaṅka, the chief leader of Gaṇas, with twelve crores; the glorious Madana and Vikṛtānana with seven crores each.

14. Kapālin with five crores, the auspicious Sandāraka with six crores and Kaṇḍuka and Kuṇḍaka each with a crore.

15-16. Viṣṭambha and Candratāpana each with eight crores, the leader of Gaṇas Mahākeśa with a thousand crores.

17. Kuṇḍin, Vāha and the auspicious Parvataka with twelve crores each, Kāla, Kālaka and Mahākāla each with a hundred crores.

18. Agnika with a hundred crores, Abhimukha with a crore, Ādityanūrdhā and Dhanāvaha each with a crore.

19. Sannāha and Kumuda with a hundred crores, Amogha, Kokila and Sumantraka each with a crore.

20. Another (leader of Gaṇas) Kākapāda with six crores and the lord Santānaka with six crores, Mahābala, Madhupiṅga and Piṅgala each with nine crores.

21. Nīla, Deveśa and Pūrṇabhadra each with ninety crores and the strong Caturvaktra with seven crores.

22. The lord of all (Śiva) reached there ready to go to Kailāsa surrounded by groups of crores, thousands, hundreds and twenties.

23. Kāṣṭhāgūḍha, Sukeśa and Vṛṣabha each with sixty-four crores. Caitra, Nakulīśa and Svayamprabhu each with seven crores.

24-25. Lokāntaka Dīptātmā and the lord Daityāntaka, lord Bhṛṅgiriṭi and the glorious Devadevapriya, Aśani Bhānuka andSanātana each with sixtyfour crores; Nandīśvarw the suproeme chief of Gaṇas, and Mahābala each with hundred crores.

26 chese and other leaders of Gaṇas were all powerful

and innumerable. They had thousand hands, matted hair, crown etc.

27. They had crescent moon as their embellishing decoration ; they were blue-necked, three-eyed, adorned with necklaces, earings, crowns and other ornaments.

28. Lord of Gaṇas emulating Brahmā, Indra and Viṣṇu and shining with the brilliance of crores of suns and possessed of Aṇimā etc. reached there.

29. The Gaṇa chiefs[232] and other noble souls of spotless splendour eagerly reached there desirous of seeing Śiva.

30. Reaching the spot they saw Śiva, bowed to and eulogised him. Viṣṇu and others bent their heads and joined their palms in reverence.

31. Then Lord Śiva, Viṣṇu and others, went to Kailāsa, the residence of Kubera lovingly.

32. Kubera and his attendants received the distinguished guest with great respect and worshipped him with devotion offering him various presents.

33. In order to please Śiva, he worshipped Viṣṇu and other Devas, the Gaṇas and the followers of Śiva.

34. Śiva was highly delighted and He embraced Kubera and kissed him on the head. With all his followers He stayed near Alakā.

35. The lord commanded Viśvakarmā to erect buildings on the mountain for His own residence and that of his devotees and others suitably.

36. At the bidding of Śiva, O sage, Viśvakarmā immediately reached the spot and made all suitable arrangements.

37-38. Then at the request of Viṣṇu, lord Śiva who was highly delighted at the arrangements went to Kailāsa after blessing Kubera and entered his residence in an auspicious hour.

39. The lord being favourably disposed to His devotees

232. Lords of Gaṇas. Gaṇas are troops who generally appear in classes. Nine such classes are mentioned in the Puranas : They are (1) Ādityas (2) Viśvas or Viśvedevas (3) Vasus (4) Tuṣitas (5) Ābhāsvaras (6) Anilas (7) Mahārājikas (8) Sādhyas (9) Rudras. These are attached to Lord Śiva and serve under the command of Gaṇeśa, dwelling on Gaṇaparvata identified with Kailāsa—a peak of the Himālaya mountain.

delighted everyone. Then Viṣṇu and other devas, the sages and the Siddhas celebrated the coronation of Śiva.

40. With various kinds of presents in their hands they approached him. With very great festivities they performed the rite of waving lights in adoration.

41. O sage, there was an auspicious shower of flowers. The delighted celestial damsels sang and danced in joy.

42. Everywhere loud shouts of "victory ; victory", "obeisance, obeisance" were raised. Every one's enthusiasm was great. Everyone's happiness was boundless.

43. Seated in His throne, Śiva then shone all the more. He was duly served by everyone, Lord Viṣṇu and others.

44. All the devas eulogised Śiva, the benefactor of the world, with words pleasing of nature and pregnant with meaning.

45. On hearing their hymns of praise Śiva was highly delighted and granted their wishes. He, the lord of all, lovingly fulfilled their cherished desires.

46-47. O sage, at the bidding of Śiva they returned to their abodes. They were highly delighted since their desires were fulfilled. Then lord Śiva asked me and Viṣṇu to sit down. Then He lovingly blessed us and said :—

Śiva said :—

48. "Dear Sons, O Viṣṇu, Brahmā, you are great favourites of mine, entrusted with the work of creation and sustenance of the three worlds. You are the best of the Devas.

49. Go back to your abodes without any fear. I shall always provide you with happiness. I shall particularly look after you both".

50. On hearing the words of Śiva, Viṣṇu and I duly bowed to him and though not delighted (in leaving him) returned to our abodes.

51. At the same time Śiva delightfully made the lord of treasures sit down and holding his hands with his own said the auspicious words.

52. Dear friend, I am charmed by your love. I have become your friend. Go to your place fearlessly. O sincere friend, I shall always assist you.

53. On hearing these words of Śiva, Kubera was highly delighted. At His bidding he returned to his abode.

54. Śiva stayed on Kailāsa, the best of all mountains, along with his Gaṇas, practising Yoga and meditation at his own sweet will.

55. In some places he meditated upon his own soul. In some places he practised Yoga. At times, of his own accord, he gave discourses on ancient historical tales.

56. He, being an expert in divine sports, sported with his Gaṇas in the different regions of the Kailāsa hill.

57. Thus lord Śiva who had assumed the form of Rudra performed divine sports on the mount Kailāsa though he was foremost among Yogins.

58. Thus lord Śiva spent some time without his divine consort. After some time He married Satī, the daughter of Dakṣa Prajāpati.

59. Lord Śiva sported with her. Following the conventions of the world, O celestial sage, he became happy.

60. O sage, thus I have explained to you the manifestation of Śiva in the form of Rudra, his arrival at Kailāsa and his friendship of Kubera, the lord of treasures.

61. Thus I have explained the inner sport also which increases perfect knowledge and which confers the fulfilment of desires here and hereafter.

62. He who reads or listens to this story attentively will enjoy all worldly pleasures here and attain salvation hearafter.

RUDRA-SAṀHITĀ

SECTION II

Satīkhanda

CHAPTER ONE

(Summary of Satī's life)

Nārada said:—

1. O Brahmā, thanks to Śiva's favour, you know everything. You have narrated to me the wonderful stories of Śiva and Pārvatī.

2. O lord, I am never fully satiated by hearing the great story of Śiva from your lotus-like face. I wish to hear further the same.

3-7. As explained by you, Rudra is the complete manifestation of Śiva. He is the great Lord whose abode is Kailāsa. He is a yogin of perfect control. He is worthy of being propitiated by all devas, Viṣṇu and others. He is the final goal of all good men. He is free from Dvandvas (mutually clashing opposites). The great lord never undergoes any change yet indulges in His divine sports. He became a householder again after marrying the noble lady Maṅgalā at the request of Viṣṇu when she performed penance. At first she was born of Dakṣa and later of Himālaya. How could she be the daughter of both with the same body? How did Satī[233] become Pārvatī and attain Śiva again? O Brahmā, please explain all these and other points relating to His episode.

233. Satī, the daughter of Dakṣa, the son of Brahmā, was married to Śiva. She abandoned her body in consequence of the quarrel between her husband and father. It is said in the Purāṇas that Dakṣa instituted a sacrifice but apportioned no share to Śiva. Thereupon Satī felt insulted and entered the sacrificial fire whereupon Śiva sent hundreds and thousands of powerful Gaṇas who destroyed the sacrifice and beheaded Dakṣa. The present section narrates the story of the birth of Satī, her marriage with Śiva, their lovely sports and her tragic end at the sacrifice of her father, Dakṣa.

Sūta said :—

8. On hearing these words of the celestial sage devoted to Śiva, Brahmā became delighted and said again.

Brahmā said:—

9. O best of sages, dear one, listen. I shall narrate the auspicious story on hearing which undoubtedly the life will become fruitful.

10. Formerly, on seeing my daughter Sandhyā[234] in the company of my sons I was afflicted by the arrows of the cupid and much upset.

11. When remembered by Dharma, Rudra, the highest lord and the greatest yogin came there. He reproached me as well as my sons and went back to His abode.

12. A serious offence was committed by me against Śiva the great lord, by whose Māyā I was subjected to great delusion despite my being the reciter of the Vedas.

13. Under great delusion and goaded by the envious feelings towards the lord I conspired with my sons to find out ways and means to delude the lord Himself. Here again I was deluded by Śiva's Māyā.

14. O great sage, in Śiva the great lord, all those ways and means pursued by me and my sons became ineffective.

15. When my strategy failed I remembered the lord of Lakṣmī (Viṣṇu) in the company of my sons. The intelligent lord (Viṣṇu) devoted to Śiva came there and advised me.

16. Instructed by Viṣṇu who demonstrated Śiva's principles, I cast off my envy no doubt, but since I still was under delusion I did not eschew my stubbornness.

17. I humbly served Śakti and when she was pleased I created her as the daughter of Dakṣa and Asiknī (Dakṣa's wife). Dakṣa, you remember, was my son. This was my endeavour to make Hara enamoured of her.

234. Sandhyā 'lit. twilight' is personified as the daughter of Brahmā. It is said that Brahmā attempted to do violence to her but was reproached by Śiva. According to another version Sandhyā changed herself to a deer for escape from the evil intention of Brahmā whereupon Brahmā assumed the form of a stag and pursued her through the sky. Śiva saw this and shot an arrow which cut off the head of the stag. Brahmā then reassumed his own form and paid homage to Śiva.

18. The goddess Umā became Dakṣa's daughter, performed a severe penance and thanks to her great devotion became Rudra's wife. The goddess indeed is a benefactress of her devotees.

19. In the company of Umā, Rudra became a householder and the great lord performed divine sports. He of undecaying intellect deluded me even at the time of his marriage.

20. The independent lord assuming his own body married her and returned to his mountain. In her company he sported much, deluding many.

21. O sage, much time was happily spent by Śiva free from all depraved feelings and indulging in noble dalliance with her.

22-23. Then a feeling of rivalry arose between Dakṣa and Rudra; Dakṣa was excessively deluded by Śiva's illusion and so becoming extremly haughty he censured the quiet Śiva who was free from all depraved feelings.

24. Then Dakṣa the haughty, performed a sacrifice without Śiva, although he had invited Viṣṇu, me and all other devas.

25. Since he was in delusion he was very furious. So he did not invite Rudra and his own daughter Satī. He was greatly deluded by his own fate.

26. When she was not invited by her father whose mind was deluded by illusion, Śivā (Satī) of perfect knowledge and purest chastity played a divine sport.

27. Though not invited by her haughty father she did go to her father's house securing the reluctant permission of Śiva.

28. Seeing no share of Rudra set apart and being slighted by her father, she reproached all those who were present there and cast off her body.

29. On hearing that, lord Śiva became unbearably furious and pulling at his matted hair he created Vīrabhadra.[235]

235. Vīrabhadra is described as Śiva's son, produced from Śiva's matted locks or mouth or a drop of Śiva's sweat, in order to spoil the sacrifice of Daksa. He is represented as having a thousand heads, a thousand eyes, a thousand feet and a thousand clubs. Clothed in a tiger's skin dripping with blood, bearing a blazing bow and a battle-axe he is described as very fierce and terrific.

30. When he was created along with attendants he began asking "What shall I do?". The entire annihilation of Dakṣa's sacrifice and the disgrace of every one present there was the order issued by Śiva.

31. The lord of the Gaṇas (Vīrabhadra) accompanied by his soldiers reached the place immediately after receiving the orders.

32. They worked a great havoc there. Vīrabhadra chastised everyone and spared none.

33. After defeating Viṣṇu and the Devas with strenuous effort, the chief of Gaṇas cut off the head of Dakṣa and consigned it to the sacrificial fire.

34. Working great havoc he destroyed the sacrifice. Then he came back to the mountain and bowed to Lord Śiva.

35. Even as the whole of the world of Devas was witnessing, the process of destruction of the sacrifice was carried out by Virabhadra and others, the followers of Rudra.

36. The policy in agreement with what is laid down in the Vedas and Smṛtis is this, O Sage, which you must note. When lord Rudra is angry, how can there be happiness in the world ?

37. On hearing his song of praise Rudra relented. Favourably disposed to the miserable that he was, he granted their request.

38. Śiva, the great lord, indulging in different sorts of divine sports, became sympathetic and merciful as before.

39. Dakṣa was resuscitated. The whole sacrifice was renewed under the instruction of the merciful Lord Śiva. All those present were honoured in due manner.

40. O sage, in that sacrifice Rudra was honoured by all the Gods with due devotion. They were highly delighted.

41. The flame of fire arising from the body of Satī and delighting the whole world fell on that mountain and it was duly worshipped.

42. The deity became famous as Jvālāmukhī yielding fruits of cherished desires. Even her very vision quells all sins.

43. Even now she is worshipped with due festivities for the acquisition of all desires, observing all stipulated modes of procedure.

44. The Goddess Satī became the daughter of Himālaya. As such she became famous as Pārvatī.

45. She propitiated lord Śiva with a rigorous penance and attained him as her husband.

46. O great sage, I have narrated to you all that you asked me. Whoever hears this narrative will no doubt be freed from all sins.

CHAPTER TWO

(The appearance of Cupid)

Sūta said :—

1. O residents of Naimiṣa* forest, after hearing his words, the excellent sage further requested him for more such stories that quell sins.

Nārada said :—

2. O Brahmā, O great lord, though continuously hearing the auspicious story of Śiva from your lotus-face I am never satiated.

3. Please further narrate the auspicious story of Śiva entirely. I wish to hear that story in which Satī is glorified, O Brahman.

4. How was the auspicious Satī born of Dakṣa's wife? How did Śiva become inclined to marry her?

5. How did she cast off her body formerly, due to her rage with Dakṣa? How was she born as the daughter of Himālaya and how did she reach heaven again?

6. How was her rigorous penance performed? How was her marriage celebrated? How did she happen to share half the body of Śiva.

7. Please explain all these points in detail, O intelligent one. There is none else to remove my doubts and none shall ever be like you.

*See Note on P. 76.

Brahmā said:—

8. O sage, listen to the auspicious glory of Satī and Śiva entirely. It is extremely sanctifying, divine and the greatest secret of all secrets.

9. O sage, Śiva himself narrated this formerly to Viṣṇu, the greatest of devotees for helping others, when requested by him.

10. Viṣṇu, the intelligent and the greatest of Śiva's devotees was asked by me and O great sage, he told me everything lovingly.

11. Therefore I shall narrate this ancient story that confers the fulfilment of all desires since it glorifies Satī and Śiva.

12. Originally when Śiva was separated from Śakti and was pure consciousness alone, He was attributeless, free from alternatives, devoid of forms and beyond the existent and non-existent.

13. He, the greatest of the great and of changeless form when united with Śakti, was filled with attributes and had specific forms and divine features. O brahmin, He was accompanied by Umā.

14. Viṣṇu was born of His left and I, Brahmā, of his right side, O great sage, Rudra was born of his heart.

15. I became the creator (Brahmā); Viṣṇu the cause of sustenance; Rudra the author of dissolution. Thus Sadāśiva, manifested himself in three forms.

16. It was after worshipping Him that I, Brahmā, the grand-father of all the worlds, began the creation of all subjects including Devas, Asuras, human beings etc.

17. After creating the guardians of the subjects, Prajāpatis, Dakṣa and other Devas, I considered myself loftier than others and was delighted.

18-19. O sage, when I created Marīci, Atri, Pulaha, Pulastya, Aṅgiras, Kratu, Vasiṣṭha, Nārada, Dakṣa and Bhṛgu, my mental sons of lordly stature, a beautiful woman of handsome features was born of my mind.

20. She was variously called Sandhyā, Divakṣāntā, Sāyaṁ Sandhyā and Jayantikā. She was very beautiful with

finely-shaped eyebrows capable of captivating the minds of even sages.

21. Neither in human world nor in that of the Devas was there such a woman of complete perfection in all qualities. Nor was there such a woman in nether worlds in all the three times (past, present and future).

22. On seeing her I involuntarily got up. Various thoughts rose up in my heart. Dakṣa and others—the Prajāpatis, Marīci and others—all my sons, felt similarly.

23. O best of sages, when I Brahmā, thought like this, a wonderfully Beautiful Being appeared as my mental creation.

24-29. He had a golden complexion. His chest was stout and firm. His nose was fine. His thigh, hips and calves were round and plump. He had blue wavelets of hair. His eyebrows were thickset and tremulous. His face shone like the full moon. His hairy chest was broad like a door. He was as huge as the celestial elephant Airāvata. He was wearing a blue cloth. His hands, eyes, face, legs and fingers were red in colour. He had a slender waist. His teeth were fine. He smelt like an elephant in its rut. His eyes were like the petals of a full-bown lotus. He was fragrant like the filaments. His neck was like the conch. He had the emblem of a fish. He was tall. He had the Makara fish for his vehicle. He was armed with a bow and five flowers for his arrows. His loving glance was very attractive as he rolled his eyes here and there. O dear one, his very breath was a fragrant wind. He was accompanied by the sentiment of love.

30. On seeing that Being, my sons, Dakṣa and others, were struck with wonder and became eager and inquisitive.

31. Their mind became deformed and confused immediately. Smitten with love they lost their mental courage.

32. On seeing me the creator and the lord of the worlds, the person bowed down with his shoulders stooping by humility and said.

The person said :—

33-34. "O Brahmā, what is the work I am to do ? Please assign me an honourable task, O Brahmā, suitable to

and becoming me, O lord of the three worlds, you are the creator and hence the lord of all the worlds. Please tell me. What is my honourable and suitable place ? Who is going to be my wife ?"

Sūta said :—

35-36. On hearing the words of the noble-souled person Kāma, the creator did not say anything for a short while in his surprised predicament. Then steadying his mind and abandoning his surprised look, Brahmā, already a victim of Kāma, spoke to the person thus :—

Brahmā said :—

37. In this form and with your five flower-arrows[236] you can enamour and captivate men and women and carry on the eternal task of creation.

38. In this universe consisting of three worlds, mobile and immobile beings, none of the living beings including the Devas will be competent to defy you.

39. O best of beings, not to speak of ordinary living beings even I Brahmā, Vāsudeva and Śiva will be in your control.

40. Invisibly you enter the hearts of living beings, excite thrilling feelings of pleasure and carry on the activities of creation that is to last for ever.

41. The minds of all living beings will become an easy target of your five-flower arrows. You will be the cause of their elation.

42. Thus I have assigned you the task of facilitating creation. These sons of mine will confer names and titles on you.

Brahmā said :—

43. O best of the celestials, after saying this and casting a meaningful glance at my sons I resumed my lotus-seat immediately.

236. Five flowers that are the missiles of love-God Kāma are stated to be arabinda (a white lotus), aśoka (Jonesia Aśoka), āmra (mango-oot), navamallikā (Jasmine) and nīlotpala (a blue lotus).

CHAPTER THREE

(*Kāma is cursed but blessed later*)

Brahmā said :—

1. Then those sages, my sons—Marīci and others who understood my view, gave him suitable names.

2. Dakṣa and others who understood other facts on seeing my face gave him a suitable place and a wife.

3. The brahmins Marīci and others, my sons, decided on suitable names for the Being and said thus.

The sages said :—

4. Since at your nativity itself you have begun to torment and bedevil our minds and that of Brahmā too, you will be famous in the world as Manmatha.

5. You will be able to assume any form you wish. Hence, O mind-born God, you will be known as Kāma too. There is no one equal to you.

6. Causing elation in others you will be known as Madana. Since you were haughty even as you were born you will be Darpaka and your name Kandarpa will also become popular in the world.

7. The collective power of all the Devas will not be equal to yours. Therefore you will have any station as yours and you will be omnipresent too.

8. Dakṣa here, the first Prajāpati, will give you a suitable wife, O best of men, as you please.

9. This girl of handsome features, born of Brahmā's mind, shall become famous in the world as Sandhyā.

10. Since she was born when Brahmā was deeply contemplating, the woman of lovely features will be famous as Sandhyā. She will be as lustrous as the jasmine flower.

Brahmā said :—

11. Taking his five flower-arrows, Kāma decided on his future course remaining invisible in form.

12. His five arrows are respectively Harṣaṇa (delighting), Rocana (appealing), Mohana (deluding),

Śoṣaṇa (withering) and Māraṇa (killing). Even sages could be deluded and tormented by them.

13-15. (Kāma thought like this :—) I shall make a beginning of my career as assigned by Brahmā himself as my eternal task, here itself in the presence of the sages and Brahmā. All the sages and Brahmā are present here. They shall witness my resolution and performance. Sandhyā who was referred to by Brahmā is also present here. She shall be my mouth-piece. I shall test my power here and then only carry on my work elsewhere.

16. After thinking like this and deciding on his further activity, Kāma fitted his flower-arrows.

17. Kāma, the foremost of archers, stood steady in the posture of Ālīḍha (the posture for shooting, the right knee advanced and the left leg retracted), bent his bow almost into a circle and was ready to shoot.

18. O excellent sage, when the bow was kept ready by him, fragrant winds delighting everyone blew there.

19. The enchanter then charmed Brahmā and others, the mental sons with several sharp flower-arrows.

20. O sage, the sages and I were thus enamoured and we felt very great change in our mental feelings.

21. We began to stare at Sandhyā frequently, passion depraving our minds. Our lust was heightened. Truly a woman is one who increases passionate feelings.

22. Making all of us thoroughly enchanted thus, he did not stop till all of us lost control over our sense-organs.

23. When on seeing her, my vital elements became displaced, fortynine animal instincts Bhāvas came, out of my body.

24. She too began to manifest the instinctive gestures of side-glances, pretences of concealing feelings etc. as a result of being hit by Kāma's arrows when she was being stared at by them.

25. Profusely exhibiting these emotions, the naturally beautiful Sandhyā shone brilliantly like the celestial river producing gentle ripples.

26. O sage, on seeing her emotionally excited I loved her all the more despite the fact that I was the creator and my body was filled with Dhārmic features.

27. All the sages, Marīci, Atri, Dakṣa and others, O foremost among brahmins, attained the state of sensuous excitement.

28. Seeing me as well as Dakṣa, Marīci and others in such a situation and seeing Sandhyā engaged in her affairs, Madana continued to concentrate his attention on his activity.

29. "The work entrusted to me by Brahmā can easily be performed by me" so thought Kāma justifiably.

30. On seeing the sinful proclivities of his brothers and father, Dharma remembered Lord Śiva, the lord protector of virtue.

31. Mentally meditating on Śiva, the protector of virtue, Dharma, the son of Brahmā eulogised Śiva with different prayers in his state of sorrow.

Dharma said:—

32. O Mahādeva, lord of Devas, protector of virtues, obeisance be to Thee. O Śiva, Thou alone art the author of creation, sustenance and dissolution.

33. By virtue of three Guṇas, Rajas, Sattva and Tamas, Thou assumest the form of Brahmā at the time of creation, that of Viṣṇu at the time of sustenance and that of Rudra at the time of dissolution. Yet, O lord, Thou art devoid of attributes.

34. Thou art Śiva free from the influence of the three Guṇas, the fourth Being. Thou art beyond Prakṛti. Thou art expert in various divine sports, yet without attributes and free from deformities and decays.

35. Great Lord ! save me from this impassable ocean of sin. My father and my brothers are now sinfully inclined towards me.

Brahmā said :—

36. Thus eulogised by Dharma, the great lord, self-born Śiva came there immediately in order to protect Dharma.

37. Stationed in the ether, Śiva saw me, Brahman, Dakṣa and others in such a mental state and so laughed mockingly.

38. O best of sages, in the midst of his intermittent

laughter making all blush with shame, the full-emblemed deity spoke these consoling words.

Śiva said :—

39. Alas ! O Brahmā, how is it that you were overwhelmed with lustful feelings on seeing your own daughter? This is highly improper for those who walk on the line of the Vedas.

40. Sister, brother's wife and daughter are like one's mother. A sensible man shall never look at them with a reprehensible vision.

41. The conclusion of the path of the Vedas is present in your mouth. O Brahmā, how is it that you forgot that under the influence of momentary passion ?

42. O, four-faced deity Brahmā, your mind shall always remain alert in fortitude How did you undo it for the sake of dalliance in love ?

43. How is it that your mental sons, Dakṣa, Marīci and others who practise yoga in isolation and see the inner light for ever have become enamoured of woman ?

44. This Kāma is a fool, deficient in sense and ignorant of proper occasion. How is it that he has begun to torment them with excessive power ?

45. Fie upon the learning of that person whose wife draws his mind inordinately from steadiness and courage and immerses it in fickle revelries.

Brahmā said :—

46. On hearing these words of Śiva, I, the lord of the world, perspired profusely in an instant, on account of shame.

47. Although the desire to seize Sandhyā of wishful features still lingered, O sage, I curbed the upset senses, fearing him (Śiva).

48-49. O excellent brahmin, from the drops of sweat that fell from my body rose the manes who did not perform the sacrifices while they were living on earth, who shone like split collyrium, had eyes resembling the full-bown lotus, were meritorious ascetics and were averse to worldly activities.

50. These were sixty-four thousand in number, O sage,

and the manes called Barhiṣads, lit. seated on grass, were eighty-six thousand.

51. From the drops of sweat that fell from Dakṣa's body, a splendid woman endowed with good qualities was born.

52-53. She was of slender body with symmetrical hips. Her waist was well-shaped; small curly hairs embellished it. She was soft in body with fine teeth. She had a shining golden complexion. In her body, she was perfect. Her face shone like the full moon and full-blown lotus. Her name was Rati. She was capable of captivating even the sages.

54. Excepting Kratu, Vasiṣṭha, Pulastya and Aṅgiras, the six viz. Marīci and others successfully curbed their senses and their activities.

55. O excellent sage, the semen virile of the four—Kratu and others—fell on the ground from which other types of manes were born.

56. They were Somapās, Ājyapās, Kālins and Haviṣmantas. They are all termed Kavyavāhas also. They are their sons.

57. The Somapās are the sons of Kratu, Kālins of Vasiṣṭha, Ājyapās of Pulastya and Haviṣmantas of Aṅgiras.

58. O excellent brahmin, when the manes Agniṣvāttas and others were born, they were assigned the task of Kavyavāhas (taking the oblations and offering) among the manes.

59. Sandhyā who thus became the mother of the Pītṛs served the same purpose as theirs. Since she has been glanced at kindly by Śiva she became free from defects and devoted herself to virtuous rites.

60. In the meantime after blessing all the brahmins and protecting virtue duly Śiva vanished suddenly.

61. I, the grandfather of the world, snubbed and put to shame by Śiva's words, turned my anger against Kāma with a frowning face and knit eyebrows.

62. O sage, seeing my face and realising my hint, Kāma withdrew his arrows. He was so terribly afraid of Śiva.

63. O sage, then I, the lotus-born, became very furious like the strong blazing fire seeking to consume everything.

64-65. I, Brahmā, then said :— "After playing this same trick on Śiva, Kāma will be consumed in the fire of Śiva's eye and freed of his arrogance." O excellent brahmin, it was in the presence of the manes and the sages of perfect control that I spoke to Kāma in this way.

66. On hearing this curse of terrible nature, Rati's husband was frightened. He abandoned his arrows and became visible.

67. O sage, he spoke to me (i.e. Brahmā) and my sons Dakṣa and others even as the Pitṛs and Sandhyā stood there listening. By this time his arrogance had disappeared.

68. Kāma said :—"O Brahmā, why have I been so terribly cursed by you? O lord of worlds, I have not committed any sin against you who are reputed to follow justiciable path.

69. O Brahmā, you have assigned me my task. I have only carried it out. Hence this curse is not proper. I have not done anything else.

70. You had said :—"All of us, I, Viṣṇu and Śiva are targets of your arrows." I only tested your statement.

71. I am not guilty in this respect. O Brahmā I being innocent, this conditional curse, O lord of universe, is very terrible.

72. On hearing his words, I, Brahmā, the lord of the universe, replied to Madana who had controlled himself, trying to suppress him further.

Brahmā said :—

73. I cursed you because you have aimed at us—this Sandhyā who is my daughter and me her father.

74. But now I am free from anger. In this state I tell you O Kāma, do not be under any suspicion. Listen. Cast off your fear. Be happy.

75. O Kāma, he will reduce you to ashes in the fire of his eye. But he will give you another similar body afterwards.

76. When Śiva takes to a wife He Himself will get you another body.

77. After speaking thus to Kāma, I the grandfather

of the world, vanished from there even as the sages, my mental sons, were watching.

78. On hearing these words of mine, Kāma and the mental sons of mine became happy and returned quickly to their abodes.

CHAPTER FOUR

(*Kāma's marriage*)

Nārada said:—

1. O lord Brahmā, O Viṣṇu's disciple of great intellect, O creator of the world, you have narrated a wonderful story consisting of the nector of Śiva's divine sports.

2. O dear one, what happened thereafter, please tell me now. I am all attention to a narrative based on Śiva's life.

Brahmā said :—

3. When Śiva had gone back to His place and I, Brahmā had vanished from the scene, Dakṣa remembered my words and spoke to Kāma.

Dakṣa said :—

4. "O Kāma, this girl is born of my body. She is endowed with beauty and good qualities. She fits you admirably. Take her as your wife.

5. This powerful girl shall ever be under your righteous control and shall be your constant companion as long as you wish."

Brahmā said :—

6. Saying so, he presented to him the girl born of his sweat after naming her Rati.

7. O Nārada, after marrying the beautiful daughter of Dakṣa who could enchant even sages, Kāma rejoiced much.

8. On seeing his auspicious wife, Rati, Kāma was

pierced by his own arrows and was overpowered by the pleasure of dalliance.

9. His wife of fair complexion, tremulous side-glances and fawn-eyes, admirably suited to his love of pleasure offered him ample sports.

10. On seeing her eyebrows the doubt arose in the mind of Kāma. — "These two have been fitted to her to excel my bow, by Brahmā who wants to undo it !"

11. O best of Brahmins, On seeing her rapid-roving glances he did not retain his faith in his arrows in the matter of swift action.

12. Inhaling the naturally sweet fragrance of her steady breath Kāma abandoned his faith in the Malaya breeze.

13. Seeing her face resembling the full moon with all characteristic marks, Kāma was unable to find any difference between her face and the moon.

14. Her pair of breasts resembled the buds of golden lotus with nipples shining like bees hovering round them.

15-16. Certainly Kāma had set aside and forgotten the string of his flowery bow with tumultuous buzzing hums of bees because his eyes were riveted to the auspicious necklace with eyelets of peacock's tail suspended over her firm protruding plump breasts down to her umbilical part.

17. His eyes covering the skin with their glances around her deep navel shone like red plums.

18. That lovely woman of slender waist with a natural golden complexion appeared like a golden platform to Kāma.

19. Kāma looked at her thighs lovely like the stump of a plantain as though they were his javelin.

20. The heels, the tips and the sides of her feet were reddish in tinge. With them she looked as the comrade of the Cupid.

21. Her red hands with nails like Kiṁśuka flowers and with well-rounded tapering fingers were very beautiful.

22. Her arms were fine like the lotus-stalk. They were glossy and soft. They resembled corals putting forth beams of splendour.

23. Her glossy hair resembled the blue cloud and the fluffy tail of the Camarī dear. Thus shone the wife of Kāma.

24-27. Just as Lord Śiva accepted Gaṅgā oozing from the snowy mountain, Kāma married her. She carried a discus and a lotus in her hand. She had arms fine as the lotus-stalk. She had wavelets of her eyebows. Her side-glances rose up and down like gentle tides. She had eyes resembling a blue lotus. The curly locks of hair on her body were like the mossy growth in the river. She shone with her mind expanded like the tree. Her deep navel resembled the deep eddy. Thus shone Rati with her beautiful body. In fact she appeared to be the abode of beauty itself like Ramā (Goddess Lakṣmī).

28. She had twelve varieties of ornaments. She was an expert in the sixteen types of amorous gestures. She was capable of charming the whole world. She illuminated all the ten quarters.

29. Seeing Rati like this, Kāma eagerly accepted her just as Viṣṇu accepted Lakṣmī who approached him with love.

30. In his height of joy, the deluded Kāma forgot the terrible curse of Brahmā and so he had no occasion to mention about it to Dakṣa.

31. Great festivities heightening the pleasure of everyone ensued, O dear one. My son Dakṣa was more delighted than everyone else. He rejoiced.

32-34. Having reached the acme of happiness Kāma thought all miseries were at an end. Dakṣa's daughter Rati was highly delighted on getting Kāma as her husband. The sweet-voiced Kāma rejoiced with her like the cloud at sunset mingled with sparkling lightning. Thus Kāma took Rati to his chest in his happy delusion like the Yogin his knowledge. Having secured a fine husband, Rati with face shining like the full moon shone like Lakṣmī having secured Hari.

CHAPTER FIVE

(The story of Sandhyā)

Sūta said :—

1. On hearing these words of Brahmā, the excellent sage remembered Śiva with a delighted heart and spoke joyfully.

Nārada said :—

2. O Brahmā, the fortunate disciple of Viṣṇu, O intelligent one, you have narrated the wonderful divine sports of the moon-crested lord.

3-4. After Kāma had married and gone to his residence when all of you, i.e. you the creator, Dakṣa and the mental sons, had all gone to your respective abodes, where did Sandhyā, the daughter of Brahmā and the mother of the Pitṛs go ?

5. What did she do ? Who married her? Please tell me all about it and particularly the account related to Sandhyā.

Sūta said :—

6. On hearing these words of his intelligent son, Brahmā, who knew the real situation, remembered Śiva and said:—

Brahmā said :—

7. O sage, listen to the auspicious story of Sandhyā, on hearing which ladies do always become chaste.

8. That Sandhyā was my daughter mentally created by me formerly. She performed a penance, cast off her body and was reborn as Arundhatī.

9-10. She was born as the intelligent daughter of the excellent sage Medhātithi, performed sacred rites at the bidding of Brahmā, Viṣṇu and Śiva and chose as her husband the noble-souled Vasiṣṭha of praiseworthy rites. She of auspicious countenance became the foremost of chaste ladies and deserved honour and respect from everyone.

Nārada said :—

11. How did she perform penance? Why and where? How did she cast off her body and become the daughter of Medhātithi?

12. What did the deities Brahmā, Viṣṇu and Śiva command her to do? and how did she choose the noble-souled Vasiṣṭha of praiseworthy rites as her husband?

13. I am eager to hear all these things. O Grand Father, tell me in detail the story of Sandhyā precisely.

Brahmā said :

14. Formerly on seeing Sandhyā, my daughter, I cherished a love for her, which, being afraid of Śiva, I forsook.

15. Sandhyā's mind too was shaken on being stirred by Kāma's arrows. The same had happened with the mind of the noble-souled sages who had so far curbed their minds.

16-17. She had heard the words of Śiva to me couched in mocking terms. She had realised that her mental aberration in regard to the sages was beyond decency. She had seen the attitude of Kāma culminating in the delusion of the sages; frequently. Hence Sandhyā was excessively distressed with respect to her marriage.

18-19. O sage, then I cursed Kāma. Śiva left the place and I too disappeared. Thus her support was lost. So, O excellent sage, Sandhyā became furious. Then, my daughter considered all these things and meditated.

20. Meditating on the recent events, she of great fortitude mused what befitted the situation.

Sandhyā said :—

21. Seeing me as a lady in the prime of my youth even at my nativity, my father, prompted by Kāma, cherished a lustful desire for me.

22. The minds of the sages, the mental sons, reputed to be pure in mind, on seeing me became lustful breaking the conventions.

23. My mind too was excessively stirred up by the wicked Kāma, as a result of which, on seeing those sages it too became excessively shaken.

24. Of course Kāma reaped the fruits of his sinful misdeeds, for Brahmā became angry and cursed him in the presence of Śiva.

25. I too shall have to reap the fruits of my sin. I have committed a great sin. I wish to have a means for making amends.

26. Directly perceiving that I too had lustful feelings, the brothers and my father had a similar desire. Hence I am the worst sinner.

27. I too had the unconventional lustful feelings on seeing them, towards my own father and brothers as towards a husband.

28. I shall perform expiatory rites myself for my sin. Following the Vedic injunctions I shall consign myself to the fire.

29. But I shall set up the new limits in the world. No person shall be so lustful at the time of birth.

30. For this purpose I shall perform a severe penance. Then I shall establish the new limits and afterwards I shall abandon this life.

31. No purpose will be served with this body for which love was cherished by my father and brothers.

32. This body cannot be the means for achieving merit, for, it was through this body that lustful feelings were generated in my father and brothers.

33. Thinking thus in her mind, Sandhyā went to the mountain Candrabhāga from which the river Candrabhāgā[237] flows.

34-35. On coming to know that she had gone to the mountain, I, Brahmā, told my son Vasiṣṭha, the omniscient, of purified mind due to penance, who had acquired spiritual knowledge who was seated near me and who had mastered the Vedas and the Vedāṅgas.

237. Candrabhāgā, modern Cenab. It is called Asikni 'black' in the Ṛgveda, Akesines by Arrian and Sandabāgā by Ptolemy. It rises from the foot of the Himālayas and flows in two rivulets : Candrā from a large snow-bed to the South-East of Bāra Lācha; Bhāgā from the north-west slope of the pass and both join at Tandi and the joint stream is known as Candrabhāgā. H. Dh. Ś. Vol. IV P. 742; Geo of the Purāṇas P. 114.

36. "O son Vasiṣṭha, approach Sandhyā, my daughter of great fortitude. She is desirous of performing a penance. Initiate her duly in the procedure of that.

37. O great sage, formerly seeing you all and me as her lovers and realising her own lustful feelings she had blushed.

38. Though not expressed and though not personified, your action then is considered by her as her first death. Now she wishes to put an end to her life.

39. Among those who observe limits and conventions she wants to lay down a limitation. The chaste lady has gone to the mountain Candrabhāga for performing the penance.

40. She does not know the procedure of performing a penance. O dear, see that she realises her desire by means of your instructions.

41. O sage, abandon this form of yours. Disguise yourself and approach her to demonstrate the mode of penance.

42. You shall assume another form lest she should be embarrassed as before on seeing your natural form and features".

43. O Nārada, Vasiṣṭha was thus ordered by me out of pity. The sage too told me "so be it" and approached Sandhyā.

44. Vasiṣṭha saw the celestial lake full of Gaṇas and resembling the Mānasa lake. He saw Sandhyā too on its bank.

45. With her seated on its bank, the lake, full of splendid lotuses, appeared like the sky in the dusk with the moon rising and the stars twinkling.

46. On seeing her there full of noble feelings, the sage eagerly looked at the lake called Bṛhallohita[238].

47. From the ridges of that big mountain which appeared like a big fort wall, the river Candrabhāgā rose and flowed towards the Southern sea. The sage saw that too.

238. The lake Lohita lies at the foot of the mountain Lohita-Hemasṛṅga or Sarvoṣadha, situated on the north of the Hemakūta (Kailāsa) range. It is the source-lake of the Lauhitya identified with the modern river Brahmaputra.

48. That river breaks the western wing of the mountain Candrabhāga even as Gaṅgā of the mountain Himālaya and flows towards the sea.

49. Seeing Sandhyā on the bank of the lake Bṛhallohita on that mountain Candrabhāga, Vasiṣṭha asked her respectfully.

Vasiṣṭha said :—

50. "O good lady, why have you come to this mountain devoid of men ? Whose daughter are you ? What is it that you intend to do ?

51. I wish to know this if it is not a secret. How is it that your face resembling the full moon is expressionless and inactive ?"

52-53. On hearing the words of the noble-souled Vasiṣṭha and seeing him blazing like fire, shining like Brahmacarya (Celibacy) personified, Sandhyā bowed to the sage wearing matted hair and spoke to him respectfully.

Sandhyā said :—

54. "O fearless (sage), know that the purpose for which I came to this mountain has already been achieved or rather will be achieved by your very sight.

55. O sage, I came to this mountain devoid of men to perform penance. I am the daughter of Brahmā and am known as Sandhyā.

56. If it be proper and not inconvenient for you please instruct me. This is what I expect of you. There is nothing to be kept secret in this.

57. Without knowing the procedure of penance I have come to this penance grove. Due to this worry I am perplexed and my heart trembles".

58. On hearing her words, Vasiṣṭha, the most excellent among the knowers of Brahman, well-versed in every rite did not ask anything further.

59. After remembering Śiva favourably disposed to the devotees he addressed the lady who had controlled herself and was preparing for the penance.

Vasiṣṭha said :—

60. He who is the supreme brilliance, He who is the greatest austerity, He who is the worthiest of worship—let that Śiva be meditated upon.

61. Worship Him who is the most excellent of all Beings, the sole first cause of all the worlds and the principal cause of virtue, wealth, love and salvation.

62. O lady, worship lord Śiva, the lord of all Devas with the following mantra. By that, certainly you will achieve everything.

63. "Oṁ Namaḥ Śamkarāya Oṁ" "Oṁ obeisance to Śiva Oṁ." With this mantra the penance is pervaded. The whole penance begins with silence. I shall explain it. Listen.

64. The ceremonial bath shall be taken silently. The worship of Śiva shall be performed silently. The food taken in shall solely consist of water in the first and second Ṣaṣṭa-kālas (a period $\frac{1}{6}$ of the day=4 hrs.)

65. On the third Ṣaṣṭhakāla you shall observe complete fast [without even taking water]. This shall continue till the conclusion of the penance. The rites shall be performed at the end of each Ṣaṣṭhakāla.

66. This is called the penance of silence. It yields all the benefits of celibate life. O lady, it confers all cherished desires. True, it is certainly true.

67. Thinking thus in your mind, O lady, you meditate on Śiva. If He is pleased He will confer on you all you wish, ere long.

68. Vasiṣṭha then sat and explained to Sandhyā the rites of the penance. The sage then vanished from the scene.

CHAPTER SIX

(The Hymn sung by Sandhyā. Sandhyā acquires the boon from Śiva.)

Brahmā said :—

1. O best of my sons, O intelligent one, listen to the description of the great penance of Sandhyā on hearing which sins are quelled instantly.

2. When Vasiṣṭha went back to his abode after instructing her in the rites of penance, Sandhyā was greatly pleased on learning the procedure of penance.

3. On the bank of the lake Bṛhallohita she began to perform penance after she had put on the dress of a person of blissful mind.

4. She worshipped Śiva with the mantra taught by Vasiṣṭha as the adjunct of penance in the manner explained by him.

5. A period of four Yugas elapsed during which she continued her great penance with mind fixed and duly concentrated on Śiva.

6. Propitiated by her penance Śiva was greatly delighted. He revealed Himself to her within and without as well as in the heaven.

7. Śiva became visible to her in the form in which she was meditating upon him.

8. She rejoiced much on seeing in front of her, the lord Śiva with face beaming with delight, in the same form as she was meditating on.

9. "What shall I say ? How shall I eulogise?" in this agitation she closed her eyes with fear.

10. As she remained with eyes shut, Śiva entered her heart and blessed her with divine wisdom, divine speech and divine eyes.

11. She thus acquired divine wisdom, divine eyes and divine speech. Directly pereciving the lord of Durgā she eulogised the lord of the worlds.

Sandhyā said:—

12. That which has no specific form, that which can be known through perfect knowledge; that which is neither gross, nor subtle, nor high; that which is to be meditated upon by Yogins within themselves—obeisance be to Thee who art of this sort and the creator of the worlds.

13. I bow to Thee, lord Śiva, whose form is like a road to heaven, beyond the path of darkness, and who art calm, pure, changeless incomprehensible through worldly knowledge, self-illuminated and unaltered.

14. Obeisance to Thee whose form is solitary, pure,

luminous, free from illusion, knowledge-cum-bliss, naturally undecaying, eternal bliss, delighted at the outcome of truth and prosperity and productive of glory.

15. Obeisance to Thee whose form can be imagined in the nature of Vidyā (Perfect Knowledge), which is different from insentient things, Sāttvika in will, that which should be meditated on as the form of Ātman, which is the utmost essence and which is the holiest of all sanctifying objects.

16. Obeisance to Thee, the Yogin whose Saguṇa form is pure, lovely, bedecked in jewels, as white and clean as camphor and which holds in its hand the desired boon, fearlessness, the trident and the scalp.

17. Obeisance to Thee whose forms are the sky, the earth, the quarters, the waters, the fire and the Eternal time.

18. Obeisance, obeisance to Śiva of unmanifest form from whom unmanifest primordial nature and Puruṣa issued forth as its effect.

19. Obeisance, obeisance to Thee who createst this universe in the form of Brahmā, who sustainest it in the form of Viṣṇu and who destroyest it in the form of Rudra.

20. Obeisance, obeisance to the cause of causes, to the bestower of divine nectar, wisdom and prosperity; to the bestower of the prosperity of all other worlds, and the luminous greatest of the great.

21. Obeisance to Thee, Śiva, beyond whose region no other world exists; from whose umbilical region arose the earth, the quarters, the sun, the moon, the cupid, the devas and the ether.

22. Thou art, the greatest supreme soul. Thou art Śiva, the various lores, the pure Brahman, the supreme Brahman and the utmost object of deliberation.

23. How can I adequately eulogise lord Śiva who is inexpressible by words, is incomprehensible to the mind, is the cause of the world and has no beginning, no middle, no end.

24. How can he be described by me, whose forms even Brahmā and other Gods or sages of great austerity cannot describe.

25. O lord, Thou art attributeless. How can Thy attributes be known to me, a mere woman? Even the Gods including Indra and Asuras do not know it.

26. Obeisance to Thee, O Lord Śiva, obeisance to Thee, O personification of penance; O Śiva, lord of the Gods, be pleased, obeisance be to Thee again and again.

Brahmā said:—

27. Being thus eulogised and having heard her words Śiva favourably disposed to the devotees became highly pleased.

28-29. Her body originally clad in barks of trees and deer-hide had by this time been completely covered by clusters of matted hair hanging down from the head and her face appeared like a lotus threatened by frost. On seeing her Śiva melted with pity and said to her.

Śiva said :—

30. O gentle lady, I am delighted by your great penance and this eulogy. O auspiciously intelligent woman, you can choose your boon.

31. Whatever boon seems to be useful to you and is desired by you I shall grant it to you. I am delighted by your rites."

Brahmā said :—

32. On hearing these words of Śiva who was delighted, Sandhyā was highly pleased and she said after repeated obeisance.

Sandhyā said :—

33-34. O Lord Śiva, if I am to be favoured with the boon, if I am considered worthy of receiving a boon, if I am purified of that sin, if the lord is delighted with my penance, let the first boon chosen by me be granted.

35. Let no living being, O lord of the Gods, born in this atmosphere be full of lust at the time of its nativity.

36. This is another boon chosen by me that no other woman shall become so famous in the three worlds as I have become or shall become.

37. No creation of mine shall become lustful or fall anywhere degraded. He who becomes my husband shall be my intimate friend of pure mind.

38. Any person who looks at me with lustful eyes shall lose his manliness and become a eunuch.

39. On hearing the words of that woman who had become freed of sin Śiva who is favourably disposed to His devotees and who was delighted at what she had said, spoke as follows.

40. O lady Sandhyā, listen. Your sin has been reduced to ashes. I have abandoned my anger towards you. By this penance you have become pure.

41. O gentle lady Sandhyā, whatever you have asked I grant you entirely. I am delighted by this excellent penance of yours.

42. (In all living beings) the first stage shall be infancy, the second childhood, the third youth and the fourth stage shall be old age.

43. When the third stage in life is reached, the living beings shall become lustful. In some cases it shall be at the end of the second stage.

44. This new limitation is imposed by me as a result of your penance. No living being shall be lustful at the time of its nativity.

45. You will attain such a pure chastity as will not be attained by any other woman in the three worlds.

46. Excepting your husband whoever looks at you with lustful eyes shall immediately become impotent and weak.

47. Your husband shall be one endowed with great fortune, penance and comely features. He shall live for a period of seven Kalpas along with you.

48. Thus I have granted you all the boons requested by you. I shall tell you another incident that transpired in the previous birth.

49. That you would cast off your body in the fire has been foretold. I shall tell you the means thereof. You will certainly carry it out.

50. Let that be performed by you at the twelve-year-sacrifice of the sage Medhātithi in the blazing sacrificial fire ere long.

51. In the ridge of this mountain, on the banks of this river Candrabhāgā, Medhātithi is performing a great penance in his hermitage.

52. You go there unobserved by the sages. Thanks to my favour, you will become his fire-born daughter.

53. If you have chosen in your mind a desirable bride-groom as your husband, you shall think of him while you consign your body into the fire.

54-55. O Sandhyā, while you were performing severe penance—which had lasted for four yugas—in the earlier part of Tretā Yuga, after the Kṛta Yuga had elapsed, Dakṣa had begotten many chaste daughters who were also duly married.

56. He gave twenty seven of his daughters to the moon in marriage. But the moon had a special liking for only Rohiṇī and he neglected others.

57-59. Hence, the moon was cursed by Dakṣa, the redemption being, when he sees the Ether he would find her there. At that time the Gods had come near you but since you were having your mind fixed in me, the Gods in the company of Brahmā were not seen by you. The river Candrabhāgā arose being created by Brahmā for the redemption of the moon from the curse. It was then that Medhātithi arrived here.

60. There is none equal to him in penance. There has never been such a person, nor will there ever be one. He has now started the sacrifice of Jyotiṣṭoma of many great rites.

61. In that blazing sacrificial fire you shall cast off your body. You are pure now. May your other desires be also fulfilled.

62. O Hermitess, these things have been ordained by me for my own end. O fortunate woman, do as I instruct you. Go to the sacrifice of that sage.

Thus after instructing her for her welfare the lord vanished from the scene.

CHAPTER SEVEN

(Sandhyā gets the name Arundhatī and marries Vasiṣṭha)

Brahmā said :—

1. O sage, when Śiva vanished after granting her the boons , Sandhyā too went to the place where Medhātithi was performing sacrifice.

2. She entered the sacrificial hall without being observed by anyone, thanks to Śiva's favour. She recalled to her memory the brahmin boy who had instructed her in the procedure of penance.

3. O great sage, at the bidding of Brahmā, Vasiṣṭha had assumed the guise of a brahmin boy and instructed her in the rites of penance.

4-5. Meditating on that Brahmacārin, her tutor in the mode of austerities, Sandhyā thought of him as her future husband, and entered the blazing sacrificial fire unobserved by the sages. She was delighted that it was by Śiva's favour that she could enter the sacrificial fire.

6. Her body itself had become sacrificial offering in that sacrifice. When it was burnt it could not be distinguished from the ordinary Puroḍāśā since it too had the same fragrance.

7. At the bidding of Śiva, the god of fire sent forth her body to the pure zone of the sun.

8. The sun severed her body into two halves and placed the same on his own chariot for the propitiation of the Pitṛs and the Devas.

9-10. O great sage, the upper half of her body became the Prātaḥ Sandhyā (dawn) which is at the beginning or in the middle of a day and night. The lower half of her body became the Sāyaṁsandhyā (dusk) which is in the middle of a day and night. The period is always pleasing to the manes.

11. Before the sunrise, when the day breaks, the period is called Prātaḥsandhyā. It delights the Gods.

12. When the sun has set and assumed the hue of a red lotus, the period of Sāyaṃsandhyā sets in. It is delightful to the manes.

13. Śiva the merciful, created embodied beings with her vital airs, mind and the divine body.

14. At the end of the sacrifice, the sage found his daughter in the sacrificial pit shining lustrously like heated gold.

15. With very great delight the sage took up the daughter, O sage, as though she were a sacrificial article. He bathed her and kept her on his lap.

16. The great sage gave her the name Arundhatī[239]. Surrounded by his disciples he celebrated the event joyously.

17. The word Arundhatī means "one who does not hinder sacred rites in any manner whatsoever". She acquired this name which later on became well-known in the three worlds.

18. O celestial sage, that sage concluded the sacrifice with great contentment and was delighted at the acquisition of a daughter. He spent his days in the same hermitage along with his disciples, tending the daughter, mercifully.

19. The divine lady grew up in the hermitage, Tāpasāraṇya, on the banks of the river—Candrabhāgā.

20. When she reached her fifth year, the chaste lady sanctified the environs of the Tāpasāraṇya and the river Candrabhāgā, by virtue of her good qualities.

21. Brahmā, Viṣṇu and Śiva got her marriage celebrated with Vasiṣṭha, the son of Brahmā.

22. O sage, great festivities in the marriage ceremony increased happiness. The sages and the Gods were very happy on that account.

23. From the water oozing from the hands of Brahmā, Viṣṇu and Śiva, the seven holy rivers Śiprā[240] and others rose and flowed.

239. According to another version (cf Vā 70, 79-80, Bḍ iii, 8, iii, 8, 86-7, Liṅga 1.13, 78-80, Kūrma 1.19.20) Arundhatī was the daughter of Kaśyapa, the son of Marīci who also begot on her Nārada and Parvata—two sons. We also know from this source that Nārada gave his sister Arundhatī as wife to Vasiṣṭha. In the present context she is said to be the daughter of the sage Medhātithi.

240. Śiprā or Kṣiprā, on which Ujjain, the Capital of the Mālava country is situated rises from the Pāripātra or Pāriyātra hills. Fed by its tributaries it flows in the Mālava Deśa.

24. O sage, Arundhatī, the daughter of Medhātithi, the greatest of all chaste ladies shone all the more on attaining Vasiṣṭha.

25. O excellent sage, she secured Vasiṣṭha and bore the auspicious sons Śakti[241] etc.

26-27. O excellent sage, I have narrated to you the story of Sandhyā. It is holy, sanctifying, divine and bestower of all benefits. He or she who hears this story accompained by auspicious rites attains all cherished desires. There is no doubt about it.

CHAPTER EIGHT

(*The description of the form and features of Vasanta*)

Sūta Said :—

1. After hearing the words of Brahmā, Prajāpati, Nārada became delighted in his mind and spoke these words.

Nārada said:—

2. O Brahmā, the great disciple of Viṣṇu, endowed with great intellect, you are a blessed devotee of Śiva and a guide to the understanding of the great principle.

3. You have narrated the divine story of Arundhatī and her previous form. It increases our devotion to Śiva.

4. Now, O knower of virtue, please tell me the excellent story of Śiva, that quells all sins and is very excellent bestower of all auspicious benefits.

5. When Kāma was delighted after taking a wife to himself, when Sandhyā had gone to perform penance and when others had also left, what happoned ?

Sūta said:—

6. On hearing the words of that sage of magnanimous soul, Brahmā became more pleased and spoke as follows:

241. The sage Vasiṣtha begot 100 sons—Śakti and others, on his wife Arundhatī, here identified with Sandhyā. See Kū. P 1.19.23 : "Arundhatyāṁ Vasiṣthastu Sutān utpādayac chatam". There a slightly different Version in Mat. 200 and 201 Arundhatyāṁ Vasiṣthas tu Śaktim Utpādayat Sutam. See AIHT. P. 204.

Brahmā said :—

7. O great brahmin, Nārada, listen with devotion to the auspicious story of Śiva's divine sports. You are a blessed devotee of Śiva.

8. O dear one, since I vanished from that place highly distressed by the poisonous words of Śiva, I had been thinking about that alone, since I had been in delusion still.

9. After thinking about it for a long time I began to nurse malicious grudge against Śiva, here again being deluded by Śiva's Māyā. I shall explain it to you. Listen.

10. Then I went to the place where Dakṣa and others were present. On seeing Kāma in the company of Rati I was a little elated.

11. O Nārada, addressing Dakṣa and the other sons[242] I spoke these words, deluded by Śiva's illusion.

12. "O Dakṣa, O Marīci and others, my sons, listen to my words. After hearing you shall all find out a remedy for dispelling my distress.

13. Taking into consideration the only fact of harbouring a desire for woman Śiva despised me and you. It is because He is a great Yogin that He reproached us much.

14. Hence I am greatly distressed and I do not get mental peace at all. Such an effort must definitely be made as would make Him take a wife unto Himself.

15. I shall become happy and be free from misery when He takes a wife unto Himself. But on reflection I feel that it is impossible to realise the accomplishment of this desire.

16. Taking into consideration the only fact that I harboured a desire for woman, Śiva rebuked me in the presence of sages. How will He then take a wife unto Himself ?

17. Who can be that woman in the three worlds wl

242. The reference is to the ten mind-born sons of the creator known by their names मरीचि, अत्रि, अङ्गिरस्, पुलस्त्य, पुलह, क्रतु, प्रचेतस्, वसिष्ठ, भृगु and नारद and also to ten physical sons : दक्ष, धर्म, काम, क्रोध, लोभ, मोह, मद, प्रमोद, मृत्यु and भरत। In place of the last-named, some substitute Sandhyā, a daughter variously known Vāc, Sarasvatī, Śatarūpā, Sāvitrī, Gāyatrī, Brahmāṇī etc.

will ever haunt his mind, make him neglect the path of Yoga and delude him?

18. Even Kāma will not be competent to delude Him. He is a Yogin of great perfection and He does not brook even the name of women.

19. Unless the primordial Being Śiva indulges in sexual sport, the creation would continue to be mediocre, its course being unchecked as the Lord himself has stated.[243]

20. On the earth there may be great Asuras bound by illusion. Some are bound by the illusion of Viṣṇu and others by the illusion of Śiva.

21. In regard to Śiva who has turned away from the world and who is extremely detached, nothing else except the endeavour of Kāma will be effective. There is no doubt about it.

22. After saying this and casting meaningful glances at Dakṣa and other sons, I addressed Kāma and Rati with great pleasure.

23. O Kāma, foremost among my sons, you are the bestower of happiness in every respect. Listen to my words with great attention in the company of your wife, O son of great filial affection.

24. O Kāma, you shine well with this life-companion of yours. She too shines well with you as her husband.

25-26. Just as Viṣṇu with Lakṣmī and Lakṣmī with Viṣṇu, just as the night with the moon and the moon with the night, so you two mutually illuminate each other and tend your matrimonial life. Hence you will be the banner of the universe, nay the banner of the whole cosmos.

27. O dear one, you shall enchant Śiva for the benefit of the universe so that Śiva may be included to take a wife unto Himself.

28-29. In a secluded or in a crowded place, on mountains or in lakes, wherever Śiva goes, you shall follow Him along with your mistress and charm him who has controlled Himself and who is averse to women. Excepting you there is no one to delude Him.

243. The text of this verse is corrupt in all printed editions. The present translation is conjectural.

30. O Kāma, it is only when Śiva falls in love that you will get redemption from the course. Hence do what is good for you.

31-32. Lord Śiva as a noble Being shall save you only when he falls in love and aspires for a wife. Hence with your wife to help you, strive to captivate Śiva. Earn the laurels of the universe after charming Him.

33. On hearing these words of mine, who am his father and the lord of the universe, Kāma spoke these words to me, the lord of all the worlds.

Kāma said :—

34. O lord, I shall cause the delusion of Śiva at your bidding ; but my prime weapon is a woman. Hence O lord, you shall create a comely maiden.

35. O creator, arrange for the way how Śiva has to be further enchanted after He has been deluded by me.

Brahmā said :—

36. When Kāma put forward this suggestion I, the creator, and the Prajāpati (Dakṣa) considered the matter: "By whom is he to be enamoured ?"

37. While I was agitated with this thought, I heaved a deep sigh from which Spring cropped fully bedecked with clusters of flowers.

38. He was like a red lotus. His eyes resembled the full blown lotus. His face shone like the full moon rising at dusk. His nose was well-shapped.

39. His feet were arched like a bow. His hair was dark and curly. He was decorated with two ear-rings. He looked bright as the morning sun.

40. His gait was majestic like that of an elephant in its rut. His arms were long and stout. His shoulders were raised. His neck resembled the conch-shell. His chest was very broad. His face was plump and finely shaped.

41. He was comely in appearance, dark-complexioned and endowed with all characteristic marks. He was very handsome to look at, capable of enchanting everyone and of heightening feelings of love.

42. When spring, the storehouse of flowers, endowed

with these features was born, there blew a very fragrant wind. All the trees put forth blossoms.

43. Hundreds of sweet-throated cuckoos cooed the note of Pañcama[244] sweetly. The clean and clear lakes abounded in full-blown lotuses.

44. On seeing such an excellent Being born thus, I, Brahmā (Hiraṇyagarbha)[245] spoke these sweet words to Kāma.

45. O God, thus a constant companion for you has come to exist. He too resembles you. He will render favourable service unto you.

46. Just as the wind, the friend of fire, helps it everywhere, so also this spring will always help you.

47. Since he is the final cause for a permanent abode (after marriage) let him be known as Vasanta. His duty is to follow you and to delight all people.

48. Let the Malaya breeze, the elegance of your person, be your constant companion as he remains under your control.

49. The feminine coquettish gestures like the affected indifference in amorous dalliance and the sixty-four fine arts[246] shall be the friends of your wife Rati in the some manner as there are your friends.

50. O Kāma, in the company of Rati and these companions, Vasanta and others, you shall exert yourself in charming Lord Śiva.

244. The fifth (or in later times the seventh) note of the Indian gamut is supposed to be produced by the cuckoo. It is so called because it is evolved from the five parts of the body. Cf.

वायुः समुद्गतो नाभेरुरो हृत्कण्ठमूर्धसु ।
विचरन् पञ्चमस्थानप्राप्त्या पञ्चम उच्यते ॥

245. Hiraṇyagarbha "Golden Egg or Golden Womb". It is the designation of Brahmā, since he is the first male formed by the undiscernible eternal First cause in the Golden Egg. Having continued a year in the Egg, Brahmā divided it into two parts by his mere thought and with these two shells he formed the heavens and the earth, and in the middle he placed the sky, the eight regions and the eternal abode of the waters. Dowson H.M. P. 121.

According to Manu (1.9) the seeds deposited in the waters at the first creation of the self-existent became a golden egg in which the self-existent Brahma was born as Brahmā, the creator who is regarded as the manifestation of the self-existent.

246. Sixty-four arts ; Gīta, Vādya, Nṛtya, Nāṭya etc. See Vātsyāyana : Kāmasūtra 1.3.17.

51. O dear one, I shall conceive and create that lovely woman who will finally captivate.

52. When Kāma was thus addressed by me (Brahmā), he was delighted and he fell at my feet along with his wife and offered obeisance.

53. He bowed to Dakṣa and paid respects to my mental sons. He then went to the place where Śiva, the supreme Soul had gone.

CHAPTER NINE

(The power of Kāma and the birth of his attendants)

Brahmā said :—

1. O great sage, when Kāma went to Śiva's abode along with his attendants an adversely surprising incident occurred to which listen please.

2. After going there, the heroic Kāma competent to enchant others spread all his wiles and charmed all living beings.

3. O sage, spring too showed his prowess in order to delude Śiva. All the trees simultaneously bloomed.

4. Kāma and Rati played many a trick. All living beings fell victims of their wiles but not Śiva, the lord of Gaṇas.

5. O sage, the efforts of Kāma who was accompanied by spring were futile. He returned to his residence being cured of his arrogance.

6. O sage, Kāma saluted me, and bereft of arrogance and completely despondent he told me in faltering voice.

Kāma said :—

7. O Brahmā, Śiva, an expert in Yogic practices cannot be charmed. Neither I nor anyone else has the power to enchant Śiva.

8. O Brahmā, different tricks were tried by me and

my friends as well as by Rati. All those became futile in regard to Śiva.

9. O Brahmā, listen to the different kinds of efforts undertaken by us in trying to enchant Him and the manner we did them I shall explain, O sage.

10-11. When Śiva was in the state of trance with full control of senses, I tried to agitate him—the three-eyed lord Śiva, through the fragrant cool breeze that blew with force and that usually thrilled everyone.

12. I lifted up my bow and fitted my reputed five arrows. Going round him I tried to enchant him.

13. Even as I entered the zone, the living beings fell into my power but lord Śiva and his Gaṇas were not moved at all.

14 O Brahmā, when Śiva went to the Himālayan ridge, Rati, Spring and I reached the place.

15. Wherever He went whether on Meru[247] Nāgakeśara[248] or Kailāsa, I too went there immediately.

16. Whenever Śiva was out of Samādhi I used to place a pair of Cakravāka birds in front of Him.

17. O Brahmā, those birds exhibited diverse gestures of amorous dalliance with brows and other limbs.

18. Many pairs of deer and birds, playing about in front of the great lord Śiva, indeed exhibited many gestures of love to excite Him.

19. Pairs of peacocks exhibited various gestures of pleasing eagerness with their gambolling tricks at His sides and in front of Him.

20. Never did my arrow find any vulnerable point in him. O lord of the worlds, I tell you the truth. I am incompetent to enthral Him.

247. Meru is situated in the centre of the earth. It is described in the Purāṇas as the four-armed Svastika, evolving in four directions each with seven constituent members. It can be identified with the highland of Tartary, north of the Himâlayas. It is variously called Su-meru, Hemādri (the Golden Mountain) Ratnasānu (jewel peak), Karṇikācala (lotus mountain), Amarādrī, Deva-parvata, 'mountain of the Gods'. On its extent and identification with the Great Pamīr knot of Asia, see the Geography of the Purāṇas Ch. III. PP. 47-52.

248. Nāga-Keśara, the Nāga mountain which can be identified with the Farghana Valley on the basis of the produce of this region, the account of which is given by Huen-Tsang. Ibid. Ch. V. PP. 80-81.

21. Spring too did the needful in enchanting Him. O, listen to it, O fortunate Being. I tell you the truth, the truth alone.

22-23. He caused the various kinds of flowers to bloom in the place where Śiva was stationed—flowers such as Campakas, Keśaras, Punnāgas, Ketakas, Mallikās, Kurabakas etc. etc.

24. He made the lakes abounding in full-blown lotuses in the hermitage of Śiva, very fragrant by causing Malaya breezes to blow.

25. He made creepers full of flowers twine round trees as if resting on their laps with great attachment—Seedlings of Dhattūra were scattered to beautify the place.

26. On seeing the trees abounding in beautiful flowers rustling in the fragrant breeze, even the sages became slaves of Kāma, then what about other (ordinary mortals) ?

27. In spite of all these, no cause of deflection from steadiness was seen in Śiva who did not evince any sentimental feeling, not even anger towards me.

28 On seeing these and realising His ideal conception I am averse to any further attempt at deluding Śiva. This is my firm opinion that I tell you.

29. When he finally eschews Samādhi we cannot even stand in His presence, within sight. Who can think of charming Him ?

30. O Brahmā, who can stand facing Him with eyes blazing like fire and as fearful as flocks of large alligators or a horned animal[249].

Brahmā said :—

31. On hearing these words of Kāma I, the four-faced lord, though desirous of saying something did not say anything and was agitated with anxious thoughts.

32. On hearing the words of Kāma—"I am incompetent to enchant Śiva",O sage, I heaved a deep sigh due to extreme sorrow.

249. The text is corrupt in all printed editions. The present translation is conjectural.

33. The gusts of wind generated by my deep sighs were of various forms and very violent. They were tremulous and terrible and appeared to have shaking tongues (of flames).

34. They played on different musical instruments, drums etc. of terrible nature and of loud sound.

35. The groups of beings issuing forth from my deep breaths stood in front of me, Brahmā shouting "Kill !—Cut !"

36. While they were shouting "Kill—Cut", Kāma heard those words and began to speak to me.

37. O Brahminical sage, on seeing the groups of beings Kāma stopped them and on their presence, said.

Kāma said :—

38. O Brahmā, O lord of subjects, O initiator of all creations, who are these terrible, awful heroes?

39. O Brahmā what is the work that these will be doing? Tell me. where will they be staying? Please employ them there.

40. O lord of Gods, after employing them in their task and assigning them proper names and places, be pleased to assign me my future course of action.

Brahmā said:—

41. O sage, on hearing the words of Kāma, I, the creator of the universe, spoke to him showing him the task of the Gaṇas.

42. Even as they were born they shouted "Māraya" "Kill", very frequently. Hence let their names be "Māras."

43. These groups of beings will hinder the activities of all creatures, O Kāma, except Your Worship as they are engaged in various avocations of love.

44. O Kāma, their chief occupation will be to follow you. There is no doubt that they will assist you always.

45. Wherever you go for fulfilling your duty, whenever it be, they will invariably follow you and render assistance.

46. They will create confusion in the minds of those who fall as victims to your weapons. They will hinder wise people in the path of knowledge in all possible ways.

47. O excellent sage, on hearing these words of mine,

Kāma along with his mistress Rati and his comrade spring delighted a little.

48. The groups of beings too, after hearing this surrounded me and Kāma and stood in their own shape.

49. Then I, Brahmā, spoke to Kāma lovingly —"Do my bidding. Let these beings accompany you. You shall go again to enthral Śiva.

50. With full attention you put forth further efforts so that Śiva may suffer delusion and take a wife unto Himself.

51. O celestial sage, on hearing these words, Kāma humbly paid homage to me and considering the gravity of the matter spoke to me again.

Kāma said :—

52. I have already made sufficient efforts in this matter of enchanting Him. The delusion could not be effected. Nor it is going to take place now. Nor will it ever take place.

53. Acting on your directive after giving it the due honour and after visiting my troops I shall go again with all pomp and show.

54. But I am certain that He will not be deluded. O Brahmā I have fears that He may reduce me to ashes.

55. O great sage, after saying thus Kāma, accompanied by Vasanta and Rati started with his troops to the abode of Śiva, despite the fear lurking in his mind.

56. Kāma employed all his wiles as before. Vasanta too employed various means racking his brain in diverse ways.

57. He used many tactics. His troops too tried their best. But Śiva, the Great Soul, was not afflicted the least.

58. Kāma then returned to my abode. I had great pride in his troops but now distress and discomfit stood facing me.

59. O dear, bowing to me with despair and dejection while standing before me without pride and arrogance, along with his troops and Vasanta, Kāma spoke to me in these words.

60. O Brahmā, more efforts were put by us to enthral Him, but they all went in vain as He was absorbed in deep meditation.

61. There my body was not reduced to ashes because

He is merciful. My previous merits too may have been the cause. As for the lord there is no affectation or change in Him.

62. O Brahmā, if you desire that Śiva should take a wife unto Himself, you should employ some means with modesty. This is what I think proper in the circumstances.

Brahmā said:—

63. Saying this, Kāma returned to his abode along with his followers after saluting me and remembering Śiva, the destroyer of arrogance and the favourite of His devotees.

CHAPTER TEN

(*Brahmā-Viṣṇu dialogue*)

Nārada said :—

1. O Brahmā, the fortunate, the dispenser of the fruits of our actions, you are a blessed devotee of Śiva, as your mind is fixed in him. You have narrated to me the good story of Śiva, the great soul.

2. When Kāma returned to his hermitage with Rati and his followers what happened and what steps you took ? Please narrate that now.

Brahmā said :—

3. O Nārada listen lovingly to the story of the moon-crested lord, a mere listening to which makes a man free from depravity and decay.

4. When Kāma returned to his abode with Rati and his followers what happened next, you can hear from me in full detail.

5. O sage Nārada, my arrogance was quashed when my desire remained unrealised. And surprise filled my dissatisfied and distressed heart.

6. How will Śiva who is free from depravity, who has conquered himself and who is devoted to Yogic practices take up a wife unto himself ? Thinking thus I bewailed a lot.

7. Anxiously thinking all this about, O sage, I became free from haughtiness. I remembered Viṣṇu who is identical with Śiva and who is the cause of my origin.

8. I eulogised Him with auspicious hymns supplemented by statements of my miserable predicament on hearing which the lord appeared before me immediately.

9. The lord Viṣṇu with four arms, lotus-like eyes, holding conch, lotus and mace in his hands and wearing the refulgent yellow robe, dark-complexioned and the beloved of the devotees.

10. On seeing him in that form I eulogised him again with devotion and words choked with tears. I considered him as my sole refuge.

11. On hearing this psalm of prayer, Viṣṇu, the destroyer of the miseries of his devotees, became delighted and spoke to me who sought refuge in him.

Viṣṇu said :—

12. "O Brahmā of great intellect, you are the blessed creator of the world. Why did you remember me? Why do you laud me?

13. What great misery has befallen you? Tell me now. I shall quell it entirely. You need not entertain any doubt in this respect."

Brahmā said :—

14. On hearing the words of Viṣṇu I heaved a sigh of relief and raised my face. I spoke to Viṣṇu with due salutations and palms joined in reverence.

15. O lord of Lakṣmī, lord of Gods, please listen to my submission, O bestower of Honour. On hearing it please take pity, remove my misery and bestow happiness on me.

16. O Viṣṇu, I sent Kāma with his followers, Māras, Spring and others in order to fascinate Rudra.

17. They employed various means but in vain. He, the ascetic of equanimity, was not moved at all.

18. On hearing these words of mine Viṣṇu the omniscient who is conversant in the principles of Śiva-cult was surprised and spoke to me thus.

Viṣṇu said :—

19. O Brahmā, how is it that such an idea entered into your mind? Considering everything sensibly tell me the truth.

Brahmā said:—

20. Dear lord, hear the story. Your magic is very fascinating. The world is attracted by it. Happiness and misery are based on the same.

21. Induced by that I resolved on committing the sin. Please listen. At your bidding I shall narrate it in detail.

22. At the beginning of the creation ten sons were born to me together with a very beautiful daughter originating from my speech.[250]

23. Dharma originated from the heart and Kāma from the various parts of my body. O Viṣṇu, on seeing my daughter I was highly fascinated.

24. I looked at her with a distorted vision since I had been deluded by your Māyā. Immediately Śiva came there and reproached me and my sons too.

25. He rebuked us considering Himself the sole lord, possessed of supreme knowledge and adept in Yogic practices and an enjoyer with full control over all sense-organs.

26. O Viṣṇu, my sorrow is that even after manifesting Himself as my son He reproached me face to face. I have mentioned it to you now.

27. If He were to take a wife unto Himself I shall become happy and forget all my miseries. O Keśava, it is for this purpose that I have sought refuge in you.

28. On hearing these words of mine, Viṣṇu laughed and spoke immediately delighting me, the cause of entire creation.

Viṣṇu said :—

29. O Brahmā listen to my words in full. It will eradicate your frustration. It will be consistent with what is said in the Vedas and Āgamas and what is in conformity with reality.

250. In regard to the number of Brahmā's sons the Purāṇas differ considerably. See Note 242.

30. O Brahmā, how is it that you became so utterly confused in the mind? It is improper for the reciter of the Vedas and the creator of the universe to be so wicked.

31. O slow-witted one, cast-off this sluggishness. Do not indulge in such foolish thoughts hereafter. What is it that the Vedas say by means of their hymns? Think on it with a pure mind.

32. You foolishly think of Rudra, the great lord as your son. O Brahman, though the reciter of the Vedas you have forgotten all true knowledge.

33. Considering Śiva on a par with ordinary Gods you are maliciously disposed towards Him. Your good intents have vanished and evil ones have cropped up.

34. Listen to the first principle that had been narrated of old. Have clean conscience. It is the true Being that is glorified as the cause of all Creation. This is decisive.

35. Śiva is the creator of everything, the sustainer and destroyer. He is greater than the great. He is the supreme Brahman, the greatest lord, the attributeless, the eternal.

36. He cannot be defined. He is not subject to deterioration or decay. He is the supreme soul, without a second, unswerving and endless. He is the cause of dissolution, all-pervasive and great lord.

37. He is all-pervasive, possessed of three guṇas, for the causation of creation, sustenance and dissolution in the name of Brahmā, Viṣṇu and Maheśa but really beyond Rajas, Śattva and Tamas—the three attributes.

38. He is distinct from illusion. He is free from desires. He is the creator of illusion yet uninfluenced by illusion. He is an adept. He is possessed of attributes yet independent of them. He is blissful in Himself. He is free from suspicions and alternatives.

39. He rests and relaxes in His own soul. He is free from the pair of opposites, such as happiness and unhappiness. He is subservient to His devotees in a fine physical body. He is a yogin devoted always to the practice of Yogas. He is guide to the path of Yoga.

40. He is the lord of the worlds and the destroyer of arrogance. He is favourably disposed to the miserable. Such is the lord,-our master whom you consider your son!

41. Cast-off all these stupid notions. Seek refuge in Him. Worship Him exclusively. When He is propitiated He will bestow on you all that is auspicious and beneficent.

42. O Brahmā, if a thought surges in your heart that Śiva should take a wife unto Himself, you must perform penance directed to Śiva and think upon Śiva.

43. Meditate upon Śiva with that desire cherished in your heart. If that Goddess is propitiated she will do everything.

44. If Śivā takes an incarnation as a human being in Her attributive aspect, as the daughter of a person in the world, She will definitely become His wife.

45. O Brahmā, command Daksa. Let him carry out a penance strenuously with a great devotion to beget her to be given as a wife unto Śiva.

46. O dear, Śivā and Śiva are subservient to their devotees. This must be realised. Both of them being intrinsically the supreme Brahman can readily assume attributive form out of their own free will.

Brahmā said:—

47. After saying so, the lord of Lakṣmī thought upon his lord Śiva. Thanks to His favour, he received the real knowledge and spoke to me again.

Viṣṇu said:—

48. O Brahmā remember the words spoken by Śiva formerly when requested, due to His own will, by us at the time of our nativity.

49. Everything has been forgotten by you. Blessed indeed is the great illusion of Śiva which deludes everything. It is incomprehensible to all except Śiva.

50-51. When Śiva devoid of attributes became, out of His own accord, full of attributes, He created me first and then you with His own power in the course of His divine sport. The lord Śiva assigned to you the work of creation. O Brahman, the imperishable Śiva, the cause of creation, entrusted me with the task of sustaining it.

52-53. Then we requested Him "O Śiva, the lord of all, be pleased to take an incarnation with all your attributes." Thus requested He laughed and spoke sympathetically, with

his eyes raised to Heaven. Verily He is an adept in divine sports.

54. O Viṣṇu, a form of mine like this shall be manifested through my limbs and shall be glorified as Rudra in the world.

55. He is my full form and perfect manifestation. He is worthy of being worshipped by both of you. He shall fulfil your desires entirely. He is the cause of dissolution, the presiding deity of attributes, the practitioner of perfect Yoga without anyone to exceed.

56. All the three deities are my forms. But Śiva is particularly my full manifestation O sons, Śivā's forms too shall be three.

57. The form Lakṣmī is Viṣṇu's wife; Brahmā's wife is Sarasvatī. The perfect form Satī shall become Rudra's wife.

58. After saying this, the great lord blessed us and vanished. We bent our heads and joined our palms in reverence and returned to our respective abodes. Engaged in our own tasks we were very happy.

59. In due course we secured our wives. Śiva incarnated as Rudra at Kailāsa, His residence.

60. O lord of subjects, Śivā too shall incarnate as Satī. An effort shall be made for Her future incarnation.

61. After saying this, Viṣṇu blessed me and vanished. I rejoiced much and my jealousy disappeared altogether.

CHAPTER ELEVEN

(*Hymn to Durgā; Brahmā granted a boon*)

Nārada said:—

1. O Brahmā, dear, of great intellect, please tell me, O most eloquent one. When Viṣṇu went away what happened? O what did you do?

Brahmā said :—

2. O Brahmin, best of my sons, listen attentively to what I did when the lord Viṣṇu went away.

3. I began a continuous laudatory prayer of the Goddess Durgā, the beloved of Śiva, the creator of the universe, of the nature of Vidyā and Avidyā[251] and identical with the pure supreme Brahman.

4. I salute the Goddess who is omnipresent, eternal, for whom there is no support, who is never distressed, who is the mother of the three deities, who is the grossest of the gross and yet has no form.

5. O Goddess of the devas, you are Perfect knowledge, Supreme Bliss, identical with the supreme Soul. Be pleased. Grant me the fulfilment of my task. Obeisance to you.

6. O celestial sage, on being thus lauded Caṇḍikā, the mystic slumber, appeared before me.

7. Her complexion had the glossy hue of collyrium. She had comely features. She had four divine arms. She was seated on a lion. She showed the mystic gesture of granting boons by one of her hands, and pearls adorned her dishevelled hair.

8. Her face shone like the autumnal moon, the crescent moon bedecked her forehead. She had three eyes, looked beautiful and the nails of her lotus-like feet glistened.

9. O sage, seeing her who was Śiva's Energy herself, directly in front of me, my lofty shoulders bent down with devotion and I eulogised her after due obeisance.

10. Obeisance, obeisence, to Thee, who art in the form of Pravṛtti (Action) and Nivṛtti (Abstinence); who art in the form of creation and sustenance of the universe. Thou art the eternal Energy of the movable and the immovable beings capable of enchanting everyone.

11. Thou hast manifested thyself as Śrī, a garland round Keśava's form, who in the form of Earth holdest everything within, who art of yore the great Goddess causing creation and the destruction of the three worlds and art beyond the three Guṇas.

12. Thou art present in everything even in the essential atom and who art charmingly honoured by Yogins; who

251. The Goddess 'Durgā is personified as knowledge true as well as false. True knowledge leads to realization of Sadāśiva, the supreme lord, whereas false knowledge is an illusion whereby the non-existent (असत्) appears to be existent (सत्) and vice versa.

art perceivable in the hearts of the Yogins purified by restraints, as well as in the path of their meditation.

13. Thou art the Vidyā of diverse sorts. Thou art endowed with illumination, purity and detachment. Thou assumest Kūṭastha (perpetually immovable), Avyakta (unmanifest) and Ananta (infinite) form and Thou art the eternal time holding all the worlds.

14. O Śivā, Thou art the prime cause of the three Guṇas and art still beyond them. But in conjunction with the Guṇas, Thou certainly infusest the seed of change in every matter.

15. Thou art the fourth to the three Guṇas viz. Sattva, Rajas and Tamas; but devoid of their depravity though these originate from Thee; Thou createst, protectest and devourest the whole universe within and without having three Guṇas as its only cause.

16. I pay my homage to Thee, O Śiva's consort, for the eternal welfare of the universe. O seed of all the worlds, Thou art knowable as well as knowledge Thyself.

17. On hearing these words of mine uttered like the words of ordinary people, Kālī, the conceiver of the worlds, told me, the creator of the worlds, in words full of love.

The Goddess said :—

18. O Brahman, why was I lauded by you? If you have been slighted by any one, please mention it quickly to me.

19. When I have personally appeared, the realisation of your desires is certain. Hence let me know your desires. I shall certainly fulfil them.

Brahmā said :—

20. O Goddess, be pleased with me and listen. O omniscient Goddess, I speak out my mind only since you have commanded me thus.

21. O Goddess of devas, Śiva the Yogin, who is your husband and who as Rudra manifested Himself formerly through my forehead has now occupied Kailāsa.

22. The lord of Goblins is performing penance all alone. Since He does not desire a wife He is without a wife. He is free from mental aberrations.

23. O Satī, fascinate Him lest He should cast His glance on another lady. Excepting you none will be able to capture His mind.

24. Hence, you alone should fascinate Śiva through your beauty. O Śivā, being born as Dakṣa's daughter you should become Rudra's wife.

25. Just as assuming the physical form of Lakṣmī you delight Viṣṇu, so act similarly to Rudra for the benefit of the universe.

26. The bull-emblemed deity rebuked me merely for my feelings of love for a woman. How can He take a wife unto Himself, O Goddess, on His own accord ?

27. Śiva is the cause of this universe in the beginning, middle and end. If He remains detached and refuses to take a wife, how can auspicious creation come into being ?

28. This thought has tormented me. It was not conducive to any benefit to seek another shelter. So I request you for the benefit of the universe to accomplish the undertaking.

29. O mother of the universe, Viṣṇu is not competent to enthral Him, nor Lakṣmī, nor Kāma, nor I; in fact no one other than you.

30. Hence be born as Dakṣa's daughter, the great Goddess of celestial beauty. Inspired by my devotion, be pleased to become His wife and fascinate the lord who at present is detached from the world.

31. O Goddess of devas, Dakṣa is performing a penance on the north of the milky ocean* with his mind controlled and directed towards you. He is steady in performing the rite.

32. On hearing my words Śivā began to reflect then. The mother of the universe, surprised in her mind, spoke these words.

The Goddess said:—

33. O this is an extremely wonderful thing. He is the reciter of the Vedas and the creator of the universe. He is endowed with great knowledge. Yet what is this that He says ?

34. A great delusion has beset His mind that makes

See note 200 P. 224

him unhappy. That is why he desires to cause the fascination of Śiva who is free from mental aberration.

35. This Brahmā desires the favour of power from me to enchant Śiva. What does he gain thereby ? The great lord is free from delusion and mental aberrations.

36. Always subservient to his bidding, I am a mere slave of Śiva, the supreme Brahman, the attributeless God who is free from depravity.

37. Śiva who is Parabrahman has become Rudra in a perfect and full-fledged incarnation and manifestation. It is to lift up His devotees that the independant lord has manifested like this.

38. Since He is the lord Viṣṇu and Brahmā, He can never be inferior to Śiva. He is respectfully adhering to Yoga practice. He is the lord of illusion but is not absorbed in it. He is the greatest of the great.

39. This Brahmā considers Him his son and on a par with ordinary devas. Hence, deluded by ignorance, he desires to delude Him.

40. If I do not grant him the boon, the convention established in the Vedas would be violated. Then what shall I do to prevent the great lord being angry with me.

Brahmā said :—

41. After pondering thus Śivā thought of Śiva. After getting the permission of Śiva, she said to me:—

Durgā said:-

42. O Brahmā, what you said is entirely true. There is no other lady to fascinate Śiva.

43. A great truth has been pointed out by you that if Śiva does not take a wife unto Himself, the creation cannot continue long.

44. I too had been endeavouring to enchant this great lord. After your request my efforts shall be redoubled.

45. I shall so endeavour that Śiva should take a wife unto Himself, being thus deluded Himself, O Brahmā.

46. I shall take up the body of Satī and be subservient to Him even as Lakṣmī the Goddess of Fortune is the beloved of Viṣṇu.

47. O Brahmā thanks to His own favour I shall so endeavour as to make Him subservient to me always.

48. O Brahmā, being born of Dakṣa's wife in the from of Satī, I shall duly honour Śiva with my sports.

49. Just as ordinary mortals on the earth are subservient to their women-folk so also Śiva shall be subservient to a woman due to my ardent devotion.

Brahmā said:—

50. After addressing me thus, Śivā, the mother of the universe, vanished from the scene even as I was watching her.

51. When she had vanished, I, the grandfather of the worlds, went to my sons and narrated to them everything.

CHAPTER TWELVE

(Dakṣa granted the boon)

Nārada said:—

1. O Brahmā, the sinless and the intelligent one, you have splendidly narrated the story of Śivā and Śiva. My life has been sanctified. This is conducive to my benefit.

2. Now please tell me, what the boon was that Dakṣa, with steady sacred rites and austere penance, secured from the Goddess, and how she became Dakṣa's daughter.

Brahmā said:—

3. O Nārada, listen. You are blessed. You are revered by all sages with devotion. Hear how with good sacred rites, Dakṣa performed penance and secured boons.

4. At my bidding, the intelligent Dakṣa the great chief controlled his mind and went to worship the Goddess, the mother of the universe, with that cherished desire.

5. He went to the northern shore of the ocean of milk[252] and began to perform the penance, keeping the

252. See Note 200 P. 224.

mother of the universe in his heart. He wished to see the Goddess in person.

6. For three thousand divine years he performed the penance with good sacred rites, controlling his mind and keeping himself pure.

7. For some years, he sustained himself on taking in only air, abstaining from food, for some years taking only water and for some years taking only leaves as food. Thus he spent the time meditating upon the Goddess in cosmic form.

8. He was intensively devoted to the meditation of the Goddess. He was engaged in the penance for a long time. With sacred rites and various restraints he worshipped the Goddess.

9. O excellent sage, then Śivā appeared in person to Dakṣa who maintained all restraints, Yama etc. and worshipped the mother of the universe.

10. On seeing the mother of the universe cosmic in form, Dakṣa the lord of the subjects considered himself well rewarded.

11-12. With various sorts of prayer he eulogised and bowed to the Goddess mother of the universe, Kālikā seated on a lion, dark-complexioned, with four arms and beautiful face, the bestower of the boon, the abode of safety, holding a blue lotus and the sword in her hands, comely with reddish eyes and with beautiful dishevelled hair.

Dakṣa said:—

13. Obeisance to Thee, O great Goddess, mother of the universe, wielding the great illusion, the ruler of the universe. It is with great favour that Thou showed Thy own body to me.

14. Be pleased, O primordial Goddess, be pleased, O Goddess in the form of Śiva; be pleased, O bestower of boons

253. Yama=Self-restraint. It is the first of the eight means of attaining mental concentration. The rest are नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान and समाधि । For details see बोधसार pp. 121-128.

Yamas are usually said to be ten :

ब्रह्मचर्यं दया क्षान्तिर्दानं सत्यमकल्कता ।
अहिंसाऽस्तेयमाधुर्ये दमश्चेति यमाः स्मृताः ॥

to the devotees; obeisance be to Thee, O wielder of illusion over the universe.

Brahmā said:—

15. O sage, thus eulogised by Dakṣa of purified soul, the Goddess spoke to Dakṣa, although she knew what his desire was.

The Goddess said:—

16. O Dakṣa I am very much delighted by your great devotion. Choose a boon according to your desire. There is nothing which shall not be granted to you.

Brahmā said :—

17. On hearing the words of the mother of the universe, Dakṣa Prajāpati was very happy and he said to Śivā after bowing to her frequently.

Dakṣa said:—

18. O wielder of great illusion, O mother of the universe, if you wish to grant me any boon please listen to my words with pleasure. Be pleased to fulfil my desire.

19. My lord and master Śiva has manifested Himself as Brahmā's son in the name of Rudra. He is the perfect and fullfledged incarnation of the supreme soul.

20. You have not so far incarnated. Who will be His wife ? Hence O Śivā, take an incarnation on the Earth and fascinate the great lord.

21. Excepting you, no other lady will ever be competent to enthral Him. Hence be born as my daughter and become Śiva's consort.

22. Exhibiting your divine sports as this, O Goddess, you be the enchantress of Śiva, this is the only boon I crave of you. I speak out the truth to you.

23. This fulfils my own interests. Indeed it fulfils the interests of all the worlds as well as those of Brahmā, Viṣṇu and Śiva. Hence I have been induced by Brahmā in this direction.

Brahmā said :—

24. On hearing these words of Dakṣa the mother of the universe replied smilingly after thinking on Śiva.

The Goddess said :—

25. Dear one, O Dakṣa Prajāpati, listen to my weighty words. I tell you the truth. I am much delighted by your devotion. I shall bestow everything.

26. Subservient to your devotion, O Dakṣa, I, the great Goddess, shall be born of your wife as your daughter. There is no doubt in this.

27. O sinless one, I shall perform a penance strenuously and shall become Śiva's wife, after I have secured a boon from Him to that effect.

28. Otherwise there is no chance of the fulfilment of the object. The lord is free from all aberrations. He is the full incarnation of Sadāśiva, worthy of being served by Brahmā and Viṣṇu.

29. I am His slave for ever, His beloved in every birth (incarnation). Śiva who manifests Himself in many forms is indeed my master.

30. It was by His favour that He manifested through the eyebrows of Brahmā. I too shall incarnate by His favour and at His bidding.

31. O dear one, go back to your residence. I have known my mission. Born as your daughter, ere long I shall be Śiva's wife.

32. Having spoken these splendid words, She sought and obtained Śiva's permission through mental communion While thinking on Śiva's lotus-like feet, the Goddess spoke as follows :—

33. But O Prajāpati, you have to take a vow. It is a precondition. I shall tell you. It is true, never false, please understand.

34. If in future you were to be less respectful to me I will cast off my body. I shall withdraw myself to my soul or take to another form. It is true.

35. O Dakṣa, this boon has been granted to you. At every creation I shall be born as your daughter and become the beloved of Śiva.

Brahmā said :—

36. After speaking thus to Dakṣa the chief Prajāpati,

the great Goddess immediately vanished even as Dakṣa was watching.

37. When she had vanished, Dakṣa returned to his hermitage. He rejoiced because he knew that the great Goddess would become his daughter.

CHAPTER THIRTEEN

(Nārada is cursed by Dakṣa)

Nārada said :—

1. O Brahmā of great intelligence, O eloquent one, please tell us what happened after Dakṣa went home with great delight ?

Brahmā said:—

2. Daksa Prajāpati returned with pleasure to his hermitage and began mental creations at my bidding.

3. On seeing the creation, not increasing in size, Dakṣa Prajāpati informed me his father, Brahmā.

Dakṣa said :—

4. O Brahmā, lord of subjects, these subjects are not flourishing. They are conceived by me but they remain stationary.

5. O lord of subjects what shall I do ? How can they flourish themselves ? Please instruct me in the means thereof. I shall certainly create subjects.

Brahmā said :—

6. O Dakṣa Prajāpati, listen to my weighty words and carry out the direction. Śiva will bless you with welfare.

7. O lord of subjects, let Asiknī, the beautiful daughter of Pañcajana, the lord of five tribes, be taken by you as your consort.

8. Indulging in sexual intercourse you can create subjects many in number in a beautiful woman like her.

9. Then, in order to procreate subjects by way of coitus he married the daughter of Vīraṇa at my bidding.

10. Then in his wife Vīriṇī, Dakṣa Prajāpati begot sons named Haryaśvas.[254]

11. O sage, all those sons were devoted to their father and followed the Vedic path. They did not have separate virtues and practices.

12. Advised by their father, O dear one, the sons of Dakṣa went in the western direction for penance in order to create subjects (progeny).

13. There they came to the holy lake Nārāyaṇa where the celestial Sindhu has its confluence with the ocean.

14. On touching the holy water, their intellect was sharpened. The Dharma of holy ascetics eradicated all their impurities.

15. For making progenies flourish, the excellent sons of Dakṣa, fettered by the command of their father began to perform Tapas with steady resolve.

16. O Nārada, you came to know that they were performing penance for the sake of creation. You realised the intention of Viṣṇu and went there.

17. "O Haryaśvas, sons of Dakṣa, how is it that you have begun your attempts at creation without seeing the end of the earth?" So you asked them with respect.

18. They heard what you said eagerly. With their minds fixed on creation they deliberated on the proposal.

19. How can a person begin the work of creation putting faith in the Guṇas alone if he does not know the command of the father of Sacred Texts (which implies) turning back?

20. Having made up their minds unanimously, the intelligent sons bowed to you and circumambulated. They then proceeded ahead on a path never to turn back.

21. O sage Nārada, with your mind fixed on Śiva, and desirous of carrying out His orders you went to various worlds without any mental aberration.

254. Haryaśvas were the sons of the patriarch Dakṣa, five thousand in number, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring and they dispersed themselves through the regions and never returned. H.M. P. 120.

22. When much time elapsed, my son Prajāpati heard that the extinction of his sons was due to Nārada and became distressed.

23. He frequently mused like this—"A multitude of sons brings only disaster". Dakṣa who was deluded by Śiva's illusion bewailed thus in many ways.

24. I went over to him and consoled my son Dakṣa out of love and reminded him that fate is all powerful. I pointed out the way to calmness.

25. On being consoled by me, Dakṣa begot a thousand sons named Sabalāśvas in the daughter of Pañcajana.

26. At the bidding of their father, they too reached the place where their elder brothers, the Siddhas, had gone with the same steady resolve in the creation of subjects.

27. At the very touch of waters of the Nārāyaṇa lake they too had their sins quelled and became purified. They performed penance, strenuously repeating many mantras and performing sacred rites.

28. O Nārada, you came to know that they too were attempting the creation of subjects and you told them as before, mindful of the way of Śiva.

29. O sage, of beneficient sight, you showed, them the path followed by their brothers. You went upto heaven and the sons of Dakṣa went the way of their brothers.

30. At the very same time, my son Dakṣa Prajāpati saw many an ill omen. He was disagreeably surprised and felt distressed.

31. As before, Dakṣa heard that the disappearance of his sons was brought about by you. He bewailed a lot. He was stunned, grief-stricken at the loss of his sons.

32. Dakṣa was furious. He called you a wicked fellow. Fate caused you to go there at the psychological moment in the guise of one who wanted to bless him.

33. The grief-stricken Dakṣa approached you with his lips throbbing with fury, taunted you and reproached you saying "Fie, Fie" and spoke to you.

Dakṣa said :—

34. O foremost among the base, disguised in the garb

of a saint, what is it that you have done to those good people—my sons? To those engaged in good actions the accursed path of a mendicant has been pointed out by you.

35. Ruthless rogue that you are, even when they were not free from the three debts[255] you put obstacles in the path of their progress both here as well as hereafter.

36. He who renounces the world desiring salvation, without repaying the three debts and departs from the house forsaking his parents surely courts downfall.

37. You are unkind, shameless, distorter of the tender intellect of children, and a destroyer of fame. Why do you, a foolish fellow, move about among the attendants of Viṣṇu in vain?

38. Frequently you have committed offences against me, O basest of the base. Hence roaming ever in the worlds your feet will never be steady anywhere.

39-40. Grief-stricken Dakṣa cursed you thus, you who are honoured by saints. It was Śiva's power of delusion that prevented him from understanding the will of Īśvara. Without your mind being affected the least, you accepted the curse. All saintly Brahminical saints forbear thus.

CHAPTER FOURTEEN

(The birth of Satī and her childish sports)

Brahmā said :—

1. In the mean time, O celestial sage I, the grandfather of the worlds, came there, on hearing the incident.

2. I consoled Dakṣa as before. Clever that I was I made him friendly with you.

255. Reference is made to the three debts which every person belonging to first three varṇas owes to the ancient seers, the ancestors, and the Gods. He owes Brahmacarya or study of the Vedas to the Ṛṣis, sacrifice and worship to the Gods, procreation of a son to the Manes. See Manu VI. 35. In later times two more debts—benevolence to mankind and hospitality to guests are added.

3. O best of sages, I consoled you—my own son, beloved of the Devas, and taking you with love effected conciliation.

4. Then Dakṣa, consoled by me, begot of his wife sixty comely daughters.

5. Without any lassitude he performed their marriages with Dharma and others. O excellent sage, listen to that with pleasure.

6. Dakṣa gave ten of his daughters duly in marriage to Dharma, thirteen to Kaśyapa the sage, and twenty seven to the moon.

7-8. He gave two daughters each to Bhṛgu, Aṅgiras and Kṛśāśva. The other daughters were given to Tārkṣya. The sons and grandsons and descendants of these filled the three worlds. A detailed narration is not attempted here.

9. Some say that Śivā was the eldest of his daughters, some say that she was the middle and some say that she was the youngest. All the three opinions are correct in different Kalpas.

10. After the birth of his daughter, Dakṣa Prajāpati and his wife meditated on the mother of the universe with pleasure.

11. Then he lovingly eulogised her with words choked at the throat and repeatedly paid respects to her humbly joining the palms in reverence.

12. The Goddess, who was highly delighted, thought within himself. "I shall incarnate in Vīriṇī in order to keep my word".

13. O excellent sage, then the mother of the universe spoke to Dakṣa in mind. Then Dakṣa shone forth splendidly.

14. In an auspicious hour he deposited his semen in his wife. Thus full of compassion, Śivā began to reside in the womb of Dakṣa's consort.

15. All the characteristic signs of pregnancy appeared in her.

16. Dear one, thanks to the power of the presence of Śivā, Vīriṇī had an auspicious appearance and shone all the more with mental pleasure.

17. As befitting the loftiness of his mind, customs

and manners current in his family and the injunctions of the Vedas, Dakṣa performed the rites of Puṁsavana[256] etc. out of affection.

18. Great festivities accompanied those rites. Dakṣa presented liberal sums of money to the brahmins.

19. On coming to know that the Goddess had come to the womb of Vīriṇī, Viṣṇu and other Devas became very gay.

20. They all approached her and paid frequent respects to the benefactress of the worlds, eulogising the mother of the universe.

21. Delighted in their hearts they praised Dakṣa and Vīriṇī in various ways and went to their respective abodes.

22-23. O Nārada, nine months had passed with due observance of worldly conventions. In the tenth month, in an auspicious happy hour, when the moon, the stars and the planets were favourably disposed, Śivā suddenly appeared, O sage, in front of her mother.

24. As soon as she was born, Dakṣa was highly pleased. On seeing her extremely brilliant he was convinced that she was the Goddess Śivā herself.

25. O excellent sage, when she was born there was a gentle shower from the clouds accompanied by that of flowers. The quarters became tranquil immediately.

26. The devas gathered in the sky and played on musical instruments; sacrificial fires kindled calmly; everything indicated auspiciousness.

27. On seeing the mother of the universe born of Vīriṇī, Dakṣa joined his palms in reverence, paid respects to her and eulogised her.

Dakṣa said :—

28. O Goddess, the eternal mother of the universe, obeisance to Thee. O great Goddess, the Truthful and truth-featured, be pleased.

29. I bow to Thee, the bestower of benefits, Thee

256. Puṁsavana is a pre-natal rite through which a male child is produced. Compare पुमान् प्रसूयते येन कर्मणा तत्पु सवनमीरितम् । Śaunaka quoted in V.M.S. Vol. I. P. 166. As to the time of its performance, the authorities differ considerably. It is performed in the third, fourth, sixth or even in the eighth month of pregnancy. Cf. H.S. PP 60-63.

who art auspicious, calm, great illusion, mystic slumber and identical with the universe.

30. I bow to Thee, the great mother of the universe, the great Goddess, by whom formerly Brahmā had been directed to create the worlds which he carried out.

31. I bow to Thee, great support of the universe, the great Goddess, by whom formerly Viṣṇu had been directed to sustain the universe which he has been doing always.

32. I bow to Thee the great mother of the universe, the great Goddess, by whom formerly Rudra had been directed to annihilate the universe which he has been doing always.

33. I bow to Thee, Śivā, of Rājasika Sāttvika, and Tāmasika forms, performing every thing always, and the Goddess mother of the three deities.

34. O Goddess, enjoyment of worldly pleasures and salvation are always within the reach of that person who meditates on thee in the form of Vidyā and Avidyā, every day.

35. O Goddess, he who directly perceives Thee, the sanctifying deity, will certainly attain salvation with the discrimination of Vidyā and Avidyā.

36. O mother of the universe, those who eulogise Thee with the names of Bhavānī, Ambikā, Jaganmāyā and Durgā will have everything.

Brahmā said :—

37. Śivā, the mother of the universe, eulogised by Dakṣa the intelligent, said to Dakṣa without making it heard by her mother.

38. Śivā, the great Goddess and the source of future creation, made everyone deluded and said in such a manner that Dakṣa heard the truth and not anyone else.

The Goddess said :—

39. O Prajāpati, I had been propitiated formerly for

257. The Goddess has a great variety of names referable to her various forms, attributes and actions but these names are not always used accurately and distinctively. As the wife of God Śiva she is Bhavānī, as the mother of the world she is Ambikā or jaganmātā (the reading jaganmātā for Jaganmāyā is preferable). In her terrible form she is Durgā, the inaccessible.

becoming your daughter. Your wish has been fulfilled now. You can carry on your activities of penance.

40. Having spoken thus to Dakṣa, the Goddess assumed infancy through her illusory power and began to cry near her mother.

41. On heaving the cry, the woman spoke in agitation. The servant-maids too became pleasantly agitated.

42. On seeing the comely form of Asiknī's daughter, the women rejoiced. The citizens raised shouts of Victory then.

43. There were great festivities with songs and musical instruments. On seeing the unearthly face of their daughter the pleasure of Dakṣa and Asiknī knew no bounds.

44. Dakṣa duly performed all the conventional ceremonies and the rites of the Vedas. He gave various gifts to the brahmins and money to others.

45. Songs and dances were performed everywhere in a befitting manner. Musical instruments played auspicious songs repeatedly.

46. Hari and other Gods came with their attendants, along with the sages and joined the festivities.

47. On seeing the daughter of Dakṣa, the Goddess mother of the universe, they bowed and eulogised her with auspicious hymns.

48. In their great delight they shouted cries of victory. They praised Dakṣa and Vīriṇī in particular.

49. Then at their bidding, the delighted Dakṣa named her Umā[258] since she inherited good qualities and was greatly admired.

50. Her other names in the world were assigned afterwards. They are auspicious and quell miseries in particular.

51. With palms joined in reverence Dakṣa bowed to Hari, me, devas and sages. He eulogised and worshipped all.

52. Then Viṣṇu and others praised Dakṣa and in joyous

258. Umā; It is the name of the daughter of Dakṣa and Viriṇī and later (Cp. Kumārasambhava) transferred to Pārvatī, the daughter of of Himavat. It is said to be derived from 'U' mā' 'O (child) do not (practise austerities), the exclamation addressed to her by her mother.

mood returned to their respective abodes remembering Śiva accompanied by Śivā.

53. Consecrating the daughter in a befitting manner, the mother fed her with fresh milk in the usual manner of feeding infants.

54. Duly nurtured by Vīriṇī and the noble-souled Dakṣa, she flourished every day like the digit of the moon in the bright half of a month.

55. O excellent brahmin, even in her infancy, the good qualities entered her like all the beautiful digits entering the moon.

56. While she was engaged in various sports in the midst of her girl friends, she used to draw pictures of Śiva everyday.

57. Whenever she sang sweet songs as is usual in childhood, she remembered Sthāṇu, Rudra, the suppressor of Kāma.

58. The Couple (Dakṣa and his wife) found her unrivalled mercy increase, even as she had been a great devotee in childhood itself.

59. Endowed with qualities of childhood and making her own residence flourish she delighted her parents for ever.

CHAPTER FIFTEEN

(*The Sacred rites of Nandā and Hymn to Śiva*)

Brahmā said :—

1 O sage, once I saw Satī standing near her father along with you. She is, as it were, the essence of the three worlds.

2. When she saw both of us honoured and bowed to by her father, Satī following the conventions of the world, saluted us with joy and reverence.

3. At the end of obeisance, O Nārada, you and I sat in the fine seat provided by Dakṣa. When she humbly bowed again, I spoke to her.

4. O Satī, secure, as your husband, the lord of the universe, (the omniscient Śiva) who desires only you and whom you too desire.

5. O auspicious lady, you shall secure, as your husband, the person who has not taken, does not take, and will not be taking another wife. He will be unlike others.

6. O Nārada, after saying this to Satī we stayed in Dakṣa's abode for a long time. We were bidden farewell by him and we went to our respective places.

7. On hearing that, Dakṣa became delighted and free from all worries. Thinking that she was a great Goddess, he took her with him.

8. Thus with various charming girlish sports the Goddess who is favourably disposed to her devotees and who had assumed human form out of her own will passed the state of girlhood.

9. After passing her girlhood and reaching the state of early youth she attained beauty in every limb which blazed forth brilliantly.

10. Daksa, the lord of worlds, on seeing her blooming in the proper age thought within—"How shall I give my daughter to Śiva ?"

11. She too desired to attain Śiva. Her desire grew every day. After knowing her father's idea, she approached her mother.

12. Satī, the great Goddess of wide intellect, sought the permission of her mother to perform the penance with Śiva as the goal, for the happiness of her mother Vīriṇī.

13. Firmly resolved in her desire to secure Śiva as her husband, she propitiated him in her own house with the permission of her mother.

14. In the month of Āśvina, (September-October), on Nandā Tithis (i.e. first, sixth and eleventh days of lunar fortnight) she worshipped Śiva with great devotion, offering cooked rice with jaggery and salt. She spent a month like that.

15. On the Caturdaśī (14th day) of the month of Kārttika (October-November), she worshipped and meditated on Lord Śiva, offering sweet pies and puddings.

16. On the eighth day in the dark half of Mārgaśīrṣa (November-December), Satī worshipped Śiva with cooked barley and gingelly seeds and spent the other days (in devotion).

17. On the seventh day in the bright half of Pauṣa (December-January) Satī spent the night in keeping awake and worshipped Śiva in the morning with cooked rice and Kṛśara (jaggery mixed with gingelly seeds).

18. She kept awake in the full-moon night of Māgha (January-February) and worshipped Śiva on the banks of the river wearing wet clothes.

19. On the fourteenth day of the dark half of Phālguna (February-March), she kept awake in the night and performed special worship of Śiva with Bilva fruits and leaves in every period of three hours.

20. On the Caturdaśī day of the bright half of Caitra (March-April) she worshipped Śiva with Palāśa and Damana flowers day and night. She spent (the rest of) the month remembering Him.

21. After worshipping Him with cooked barley and gingelly seeds on the third day of the bright half of Māgha (January-February), she spent the month on the products of milk obtained from a cow.

22. After worshipping Him with the offerings of cloths and Bṛhatī flowers on the full-moon night of Jyeṣṭha (May-June) she spent the whole month observing fast.

23. On the Caturdaśī day in the bright half of Āṣāḍha (June-July) wearing a black cloth, she worshipped Rudra with Bṛhatī[259] flohers.

24. On the eighth and fourteenth days in the bright half of Śrāvaṇa (July-August), she worshipped Śiva with holy sacred threads and cloths.

25. After worshipping Śiva with various fruits and flowers on the thirteenth day in the dark half of Bhādra (August-September) she took only water on the fourteenth day.

26. Keeping strict control over her diet and repeating various mantras she worshipped Śiva with different fruits, flowers and leaves fresh and readily available.

27. The Goddess Satī who had assumed human form out of her will, became firmly devoted to the worship of Śiva on every day and month.

259. Bṛhatī—a plant, of which the flowers are used in the worship of Śiva.

28. Concluding all the sacred rites of Nandā, Satī began to meditate on Śiva with concentrated devotion. She was steady and she never thought of any one else.

29. In the meantime, O sage, devas and sages with Viṣṇu and me at their head came to see the penance of Satī.

30. On arrival, Satī was seen by the devas as an achievement in embodied form or as success incarnate. She was completely engrossed in meditating on Śiva. She had reached the stage of the enlightened seers.

31. With palms joined in reverence, the devas paid respects to Satī joyfully. The sages bent down their shoulders in respect. Viṣṇu and others became delighted.

32. Viṣṇu and others and the celestial sages joyously praised Satī's penance. They were even surprised at that.

33. Bowing again to the Goddess, the sages and devas went immediately to Kailāsa, the great mountain dear to Śiva.

34. The lord Viṣṇu approached Śiva with great joy, accompanied by Lakṣmī and I too along with Śāvitrī, the Goddess of speech.

35. On arrival there, after paying respects to the lord with great excitement we lauded Him with various hymns with palms joined in reverence.

The Devas said :—

36. Obeisance to Thee, O lord, from whom the mobile and the immobile beings have originated. Obeisance to the great Puruṣa, Maheśa, the supreme Īśa and the great Ātman.

37. Obeisance to the primordial seed of every one, the Cidrūpa (one possessed of the form of consciousness), the Puruṣa beyond Prakṛti.

38. Obeisance to Thee who createst this world, by whom this is illuminated, from whom this originated, by whom this is sustained, to whom this belongs and by whom everything is kept under control.

39. We bow to that self-born deity who is beyond this and everything that is great, who is the undepraved great lord, who sees these within Himself.

40. We have sought refuge at His feet who is the sup-

reme Brahman, who is the soul of everyone, who is the greatest witness with unbarred vision and who assumes various forms.

41. Obeisance to Him whose region is not known by devas, sages or Siddhas. How then can other creatures realise it or express it ?

42. He is our goal supreme, seeking to see whose region great saints free from attachment perform unmutilated vow of Release.[260]

43. Thou hast no change like death, birth etc. that yields misery, yet by means of Māyā thou assumest all these.

44. Obeisance to Thee who art the great Īśa and the performer of miracles. Obeisance to Brahman, the great soul who is far removed from words.

45. Obeisance to the formless Being of immense form, the great, of unlimited power, the lord of the three worlds, the witness of all and all-pervasive.

46. Obeisance to the light of Ātman, richly endowed with the happiness of liberation, of the form of knowledge. Obeisance to Thee, the all-pervasive Lord.

47. Obeisance to the lord of salvation who is accessible only through the cessation of worldly activities. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

48. Obeisance to conscious principle in the corporal frame, identical with Ātman, the cause of all perception.

49. Obeisance to the original Prakṛti, the great presiding deity of everything. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

50. Obeisance to Thee, the three-eyed, the five-faced and the ever-luminous. Obeisance to Thee who hast no cause and who seest all the qualities of the sense-organs.

51. Obeisance, obeisance to Thee, the cause of the three worlds and salvation. Obeisance to the quick bestower of liberation, and deliverer of those who seek refuge.

52. Obeisance to Thee, the ocean of the knowledge of

260. See Note No 23 P. 45. 'Salokavrata' is a vow of release. Sālokya is a stage of mukti—an exemption from further transmigration. The released person lives in the same world with the deity and does not migrate to the other world.

Vedic texts. Obeisance to Thee, the great lord and the ultimate goal of devotees and possessed of three attributes.

53. Obeisance to Thee, O great lord whose fiery heat of knowledge is latent in the sacrificial churning rod for the production of fire of three attributes. Obeisance to Thee whose form is beyond the reach of fools and who livest for ever in the heart of the wise.

54. Obeisance to the liberator of the individual soul from the noose; to the bestower of salvation to the devotee, to the self-luminous, the eternal, the unwasting, the incessant knowledge.

55. Obeisance to Thee, the self-contemplator, the unchanging, the holder of great suzerainty and glory. Never be ruthless unto them who resort to the four aims of life and desire the cherished final goal. Obeisance to Thee O Śiva.

56. Thy devotees never desire anything solely to themselves. They sing the auspicious glory of Thy life.

57. We eulogise Thee, the imperishable supreme Brahman, the omnipresent whose features are unmanifest, who can be attained by the Yoga of the Soul and is complete.

58. O lord of everything, we bow to Thee who art beyond the perception of the sense-organs; who hast no support; who art the support of all; who hast no cause; who art endless; the primordial and the subtle.

59. All the devas, Viṣṇu and others, and the world of mobile and immobile Beings are created by deficient digit with the difference of name and form.

60. Just as the flames of fire and the rays of the sun emerge and submerge so also this current of creation and dissolution.

61. Thou art neither a deva nor an Asura, nor a man nor a brute, nor a brahmin, O lord. Thou art neither a woman nor a man, nor a eunuch. Thou makest nothing either the existent or the non-existent.

62. After all negations whatever remains thou art that. Thou art the maker, the sustainer and the destroyer of the universe; Thou art the soul of the universe. We bow to that lord Śiva.

63. We bow to Thee, the lord of Yoga, whom the Yogins who have destroyed all their actions by means of Yoga, are able to realise in their minds purified by Yoga.

64. Obeisance to Thee whose velocity is unbearable, who hast three Śaktis[261], who art identical with the three Vedas; Obeisance to Thee the delighted protector of immense potentiality.

65. O lord, Thou art impenetrable to the wicked sense-organs; worldly lords cannot reach Thee who art beyond all paths; Obeisance to Thee whose splendour is mystically hidden and who art always engaged in the uplift of the devotees.

66. We bow to Thee, the great lord, whose greatness cannot be surpassed; whose power the confounded fool with egotistic mind can never realise.

Brahmā said :—

67. After eulogising the great lord, all the Devas, Viṣṇu and others, stood silently in front of the lord with their shoulders stooping down with great devotion.

CHAPTER SIXTEEN

(*Prayer to Śiva offered by Brahmā and Viṣṇu*)

Brahmā said:—

1. On hearing the song of praise offered by Viṣṇu and others, Śiva, the cause of protection and enjoyment became delighted and smiled broadly.

2. On seeing Brahmā and Viṣṇu in the company of their consorts, Śiva addressed them suitably and asked them the purpose of their visit.

Śiva said :—

3. O Viṣṇu, O Brahmā, O devas and sages please

261. Under this concept Śiva or Sadāśiva is the sole supreme God possessed of three energies which are personified as Sarasvatī, Lakṣmī and Umā—the wives of the triad Brahmā, Viṣnu and Rudra and are the different manifestations of Śivā Herself.

tell me precisely and without fear the purpose of your visit.

4. I am delighted at the hymn sung by you all. I wish to hear why you have all come here and what is the work to be done here.

Brahmā said:—

5. O sage, when we were asked by Śiva thus, I, the grandfather of the worlds, spoke to Lord Śiva on being prompted by Viṣṇu.

6. O great lord, lord of Devas, O lord, the ocean of mercy, please listen why we both have come here in the company of devas and sages.

7. O bull-emblemed deity, we have come here particularly for your sake, along with these suppliants. Otherwise the universe would not be in a proper state always.

8. O great lord, some demons are to be killed by me, some by Viṣṇu and some by you.

9. O great lord, some of them would be killed by your son and some will be killed by me.

10. The devas attain happiness only by your favour. The universe can attain peace and fearlessness only after destroying the demons.

11. Or they cannot be killed by you in as much as you are always merciful, free from love and hate and engaged in Yoga.

12. O lord, Vṛṣadhvaja,[262] how can the activities of creation, sustenance and dissolution be carried on properly for ever, if they are not killed?

13. The activities of creation, sustenance and dissolution are to be persued by us now and then. The difference in our bodies is perceptible only through illusion.

14. Though our real form is one, we are different in as much as our activities are different. If there is no functional difference, the difference in forms is meaningless.

15. The same supreme Ātman, lord Śiva manifests in three different ways due to Māyā. The lord is independent in his divine sports.

262. Vṛsadhvaja (or Vṛṣabhadhvaja) is an appellation of Śiva derived from the fact of his having the emblem of Bull known as Nandin.

16. Viṣṇu is born of his left limb. I am born of the right limb. You are born of the heart of Śiva and are his full-fledged incarnation.

17. Thus, O lord, we have become three, with different forms. We are the sons of Śivā and Śiva which, O eternal one, you must note.

18. Viṣṇu and I have become united with our wives for the performance of our function. O lord, with great pleasure we carry on our activities in the world at your bidding.

19. Hence, for the benefit of the universe, for the happiness of the devas, you must accept an auspicious lady as your wife.

20. O great lord, please listen to another incident of bygone days, just recollected by me. You yourself as Śiva mentioned this to us formerly.

21. "O Brahmā, this my great form, exactly as this, will be manifested through your limb. He will be known as Rudra in the world.

22. Brahmā is the cause of creation, Viṣnu is sustainer. I shall be the cause of dissolution in the form of Rudra, a Saguṇa form.

23. I shall marry a woman and perform the excellent function." These are your words. Remembering these words please fulfil your promise.

24. O lord, this is your own directive that I be the creator and Viṣṇu the protector. Śiva Himself has manifested in your form as the cause of dissolution.

25. We two are unable to perform our duties without you. Hence take up a beloved consort who too will be engaged in the activities of creation.

26. O Śiva, accept a beloved wife as a life companion in the same manner as Viṣṇu has taken the Goddess of the lotus (Lakṣmī) and I have taken the goddess of speech.

27. On hearing these words of mine—of Brahmā—in the presence of Viṣṇu, Śiva, the lord of worlds spoke to me with his face beaming with a smile.

Śiva said :—

28. O Brahmā, O Viṣṇu, both of you are always dear to me. On seeing you both, my delight is enhanced indeed.

29. You two are the best among the devas. You are the masters of three worlds. What you say is indeed weighty since you two are engaged in Śiva's work.

30. O best of Devas, it is not proper for me to marry as I am detached from the world and engaged in penance. I always practise Yoga.

31-32. Of what avail is a beloved to me in this world since I am in the path of abstinence delighting myself in my own soul, freed of attachment, unsullied, with the body of an ascetic, possessed of knowledge, seeing himself, free from aberrations and a non-reveller. Besides I am always unclean and inauspicious. Hence say now what can I do with a loving wife ?

33-34. Even as I am engaged in Yoga, I experience the mystic Bliss. Only a man devoid of perfect knowledge will make much of marriage and desire it. Actually it is a great bondage. Hence I am not interested in it. This is truth. I am telling you the truth.

35. None of my activities is pursued with self-interest. Yet I shall carry out what you have suggested for the benefit of the universe.

36. Considering your weighty words for the fulfilment of my promise and the goal of my task, I shall marry. I am always subservient to my devotees.

37. O Viṣṇu, O Brahmā, you must hear what sort of a wife I will be taking in accordance with that promise. What I say is indeed proper.

38. Suggest a woman of comely features and Yogic practice who will be able to receive my semen virile in parts.

39. She must be a Yoginī when I practise Yoga and a loving woman when I indulge in love.

40-41. Sometimes I will be thinking about Śiva, my own form of splendour, the eternal principle which the scholars well versed in the Vedas call Imperishable. When I go in trance, O Brahmā, in that meditation, damned be she who causes an impediment therein.

42. You, Viṣṇu and I are the parts exceedingly of Brahman. So we are exceedingly fortunate. It is but proper to think about Him.

43. It is this worry that kept me unmarried, O lotus-seated (Brahmā). Hence, get me a wife who will follow my activities ever.

44. There is another condition to which please also listen, O Brahmā. If she evinces a disbelief in me or in what I say, I shall abandon her.

Brahmā said :—

45. On hearing these words of Śiva in the presence of Viṣṇu, smilingly and joyously I spoke thus in humble spirits.

46. O lord Śiva, I shall suggest such a woman as you desire for yourself.

47. She is Umā, O lord. Formerly she manifested herself in the forms of Sarasvatī and Lakṣmī in order to fulfil her task.

48. Lakṣmī became the wife of Viṣṇu and Sarasvatī mine. From her desire for the welfare of the world she has taken a third form.

49. She is born now as Dakṣa's daughter in the name of Satī. O lord, she will be an ideal wife rendering wholesome service.

50. O lord of devas, at present she is performing penance for securing you. She is firm in her austere rites. She desires you as her husband. Indeed she is highly brilliant.

51. O Lord Śiva, be merciful to her. Grant her the desired boon. Then lovingly marry her.

52. O Śiva, this is the desire of Viṣṇu, the devas and mine too. With a benignant look fulfil our desire. Let us see the wedding festivities with devotion.

53. Let there be a happy and auspicious occasion (for that) in the three worlds. Let all ailments vanish. Let there be no doubt about it.

54. Then at the conclusion of my speech, Viṣṇu, the

slayer of Madhu demon,[263] spoke to Śiva who assumes various forms during His divine sports and who is favourably disposed to his devotees.

Viṣṇu said :—

55. O great lord, the lord of devas, O Śiva the merciful, there is no doubt in this that what Brahmā has said constitutes what I have to say.

56. Hence, O great lord be merciful to me and carry out this request. Marrying her please make the three worlds blessed with a leader with benignant look.

Brahmā said :—

57. O sage, after saying this, the intelligent lord Viṣṇu kept silent. The great lord Rudra, favourably disposed to His devotees, smilingly said, "So be it."

58. Then both of us took leave of him and in a cheerful mood returned to our respective abodes along with our wives, the sages and the devas.

CHAPTER SEVENTEEN

(*Satī granted the boon*)

Brahmā said :—

1. O sage, thus I have told you about the prayer to Śiva offered by all the devas. How Satī obtained a boon from Śiva, you shall now listen with respect.

2. Then, in the month of Āśvina (September-October), Satī observed a fast on the eighth day of the bright half and worshipped Śiva with great devotion.

3. When her Nandā rites were concluded on the ninth day (Navamī), while she was engrossed in meditation, Śiva became visible to her.

263. The demons Madhu and Kaitabha sprang from the ear of Viṣnu while he was asleep at the end of a Kalpa. As soon as born they tried to kill Brahmā who was lying on the lotus sprung from Viṣṇu's navel. Viṣṇu killed them and obtained the names Kaiṭabhajit and Madhusūdana.

4-6. He was fair-complexioned, handsome in appearance, had five faces[264] and three eyes[265]. The crescent moon adorned His forehead. He was in a joyous mood. He had four arms and His neck was blue[266] in colour. He was holding trident and an amulet (Brahmakavaca) for protection. He was brilliant with dust. His head was comely with the celestial river Gaṅgā. He was gay in all parts of his body. He was the abode of great beauty. His face shone with the brilliance of ten million moons. His lustre matched that of ten million cupids. In every respect His features were such as appeal to all women.

7. On seeing Śiva directly in such a form she bent her head from shyness and she knelt at his feet.

8. Although He desired her to be his wife He wished to bestow on her the fruit of her penance. Thus He spoke to her in the state of her penance.

Śiva said :—

9. O daughter of Dakṣa, of good rites, I am delighted by these rites you have observed. Choose a boon. I shall grant it whatever it may be.

Brahmā said :—

10. Although Śiva, the lord of the universe, knew her desire, he said—"Choose a boon." It was because He desired to hear her speak.

11. She too, who was highly bashful, could not speak out her mind as it was covered up by bashfulness.

12. On realising that she was fully immersed in love on hearing Śiva's pleasing words, Śaṅkara who was favourably disposed to His devotees was highly pleased.

13. He repeatedly urged her "Speak out the boon you wish to choose, speak out the boon." Śiva, the immanent lord, the goal of the good was drawn to Satī by her devotion.

14-15. Somehow suppressing her bashfulness when Satī

264. On the five-faced God Śiva See Note No. 25 P. 34.
265. On the three-eyed Śiva See Note No. 147 P. 141.
266. Śiva is called the blue-necked (Nīlakaṇṭha or Śitikaṇṭha from swallowing the poison produced at the churning of the ocean.

spoke "As you please give unto me, O bestower of boons, the desired boon or the bridegroom of my desire, without any hindrance,'' the full-emblemed deity Śiva who is favourably disposed to his devotees, did not wait for the completion of her request and said—"you be my wife."

16. On hearing his words embracing the fruits of her cherished desire she kept silent. She was highly delighted on obtaining the boon (or bridegroom) stationed in her mind.

17. She stood smiling sweetly before Śiva who was full of love. She opened her inmost feelings through various subtle gestures that increased notions of love.

18. Taking up these notions, gestures and feelings, the flavour of love called Śṛṅgāra entered their hearts.

19. O celestial sage, by the advent of the flavour of love, a peculiar glow, in the usual manner of worldly sports, was manifest in them as in the star Citrā and the moon.[267]

20. In the presence of Śiva whose body shone with the brilliance of crystal, Satī who had the glossy brilliance of split collyrium, shone like a line of cloud near the moon.

21. The delighted daughter of Dakṣa with her palms joined frequently in reverence, joyfully spoke to Śiva who is favourably disposed to His devotees.

Satī said :—

22. O great lord of Devas, lord of the universe, please take me with due marital rites in the presence of my father.

Brahmā said :—

23. On hearing these words of Satī, Śiva, favourably disposed to His devotees, glanced lovingly at her and said—"So be it."

24. The daughter of Dakṣa bowed to Śiva with devotion, sought and received His consent and returned to her mother with a fascinating gaiety.

267. For the similarity of ideas and verbal expression, compare Kālidāsa's Raghuvaṁśa I. 46.

काप्यभिख्या तयोरासीद् व्रजतोः शुद्धवेषयोः ।
हिमनिर्मुक्तयोर्योगे चित्राचन्द्रमसोरिव ॥

25. Śiva returned to His hermitage on the ridges of the Himālayas and began meditations though with difficulty, as He still felt the pangs of love in separation from Satī, the daughter of Dakṣa.

26. Calming his mind somehow, O celestial sage, Śiva, the bull-emblemed deity, thought of me in the usual conventions of the world.

27. Being thus thought of by the trident-bearing Śiva, I approached Him immediately prodded by Śiva's power of meditation.

28. Accompanied by Sarasvatī[268] I reached that place on the Himālayan ridge where Śiva stayed pining in the anguish of love for Satī.

39. O celestial sage, seeing me in the company of Sarasvatī, lord Śiva who was entangled in the clutches of Satī's love said thus :—

Śiva said:—

30. O Brahmā, since, in the matter of accepting a wife I showed a little selfishness, I have a feeling of possession in everything connected with self-interest.

31. I have been propitiated by Satī, the daughter of Dakṣa with devotion. Thanks to the sacred Nandā rites, I have given her a boon.

32. O Brahmā, the boon "O be my husband" was sought of me by her. Glad at heart in every respect I had told her "Be my wife."

33. Then Satī, the daughter of Dakṣa told me like this—"O lord of the universe, please accept me in the presence of my father."

34. O Brahmā, that too I granted her as I was satisfied with her devotion, She returned to her mother's house, O Brahmā and I returned here.

35. At my bidding you must approach Dakṣa. Speak to him so that he shall give his daughter in marriage to me at once.

268. Sarasvatī, the Goddess of speech and learning is the wife of Brahmā. She is represented as of a graceful figure, white in colour, wearing a slender crescent on her brow and sitting on a lotus.

36. Exploit all means to cut short her days of separation. O adept in every lore, console Dakṣa.

Brahmā said :—

37. Saying thus in my presence Lord Śiva looked at Sarasvatī and evinced pangs of separation.

38. Being thus commanded by him I became contented and delighted. I said this to the lord of worlds who is favourably disposed to his devotees.

39. O lord Śiva, on considering what you say, this is certain, O bull-emblemed deity, that the chief self-interest of the devas is my interest too.

40. Dakṣa himself will offer you his daughter. I too shall mention your desire in his presence.

41. After saying this to the great lord I went to Dakṣa's residence by a speedy flight.

Nārada said :—

42. O Brahmā, of great fortune and intellect, O eloquent one, please tell me. When Satī returned to the house what did Dakṣa do thereafter?

Brahmā said :—

43. Having concluded the austerities, and secured what she desired as a boon, Satī went home and made obeisance to her father and mother.

44. Her girl friends informed her mother and father about the acquisition of boon by their friend Satī from lord Śiva who was glad at her devotion.

45. The parents who obtained the news through her friends were very glad and celebrated a great festival.

46. The noble Dakṣa gave as much wealth to brahmins as they desired. The noble Vīriṇī gave similar gifts to the blind, the poor and the needy.

47. Vīriṇī embraced her daughter on the head and delightfully praised her frequently.

48. After some time had elapsed, Dakṣa, the foremost of those who knew Dharma, thought of the procedure of handing over his daughter to Śiva.

49. The great Lord Śiva had come here himself.

out of his sheer delight. But he has gone back. How will he come again to woo my daughter ?

50. Can a person be sent to Śiva immediately ? No, this is not proper. If he spurns the offer it will be a fruitless torment.

51-52. Or shall I worship the same bull-emblemed deity ? He has already granted the boon to her that He, the lord Himself, shall be her husband. Even if He is delighted at my worship, as at my daughter's devotion, he may like everything to be done through some noble mediator.

53. Even as Dakṣa was constantly thinking like this, I suddenly appeared before him along with Sarasvatī.

54. On seeing me Dakṣa, my son, paid due respects and stood waiting. He gave me a fitting seat to sit on.

55. Dakṣa was worried with thoughts. But he became greatly delighted at my sight. He asked me the purpose of my visit.

Dakṣa said :—

56. O creator, preceptor of the universe, be kind and tell me the purpose of your visit to me ?

57. O creator of worlds, is your visit prompted by your love for your son or for any special task that you have come to my hermitage ? I am delighted on seeing you.

58. O excellent sage, being asked thus by my son Dakṣa, I spoke with a smile thereby delighting Dakṣa, the lord of the subjects.

59. O Dakṣa, listen. I shall tell you why I have come here. The wholesome benefit of your progeny is what I desire and what you must also desire.

60. Your daughter has propitiated Śiva, the lord of the universe and has secured a boon. The opportune moment for the same has arrived now.

61. It is certainly for your daughter that I have been sent to you by Śiva. Listen attentively to your duty conducive to your benefit.

62. After granting the boon, Śiva returncd. But, ever since, he has not had any mental peace due to separation from your daughter.

63-64. Kāma could not conquer Śiva as he did not hit at any vulnerable point although he tried it by means of his flower-arrows. But He, without being hit by Kāma's arrows, has now abandoned meditation on Ātman and begun to think of Satī. He is as excited as any other ordinary man.

65. He asks His attendants "where is Satī ?", as He suffers from the pang of separation. When they say "No", He hears the words but soon forgets them and repeats the question.

66. O son, what has been desired by me before, by you, by Kāma and the sages—Marīci and others, has been achieved now.

67. Śiva was propitiated by your daughter. He now stays in the Himālayan mountains thinking about her and desirous of getting her in order to console her.

68. Just as Śiva has been worshipped by her by performing different rites with Sāttvic feelings, so also Satī is being worshipped by Him.

69. Hence, O Dakṣa, offer immediately your daughter to Śiva for whom she has been intended. Thereby you will get contentment and relief.

70. Through Nārada I shall bring Him here. Give her to Him for whom she has been intended.

71. On hearing these words of mine, my son Dakṣa was highly delighted. He said delightfully. "It is so. It is so."

72. O sage, I too delightfully went to the place where Śiva was eagerly waiting.

73. At my departure Dakṣa, along his wife and daughter, felt contented as if he had been filled with nectar.

CHAPTER EIGHTEEN

(Marriage of Śiva and Satī)

Nārada said:—

1. When you approached Śiva, what was it that transpired ? What were the events ? What did Śiva Himself do ?

Brahmā said :—

2. I approached lord Śiva who was staying in the Himālayan mountains in order to bring Him (to the house of Dakṣa). I was in a joyous mood.

3. On seeing me, the creator of the world, approaching, the bull-emblemed Śiva had doubts about the acquisition of Satī.

4. Due to His real affection or as a part of His divine sports in conformity with the conventions of the world or due to the devotion of Satī, Śiva immediately spoke to me like an ordinary man.

Śiva said :—

5. O eldest of devas, what did your son (Daṣka) do in the matter of Satī. Tell me lest my heart should be severed by the cupid.

6. This anxiety of separation, O eldest of devas, running between Satī and me attacks only me, leaving the other, the woman, who very well sustains her life.

7. O Brahmā, respect the name Satī. Let me do what shall be done. She is not different from me. She has to be attained by me. O Brahmā, act accordingly.

Brahmā said :—

8. O sage Nārada, on hearing the words of Śiva best speaking of His strict adherence to the conventions of the world I told Śiva, consoling Him.

9. O bull-emblemed God, hear what my son told me regarding Satī. Rest assured that what you wanted to achieve has been achieved.

10. Dakṣa has said "My daughter shall go to Him. She has been intended for Him. This has been my desire." Now that you also say, it is all the more necessary that it shall be carried out.

11. For this purpose Śiva had been propitiated by my daughter. Now He too seeks her. Hence She has to be offered to Him by me.

12. Let Him come to me in an auspicious conjunction of stars. Then, O Brahmā, I shall offer my daughter to Him in the form of Alms.

13. O bull-emblemed God, Dakṣa has told me so. Go to his house in an auspicious hour and bring her here.

14. O sage, on hearing these words of mine, Rudra, who is favourably disposed to His devotees, spoke with a smile, strictly adhering to the conventions of the world.

Śiva said :—

15. I shall go to his house accompanied by you and Nārada. Hence, O creator of the universe, you remember Nārada.

16. Remember your mental as well as physical sons—Marīci and others. O Brahmā, with all my attendants and with them I shall go to Dakṣa's house.

Brahmā said :—

17. Thus commanded by Śiva following the conventions of the world, I remembered you, Nārada and the other sons—Marīci etc.

18. Immediately after I remembered them, all of my mental sons and you arrived in a happy mood.

19. Remembered by Śiva, Viṣṇu, the foremost of Śiva's devotees, came there along with the Goddess Lakṣmī seated on Garuḍa[269] and accompanied by his army.

20. In the bright half of the month of Caitra (March-April) on the thirteenth day when the star was Uttarā Phālgunī on a Sunday, lord Śiva started.

21. Going ahead, with all the devas, led by Brahmā and Viṣṇu and accompanied by the sages, Śiva shone brilliantly.

22. Great festivities were arranged by Devas and the attendants of Śiva who were in the happiest mood, on their way.

23. The hides of elephant and tiger, the serpents, the crescent moon and the matted hair, all became fitting ornaments and embellishments at Śiva's will.

269 Garuḍa, the chief of birds, is descended from Kaśyapa and Vinatā—one of the daughters of Dakṣa. He is the Vehicle of lord Viṣṇu. He is represented as having the head, wings, talons and beak of an eagle and the body and limbs of a man His face is white, his wings red and his body golden. For details, see Legends in the Mahābhārata PP. 1-153.

24. Then in a trice, Śiva reached Dakṣa's abode seated on his speedy bull and along with Viṣṇu and others.

25. With great humility and boundless joy, Dakṣa along with his people welcomed Him.

26. The Devas and their attendants were honoured by Dakṣa. The sages were seated in their due order.

27. Then Dakṣa took Śiva within the house along with the devas and the sages.

28. The delighted Dakṣa worshipped lord Śiva, after offering him an excellent seat.

29. He worshipped Viṣṇu, me, the brahmins, devas and the Gaṇas of Śiva, with great devotion and in a fitting manner.

30. After performing the suitable worship, Dakṣa in the presence of respectable sages announced the marriage agreement.

31. Then Dakṣa. my son, knelt before me, his father, with pleasure and said—"O lord, the marriage rites shall be performed by you."

32. Saying 'Amen' I got up with a delightful heart and performed the preliminary rites.

33. Then in an auspicious conjunction of stars with the planets in a propitious position, Dakṣa joyfully gave his daughter Satī to Śiva.

34. As a part of the rites of marriage the delighted Śiva grasped the hand of Satī of comely appearance.

35. We all, Viṣṇu, I, you and other sages, bowed to Śiva and delighted Him with laudatory hymns.

36. There were great festivities with songs and dances. The sages and the devas were in a gay mood.

37. After offering his daughter, Dakṣa, my son, was extremely satisfied, Satī and Śiva were in happy mood. Everything concluded auspiciously.

CHAPTER NINETEEN

(*Description of Śiva's sports*)

Brahmā said:—

1. After giving his daughter in marriage, Dakṣa gave her different articles in the form of dowry. Many gifts were given to Śiva. Dakṣa gave monetary gifts to the brahmins with great delight.

2. Then Viṣṇu stood up. Approaching Śiva with palms joined in reverence and accompanied by Lakṣmī, the Garuda-vehicled God Viṣṇu spoke thus.

Viṣṇu said:—

3. O great lord, O ocean of mercy, lord of devas, O dear one, you are the father and Satī is the mother of the world.

4. You have taken incarnation out of sheer sport for the welfare of the good and suppression of the wicked—so says the eternal scripture.

5. You are fair-complexioned and Satī has the blue lustre of the glossy collyrium. I on the other hand am blue in hue and Lakṣmī is fair-complexioned. You two shine in juxtaposition with us two.

6. O Śiva, along with this Satī, protect the good people and the devas. Similarly always bestow auspicious goodness upon the people of this world.

7. O lord of living beings, this is my humble submission. you shall kill the man, whoever it may be, who sees or hears her with lust in his mind.

Brahmā said :—

On hearing these words of Viṣṇu, lord Śiva laughed. The omniscient lord told the slayer of Madhu, "Be it so."

9. O great sage, after this, Viṣṇu returned to his abode. He kept the incident quite secret but asked the people to continue the festivities.

10. I approached the Goddess (Satī) and performed in detail all the sacrificial rites as laid down in the Gṛhya-sūtras.

11. Then at my bidding in the capacity of the main priest, Śivā and Śiva duly and with great delight performed the circumambulation of the sacred fire.[270]

12. O excellent brahmin, then wonderfully great festivities were conducted with beatings of drums and playings on musical instruments accompanied by songs and dances pleasing everyone.

13. Then a surprisingly strange event occurred there. Dear one, listen to it. I shall tell you.

14. Śiva's power of illusion is inscrutable. The whole universe, the mobile or immobile, is deluded by it, Devas and Asuras.

15. Formerly I wished to delude Śiva by deceitful means. But now Śiva Himself has deluded me by means of His divine sports.

16. If a man wishes evil of others, he himself becomes the victim of the same. There is no doubt about it. Realising this, no man shall wish evil of anyone else.

17. O sage, while going round the fire, the feet of Satī protruded out of the cloth that covered them. I looked at them.

18. My mind being afflicted by love I stared at the limbs of Satī. O excellent brahmin, I was deluded by Śiva's Māyā.

19. The more I stared at the beautiful limbs of Satī eagerly the more I became thrilled like a love-afflicted man.

20. Staring thus at the chaste daughter of Dakṣa and being afflicted by the cupid, O sage, I craved to see her face.

21. Since she was bashful in the presence of Śiva I could not see her face. She did not show out her face on account of shyness.

22. Then I began to consider proper means whereby

270. The circumambulation of the fire by the bride and the bridegroom is one of the rites in the Vedic nuptial ceremony. The bride and the bridegroom go round the fire while the husband recites the following formula : "To thee they have in the beginning carried round Sūryā with the bridal procession. Mayest thou give back, Agni, to the husband the wife together with offsprings." The fire plays an important role in the performance of Vedic Saṁskāras. See H.S. P. 219.

I could see the face. Afflicted much by the cupid, I pitched upon the production of airful smoke as the means thereof.

23-24. I put many wet twigs into the fire. Only very little ghee did I pour into the fire. Much smoke arose out of the fire from the wet twigs, so much so that darkness enveloped the whole altar ground (and the neighbourhood).

25. Then lord Śiva, the supreme God, indulged in many sports, covered his eyes (apparently) afflicted by smoke.

26. Then, O sage, afflicted by the cupid and delighted in the heart of hearts, I lifted her veil and stared into the face of Satī.

27. I looked at the face of Satī many a time. I was helpless in curbing the onset of a sensuous organism.

28. Four drops of my semen virile got displaced and fell on the ground like drops of dew as a result of staring into her face.

29. O sage, then I was stunned into silence. I was surprised. I became suspicious. I covered up the semen drops lest anyone should see them.

30. But the lord Śiva saw it by His divine vision. The trickling down of the semen excited His fury and He said—

Śiva said :—

31. "O sinful wretch, what a despicable mess you have perpetrated? At the time of her marriage you have passionately gazed at the face of my beloved.

32. You think that this blunder has not been known by me at all. There is nothing that is unknown to me in the three worlds. O Brahman, how can it then remain hidden?

33. O foolish fellow, just as the oil is latent in the gingelly seed so also I am present within everything in the three worlds whether mobile or immobile."

Brahmā said :—

34. Saying thus, and remembering the words of Viṣṇu, Śiva who dearly loved Viṣṇu lifted His trident and wished to kill me.

35. O excellent brahmin, when the trident was lifted

up by Him to kill me, Marīci[271] and others raised a hue and cry.

36. Then all the devas and the sages, extremely terrified, began to eulogise Him who was blazing there.

Devas said :—

37. O lord, O great lord, favourably disposed to those who seek refuge, O Śiva, save me. O lord Śiva, be pleased.

38. O great lord, you are the father of the universe. Satī is the mother of the universe. O lord of Devas, Viṣṇu Brahmā and others are all your slaves.

39. Mysterious is your form, O lord, and mysterious are your divine sports. Your Māyā is enigmatic and complex. Everything and everyone except your devotee is deluded by it, O Lord.

Brahmā said :—

40. Thus in many ways, the timid and frightened devas and the sages eulogised the lord of devas who was furious.

41. Suspecting some terrible disaster, Dakṣa raised his hand and rushed at Śiva, preventing Him with shouts of "O don't do this, O don't do this".

42. Seeing Dakṣa in front of Him in a state of excited suspicion, and remembering the request of Viṣṇu, lord Śiva spoke these displeasing words:—

Lord Śiva said :—

43. O patriarch Dakṣa what has just been requested by Viṣṇu my great devotee and agreed to by me shall be done here.

44. "O lord, whoever stares at Satī lustfully shall be killed by you." I shall make these words of Viṣṇu true by killing Brahmā.

45. Why did Brahmā stare at Satī lustfully ? Moreover he has committed a sin by discharging his semen. Hence I shall kill him.

271. For the mind-born and physical sons of the creator, See Note No. 242 P. 305.

Brahmā said : —

46. When the lord of Devas spoke thus furiously, all the people including Devas, sages and human beings trembled.

47. There was a piteous cry of distress. Everywhere tense suspense prevailed. Then I who wanted to delude Him was myself deluded.

48. Then the intelligent Viṣṇu, the great favourite of Śiva and very clever in managing all affairs bowed down and lauded Rudra who spoke as before.

49. Standing in front of Him and singing various songs of praise to Śiva who is favourably disposed towards His devotees He prevented Him and said thus :

Viṣṇu said :—

50. O lord Śiva, do not kill Brahmā, the creator and lord of the worlds. He has sought refuge in you and you are reputed to be favourably disposed to those who seek refuge in you.

51. O lord, I am a great favourite of yours and am called the chief of Devotees. Keeping my submission in mind be merciful towards me.

52. O lord, please hear another statement of mine of very great significance. You must consider it, O lord Śiva, being merciful to me.

53. O Śiva, this four-faced deity has manifested himself to create the subjects. If he were killed, there will be none to create the subjects.

54. O lord, we three are carrying out the functions of creation, sustenance and dissolution repeatedly as you bid us in the form of Śiva.

55. O Śiva, if he is killed who will carry out your directives ? Hence O lord, the annihilator, you shall not kill this creator.

56. O lord, it was by him that Satī the daughter of Dakṣa was fixed up as your wife by good means.

Brahmā said :—

57. On hearing this entreaty of Viṣṇu, Śiva of steady resolve proclaimed in reply making everyone hear.

Lord Śiva said :—

58. O Viṣṇu, Lord of devas and as dear to me as my vital airs, do not prevent me from killing him. He is a rogue.

59. I shall fulfil your first entreaty already accepted by me. I shall kill this wicked four-faced one who has committed a great sin.

60. I shall myself create all living beings—mobile and immobile. Or by my splendid power I shall create another creator.

61. Killing this Brahmā and keeping up my plighted word, I shall create another creator. Excuse me. Do not prevent me.

Brahmā said :—

62. On hearing these words of Śiva, Viṣṇu spoke again smiling to himself and saying "O don't do this."

Viṣṇu said :—

63. Fulfilling the promise is but proper in you, the great Being. But consider, O lord, the desire to kill cannot be directed to one's own Self.

64. We three, O Śiva, are your own selves. We are not different. We are of the same form. Think over the exact state.

Brahmā said :—

65. Then on hearing the words of Viṣṇu a great favourite, Śiva spoke again announcing His own special pursuit.

Śiva said :—

66. O Viṣṇu, lord of all devotees, how can this Brahmā be my own self ? He is observed as different, standing before me.

Brahmā said :—

67. Thus commanded by Śiva in the presence of all, Viṣṇu spoke thus propitiating the great lord.

Viṣṇu said :—

68. O Sadāśiva, Brahmā is not different from you, nor are you different from him. I am not different from you, O great lord, nor are you different from me.

69. O omniscient, great lord, Śadāśiva, you know all. But you wish to make it all heard through my oral explanation.

70. O Śiva I say at your bidding. May all the devas, the sages and others hear after retaining the principles of Śaiva cult in their mind.

71. O lord, of thee, the manifest and unmanifest, divisible and indivisible, possessed of form or of formless brilliance, we three are the parts.

72. Who are you ? Who am I ? Who is Brahmā ? Your own three parts—you being the supreme soul. They are different only as the cause of creation, sustenance and dissolution.

73. You shall think of yourself through your own self. O divine one, taking up a physical body by your own sports, you are the sole Brahman, while we three in attributive forms are your very parts.[272]

74. O Śiva, just as the selfsame body has the parts of head, neck, etc. so also we are the three parts of Śiva.

75. O Śiva, you are the supreme brilliance, the firmament, having your own abode. You are the primordial Being, the immovable, the unmanifest, of endless forms, the eternal and devoid of attributes—length etc. From this form alone everything has emanated.

Brahmā said :—

76. O excellent sage, on hearing these words the great lord Śiva was delighted. He did not slay me.

272. Śiva or Sadāśiva who is conceived as a state of silent Being is also a dynamic Becoming. Brahmā, Viṣṇu and Rudra are the three personal manifestations of that attributeless supreme deity.

CHAPTER TWENTY

(Satī's marriage festival)

Nārada said :—

1-2. O lord Brahmā, the fortunate one, foremost of Śiva's devotees, you have narrated the wonderfully auspicious story of Śiva. O dear one, what happened after that? Please continue to narrate the story of the moon-crested Śiva and Satī, the wonderful story that quells all sins.

Brahmā said :—

3. When Śiva who is sympathetic towards His devotees, desisted from killing me, all became fearless, happy and pleased.

4. All of them bowed with stooping shoulders, and palms joined in reverence. They lauded Śiva with devotion. They shouted cries of victory with pleasure.

5. At the same time, delighted and fearless, O sage, I eulogised Śiva with devotion by means of auspicious prayers.

6. O sage, the lord Śiva who was delighted in His mind and who is an adept in many a divine sport spoke to me within the hearing of all.

Rudra said :—

7. "Dear Brahmā, I am glad. You can be free from fear. You touch your head with your hand. Unhesitatingly carry out my behest."

Brahmā said :—

8. On hearing these words of Lord Śiva adept in divine sports I touched my head and in the same manner bowed to Śiva.

9. When I thus touched my head I assumed the shape of his vehicle, the bull.

10. Then I was too much ashamed. I stood with my head bent down. Indra and other devas standing around saw me in that plight.

11. Ashamed that I was, I repeatedly bowed to Him and

after offering prayers spoke to Him again : "I may be excused. I may be excused."

12. "O lord, tell me the mode of atonement for my sin. Even killing is justifiable. May my sin be removed thereby."

13. Thus addressed by me, Śiva, the lord of all, who is favourable, delightedly told me as I stood bowing to Him.

Śiva said :—

14. In this very form (of a bull) whereon I sit, you shall perform penance with pleasure in your heart and desire for propitiating me.

15. You will acquire the glory of being called "The head of Rudra" in the world. You will be the accomplisher of rites for brahmins of great repute.

16. Discharge of semen is the act of human beings and as you have done the same, you will be born as a man and be roaming over the earth.

17-18. When you wander over the earth in this form, people will be asking, "What is there on the head of Brahmā ?" and you shall reply "Śiva". Any body who has committed the sin of outraging the modesty of another man's wife will be free from that sin if he eagerly hears your story.

19. Whenever people thus repeat your wicked action your sin will gradually subside and you will become pure.

20. O Brahmā, this is the atonement I lay down for you, being laughed at by the people and ridiculed by them.

21. The semen drops that fell in the middle of the altar-ground from you when you were excited by lust and seen by me will not be retained by any one.

22. Four drops of your semen fell on the ground. Hence so many terrible clouds causing dissolution shall rise up in the sky.

23. In the meantime, (when Śiva said so) in front of the devas and the sages, so many clouds emanated from the semen drops.

24. O dear one, four types of great clouds that caused destruction are the Samvartaka, the Āvarta, the Puṣkara and the Droṇa.[273]

273. Saṁvartaka, Āvarta Puṣkara and Droṇa are the names of clouds that emerge at the advent of dissolution of the universe.

25. O excellent sage, those clouds rumbling and roaring with hideous sounds dropping showers at the slightest wish of Śiva burst asunder in the sky.

26. When the sky was covered by those roaring clouds, Śiva and the Goddess Śivā were quite calm.

27. O sage, thereafter becoming fearless, I concluded the remaining rites of the marriage at the bidding of Śiva.

28. O excellent sage, a shower of flowers dropped by the devas with great pleasure fell on the heads of Śivā and Śiva and also on all their sides.

29-30. O Nārada, great festivities were conducted by the wives of the devas. Musical instruments were played, songs were sung, Vedic hymns were recited devoutly by groups of brahmins. The celestial damsels Rambhā and others danced zealously.

31. Then the delightful lord, the lord of sacrificial rites, following the conventions of the world, spoke to me as I was standing with palms joined in reverence.

Śiva said :—

32. O Brahmā, all the rites of marriage have been performed extremely well. I am pleased. You officiated as the priest. What shall I give you as the nuptial fee ?

33. O eldest of devas, you can demand it even if it be hard to get. Tell me quickly, O fortunate one. For there is nothing which cannot be granted by me.

Brahmā said :

34. O sage, on hearing these words of Śiva I humbly bowed to Him repeatedly with palms joined in reverence and said :—

35. "O lord of Devas, if you are pleased, if I deserve your blessings, O lord, please do as I request you with pleasure.

36. O lord Śiva, for the purification of men from sins you will please stay for ever in this altar in this self-same form.

37. O moon-crested God, I shall make my hermitage in its vicinity and perform penance to destroy my sin.

38-39. If anyone visits this holy site on the thirteenth

day in the bright half of Caitra (March-April) when the star is Uttarāphālgunī and the day is Sunday, may all his sins be quelled O Śiva; may his merits increase and may his ailments disappear.

40. If a woman who is barren, one-eyed, ugly or unfortunate, visits this place she shall be freed from all these defects."

41. On hearing these words of mine, Śiva was pleased and He said "Let it be so". This made me very happy.

Śiva said :—

42. O, for the benefits of the people, I shall stay in this altar, with my wife Satī, in accordance with your words of request.

Brahmā said :—

43. After saying this, the lord Śiva in the company of his wife stayed in the middle of the altar creating a partial image of Himself.

44. Taking leave of Dakṣa, Śiva, the great lord, desired to depart along with his wife Satī. He was so fond of His own men.

45. In the meantime, the intelligent Dakṣa bowed humbly with palms joined in reverence and eulogised Śiva with devotion.

46. Viṣṇu, the gods and the Gaṇas bowed to and lauded Him shouting cries of victory with pleasure.

47. With the joyous consent of Dakṣa, Śiva seated Satī on the bull and then sitting Himself on it went to the Himālayan ridges.

48. Seated on the bull along with Śiva, the sweet smiling Satī of fine teeth shone like a black cloud near the moon.

49. Viṣṇu and other devas, Marīci and other sages, Dakṣa and the other people were all in a state of pleasant steady senselessness.

50. Some played on musical instruments, others sang sweetly the lustrous glory of Śiva. They all followed Śiva joyously.

51. Half the way Śiva took leave of Dakṣa with pleasure.

Along with his followers Dakṣa returned to his abode thrilled by Śiva's love.

52. Viṣṇu and other Devas, though permitted to go, followed Śiva with devotion and great joy.

53. With these, his wife and his attendants Śiva reached his abode in the beauteous surroundings of the Himālayas with very great delight.

54. After reaching his abode Śiva honoured the devas and the great sages and then bade farewell to them with respect.

55. Taking leave of Śiva eulogising and bowing to Him, Viṣṇu, as also the Gods and sages with joyful beaming faces returned to their respective abodes.

56. Śiva with boundless pleasure in the company of his wife—the daughter of Dakṣa, sported in the Himālayan region following the conventions of the world.

57. Then O sage, Śiva, the primordial creation, entered His residence in Kailāsa the best of mountains along with Satī and his attendants.

58. Thus I have narrated to you all how the marriage of the bull-vehicled lord took place formerly in the Manvantara of Svāyambhuva Manu.[274]

59-60. If any one hears this narrative with concentrated attention after worshipping Śiva at marriages, sacrifices or other auspicious undertakings, all the rites—of marriage or other auspicious undertaking—will always conclude without obstacles.

61. The bride will be blessed with happiness, good fortune, good conduct, and good qualities. She will be chaste and produce sons on hearing this auspicious narration.

274. The time-durations become manifest as Manvantara, Yuga, Saṁvatsara and other relatively bigger and smaller units in the rotating wheel of time. The Purāṇas mention fourteen Manvantaras in order : (1) स्वायम्भुव (2) स्वारोचिष (3) औत्तमि (4) तामस (5) रैवत (6) चाक्षुष (7) वैवस्वत (8) सावर्णि (9) दक्षसावर्णि (10) ब्रह्म-सावर्णि (11) धर्मसावर्णि (12) रुद्रसावर्णि (13) रौच्य-दैव सावर्णि (14) इन्द्रसावर्णि।

The fourteen Manvantaras derive their names from fourteen successive mythical progenitors and sovereigns of the earth. Svāyambhuva Manvantara is the first and is known after Svāyambhuva Manu who produced the ten Prajāpatis or Maharṣis and is so called because he sprang from Svayambhu, the Self-existent Brahman.

CHAPTER TWENTYONE

(*The Dalliance of Satī and Śiva*)

Nārada said :—

1. O dear, your words are perfect inasmuch as you are omniscient, sinless one. The wonderfully auspicious story of Śivā and Śiva has been heard by us.

2. We have heard the detailed account of their marriage that destroys delusions, makes one endowed with true knowledge and which is excellently auspicious.

3. I wish to know more of the auspicious story of Śivā and Śiva Hence having unequalled consideration for me, O intelligent one, please narrate the same.

Brahmā said :—

4. Your enquiries for the history of the merciful lord are pursued well, since you have prompted me to narrate the divine sports of Śiva.

5. Know from me what Śiva did with pleasure on reaching His abode after His marriage with goddess Satī, Dakṣa's daughter and the mother of the three worlds.

6. O celestial sage, after reaching His gay abode along with His Gaṇas, Śiva descended from His Bull with great pleasure.

7. O celestial sage, entering His apartment in a befitting manner, along with Satī, Śiva assuming worldly conventions rejoiced very much.

8. Then after approaching Satī, Śiva sent out His attendants—Nandin and others, from the cave in the mountain.

9. Following the manner of the people of the world, the merciful lord spoke these affable and courteous words to Nandin and others.

Lord Śiva said :—

10. O my attendants, with minds respectfully concentrated in thinking upon me, you shall come to me only when I remember you.

11. When Śiva said like this, Nandin and others who

constituted the powerful set of attendants of quick speed left for different places.

12. When they went away and He was left alone with Satī, Śiva rejoiced much and sported with her.

13. Sometimes He gathered some sylvan flowers and wreathed a fine garland out of them which he put round her neck in the place of the necklace.

14. While Satī was admiring at the reflection of her face in the mirror, Śiva came behind and peeped into the reflection of His own face.

15. Sometimes He would be sporting with her ear-rings, tying and untying and scrubbing them Himself.

16. Sometimes by the application of red dye Śiva made her naturally red feet completely red.

17. Many things which could be said aloud even in the presence of many, Śiva whispered into her ears in order to see her face.

18. He would not go far from her, (if at all he went) he would return suddenly and close her eyes from behind and while she was thinking about something else he would ask her his name.

19. Sometimes Śiva would become invisible through His Māyā and suddenly embrace her when she would become terrified and agitated.

20. Sometimes with musk He would make marks like bees on her breasts that resembled the buds of a golden lotus.

21. Sometimes he would take the necklace off her breasts and press them with his hands.

22. Sometimes he would remove the bracelets, bangles, rings from their places and fix them again one by one.

23. Even as she was looking on, sometimes he would come to her lofty breasts saying with laughter, this dark spot "Kālikā" on your breasts is your companion of the same colour as it contains the same letters as are found in your name "Kālikā".[275]

24. Sometimes when he was too much excited with love he would exchange pleasantries with his beloved.

275. The text of the second half of the verse is corrupt; hence the translation of that portion is conjectural.

25. Sometimes he would gather lotuses and other beautiful flowers and decorate her with them as though with ornaments.

26. In the company of his beloved Śivā, Śiva who is favourably disposed to His devotees, sported about among the mountain hedges.

27. Without her, he did not move anywhere, he did not stay anywhere, he did not carry on any activity without her company. Śiva was not happy without her even for a moment.

28. After dallying among the hedges and grottos in the Kailāsa mountain for a long time he went to the Himālayan ridges where he remembered Kāma out of his own accord.

29. When Kāma reached the vicinity of Śiva, Spring spread all his splendour in accord with the inclination of the lord.

30. The trees and creepers blossomed and bloomed. Waters were covered with full blown lotuses. Bees hovered round the lotuses.

31. When that excellent season set in, the gentle Malaya breeze fragrant and delightful due to sweet smelling flowers blew all round.

32. The Palāśa flowers resembling the hue of the twilight and shaped like the crescent moon shone like the flowery arrows of Kāma at the feet of trees.

33. The lotus flowers shone in the lakes. The goddess wind endeavoured to fascinate people with her sweet face.

34. With their flowers golden in hue, the Nāgakesara trees shone beautifully like the banners of Kāma.

35. Rendering the breeze fragrant with its smell the clove creeper fascinated the minds of passionate people with its sweetness.

36. The mango trees and the Śāli plants shining like mild fire shone like the open couches for the flowery arrows of Kāma.

37. With full-blown lotuses, the pure waters of the lakes shone like the minds of sages wherein the supreme splendour—Ātman is clearly reflected.

38. The dew-drops as they came in contact with the

rays of the sun turned in vapours like the hearts of the people turning pure in association with the good.[276]

39. The nights became bright with the moon devoid of mist. Lovely women shone beautifully in the company of their lovers.

40. In this atmosphere, on that excellent mountain, Lord Śiva sported about for a long time among the groves, hedges and streams in the company of Satī.

41. O sage, then Satī so exercised her splendid influence on Śiva that he did not have mental peace without her even for a moment.

42. The goddess satisfied his mind in fulness in the matter of intercourse. She seemed to enter his body. He made her drink that juice.

43. With garlands of flowers wreathed by himself he decorated her person and felt new pleasures.

44. With diverse conversations, glances, joking remarks and exchanges of pleasantries he instructed Śiva in the knowledge of Self.

45. Drinking the nectar from her moon-face, Śiva stabilised his body. Sometimes he experienced exhilarating and particularly pleasing state.

46. Just as a huge elephant that is bound with ropes cannot have any other activity. He was also bound by the sweet fragrance of her lotus-like face, her beauty and her jocular pleasantries.

47. Thus in the ridges and caverns of the Himālayan mountains, the lord sported about in the company of Satī every day. According to the calculation of the devas twenty five years elapsed, O celestial sage, during which he dallied thus.

276. The text of the second half of the verse is corrupt; hence the translation of that portion is conjectural.

CHAPTER TWENTY TWO

(The dalliance of Śivā and Śivà on the Himālayas)

Brahmā said:—

1. Once at the advent of clouds, Dakṣa's daughter said to Śiva who was halting on the ridge of Kailāsa mountain.

Satī said:—

2. O lord of devas, O Śiva my dear husband, please hear my words and do accordingly, O bestower of honour.

3. The most unbearable season of the advent of clouds has arrived with clusters of clouds of diverse hues, and their music reverberating in the sky and the various quarters.

4. The speedy gusts of wind scattering sprays of water mingled with nectarine drops from the Kadamba flowers captivate the heart as they blow.

5. Whose mind will not be agitated by the loud and forceful rumblings of the clouds that release a heavy downpour and have the beams of lightning for their ensign ?

6. Covered by the clouds neither the sun nor the moon is visible. Even the day appears like the night and it distresses those who are separated from their lovers.

7. O Śiva, tossed about by the gusts of wind the clouds do not remain steady in any place, they rumble and appear as if they would fall on the heads of the people.

8. Huge trees struck down by the wind appear to dance in the sky, terrifying the cowards and delighting the lover, O Śiva.

9. Flocks of cranes above the clouds glossy and blue like the collyrium shine like foams on the surface of Yamunā.

10. During the close of the nights the circle of lightning appears like the blazing submarine[277] fire in the ocean.

11. O odd-eyed Śiva, here even in the courtyards of the

277. Baḍavāmukha variously called Baḍavānala, Aurva etc. is a submarine fire, represented as a flame with a horse's head. According to Paurāṇic Mythology it devours all things including the Gods, Asuras, and Rākṣasas at the dissolution of the Universe.

temples, plants grow; need I mention the growth of plants elsewhere?

12. With the clusters of clouds dark, silvery and red in colour clinging to the Mandara mountain (peak), Himālaya appears as the ocean of milk with the birds of diverse colours.

13. Unrivalled splendour has resorted to the Kiṁśuka flowers devoid of odour, as Lakṣmī (the Goddess of fortune) abandons good people and resorts to the crooked, whether of high or low birth.

14. The peacocks are delighted at the sound of the cloud over the Mandara mountain. Their gleeful cackles and out-stretched tails indicate the incessant pleasure of their heart.

15. The sweet and delightful sounds of the Cātaka birds that are fond of clouds fall upon the way-farers like the arrows of rain-showers causing incessant pain.

16. See the wickedness perpetrated by the clouds on my body. They are pelting it with hailstones. But they cover and protect the peacocks and Cātakas who are their followers.

17. On seeing the distress of peacocks and deer from even their friend (sun), the swans go even to the distant Mānasa lake on the top of the mountain.

18. In this troublesome time, even crows and Cakora birds build their nests. But you don't. Without a home how will you be happy?

19. O Pināka-bearer Śiva, let not the great fear originating from clouds befall us. Hence endeavour for a residence. Do not delay. Heed my words.

20. O bull-emblemed God, either in Kailāsa or in the Himālayas or in Mahākāśī on the earth you make a befitting habitation.

Brahmā said :—

21. Thus advised by Satī frequently Śiva laughed provoking a smile from the moon on his head by way of its beams.

22. Then the high-souled lord Śiva who knew all the

278. Pināka-dhṛk. It is the name of Śiva derived from wielding a staff, bow or trident.

principles spoke to Satī with a smile breaking his lips asunder and consoling her.

Śiva said :—

23. "O my beloved, beautiful woman, clouds will not reach the place where I have to make an abode for you.

24. O comely lass ! even in the rainy seasons the clouds move about in the side ridges alone of the Himālayas.

25. O gentle lady, the clouds usually come only upto the foot of Kailāsa. They never go above it.

26. The clouds never go above the mountain Sumeru. The clouds Puṣkara, Āvartaka etc reach the foot of Jambu (and return).

27. Of these mountains I have mentioned you can choose one for residence as you desire. Please tell me quickly where you wish to reside.

28. On the Himālayan mountains, songs exciting your curiosity and enthusiastic gaiety shall be sung by clusters and swarms of bees with sweet humming sounds as they play about as they please.

29. On that mountain at the time when you wish to sport about, the Siddha women will gaily offer you a seat on the jewel-studded platform and gladly present you with fruits and other gifts.

30. The daughters of the king of serpents, the mountain damsels, the Nāga ladies and the Turaṅga-Mukhīs will assist you in their excited flutter in congratulating you.

31. Seeing your face of unequalled splendour and beauty and your body of uncommon lustre, the celestial ladies there, despising their own beauty and lacking in interest in their own qualities will begin to stare at you with winkless eyes.

32. Menakā,[279] the wife of the king of mountains famous in the three worlds for her beauty and good qualities will delight you very much through words of entreaties.

33. The honourable ladies of Himālaya's harem will

279. Menakā or Menā. She is the wife of Himavat and mother of Pārvatī and Gaṅgā and of a son named Maināka.

cause immense pleasure to your gracious Self. They will impart you useful instruction, though you need none, with pleasure every day.

34-35. O beloved, do you wish to go to the Himālayas, the king of mountains wherein there is spring for ever, which abounds in hedges and groves where the cuckoos coo in diverse pleasing ways and which contains many lakes filled with cool water and hundreds of lotuses.

36. It is of full grassy plains and trees that yield everything one desires and hence on a par with Kalpa[280] trees. You can see plenty of flowers, horses, elephants and cows there.

37. There in the Himālayas even the beasts of prey are calm. It is the abode of many sages and ascetics. It is an abode of devas and many deer move about in it.

38. It shines with ramparts of crystals, gold and silver. It is lustrous with the lakes—Mānasa and others.

39. It abounds in buds and full-blown lotuses with golden stalks studded with gems. Crocodiles, sharks and tortoises abound in the lakes.

40-41. O Goddess of devas, there are many beautiful blue lotuses emitting sweet fragrance. On the banks there are many grass lands, small and big trees and the saffron flowers increasing the fragrance of the waters with which the lakes are full.

42. The Apricot tree seems to dance with their oscillating branches. They seem to be fanning the self-born god of love. There are Sārasa birds and the intoxicated Cakravāka birds heightening its beauty.

43-45. The different parts of the mountain Meru seem to be echoing the pleasing sweet sounds of bees etc. which cause the incitement of love of the guardians of the quarters viz. Indra, Kubera, Yama, Varuṇa, Agni, Nirṛti, Marut (Wind)[281] and the Supreme lord (Īśa). Heaven, the

280. Kalpa-Vṛkṣa. One of the five trees of Indra's paradise fabled to fulfil all desires, the other four being मन्दार, पारिजातक, सन्तान and हरिचन्दन ।

281. Reference is to Indra, Kubera, Yama, Varuṇa, Agni, Nirṛti, Vāyu and Īśāna who are the lords of eight quarters.

abode of the Devas is stationed on the summits of the Meru wherein the cities of the guardians of the quarters are also situated. They are brilliant. Beautiful celestial damsels, Rambhā, Śacī, Menakā[281] and others heighten their glory.

46. Do you wish to sport about on this great mountain which is very beautiful and which appears to contain the essence of all mountains ?

47. There, the Queen Śacī attended by her chaperons and celestial damsels will assist you always.

48. Or do you wish to have an abode in my own Kailāsa, the great mountain affording shelter to the good and enhanced in beauty by the luminous city of Kubera ?[282]

49-51. O beautiful lady, tell me quickly where do you wish to stay among these places, whether in Kailāśa which is pure and holy by virtue of the river Gaṅgā lustrous like the full moon or in the beautiful mountain Meru wherein the maidens of the sages recite and chant hymns in the caves and ridges or in places full of various deer and hundreds of lotus lakes. I shall make arrangements for your residence.

Brahmā said :—

52. When Śiva said thus, Satī slowly told lord Śiva revealing her desire.

Satī said :—

53. I wish to stay only on the Himālaya3 along with you. You please make arrangements for a residence on that mountain at once.

Brahmā said :—

54. On hearing her words, Śiva was fascinated and he went to the summit of the Himālayas along with her.

55. He reached the beautiful summit where the

282. Rambhā, Śacī, Menakā etc are the heavenly nymphs famous for their personal charms. They are skilful in winning over the minds even of the ascetics practising hard austerities.

283. Reference is to 'Alakā' also called Vasudhara, Vasusthalī and Prabhā which is the capital of Kubera and the abode of Gandharvas, Guhyakas, Yakṣas etc. See Note 226 P. 265.

Siddha[284] ladies resided, which could not be reached by birds and which shone with lakes and forests.

56. The top was of variegated colours as of various gems, embellished by lotuses of diverse forms, shapes and lustre. Śiva in the company of Satī reached that top which shone like the rising sun.

57-64. On the top of the mountain near the city of Himālaya, Śiva sported about for a long time in the company of Satī. It was a very beautiful place which abounded in crystalline clouds. It shone with grassy plains and plenty of trees. There were various flowers in abundance. It had many lakes. The boughs of the full-blown and blossomed trees were surrounded by humming bees. Lotuses and blue lilies were in full bloom. Different kinds of birds flew there, such as—Cakravāka Kādamba, swans, geese, the intoxicated Sārasas, cranes, the peacocks etc. The sweet note of the male cuckoo reverberated there. Many kinds of semidivine beings the Aśvamukhas[285], the Siddhas, the Apsaras, the Guhyakas, etc. roamed there. Their women-folk, the Vidyādharīs, the Kinnarīs and the mountain lasses played about here and there. The celestial damsels played on their lutes, tabours and drums and danced with enthusiasm. Thus the top of the mountain abounded in beautiful women, beautiful lakes, fragrant flowers and groves of full-blown flowers.

65. In that heaven-like spot Śiva sported about with Satī for ten thousand years according to divine calculation.

66-67. Śiva went from place to place. Sometimes He went to the top of Meru wherein Gods and Goddesses resided. He went to different continents, parks and forests on the earth. After visiting the different places He returned home and lived with Satī.

68-70. Śiva found place and pleasure only with Satī. He found no pleasure in sacrifices or the Vedas or penances. Day and night Satī stared into the face of Śiva and He,

284. The Siddhas are a class of semidivine beings of great purity and holiness, said to be thousands in number.

285. The horse-faced Kinnaras and the Guhyakas are a class of demi-Gods who are attendants of Kubera and reside in the Himālayan caverns guarding his wealth. See Notes 229 and 230 P. 268.

the great lord, stared into the face of Satī. Thus by their mutual association Kālī and Śiva nurtured the tree of love, sprinkling it with waters of emotion.

CHAPTER TWENTYTHREE

(*Description of the Power of Devotion*)

Brahmā said :—

1. After sporting about like this till satiety with Śiva, Satī became less attached.

2-3. One day after delighting the lord with her devotion and obeisance Satī, the daughter of Dakṣa, spoke thus to Śiva.

Satī said :—

4. O great lord, lord of lords and ocean of mercy, O great Yogin, the uplifter of the distressed, take pity on me.

5. You are a great Puruṣa, the lord, beyond Sattva, Rajas and Tamas. You are both Saguṇa and Nirguṇa.[286] You are a great lord, a cosmic witness, and free from aberration.

6. I am blessed since I became your beloved wife sporting with you. O lord, you became my husband because of your love for your devotees.

7. O lord, after sporting with you for many years I have become fully satiated and now my mind is turned away from it.

8. O lord of gods, I wish to know the great pleasing principle whereby O, Śiva, all living beings surmount worldly miseries in a trice.

9. O lord, please explain that activity which enables people, to obtain the supreme region and free themselves from worldly bondage.

286. Śiva is conceived as Saguṇa (possessed of attributes), a personal deity who responds to prayer, bestows grace or enters into history. He is conceived also as Nirguṇa when in the devotee's state of mental spiritual enlightenment (Jñāna) he is identical with his self

Brahmā said:—

10. O sage, the primordial Goddess asked Śiva thus only for the sake of uplifting worldly creatures.

11. On hearing that, lord Śiva whose mind is engrossed in the practice of Yoga and who assumes physical bodies out of his own accord, spoke to Satī.

Śiva said:—

12. O Goddess Satī, listen, I shall explain the great principle whereby the remorseful creature becomes a liberated soul.

13. O great Goddess, know that the perfect knowledge is the great principle—the consciousness that "I am Brahman" in the perfect intellect where nothing else is remembered.

14. This consciousness is very rare in the three worlds. O beloved, I am Brahman, the greatest of the great and very few are those who know my real nature.

15. Devotion to me is considered as the bestower of worldly pleasures and salvation. It is achievable only by my grace. It is nine-fold.

16. There is no difference between devotion and perfect knowledge. A person who is engrossed in devotion enjoys perpetual happiness. Perfect knowledge never descends in a vicious person averse to devotion.

17. Attracted by devotion and as a result of its influence, O Goddess, I go even to the houses of the base-born and outcastes. There is no doubt about it.

18-20. Devotion is variously classified as attributive and attributeless, as conventional and natural, greater and lesser, perpetual and non-perpetual. There are six further subdivisions of the perpetual devotion. Scholars further classify it into enjoined and non-enjoined. Thus devotions are manifold which have been explained elsewhere.

21. O beloved, sages have explained that the different kinds of devotion have nine ancillary adjuncts. O daughter of Dakṣa, I shall narrate them to which you listen with love.

22-23. According to scholars O Goddess, the nine ancillary adjuncts are :—listening, eulogising, remembering,

serving, surrendering, worshipping, saluting, friendliness and dedication. O Śiva, its further subdivisions too have been explained.

24-25. O Goddess, listen to the characteristics of these nine adjuncts separately. By listening is meant the imbibing of my stories that bestow worldly pleasures and salvation, with great devotion, in steady posture.

26. After conceiving in the mind the details of my manifestations and activities, loudly and cheerfully, proclaiming the same in order to eulogise me is what is called eulogising.

27. O Goddess, after realising me to be all-pervading a feeling of fearlessness is what is called remembering.

28. The service rendered to the godhead commencing at the early dawn, with mind, speech, hands and feet is what is called serving.

29. Surrendering oneself in the service of the godhead who is worthy of being served and serving with all the sense-organs feeling hearty sense of elation is what is called surrendering.

30. Offering sixteen types of service to me, the supreme soul, in accordance with one's capacity is called worshipping. The sixteen types of service are Pādya[287] etc.

31. Meditating in the mind, repeating the mantras and touching the ground with eight limbs[288] is called saluting.

32. The belief—"Whatever god bestows on me, good or bad, is for my welfare"—is the characteristic sign of friendliness.

33. Dedicating everything, the body and other possessions, for the propitiation of the godhead and retaining nothing for oneself is called dedication.

34. These nine adjuncts to the devotion to me, cause perfect knowledge, bestow wordly pleasures and salvation and are pleasing to me.

35. The further subdivisions in the adjuncts are

287. On the sixteen acts of worship See Note 49 P. 69.
288. On the Aṣṭāṅga praṇāma See Note No. 41 P. 54.

numerous. Nurturing the Bilva tree etc. can be included therein. They shall be thought of by the devotee himself.

36. O beloved, thus my devotion with various adjuncts and ancillaries, is contributory to salvation since it is productive of perfect Knowledge and Detachment. It is the most excellent path.

37. A true devotion is as endearing to me as to you. It is productive of the fruits of all rites for ever. He who has it in his mind is a great favourite of mine.

38. There is no other path as easy and pleasing as devotion in the three worlds, O goddess of devas, in all the four Yugas generally and in the Kaliyuga particularly.

39. Knowledge (Jñāna) and Detachment (Vairāgya) have grown old and have lost their lustre in the Kali Age. They have become decayed and worn-out as the people who can grasp them are rare.

40. In the Kali age as in all the four Yugas there is immediate and visible benefit in devotion. I am subservient to a devotee in view of the power of devotion.

41. I always assist a man endowed with devotion and remove his obstacles. A person devoid of devotion is worthy of being punished. There is no doubt about it.

42. I am the protector of my devotees. For the protection of a devotee of mine I burnt the God of death, O goddess, in the fire emerging from my eyes.

43. For the sake of a devotee of mine I became very furious with the sun formerly. I over-powered him with my trident.

44. I was not a party to the evil actions of Rāvaṇa (though he was my devotee). For the sake of another devotee I discarded Rāvaṇa with all his followers.

45. O goddess, for the sake of a devotee, I angrily expelled Vyāsa when he had a vicious thought, from Kāśī after punishing him duly through Nandin.

46. Why shall I say more, O Goddess ? I am always subservient to a devotee, always under the control of a person who practises devotion. There is no doubt in this.

Brahmā said :—

47. On hearing this greatness of devotion, Satī, the daughter of Dakṣa, was delighted much and bowed to Śiva with pleasure.

48. O sage, again she asked with great devotion more about the subject as explained in the Śāstras which is pleasing and conducive to the uplift of all creatures.

49. She enquired about topics on virtue and righteous living, uplighting the creatures and the sacred lore on Yantras and Mantras[289] together with their greatness.

50. On hearing the enquiry of Satī Śiva was delighted and He narrated them with pleasure in their entirety for raising the worldly creatures.

51. The sacred lore bearing on the subject, the glory and greatness of the illustrious lord, Śiva explained Himself with Yantras, with their five adjuncts.

52. He told her legendary stories, the greatness of the votaries, the norms of peoples of different castes and stages in life and the duties of kings, O great sage.

53. The duties of sons, wives etc. and their greatness, the imperishable system of Varṇas and Āśramas[290], the medical lore, and the astral lore, all beneficent to worldly creatures were explained by him.

54. Out of compassion for her, the great lord explained the science of palmistry and similar other lores to her.

55-56. Thus Satī and Śiva who are intrinsically the Supreme Brahman, who are the bestowers of happiness on the three worlds. who are omniscient, who are bent upon rendering help to the people, who appear as the personification of good qualities sported about in Kailāsa, in the Himālayas and other places.

289. On the explanation of Yantra and Mantra, see Note No. 47 p. 66.

290. The laws relating to four castes—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra and to four stages of life—the student, the householder, the anchorite and the religious mendicant are expounded in the code of Manu and are applicable to Indian Society alone.

CHAPTER TWENTYFOUR

(*Satī's test of Rāma's divinity*)

Nārada said :—

1-2. "O Brahmā, lord of subjects, of great mercy and lofty intellect, you have narrated the benevolent glory of Satī and Śiva. Now, please tell me more of their glory. What did the couple Śiva and Śivā do further, stationed on that (mountain) ?

Brahmā said:—

3. O sage, listen to the story of Satī and Śiva. Having resorted to worldly conventions they continued their sports every day.

4. Thereafter, according to a tradition, it is said that the great Goddess Satī was separated from her husband Śiva.

5. Śakti and Īśa are united for ever like a word and its meaning[291]. O sage, how can a real separation of the two occur ?

6. Or inasmuch as Satī and Śiva have sportive interest, whatever they do is proper. For, they follow the conventions of the world.

7. She was forsaken by her husband at the time of her father's sacrifice. In view of the disrespect shown to Śiva she cast-off her body there.

8. She was born again as Pārvatī, daughter of the Himālayas. She performed penance for several years and attained Śiva as her husband.

Sūta said :—

9. After hearing these words of Brahmā, Nārada asked the Creator about the glory of Śivā and Śiva.

Nārada said :—

10. O Brahmā, disciple of Viṣṇu, of great fortune, please explain in detail the story of Śivā and Śiva who followed the conventions of the world.

291. For the similarity of idea and exp[illegible] compare Kālidāsa's Raghuvaṁśa 1.1. For the repetition of the same [illegible]ee ŚP. RS II. 25. 69.

11. O dear, why did Śiva abandon His wife who was to Him dearer than his life ? It looks rather strange. Hence please explain.

12. Wherefore did your son Dakṣa disrespect Śiva at the time of sacrifice ? How did she abandon her body at the sacrifice of her father ?

13. What happened after that ? What did Śiva do ? Please explain everything to me. I am eager to listen to it.

Brahmā said :—

14. O dear Nārada, of great intellect, the most excellent of my sons, listen with pleasure, along with the sages, to the story of the moon-crested lord.

15. After bowing to lord Śiva who is the supreme Brahman and who is served by Viṣṇu and others, I begin to explain and narrate His story of wonderful significance.

16. Everything is a sport of Śiva. The lord indulges in many divine sports. He is independent and undecaying. Satī too is like that.

17-18. Otherwise, O sage, who can perform such wonderful deeds ? Lord Śiva alone is the Supreme soul and the Supreme Brahman whom we all worship—I, Viṣṇu, all the devas, sages, the noble-souled Siddhas like Sanaka[292] and others.

19. O dear one, Śiva is that lord whose glory is sung for ever by Śeṣa[293] with great pleasure but is never exhausted.

20. The erroneous perception of this visible world is due to His own sports. There none can be blamed. The all-pervasive lord is the inducer.

21. Once Śiva accompanied by Satī and seated on His Bull wandered over the Earth, in one of his sportive activities.

22. Wandering over the ocean-girt Earth He reached

292. Here the reference is to the mind-born sons of Brahmā-Sanaka, Sananda, Sanātana and Sanat who are called Siddhas or semi-divine beings of great purity and holiness

293. Śeṣa, a thousand-headed serpent, is the emblem of eternity. He is the son of Kadru and the King of the Nāgas or snakes inhabiting Pātāla.

Daṇḍaka[294] forest where the lord of truthful stake and transaction pointed to Satī the beauty of the surrounding nature.

23. There Śiva saw Rāma who was searching for Sītā who was deceitfully abducted by Rāvaṇa. Lakṣmaṇa too was there.

24. Due to the pangs of separation Rāma was crying out "Alas Sītā." He was pitiably lamenting and glancing here and there.

25. Rāma was yearning for her redemption. He was musing over her whereabouts. Due to adverse position of planets like Mars etc. he had become forlorn and shamelessly grief-stricken.

26. He was a heroic king of the solar race, son of Daśaratha, elder brother of Bharata. He had become cheerless and devoid of lustre.

27. The great liberal-minded lord Śiva who is Pūrṇakāma (one whose ambitions are fully realised) delightfully bowed to Rāma who was wandering in the forest in the company of Lakṣmana and was in need of a favour.

28. "Be victorious" said Śiva who is favourably disposed to His devotees. While He was going elsewhere in the forest He revealed Himself to Rāma.

29. Satī was surprised at this charmingly strange sport of Śiva. She was deluded by Śiva's Māyā and spoke to Him.

Satī said:—

30. O lord, the lord of all, the Supreme Brahman, all the devas, Viṣṇu, Brahmā and others serve Thee always.

31. Thou art worthy of being served and bowed to. Thou art worthy of being meditated upon always. Thou art known and realised only through the science of Metaphysics, after strenuous efforts. Thou art the great lord, the undecaying.

32. O lord, who are these two persons apparently grief-stricken from pangs of separation ? Though heroic

294. Daṇḍaka forest lay between the Narmadā and the Godāvarī. According to the Padmapurāna (V. 34, 5 14-50) it was named after the third son of King Ikṣvāku called Daṇḍa or Daṇḍaka. Vālmīki's Rāmāyaṇa describes it as "a wilderness over which separate hermitages are scattered while wild beasts and Rākṣasas everywhere abound."

archers they are greatly distressed. They seem to be roaming about in the forest.

33. How is it that Thou becomest highly delighted and behavest like a devotee on seeing the elder of the two who resembles a blue lotus (in complexion) ?

34. O lord Śiva, may this doubt of mine be kindly heard. O lord, the kneeling down of the master at the feet of a servant is not quite befitting.

Brahmā said :—

35. The great Goddess Satī the primordial Śakti, put this question to Śiva on being deluded by Śiva's illusion.

36. On hearing these words of Satī, lord Śiva laughed and said to Satī. He was shrewd in his divine sports.

Lord Śiva said :

37. "O Goddess Satī, listen with pleasure. I shall truly explain it. There is no deception. I bowed thus with respect due to the power of the boon (granted by me).

38. O Goddess, they are two brothers Rāma and Lakṣmaṇa. They are heroic, intelligent sons of Daśaratha, born of the solar dynasty.

39. The fair-complexioned one is the younger brother Lakṣmaṇa. He is the partial incarnation of Śeṣa. The elder one is the complete incarnation of Viṣṇu. He is called Rāma. He is incapable of being harassed.

40. The lord has incarnated on the Earth for our welfare and the protection of the good." Saying thus Śiva, the lord, who causes prosperity to his votaries stopped.

41. Even after hearing these words of Śiva, her mind was not convinced. Powerful indeed is Śiva's Māyā capable of deluding even the three worlds.

42. On realising that her mind was not convinced, Śiva, the eternal lord, who is shrewd in the divine sports which He indulges in, spoke these words:—

Śiva said :

43. O Goddess, if your mind is not convinced, listen to my words. You can test the divinity of Rāma yourself, using your own intelligence.

44. O beloved Satī, he is standing there beneath the Vaṭa tree. You can test him and proceed until your delusion is quelled.

Brahmā said :—

45. Going there at Śiva's bidding, Satī the Goddess thought—"How shall I test Rāma the forest-roamer.

46. I shall assume the form of Sītā and shall go to him. If Rāma is Viṣṇu, he will know it and otherwise not.

47. Deciding like this she who was deluded by Śiva became Sītā and went there to test him.

48. On seeing Satī, in the guise of Sītā, Rāma the scion of Raghu's race repeated the name Śiva, realised the truth and laughed. He bowed to her and said.

Rāma said: —

49. "O Satī, Obeisance to you. Where has Śiva gone? Please tell me affably. How is it that you have come here alone without your husband ?

50. O goddess Satī, why have you cast off your own form and assumed this guise ? Take pity on me and tell me the reason thereof."

Brahmā said :—

51. On hearing these words of Rāma, Satī was stunned. Remembering Śiva's words and realising the truth of the same she felt ashamed.

52. Realising Rāma to be Viṣṇu she re-assumed her own original form. Remembering Śiva's feet in her heart Satī spoke delightedly :—

53. Wandering over the earth along with me in the company of his attendants, the great lord Śiva came here in the forest.

54. Here he saw you searching for Sītā in the company of Lakṣmaṇa. You were highly distressed on account of separation from Śītā.

55. At the root of the Vaṭa he came and bowed to you glorifying your greatness with pleasure.

56. He was not so happy on seeing the four-armed Viṣṇu as on seeing this simple pure form of yours.

57. O Rāma, on hearing those words of Śiva, my mind became suspicious and at his bidding I desired to test your divinity.

58. O Rāma, I have realised your Viṣṇuism. I have seen your over-all lordship. I am now free from doubts. But, still, O intelligent one, please listen to this.

59. How is it that you became worthy of being saluted by him? Please tell me the truth. Make me free from doubt. Thus you shall be happy.

Brahmā said:—

60. On hearing her words Rāma became happy, his eyes shining with brilliance. He thought upon his lord Śiva. Emotions of love swelled in his heart.

61. O sage, without the specific permission of Śatī he did not go near Śiva. Describing his greatness Rāma spoke to Satī again.

CHAPTER TWENTYFIVE

(*Separation of Satī and Śiva*)

Rāma said:—

1-2. O Goddess, formerly once, Śiva, the creator supreme, called Viśvakarman[295] to His highest region. He made him erect a large hall of great beauty in His cowshed, and an exquisite throne there.

3. Śiva, caused Viśvakarman to make an excellent, divine, wonderful umbrella for warding off obstacles.

4-5. He invited Indra and other gods, the Siddhas, Gandharvas, Nāgas, Upadeśas and Āgamas[296], Brahmā with his sons, the sages and the celestial goddesses and nymphs who came there with various articles.

295. In the Purāṇas Viśvakarman is invested with the powers and offices of the Vedic Tvaṣṭṛ. He is the great architect, executor of handicrafts, the builder of great cities He is the son of Prabhāsa, the eighth Vasu, by his wife Yogasiddhā.

296. The Upadeśas (instructions) and the Āgamas (scriptures) are personified. They refer to the persons who impart instructions and are well versed in the scriptures.

6. Sixteen virgins each of devas, sages, Siddhas and serpents were brought for the auspicious ceremony.

7. O sages, different musical instruments like lutes, tabours etc. were played and songs sung. Thus there was great pomp and ceremony.

8. Articles necessary for a coronation including herbs were brought. Five pots were filled with the sacred waters from all flowing holy rivers.

9. All other divine arrangements were made by His attendants. Śiva caused them to recite Vedic mantras loudly.

10. With a delightful mind He called Viṣṇu from Vaikuṇṭha. O Goddess, Śiva rejoiced at the perfect devotion of Viṣṇu.

11. In an auspicious hour, the great lord made Viṣṇu sit on the exquisite throne and delightedly decorated him in every way.

12. A beautiful coronet was fixed on Viṣṇu and the auspicious holy thread was tied to his waist. He was then coronated by lord Śiva in the Cosmic Hall.

13. What was His own and even non-transferable, Śiva the independent and favourably disposed to His devotees, conferred on Viṣṇu and eulogised him.

14. The lord who is favourably disposed to His devotees, revealing Himself independent but subservient to the boons granted by Him, spoke these words to Brahmā the creator of all worlds.

Lord Śiva said:—

15-16. Lord, may you all hear. From now onwards, at my bidding, this Viṣṇu has become worthy of my respect and that of all devas. Dear one, you too bow to him. May all the Vedas extol him at my bidding as they extol me.

Rāma said:—

17. So saying, Rudra, Himself bowed to Garuḍa-bannered Viṣṇu. The bestower of boons, He who is favourably disposed to His devotees, felt delighted by his devotion to Viṣṇu.

18. Then Viṣṇu was duly revered by Brahmā followed by devas, sages, Siddhas and others.

19. Then the delighted Lord Śiva, favourably disposed towards his devotees, bestowed great boons on Viṣṇu and the other devas.

Lord Śiva said:—

20. At my bidding you are now the creator, sustainer and destroyer of all the worlds. You are the bestower of virtue, wealth and love and the chastiser of people of evil predilection.

21. You are the lord of the universe. You are worthy of the worship of the universe. You will be invincible in battle anywhere even against me. You will be endowed with great strength and valour.

22. You take three Śaktis—will etc. conferred by me. You can have the power of exhibiting diverse sports and independence in the three worlds.

23. O Viṣṇu, persons who hate you shall indeed be chastised and curbed by me with strenuous efforts. Salvation shall be given by me, O Viṣṇu, to your devotees.

24. Accept this Māyā too which cannot be withstood by devas and others and by which the entire universe will be deluded and made insentient as it were.

25. O Viṣṇu, you are my left hand, as Brahmā is my right hand. You shall be his progenitor and sustainer too.

26. Undoubtedly I myself am Rudra who is my heart. He is worthy of your respect as well as that of Brahmā and others too, of course.

27. While stationed here you protect the entire universe taking different incarnations and diverse ways of protection.

28. This place of great prosperity and glory in my own world shall be famous as Goloka. It will be very brilliant.

29. O Viṣṇu, I shall certainly see the various incarnations of yours on the earth and shall be delighted by your devotion to me.

Rāma said:—

30. After conferring thus unlimited prosperity on

Viṣṇu, Śiva, the consort of Śivā, freely sported about at Kailāsa along with His attendants.

31. Thenceforth lord of Lakṣmī assumed the guise of a cowherd. The lord of cowherds, cowherdesses and the cows wandered there with pleasure.

32. The delightful Viṣṇu protected the universe taking up various incarnations and sustaining it at the bidding of Śiva.

33. Now He has taken a fourfold incarnation at the bidding of Śiva. I who am Rāma, and my brothers Bharata, Lakṣmaṇa and Śatrughna are His incarnations.

34. O Goddess Satī, at the bidding of my father I have come to the forest. Unfortunately I have fallen in deep distress.

35. My wife Sītā has been abducted by a demon. I am now seeking my beloved, separated from her and devoid of my kinsmen.

36. O mother Satī, since I have the good fortune of seeing you, there is no doubt that everything will be well with me by your favour.

37. By your blessings I shall have the fortune of acquiring Sītā after killing the demon of evil intention who is the cause of trouble.

38. It is my good fortune that both of you have taken pity on me. That man who is the object of your mercy is the best of blessed people.

39. After speaking thus and bowing in diverse ways to Satī, Rāma, the scion of the family of Raghu roamed in the forest with her permission.

40. On hearing these words of Rāma of pious rites, Satī was delighted. She praised him in her heart for his devotion to Śiva.

41. Remembering her own action she was much distressed. She returned to Śiva, pale in face and gloomy in spirit.

42. While returning, the Goddess frequently mused—"I did not accept Śiva's explanation. I entertained a senseless thought against Rāma.

43. After going to Śiva what reply shall I give ?" Thinking thus, she began to repent in many ways.

44. Approaching Śiva she mentally bowed to Him, with a pallid face and stricken with grief.

45. On seeing her distressed, Śiva enquired of her health and asked—"O, have you finished your test" ?

46. On hearing Śiva's words she bent her head as a mark of respect but did not say anything. Agitated with grief she stood aghast.

47. On meditating for a while, Śiva, the great Yogin, adept in diverse divine sports, could understand everything about Śatī, the daughter of Dakṣa.

48-49. He remembered the promise that He Himself had made on being requested by Viṣṇu when He was angry with the latter. Śiva who keeps the bounds of righteousness intact was distressed. The lord, the propounder, the activator and the protector of righteousness, thought within himself.

50. "If I were to maintain my love towards Satī at the level as before, my promise will be broken—even if I follow the conventions of the world".

Brahmā said :—

51. Thus pondering within himself in diverse ways He mentally discarded Satī but did not break his promise as the protector of Vedic Virtue.

52. Then after forsaking Satī mentally, the lord returned to His abode. He did not at all reveal the promise.

53. While they were on their way, an unembodied speech rose in the sky telling Him within the hearing of everyone particularly of Satī, Dakṣa's daughter.

The celestial voice said :—

54. O great Lord, you are blessed indeed. There is no other great Yogin or great lord in the three worlds, on a par with you. No one else can maintain that promise.

Brahmā said :—

55. On hearing the celestial voice, the goddess, utterly

lustreless asked Śiva—"O lord, please tell me, what is the promise that you made ?"

56. Even when asked, the lord who was benevolent to Satī did not reveal the vow which he took in the presence of Viṣṇu formerly.

57. Then O sage, meditating on Śiva, her own beloved husband, Satī understood the matter which meant the abandonment of her own self.

58. After realising the abandonment of herself by Him, the daughter of Dakṣa was grieved much and began to heave sighs frequently.

59. But the lord Śiva kept the fact of His vow a secret from her and narrated many a tale to her.

60. Thus, narrating tales to her on the way He reached Kailāsa along with her. There Śiva, the Yogin, entered a trance and meditated upon His real form.

61. Satī stayed in the abode, overwhelmed by grief. But O sage, no one could guess the conduct of Śiva and Śivā.

62. O sage, great time elapsed even as the lord and the Goddess followed the conventions of the world through the physical bodies taken up by themselves.

63. Then Śiva the great enjoyer and protector stopped His meditation. On coming to know of it Satī, the mother of the universe, came there.

64. The Goddess bowed to Him with a moaning heart. The benevolent Śiva offered her a seat in front of Himself.

65. He narrated several interesting tales to her. By these divine sports He tried to entertain her and make her mind free from grief.

66. She regained her previous happiness. He too did not forsake His vow. O dear, this need not be considered wonderful in the benign great lord Śiva.

67. But O sage, some ignorant Pandits thus narrate the story of Śivā and Śiva and their separation. But how can there be a real separation between the two?

68. Who knows the true life and conduct of Śivā and Śiva. They sport about of their own accord and make their own lives for ever.

69. Śatī and Śiva are united together like words and their meanings[297]. Only if they wish, can their separation be even imagined.

CHAPTER TWENTYSIX

(*The cause of estrangement between Dakṣa and Śiva*)

Brahmā said :

1. Formerly, a great sacrifice was performed by the sages and noble souls who assembled at Prayāga[298].

2. Siddhas, Sanaka and others, the celestial sages, devas with Prajāpatis and men of perfect knowledge who had realised the Brahman attended the function.

3. I too attended the same along with my followers. All the Āgamas and Nigamas in brilliant embodied forms were present with me.

4. The assembly was variegated and of diverse character. They conducted discussions on epistemology from different sacred texts with great festivities.

5. O sage, in the meantime, lord Śiva, accompanied by His attendants and Satī came there, the lord conferring benefit on the three worlds and affording them protection.

6. On seeing the lord, devas, Siddhas and sages bowed to and eulogised Him with great devotion. I too joined them.

7. At the bidding of Śiva they sat in their respective places. They were excessively delighted on seeing the lord. They explained to Him the various activities they were engaged in.

8. In the meantime, the lord Dakṣa, the lord of Prajāpatis, came there delighted by shedding lustre everywhere in the course of a casual visit.

9. After saluting me, Dakṣa sat there with my consent.

297. For the similarity of idea and expression compare Kālidāsa's Raghuvaṁśa I. 1.

298. **Prayāga** : See note No. 27 P. 35.

Dakṣa, the lord of the universe, was a bit arrogant though worthy of honour, as he had no deep insight into Reality.

10. Dakṣa, of great splendour was honoured by the humble celestial sages with laudatory songs, obeisance, and the joining of palms in great reverence.

11. But lord Śiva who indulges in diverse sports, sat firmly and did not bow to Him. Naturally the lord who is the cause of protection is independent.

12. Seeing Śiva not bowing to him, my son became displeased. Dakṣa, the patriarch, was furious with Śiva.

13. Haughty and devoid of perfect knowledge, Dakṣa looked cruelly at Śiva and spoke aloud within the hearing of all present.

Dakṣa said :—

14. "All these Suras and Asuras, brahmins and sages bow to me. How is it that this gentleman who is always surrounded by goblins and ghosts behaves like a wicked man ?

15. "How is it that this shameless frequenter of cremation grounds does not bow to me now ? He is devoid of rites. He has cast off religious practices. He is surrounded by spirits and ghosts. He is elated and he spoils good policies and conventions.

16. Heretics, wicked persons, who behave arrogantly on seeing a brahmin and despise him are on a par with one another. Besides, this person is always engrossed in the love of his wife. Hence I am going to curse him".

Brahmā said :—

17. After saying thus the furious rogue spoke to Śiva thus.

Dakṣa said :—

May all these brahmins and devas listen. May all of you deem him worthy of being killed by me.

18. Let not this Śiva, a resident of cremation grounds, lacking in nobility of birth and pedigree, expelled

by me from sacrifices, an outcaste and ugly-shaped, obtain his share along with the devas".

Brahmā said :—

19-20. On hearing these words of Dakṣa, Bhṛgu[299] and others reproached Śiva. After duly saluting Śiva along with the devas, Nandin, the attendant of Śiva who had heard the words of Dakṣa, was very furious and rolled his eyes. With an intention to curse him, he immediately spoke to Dakṣa.

Nandīśvara said :—

21. "O foolish Dakṣa, of roguish and wicked intention, how is it that you have expelled my lord Śiva from sacrifice ?

22. How is it that you cursed him whose thought makes all sacrifices fruitful and all sacred places holy ?

23. O Dakṣa, of wicked intentions, in vain did you curse him by your inconsiderate rashness as a brahmin. The great lord Śiva who is free from defects, has in vain been ridiculed by you.

24. O vile brahmin, how is it that you cursed Śiva the great lord, by whom this universe is created, sustained and destroyed in the end ?"

25. Censured and rebuked thus by Nandin, Dakṣa the patriarch who was still furious cursed Nandin too.

Dakṣa said :—

26. "You all, the attendants of Śiva, are expelled from Vedic rites. You will be abandoned by the followers of the Vedic path as well as by great sages.

27. "You all will be confirmed heretics, out of the conventions of society. You will indulge in drinking wine. Matted hair, ashes and bones will be your embellishments".

299. Bhṛgu is one of the Prajāpatis and great sages and is regarded as the founder of the race of the Bhṛgus or Bhārgavas, in which Jamadagni and Paraśurāma were born.

Brahmā said :—

28. Thus Śiva's attendants were cursed by Dakṣa. On hearing that, Nandin the favoùrite of Śiva became furious.

29. Nandin, the brilliant son of Śilāda and favourite of Śiva, spoke immediately to Dakṣa who was excessively roguish and haughty.

Nandīśvara said :—

30. O roguish wicked Dakṣa, in vain did you curse Śiva's attendants, you who do not know Śiva's principles. You have exercised your indiscreet rashness on being a brahmin.

31. The great lord Śiva is ridiculed by the evil-minded fools Bhṛgu and others apparently due to their egotism in being brahmins.

32. With the power of Śiva (backing me) I now heap curses on these brahmins here who are against Śiva and hence wicked like you.

33. You are engaged in discussing Vedas but you will be ignorant of Vedic principles. May these brahmins prattle that there is nothing else.

34. May these brahmins indulging in lust, heavenly pleasures, anger, covetousness and pride be shameless beggars.

35. These brahmins will be officiating in the sacrifices of Śūdras, following the Vedic path. They will be perpetually poor and eager to receive monetary gifts.

36. Due to their acceptance of monetary gifts from undeserving persons they will fall into hell. O Dakṣa; some of them will become brahminical Rākṣasas.

37. Brahmā who rivals with Lord Śiva, considering him on a par with ordinary devas and who has evil intentions too, will become averse to the true principles of Śaiva cult.

38-39. Dakṣa will become goat-faced ere long. He will be indulging in vulgar worldly lustful pleasures, and evil strategies. He will be laying down rules for rituals and perpetually discussing Vedic passages. His bright pleasing face will disappear. He will become individual soul strayed from

his ultimate goal. He will fall from his holy rites and indulge in wicked deeds.

40. When the brahmins were cursed by the furious Nandin and Śiva was cursed by Dakṣa there was a great hue and cry.

41. On hearing that, I, the creator of the Vedas and the knower of the principles of Śiva rebuked him frequently and also the brahmins Bhṛgu and others.

42. On hearing the words of Nandin, the lord Sadāśiva laughed and spoke sweetly to him enlightening him further.

Sadāśiva said :—

43. "O Nandin of great intellect, listen. Do not get angry. You have cursed the brahmins in vain, erroneously thinking that I have been cursed.

44. Vedas are in the form of syllables of verses and hymns. The Self is established in the Sūkta, whomsoever it may belong to.

45. Hence do not angrily curse the knowers of the Self. The Vedas shall not be cursed by anyone, not even by the evil-minded.

46. I have not been cursed now. You please understand the factual position. O intelligent one, be calm, enlighten Sanaka and others.

47. I am the sacrifice, the sacrificial rite, the ancillary adjuncts of the sacrifice, the Self of sacrifice and one engrossed in sacrifice. I am out of sacrifice too.

48. Who is this ? Who are you ? Who are these ? In reality I am all. Consider everything in this light. In vain did you curse the brahmins.

49. Extracting the fundamental basis of the construction of the universe through the knowledge of reality, be enlightened and self-assured, O intelligent one. Be free from anger and other emotions".

Brahmā said :—

50. Thus exhorted by Śiva, Nandikeśvara became calm and free from anger and took up discrimination as the ultimate aim.

51. After enlightening him and also his favourite Gaṇas, Śiva returned to His abode accompanied by his Gaṇas with great delight.

52. Seething with fury and malice against Śiva, Dakṣa went to his abode along with the brahmins.

53. Remembering the situation in which Śiva had been cursed and still furious against him, Dakṣa of confounded intellect forsook his faith and entertained enmity and disgust against the worshippers of Śiva.

54. Thus I have narrated the crooked intellect of Dakṣa in regard to Śiva the great Self. O dear one, hear about his evil intention and thought. I shall tell you further.

CHAPTER TWENTYSEVEN

(*The inauguration of Dakṣa's sacrifice*)

Brahmā said :—

1-2. Once a great sacrifice was started by Dakṣa, O sage. To partake in that sacrifice, the celestial and terrestrial sages and devas were invited by Śiva and they reached the place being deluded by Śiva's Māyā.

3-5. Agastya, Kaśyapa, Atri, Vāmadeva, Bhṛgu, Dadhīci, the revered Vyāsa, Bharadvāja, Gautama, Paila, Parāśara, Garga, Bhārgava, Kakubha, Sita Sumantu, Trika, Kaṅka, Vaiśampāyana and many others along with their sons and wives arrived at the sacrifice of Dakṣa—my son.

6. All the devas, the guardians of the quarters of rising fortune, the subordinate devas with their offers of help and service attended the sacrifice.

7. From Satyaloka, I, the creator of the universe, was duly lauded and taken there along with my sons, followers and the embodied forms of the Vedas etc.

8. Viṣṇu was duly requested, respected and brought to the place of sacrifice from Vaikuṇṭha[300] along with his aide-de-camp and followers.

9. Similarly others too, equally deluded, came to the sacrifice. Then Dakṣa who was ill disposed towards Śiva received them hospitably.

10. Large divine mansions of great value and brilliant lustre were erected by Tvaṣṭṛ[301] and assigned to them by Dakṣa.

11. In all those places they stationed themselves in a befitting manner after being duly honoured. They shone along with Viṣṇu and me.

12. In that sacrifice that was being performed in that holy place of Kanakhala,[302] Bhṛgu and other sages were made Ṛtviks by him (Dakṣa).

13. Viṣṇu himself was the presiding officer along with the Maruts. I was the Brahmā (a special officiating deity) the director and guide for Vedic rituals.

14. The guardians of the quarters became the gate-keepers and watchmen. They were well-equipped in arms and had many attendants to assist them. They were very enthusiastic.

15. In that altar, sacrifice itself was present in its beautiful embodied form. The excellent sages became the holders of the Vedas.

16. The sacrificial fire evinced its diverse forms in a thousand ways, during the sacrificial festivities, in order to receive the sacrificial offerings of Dakṣa.

17-18. There were eightysix thousand Ṛtviks[303] in the

300. Vaikuṇṭha, also called Vaibhra, is the abode of Viṣṇu variously described as situated on the eastern peak of Mount Meru or in the Northern ocean.

301. Tvaṣṭṛ is identified with Viśvakarman, the divine architect. See Note No. 295 P 389.

302 Kanakhala is a sacred town, near Haradvāra, on the Ganges where Dakṣa performed the great sacrifice in which Satī burnt herself. The river Gaṅgā is held very sacred at Kanakhala.

303. The priests (Ṛtvijas) participating in the Vedic sacrifices are usually four in number. They are (1) Hotṛ, Adhvaryu, Udgātṛ and Brahman corresponding to the four Vedas—Ṛg, Yajus, Sāman and Atharvan respectively. Each of the priests has three companions or helpers, the total no. is sixteen viz. Hotṛ—Maitrāvaruṇa, Acchāvāka, Grāvastut; Adhvaryu—Pratiprasthātṛ, Neṣṭṛ, Unnetṛ; Udgātṛ—Prastotṛ, Pratihartṛ, Subrahmaṇya and Brahman—Brāhmaṇācchaṁsin, Agnīdhra, Potṛ. See Āśvalāyana Śrauta Sūtra IV. 1. 4-6.

performance of the sacrifice and sixtyfour thousand Udgātṛs. The celestial sages Nārada and others acted as Adhvaryus and Hotṛs. They too were as many. The seven sages[304] (jointly and) severally repeated the Sāman hymns.

19. In his great sacrifice Dakṣa extended his invitation to Gandharvas, Vidyādharas, Siddhas, Ādityas, all the innumerable Nāgas along with their followers and sacrificial ritualists.

20. Brahminical, Royal and celestial sages, kings, with their friends, ministers, armies etc, Vasus[305] and other chief Gaṇadevatas—all of them were invited by him in the sacrifice.

21. With the proper initiation, tying of the holy thread round his wrist and Svastyayana[306] rites duly performed, Dakṣa along with his wife, shone well.

22. Dakṣa, the evil-minded, did not invite Śiva for that sacrifice, deciding that He was not worthy of taking part in the sacrifice because He was a Kapālin[307].

23. In view of the fact that Satī was the wife of Kapālin, she was not invited, though she was his beloved daughter, by Dakṣa who was blind to her qualities.

24. While the great festivities in the sacrifice of Dakṣa were being celebrated those who had assembled for the same were engrossed in their respective activities.

25. In the meantime, Dadhīci[308] a devotee of Śiva, realising that lord Śiva was not there became dispirited and spoke thus.

Dadhici said :—

26. O ye all ! celestial sages and others, pay heed to my words. Why has not Śiva taken part in the festivities of this sacrifice ?

27. Of course, the chiefs of devas, the great sages and the guardians of the quarters have all come. Yet the sacri-

304. See Note No. 164 P. 163.
305. See Note No. 163 P. 162.
306. A set of Vedic Mantras recited for causing prosperity and good fortune.
307. Śiva is called Kapālin for He bears skulls of men (Kapāla) as ornament.
308 Dadhīci. Compare Mbh. XII, 20283, where he blames Dakṣa.

fice cannot be perfect and complete without the noble-souled, trident-holder Śiva.

28. The bull-bannered, blue-necked eternal Puruṣa the great Īśa is not seen here. Great scholars have affirmed, that all auspicious results happen due to Him alone.

29. O Dakṣa, if accepted by Triyambaka all inauspicious things become auspicious and fresh auspicious things take shape which will be greater than the greatest in a trice.

30. Hence the invitation to the great Śiva shall be extended by you yourself immediately or by Brahmā or by Viṣṇu the lord.

31. By all means Śiva shall be brought here by you along with Indra, the guardians of the quarters, the brahmins and the Siddhas in order to make the sacrifice complete and perfect.

32. All of you shall go where He is stationed. Immediately bring Śiva along with Satī.

33. O lords of Devas, everything shall be sanctified through Śiva, the supreme Self. If the consort of Śivā, the great Being, comes here, everything will be all right.

34. Since all merits accrue from thinking upon Him and repeating His names, the bull-bannered deity shall be brought with all efforts.

35. If Śiva comes here, the sacrifice will become sanctified, or it will remain incomplete and imperfect. I am telling you the truth.

36. On hearing his words, the foolish and evil-minded Dakṣa became furious in a trice and said mockingly.

Dakṣa said:—

37. Viṣṇu who is the prime cause of all deities and in whom the eternal virtue resides has been invoked here by me. What is it that the sacrificial rite lacks in ?

38. Viṣṇu in whom all the Vedas, sacrifices and the different rites are founded has graced this place by his presence.

39. Brahmā, the grandfather of the worlds, has come here from Satyaloka along with the Vedas, Upaniṣads and the Āgamas.

40. Similarly, the king of devas himself has come along

with all the devas. You too, the sages free from sins, have come.

41. Whoever is worthy of being included in the sacrifice and deserves honour has come. You all know the Vedic texts and their meanings. You all are steady in your rites.

42. Of what avail is Śiva to us in this place ? O brahmin, of course I have given my daughter to Him but that was because I was persuaded by Brahmā.

43. O brahmin, this Śiva is not a man of nobility. He has neither father nor mother. He is the lord of goblins, ghosts and spirits and is incorrigible.

44. He is a haughty self-conceited fool with false prestige and hostility. He is unworthy of this sacred rite. Hence he is not invited by me.

45. Therefore you shall never make such statements as these henceforth. My great sacrifice has to be made fruitful by all of you.

Brahmā said:—

46 On hearing those words, Dadhīci spoke aloud within the hearing of devas and sages. His words were pregnant with meaning.

Dadhīci said:—

47. This sacrifice has become "Non-sacrifice" without the presence of Śiva. Indeed your destruction is imminent in this very sacrifice.

48. Saying this, Dadhīci walked out of the sacrifice of Dakṣa and immediately returned to his hermitage.

49. Then some important devotees of Śiva who were initiated in the Śaiva cult cursed Dakṣa and returned to their respective abodes.

50. When the sage Dadhīci and others staged a walk-out, the evil-minded Dakṣa, inimical to Śiva, said mocking at them.

Dakṣa said:—

51. Gone is that brahmin favourite of Śiva named Dadhīci and others too of his ilk have gone out of my sacrifice.

52. This has become good. I approve of this always. O Indra, devas and sages, I am telling you the truth.

53. They are slow-witted and senseless. They are rogues indulging in false deliberations and discussions. They are out of the Vedic circle. These men of evil conduct shall be eschewed from sacrificial rites.

54. You all, brahmins, sages and devas with Viṣṇu at the head shall make my sacrifice fruitful.

Brahmā said:—

55-56. On hearing these words, the celestial sages deluded by Śiva's Māyā performed the worship of the deities in that sacrifice. O great sage, I have thus explained how the sacrifice had been cursed. Now I shall explain how the sacrifice was destroyed.

CHAPTER TWENTYEIGHT

(*Satī's Journey*)

Brahmā said:—

1-2. In the meantime when the celestial sages were on their way to Dakṣa's sacrifice, with great eclat Satī the daughter of Dakṣa was engrossed in diverse sports, surrounded by her friends under the canopy of the fountain house on the mountain Gandhamādana[309].

3-4. While she was thus gaily sportive[310], Satī saw the moon in the company of Rohiṇī going to the sacrifice of Dakṣa. Satī asked Vijayā her maiden-in-chief, her beloved friend, wishing her all welfare.

Satī said :—

5. O beloved friend Vijayā, where does this moon go

309. The location of the Gandhamādana is highly controversial. According to the Paurāṇic account Gandhamādana is a mountain that forms the division between Ilāvṛta and Bhadrāśva to the east of Meru and is renowned for its fragrant forests.

310. Rohiṇī, according to Paurāṇic Mythology, was the daughter of Dakṣa and the favourite wife of the moon.

now in a hurry in the company of Rohiṇī after taking leave of us?

Brahmā said:—

6. When Satī thus asked her, Vijayā went near the moon and asked him "Where are you going ?"

7. On hearing what Vijayā said, the moon mentioned everything about the sacrificial festival of Dakṣa, with great respect.

8. On hearing what the moon told her, Vijayā was greatly agitated and mentioned it immediately to goddess Satī.

9. On hearing it, Satī, the goddess Kālikā, was surprised. She thought over the possible reason, but not knowing it she mused like this.

10. "Dakṣa is my father. Vīriṇī is my mother. I am their beloved daughter Satī. Why did they not invite me ? Have they forgotten their own beloved daughter ?

11. I shall ask Śiva respectfully the reason for the same". Thinking thus she decided to go to Him.

12. Making her maiden-in-chief Vijayā wait there, Satī immediately went near Śiva.

13. She saw Him in the middle of the council-chamber surrounded by hosts of his attendants—Nandin and others of great valour.

14. After seeing her husband, the lord Śiva, the daughter of Dakṣa came near Him quickly in order to ask Him the reason.

15. Lovingly Śiva took his beloved on his lap and delighted her with pleasing words.

16. Then Śiva, the lord of all, the bestower of happiness on the good, seated in the midst of his attendants told Satī indulging (as usual) in his great divine sports.

Śiva said:—

17. "O slender-waisted lady, why did you come here in the council-chamber and that too in a state of surprise ? Please tell me the reason."

Brahmā continues the story—

18. O great sages, Satī on thus being addressed by Śiva, bowed to the lord with palms joined in reverence and said:—

Satī said :—

19. I have heard that my father is performing a great sacrifice. Great festivities are being conducted there. The celestial sages have assembled too.

20. O lord of devas, how is it that a visit to my father's great sacrifice does not appeal to you? Please explain to me fully, O lord.

21. This is the duty of friends that they shall frequently associate with their friends. O great lord, friends always do what increases the pleasures of their friends.

22. O lord, please come to my father's Sacrificial Hall along with me. O lord, let it be at my request.

Brahmā said:—

23. On hearing these words of Satī, lord Śiva, wounded in the heart by the words of Dakṣa piercing like a dart, spoke these courteous and pleasing words.

Lord Śiva said:—

24. Dakṣa is very well your father, dear. But he is my particular enemy.

25. But the celestial sages who usually honour me have become confused now. Being devoid of true knowledge they are attending the sacrifice of your father.

26. O gentle lady, those who go to another man's house without being invited attain disrespect which is more serious than even death.

27. Even the prosperous Indra and people like him going to another man's house in such a context become worthless. What then about others? A journey of such a nature is futile.

28. Hence you and I particularly shall not go to Dakṣa's sacrifice. O beloved, I have told you the truth.

29. People wounded with arrows by enemies are not so

pained as when their vulnerable points are hit by the taunting words of kinsmen.

30. O beloved, the wicked people do not observe that their own status is being hit when they attack good men endowed with the six qualities of learning."

Brahmā said :—

31. Thus advised by the noble-souled Śiva, Satī was angry and spoke thus to Śiva, the foremost of fluent speakers.

Satī said :—

32. O Śiva, lord of all, you by whom sacrifice becomes fruitful have not been invited by my father, thus he has committed a foul deed.

33. Hence, O Śiva, I wish to know the trend of thought of that evil-minded person as well as that of the celestial sages and all other wicked persons assembled there.

34. Hence O lord, I wish to go to the sacrifice of my father. O lord Śiva, please grant me permission to go there.

Brahmā said:—

35. Lord Śiva, possessed of the perfect vision, realising everything and seeing all, and the cause of protection, being requested by the Goddess, spoke to her.

Śiva said:—

36. "O goddess, if this is what you wish, if you think it needful to go, O righteous one, you can immediately start for your father's sacrifice with my willing permission.

37. You can go in royal splendour mounting this bull richly caparisoned."

38. Satī thus commanded to mount the decorated bull, bedecked herself and started for her father's abode.

39. The royal paraphernalia like the umbrella, chowries, silken clothes and ornaments were given to her by (Śiva) the great lord.

40. Sixty thousand of the attendants of Śiva lovingly and enthusiastically went with her with great festivities.

41. The festivities performed by the attendants of Śiva to Satī, Śiva's beloved, were indeed very great.

42-43. The heroic attendants, favourites of Śiva sang songs of praise of Śiva and Śivā and jumped in their joy with hearts of childish innocence. In every respect the departure of the mother of the universe was very glorious. The three worlds became filled with pleasing sounds.

CHAPTER TWENTYNINE

(Satī's statement)

Brahmā said :—

1. Satī reached the place where the colourful sacrifice accompanied by the enthusiasm of devas, asuras, great sages etc. was in progress.

2. She saw her father's mansion abounding in wondrous things lustrous and beautiful as well as the groups of devas and sages.

3. The Goddess stopped at the gate and descended from Nandin, the bull. She went all alone inside the place of sacrifice.

4. On seeing Satī, her glorious mother Asiknī and her sisters received her respectfully.

5. Even after seeing her, Dakṣa did not show any sign or gesture of love or respect. The others too deluded by Śiva's Māyā did not receive her out of fear of Dakṣa.

6. Satī then bowed to her parents, O sage. In her surprise (at the cool reception) she gazed at every one.

7. In that sacrifice, Satī saw the shares allotted to the deities, Viṣṇu, and others but not to Śiva. She then fell into a great fury.

8. Slighted thus and hence very furious at everyone she directed her burning fiery look at Dakṣa and every one present there.

Satī said :—

9. How is it that Śiva who is highly auspicious and

by whom the entire universe of the mobile and the immobile is sanctified, has not been invited by you?

10. What is that sacrifice without Śiva who is sacrifice Himself, the performer of sacrifice, the fee of sacrifice, the adjunct of sacrifice and the foremost of those who know sacrifice itself.

11. Every rite performed without Him will be impure but with Him or by the mere remembrance of Him becomes pure.

12. The articles of offerings, the mantra, the Havya and Kavya[311], everything is identical with Śiva. How is it that the sacrifice is being performed without Him ?

13. Did you disrespect Him, considering Him on a par with ordinary devas ? You have become senseless and mean though you are my father.

14. Ha, you do not know Śiva the great lord by serving whom Viṣṇu Brahmā and other devas have attained their position and status.

15. How did Viṣṇu, Brahmā, other devas and the sages happen to be present at your sacrifice without their lord Śiva ?"

Brahmā said :—

16. After saying this, Satī addressed Viṣṇu and others severally, taunting them.

Satī said :—

17. "O Viṣṇu, don't you know the real nature of Śiva whom the Vedas speak of as both full or devoid of attributes ?

18-19. Although as the chieftain of king Śālva,[312] Śiva had caught hold of your hand and set you aright many a time, that admonition has not entered your brain, now that you have evinced a desire to partake of your share in Dakṣa's sacrifice without inviting lord Śiva.

311. Havya-Kavya : Oblations both to the Gods and the spirits of the deceased ancestors.

312. Śālva, the king of the country of Śālvas (modern Rājasthan) was inimical to Viṣṇu.

20. O Brahmā, you had five faces formerly. When you exhibited your haughtiness against Śiva, He made you four-faced.[313] It is surprising that you have forgotten it.

21. O Indra, don't you know the valour of the great lord ? Śiva had once ruthlessly reduced your thunderbolt to ashes.

22. O devas, don't you know the valour of Mahādeva, O Atri, O Vasiṣṭha, O, sages what have you all done here ?

23-24. Once the lord wandered (begging for alms) in Dāruvana[314]. You, sages, cursed him in the guise of a mendicant. How is it that you have now forgotten what Śiva did on being cursed by you ? The entire universe of the mobile and immobile was burnt by His Liṅga.

25. All of you, Viṣṇu, Brahmā, gods, sages and others have turned foolish since you have assembled here without Śiva.

26. Śiva of controlled speech, knowable only through self-realisation cannot be understood by anyone with the help of only Vedas with their ancillary adjuncts and other sacred texts.

Brahmā said :—

27. Thus the infuriated Satī, the mother of the universe spoke many words with her heart in distress.

28. Viṣṇu, gods, and sages kept silent on hearing her words, though their minds were distressed on account of Śiva.

29. But Dakṣa on hearing those words of his daughter looked at Satī cruelly and said thus to her.

Dakṣa said :—

30. Gentle lady, nothing shall be gained by your

313. See Note No. 43. P. 58.

314. Dāruvana or Dārukāvana which contains the temple of Nāgeśa, one of the twelve Jyotirliṅgas of Śiva has been identified with Aundh in the Nizām's territory (Arch. Sur. Lists of Nizām's Territory XXXI. 21, 29). Another vana of the same name also stands at the following places : (1) In the Himālayas near Badrinath (Mbh. XIII. 25. 27) (2) Near Vijayeśvara in Kāśmīr (H.C. 10.3). Due to these variations it is not possible to ascertain the exact locality of Dāruvana in the present context.

speaking so much here. You can go or stay. Why at all did you come ?

31. Your husband Śiva is known to the wise as inauspicious. He is not of a noble lineage. He is the king of goblins, ghosts and spirits. He is excluded from Vedic rites.

32. Knowing Śiva to be of indecent dress and features, my dear daughter I did not invite him to the sacrifice in the presence of gods and sages.

33. Induced by Brahmā I gave you in marriage to the wicked haughty Śiva who does not know customs. I have been a sinner and slow-witted.

34. Hence leave off your anger. Calm yourself. (Let us see) you smile sweetly. Having come (all the way) to this sacrifice you can take your own share.

Brahmā said:—

35. The daughter Satī honoured in the three worlds, on being addressed thus, became very angry to see her father full of contempt.

36. She mused to herself—"How can I return to Śiva ?" Of course I am desirous of seeing Śiva but what reply shall I give when He were to ask me ?

37. Satī, the mother of the three worlds, heaving sighs of wrath told her father Dakṣa, the evil-minded.

Satī said :—

38. "He who reproaches Śiva and he who hears such reproaches, both of them go hell and stay there as long as the moon and the sun exist.

39. Hence I shall cast off my body and enter the fire. O father, of what avail is this life unto me who am unfortunate enough to hear contemptuous remarks about my lord ?

40. If a powerful person cuts off the tongue of the man who makes such disrespectful remarks about Śiva both of them will be absolved of sins.

41. If he is not powerful enough let the sensible man close his ears and quit the place—He shall then be pure—so say the learned persons."

Brahmā said :—

42. After stating the dictum of virtue thus, she remembered the advice of Śiva and repented (her hasty arrival) with a grief-stricken heart.

43. Then inciting the fury of Dakṣa further, she said to Viṣṇu and all other devas and sages unhesitatingly.

Satī said :—

44. Dear father, hating Śiva now you are sure to repent later. After experiencing a lot of agony here, you are sure to experience further torture.

45. Excepting you, can there be a person who is adversely inclined and disposed towards Śiva who is free from inimical feelings, who is the great Self and who does not hate or love anyone in the world ?

46. Contempt of the great is infused with rivalry in the bad people but in regard to those whose Tāmasika quality is quelled by the dust of the feet of the great, it is auspicious.

47. The syllables Śi and Va even uttered once casually can quell all sins.

48. It is surprising that you are so wicked as to harbour ill feelings against Śiva who is the lord of all, whose dictum is untransgressable and who is the holiest of the holy. You are certainly enemy of Śiva.

49-50. It is a pity that out of foolishness you hold malice towards Śiva, the benefactor of everyone, whose lotus-like feet are always resorted to by the bees in the form of the minds of lofty-natured persons, who confers all blessings even that of realising the Self.

51. Have the scholarly persons, Brahmā and others, Śanaka and sages, except you, considered Śiva unholy ?

52-53. Śiva who holds the skull in his hands resides in the cremation ground in the company of goblins. He wears matted hair. But sages and devas keep on their heads the dust from His feet. Such is the nature of lord Śiva, the great God.

54-55. In the Vedas two sorts of actions are ordained —direct and renunciatory. Scholars differentiate between these two and hold that they cannot be simultaneous and they

cannot occur in a single entity. But in Śiva the great Brahman, these actions do not have any effect.

56-57. Let us not take to your path of egoism[315] as displayed in your sacrificial chambers enjoyed and cast-off by the fire. Ours is the manifest path followed by Avadhūtas. O father, with a crooked mind you need not be haughty and conceited.

58. Why say more ? You are wicked in every respect. You are evil-minded. I have nothing further to do with this body born of you.

59. Fie upon Him who is always wicked and who perpetrates actions of unspeakable demerit. Sensible man should shun even the contact with such a man.

60. I am the offspring of your race as the bull-bannered lord Śiva has often said. Hence naturally my name has come to be Dākṣāyaṇī. This is distressing to me.

61. This body born of your limbs I shall cast off as a corpse. It is worthy of contempt. I shall abandon it and gain happiness.

62. O sages and devas, you listen to my words. Your action is improper in every respect. You have become evil-minded

63. You are deluded. You revel in reproaching Śiva and quarrelling with Him. Everyone of you will get due punishment from Śiva.

Brahmā said:—

64. Having said thus to Dakṣa and others present in the sacrifice, Satī stopped. After thinking upon her dear lord she desisted from her speech.

315. The text of this verse is corrupt in all printed editions. The present translation is based on the reading अस्मितास्थिता: for अस्मदास्थिता: which we have adopted here.

CHAPTER THIRTY

(Description of Satī's casting off of her body and the subsequent disorder)

Nārada said :—

1. When Satī, Śiva's beloved became silent what happened there ? O Brahmā please tell me.

Brahmā said

2. Observing silence and remembering her lord with great respect, Satī the Goddess calmed down and sat on the ground in the northern wing.

3. Having sipped water duly, covering up her body entirely with her cloth she closed her eyes and remembered her lord. She then entered the yogic trance.

4-5. Keeping her face steady she balanced the winds Prāṇa and Apāna[316]. She then lifted up the wind Udāna from the umbilical region, stabilised it in the cardiac region took it through the throat and finally fixed it in the middle of the eyebrows.

6-7. She desired to cast-off her body due to her anger with Dakṣa. She desired to burn off the body and retain the pure wind by yogic means. In this posture she remembered the feet of her lord and nothing else.

8. Her body divested of its sins fell in the yogic fire and was reduced to ashes, O excellent sage, in accordance with her own wish.

9. The loud shouts and cries of "Hā, Hā" of those who witnessed it spread everywhere on the earth and rose up in the sky. Everything was surprisingly wonderful and terrifying to the devas and others.

10. "Alas, Śiva's beloved Goddess, nay his deity, Satī has cast-off her life. Who is that wicked person who angered her ?

11. See the unholy unspiritual misdeed of Dakṣa the patriarch, the son of Brahmā whose subjects are the mobile and immobile creatures of the world.

316. The system of Yoga enjoins the control of vital airs viz. प्राण and अपान in some particular position.

12. Alas, Satī, the noble beloved of the bull-bannered deity has become dispirited. She ought to have been honoured duly.

13. This patriarch of hardened heart, inimical to the Brahman, will definitely become infamous in the whole world.

14. Since he refused to comply with the request of his own daughter he will be falling into a terrible hell after death due to his own guilt.

15. When people were saying thus on seeing the self-immolation of Satī, her attendants rose up in anger with their weapons.

16. They had been waiting near the door numbering sixty thousand. Those powerful attendants of lord Śiva became furious.

17. Those attendants of Śiva shouted exclamations—Hā Hā, fie, fie, no, no, loudly and frequently.

18. The quarters were pervaded with the shouts of Hā, Hā. The devas and sages who had assembled there were struck with fear.

19. Consulting one another, the attendants lifted their weapons furiously and the atmosphere was pervaded with the sound of their arms.

20. O celestial sage, some of them excessively stricken with grief cut off their limbs with their weapons, some their heads, some their faces, with the sharp lethal weapons they had.

21. Thus about twentythousand of those attendants courted death along with Satī. It was very surprising.

22. Such of the attendants of the noble-souled Śiva who survived, jumped up with their weapons to kill the furious Dakṣa.

23. On seeing the force of their onslaught, O sages, the holy sage Bhṛgu poured offering in the Dakṣiṇa fire with the Yajur mantra to quell the obstructors of sacrifice.

24. While the sage Bhṛgu[317] was pouring the offerings, thousands of powerful demons—Ṛbhus rose up.

317. See Note No. 299 P.

318. Ṛbhus : They are the sons of Sudhanvan, a descendant of Aṅgiras, severally named Ṛbhu, Vibhu and Vāja. Through their assiduous performance of good works they obtained superhuman powers and became entitled to receive praise and adoration.

25. O excellent sage, a terrible fight ensued between Śiva's attendants and the demons who had firebrands for their weapons. Their hair stood on end when people heard the uproar.

26. The attendants were killed by the Ṛbhus of powerful valour and favoured with Brahminical splendour. They were forced to run without difficulty.

27. It had been the desire of Śiva of the great Śakti that the attendants were killed and routed quickly. It was a wonderful scene.

28. On seeing this, the sages, Indra and other devas, the Maruts, the Viśvedevas, the Aśvins and the guardians of the quarters kept silent.

29. Some of them went to request and consult with Viṣṇu frequently for preventing obstacles. They were greatly agitated.

30. The sensible devas, Viṣṇu and others, became agitated on pondering over the results of Pramathas' destruction and routing.

31. Such was the obstacle to the sacrifice of Dakṣa who rivalled with Śiva, who was wicked and who professed to be a kinsman of Brahmā, O sage.

CHAPTER THIRTY-ONE

(*The Celestial Voice*)

Brahmā said :—

1. O excellent sage, in the meantime a celestial voice arose, even as Dakṣa, the devas and others were listening.

The celestial Voice said:—

2. O Dakṣa, of evil conduct, of haughty disposition, what is it that you have foolishly done now, this misdeed bringing in many an unhappy calamity in its wake ?

3. You never gave any credence to the words of Dadhīci, the king of devotees of Śiva. O fool, if it had been

carried out, everything would have been auspicious and pleasing.

4. After cursing you terribly, the brahmin had walked out of the sacrificial hall in protest. Still you did not understand anything, fool that you were.

5. How is it that you did not honour Satī your daughter, the auspicious lady who herself came to your house ?

6. O you weak in knowledge, how is it that you did not worship Satī and Śiva ? In vain do you feel proud of being Brahmā's son. You are actually deluded.

7. That Satī alone, who quells all sins, who is the mother of three worlds, who has occupied half the body of Śiva and who confers all welfare should be propitiated always.

8. That Satī alone when worshipped for ever confers good fortunes. She is the great goddess who bestows everything auspicious on her devotees.

9. That Satī alone when propitiated for ever destroys the fear from worldly existence. She is the goddess who confers what we desire and who removes all disorders.

10. That Satī alone when propitiated for ever bestows fame and wealth. She is the great Goddess who confers worldly pleasures and salvation.

11. That Satī alone is the creator of the universe, the protectress of the universe, the cause of destruction of the universe at the end of the Kalpa. She is the primordial Śakti.

12. That Satī alone is the Māyā of the universe, the mother of Viṣṇu, of diverse shining features, and the mother of Brahmā, Indra, the moon, the fire, the sun and the devas.

13. That Satī alone is the bestower of the fruits of penance, charitable gifts and virtuous actions. She is the Śakti of Śiva, the great Goddess, the destroyer of the wicked and the greatest of the great.

14. The due share has not been offered by you who are foolish and evil-minded to the lord whose ever beloved wife is the goddess Satī of such glorious features.

15. Śiva indeed is the great lord, the lord of all, the greatest of the great, worthy of being served by Viṣṇu, Brahmā and others and the cause of all welfare.

16. Penances are performed by the Siddhas who desire to have a vision of Him. Yogic meditations and exercises are performed by Yogins who desire to have a vision of Him.

17. Vision of Śiva yields great fruits, endless wealth and foodgrains and the fructification of all sacrifices.

18. Śiva alone is the creator of the universe, the lord of all lores, the upholder of the primordial learning and the lord, the most auspicious of the auspicious.

19. Since you have not duly respected His Śakti, and since you are wicked, this sacrifice will definitely be destroyed.

20. Inauspicious results befall one when those worthy of worship are not worshipped and they are quelled when they are worshipped, since Śivā is the worthiest of all worship.

21. That Śakti is Śivā, Sati, the dust from whose feet is worn everyday by Śeṣa with his thousand heads.

22. Satī is the beloved of Śiva by meditating upon whose lotus-like feet for ever and by worshipping which Viṣṇu attained his Viṣṇu-hood.

23. Satī is the beloved of Śiva, by meditating upon whose lotus-like feet for ever and by worshipping which, Brahmā attained his Brahmā-hood.

24. Śiva is the lord, by meditating upon whose lotus-like feet for ever and by worshipping which the guardians of quarters—Indra and others attained their respective positions.

25. Śiva is the father of the universe. That Satī is the mother of the universe. O fool, they were not honoured duly by you. How can you attain welfare ?

26. Since Satī and Śiva are not propitiated by you, misfortune has befallen you. Miseries have attacked you.

27. Do you feel proud enough to suppose that you can attain welfare without worshipping Śiva ? That haughty pride will be quashed today.

28. I do not see anyone among these devas who will come to your assistance, since you are averse to the Lord.

29. If the devas were to come to your assistance, they are sure to be destroyed like moths by fire.

30. Let your face burn. Let your sacrifice be quashed.

Whoever comes as your assistant—let him be burnt today immediately.

31. An oath on all the devas for your inauspiciousness, if they are to assist your wickedness.

32. Let all the devas depart quickly from this sacrificial altar. Otherwise you all will perish today without an escape.

33. Let all the sages, Nàgas and others leave this sacrifice. Otherwise, you all will perish today, without an escape.

34. O Viṣṇu, come out of this sacrificial platform quickly. Otherwise you will perish today without an escape.

35. O Brahmā, come out of this sacrificial platform quickly. Otherwise you will perish today, by all means.

Brahmā said:—

36-37. After saying this to those who had gathered in the sacrificial hall, the celestial voice that conferred welfare stopped. O dear one, on hearing the astral voice Viṣṇu and other devas were surprised. The sages too were wonder-struck.

CHAPTER THIRTY-TWO

(Virabhadra is born and Śiva advises him)

Nārada said :—

1-2. On hearing the ethereal voice what did the unwise Dakṣa do ? What did the others do ? What happened thereafter ? Please narrate. O intelligent one, please tell me what those attendants of Śiva who were defeated by the power of Bhṛgu's mantras did and where they went.

Brahmā said :—

3. On hearing the voice of the Sky, the devas and others were stunned with surprise. They did not say anything. They stood perplexed and dazed.

4. The remaining attendants of Śiva who were defeated and routed by the power of Bhṛgu's mantras fled and sought refuge in Śiva.

5. Bowing with great respect to Śiva of immeasurable splendour they narrated everything that transpired there.

Gaṇas said :—

6. O lord of Devas, save us who have sought refuge in you. Please listen with condescension to the detailed description of the events connected with Satī.

7. O Lord, great disrespect was shown to Satī by the haughty and wicked Dakṣa. The devas too did not show due respect to her.

8. He did not allot your share but gave it to all the devas. The extremely haughty Dakṣa wickedly and loudly spoke harsh words.

9. O lord, not seeing your share in the sacrifice Satī became angry. After censuring her father many times she burnt her body (in the yogic fire).

10. Gaṇas exceeding ten-thousand put an end to their lives out of shame by cutting off their limbs with weapons. We, the rest, became infuriated.

11. Assuming a terrifying attitude we suddently got ready to destroy the sacrifice. But we were repelled by Bhṛgu by means of his (spiritual) power. He opposed us.

12. O lord, the sustainer of the world, we have now sought refuge in you. We are now grieved and fear-stricken. Please make us free from fear.

13. O great lord, Dakṣa and the other wicked persons have shown great disrespect because they are very haughty.

14. O bestower of honour we have told you all that happened to us and to Satī. Please deal with those deluded fools in the manner you deem fit.

Brahmā said :—

15. On hearing the words of his attendants, the lord remembered you, Nārada, in order to know their activities.

16. O celestial sage, endowed with divine vision you reached the place and after bowing to Śiva with devotion you waited there with palms joined in reverence.

17. After praising you, the lord asked you about Satī's news at the sacrifice of Dakṣa and the incidents there.

18. O dear, when you were thus asked by Śiva, you identified with Śiva and narrated to him in detail about what had happened in Dakṣa's sacrifice.

19. O sage, on hearing the words spoken by you, Śiva became furious in a trice, Śiva of great fury and valour.

20. Then Rudra, the destroyer of the world, plucked out a cluster of his matted hair and struck the top of the mountain with it.

21. O sage, the cluster of the matted hair of the lord split into two, on being struck on the mountain. A loud explosive sound was heard which was as terrific as the sound at the time of dissolution.

22. O celestial sage, from the first half of that cluster of matted hair, rose up the powerful Vīrabhadra[319], the terrific leader of the Gaṇas.

23. He stood lofty with two thousand hands blazing like the consuming fire. He enveloped the world all round and towered over it ten inches more.

24. From the furious breath of Śiva, the great Rudra, hundred fevers and thirteen humours came out.

25. From the other half of the cluster of matted hair Mahākālī[320] was born. O dear one, she was very terrible and was surrounded by crores of goblins.

26. The ruthless fevers had embodied forms. They were capable of terrifying the world. They were blazing with their fiery splendour.

27. Then the heroic Vīrabhadra, eloquent in speech, joined his palms in reverence and bowed to lord Śiva. Vīrabhadra said thus :—

Vīrabhadra said :—

28. O Rudra of terrific appearance, with the moon, the sun and the fire for your eyes what am I to do ? O lord, command me quickly.

319. See Note No. 235 P. 276.

320. Mahākālī is represented with a black skin, a hideous or terrible countenance, dripping with snakes, hung round with skulls and human heads, and in all respects resembling a fury rather than a Goddess. H.M. P. 86.

29. O Śiva, are the oceans to be dried up in half a moment ? O Śiva, are the mountains to be ground into powder in half a moment.

30. O Śiva, shall I reduce the whole universe to ashes in a moment ? Shall I reduce the gods or the sages to ashes in a moment ?

31. O Śiva, shall the destruction of the universe be carried out ? Or, O Śiva, shall the harassment of all living beings be carried out ?

32. O lord Śiva, thanks to your favour there is nothing impossible for me. A person equal to me in valour has not been born, nor will he be born.

33. O lord, wherever you send me and on whatever errand, I shall execute that job quickly and earn your favour.

34. At your bidding, O Śiva, even worthless persons swim across the ocean of the world. O Śiva, am I not therefore competent to cross the ocean of great adversity ?

35. O Śiva, there is no doubt in this that even the blade of grass despatched by you will achieve great tasks without difficulty in a moment.

36. O Śiva, verily any task can be fulfilled by your mere sport. But it is your blessing and favour, that I shall be sent to do the job.

37. It is by your blessing that I am qualified in this task. O Śiva, without your blessing and favour none will have that power and efficiency.

38. This is true. There is no doubt in this that without your command and permission no one shall move even a blade of grass.

39. O Śiva, devas and others are subject to your control. I too am subject to the control exercised by you. I am the controller of all living beings.

40. O Siva, I have knelt before you. Again and again I kneel before you. O Śiva send me immediately for the fulfilment of your desire.

41. O Śiva, my right limbs throb frequently. I am sure to be victorious today. O lord, so please send me.

42. I feel a peculiar exhilaration and zeal. O Śiva, my mind sticks to your lotus-like feet.

43. At every step a series of auspicious things and events have occurred.

44. Surely he alone is victorious for ever, his alone is the welfare every day who, O Śiva, is firmly devoted to you who are the resort of everything auspicious.

Brahmā said :—

45. On hearing these words of Vırabhadra, the consort of Satī became glad. He blessed him saying "O Vīrabhadra be victorious" and said these words thereafter:—

Lord Siva said :—

46. O dear Vīrabhadra, listen to my words attentively. You must carry them out quickly. It will then delight me.

47. Dakṣa, the wicked son of Brahmā, has made arrangement to perform a sacrifice. He is particularly inimical to me. He is unwise and conceited now.

48. O best of Gaṇas, destroy the sacrifice with all the ancillary adjuncts and then return to my abode quickly.

49. Even if there be devas, Gandharvas, Yakṣas or others, reduce them also to ashes quickly.

50. Let there be Viṣṇu, Brahmā, Indra or Yama. Fell them to the ground now itself with strenuous efforts.

51-52.[321] Transgressing the imprecations of Dadhīci whoever stays in the sacrifice shall be burnt by you of course.

53. If Viṣṇu and others, out of erroneous notions were to withstand, other gaṇas will come for your help. They shall be burnt by you after dragging them with mantras.

54. Transgressing my injunctions many haughty persons are lingering there. They are also my enemies. So burn them with a series of blazing fires.

55. After reducing them to ashes, along with their wives, and all the paraphernalia at the sacrifice of Dakṣa, you shall return quickly.

56. It is possible that when you go there, devas and others may praise you. Still you shall burn them in the flames.

321. The Verse 51 is the same as Verse 49. The translation is not repeated therefore.

57. Burn the devas too who have committed offence, in the blazing fire, after meditating on me, your protector.

58. After burning Dakṣa and all others along with their wives and kinsmen, without any effort, in a playful manner you shall drink waters.

Brahmā said:—

59. After saying thus to Vīrabhadra the great hero, Śiva the lord of all, the slayer of Kāla, the protector of Vedic conventions, stopped, with his eyes still resembling copper (due to anger).

CHAPTER THIRTYTHREE

(*The March of Vīrabhadra*)

Brahmā said :—

1. On hearing these words of lord Śiva with great respect, Vīrabhadra was highly delighted. He bowed to Him.

2. Receiving his command, with his head bowed down in reverence, Vīrabhadra set off immediately to the place of sacrifice.

3. To add lustre to the campaign, Śiva sent crores of Gaṇas, very valorous and equal to the fire of dissolution.

4. Those powerful Gaṇas enthusiastic and gay both preceded and followed Vīrabhadra.

5. All the personal attendants of Kālakāla assuming the form of Rudra accompanied Vīrabhadra in their hundreds and thousands.

6. Accompanied by these Gaṇas, the noble-souled Vīrabhadra who had the same dress, features and embellishments as Śiva went ahead in a chariot. He had a thousand arms each like hoods of the serpent king. He was powerful and terrifying.

7. The chariots numbered as many as two thousand Nalvas[322] of land could contain. Ten thousand lions pulled the chariots strenuously.

322. Nalva is a measure of distance equal to four hundred (or according to some authorities one hundred four) cubits.

8. Many strong lions, tigers, crocodiles, huge fishes and thousands of elephants constituted his body-guard.

9. When Vīrabhadra[323] set-off quickly for slaying Dakṣa, a shower of flowers fell there let loose by the divine Kalpa[324] tree.

10. During the festivities of their march, the Gaṇas eulogised the heroic Vīrabhadra who was carrying out the job of Śiva and they exhibited their enthusiasm.

11-12. Mahākālī went ahead for the destruction of Dakṣa accompanied by nine Durgās Viz:—Kālī, Kātyāyanī, Īśānī, Cāmuṇḍā, Muṇḍamardinī, Bhadrakālī, Bhadrā, Tvaritā and Vaiṣṇavī and the goblins.

13-14. Eager in executing the command of Śiva, they accompanied the marching heroes—Ḍākinī, Śākinī, Bhūtas, Pramathas, Guhyakas, Kūṣmāṇḍas, Parpaṭas, Caṭakas, Brahma-Rākṣasas, Bhairavas and Kṣetrapālas and set out quickly for the destruction of Dakṣa's sacrifice.

15. The host of Yoginīs[325] with their sixtyfour groups set out angrily and hurriedly to destroy Dakṣa's sacrifice.

16. O Nārada, listen to the numerical strength of the most important and courageous of those groups.

17. The chief of Gaṇas-Śaṅkukarṇa went ahead with ten crores of his attendants; Kekarākṣa with ten crores and Vikṛta with eight crores.

18. Viśākha with sixtyfour crores, Pāriyātraka with nine crores; Sarvāṅkaka and the heroic Vikṛtānana each with six crores.

19. The chief of Gaṇas, Jvālakeśa went with twelve crores; Dhīmān with seven crores and Dudrabha with eight crores.

323. See Note No. 9 P. 3.

324. Nine Durgās are variously named in the Purāṇas. For instance, compare the names of nine Durgās in the Mārkaṇḍeya Purāṇa.

प्रथमं शैलपुत्रीति द्वितीयं ब्रह्मचारिणी ।
तृतीयं चन्द्रघण्टेति कूष्माण्डेति चतुर्थकम् ॥
पञ्चमं स्कन्दमातेति षष्ठं कात्यायनीति च ।
सप्तमं कालरात्रिश्च महागौरीति चाष्टमम् ।
नवमं सिद्धदात्री च नवदुर्गाः प्रकीर्तिताः ॥

None of these names occurs in the present counting of the nine Durgās.

325. Yoginis are female sorceresses attendant on Durgā. They are represented as sixty-four in number.

20. Kapālīśa with five crores and the Sandāraka group with six crores; Koṭikuṇḍa with crores of crores.

21. Viṣṭambha, the most excellent of the Gaṇas, went with sixtyfour crores of heroes. O dear, Sannāda and Pippala went with a thousand crores.

22. Āveśana went with eight crores and Candratāpana too with eight crores. Mahāveśa, the chief of Gaṇas, was accompanied by a thousand crores.

23. O sage, Kuṇḍī the most excellent of the Gaṇas and Pavataka went each with twelve crores in order to destroy Dakṣa's sacrifice.

24. Kāla, Kālaka and Mahākāla went to the sacrifice of Dakṣa with a hundred crores.

25. Agnikṛt with hundred crores; Agnimukha with a crore; Ādityamūrdhā and Ghanāvaha each with a crore.

26. Sannāha with hundred crores; Kumuda with a crore; Amogha and Kokila the chief of Gaṇas each with a crore of crores.

27. Kāṣṭhāgūḍha, Sukeśī, Vṛṣabha, and Sumantraka the chief of Gaṇas, O dear, each went with sixtyfour crores.

28. Kākapādodara and Santānaka both excellent chiefs of Gaṇas went with sixty crores each.

29. Mahābala as well as Puṅgava went with nine crores each.

30. O dear, the chief of Gaṇas, Madhupiṅga was the leader of ninety crores. Pūrṇabhadra also started with as many attendants.

31. Caturvaktra, the chief of Gaṇas, started with hundred crores.

32. Virūpākṣa, the lord of Gaṇas, with sixtyfour crores. So also the chiefs of Gaṇas Tālaketu, Ṣaḍāsya and Pañcāsya.

33-34. O sage, Saṁvartaka, Kuliśa, Svayamprabhu, Lokāntaka, Dīptātmā, Daityāntaka, Bhṛṅgīriṭi, Devadevapriya, Aśani and Bhālaka each went with sixtyfour thousand Gaṇas.

35. Thus at the bidding of Śiva, the heroic Vīrabhadra went ahead followed by crores and crores, thousands and thousands, hundreds and hundreds of Gaṇas.

36. The hero was accompanied by thousands of crores

of goblins, and three crores of canine species born of the hair of Śiva. He went ahead quickly.

37. Trumpets and drums sounded loudly. Conchs blew in diverse ways. Horns of all kinds were blown.

38 In that joyous festivity various musical instruments were played in a pleasing manner.

39 While the march of Vīrabhadra was in progress, O great sage, many pleasing fortutious omens occurred.

CHAPTER THIRTYFOUR

(The devas witness bad omens at the place of sacrifice)

Brahmā said :—

1. When Vīrabhadra set off thus, bad omens were seen by Dakṣa and the devas.

2. O celestial sage, when Vīrabhadra accompanied by the Gaṇas proceeded thus, many portentous phenomena occurred at the sacrifice of Dakṣa including the three evil omens, boding the imminent destruction of Dakṣa's sacrifice.

3. The left eye, arm and thigh of Dakṣa throbbed. In every respect, it indicated everything inauspicious It was harassing to him.

4. There was an earthquake at the site of sacrifice. Dakṣa observed the mysterious phenomena of stars at noon.

5. The quarters became dirty and gloomy. The sun appeared spotted and terrifying with thousands of circlets all round.

6. Stars, brilliant like lightning and blazing fire were seen falling. Some of them went zigzag and some fell with face downwards.

7. Thousands of vultures hovered above touching Dakṣa's head. Shadows of these darkened the sacrificial platform.

8. Jackals howled in the surroundings of the sacrificial ground. The evil star Netraka and meteors seemed to fall like white scorpions.

9. Rough winds raising a lot of dust blew there. Locusts and moths were tossed about by whirlwinds.

10. The wonderfully new sacrificial platform erected by Dakṣa and the devas was thrown up by the winds.

11. Surprisingly enough, Dakṣa and others vomitted blood, pieces of flesh and bones very frequently.

12. They became unsteady and tremulous like lamps blown by wind. They felt miserable as if struck with the sharp edges of weapons.

13-14. The eyes of Dakṣa and others sometimes resembled the fading lotuses of the summer; sometimes they resembled the flowers in forests with dews trickling from them; sometimes they seemed like lotuses at night and sometimes like Kumuda flowers in the forenoon.

15. The deities seemed to shower blood; the quarters became enveloped in darkness; there was a peculiar blaze everywhere terrifying all.

16. O sage, devas and others saw such evil portents as these. Viṣṇu and others were struck with great fear.

17. "Ha, we are doomed" saying thus they fell unconscious on the ground like trees on the edges of rivers when felled by the force of the current.

18. Fallen on the ground they remained motionless like cruel serpents struck dead. Sometimes those fallen bounced up like balls.

19. Then due to extreme distress they cried like twittering sparrows. Their groans and their voices got confusingly mingled with each other.

20. Everyone including Viṣṇu had their power blunted and impeded. They rolled and dashed against one another like tortoises.

21. In the meantime a disembodied voice arose there within the hearing of the devas and that of Dakṣa particularly. The ethereal voice said.

22. Fie upon your life now, O Dakṣa. You are evil-minded and excessively foolish. Great misery caused by Śiva will inevitably befall you.

23. Certainly great misery will befall those foolish devas and others who are here crying out "Hā Hā".

Brahmā said :—

24. On hearing that voice of the sky, and seeing those ill omens, Dakṣa was terribly afraid. The others—devas etc.—too followed suit.

25. Trembling miserably and utterly shaken, Dakṣa sought refuge in Viṣṇu, the consort of Lakṣmī and his own lord.

26. Making humble obeisance in his fright, and eulogising in his mental distress, he said thus to Viṣṇu endearing to his own men.

CHAPTER THIRTY-FIVE

(*Viṣṇu's statement*)

Dakṣa said :—

1. O Hari, Viṣṇu, lord of devas, friend of the poor, storehouse of mercy, you must protect me and my sacrifice.

2. You are the guardian of sacrifice. You are identical with the activity of sacrifice, the performer of sacrifice; O lord, be merciful, let not the sacrifice be destroyed.

Brahmā said:—

3. Thus submitting entreaties of diverse sorts with great respect, in his mental agitation due to fear, he fell at his feet.

4. Viṣṇu raised Dakṣa of agitated mind and on hearing the words of that evil-minded one, Viṣṇu remembered Śiva.

5. After remembering Śiva his own lord, Viṣṇu, the knower of Śiva's principles, said thus, addressing Dakṣa :—

Viṣṇu said:—

6. Listen, O Dakṣa, I shall explain everything true to fact; listen to my words which are as efficacious as mantras, beneficent and pleasing.

7. Not knowing the principle of Śiva, the great Self and lord of everything, you have insulted Him.

8. By insulting Him, not only does every activity

become futile in every respect but also it engenders adversities at every step.

9. Poverty, death and fear, these three take place when people worthy of worship are not worshipped and when undeserving people are honoured.

10. Hence with all efforts, the bull-bannered deity shall be respected and revered. A great terror has befallen us because lord Śiva has been dishonoured here.

11. Although we are all lords, we are unable to accomplish anything due to your misdeeds. It is a fact I am mentioning.

Brahmā said :—

12. On hearing these words of Viṣṇu, Dakṣa began to ponder. He sat quietly on the ground with his face turned pale.

13. Meanwhile Vīrabhadra, the leader of the Gaṇas, sent by Rudra, came to the place of sacrifice accompanied by his army.

14-15. Some of his attendants followed him closely; some came through the sky and others came from the different quarters and sub-quarters. At the bidding of Śiva, these innumerable heroic, fearless Gaṇas came there roaring like lions.

16. By that great sound, the three worlds echoed and the quarters were plunged in darkness.

17. The whole earth containing the seven continents shook with fear. All the oceans, forests and mountains were excessively agitated.

18. On seeing that vast army of destructive potentiality, devas and others were quite surprised.

19. On seeing the enterprising activity of the army, Dakṣa's face turned red with agitation. He fell at the feet of Viṣṇu straight like a staff, prostrated at his feet, along with his wife and said thus.

Dakṣa said :—

20. Depending upon you, this great sacrifice was started by me. O Viṣṇu, great lord, you are the final authority in the matter of realising good rites.

21. O Viṣṇu you are the cosmic witness of sacred rites and the protector of sacrifices. You are the saviour of Vedic virtue, O great lord.

22. Hence, O lord, you shall offer protection to my sacrifice here. Who else, other than you, is competent for it ? You are the lord of all.

Brahmā said :—

23. On hearing these piteous words of Dakṣa, Viṣṇu spoke enlightening Dakṣa who was averse to Śiva's principles.

Viṣṇu said :—

24. O Dakṣa, protection shall be offered to your sacrifice. My promise of protecting Dharma is truly well known.

25. You have stated the truth, but you have transgressed the same. O Dakṣa listen, I shall tell you. Cast off your cruelty.

26. What transpired at Naimiṣa, the holy place in a surprisingly mysterious manner is evidently not remembered by you, O Dakṣa. Did you forget it in your evil way ?

27. Who can save you from Rudra's anger ? O Dakṣa, a person who protects you, the wicked one, finds no approval anywhere.

28. An evil-minded man does not see what is good and what is not. A sacred action or rite cannot be efficacious always.

29. You must know that to be your duty which is naturally efficacious. Except Śiva none can be the bestower of action.

30. Śiva bestows the fruit of the actions upon the person who is tranquil on accouut of devotion to the lord and whose mind is fixed in him alone.

31. Depending upon Knowledge alone if they eschew devotion to God they will fall into hell and remain there for hundreds of crores of Kalpas.

32. Those who solely depend on actions are bound

326. Naimiṣa, modern Nimsar, is a saered region of Uttara Pradeśa in the district of Sitāpur on the bank of Gomatī.

by its nooses, are born in lives after lives and are finally scorched and tortured in hells.

33. Here, Vīrabhadra, the chief of Rudra's attendants, who suppresses all his enemies and who is born of the fire of Rudra's anger has now come to the sacrificial yard.

34. There is no doubt in this that he has come for destroying us. There is nothing impossible for him to do, whatever it may be really.

35. It is certain that this great lord will become tranquil only after burning us all.

36. Since by my mistake I have transgressed the affirmation of lord Śiva, I too shall bear the miseries along with you.

37. O Dakṣa, I have no power to prevent this since I have become an enemy of Śiva by transgressing his affirmation.

38. There can be no happiness to the enemies of Śiva in the three periods of time; misery has of necessity been invited by me along with you.

39. My discus Sudarśana will not hit him. My discus is Śaiva (belonging to Śiva) and it can cause the death of only non-Śaivas.

40. Even if Vīrabhadra had not been here, this discus would have killed us and returned to Śiva.

41. This discus has remained without killing me, although I had transgressed the avowal of Śiva. It indicates that it is compassionate.

42. Hereafter this discus will not stay with me. With its fiery effusions it will depart quickly.

43. Even if he is worshipped and honoured by us with respect, Vīrabhadra will not protect us since he is extremely angry.

44. A sudden dissolution of every one of us is imminent. Alas, it has already set upon us.

45. There is none to offer us refuge in the three worlds. Who can be the refuge of an enemy of Śiva in this world?

46. Even if the body undergoes destruction, the torture

at the hands of Yama[327] is in store for us. It is impossible to bear as it generates much misery.

47. On seeing an enemy of Śiva, Yama gnashes his teeth. He puts him in cauldrons of oil and not otherwise.

48. Actually I was preparing to leave after an open declaration. Still I did not leave immediately by the contagious sin of this wicked person.

49. Even if we flee from this place, Virabhadra the devotee of Śiva, will drag and pull us by means of his weapons.

50. Whether it is heaven or earth, Pātāla or any where else, it is not difficult for the weapons of Vīrabhadra to gain access there.

51. Such is the power of everyone of the attendants of the trident-bearing Rudra.

52. Formerly at Kāśī, Kālabhairava had plucked off the fifth head of Brahmā playfully with the tip of his nail.

53. After saying this, Viṣṇu resumed his seat, his lotus-face showing signs of great fear. At the same time Vīrabhadra too reached the sacrificial platform.

54. While Viṣṇu was saying this, the gods and others saw the vast ocean of the army led by Vīrabhadra already come there.

CHAPTER THIRTYSIX

(The dialogue between Viṣṇu and Vīrabhadra)

Brahmā said :—

1. Indra mocked at Viṣṇu who was engrossed in his own arguments. He, the bearer of the thunderbolt, was desirous of fighting Vīrabhadra along with the other devas.

2. Then Indra rode on his elephant, the fire-god rode on a goat, Yama rode on his buffalo and Nirṛti rode on a ghost.

327. Yama : In Paurāṇic Mythology, Yama is the God who presides over the manes and rules the spirits of the dead. He is always represented as a terrible deity inflicting tortures, called yātanā, on departed sinful spirits.

3. Varuṇa rode on a crocodile; the wind-god rode on a deer; Kubera sat in his chariot Puṣpaka and he was ready and alert.

4. The others in the hosts of devas, Yakṣas, Cāraṇas and Guhyakas all very powerful, rode on their own respective vehicles.

5. Seeing their enterprise, Dakṣa with blood rushing to his face in his excitement approached them along with his wife and spoke.

Dakṣa said:—

6. Depending on your support and strength alone have I begun this great sacrifice. Such brilliant persons as you, are authorities in the achievement of all good actions.

Brahmā said :—

7. On hearing these words of Dakṣa, the gods including Indra set off immediately in their readiness to fight.

8. Indra and other devas and the guardians of the quarters, deluded by Śiva's Māyā fought with their full power.

9. A great fight ensued between the devas and the gaṇas. Those powerful warriors fought with each other with sharp spikes, iron clubs etc.

10. Conchs were blown. Drums were beaten in that great war festival. Battle drums were sounded both big and small.

11. Being encouraged by that sound, the devas in the company of the guardians of the quarters hit and thrashed the attendants of Śiva.

12. O excellent sage, on account of the incantations of Bhṛgu,the attendants of Śiva were routed by Indra and other guardians of the quarters.

13. Their defeat was effected by Bhṛgu the sacrificial priest, for the continuance of the worship of the deities and for the satisfaction of Dakṣa who had been initiated in the sacrifice.

14-15. On seeing his people defeated, Vīrabhadra became infuriated. He asked the goblins, ghosts and spirits

to keep back. The attendants riding on bulls were sent to the front ranks. Accompanied by his forces and wielding his great trident he felled the devas.

16. The attendants of Śiva hit and thrashed the devas, the Yakṣas, Sādhyas, Guhyakas and Cāraṇas with their javelins, spears and tridents.

17. Some were split with swords and smashed with iron-clubs. The devas were hit and smothered with various weapons by the attendants of Śiva.

18. Thus defeated, the devas left one another in lurch and fled to heaven.

19. Only the guardians of the quarters, Indra and others, had the courage and strength to stay behind in that terrible battle with what little enthusiasm they had.

20. Indra and others collectively approached Bṛhaspati in that battlefield and asked him humbly.

The guardians of the quarters said :—

21. O dear preceptor Bṛhaspati, intelligent and merciful, please tell us quickly how we can be victorious.

Brahmā said :—

22. On hearing their words, Bṛhaspati remembered Śiva and spoke to Indra who was confused and confounded to slove the difficulty.

Bṛhaspati said :—

23. O Indra, what Viṣṇu had said before has taken place now. I shall explain it further. Listen attentively.

24. There is the presiding deity of sacrifices who dispenses the fruits of all sacrifices. He does it with reference to the performer. He is not independent of the performer.

25-26. Neither Mantras nor medicinal herbs, nor black magic, nor worldly activities, nor the Vedas, nor the two systems of Mīmāṁsās, nor other sacred texts based on Vedic passages are able to know Śiva—so the ancient authorities say.

27. Lord Śiva is not unknowable entirely. He can be known by devotees who have no other refuge though he

is unknowable through thousands of Vedic passages without devotion. So says the great Vedic passage.

28. Sadāśiva shall be known through his own blessings by mental tranquility and supreme vision without aberrations and distractions.

29. But, O Lord of devas, in the matter of discussion about what shall be done and what not, I shall explain the aspect of fulfilment of our desire. Hear that in your own interest.

30. It is your childishness that prompted you to be present here in the sacrifice of Dakṣa along with the other guardians of quarters. What shall you do with the exhibition of your valour ?

31. These infuriated assistants of Rudra have come here to stop the sacrifice and they will do it undoubtedly.

32. There is no remedy to prevent the destruction of the sacrifice. True, I am telling you the truth.

Brahmā said :—

33. On hearing these words of Bṛhaspati the guardians of the quarters, dwellers in heaven including Indra fell athinking.

34. Then, remembering Śiva mentally Vīrabhadra surrounded by the heroic attendants of Śiva spoke to Indra and other guardians of the quarters.

Vīrabhadra said :—

35. "On account of your childishness you came here for this glorious act. I shall now offer you Avadāna (i.e. I shall cut you to pieces). Come near me.

36-37. O Indra, O Agni, O Sun, O Moon, O Kubera, O Varuṇa, O Wind, O Nirṛti, O Yama, O Śeṣa, O Devas and Asuras, O clever ones, come here. I shall give you Avadānas. The boon will be tasted by you till you are satiated."

Brahmā said :

38-39. Saying so, Vīrabhadra, the leader of the attendants became furious and hit all the devas with sharp arrows. Severely wounded by the arrows, Indra and other leaders of devas fled in all the ten directions. When the guardians of

the quarters and other devas had fled, Vīrabhadra came very near the entrance of the sacrificial chamber along with the Gaṇas.

40. Then all the sages who had assembled there were terribly afraid and bowing to Viṣṇu and desirous of informing him said thus:—

The sages said :—

41-42. "O lord of Lakṣmī, lord of devas, O great lord, lord of everyone, save the sacrifice of Dakṣa. Undoubtedly you are the sacrifice, the performer of sacrifice, the sacrifice embodied, ancillary to sacrifice and the protector of sacrifice. Please save, save the sacrifice. There is none else than you to protect it."

Brahmā said :—

43. On hearing these words of the sages Viṣṇu, desirous of fighting with Vīrabhadra went ahead.

44. The powerful Viṣṇu, the four-armed discus-bearing Viṣṇu, fully equipped, came out of the sacrificial chamber along with the devas.

45. The trident-wielding Vīrabhadra accompanied by the different Gaṇas saw Viṣṇu the great lord desirous of fighting and ready for it.

46. On seeing him Vīrabhadra knit his eyebrows and his face became awful. He met him as the god of death meeting a sinner or the lion meeting an elephant.

47. On seeing Viṣṇu in such a manner Vīrabhadra the suppressor of enemies, surrounded by the Gaṇas became furious and said.

Vīrabhadra said :

48. O Viṣṇu, how is it that you set at nought the affirmation of lord Śiva ? Why were you haughty ?

49. Can you dare to transgress the affirmation of lord Śiva ? Who are you ? In the three worlds who is your saviour ?

50. Why did you come here? We do not know that. How did you become the guardian and saviour of Dakṣa's sacrifice ? Explain it.

51. Haven't you seen what Satī did ? Haven't you heard what Dadhīci said ?

52. You too came to Dakṣa's sacrifice for the sake of sacrificial gifts. O long-armed one, I shall now offer you Avadāna* (i.e. I shall cut you to pieces).

53. O Viṣṇu, I shall split your chest with my trident. Who is your protector who dare come near me ?

54. I shall dash you to the ground. I shall burn you with fire. I shall pound you after burning you.

55. O Viṣṇu, of evil conduct, O the worst of Śiva's haters, don't you know the greatness and sanctity of lord Śiva ?

56. Still O long-armed one, if you stand face to face with me wishing for a fight I shall rout you, if at all you can steady yourself.

Brahmā said :—

57. On hearing the words of Vīrabhadra, Viṣṇu the intelligent lord of Devas, laughed gleefully and said :—

Viṣṇu said :—

58. O Vīrabhadra, listen. I shall tell you. I am a servant of Śiva. Do not call me inimical to Śiva.

59. At first I had been requested repeatedly by Dakṣa foolishly, since he is too much addicted to rituals and did not know the true state of facts. He wanted me to protect the sacrifice.

60. I am subservient to my devotees, so also is lord Śiva. O dear one, Dakṣa is my devotee. Hence I came to this sacrifice.

61. O heroic one, you have the features and splendour of Śiva, you are born of Śiva's fury. O lord, you are the receptacle of exploits; listen to the vow taken by me.

62. I shall withstand you. You can try to stop me. Let whatever is destined to happen, befall. I shall definitely show my prowess.

Brahmā said:—

63. When Viṣṇu said thus, the long-armed (Vīra-

* Avadāna means a sacrificial gift as well as cutting one to pieces.

bhadra) laughed and said "I am glad to know that you are a favourite of our lord".

64. Then the delighted Virabhadra, the leader of the Gaṇas, laughed and stooped humbly and spoke to lord Viṣṇu,

Vīrabhadra said:—

65. O great lord, I had said thus in order to test your feelings. Now I shall speak in real earnest. You listen with attention.

66. As Śiva, so you. As you, so Śiva. O Viṣṇu, thus speak the Vedas at the bidding of Śiva.

67. O lord of Lakṣmī, all of us are the servants of Śiva. We work at the bidding of Śiva. Still due to respect we speak and argue thus.

Brahmā said:—

68. On hearing these words of Vīrabhadra, Viṣṇu laughed and spoke these words beneficent to Vīrabhadra.

Viṣṇu said:—

69. O great hero, unhesitatingly fight with me. Hit all over my body by your arrows. I shall return to my hermitage.

Brahmā said :

70. Saying thus, he stopped and got ready for the fight. The powerful Vīrabhadra too got ready in the company of his attendants.

CHAPTER THIRTYSEVEN

(*Destruction of Dakṣa's sacrifice*)

Brahmā said :—

1-2. Mentally meditating on Śiva, the remover of all adversities and seated in his divine chariot, the powerful Vīrabhadra took up all the great miraculous weapons for his fight with Viṣṇu and roared like a lion.

3. Viṣṇu, the powerful, loudly blew his conch "Pāñcajanya" delighting his own people.

4. On hearing the sound of the conch, the devas who had fled before leaving off the battle-field returned quickly.

5. The guardians of the quarters including Indra roared like lions and fought forcefully with the Gaṇas of Vīrabhadra.

6. A noisy terrible fight ensued between the Gaṇas and the guardians of the quarters, both roaring like lions.

7. Indra fought with Nandin; the fire-god with Aśman and the powerful Kubera fought with Kūṣmāṇḍapati.

8-9. Nandin was hit hard by Indra with the thunderbolt that had a hundred spikes. Indra was hurt in the middle of his chest by Nandin with the trident.

10. Nandin and Indra both equally powerful fought with each other gleefully, and hit each other in diverse ways with a desire to overpower each other.

11. The infuriated fire-god hit Aśman with his (spear). He too hit back the fire-god with his trident of very sharp point.

12. Mahāloka, the heroic chieftain of the Gaṇas, remembered Lord Śiva with joy and fought with Yama.

13. Caṇḍa, the brawny, grappled with Nairṛta and mortified him with many great miraculous weapons.

14. The powerful hero Muṇḍa fought with Varuṇa surprising the three worlds with his great spear.

15. Bhṛṅgī was struck by the wind god with his weapon of great force. Vāyu was struck (in return) by Bhṛṅgī with a powerful trident.

16. Meditating on Lord Śiva in his heart, the strong and heroic Kūṣmāṇḍapati clashed with Kubera and fought terribly.

17. Splitting up all the Devas, the great leader of Bhairavī in collaboration with the circle of Yoginīs, drank much of their blood.

18. Desirous of gobbling up the leading devas, Kālī split them and drank their blood. Kṣetrapāla too did the same.

19. Then Viṣṇu, the slayer of enemies and who was excessively brilliant, hurled his discus and fought with them. The discus seemed to burn the ten directions.

20. Kṣetrapāla saw the discus coming on. He ran to the place and bravely caught hold of it.

21. On seeing the discus held in his mouth, Viṣṇu the conqueror of enemies' cities caught hold of his throat and made him spit out the discus.

22. Regaining his discus, Viṣṇu the sole sustainer of the world, of great dignity became very angry. In that infuriated state he took up different weapons and fought with the brave warriors.

23. Viṣṇu fought a great battle with them by hurling many weapons and evincing boisterous display of his terrific exploits.

24. Bhairava and others displayed their strength furiously by hurling several weapons and by fighting with him.

25. Vīrabhadra saw their battle with Viṣṇu of unequalled splendour, returned and clashed with him in a great battle.

26. Then Viṣṇu of great brilliance lifted up his discus and fought with Vīrabhadra.

27. O sage, a terrible fight provoking harripilation took place between Mahābali and Varuṇa with various weapons.

28. Thanks to the Yogic power of Viṣṇu, innumerable soldiers terrible and wielding conch, discus and mace in their hands emerged from his own body.

29. They too fought against Vīrabhadra who continued to shout. These strong groups of warriors were as strong as Viṣṇu and had various weapons with them.

30. Remembering Śiva, his lord and hitting them, who were as lustrous as Nārāyaṇa with his trident, he redu ced them to ashes.

31. The most powerful Vīrabhadra struck Viṣṇu in the chest playfully with his trident in the course of the battle.

32. O sage, hit suddenly by that blow, Viṣṇu Puruṣottama, fell unconscious on the ground.

33. Then arose a wonderful brilliance as terrible as the fire at the time of dissolution. It seemed to burn all the three worlds. It was severe and terrifying even to great heroes.

34. That glorious lord, with eyes red by anger, got up again. The best of beings lifted up his discus and stood ready to strike.

35. Vīrabhadra of no weak soul, nay, identical with lord Śiva, held his terrific discus luminous like black sun suspended and motionless.

36. O sage, thanks to the power of Śiva, the great lord controlling Māyā, the Cakra held in the hand of Viṣṇu became stunned and motionless.

37. Viṣṇu who was kept stunned by Vīrabhadra of eloquent words who was the lord of the Gaṇas, remained motionless like a mountain.

38. O Nārada, when he became benumbed and stunned, Viṣṇu repeated formulas for redemption from torpidity.[328]

39. O sage, becoming freed from the stunned state, Viṣṇu became infuriated and took up his bow and arrows.

40. O dear sage, Viṣṇu's bow was attacked with three arrows by Vīrabhadra whereupon it split into three in a trice.

41. Then Viṣṇu was enlightened by the great voice that the great Gaṇas were invincible. He therefore thought of vanishing from the scene.

42. On coming to know that all this was bound to happen brought about by Satī, so unbearable to all others, all of us went to our respective worlds after duly remembering Śiva, the independent lord of all.

43. When I returned to Satyaloka the grief of my son afflicted me much. In my miserable plight I pondered over what shall be done by me.

44. When Viṣṇu and I had gone, accompanied by Devas and sages, all those who were left there, those who maintained themselves through sacrifices, were utterly defeated by the Gaṇas.

45. On seeing the disorder and utter destruction of the great sacrifice, the sacrifice itself being afraid assumed the form of a deer and fled.

46. Vīrabhadra seized it as it, was fleeing up the sky in the form of a deer and beheaded it.

47-48. Then the heroic Mahāgaṇa Vīrabhadra caught hold of Prajāpati, Dharma, Kaśyapa Ariṣṭanemin the sage with many sons, the sages Aṅgiras and Kṛśāśva and the great sage Datta and kicked all of them on their heads.

49. With the tip of his fingers he cut off the tip of the nose of Sarasvatī and of Aditi the mother of devas. Vīrabhadra showed his exploits thus.

50. Similarly the infuriated Vīrabhadra[329] with eyes blazing, cut off the other devas too and threw them on the ground.

51. Even after mutilating the chief devas and sages, he never became calm like the king of serpents whose anger had been aroused.

52. After uprooting his enemies, like a lion the elephants of the forest, Vīrabhadra surveyed all the quarters frequently to know "who is where".

53. He struck and smashed Bhṛgu while the valorous Maṇibhadra kicked him on his chest and plucked off his moustaches.

54. Caṇḍa forcibly plucked off the teeth of Pūṣan[330]. who had formerly laughed and showed his teeth while Śiva was being cursed.

55. Nandin plucked out the eyes of Bhaga who was felled over the ground with anger because it was he who winked at Dakṣa while cursing.

56. Svadhā, Svāhā, Dakṣiṇā Mantras and Tantras, all those who were there were molested and mortified by the leaders of Gaṇas.

57 The Gaṇas furiously showered filth and rubbish on the sacrificial fire. The heroic Gaṇas made the sacrifice inexpressibly impure.

58. After coming to know that Dakṣa had hidden himself behind the altar due to his fright, Vīrabhadra dragged him out with force.

59. He was caught hold of by his cheeks, his head and was struck with the sword. Due to the yogic power of Dakṣa it could not be split.

60. Thinking that his head could not be pierced or

329. Maṇibhadra is the brother of Kubera and chief of the Yakṣas. He is the tutelary deity of travellers and merchants.

330. Puṣan is represented as toothless. The cause of his being toothless is variously explained. See H. M. P. 250. According to the present text, it was Caṇḍa, the follower of Vīrabhadra who uprooted his tee h.

cut with weapons he kicked his chest with the foot and wrested the head with his hand.

61. Vīrabhadra the leader of the Gaṇas threw the head of the wicked Dakṣa, the enemy of Śiva, into the fire-pit.

62. Vīrabhadra whirling the trident in his hand looked splendid indeed. The angry Raṇākṣa and Saṁvarta looked like the blazing mountains.

63. After killing them without difficulty Vīrabhadra in his fury burnt them in the fire like a blazing conflagration consuming moths.

64. Seeing Dakṣa and others entirely burnt, he laughed boisterously filling the three worlds with the sound.

95. He was surrounded by heroic glory. Then a divine shower of flowers originating from the celestial park fell over Vīrabhadra accompanied by his Gaṇas.

66. Cool breezes blew gently fragrant and pleasing. Divine drums sounded simultaneously.

67. The hero who had accomplished his duties went to Kailāsa quickly like the sun who quells darkness.

68 On seeing Vīrabhadra who had fulfilled his task, lord Śiva was pleased and he made him the presiding officer of his Gaṇas.

CHAPTER THIRTYEIGHT

(The dialogue between Kṣuva and Dadhīca)

Sūta said:—

1. After hearing these words of Brahmā of immeasurable intellect, Nārada the brahmin was surprised and he lovingly asked him thus.

Nārada said:—

2. Please tell me for what reason did Viṣṇu go to the sacrifice of Dakṣa along with the devas but leaving off Śiva, for there so much of ignominy was in store for him ?

3. Does not Viṣṇu know Śiva who has the power of

dissolution ? Why did he fight with his Gaṇas like a foolish insensible man ?

4. O Merciful one, this is my great doubt. Please clarify it O lord, narrate the story of Śiva to us that heightens the enthusiasm in our mind.

Brahmā said :—

5. O excellent brahmin, listen with pleasure to the story of the moon-crested lord which dispels our doubts.

6. O sage, formerly Viṣṇu lost his knowledge by the curse of Dadhīca. He, therefore, went to Dakṣa's sacrifice along with the devas in order to help Kṣuva.

Nārada said:—

7. Why did the excellent sage Dadhīca curse Viṣṇu ? What harm was done by Viṣṇu to Dadhīca by helping Kṣuva ?

Brahmā said:—

8. There was a king of great splendour named Kṣuva. He was the friend of Dadhīca, the sage of very great potentiality.

9. Formerly a great dispute, well known in the three worlds, took place between Kṣuva and Dadhīca in the context of their penance. This caused great disaster.

10. Dadhīca, a great devotee of Śiva and a Vedic scholar said—A brahmin alone is the noble person in the three higher Varṇas. There is no doubt.

11. O great sage, on hearing the words of Dadhica, the king Kṣuva deluded by his pride due to wealth and glory said thus :—

Kṣuva said:—

12. A king holds in his body parts of the eight guardians of the worlds. Hence a king is the most excellent lord of all Varṇas and Āśramas. He is the supreme lord.[331]

331. The king embodies the essence of eight Lokapālas and as such he is a divine being. Cp. Manu. Ch. 7. He is authorised to maintain the system of four Varṇas and Āśramas but none of the sacred texts—Śrutis and Smṛtis—empowers him to rule over the Brāhmaṇa Varṇa. Cp. G. Dh. S. राजा सर्वस्येष्टे ब्राह्मणवर्जम् ।

13. The Vedas say clearly that the king consists of all devas. Hence, O sage, I am that great deity.

14 Hence a king is nobler than a brahmin. Take the example of Cyavana. Hence I am not to be disrespected by you. I am to be honoured always.

Brahmā said :—

15. On hearing that opinion of Kṣuva, O excellent sage, which went contrary to Vedas and Smṛtis, Śukra became angry.

16. Dadhīca of great splendour became angry because it affected his prestige, O sage. With his left fist he hit Kṣuva on his head.

17. Kṣuva on being hit struck Dadhīca with the thunderbolt. The king of evil mind became angry and roared loudly.

18. Dadhīca on being struck by the thunderbolt remembered Śukra who was one of his ancestors.

19. Śukra of Yogic powers approached the body of Dadhīca who was hit by Kṣuva and rejoined the broken limbs.

20. After rejoining the organs as before of Dadhīca, Śukra a leading devotee of Śiva, the initiator of Mṛtyuñjaya-vidyā said.

Śukra said :—

21. Dear Dadhīca, after worshipping Śiva the lord of everyone, I am going to tell you the highly potential Vedic mantra Mahāmṛtyuñjaya.

22. We worship the three-eyed lord Śiva, the lord of the three worlds, the father of the three spheres, the lord of the three guṇas.

23-25. Lord Śiva is the essence, the fragrance of the three Tattvas, three fires, of every thing that is trichotomised, of the three worlds, of the three arms and of the trinity. He is the nourisher. In all living beings, everywhere, in the three Guṇas, in the creation, in the sense-organs, in the devas and Gaṇas, he is the essence as the fragrance in a flower. He is the lord of devas.

26-27. O excellent brahmin of good rites, He is called the nourisher because it is from Him the supreme Puruṣa Śiva that the Prakṛti, the different Tattvas from Mahat to the different Indriyas, Viṣṇu, Brahmā, the sages, Indra and the devas derive their nourishment.

28-29. Worship that immortal deity Śiva with sacred rites, penance, self-study of the Vedas, yogic practices, meditation, observance of truth and other means. You will be freed from the noose of Yama. The lord is the cause of both bondage and salvation.

30-31. In my opinion this Mṛtasañjīvanī mantra is the most excellent of all. Repeat these mantras regularly remembering Śiva with devotion. After Japa, Homa and recitation of the mantras observe fast, but you can drink water day and night. If the meditation is conducted in the presence of Śiva there is no fear of death from anywhere.

32-33. Nyāsa and other ritualistic rites shall be observed. Śiva shall be worshipped duly. Śiva who is favourably disposed to his devotees shall be propitiated. I shall also mention the observance of meditation. It is after this meditation that the mantra shall be repeated as long as the purpose is realised due to Śiva's power.

34. I worship the three-eyed Lord Śiva, the conqueror of death who is accompanied by (Pārvatī); who pours water on his head from two vessels held in his lotus-like hands, by means of the other pair of hands; who has placed the two hands with the pots on the lap; who usually holds in his hands the Rudrākṣa garland and a deer and whose body is rendered cool and wet by the nectar exuding from the moon worn on the head.

Brahmā said :—

35. After instructing the excellent sage Dadhīca thus and remembering lord Śiva, O dear, Śukra returned to his abode.

36. On hearing his words, the great sage Dadhīca went to the forest for penance thinking upon Śiva with great pleasure.

37. Going there he performed penance repeating[332] the mantra named Mahāmṛtyuñjaya in accordance with the rules and remembering Śiva with great pleasure.

38. After repeating the mantra for a long time and propitiating Śiva with penance, he delighted Śiva named Mahāmṛtyuñjaya—the conqueror of great death.

39. O great sage, Śiva who is favourably disposed towards his devotees became delighted by that Japa and appeared before him lovingly.

40. On seeing his lord Śiva, the great sage was highly pleased. After bowing to him with devotion and in accordance with rules he eulogised him with palms joined in reverence.

41. O dear one, O sage, Śiva told the son of Cyavana (Dadhīca)—"Please tell me what boon (you require)"

42. On hearing the words of Śiva, Dadhīca, the most excellent devotee, spoke to Śiva who is favourably disposed to his devotees, with palms joined in reverence and a formal salutation.

Dadhīca said :—

43. O great lord, lord of Devas, please give me three boons viz. adamantine bones, impossibility of being killed and absence of distress.

Brahmā said :—

44. On hearing the words mentioned by him, the delightful great lord gave Dadhīca the three boons saying "so be it".

45. After securing the three boons from Śiva, the great sage, who strictly followed the Vedic path, was delighted and went immediately to kṣuva's abode.

46. Having secured indestructibility, adamantine bones and absence of distress from Śiva, he kicked the king on the head with the root of his foot.

332. Lord Śiva is called "the Conqueror of Death". The mantra for the propitiation of that God for the conquest of Death is also called 'the Conqueror of Death'. The mantra runs as follows : "Tryambakaṁ yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanān mṛtyormukṣiya māmṛtāt."

47. Kṣuva, the king who was haughty by the favour of Viṣṇu, became angry and hit Dadhīca on his chest with his thunderbolt.

48. The thunderbolt was incompetent to destroy Dadhīca the noble-souled, thanks to the power of lord Śiva. The son of the creator (Kṣuva) was greatly surprised.

49. On thus seeing the indestructibility, absence of distress and adamantine bones of Dadhīca the great sage, Kṣuva, the son of the creator, became surprised at heart.

50. Defeated thus by Dadhīca who was the server of Mṛtyuñjaya and who resorted to Śiva, Kṣuva went to the forest immediately and propitiated Viṣṇu, the younger brother of Indra.

51. The lord Viṣṇu satisfied with his worship revealed himself to him in the divine form of the Garuḍa-bannered deity.

52. On seeing the lord with his divine vision, he bowed and eulogised him with pleasing words.

53. After worshipping and eulogising the invincible lord, lauded by Indra and others, he devoutly bowed down his head and submitted thus to him.

The king said :—

54. O Holy lord, formerly I had a humble friend, a certain brahmin renowned as Dadhīca who knew all virtuous acts.

55. He cannot be killed by anyone at any time due to the power of Śiva. He got this boon after propitiating Śiva, the conqueror of death who is free from sickness.

56. In the open assembly, that Dadhīca of great penance, contemptuously kicked me with his left leg on my head.

57. O Viṣṇu, he told me haughtily—"I am not afraid of anybody". Having obtained favours from Mṛtyuñjaya he is incomparably haughty.

Brahmā said :—

58. On coming to know of the indestructibility of Dadhīca of noble soul, Viṣṇu thought upon the unrivalled power of lord Śiva.

59. Having thus remembered Śiva, Viṣṇu told Kṣuva the son of Brahmā immediately—

"O noble king, brahmins need not be afraid of anything even a bit."

60. O king, especially the devotees of Śiva have no fear at all. He would curse me along with the devas and trouble me.

61. O noble king, my destruction will also take place from the leader of Gaṇas at Dakṣa's sacrifice due to his curse. Of course I will be rising up again.

62. O leader of kings, the completion of the sacrifice will not take place. Of course O king, I shall strive for your victory over Dadhīca.

63. On hearing the words of Viṣṇu, the king Kṣuva said—"So be it". He remained there alone, eager to achieve his desire.

CHAPTER THIRTY-NINE

(Description of the fight between Viṣṇu and Dadhīca)

Brahmā said :—

1. In order to do something beneficent to Kṣuva, the lord Viṣṇu who is favourably disposed to his devotees assumed the form of a brahmin and went to the hermitage of Dadhīca

2. The Preceptor of the Universe Viṣṇu resorting to deception for the realisation of Kṣuva's purpose, bowed to the brahminical sage Dadhīca, the leader of devotees of Śiva, and spoke these words.

Viṣṇu said :—

3. O Dadhīca, O brahminical sage, engrossed in the worship of Śiva, O unchanging one, I am soliciting a boon from you, which you will please grant.

Brahmā said :—

4. Dadhīca, the most excellent of the devotees of

Śiva, thus requested by the lord of Devas on behalf of Kṣuva, immediately replied thus.

Dadhīca said :—

5. O brahmin, your purpose has been understood by me. You have come here on behalf of Kṣuva. You are the lord Viṣṇu in the form of a brahmin due to your illusion.

6. O lord of Devas, O Viṣṇu, thanks to the grace of Śiva, the past, future and present, everything in the three periods of time is known to me.

7. I know you to be Viṣṇu, O observer of good rites, leave off your disguise of brahminhood. You have been propitiated by king Kṣuva of wicked intellect.

8. O lord Viṣṇu, I know your favouritism towards your devotees. Cast off this deception. Assume your own real form. Remember Śiva.

9. If any one is afraid of me in view of my being engrossed in the worship of Śiva, you will please tell me bearing in mind the true state of things.

10. With my mind drawn to the memory of Śiva, I never tell a lie. I am not afraid of devas or demons in the whole universe.

Viṣṇu said :—

11. "O Dadhīca of good rites, all sorts of fear are at an end for you. Since you are actively engaged in the worship of Śiva you are omniscient.

12. You will please say for once that you are afraid. Obeisance to you. At my behest please bear with Kṣuva the leader of kings".

Brahmā said :

13. Even after hearing this request of Viṣṇu, the great sage Dadhīca, the most excellent of the devotees of Śiva, laughed and said fearlessly:—

Dadhīca said :—

14. "I am not at all afraid of anything anywhere at

any time, thanks to the power of the Pināka-wielding Śiva, the lord of Devas".

Brahmā said :—

15. Then, on hearing the words of the sage, Viṣṇu became angry. He lifted his discus and stood as if he would burn the excellent sage.

16. When hurled upon the brahmin, the terrible discus became blunted in the presence of the king, thanks to the power of Śiva.

17. On seeing the discus blunted at the edges, Dadhīca smilingly spoke to Viṣṇu, the cause of discrimination between the existent and the non-existent.

Dadhīca said :—

18. O lord Viṣṇu, formerly the famous terrible discus Sudarśana[333] was secured by you with great effort.

19. That is the auspicious discus of Śiva. It does not kill me here. O lord Viṣṇu, furious at me you can endeavour to hurl all the weapons such as Brahmāstra[333] at me one by one.

Brahmā said :—

20. Viṣṇu, on hearing his words, thought that he was only a man devoid of virility and hence hurled at him all the weapons.

21 Thereupon the devas of crooked intellect rendered help to Viṣṇu who was engaged in fighting with a single brahmin.

22. Indra and others, partisans of Viṣṇu, hurled with force their own different weapons from all round on Dadhīca.

23. Taking a fistful of Kuśa grass and remembering Śiva, Dadhīca of adamantine bones and self-control discharged it against all the Gods.

24. O sage, thanks to the power of Śiva, the fistful Kuśa grass of the sage became the divine trident equal in potentiality to the fire of the god of death.

333. It is a mythical weapon causing infallible destruction. It is so called because it is presided over by Brahmā.

25. That trident of Śaiva nature blazing around with the lustre exceeding the fire at the close of the Yugas wanted to burn the armed Gods.

26. All the weapons hurled by the devas of whom Nārāyaṇa and Indra were the most important, bowed down in reverence to that trident.

27. Bereft of their virility, the heaven-dwelling devas fled. Viṣṇu, alone, the foremost of those who make use of Māyā, remained there but he was afraid.

28. Viṣṇu, the lord, created out of his body millions of divine beings like himself.

29. O celestial sage, those Viṣṇugaṇas of heroic power fought with the single sage Dadhīca identical with Śiva.

30. Then withstanding the entire hosts of Viṣṇugaṇas, Dadhīca, the most excellent of the devotees of Śiva, burnt them all in the battle.

31. Then, in order to confound the sage Dadhīca, Viṣṇu, clever in the use of illusion, became multi-formed.

32. In that body of Viṣnu, the most excellent brahmin Dadhīca saw thousands of devas and living beings.

33. There were crores of Bhūtas, crores of Gaṇas and crores of universes in the body of multiformed Viṣṇu then.

34. On seeing all things spread there, Dadhīca, the son of Cyavana spoke to Viṣṇu, the all-pervading, unborn, lord of the universe, eulogised by the whole universe.

Dadhīca said:—

35. O long-armed one, cast-off this illusion. On consideration, this is only a sham appearance. O Viṣṇu, thousands of inscrutable things are known to me also.

36. I shall give you a divine vision. You will see in me the entire universe including you, Brahmā and Rudra. You shall then be alert.

Brahmā said :—

37. After saying so, the saintly son of Cyavana, of body fully infused with the brilliance of Śiva, showed the entire universe in his body.

38. Remembering Śiva in his mind and laughing fearlessly, the intelligent Dadhīca, the most excellent of the devotees of Śiva spoke to Viṣṇu, the lord of Devas, thus.

Dadhīca said :—

39. O Viṣṇu, of what avail is this illusion of yours or the power of Mantra. You shall give up this illusion and fight in a straight manner.

Brahmā said :—

40. On hearing the words of the sage, the fearless Viṣṇu became angry with the sage who had been infused with the brilliance of Śiva.

41. The gods also rushed to the aid of lord Viṣṇu who was desirous of fighting with the sage Dadhīca of great valour.

42-43. In the meantime, Kṣuva of noble contact, came there. He prevented the motionless Brahmā, Viṣṇu and the gods from fighting. Even after hearing my words, the defeated Viṣṇu did not go near the sage, nor bowed to her.

44. Kṣuva who became agitated and distressed went near Dadhīca the great sage, bowed to him and requested thus.

Kṣuva said :—

45. O leader of sages, foremost of the devotees of Śiva, be pleased. Be pleased with Lakṣmī's consort who is difficult to be perceived by the wicked people.

Brahmā said :—

46. On hearing the words of the king on behalf of the devas, the brahmin Dadhīca, the storehouse of penance, blessed him.

47. Then, on seeing the lord of Lakṣmī Viṣṇu and others, the sage was angry. Remembering Śiva, he cursed Viṣṇu and the devas.

Dadhīca said :—

48. Let the gods with Indra, the sages and the lord Viṣṇu be burnt in the fire of the anger of Rudra.

Brahmā said:—

49. After cursing them he looked at Kṣuva[334] and said—"O leader of kings, a brahmin is worthy of being respected by devas, kings and the best of other castes.

50. O leader of kings, only brahmins are powerful, and influential". After saying thus clearly the brahmin entered his hermitage.

51. After venerating Dadhīca, Kṣuva returned to his abode. Viṣṇu also returned to his region and the devas to their respective places.

52. That place became a sanctified holy centre named Sthāneśvara[335]. Persons making pilgrimage to Sthāneśvara will attain the Sāyujya salvation with Śiva.

53. Thus I have briefly narrated the dispute between Kṣuva and Dadhīca and also the story of Brahmā and Viṣṇu who were cursed for being without the support of Śiva.

54. Whoever recites this portion containing the discord between Kṣuva and Dadhīca can conquer premature death. After death he attains Brahmā's region.

55. If a person recites this section and enters the battle, he need not be afraid of death at all. He will come out victorious.

CHAPTER FORTY

(Journey to Kailāsa and the vision of Śiva)

Nārada said :—

1. O Brahmā of great intellect, who are the guide for

334. The legend upholds the supremacy of the Brāhmaṇa over the other caste.

335. Sthāneśvara or Sthāṇvīśvara is mentioned by Bāṇabhaṭṭa in the third Ucchvāsa of the Harṣacarita written in the first half of the seventh century A.D. The earliest notice of this place by a foreigner is found in the record of the Chinese pilgrim Hwen Thsang who was the contemporary of king Harṣavardhana.

The city is identified with the modern town Thanesar in Karnal district, Haryana State. It derives its name from an ancient temple dedicated to lord Śiva.

Śiva cult, you have narrated to me the wonderfully beautiful story of Śiva's sport.

2. After destroying the sacrifice of Dakṣa when the heroic Vīrabhadra went to Kailāsa what happened there ? O dear, please tell me now.

Brahmā said:

3. Defeated and mutilated by Śiva's armies the gods and the sages came to my region.

4. After making obeisance to me who am self-born, and eulogising me in various ways, they explained their distress entirely.

5. On hearing that, I was extremely pained for my son Dakṣa. In that mental anguish I thought.

6. "What step shall I take to please the devas, whereby Dakṣa can be restored to life and whereby the sacrifice also be completed ?"

7. O sage, even after thinking a lot I did not attain any peace of mind. Remembering lord Viṣṇu with devotion I knew what I shall do.

8. Then I went to the world of Viṣṇu along with the gods and the sages. After bowing to and eulogising him with various hymns I informed him of my misery.

9. Please make arrangements so that the sacrifice shall be completed, the gods and the sages be happy. As you know he was performing a sacrifice.

10. O lord of Lakṣmī, lord of gods, bestower of happiness to the gods, we, including the devas and the sages, have sought refuge in you.

Brahmā said :—

11. On hearing my words, the lord of Lakṣmī with his soul set on Śiva and mind free from distress, replied after duly remembering Śiva.

Viṣṇu said :—

12. An aggression against a powerful person neither

befits a weak aggressor nor leads to his welfare.[336]

13. Thus, O Brahman, the gods have committed sin and offended Śiva, since they had partaken of His share in the sacrifice.

14. You shall propitiate Śiva by falling at his feet, with pure mind.

15. At the bidding of the protector of the world whose fury annihilates everything, the resuscitation is certain and immediate.

16. That lord has been wounded in the heart by the wicked Dakṣa by harsh words. Crave the forgiveness of that lord who has lost his beloved now.

17. O Brahman, this is the only remedy for tranquilising him, I think and also for pleasing him. I have mentioned that truth.

18. Neither I nor you, nor the gods, nor the sages, nor any embodied being knows the reality and the extent of his strength and power.

19. Who else can lay down a remedy for Śiva who is independent and the greatest self—a remedy that quells delusion?

20. I too have offended Śiva. I shall also come, O Brahmā, to Śiva's abode along with you all and crave the forgiveness of Śiva.

Brahmā said :—

21. After commanding thus, me, Brahmā and the gods, Viṣṇu desired to go to his mountain along with the devas.

22. Accompanied by the gods, sages, Brahmā and others Viṣṇu went to Kailāsa, the auspicious excellent mountainous abode of Śiva.

23. It was a favourite abode of the lord where Kinnaras, Apsaras, Siddhas and other divine beings stayed. It was very high.

24. It was brilliant with many peaks full of precious gems all round. It was of variegated colour due to diverse

336. The text of this verse is corrupt in all printed editions. We have translated it after emending the text in the following way :

तेजीयसि न सा भाति कृतागसि बुभूषता ।
तन्न क्षेमाय बहुधा बुभूषा हि कृतागसाम् ॥

minerals. It contained different trees and creepers.

25-26. Many kinds of deer roamed and many kinds of birds hovered there. The celestial and Siddha damsels sported about in different springs and pools along with their husbands and lovers. It contained many caves and ridges. It shone with various kinds of trees and had a silver lustre.

27. It was infested with big animals, tigers and others who were free from cruelty. It was of divine nature endowed with shining brilliance. It inspired great surprise and wonder.

28. The river Gaṅgā originating from the holy abode of Satī, sanctifying everything flowed there and so the place was very clean.

29. On seeing this mountain named Kailāsa, a great favourite of Śiva, Viṣṇu and other devas were surprised along with the excellent sages.

30. Near it, the gods saw Alakā[337], the beautiful and divine city of Kubera—a friend of Rudra.

31. Near that they saw the sylvan park Saugandhika which contained all kinds of trees. The sound originating from it was surprisingly divine.

32. Outskirting it are the two holy rivers Nandā[338] and Alakanandā that quelled sins by their mere sight.

33. The celestial damsels descending to them from their world drank their waters. Emaciated for their sexual dalliance with their menfolk they entered them for their sports.

34. After going beyond Alakā, the capital of the king of Yakṣas and the Saugandhika park, they saw the fig-tree of Śiva.

35. The fig tree had steady shade all round. It had a number of suspended branches without hanging roots. Its height was a hundred Yojanas. It had no nests on it. It afforded protection from heat.

36. It was the place where Śiva practised Yoga. It was divine. It was resorted to by other Yogins. It was great and excellent. It could be seen only by the excessively meritorious persons. It was beautiful and sacred.

337. See Note No.226 P. 265.

338. Nandā, Alakanandā and Bhāgīrathi are three famous branches of Gaṅgā in the upper course in the Pauri-Garhwal region.

37. Beneath that Vaṭa of yogic potentialities, Viṣṇu and other devas saw Śiva seated. The Vaṭa was the refuge of those seeking salvation.

38. Śiva was being served and venerated by Brahmā's sons, the great Siddhas engrossed in devotion to Śiva joyously. They were calm. Their very physical body inspired calmness.

39. He was being attended upon by his friend Kubera, the lord of Guhyakas and Rakṣas and particularly by his attendants and kinsmen.

40. Lord Śiva had the divine form liked by the sages. His fond love befriended everyone He shone with the ashes smeared over his body.

41. O sage (Nārada), (you were present there and while) you were asking him questions, he was explaining wise and excellent things to you, whereas the other saintly men were listening. He was seated on a seat made of Kuśa grass.

42. He had put his left leg over his right thigh and knee. The Rudrākṣa garland was suspended from his wrist. He was showing the Tarkamudrā (with his hand).

43. On seeing Śiva like this, Viṣṇu and other devas humbly bowed to him immediately after joining their palms.

44. Lord Śiva, the refuge of saintly men, stood up and approaching Viṣṇu who had gone there along with me he performed obeisance with his head.

45. Viṣṇu and the devas made obeisance at His feet as Viṣṇu, the goal of the world, would bow to Kaśyapa.

46. Viṣṇu and the devas performed obeisance and spoke to Śiva who was revered by the lords of devas, siddhas, Gaṇas and the sages.

CHAPTER FORTYONE

(Devas eulogise Śiva)

Viṣṇu and others said :—

1. O great lord, the lord of the gods and the prescriber of worldly conventions, we know you to be Śiva and Brahman, thanks to your favour.

2. O lord Śiva, why do you delude us by your illusion which is inscrutable and which deludes people always.

3. You are the supreme Brahman, greater than Prakṛti and Puruṣa, the material and activating cause of the universe. You are incomprehensible and inexpressible.

4. You alone create, sustain and annihilate the universe under your control like a spider (weaving its web). You sport about with Śivaśakti—your own manifestation.

5. O Siva, merciful that you are, you alone created the sacrifice through Dakṣa for the fulfilment of the Vedas.

6. The delimitations which brahmins, experts in the Vedic path and rituals, believe in, end with you in the world.

7. O lord, the activities of auspicious nature result in happiness to the doer whereas inauspicious activities end in adverse, or in partially good and bad results.

8. You alone are the bestower of the fruits of all actions. You are the lord of glorious things according to the Vedas.

9. Vulgar persons who observe sacrificial rites alone are acrimonious and wicked. With harsh words and jealousy these deluded persons inflict pain on others.

10. O lord, let not the destruction of these gods be carried out by you. O lord, great god, be merciful.

11. Obeisance to Śiva who is calm, the supreme and the highest soul, of matted hair, great lord and the bright one.

12. You are the creator of the creators of the universe. You are the sustainer and the forefather, possessed of three attributes and attributeless. You are greater than primordial nature and the supreme Being.

13. Obeisance to Thee the blue-necked, the creator, the supreme soul, the universe, the speed of the universe and the cause of the bliss of the universe.

14. You are Oṁkāra, Vaṣaṭkāra,[339] the initiator of enterprises, Hantakāra, Svadhākāra* and the partaker of

339. Vaṣaṭ or Vauṣat is an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire.

*Hantakāra and Svadhākāra are particular formulas of benediction. In the present context the three—Vaṣaṭkāra, Hantakāra and Svadhākāra are personified and described as identical with Śiva.

Havya and Kavya offerings always.

15. O righteous one, how is it that the sacrifice has been broken by you? O great God, you are a benefactor of brahmins. O lord, how can you be a destroyer of sacrificers?

16. You are the protector of virtue, brahmins and cows. O lord, you are the shelter for all living beings and worthy of being bowed to

17. Obeisance to you, O lord, having the splendour of innumerable suns. Obeisance to you, the Bhava, the lord in the form of flavour and fluid.

18. Obeisance to you who are every thing, who are in the form of fragrant earth. Obeisance to Him of great splendour, Him in the form of fire.

19. Obeisance to Śiva who is wind in the subtle form of the principal of touch. Obeisance to you, the lord of individual souls, the priest presiding over sacrifice; and Vedhas (the creator).

20. Obeisance to you the terrible in the form of Ether with the principle of sound[340]. Obeisance to the great lord Moon, or, one accompanied by Umā; obeisance to the Active.

21. Obeisance to Ugra in the form of Sun; obeisance to you the detached performer of actions, the slayer of Kāla, and the furious Rudra.

22. Obeisance to Śiva, Bhīma, Ugra, the controller of living beings; you are Śiva to us.

23. Obeisance to the giver of pleasure to all-pervasive universal soul, the destroyer of distress; the consort of Umā.

24. Obeisance to the annihilator, the supreme Being in the form of all objects, the great soul who is indistinguishable from the existent and the non-existent, and is the cause of intellect.

25. Obeisance, obeisance to one who is omniformed and the plentiful; obeisance to Nīla, Nīlarudra, Kadrudra and Pracetas.

26. Obeisance to the most bounteous lord who is perva-

340. Śiva symbolises the five elements viz. earth, water, fire, wind and ether.

ded by rays, who is the greatest, and the destroyer of the enemies of the gods.

27. Obeisance to Tāra (star), Sutāra (one that enables others to cross), Taruṇa (the ever young), and the brilliant.

28. Obeisance to Śiva who is beneficent to the gods, the lord, the great soul, Obeisance to you the great; obeisance to you, the dark-necked God.

29. Obeisance to the golden one, the great lord, of golden body; obeisance to Bhīma, Bhīmarūpa, obeisance to one engaged in terrible deeds.

30. Obeisance to one who has smeared his body with ashes, decorated himself with Rudrākṣa; and is of short long dwarfish height.

31. Obeisance to you, O lord, who can kill at a dislance, in front, to one who has a bow, a trident, a mace and a ploughshare.

32. Obeisance to the wielder of many weapons, to the destroyer of Daityas and Dānavas, to Sadya, Sadyarūpa and Sadyojāta.

33. Obeisance to Vāma, Vāmarūpa, Vāmanetra, Aghora, the great lord and the Vikaṭa.

34. Obeisance to Tatpuruṣa, to Nātha, the ancient Puruṣa, the bestower of the four aims of life, Vratin and Parameṣṭhin.

35. Obeisance to you, Iśānas, Iśvara, Brahman, of the form of Brahman, the Supreme Soul.

36. You are fierce towards all wicked persons; to us you are Śiva the controller. Obeisance to you the swallower of Kālakūṭa poison, the cause of protection of the Gods and others.

37. Obeisance to Vīra, Vīrabhadra, the protector of heroes, the trident-holder, the great lord of mankind.

38. Obeisance to Him of the heroic soul of perfect learning, Śrīkaṇṭha, Pināk in, the endless, the subtle, the one whose anger is the cause of death.

39. Obeisance to the great lord, greater than the

341. This refers to Śiva's swallowing of poison at the churning of the ocean.

greatest, the greatest of the great, the all-pervading omni-formed lord.

40. Obeisance to Viṣṇukalatra, Viṣṇukṣetra, the sun, Bhairava, the refuge of the refugees, the three-eyed and the sportive.

41. Obeisance to Mṛtyuñjaya, the cause of sorrow, of the form of three attributes, one with the moon, sun and fire as eyes, to the bridge of each and every cause.

42. The entire universe is pervaded by you with your own splendour; you are the great Brahman, the unchanging consciousness, bliss and light.

43. O lord Śiva, all the Gods headed by Brahmā, Viṣṇu, Indra, the moon, the sages and others are born of you.

44. Since you hold everything by dividing your cosmic body into eight you are known as Aṣṭamūrti[342], you are the primordial Śiva, the merciful.

45. Afraid of you the wind blows, the fire blazes, the sun shines and death runs all round.

46. O Great Lord, the ocean of mercy, be pleased. Save us for ever, for we are otherwise doomed as we lack in fortitude.

47. O merciful lord, we have been protected always by you alone from different miseries. Similaly protect us now.

48. O lord the blesser, O lord of Durgā, revive the incomplete sacrifice of Dakṣa Prajāpati immediately.

49. Let Bhaga regain his sight, let the initiated Dakṣa be restored to life, let the teeth of Pūṣan grow, let the moustaches of Bhṛgu appear as before.

50. O Śiva, let the Gods and others whose bodies have been mutilated by weapons and stones, regain their previous normal health under your blessing.

51-52. O lord, the entire share of yours will be allotted to you. Vasiṣṭha will officiate in the sacrifice, the sacrifice will have the share of Rudra, not otherwise. Saying so, Viṣṇu, the lord of Lakṣmī, along with Brahmā craved Śiva's forgiveness by prostrating on the ground.

342. See Note No. 89 P. 132.

CHAPTER FORTYTWO

(The removal of Dakṣa's misery)

Brahmā said:—

1. Lord Śiva was delighted on being conciliated and cajolled by Viṣṇu, Brahmā and the sages.

2. Consoling Viṣṇu and other devas and laughing, the merciful lord Śiva blessed them and spoke.

Lord Śiva said :—

3. O excellent devas, both of you listen with attention. O dear ones, I shall state the truth. I have always borne your wrath.

4. I do not take into account the sin committed by my children. I have inflicted punishment on those who are afflicted by my illusion.

5. The destruction of the sacrifice of Dakṣa was not done by me. If a person hates another, ultimately it recoils on him alone.

6. No action that involves the affliction of others will be indulged in by me at any time. If anyone hates another it will recoil on him alone.

7. Let the head (the sacrificial head) of Dakṣa be that of a goat. Let the god Bhaga receive his share in the sacrifice in conjunction with the sun.

8. O dear ones, the god Pūṣan who used to grip the cooked offerings in a sacrifice with his teeth has been rendered broken-toothed and will remain as such. I have spoken the truth.

9. Bhṛgu who opposed me shall become goat-bearded. The gods who tried to uproot me shall have their physical bodies.

10. Let the Adhvaryu priests be borne through the arms of Aśvins and the hands of Pūṣan. I have spoken thus out of love for you.

Brahmā said:—

11. Saying thus, the lord Śiva though merciful, yet of

imperial nature, the lord of the mobile and immobile and the follower of Vedic injunctions, stopped.

12. On hearing his speech, Viṣṇu and other gods were delighted and sent out cries of approbation.

13-14. Then at the invitation of Viṣṇu and other gods, Śiva went to Kanakhala at the sacrificial altar of Dakṣa Prajāpati. The celestial sages and I too accompanied him there.

15. Then Rudra saw the extent of destruction carried out by Vīrabhadra, of the sacrifice and of the celestial sages.

16-17. Svāhā, Svadhā, Pūṣan, Tuṣṭi, Dhṛti, Sarasvatī, the sages, the manes, Agnis, many others like Yakṣas, Gandharvas, Rākṣasas who were mutilated, wounded or killed in the battle were seen by him laughingly.

18. On seeing this destruction of the sacrifice, He called the chieftain of Gaṇas, Vīrabhadra of great virility and spoke to him.

19. O Vīrabhadra of powerful arms, what is it that you have done? O dear, in your hurry you have inflicted very severe punishment on the celestial sages and others.

20. Bring Dakṣa here quickly. O dear, he performed a sacrifice contrary to rules, whence this result arose.

Brahmā said :—

21. Thus commanded by Śiva, Vīrabhadra, hastened to bring the headless body of Dakṣa which he threw in front of Śiva.

22-23. O excellent sage, on seeing the headless body, Śiva, the benefactor of the worlds, spoke laughingly to Vīrabhadra—"Where is the head of Dakṣa?", Vīrabhadra replied—"O lord Śiva, at that time itself, the head was consigned to fire by me."

24-26. On hearing the words of Vīrabhadra, Śiva commanded the gods in the manner as mentioned before. After doing in accordance with what lord Śiva had said, Viṣṇu, the gods and I acquainted Bhṛgu with the same quickly. At the bidding of Śiva, they immediately joined the head of the sacrificial animal, the goat, with the body of Dakṣa.

27. When the head was joined and Śiva looked at it, Dakṣa regained his life and awoke as if from sleep.

28. On waking up he saw Śiva, the merciful, in front of him. Dakṣa stood there happy and joyful.

29. Formerly his mind had been contaminated and affected by a great hatred towards Śiva. But now immediately after seeing him, his mind became pure like the autumnal moon.

30. He wanted to eulogise Śiva but could not do so because of his affection, emotional disturbance and anxiety for his deceased daughter.

31. Then after regaining composure and peace of mind, the ashamed Dakṣa bowed and eulogised Śiva, the benefactor of the worlds.

Dakṣa said :—

32. I bow to the great lord, the supreme being, the bestower of boons, the store of knowledge, the eternal. I bow to Śiva, the lord of the chief of Gods, always conferring happiness and the sole kinsman of the universe.

33. I bow to the lord of the universe, of cosmic form, the primordial Being and the form of Brahman itself. I bow to Śiva, the conceiver of world's happiness and the greater than the greatest.

34. O lord, lord of Devas, be merciful. Obeisance to thee. O Śiva, the storehouse of mercy, forgive my faults.

35. O, Śiva, Thou hast blessed me under the pretext of punishing me. O lord, I have been wicked and foolish. Thy real nature I could not understand.

36. Today I have realised the truth. Thou art above all. Thou art served by Viṣṇu, Brahmā and others. Thou art the supreme Being known only through the Vedas.

37. Thou art the wish-yielding Kalpa tree to the good. Thou punishest the wicked always. Thou art the independent great soul. Thou art the bestower of desired boons on the devotees.

38. Thou hast created the brahmins first who uphold learning, penance and sacred rites, in order to realise the reality of the soul, O great lord, from thy mouth.

39. Just as the master of cowherds protects the cows

from adversities, so also thou art the saviour of the good. Thou art the watch and ward of Social Conventions. Thou punishest the wicked.

40. The great lord has been wounded by me by the shafts of piercing harsh words. I have made the gods, who conferred blessings on me, very dejected.

41. O Śiva, the helper of the distressed, Thou art greater than the greatest. Thou art favourably disposed to thy devotees. Thou art satisfied by thine own action of great value.

Brahmā said:—

42. Having thus eulogised lord Śiva, the benefactor of the worlds and the great lord, the patriarch Dakṣa humbly stopped.

43. Then the delighted Viṣnu, with palms joined in reverence, eulogised the bull-bannered Śiva in a speech choked with tears after bowing to him.

Viṣṇu said :—

44. O great God, O supreme God, the bestower of blessings on the world, O storehouse of mercy, the helper of the distressed, Thou art the great Brahman, the great soul.

45-46. O Lord, Thou art all-pervasive and independent. Thy glory can be known only through the Vedas. This Dakṣa is my devotee. He has been wicked to censure you before. He has committed an offence making us meritless. O great lord, Thou must forgive him since thou art free from aberrations.

47. O Śiva, out of delusion. I too have committed offence against you since I took sides with Dakṣa and fought with Vīrabhadra, Thy attendant.

48. O Sadāśiva, Thou art my master, the supreme Brahman. I am Thy slave. I shall be sustained by Thee always since thou art the father unto us all.

Brahmā said :—

49. O great lord, lord of devas, O lord, O ocean of mercy, Thou art the independent great soul, the great Śiva, unchanging and without a second.

50. O Śiva, blessing has been conferred on my son in granting him a body. Thou dost not mind the offence to Thee. Resuscitate the sacrifice of Dakṣa.

51. O Lord of gods, be pleased. Remove all curses. Thou art my conscious encourager. Thou alone art the restrainer.

52. O great sage, after thus eulogising lord Śiva, I joined my palms in reverence and bent my head in humility.

53. Then Indra and other gods, the guardians of the quarters, of good mentality lauded lord Śiva whose lotus-like face beamed with brilliance.

54. The other gods too of delighted minds, the Siddhas, the sages and the Prajāpatis lauded Śiva joyously.

55. Then the gods of lower rank, Nāgas, and the brahmins, the members of the assembly, bowed with devotion and eulogised Śiva severally.

CHAPTER FORTYTHREE

(*The Arrangement in Dakṣa's Sacrifice*)

Brahmā said :—

1. Thus eulogised by Viṣṇu, by me, by the gods, sages and others, the great lord became delighted.

2. After consoling Brahmā, Viṣṇu, the sages and the gods by His benign glance, Śiva spoke to Dakṣa.

Lord Śiva said :—

3. O Dakṣa, listen. I shall explain. O patriarch, I am delighted. Although I am independent lord of all, I am subservient to my devotees always.

4. Four kinds of meritorious persons worship me always. O patriarch Dakṣa, the latter are greater than the former.

5. They are—the distressed, the inquisitive, the fortune-seeker and the wise. The first three are ordinary and the fourth one is extraordinary person:

6. The wise among these four is a great favourite of mine. He is of my own form. None is dearer to me than the wise. It is the truth. I tell you the truth.

7. I am the knower of Self. I can be known through knowledge by those who have mastered Vedānta and the Vedas.

8. Deluded men engrossed in rituals alone cannot attain me through the Vedas, sacrifices, gifts or austerities.

9. You wished to cross the ocean of worldly existence by observance of rituals alone. That was why I became angry and caused the destruction of the sacrifice.

10. Hereafter, O Dakṣa, thinking upon me as the great Lord and giving more importance to knowledge you carry on rituals with care and attention.

11. O patriarch, listen to another statement of mine with a clear conscience. Although it is based on the qualitative aspect it is esoteric. For the sake of virtue I shall tell you.

12. Brahmā, Viṣṇu and I constitute the chief cause of the universe. But I am the soul, the witness, self-seer and without attributes.

13. O sage, entering into my own illusion consisting of three attributes, I create, sustain and annihilate the universe and acquire designations consistent with the activities.

14. In that supreme, sole, universal God which is the pure Self, thc ignorant sees different living beings, Brahman, Īśvara etc.

15. Even as an ordinary man does not consider his head, hands and other limbs as separate from his own self so also my follower does not feel separateness about the living beings.

16. He attains peace, who does not see any difference among the three deities who constitute the soul of all living beings and who have the same innate property, O Dakṣa.

17. The base man who differentiates the deities of the Trinity[343] certainly stays in hell as long as the moon

343. Trinity is the emanation from the transcendent reality called Brahman. The trinitarian pattern of the cosmos is a single whole at its

and the stars shine.

18. My devotee may worship the gods. Being so absorbed he will attain knowledge leading to eternal salvation.

19. Without devotion to Brahmā one cannot have the devotion to Viṣṇu; without devotion to Viṣṇu none will have devotion towards me.

20. After saying this, Śiva, the great lord, the merciful god spoke these words within the hearing of everyone.

21. "If a devotee of Viṣṇu hates me or if a devotee of Śiva hates Viṣṇu, both will incur curses and never realise reality".

Brahmā said :—

22. On hearing these pleasing words of lord Śiva, O sage, the devas, sages and others were greatly delighted.

23-24. With great joy, Dakṣa, his family and the gods realised Śiva as the lord of all and was engrossed in devotion to Śiva. Lord Śiva who was delighted in mind granted boons to all, as he received reverence to His great self.

25. Permitted by Śiva and with his blessings, O sage, Dakṣa the devotee of Śiva, with a delighted heart completed his sacrifice.

26. He allotted the full share to Śiva and gave the gods their respective shares. He gave charitable gifts to the brahmins and secured the good blessings of Śiva.

27. Thus the patriarch, Dakṣa, in collaboration with the Ṛtviks, completed that great rite of the gods in accordance with the sacred injunction.

28. O excellent sage, thus the sacrifice of Dakṣa was completed, thanks to the grace of Śiva who is identical with the supreme Brahman.

29. Then the celestial sages, sang the glory of Śiva and left for their abodes with delighted minds. Others too were pleased and left for their homes.

base. The three—Brahmā, Viṣṇu and Rudra—exist in one and one in three and they are comprehended within that one Being who is supreme, secret and the soul of all things.

30. Viṣṇu and I, went to our regions, joyfully singing the ever auspicious glory of Śiva.

31. Lovingly honoured by Dakṣa, the great lord Śiva, the goal of the good, returned to Kailāsa along with his Gaṇas. He was greatly delighted.

32. After returning to his mountain, Śiva remembered His beloved Satī and mentioned her story to the most important of his Gaṇas.

33. Narrating her story, lord Śiva passed many days. He then evinced the lover's humour according to the conventions of the world.

34. O sage, the lord is never unjust. The supreme Brahman is the goal of the good. How can He be deluded ? What sorrow has He ? How can he have other aberrations ?

35. Even Viṣṇu and I do not know His real secret. What then about others, the sages, gods, human beings and even Yogins.

36. The greatness of Śiva is endless and inscrutable even to the learned sages. It is known to the devotees without difficulty, thanks to good devotion and his favour.

37. There is no emotion or aberration at all in Śiva the supreme Being. He points out to the people of the world by his different actions, their respective goals.

38. O sage, by reading or listening to this, intelligent persons in the world secure good goal hereafter and excellent happiness in this world.

39. After forsaking her body thus, Satī, the daughter of Dakṣa, was born as the daughter of Menā, the wife of Himavat. This is well known.

40. After performing penance again she wooed Śiva as her husband. Attaining white complexion she performed many wonderful, divine sports and gained half the body of Śiva.[344]

41. Thus I have described the fascinating story of Satī to you which confers worldly pleasures and salvation, which is divine and bestows all wishes.

42. This narrative is flawless, pure, sanctifying, confe-

344. Ardhanārīśvara is the half-male and half-female form of Śiva. This form, most popular in ancient sculpture, symbolises the union and concord of the spirit and its energy.

rring heavenly pleasures, glory, longevity and the pleasure of sons and grandsons.

43. Whoever listens to this or recites this with devotion, O dear, will attain the greatest goal in every rite.

44. He who reads or teaches this auspicious narrative will attain salvation on death after enjoying all worldly pleasures.

THE
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CONTENTS

		Pages
1.	Marriage of Himācala	475
2.	Sanaka etc. curse Menā and her sisters ..	478
3.	Gods praise Śiva	482
4.	Goddess Durgā consoles the gods ..	485
5.	Menā obtains the boon	489
6.	Pārvatī's birth	494
7.	Childhood sports of Pārvatī ..	499
8.	Nārada-Himālaya Conversation ..	501
9.	Parent's advice to Pārvatī and Śiva appears before Pārvatī in dream ..	506
10.	Mars is born and raised to the status of a planet	510
11.	Śiva and Himavat meet together ..	512
12.	Śiva-Himavat dialogue	516
13.	Śiva-Pārvatī dialogue	520
14.	Birth and Penance of Vajrāṅga and Tāraka ..	525
15.	Penance and reign of Tāraka ..	528
16.	Brahmā consoles the gods harassed by Tāraka ..	533
17.	Dialogue between Indra and Kāma ..	537
18.	Kāma causes perturbation in Śiva's grove ..	540
19.	Kāma's destruction by Śiva ..	544
20.	The submarine fire	548
21.	Nārada's instructions to Pārvatī ..	550
22.	Pārvatī's penance	554
23.	Himavat dissuades Pārvatī, gods go to meet Śiva	560
24.	Śiva's consent to marry Pārvatī ..	564
25.	Pārvatī's test by seven celestial sages ..	571
26.	Pārvatī-jaṭila dialogue	578
27.	Fradulent words of Brahmacārin ..	582
28.	Pārvatī sees Śiva	585
29.	Śiva-Pārvatī dialogue	589

30. Pārvatī returns home 593
31. Śiva's magic 597
32. Seven celestial sages arrive 602
33. Appeasement of Himavat 607
34. Anaraṇya 613
35. Padmā and Pippalāda 617
36. Speeches of seven sages 623
37. Letter of betrothal despached; arrangement for the celebration of marriage; arrival of the mountain-invitees 626
38. Description of the dais 631
39. Arrival of the gods and Śiva's preparations .. 634
40. Marriage procession of Śiva .. 639
41. Description of the altar-structure .. 643
42. Meeting of Śiva and Himavat .. 648
43. Śiva's wonderful sport 650
44. Menā regains consciousness .. 656
45. Jubilation of the citizens at the sight of Śiva .. 664
46. Arrival of the bridegroom .. 668
47. Śiva enters the palace of Himavat .. 671
48. Description of Marriage .. 675
49. Delusion of Brahmā 680
50. Description of fun and frolic .. 685
51. Resuscitation of Kāma 690
52. Marriage party is fed and Śiva retires to bed 694
53. Description of Śiva's return journey ... 697
54. Śiva returns to Kailāsa 706

RUDRASAṀHITĀ

KUMĀRAKHAṆḌA SECTION IV

1. Dalliance of Śiva 711
2. Birth of Śiva's son 716
3. Boyhood sports of Kārttikeya .. 722
4. Search for Kārttikeya and his talk with Nandin 726
5. Kārttikeya is crowned 732
6. Miraculous Feat of Kārttikeya .. 738
7. Commencement of the war .. 741
8. Battle between the gods and asuras 745
9. Tāraka's fight with Indra, Viṣṇu and Vīrabhadra 749

10.	Death of Tāraka and Jubilation of the gods	..	754
11.	Victory of Kumāra and the death of Bāṇa and Pralamba	..	758
12.	Gods eulogise Śiva	..	761
13.	Birth of Gaṇeśa	..	765
14.	Gaṇas argue and wrangle	..	769
15.	Gaṇeśa's battle	..	775
16.	Gaṇeśa's head is chopped off	..	780
17.	Resuscitation of Gaṇeśa	..	783
18.	Gaṇeśa crowned as the chief of Gaṇas	..	788
19.	Gaṇeśa's marriage	..	793
20.	Celebration of Gaṇeśa's marriage	..	798

RUDRASAṀHITĀ : YUDDHAKHAṆḌA SECTION V

1.	Description of the Tripuras	..	802
2.	Prayer of the gods	..	809
3.	Virtues of the Tripuras	.	815
4.	Tripuras are initiated	..	820
5.	Tripuras are fascinated	..	826
6.	Prayer to Śiva	..	831
7.	Gods pray to Śiva and Śiva's instructions to the gods	..	836
8.	Construction of the cosmic chariot	..	840
9.	Śiva's campaign	..	843
10.	Burning of the Tripuras	..	846
11.	God's prayer	..	850
12.	Gods return to their abodes	..	854
13.	Resuscitation of Indra	..	858
14.	Birth of Jalandhara and his marriage	..	863
15.	Fight between the gods and Jalandhara	..	866
16.	Battle of the gods	..	873
17.	Fight between Viṣṇu and Jalandhara	..	877
18.	Dialogue between Nārada and Jalandhara	..	881
19.	Jalandhara's emissary to Śiva	..	886
20.	Fight between the Gaṇas and Asuras	..	891
21.	Description of the Special war	..	896
22.	Jalandhara's battle	..	900
23.	Outraging the modesty of Vṛndā	..	904

24.	Jalandhara is slain	.. ..	909
25.	God's prayer to Śiva	.. ...	914
26.	Vanishing of Viṣṇu's delusion	..	917
27.	Birth of Śaṅkhacūḍa	.. ..	923
28.	Penance and marriage of Śaṅkhacūḍa	..	926
29.	Previous birth of Śaṅkhacūḍa	..	930
30.	Prayers to Śiva	.. ..	935
31.	Śiva's advice to the gods	.. ..	938
32.	Śiva sends emissary to Śaṅkhacūda	..	943
33.	March of Śiva	.. ..	946
34.	March of Śaṅkhacūḍa	.. ..	950
35.	Dialogue between Śiva and the emissary of Śaṅkhacūda	.. ...	953
36.	Mutual fight	... ...	957
37.	Fight of Śaṅkhacūḍa	... ...	960
38.	Fight of Kāli	... ...	963
39.	Annihilation of the army of Śaṅkhacūda	..	966
40.	Death of Śaṅkhacūḍa	... ..	970
41.	Curse of Tulasī	... ..	973
42.	Death of Hiraṇyākṣa	.. ...	978
43.	Death of Hiraṇyakaśipu	.. ..	984
44.	Andhaka attains the leadership of Gaṇas	..	989
45.	Andhaka sends his emissary to Śiva	..	997
46.	Andhaka's fight with Śiva	..	1002
47.	Swallowing of Śukra	..	1007
48.	Swallowing of Śukra and his emergence	..	1012
49.	Andhaka obtains the leadership of Gaṇas	..	1016
50.	Śukra learns Mṛtasañjīvanī lore	..	1021
51.	Narrative of Ūṣā ..	..	1026
52.	Narrative of Ūṣā (continued)	..	1031
53.	Dalliance of Ūṣā and Aniruddha	..	1036
54.	Fight among Bāṇa, Śiva, Kṛṣṇa and others	..	1041
55.	Chopping of Bāṇa's arms and his humiliation	..	1047
56.	Bāṇa attains the position of Śiva's Gaṇa	..	1951
57.	Gajāsura is slain	..	1054
58.	Dundubhi Nirhrāda is slain	..	1061
59.	Vidala and Utpala are slain	..	1065

PĀRVATĪKHAṆḌA

SECTION III

CHAPTER ONE

(The marriage of Himācala[1])

Nārada said :—

1. O Brahmā, how did the goddess Satī, the daughter of Dakṣa who forsook her body in her father's sacrifice, become the daughter of Himācala, and the mother of the universe ?

2. How could she secure Śiva as her husband after performing a severe penance ? Please explain this clearly to me who ask you about it.

Brahmā said :—

3. O foremost of sages, listen to the story of Śivā which is excellent, sanctifying, highly divine, auspicious and destructive of all sins.

4-5. When the great goddess Satī, the daughter of Dakṣa, was sporting about on the Himālayas with Śiva, Menā,[2] the beloved of Himācala thought that she was her own daughter and loved her like a mother with all kinds of nourishments.

6-7. When the great Goddess Satī, the daughter of Dakṣa who had been to her father's sacrifice and who did not receive his due attention became angry and cast off her body, at the very same time, O sage, Himācala's beloved Menā wanted to propitiate her in Śivaloka.

1. Himavat or Himācala is represented in two forms (1) the mobile and (2) immobile. The former is the subtle human form while the latter is the gross, stationary form identical with the mountain Himālayas

The present section recounts the marriage of Himavat with Menā in his mobile form. See RS III 1.15.

2. Menā or Menakā, the wife of Himavat and the mother of Pārvatī, was one of the three daughters of Svadhā, the wife of Kavi, a class of Pitṛs. Svadhā was one of the sixty daughters of Dakṣa and Prasūti who gave birth to Menā, Dhanyā and Kalāvatī.

8. Satī thought to herself :—"I shall be her daughter" and cast off her body in order to become the daughter of Himācala.

9. At the proper time Satī who had cast off her body and who was worshipped and eulogised by the gods became the daughter of Menā out of sheer joy.

10. On being advised by Nārada, the goddess who was named Pārvatī, performed a severe penance and thereby secured Śiva as her husband.

Nārada said :—

11. O Brahmā, of great intellect and foremost of eloquent gods, please tell me the origin and details of the marriage of Menā.

12. Blessed indeed is the gentle lady Menakā of whom Satī was born as a daughter. Hence that chaste lady is worthy of the honour and blessings of everyone.

Brahmā said :—

13. O sage Nārada, you listen to the story of the origin of Pārvatī's mother and her marriage and other details both sanctifying and conducive to the growth of devotion.

14. O excellent sage, there in the northern region is a mountain called Himavat who is the lord of mountains and has great splendour and prosperity.

15. His twofold aspects—that of a mobile nature and that of the immobile one—are well known. I succinctly describe his subtle form.

16. He is beautiful and is the storehouse of multifarious gems. Extending from the eastern to the western ocean he appears like a measuring rod of the Earth.[3]

17. He abounds in various trees. Being of variegated shape and features he is adorned by many peaks on him. Lions, tigers and other animals frequent it. Many happy persons live there for ever.

18. He is the storehouse of snow (and yet) very fierce. He is the resort of wonderful things. He is resorted to by

3. For the similarity of ideas and verbal expression, compare Kālidāsa's Kumārasambhava I. 1.

the gods, sages and seers. He is a great favourite of Śiva.

19. He is of pure soul, an abode of austerities. He sanctifies even the great souls. He is the bestower of the benefit of austerities. He is the auspicious storehouse of multifarious minerals.

20. He is of a divine form. He is beautiful in every part. He is the unaffected part of Viṣṇu. He is the king of leading mountains and a great favourite of the good.

21. Due to the desire for the benefit of the manes and the gods and for the stabilisation of his race as well as for the increase of virtue, Himācala wanted to marry.

22. At that time, considering their own interest entirely, O excellent sage, the gods approached the celestial forefathers and said lovingly to them.

The gods said :—

23. "O ye forefathers, listen to our words with pleasure. If you desire that the affairs of the gods be fulfilled you must act accordingly soon.

24-25. Uniting your eldest daughter Menā of auspicious features with Himācala, a great benefit will accrue to everyone. At every step, the miseries of the gods and those of yours as well can be reduced".

Brahmā said :—

26. On hearing these words of the gods, pondering over them and remembering the curse incurred by their daughters, the forefathers said "Amen" to their proposals.

27. They gave their daughter Menā to Himavat. In that auspicious marriage there were great festivities.

28. Viṣṇu, the other gods and the sages reached there with their hearts set on Śiva.

29. Giving many charitable gifts they made the celebration a great success. They praised the celestial forefathers and the Himavat.

30. All the gods and the sages rejoiced and returned to their own abodes with their hearts set on Śiva.

31. After receiving many articles as gifts and

marrying the beloved lady Menā, the lord of mountains returned to his abode and rejoiced.

Brahmā said :—

32. O excellent sage, the pleasing details of the splendid marriage of Himavat with Menā have been recounted to you thus. What more do you wish to hear?

CHAPTER TWO

(Menā and others incur the imprecation of Sanaka etc.)

Nārada said :—

1. O Brahmā, the intelligent one, please now tell me reverently about the origin of Menā as well as the imprecation. Please clear my doubts.

Brahmā said :—

2. O Nārada and the sages, listen to the narrative of the origin of Menā. O excellent son, O great scholar, I shall mention it now.

3. O sage, I have already told you about my son Dakṣa. He had sixty daughters all of whom were the instruments of creation.

4. He celebrated their marriages with Kaśyapa and other bridegrooms. You know all that already. O Nārada, now, listen to the present story.

5. Among those, the daughter Svadhā was given to the forefathers. She had three daughters all of whom were of handsome features and virtuous forms.

6. O excellent sage, listen to their holy names which remove obstacles and confer blessings.

7. Menā was the eldest. Dhanyā was the middle. Kalāvatī was the youngest. All these were mentally conceived daughters of the forefathers.

8. They were not born of the womb of Svadhā. They were conventionally considered her children. On reciting their names, men can achieve their desires.

9. The mothers of the worlds are worthy of reverence of the entire universe always. They are the bestowers of great joy. They are great yoginīs, storehouses of knowledge. They pervade the three worlds.

10. O excellent sage, once the three sisters went to Śvetadvīpa (white island)[4] in the world of Viṣṇu for sight-seeing purpose.

11. After bowing to and eulogising Viṣṇu with great devotion they halted there at his bidding. A great concourse of people was held there.

12. O sage, at the same time, Siddhas, sons of Brahmā—Sanaka and others came there. They bowed to and lauded Viṣṇu and stayed there at his bidding.

13. On seeing those sages Sanaka and others and the persons who had assembled there, stood up. When they, the elders of gods respected by the people, sat they all bowed to them.

14. Helpless by misfortune and deluded by lord Śiva's illusion O sage, the three sisters did not stand up.

15. Śiva's illusion is weighty and capable of deluding the worlds. The entire universe is subservient to it. It is also called Śiva's Will.

16. The same is also called an action that has begun to fructify. Its names are many. Everything takes place on Śiva's wish. There is nothing to be pondered over in this respect.

17. Becoming a victim thereof, the sisters did not make obeisance to them. They remained surprised and stunned thereaftar seeing them.

18. On seeing such a behaviour on their part the great sages, Sanaka and others, despite being wise, became unbearably furious.

19. Himself deluded by Śiva's illusion Sanaka, a perfect Yogin, furiously told them giving a curse as punishment.

Sanatkumāra said :—

20. Inspite of being the daughters of the forefathers,

4. It has not been possible to identify this island. Colonel Wilford attempted to identify it with Britain. See. H. M. P. 315.

ye three sisters are foolish, bereft of wisdom and ignorant of the essence of the Vedas.

21. You did not stand up nor did you pay any respects to us. You were haughty and deluded and so evinced a deluded disposition of human beings. Hence all of you shall leave heaven.

22. May the three sisters deluded by ignorance be born as human womenfolk. May ye reap this fruit as a result of the power of your own action.

Brahmā said :—

23. On hearing this, the chaste maidens got perplexed. The three fell at his feet and spoke with their heads bent down.

The daughters of the forefathers said :—

24. "O excellent sage, ocean of mercy, be pleased now. Because we were mentally confounded we did not bow to you.

25. O Brahmin, the result thereof has been achieved by us. O great sage it is not your fault. Bless us now whereby we shall regain heavenly abode again."

Brahmā said :—

26. On hearing their words, O dear, the sage spoke to them. He had been induced by Śiva's illusion to give them redemption from the curse. He was a bit consoled.

Sanatkumāra said :—

27. "O ye three daughters of forefathers, listen with pleasure to my words that will dispel your sorrow and bestow happiness on you.

28. May the eldest among you become the wife of Himavat the mountain that is a part of Viṣṇu. Pārvatī shall be her daughter.

29. The second daughter Dhanyā shall be the Yoginī, the wife of Janaka. Her daughter shall be Mahālakṣmī in the name of Sītā.

30. The youngest Kalāvatī shall be the wife of the Vaiśya—Vṛṣabhāna. At the end of Dvāpara, Rādhā shall be

her daughter.

31. The Yoginī Menā shall attain the great region Kailāsa along with her body and in the company of her husband due to the boon of Pārvatī.

32. Janaka shall be blessed by Sītā born in Janaka's race and he shall be a living liberated soul. A great Yogin, he will attain Vaikuṇṭha.

33. Kalāvatī by the virtue of Vṛṣabhāna shall become a living liberated soul and attain Goloka[5] along with her daughter. There is no doubt about it.

34. Without adversity how can one attain greatness? To persons of good rites, if misery vanishes happiness is likely to be difficult of access.

35. Ye the daughters of forefathers shall shine in heaven. By the vision of Viṣṇu your evil actions have been quelled."

36. After saying this, the sage was freed of his fury on thinking of Śiva, the bestower of wisdom, worldly pleasures and salvation.

37. Listen further to my words always pleasing to you. You are all blessed by Śiva's pleasure. Hence you will be worthy of honour and respect immediately.

38. Menā's daughter, goddess Pārvatī, the mother of the universe shall become Śiva's beloved after performing severe penance.

39. Dhanyā's daughter Sītā will become Rāma's wife. Based on worldly conventions she will sport about with Rāma.

40. Kalāvatī's daughter Rādhā, resident of Goloka[5] shall become the wife of Kṛṣṇa united with him in secret love.

Brahmā said

41. After saying this, that holy sage Sanatkumāra vanished there itself along with his brothers after he was eulogised duly.

42. The three sisters, the mentally conceived daughters of the forefathers were freed of their sins and attained happiness. They returned to their residence quickly.

5. Goloka : It is a modern addition to the original series of fourteen lokas. It is identified with Gokula, a pastoral district on the Yamunā about Mathurā where Kṛṣṇa passed his boyhood with the cowherd.

CHAPTER THREE

(Hymn to Śiva by Viṣṇu and other gods)

Nārada said:—

1. O Brahmā, the best of eloquent ones, of great wisdom, please tell me. What is the subsequent story of the good auspicious mountain ?

2. You have narrated the wonderful story of the auspicious antecedents of Menā. The details of the marital rites too are heard. Please continue the subsequent narrative.

3. After marrying Menā what did the mountain do afterwards ? How was Pārvati, the mother of the universe, born of her ?

4. How did she secure Śiva as her husband after performing a severe penance ? Narrate all these things in detail regarding the glory of Śiva.

Brahmā said:—

5. O sage, lovingly listen to the auspicious glory of Śiva on hearing which even a slayer of a brahmin becomes pure and attains all desires.

6. O Nārada, there was great pomp and ceremony in the three worlds when Himācala returned to his abode after marrying Menā.

7. The delighted Himācala too celebrated a great festival. With good intention he worshipped and revered brahmins, kinsmen and others.

8. The contented brahmins returned to their respective abodes after blessing them. The kinsmen and the others also returned.

9. The delighted Himacāla[6] sported with Menā in his cosy abode, Nandana and other parks as well as in several nice places.

10. At that time, O sage, Viṣṇu, the gods and the noble-sould sages approached the mountain.

11. On seeing the gods after their arrival, the noble

6. It is a grove of Indra, lying to the north of Meru.

Himācala bowed to them gladly and honoured them with devotion. He praised his own good fortune.

12. With the head bent down and palms joined in reverence, he eulogised them with great devotion. Himācala's hair stood on end and tears of love fell from his eyes.

13. O sage, after bowing to them, the delighted Himācala spoke thus to Viṣṇu and other gods.

Himācala said:—

14. Today my life has become fruitful. My good penance has become fruitful. Today my knowledge has become fruitful. Today my sacred rites have become fruitful.

15. I have become blessed today. My entire kingdom, my wife and family have become blessed. Everything has become blessed. There is no doubt about it.

16. Wherefore have all of you come in a body ? Lovingly command me, considering me your own servant.

Brahmā said:—

17. On hearing these words of Himācala, Viṣṇu and other gods considered their affair fulfilled and were delighted. They spoke.

Gods said:—

18. "O Himācala of great intellect, please listen to our beneficent words. We shall gladly tell you why we have come.

19. O Himācala, the mother of the universe Umā, who was born as Dakṣa's daughter, became Rudra's wife and sported for a long time on the earth.

20. On being disrespected by her father, Satī remembered her vow, abandoned her body and returned to her own region.

21-22 O Himācala, this story is well known in the world. You too know it. If this takes place it will be an asset to all gods as well as to you. The gods too will be under your control."

Brahmā said:—

23. On hearing these words of Viṣṇu and others the

delighted lord Himācala said—"So be it" and worshipped them with respect.

24. After instructing him in the method to be followed with great devotion they approached Umā, the consort of Śiva.

25. They stationed themselves in a good place and remembered the mother of the universe, and bowing to her repeatedly eulogised her with devotion.

The gods said:—

26. O goddess Umā, mother of the universe, resident of Śivaloka, favourite of Śiva, O great goddess, O Durgā, we bow to you,

27. With great devotion we bow to the illustrious Energy, the holy, the tranquil, the holy nourishment and the one with the forms of Mahat and the Avyakta.

28. We worship you, Śiva the cause of welfare, the pure, the gross, the subtle, the great goal and the one delighted with the inner and good learning.

29. You are faith, fortitude and prosperity. You alone have control over everything; you are the splendour and energy of the sun illuminating your own universe.

30. We bow to her who promotes robustness in all the beings of the universe from Brahmā to a blade of grass in the whole Cosmos.

31. You are Gāyatrī, the mother of the Vedas, Sāvitrī, Sarasvatī, the sustenance of all the universe; you are the triad of the Vedas having Dharma for its form.

32. You are sleep in all living beings; you are hunger, satiety, thirst, splendour, brilliance and contentment. You are the delighter of every one for ever.

33. To those who perform meritorious actions you are the goddess of fortune. To the sinners you are the eldest sister, the deity of Ignominy; you are peace for the universe, and the mother sustaining lives.

34. You are the essential feature of five elements. You are Justice in those who uphold justice. You are endeavour personified.

35. Of the Ṛgveda you are the invocation; of the Yajurveda you are the blending knot of the mantras; of

Sāmaveda you are the song and of the Atharvaṇa Veda you are the measure of time, you are the final goal.

36. She who is the Tāmasika power of all the Gods, she who is visible in the Rājasika quality of the Creator, she who is heard by us as the benefactress and of the form of Śiva is eulogised here.

37. Let us bow to her who is interested in residing on the Vindhya mountains;[7] who is clever in the playful activity of affording protection to Aṣṭāṅga Yoga; who is devoid of cessation and who acts like a raft that enables the crossing of the ocean of worldly existence with its terrible miseries.

38. May she be pleased with us, for keeping up the sustenance of the world, she, who in the form of slumber that is extremely exhilarating to all born in the universe, extends pleasure in the nose, eyes, face, arms, chest and the mind.

Brahmā said:—

39. Thus eulogising the great Goddess Satī, the mother of the universe, all of them stood waiting lovingly desirous of seeing her.

CHAPTER FOUR

(*The Goddess consoles the Gods*)

Brahmā said:—

1. Thus eulogised by the Gods, the Goddess Durgā, the mother of the universe, the destroyer of impassable distress, appeared in front of them.

2. She was seated in a wonderful divine gem-set chariot over which a soft cushion had been spread and which was decorated with tinkling ornaments.

3. She was shining with the brilliance of her limbs that surpassed even the lustre of a crore of suns. She was sur-

7. As Vindhyavāsinī, dweller in the Vindhyas, the Goddess is worshipped at a place where the Vindhyas approach the Ganges, near Mirzapur.

rounded by a halo created by her own lustre. She was of symmetrical splendour.

4. She was the unequalled supreme illusion, the beautiful wife of Sadāśiva. She had all the three qualities and was devoid of attributes[8] also, she had been staying in the region of Śiva.

5. She was the mother of the three deities[9], Caṇḍī, Śivā, the destroyer of the distress of all, the mother of all supreme slumber and the redeemer of all her own people.

6. Śivā was seen by the gods through the power of huge column of brilliance. Again the gods eulogised her in order to have a sight of her.

7. Then Viṣṇu and other gods who were desirous of seeing her saw the mother of the universe there itself after receiving her favour.

8. The dwellers of heaven were extremely pleased, they bowed to her again and again and particularly eulogised her.

The gods said :—

9. O Śivā, O great Goddess, O mother of the universe we gods bow to you, the destroyer of all distress.

10. O Goddess, neither the Vedas nor the sacred texts know you perfectly. Your greatness, O Śivā, is beyond the scope of speech and mind and cannot even be meditated upon.

11. Even the Vedas mention you, trembling with fright, by negating what you are not. What will be the matter in regard to others ?

12. Many devotees know the same after getting your favour through devotion. There is no cause for fear to the devotees who seek refuge in you.

13. O great Goddess listen to our submission which we, your slaves for ever, are going to explain.

8 As the personified energy of the gods Viṣṇu, Brahmā and Rudra, representing the three qualities Sattva, Rajas and Tamas, the Goddess is called 'Triguṇā' i.e. possessed of three qualities. But as the personified energy of Śiva, who is the Supreme Being, devoid of attributes she is called Nirguṇā.

9 She is the mother-goddess of Viṣṇu, Brahmā and Rudra, the synthetic form of three qualities responsible for the creation, maintenance and dissolution of the universe.

14. Formerly you were born as the daughter of Dakṣa and were married to Śiva. You destroyed the great misery of Brahmā and others.

15. Being disrespected by your father, you cast off your body in accordance with your vow. You then went to your own world and Śiva became miserable.

16. O great Goddess, the purpose of the gods has not been completely carried out. The sages are agitated. Hence we, Gods, have sought refuge in you.

17. O great Goddess, please fulfil the desire of the God, O Śivā, so that the words of Sanatkumāra may be fruitful.

18. O Goddess, incarnating again on the earth please be the wife of Rudra (Śiva) again. Carry on your sports in a fitting manner and let the Gods be happy.

19. O Goddess, may Rudra too, the resident of Kailāsa be happy. Let all become happy. Let misery perish entirely.

Brahmā said :—

20. Saying so, Viṣṇu and the other gods, full of loving devotion remained waiting silently and humbly.

21-22. Śivā too was delighted on hearing the eulogy of the gods and ascertaining the course of the same after remembering her lord Śiva, the compassionate Umā addressed smilingly the gods, chief of whom was Visṇu. The Goddess, favourably disposed to her devotees, said:—

Umā said :—

23. O Viṣṇu, O, Brahmā, O Gods and sages who are free from sorrow and pain ye listen to my words. I am delighted undoubtedly.

24. My activities are conducive to happiness everywhere in the three worlds. The delusion of Dakṣa and other things were carried out by me alone.

25. I shall take a full incarnation on the earth. There is no doubt in this. There are many reasons for the same. I shall mention them with respect.

26. Formerly, O gods, with great devotion Himācala and Menā rendered service to me in my life as Sati, like my parents.

27. Even now they continuously render me service and

Menā particularly (does so). There is no doubt about my becoming their daughter.

28. Just as you, Rudra too, desires my incarnation in the abode of Himavat. Hence I shall incarnate. That shall be the end of misery in the world.

29. All of you return to your abodes. You shall be happy for a long time. After incarnating I shall give Menā full happiness.

30. I shall become Śiva's wife. But this desire is a great secret with me. Śiva's divine sport is wonderful. It deludes even the wise.

31-32. Ever since I cast off my body born of Dakṣa on seeing my lord's disrespect at the hands of my father at the altar of sacrifice, my lord Rudra is tormented by thoughts about me.

33-34. He saw my anger at the altar of my father's sacrifice. Thinking that the virtuous lady had cast-off her body out of love for him he became a Yogin and abandoned home-life. He assumed an unearthly form and features. But he could not bear my separation.

35. On account of me he was much distressed. He put on an abnormal dress. Ever since he forsook the excellent pleasure of love.

36. Hear further, O Viṣṇu, O Brahmā, O sages and O gods, the divine sports of the supreme lord Śiva, that protect the universe.

37. Oppressed by the pangs of bereavement He wreathed a garland of my bones. Although He is the sole enlightened god He did not get peace anywhere.

38. Like a non-god, like a helpless creature he roamed about here and there and cried aloud. The lord Himself could not distinguish between the proper and the improper.

39. The lord Śiva did this just to show the behaviour of a love-lorn lover. He blabbered like a lover in despair due to separation.

40. But really the supreme lord has no aberrations, is not distressed and remains unconquered. My master Śiva is perfect, lord of all and the controller of illusion.

41. He is not tarnished by illusion. Of what avail are illusion, love and other emotions for Him?

42. Rudra, the lord, is anxious to marry me and hence my incarnation on the Earth at the residence of Menā and Himācala, O gods.

43. In order to propitiate Rudra, I shall incarnate as the daughter of Menā, the wife of Himācala, in accordance with the way of the world.

44. After performing a severe penance as His devotee I shall become Rudra's beloved and then perform the work of the gods. This is truth, real truth, there is no doubt about it.

45. All of you return to your abodes. Continuously worship Śiva. Undoubtedly your miseries will be quelled by His favour.

46. By the grace of merciful lord Śiva, you will achieve auspicious results. As the wife of that lord I shall be honoured and worshipped in the world.

Brahmā said :—

47. O dear, even as the gods were watching, Śivā, the mother of the universe, vanished after saying this and returned immediately to her world.

48. After making obeisance to the direction in which she went, the delighted Viṣṇu and others, sages and the gods, returned to their abodes.

49. O excellent sages, thus I have narrated to you the auspicious narrative of the goddess Durgā. It is always pleasing to men and it bestows worldly pleasures and salvation.

50. Whoever hears or recites this with concentration, reads or teaches this, will obtain the fruits of all desires.

CHAPTER FIVE

(*Menā obtains the boon*)

Nārada said :—

1. When the Goddess Durgā vanished and the gods returned to their abodes, what happened next?

2. O dear, how did Menā and the lord of the mountains perform the great penance ? How did he beget a daughter of Menā. Please narrate.

Brahmā said :—

3. O best of brahmins, O most excellent of my sons, listen to that great account. After bowing to Śiva with devotion I shall narrate that story which increases devotion.

4. When Viṣṇu and other gods returned after instructing him, the lord of the mountains and Menā performed a great penance.

5. Meditating on Śivā and Śiva day and night with devout mind, the couple worshipped them continuously.

6. The beloved of the mountain worshipped the goddess along with Śiva, joyously. She gave charitable gifts always to the brahmins for their satisfaction.

7. Desirous of obtaining a child, she worshipped Śivā everyday for twenty-seven years beginning it in the month of March-April.

8. Observing a fast on the eighth day of the lunar fortnight, she made charitable gifts of sweets, offerings of oblation rice cakes, puddings and fragrant flowers on the ninth day.

9. She made clay idol of the Goddess and worshipped her by offering various things on the banks of the Gaṅgā in Auṣadhiprastha.[10]

10. On some days she observed a complete fast. On some days she observed sacred rites. Some days wind alone constituted her food and some days she drank only water.

11. With her mind fixed on Śivā, Menā passed twenty seven years with pleasure and brilliant lustre.

12. At the end of twenty-seven years, Umā the beloved of Śiva, the mother of the world and identical with the universe became highly delighted.

13. The goddess Śivā, delighted by her good devotion appeared in front of Menā in order to bless her.

14. Appearing to her in a form of divine limbs through a lustrous zone, she smilingly said to Menā.

10. It was the capital of Himavat. Cf. Kālidāsa's Kumāra 6. 33, 36. The name indicates that it was a market place for the mountainous herbs.

The Goddess said :—

15. O beloved of the mountain, I am delighted by your penance. O chaste lady, tell me what you desire in your mind.

16. O Menā, whatever is desired by you by penance, sacred rites and ecstatic contemplation I shall grant you and that too whenever you wish for it.

17. Then seeing the goddess in her presence Menā bowed and spoke these words:—

Menā said:—

18. O Goddess, your form has been perceived by me directly, just now. I wish to eulogise you. Be pleased.

Brahmā said:—

19. On being thus requested by Menā, the goddess Umā, the enchantress of everyone, embraced Menā and was highly delighted.

20. Acquiring very great wisdom, Menā eulogised Śivā, who had appeared in person, by means of pleasing words with great devotion.

Menā said:—

21. I bow to the great goddess,[11] the bestower of all desires, I bow to her who wields great illusion, the creator and sustainer of the universe.

22. I bow to her of contemplative sleep, and to her the wielder of great illusion and the cause of permanent bliss. I bow to the mother of the universe. I bow to Siddhā having the garland of auspicious lotuses.

23. I bow to the grandmother, of perpetual bliss. I bow to the goddess who dispels the sorrow of the devotees,

11. The Goddess Śivā is mentioned here under a variety of names, forms, attributes and actions She is contemplated upon by the ascetics for the deliverance from the bondage of this world. She is propitiated for the satiation of desires with the bloody sacrifices performed according to Atharvanic rites.

She is represented in her milder and fiercer forms. In her milder form she is pleasing as the moon, gracious as the mother! In her terrible aspect she is furious as the fire and scorching as the sun

who is a model for all women and who constitutes the intellect of all living beings.

24. You are the cause of the snapping of all fetters of ascetics. Which one of your powers can be sung by women like me? You are violence mentioned in the Atharvaveda. You (of such powerful means) fulfil my desire.

25. The living beings are being united to the different principles of the nature of permanence and otherwise and those without substance are discarded. You are the inherent power of those permanent principles. In the proper time you become a woman of ability with Yogic powers.

26. You are the origin and the sustainer of the worlds. You are the eternal Prakṛti, the great, by whom even the Brahman is brought under control. O you, of noble nature, O mother, be pleased with me.

27. You are the great power latent in fire; you are the burning power of the sun's rays; you are the pleasing power of the extensive moonlight. O Goddess, I bow to you.

28. To good women you manifest yourself as their beloved; to persons of perfect self-control and sublimation you manifest yourself as eternal; to the entire universe you manifest as desire; as of Viṣṇu you are the Māyā so you are of Śiva.

29. You assume different forms as you please for the purpose of creation, sustenance and annihilation and give birth to the bodies of Brahmā, Viṣṇu and Śiva. You, of such potentiality, be pleased. Obeisance to you again.

Brahmā said:—

30. Thus eulogised, the goddess spoke to Menā desiring her to choose a boon.

Umā said:—

31. O Himācala's beloved, you are as favourite to me as my vital air. Whatever you desire I shall give you. There is nothing that I can withhold from you.

32. On hearing these nectar-like words of the Goddess, the delighted Menā, the wife of Himācala, said.

Menā said:—

33. O Śivā, Hail, Hail ! O great goddess, If you consider me worthy of a boon, I shall choose one.

34. O mother of the universe, at first let me have a hundred sons endowed with longevity, heroism, prosperity and accomplishments.

35. After that let me have a daughter of comely features and good qualities who will delight both the families and who will be revered by the three worlds.

36. O Śivā, be my daughter for fulfilling the needs of the gods. O Goddess, be Rudra's wife and indulge in divine sports with the lord.

Brahmā said:—

37. On hearing the words of Menā, the delighted goddess spoke smilingly, fulfilling her desire.

The Goddess said:—

38. May hundred heroic sons be born to you. One of them very strong will be born at first.

39. I shall be born as your daughter since I am delighted by your devotion. Since I have been served by the gods I shall fulfil their desire and carry out their activities.

Brahmā said:—

40. Saying so, the Goddess Śivā vanished from there even as Menā was watching.

41. O dear one, on getting the desired boon from the Goddess, Menā attained immeasurable joy. Her misery occasioned by penance vanished.

42. Bowing down in that direction, the chaste lady of delighted mind returned to her abode repeating the benedictory word "Jaya" (be victorious).

43. She told her husband about the boon, which had already been understood by him through good omens, by her words which were rendered useless.

44. On hearing the words of Menā, the lord of mountains became delighted. He praised his wife who was devoted to Śiva lovingly.

45. O sage, when their mutual sexual intercourse took

place, Menā conceived and the child in the womb gradually grew up.

46-48. She gave birth to a beautiful son Maināka[12] who later on became the worthy recepient of the love of Nāga ladies and who later on entered into an alliance with the lord of ocean.O celestial sage, when Indra, the slayer of Vṛtra, became angry and began to chop off the wings of mountains, he retained his wings, nay, he did not even feel the pain of being wounded by the thunderbolt. He had good limbs. He had neat strength and prowess. He was the most important of all the mountains born of him. He too became the lord of mountains.

49. In the city of Himācala there was a wonderful celebration of the event. The couple were highly delighted. Their pain was at an end.

50. He gave monetary gifts and charitable offerings to brahmins. Their devotion to Śivā and Śiva became increased.

CHAPTER SIX

(Pārvatī's birth)

Brahmā said:—

1. Then the couple, with great devotion remembered the goddess for her birth in order to carry out the work of the gods.

2. Then the Goddess who formerly had cast off her body to spite her father, by means of her Yogic powers, desired to be born of the wife of the mountain.

3. In order to make her own words true, the great goddess, who bestows everything desired, delightedly entered the mind of the mountain with all her constituent elements.

4. Hence he shone with an extraordinary splendour

12. Maināka, the son of Menakā and Himavat, is represented as the most valiant of a hundred sons of his parents. When Indra clipped the wings of the mountains he is said to have been the only one who escaped
He is placed near the southern sea between India and Ceylon, for the present text glorifies his friendship with the ocean. Cf also Skanda P. VI 9. 10-11 "Mainākaḥ Sumudrântaḥ".

and great joy. With a resplendent brilliance, he, of lofty mind, became invincible like a blazing fire.

5. Then, in a beneficent hour, the lord of the mountains deposited in his beloved the entire constituent element of Śiva by means of ecstatic contemplation.

6. The wife of the mountain, by the grace of the goddess who had sympathetically stationed herself in the mind of the mountain, conceived.

7. The beloved of the mountain, Menā, shone all the more by the presence of the goddess who bore the entire universe. She appeared as if she was in a brilliant sphere.

8. Menā bore the characteristic signs of pregnancy which almost indicated the imminent rise in pleasure of her lord and served as the auspicious cause for the future bliss of the gods.

9. The weakness of her body did not allow her to wear ornaments. Her face became pale like the Lodhra flower. She resembled the night when there are very few stars and the moon is in a waning state.[13]

10. Kissing her face, emitting the fragrance of the earth in the course of his secret dalliance, the lord of the mountains, was not satiated. His love increased.[14]

11. The lord of mountains asked Menā's friends frequently—"What are the desires of Menā ? She herself does not express them out of bashfulness."[15]

12. Whatever product of the mountain she wished to have in the course of her pregnancy she found brought to her. There was nothing which he, the lord of the mountain could not accomplish in the heaven too.

13. Surmounting the difficulties of the early days of pregnancy, she grew more plump in her limbs. Menā then shone like a tender creeper putting forth more leaves and flowers.

14. The lord of the mountains considered his pregnant queen like the earth with a treasure within and like the Śamī twig with latent fire in it.[16]

13 For the similarity of idea and verbal expression compare Kālidāsa's Raghuvaṁsa. III. 2.
14. Cf. Ibid. III. 3.
15. Cf Ibid. III. 5.
16. Ibid. III. 9.

15. The intelligent lord of mountains performed all the sacred rites befitting his love for his wife, the loftiness of his mind, the vastness of riches earned by him and the injunctions of the Vedas.

16-17. At the proper time, he saw his wife Menā about to be delivered of the child, with delight, as one sees the sky enveloped with clouds. The lord of the mountains felt greatly rejoiced on seeing his wife of sound and auspicious in limbs the "labour-chamber" presided over by physicians. She felt very brilliant with the mother of the universe in her womb.

18. In the mean time, O sage, Viṣṇu, and other gods as well as the sages came there and eulogised Śivā who was in the womb.

The gods said:—

19. O Goddess, be victorious, O intelligent one, O mother of the universe, O great Goddess, O you of true rites, prone to truth, true in three things, O truth-formed.

20. O you stationed in truth, we have sought refuge in you. O you delighted with truth, Origin of truth, Truth of Truth, of truthful sight.

21. O beloved of Śiva, great goddess, O destroyer of the miseries of gods, you are the mother of the three worlds, consort of Śiva, pervasive and favourably disposed to your devotees.

22. O goddess of the three worlds, manifest yourself and perform the function of the gods. O goddess, all of us are well protected only due to your favour.

23. Happy persons attain their happiness only from you. Nothing shines in the three worlds without you.

Brahmā said:—

24. Thus eulogising, in many ways, the great goddess stationed in the womb, the gods returned to their abodes, highly delighted in their minds.

25. When nine months were completed, in the tenth month, the goddess, the mother of the universe, bore all the states of a child in the womb in the complete form.

26. The time was good. The planets, stars and the

luminary heavenly bodies were quiet; the sky was clear and there was brilliance in all the quarters.

27. The earth consisting of forests, villages and oceans was very auspicious. Lotuses blossomed in lakes, rivers and tanks.

28 O excellent sage, diverse winds gentle to the touch blew; good men rejoiced and bad people became unhappy.

29. The gods stood in the sky and sounded big drums. A shower of flowers fell. Excellent Gandharvas sang sweet songs.

30. Vidyādhara women and the celestial nymphs danced in the sky; in the heavenly region great festivities were celebrated by the gods and others.

31. At that time Śivā, Satī of perfect power formerly appeared in front of Menā in her real form.

32. She was born at midnight when the constellation Mṛgaśiras was in conjunction with the moon on the ninth day in the month of Madhu (March-April) in the spring season like the Gaṅgā from the moon's sphere.

33. Coming out of the belly of Menā at the proper time in her real form, she resembled Lakṣmī coming out of the ocean.

34. When she was born, Śiva was glad. A slow, fragrant and auspicious wind blew favourably.

35. Along with the rain there was a shower of flowers. Fires calmly glowed and the clouds rumbled.

36. At the time of her birth, riches and prosperity flourished in the city of Himavat. All miseries perished.

37. Viṣṇu and other gods reached there in time and saw the mother of the universe. They were delighted and happy.

38. They eulogised Śivā the mother of the universe, the beloved of Śiva, of great illusory power, of divine features and resident of Śiva's region.

The Gods said:—

39. O great goddess, O mother of the universe, O achiever of all accomplishments, you alone can carry out the work of the gods. Hence we bow to you always.

40. O you favourably disposed to the devotees, do

everything conducive to the happiness of the Gods. You have fulfilled the desire of Menā. Now, you fulfil that of Śiva.

Brahmā said :—

41. After eulogising Śivā thus, Viṣṇu and other gods bowed to her again delightedly and returned to their abodes praising her great divine ways.

42. O Nārada, Menā rejoiced much on seeing goddess Umā of the splendour of the blue lotus as her daughter.

43. On seeing her divine features, the beloved of the mountain attained perfect knowledge. After that realisation she eulogised the supreme Goddess with very great delight.

Menā said :—

44. "Great favour has been shown by you, O Goddess, O mother of the universe, inasmuch as you have manifested yourself in front of me brilliantly.

45. You are the primordial one among all Energies. O Śivā, you are the mother of the three worlds. O Goddess you are the beloved of Śiva, you are great goddess eulogised by the gods.

46. O great Goddess, be pleased. Remain in my meditation in this form, but have the form of my daughter in public view"

Brahmā said :—

47. On hearing these words of Menā, the wife of the mountain, the delighted goddess Śivā replied to Menā, the beloved of the mountain thus.

The Goddess said :—

48. "O Menā, formerly you served me excellently. I am delighted by your devotion. I have come near you to grant you a boon.

49. On hearing my words "Express your wish and choose a boon" you had chosen the boon "great Goddess, become my daughter. Do what is beneficent to the gods."

50. Accordingly granting you the boon I returned to

my abode. O beloved of the mountain, I have become your daughter at the proper time.

51. I have assumed the divine form now, so that you may be reminded of me. In a human form if I had appeared, it would have put you out of knowledge about me.

52. Constantly thinking of me in the form of your daughter, or in the divine form with love, both of you will surely attain my region, the great goal.

53. I shall do the work of the gods showing my wonderfully divine sports. I shall become the wife of Śiva and redeem good men."

Brahmā said: –

54. After saying thus Śivā kept quiet. Even as the mother was watching with pleasure, she assumed the body of a daughter by her power of illusion.

CHAPTER SEVEN

(*The childhood sports of Pārvatī*)

Brahmā said:—

1. The goddess of great brilliance assumed the form of her baby child in front of Menā and began to cry in accordance with the ways of the world.

2. On account of her splendour that diffused all round the lying-in-couch, the midnight lamps that burnt in the lying-in-chamber were rendered dim in a trice, O sage.

3. The women in the house were extremly glad on hearing the gentle cry of the child. In their excited flutter and great pleasure they rushed in.

4. The superintendent of the harem immediately informed the king about the birth of Pārvatī which was pleasant and conducive to the work of the gods.

5. To the superintendent of the harem who brought the news, there was nothing which the king could notgive even including his royal white umbrella.

6. Accompanied by the chief priest and learned brah-

mins, the lord of mountains came there and saw the child who shone in her lovely clothes.

7. The lord of mountains rejoiced on seeing the child shining in dark splendour like that of the blue lotus.

8. All the citizens there, both men and women, rejoiced much. There were great festivities. Different sorts of musical instruments were played.

9 Auspicious songs were sung. The dancing girls exhibited their saltatorial skill. The lord of mountains performed post-natal sacred rites and made charitable gifts to the brahmins.

10. Himavat came to the outer gate of the palace and joined the festivities. With a delighted mind he distributed monetary gifts to the beggars.

11. In an auspicious hour, in the company of the sages, Himavat named his daughter Kālī and assigned other pleasing names to her.

12. He gave charitable gifts to the brahmins out of love and respect. Varieties of festivities were gone through with suitable music.

13. Though he had many sons, the lord of mountain and his wife rejoiced more on seeing Kālī frequently, after these celebrations.

14. There in the palace of the lord of mountains the goddess Śivā grew up like Gaṅgā in the rainy season and like the moon-light in the autumn.

15. The goddess Kālī of exquisite body and comely appearance acquired more and more splendour like the disk of the moon acquiring more and more digits day by day.

16. The child was fondly attached to every member of the family, Hence the kinsmen called her Pārvatī, a name befitting her family. The girl had all the qualities of good conduct and behaviour.

17. Afterwards when Kālī wanted to perform a penance she was forbidden by her mother who said—"O, no (U mā). Hence O sage, the sweetfaced lady came to be called Umā in the world.

18-19. Although he had many sons, the eyes of the mountain were never satiated on seeing the child Pārvatī endowed with good fortune. In the spring season there may be many

flowers in full bloom but the swarms of bees, O excellent sage, are specially drawn to the mango blossom.

20. The mountain Himālaya was both embellished and sanctified by his daughter like a learned man by his speech of grammatical purity.

Just as a lamp in the house is praised by leaping flames of brilliance, just as the path of the good by the Gaṅgā, so also the lord of mountains was respected on account of Pārvatī.

22. During her childhood, the goddess played frequently on the sandy banks of the Gaṅgā in the middle of her playmates with balls and dolls.

23. O sage, the goddess Śivā when the suitable time for her education arrived learnt all the lores from a good preceptor, with concentrated mind and great pleasure.

24. Just as the flock of swans returns to the Gaṅgā in the autumnal season and just as the brilliant lustre manifests itself in the medicinal herbs during the night, so also all the learning of the previous birth returned to Kālī.

25. O sage, thus I have described one of the divine sports of Śivā. I shall narrate another one of her divine sports. You listen to it lovingly.

CHAPTER EIGHT

(Nārada-Himālaya Conversation)

Brahmā said :

1. Once, induced by Śiva, you went to the abode of Himācala lovingly, you who have the knowledge of Śiva and who are the foremost among those who know the divine sports of Śiva.

2. O sage Nārada, on seeing you, the lord of the mountains bowed to you and worshipped you. He called his daughter and asked her to fall at your feet.

3. O excellent sage, he bowed to you again. Himavat joined his palms in reverence and bent his head considering it his duty and spoke to you.

Himavat said :—

4. O sage Nārada, of good knowledge, O lord, foremost among the sons of Brahmā, you are omniscient. You are sympathetic. You are engaged in rendering help to others.

5. Please read the horoscope of my daugther and tell me about her good and bad fortune. Whose beloved wife will my fortunate daughter be ?

Bramhā said :—

6-7. O excellent sage, being thus requested by Himavat the lord of mountains, you looked at Kālī's palm and the limbs as well. O dear, you are wise. You know many facts. You are eloquent in speech. You then spoke.

Nārada said :

8. "O Menā, O king of mountains, this daughter o yours has all auspicious signs. Like the first digit of the moon she will increase day by day.

9. She will delight her husband, and heighten the glory of her parents. She will be a great chaste lady. She will grant bliss to everyone always.

10. I see all good signs in the plam of your daughter, O lord of mountains. There is an abnormal line also. Listen to the indication thereof.

11. Her husband will be a naked Yogin, without any qualities. He will be free from lust. He will have neither mother nor father. He will be indifferent to honours. His dress and manners will be inauspicious.

Brahmā said:—

12. On hearing your words the couple thought them true. Both Menā and Himavat were much distressed.

13. O sage, on hearing your words, and inferring that indications referred to Śiva, Pārvati's joy knew no bounds.

14. Convinced that Nārada's words could not be false, Śivā turned her mind and love to Śiva's feet.

15. The lord of mountains who was very much grieved in mind spoke to you, "O Nārada, O sage, what is the way out ? What shall I do ? A great misery has befallen us".

16. On hearing that, O sage, you who are eloquent in speech, delighted Himavat by your sweet words of auspicious import and spoke to console him.

Nārada said :—

17. "O lord of mountains, listen to my words with affability. They are true. They cannot be false. The lines in the palm are the lines of Brahmā. They cannot be untrue.

18. O lord of mountains, there is no doubt that her husband will be such a person. You now hear what you have to do whereby you will be happy.

19. There is a bridegroom like that. He is lord Śiva who has sportively assumed a physical form. In Him all bad characteristics are equal to good characteristics.

20. In a majestic person a defect does not produce misery. It may well cause misery in a non-majestic person. Sun, fire and Gaṅgā may be cited as examples.

21. Hence you give your daughter in marriage to Śiva. That will be a wise step. Lord Śiva who. is the sole lord, unchanging and without any aberration is worthy of being resorted to.

22. By performing penance, Śiva can be propitiated quickly and He will accept her undoubtedly.

23. In every respect, Śiva, the lord of all, is the most suitable person. He cannot be slain even by thunderbolts. He can render Brahmā and others distressed."[17]

24. O dear sage, after saying this you continued. You delighted him with auspicious words. You spoke to the king of the mountains.

25. "O lord of mountains, she will be the wife of Śiva and will remain his favourite always. She will be a chaste lady of good rites. She will increase the pleasure of her parents.

26. Performing a penance she will fascinate Śiva's mind towards herself. He too will marry none else except her.

17. Our translation is based on the following emended text :
"कुलिशैरप्यविध्वंसी ब्रह्मादीनामकप्रद:"

27. A love akin to this pair will not be found anywhere. Never in the past was it seen nor will it occur in future. Nor it is current now.

28. O best of mountains, the two will fulfil the work of the gods. They will resuscitate those who have breathed their last.

29. O lord of mountains, Śiva will become Ardhanārīśvara (half male and half female), with your daughter forming half the part of your body. Their meeting once again will be delightful.

30. After propitiating lord Śiva, the lord of all, by the power of her penance, your daughter will take away half the body of Śiva.

31. By propitating Śiva with her penance she will acquire the lustre of gold and will be known as Svarṇagaurī. Your daughter will be as fair-complexioned as lightning.

32. This girl will be famous in the name of Gaurī. She will deserve the respect of Viṣṇu, Brahmā and the other Gods.

33. O excellent mountain, you shall not give her to anyone else. This is a secret of the gods. This shall not be revealed to any one else.

34. O celestial sage, Nārada, on hearing these words that you spoke O, sage, the eloquent Himavat spoke thus:

Himavat said:—

35. O sage Nārada, O intelligent one, I have one submission to make. Please listen to it lovingly and make us delightful.

36. It is heard that the great God abhors all attachments. He has perfect self-control. He is ever busy in penance and is out of reach of even the Gods.

37. O celestial sage, He is in the path of meditation. How can He withdraw His mind from the supreme Brahman? I have a great doubt in this respect.

38-39. The supreme Brahman is great and imperishable. It is like the streak of a lamp. It is termed Sadāśiva. It is without aberration. It is beyond Brahmā. It is both full

and devoid of qualities. It has no special traits, no desires. It sees within[18] and not without.

40. O sage, from the Kinnaras who come here, such are the things heard about Him. Can it be untrue ?

41. This is also heard that Śiva had entered into a contract with the lady Satī. Listen to what I say ?

42. "O Satī, Dākṣāyaṇī, my beloved, I shall not take the hand of any woman except you as my wife. This is the truth that I say."

43. This was the agreement that He made with Satī formerly. She is dead. How then will He take another woman to be His wife.

Brahmā said:—

44. After saying these words, the lord of mountains kept quiet in your presence. O celestial sage, on hearing that, you spoke words that revealed the truth.

Nārada said:—

45. "O lord of mountains, of great intellect, you need not worry. This daughter of yours, Pārvatī, was formerly the daughter of Dakṣa.

46. Satī was her auspicious name. Satī who was Dakṣa's daughter became Rudra's wife.

47. Being dishonoured at the sacrifice of her father, and being the witness of Śiva's dishonour she was furious and she cast off her body.

48. She herself is born in your house as Pārvatī. There is no doubt that she will become Śiva's wife."

Brahmā said :—

49-50. O sage, all these details you mentioned to the lord of mountains. You told the previous history of Pārvatī that increased her pleasure and on hearing which, the lord of mountains, his wife and children were freed from all suspicions.

51. On hearing the story from Nārada, Pārvatī bent

18. We have adopted the reading अन्तः for अतः

down her head in bashfulness but her smile heightened the beauty of her face.

52. On hearing the story, the lord of mountains stroked her fondly, kissed her on the head and placed her on his seat.

53. O sage, on seeing her seated there you spoke again delighting the lord of mountains, Menakā and her sons.

54-55. "O king of mountains, she will have a better throne than this. Śiva's thigh will be her permanent abode. On getting the seat on the thigh of Śiva your daughter will go to the world where no eye or mind can reach."

Brahmā said : —

56. O Nārada, after saying this to the lord of mountains, you went to heaven immediately. The lord of mountains too, whose mind was filled with joy, returned to his palace endowed with all riches.

CHAPTER NINE

(The parents advise Pārvatī to propitiate Śiva. Śiva appears before Pārvatī in dream)

Nārada said:—

1. O Brahmā, O dear one, O foremost among the devotees of Śiva, O intelligent one, taking pity on me you have narrated a wonderful story to me and have increased my pleasure thereby.

2. O Brahmā, when I, of divine vision, had gone to my abode what happened thereafter? Please tell me now.

Brahmā said:—

3. After you had gone to heaven, some time passed. Once Menā approached the lord of mountains and bowed to him.

4. After waiting there for some time with humility, the

beloved of the mountain addressed her lord; the chaste lady who loved her daughter as ardently as her own life spoke to the lord of mountains thus.

Menā said :—

5. As but is natural to women, the words of the sage have not been understood by me well. (I think it is better) that you perform the marriage of our daughter with a handsome bridegroom.

6. Let the bridegroom of Pārvatī be born of a good family endowed with good characteristic signs. In every respect that marriage will yield an unprecedented happiness.

7. Obeisance to you. Do everything necessary to make our daughter, as beloved to us as our own lives, very happy and delighted after being united with a good bridegroom.

Brahmā said :—

8. After saying this, with tears in her eyes Menā fell at the feet of her husband. Raising her, the lord of mountains, the most excellent among intelligent people, made a true statement.

Himācala said:—

9. O gentle lady Menakā, listen. I shall tell you the truth. Do not be under false impressions. The sage's statement will never be false.

10. If you feel affectionate towards your daughter, zealously instruct your daughter. Let her perform the penance with Śiva as the object, devotedly and steadily.

11. If Śiva is delighted, O Menakā, He will marry her. Everything shall be auspicious. The inauspicious features indicated by Nārada will perish.

12. All inauspicious things are auspicious in Sadāśiva. Hence immediately teach your daughter to hasten to perform the penance for attaining Śiva.

Brahmā said :—

13. On hearing these words of the lord of mountains, Menā was greatly delighted. She approached her daughter to advise her to take interest in penance.

14. On seeing the tender limbs of her daughter, Menakā was greatly distressed. Her eyes welled up in tears immediately.

15. The beloved of the lord of mountains was unable to advise her daughter to perform penance. Pārvatī understood the implied wish of her mother quickly.

16. Then the omniscient supreme goddess Pārvatī immediately spoke to her mother after consoling her again and again.

Pārvatī said :—

17. O mother, of great intelligence, listen in the early dawn to-day. At night I had a dream I shall tell you. Be pleased.

18. A brahmin sage advised me lovingly and compassionately to perform the penance of Śiva, O mother.

Brahmā said :—

19. On hearing that, Menakā called her husband there and told him the dream as seen by her daughter.

20. After hearing the dream of his daughter from Menakā, the lord of the mountains was pleased and he spoke thus to his wife.

The lord of the mountains said :—

21. O dear, at the end of the latter half of the night, I too had a dream. Please listen to it lovingly. I shall zealously explain it.

22. A great saint of exquisite limbs, as mentioned by Nārada, arrived near my city with very great pleasure in order to perform penance there.

23. Delighted much I took my daughter there with me. He was recognised as Lord Śiva, the bridegroom as mentioned by Nārada

24. Advising our daughter to render service to that saint I requested him to approve of it but He didn't.

25. A great discussion took place (between her and Śiva based on Sāṅkhya and Vedānta.[19] Thereafter at His bidding my daughter stayed there.

19. Comp[are] a dialogue between Śiva and Pārvatī who represent the different pha[ses] and aspects of Puruṣa and Prakṛti respectively. Cf. Ch. 13 of this sec[tion].

26. Concealing her love in the heart she served Him with devotion. This is the dream I had, O bright-faced lady and I have told you all.

27. Hence, dear Menā, for some time the result of this has to be watched. Certainly know this to be the proper step for me.

Brahmā said :—

28. O excellent sage, the lord of the mountains having thus explained to Menakā, both of them remained watching its result, pure in mind.

29-30. When a few days passed by, lord Śiva, the goal of saintly men, the cause of protection and enjoyment wandering here and there in his flutter and excitement due to the separation from Satī, came there with pleasure accompanied by a few of his Gaṇas, in order to perform penance. The lord was completely agitated due to Satī's love and separation from her.

31. He performed his penance there. Pārvatī engaged herself in His service continuously accompanied by two of her maids.

32. Although the lord Śiva was hit and wounded by the arrows of Kāma who was sent thither by the gods to enchant Him, He was not swayed at all.

33. Burning Kāma there by His fiery eye, on remembering my words, the lord became angry with me and vanished from the scene.

34. After sometime, Lord Śiva quelled the pride of Pārvatī but he was propitiated by her again performing great penance.

35. Following the conventions of the world, the lord married Pārvatī after being sponsored by Viṣṇu. Then everything auspicious ensued.

36. O dear, thus the story of the lord, the divine story of Śiva, has been narrated in brief. What is it that you wish to hear again ?

CHAPTER TEN

(Mars is born and is raised to the status of a Planet by Śiva's grace)

Nārada said :—

1. O Brahmā, the fortunate disciple of Viṣṇu, O lord, foremost among the devotees of Śiva, please narrate the divine sport of Śiva in detail to me.

2. What did Śiva, separated from Satī, do? When did He go to the excellent ridge of the Himavat to perform penance ?

3. How did the discussion between Śivā and Śiva take place ? How did Pārvatī attain Śiva by performing penance ?

4. O Brahmā, these and other things, connected with the divine life of Śiva, pleasing and auspicious, you kindly narrate.

Sūta said :—

5. On hearing this inquiry of Nārada, Brahmā, the excellent lord of the worlds, remembered the lotus-like feet of Śiva and spoke.

Brahmā said :—

6. O celestial sage, most excellent among the devotees of Śiva, listen to His glory that sanctifies, renders everything auspicious and increases devotion.

7. Returning to His mountain, Śiva in his excitement caused by his separation from his beloved, remembered Satī, who was dearer to Him than his very life.

8. Addressing His Gaṇas, He bewailed her and narrated her good qualities heightening love. In this way He showed the way of the world to the people.

9. Abandoning the polished manners of a householder, He cast off his dress and roamed about all the worlds, clever in divine sports that He was.

10-11. Not seeing her anywhere, the pangs of his separation from Satī increasing, Śiva, the benefactor of His devotees, returned to His mountain and entered into trance

for the destruction of misery. Thereupon He saw His imperishable real form.

12. Thus Śiva remained for a long time eliminating the three attributes, and unaffected by aberrations. The lord Himself, the controller of illusion remained in the state of the Supreme Brahman.

13. Then He gave up trance. Many years elapsed. What happened thereafter, I shall now recount to you.

14. The drops of sweat caused by exhaustion fell on the Earth from the lord's forehead and took the shape of a child immediately.

15. O sage, the child was tawny-coloured and had four arms. He was comely in features. His brilliance was supermundane and unbearable to others.

16. Like a common child he cried in front of the Great lord who was engaged in worldly activities.

17. Afraid of Śiva, the Earth pondered deeply over it and appeared before him in the guise of a good lady.

18. She lifted up the child immediately and held him to her chest. Lovingly she suckled the child with her excellent breast milk that flowed over her body.

19. She kissed the child's face lovingly and petted him smilingly. In the absence of Satī she herself acted as his mother in the interest of lord Śiva.

20. Śiva knew that she was the Earth. Śiva, the cause of protection and enjoyment, the immanent soul, on seeing her activities became contented and eagerly said to her laughingly.

21. "O Earth, you are blessed. Rear this child of mine lovingly, born of my glittering drops of sweat over you.

22. Although the child is born of the sweat of my body, O Earth, he will be famous in the world after your name. He will be a bestower of pleasures and will be free from the three distresses always.

23. This boy of yours will be a bestower of lands and will have good qualities. He will make me too happy. Accept him with pleasure".

Brahmā said :—

24. After saying this He stopped. He was a bit

relieved of His pangs of separation. Śiva, free from aberrations, and a lover of good men, acted thus only for following the worldly conventions.

25. The Earth too, as Śiva bade her, returned to her abode along with the child. She was extremely happy.

26. The child acquired the name Bhauma (son of the Earth). He attained youth immediately. For a long time he worshipped lord Śiva at Kāśī.

27. By the grace of lord Śiva, the son of the Earth, acquired the status of a planet. He went to the heavenly sphere beyond the region of Venus.

28. O sage, thus I have told you the story of Śiva and His separation from Satī. Now listen to the story of His performance of penance.

CHAPTER ELEVEN

(Śiva and Himavat meet together)

Brahmā said :—

1-2. O Nārada, the daughter of the mountain, honoured in the three worlds, was brought up in the palace of Himācala. When she was eight years old, Śiva distressed by Śatī's separation came to know of her birth. Keeping her wonderful memory within his heart He rejoiced much.

3. In the meantime, following the conventions of the world, Śiva wished to perform penance in order to concentrate his mind properly.

4-5. Taking some important Gaṇas of quiet nature, Nandin and others, with Him, He went to the excellent Himālayan ridge—Gaṅgāvatāra, O sage, where the great holy river Gaṅgā flowed from Brahmapura[20] formerly, in order to quell sins.

20. Cunningham (A. G. P. 299) identifies Brahmapura (the Po-lo-ki-mo-pu-lo of Hwen Thsang : Waters, I. P. 329) with the capital city Vairāṭapaṭṭana of the hilly country lying between the Alakanandā and the Karnali rivers. The territory covered the districts of Garhwal and Kumaon (Cf. Br. S. ch. 14 and G.D. P. 40) and was stretched within 667 miles in circuit.

6-7. Staying there, Śiva of full self-control, started His activities of penance. With full concentration and alertness He thought on His own Self, the cause of mental knowledge, the eternal, the luminous, free from affliction, identical with the universe, consciousness and Bliss, without a second and having no support.

8-9. When Śiva began His meditation, the Pramathas also began their meditation as well as some Gaṇas, Nandin, Bhṛṇgi etc. Some of the Gaṇas rendered service to Śiva, the Supreme Self. Some of them became His gatekeepers. They observed silence and did not shout.

10. In the meantime on hearing that Śiva had come to Auṣadhiprastha[21], the mountain Himavat too went there.

11. Accompanied by his attendants, the lord of the mountains bowed to the lord Śiva, worshipped Him with pleasure and eulogised Him wlth palms joined in reverence.

Lord Himavat said:—

12. O great god, lord of the gods, O lord Śiva, the three worlds are sustained by you alone who are lord of the worlds.

13. Obeisance to Thee, O lord of gods, obeisance to the one who has assumed the form of a Yogin, obeisance to Thee that art possessed and devoid of attributes and obeisance to Thee who art sportive.

14. O Śiva, obeisance to the resident of Kailāsa, obeisance to one who wanders all over the worlds, obeisance to thee the great lord, to the one indulging in divine sports, obeisance to the trident-holder.

15. O lord, of complete and perfect qualities, obeisance to Thee, devoid of aberrations. Obeisance to Thee without aspirations. Obeisance to Thee without desires. Obeisance to the bold one, to the great soul.

16. O overlord of the three attributes, O lord of delusion, favourably disposed towards the people, obeisance unto you, who grant inner pleasures of the soul. Obeisance to Brahman, the great soul.

17. Obeisance to Thee, worthy of being served by Viṣṇu

21. See Note No. 10

Brahmā and others; obeisance to Thee of the form of Viṣṇu and Brahmā; obeisance to Thee, the creator of Viṣṇu and Brahmā, obeisance to Thee O one favourably disposed to the devotees.

18. O one engaged in penance, O one the venue of penance; obeisance to Thee the bestower of fruits of penance; obeisance to Thee who lovest penance; obeisance to Thee of the form of Brahman and quiescent.

19. Obeisance to Thee who lay down the principles of dealings and worldly conventions; obeisance to the great Śiva full of attributes; obeisance to Thee the great soul.

20. O great lord, your divine sports are incomprehensible. They bestow happiness on saintly men. Your nature is subservient to the devotees and you are under their control. You are the performer of all activities.

21. O lord, you have come here because my fortune is in its ascendancy. You have been described as a bestower of favours to the distressed. You have put me under your patronage and protection.

22. Today my life has borne fruit, in fact everything connected with me has become fruitful since you have come here.

23. Knowing me to be your slave of great composure, O great lord, you can freely command me. With my mind not fascinated by other things I shall serve you with great pleasure.

Brahmā said :—

24. On hearing these words of the lord of mountains, lord Śiva slightly opened his eyes and cast a glance on the lord of mountains who was accompanied by his attendants.

25. On seeing the lord of mountains with his followers, the bull-bannered god Śiva, the lord of the universe permanently engaged in meditation and Yogic practice said smilingly.

Lord Śiva said:—

26. I have come to perform penance in secret on your top. Make arrangements so that none should be able to come near me.

27. You are a noble soul, the abode of penance and permanent residence of sages, gods, demons and other great men.

28. You are the permanent residence of brahmins and others; you are always sanctified by Gaṅgā; you render help to others and you are the lord and king of all mountains.

29. O king of mountains, delighted in resorting to you and controlling my senses and mind I am going to perform penance here at Gaṅgāvataraṇa.[22]

30. O lord of mountains, O best of mountains, now put forth all endeavour whereby my penance can be conducted without obstacles.

31. O excellent Mountain, this alone is the greatest service that you can render. Please arrange for it with due effort. Please return to your abode with your mind full of pleasure.

Brahmā said :—

32. After saying this, the lord of the worlds, the cause of protection and enjoyment kept silent. The lord of the mountains then spoke to Śiva with affection.

Himācala said :—

33. O great lord of the universe, I have come myself and worshipped you. What shall I ask you who stay in my own kingdom?

34. O great lord, you cannot be attained by great penance even by the gods who put forth great efforts. But you yourself have come here.

35. There is none more fortunate than me; there is none more meritorious than me, since you have come to perform penance on my summit.

36. O great lord, I consider myself greater than the god of gods. You have come here with your Gaṇas and made me blessed.

37. O lord of gods, independently and without any

22. It is a sacred place celebrated in the Matsya and Vāyu Purāṇas where the river Gaṅgā emerges from the Vindu Sarovara through visible outlets and subterranean channels.

obstacles perform your great penance. O lord, I am your slave always. I shall do all service to you.

Brahmā said :—

38. After saying this, the lord of the mountains returned at once to his abode and enthusiastically narrated everything to his beloved wife.

39. O Nārada, calling together all his attendants with the members of their families, the lord of the mountains said emphatically.

Himācala said :—

40. From now onwards, none of you shall go to the ridge of mine, called Gaṅgāvataraṇa. This is my command. I am telling you the truth.

41. If anyone of you goes there I shall punish that rogue particularly. This is the truth I am speaking.

42. O sage, after thus checking all of his attendants, the mountain made other arrangements also. I now tell you all about the same.

CHAPTER TWELVE

(Śiva-Himavat dialogue)

Brahmā said

1. Then, the delighted lord of the mountains, took some fresh flowers and fruits with him and approached Śiva along with his daughter.

2. Approaching the lord of the three worlds, engaged in meditation and bowing to Him he mentally dedicated to Him, his wonderful daughter.

3. Placing the fruits and flowers in front of Him and making his daughter stand before Him, the lord of the mountains spoke to Śiva.

Himācala said:—

4. O lord, my daughter who is eager to serve you, the

moon-crested lord, I have brought here with a desire to propitiate you.

5. Let her serve you, the benefactor, for ever, along with two of her maids. O lord, if you wish to bless me, please permit her.

Brahmā said :—

6-10. Then Śiva looked at her in the first flush of her youth. Her complexion resembled the full blown blue lotus petals. Her face appeared as the full moon. Her auspicious dress and features were the repositories of all graceful charms. Her neck had the shape of the conchshell. Her eyes were wide and her ears shone exquisitely. On either side, her long-rounded arms resembling a lotus-stalk shone beautifully. Her two breasts resembling lotus-buds were stout, plump and firm. Her waist was slender and the curly locks of her hair shone well. Her feet resembled the land-lotus and were comely in appearance. She was competent to shake the minds of even the sages deeply engrossed in meditation, even at the very sight. She was a crest-jewel of all the maidens in the world.

11-12. On seeing her in that exquisite form as increased the pleasure and love of even those who meditate, the great Yogin Śiva closed His eyes immediately and meditated upon His real form, the great principle that is beyond the three attributes and is imperishable.

13-14. On seeing Śiva the lord of all, the chief of those devoted to penance, the lord with the moon as his ornament, who can be known through spiritual insight and who was sitting in the meditative posture closing His eyes, Himācala saluted Him again. Though he was not disheartened, he entertained some doubts. Thus he, the lord of mountains, foremost of the eloqueut, spoke to Śiva, the sole kinsman of the universe.

Himācala said:—

15. O great lord of the gods, O Śiva, the merciful, O lord, open your eyes and look at me who have sought refuge in you.

16. O Śiva, O great lord, the delighter of the universe,

O great God, I bow to you who destroy all adversities.

17. O lord of gods, the Vedas and the sacred lore do not know you entirely. Your greatness is beyond the sphere of words and minds, inexpressible by means of words and incomprehensible.

18. Not to speak of others, even the Vedas describe you with awe and timidity not positively but negating what you are not.

19. Securing your grace through devotion, many devotees become acquainted with you. Seeking refuge in you they get correct knowledge about your real self.

20. Please listen to my entreaty with a long heart. I am your slave. O dear lord, in humility I shall explain the same to you.

21. O great god Śiva, by your favour I feel most fortunate. O lord, consider me your slave and be sympathetic towards me. Obeisance to you.

22. O lord, I shall be visiting you daily along with my daughter. O lord, be pleased to command me accordingly.

Brahmā said:—

23. On hearing his words, the great lord of the gods broke His meditation, opened His eyes, thought a little and spoke.

Lord Śiva said:—

24. "O mountain, you shall come every day to see me, leaving your daughter in your abode. Otherwise I cannot be seen"

Brahmā said :—

25. On hearing the words of Śiva in that view, the father of Śivā the mountain, bowed his head and replied to Śiva.

Himācala said:—

26. "Let this be kindly mentioned why this girl cannot accompany me here. Is she unworthy of your service ? I do not know the reason thereof."

Brahmā said:—

27. Particularly pointing out the worldly conduct of fake ascetics, the bull-bannered god Śiva laughingly spoke to the mountain.

Śiva said:—

28. This auspicious slender-bodied maiden of comely hips and moon-like face should not be brought near me. I forbid you again and again.

29. A woman is a phase of illusion. As the scholars who have mastered the Vedas say particularly, a young damsel is a hindrance to ascetics.

30. O mountain, I am an ascetic, a yogin, never affected by illusion. Of what avail is a woman thrust on me ?

31. O friend resorted to by great ascetics, you shall not say so again, since you are an adept in Vedic religion, a scholar and one foremost among the wise.

32. O mountain, by contact with a woman, worldliness springs up; non-attachment perishes and the virtuous penance is destroyed.

33. Hence, O mountain, no ascetic shall have any truck with women. A woman is the root of all worldly attachments. She destroys all wisdom and detachment together.

Brahmā said:—

34. Speaking these and many other similar things to the lord of mountains, lord Śiva the great Yogin, stopped.

35. On hearing these ruthless words of Śiva free from sickness and desire, the father of Pārvatī became nervous, O celestial sage, and a little agitated. But he kept quiet.

36. On hearing the words of the ascetic and finding her father, the lord of the mountains, frightened, Pārvatī bowed to Śiva and spoke these words clearly.

CHAPTER THIRTEEN

(Śiva-Pārvatī dialogue)

Pārvatī said:—

1. O Yogin, O lord, wise and clever, please listen to the reply to what you, as an ascetic, said to the lord of mountains.

2. O Śiva, you perform this great penance because you possess the energy of penance. Your intellect is inclined to perform penance because you are a noble soul.

3. That energy is the Prakṛti, the cause of all activities. Everything is created, sustained and destroyed by it.

4. O lord, please ponder over who you are and who this subtle Prakṛti is. Without Prakṛti how can the great lord of the phallic form exist ?

5. You are worthy of the worship, respect and meditation of all living beings for ever, thanks to Prakṛti. Thinking of this in your heart, please rep ly.

Brahmā said:—

6. On hearing these words of Pārvati, the great lord engaged in the causation of great enjoyment and protection became delighted. He laughed and said.

The great lord said:—

7. I am destroying the Prakṛtī with my great penance. I remain in reality without Prakṛti.

8. Indeed Prakṛti should not be taken in by good people. They should remain unaffected eschewing all worldly conduct.

Brahmā said:—

9. O dear one, this was said by Śiva in accordance with worldly conventions and dealings. Pārvatī thereupon laughed to herself and spoke these sweet words.

Pārvatī said .—

10. O Yogin, O lord Śiva, based on what you said

how can that Prakṛti cease to exist and how can you be considered beyond that Prakṛti ?

11. You shall ponder over this and say with reference to the facts as they are. All these (the universe etc) are bound by Prakṛti continuously.

12. Hence you shall not say anything, not do anything. Know that speaking, doing etc. is a Prākṛta activity.

13. What you hear, what you eat, what you see and what you do—all these are (essentially) the activities of Prakṛti. To say that it is unreal is meaningless.

14. O lord, if you are greater than Prakṛti, wherefore do you perform penance, O Śiva, now, on this mountain Himavat.

15. O Śiva, you have been swallowed by Prakṛti, you do not know your own situation. O lord, if you do not know your own situation why do you perform penance ?

16. O yogin, what have I to do with an argument with you ? Scholars say that without perception inference has no authority at all.

17. As long as the embodied beings remain the objects of the sense-organs, everything is Prākṛta. Wise men consider it so.

18. O lord of ascetics, a longwinded talk is of no avail. Listen to my emphatic statement. I am Prakṛti and you are Puruṣa. This is the truth. There is no doubt about it.

19. With my blessings you become qualitative and embodied. Without me, you are attributeless and incompetent to perform any activity.

20. Being always subservient to Prakṛti you perform all activities. Self-controlled, free from aberrations and untainted by me how can you perform them ?

21. If you are really superior to Prakṛi, if what you say is true, you need not be afraid to be near me, O Śiva.

Brahmā said:—

22. On hearing these words of Pārvatī based on the Sāṁkhya system, Śiva replied to her, upholding the Vedāntin's point of view.—

Lord Śiva said:—

23. O Pārvatī, O upholder of the Sāṁkhya system, if you say so, O sweet-voiced lady, you render me unforbidden service every day.

24. If I am the Brahman, the supreme lord, unsullied by illusion. comprehensible through spiritual knowledge and the master of illusion what will you do then ?

Brahmā said :—

25. Having spoken to Pārvatī thus, the lord, the conciliator and the blesser of the devotees spoke to the mountain thus.

Śiva said :—

26. O lord of mountains, here itself on your beautiful excellent ridge, I shall perform my penance showing to the world my real blissful form and nature.

27. O lord of mountains, permission shall be given to me to perform penance. Without your permission it is not possible for me (or any one else) to perform any penance here.

Brahmā said :—

28. On hearing these words of Śiva, the lord of gods, Himavat bowed to Śiva and said.

Himavat said :—

29. The entire universe consisting of gods, Asuras and human beings, is yours. O great god, though insignificant, I blabber something to you.

Brahmā said:—

30. Thus addressed by Himavat, Śiva, the benefactor of the worlds, laughingly permitted him to go.

31. Permitted by Śiva, Himavat returned to his abode along with Pārvatī. He wanted to visit Him daily.

32. Even without her father but accompanied by her maids, Pārvatī approached Śiva everyday for serving Him with devotion.

33. O dear, at the bidding of lord Śiva, none of the

Gaṇas, Nandīśvara and others, purely carrying out the orders of Śiva, prevented her.

34. The discourse of Śivā and Śiva who represented the principles of Sāṁkhya and Vedānta and who, if thoughtfully considerd, are not different from each other, was very happy and pleasing for ever.

35. At the request of the lord of mountains, Śiva permitted Pārvatī to remain with Him being true to His words though with all gravity and seriousness.

36. He, the lord of individual souls, said to Pārvatī in the company of her maids—"You can serve me everyday You can go (as you please). You can stay here fearlessly."

37. Saying this, He accepted the goddess in his service. Śiva is free from aberrations. He is a great Yogin, the lord who indulges in different kinds of divine sports.

38. This is the supreme courage of great ascetics possessed of fortitude that though surrounded by obstacles they are not overpowered by them.

39. Then, the lord of mountains, returned to his city and rejoiced in the company of his wife, the sages and attendants.

40. Śiva mentioned the Yoga of meditation on the great Ātman with His mind freed from obstacles.

41. Pārvatī, along with her maids, continued her daily service to the moon-crested lord, coming and going without any hindrance.

42. She washed Śiva's feet and drank that holy water. With a cloth heated in fire she wiped his body.

43. After worshipping Him with sixteen types of offerings duly, and bowing to Him repeatedly she used to return to her father's abode.

44. O excellent sage, a long time elapsed as she continued her service to Him who was engrossed in meditation.

45. Sometimes accompanied by her maids, she sang exquisite songs of good note that increased love in the hermitage of Śiva.

46. Sometimes she brought Kuśa grass, flowers and sacrificial twigs. Sometimes, assisted by her maids, she scubbed and cleaned the place.

47. Sometimes she stayed in the house of the moon-cre-

scent lord, pure and holy. Sometimes she used to gaze at the lord lovingly and with surprise.

48-49 In the course of his penance sometimes the lord of the goblins thought about her as free from attachment. But as she was in her physical form He did not take her as His wife though she was near Him, though she was endowed with every feature of beauty, though she was capable of deluding even the sages.

50. On seeing her with perfect control over her sense-organs and engrossed in serving Him always, the lord mercifully thought.

51. "I shall take her only when the last seed of ego goes away from her; when she herself performs a penance."

52. Thinking thus, the lord of the Bhūtas reverted to meditation. The lord who could indulge in great sports became a great Yogin.

53. O sage, when Śiva, the great Ātman, sank into meditation, no other thought entered His mind.

54. As for pārvatī, she served Him everyday with great devotion, always thinking on the form of that Great Soul.

55. Śiva who was engrossed in meditation saw her every day in full composure. Forgetting His previous thoughts about her, He did not see her although He saw her.

56. In the mean time Indra, other gods and the sages eagerly sent Kāma there at the bidding of Brahmā.

57. They had been harassed by the demon Tāraka. the demon of great strength. Hence they wanted to unite Parvatī and Śiva in love.

58. After reaching there Kāma tried all his tricks but Śiva was not at all agitated. He reduced Kāma to ashes.

59. O sage, Pārvatī too was divested of her ego. At his bidding she performed a penance and obtained Him as her husband.

60. Pārvatī and Śiva were very happy. Engrossed in helping others they carried out the work of the gods.

CHAPTER FOURTEEN

(The Birth of Tāraka and Vajrāṅga and their Penance)

Nārada said:—

1. O Brahmā, great devotee of Śiva and disciple of Viṣṇu, this great story of Śivā and Śiva has been narrated very well by you.

2. Who was this Tāraka demon, O Brahmā, by whom the gods were harassed. Whose son was he ? Narrate his story with reference to Śiva.

3. How did Śiva of full control reduce Kāma to ashes ? Please narrate that too with pleasure. The story of the lord is indeed wonderful.

4. How did Śivā perform the severe penance for the sake of happiness ? How did the primordial energy who is greater than the universe secure Śiva as her husband ?

5. O great scholar, narrate all these complete in every detail to me, your son, who has dedicated his soul to Śiva and who has developed full faith in Him.

Brahmā said:—

6. O celestial sage, of great intellect, O foremost of my sons, whose sacred rites are laudable, I explain the entire story after thinking on Śiva. Listen.

7. O Nārada, first of all, you hear the birth of Tāraka himself, to secure whose death great effort was made by the gods depending on Śiva.

8. My son Marīci begot Kaśyapa who married thirteen daughters of Dakṣa.

9. The eldest of them Diti bore two sons: Hiraṇyakaśipu the elder and Hiraṇyākṣa the younger.

10. When these two began to harass the gods, Viṣṇu assumed the forms of Man-lion and Boar and killed them. Then the gods became fearless and happy.

11. The distressed Diti sought refuge in Kaśyapa and and serving him with devotion and observing the sacred rites she conceived.

12. On coming to know of it, Indra entered her womb forcibly and cut it off many a time with his thunderbolt.

13. By the power of her sacred rites, the child in the womb did not die as she was sleeping at that time, by a stroke of good luck. They were cut into seven pieces and so she had seven sons.

14. These sons became gods by the name of Maruts. They all went to heaven along with Indra and were taken as his own attendants by the king of gods.

15. Diti resorted again to her husband repenting for her action. She made the sage pleased by means of great service.

Kaśyapa said:—

16. Be pure and perform penance for ten thousand years of Brahmā. When it is completed you will have a son.

17. O sage, the penance was completed by Diti who performed it with faith. Thereafter from him she conceived and delivered of a son.

18. That son of Diti named Vajrāṅga (of adamantine limbs) was on a par with the gods. Befitting his name, his body was strong and powerful even from his very birth.

19. At the bidding of his mother, he immediately abducted Indra, the lord of gods, the other gods and punished them in various ways.

20. Seeing the distress of Indra and others, Diti became very happy. Indra and other gods became miserable due to their own actions.

21. Always engaged in the welfare of the gods, I went there accompanied by Kaśyapa. Employing gentle and peaceful words I got the gods released.

22. Releasing the gods with respect, Vajrāṅga, a great devotee of Śiva, was delighted in his heart, and he of pure soul, without any aberration, spoke.

Vajrāṅga said:—

23. In order to achieve his interest, Indra killed the foetus of my mother. He has now tasted the fruit thereof. Well may he rule over his kingdom.

24. O Brahmā, I did this only at the bidding of my mother. I have no desire for the enjoyments of any one of the worlds.

25. O Brahmā, foremost of those who know the Vedas, tell me the essence of real philosophy whereby I can ever remain happy, pleased in heart and free from aberrations.

26. On hearing that, O sage, I said—"Sāttvika feelings constitute the essence of real philosophy. I shall lovingly create an exquisite lady."

27. After offering her who was named Varāṅgī, to that son of Diti, I went to my abode in great delight. So also Kaśyapa, his father.

28. Thereafter the demon eschewed his diabolical feelings and resorted to sublime thoughts. Since he was free from fiendish feelings he became happy.

29. But no sublime feeling entered in the heart of Varāṅgī. With chastity and faith she served her husband lovingly in diverse ways.

30. Her husband Vajrāṅga of great lordly status was glad very soon on account of her service . He then spoke thus:—

Vajrāṅga said:—

31. O beloved, what do you wish ? What is it that you cherish in your mind ? On hearing that, she bowed to her husband and revealed her desire.

Varāṅgī said:—

32. "O my good husband, if you are so pleased grant me a powerful son who will conquer three worlds and cause misery to Viṣṇu."

Brahmā said :—

33. On hearing the words of his beloved, he was disagreeably surprised and vexed. He was free from inimical thoughts. With perfect wisdom and Sāttvika feelings in his heart he said :—

34. My beloved wishes enmity with the gods. It does not appeal to me. What shall I do? Where shall I go ? How can my vow be preserved from destruction ?

35. If my wife's wishes are fulfilled, the three worlds will be much distressed, so too the gods and the sages.

36. If my beloved's desires are not fulfilled, I am sure

to be cast into hell. In either case righteousness will be lost. This is what we have heard.

37. O sage, thus Vajrāṅga whirled a lot in a dilemma. Intelligently he considered the corresponding strength and weakness of both the alternatives.

38. O sage, as willed by Śiva, though intelligent the king of demons agreed to the proposal. He told his wife "So be it."

39. For that purpose he performed another very difficult penance with great zeal with me as the object of worship, for number of years.

40. On seeing the great penance I went to him for granting the boon. With a delighted mind I told him "speak out the boon you wish to have."

41. On seeing me in the firmament in the pleasant mood he worshipped and eulogised me as well as craved for the boon as desired by his wife.

Vajrāṅga said :—

42. O lord, give me a son who will be carrying out what is beneficent to his mother, who will be strong, valorous and efficient, who will be a storehouse of penance.

Brahmā said :—

43. On hearing his words, O sage, I said "So be it." After granting the boon I returned to my abode thinking on Śiva, though a bit distressed.

CHAPTER FIFTEEN

(*The penance and reign of Tārakāsura*)

Brahmā said:—

1. Then that Varāṅgī devoted to him, conceived. The child within her body developed in many years with its brilliance.

2. That Varāṅgī, when the time was complete, delivered of a son of huge body and great strength dazzling the ten quarters.

3. At the same time, several phenomena of evil portent forboding misery and distress happened, when the son of Varāṅgī was born making the gods miserable.

4. O dear, the phenomena of three varieties indicating great calamity and terrifying the worlds occurred in the sky, heaven and earth. I shall narrate them.

5. With a terrifying noise, thunderbolts fell along with comets; shooting meteors rose up, making the world miserable.

6. The earth with all the mountains quaked; the quarters blazed; the rivers and oceans were particularly agitated.

7. The rough wind blew with a hissing noise. Gusts of wind with troops of tempests and dust for banner uprooted several trees.

8. O great brahmin, the misty haloes around the sun and the moon in the grip of Rāhu became the harbingers of great fear and unhappiness.

9 At that time terrifying sounds that resembled those of the chariot issued forth from cracks and crevices in the mountains.

10. Within villages, inauspicious vixens howled hideously vomitting fires; as it were, through their mouths along with the hissing and twanging sounds of the hootings and howlings of owls and jackals.

11. Lifting up their necks, the dogs barked in diverse ways producing sounds of singing or lamenting here and there.

12. O dear, groups of mad asses ran here and there braying loudly and digging the ground with their hoofs.

13. Terrified by the asses, birds flew up from their nests. In their excitement and flutter they honked and cronked. They did not find a peaceful perch anywhere.

14. Beasts in sheds and forests roamed here and there in great fright as though beaten and driven about, passing urine and shitting dungs as they pleased.

15. Frightened cows sprayed blood through their udders; their eyes brimmed with tears, clouds showering putrid matter became terrifying.

16. Idols and images of deities appeared to cry and fly up. Even when there was no gale, trees fell down. Planets in the sky clashed with one another.

17. O excellent sage, these and similar portending phenomena occurred : Ignorant persons thought the submersion of the whole universe was imminent.

18. Then Kaśyapa Prajāpati thought well and named the powerful demon Tāraka.

19. That heroic demon, with his manliness and valour manifesting quickly grew and developed with his steely frame like the lord of mountains.

20. Then the demon Tāraka, of great strength and exploit, endowed with a lofty mind, requested permission of his mother for performing penance.

21. The permission having been secured, that demon possessing great power of illusion and capable of deluding even experts in the magical art, thought of performing penance in order to conquer all the gods.

22. Strictly adhering to the directions of his elders and preceptors he went to the forest of Madhu and performed a severe penance duly, having Brahmā as his objective.

23. For a hundred years he performed penance with his hands lifted up, standing on only one leg and gazing at the sun. With his mind steady and firm he observed all sacred rites.

24. Then for a hundred years, the lord and king of Asuras, Tāraka performed the penance : stood steady touching the ground with the single big toe.

25. For hundred years he performed penance by drinking only water; another hundred years by sustaining himself on air alone, another hundred years standing in water and another hundred years standing on dry land.

26. A hundred years he performed the penance amidst fires, a hundred years in a topsy-turvy position and a hundred years supported on the ground by the palms of his hands.

27. O sage, a hundred years he remained with his head down and feet up clinging fast to the branch of a tree and inhaling the pure smoke of the sacrificial fire.

28. Thus with ardour, the king of the demons performed the severe penance duly unbearable even to those who heard about it.

29. O sage, in the process of such a penance, a huge

mass of light shot up from his head and spread all round. It caused great havoc.

30. All the worlds of the gods were well nigh consumed by it alone. O sage, all the celestial sages were hard hit and distressed.

31-32. Indra, the lord of gods, was extremely terrified. He thought "Some one is performing a penance. Surely he will usurp my position. This master mind shall in a trice destroy the whole cosmos". All those who entertained similar doubts could not decide what to do.

33. Then all those gods and sages consulted one another and in their great fright they came to my world and approached me in a piteous plight.

34. Bowing to and eulogising me with palms joined in reverence, all of them explained everything to me distressed in mind that they were.

35. Coming to a definite conclusion with adequate thought as to the reason for the same, I went where the demon was performing penance in order to grant him the boon.

36. O sage, I told him thus– "Tell me what boon you want. A severe penance has been performed by you. There is nothing which cannot be granted to you".

37. On hearing these words of mine, Tāraka, the great demon, bowed and eulogised me and requested for a terrible boon.

Tāraka said :—

38. "O Pitāmaha, if you are glad and ready to grant me the boon what is it that cannot be achieved by me? Hence I request you for this boon. Please listen.

39. O lord of gods, if you are pleased and if a boon is to be given to me, be kind enough to grant me two boons.

40. O great lord, there should certainly be no man equal to me in strength in this entire universe created by you.

41. If a son born of Śiva becomes the commander-in-chief of an army and discharges weapons against me, let my death occur then".

42. O excellent sage, thus requested by that demon, I granted him two boons and hastened back to my abode.

43. Securing the excellent boon in accordance with his cherished desire, the demon was very glad and went to the town Śoṇita[23].

44. That great demon was crowned the king of the three worlds with the permission of Śukra, the preceptor of the demons.

45. Then the great demon became the leader of the three worlds. He inaugurated his commanding position by harassing the mobile and immobile beings.

46. He duly established his suzerainty over the three worlds. He protected his subjects but inflicted pain on the gods and others.

47. Then the demon Tāraka seized gems and jewels of all the guardians of the quarters, Indra and others, offered under duress by them on being afraid of him.

48. Afraid of him, Indra surrendered his Airāvata (white elephant) and Kubera all his nine treasures.

49. White horses were surrendered by Varuṇa, the wish-yielding cow Kāmadhenu by the sages, and the sun out of fear for him surrenderad his divine horse Uccaiḥśravas.

50. Wherever a fine article was espied by the demon, he seized it immediately. The three worlds became void of all valuable things.

51. O sage, the oceans tho offered him their gems on account of fear. The entire earth became exuberant in productivity without being tilled and yielded what his subjects desired.

52. The sun glowed gently and mildly as not to make him distressed. The moon was always visible with his brillant light and the wind blew always favouring him.

53. Whatever riches the gods possessed or the manes or others had, were forfeited by the wicked demon.

54. Bringing the three worlds under his control, he declared Indra himself. He became the undisputed lord and ruled over them with perfect self-control.

23. It was the capital of the Asura territory, later on called Bāṇapura, as it was ruled by the powerful Asura Bāṇa, the devotee of Śiva. According to Dey (G. D. PP. 21, 189) Śoṇitapura is still called by that name, and is situated in Kamaun on the bank of the river Kedāra-Gaṅgā or Mandākinī about 6 miles from Uṣāmaṭha at a short distance from Guptakāśī".

55. Dismissing the gods he installed demons in their places. Some gods he engaged in his personal service.

56. O sage, the gods harassed by him, led by Indra, sought refuge in me. They were helpless and extremely agitated.

CHAPTER SIXTEEN

(Brahmā consoles the gods harassed and frightened by the demon Tāraka)

Brahmā said :—

1. The gods terribly tormented by Tāraka, bowed to and eulogised me, the lord of subjects with great devotion.

2. On hearing the eulogy of the gods pleasing and true to facts I was highly pleased and replied to the heaven-dwellers thus.

3. O gods, welcome to you. I hope you are all fulfilling your duties without obstacles. Why have you all come here? Tell me.

4. On hearing my words those gods bowed to me duly and spoke. Being tormented by Tāraka they were in a piteous plight.

The gods said :—

5. O lord of the worlds, thanks to the boon received from you. The demon Tāraka is very haughty. Driving us out with force he has taken possession of our positions.

6. Is it not known to you what misery has befallen us? Please dispel our misery quickly. We seek refuge in you.

7. He torments us wherever we happen to stay by day or at night. Wherever we flee we see Tāraka.

8. O dear, lord of all, we are extremely harassed and agitated due to Tāraka.

9. Agni, Yama, Varuṇa, Nirṛti, Vāyu and other guardians of the deities are under his control.

10. None of them is ever independent. All serve him in the manner of human beings accompanied by their followers.

11. Being harassed by him, the gods have become subservient of him. They are engaged in carrying out his wishes. All of us are his servants.

12. Our woman folk, the groups of heavenly nymphs have been captured by Tāraka, the powerful.

13. No sacrifice is in the making. No ascetic is in penances. The charitable and virtuous activities are being seldom pursued in the worlds.

14. His commander-in-chief is a simple demon-Krauñca. He has now gone to the nether worlds and is harassing the people very much.

15. The regions of our three worlds have been forcibly taken, O Brahamā, by this Tāraka of sinful and ruthless temperament.

16. O lord of the worlds, we were in heaven but now that we have been turned out by that demon we shall go to any place which you may kindly suggest.

17. You are our final resort. You are our ruler, creator, and protector. But we are scorched in the fire of the name Tāraka. We are extremely agitated.

18. Our ruthless activities against him have turned out to be weak and ineffective, even as medicinal herbs of great potency are rendered ineffective in an ailment brought about by the combination of all deranged humours.

19. We had some hope of victory in Sudarśana the discus of Viṣṇu. But even that discus has become ineffective in his neck where it has fallen as though it were a floral offering to a deity.

Brahmā said :—

20. O sage, on hearing these words of the gods, I told them befitting the occasion.

21. "O gods, the demon Tāraka has flourished, thanks to my words of blessings. His destruction through me does not seem proper.

22. Improper is the destruction through that source wherefrom he has flourished. Even a poisonous tree tended and

nurtured by one cannot be cut and felled down by oneself.[24]

23. Śiva is the most suitable agent to carry out your task. But I myself cannot do anything remedial in this case.

24. Tāraka will be destroyed by his own sin. How that shall be done you know from me. I shall advise you.

25. Thanks to the power of the boon granted by me. Tāraka cannot be killed by me or by Viṣṇu or by Śiva or by any one of the gods. It is true.

26. O gods, if there is a son born of Śiva, he alone can kill the demon Tāraka.

27. O best of gods, you carry out the remedy I am suggesting. By the grace of lord Śiva, it can be successfully accomplished.

28. Satī, the daughter of Dakṣa, formerly cast off her body. She is now born of Menakā's womb. That event is already known to you all.

29. O gods, it is certain that lord Śiva will marry her. Still you shall pursue your endeavour.

30. Make such arrangements as to ensure the discharge of semen into Pārvatī, the daughter of Menakā.

31. Śiva is a great Yogin who can make semen flow upwards in the body. Only Pārvatī can make him discharge the semen downwards, out of the body. There is no other woman capable of it.

32. That daughter of the lord of the mountains is now in her prime of youth. She is serving Śiva in his penance on the Himālayas.

33. As a result of the tenacious pleadings of her father, she is serving Him in meditation.

34. She is the most beautiful lady in the three worlds. She stands in front of Him and worships Him. Still lord Śiva who is engrossed in His meditation is not distracted by her presence.

35. It is your duty to ascertain means to make Him desire Pārvatī for His wife. O gods, do something in that direction very quickly.

36. I shall go to the demon's abode and try to dissuade him from his obstinacy. O gods, you can go to your abode

24 For the similarity of idea and verbal expression, cp. Kālidāsa's Kumāra.

37. After saying thus to the gods I hastened to the demon Tāraka. I addressed him thus.

Brahmā said:—

38. You are ruling over our heaven which contains the essence of all brilliance. You are desirous of getting more than what you bargained for at the time of your penance.

39. I granted you a boon but not the kingdom of heaven. Hence leave off this region. You can rule over the earth.

40. O best of Asuras, even there you can achieve the fruit of your activities as here in Devaloka. There is nothing to hesitate in this matter.

41. After thus exhorting the demon to leave off heaven I, the lord of all, remembered Śiva and Śivā and vanished from the scene.

42. Leaving the heaven, Tāraka descended to the earth. Stationed in the town Śoṇita, he ruled over the entire kingdom.

43. On hearing my words, the gods bowed to me and went to Indra's abode. They were duly received by Indra.

44. After reaching there and consulting one another, the gods in a body lovingly told Indra.

The gods said :—

45. "O lord, you should carry out the suggestions of Brahmā and see that Śiva is lovingly inclined towards Śivā.

Brahmā said :—

46. After explaining every thing to the lord, the gods went in all directions to their respective abodes with great pleasure.

CHAPTER SEVENTEEN

(*The dialogue between Indra and Kāmadeva*)

Brahmā said :—

1. When the gods had gone, Indra remembered Kāma. He was so afflicted by Tāraka, the wicked demon.

2. In an instant, Kāma, the lover of Rati, came there along with Vasanta. He was accompanied by Rati too. Being powerful enough to conquer the three worlds he was very haughty.

3. Making due obeisance standing in front of Indra, the lofty-minded Kāma joined his palms in reverence and said :—

Kāma said :—

4. "What is the matter that has cropped up now? Wherefore was I remembered? Please tell me. I am here to carry it out".

Brahmā said :—

5. On hearing the words of Kāma, Indra, the lord of the gods, said praising him lovingly saying "well done, very proper".

Indra said :—

6. O Kāma you are blessed indeed, since you are in readiness to carry out the affair I have on hand. You have begun well.

7. Listen to what is relevant to the context. I shall tell you everything. My job is equally your job and not otherwise.

8. I have many friends and great friends at that. But, O Kāma, I have no other friend on a par with you anywhere.

9. O dear, for my conquest, the unparallelled thunderbolt has been made. Even that weapon may sometimes be ineffective but you are never so.

10. Who can be dearer than the person from whom

one derives benefit ? Hence you, my greatest friend, must carry out my task.

11. Time being accursed, a great irremediable misery has befallen me. None other than you can dispel it.

12. The test of a donor is at the time of famine; the test of a warrior is at the time of battle; the test of a friend is at the time of adversity and the test of a woman is in the financial weakness of the family.

13. O dear, the test of a real friend is in the time of distress and is also based on what he does behind the back. It is not otherwise. This is truth.

14. Now that an adversity has befallen me, which cannot be thwarted by anyone else, O dear friend, it shall be a test for you today.

15. This is not a matter that brings pleasure to me alone. This is a matter that concerns all the gods and others too.

Brahmā said :—

16. On hearing these words of Indra the fish-bannered god Kāma spoke smilingly in words indicating love and gravity.

Kāma said :—

17. Why do you say like this ? I make no answer to you. A helping unreal friend is neither seen nor spoken of in the world.

18. He who speaks much at the time of adversity will not turn out much. Yet, O king, my lord, I shall say something. Please listen.

19. O dear friend, I shall cause the downfall of that enemy of yours who is performing a severe penance to usurp your position.

20. I shall topple gods, sages, demons and others through the side-glances of a beautiful woman. I do not at all take human beings into consideration.

21. Let your thunderbolt and other weapons of innumerable varieties be set aside. What will they do when I, your friend, am present ?

22. I can undoubtedly make Brahmā and Viṣṇu go

astray. Others are of no consideration. I shall make even Śiva fall.

23. I have only five arrows that are soft and flowery. My bow is of three types. That too is flowery. The bow-string consists of bees.

24. My support and strength is my beloved wife Ratī Spring is my minister. O god, I am having five forces. The moon, the storehouse of nectar, is my friend.

25. The sentiment of love is my commander-in-chief. The coquettish gestures and emotions are my soldiers. All these are soft and gentle. O Indra, I too am of that sort.

26. An intelligent man shall put together things that are mutually complementary. You shall therefore engage me in a task that accords with my capacity.

Brahmā said :—

27. On hearing his words, Indra was much pleased. Pleasing Kāma, the bestower of cherished happiness, by means of his words, he spoke.

Indra said :—

28. O dear Kāma, you are competent to carry out the task which I have conceived in my mind. It cannot be realised through anyone else.

29. O Kāma, foremost among my friends, listen. I shall explain truly for what I remembered you and desired your presence, O Kāma.

30. Securing a wonderful boon from Brahmā, the great demon Tāraka has become invincible and a pest for everyone.

31. The entire world is harassed by him. Many virtuous rites are destroyed. The gods have become miserable and so also the sages.

32. He had been fought by the gods to the utmost of their ability formerly. But the weapons of all the gods became quite futile.

33. The noose of Varuṇa, the god of waters, snapped. When hurled at his neck by Viṣṇu, the discus Sudarśana was blunted.

34. The death of this wicked demon has been foretold

by Brahmā, the lord of the people, at the hands of the boy born of Śiva. the great Yogin.

35. O dear friend, this task must be achieved by you diligently. Then we, the gods, can be very happy.

36. It will be beneficent to me. It will render the whole world happy. Realising the duties of a friend you are now to act.

37. Śiva is at present engaged in a great penance. The supreme lord is always independent. It is not to achieve any desire that He performs the penance.

38. For the sake of gods, at the bidding of her father, Pārvatī is attending on Him, I hear.

39. O Kāma, you shall certainly do everything necessary to bring about an interest in her in the mind of Śiva who has self-control.

40. You will become contented after this. Your miseries will be destroyed. Your exploit will be permanently established in the world. Not otherwise.

Brahmā said :—

41. On being thus addressed, Kāma was glad, his face beaming like a full blown lotus. He lovingly said to the lord of gods, "I shall undoubtedly do it."

42-43. After saying this when he said "So be it" he said "yes." Kāma accepted it because he was deluded by Śiva's illusion. Accompanied by his wife and Spring he went to the place where Śiva, the Yogin, was performing penance.

CHAPTER EIGHTEEN

(*Description of the perturbation caused by Kāma*)

Brahmā said:—

1. After going there, the haughty Kāma, deluded by Śiva's magic power, stationed himself, after first spreading the enchanting power of Spring all around.

2. The enchanting influence of Spring spread every-

where around Oṣadhiprastha, the penance-grove of Śiva, the supreme lord, O excellent sage.

3. O great sage, the groves bloomed with special exuberance, O excellent sage, due to his power.

4. The fragrant flowers of Mango and Aśoka trees shone heightening feelings of love.

5. The water lilies with bees hovering on them proved to be the causes for the rise of love in the minds of everyone.

6. The sweet cooings of the cuckoos heightened emotions of love. They were exquisite and pleasing to the mind.

7. O sage, diverse sounds of the hummings of the bees rang sweet in the ears of everyone heightening temptations of love.

8. The bright light of the moon scattered all around appeared to be the emissary of lovers and their beloveds.

9. At that time the Kāladīpikā (brilliant lamp) induced reticent haughty persons to love. O good sir, the wind blew gently but distressed those who were separated from their beloveds.

10. Thus the vast diffusion of Spring caused the display of emotions of love. It was unbearable to the forest-dwelling sages.

11. O sage, then, even the insentient beings had the emotions of love. What about the state of sentient ones ?

12. Thus spring employed his unbearable power heightening the love of all living beings.

13. On seeing the untimely display of spring, Śiva the lord, who had assumed a physical body indulging in divine sports, thought it surprising.

14. But He, the chief of the self-controlled and the remover of man's misery continued his severe penance.

15. When spring spread everywhere, Kāma accompanied by Rati stood on his left side, with the arrow of mango blossom taken out and kept in readiness.

16. Enchanting all people, he spread his influence. Who was not enchanted on seeing Kāma in the company of Rati ?

17. Thus they initiated their dalliance. The sentiment of love too accompanied by coquettish gestures and

emotions reached the vicinity of Śiva along with his attendants.

18. Kāma, usually stationed within the mind manifested himself outside. But he could not find any vulnerable loop-hole in Śiva whereby he could enter Him.

19. When Kāma did not secure any entry within the great Yogin, he became deluded and frightened much through the magical power of Śiva.

20. Who could gain access to Śiva in meditation, who could fix an eye in his forehead that resembled fire with shooting blazing flames?

21. In the mean time Pārvatī came there along with her two maids and brought various kinds of flowers for Śiva's worship.

22. Certainly Pārvatī had a greater beauty than the most exquisite lady described by people on the earth.

23. When she wore pretty flowers of the season how could her beauty be described even in a hundred years?

24. No sooner did she enter within the proximity of Śiva than He came out of his meditation for a short while.

25. Profiting by that opportune moment, Kāma, by means of his arrow Harṣaṇa delighted the moon-crest god Śiva who was nearby.

26. O sage, in assistance to Kāma, Pārvatī reached the place near Śiva with emotions of love and accompanied by Spring.

27. In order to make the trident-bearing lord take interest in her, Kāma drew his bow very carefully and discharged his flowery arrow on Him.

28. As was her usual practice she approached Śiva, bowed to Him, worshipped Him and stood in front of Him (awaiting further instructions).

29. Pārvatī was stared at by lord Śiva, while she was laying bare some of the limbs bashfully, as is natural to women in such circumstances.

30. Remembering the boon granted to her by Brahmā formerly, O sage, lord Śiva began to describe her limbs joyfully.

Śiva said :—

31. "Is this your face or the moon ? Are these your eyes or lotus petals ? These two eyebrows are the bows of Kāma of noble soul.

32. Is this your lower lip or Bimba fruit ? Is this your nose or the beak of a parrot ? Do I hear your voice or the cooing of the cuckoo ? Is this your slender waist or the sacrificial altar ?

33. How can her gait be described ? How can her comely appearance be described ? How can the flowers be described ? How can the clothes be described ?

34. Whatever is graceful and sweet in the creation has been incorporated here. Indeed, all her limbs are exquisite in every respect.

35 How blessed is this Pārvatī of mysteriously wonderful features. There is no other woman equal to her in beauty in the three worlds.

36. She is a storehouse of the finest beauty. She has wondrous beautiful limbs. She is an enchantress of even sages. She increases great happiness."

Brahmā said:—

37. After describing her body again and again, recollecting the boon granted by Brahmā, Śiva stopped.

38. When Śiva put His hand within her garment and moved it, she, as is natural to women, bashfully withdrew and kept aloof.

39. O sage, then Pārvatī smilingly laid bare some parts of her body and cast graceful glances at Him with great pleasure.

40. On seeing these movements and gestures Śiva became fascinated. Lord Śiva indulging in great divine sports spoke these words.

41. "I feel great pleasure on merely seeing her. What pleasure shall I derive by embracing her ?"

42. Thinking thus only for a moment, the enlightened Śiva became detached, honoured Pārvatī and spoke.

43. "How wonderful and mysterious is the situation that has arisen ! How is it that I have been deluded and fascin-

ated ? Though I am the lord and master, I have been perturbed by Kāma.

44. If I, the master, were to yearn for the touch of a woman's limbs what will not be done by other incompetent and insignificant creatures''.

45. Thus resuming detachment, lord Śiva forbade her sitting on the couch. How can there be a downfall for the great lord Śiva ?

CHAPTER NINETEEN

(Kāma's destruction by Śiva)

Nārada said:—

1. O Brahma, the most fortunate one, what happened then ? Be pleased to tell me that story that destroys our sins altogether.

Brahmā said:—

2. O dear one, hear the story of what happened thereafter. Out of love for me I shall recount Śiva's sports that bring about joy.

3. On seeing the dissipation of His courage, lord Śiva, the great Yogin, thought within Himself wondering much.

Śiva said:—

4. How is it that obstacles have cropped up while I am performing the great penance ? Who can be that wicked person who has made my mind highly perturbed ?

5. With love I have described in bad taste another man's woman. I have contravened rules of virtue and transgressed the bounds of the Vedas.

Brahmā said:—

6. After thinking like this, the great Yogin, the goal of the good, surveyed all round, his suspicion having been aroused.

7. He saw Kāma stationed on His left side with his

bow fully drawn and ready to discharge the arrow. Kāma was haughty and so was very senseless.

8. O Nārada, on seeing Kāma in that attitude, instantaneously anger was aroused in lord Śiva, the supreme soul.

9. O sage, standing high up in the air, holding the arrow and the bow, Kāma discharged his arrow, usually unerring on Śiva

10. The infallible weapon became futile on the great lord. The furious weapon calmed down in regard to the great soul, Śiva.

11. Kāma was frightened when his weapon failed. Standing there and seeing lord Śiva, the conqueror of death in front, he trembled.

12. O great sage, when his endeavour became futile, Kāma who was frightened much remembered Indra and all other gods.

13. O great sage, remembered by Kāma, Indra and other gods came there, bowed to and eulogised Śiva.

14. When the gods eulogised thus, a great flame of fire sprang up from the third eye of the infuriated Śiva.

15. That fire originating instantaneouly from the eye in the middle of His forehead blazed with flames shooting up and resembling the fire of final dissolution in refulgence.

16. After shooting up in the sky, it fell on the ground and rolled over the earth all round.

17. Even before the gods had the time to say "Let him be forgiven, let him be excused" it reduced Kāma to ashes.

18. When the heroic Kāma was thus slain, the gods became miserable. In their agitation they lamented much and saying "O what has happened ?" they cried aloud.

19. With pallid face and limbs, the extremely agitated daughter of the king of mountains returned to her palace taking the maids along with her.

20. Due to the misery on account of the death of her husband, Rati fell down unconscious, as if dead.

21. When she regained consciousness after a while, Rati in her great agitation lamented loudly and said:—

Rati said: —

22. "What shall I do ? Where can I go ? What is it

that the gods have done in making my husband a victim thus ? They have called him here and destroyed him.

23. O ! O ! O lord Kāma, dearer to me than my vital airs, O bestower of happiness, what has happened here ? Hā, Hā, my dear, my dear !"

Brahmā said:—

24. Lamenting thus and crying out various piteous words she beat with her hands, kicked with her legs and plucked her hairs.

25. O Nārada, on hearing her lamentation even the beasts and residents of the forest, nay all the immobile trees and bushes became miserable.

26. In the meantime Indra and other gods remembered lord Śiva and consoled Rati saying as follows:—

The gods said:—

27. Take some ashes and preserve them. With effort check your fear. The lord will resuscitate your lover. You will regain your lover again.

28. There is none who gives us happiness or misery. All enjoy and experience the fruit of what they do. In vain do you curse the gods.

Brahmā said :—

29. After consoling Rati thus, all the gods approached Śiva and propitiated Him. With great devotion they spoke these words to Him.

The gods said :—

30. O lord, O great god, favourably disposed to those who seek refuge in you, be pleased to listen to these well intended words of ours.

31. O Śiva, be pleased to ponder over the action of Kāma. O lord Śiva, there is no tinge of selfishness in what Kāma has done.

32. O lord, he had been induced to do so by all the gods harassed by the wicked Tāraka. O Śiva, please know that it is not otherwise.

33. O lord, the chaste Rati is lonely and miserable

now. O lord Śiva, she is in great lamentation, O bestower of everything, please console her.

34. If you have finally disposed off Kāma, O Śiva, you are desirous of annihilating all the gods by means of your fury.

35. On seeing the distress of Rati, the gods are almost doomed. Hence you must remove the distress of Rati.

Brahmā said :—

36. On hearing their words, lord Śiva was pleased. He said this to all the gods.

Śiva said :—

37. O gods, O sages, all of you listen attentively to my words. What has happened, thanks to my fury, cannot be altered.

38. The lord Kāma, the husband of Rati, shall remain bodiless till Viṣṇu incarnates as Kṛṣna on the earth and marries Rukmiṇi.

39. Kṛṣṇa will beget Kāma in Rukmiṇī when he goes to Dvārakā[25] and begins to procreate children.

40. His name will certainly be Pradyumna. The demon Śambara will abduct the boy at the time of his very birth.

41. After abducting the boy, the great demon, Śambara, will throw him in the sea. The foolish fellow will take him for dead and will return to his city.

42. O Rati, you shall stay in his city till then. There alone you will get back your husband Pradyumna.

43. Kāma in the name of Pradyumna will regain his wife after killing Śambara in a battle. · O gods, he will be happy thereafter.

44. After taking all the valuable properties of Śambara, O gods, he will go to the city again along with her. These words of mine are true.

Brahmā said —-

45. On hearing these words of Śiva, the gods heaved a sigh of relief. Joining their palms in reverence and bowing to Him they said :—

25 This town, associated with Lord Kṛṣṇa, is situated in Kathiawar.

The gods said :—

46. "O great god, lord of the gods, O lord, the ocean of mercy, please resuscitate Kāma quickly. O Śiva, save the life of Ratī."

Brahmā said :—

47. On hearing these words of the gods, great God became delighted. The lord of all, the ocean of mercy, spoke again.

Śiva said :—

48. O gods, I am delighted. I shall resuscitate Kāma within myself. He will be one of my Gaṇas and will sport about always.

49. O gods, this story should not be narrated in the presence of any one. All of you return to your abodes. I shall destroy all miseries.

Brahmā said :—

50. After saying this Rudra vanished even as the gods were eulogising Him. The gods became delighted and free from mental suspense.

51. O sage, abiding by the directions of Śiva and consoling Rati by means of the conciliatory words of Śiva, the gods returned to their respective places.

52. O excellent sage, then Rati, the wife of Kāma went to the city and waited for the time mentioned by Śiva.

CHAPTER TWENTY

(*The story of the submarine fire*)

Nārada said :—

1. O Brahmā, please tell me "Where did the flame of fire emerging from the eye of Śiva go ?" Please tell me also the further story of the moon-crested lord.

Brahmā said :—

2. When the fire from the third eye of Śiva reduced

Kāma to ashes it began to blaze all round without burning anything.

3. A huge hue and cry was raised in the three worlds consisting of the mobile and immobile creatures. Immediately the gods and sages sought refuge in me.

4. All of them in their agitation bowed to and eulogised me with their palms joined in reverence and the heads bent down. They intimated to me their grief.

5. On hearing that I pondered over the reason for the same, and remembering Śiva humbly I went there in order to protect the three worlds.

6. That fire, out to burn everything, very brilliant with its shooting flames, was thwarted by me as I had the capacity by Śiva's grace.

7. O sage, then I made that fire of fury, out to burn the three worlds, tender in its blaze and mare-like in shape.

8. Taking that fire mare-like in form, at the will of Śiva, I, the lord of the worlds, went to the sea shore, for the benefit of the worlds.

9. O sage, on seeing me arrived there, the sea took a human form and approached me with palms joined in reverence.

10. Bowing to and duly eulogising me, the grandfather of all the worlds, the ocean said lovingly.

The ocean said :—

11-12. "O Brahmā, the lord of all, why have you come here? Please command me with pleasure knowing me to be your servant". On hearing the words of the ocean I remembered Śiva. I spoke with love in order to benefit the world.

Brahmā said :—

13. O dear, intelligent one, causing the welfare of all the worlds, O ocean, induced by Śiva's will, I shall explain to you.

14. This is the fire of fury of lord Śiva, the great lord. It is in the form of a mare now. After burning Kāma it was about to burn everything.

15. At the will of Śiva I was requested by the gods who were harassed by it, and so I went there and suppressed the fire.

16. I gave it the form of a mare. I have brought it here. O ocean, I ask you to be merciful.

17. This fury of lord Śiva, now in the form of a mare, you will bear till the final dissolution of all living beings.

18. O lord of rivers, when I shall come and stay here, you shall release it. This is Śiva's wonderful fire of fury.

19. His perpetual diet shall consist of your waters. This shall be preserved by you with effort lest it should go down.

20. Thus requested by me, the ocean agreed. None else could have grasped Śiva's fire of fury thus.

21. That fire in the form of a mare entered the ocean and began to consume the currents of water. It blazed with all its shooting flames.

22. O sage, then, delighted in mind I returned to my abode. The ocean of divine form bowed to me and vanished.

23. O great sage, the entire universe, freed from the fear of that fire became normal. The gods and the sages became happy.

CHAPTER TWENTYONE

(Nārada instructs Pārvatī)

Nārada said :—

1. O dear Brahmā, O disciple of Viṣṇu, of great intellect, O Creator of three worlds, this is a very wonderful story of the great soul Śiva that has been narrated.

2. When Kāma had been reduced to ashes by the fire from the third eye of Śiva and when that fire had been deposited in the ocean what happened thereafter ?

3. What did Goddess Pārvatī, the daughter of the lord

of mountains, do? O storehouse of mercy, please tell me now where she went along with her maids.

Brahmā said :—

4. O dear, of great intellect, listen to the story of the moon-crested lord, my master and the cause of great enjoyment and protection.

5. A wonderfully loud sound arose covering the whole firmament when the fire issuing from Śiva's eye burnt Kāma.

6. On hearing that loud report and seeing Kāma burnt, Pārvatī was terribly frightened and she returned to her abode along with her maids.

7. Himavat along with his attendants and relatives was surprised on hearing that loud report. He was agitated on remembering that his daughter had gone there.

8. On seeing his daughter excessively agitated, the lord of the mountains was sorry. The lord of the mountains approached her gently as she was crying due to her separation from Śiva.

9-10. Approaching her and wiping off her eyes with his hand he said—"Dear daughter, do not be afraid, do not cry. He took her on his lap and consoled her. The lord of the mountains took her immediately to his palace.

11. When Śiva had vanished after burning Kāma, Pārvatī became extremely agitated due to His separation. She did not attain pleasure anywhere.

12. Returning to her father's abode and meeting her mother, Śivā, the daughter of the mountain, considered herself born again.

13. She cursed her own beauty. She said to herself. "O, I am doomed". The daughter of the lord of mountains did not regain composure though consoled and assuaged by the maids.

14. She did not achieve happiness and peace in sleeping, drinking, bathing, or sitting amidst her maids.

15. Remembering the various gestures and movements of Śiva, she muttered to herself ever and anon—"Fie upon my beauty. Fie on my birth and activity".

16. Thus Pārvatī was much distressed in mind due to

separation from Śiva. She did not at all feel happy. She always muttered "Śiva, Śiva."

17. O dear, with her consciousness centred round the Pināka-bearing lord, she continued to stay in the palace of her father. Śiva bewailed much and fainted frequently.

18. The lord of the mountains, Menakā, and their sons chief of whom was Maināka of undisturbed mind, tried to console her but still she did not forget Śiva.

19. O celestial sage, O intelligent one, employed by Indra, the slayer of Bala, you came to Himālaya mountain roaming here and there as you pleased.

20. You were then worshipped by the noble-souled mountain. You enquired of his health and happiness and you were seated in a noble seat.

21. Then the lord of the mountains told you the story of his daughter from her service to Śiva to the burning of Kāma by Him.

22. O sage, on hearing that, you told the lord of the mountains—"Worship Śiva." You stood up, remembered Śiva mentally and took leave of him.

23. O sage, leaving him you hastened to meet Pārvatī secretly, you a favourite of Śiva, perfectly wise and engaged in helping the world.

24. Approaching Pārvatī and addressing her, you spoke to her respectfully. You are foremost among the wise and you were interested in her welfare. Your words were true.

Nārada said: —

25. O Pārvatī, listen. I am sympathetic to you. I shall speak truly. My words will be beneficent to you in all respects. They will lead to the achievement of your desire. They are free from aberrations.

26. The great god has been served by you without austerities. You had some pride which He, the blesser of the distressed, eradicated.

27. O Śivā, after burning Kāma, lord Śiva though favourably disposed to His devotees, left you, since the lord is a great Yogin and so unattached to you.

28. Hence you shall propitiate Him by performing a

great penance. Śiva will take you as His wife, after you have been sanctified by austerities.

29. You will never forsake the auspicious Śiva. O goddess, you will not take any one other than Śiva as your husband.

Brahmā said :—

30. On hearing your words, O sage, Pārvatī, the daughter of the mountain, heaved a sigh of relief and gladly spoke to you with palms joined in reverence.

Pārvatī said:—

31. O sage, O omniscient one, you help all the worlds, please tell me a formula for the propitiation of lord Śiva.

32. No sacred rite will ever fructify without a good preceptor. Truly this eternal statement of the Vedas was heard by me before.

Brahmā said :—

33. On hearing these words of Pārvatī, O excellent sage, you taught her the five-syllabled mantra of Śiva* in accordance with the sacred law.

34. O sage, generating her faith you told her the supreme efficacy of the great formula thus.

Nārada said :—

35. O goddess, listen to the wonderful efficacy of this formula on hearing which Śiva becomes excessively pleased.

36. This formula is a king of all formulas. It yields all cherished desires, bestows all worldly pleasures and salvation, and appeals much to Śiva.

37. Repeating this formula in accordance with the injunctions you shall propitiate Śiva. He will certainly appear before you.

38. O Śivā, meditate on His form, observing all restraints. Repeat the five-syllabled mantra. Śiva will be pleased quickly.

39. O chaste lady, perform the penance thus. Lord

* The five-syllabled Mantra of Śiva : नमः शिवाय

Śiva can be attained through penance. Every one attains the desired fruits in penance and not otherwise.

Brahmā said :—

40. O Nārada, after saying thus to Pārvatī, you, the favourite of Śiva, went to heaven, a casual visitor engaged in the welfare of the gods.

41. O Nārada, on hearing your words and securing the excellent five-syllabled mantra, Pārvatī was extremely pleased.

CHAPTER TWENTYTWO

(Description af Pārvatī's penance)

Brahmā said :—

1. After your departure, O celestial sage, convinced that Śiva could be achieved by means of penance, Pārvatī became glad and decided to perform penance.

2. She took her maids Jayā and Vijayā into confidence and through them made her parents acquainted.

3. First she wanted her father Himavat, the lord of mountains, to hear her humble words.

The maids said :—

4-5. O Himavat, let the words of your daughter be heard through us. She wishes to make her body, beauty and family fruitful. This can be achieved through penance and not otherwise.

6. O excellent mountain, the permission may kindly be given—"Let Pārvatī go to the forest and perform penance there".

Brahmā said:—

7. O excellent sage, thus requested by Pārvatī through the maids, the lord of the mountains carefully considered the proposal and said:

Himācala said:—

8. This appeals to me. I it appeals to Menā as it ought to be, what else can be a better course ?

9. There is no doubt about it that my House will be fortunate. If her mother also likes this, what can be more auspicious than this ?

Brahmā said: —

10. After hearing the words spoken by her father and (in a way) commanded by him, the two maids went to her mother along with her.

11. O Nārada, approaching Pārvatī's mother, they bowed down and with palms joined in reverence they respectfully spoke thus.

The maids said:—

12. O mother, O gentle lady, please listen to the words of your daughter. Obeisance be to you. You will listen with pleasure and act accordingly.

13. For the sake of attaining Śiva, your daughter wishes to perform a severe penance. She has secured the permission of her father. She now wants to seek it from you.

14. O chaste lady, she is desirous of making her beauty fruitful. If your permission too is received, the penance can be performed.

Brahmā said:—

15. O excellent sage, after saying this, the maids became silent. Distressed in mind, Menā did not accept the proposal.

16. Then Pārvatī herself spoke to her mother joining her palms in humility and remembering the lotus-like feet of Śiva.

Pārvatī said:—

17. O mother, I shall be going in the morning for performing penance to achieve Śiva. Please permit me to go to the penance-grove for the task.

Brahmā said:—

18. On hearing the words of her daughter, Menā was distressed. That chaste lady called her daughter near and spoke to her in dejection.

Menā said :—

19. O daughter Śivā, if you are distressed, if you wish to perform penance, you can do it at home. O Pārvatī, do not go out.

20. Where do you wish to go for performing penance ? All the deities are in my house. All the holy centres and the different temples too are here.

21. Do not be stubborn, dear daughter. You shall not go out of your home. What did you achieve when you went out previously? What are you going to achieve at present ?

22. Dear child, slender is your body and hard is the penance. Hence you shall perform penance here. You shall not go out.

23. For a woman to go to a penance-grove for the realisation of her desire is what we have never heard of before. Hence, dear daughter, do not go out for penance.

Brahmā said :—

24. Thus, in various ways, the daughter was dissuaded by her mother. But she did not find any pleasure except in propitiating Śiva.

25. Pārvatī acquired the name Umā since she was prevented from going to forest by Menā and forbidden to perform penance.

26. O sage, on realising that Pārvatī was quite dejected, Menā, the beloved of the mountain, permitted her to perform penance.

27. O excellent sage, on getting permission from her mother, Pārvatī remembered Śiva and felt happy.

28. Bowing to her parents with joy, Pārvatī remembered Śiva and set out for performing penance along with her maids.

29. Discarding all the fine clothes of her taste, she wore tree-barks and the fine girdle of Muñja grass.

30. She eschewed necklace and wore the pure deer skin. She arrived at Gaṅgāvataraṇa[26] for performing penance.

31. The Gaṅgāvataraṇa was in the Himālayan ridge

26. See No. 22, P. 515

where Kāma was burnt by Śiva who was performing meditation.

32. Oh dear, that Himālayan ridge devoid of Śiva was painfully seen by Pārvatī, the mother of the universe, the daughter of the mountain.

33. She stood for a while in the place where formerly Śiva had performed penance and became dispirited by the pangs of separation.

34. Crying aloud "Alas O Śiva" she, the daughter of the mountain, lamented sorrowfully and anxiously.

35. Suppressing the delusion with fortitude after a long time Pārvatī, the daughter of Himavat, got herself initiated for the observance of ritualistic activities.

36. She performed penance in the excellent holy centre Śṛṅgitīrtha which (later) acquired the title "Gaurī-Śikhara[27]" due to her performance of penance thereon.

37. O sage, many beautiful holy plants were laid there by Pārvatī for testing the fruitfulness of her penance.

38. Neatly cleaning the ground, the beautiful lady built the altar. Then the penance, difficult to be performed even by the sages, was begun.

39. Suppressing her sense-organs with her mind, she started the great penance in a place within the proximity.

40. In the summer she kept a perpetually blazing fire all round and remaining within continued muttering the mantra.

41. In the rainy season she continuously remained sitting on the bare ground on the rock and got herself drenched by the downpour of rain.

42. During the winter, with great devotion she remained in water throughout. During snowfall and in the nights too she performed her penance observing fast.

43. Performing such austerities and engrossed in the muttering of the five-syllabled mantra, Pārvatī meditated on Śiva, the bestower of fruits of our cherished desires.

44. Everyday during leisure time she used to water the trees planted by her along with her maids and extended acts of hospitality.

27. It it one of the famous peaks of the Himālayas.

45. Chill gusts of wind, cool showers, and unbearable heat she bore with equanimity.

46. Different sorts of worries she did not mind at all. O sage, fixing her mind in Śiva alone she remained firm and steady.

47. The first year she spent in taking fruits, the second in taking leaves, in the course of her penance. She spent many years thus.

48. Then Śivā, the daughter of Himavat, eschewed even the leaves. She did not take any food. She was engrossed in the performance of penance.

49. Since she, the daughter of Himavat, eschewed leaves from her diet she was called Aparṇā by the gods.

50. Then Pārvatī performed great penance standing on one leg and remembering Śiva, she continued muttering the five-syllabled mantra.

51. Clad in barks of trees, wearing matted hair and eager in the meditation of Śiva, she surpassed even sages by her penance.

52. Pārvàtī thus spent three thousand years in the penance-grove performing penance and meditating on lord Śiva.

53. Remaining for a short while in the place where Śiva had performed penance for sixty thousand years, Pārvatī thought like this.

54. Does not the Supreme lord know me observing these ritualistic activities now ? Wherefore am I not followed by him though engaged in penance ?

55. In the Śāstras and the Vedas, lord Śiva is always sung in praise by the sages as the bestower of welfare, omniscient, all-pervading and all-seer.

56. The lord is the bestower of all riches, the moulder of fine emotions, the bestower of the desires of devotees and the remover of their distress.

57. If I am devoted to the bull-bannered lord, discarding all desires, may He be pleased with me.

58. If the mantra of the Nārada Tantra, consisting of five syllables has been continuously repeated by me with great devotion may He be pleased with me.

59. If I am a devotee without aberrations of Śiva, the lord of all, may He be extremely pleased with me.

60. Pondering frequently like this incessantly, she performed penance for a long time, with her face turned downwards, her apparel of bark and mind without any aberrations.

61. She performed penance difficult to be performed even by the sages, so much so that people were struck with surprise.

62. All of them came there to witness her penance. Considering themselves blessed, they proclaimed thus approvingly.

63. "To follow the standard of the virtuous personages is declared to be conducive to greatness. There is no delimitation in penance. Virtue shall be honoured by the wise always.

64. After seeing or hearing about the penance of this lady what penance will be pursued by a man ? A penance greater than this has never been before, nor will it ever be".

65. Saying thus, they praised the penance of Pārvatī and joyously returned to their abodes. Even persons of sturdy countenance praised her penance.

66. O sage, listen to another surprising influence of the penance of Pārvatī, the mother of the universe.

67. Even the naturally inimical beings in and around her hermitage became free from animosity due to her power.

68. Lions and cows prone to the passions of love, hatred etc. ceased to harass one another, thanks to her greatness.

69. O excellent sage, creatures like cats, mice etc. who are born enemies to one another did not exhibit any bad characteristics there.

70. O excellent sage, trees bore fruits, grasses grew in plenty and flowers of variegated nature and colour blossomed there.

71. The entire forest became comparable to Kailāsa as it were the achievement of her penance.

CHAPTER TWENTYTHREE

(Attempt of Himavat to dissuade Pārvatī; gods go to meet Śiva)

Brahmā said :—

1. O excellent sage, while Pārvatī was engaged in penance thus for attaining Śiva, a long time elapsed but Śiva did not appear.

2. Then Himavat came there along with his wife, sons and ministers and spoke to Pārvatī, who had resolved to continue her penance.

Himavat said :—

3. O Pārvatī, O fortunate one, do not torture yourself by this penance. Dear girl, Śiva is not to be seen. Certainly he is detached

4. You are a young woman of tender limbs. You will be overpowered and exhausted by this penance. There is no doubt about it. I am speaking the truth.

5. Hence, O comely lady, get up. Come back to our house. Of what avail is Śiva by whom Kāma has been reduced to ashes ?

6. O goddess, hence not being emotional, Śiva will not come to claim you as the excellent lady. Why do you yearn for him ?

7. Just as the moon in the sky cannot be caught, O sinless girl, so also Śiva is inaccessible. Know this.

Brahmā said:—

8-9. The same thing was said by Menā, Sahya[28] mountain, Meru,[29] Mandara[30], Maināka[31] and Krauñca[32] and

28. It is one of the seven principal mountain ranges in India, a part of the Western Ghats at some distance from the sea. For details see P. 164.

29 It is a fabulous mountain, variously identified, supposed to be situated in the centre of the earth.

30. It is a great mountain which the Gods used for churning the ocean. It is supposed to be the mountain so named in Bhāgalpur. For details see P. 48.

31. See Note No. 12. P. 494

32. It is a mountain in the Himālayas stretching from Kailāsa to the south. It is personified here.

others, The unafflicted Pārvatī was thus sought to be dissuaded by various arguments.

10. When she was thus addressed by all of them, she with a broad smile, spoke to Himavat.

Pārvatī said:—

11. O father, O mother, O kinsmen, have all of you forgotten what I had said formerly. Even now listen to my vow.

12. This great God by whom Kāma has been burnt in fury is detached (you say). I shall propitiate him, by means of penance. He is favourably disposed to His devotees.

13. All of you please go to your respective abodes with delight. He will certainly be pleased. You need not be anxious over this.

14. With my penance alone here itself, I shall bring Him who burnt Kāma and the mountainous forest.

15. Sadāśiva can be easily served through penance. Ye fortunate Sirs, please know this truth. I am telling you the truth.

16. After addressing thus, her father Himālaya, her mother Menakā, her brothers Maināka and Mandara, the eloquent Pārvatī, the daughter of the king of mountains, kept quiet.

17. Thus addressed by Pārvatī, the lord of mountains and the other mountains went back the way they came, surprised within and praising her.

18. After all of them had departed, she with firm resolve in the great Truth, accompanied by her maids performed a severe penance.

19. O excellent sage, by that great penance the three worlds including the gods, Asuras and men, nay all the mobile and immobile beings, became heated.

20-21. The Prajāpatis, the Guhyakas and others experienced great distress but could not understand the reason thereof. The gods, Asuras, Yakṣas, Kinnaras, Cāraṇas, Siddhas, Sādhyas, the sages, the serpents and the Vidyādharas too had the same experience[33].

33. Siddhas, Sādhyas, Yakṣas, Kinnaras, Vidyādharas, Nāgas and Guhyakas are a class of semi-divine beings, thousands in number, of great purity and holiness, who reside in the Himālayas attending on Śiva.

22. All of them, Indra and others, who were extremely agitated, took leave of their preceptor and sought refuge in me on the mountain Sumeru. All their limbs had been scorched.

23. Devoid of splendour, and agitated excessively they bowed to and eulogised me. They spoke simultaneously thus.

The gods said :—

24. "O lord, the whole of this universe consisting of the mobile and immobile has been created by you. Why is it scorched so much ? We do not understand.

25. O Brahmā, please tell us the reason. O lord, you shall protect us, the gods whose bodies have been scorched. There is none else to protect us".

Brahmā said :—

26-27. On hearing their words I remembered Śiva and pondered over everything. I realised that the universe was scorched as a result of Pārvatī's penance. Accompanied by them I hastened respectfully to the milk occan to inform Viṣṇu about it.

28. Reaching that place along with the gods, I saw Viṣṇu shining lustrously on a splendid seat. Bowing to and eulogising him with palms joined in reverence I spoke.

29. "Save, save, O Viṣṇu, save us who have sought refuge in you, being scorched by the great and severe penance of Pārvatī.

30. On hearing these words of mine on behalf of the heaven-dwellers, lord Viṣṇu seated on the Serpent couch[34] spoke to us :—

Viṣṇu said :—

31. The entire reason has been known to me. It is

Prajāpatis are the ten lords of created beings first created by Brahmā.

34. Viṣṇu is represented in human form slumbering on the serpent Śeṣa and floating on the waters of the ocean.

caused by Pārvatī's penance. I shall now go to lord Śiva accompanied by all of you.

32. O gods, we shall request lord Śiva to approach Pārvatī and marry her for the welfare of all the worlds.

33. We shall do everything necessary to make the Pināka-bearing lord of the gods go there to grant the boon to Śivā.

34. Therefore now we shall go to the place where the great lord Śiva of severe penance, the conferrer of all auspicious things, stays.

Brahmā said :—

35. On hearing those words of Viṣṇu, the gods and the rest became excessively afraid of Śiva, the furious, the annihilator and the one desirous of burning everything.

The gods said :—

36. We dare not go near the great lord Śiva who is very terrifying, furious and who has the burning brilliance of the deadly fire of dissolution.

37. Undoubtedly he will burn us all in His anger as Kāma, the indefatigable god, has been burnt by him.

Brahmā said :—

38. O sage, on hearing the words of Indra and others, Viṣṇu, the lord of Lakṣmī spoke these words, consoling all the gods.

Viṣṇu said :—

39. O gods, listen with pleasure and attention to my words. The lord, the destroyer of the fear of gods, will not consume you in fire.

40. Considering Śiva to be benevolent you shall shrewdly seek refuge in Him.

41. We shall all seek refuge in Śiva, the ancient Puruṣa, the lord, of excellent features, greater than the greatest, the supreme self, the great one resorting to penance.

Brahmā said :—

42. Thus urged by the great lord Viṣṇu they set out desirous of seeing the Pināka-bearing lord Śiva.

43. At first Viṣṇu and others who were anxious to see the penance of Pārvatī went to her hermitage which was on the way.

44. On seeing the excellent penance of Pārvatī and being enveloped by her refulgence they bowed to her who was engaged in penance and who had brilliant features.

45. After praising the penance of Pārvatī whose body was achievement personified, the gods went to the place where the bull-bannered lord was present.

46. After reaching there the gods sent you in, O sage, and stood at a distance from Śiva who had reduced Kāma to ashes. They were watching.

47. O Nārada, you the fearless devotee of Śiva approached Śiva and saw the lord extremely pleased.

48. O sage, you came back again and beckoning to the gods, with effort you took them, Viṣṇu and others, to Him.

49. Then Viṣṇu and other gods went there and saw lord Śiva, favourably disposed to His devotees, delighted and comfortably seated.

50-51. Then Viṣṇu, the gods, the Siddhas, the sages and I bowed to and eulogised Śiva seated in the Yogic posture, surrounded by the Gaṇas. He was seated in the form of penance. We eulogised Him with hymns from the Vedas and Upaniṣads.

CHAPTER TWENTYFOUR

(Śiva consents to marry Pārvatī)

The gods said :—

1. Obeisancc to lord Śiva, obeisance to the destroyer of Kāma; obeisance, obeisance to one worthy of eulogy; to one of profuse splendour, to the three-eyed lord.

2. Obeisance to Śiva clad in skin; obeisance to the

terrible, to the terrible-eyed, to great lord and to the lord of the three worlds.

3. You are the lord of worlds; you are the father, the mother and the lord; you are Śiva the benefactor. You are particularly compassionate.

4. You are the creator of all the worlds; O lord, you shall save us. O great God, except you who else is competent to destroy misery ?

Brahmā said :—

5. On hearing these words of the gods, Nandikeśvara who was endowed with great sympathy began to inform Śiva.

Nandikeśvara said :—

6. O foremost among the gods, Viṣṇu, other gods, the sages and Siddhas eulogise you in order to see you. They are being threatened by Asuras. Hence they seek some remedy and resort to thy feet, the seat of great fearlessness.

7. Hence, O lord of all, the sages and the gods shall be protected by you. You have been particularly mentioned as the kinsman of the distressed and favourably disposed towards your devotees.

Brahmā said :—

8. Śiva, who was thus informed by Nandin and who was extremely sympathetic, slowly reverted from His meditation and opened His eyes.

9. Then lord Śiva, the highly efficient great Ātman, reverted from His trance and spoke to the gods.

Śiva said .—

10. "O great gods, Viṣṇu, Brahmā and others, why have you come near me? Mention the reason for the same."

Brahmā said :—

11. On hearing these words of Śiva, all the gods rejoiced. They looked at Viṣṇu as if to induce him to speak.

12. Then Viṣṇu, the great devotee and benefactor of

the gods mentioned the matter of great importance of the gods as mentioned by me (before).

Viṣṇu said :—

13. "O Śiva, all the gods have come here to submit to you their misery perpetrated mysteriously by Tāraka.

14-15. O Śiva, the demon Tāraka will be killed only by your self-begotten son and not otherwise. Ponder over what I have said and take pity on me. Obeisance, O great lord, to you. O lord, redeem the gods from the misery brought about by Tāraka.

16. Hence, O lord Śiva, Pārvatī shall be accepted by you and grasped with your right hand. Accept her hand as offered in marriage by the lord of mountains. She is full of noble attributes.

17. On hearing those words of Viṣṇu, Śiva was pleased and said indicating to them the goal of the good, eager in Yogic feats as He was.

Śiva said :—

18-19. "If goddess Pārvatī, the most beautiful lady were to be accepted by me, she will be able to resuscitate Kāma on account of the marriage. Then all the gods, sages and ascetics will become lusty and incompetent in the great path of Yoga.

20. Kāma was burnt by me for the achievement of universal goal. It was at the suggestion of Brahmā, O Viṣṇu. No anxiety need be felt in this connection.

21. O lord of gods, O intelligent one, it is your duty not to be obdurate after considering the situation of what shall be done and what not.

22. O Viṣṇu, a great favour to the gods has been done by me when Kāma was burnt. May ye all stay free from lust certainly along with me.

23. Just as I, so also you, O gods, can without effort perform difficult tasks being endowed with the energy of great penance.

24. Kāma not being with you, you can be endowed with the supreme bliss and be free from aberrations by means of spiritual contemplation, O Gods.

25. O Brahmā, O Viṣṇu, O Indra, O sages and O gods, what had been done by Kāma formerly and forgotten by you may be recollected and pondered over.

26. O gods, meditation of everyone had been spoiled by the stubborn Kāma, the great archer formerly.

27. Kāma leads to hell; lust to anger, anger to delusion and delusion destroys penance.

28. Anger and lust shall be eschewed by you, the best of gods. My words shall be heeded by you all and not otherwise.

Brahmā said :—

29. After saying thus, the bull-bannered lord Śiva expressed the wish that Brahmā, Viṣṇu, the gods and the sages, should speak.

30. Śiva became quiet after resorting to meditation again. Śiva, as before, was surrounded by His Gaṇas.

3I-33. Śiva thought within Himself His own Soul, the form that is unsullied, free from distortions, aberrations and ailments, the form which is greater than the greatest, eternal, free from sense of possession, free from obsessions, beyond the ken of sounds and words, devoid of attributes and knowable through perfect wisdom. Thinking upon His own features thus in His meditation, the lord, the cause of great enjoyment and protection became engrossed in supreme bliss.

34. On seeing Śiva again engaged in meditation all the dwellers of heaven, Viṣṇu, Indra and others, humbly told Nandin.

The gods said :—

35. What shall we do now? Śiva has become detached and has gone on meditation. You are a companion of Śiva and pure assistant. You are omniscient.

36. O chief of the Gaṇas, we seek refuge in you. Please guide us. What is the remedy by which Śiva can be propitiated ?

Brahmā said :—

37. O sage, thus urged by the gods, Viṣṇu and others, Nandin, the favourite Gaṇa of Śiva replied to the gods.

Nandīśvara said :—

38. O Viṣṇu, O Brahmā, O Indra, O gods and O sages, pay heed to my words gratifying to Śiva.

39. If you persist still in your wish that Śiva shall marry, you shall eulogise with respect and piteous request.

40. O gods, great lord cannot be made subservient by ordinary devotion. The supreme lord does even what shall not be done when moved by extraordinary devotion.

41. O Brahmā, Viśṇu and other gods, then act accordingly, otherwise go the way you have come. Tarry not.

Brahmā said :—

42. O sage, on hearing his words, Viṣṇu and other gods, considering that it must be so, eulogised Śiva with pleasure.

43. O great lord, lord of the gods, O ocean of mercy, lift us up from the great distress. Save us who have sought refuge in you.

Brahmā said :—

44. Thus the gods eulogised Śiva with many piteous entreaties. They cried loudly being agitated by their devotion.

45. Viṣṇu accompanied by me spoke out many piteous words, remembering Śiva with great devotion.

46. Śiva was thus eulogised by the gods, Viṣṇu and me. He, the great lord, ceased His meditation due to His attachment for His devotees.

47. The delighted Śiva said heightening the pleasure of Viṣṇu and other gods, after glancing at them with merciful looks. Śiva is favourably disposed to His devotees.

Śiva said :—

48. O, Viṣṇu, O Brahmā, O Indra and other gods, why have you all collectively come here in my presence ? Tell me the truth.

Viṣṇu said :—

49. O great lord, you are omniscient. You are the

immanent being and the lord of all. Don't you know what is in our mind ? Still I speak at you bidding.

50. O Śiva, many kinds of miseries have befallen us due to the demon Tāraka. It is for that that you have been propitiated by the gods.

51. For attaining you Śivā is born of mountain Himācala. The demon's death can be at the hands of your son alone begotten of her.

52. This is the boon granted to him by Brahmā. Incapable of being killed by others, the demon harasses the entire universe.

53. At the instance of Nārada, she is performing a great penance. All the three worlds consisting of the mobile and immobile beings have been enveloped by her refulgence.

54. O lord Śiva, please go and grant Śivā the boon. O lord, destroy our misery and bestow happiness on us.

55. O Śiva, there is a great enthusiasm in my heart as well as in those of the gods to witness your marriage. Please get it performed in a fitting manner.

56. The opportune moment for the fulfilment of the boon granted by you to Ratī has arrived. Make your promise fruitful.

Brahmā said :—

57. After saying this and bowing to and eulogising Him with different hymns, Viṣṇu, the gods and the sages, all of us waited in front of Him.

58. On hearing the words of the gods Śiva, subservient to His devotees, laughed and replied. Śiva is a strict preserver of Vedic conventions.

Śiva said :—

59. O Viṣṇu, O Brahmā, O gods, all of you please hear with attention. I am going to say a specific thing in a suitable manner.

60. Marrying is not a proper thing for men. Marriage is a great fetter that binds firmly.

61. There are many base bondages in the world. Association with women is the toughest of all. One can free oneself from all bondages except that of women.

62. Anyone bound with nooses of iron and timber can secure release but one bound with nooses of women never frees oneself.

63. Worldly enjoyment tightens the bondage. Salvation is inaccessible to a man drawn to worldly enjoyment even in his dream.

64. If he wishes for happiness, an intelligent man shall duly forsake all worldly pleasures. Worldly enjoyment that dooms persons is on a par with poison.

65. O Indra, a man attains downfall even by conversing with a sensuous person. Great preceptors say that worldly enjoyment is a bitter beer mixed with sugar.

66. Although I know and realise all these, although I have specific wisdom yet I shall accede to your request and make it fruitful.

67. I am definitely subservient to my devotees. Hence I may do everything. I am known all over the three worlds as one who performs ill fitting things.

68. The vow of the king of Assam (Kāmarūpa)[35] was made fruitful. I saved king Sudakṣiṇā who had become a hireling and a prisoner.

69. I am the three-eyed God who bestows happiness but brought about the misery of Gautama. I especially curse those wicked persons who harass my devotees.

70. I have the feelings of endearment towards devotees. I drank up poison for the welfare of the gods. O gods, the miseries of the gods have always been removed by me.

71. For my devotees, I experienced many sufferings. I removed the misery of the sage Viśvānara by becoming a householder.

72. What is the use of talking much ? O Viṣṇu, O Brahmā, I speak the truth. All of you know truly that I have vowed as follows.

73. Whenever any devotee of mine is involved in any adversity I remove it instantaneously and completely.

74. I know the sufferings you undergo from the demon Tāraka. I shall remove them. Truth, I tell you the truth.

35. Kāmarūpa was also known as Prāgjyotiṣa. The designation applies to the country now called Assam. In ancient days it comprised the north-eastern part of Bengal and the western portion of Assam.

75. Although I am not interested at all in dalliance I shall marry Pārvatī for begetting a son.

76. O gods, all of you go back to your respective abodes fearlessly. I shall achieve your task. In this respect you need not be anxious at all.

Brahmā said :—

77. O sage, after saying this, Śiva became silent and entered into spiritual contemplation. Viṣṇu and other gods went back to their respective abodes.

CHAPTER TWENTYFIVE

(*The seven celestial sages test Parvatī*)

Nārada said :—

1. When Brahmā, Viṣṇu and other gods had gone along with the sages what happened thereafter ?

2. O dear one, what did Śiva do? Within what time did He go to grant the boon ? How ? Please tell me for my pleasure.

Brahmā said :—

3. When Brahmā and other gods had gone back to their respective abodes, Śiva entered into spiritual contemplation in order to test her penance.

4. He meditated upon His own soul within Himself, the Ātman that is greater than the greatest. free from illusion and obsessions and stationed within itself.

5. The bull-bannered lord Śiva, the object of the expression That,* whose movements are unknown, is the cause of enjoyment and protection. Śiva is the lord Supreme.

Brahmā said :—

6. O dear then, Pārvatī was engaged in great penance. Even Śiva wondered at that.

7. He became distracted from spiritual contemplation. A deity subservient to His devotees cannot be otherwise. Śiva,

* It refers to the formula "that are you", identifying the soul with the supreme soul.

the cause of great enjoyment and protection remembered the seven celestial sages, Vasiṣṭha and others.

8. Immediately on being remembered, the seven sages[36] came there with faces beaming with delight and praising their good fate.

9. Bowing to Him with folded arms and bent shoulders they eulogised lord Śiva with extreme pleasure by means of words choked with devotional feelings.

The seven sages said:—

10. "O great God, lord of gods, O lord, O ocean of mercy, we have become very well blessed since we have been remembered by you now.

11. Why have we been remembered ? We may kindly be commanded. O lord, have pity on us as on your own slaves. Obeisance be to you.

Brahmā said :—

12. On hearing the words of the sages, lord Śiva, the storehouse of sympathy spoke lovingly and laughingly with eyes beaming like full-blown lotus.

Lord Śiva said :—

13. O dear seven celestial sages, listen to my words. You are all my benefactors. You are clever and perfectly wise.

14. The great Goddess Pārvatī, the daughter of the mountain is performing a penance now in the mountain called Gaurīśikhara, with a steady mind.

15. O brahmins, she is desirous of attaining me as her husband. She is being served by her maids. She has discarded all other desires. She is determined in her resolve.

16. O excellent sages, you go there at my bidding. With love in mind, conduct the test of her resolve.

17. O virtuous ones of good rites, at my bidding,

36. The seven sages viz. Marīci, Atri Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha are represented by a group of seven stars called Ursa Major.

you need not hesitate to employ even deceitful and critical remarks.

Brahmā said :—

18. Thus commanded, those sages quickly went there where the mother of universe, the brilliant daughter of the mountain, shone with refulgence.

19. There she was seen as the personified achievement of penance itself. She was shining brilliantly with great splendour.

20. Mentally bowing to her, the seven sages, of good rites, humbly spoke to her after being warmly welcomed and worshipped by her.

The sages said :—

21. O daughter of the mountain, listen. Why do you perform this penance ? Which god do you wish to propitiate ? For what purpose ? Please tell us now.

Brahmā said :—

22. Thus addressed by the brahmins, the goddess Śivā, daughter of the lord of mountains, replied truly before them though it was a great secret.

Pārvatī said :—

23. O great sages, listen to my words with hearty affection. I am saying only what I thought in my own way.

24. On hearing my words you will laugh at me considering my proposal impossible. O brahmins, I hesitate in revealing it but what can I do ?

25. This mind of mine is resolute helplessly attempting at a great task. Verily it is trying to erect a high wall on the surface of water.

26. At the bidding of the celestial sage I am performing this steady penance with the desire that Rudra be my husband.

27. The unfledged birdling of my mind flies up tenaciously. May lord Śiva, the storehouse of mercy fulfil its desire.

Brahmā said :—

28. On hearing her words, the sages honoured Pārvatī mentally with pleasure but spoke these deceptive false words laughingly.

The sages said :—

29. O daughter of the mountain, although you are wise and intelligent, you are not able to see through the conduct of that celestial sage who professes to be a great scholar but who is cruel-minded.

30. Nārada is a quibbler. He misleads others. If his words are paid heed to, you stand to lose in every respect.

31. Now listen to a true anecdote that sheds light thereon, with keen intellect. We are enlightening you out of love and affection, take it to heart.

32. Dakṣa, the son of Brahmā, at the bidding of his father, begot ten thousand sons of his wife. He dearly loved them and employed them in performing a great penance.

33. The sons went to the holy lake Nārāyaṇasaras[37] in the western zone for performing penance. Nosing it out, Nārada too went there.

34. Sage Nārada misled them with his deceptive instructions. At his instance, they never went back home to their father.

35. On hearing this, Dakṣa was infuriated but his father consoled him. Thereafter he begot a thousand other sons and engaged them in penance.

36. The sons too went to the same place for penance at the bidding of their father. Nārada too went there, a self-appointed instructor for them.

37. He gave them the same instruction and they went the way of their brothers. They never returned to the parental abode. They were engrossed in the avocation of mendicants.

38. O daughter of mountain, the good conduct of Nārada is thus well-known. Now hear about another activity of his in making men detached.

37. The Nārāyaṇa lake has not been identified. Probably it is a lake of the Nārāyaṇa hill, near Badrinath in Garhwal.

39. There was a Vidyādhara named Citraketu. The sage instructed him and made him detached from his house.

40. He bestowed his instructions on Prahlāda and made him suffer much at the hands of Hiraṇyakaśipu. He is definitely a person who splits others' intellect.

41. Whomsoever this sage advocates his philosophy, very pleasing to the ears, generally the same person discards his hearth and home and begins to beg for alms.

42. Nārada has a dirty soul though he is endowed with a white brilliant complexion for ever. We know him particularly because we are his associates.

43. People from a distance may describe a stork as a gentle bird that does not prey on fish. But in fact an associate knows the conduct of his associates.

44. You too who are honoured by the wise have followed his advice and thus become a fool. That is why you are performing this severe penance.

45. O young lady, He, for whose sake you are performing this elaborate penance is a perpetually indifferent person of no emotional disturbance. Undoubtedly He is an enemy of Kāma.

46. The trident-bearing Śiva has an inauspicious body, is free from shame and has no home or pedigree. He is naked and ill-featured. He associates with ghosts and goblins and the like.

47. That rogue of a sage has destroyed your discretion with his deception. He has deluded you with apparently good arguments and made you perform this penance.

48. O great Goddess, daughter of the mountain, you alone think within yourself how much pleasure could be derived by getting such a bridegroom.

49. At first he married Satī, the chaste daughter of Dakṣa, eagerly but the fool that he was he could not maintain the household even for a few days.

50. He accused her and forsook her Himself. The lord went on meditating on His own form, free from stains and sorrows and sported happily.

51. He is single without a second and without attach-

ment. He is after salvation, O gentle lady, how can a woman put up with him.

52. O blessed one, even now, at our bidding, return to your house. Cast off this foolish intention. You will benefit thereby.

53. A befitting bridegroom for you is lord Viṣṇu endowed with all good qualities. He is a resident of Vaikuṇṭha,[38] lord of wealth and is skilled in sports.

54. O Pārvatī, with him we shall fix your marriage that will confer all happiness on you. Leave off this obduracy. Be happy.

Brahmā said :—

55. On hearing these words, Pārvatī, the mother of the universe, laughed and spoke to the wise sages.

Pārvatī said :—

56. O excellent sages, what you have said may be true according to your light and wisdom; but O brahmins, my tenacity cannot be affected.

57. Being born of a mountain, toughness is congenital to my body. Pondering over this with a short intellect you will please desist from preventing me.

58. I shall never discard the wholesome advice of the celestial sage. Vedic scholars know and affirm that the advice of a preceptor is wholesome.

59. Those who firmly believe that the advice of the preceptor is true will experience great happiness here and hereafter. They will have no unhappiness anywhere.

60. Those who distrust the maxim in their heart of hearts that the advice of preceptors is true will experience nothing but misery here and hereafter, no happiness anywhere.

61. O brahmins, the advice of the preceptors is not to be eschewed at all. Whether it leads to the attachment of a household or otherwise, my tenacity will remain pleasing to me for ever.

62. O excellent sages, what you have just spoken shall

38. Vaikuṇṭha, also called Vaibhra, is the abode of Viṣṇu variously described as situated on the eastern peak of Mount Meru or in the Northern ocean.

be interpreted in another way. I shall explain it in brief.

63. When you glorify Viṣṇu as the abode of noble qualities or as a sportive deity I do not contradict. As to your statement that Sadāśiva is devoid of attributes I shall tell you the reason.

64. Śiva is Brahman, unchanging and without aberration. He assumes shapes and forms for the welfare of his devotees. He does not make a show of worldly lordship.

65. Therefore he assumes the attitude and behaviour of great Yogins. Śiva is a supreme bliss personified and an Avadhūta in form.

66. Interest in embellishment and ornaments shall be found in those who are deluded by illusion and who are not in unison with the Brahman. The lord is devoid of attributes, unborn, free from illusion, of invisible movement and a cosmic Being.

67. O brahmins, Śiva does not shower His blessings on the ground of faith, caste etc. I know Śiva truly only through the blessings of the preceptor.

68. O brahmins, if Śiva does not marry me I shall remain for ever a virgin. Truth, I tell you the truth.

69. Even if the sun were to rise in the west, even if the mountain Meru were to move; even if the fire were to be cool and even if the lotus were to bloom on a rock at the top of a mountain, my stubbornness cannot be nullified. I am telling you the truth.

Brahmā said :—

70. After saying thus and bowing to those sages, the daughter of the mountain stopped and remembered Śiva with an unruffled mind.

71. On realising the resoluteness of Pārvatī, the sages hailed her and bestowed excellent blessings upon her.

72. O sage, after bowing to the goddess, the sages who wanted to test her, were delighted. They immediately returned to Śiva's abode.

73. Having reached the place they informed Śiva of all the details. Taking leave of Him with respect, they went to the heaven.

CHAPTER TWENTYSIX

(Pārvatī-Jaṭila dialogue)

Brahmā said :—

1. When those sages returned to their abodes, lord Śiva, the cause of great enjoyment and protection wanted to test the penance of the goddess.

2. Under the pretext of testing, Śiva wanted to see her. With a delighted mind He assumed the form of a Jaṭila (an ascetic with matted hair) and went to the forest of penance of Pārvatī.

3. He took the form of a very old man with the body of a brahmin. His brilliance shone. He was delighted in mind. He had an umbrella and a staff (to support Him).

4. There He saw the goddess surrounded by her maids on the platform, as pure as the digit of the moon.

5. Śiva, who is favourably disposed towards His devotees, approached her with pleasure in the guise of a celibate.

6. On seeing that brahmin of wonderful refulgence come, goddess Parvatī worshipped Him with all the articles of worship.

7. She worshipped him with great joy by means of well prepared and arranged articles of worship. Thereafter Pārvatī enquired after the health of the brahmin with respect.

Pārvatī said :—

8. Who are you and whence have you come in the guise of a Brahmacārin? You are making this forest refulgent by your splendour. Please speak, O foremost among Vedic scholars.

The brahmin said :—

9. I am an aged brahmin roaming about as I please. I am an intelligent ascetic bestowing happiness and helping others.

10. Who are you? What is your parentage? Why do you perform penance in this isolated forest? Your penance cannot be surpassed even by the sages of eminent status.

11. You are neither a small girl nor an old woman.

You appear to be an auspicious young woman. How is it that you are performing this penance even when you are unmarried.

12. O gentle lady, are you the wife of an ascetic who does not provide you with food and shelter and so leaving you has gone to another place ?

13. Tell me, in which family are you born ? Who is your father ? What are your undertakings ? You are very fortunate. Futile is your interest in penance.

14. Are you the mother of the Vedas ? Are you Lakṣmī or Sarasvatī ? I dare not guess who you are ?

Pārvatī said :—

15. O brahmin, I am not the mother of the Vedas, nor Lakṣmī nor Sarasvatī. I am the daughter of Himācala and my name is Pārvatī.

16. Previously I had been born as Satī, the daughter of Dakṣa. By Yogic means I cast off my body since my husband was insulted by my father.

17. Even in this life, Śiva came to me but due to ill luck, He reduced Kāma to ashes, left me and went away.

18. O brahmin, when Śiva went away, I came out of my father's house, being greatly dejected, to perform this steady penance on the banks of the celestial river.[39]

19. Even after performing this severe penance for a long time, I could not attain Him. I was just to consign myself to fire but on seeing you, I have stopped for a while.

20. Now you can go. I shall enter fire since I have not been accepted by Śiva. Wherever I take birth I shall woo only Śiva.

Brahmā said :—

21. After saying so, Pārvatī jumped into the fire in the presence of the brahmin although she was forbidden by Him again and again.

39. The celestial Gaṅgā is said to flow from the toe of Viṣṇu and to have been brought down from heaven, by the prayers of Bhagīratha to purify the ashes of the sixty thousand sons of king Sagara who had been burnt by the angry glance of the saga Kapila.

22. Even as she jumped into the fire, it became as cool as sandal paste due to her ascetic power.

23. The brahmin stopped her standing on her way as she was trying to go away and asked her laughingly.

The Brahmin said :—

24. O gentle lady, I cannot understand anything. Your penance is wonderful. Your body is not charred by the fire. Still your desire remains unsatiated so far.

25. O gentle lady, let me know about your desire; I am a brahmin who can bestow pleasure upon everyone.

26. Please tell me everything truly and methodically. Since we have become friends nothing should be kept a secret from me.

27. I wish to ask you now. O gentle lady, whom do you wish to have as your husband? It is in you that the fruit of penance is seen.

28. If your penance is for others or for the supreme object, wherefore should you perform it at all? You had a jewel in your hand, you cast it off and have taken up a base metal instead.

29. Why have you rendered your beauty in vain by taking recourse to this penance that eschewing different sorts of fine clothes hide is worn by you.

30. Hence tell me the reason, truthfully, for this penance. Let me, a great brahmin, be pleased on hearing the same.

Brahmā said :—

31. Thus asked by him, Pārvatī urged her maid. She of good rites made everything narrated to him through her maid.

32. Induced by Pārvatī, her bosom friend Vijayā who knew all about her good rites spoke to the ascetic.

The maid said:—

33. O saintly sir, listen. I shall recount the story of Pārvatī as well as the reason for penance, if you wish to hear.

34. This my friend is the daughter of Himācala, lord

of mountains. She is the daughter of Menakā named Kālī but famous as Pārvatī.

35. She is not married to anyone nor does she desire any other than Śiva for her husband. She has performed this penance for three thousand years.

36. It was for that purpose that my friend started penance like this. I shall tell you the reason. Listen, O excellent brahmin, O saintly one.

37. Leaving off Indra and other gods, Viṣṇu and Brahmā, Pārvatī wishes to attain the Pināka-bearing Śiva as her husband.

38. She my friend planted many trees before. O brahmin, all of them have put forth flowers and fruits.

39-40. My friend has been performing severe penance at the bidding of Nārada to make her beauty fruitful, to embellish her father's race and to bless Kāma. She has directed this penance to lord Śiva. O holy ascetic, how is it that her desire is not fulfilled.

41. O excellent brahmin, you enquired of her desire. I have just told you out of my love for her. What else do you wish to hear.

Brahmā said :—

42. On hearing these truthful words of Vijayā, O sage, Śiva who came disguised as an ascetic said laughingly.

The ascetic said :—

43. The maid has said something, but I deduce only a huge joke therefrom. If it be true, let the gentle lady herself speak out.

Brahmā said :—

44. When these words were uttered by that brahmin ascetic, goddess Pārvatī spoke to the brahmin thus.

CHAPTER TWENTYSEVEN

(Description of the fraudulent words of the Brahmacārin)

Pārvatī said : —

1. O great brahmin, listen to my story entirely. What my friend has said just now is the whole truth, not otherwise.

2. I am telling you the truth and not a lie. Śiva has been wooed by me, by mind, speech and action as well as by means of ascetic feelings.

3. I know that it is an inaccessible object. How can I attain it ? Still out of my eagerness I am performing this penance.

Brahmā said :—

4. After saying these words to him, the daughter of the mountain kept quiet. On hearing the words of Pārvatī the brahmin said.

The brahmin said :—

5. So long I had been desirous of knowing what our gentle lady craves for that she performs this great penance.

6. O dear lady, I have now known it through your own words. I am now going away from this place. You can do as you please.

7. What should be done by you is not mentioned by me. To me your further friendship is useless. But this should be mentioned that your future should be happy.

Brahmā said :—

8. After saying these words to her when he proposed to go, goddess Pārvatī bowed to and spoke to the brahmin.

Pārvatī said :—

9. "O excellent brahmin, why do you go? Stay

and tender me wholesome advice". When she said thus, the staff-bearing brahmin stopped and spoke.

The brahmin said :—

10. If you are stopping me with devotion, truly desirous of hearing then I shall explain everything whereby you may gain some wisdom.

11. I know Śiva through and through with all His weighty attributes. I shall tell you the truth. Listen with attention.

12. The great lord is bull-bannered. His body is smeared with ashes. His hair is matted. He is clad in the hide of a tiger. He has covered His body with the hide of an elephant.

13. He holds the skull. Serpents twine round His limbs. Poison has left a mark on his neck. He eats even forbidden stuffs. He has odd eyes and is definitely awful.

14. His birth and pedigree cannot be traced. He is devoid of the enjoyment of a householder. He has ten arms. He is mostly naked and is ever accompanied by ghosts and goblins.

15. What is the reason whereby you wish Him to be your husband? O gentle lady, where has your wisdom gone? Think well and tell me.

16. A previous terrible activity of His has been heard by me. If you are interested in hearing I shall tell you.

17. Dakṣa's daughter, the chaste lady Satī wooed Vṛṣabhavāhana (Śiva) as her husband. Fortunately their union was well known.

18. Satī was discarded by Dakṣa because she was the wife of the skull-bearing Śiva. Śiva too was eschewed in the allocation of shares in the sacrifice.

19. On account of the insult Satī was infuriated and she discarded her dear life. Śiva too was abandoned by her.

20. You are a jewel among women. Your father is the king of all mountains. Why do you crave for a husband like this and that too by means of a severe penance?

21. Handing over a gold coin you wish to buy a piece

of glass. Setting aside the pure sandal paste you wish to smear mud over your body.

22. Unmindful of the sunlight you wish to have the light of the glow worm. Throwing away the fine China[50] silk you wish to wear the hide.

23. Discarding the life at home you yearn for a life in the forest, O madam, throwing away excellent treasure you wish a piece of iron in return.

24. Leaving off the guardians of the quarters you run after Śiva. This is not well said It is against the conventions of the world.

25. Where you with eyes like the petals of a lotus ? Where this three-eyed creature—Śiva ? You are moon-faced while Śiva is five-faced.*

26. On your head the divine plaited hair shines with glossy splendour like a serpent. But Śiva has only the matted hair to boast of.

27. Sandal paste is applied on your body, while the ashes of the funeral pyre on that of Śiva. Where your silken garment and where the elephant-hide of Śiva.

28. Where the divine ornaments and where the serpents of Śiva ? Where the deities that move about and where Śiva, fond of goblins and their oblations ?

29. Where the pleasing sound of his tabor ? Where His peculiar drum called Damaru ? Where the set of fine drums and the inauspicious sound of his horn ?

30. Where the inauspicious sound of double drum and where the sound of his throat ? There is no matching beauty between you both.

31. If He had money to spare how could He have been a naked being ? His vehicle is a bull. He has no other appendages.

32. There is not even a single quality in the odd-eyed Śiva out of the innumberable qualities pleasing to women and expected in bride-grooms.

33. Your friend Kāma was burnt by Śiva. He insulted you also by leaving you off and going elsewhere.

50. The Chinese silken cloth is mentioned also by Kālidāsa in the Śākuntala I. 34.

*On the five-faced feature of Śiva see Note 23 P. 46

34. His caste is not recognised. He has no learning or wisdom. His assistants are the ghosts. Poison is seen even in His throat.

35. He also moves about in isolation. He is detached from everything particularly. Hence you cannot fix your mind in Him.

36. Where your necklace and where the garland of skulls that he wears ? Where your rich divine unguent and where the ash from the funeral pyre that He has on His body ?

37. O divine lady, everything concerning you and Śiva, such as form, features etc. is mutually discordant. I do not like your resolution. You can do whatever you please.

38. You yourself have evolved taste for all bad objects. Turn your mind from Him. If not, do whatever you please.

Brahmā said: —

39. On hearing these words of that brahmin, Pārvatī said angrily to the brahmin who discredited Śiva.

CHAPTER TWENTY EIGHT

(Pārvatī sees Śiva's real form)

Pārvatī said :—

1. So long I have been thinking that some one else has come. Now everything has become clear. You are a person who cannot be killed.

2. O lord, what has been said by you is known. It is not otherwise. If what has been said by you is real, it cannot be called unreal.

3. Sometimes lord Śiva is seen in that guise. But He is the supreme Brahman who, out of his own accord, takes up bodies in his own sports.

4. You have now come in the form of a student ascetic for the sake of deceiving me. Using false arguments, you have spoken fraudulent words.

5. I know the real form of Śiva very particularly. I shall therefore explain Śiva's reality in the proper perspective after careful consideration.

6. He is in fact devoid of attributes. But for some reasons He takes up attributes. How can He have a birth, he who is really attributeless but takes up attributes ?

7. Sadāśiva is the support and receptacle of all lores. Of what avail is learning to Him who is perfect and the supreme soul ?

8. At the beginning of the Kalpa, all the Vedas were given by Śiva to Viṣṇu in the form of breath. Who can be a good lord equal to Him ?

9. How can He be measured in age, He who is primordial to everything and everyone. Even primordial nature (Prakṛti) is born of Him. Of what avail is then Energy to Him ?

10. With the threefold Energies,[41] Śiva blesses those who worship Him always as the lord of Energies.

11. Every individual soul becomes fearless and conquers death by worshipping Him. Hence His designation 'the conqueror of death' is famous in all the three worlds.

12. Viṣṇu attains and retains his Viṣṇuhood by His favour. Similarly Brahmā his Brahmāhood and the gods their godhood.

13-14 Whenever the lord of the gods wants to see Śiva he has to propitiate His gate-keepers, the ghosts etc., otherwise his crown becomes shattered by batons. Really Śiva is a great lord. He has no need for many attendants.

I5. What is it that cannot befall one who serves the auspicious-featured Śiva. What is deficient in that lord ? Does Sadāśiva like me ?

16. Even if a person is perpetually poor for seven lives, after serving Śiva, his prosperity becomes unhampered.

17. How can he find benefit inaccessible-he in whose presence the eight Siddhis[42] (achievements) dance always for the sake of propitiation with speechless mouths or with lowered faces.

41. The three elements of Energy consist of (1) pre-eminent position, (2) good counsel and (3) adventurous undertaking.

42. On the eightfold superhuman faculties, see Note 203. P. 295.

18. Although Śiva resorts to inauspicious things yet by thinking on Him everything becomes auspicious.

19. His worship fulfils all desires. How can there be aberration in Him who always remains in an unmodified state.

20. People are sanctified by merely seeing the person in whose mouth the auspicious name "Śiva" is ever present.

21. If, as you say, the ash from the funeral pyre is unholy, how is it that the same transferred to Śiva's body is taken thence and worn on the head by the gods ?

22. How can He be easily realised, He who is the deity that creates, sustains and annihilates the worlds, all the same who is devoid of attributes and is termed Śiva ?

23. The form of Śiva, the supreme soul, is that of Brahman, devoid of attributes. How can people like you know it, people with extrovert faces ?

24. Persons of evil conduct, sinners and those who have gone astray from the path of the gods do not at all know the reality of Śiva of attributeless form.

25. If, out of ignorance of His reality, any one were to discredit Śiva, his merit hoarded ever since birth becomes reduced to ashes.

26. You have censured Śiva of immeasurable splendour and I have worshiped you, hence I have become sinful.

27. On seeing a person who hates Śiva one should take bath along with one's clothes. On seeing a person who hates Śiva one should perform expiatory rites.

28. O wicked one, you profess knowledge of Śiva. But you should know that the eternal Śiva is not known at all.

29. Whatever may be the form or feature of Śiva, He is multiformed. Still He is my favourite. He is without aberration and beloved of the good.

30. Neither Viṣṇu nor Brahmā can equal that noble soul. How can then the gods and others be ? They are always dependent on Time and are not eternal.

31. After realising this with my sharp intellect factually, I have come to this forest and am performing the elaborate penance for attaining Śiva.

32. My ambition is to attain the supreme lord who is favourably disposed to His devotees and who blesses the distressed.

Brahmā said:—

33. After saying this, O sage, Pārvatī, the daughter of the mountain, stopped and meditated on Śiva with unaffected mind.

34-35. On hearing the words of the goddess when the brahmin ascetic began to say something, Pārvatī whose mind was fixed on Śiva and who was averse to hear any disparaging remarks about Śiva spoke immediately to Vijayā, her maid.

Pārvati said :—

36. This base brahmin must be prevented strenuously. He is inclined to say something again. He will surely censure Śiva.

37. Not only does he who disparages Śiva incur sin but also he who hears the same.[43]

38. A person who disparages Śiva is definitely worthy of being killed by Śiva's attendants. If it is a brahmin he must be dismissed or the hearer shall go away from that place immediately.

39. This wicked man will again disparage Śiva. Since he is a brahmin, he is not to be killed. He shall be abandoned. He shall not be seen at all.

40. Let us leave this place at once and go elsewhere. Do not tarry. Let there be no more talk with this ignorant man.

Brahmā said :—

41. Saying this, O sage, even as Pārvatī was about to step ahead, the brahmin manifesting as Śiva clasped his beloved.

42. After assuming the handsome form in the manner Pārvatī had meditated upon and manifesting it to Pārvatī, Śiva addressed her while she stood with her lowered head.

43. For the similarity of ideas and verbal expression, compare Kālidāsa's Kumāra V. 83.

Śiva said :—

43. "Where will you go, leaving me? You are not to be discarded again by me. I am delighted. Tell me what boon shall I grant you. There is nothing that cannot be given to you.

44. From today I am your slave bought by you by performing penance.[44] I have been bought by your beauty. Even a moment appears like a Yuga.

45. O Pārvatī, O great Goddess, you are my eternal wife. Let this shyness be eschewed. You please ponder with your keen intellect.

46. O steady-minded one, you have been tested by me in various ways. Let my guilt be excused in following this worldly game.

47. Even in the three worlds I do not see a beloved like you. O Pārvatī, in every respect I am subservient to you. You can fulfil all your desires.

48. O beloved, come on near me. You are my wife. I am your bridegroom. I shall immediately go to my abode—the excellent mountain, along with you.

Brahmā said :—

49. When the lord of the gods spoke in this way, Pārvatī rejoiced. Whatever distress she had felt during penance she cast off as something old.

50. O excellent sage, her weariness subsided. In fact, when the fruit is realised, the exertion felt during the process of undertaking perishes.

CHAPTER TWENTYNINE

(Śivā-Śiva dialogue)

Nārada said :—

1. O Brahmā, O fortunate one, what happened thereafter? I wish to hear everything. Please narrate the glory of Pārvatī to me.

44. For the similarity of ideas and verbal expression, cp. Ibid V. 86.

Brahmā said :—

2. O celestial sage, let this be listened to. I shall resume the story joyfully, the story that quells all sins and increases devotion to Śiva.

3. O brahmin, on hearing the words of Śiva, the great Soul and on seeing His pleasant form and features Pārvatī was delighted much.

4. The highly chaste lady, goddess Pārvatī replied to the lord standing near with great pleasure and face beaming with love.

Pārvati said :—

5. O lord, O lord of gods, you are my husband. Has it been forgotten by you why you destroyed the sacrifice of Dakṣa formerly with great tenacity ?

6. Listen, O lord of gods, I am born of Menā for the achievement of the task of the gods terrified to the quick by Tāraka.

7. O lord of gods, if you are delighted, if you are sympathetic O lord, become my husband. O lord do as I say.

8. With your permission I am going to my father's abode. Let your pure great glory be made well known.

9. O lord, you will please go to Himavat. Clever in divine sports, be the mendicant and beg of him, me as your alms.

10. Spreading your glory in the worlds you shall make everything about my father fruitful. Thus you start your householder's life.

11. There is no doubt that my father with his kinsmen will accede to your request as he has already been urged by the sages lovingly.

12. Formerly as Dakṣa's daughter I was offered to you by my father. But the marriage rites were not duly performed then.

13. The planets were not worshipped by my father. Therefore a great defect occurred in our marriage in regard to the planets.

14. Hence, O lord, you will celebrate marriage in

accordance with the rules for the fulfilment of the task of the gods.

15. The customary procedures of the marriage shall certainly be followed. Let Himavat know that an auspicious penance has been performed well by his daughter.

Brahmā said:—

16. On hearing these words, Sadāśiva was highly delighted. Laughingly and lovingly He spoke to Pārvatī.

Śiva said—

17. O great Goddess, listen to my important statement. See that our marriage rites are performed in the proper manner without deficiency.

18. O sweet-faced one, all the living beings Brahmā and others are non-eternal. O beautiful lady, know all these visible things to be perishable.

19. Know that the single beings assumed manifold forms. The attributeless took over the attributes. That which is self-luminous had other lights imposed on it.

20. O gentle lady, I, the independent, have been made subservient by you. You alone are the great illusory power, the Primordial nature that creates.

21. This entire universe has been made of illusion; it is held by the supreme soul with His great intellect. It is united and enveloped by the Gaṇas of the nature of pervading souls of meritorious deeds, akin to the nature of supreme soul.

22. What are these planets? What are these sets of seasons? What are those other planets? O gentle lady, what is said by you, O fair-complexioned one.

23. We two have created the universe different in attributes and actions for the sake of the devotees and with a disposition favourable to them.

24. You are indeed the subtle primordial nature consisting of Rajas, Sattva and Tamas. You are capable of perpetual activity. You are both possessed and devoid of attributes.

25. O slender-waisted lady, of all living beings I am

the soul without abberation without yearnings. I take up bodies at the requests and wishes of my devotees.

26. O daughter of the mountain, I will not go up to Himavat your father. I will not become a mendicant and beg of him for you.

27. O daughter of the lord of mountains, even a weighty person endowed with great qualities, even a noble soul, is considered base immediately after uttering the words—"Please give me".

28. O benevolent lady, after knowing this what is it that you say is our duty? Gentle lady, do as you wish.

Brahmā said:—

29. Thus addressed, the great goddess, the chaste lady of lotus-like eyes told Śiva with devotion after bowing to Him again and again.

Pārvatī said:—

30. "You are the cosmic soul and I am the cosmic nature. There is nothing to deliberate on this. We two are independent and subservient to the devotees. We two are both possessed and devoid of attributes.

31. O lord Śiva, with effort, you will please do according to my request. O Śiva, beg of Himavat for me, You will bestow a fortune on him.

32. O great lord, be sympathetic. I am your devotee for ever. I am your wife for ever in ever birth.

33. You are Brahman, the great soul, devoid of attributes greater than primordial nature, without abberration, free from yearnings, independent, great lord.

34. Still you are possessed of attributes too and enthusiastic in the uplift of the devotees. You sport about in your own soul engrossed in it and you are clever in your different sports.

35. O great lord, I know you in every respect. O omniscient, of what avail is a detailed talk. Take pity on me.

36. Spread your glory in the world indulging in your wonderful divine sports. Singing them, O lord, people can cross the ocean of worldly existence.

Brahmā said:—

37. After saying these words to the great lord, Pārvatī stopped and bowed to Him frequently with shoulders stooping and palms joined in reverence.

38. Thus addressed by her, Śiva of the noble soul, just to follow and imitate the worldly conventions thought that it should be so. Being desirous of doing so he rejoiced.

39. Then Śiva vanished. With a great delight He went to Kailāsa but at His separation from Pārvatī his mind was distressed.

40. After reaching there He mentioned the news to Nandin and others. He was very much delighted.

41. Those Gaṇas, Bhairava and others were greatly pleased. They celebrated the occasion with great festivities.

42. O Nārada, all went on auspiciously. All misery was at an end. Śiva too was in a pleasant mood.

CHAPTER THIRTY

(The Celebration of Pārvatī's Return)

Nārada said:—

1. O Brahmā, O dear, of great fortune, you have the real vision and are blessed. This wonderful story was heard by me, thanks to your blessings.

2. When Śiva returned to His mountain, O intelligent one, what did Pārvatī allauspicious do and where did she go? Please tell me.

Brahmā said:—

3. O dear, listen with pleasure to what happened thereafter when Śiva returned to His place. I shall mention it, remembering Śiva,

4. Accompanied by her maids and assuming meaningful dress and features she returned to her father's house repeating the name of lord Śiva.

5. On hearing that Pārvatī was returning, Menā and

Himavat excessively delighted went ahead seated in a divine vehicle.

6-7 The chief priest, the citizens, the maids, the kinsmen and also others accompanied them. All the brothers with Maināka, the eldest, accompanied them highly delighted and crying shouts of victory.

8-12. The auspicious waterpot was placed in the main highway decorated with sandal paste, aguru, musk and branches of trees with fruits. The priests, brahmins and sages reciting the Vedas, dancing girls, all went ahead seated on lofty elephants to receive her. All round stumps of plantain trees were fixed. Women along with their sons and husbands held lamps in their hands. Brahmins were shouting mantras etc. in an auspicious voice. Various instruments were played. Conch shells were sounded. In the meantime Pārvatī reached the outskirts of the city. Entering the city she saw her parents again.

13. On seeing the parents rushing at her in their great delight, she gladly bowed to them along with her maids.

14. They gave her their blessings and embraced her. Saying "O darling," they shed tears in their excitement of love.

15. Women near and dear as also the wives of her brothers embraced her closely with great pleasure.

16. "A great task has been well accomplished by you. It has saved the whole family. All of us are sanctified by your noble conduct".

17. Praising her with these and similar words they bowed to her with great delight. They worshipped her with sandal paste and sweet scented flowers in great joy.

18. At that time the gods, seated in their aerial chariots in the sky, showered auspicious flowers, bowed to and eulogised her with hymns.

19. Then the Brahmins and others joyfully took you within the city in a resplendent chariot.

20. Then the brahmins, the maids and other women took her within the house with due honour.

21. O great sage, ladies performed her ceremonial ablution; the brahmins offered benedictions. Himvat and Menakā rejoiced much.

22. Himavat considered his houschold life fruitful. A daughter is far better than an ignoble son. He praised you too, Nārada, saying "Well done, Well done".

23. The lord of the mountains gave monetary gifts to brahmins and lords. He made the brahmins recite auspicious hymns, as part of the festivities.

24. The parents delighted with their daughter; the brothers and the sisters gathered joyfully in the courtyard, O sage.

25. The happy and delighted Himavat, honoured everyone. Then he went to the Gaṅgā for his bath.

26. In the meantime, Śiva, favourably disposed to His disciples and prone to divine sports, assumed the guise of a dancer and approached Menakā.

27-28. He held the blowing horn in his left and the drum in his right hand. He wore a red cloth and had the wallet suspended behind his back. In the guise of a dancer with the skill of dancing and singing, he danced well and sang many songs in sweet voice.

29. He blew the horn and played on the drum in very sweet tunes. Everything was very pleasant.

30 All the citizens men, women, children and old folks assembled there to witness the performance.

31. O sage, on hearing the sweet songs, and seeing the delightful dance, the people entered into raptures of ecstacy.

32-35 Pārvatī became unconscious. She saw Śiva's handsome form, bearing trident and other symbols before her vision. He had smeared the ashes all over His body. He was wearing a garland of bones. His face was beaming with his shining three eyes. He had the sacred thread of a serpent. Exquisitely white in complexion, the handsome lord Śiva, the friend of the distressed, the ocean of mercy was repeating the words "Choose the boon (or the bridegroom)." On seeing Him thus in her mind she bowed to Him. Mentally she had chosen the boon when she had said, "Be my husband".

36. And He had granted her the auspicious boon with pleasure and vanished. The mendicant now continued the dance.

37. Menā who was greatly delighted took gems and jewels in gold vessels in order to give them to Him.

38. But the dancer did not accept the gifts. He requested for the hand of Pārvatī and began to dance and sing again.

39. Menā was surprised on hearing his words and she was furious. She rebuked the mendicant and wished to drive him out.

40. In the meantime the lord of mountains returned from the Gaṅgā. He saw the mendicant in the human form in his court-yard.

41. On hearing the details from Menā he became very angry. He ordered his attendants to drive out the dancer.

42. But O excellent sage, none of them could push him out as he was hot to the touch like a blazing fire and very brilliant.

43. O dear, then the mendicant who was clever at diverse sports showed his endless great power to the mountain.

44. The mountain saw him immediately transmuted in to the form of Viṣṇu the four-armed, with crown earrings and yellow garment.

45. Flowers etc. which had been offered to the mace-bearing lord, Viṣṇu, at the time of worship, he saw on the body and over the head of the mendicant.

46. Then the lord of mountains saw the four-faced deity, the creator of worlds, red in colour and reciting the Vedic hymns.

47. Then the lord of mountains saw the form of the sun, the eye of the universe, much to his enthusiastic amazement.

48. Then, O dear one, he saw him in the wonderful form of Śiva accompanied by Pārvatī. He was smiling and shining beautifully.

49. Then he saw him in the form of a mass of splendour of no specific shape. It was unsullied, free from peculiar attributes and desires. It was wonderfully formless.

50. Thus he saw many forms and features there. He was surprised and delighted much.

51. Then the chief of mendicants begged of Himavat

and Menā the hand of Pārvatī as alms. He, the source of great enjoyment did not accept anything else.

52-54. The lord of mountains deluded by Śiva's magic did not accede to this request. The mendicant too did not take anything. He vanished from the scene. Then Himavat and Menā realised that Śiva had deceived them and gone to His abode. After some pondering, they developed a feeling of devotion to Śiva who is the cause of salvation, the bestower of divine bliss.

CHAPTER THIRTYONE

(Description of Śiva's magic)

Brahmā said:—

1. On knowing their undistracted great devotion to Śiva, O Nārada, Indra and other gods, thought like this.

The gods said :—

2. If the mountain were to give his daughter to Śiva with singleminded devotion he will attain salvation immediately and will disappear from Bhārata.[45]

3. The mountain is the storehouse of endless gems. If he were to leave off the Earth and go, the name of the Earth—Ratnagarbhā (having gems in the womb)—shall be a misnomer.

4. He will cast off his immobile aspect and assume a divine form. He will give his daughter to the Trident bearing deity and will go to Śiva's region.

5. He will undoubtedly attain mergence into lord Śiva. having enjoyed pleasures there, he will attain salvation.

Brahmā said:—

6. Thinking like this and consulting one another they, in their bewilderment, decided to send god Bṛhaspati there.

45. Bhārata, the land of Bharatas, derives its name from the Bharatas, an ancient powerful Aryan tribe mentioned in the Ṛgveda.

7. O Nārada, then Indra and other gods, went to Bṛhaspati's abode lovingly with humility, in their eagerness to achieve their self-interest.

8. Reaching there, all the gods including Indra bowed to Bṛhaspati and submitted every detail to him.

The gods said :—

9. O reverced preceptor, please go to the abode of Himavat for the fulfilment of our task. After going there, you shall make disparaging remarks about the trident-bearing deity.

10-11. Pārvatī will not marry any other person except Śiva. The mountain will derive the benefit only after sometime if he gives the daughter in marriage without his full concurrence. Let the mountain stay on earth for the present. O preceptor, you shall make him stay on the earth as he is the support of many gems.

Brahmā said :—

12. On hearing these words of the gods, the preceptor of the gods, plugged his ears with his hands. He did not accept the proposal of the gods. He remembered the name "Śiva".

13. Then remembering lord Śiva, Bṛhaspati[46] of liberal mind rebuked the gods again and again and said.

Bṛhaspati said :—

14. All of you gods seem to be selfish in nature. You want to destroy other's interests. Indeed I will go to hell by disparaging Śiva.

15. O gods, one of you shall go to the mountain. Let him urge the lord of the mountains and achieve the desired object.

16. Let him stay in Bhārata after giving his daughter without willingness. It is certain he will attain salvation if he gives his daughter with devotion.

17. Afterwards the seven celestial sages will properly

46. Bṛhaspati is designated as the family priest of divine community. He is the preceptor of the gods and intercedes on their behalf with the triad—Brahmā, Viṣṇu and Śiva, seeking their support.

persuade the mountain. Except Pināka-bearing deity, Pārvatī will not marry any other person.

18. Or, O gods, all of you go to Brahmā's region taking Indra with you. Tell Brahmā all your details. He will get your work done immediately.

Brahmā said : —

19. On hearing it and consulting among themselves the gods came to my Assembly. After duly bowing to me they informed me about the details.

20. On hearing the words of the gods about censuring Śiva, O sage, I the reciter of the Vedas spoke to them in an aggrieved tone.

21. "Dear children, I am incompetent to decry Śiva. It is unbearable. It destroys all riches. It is the seed of all adversities.

22. O gods, all of you go to Kailāsa and propitiate Śiva. Make Him go to Himavat's abode quickly.

23. Let him approach the lord of mountains and make disparaging remarks about Himself. Rebuking others is conducive to destruction. Rebuking oneself is conducive to fame".

24. On hearing my words, all the gods, joyously bowed to me and went to Kailāsa, the chief of mountains.

25. Going there and seeing Śiva they bowed to Him with bent heads and palms joined in reverence. The gods eulogised Śiva.

The gods said :—

26. O great lord, lord of gods, O Śiva, the merciful, we seek refuge in you. Be sympathetic. Obeisance be to you.

27. O lord, you are favourably disposed to your devotees, always carrying out their tasks. You are the uplifter of the distressed, and an ocean of mercy. You save us from all our miseries and distresses.

Brahmā said :—

28. Eulogising lord Śiva thus, Indra and other gods respectfully submitted all the details.

29. On hearing the words of the gods, lord Śiva agreed to the proposal. He made the gods return after assuring them smilingly.

30. Hastening to their abodes, the gods rejoiced much considering their work fully fulfilled and praising Sadāśiva.

31 Then the lord Śiva who is favourably disposed to his devotees, the lord of magic and free from aberrations went to the lord of mountains.

32-33. When the lord of the mountains was seated in his royal assembly along with Pārvatī and kinsmen, Sadāśiva came there, in the meantime bearing a staff and an umbrella. He was dressed in divine clothes and had a shining mark on the forehead.

34. He was in the guise of a saintly brahmin. He was repeating the name of Viṣṇu with devotion. He had the garland of crystal beads in his hand and the Śālagrama stone round his neck.

35. On seeing that extraordinary guest, Himavat with his attendants stood up in reverence and prostrated before him with devotion.

36. Pārvatī bowed with devotion to her dear lover in the guise of a brahmin. On realising him mentally the goddess eulogised him with great joy.

37. With great pleasure Śiva bestowed his blessings on all. O dear, He bestowed on Pārvatī her cherished desire in addition.

38. The brahmin received with pleasure the articles of homage[47] etc. offered by Himavat, the lord of mountains.

39. O sage, after duly worshipping the excellent brahmin with pleasure, the mountain Himavat enquired of his welfare.

40. Again, the lord of mountains asked him "Who are you, please ?" Immediately the chief of brahmins, spoke to the lord of mountains thus.

The chief of brahmins said:—

41. O foremost among mountains, I am a brahmin

47. Madhuparka is a mixture of honey, butter, sugar, curd and water offered to a guest when he first comes to the house.

devotee of Viṣṇu, and a great scholar. My occupation is that of a match-maker. I roam about on the earth.

42. I go where I wish. I go everywhere. By the power of my preceptor I am omniscient. I am simple-minded and by nature I help others and I am sympathetic and quell aberrations.

43. I have come to know that you desire to give your daughter to Śiva, this daughter so tender like a lotus flower, of divinely excellent form and endowed with all accomplishments.

44-47. To Śiva—who has no support, who is devoid of associations, who is deformed, who is without attributes, who resides in the cremation-ground, who has the form of a snake-catcher, who is a Yogin, who is naked, who has deficient limbs, who wears snakes as his ornaments, whose name and pedigree are unknown, whose conduct is bad, who has no sport, whose body is smeared with ashes, who is furious, who lacks in discrimination, whose age is not known, whose matted hair is ill worn, who supports all who roam about, who has garland of snakes who is a mendicant, who is engaged in following wrong-paths and who tenaciously discards the Vedic path.

48. O mountain, this inclination of yours is not at all conducive to auspiciousness. O foremost among the wise, born of Nārāyaṇa's family, learn sense.

49. For the marriage of Pārvatī, He is not at all a deserving person. On hearing of this, the general public will smile in derision.

50. O lord of mountains, see for yourself. He has not a single kinsman. You are the storehouse of great gems and jewels. He has no assets at all.

51. O lord of mountains, you shall consult your kinsmen, sons, wife and wise counsellors, except Pārvatī.

52. O lord of mountains, the medicine does not appeal at all to the patient. Wrong diet that brings about great defects always appeals to him.

Brahmā said:—

53. Saying this, the brahmin stopped. He took food and left the place with pleasure for his abode. Śiva is one who quietly indulges in His diviṇe sports.

CHAPTER THIRTYTWO

(The seven celestial sages arrive)

Brahmā said:—

1. On hearing the words of the brahmin, Menā spoke to Himavat with tears welling up in her eyes, due to grief and with the heart extremely dejected.

Menā said:—

2. O lord of mountains, please listen to my words conducive to happiness. Please consult important devotees of Śiva regarding what has been mentioned by the brahmin.

3. Many disparaging remarks about Śiva have been made by this brahminical devotee of Viṣṇu. O lord of mountains, on hearing these words, my mind is very much dejected.

4. O lord of mountains, I shall not give my daughter endowed with all good accomplishments to Śiva with ugly features, ignoble conduct and defiled name.

5. If you do not accede to my request, I shall undoubtedly die. I will immediately leave this house or swallow poison.

6. With a rope I shall tie Pārvatī round my neck and go to a thick forest. I would rather drown myself in the great ocean. I shall never give my daughter to him.

7. Saying thus with great grief, Menā entered the chamber of anger. Casting off her necklaces she lay down on the ground sighing and sobbing.

8. O dear, in the meantime all those seven celestial sages were remembered by Śiva whose mind was agitated by the pangs of separation from Pārvatī.

9. All those seven sages,[48] as soon as they were remembered by Śiva, came there in person as though they were another set of wish-yielding Kalpa trees.

10. Arundhatī too came there as though she was an achievement personified. On seeing them resplendent like the sun, Śiva stopped his recitation of mantras.

11. O sage, standing in front of Śiva and bowing to

48. On the seven sages, see Note 164 P. 163.

and eulogising Him, the seven sages of great austerity considered themselves blessed.

12. Then, as they were struck with surprise, they joined their palms in reverence, bowed to and addressed Śiva adored by all the worlds:—

13. The sages said:—"O most excellent of all, O great ruler, O Emperor of the heaven-dwellers, how can our fortune which is very excellent be described by us ?

14-15. Formerly we had performed three kinds of penance; we had studied the excellent Vedas ; we had made offerings in the fire, we had visited many holy centres; thus whatever merit we have acquired verbally, mentally and physically that entire merit has now accrued to us by your blessing in remembering us.

16. A man who worships you always shall be blessed. How can that merit be properly described, the merit of those whom you yourself remember ?

17. O Sadāśiva, we have become the most excellent of all people by your remembering us. Usually you never even come across the path of ambitions and aspirations of ordinary people.

18-19. O lord, your vision, very difficult to be acquired, is like the fruit stooping down within the reach of the dwarf, like sight to a man born blind, like eloquency acquired by a dumb man, like the indigent meeting with a treasure-trove, like the lame man reaching the top of a high mountain and like the barren woman bearing a child.

20. By seeing you today we have become the most respectable sages worthy of the worship of all the worlds. We have reached the highest position.

21. O lord of gods, by seeing you who are the lord of all gods we have become worthy of great respect. There is no necessity of talking more.

22. If any duty is assigned to us it will be a favour to us. An auspicious task befitting us, your utter slaves, shall be given to us.

Brahmā said :—

23. On hearing their words, Śiva the great lord, in conformity with the conventions of the world, spoke these

pleasant words:—

Śiva said :—

24. Sages are always to be adored and particularly you all. O brahmins, it was for a specific reason that you have been summoned here.

25. My attitude of being helpful is known to you. That must be achieved, especially in the interest of the fulfilment of the desires of the world.

26. Cause for great misery has arisen for the gods at the hands of Tāraka the wicked. Boon has already been granted. He is invincible. What shall I do ?

27. O great sages, all the eight cosmic bodies[49] that I possess are not for furthering my self-interest, they are for helping the wide world.

28-29. A great penance has been performed by Pārvatī. That cannot be performed even by great sages. I have to give her the great fruit thereof. Indeed my vow is to render delight to my devotees. The fruit I bestow on her shall be conducive to her welfare. Hence I wish to marry her.

30. At the request of Pārvatī I went to the abode of the mountain in the guise of a mendicant. Clever in divine sports I thereby sanctified her.

31. On hearing to know that I am the supreme Brahman, the couple were desirous of giving me their daughter with great devotion in accordance with the Vedic manner.

32. On the inducement of the gods, in order to reduce the quality of devotion (of Himavat and Menā) I took the guise of a devotee of Viṣṇu and rebuked myself.

33. O sages, on hearing it they were dejected and have now lost interest in me and do not wish to give their daughter to me.

34. Hence you all go to the abode of Himavat and urge the excellent mountain and his wife.

35. Speak out the words as venerable as the Vedas. Do everything necessary to get the matter straightened out and settled.

36. O excellent ones, I wish to marry their daughter.

49. On the eightfold image of Śiva, see Note 89 P. 132.

I have agreed to marry her and have already granted her that boon.

37. What is the use of talking too much ? Himavat must be convinced. Menā too must be convinced similarly, so that the purpose of the gods shall be served well.

38. Whatever mode is selected by you shall be more than necessary. The task is yours. You alone are the sharers of the credit.

Brahmā said :—

39. On hearing these words, the seven sages of pure mind became delighted and thought themselves blessed by the lord.

40. "We have become blessed and contented in every respect. We have become venerable to every one, especially adorable.

41. He who is worthy of being respected by Brahmā and Viṣṇu, he who secures everything accomplished is sending us, his emissaries on an errand that is conducive to the happiness of all the worlds.

42. He is the master of the worlds and their father. She is considered the mother. Let this proper alliance increase for ever like the moon".

43. Saying thus the celestial sages bowed to Śiva and went by aerial path in the direction of the city of Himavat.

44. On seeing that city of heavenly splendour, the sages were surprised. Expatiating on their good fortune they spoke to one another.

The sages said :—

45. We are really blessed and meritorious in being able to see this city[50] because we have been engaged in a task like this.

46. This city seems to be better than Alakā,[51] heaven,[52]

50. Himavatpura is probably identical with Auṣadhiprastha, the capital of Himavat. See Note 10. P. 490.

51. See Note 226 P. 265.

52. It signifies the heaven of Indra which is supposed to be situated on Mount Meru.

Bhogavatī[53] and even Amarāvatī[54].

47. The houses are beautiful and well-built. The courtyards are well laid out and paved with different kinds of crystals and jewels of variegated colours.

48. Slabs of solar and lunar stones are found in every house. Different kinds of celestial trees are also growing here.

49. The splendour of festoons is also seen in every house. They are of different colours and sorts with shapes of parrots and swans carved on the walls of the palaces.

50. The canopies with hanging festoons are of diverse character. There are many lakes and ponds.

51. The gardens and parks are of various kinds frequented by delighted people. Here men are like gods and the women are like the celestial damsels.

52. In the land of activities (i.e. Bhārata), the sacrificial priests and the followers of Purāṇas perform holy rites with a desire to attain heaven. That is in vain because they have left off the city of Himavat.

53. Men are eager to go to heaven only as long as this city is not seen. O brahmins, when this city is seen what is the use of heaven?

Brahmā said :—

54. Describing the city thus all those excellent sages went to the rich and well-furnished abode of Himavat.

55. On seeing those seven sages, resplendent like the sun, coming along the aerial path from a distance, Himavat was surprised and said :—

Himavat said :—

56. The seven venerable persons, resplendant like the sun, are approaching me. These sages shall be worshipped by me now.

57. We householders are really blessed, to whom great men like these, bestowing happiness on all, pay their visit.

53. It is the subterranean capital of the Nāgas in the Nāgaloka portion of Pātāla.

54. It refers to the famous city of Indra, supposed to be situated on Mount Meru.

Brahmā said :—

58. In the meantime they dèscended on the ground from the sky. On seeing them Himavat advanced to welcome them.

59. With palms joined in reverence he bowed to them with stooping shoulders and worshipped them with due respect and honour.

60. Desiring welfare of others, the seven sages embraced Himavat, the lord of mountains and spoke words of auspicious blessings with pleasant faces.

61. Keeping them ahead he said—"My household life is blessed". With great devotion he got and offered them seats.

62. When they were duly seated, he too sat with their permission. Then Himavat spoke to the refulgent sages :—

Himavat said :—

63-64. I am blessed. I am contented. My life is fruitful. I am the best person worthy of being seen in the three worlds. I am as pure as any of the holy centres. All this is because you, verily in lord Viṣṇu's forms, have come to my abode. Perfect ones such as you, what special purpose can there be in visiting poor persons like me?

65. Still I am your servant. Some task there may be to be entrusted to me. Mercifully may it be spoken out. May my life be fruitful.

CHAPTER THIRTYTHREE

(The appeasement of Himavat)

The sages said :—

1. Śiva is the father of the universe. Pārvatī is the mother of the universe. Hence your daughter shall be given to Śiva, the supreme soul.

2. O Himālaya, by this activity your life will be

fruitful. You will become the venerable person of the most venerable in the universe. There is no doubt about it.

Brahmā said :—

3. O great sage, on hearing these words of the seven sages, the lord of the mountains bowed to them with joined palms and spoke thus.

Himavat said :—

4. O ye seven sages of great enlightenment, what you have just now said has been already cherished by me by the will of Śiva.

5. Now, a certain brahmin professing Vaiṣṇava cult came here and spoke very critically about Śiva.

6. Ever since, the mother Pārvatī has gone out of sense. Hences she does not wish her daughter's marriage with Śiva.

7. She has entered the chamber of anger. She is aggrieved and her clothes have become dirty. O brahmins, her obduracy is so great that she does not pay heed to any advice.

8. I too am, you can say, out of sense. I am telling you the truth. I do not wish to give my daughter to Śiva who is apparently a mendicant.

Brahmā said:—

9. O sage, after saying these words, the king of mountains deluded by Śiva's magic became silent and sat amidst the sages.

10. The seven celestial sages praised the magic of Śiva and sent Arundhatī[55] to Menakā.

11. Then at the bidding of her husband Arundhatī, the bestower of knowledge, went quickly to the place where Menā and Pārvatī were sitting.

12. After going in she saw Menā lying in her grief. The chaste lady spoke to her these carefully selected sweet and wholesome words :—

55. She is the wife of Vasiṣṭha, one of the seven sages. In Hindu Mythology she is regarded as the highest pattern of conjugal excellence and wifely devotion.

Arundhatī said:—

13. O Menakā, get up. O chaste lady, I, Arundhatī, have come to your house. The seven sages of sympathetic nature have also come.

Brahmā said:—

14. On hearing Arundhatī's voice, Menā got up quickly and bowed to her who was on a par with Lakṣmī in her brilliance.

Menā said:—

15. Ha, what a meritorious thing is this ! We are blessed. Arundhatī, the daughter-in-law of the Creator of the universe, the wife of Vasiṣṭha, has come here.

16. O gentle lady, what for is your visit now ? Please tell me specifically. My daughter and I are your slaves. Be merciful to us.

Brahmā said :—

17. Arundhatī, the chaste lady thus addressed, advised her in various ways and returned to the place where the sages were seated.

18. Then they began to advise the lord of the mountains, after thinking on the feet of Śiva. They were clever in speech and they spoke respectfully.

The sages said:—

19. O lord of the mountains, may our words, the cause of everything auspicious, be heard. Give Pārvatī to Śiva. Become the father-in-law of the world-destroyer.

20. For the destruction of Tāraka, formerly Brahmā requested Śiva who is the lord of all and who does not beg of any one, to strive for this alliance.

21. Śiva, the foremost of Yogins was not eager to marry. But since requested by Brahmā, the lord agreed to take your daughter.

22. Pārvatī performed a penance and the lord promised her. Thus for these two reasons the lord of Yogins wishes to marry her.

Brahmā said :—

23. On hearing the words of the sages, Himavat laughed but he was a little frightened. He spoke with humility.

Himavat said:—

24. I do not see any royal paraphernalia with Śiva, He has none to support him. He has no assets. He has no kinsman.

25. I do not wish to give my daughter to a Yogin who is extremely detached. O ye sons of the Creator of the Vedas tell me decisively.

26. If a father were to give his daughter in marriage to an unsuitable person, out of love, delusion, fear or covetousness, he is doomed. He will go to hell.

27. Out of my own free will, I will not give her to the trident-bearing Śiva. O sages, whatever arrangement is befitting here, may kindly be carried out.

Brahmā said:—

28. O excellent sages, on hearing these words of the mountain Himavat, Vasiṣṭha[56], the most eloquent among them replied:—

Vasiṣṭha said:—

29. O lord of mountains, listen to my words in every respect conducive to your welfare; they are not against virtue. They are true and shall bring about your joy here and hereafter.

30. Statements, in ordinary language and in the Vedas, are of three forms. A scholar knowing all lores understands them by means of his pure vision of knowledge.

31. It is only an enemy, though keen in intellect, who says what is pleasing to the ears now but what transpires to be untrue and unwholesome afterwards. He never speaks wholesome things.

56. Vasiṣṭha was one of the seven great sages and one of the ten Prajāpatis. There are several accounts about his origin. He is declared to have been either a mind-born son of Brahmā or the son of Mitra and Varuṇa from Urvaśī.

32. Only a virtuous and sympathetic friend will speak such words as are unpleasant in the beginning but conducive to happiness in the end.

33. But the third variety of behaviour nectarlike to the ears, conducive to happiness on all occasions, essential and truthful is considered to be the most excellent.

34. O mountain, these are the three types of behaviour as mentioned in the treatises on polity. Tell me which type of behaviour shall I adopt to please you.

35. Śiva, the lord of gods, is devoid of riches created by Brahmā. But His mind is engrossed in the ocean of true knowledge.

36. How can lord Śiva who is knowledge-Bliss Himself have any desire for articles created by Brahmā ? An ordinary householder gives his daughter to one who has a kingdom and riches in his possession ?

37. By offering his daughter to a miserable person, a father may be guilty of slaughtering his daughter. Who can think Śiva miserable whose servant is Kubera ?

38. He is attributeless, supreme soul, great lord and greater than Prakṛti. He can create and annihilate things by a mere sportive touch of His eyebrows.

39. His manifestations are threefold, He is the cause of creation sustenance and annihilation in the names of Brahmā Viṣṇu and Śiva.

40. Brahmā stays in Brahmaloka, Viṣṇu in the milk ocean, Śiva in Kailāsa, all these are the attributes of Śiva.

41. The primordial nature, born of Śiva, maintains threefold forms in the creative activity, partially out of sport with diverse digits.

42 Vāṇī, the deity presiding over the activity of speech, is born of his mouth ; Lakṣmī, in the form of riches, is born out of his chest.

43. Pārvatī manifested herself in the splendours of the gods. After killing all the demons she granted riches and glory to the gods.

44. In another Kalpa she was born of the womb of Dakṣa's wife. Her name was Satī. She attained Śiva. Dakṣa gave her to Him.

45. By her Yogic power she cast off her body on hearing

about the insult to her husband. She is now born of you in the womb of Menā.

46. This Pārvatī is the wife of Śiva in every birth. In every Kalpa she is the great cosmic intellect, mother of wise men.

47. She is victorious always in the form of Siddhā, the bestower of Siddhi (achievement) and is Siddhi personified. Śiva carefully preserves the bones and ashes from the funeral pyre of Satī.

48. Hence, you give your daughter, this gentle lady to Śiva out of your own free will. Otherwise she will herself go and surrender herself as his beloved wife.

49. Taking the firm decision on seeing her innumerable sufferings He came to the place of your daughter's penance in the guise of a brahmin.

50. After consoling her and granting her the boon He returned to His abode. It was for complying with her request that Śiva requested you for the hand of Śivā, O mountain.

51. Both of you had accepted the proposal as you were drawn by devotion to Śiva. O lord of mountains, how is it that your mind has taken a somersault now ? Please tell me.

52. On being requested by the gods, the lord has sent us, the sages and Arundhatī to you.

53. O mountain, we instruct you plainly. By giving Pārvatī to Śiva you will meet with great bliss.

54. O lord of mountains, even if you do not give Pārvatī to Śiva out of your own free will, their marriage will take place as a result of the inexorable workings of fate.

55. O dear one, Śiva has already granted Pārvatī the boon at the time of her penance. A promise of Śiva cannot be turned topsyturvy.

56. Oh ! even the promise of ordinary good men acting under the guidance of Śiva cannot be transgressed in all the worlds. O mountain, what then about that of Śiva Himself.

57. Working singlehanded, Lord Indra chopped off the wings of mountains as though at play. Pārvatī too sportively broke the peak of Meru.

58. All riches can be sacrificed, O lord of mountains, for the sake of a single entity, but the eternal Śruti has it that one should forsake a single entity for the sake of a unit.

59. When danger was imminent at the hands of a brahmin, the chief of kings, Anaraṇya[57], saved his entire asset by giving his daughter to him.

60. When he was threatented by the curse of brahmin his preceptors, wise kinsmen and people well-versed in the science of polity advised him hastily.

61. O king of mountains, you too save your kinsmen by giving your daughter to Śiva. You can claim thus the gods too to your side.

Brahmā said :—

62. On hearing the words of Vasiṣṭha, Himavat, with a dejected heart but laughing outwardly asked him about the details of the story of the king.

Himavat said :—

63. O brahmin, what is the race to which the king Anaraṇya belonged ? How did he save his assets by giving his daughter ?

Brahmā said :—

64. On hearing these words of the mountain, Vasiṣṭha became glad and told him the details of the interesting story of the king.

CHAPTER THIRTYFOUR

(The Story of Anaraṇya)

Vasiṣṭha said :—

1. The king Anaraṇya hailed from the race of the fourteenth Manu Indrasāvarni.

57. According to ŚP. RS. Section III ch. 34, the King Anaraṇya belonged to the lineage of the fourteenth Manu called Indra-Sāvarṇi. He is said to have performed a hundred horse-sacrifices with Bhṛgu as his officiating priest but did not accept Indra-hood.

2. The great king Anaraṇya, born of Maṅgalāraṇya* was very strong. He was a special devotee of Śiva and ruled over the seven continents[58].

3. Having Bhṛgu as his priest he performed a hundred sacrifices. He did not accept the position of Indra even when offered by the gods.

4. O Himavat, hundred sons were born to him and a beautiful daughter Padmā who was equal to Lakṣmī.

5. O excellent mountain, he was more fond of his daughter than of his hundred sons.

6. He had five queens who were endowed with great qualities and fortunes and were loved by him over and above his life.

7. The girl entered the prime of her youth in her father's palace. The king issued letters of invitation for the requisition of good bridegrooms.

8. In the meantime the sage Pippalāda eagerly hastening back to his hermitage saw a certain Gandharva in an isolated place in the penance-grove.

9. The Gandharva was an expert in the science of erotics. He was in the company of a woman. He was therefore completely submerged in the ocean of pleasure, sexual dalliance and was lusty.

10. On seeing him the great sage became very lustful. He lost interest in penance and began to think of acquiring a wife.

11. Thus the good sage spent a long time with his mind utterly agitated by pangs of love.

12. Once while the good sage was on his way to the river Puṣpabhadrā** for taking his bath he happened to see the young maiden Padmā who was as charming as goddess Lakṣmī.

13. The sage asked the persons standing by—"Who is this girl ?" The people, afraid of the curse bowed to the sage and replied.

*Contrast Pargiter AIHS PP. 143, 246. Anaraṇya was born of Sambhūta.

** It has not been possible to identify this river.

58. It is a division of the terrestrial world. The number of these divisions varies according to different authorities. It is usually seven. These are situated round the mountain Meru like the petals of a lotus flower and each being separated from the other by a distinct ocean. The central one is Jambudvīpa in which is included Bharata Khaṇḍa (India).

The people said :—

14. This excellent lady, the repository of all good qualities, is the daughter of Anaraṇya and is called Padmā. She is another Lakṣmī (goddess of fortune). She is being wooed by great kings.

Brahmā said :—

15. On hearing the words of the people who spoke the truth, the sage became much agitated in the mind and was eager to possess her.

16. O mountain, the sage took bath and worshipped his favourite deity Śiva duly. The lustful sage went to the council-chamber of Anaraṇya for the sake of alms.

17. Immediately after seeing the sage, the king was struck with awe and bowed to him. He offered him homage (Madhuparka) * and devoutly worshipped him.

18. Out of love, the sage accepted everything and ultimately requested for the hand of his daughter. The king kept quiet, being unable to give any decisivc reply.

19. The sage repeated his request saying—"O great king, give me your daughter. Otherwise in a trice I will reduce everything to ashes".

20. The king and his attendants were overwhelmed by the splendour of the sage. Staring at the old emaciated brahmin, they began to cry.

21. The queens, knowing not what shall be done, lamented. The chief queen, the mother of the girl, fell unconscious in the excess of her grief.

22. The brothers of the girl were agitated with sorrow. O lord of mountains, everything and every one connected with the king was overwhelmed with grief.

23. In the meantime the wise brahmin, the excellent preceptor of the king, as well as his intelligent priest came there.

24. The king bowed to them and paid homage. He cried before them. He explained to them everything and asked them what was the proper step to be taken immediately.

*See Note 47 P. 600

25-26. The brahmin, the preceptor of the king and the scholarly priest were experts in sacred lore and polity. They advised the king in that matter.

The preceptor and the priest said :—

27. O wise king, listen to our beneficial words. Do not be anxious. In the company of your kinsmen turn your good attention to the sacred texts.

28. O king, whether today or after a year, the princess is to be given to a deserving person, a brahmin or anyone else.

29. In the three worlds we do not see more deserving person than this brahmin. Give your daughter to this sage and save your riches.

30. O king, if all riches face the danger of destruction due to one object or person, the wise man saves everything by abandoning that object or person unless it be that who has sought refuge.

Vasiṣṭha said:—

31. On hearing the words of the wise, the king lamented again and again but ultimately offered his daughter fully bedecked in ornaments to the excellent sage.

32. O mountain, accepting and marrying the beautiful maiden Padmā, on a par with goddess Lakṣmī, in accordance with holy laws, the delighted sage returned to his abode.

33. After giving his daughter to an old man, the king was much dejected in mind. Abandoning everything he went to the forest for performing penance.

34. O mountain, when the king went to the forest, the queen, passed away, due to the pangs of separation from her husband and daughter.

35. Without the king, the respectable sons and officers of the king became unconscious. The other people thinking that the king was dead lamented much.

36. Anaraṇya went to the forest, performed great penance, and worshipped Śiva with devotion. In the end, he attained Śivaloka free from all ailments.

37. The eldest son of the king, Kīrtimān, virtuously ruled over the kingdom and tended the subjects like his own children.

38. Thus, O mountain, I have narrated to you the auspicious story of Anaraṇya, how he saved his race and his wealth by offering his daughter to the sage.

39. O king of mountains, you too, give your daughter to Śiva, save the entire family and keep even the gods under your control.

CHAPTER THIRTYFIVE

(*The story of Padmā and Pippalāda*)

Nārada said:—

1. O dear, what did the excellent mountain do after hearing the anecdote of Anaraṇya and the marriage of his daughter ? Please tell me.

Brahmā said :—

2. After hearing the story of Anaraṇya including the anecdote of the offer of his daughter, the lord of mountains again asked Vasiṣṭha with palms joined in reverence.

The lord of mountains said :—

3. O leading sage Vasiṣṭha, O son of Brahmā, O merciful one, you have narrated the wonderful story of Anaraṇya.

4. What did Padmā, the daughter of Anaraṇya, do after marrying sage Pippalāda. Please mention her story fully.

Vasiṣṭha said:—

5-6 The very old and venerable sage Pippalāda returned to his hermitage along with his wife Padmā and passed time in pleasure. He was not too much sensuous. He continued to perform his penance and holy rites in the forest and on the mountain.

7. The daughter of Anaraṇya served the sage devoutly physically, mentally and verbally like Lakṣmī serving Viṣṇu.

8. Once Dharma (Virtue) assumed the guise of a king by his magical power and happened to see on the way that lady of gentle smiles going to the celestial river for her holy dip.[59]

59. Cf. Note 39 P. 579.

9-10. The lord Dharma was seated in a beautiful chariot studded with gems. He was bedecked in many kinds of ornaments. He was in the prime of fresh youth, glorious and lustrous like the cupid. On seeing Padmā he spoke thus, in order to know the innermost feelings of the sage's wife.

Dharma said :—

11. O beautiful woman, you are Lakṣmī herself; you are charming, you are worthy of a king; you are in the very prime of youth; you will be ever young; you are a lovely sweet lady.

12. I am telling you the truth, O slender-limbed lady. You lack lustre and colour in the presence of the sage Pippalāda who is old and weak.

13. Cast off that ruthless old brahmin always engaged in penances. Look up to me a great king, heroic in sexual dalliance and agitated by Kāma.

14. A beautiful woman acquires beauty as a result of the merit of a previous birth. The beauty becomes completely fruitful only after embracing a man of aesthetic taste.

15. I am the lover of a thousand beautiful women. I am an expert in the erotic science and literature. Abandon that husband and make me your slave.

16. You can indulge in sexual dalliance in the beautiful secluded forests, mountains and banks of rivers in my company. Make your life fruitful.

Vasiṣṭha said :—

17. Saying this, he got down and was eager to catch her hands. The chaste lady then addressed him thus.

Padmā said:—

18. Away, away, go away you sinful king. If you cast your lustful ogles at me you will be doomed in a trice.

19. How can I resort to you, lecherous and mad after women, after forsaking the excellent sage Pippalāda whose body is sanctified by austerities ?

20. By the very touch of a person under the influence of women all merits are destroyed. He is a great sinner. His very sight promotes sins.

21. Even if he performs holy rites, a person succumbing to the viles of women is always impure. The manes, the gods and all men despise him.

22. Of what avail is knowledge, penance, repetition of sacred mantras, sacrifice, adoration, learning and charitable gift to him who is henpecked ?

23. Since you spoke to me viewing me with the feelings that I am your wife although I ought to have been viewed as your mother, you will have a gradual decline as a result of my curse.

Vasiṣtha said:—

24. On hearing the curse of the chaste woman, O lord of mountains, Dharma cast off the guise of a king and assumed his real form. Tremblingly he spoke thus—

Dharma said:—

25. O mother, know me as Dharma elderly and venerable to men of wisdom and preceptors. O chaste lady, I always consider other's wives as mothers.

26. It was to know your innermost feelings that I approached you. I knew your mind, still I was urged by fate.

27. Only proper suppression, not the contrary, is carried out by you. Chastisement of those who go astray from the right path is carried out by Śiva Himself.

28. Obeisance to Śiva who distributes happiness, misery, boons, prosperity or adversity on all.

29. Obeisance to Śiva who can make people enemies or friends, create affection or quarrel, to generate or destroy things.

30. Obeisance to Śiva who has made milk white, who has bestowed chillness on water and heat on fire.

31. Obeisance to Śiva, by whom the primordial nature, the principles Mahat etc, Brahmā, Viṣṇu, Siva and others are created.

Brahmā said:—

32. After saying thus Dharma, the most venerable god

in the universe stood in front of her, stunned but delighted at her chastity. But he did not say anything.

33. Princess Padmā, the chaste beloved of Pippalāda, O mountain, was surprised on realising that it was Dharma and said.

Padmā said :—

34. O Dharma, you are the ever present witness of all activities. O lord, why did you deign to deceive me to know my mind ?

35. O Dharma, what has been done already does not amount to any guilt on my part. You have been cursed in vain by me but it was due to my ignorance and innate nature of woman.

36. I am now thinking as to what shall be done about it. May that idea strike me whereby I may get peace.

37. This sky, these quarters and the winds may get destroyed but the curse of a chaste lady will never be destroyed.

38. In the Satyayuga you shine with all the legs, O king of gods, on all occasions, day or night, like the moon on a full moon night.

39. If you are destroyed, the annihilation of all creations will occur. But a sense of helpless despair is unnecessary. So I shall explain.

40. In the Tretāyuga, one leg shall be defunct, O excellent god. Another leg too shall be defunct in Dvāpara and the third one in the Kali age, O lord.

41. In the latter half of Kali, all the legs will be chopped off. Again in the Satyayuga you will attain perfection.

42. In the Satyayuga you will be all-pervasive and in the other Yugas partially so. Thus in accordance with the Yugas, you will be maintaining your position.

43. Let these words of mine be true and pleasing to you. I am now going to serve my husband. O lord, you return to your abode.

60. On the historical time as divided into four ages, called Yugas, see Note 32 P. 43.

Brahmā said :—

44. On hearing her words Dharma became delighted. Then Dharma, the son of Brahmā, spoke to the chaste lady who had been speaking to him.

Dharma said :—

45-46. O chaste lady, you are blessed, you are devotedly attached to your husband. Hail to you. Take this boon. Your husband is the cause of your great protection. Let him be a young man with sexual vigour and righteousness. He shall be comely in appearance, good in conduct, eloquent in speech and perpetually stable in youth.

47. Let him enjoy more longevity than Mārkaṇḍeya.[61] Let him be richer than Kubera. Let him enjoy more prosperity and power than Indra.

48. Let him be a devotee of Śiva on a par with Viṣṇu. Let him be a greater Siddha than Kapila[62]. Let him vie with Bṛhaspati in intelligence and with Brahmā in equanimity.

49. You will be blessed with all the fortunes of your master as long as you live. Also you will be perpetually young.

50. Undoubtedly you will become the mother of ten sons who will be greater than your husband, they will have all good qualities and live long.

51. O chaste lady, let your abode be endowed with all riches, brightly illuminated always and superior to even the abode of Kubera.

Vasiṣṭha said :—

52. O excellent mountain, after saying thus, Dharma stood quiet there. She circumambulated him, bowed to him and returned to her house.

53. Bestowing blessings upon her, Dharma returned to

61. He was the son of Mṛkaṇḍa, remarkable for his austerities and great age. He is represented as one of the seven persons who are considered to be 'deathless'. Cf.

अश्वत्थामा बलिर्व्यासो हनूमांश्च बिभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

62. He is represented as a celebrated sage and a founder of the Sāṅkhya philosophy. He is said to have destroyed the hundred thousand sons of King Sagara with a glance.

his abode. He praised Padmā lovingly in every assembly he visited.

54. She sported about in secret with her husband who became a young man. She gave birth to sons who surpassed her husband in their good qualities.

55. All kinds of riches were granted to the couple increasing their happiness. They were conducive to the prosperity here and hereafter.

56. O lord of mountains, this ancient story of the couple has been narrated to you. You have heard the story with pleasure and respect.

57. Knowing the real situation give your daughter Pārvatī to Śiva. Cast off sins, O lord of mountains, in the company of your wife Menā.

58-61. After a week there is a very auspicious hour very rare to meet with. The presiding planet of the lagna is in the lagna. The moon is in conjunction with his son, Mercury as well as the constellation Rohiṇī[63]. The moon and the stars occupy pure positions. The month is Mārgaśīrṣa and the day is Monday free from all defects. All the planets are in auspicious conjunction. They are not aspected by the evil planets. The Jupiter is in a position that is conducive to the birth of a good child and all good fortune to the bridegroom. O lord of mountains, give your daughter Pārvatī, the mother of the universe, the primordial Being to Śiva, the father of the universe. You will then get quiet and contentment.

Brahmā said :—

62. After saying this, the excellent sage Vasiṣṭha, most excellent of wisemen, stopped after remembering lord Śiva, the creator of divine sports of diverse varieties.

63. Rohiṇī : the fourth of the lunar asterisms, the daughter of Dakṣa and the wife of the moon.

CHAPTER THIRTYSIX

(*The statements of the seven sages*)

Brahmā said:—

1. On hearing the words of the seven sages, Himācala, his wife and attendants were very much surprised. The lord of the mountains spoke to the other mountains.

Himācala said:—

2. O lord of mountains—Meru,[64] O Sahya [65] O Gandhamādana,[66] O Mandara,[67] O Maināka,[68] O Vindhya,[69] all of you listen to my words.

3. Vasiṣṭha says like this. It is to be considered what I shall do now. You consider well, decide and let me know.

Brahmā said:—

4. On hearing his words, Sumeru and other mountains decided carefully and spoke to Himālaya lovingly.

The mountains said:—

5. Of what avail is a long discussion and deliberation now? What should be done is only that. She is born only for the purpose of the gods.

6. Incarnating for the sake of Śiva, she shall be given to Śiva. Śiva has been propitiated by her and Śiva has also spoken to her.

64. The mountain stands in the centre of the earth and is described as the paricarp of the earth-lotus with great islands or continents forming its petals For details, see Note 217 P. 310.

65. Sahya is the name applied to that part of the Western Ghats which lies to the north of the Travancore hills.

66. Gandhamādana is that part of the Himālayas on which the Badarikāśrama is situated. See Note 309 P.405.

67. See Note 30 P. 560. For details see Note 36 P. 48.

68. Maināka: See Note 12 P. 494.

69. The name Vindhya is applied to the whole chain of hills running from Gujrat to the Gayā region and lying on both sides of the Narmadā river.

***Brahmā said*:—**

7. On hearing the words of Meru and others, Himācala was greatly pleased and Pārvatī laughed within herself.

8. Arundhatī too convinced Menā with reasoned statements and examples from various mythological legends.

9. Then the wife of the mountain too was delightedly convinced. She entertained Arundhatī, the sages and the mountain with a grand feast and then took food herself.

10. Then the chief of mountains, freed from wrong notions and grown wise, spoke with palms joined in reverence and mind extremely delighted.

***Himācala said*:—**

11. O fortunate sages, please listen to my words. All my bewilderment has vanished since I have heard the story of Śivā and Śiva.

12. Everything that I possess, my body, wife, Menā, sons, daughter, assets and achievements and other things belong to Śiva and not otherwise.

***Brahmā said*:—**

13-14. After saying so, he bedecked his daughter with various ornaments. Then he took them all and placed them on the lap of the sage saying "These are the presents I have to give her."

***The sages said*:—**

15. O mountain, you are the donor, Śiva is the mendicant, and the alms goddess Pārvatī. What else can be better than this ?

16. Since the course of your summits is befitting, you are blessed, you are the chief of all mountains, you are great in every respect.

***Brahmā said*:—**

17. After saying thus, the sages of pure mind offered their blessings to the girl—"Be pleasing to Śiva."

18. They touched her with their hands and continued—"Everything will be well with you. As the moon in the bright half of the month, may your qualities increase."

19. After saying thus and offering fruits and flowers to the lord of mountains, the sages made him believe that the alliance was a settled fact.

20. The great chaste lady Arundhatī tempted Menā further with Śiva's good qualities.

21. According to the worldly convention they smeared the moustache of the mountain with powdered turmeric and saffron as an auspicious custom.

22. After fixing the auspicious Lagna for the marriage and congratulating and complimenting one another the sages came to Śiva's abode on the fourth day.

23. After reaching the place, Vasiṣṭha and other sages bowed to Śiva and eulogised Him with different hymns. They then spoke to lord Śiva.

The sages said:—

24. O lord Śiva, lord of the gods, O great lord Śiva, please listen lovingly to the narration of what we, your attendants, have done.

25. O great lord, the lord of mountains and Menā have been urged with different kinds of statements and examples from mythological legends. Undoubtedly he is enlightened.

26. Pārvatī has been betrothed to you by the lord of mountains. It is not otherwise. Now please start for the marriage with your attendants and the gods.

27. O great god, O lord, go to the abode of Himācala and marry Pārvatī in accordance with the customs for the sake of a son.

Brahmā said:—

28. On hearing their words, lord Śiva who was delighted and who loved to follow worldly conventions laughed and said:—

Lord Śiva said:—

29. O fortunate one, a marriage ceremony has never been witnessed nor even heard of by me before. The details of the same shall be mentioned by you all, specifically.

Brahmā said:—

30. On hearing these words in a worldly vein uttered by Śiva, they laughingly replied to Sadāśiva, lord of the gods.

The sages said:—

31-33. Please invite and summon Viṣṇu with his retinue, Brahmā with his sons, lord Indra,[70] all the sages, Yakṣas, Gandharvas, Kinnaras, Siddhas, Vidyādharas, heavenly nymphs and others. All of them will jointly accomplish everything for you. There is no doubt about it.

Brahmā said:—

34. Saying this and taking His permission the seven sages joyfully returned to their abodes praising the way of Śiva.

CHAPTER THIRTYSEVEN

(The letter of betrothal is despatched, the requisites for the celebration are gathered and the mountain-invitees arrive)

Nārada said :—

1. Dear wise father, when the seven sages returned what did Himācala do ? Please tell me, O lord.

Brahmā said:—

2. O great sage, I shall tell you what Himācala did, when the seven sages and Arundhatī left.

3. Bidding farewell to his brothers, Meru and others Himācala, the lord of mountains, rejoiced in the company of his sons, daughter and wife.

4. Urged by them lovingly, Himācala caused the letter of betrothal to be written by Garga, his priest.

70. Indra is called Śatakratu—'a God of hundred rites', for he achieves Indrahood—lordship of the gods—by performing one hundred horse-sacrifices.

5. He despatched the letter of betrothal to Śiva along with articles of homage through his kinsmen.

6. Those people arrived at Kailāsa and handed over the letter to Śiva after applying the holy mark on his forehead.

7. After being duly honoured by the lord, they returned highly delighted to the penance of the mountain.

8. On seeing those people who had been highly honoured by lord Śiva and who had returned excessively delighted, the mountain rejoiced much.

9. Then he extended his invitation highly pleasing to his kinsmen stationed in different places with great delight.

10. Then he began collecting foodstuffs and other requisite articles intended for the performance of the marriage.

11. Mountainous masses of rice, beaten rice, jaggery, sugar candies and salt were heaped up.

12. He caused huge tanks and receptacles built for milk, ghee and curds as well as for fried flour cakes of barley and other grains and ball-like sweets.

13. Big tanks and receptacles were made for the nectar, sugarcane juice, baked cakes, and the sugar candies.

14. Tanks were built for butter, spirituous beverages, sweet juices of various kinds and rice preparations of various sorts.

15. Different kinds of pickles and side dishes were prepared that might appeal to Śiva's Gaṇas and the gods. Different kinds of valuable garments purified in fire were kept ready.

16. Gems and jewels of different kinds, gold, silver and other articles were gathered duly.

17. Auspicious rites were started by the mountain on an auspicious day. The womenfolk of the mountain performed the purificatory ceremony for Pārvatī.

18. Women bedecked in ornaments performed auspicious rites. The delighted brahmin women of the city did everything in accordance with the tradition and custom.

19. Great festivities and holy auspicious rites were performed by the delighted Himavat too.

20-21. Delighted in every respect and eagerly awaiting the arrival of his kinsmen he was excited with various emotions. The invitees came there along with their wives, children and attendants. O celestial sage, listen to a detailed narration of the arrival of those mountains.

22-24. In order to increase the devotion to Śiva I shall explain in brief. Mandara, the chief mountain in heaven came to Himavat in a divine form. He was highly refulgent. He was accompanied by his wife and children. His company shone brilliantly. He had brought with him many gems and jewels.

25. Bringing with him many articles of presentation, the liberal Western mountain[71] reached there in a divine form.

26. The Eastern mountain came there with brilliant gems and jewels. He looked delighted and extremely brilliant,

27. The highly venerable lord of mountains, Malaya,[72] came there with his followers. He was happy with his excellent followers.

28. The mountain Dardura[73] came along with his wife. He was exquisitely dressed. He was delighted[74]. He had many attendants with him.

29. O dear, the delighted mountain Niṣadha came along with his attendants. He was very brilliant.

30. The fortunate mountain Gandhamādana came with great pleasure along with his children and womenfolk.

31. Mountains Karavīra[75] and Mahendra[76] of great wealth and prosperity also came there.

71. 'Asta' is a mythical sunset mountain in the West while 'udaya' is a mythical sunrise mountain in the East.

72. Malaya (derived from the Dravidian word malai meaning 'hill' was the name applied to the Travancore hills and the southernmost part of the Western ghats.

73. Dardura, variously spelt as Darddara or Darddura is identified with the Deogarh peak in the eastern part of the Vindhyas. G. E. Part I P. 104.

74. A mythic range of mountains lying south of Meru, but sometimes described as on the east. H. M P 24.

75. It has not been possible to identify this mountain.

76. Mahendra, the same as Mahendragiri, was the name applied to the Easteru Ghats.

32. Pāriyātra[77] came with attendants, children and womenfolk. He was brilliant and delighted. He had brought many gems and jewels with him.

33. Krauñca[78] the chief of mountains, came with a large army of attendants. He had articles of presentation with him. He was accompanied by his kinsmen and relatives.

34. Puruṣottama[79] mountain came with many presentation articles. He was highly honoured along with his followers.

35. The mountain Nīla[80] with plenty of wealth came along with his sons and womenfolk.

36. The mountains Trikūṭa,[81] Citrakūṭa,[82] Veṅkaṭa,[83] Śrīgiri,[84] Gokāmukha[85] and Nārada[86] came also.

37. The excellent mountain Vindhya[87] possessing many riches, came there delightedly along with his wife and sons.

38. The mountain Kālañjara,[88] highly resplendent and extremely delighted came along with his attendants.

39. The mountain Kailāsa favouring every one because of brilliant lord Śiva came there delighted.

40. All other mountains from several continents, O brahmin, assembled together in the abode of Himavat.

77. Pāriyātra or Pāripātra was the name applied to the Western Vindhyas together with the Aravelly range.

78. Krauñch is the name of a mythical mountain said to be the grandson of Himālaya who was pierced by Kārtikeya and Paraśurāma.

79. It is a sacred hill of Orissa associated with lord Viṣṇu styled as Puruṣottama.

80. Nīlagiri, "the Blue Mountain" seems to be the Nīlādri or Nīlakūṭa, the name of the "Kāmākhyā hill" according to the Kālikāpurāṇa 79. 74. Cf. Śaktisaṅgama tantra III. 7. 10.

81. A mountain in Ceylon on the top of which was situated Laṅkā, the capital of Rāvaṇa.

82. Chitrakūṭa is a mountain near Prayāga.

83. Veṅkata--a famous hill in the south, which is the seat of Viṣnu.

84. Shrīgiri or Śrīśaila is situated in Telangana. Cf Śaktisaṅgama-tantra III. 7. 14.

85. Gokāmukha is probably the same as Kokāmukha. It is a range of the Himālayas located in Nepal. Cf Varāhapurāṇa 140; GAMI Ch. XVII.

86. Coming in the list of mountains it signifies a mountain which has not been identified so far.

87. See Note 69. P. 623.

88. It is a sacred hill in Banda District in U.P.

41. O sage, all these mountains, invited by Himavat came there to attend the marriage of Śiva and Śivā.

42. The brilliant rivers, Śoṇabhadra[89] and others came delightfully to be present at the marriage of Śiva and Śivā.

43. All the rivers bedecked in ornaments came lovingly in divine forms at the marriage of Śiva and Śivā.

44. The rivers Godāvarī,[90] Yamunā,[91] Brahmastrī[92] and Veṇikā[93] came to attend the marriage of Śiva and Śivā.

45. With great pleasure Gaṅgā too, assuming a divine form and fully bedecked in ornaments came to attend the marriage of Śiva and Śivā.

46. The best of rivers Narmadā,[94] daughter of Rudra, came joyfully and quickly to attend the marriage of Śiva and Śivā.

47. The entire city of Himavat was full of excitement and ardent fervour when the invitees gathered there together.

48. Great festivities went on in the city. Banners, flags and festoons shone everywhere. The canopies hid the sunlight.

49. Himavat welcomed them with great delight and reverence. The mountains and the rivers, the gents and the ladies were duly received.

50. He housed them suitably in separate places. They were gratified with the amenities provided by Himavat.

89. Śoṇabhadra most probably is the same as Aruṇācala in the South Arcot District. See Avasthi: Studies in Sk. P. P. 142.

90. Godāvarī. See Note 56 P. 75.

91. Yamunā. See Note 67 P. 76.

92. The river Brahmastrī can be identified with the river Sarasvatī See Note 35 P. 47.

93. See Note 57 P. 75.

94. See Note 55 P. 75.

CHAPTER THIRTYEIGHT

(*Description of the dais*)

Brahmā said :—

1. Then the lord of mountains. O excellent sage, attended to the decoration of the entire city befitting the great festivities ahead.

2. The roads were watered and swept clean. At every door, stumps of plantain trees and other auspicious symbols were fixed.

3. The courtyard was embellished with plantain trees tied with silken cords. There were festoons of mango leaves.

4. Festoons with garlands of jasmine flowers shone, everywhere. Other articles of auspicious portent were fixed in every quarter.

5. These and other things were carried out by Himavat for the sake of his daughter. Every activity was supervised by Garga of great ability. Everything auspicious worth mentioning found a place there.

6. He called Viśvakarman[95] and requested him to erect a large and spacious dais beautiful with side rostrums, altars etc.

7. The dais, O celestial sage, was ten thousand Yojanas wide. It was wonderfully constructed and had all the characteristic features.

8. All the mobile and immobile objects of the world were represented there with realistic appearance. Everything was wonderfully portrayed.

9. The mobile objects presented there surpassed the immobile ones and the immobile ones surpassed the mobile ones in excellence.

10. The watery places presented there excelled the solid grounds. Even experts could not distinguish what was water and what was solid ground.

11. There were artificial lions. There were rows of

95. See Note 301 P. 401; Note 295 P. 389.

storks. There were artificial peacocks, but very beautiful in appearance.

12. Artificial women were represented as dancing with artificial men casting wistful glances at them and enchanting them.

13. Beautiful representations of gatekeepers with uplifted bows in their hands appeared like real originals.

14. The statue of Mahālakṣmī at the main entrance appeared like the goddess just emerged from the milk-ocean. It was because all the characteristics were complete.

15. Elephants with their mahouts and horses with their riders were so natural that none would say that they were artificial.

16. Chariots were driven by charioteers, other vehicles by other drivers. There were foot-solidiers too. All of them were artificial.

17. O sage, Viśvakarman was so delighted that he made all these things to fascinate the visiting dignitaries, the gods and the sages.

18. O sage, the statue of Nandin, at the portals, of crystalline purity and brilliance, was a prototype of the real Nandin.

19. Above that there was the celestial chariot Puṣpaka decorated with sprouts. It shone with gods represented therein.

20. On the left side there were two huge saffron coloured elephants with four tusks and appearing to be of sixty years in age. They shone lustrously.

21. There were two horses too, brilliant like the sun. They were bedecked in divine ornaments and other necessary embellishments.

22. The guardians of the quarters were shown as adorned with great gems. All the gods were portrayed by Viśvakarman realistically.

23. Bhṛgu[96] and other sages, secondary gods, Siddhas and others were represented by Viśvakarman.

24. A wonderful image of Viṣṇu with his attendants

96. See Note 299 P. 397.

Garuḍa and others was created by him with wonderful features.

25. I too was portrayed as surrounded by my sons, Vedas and Siddhas. O Nārada, I was represented as reciting the hymns.

26. An artificial image of Indra seated on Airāvata and accompanied by his attendants was made by him looking as beautiful as the full moon.

27. O celestial sage, of what avail is a long-drawn description ? The gods were drawn by Viśvakarman as desired by Himavat.

28. The Altar was erected by him with wonderful features, fascinating the gods and exquisite in form.

29. On being commanded by the lord of mountains, the intelligent Viśvakarman created different abodes for the residence of the gods and others.

30. Great couches of wonderful brilliance very cosy and exquisite were made by Viśvakarman for their sake.

31. For the residence of Brahmā, seven wonderful abodes were created in a trice. They had great brilliance.

32. A brilliant abode of Viṣṇu called Vaikuṇṭha, with wonderful features, was created in a trice.

33. Viśvakarman created a wonderfully divine palace for the lord of gods endowed with all riches.

34. Wonderful mansions for the guardians of the quarters were erected by Viśvakarman. They were beautiful and large.

35. Mansions of various kinds were built by him for other gods too.

36. The highly intelligent Viśvakarman built everything very quickly for the propitiation of Śiva from whom he had secured great favours.

37. Similarly he erected Śiva's mansion of various shapes and of great brilliance. Having the symbol of Śiva it was designated as Śivaloka. It was admired by all the gods.

38. Thus for propitiating Śiva, wonderful and very brilliant structures were erected by Viśvakarman.

39. Making all arrangements in accordance with

worldly conventions, Himavat awaited eagerly for the arrival of Śiva.

40. Thus, O divine sage, I have narrated the pleasing story of Himavat entirely. What else do you wish to hear ?

CHAPTER THIRTYNINE

(The gods arrive at Kailāsa on invitation and Śiva prepares to start)

Nārada said :—

1. O dear father Brahmā, O intelligent disciple of Viṣṇu, obeisance be to you. O merciful one, this wonderful story has been heard by us from you.

2. Now I wish to hear the story of the auspicious marriage of the moon-crested lord that dispels all sins.

3. What did lord Śiva do on receiving the auspicious letter of betrothal. Please narrate that story of Śiva, the supreme soul.

Brahmā said :—

4. Dear child of great intellect, listen to the glory of Śiva, what lord Śiva did on receiving the auspicious letter.

5. On reading the auspicious letter with joy, Śiva laughed in delight. The lord honoured them duly.

6. Causing the letter to be read aloud, He duly accepted the proposal. Honouring the messengers He informed them.

7. He told the sages—"Every thing is auspicious and well done. All of you shall grace the celebration of my marriage. The marriage proposal has been accepted by me".

8. On hearing these words of Śiva, they were delighted. After bowing to and circumambulating Him they returned joyful of their great luck and grace.

9. Then Śiva, the lord of the gods, the lord indulging

in divine sports, remembered you, O sage, in accordance with worldly conventions.

10-11. You came there praising your good luck. Bowing to Him humbly with palms joined in reverence and with stooping shoulders you eulogised Him with the utterances of words "hail to Thee". O sage, you requested Him for his behest.

12. Then the delighted Śiva, heightening your pleasure with sweet speech and evincing interest in worldly conventions told you thus, O excellent sage.

Śiva said :—

13. O excellent sage, listen to us lovingly. I am speaking to you because you are the crest-jewel of my devotees.

14. At your bidding a great penance has been performed by Pārvatī. Propitiated by her I have granted her the boon of my being her husband.

15. Being subservient to her by her devotion I shall marry her. The auspicious hour free of defects has been fixed by the seven sages.

16. O Nārada, the marriage will take place after seven days from today. Following the worldly conventions I shall make a grand festival of the same.

Brahmā said :—

17. O dear one, on hearing these words of Śiva, the supreme soul, you were delighted and you spoke after bowing to the lord.

Nārada said :—

18. This is your sacred rite. You have been considered subservient to your devotees. You have carried out the desire of Pārvatī.

19. O lord, a task befitting my capacity must be mentioned by you. Considering me your own servant please be kind to me. Obeisance to you.

Brahmā said :—

20. O great sage, Śiva, favourably disposed to His

devotees, on being thus requested by you replied very delightedly to you.

Śiva said :—

21. O sage, on my behalf, invite all the gods beginning with Viṣṇu, and sages, Siddhas and others.

22. Giving due weightage to my bidding, may all of them come here enthusiastically, in all their splendour along with their women and children.

23. O sage, those who do not take part in the celebration of my marriage, are not my people, even if they are the gods.

Brahmā said :—

24. Paying heed to this behest of Śiva, O sage, you, a great favourite of Śiva, invited all of them approaching everyone severally.

25. O Nārada, after carrying out your duties as his emissary you, the great sage, returned to Śiva and remained there with His permission.

26. Śiva too waited there eagerly expecting their arrival while his attendants were celebrating great festivities by dance and songs.

27. At the same time, Viṣṇu, along with his retinue, came there suitably dressed.

28. Accompanied by his wife and followers he bowed to Śiva with great devotion and joy, and with his permission stayed there in a good abode.

29. I too accompanied by my attendants went to Kailāsa. After bowing to the lord, I too waited there with pleasure along with my followers.

30. Indra and other guardians of the quarters came there with their retinue and womenfolk richly decorated and in festive mood.

31. Similarly the sages, the Nāgas, the Siddhas, the secondary gods and others who had been duly invited came there in jovial mood.

32. Lord Śiva duly received and welcomed all those gods and others severally.

33. Then a great festival was celebrated at Kailāsa.

It was very wonderful. The celestial damsels danced in a befitting manner.

34. O sage, in the meantime Viṣṇu and other gods who had arrived there desired to make Siva's procession to start.

35. At the bidding of Śiva, all of them performed service to Śiva considering His work as their own.

36. The seven Mothers performed the rites of bedecking Śiva in a fitting manner very joyously.

37. Even the very natural dress and features of Śiva assumed the work of ornamentation, O excellent sage, at the will of lord Śiva.

38. The moon took the place of the crown. The third eye became the beautiful ornament on the forehead.

39. O sage, the serpents that had been embellishing His ears before became the ear-rings studded with various gems.

40. The serpents in the other parts became the befitting ornaments of those parts, very beautiful and studded with gems.

41. The ashes became the sweet unguent smeared over his body. The elephant hide etc. became the beautiful silken cloth.

42. The form assumed a beauty beyond description. Lord Śiva seemed to have acquired from Himself all the riches.

43. Then all the gods, demons, Nāgas, Pataṅgas, Apsarasas, sages and others approached Śiva and proclaimed jovially.

All of them said :—

44. O lord, start on journey for wedding the great goddess, the daughter of the mountain, accompanied by us. Be merciful.

45. Then the omniscient Viṣṇu of joyful mind spoke befitting the occasion after bowing to Śiva with devotion.

Viṣṇu said :—

46. O lord of the gods, favourite of those who seek

refuge in you, please carry out the task of your devotees. O lord, please listen to my submission.

47. O Śiva, let the rites of your marriage with the daughter of the lord of mountains be performed according to the laws laid down in the Gṛhya Sūtras.

48. The rites followed in your marriage, O Śiva, will become famous and be followed in the world.

49. Please cause the construction of the altar and the Nāndīmukha[97] according to family tradition. Thus you will be spreading your glory in the world, O lord.

Brahmā said :—

50. Lord Śiva thus requested by Viṣṇu, and being himself eager to follow worldly conventions performed the same duly.

51. Authorised by Him, I performed all the rites conducive to prosperity, assisted by the sages.

52-55. The sages Kaśyapa, Atri, Vasiṣṭha, Gautama, Bhāguri, Bṛhaspati, Kaṇva, Śakti,[98] Jamadagni, Parāśara, Mārkaṇḍeya, Śilāpāka, Aruṇapāla, Akṛtaśrama, Agastya, Cyavana, Garga, Śilāda, Dadhīci, Upamanyu, Bharadvāja, Akṛtavraṇa, Pippalāda, Kuśika, Kautsa, Vyāsa, with his disciples, and other sages came to Śiva. Urged by me they performed the sacred rites duly.

56. All of them who had mastered the Vedas and Vedāṅgas performed the safety rites for Śiva and tied the auspicious thread round his wrist.

57. By reciting hymns from Ṛk, Yajus, and Sāman they performed the holy rites. All the sages were greatly pleased.

58. In order to ward off obstacles they performed the adoration of the planets under my instruction. They worshipped the gods stationed in the altar.

59. After performing the social and Vedic rites in a fitting manner Śiva became pleased and bowed to the brahmins joyously.

60. Then the lord of all started from the excellent

97. Nāndīmukha is a Śrāddha ceremony performed in memory of the Manes, preliminary to any festive occasion such as marriage.

98. Śakti was the eldest son of Vasiṣṭha.

mountain Kailāsa keeping the brahmins and the gods ahead.

61. Outside the mountain Kailāsa, Śiva stopped for a while along with the gods and brahmins receiving different ovations.

62. Then a great jovial festival was celebrated by the gods and others in order to propitiate Śiva. Songs were sung. Instruments were played. Dances were held.

CHAPTER FORTY

(*The Marriage Procession of Śiva*)

Brahmā said :—

1. Then Śiva called Nandin and other Gaṇas and ordered them to accompany Him.

Śiva said :—

2. Station a few Gaṇas here and the rest of you accompany me to the city of the mountain in a jovial mood.

Brahmā said :—

3. Then the lords of Gaṇas thus ordered took their armies and started joyously. I shall explain it in general terms.

4. The lord of Gaṇas, Śaṅkhakarṇa started with a crore of Gaṇas to the city of Himavat along with Śiva.

5. Kekarākṣa took ten crores of Gaṇas with gaiety. Vikṛta, the leader of Gaṇas, took eight crores of Gaṇas.

6. Viśākha took four crores and Pārijāta took nine crores of Gaṇas.

7. The glorious Sarvāntaka and Vikṛtānana took sixty crores. Dundubha took eight crores.

8. O sage, Kapāla took five crores and the heroic Sandāraka took six crores of Gaṇas.

9. Kanduka and Kuṇḍaka took a crore of the Gaṇas. Viṣṭambha took eight crores.

10. The leader Pippala joyously went with a thousand

crores. O excellent sage, Sanādaka the hero also took so many.

11. Āveśana went with eight crores. Mahākeśa took a thousand crores.

12. O sage, Kuṇḍa and Parvataka each took twelve crores of Gaṇas with him. The heroic Candratāpana went with eight crores.

13. Kāla, Kālaka and Mahākāla each went with hundred crores of Gaṇas. The leader of Gaṇas named Agnika went with a crore.

14. Agnimukha, the leader of Gaṇas, went with a crore. Ādityamūrdhā and Ghanāvaha each went with a crore of Gaṇas.

15. Sannāha and Kumuda went with hundred crores. So also Amogha and Kokila each went with hundred crores.

16. Sumantra, the leader of Gaṇas, went with a crore of Gaṇas. Kākapādodara and Santānaka went each with six crores of Gaṇas.

17. Mahābala, Madhupiṅga and Kokila each went with nine crores. Nīla and Pūrṇabhadra each went with ninety crores of Gaṇas.

18. Caturvaktra with seven crores, Karaṇa with twenty crores and the leader of Gaṇas Ahiromaka went with ninety crores.

19. O Nārada, Yajvākṣa, Śatamanyu and Meghamanyu each of these leaders too went with so many crores.

20. Kāṣṭhāgūḍha, the leader of Gaṇas, went with sixtyfour crores. So too Virūpākṣa, Sukeśa, Vṛṣabha and Sanātana.

21. Similarly Tālaketu, Ṣaḍāsya, the eternal Cañcvāsya Saṁvartaka, Caitra and the lord Lakulīśa himself.

22-23. The brilliant Lokāntaka, Daityāntaka, lord Bhṛṇgiriṭi, the glorious Devapriya, Aśani and Bhānuka went with sixtyfour crores. Others in jovial mood went in thousands with Śiva to attend his marriage, O sage.

24. A thousand crores of Bhūtas aud three crores of Pramathas went. Vīrabhadra went with sixtyfour crores of Gaṇas and three crores of Romajas.

25. In the marriage procession of Śiva, Nandin and

other leaders of Gaṇas went surrounded by hundreds and twenties of crores of Gaṇas.

26. Knowing delightedly that it was Śiva's marriage, Bhairava the Kṣetrapāla went jovially with crores and crores of Gaṇas.

27. These and other leaders of Gaṇas of great strength and multitudinous in number joined the procession with joy and enthusiasm.

28. They had a thousand hands. They wore matted hair and crowns. They were bedecked with streaks of the moon. They had three eyes and blue necks (like lord Śiva).

29. All of them wore garlands of Rudrākṣa beads. They had the holy ashes smeared over the body. They had the ornaments of necklaces, earrings, bracelets, crowns etc.

30. The leaders were as refulgent as Brahmā, Viṣṇu and Indra, Aṇimā and other Energies.* They were as brilliant and lustrous as crores of suns.

31. O sage, some of them belonged to this terrestrial world, some came through nether worlds, some came through the sky and some came through seven heavens.

32. Of what avail is this talk ? O celestial sage, Śiva's own Gaṇas living in all the worlds came and joined the procession of Śiva, with pleasure.

33. Thus, lord Śiva, accompanied by his Gaṇas, gods and others, went to the city of Himagiri for the celebration of His marriage.

34. O great sage, listen to another incident that happened when Śiva, the lord of all, went for his marriage along with the gods and others.

35. Rudra's sister Caṇḍī assuming a great festive mood came there with great pleasure but inspiring terror in others.

36. She was riding on a ghost. She was bedecked in the ornaments of serpents. A gold pot filled (with water) shone over her head.

37. She was accompanied by her attendants. Her face was beaming. Her eyes dazzled. She was enthusiastic and glad. She was strong.

38. The divine Bhūta attendants were crores and crores in number. They shone in diverse forms.

* See Note 303 P. 235.

39. Accompanied by them Caṇḍī of deformed face went ahead gladly and enthusiastically. She was equally competent to please and to harass.

40. All the Gaṇas of Śiva numbering to eleven crores, terrible but favourites of Śiva were kept by her far behind.

41. The loud sounds of Ḍamarus, the Jhaṅkāra sound of the Bherīs and the sound of the conches pervaded all the three worlds.

42. The tumultuous sound of the Dundubhis rose up in the air blessing the universe auspiciously and destroying everything other than auspicious.

43. O sage, behind the Gaṇas, the enthusiastic gods, the Siddhas, the guardians of the quarters and others followed.

44. O sage, Viṣṇu, seated on Garuḍa and going in the middle of the group shone with the great umbrella held aloft.

45. He was surrounded by his attendants who fanned him with Cāmaras. His Pārṣadas too shone well. He was bedecked in all his ornaments.

46-47. I too shone well on the way with the Vedas, Śāstras, Purāṇas and Āgamas personified and along with my sons, Prajāpatis, Sanaka and other Siddhas. I was eager in rendering service to Śiva.

48. Going along, seated on the elephant Airāvata in the midst of his armies, Indra, the lord of god, shone well fully decorated in various ways.

49. Many other sages enthusiastic about the marriage of Śiva shone well on their way.

50-51. Śākinīs, Yātudhānas Vetālas, Brahmarākṣasas, Bhūtas, Pretas and Pramathas, Tumburu, Nārada, Hāhā, Hūhū,[99] Gandharvas and Kinnaras went ahead playing on their musical instruments with great delight.

52-53. The Mothers of the universe, the celestial-virgins, Gāyatrī, Sāvitrī, Lakṣmī, the celestial maidens, the wives of the gods, the mothers of the worlds went ahead with great joy, only because it was the marriage of Śiva.

54-55. Lord Śiva, favourably disposed to virtue, was

99. Tumbaru, Hāhā and Hūhū were the Gandharvas, attending on Kubera They were expert musicians who played on Vīṇā and other musical instruments and were generally invited at festivities

seated on his bull of crystal purity and beauty—the bull who is called Dharma by the Vedas, Śāstras, Siddhas and sages. Śiva was being served by the gods and sages on his way. He shone well.

56. Accompanied by all these sages and decorated in various ways, lord Śiva was going to the abode of the mountain Himālaya for the marriage with Pārvatī. He shone well.

57. Thus the story of Śiva's grand procession has been narrated to you. O Nārada, listen to the incidents of good portent that happened in the city of Himavat.

CHAPTER FORTYONE

(*Description of the Altar-Structure*)

Brahmā said :—

1. Then after mutual consultation and getting Śiva's permission, O sage, Viṣṇu sent you ahead to the abode of the mountain.

2. Urged by Viṣṇu, O Nārada, you bowed to lord Śiva and went ahead of all to the abode of Himavat.

3. O sage, after going there, you saw your own image made by Viśvakarman and were surprised. You were a bit ashamed too.

4. O great sage, tired of seeing the portrayal of yourself, you became engaged in seeing the other builds of Viśvakarman.

5. You entered the great altar of Himavat, studded with various gems and decorated with gold pots and stumps of plantain trees.

6. It had a thousand columns. It was wonderful. O sage, you were struck with surprise on seeing the altars.

7. Then you were a bit confused and greatly bewildered. You spoke to the lord of mountains thus.

8-9. O lord of mountains, tell me the truth. Has lord Śiva seated on his bull and surrounded by his Gaṇas come already for the marriage ? Have the gods with Viṣṇu

and others at their head, the sages, the Siddhas and the secondary gods come already ?"

Brahmā said :—

10. On hearing your words full of surprise, O sage, the mountain Himavat told you the truth.

Himavat said :—

11. O Nārada, O highly intelligent one, Śiva with the marriage party has not come till now for the purpose of marrying Pārvatī.

12. O Nārada, know that all these things have been portrayed by Viśvakarman. O celestial sage, shake off your bewilderment. Be calm. Remember Śiva.

13. Showing kindness to me you take your food and rest for a while. Then gladly accompany Maināka and others to Śiva's presence.

14. Accompanied by these mountains you request Śiva along with the gods, and the great sages, Śiva whose sprout-like feet are worshipped by gods and demons. Bring them here.

Brahmā said:—

15. You accepted the suggestion noble-heartedly and performed the duties there. Then accompanied by the sons of the mountain and others you went to Śiva's presence.

16. There the brilliant god Śiva surrounded by the gods and others was seen and bowed to by you and the mountains with devotion.

17. Then all the gods including Indra, Viṣṇu and me and Śiva's attendants asked you, O sage.

18. They had been struck with surprise and suspicion on seeing the mountains Maināka, Sahya, Meru and others bedecked in all kinds of ornaments.

The gods said:—

19. O Nārada, intelligent one, you appear to be bewildered. Have you been duly honoured by Himavat or not ? Tell us in detail.

20. Why have these excellent mountains Maināka,

Sahya, Meru and others highly bedecked and of great valour, come here ?

21. O Nārada, does the mountain really intend to give his daugther to Śiva or not ? What is it that is taking place in the abode of Himavat now ? Please tell us.

22. We are having doubts in our minds. Hence we, the heaven-dwellers, ask you. Please say everything, O righteous one, and dispel our suspicions.

Brahmā said :—

23, On hearing these words of Viṣṇu and other heaven-dwellers, O sage, you who had been fascinated by the magic of Tvaṣṭṛ (Viśvakarman) spoke to them.

24. Going to an isolated place, O sage, you spoke these words to me, to Viṣṇu and also to Indra who is the lord of gods and a former enemy of the mountains, having cut off their wings.[100]

Nārada said :—

25. The distorted portayal of heaven-dwellers is something enchanting. He desires to delude the gods in a loving but cunning manner.

26. O lord of Śacī, have you forgotten everything ? Formerly you had deluded him. Hence he wishes to surpass you here in the abode of the mountain of noble heart.

27. I have been fascinated by my shining portrait. Viṣṇu, Brahmā and Indra have been realistically portrayed by him.

28. O lord of gods, why should I talk too much ? He has made artificial prototypes of all the gods. No one, not a single detail, has been left out.

29. It is for the purpose of particularly enchanting the gods that this spell has been employed by him through this caricature.

Brahmā said :—

30. On hearing your words lord Indra who was frigh-

100. Indra is said to have clipped the wings of the mountains when they grew troublesome.

tened from head to foot, immediately spoke to Viṣṇu.

Lord Indra said :—

31. O lord of Lakṣmī, O lord of gods, Tvaṣṭṛ who is agitated due to the grief over his son will surely kill me under this pretext and not otherwise.

Brahmā said:—

32. On hearing his words Viṣṇu, the lord of gods laughingly consoled Indra by speaking thus.

Viṣṇu said :—

33. O lord of Śacī, formerly you had been enchanted by the demons Nivātakavacas, your previous enemies, by the power of their great spell.

34. O Indra, at my instance, this mountain Himavat and others too were rendered wingless.

35. Let the mountains now create magic on remembering that and wish to surpass us foolishly. We are not to be afraid of our enemies.

36. O Indra, Śiva favourably disposed to His devotees, will undoubtedly look to our welfare.

37. While he was speaking this to Indra of agitated mind, Śiva spoke to Viṣṇu following the worldly custom.

Śiva said : –

38. "O Viṣṇu, O lord of gods, what are you speaking to each other?" O sage, after speaking thus to them Śiva addressed you.

39. "O Nārada, what does the great mountain say? Tell me the truth with details. You must not keep any secret.

40. Does the mountain want to give the daughter or not? Tell me that quickly. O dear one, on going there, what did you see? What did you do? Tell me that quickly.

Brahmā said :—

41. Addressed thus by Śiva, O sage, you endowed with divine vision told him secretly what you saw in the altar.

Nārada said :—

42. O great lord, lord of gods, listen to my auspicious words. O lord, there is no fear of any hindrance in the celebration of marriage.

43. The lord of mountains will surely give his daughter to you. It is certainly to take you there that these mountains have come here.

44. But to delude the gods a wonderful spell has been created. O omniscient, it is only to inspire curiosity. There is no possibility of any obstacle.

45. O lord, Viśvakarman, a great expert in creating illusion has constructed a peculiar altar in his house at his instance. It is full of surprising things.

46. A fascinating assembly of gods has been built there. On seeing it I was deluded by his skill and was struck with surprise.

Brahmā said :--

47. O dear, on hearing your words, the lord Śiva following the worldly convention, laughingly spoke to Viṣṇu and other gods.

Śiva said :—

48. O Viṣṇu, if the mountain Himavat gives his daughter to me, what have I to do with this spell? Speak to me what is true.

49. O Brahmā, O Indra, O sages, O gods, speak truly. What have I to do with the spell if the mountain gives his daughter ?

50. It is held by scholars, knowing cogent reasons, that somehow or other the fruit should be achieved. Hence you, with Viṣṇu at the head, will hasten seeking only the task on hand.

Brahmā said :—

51. Discussing thus with gods, Śiva appeared to be completely overpowered by Kāma like an ordinary man.

52-54. At the bidding of Śiva, Viṣṇu and other gods, the noble sages and others, O sage, kept you and mountains at the head and started for the abode of Himavat. They

were surprised to see the wonderful abode. The delighted Śiva reached the outskirts of the city accompanied by Viṣṇu and others as well as his delighted Gaṇas.

CHAPTER FORTYTWO

(Description of the meeting of the lord and the mountain)

Brahmā said :—

1. On hearing that the all-pervading Śiva had come very near his city, the lord of mountains Himavat rejoiced much.

2. Then, gathering all the requisite things he sent mountains and the brahmins to welcome Śiva.

3. With his mind melting with devotion and joyously praising his luck, the mountain personally went to see Śiva as dear as the very vital air.

4. On seeing the army of the gods Himavat was struck with wonder. Considering himself blessed he appeared in front of them.

5. The gods too were struck with wonder on seeing his army. The gods and the mountains became delighted.

6. The vast army of the mountains and the gods, O sage, on coming together shone like the eastern and western oceans in juxtaposition.

7. Meeting each other, the gods and the mountains considered themselves blessed. They were greatly delighted.

8. Seeing Śiva in front, Himavat bowed to Him. The mountains and the brahmins bowed to Sadāśiva.

9-14. He was seated on his bull, fully bedecked in ornaments and beaming in the face. The beauty of his divine person illuminated the quarters. His body shone in the delicate silken garments. His crown was lustrous with the gems set in it. He was smiling shedding pure brilliance everywhere. Serpents had transformed themselves into ornaments on his body. He had a wonderful lustre and a divine refulgence. Gods served him with chowries in their

hands. Viṣṇu was standing to the left, Brahmā to the right, Indra at his back. Behind on either side, the gods were standing. He was being eulogised by the gods and others. He looked benevolent to the people. Being one He had assumed different physical bodies for his own reasons. He was Brahman itself, the lord of all and the bestower of boons. He was both with or without attributes, subservient to the devotees, merciful, greater than primordial Being and primordial nature, Existence, Knowledge and Bliss itself.

15. The mountain saw Viṣṇu, bedecked in ornaments and seated on Garuḍa to the right of lord Śiva.

16. O sage, to the left of the lord stood I, the four-faced deity, shining brilliantly and accompanied by my attendants.

17. On seeing us both, great favourites of Śiva for ever, the lord of mountains with all his retinue respectfully bowed to us.

18. Similarly, on seeing the gods and others brilliantly shining behind lord Śiva and at his sides, the lord of mountains bowed to them.

19. At the bidding of Śiva the mountain went ahead to his city. Behind him went Viṣṇu, Brahmā, the sages and the gods.

20. O Nārada, the sages, the gods and others accompanying the lord, praised the city of Himavat with great delight.

21. Stationing the gods and others on his beautiful summit specially arranged for them, Himavat went to the place where the altar for the rites had been erected.

22. After causing squares and quadrangles to be made with festoons, he performed the ceremonial ablutions, gave charitable gifts and supervised everything.

23. Then he sent his sons to Śiva accompanied by all his attendants and followers, Viṣṇu and others.

24. The extremely delighted lord of mountains in the company of his kinsmen desired to perform the reception to the bridegroom with great pomp and ceremony.

25. The sons of the mountain accompanied by their relatives went to Śiva and acquainted him with the request of the mountain.

26. The sons of the mountain came back to their abode with his permission and informed the king of mountains gladly that the bridegroom and the party were on their way there.

27. O sage, on hearing the request thus made, Viṣṇu and other gods with the lord rejoiced much.

28. Dressed richly and exquisitely the gods, the gaṇas, the sages and others started towards the abode of lord Himavat.

29. In the meantime, Menā desired to see Śiva. O sage, through her lord, you, the excellent sage, were requisitioned there.

30. O sage, urged by the lord who desired to fulfil the task of Śiva you went there.

31. O sage, after bowing to you, Menā with her heart full of surprise told you that she wanted to see the real form of lord Śiva that dispels haughtiness.

CHAPTER FORTYTHREE

(Description of Śiva's wonderful sport)

Menā said :—

1. O sage, I shall first see the bridegroom of Pārvatī. Let me have an idea of the form and features of Śiva for which she performed the great penance.

Brahmā said :—

2. Thus, urged by ignorance, O sage, she went to the terrace along with you to see Śiva.

3. Then Śiva, realising her false pride in herself, spoke to Viṣṇu and me as a part of His wonderful sport.

Śiva said :—

4. "At my bidding, O dear ones, both of you go one by one accompanied by the gods to the threshold of the mountain. I shall follow afterwards."

Brahmā said :—

5. On hearing it Viṣṇu called all and told them of his suggestion. The gods then walked in accordance with that suggestion enthusiastically.

6. O sage, the lord of the universe, let Menā stand on the terrace and see the procession along with you in order to make her mind confused.

7. In the meantime, seeing the splendid vast army, O sage, Menā became delighted as usual.

8. At the head of procession came the beautiful fastidious Gandharvas, dressed in rich clothes and bedecked in fine ornaments.

9. They rode on different vehicles. They played on musical instruments. Flags and banners of various colours and sizes fluttered on their chariots. The heavenly nymphs accompanied them.

10. On seeing Vasu,[101] the lord of Vasus, along with Vasus, Menā became delighted and exclaimed—"O this is Śiva".

11. O excellent sage, you told her "These are only the attendants of Śiva. This is not Śiva, the bridegroom."

12. On hearing this, Menā fell athinking "A person greater than this ! Hā, how will he be !"

13. In the meantime she saw Maṇigrīva,[102] the other Yakṣas and their vast army with twice the splendour of Vasus.

14. On seeing the lustrous Maṇigrīva the lord of Yakṣas, Menā was delighted and said—"This is Śiva, the bridegroom of Pārvatī."

15. "This is not Śiva, the bridegroom of Pārvatī. He is only an attendant of Śiva" said you to Menā, the wife of the mountain. By that time the god of fire passed by.

16. On seeing his splendour twice that of Yakṣas, she

101. Vasu is the chief of the eight Vasus who in fact are personifications of natural phenomena, viz. water, pole-star, moon, earth, wind, fire, dawn and light. Cf. Note 163, P. 162.

102. Maṇigrīva is one of the sons of Kubera, distinct from Maṇibhadra who is also a Yakṣa.

said "This is Śiva, the bridegroom of Pārvatī" but you said "No".

17. By that time Yama passed by with twice the splendour of the previous one. On seeing him delighted Menā exclaimed "This is Śiva".

18. "No" said you. By that time Nirṛti, the lord of Puṇyajanas, passed by having twice the splendour of Yama.

19. On seeing him the delighted Menā said "This is Śiva". "No" said you to her. By that time Varuṇa passed that way.

20. On seeing his splendour twice that of Nirṛti, she said "This is Śiva, the bridegroom of Pārvatī". But you said "No".

21. By that time Vāyu passed by with twice the splendour of Varuṇa. On seeing him the delighted Menā said "This is Śiva".

22. "No" said you. By that time Kubera, the lord of Guhyakas, passed by with twice the splendour of Vāyu.

23. On seeing him the delighted Menā said "This is Śiva". "No", said you to her. By that time Īśāna passed by.

24. On seeing his splendour twice that of Kubera, she said "This is Rudra, the bridegroom of Pārvatī". But you said "No".

25. Then came Indra, the most important of all the gods, the lord of the three worlds, endowed with divine refulgence and who had twice the splendour of Īśāna.

26. On seeing him Menakā said—"This is Śiva". "Not he", said you then "This is Indra, the lord of gods".

27. By that time the moon passed by with twice the splendour of Indra. On seeing him she said "This is Śiva" and you denied it.

28. By that time the Sun passed by with twice the splendour of the moon. On seeing him she said "It is he". You said to her "No".

29. By that time Bhṛgu and other sages, all highly lustrous and accompanied by their disciples, passed by.

30. On seeing Bṛhaspati in their midst Menakā

said :—"This is Śiva the master of Pārvatī". Then you said "No".

31. By that time Brahmā passed by. He was in an excellent from of lustre, praised by excellent sages and looking like an embodied Dharma itself.

32. O sage, seeing me the highly delighted Menā said—"This is Pārvatī's husband". You said to her "No".

33-35. In the meantime lord Viṣṇu came that way. He looked glorious and splendid, dark-blue like the fresh cloud and having four arms. He had the handsome features of numberless cupids. He wore yellow garments. He was the king of heaven with eyes resembling the petals of a lotus, and looked very calm. He had Garuḍa as his vehicle. He possessed all the characteristic signs conch etc. He was bedecked in crown and other ornaments. He wore Śrīvatsa on his chest. He had an uncommon splendour that was incomprehensible

36. On seeing him Menā's eyes became dazed. With great delight she said—"This is Śiva himself the bridegroom of Pārvatī. There is no doubt about it".

37-39. On hearing Menakā's words you said—" No, this is not the lord, the cause of protection and enjoyment. This is not the bridegroom of Pārvatī. This is Viṣṇu, the officer-in-charge of the marriage-party of Śiva and a great favourite of Śiva. The bridegroom Śiva is better than him. O Menā, it is impossible for me to describe his beauty. He is the lord of the entire universe, the lord of all, the Self-Emperor".

Brahmā said :—

40. On hearing your words, Menā thought her daughter auspicious, rich, fortunate and harbinger of happiness for the three families.

41. Her face was beaming with pleasure and her heart was delighted. Frequently congratulating herself on her good luck she said :—

Menā said :—

42. By the birth of Pārvatī, I have become blessed in

every respect. The lord of mountains too is blessed. Every thing connected with me is blessed.

43. Her would-be-husband is the lord of these leaders of great lustre whom I have seen now.

44. How can I describe her good luck even in hundred years ? It is impossible to describe it when I see the lustre of these leaders.

Brahmā said :—

45. Thus spoke Menā with her mind full of love and hope. By that time Śiva, the wonderful source of enjoyment and protection, came that way.

46. He showed himself in his real form free from change of illusion. O dear, the Gaṇas of wonderful forms proved to be the dispeller of Menā's pride.

47. O sage Nārada, on seeing Him come, you lovingly pointed him out to her as the bridegroom of Śivā and spoke to her.

Nārada said :—

48. This is Śiva Himself, O comely maiden, see. It was for him that Pārvatī performed a great penance in the forest.

Brahmā said :—

49. Thus addressed by you the delighted Menā stared at the lord with joy; the lord Īśāna of wonderful features and of wonderful attendants.

50. Immediately the army of Śiva came there consisting of wonderful arrays of Bhūtas, Pretas and Gaṇas.

51. Some were in the form of violent gusts of wind, producing hissing sounds with waving flags. Some had crooked faces. Others were deformed.

52. Some were awful with overgrown moustaches and beards. Some were lame. Some were blind. Some held staffs and nooses and some great iron clubs in their hands.

53. Some rode on peculiar vehicles. Some played on

horns. Some played on Ḍamarus. Some played on Gomukhas.

54. Some had no faces. Some had distorted and deformed faces. Some had many faces. Some had no hands. Others had deformed hands. Some of them had many hands.

55. Some had no eyes. Some had many eyes. Some had no head. Some had deformed heads. Some had no ears. Some had many ears. The Gaṇas had all types of dresses and features.

56. Such and other innumerable deformed Gaṇas, heroic and terrible, strong and strenuous passed by, O dear.

57. O sage, you pointed out the Gaṇas of Śiva to her with your finger and said—"O lovely lady, see the attendants of Śiva and Śiva Himself."

58. O sage, on seeing the innumerable Gaṇas, Bhūtas and Pretas, Menakā was terribly frightened instantaneously.

59-61. On seeing Śiva in their midst, the mother of Pārvatī trembled. She saw Śiva who though devoid of attributes was better than those who had all the attributes, He was seated on the Bull. He had five faces[103] and three eyes. He had ashes smeared over the body. He had matted hair with the crescent moon on His head. He had ten hands with the skull in one of them. His upper cloth was tiger's hide. He held the bow Pināka in one of his hands and the Trident in another. He had odd eyes, ugly features utterly dishevelled and untidy. He wore the hide of an elephant.

62. She was stunned, tremulous agitated and confused. You said to her "This is Śiva" and pointed Him out to her.

63. On hearing your words she fell on the ground like a tender creeper blown by the wind. Menā the chaste lady was grief-stricken.

64. "What is this ? I have been deceived for being too ambitious. Of what use is it to see this deformity ?" Saying this, Menakā fell unconscious there in a trice.

65. Her maids exerted themselves in various ways and attended on her. Then gradually she, the beloved of the lord of mountains, regained consciousness.

103. On the five-faced form of lord Śiva see Note 25 P. 34.

CHAPTER FORTYFOUR

(Menā regains consciousness)

Brahmā said:—

1-2. On regaining consciousness, the chaste beloved of the mountain lamented with great agitation and began to rebuke everyone. In faltering words she frequently censured her sons at first and then scolded her daughter.

Menā said :—

3. O sage, formerly it was mentioned be you that Pārvatī would marry Śiva. Afterwards you assigned some activity of worship to Himavat.

4. Its fruit is visible now, to be sure. But it is adverse and meaningless. O sage, O wicked minded one, I the innocent woman have been cheated by you by all means.

5. The fruit of penance which she performed and which is very difficult even for the sages to perform, has been this, painful to every onlooker.

6. What shall I do? Where shall I go? Who will dispel my sorrow ? My family is wrecked. My life is doomed.

7. Where are those so called celestial sages ? I shall pluck out their beards. Where is that mischievous woman who came here by herself in the guise of the wife of one of them ?

8. By whose guilt have I been ruined now ?" Saying this she turned to her daughter and began to say harsh words.

9. O wretched daughter, what is it that you have done ? This is extremely painful to me. You have given gold and brought a glass piece, O wicked girl.

10. You have cast away sandal paste and smeared yourself with mud. You have driven away the swan and have held a crow in your hands.

11. Setting aside the sacred river water you have drunk the well-water. Losing the sun you have clung to the glowworm in all earnestness.

12. Throwing away cooked rice you have eaten the

husk. Spilling away the clarified butter you have eagerly swallowed castor oil.

13. Setting the lion aside a jackal has been served by you. Without listening to the lore of Supreme Brahman[104] you have heard base ballads.

14. O daughter, casting off the holy sacrificial ashes at home you have taken the inauspicious ashes from the funeral pyre.

15. Abandoning the great lords, Viṣṇu and others you have performed penance for Śiva. Your intellect has really gone astray.

16. Fie on you. Fie on your intellect. Fie on your beauty and conduct. Fie on your adviser. Fie on your maids too.

17. Fie on us who brought you thus to the world, O daughter. O Nārada, fie on your intelligence and fie on those seven sages who gave us wrong advice.

18. Fie on the whole family. Fie on the efficiency in performing the rites. Fie on everything done by you. You have inflamed this household. Almost it has been a death blow to me.

19. Let not the king of the mountains come near me. Let not the seven sages show their faces to me.

20. Has anything been achieved? Our whole race is wrecked by all conspiring together. How is it that I have not remained a barren woman? How is it that a miscarriage did not take place when I conceived?

21. How is it that I did not die? How is it that this girl did not die? Why is she not devoured by the demons and others from the sky?

22. I shall cut off your head. What shall I do with the bodies? Abandoning you where shall I go? Alas, my whole life is doomed.

Brahmā said :—

23. After saying this Menā fell unconscious on the

104. It refers to the spiritual knowledge as revealed in the Upaniṣads and other treatises, e.g. the identity of the individual soul with the universal soul, the reality of the spirit over the unreality of the matter and so on.

ground. Agitated by grief and anger she did not go near her husband.

24. There was a great hue and cry at that time, O great sage. The gods came near her.

25. O celestial sage, I too came myself. On seeing me, O excellent sage, you spoke to her.

Nārada said :—

26. The real handsome form of Śiva is not known by you. This form is assumed by Śiva in a sportive mood. It is not the real form.

27. Hence, O chaste lady, cast off anger. Be calm. Leave off your obduracy. Do what is proper to be done. Give Pārvatī to Śiva.

Brahmā said :—

28. On hearing your words, Menā spoke to you—"O wicked one, get up and go away. You are base".

29. When she said thus, Indra and all other gods and the guardians of the quarters came and spoke.

The gods said :—

30. O Menā, O daughter of the Pitṛs, listen to our words joyously. This Śiva is the Supreme lord Himself, the bestower of the greatest happiness.

31. He is favourably disposed to good devotees. On seeing your daughter's severe penance He had appeared before her and granted her the boon.

Brahmā said :—

32. Menā cried aloud frequently and spoke to the gods—"My daughter will not be given to Śiva of fierce features.

33. Why have you all conspired together to render her beauty futile ?"

34. O excellent sages, when she uttered thus, the seven sages, Vasiṣṭha and others, came there and spoke :—

The seven sages said :—

35. "O daughter of the Pitṛs, O beloved of the

mountain, we have come here to achieve a purpose. In this important affair how can we entertain opposite views ?

36. The very vision of Śiva is the greatest gain. He has come to your palace as the suppliant for your gift".

Brahmā said :—

37. Though advised by them, Menā did not accept their proposal. Weak in knowledge she spoke to the sages in anger.

Menā said :—

38. I would rather slay her with weapons than give her to Śiva. All of you go away. You shall never come near me.

Brahmā said :—

39. O sage, on saying thus she stopped. She cried aloud in great excitement. A great hue and cry ensued due to her intercession.

40. Then Himācala himself came there extremely agitated. In order to convince her he spoke lovingly pointing to her the reality of the situation.

Himācala said :—

41. O beloved Menā, listen to my words. How is it that you have become dispirited ? How many important persons have come to our abode ! And you are insulting them !

42. You do not know Śiva. Śiva has many names and many forms. Seeing a peculiar distorted form you have become excited.

43. He has been realised by me. He is the protector of everyone. He is worthy of worship of the most adorable. He can bless and countermand.

44. Do not be obstinate. O faultless beloved, do not be grief-stricken. Get up. Hasten. O virtuous one, carry on your duties.

45. Let me remind you of a former incident when Śiva came to our place in a hideous form and exhibited his sports.

46. But on seeing his greatness we both consented to give our daughter in marriage to him. O beloved, keep that promise.

Brahmā said:—

47. After saying thus, the lord of the mountains stopped, O sage. On hearing it Menā, the mother of Śivā, spoke to Himavat.

Menā said:—

48-50. "O lord, let my words be heard. You can carry out what I say. Take your daughter Pārvatī, tie her up and cast her down into a deep abysmal chasm. Or drown her in the deep sea and be happy. I am not going to give her to Śiva. If you give your daughter to him who is of hideous features, O lord, I shall certainly leave off this mortal frame.

Brahmā said:—

51. When these words were spoken by Menā in her obduracy, Pārvatī voluntarily spoke in a sweet voice.

Pārvatī said:—

52. "O mother, your noble intellect has become perverted. Why do you foresake virtue, you who ought to depend on virtue alone ?

53. This Śiva has no one else greater than him. He is Śiva. the source of everything. He is beautiful, pleasing and eulogised in all the Vedas.

54. Śiva is the benefactor. He is the lord of gods. He is self-ruler. O mother, He is of many forms and names. He is served by Viṣṇu, Brahmā and others.

55. He is the support of everything. He is the creator and annihilator. He is free from aberrations. He is the lord of the three deities. He is indestructible and eternal.

56. It is for him that all the gods, as attendants, have come here. They stand in a festive mood at your threshold. What more pleasure dò you need ?

57. Hence get up. Endeavour to make your life fruitful. Give me to Śiva. Make my effort meaningful.

58. O mother, give me to lord Śiva. O mother, agree to my humble entreaty. I request you.

59. If you do not give me to Śiva, I am not going to woo anyone else. How can a jackal, the cunning cheat, seize the share of the lion ?

60. O mother, Śiva has been wooed, yes, wooed by me mentally, verbally, and physically. You can do what you please.

Brahmā said:—

61-62. On hearing these words of Pārvatī, Menā, the beloved of the lord of mountains lamented much. She became angry. She caught hold of Pārvatī and thrashed her with fists, elbows gnashing her teeth. She was greatly agitated and furious.

63. O dear one, O sage, you and other sages who were there, separated her from the mother and took her far off.

64. Menā then rebuked them again and again. She hurled harsh repulsive words at all of them.

Menā said:—

65. See what I will do to Pārvatī of evil inclination. I will give her deadly poison or I will push her down in a deep well.

66. Or I will cut her into many pieces with weapons and arrows. Or I will drown my daughter Pārvatī in the deep sea.

67. Or I will certainly cast off my body. But I will never give my daughter to Śiva of hideous form.

68. What an awful bridegroom has been secured by this wicked girl ? The mountain and I, nay the whole family, has been made a laughing stock.

69. He has neither a mother nor a father. He has no brother no kinsman. He has not even a fellow clansman. He has no beauty, no skill, not even a house of His own!

70. He has no good dress, no ornaments, no assistants His vehicle is not good. He is neither rich nor even in the prime of youth.

71. He has no tidiness about him. He is not learned.

What a repulsive body he has ! What has he, on seeing which I may be tempted to give my good daughter to him ?"

Brahmā said:—

72. O sage she lamented thus and in many a similar manner she cried in the excess of her grief.

73. Then I came there quickly and narrated to her the principles of Śiva which ought to have dispelled her perverted knowledge.

74. "O Menā, you shall listen lovingly to my auspicious words whereby your evil inclination shall cease.

75. Śiva is the creator, sustainer and annihilator of the universe. You do not know His real form. Wherefore do you then seek sorrow ?

76. The lord has several forms and names. He indulges in many kinds of divine sports. He is the lord of all and independent. He is the master of delusion and free from doubtful alternatives.

77. Realising this, O Menā, give your daughter to Śiva. Abandon your misplaced stubbornness. Your evil inclination is destructive of all affairs".

78. Thus addressed by me Menā continued to cry again and again. Slowly, O sage, she eschewed all shame and spoke to me.

Menā said:—

79. O Brahmā, why do you render her excellent beauty futile ? Why don't you kill her yourself ?

80. You shall not tell me again that she should be given to Śiva. I will not give my daughter, dearer than my own life, to Śiva.

Brahmā said:—

81. O great sage, when she expressed thus, Sanaka and other Siddhas came there and spoke lovingly.

Siddhas said:—

82. This Śiva is the supreme being, the bestower of

supreme happiness. Out of His sympathy He has granted His vision to your daughter.

Brahmā said:—

83. Then Menā said to them after sobbing frequently—"My riches are not to be given to Śiva of hideous form.

84 Why are you Siddhas collectively attempting to make her exquisite beauty futile ?"

85. When this was mentioned by her I became stunned. All the gods, Siddhas, sages and human beings were bewildered.

86. In the meantime, on hearing of her persistent obduracy, Viṣṇu a favourite of Śiva came there and spoke as follows.

Viṣṇu said:—

87-88. You are the beloved mental daughter of the Pitṛs. You are endowed with all good qnalities. You are wife of Himavat himself. Yours is the excellent race of Brahmā. Your well-wishers in the world are also like him (Brahmā). You are really blessed. What more can I say ? You are reputed to be a patron of virtue. Why do you then eschew virtue ?

89. May this be pondered over by you yourself. Can anything against you be mentioned by the gods, sages, or Brahmā or by myself ?

90. You do not know Śiva. He is both possessed and devoid of attributes. He is hideous as well as comely. He is worthy of worship by all. He is the ultimate goal of the good.

91. The primordial nature is created by Him alone. Near her, the excellent primordial Being has also been created by Him.

92. Brahmā and I are created thereafter. Then, with the three attributes, Śiva Himself, incarnated in order to be beneficial to the worlds.

93. The Vedas originated from Him. The gods sprang up from Him. Whatever mobile and immobile there is in the universe, sprang up from him.

94. Who has described His form ? By whom can it be

known ? Even Brahmā and I were not able to gauge him.

95. Whatever is seen in the universe from Brahmā down to a blade of grass is identical with Śiva. Know it. There need not be any hesitation in this matter.

96. He alone, in the course of his divine sport, has incarnated himself in divine form. It was by the fascination of Pārvatī's penance that He has come to your threshold.

97. Hence, O wife of Himavat, eschew your sorrow. Worship Śiva. You will have great pleasure. All pain will be quelled.

Brahmā said:—

98. O sage, when instructed by Viṣṇu, Menakā's mind was somewhat softened.

99. But she did not give up her obduracy She did not consent to the proposal of giving her daughter to Śiva. Menā was deluded by Śiva's magic.

100. On hearing the pleasing words of Viṣṇu, the beloved of the mountain, the mother of Pārvatī became slightly enlightened and spoke to Viṣṇu.

101. If He assumes a lovely form and body my daughter may be given to Him and not otherwise even if you attempt it a thousand times. This is my firm decision.

102. After saying thus Menā of steady resolve kept quiet. She was induced by Śiva's will whose magical power deludes all.

CHAPTER FORTYFIVE

(Śiva's comely form and the Jubilation of the Citizens

Brahmā said :—

1. In the meantime, O sage. urged by Viṣṇu you went immediately to Śiva to conciliate Him.

2. After reaching there, with a desire to get the task of the gods fulfilled, you pleaded with Śiva after eulogising Him with different kinds of hymns.

3. On hearing your words Śiva joyously assumed a wonderfully excellent and divine form and showed His mercifulness.

4. O sage, on seeing the comely form of Śiva, the receptacle of exquisite beauty, far better than that of the cupid, you were greatly delighted.

5. Highly delighted you eulogised Him again and again with different kinds of hymns and returned to the place where Menā was seated along with other gods.

6. Reaching there, O sage, with great affection and delight, you spoke to the great pleasure of Menā, the wife of Himavat.

Nārada said :—

7. O Menā of wide eyes, see the excellent features of Śiva. The merciful Śiva has taken great pity on us.

Brahmā said :—

8. Extremely surprised on hearing your words, Menā the beloved wife of the mountain, saw Śiva's form that afforded great bliss.

9-12. It was as refulgent as that of a thousand suns. Every part of the body was exquisite. The garments were of variegated colours. He was embellished with different ornaments. He was smiling with great delight. His comeliness was highly pleasing. He was fair-complexioned and lustrous. The crescent moon added to his beauty. Viṣṇu and other gods lovingly served Him. The sun acted as His royal umbrella. The moon embellished Him. In every way He was extremely handsome bedecked in ornaments. It was impossible to describe adequately the great beauty of His vehicle.

13. The Gaṅgā and the Yamunā were waving the Chowries. The eight Siddhis[105] danced in front of Him.

14. Viṣṇu, I, Indra and the other gods bedecked their bodies and dress and accompanied Śiva.

15. The Gaṇas of various forms and features shouted

105. The eightfold Siddhis are personified here. For details see Note 203 P. 235

cries of "Victory" "Victory" and walked in front of Śiva.

16. The Siddhas, the secondary gods, the extremely delighted sages went in company of Śiva. The others too were equally delighted.

17. Thus the fully decorated gods, were very jubilant and in the company of their wives they eulogised Śiva, the Supreme Brahman.

18. Viśvāvasu[106] and others along with the celestial damsels sang songs of Śiva's glory.

19. O excellent sage, when Śiva was nearing the threshold of the palace of Himavat, there was much jubilation there.

20. O excellent sage, who can describe the exquisite splendour of the supreme lord at that time.

21. On seeing Him in that form Menā stood stunned as though drawn in a picture for a moment, O sage, and spoke these words.

Menā said :—

22. O great lord, my daughter is indeed blessed, she by whom the great penance was performed. It is by virtue of that penance that you have come to my threshold.

23. O lord of Pārvatī, be pleased now. Pardon me for the heap of repulsive words I showered on Śiva.

Brahmā said :—

24. After saying thus and eulogising the moon-crested lord, Menā, the beloved of the mountain, bowed to Him with palms joined in reverence and stood shy.

25. By that time the ladies of the town left the work they were engaged in, in their eagerness to see Śiva.

26. A certain lady in the midst of her bath and toilet was overwhelmed with the desire to see Śiva, the bridegroom of Pārvatī. She came out with the shampoo powder still held in her hands.

106. Viśvāvasu is the chief of the Gandharvas in Indra's heaven. He is a famous musician and is said to possess all girls from the advent of their youth and transfer them to Agni from whom the bridegrooms obtain them for producing wealth and sons.

27. A certain lady engaged in fanning her husband in the company of her maid left that job and came out to see Śiva with the fan still in her hands.

28. Another lady engaged in suckling her babe at her breast left him dissatisfied and came out eagerly to see the lord.

29. Another lady engaged in trying her waist girdle came out with it. Another lady came out with garments worn inside out

30. Another lady left her husband who had sat down to dine and came out athirsting and enthusiastic to see the bridegroom

31. A certain lady holding the collyrium in her hand after applying it to one of her eyes came out to see the bridegroom of the daughter of the mountain with the salve stick still in her hand.

32. Another damsel engaged in applying the red lac juice to her feet heard the tumult outside and so left it in the middle and came out to see the procession.

33. Thus the ladies forsook their activities, left their houses and came out. On seeing the exquisite form of Śiva they were greatly fascinated.

34. Delighted on seeing Śiva and overwhelmed by affection they cherished the comely form in their hearts and spoke as follows :—

The ladies said:—

35. The eyes of the residents of this town have become fruitful. The life of the persons who have seen this comely form has become meaningful.

36. The life is fruitful and the rites are fruitful only of the person who has seen Śiva, the destroyer of all sins.

37. Pārvatī has accomplished everything in asmuch as she performed penance for Śiva. She is blessed, she is contented in securing Śiva as her husband.

38. If Brahmā had not joined this pair, Śiva and Śivā, his endeavour of creation would have entirely become fruitless.

39. This is well done. The excellent pair has been united. Everything has become meaningful in every activity.

40. A vision of Śiva is inaccessible to men without

penance. All of us have now become contented by seeing Śiva.

41. Just as Lakṣmī was blessed by securing Viṣṇu as her lord, formerly, so also the gentle lady Pārvatī has become embellished on securing Śiva.

42. Just as Sarasvatī was blessed by securing Brahmā as her husband, so also the gentle lady Pārvatī has become embellished on getting Śiva as her husband.

43. All of us, men and women, are blessed—we who see Śiva, the lord of all, the husband of Pārvatī.

Brahmā said :—

44. Saying thus they worshipped Śiva with sandal paste and raw rice grains. They showered Him with fried grains respectfully.

45. The ladies standing near Menā were enthusiastically praising the good luck of Menā and the mountain.

46. Hearing the auspicious stores and anecdotes of the ladies, the lord became delighted, O sage, along with Viṣṇu and others.

CHAPTER FORTYSIX

(*The arrival of the bridegroom*)

Brahmā said:—

1. The delighted Śiva accompanied by His Bhūtas, Gaṇas, gods and others went to the abode of the mountain zealously.

2. Menā, the exquisite beloved of Himācala, got up from her seat and went into the harem along with the women-folk.

3. For the customary Nīrājana (waving of lights) rites of Śiva, the chaste lady came near the entrance with lights and vessels in her hands along with womenfolk of the sages.

4. Menā saw with pleasure lord Śiva, the bridegroom

of Pārvatī, served by all the gods and who by that time had come there.

5-11. Śiva had the complexion of the colour of the Campaka flower. He had only one face but retained the three eyes. Thc face was beaming with a simple smile. He was bedecked in gems and gold and wore a garland of Mālatī flowers. The gemset crown was lustrous. He wore brilliant necklaces. He was bedecked in bangles and bracelets of fine workmanship. He was shining well with the two clothes of great value, fine texture and unrivalled beauty and purified in fire. Highly embellished in sandal paste, aguru, musk and fine saffron, he had a gemset mirror in his hand and his eyes were lustrous with the collyrium. He was shedding a halo around him enveloping everything. He was extremely beautiful. He appeared to be very young. His limbs had the full complement of their ornaments. He was very attractive to the ladies. He was not nervous or self-conscious. His lotuslike face had the brilliance of a thousand moons. His body shone with a refulgence more than that of a thousand cupids. He was beautiful in every limb. Seeing the lord thus as her son-in-law, Menā forgot all her grief. She was glad.

12. She praised her good luck. She congratulated Pārvatī, the mountain and his entire family. She congratulated herself. She rejoiced again and again.

13. Gazing at her son-in-law joyously with beaming face, the chaste lady performed the Nīrājana rite.

14. Remembering what Pārvatī had told her, Menā was agreeably surprised and with a beaming lotus-like face full of delight she muttered to herself.

15. "I see the beauty of the great lord far in excess of what Pārvatī had told me before.

16. Śiva's loveliness cannot be expressed adequately now." In the same state of pleasant surprise she went in.

17. The young ladies proclaimed that the daughter of the mountain was fortunate. Some girls said that she had become a goddess.

18. Some said—"Such a bridegroom has never been seen, not to our knowledge." Some girls said to Menā—"Pārvatī is really blessed."

19. The chief of Gandharvas sang songs. The celestial damsels danced. On seeing Śiva's lovely form, the gods were delighted.

20. The instrument players played on musical instruments in sweet tones showing their diverse skill.

21. The delighted Himācala too carried out the customary rites of reception at the entrance. Menā also jubilantly took part in the same along with all the women-folk.

22. She made formal inquiries about the health of the bridegroom and gladly went into the house. Śiva went to the apartments assigned to Him along with the Gaṇas and the gods.

23. In the meantime the servant-maids in the harem of the mountain took Pārvatī out in order to worship the tutelar family deity.

24-30. There the gods saw joyously with winkless eyes the bride of dark complexion like the collyrium, and fully bedecked in ornaments in every limb. With a side glance she was respectfully looking at the three-eyed lord avoiding the eyes of others. With a gentle smile playing in her face she appeared very beautiful. Her plaited hair was thickly grown and looked beautiful. Decorative lines over her body were exquisite. She had the Tilaka with musk and saffron. Gemset necklace shone over her chest. Bracelets and bangles of gems and jewels shone brilliantly. With diamond ear-rings her cheeks appeared brilliant. Her rows of teeth sparkled like diamonds. Red lac applied over her lips which were naturally red like Bimba fruits was exquisite. She had a gemset mirror in her hand. A toy lotus also embellished her. Sandal paste, aguru musk and saffron were smeared over the body by her. Her feet and soles were naturally red. Tinkling anklets added to their beauty.

31. On seeing the primordial deity, the mother of the universe along with Menakā,. the gods and others bowed down their heads with great devotion.

32. The three-eyed deity saw her with the corner of an eye and was glad. On seeing the shapely body of Satī he forgot the pangs of separation.

33. With his eyes riveted to her, he forgot everything

else. Hair stood on ends all over his body, as he continued seeing her with delight.

34. Then Pārvatī went out of the city, worshipped the family goddess and returned to her parental abode along with the brahmin women.

35. Śiva went to the apartments indicated by Himācala, joyously along with the gods, Viṣṇu and Brahmā.

36. All of them stayed there with joy, attending on Śiva. They were duly honoured by Himavat, the mountainous lord.

CHAPTER FORTYSEVEN

(The ceremonious entry of Śiva into the inner apartments of the palace of Himavat)

Brahmā said:—

1. Then the chief of mountains caused the investiture rite with the sacred thread for Pārvatī and Śiva with the Vedic hymns recited enthusiastically.

2. Then Viṣṇu, the other gods and the sages entered the inner apartments of the palace of the mountain enthusiastically at the request of Himācala.

3. After performing the conventional rites in accordance with the Vedic injunctions and the social customs they decorated Pārvatī with the ornaments provided by Śiva.

4. First of all she was bathed, then bedecked with the ornaments. The Nīrājana rites too were also performed by the maids and brahmin women.

5. The daughter of the mountain and the beloved of Śiva, the lovely lady shone with the pair of fresh clothes.

6. O sage, an exquisite divine jacket studded with various gems was worn by the goddess who shone all the more.

7. She wore a necklace studded with divine gems. Costly banglĕs of pure gold were worn by her.

8. The lovely lady, the daughter of the great mountain, the mother of the three worlds staying there itself meditated on Śiva and shone thereby.

9. Then there was great jubilation delighting both the sides. Different kinds of charitable gifts were distributed among the brahmins.

10. Monetary gifts were distributed among others. They were diverse. Many songs were sung jubilantly.

11. Then Viṣṇu, I the creator, Indra and other gods as well as the sages joined in jubilation with great pleasure.

12. Then after bowing humbly to Pārvatī with devotion and remembering the lotus-like feet of Śiva they returned to their camps obtaining the permission of Himavat.

13. In the meantime Garga, a great expert in the science of astrology, spoke to Himavat, the lord of mountains.

Garga said: —

14. O Himavat, O lord, O father of Pārvatī, now fetch Śiva to your palace for the marriage rites.

Brahmā said:—

15. On realising that the auspicious time for the marriage rites had been intimated by Garga, the mountain rejoiced much.

16. With the desire to bring Śiva there, the mountain gladly sent mountains, brahmins and others.

17. The mountains and brahmins with auspicious holy objects in their hands jubilantly went to the place where lord Śiva stood.

18. Then the sound of the Vedic chants, musical instruments, songs and dances jubilantly arose there.

19. On hearing the loud sound of musical instruments trumpets etc. the attendants of Śiva simultaneously got up joyously along with the gods and sages.

20. With great joy in their minds they said to one another—"O here come the mountains to take Śiva over there !

21. The auspicious hour for marriage rites has come. We consider that our fortune is imminent.

22. Indeed we are highly blessed as to witness the marriage ceremony of Śiva and Pārvatī, highly portentous of the good fortune of all the worlds."

Brahmā said:—

23. Even as these confabulations were going on, the ministers of the lord of mountains came there.

24. They approached Śiva, Viṣṇu and others and made their submission that the time for the celebration of marriage had arrived and that they would please hasten to the palace.

25. On hearing that, O sage, Viṣṇu and others rejoiced much and cried shouts of victory to the mountain.

26. Śiva too rejoiced much eager that he was approaching Pārvatī but kept the signs of joy within his mind alone in a wonderfully serene manner.

27. Then the ceremonial ablution with the sacred articles of toilet, was performed by the delighted trident-bearing lord eager to bless the worlds.

28. The bath being over He wore fine clothes. He was attended upon by the guardians of the quarters and surrounded by several others. He was then seated on the shoulders of the Bull.

29. With the lord in front, all of them entered the palace of Himavat playing on various musical instruments and exhibiting their eagerness.

30. The brahmins sent by Himavat and the excellent mountains enthusiastically went ahead of Śiva.

31. The great royal umbrella was held aloft over the great lord. He was fanned by chowries and a canopy was spread over Him.

32. Viṣṇu, Indra, the other guardians of the quarters and I going ahead shone with great brilliance and splendour.

33. In that great festivity conches were blown, drums were beaten and the musical instruments, paṭaha, Ānaka and Gomukha were played on, repeatedly.

34. Musicians sang auspicious songs. Dancing girls danced to the tune.

35. Accompanied by these, attended upon by all important gods and with flowers showered on Him delightedly, the sole kinsman of the universe walked ahead shedding lordly splendour.

36. Lord Śiva, eulogised with many hymns of praise, entered the sacrificial altar. He was duly worshipped.

37. The excellent mountains jubilantly made Śiva dismount the bull and lovingly took Him within.

38. After duly bowing to Śiva who arrived there with the gods and Gaṇas, Himavat performed the Nīrājana with great devotion.

39. Praising his own good luck and bowing to all the gods, sages and others jubilantly he honoured them suitably.

40. The mountain, after offering Pādya and Arghya to them, took Śiva along with Viṣṇu and the important gods, within.

41. In the quadrangle inside he made us, Viṣṇu, Śiva and other important persons sit on gemset thrones.

42. The Nīrājana rites was then performed by Menā, her maids and the brahmin women as well as other ladies of the city with joy.

43. The necessary rites such as offering of Madhuparka etc. tó Śiva, the supreme soul, were joyously performed by the priest who knew his duties.

44-45. O sage, urged by me, the priest carried out the auspicious rites relevant to the context after entering the enclosure where the altar had been built along with Himavat. Pārvatī bedecked in all her ornaments was seated as the bride.

46. She was seated over the raised platform and Śiva was led along with Viṣṇu and me.

47. Waiting for the auspicious Lagna befitting marriage, Bṛhaspati and others became jubilant.

48. Garga was seated in the place where the chronometer[107] had been kept. The Oṁkāra Mantra was repeated

107. Ghaṭikā or a waterclock was not only useful for carrying the nuptial programme at proper times but was also symbolical of time that ruled over the entire universe.

during the interval before the Lagna.

49. Repeating the Puṇyāha mantras, Garga lifted the handful of rice-grains and handing them over to Pārvatī he made her shower it on Śiva.

50. Śiva was duly worshipped by the joyful and sweet-faced Pārvatī with the rice-grains mixed with curd and Darbha water.

51. Gazing at Śiva for whom great penance had been performed by her formerly, Pārvatī shone beaming with pleasure.

52. Requested by me and the sages Garga and others, Śiva, following the worldly conventions worshipped her.

53. Thus, worshipping each other Śiva and Pārvatī identifying themselves with the universe, shone well.

54. Both of them, enveloped by the glory of the three worlds and gazing at each other, were offered the Nīrājana by Lakṣmī and other ladies particularly.

55. The brahmin ladies and the citizen ladies performed the Nīrājana rites. All of them derived great pleasure and gaiety on seeing Śiva and Pārvatī.

CHAPTER FORTYEIGHT

(Description of Marriage)

Brahmā said:—

1. In the meantime, urged by the priest Garga Himavat started the rite of marriage in the company of Menā.

2. Himavat and Menā held the gold pot on either side. Himavat was bedecked in fine clothes and ornaments.

3. The joyous mountain with the assistance of his priest wooed the bridegroom after offering water, clothes, ornaments, sandal paste etc.

4. Then the brahmins were requested by Himavat

"May the rite be formally started after narrating the Tithi etc. The auspicious hour has come."

5. After saying "So be it", the excellent brahmins who knew the proper time proclaimed the Tithi etc. very delightedly.

6. Then Himācala mentally urged with pleasure by lord Śiva, the cause of great enjoyment, smilingly spoke to Śiva.

7. "O Śiva, please do not delay. Please mention your genealogy, saintly lineage,[108] family, name and your Veda along with your branch of the Vedas."

Brahmā said:—

8. On hearing these words of Himavat, Śiva of sweet face, turned His face away. He without sorrow attained a pitiable plight.

9. When lord Śiva stood thus unable to say anything in reply and was seen so by the gods, sages, Gandharvas, Yakṣas, and Siddhas, O Nārada, you did something laughable.

10. Urged by Śiva mentally O Nārada, you, the knower of Brahman with mind fixed in Śiva, played on your Vīṇā.

11. You were forbidden strictly by the lord of mountains, Viṣṇu, gods, sages and by me.

12. When at the will of Śiva you did not desist from it, you were again spoken to thus by the mountain then—"Do not play on the Vīṇā now."

13. O celestial sage, O wise one, when you were thus strenuously forbidden, you remembered Śiva and spoke to the lord of the mountains.

Nārada said:—

14. You have been utterly deluded. You do not know

108. Before the bride is given away to the bridegroom, the names of the ancestors of both the parties with Gotra and Pravara are announced loudly so that the people assembled should know that both, the bride and the bridegroom, come of good families, the pedigree of which can be traced to many generations. The ceremony is called Gotroccāra in the Gṛhyasūtras.

anything about Śiva of whom you speak. You have no inner vision.

15. Śiva was directly asked by you to mention His Gotra. On this occasion these words are utterly ridiculous and derisible.

16. O mountain, even Viṣṇu, Brahmā and other gods do not know His Gotra, family and name. What then can be said about others ?

17. It was a result of the severe penance of Pārvatī that Śiva was seen by you, O mountain, in one day according to whose calculation a crore of Brahmās become annihilated.

18. He is the formless supreme Brahman. He is attributeless. He is greater than Primordial Nature. He has no shape, is free from aberrations He is the master of delusion. He is greater than the greatest.

19. He has no Gotra, family or name. He is independent. He is favourably disposed to His devotees. At His will He assumes bodies taking many names. He is full of attributes.

20. He is sugotrin (having good gotra) as well as devoid of gotra. He is of noble family as well as devoid of a family. Thanks to Pārvatī's penance. He has now become your son-in-law, There is no doubt about it.

21. The whole world consisting of the mobile and immobile has been deluded by Him in His divine sport. O excellent mountain, even the wisest of men does not know Him.

22. The head of lord Śiva of phallic image was not seen by Brahmā. Viṣṇu who went to the nether worlds did not see His foot. How surprised he was.

23. O excellent mountain, of what avail is this talk ? Śiva's magical power is inscrutable. The three worlds, Viṣṇu Brahmā and others too are subservient to Him.

24. Hence, O father of Pārvatī, ponder over this deeply. No doubt need be entertained by you even slightly with respect to this bridegroom of your choice.

Brahmā said:—

25. O sage, after saying this, you, of perfect wisdom,

who carried out the will of Śiva replied again to the mountain after delighting him with your words.

Nārada said:—

26. O dear, O great mountain, O father of Pārvatī, listen to my words. After hearing them, give your daughter to Śiva.

27. Know that the divine sound alone is the gotra, and family of Śiva in His divine form, who assumes forms in His divine sport.

28. Śiva is identical with Nāda.[109] And Nāda is identical with Śiva. There is no difference between the two—Nāda and Śiva.

29. O lord of mountains, Nāda being prior to Śiva in His sportive, attributive form, Nāda is the most excellent of all.

30. Hence, O Himācala, mentally urged by Śiva, the lord of all, I played upon my lute.

Brahmā said:—

31. O sage, on hearing your words, Himavat, the lord of mountains was satisfied and the bewilderment in his mind vanished.

32. Then Viṣṇu, the other gods and the sages said "Well done, Well done". They were freed of all bewilderment.

33. The shrewd people realised the majesty of lord Śiva. They were pleasantly surprised and began to say to one another.

34. "Śiva is of the form of knowledge. He is greater than the greatest. It is at His bidding that the vast universe is born. He is of independent movement. He can be realised by the greatest concentration. He, the lord of the three worlds, is now seen by us."

35. Then Meru and the excellent mountains became agitated and simultaneously spoke to Himavat, the lord of mountains.

109. Nāda is a mystical sound identical with Śiva which symbolises his mystical origin.

The mountains said:—

36. O mountain, be firm and stand by your decision to give your daughter. If you say "No", you stand to lose. We speak the truth. Do not hesitate. Let the girl be given to Śiva.

Brahmā said:—

37. On hearing the words of his friends, Himavat urged by Brahmā gave his daughter to Śiva.

38. "O lord Śiva, I am giving this girl, my daughter to you as your wife. O lord of all, be pleased to accept her."

39. Himavat gave his daughter Pārvatī, the mother of the three worlds, to Śiva the great, repeating the mantra "Tasmai Rudrāya Mahate".

40. Placing the hand of Pārvatī in the hand of Śiva the mountain rejoiced much mentally. He had the satisfaction of crossing the ocean of his ambition.

41. Śiva grasped the lotus-like hand of Pārvatī in his hand repeating the Vedic mantras. Lord Śiva was greatly delighted.

42. Touching the ground and showing the worldly course of action, O sage, Śiva recited the mantra "Kāmasya Kodāt".[110]

43. There was a great jubilation everywhere that gladdened everyone. Cries of "Victory" rose up in the heaven, the earth and the sky.

44. The delighted people shouted "Well done" and "Obeisance to you". The Gandharvas sang sweetly with pleasure. The celestial damsels danced.

45. The citizens, the subjects of Himavat rejoiced in their minds. There was great auspicious jubilation.

46. Viṣṇu, Indra, I and the gods were delighted, with the faces beaming like full blown lotuses.

47. Then the gleeful lord of mountains gave the ancillary articles of present to Śiva in a fitting manner.

48. Then his kinsmen worshipped Śiva with devotion

110. VS. 7.48. The mantra begins with कोऽदात् कस्मा अदात्

and gave Pārvatī and monetary presents to Śiva in accordance with the various injunctions of the Śāstras.

49. O excellent sage, in order to please Śiva and Pārvatī, the delighted Himavat presented many gifts of articles.

50. He gave to Śiva some articles as dowry. Different kinds of gems and gemset vessels were given to him.

51. He gave a hundred thousand cows, a hundred horses duly fitted up and a hundred thousand servant maids of loving nature and endowed with all necessary articles.

52. O sage, he gave a crore of elephants and chariots inlaid with gold and made beautiful by gems.

53. Thus Himavat attained perfect satisfaction after giving his daughter Pārvatī to Śiva, the great lord, in accordance with the rules.

54. Then the lord of mountains with palms joined in reverence eulogised lord Śiva joyously with the hymns of the Yajurveda.[111]

55. Then at his behest, the sages jubilantly performed the holy ablution over the head of Pārvatī. Being conversant with the Vedas he asked them specially to perform this.

56. Repeating the names of lord Śiva, they performed Paryukṣaṇa rite.[112] There was a great jubilation and gaiety, O sage.

CHAPTER FORTYNINE

(The delusion of Brahmā)

Brahmā said:—

1. Then at my behest, the lord made the brahmins kindle the sacrificial fire and performed the homa, placing Pārvatī on the lap.

111. Mādhyandina is a popular recension of the white Yajurveda of which the mantras are used by the priests in the nuptial and other ceremonies.

112. It is a sprinkling of water collected from the sacred rivers by means of the leaves of sacred trees.

2. Śiva poured offerings into the fire with Mantras from ṚK, Yajus and Sāma Vedas. Pārvatī's brother Maināka offered handfuls of fried grains.[113]

3. Then according to the worldly convention, Pārvatī and Śiva performed the circumambulation[114] round the fire, O dear.

4. The husband of Pārvatī exhibited a wonderful feat. O celestial sage, listen to that. I shall mention it out of love for you.

5. On that occasion, deluded by Śiva's power of illusion I stared at the feet of the goddess as well as the crescent-shaped nails.

6. On seeing them, O celestial sage, I became overwhelmed by passion. My mind was greatly disturbed.

7. Deluded by the cupid I stared at her limbs frequently. Then, immediately after staring at them, my semen dropped on the ground.

8. I, the grandfather, was ashamed by the emission of my semen. O sage, I pressed the penis secretly with my feet.

9. O Nārada, on coming to know of it, the great God Śiva became furious. He wanted to kill me immediately because I was overwhelmed by lust.

10. O Nārada, there was great hue and cry everywhere. All the people trembled. Even Viṣṇu, the sustainer of the universe, was terrified.

11. O sage, then Viṣṇu and other gods eulogised Śiva who was blazing furiously and who attempted to kill me.

The gods said:—

12. O lord of gods, O pervader of the universe, O Sadāśiva, O lord of the universe, O lord of the world or the very world itself, be pleased.

13. You are the supreme soul, the supreme lord and the cause of all emotions. You are free from aberrations,

113. The brother of the bride pours out of his joined hands into her joined hands fried rice grains mixed with Śamī leaves. The bride sacrifices them with firmly joined hands standing, while the bridegroom recites the verses. For details see P.G.S. 1.6. 1-2.

114. See Note 70. P. 358.

devoid of wastage. You are eternal, free from suspicions and doubts. You are undying. You are the great god.

14. You are Truth, Brahman and Consciousness. You are imperishable, from whom have originated the beginning, the end and the middle of visible worlds, even I too. These visible things are not the true ones.

15. The sages, desirous of liberation, worship and meditate upon your lotus feet. They are steady in their resolve. They avoid attachment on either side.

16. You are the perfect Brahman, the nectar, free from grief, devoid of attributes and the great one. You are the sole bliss, free from excitement, aberrations and even static and insentient.

17. You are the cause of production, sustenance and dissolution of the universe Śiva, the lord of souls, is greater than the universe. He is free from the necessity of its aid. He is always pervasive.

18. You are the One, both Sat and Asat. You are non-dual. Gold whether as the basic metal or as the ready made ornament does not alter in its basic and intrinsic essence.

19. People have doubts in you by their ignorance. The remedy for illusion lies in thinking on your Nirguṇa aspect, not by itself.

20. O supreme lord, we are blessed by your very vision. O Śiva, you are the bestower of supreme bliss to the people who are steady in their devotion. Have mercy.

21. You are the primordial Being. You have no beginning. You are the Puruṣa beyond the Prakṛti. You are the lord of the universe. You are the lord of the world. You are free from aberrations. You are greater than the greatest.

22. Your Rājasika manifestation is Brahmā, the grandfather. O lord, thanks to your grace, Viṣṇu is Puruṣottama by your Sāttvika nature.

23. Your Tāmasika manifestation is Rudra, the fire of dissolution. Śiva is beyond the attributes, the great lord and omnipresent.

24. O great lord of universal form, the manifest, the

great principle, the elements, the Tanmātras, and the sense-organs are presided over by you.

25. O supreme lord, O merciful Śiva, O lord of gods, be pleased, O best of Beings, be pleased.

26. The seven oceans[115] are your clothes. The quarters are your long arms. The firmament is your head, O all-pervasive. The sky is your navel. The wind is your nose.

27. O lord, the fire, the sun and the moon are your eyes. The clouds are your hair. The planets and the stars are your ornaments.

28. O lord of gods, how shall I eulogise you? O supreme lord, you are beyond description. O Śiva, you are incomprehensible to the mind.

29. Obeisance to Thee, the five-faced Rudra. Obeisance to thee, with fifty crores of forms. Obeisance to thee, the lord of three deities. Obeisance to the most excellent one. Obeisance to the principle of learning.

30. Obeisance, Obeisance to the inexpressible, the eternal, the lightning-flamed, the flame-coloured. Obeisance to lord Śiva.

31. Obeisance, obeisance to thee stationed in the world with the form resembling a crore of lightning streaks, consisting of eight corners and very lustrous.

Brahmā said:—

32. On hearing their words, lord Śiva was delighted. Favourably disposed to his devotees he offered me freedom from fear.

33. O dear, then Viṣṇu, the other gods and the sages began to smile and became merry.

34. O dear, my semen pressed very frequently, turned into several sparkling drops.

35. Thousands of sages called Vālakhilyas sprang up from the sparkling drops.

36. O sage, then the sages, gathered near me with great pleasure and said— "O father O father".

115. The seven mythical oceans are personified here. For details see S.M. Ali, Geography of the Purāṇas, Ch. II. on seven continents and oceans.

37. They were then sternly told by you urged by Śiva's wish. The Vālakhilyas were rebuked angrily by you.

Nārada said:—

38. All of you together go to the mountain Gandhamādana.[116] You shall not stay here. No purpose shall be served by your staying here.

39. After performing great penance you will become great sages and disciples of the sun. This has been said by me at the behest of Śiva.

Brahmā said:—

40. Thus addressed, all the Vālakhilyas went immediately to the mountain Gandhamādana after bowing to Śiva.

41. O excellent sage, I was able to breathe fearlessly, thanks to Viṣṇu and others, the noble souls urged by lord Śiva.

42. After knowing that Śiva favourably disposed to His devotees can do everything and dispel the pride of the wicked, I eulogised Him, the lord of all.

43. O great God, O lord of gods, the ocean of mercy, you are the creator, the sustainer and the annihilator of everything.

44. It is at your will that the entire world including the mobile and immobile is kept checked as the bulls amongst a series of cows.

45. After saying so I bowed to Him with palms joined in reverence. Viṣṇu and others too eulogised lord Śiva.

46. On hearing the piteous eulogies made by me as well as by Viṣṇu and others lord Śiva became delighted.

47. He granted me the boon of fearlessness delightedly. All were happy, O sage, and I rejoiced much.

116. See Note 309 P. 405

CHAPTER FIFTY

(*Description of fun and frolic*)

Brahmā said:—

1. O Nārada, thereafter at the bidding of Śiva, I carried out the concluding ceremonies of the wedding of Śiva and Pārvatī joyously through the sages.

2. Their ceremonial head-bath[117] was respectfully gone through. The brahmins showed the Pole star Dhruva[118] with respect.

3. Thereafter the rite of Hṛdayālambhana[119] was performed. O great brahmin, then Svastipāṭha[120] was jubilantly celebrated.

4. At the behest of the brahmins, Śiva applied Red powder[121] on the head of Pārvatī. The lustre of Pārvatī at that time was beyond description and very wondrous.

5. Thereafter at the bidding of the brahmins both sat on the same cushion and attained such a lustre as accentuated joy in the hearts of the devotees.

6. O sage, then they returned to their apartment and, at my behest performed the rite of Saṁsrava Prāśana*, of wonderful sportive nature that they were.

7. When the sacrificial rites in marriage ceremony were thus concluded duly, lord Śiva gave the Pūrṇapātra[122] to me, the creator of the worlds.

117. The bride is sprinkled on her head. The ceremony renders the bride free from physical troubles and sanctifies her for the married life.

118. In the night the bridegroom shows to the bride the polar star—a performance suggestive of firmness in the conjugal life.

119. The husband touches the heart of the bride reaching over her right shoulder. The heart is the centre of feelings. By touching it the husband symbolically tries to rouse them and make them flow out to meet his own heart and thus unite them in the world of love.

120. VS 25.19 and Ibid 25.14. These verses are usually recited on auspicious occasions.

121. The printing of red lead on the head of the bride by the bridegroom is the most striking feature of the present day marriage ceremonies, nowhere mentioned in the Gṛhyasūtras. The later Paddhatis, however, refer to this custom. Cf. Gadâdhara on P.G.S. 1.8.9.

अत्राचारास्त्रिप्रथः सिन्दूरदानादि कुर्वन्ति ।

* It is the ceremonial licking up of the remains of libation.

122. At the end of the nuptial ceremony, a vessel full of raw rice grains is given to the officiating priest who conducts the nuptials. A cow, as a ceremonial gift, is also offered along with some hard cash and clothes.

8. Śiva then made the gift of cows to the presiding priest. Other gifts of auspicious nature were also made.

9. He gave the brahmins a hundred gold pieces each. A crore of gems and other articles were distributed among the people as gifts.

10. The Gods, mobile and immobile creatures, rejoiced much. Shouts of victory rose up.

11. Auspicious sounds of music were heard everywhere. The sound of the musical instruments was pleasing and increased the joy of everyone.

12. Viṣṇu accompanied by me, all the gods and sages took leave of the mountain and returned to their abodes.

13. The ladies in the city of the mountain then took Śiva and Pārvatī to the abode of Kubera.

14. There several social customs and conventions were gone through by the ladies. All round, there was great jubilation.

15. Then the couple, benefactors of the people, were led near the bed chamber. It was exquisitely decorated according to convention.

16. The ladies of the city of Himavat approached them and performed the customary auspicious rites.

17. Shouting cries of victory they untied the knot.[123] They were smiling and ogling at one another with hairs standing on their ends due to pleasure.

18-20. Entering the bedchamber and gazing at lord Śiva, the beautiful damsels were much fascinated and they praised their good luck. He was gorgeously dressed in fine clothes. He was bedecked in gemset ornaments. He appeared to be in the prime of youth. He fascinated the ladies with charming loveliness. He was smiling gently and glancing at everyone lovingly.

21-23. Then the sixteen celestial ladies arrived there and saw the couple with great respect. They were Sarasvatī, Lakṣmī, Sāvitrī, Jāhnavī, Aditi, Śacī, Lopāmudrā, Arundhatī,

123. Tying together, so as to form a knot, the garments of the bride and bridegroom at the commencement of the marriage ceremony is called Granthibandhana while untying the same after the ceremony is called Granthinirmocana.

Ahalyā, Tulasī, Svāhā, Rohiṇī, Vasundharā, Śatarūpā, Saṁjñā and Rati.

24. There were several virgins of the gods, Nāgas, and the sages. They were charming and attractive. Who can enumerate them ?

25. A gemset throne was offered to Śiva who sat on it joyously The celestial ladies made these sweet witty remarks to Him one by one.

Sarasvatī said:—

26. O great lord, Satī who was more than your life to you has now joyously rejoined you. O lover, seeing the face of your beloved of moonlike splendour, cast off the heat of your distress.

27. Spend your time, O lord of time, in the close embrace of Satī. Thanks to my fervent wish, there will be no separation at any time between you both.

Lakṣmī said:—

28. O lord of gods, leave off your shyness. Take Satī to your bosom and stand close to her. Why do you feel shy of her without whom your vital airs may go off.

Sāvitrī said:—

29. O Śiva, give the sweets to Śatī and eat them yourself. Do not be in a flutter. Perform Ācamana and offer her betel leaves along with camphor.

Jāhnavī said:—

30. Take hold of the hand of your beloved wife glittering with gold and stroke her hair. There is no higher pleasure at the hands of her lover to a loving maiden than this.

Aditi said:—

31. At the conclusion of the meal, for the purity of the mouth, please give water. The love of this pair is very rare to be seen.

Śacī said:—

32. Why should you be shy of your beloved for whom you lamented and roamed here and there always keeping her in your heart ?

Lopāmudrā said:—

33. O Śiva, a duty shall be performed by women in the bedchamber after the meal. Hence give Tāmbūla (betel leaves with spices) to Śivā and go to bed.

Arundhatī said:—

34. This lady was not intended at first to be given to you. But it is after my efforts that she has been given to you. Hence you must have a good dalliance with her.

Ahalyā said:—

35. Leave off your old age. Be extremely youthful so that Menā whose mind is fixed in her daughter may approve of you.

Tulasī said:—

36. Satī was formerly abandoned by you. Kāma too was burnt. Then O lord, how is it that Vasiṣṭha is sent as an emissary now.

Svāhā said:—

37. Now, O great lord, be steady in the words of women. There is a duty for women after marriage, maturity and loftiness of demeanour.

Rohiṇī said:—

38. O lord, expert in erotic science and technique, fulfil the desire of Pārvatī. Loving that you are, try to cross the ocean of the love of your beloved.

Vasundharā said:—

39. O lord, the knower of innermost thoughts, you know the emotions of love-oppressed maidens. It is not only the husband that she cherishes in her heart but she keeps the supreme lord too there for ever.

Śatarūpā said:—

40. A hungry person will not be satisfied until he partakes of a sweet hearty meal. O Śiva do everything whereby the woman will be satiated.

Saṁjñā said:—

41. Now please send off Śiva along with Pārvatī to a secluded spot after making the bed, giving them betal and keeping the gem-bedecked lamp ready near by.

Brahmā said:—

42. On hearing these words of the women, lord Śiva, who was free from aberrations and was the supreme preceptor of great Yogins spoke to them.

Śiva said.—

43. O dignified ladies, do not utter such words to me. You are the chaste mothers of the worlds, how do you speak so trivially in regard to your son?

Brahmā said:—

44. On hearing the words of Śiva, the celestial ladies were ashamed. In their excitement they became motionless like dolls in a picture.

45. Eating the sweets and performing Ācamana lord Śiva was much delighted. In the company of His wife He chewed the betal with camphor.

CHAPTER FIFTYONE

(The resuscitation of Kāma)

Brahmā said:—

1. At that time, thinking that the hour was favourable, Rati hopefully spoke to Śiva who is favourably disposed towards depressed people.

Rati said:—

2. Why did you reduce my beloved husband to ashes without gaining any interest when he had come near you with Pārvatī? He was my only fortunate possession very rare to get.

3. Give me back my husband, the lord of my journey of life who used to work lovingly with me. Remove my distress caused by separation.

4. O lord Śiva, in the great festival of your marriage, all people are happy. I alone am unhappy without my husband.

5. O lord, make me possessed of my husband. O Śiva, be pleased. O lord, friend of the distressed, please make your words true.

6. Excepting you, who is there in the three worlds including the mobile and immobile creatures who can destroy my sorrow. Knowing this, be merciful.

7. O lord, merciful to the depressed, make me jubilant at the jubilant celebration of your marriage that gives pleasure to everyone.

8. There is no doubt in this, that only when my lord is resuscitated will your sportive dalliance with your beloved Pārvatī be complete and perfect.

9. You are competent to do everything because you are the supreme lord. O lord of all, of what avail is this talk. Please resuscitate my husband quickly.

Brahmā said:—

10. After saying thus she gave him the ashes of the cupid along with the bag in which they had been contained.

"O lord, O lord", saying thus she lamented much in front of Śiva.

11. On hearing the lamentation of Rati, Sarasvati and other celestial ladies wept bitterly and spoke in piteous tones.

The celestial ladies said:—

12. Obeisance to you, O lord, you are known as favourably disposed to your devotees. You are friend of the distressed, storehouse of mercy. Resuscitate the cupid. Make Rati jubilant.

Brahmā said:—

13. On hearing their words, lord Śiva was delighted. The lord, the ocean of mercy, glanced compassionately.

14. Thanks to the nectarine glance of the Trident-bearing lord, Kāma came out of the ashes, a comely wonder-inspiring body with splendid dress and features.

15. On seeing her husband in the same form as before, wielding the bow and the arrows and smiling, Rati bowed to lord Śiva.

16. She became contented. With her husband resuscitated and with palms joined in reverence she eulogised the lord, the bestower of her husband, frequently.

17. On hearing the eulogy of Kāma and his wife, Śiva was delighted and he spoke with his heart melting with pity.

Śiva said:—

18. O Kāma, I am delighted by your eulogy in the company of your wife. O self-born, tell me the boon you desire. I shall grant it.

Brahmā said:—

19. On hearing these words of Śiva, Kāma was highly delighted. Humbly and in faltering accents he spoke with palms joined in reverence.

Kāma said:—

20. O lord of gods, O ocean of mercy, if you, the

lord of all, are pleased with me please be delightful to me.

21. O lord, please forgive my fault formerly perpetrated by me. Please grant me great affection towards my people and devotion to your feet.

Brahmā said:—

22. On hearing the words of Kāma, lord Śiva was delighted. Giving consent, the lord of mercy laughingly said.

Lord Śiva said:—

23. O Kāma, I am delighted. O intelligent one, do not fear. Go near Viṣṇu and wait outside.

Brahmā said:—

24. On hearing these words he bowed to, circumambulated and eulogised the lord. Then he went out and bowed to Viṣṇu and gods.

25. Addressing Kāma, the gods congratulated him and offered him their auspicious blessings. Remembering Śiva, Viṣṇu and others spoke to him.

The gods said:—

26. O Kāma, you are blessed. Burnt by Śiva you have been blessed by Him. The lord of all has resuscitated you by means of his sympathetic glance, the Sāttvika part.

27. No man causes happiness or sorrow to another man. Man experiences the fruits of what he does. Who can ward off the destined protection, marriage or consummation at the proper time ?

Brahmā said:—

28. After saying thus, the gods happily honoured him. Viṣṇu and other gods who had realised their desire stayed there with pleasure.

29. He too remained there, at the bidding of Śiva, with great delight. There were shouts of "Victory" "Obeisance" and "well-done".

30. At the bed-chamber Śiva placed Pārvatī on His

left side and fed her with sweets. She too delightedly fed him with sweets in return.

31. Śiva according to the conventions of the world performed the customary rites. Taking leave of Menā and the mountain He came to the audience hall.

32. O sage, there was great jubilation then. Sounds of Vedic chants rose up. People played on the four kinds of musical instruments.

33. Coming back to His apartment, Śiva saluted the sages, Viṣṇu and me according to the worldly convention. He was duly saluted by the gods and others.

34. Shouts of "Victory" and "Obeisance" rose up along with the sound of Vedic mantras which were auspicious and which removed all obstacles.

35. Then Viṣṇu, I (Indra), gods, sages, Siddhas, secondary gods and the Nāgas eulogised Him severally.

The gods said:—

36. O Śiva, be victorious. O lord Śiva, the support of all, be victorious. O Rudra, O great lord, the supporter of the world, be victorious.

37. O Pārvatī's lord, O lord, accentuator of pleasure, O three-eyed one, O lord of all, the lord of illusion, be victorious, be victorious.

38. O lord, devoid of attributes, bereft of desires, O lord beyond all causes, O omnipresent, O playful support of all, O assumer of forms, Obeisance to you, be victorious.

39-40. O lord, bestower of good desires to your devotees, O merciful one, O bliss-formed, assuming forms through magic illusions, be victorious. Be victorious, O kind, O All-souled one, friend of the distressed, storehouse of mercy, O lord of illusion, free from aberrations, whose body is beyond the reach of speech and mind.

Brahmā said:—

41. Eulogising thus, Viṣṇu and others joyously served lord Śiva, the husband of Pārvatī duly, and with great love.

42. O Nārada, Śiva, the lord who had assumed body sportively, granted boons and honour to all present there.

43. O dear one, Viṣṇu and others taking leave of the great lord delightedly returned to their respective places. They were duly honoured and their faces beamed with pleasure.

CHAPTER FIFTYTWO

(The bridegroom's party is fed and Śiva retires to bed)

Brahmā said:—

1. O dear one, then the clever chief of mountains caused suitable arrangements to be made in the courtyard for feeding the visitors.

2. He caused the ground to be swept clean and scrubbed well. Different kinds of fragrant stuffs were used to make the place attractive and pleasing.

3. Then the mountain invited all the gods and others along with the lord for taking food, through his sons and others.

4. O sage, on hearing the invitation of the mountain, the lord accompanied by Viṣṇu, the gods and others went gladly to take His meal.

5. The mountain received the lord and all those duly and made them sit in good seats in the inner apartment.

6. After serving sweet and well-cooked delicious food-stuffs, he requested them to take their food with palms joined in reverence and head bent down.

7. Then duly honoured, Viṣṇu and other gods keeping Sadāśiva at the head took their food.

8. They sat in rows together, took their food simultaneously laughing (and talking).

9. Nandin, Bhṛṅgi, Vīrabhadra and his Gaṇas took their meals separately. The fortunate people took food enthusiastically.

10. The gods, with Indra, the guardians of the quarters all forunate and brilliant took their food cracking jokes and talking.

11. The sages and brahmins, Bhṛgu and other sages sat in separate rows and took their food with pleasure.

12. The Gaṇas of Caṇḍī took their meals and then cracked jokes and talked merrily.

13. After taking meals and rinsing their mouths Viṣṇu and others went to their apartments for rest.

14. At the bidding of Menā, the chaste ladies requested Śiva humbly and made Him stay in the bedchamber where great festivities were going on.

15. Seated on a gemset throne offered by Menā, Śiva surveyed the bedchamber with pleasure.

16. It was brightly illuminated with hundreds of gemset lamps. There were many gemset vessels. Pearls etc. were gorgeously displayed.

17. Gemset mirrors, white chowries, pearl necklaces and gorgeous things were richly displayed.

18. It was unequalled in its divine exquisiteness highly pleasing and richly decorated.

19. It was evincing the powerful influence of the boon granted by Śiva. It appeared to be a replica of Śiva Loka itself.

20. It was richly rendered fragrant with various sweet smelling substances. It was very bright. There was sandal paste and aguru. Beds were richly strewn with flowers.

21. Many wondrous things of variegated colours and shapes were displayed there. It had been constructed in gems by Viśvakarman* himself.

22. In some places replicas of Vaikuṇṭha, Brahmaloka and the cities of the guardians of the quarters were seen.

23. In a certain place the beautiful Kailāsa was represented. In another place Indra's palace was depicted. Over all was represented the Śivaloka.

24. Seeing all these wonderful representations lord Śiva praised Himavat and was very glad.

25. In that bedchamber, in a beautiful gemset couch lord Śiva lay down with pleasure.

26. Himavat fed all his brothers and others with pleasure and attended to the subsequent duties.

27. While the supreme lord had his sleep and the lord of the mountains was engaged in these duties, the night passed away giving place to dawn.

*See Note 301 P. 401; Note 295 P. 389.

28. In the morning the enthusiastic people began to play on different kinds of musical instruments.

29. Viṣṇu and the other gods got up with joy, remembered the lord of gods and excitedly got ready.

30. They got their vehicles ready for the departure to Kailāsa and sent Dharma to Śiva.

31. At the bidding of Viṣṇu, Dharma went near the bed chamber. The Yogin Dharma addressed Śiva, the lord of Yogins, in a manner befitting the context.

Dharma said:—

32. Get up, get up O Śiva, O lord of the Pramathas. Please come over to the audience hall. Make the assembled people gratified.

Brahmā said:—

33. On hearing these words of Dharma lord Śiva laughed. He surveyed him with sympathetic looks and got up from the bed.

34. He laughingly said to Dharma—"You go ahead. I shall come there presently. There is no doubt in this matter.

35. Thus addressed by Śiva, he returned to the audience hall. The lord Śiva too wanted to go.

36. On coming to know of it the ladies came enthusiastically. With their eyes fixed on the feet of Śiva, they sang auspicious songs.

37. Śiva then, in accordance with the worldly customs, went through his morning routine. He took leave of Menā and the mountain and went to the audience hall.

38. There was great jubilation there, O sage. Vedic mantras were recited loudly. The people played on the four kinds of musical instruments.

39. Śiva came to His apartment and bowed to the sages, Viṣṇu and me in accordance with the worldly conventions and was saluted by the gods and others.

40. Shouts of Victory and Obeisance rose up along with the auspicious sound of Vedic chants. There was great tumult.

CHAPTER FIFTYTHREE

(Description of Śiva's return journey)

Brahmā said:—

1. Then Viṣṇu and other gods, the sages and ascetics sent message to the mountain about their intention to leave after finishing their immediate duties.

2. Then the lord of mountains finished his ceremonial ablution and the worship of his favourite deity. Calling his kinsmen in the city, he came to the audience hall joyously.

3. There he worshipped the lord with pleasure and requested him to stay in his house for a few days more along with all the people.

4. "O Śiva" he said "I am contented by your sight. I am blessed since you came here with the gods".

5. Saying these words and many more, the lord of mountains pleaded with palms joined in reverence to the lord along with Viṣṇu and other gods.

6. Then the gods and sages remembered Śiva and spoke with delight.

The gods said:—

7. O lord of the mountains, you are blessed. Your glory is great. Even in the three worlds, there is none equal to you in merit.

8. At your very door, lord Śiva, the supreme Brahman, the goal of the good and favourably disposed to His devotees, has deigned to come along with us, His slaves.

9. O lord of mountains, this audience hall is very excellent. You have honoured us in diverse ways. The foodstuffs served to us were extraordinary. It is impossible to describe them suitably.

10. It is no wonder that everything is perfect where the goddess Pārvatī is present. We too are blessed since we came.

Brahmā said:—

11. Thus there was mutual admiration and glorification of an enlightened nature. There was great jubilation. The

sound of Vedic chant and shouts of victory were heard every where.

12. There were auspicious songs. The celestial damsels danced. The bards sang songs of praise. There was a liberal exchange of monetary gifts.

13. Then the mountain took leave of the lord of gods and went home. He made arrangements for a joyous feast with all paraphernalia in accordance with the rules.

14. He brought the lord with all his attendants and followers for the feast. He was very enthusiastic.

15-16. He washed the feet of Śiva, Viṣṇu and mine with reverence. He seated all of us, including the gods, the sages and others in the altar. The lord of mountains was assisted by his kinsmen.

17. The mountain satiated them with various kinds of juicy foodstuffs. All of them took food including Śiva, Viṣṇu and me.

18. Then the ladies of the city indulged in the customary utterance of foul abusive words laughing, jingling and peeping at all of them.

19. O Nārada, they took their food and rinsed their mouths. Taking leave of the mountain they returned to their apartments fully satisfied and pleased.

20. O sage, on the third day similarly they were thus duly honoured by the lord of mountains with customary gifts.

21. On the fourth day, the rite of Caturthīkarman[124] was performed with due observance. Without this the marriage rites would have been incomplete.

22. There was diverse jubilant festivity. Shouts of "well-done", "Victory" etc were heard. There were exchanges of gifts, sweet music and different kinds of dances.

23. On the fifth day the delighted gods lovingly intimated to the mountain about their desire to go back.

24. On hearing that, the lord of mountains spoke to the gods with palms joined in reverence "O gods, please stay a few days more".

124. This rite is so named because it is performed on the fourth day after the wedding. It is performed at the house of the bride's father before the marriage party leaves it. The purpose of this rite is to remove evil influence from the person of the bride which may cause harm to the family. For details see P.G.S. 1.11.13.

25. Saying thus with great love he made all of us, the lord, Viṣṇu and others stay there for many days, honouring us duly every day.

26. Thus many days elapsed as the gods continued to stay there. Then the gods sent the seven sages to the lord of the mountains.

27. They enlightened the mountain and Menā with what was relevant to the occasion. They told them about Śiva's principles with due praise.

28. O sage, the proposal was agreed to by the great lord. Then Śiva went to the mountain to tell him about the intended journey, along with the gods and others.

29. When the lord of gods started on his journey towards his mountain along with the gods, Menā cried aloud and told the merciful lord.

Menā said:—

30. O merciful lord, do mercifully protect Pārvatī. You are quickly pleased. Hence you will please forgive even a thousand faults in her.

31. My dear daughter is devoted to your lotus-like feet in every birth. Even sleeping or awake she does not think about anything else.

32. O conqueror of death, even on hearing about your devotion she is filled with tears of pleasure and horripilation. On hearing your censure she becomes silent as though dead.

Brahmā said:—

33. Saying this, Menakā dedicated her daughter to Him and crying aloud became unconscious in front of them.

34. When she regained consciousness, Śiva took leave of her and the mountain and set on journey with the gods jubilantly.

35. The gods with the lord and His Gaṇas started on their journey silently. They wished the mountain well.

36-37. The lord and the gods waited in a part outside the city of Himavat for the arrival of Pārvatī there. O great sage, thus I have narrated the journey of Śiva. Now listen to the journey of Pārvatī and of her departure with festivities.

CHAPTER FIFTYFOUR

(Description of the duties of the chaste wife)

Brahmā said:—

1. Then the seven sages spoke to the lord of the mountains—"O mountain, make arrangements for the journey of your daughter today itself."

2. O great sage, on hearing these words and knowing her pangs of separation, the lord of mountains was greatly affected by his love towards her and remained silent for a short while.

3. After some time, the lord of the mountains regained his consciousness and said—"Let it be so". He then sent the message to Menā.

4. O sage, on hearing the message of the mountain, Menā was both delighted and sorry. She immediately set about arranging for her journey.

5. O sage, Menā, the beloved of the mountain, made arrangements for all kinds of festivities in accordance with the tradition of her family and the injunctions of the Vedas.

6. She bedecked Pārvatī with twelve kinds of ornaments and good silken garments of nice border. All kinds of embellishments befitting her royal state were made.

7. Realising Menā's inclinations a chaste brahmin lady instructed Pārvatī in the duties of a chaste wife.

The brahmin lady said:—

8. O Pārvatī, listen to my words with love that accentuate righteousness, that increase the pleasure here and hereafter and afford happiness to those who pay heed to them.

9. A chaste lady sanctifies the worlds, destroys sins and is blessed. None else is so worthy of respect.

10. O Pārvatī, she who serves her husband with love and considers him her sole lord, enjoys all pleasures here and obtains salvation hereafter along with her husband.

11-13. The chaste ladies—Sāvitrī, Lopāmudrā,

Arundhatī, Śāṇḍilyā, Śatarūpā, Anasūyā, Lakṣmī, Svadhā, Sati, Saṁjñā, Sumati, Śraddhā, Menā, Svāhā and several others whose names are not mentioned lest the list should be too detailed have attained adoration from all people by their virtue of chastity. They have been honoured by Brahmā, Viṣṇu, Śiva and great sages.

14. Lord Śiva. benefactor of the depressed, worthy of worship and the goal of the good shall be served by you always.

15. The duty of a chaste lady is very important and it has been mentioned in the Vedas and Smṛtis. No other duty is so admirable as this.

16. A chaste lady shall take food only after her husband has taken it. O Śivā, if he stands, the woman too shall remain standing.

17. When he sleeps she can also sleep. But she must intelligently wake up before him. She shall do what is beneficial to him. She shall love him without any sort of deception.

18. O Śivā, she shall never show herself unembellished to him. If for any important work he is on exile she shall never adorn herself.

19. A chaste lady shall never mention her husband's name. If the husband scolds or rebukes her she shall not abuse him in return. Even when beaten by him she shall remain glad and say "I may even be killed, O lord. Be kind to me."

20. When called by him she shall leave the work she is engaged in and approach him immediately. With palms joined in reverence and love she shall bow to him and say as follows.

21. "O lord, be pleased to say what I have been called for." Whenever ordered by him to do any job she shall do it gladly.

22. She shall not stand near the entrance for a long time. She shall not go to other people's house. She shall not take his money, even though it be a little, and give it to others.

23. Without being told she shall arrange the necessary

requisities for his daily worship. She shall wait for the opportunity to do him a timely service.

24. Without the permission of her husband she shall not go even on pilgrimage. She shall eschew the desire to attend social festivities.

25. If a women wants holy water she shall drink the same with which her husband's feet have been washed. All holy rivers are present in that water.

26. She shall partake of the leavings of her husband's food or whatever is given by him saying "This is thy great grace."

27. She shall never take food without first offering due share to the gods, the Pitṛs, the guests, the servants, cows and saintly mendicants.

28. A gentle lady of chaste rites shall always be clever to manage the household with limited requisites. She shall be averse to spend unnecessarily.

29. Without being permitted by her husband she shall not observe fast and other rites. Should it be so, she will derive no benefit. She may fall into hell in other worlds.

30. While the husband is sportively engaged or seated comfortably she shall not worry him to get up under the pretext of attending to some household work.

31. Whether he is impotent, distressed, sick or senile, happy or unhappy, the husband shall never be transgressed.

32. During the three days of her monthly course she shall neither show her face nor speak to him. She shall not speak within his hearing till she becomes pure after her bath.

33. After her bath she shall see her husband's face and not that of anyone else. Or after thinking on her husband she shall then gaze at the sun.

34-35. If a chaste lady wishes for the longevity of her husband she shall not forsake turmeric, vermilion, saffron, collyrium, a blouse, the betel, the necklace, ornaments, brushing and plaiting the hair bangles and earrings.

36. A chaste woman shall never associate intimately with a washerwoman, a harlot, a female ascetic or a fallen woman.

37. She shall not talk to any woman who disparages

or hates her husband. She shall not stand alone anywhere nor shall she take bath in the nude.

38. A chaste lady shall never sleep on a mortar threshing rod, a broom, a grinding stone, a machine or on the threshold.

39. Except at the time of sexual intercourse she shall never show her maturity and initiative. She shall like whatever her husband is interested in.

40. A chaste lady shall be delighted when her husband is delighted and dejected when he is dejected. She shall always wish for his benefit.

41. She shall be virtuous and equanimous in affluence and adversity. She shall have fortitude and shall never go astray.

42. Even when ghee, salt, oil or other things are exhausted she shall not tell her husband openly about it lest he should be subjected to undue strain.

43. O Goddess, the husband is superior to Brahmā, Viṣṇu or Śiva, for a chaste lady her husband is on a par with Śiva.

44. She who transgresses her husband and observes fast and other rites wrecks the longevity of her husband and after death goes to hell.

45. If she furiously retorts to her husband she is born as a bitch in a village or as a vixen in a secluded place.

46. The chaste lady shall never take a higher seat never approach a defiled person, never speak to her husband in agitation.

47. She should avoid slanderous words, shun quarrels and shall not speak aloud or laugh in the presence of elders.

48-49. She who delights her husband delights all the worlds. When she sees her husband coming home she shall hasten to serve him food and water, hand him betel and change of garments, and serve him by massaging his feet. By pleasing words she shall fascinate him and dispel his gloom.

50. What father gives is limited, what brother gives is limited and what the son gives is also limited. A chaste lady shall worship her husband who gives what has no limit.

51. To a wife the husband is god, preceptor, virtue,

holy centre and sacred rite. She should cast off everything and adore him alone.

52. She who forsakes her husband and secretly violates her fidelity is born as a she-owl of cruel nature wasting its days in the hollow of a tree.

53. If she desires to beat her husband in retaliation, she becomes a tiger or a wild cat. She who ogles at another man becomes squint-eyed.

54. She who partakes of sweet dish denying the same to her husband becomes a pig in the village or a wild goat eating its own dung.

55. She who addresses her husband in singular becomes dumb. She who is jealous of a co-wife becomes ill-fated in matrimony again and again.

56. She who casts glance on another person hiding it from her husband becomes one-eyed, twisted-faced or ugly.

57. Just as a body bereft of the soul becomes unclean in a moment, similarly a woman without a husband is always unclean even though she may take a neat bath.

58. The mother, the father and the husband are blessed if there is a chaste lady in the house.

59. The three families—that of the father, that of the mother and that of the husband—enjoy the pleasures of heaven due to the merit of the chaste woman.

60. Disloyal women cause the downfall of the three families, that of the father, mother and husband and become distressed here and hereafter.

61. Wherever the chaste lady sets her foot, the sin is dispelled therefrom and the place is sanctified.

62. Even the sun, moon and wind touch the chaste woman to sanctify themselves and not otherwise.

63. Waters desire the touch of the chaste lady thinking—"Now our sluggishness is gone. Now we are able to purify others".

64. Wife is the root of the household, and of its happiness; she is the source of the fruit of virtue and for the flourishing of the family.

65. In every house there are women proud of their exquisite beauty and comely appearance. But it is only due to the devotion of Śiva that a chaste lady is obtained.

66. The present and the next world can be won through her. A wifeless man is not authorized to perform the rites of gods, Pitṛs guests and sacrifices.

67. He alone is the true householder in whose house there is a chaste lady. The others are devoured by an ogress or old age.

68. Just as the body is purified by a plunge in the Gaṅgā, so everything is sanctified on seeing a chaste woman.

69. A chaste lady is not different from Gaṅgā. She and her husband are like Pārvati and Śiva. Hence a sensible man shall worship them.

70. The husband is the high tone and the wife is the quarter tone. The husband is austerity and the woman is forbearance. The husband is the fruit and the wife is a sacred rite. O Pārvatī, such a pair is blessed.

71. O daughter of the lord of mountains, thus the duty of a chaste wife is described to you. Now, listen to their classifications with attention and love.

72. O gentle lady, the chaste ladies can be divided into four classes. Even when they are remembered they dispel sins. The divisions comprise of the superior etc.

73. They are superior, middling, inferior and very inferior. I shall explain their characteristics. Listen with attention.

74. O gentle lady, she whose mind is not aware of any one else and who is conscious of her husband even in her dreams is the noblest of all.

75. O daughter of the mountain, she who sees another man as her father, brother or son with a clean conscience is the middling among chaste ladies.

76. O Pārvatī, she who ponders over her duty mentally and desists from going astray is inferior among the chaste. Of course she is pure in conduct.

77. She who remains chaste for fear of her husband or the family is very inferior among the chaste ladies, so say the ancient poets.

78. O Pārvatī, these four types of chaste ladies dispel sins. They sanctify all the worlds. They are delighted here and hereafter.

79. A brahmin who died due to the curse of Varāha

(Boar), was at the request of the three deities, resuscitated by Atri's wife (Anasūyā), thanks to the power of chastity.

80. O Śivā, O daughter of the mountain, knowing this well, you shall render service to your husband every day with pleasure as it bestows all desires.

81. You are the Goddess and the mother of the universe. Śiva Himself is your husband. By remembering you women become chaste.

82. O Pārvatī, O gentle lady, what avails mentioning all this to you. Still I mention this just to follow the worldly convention.

Brahmā said:—

83. Saying this, the brahmin lady stopped and bowed to her. Pārvatī, the beloved of Śiva, derived great pleasure.

CHAPTER FIFTYFIVE

(Śiva returns to Kailāsa)

Brahmā said:—

1. Thus instructing the goddess in the rites of a chaste lady, the brahmin lady told Menā while taking leave of her "Make arrangements for her journey".

2. Saying "So be it" she became exasperated by her affection. Controlling herself a little she called Pārvatī to her when her agitation due to imminent separation became all the more unbearable.

3. Embracing her she cried loudly and frequently. Pārvatī too cried uttering piteous words.

4. The beloved of the mountain as well as her daughter became unconscious due to grief. The wives of the gods too fainted on hearing Pārvatī cry.

5. All the ladies cried. Everything became senseless. Who else, even the great lord, the leader of Yogins, cried at the time of departure.

6. In the meantime, Himavat came hurriedly along with his sons, ministers and brahmins.

7. Holding his dear daughter to his bosom and saying "Where are you going ?" with frequent vague vacant glances, he cried due to his fascination.

8. Then the chief priest in the company of other brahmins enlightened everyone. The wise priest by his spiritual discourse was able to convince them easily.

9. With great devotion Pārvatī bowed to her parents and the preceptor. Following the worldly convention she cried aloud frequently.

10. When Pārvatī cried the ladies cried too, particularly the mother Menā, sisters and brothers.

11. Her mother, sister, brothers, father and the other ladies who were affectionately attached to her cried frequently.

12. Then the brahmins respectfully intimated to them the auspicious hour for the starting of the journey and consoled them.

13. Then Himavat and Menā composed themselves and caused the palanquin to be brought for Pārvatī to get in.

14. The brahmin ladies helped her to get into the palanquin. They gave their blessings. Her parents and the brahmins too offered their blessings.

15. Menā and the lord of mountains gave her a royal send-off with various auspicious rare presents not accessible to common people.

16. O sage, Pārvatī started after bowing to the preceptors, elders, father, mother, the brahmins, the chief priest, sisters and the other women.

17. Himavat, the sensible affectionate father with his sons accompanied her as far as the place where the lord was waiting joyously along with the gods.

18. Everyone was jubilant and jolly with love. They bowed to the lord with devotion. Praising Him they returned to Kailāsa.

19. Then Śiva told Pārvatī—"I am reminding you although you know the previous birth. If you remember, speak out. In my divine sport you are always my beloved."

Brahmā said:—

20. On hearing the words of Śiva, Satī Pārvatī the beloved of Śiva replied smiling.

Pārvatī said:—

21. O dear lord, I remember everything as well as the fact that you became a silent ascetic. Obeisance to you. Please do everything necessary now befitting the occasion.

Brahmā said :—

22. On hearing her words as pleasing as the steady flow of nectar, Śiva rejoiced much, eagerly devoted to the way of the world.

23. Getting every requisite thing ready, he fed the gods including Viṣṇu and others with various pleasant things.

24. He fed all the others who had attended His marriage with juicy cooked food of various sorts.

25. After taking food the gods and the Gaṇas, with their womenfolk fully bedecked in gems and jewels bowed to the moon-crested lord.

26. After eulogising Him with pleasing words and circumambulating Him with joy they praised the marriage celebration and returned to their abodes.

27. O sage, Śiva Himself bowed to me and to Viṣṇu following the worldly convention as Viṣṇu had bowed to Kaśyapa.

28. Considering Him the supreme Brahman I eulogised him in the excellent manner after embracing him and offering him my benediction.

29. Viṣṇu and I with palms joined in reverence, took leave of them and praising the marriage of Śiva and Pārvatī went back to Viṣṇu's abode.

30. On the mountain, Śiva stayed with Pārvatī and continued his divine sports with joy. The Gaṇas too were happy and they worshipped the married couple.

31. O dear, I have thus narrated the auspicious story of the marriage of Śiva, that dispels sorrow, generates delight and increases wealth and longevity.

32. He who hears this story with pure mind fixed on them or narrates the same, shall attain Śivaloka.

33. This narrative is said to be wondrous and the cause of everything auspicious. It quells all hindrances and ailments.

34. It is conducive to glory and the attainment of

heaven. It bestows longevity, sons and grandsons, all cherished desires, worldly pleasures and salvation too.

35. It wards off premature death. It is auspicious and it causes peace. It makes bad dreams subside. It is an instrument for the acquisition of keen intellect.

36. It shall be read on all occasions of Śiva's festivals by the people who desire auspicious results. It gives satisfaction to Śiva.

37. At the installation of the idols of the deities this shall be particularly read. At the beginning of all auspicious rites it shall be read with pleasure.

38. With purity in mind and body it shall be heard. All affairs become fruitful thereby. This is true, really true.

RUDRA-SAṀHITĀ

SECTION IV

Kumāra Khaṇḍa

CHAPTER ONE

(The dalliance of Śiva)

1. I salute Śiva who is satisfied with salutation, who loves great devotion, who bestows affection, who makes others too perfect and complete and who is the abode of all fortune and achievements. I salute Śiva who is eulogised by Viṣṇu and Brahmā, who urged by His sympathy assumes visible forms, who bestows truth, who loves truth, whose assets are the threefold truths and who is identical with truth.

Nārada said :—

2. O Brahmā, after marrying Pārvatī and returning to His mountain what did Śiva the benefactor of the worlds do ? Please narrate it to me.

3. Who was the son born to Śiva, the great soul, for which purpose the lord, though He rests and revels in Himself, married Pārvatī ?

4. O Brahmā, the benefactor of the gods, how was Tāraka[125] slain ? Please have pity on me and narrate all this in full.

Sūta said:—

5. On hearing these words of Nārada, Prajāpati was highly delighted and he replied after thinking on Śiva.

125. Tāraka, the son of Vajrāṅga, was a Daitya whose austerities made him formidable to the gods. The present section narrates the birth of Kumāra, known as Skanda, Guha, kārttikeya etc. who slew the demon Tāraka.

Brahmā said:—

6. O Nārada, listen to the tale of Śiva, the moon-crested lord. I shall narrate the story of Guha's[126] birth and the slaying of the demon Tāraka.

7. Let it be heard. I shall tell you the story that destroys all sins, on hearing which a man is freed from all sins.

8. This narrative is sinless. It is a wonderful secret. It dispels the distress caused by sin and wards off all obstacles.

9. It bestows everything auspicious. It is the essence of the Vedas and is pleasing to the ears. It is conducive to happiness. It is the cause of liberation and cuts off the roots of all actions.

10. Returning to Kailāsa after marrying Pārvatī, Śiva attained added lustre. He thought over the task of the gods and the pain of the people involved in the fulfilment of that task.

11. When Śiva returned to Kailāsa, the joyful Gaṇas made all arrangements for His happiness.

12. When Śiva returned to Kailāsa, there was great jubilation there. The gods returned to their realms with their minds full of joy.

13. Then taking Pārvatī, the daughter of the mountain, with Him, Śiva, the great Lord, went to a delightful brilliant isolated place.

14-15. Making a wonderful bed conducive to good sexual pleasure, rendered smooth and fragrant with flowers and sandal paste and auspiciously supplemented with objects of enjoyment, lord 'Śiva' the bestower of honour, indulged in dalliance with Pārvatī for a thousand years of god.[127]

16. In that divine sport at the mere contact with

126. Guha, better known as Kārttikeya was the son of Śiva. Born in a thicket in a forest, out of the semen of Śiva, without the intervention of Pārvatī he was fostered by the Pleiades (Kṛttikās) whence he received the title Kārttikeya. When grown into youth, he became the Commander-in-Chief (senāpati) of the army of Śiva, fought and slew the Daitya Tāraka. As he killed (māra) the evil (ku) Asura, he became known as kumāra.

127. For different calculations of the time-durations see Sk. P. Ch. 142-145.

Pārvatī, Śiva lapsed in unconsciousness. She too lapsed into unconsciousness due to the contact with Śiva. She neither knew the day nor the night.

17. When Śiva following the worldly way began his enjoyment of pleasures, O sinless one, a great length of time passed by as though it was a mere moment in their awareness.

18. Then, O dear, Indra and the gods gathered together on the mountain Meru and began their mutual discussion.

The gods said:—

19. It is for the fulfilment of our task that Lord Śiva, the leader of Yogins, free from aberrations, the unsullied, revelling and resting in his own Self, has married.

20. No son is born to Him. We do not know the reason. How is it that the lord of gods is delaying the action?

Brahmā said:—

21. In the meantime, from Nārada who has the divine vision the gods came to know of the extent of the enjoyment of the couple engaged in dalliance.

22. Realising that their enjoyment had extended over a long time, the gods became worried. Making me Brahmā as their leader they approached Viṣṇu Nārāyaṇa[128].

23. After bowing to him I narrated to him all the details we desired to convey. The gods stood steady and silent like dolls painted in a picture.

24. For a thousand years according to the calculation of the gods, Śiva the Yogin has been engaged in sexual dalliance. He does not desist from it.

Lord Viṣṇu said:—

25. O creator of the universe, there is nothing to worry about. Everything will be well. O lord of gods, seek refuge in the great lord Śiva.

26. O lord of subjects, the people who dedicate their

128. The epithet 'Nārâyaṇa' is applied to Viṣṇu because the waters (nāra) were his first place of motion (ayana). In Hindu Mythology Viṣṇu is represented as lying on the serpent couch in the midst of ocean.

minds to and seek refuge in Him joyously and devoutly have nothing to fear from any quarter.

27. The interruption to amorous dalliance will take place at the proper time, not now, O Brahmā. Any task carried out at the proper time shall be crowned with success, not otherwise.

28. If the enjoyment is desired by Śiva who can check it? When another thousand years are completed He will desist from it, out of his own will.

29. If any one separates the copulated pair by a tricky expedient, he will have the pangs of separation from his wife and sons in every birth.

30. He will fall from perfect wisdom. His glory will be destroyed. He will lose his fortune. That sinner after his death will suffer the tortures of the hell Kālasūtra[129] for a hundred thousand years.

31. The sage Durvāsas[130] separated Indra in copulation with Rambhā[131] and the sage got separation from his wife as a result thereof.

32. He took another woman as his wife and thus put an end to the pangs of separation lasting for a thousand years of the gods.

33. Bṛhaspati hindered Kāma in copulation with Ghṛtācī[132] but within six months the moon abducted his wife.

34. He then propitiated Śiva, fought a battle over Tārā, enjoyed her even as she was pregnant and tried to dispel his pangs of separation.

35. The sage Gautama forced the moon in the company of Rohiṇī to desist from sexual dalliance and he suffered the pangs of separation from his wife.

36-37. Hariścandra expelled a ploughman in copulation with a Śūdra woman, to wander in a lonely forest. Listen

129. Kālasūtra is one of several hells wherein the wicked are tortured. For details see Viṣṇu Purāna II. 214

130. Durvāsas, the son of Atri and Anasūyā was a sage of irascible temper.

131. Rambhā, a celestial damsel is represented as the type of female beauty. She was one of the rarities produced at the churning of the ocean.

132. Ghṛtācī, a celestial damsel, was known for her rare beauty and charms.

to the effect thereof. He lost his wife, son and kingdom. He was tarmented by Viśvāmitra. It was only after propitiating Śiva that he could get released from that sin.

38. Though Ajāmila,[133] a noble brahmin, was in copulation with a Śūdra woman, gods did not interfere due to this fear.

39. Everything can be achieved through the discharge of the semen. O Brahmā, the process of discharge is very effective. The discharge that is fruitful none can withhold.

40-41. O gods, Śiva's act of enjoyment will extend to a thousand years of celestial calculation. After that period is over, you can go there and do such things as will necessitate the fall of the semen on the ground. The son of the lord named Skanda will be born of that.

42. O Brahmā, return to your abode along with the gods. Let Śiva carry on enjoyment in the isolated place in the company of Pārvatī.

Brahmā said :—

43. After saying this, the lord of Lakṣmī immediately returned to his harem. O great sage, the gods too returned to their abodes along with me.

44. On account of the dalliance of Śiva and Pārvatī, the earth quaked with the weight along with Śeṣa (the serpent) and Kacchapa[134] (the tortoise).

45. By the weight of Kacchapa, the cosmic air, the support of everything, was stunned and the three worlds became terrified and agitated.

46. Then the gods along with me sought refuge in Viṣṇu and in our depression intimated to him the news.

The gods said :—

47. O Viṣṇu, the lord of the gods, O lord and protector of all, save us who have sought refuge in you and whose minds are acutely terrified.

48. The vital air of the three worlds is stunned. We do not know wherefore. The three worlds including the

133. Ajāmila was a Brāhmaṇa of Kanauj who married a Śūdra woman and had children of whom he was very fond.

134. Śeṣa (the serpent chief) and Kacchapa (the tortoise) are said to support the earth in turns on the hoods and the back respectively.

mobile and immobile as well as the gods and the sages are excited.

Brahmā said: —

49. After saying this, O great sage, all the depressed gods, stood silent along with me in front of Viṣṇu with great misery.

50. On hearing those words, Viṣṇu took us all immediately to the mountain Kailāsa, the favourite haunt of Śiva.

51. After going there in the company of the gods and me, the favourite deity of the gods went to the excellent resort of Śiva with a desire to see Śiva.

52. Unable to see Him there, Viṣṇu and the gods became surprised. With humility he asked the Gaṇas of Śiva who were there.

Viṣṇu said:—

53. O Gaṇas of Śiva, where has Śiva, the lord of all gone ? Sympathetically intimate this to us who are depressed.

Brahmā said:—

54. On hearing these words of Viṣṇu in the company of the gods, the Gaṇas of Śiva lovingly replied to Viṣṇu.

The Gaṇas of Śiva said:—

55. O Viṣṇu, please listen along with Brahmā and the gods, we shall tell you the truth and the details out of love for Śiva.

56. Śiva, the lord of all, had gone into the apartment of Pārvatī after stationing us here with love. He is an expert in indulging in divine sports.

57. O lord of Lakṣmī, many years have gone by. We do not know what Śiva, the great lord, is doing within her apartment.

Brahmā said:—

58. On hearing their words, O excellent sage, Viṣṇu, the gods and I were perplexed and went to the doorway of Śiva's apartment.

59. After going there along with me and the gods, Viṣṇu, the favourite deity of the gods, spoke in dejection but with joy in the heart.

60. O excellent sage, standing there, along with me and the gods, he eulogised Śiva, the lord of all the worlds with great pleasure.

Viṣṇu said:—

61. O great lord, what are you doing there inside? Save us who are harassed by Tāraka and who have sought refuge in you.

62. O great sage, praising and pleading like this to Śiva, Viṣṇu wept bitterly along with the gods harassed by Tāraka.

63. O great sage, the tumultuous cry of the heaven-dwellers distressed by the demon got mingled with the sound of eulogy to Śiva.

CHAPTER TWO

(The birth of Śiva's son)

Brahmā said:—

1. On hearing that, the great lord, an expert in Yogic theory, though free from lust, did not emit the semen, fearing to offend Pārvatī.

2. He came to the door, near the gods distressed by the demon. Śiva is the benefactor favourably disposed to His devotees.

3. On seeing lord Śiva, favourably disposed to His devotees, the gods including me and Viṣṇu became extremely happy.

4. O sage, bowing down with stooping shoulders the gods along with me and Viṣṇu eulogised Śiva with great pleasure.

The gods said:—

5. "O great God, O lord of gods, O ocean of mercy,

O Śiva, you are the immanent soul of all. You know everything.

6. O lord, carry out the task of the gods. O great lord, save the gods. Slay Tāraka and other demons and take pity on us."

7. On hearing these words of the gods, lord Śiva agitated in soul and dispirited in the mind, replied.

Śiva said:—

8. "O Viṣṇu, O Brahmā, O gods, you are the goal of everybody's mind. What should happen necessarily must happen. There is none to stop it.

9-11. What has happened has already happened. Now O gods, listen to what is relevant to the context. Let him who will, take up this discharged semen". After saying this He let it fall on the ground. Urged by the gods Agni became a dove and swallowed it with his beak. O sage, in the meantime Pārvatī came there.

12. When Śiva took a long time to return, she hastened there and saw the gods. On coming to know of the incident she became very furious.

13. She told Viṣṇu and the gods as follows.

The goddess said :—

14. Hi Hi, O gods, you are wicked and particularly selfish and for that purpose you give pain to others.

15. O gods, for the sake of realising your self-interests you all propitiated the lord and spoilt my dalliance. I have become a barren woman therefore.

16. O gods, after offending me none can be happy. Hence O wicked heaven-dwellers, you will remain unhappy.

Brahmā said :—

17. After saying these words Pārvatī, the daughter of the king of mountains, blazing with fury cursed Viṣṇu and all other gods.

Pārvatī said :—

18. From now onwards let the wives of the gods be utterly barren and let the gods who offended me be unhappy.

Brahmā said :—

19. Cursing Viṣṇu and other gods, Pārvatī furiously told Agni who had swallowed Śiva's semen.

Pārvatī said :—

20. O Agni, be the devourer of everything and let your soul be afflicted. You are a fool. You do not know Śiva's fundamental principles. You have come forward to carry out the task of the gods.

21. It is neither proper nor beneficent to you to have eaten up Śiva's semen. You are a rogue, a wretched vile, paying heed to the wicked counsel of the wicked.

Brahmā said :

22. After cursing the fire thus, O sage, Pārvatī, the daughter of the mountain, immediately returned to her apartment along with Śiva, dissatisfied that she was.

23. O great sage, after returning she persistently pleaded with Śiva and bore a son named Gaṇeśa.

24. O sage, the details of that story I shall narrate to you later on. Now listen to the story of the birth of Guha which I am going to narrate.

25. The gods are wont to partake of the offerings of food etc. consigned to the fire in accordance with the Vedic text. Hence the gods became pregnant.

26. Unable to endure the force of the semen they became afflicted. Viṣṇu and other gods had already lost their sense at the curse of Pārvatī.

27. Then Viṣṇu and other gods were overwhelmed and scorched. In this state they sought refuge in Śiva.

28. After reaching the threshold of Śivā's apartment, the gods humbly eulogised Pārvatī and Śiva with pleasure and with palms joined in reverence.

The gods said :—

29. O lord of gods, O great lord, consort of Pārvatī, what has happened now? Your magical power is incapable of being transgressed.

30. We have become pregnant and also scorched by

your semen. O Śiva, take pity on us. Remove our miserable plight.

Brahmā said:—

31. O sage, on hearing the eulogy of the gods, Śiva, the lord of Pārvatī came immediately to the threshold where the gods stood waiting.

32. The gods including Viṣṇu bowed humbly with great devotion and eulogised Śiva who is favourably disposed to His devotees, who came near the entrance.

The gods said :—

33. O Śiva, O great lord, we bow to you particularly, save us seeking refuge in you on being scorched by your semen.

34. O Śiva, please remove our misery. We will certainly die otherwise. Save you, none can remove the misery of the gods.

Brahmā said :—

35. On hearing these piteous words, the lord of the gods laughingly replied to the gods with his usual sympathy towards his devotees.

Śiva said :—

36. O Viṣṇu, O Brahmā, O gods, all of you listen to my words with attention. You will be happy. Be careful.

37. At my behest you shall vomit this semen virile of mine. You will be happy thereby.

Brahmā said :—

38. Accepting this command with bent head Viṣṇu and the other gods immediately vomitted it out after duly remembering Śiva the imperishable.

39. The semen of Śiva lustrous and golden in colour falling on the ground seemed to touch the heaven as it was as huge as a mountain.

40. Viṣṇu and other gods became relieved and they eulogised the great lord Śiva who is favourably disposed to His devotees.

41. O great sage, only Agni did not become happy. Śiva, the great lord, gave a separate hint to him.

42. Then the distressed fire, O sage, eulogised Śiva with palms joined in reverence and piteously spoke these words.

Agni said:—

43-44. O lord of gods, I am a stupid and deluded servant of yours. Forgive me my fault. Please remove my burning sensation. O lord, you are the benefactor and sympathetic to the distressed.

Brahmā said:—

45. On hearing the words of Agni, Śiva the great lord spoke delightedly to Agni He is favourably disposed to His devotees.

Śiva said:—

46. An improper action has been committed by you in swallowing my semen. Hence your sin has become formidable at my bidding and the burning sensation has not been cured.

47. Now that you have sought refuge in me you are sure to be happy. I am pleased with you. All your misery will be dissolved.

48. Deposit carefully that semen in the womb of some good woman. You will become happy and particularly relieved of the burning sensation.

Brahmā said:—

49. On hearing these words of Śiva, Agni replied to Śiva, the benefactor of the devotees with pleasure and bowing down with palms joined in reverence.

50. "O lord Śiva, this splendour of yours is inaccessible and unbearable. There is no woman in the three worlds except Pārvatī to hold it in her womb."

51. O excellent sage, when fire said like this, you, urged by Śiva, said thus in order to help Agni.

Nārada said:—

52. "O Agni, listen to my words that will dispel your

burning sensation. It will yield great pleasure and ward off your pains.

53. O Agni, taking recourse to the following expedient you will be relieved of the burning sensation and be happy. O dear, this has been explained by me well at the will of Śiva.

54. O Agni, you shall deposit this semen of Śiva in the bodies of the ladies who take their morning baths in the month of Māgha."

Brahmā said :—

55. O sage, meanwhile the wives of the seven celestial sages came there desirous of taking their early morning bath in the month of Māgha with other observances of rites.

56. After the bath, six of them were distressed by the chillness and were desirous of going near the flame of fire.

57. Arundhatī of good conduct and perfect knowledge saw them deluded and dissuaded them at the behest of Śiva.

58. O sage, the six ladies stubbornly insisted on going there to ward off their chillness because they were deluded by Śiva's magical art.

59. Immediately the particles of the semen entered their bodies through the pores of hairs, O sage. The fire was relieved of their burning sensation.

60. Vanishing immediately from the scene, Agni in the form of a flame, went back happily to his region, mentally remembering you and Śiva.

61. O saintly one, the women became pregnant and were distressed by the burning sensation. They went home. O dear, Arundhatī was displeased with fire.

62. O dear, the husbands on seeing the plight of their wives became furious. They consulted one another and discarded them.

63. O dear, on seeing their own state the six ladies felt very miserable and distressed.

64. The wives of the sages cast off their semen in the form of a foetus at the top of Himavat. They felt then relieved of their burning sensation.

65. Unable to bear that semen of Śiva and trembling much, Himavat became scorched by it and hurled it in the Gaṅgā.

66. O great sage, the intolerable semen of lord Śiva was deposited by Gaṅgā in the forest of Śara grass by means of its waves.

67. The semen that fell was turned in a handsome good-featured boy, full of glory and splendour. He increased everyone's pleasure.

68. O great sage, on the sixth day of the bright half of the lunar month of Mārgaśīrṣa, the son of Śiva was born in the world.

69. At that time, O Brahmin, on their mountain, Pārvatī the daughter of Himavat and Śiva became very happy.

70. Out of joy, milk exuded from the breasts of Pārvatī. On reaching the spot everyone felt very happy.

71. O dear, there was auspiciousness in the three worlds, pleasing to the good. There occurred obstacles to the wicked and particularly to the demons.

72. O Nārada, there was a mysterious sound of Dundubhi drum in the sky. Showers of flowers fell on the boy.

73. O excellent sage, there was great delight to Viṣṇu and the gods. There was great jubilation everywhere.

CHAPTER THREE

(*The boyhood sports of Kārttikeya*)

Nārada said :—

1. O lord of subjects, O Brahmin, O creator, what happened thereafter ? Please tell me the same.

Brahmā said :—

2. O dear, then the powerful sage Viśvāmitra, urged by Brahmā, came there casually and was delighted.

3. On seeing the unearthly splendour of that brilliant boy, he became very delighted. He bowed to the boy.

4. With a delighted mind he eulogised him with the words prompted by Brahmā. Viśvāmitra realised his power.

5. The boy too was delighted and became the source of

great enjoyment. Laughingly he spoke to Viśvāmitra. It was very surprising.

Śiva's son said :—

6. "O great one of perfect wisdom, it is due to the will of Śiva that you have come here by chance. O dear, perform my purificatory rites in accordance with Vedic injunctions.

7. From now onwards you remain my priest conferring your love on me. It is certain that you will become the object of worship of all."

Brahmā said:—

8. On hearing his words, Gādhi's son[135] (Viśvāmitra) was highly delighted and surprised. He spoke to him in a tone, by no means highly accented.

Viśvāmitra said:—

9. Listen, O dear, I am not a brahmin. I am a Kṣatriya, son of Gādhi, famous as Viśvāmitra and a servant of brahmins.

10. O excellent boy, I have thus narrated my life to you. Who are you ? Now mention everything about your life to me who am surprised.

Brahmā said :—

11. On hearing his words the boy told him about his life. The divine boy, the cause of great enjoyment and protection, said to Gādhi's son with great pleasure.

Śiva's son said:—

12. O Viśvāmitra, thanks to my favour, you now become a brahminical sage. Vasiṣṭha and others will for ever regard you with respect.

13. Hence, at my behest you shall perform my purificatory rites. Keep this as a great secret. You shall not mention it anywhere.

135. Viśvāmitra, the son of Gādhi or Gāthin, was a born Kṣatriya who by intense austerities attained Brāhmaṇahood. ŚP. attributes this change to the favour of Kumāra who raised him to Brāhmaṇahood in order to enable him to perform his purificatory rites.

Brahmā said :—

14. O celestial sage, in the manner laid down in the Vedas he performed the purificatory rites for the son of Śiva.

15. Śiva's son, the cause of great enjoyment and protection, was glad and conferred divine wisdom on the sage.

16. The son of Agni made Viśvāmitra his priest. Form that time onwards he became a great brahmin and an expert in divine sports of various sorts.

17. O sage, the very first sport that he performed thus has been narrated to you by me. O dear, listen to another sport of his with wonder. I shall narrate it to you.

18-19. At that time he was known as white in colour. Agni went there and seeing his son who was divine and very holy called him "O dear son." Agni embraced and kissed him too. He gave him a miraculous weapon, spear.

20 Guha took the spear and ascended the peak. He hit the peak with his spear and the peak fell down.

21. Ten thousand billions of heroic demons came there to attack him but were killed on being hit with the spear.

22. There was great hue and cry. The Earth, the mountains and the three worlds quaked. Indra the lord of gods came there.

23. With his thunderbolt he hit on his right side. A person named "Śākha"[136] of great strength came out of that side.

24. Śakra struck him again with his thunderbolt on his left side. Another strong person named Viśākha came out of that side.

25. Then Indra struck his heart with his thunderbolt. Another person very powerful like him named Naigama came out.

136 Śākha, Viśākha and Naigama are the three brothers of Kumāra. According to ŚP. they are his very self. SP. RS. iv. 23-25.

V.S Agrawal gives quite a different interpretation. According to him Kumāra is the symbol of the life-principle manifesting in every individual. Kṛttikās are the six yogic *cakras* located in the human body in the golden reed. Kumāra who is born in this six-jointed single reed is called (i) Kārttikeya and (ii) Śākha. The life-principle then branches out in the form of five gross elements and the mind which together are called (iii) Viśākha. As the popular God of the merchant community Kumāra is called (iv) Naigama or Naigameya.

26. Then the four of great heroic strength including Skanda rushed to attack Indra. I offered my protection to Indra.

27. Afraid of Guha, Indra with all the gods went away to his region agitatedly. O sage, he did not know his secret.

28. That boy remained there itself as fearless as before. O dear, he was highly pleased and continued his divine sports of various sorts.

29. Meanwhile the six ladies named Kṛttikās came there for bath and they saw the lordly boy.

30. All of them desired to take and fondle him O sage, as a result of their simultaneous desire for taking and fondling the boy, a dispute arose.

31. In order to quell their mutual dispute, the boy assumed six faces and drank milk off their breasts. O sage, they were all satisfied.

32-33. Realising his desire, the Kṛttikās, O sage, took him to their region joyously. Feeding him with their breast milk they nursed and nurtured Śiva's son who was more refulgent than the sun.

34. They never let him go out of their sight. He became the object of their love, dearer to them than their own lives. Verily he who nurses and nurtures the child has the right of possession over the son.[137]

35. With great love they gave him the rarest garments and excellent ornaments in the three worlds.

36. Feeding him specially on the choicest delicacies day by day they brought up the boy prodigy.

37. O dear, once that son of the Krttikās went to the celestial assembly and showed wonderful feats.

38. The boy of wonderful miracles showed his rare splendour to the gods including Viṣṇu.

39-40. On seeing him, the gods and sages including Viṣṇu became surprised and asked the boy "Pray, who are you ?" On hearing it he did not say anything in reply. He returned to his abode and remained concealed as before.

137. Verses 34-36 of this chapter are the same as verses 31-32 of the following chapter.

CHAPTER FOUR

(Search for Karttikeya and his conversation with Nandin)

Nārada said :—

1. O lord of people, O Brahmā, O lord of gods, what happened after that ? Narrate it to me kindly besides the description of Śiva's sports.

Brahmā said :—

2. O sage, after the son of Śiva had been taken over by the Kṛttikās some time elapsed but the daughter of Himavat had no knowledge of the same.

3. Meanwhile Pārvatī beaming with her lotus like face told her husband Śiva, the lord of the gods.

Pārvatī said :—

4. O lord of the gods, listen to my auspicious words. O lord, you have been attained by me, thanks to my previous merits.

5. Although you are the most excellent among the Yogins, O lord, you became desirous of dalliance. But my dalliance with you was interrupted in the middle by the gods.

6. O lord, your semen fell on the ground and not in my womb. Where did it go ? Among the gods by whom could it have been concealed ?

7. O lord, infallible is your semen, how can it be fruitless ? Or has it developed into a child somewhere ?

Brahmā said:—

8. O great sage, on hearing the words of Pārvatī, the lord of the universe called the gods and the sages and laughingly said to them.

Lord Śiva said :—

9. O gods, listen to my words. Has Pārvatī's statement been heard by you ? Where has my unfailing semen gone ? By whom has it been concealed ?

10. If he, out of fear, falls at my feet quickly he may not be punished. If a king, competent enough, does

not rule firmly he will be harrassed by the subjects. He cannot be a protector.

Brahmā said :—

11. On hearing the words of Śiva and after consulting one another they replied one by one. They were so afraid of the great lord.

Viṣṇu said:—

12. Let those who have concealed your semen incur the sins of those who utter lies, of those who outrage the modesty of preceptor's wife, and of those who are engaged in insulting the preceptor always.

Brahmā said:—

13. Let him who has concealed your semen anywhere in the holy centres of Bhārata be debarred from the privilege of serving or worshipping you.

The guardians of the quarters said:—

14. Let him who has concealed your semen suffer continuously from the pang as a result of that sinful action.[138]

The gods said:—

15. Let him who has concealed your semen incur the sin of that stupid person who does not fulfil the promise he himself has made.

The wives of the gods said:—

16. Let her who has concealed your semen be deprived of mother and kinsmen and incur the sin of those base women who hate their husband and carry on an affair with another man.

Brahmā said :—

17. On hearing the words of the gods, Śiva the lord of the gods threatened Dharma and others the cosmic witnesses of all activities.

138. The original of this translation is defective.

Lord Śiva said :—

18. The infallible semen of mine, has not been concealed by the gods. By whom could it then have been concealed ?

19. All of you are the witnesses of all actions always. Has it been concealed by you ? Have you come to know of it ? Please narrate.

20. On hearing the words of Śiva they nervously looked at one another and spoke before the lord one by one.

Brahmā said: —

21. The infallible semen of Śiva, infuriated at the intervention in the course of his sexual dalliance, fell on the ground. This was observed by me.

The Earth said :—

22. I was unable to bear the terrible semen. Hence I dropped it into the fire. O lord, please forgive me.

The fire said :—

23. O Śiva, assuming the form of a dove I gulped the şemen but could not bear the terrible thing. Hence I immediately dropped it on the mountain Kailāsa.

The mountain said:—

24. O lord of the worlds, I too was unable to bear the terrible thing. O lord, I dropped it in the Gaṅgā.

Gaṅgā said: —

25. O lord of the worlds, I too was unable to bear your terrible semen. O lord, completely exhausted, I dropped it in the grove of Śara plants.

Vāyu said:—

26. O Śiva, the semen that fell among the Śara plants immediately became a very beautiful boy on the holy banks of the celestial river.

The sun said:—

27. On seeing the crying boy, O lord, I went to the

western mountain, urged by the revolving wheel of time, being unable to stay there at night.

The moon said: –

28. Taking the crying boy, the Kṛttikās returned to their abode. O Śiva, they went to Badarikā hermitage.

The waters said: —

29. O lord, taking the crying child with them and feeding him with their own breast milk they nurtured your son, as refulgent as the sun.

The dusk said:—

30. Now, he is the nursling son of the Kṛttikās in the forest. In their eagerness they named him Kārttikeya lovingly.

The night said:—

31. They never let the boy go out of their sight. He is the object of their love, dearer to them than their own lives. Verily he who nurtures, possesses the son.

The day said:—

32. They fed him on the choicest delicacies. They gave him the rarest garments and excellent ornaments.

Brahmā said:—

33. On hearing their words, the destroyer of Pura[130] became glad. In his joy he gave monetary gifts to the brahmins.

34. On receiving the news of her son, Pārvatī was delighted. She distributed a crore of gems and much wealth among the brahmins.

35. Lakṣmī, Sarasvatī, Menā, Sāvitrī and all other women, Viṣṇu and all other gods gave much wealth to the brahmins.

36. Urged by the gods, sages and mountains, the lord

130. Śiva is called Purasūdana, Tripurāri or Purāri, "the slayer of Pura", for he destroyed Bāṇa who was called Tripurāsura because he had received in gift three cities from Śiva, Brahmā and Viṣṇu.

sent his Gaṇas as his emissaries to the place where his son was staying.

37-39. O Nārada, he sent Vīrabhadra, Viśālākṣa, Śaṅkukarna, Parākrama, Nandīśvara, Mahākāla, Vajradaṁṣṭra, Mahonmada, Gokarṇāsya, Dadhimukha who was comparable to the blazing flame of fire, a hundred thousand Kṣetrapālas, three hundred thousand Bhūtas, Rudras, Bhairavas, and innumerable others of the same exploit as that of Śiva and of hideous features.

40. All the emissaries of Śiva went and haughtily encircled the abode of the Kṛttikās with various miraculous weapons in their hands.

41. On seeing them the Kṛttikās were extremely terrified. They spoke to Kārttikeya blazing with divine splendour.

Kṛttikās said:—

42. Dear boy, innumerable soldiers have encircled the house. What shall be done? Where are we to go. A great danger has beset us.

Kārttikeya said:—

43. O good women, O mothers, cast off your fear. When I am here what fear need you have? Although I am a boy I am invincible. Who can thwart me?

Brahmā said : —

44. In the meantime, Nandīśvara the commander-in-chief sat in front of Kārttikeya and said.

Nandīśvara said:—

45. O brother, O mothers, listen to my auspicious mission. I have been commissioned by lord Śiva, the annihilator.

46. O dear, all the gods, Brahmā, Viṣṇu, Śiva and others are holding a jubilant conference at Kailāsa.

47. At that time Pārvatī addressed Śiva the benefactor of all, in that assembly urging a search for you.

48. Śiva asked the assembly severally about you in

order to get you back. They too replied in a suitable manner.

49. They said to Śiva that you were here in the abode of Kṛttikas. Dharma and others who are the cosmic witnesses of all righteous and unrighteous activities revealed your whereabouts.

50. Formerly Pārvatī and Śiva indulged in their secret sexual dalliance. The semen of Śiva seen by the gods fell on the ground.

51. The earth dropped it into the fire, the fire on the mountain, the mountain in the Gaṅgā and the Gaṅgā transmitted it to the grove of Śara plants by her following currents and waves.

52. There you developed into a boy, the lord with the mission of fulfilling the task of the gods. There you were picked up by the Kṛttikās. Now you shall come down to the Earth.

53. Śiva will be crowning you in the company of the gods. You will get miraculous weapons and will slay the demon Tāraka.

54. You are the son of the annihilator of the universe and these (Kṛttikas) are impatient to gain possession of you as the dry tree tries to conceal fire within its hollow though it is incapable of holding it.

55. You are brilliant enough to illuminate the universe. You do not fit in well in this abode just as a majestic elephant fallen in a deep well does not retain splendour.

56. You can shed splendour if your brilliance is not hidden just as the sun illuminates the world only when it is not hidden by the cloud.

57. In the matter of omnipresence in the universe you alone are Viṣṇu, O Śiva's son. The all-pervading sky is not pervaded by anything else.

58. A Yogin is not entangled in the activities of nurturing himself. The soul is not involved in the physical activities.

59. You are the creator of the universe, you are the lord. Your place is not among these. You are a mass of attributes and splendour as the soul of a Yogin.

60. O brother, those who do not know you are of

damned intellect. Although the toads and lotuses are in the same pond toads are not honoured.

Kārttikeya said:—

61. O brother, you know everything. You are perfectly wise possessing the knowledge of the past, present and future, since you are an attendant of Śiva. Hence no praise of yours is specially called for.

62. O brother, people get reconciled to whatever form of species of life they are born. Their own actions are responsible for their birth and they are satisfied.

63. The Kṛttikās are wise women of Yogic practice. They are the digits of Prakṛti. They have helped in nurturing me with their own breast milk.

64. I am their fostered son. They are my own part and parcel. I am born of Prakṛti and the semen of the lord of Prakṛti.

65. O Nandikeśvara, I am not severed from the daughter of the lord of mountains who is virtually my mother just as these ladies on the basis of virtuous rites.

66. You have been sent by Śiva. You are like a son unto Śiva. I am coming with you. I shall see the gods.

67. After saying so and hurriedly taking leave of the Kṛttikās, Kārttikeya started along with the attendants of Śiva.

CHAPTER FIVE

(Kārttikeya is crowned)

Brahmā said:—

1-2. In the meantime he saw an excellent, lustrous and wonderful chariot, made by Viśvakarman. It was a commodious with a hundred wheels. It was beautiful and had the quickness of the mind. It had been sent by Pārvatī and was surrounded by the excellent attendants of Śiva.

3. With an aching heart, Kārttikeya, born of the semen

of lord Śiva, the perfectly wise and endless being, got into it.

4. At the same time, the distressed grief-stricken Kṛttikās approached him with dishevelled hair and began to speak like mad women.

Kṛttikās said:—

5. O ocean of mercy, how is it that you ruthlessly leave us and go? This is not a virtuous thing for a fostered son to forsake his mothers.

6. You have been brought up by us affectionately. Hence you are our son in virtue of that. What shall we do? Where shall we go? What can we do?

7. After saying this and closely embracing Kārttikeya, the Kṛttikās fell into a swoon due to the imminent separation from their son.

8. Restoring them to consciousness and instructing them with spiritual utterances, O sage, he got into the chariot along with them and the Pārṣadas too.

9. Seeing and hearing various auspicious and pleasing things Kumāra went to the palace of his father along with the Pārṣadas.

10. Kumāra reached the foot of a Nyagrodha tree at Kailāsa in the fast chariot along with Nandin seated to his right.

11. There Kumāra, the son of Śiva, an expert in various divine sports, waited along with the Kṛttikās and the chief of Pārṣadas, in great delight.

12. Then all the gods, sages, Siddhas, Cāraṇas, Viṣṇu and Brahmā announced his arrival.

13. Then in order to see him Śiva, along with Viṣṇu, Brahmā, the gods, sages and others went there.

14. Many conches, Bherīs and Tūryas were sounded. There was great jubilation among the delighted gods.

15. Vīrabhadra and other Gaṇas followed them with different chiming cymbols beating the time and sporting about.

16. Eulogising and being eulogised they sang songs of praise.

17. Shouting cries of "Victory" and "Obeisance" the delighted people went to see the excellent son of Śiva born in the grove of Śara plants.[140]

18. Pārvatī caused the entire outskirts of the city fully decorated with Padmarāga and other gems. The main highway was rendered beautiful and auspicious.

19. The thirty goddesses Lakṣmī and others stood in front, along with chaste ladies whose husbands and sons were alive and Pārvatī stood ahead of them.

20. At the bidding of Pārvatī, the smiling celestial damsels, Rambhā and others, dressed gorgeously, were engaged in singing and dancing.

21. Those who looked at Kumāra resembling Śiva saw a great halo pervading the three worlds.

22. Immediately they saluted Kumāra who was enveloped by the brilliant halo, the lustre of molten gold and the refulgence of the sun.

23. With shoulders stooping down and eagerly engaged in shouting the cry of "Obeisance" they flanked him to the right and left and stood by.

24. Viṣṇu, Indra and I as well as the gods prostrated on the ground and went round Kumāra.

25. In the meantime Śiva, and Pārvatī highly delighted and jubilant came there and saw their son.

26. On seeing his son, the great lord Śiva, the sole kinsman of the universe along with the great goddess Pārvatī was filled with pleasure and love—the lord who wore snakes on his body and was surrounded by the Pramathas.

27. On seeing Pārvatī and Śiva, Kārttikeya got down from the chariot immediately and saluted them.

28. Embracing him with love, Śiva kissed Kumāra on the head. He, the cause of great affection, was highly delighted.

29. Embracing him in great excitement and melting with love, Pārvatī suckled him at her breasts.

140. Kumāra is said to be born of Śiva's semen that was first swallowed by the Fire assuming the form of a pigeon, then by the Kṛttikās, the six wives of the sages, then by Gaṅgā who deposited it in the reeds. Kumāra is thus called आग्नेय, कार्त्तिकेय, गांगेय and शरज ।

30. The Nirājana rite was performed by the delighted gods in the company of their wives.

31. The sages adored Kumāra with the Vedic chants, the musicians by singing songs, and others by playing upon musical instruments.

32. Placing Kumāra shining with brilliant lustre on his lap Pārvatī shone with glory as the greatest among women who carried sons.

33. At the bidding of Śiva, Kumāra in the company of his Gaṇas came to Śiva's abode. He felt very happy in the company of jubilant gods.

34. The couple shone simultaneously being saluted by the sages and surrounded by the important gods.

35. Kumāra delightedly played about in the lap of Śiva. He teased Vāsuki[141] round Śiva's neck with his hands.

36. Seeing that sportive act with his merciful vision, lord Śiva spoke about it to Pārvatī laughingly.

37. Seeing the gentle smile of Kumāra, lord Śiva and Pārvatī attained great joy. The lord, the sole ruler of the worlds and kinsman of the universe uttered nothing with his throat choked through affection.

38. Then Śiva, the lord of the universe, following the worldly convention delightedly placed Kārttikeya on a beautiful gemset throne.

39. With hundreds of gemset pots filled with the waters of holy centres sanctified by Vedic mantras he performed his ceremonial ablution joyously.

40. Viṣṇu gave him a crown, a coronet and bracelets moulded and set in gems, his own necklace Vaijayanti and the discus.

41. Śiva gave him the trident, the bow Pināka, the axe, the arrow Pāśupata, the weapon of destruction and the greatest lore.

42. I gave him the holy thread, the Vedas, the mantra Gāyatrī, the vessel Kamaṇḍalu, the arrow Brahmāstra and the lore that destroys the enemy.

43. Then Indra gave him a lordly elephant and a

141. Vāsuki, the King of the Nāgas, is said to adorn Śiva's neck.

thunderbolt. The lord of the waters, Varuṇa, gave him a white umbrella and a necklace of gems to wear.

44. The sun gave him a chariot as fast as the mind and a coat of mail with great equipments; Yama his own staff; the moon a vessel full of nectar.

45. Agni lovingly gave him a spear; Nirṛti his own weapon and the wind his own weapon.

46. Kubera gave him a mace; Śiva a spear; the gods different kinds of weapons and implements.

47. The delighted lord of Kāma gave him the weapon of love, a club and his own lore with great pleasure.

48. The ocean of milk gave him valuable gems and a splendid anklet set with gems. Himavat gave him divine ornaments and garments.

49. Garuḍa gave him his own son Citrabarhaṇa; Aruṇa a powerful cock Tāmracūḍa.

50. Pārvatī gave him power and prosperity smilingly and joyously. She gave him longevity too with great pleasure.

51. Lakṣmī gave him divine wealth and a great and beautiful necklace. Sāvitrī gave him the entire Siddhavidyā[142] with joy.

52. O sage, the other goddesses too who had come there gave him their respective presents. The Kṛttikās too did the same.

53. O excellent sage, there was great jubilation there. Everyone was delighted, especially Pārvatī and Śiva.

54. In the meantime, O sage, the powerful Śiva, spoke to Brahmā and to other gods laughingly and joyously.

Śiva said:—

55. "O Viṣṇu, O Brahmā, O gods, you listen to my words. I am delighted in all respects. Please choose the boons you wish."

Brahmā said:—

56. O sage, on hearing those words of Śiva, Viṣṇu

142. Siddhavidyā is the supreme knowledge of Yogic attainment that renders a person spiritually efficacious.

and other gods spoke to Śiva with faces beaming with pleasure.

The gods said:—

57. "O lord, Tāraka will certainly be killed by Kumāra. It is for that purpose that he is born.

58. Hence in our effort to kill him we shall start this very day. Please give your directions to Kumāra. Let him slay Tāraka for our happiness.

59. Thinking that it shall be so, lord Śiva entrusted his son to the gods in order to kill Tāraka, urged by his mercy that he was.

60. At the bidding of Śiva, Brahmā, Viṣṇu and other gods jointly started from the mountain keeping Kumāra in front.

61. After coming out of Kailāsa, at the behest of Viṣṇu, Tvaṣṭṛ built a wonderfully fine city very near the mountain.

62. There he built a divine, exquisite and wonderfully brilliant house for Kumāra. Tvaṣṭṛ set up an excellent throne there.

63. The intelligent Viṣṇu performed the auspicious ceremony of crowning Kārttikeya in the company of the gods by means of waters from all holy centres.

64. He bedecked Kārttikeya in every manner and dressed him gorgeously. He went through the ceremony in brief and made everyone celebrate the event with pleasure.

65. Viṣṇu joyously gave him the suzerainty of the universe. He applied the Tilaka mark and worshipped him along with the gods.

66. Bowing to Karttikeya with pleasure along with the gods and sages he eulogised the eternal form of Śiva with various hymns.

67. Karttikeya seated in the excellent throne and assuming the lordship and protectorate of the universe shone extremely well.

CHAPTER SIX

(The miraculous feat of Kārttikeya)

Brahmā said:—

1. There Kumāra showed a miraculous feat. O Nārada, listen to it that bestows devotion.

2. Then a certain brahmin Nārada came there, seeking refuge in Kumāra. He was glorious and had been performing a sacrifice.

3. Approaching Kumāra, bowing to and eulogising him with auspicious hymns the delighted brahmin related his tale.

The brahmin said:—

4. O lord, listen to my words. Relieve my distress. You are the lord of the universe. I seek refuge in you.

5. I began a goat sacrifice. The goat got loosened and strayed away from my house.

6. I do not know where it has gone. I have searched for it here and there but have not found it. Hence this will cause a serious default in my sacrifice.

7. While you are the lord, how can there be an obstacle to my sacrifice? O lord, after pondering over this matter please fulfil my task.

8. O lord, O son of Śiva, who else can I approach except you, who are worthy of being resorted to, who are the lord of the entire universe and are served by all the gods.

9-10. You are the kinsman of the distressed. You are worthy of being served well. You are favourably disposed to your devotees. You are the great lord eulogised by Viṣṇu, Brahmā and other gods. You are Skanda the delighter of Pārvatī, the sole destroyer of enemies, the great soul, the lord who bestows his own self upon the good seeking refuge in him.

11. O lord of the distressed, O great lord, O son of Śiva, O lord of the three worlds, O master of magical art, I have to seek refuge in you. O favourite of the brahmins, save me. You are the lord of all. You are eulogised by

Brahmā and other gods who bow to you. You have assumed forms through magical art. You are the bestower of happiness to your devotees. You are eager to protect. You wield power of deluding others.

12. You love devotees as your own vital air. You are the receptacle of all attributes. You are beyond three attributes. You are the beloved of Śiva. You are Śiva Himself. You confer welfare. You are the bestower of happiness with delight. You are the great Existent and cosmic consciousness. You are the son of Śiva, the omniscient who destroyed the three cities of Asuras. You are always subservient to great and pious love. You have six faces. You love the saintly persons who kneel to you. You are the lord of all people and their benefactor. You destroy those, who harass the good. You are the preceptor of even Śiva. You are the lord of the entire universe. Your feet are served by all the gods. O lover of service, save me.

13. O Skanda, terrible to the enemies, the benefactor of the devotees, I bow to your lotus-like feet. You are the refuge of people and source of their happiness. Please hear my submission through your ears. Please instil into the heart of everyone the feelings of devotion to you.

14. If you are the protector with efficient honour what harm can an opponent do even if he be strong and efficient and protected on either side? What harm can even Takṣaka[143] or even a carnivorous animal do unto him.

15. Even the preceptor of the gods cannot eulogise you adequately. Then tell me, how can I a foolish and wretched creature? O Skanda, pure or impure, noble or ignoble, of whatever nature I be, I pray unto the dust of your lotus-like feet.

16. O lord of all, ocean of mercy, favourably disposed to devotees, I am your own servant. May even a hundred sins of your own servant or a leader of the Gaṇas be forgiven. O lord, you know even the slightest act of devotion done anywhere. You are the destroyer of the distress of your servants. O lord, there is no other protector save you and no other wretched vulgar person than I.

143. Takṣaka, the son of Kadru, is a venomous serpent chief.

17. O lord, you are the cause of welfare, the destroyer of the sins of Kali age and a friend of Kubera. Your heart melts with pity. You have twelve eyes and you shine with six faces. Please make my sacrifice complete and perfect.

18. You are the protector of the three worlds, favourite of those who seek refuge in you. You are the performer and sustainer of sacrifices. You remove those who bring in obstacles.

19. O warder of obstacles, the cause of the creation of the good in every respect, O son of Iśāna, please make my sacrifices complete. Obeisance be to you,

20. O Skanda, you are the protector of all, the knower of all and the lord of all and Iśāna. By your penetration you protect all.

21. You alone are the knower of music, the great lord and knower of the Vedas. You are all-in-all, the creator, the lord of the gods and the goal of the good.

22. You are the joy of Pārvatī, the son of Śiva. You are the perfect wisdom, the self-ruler, the meditator and the object of meditation. You are the father of the fathers and the source of origin of good souls.

Brahmā said :—

23. On hearing his words, Śiva's son, the emperor of the gods, sent his attendant Vīrabāhu on that mission.

24. At his bidding, the great hero Vīrabāhu who bowed to his master with devotion started in search of it.

25. He searched throughout the universe but nowhere did he find the goat (although) he heard about the havoc done by it.

26. Then he went to Vaikuṇṭha where he saw the powerful goat working havoc with the sacrificial stake tied to its neck.

27. The hero dragged it catching hold of its horns and brought it quickly before his lord even as it was bleating loudly.

28. On seeing it, lord Kārttikeya who could carry the weighty universe, and the worker of great miracles, quickly rode on it.

29. Within a Muhūrta, O sage, the goat walked round the universe and without exhaustion returned to the same place.

30. Then the lord got down and resumed his seat. The goat stood there itself. Then the brahmin Nārada told the lord.

Nārada said :—

31. Obeisance to you, O lord of gods, O storehouse of mercy, give the goat to me. Let me perform the sacrifice with pleasure. Please assist me as my friend.

Kārttikeya said:—

32. O brahmin Nārada, this goat does not deserve to be killed. Return home. May your sacrifice be complete. It has been so ordained by my favour.

Brahmā said :—

33. On hearing the words of the lord, the brahmin was delighted. He returned home after bestowing his excellent blessings.

CHAPTER SEVEN

(*Commencement of the War*)

Brahmā said :—

1. On seeing that miraculous feat of Kumāra, Viṣṇu and other gods became delighted. They were convinced of his prowess.

2 Keeping Kumāra at the head, shouting and roaring, purified by Śiva's splendour they started to attack Tāraka.

3. When he heard about the preparation of the gods, the powerful Tāraka rushed to fight back the gods with a great army.

4. On seeing the great army of Tāraka approaching, the gods were surprised but roared like lions.

5. Then a celestial voice, prompted by Śiva addressed Viṣṇu and all other gods.

The celestial Voice said ;—

6. O gods, keeping Kumāra at the head you have entered the lists. Defeating the Asuras in the battle, you will be victorious.

Brahmā said :—

7. On hearing the celestial voice, the gods became enthusiastic. Fearlessly they roared like heroes.

8. With their fear subsided, and keeping Kumāra ahead, the gods went to the confluence of the river Mahī and the ocean[144] desirous of fighting.

9. Immediately Tāraka, along with a great army, came to the place where the gods stood and was surrounded by them in a body.

10. Battle drums were sounded as loud as the rumbling sound of the clouds at the dissolution of the world. The harsh musical instruments were also played when he came.

11. The Asuras in the company of Tāraka roared and shook the ground with their thudding footsteps, leapings and bouncings.

12. Undaunted by that terrible noise, the gods simultaneously rose up to fight Tāraka.

13. Accompanied by the great army of the gods and the guardians of the quarters, lord Indra seated Kumāra on an elephant and rushed forward.

14. Great wardrums, Dundubhis, Bherīs and Tūryas, lutes, flutes and Mṛdaṅgas were sounded and the Gandharvas sang war songs.

15. Leaving the elephant to lord Indra, Kumāra got in an aerial chariot of wonderful build and studded with different sets of gems.

16. Seated in the aerial chariot, the son of Śiva

144. The scene of the battle between the gods and Asuras is placed in the Western India on the coast of the Arabian sea where the sacred river Mahī that issues from Sahyapāda hill falls into it For details see Dr. Avasthi: Studies in Skandapurāṇa, pp. 128, 140, 160, 168.

endowed with good qualities and of great renown shone with great splendour. He was being fanned with lustrous chowries.

17. The lustrous umbrella presented by Varuṇa, shining with various gems was held aloft over his head. Beams of light as though of infinite moons shed great lustre around.

18. Indra and other gods of great strength, desirous of fighting, joined him with their own divisions of the army.

19. The gods and the demons stood in their arrays on the ground with a vast army ready to start the battle.

20. With the bards singing their songs of praise, the armies of the gods and the Asuras shone in their eagerness to pounce on and crush each other.

21. The two armies as vast as a wild jungle roared. They were terrific to the coward and pleasing to the brave.

22. In the meantime the rank and file of the Asuras and the gods, haughty of their strength and blazing with fury came together in a mutual clash.

23. A terrific tumultuous fight between the gods and the Asuras ensued. Within a moment the place was littered with severed heads and headless trunks.

24. Wounded and killed by great weapons, hundreds and thousands of heroic soldiers fell on the ground.

25. The arms of some were cut off by terrible blows from swords. Others lost their thighs in the battle of those honourable, heroic people.

26. The entire body of some was smashed by the maces; the chests and hearts of some were pounded by iron clubs; some were felled to the ground by spears and dragged with nooses.

27. The backs of some were torn with javelins and goads. Several heads chopped off by double-edged swords fell on the ground.

28. Hundreds of headless, limbless trunks were seen dancing and bouncing with arrows sticking to their hands.

29. Blood flowed like streams in hundreds of places. Hundreds of ghosts and goblins flocked there.

30. Jackals and vixens began eating the flesh. Numbers

of vultures, kites, crows and carnivorous birds devoured the flesh of those falling down.

31. In the meantime Tāraka, the demon of great strength, came there with a huge army to fight with the gods.

32. On seeing the haughty warrior rushing on them, Indra and others, turned against him. Then a tumultuous sound arose from both the armies.

33. Duels were fought by the gods and the Asuras crushing each other, on seeing which heroes were delighted and cowards were terrified.

34. The Asura Tāraka of great strength fought with Indra, Saṁhrāda with Agni and Yama with Jambha.

35. Lord Varuṇa fought with Nairṛta and Bala. Suvīra, the king of Guhyas, fought with Vāyu.

36. Śambhu fought with Iśāna. Śumbha an expert in battle fought with Śeṣa. Kumbha the Asura fought with the Moon.

37. Kuñjara of great strength and exploit, an expert in different kinds of battles, fought with Mihira, using great weapons.

38. Thus the gods and the Asuras, fought duels using their full strength with resolution.

39. O sage, desiring to gain the upper hand and vying with each other, the powerful gods and the Asuras were equally invincible in the battle.

40. The fight between the gods and the Asuras desirous of victory over each other was very tumultuous. It was pleasing to the brave and terrible to the others.

41. The battle ground became impassable and awful with the corpses of the gods and Asuras lying there in thousands but it was very pleasing to the brave.

CHAPTER EIGHT

(The battle between the gods and Asuras)

Brahmā said :—

1. O Nārada, O dear, thus I have described to you the fight between the rank and file of both the armies of the gods and Asuras. The fight was very tumultuous. Now listen to the fight between the two leaders on either side.

2-3. In the tumultuous fight that ensued reducing the numbers of the gods and the demons, lord Indra struck by the great spear fell from his elephant and became unconscious. The thunderbolt-bearing lord of gods attained great depression of spirits and swooned.

4. In the same manner, O dear, the guardians of the quarters, though powerful, were defeated in battle by the Asuras, great experts in warfare.

5. The other gods too were fought and defeated by the Asuras. Unable to bear their ferocity they took to flight.

6. The victorious Asuras, their effort having been successful, roared like lions and raised shouts of jubilation.

7. In the meantime Vīrabhadra reached the place furiously along with his heroic Gaṇas and approached Tāraka who professed to be a great hero.

8. The leader of the Gaṇas, the strong one born of the anger of Śiva, kept the gods in the rear and faced Tāraka desirous of fighting him.

9. Then the Pramathas and the jubilant Asuras, fond of great battle, fought one another.

10. Skilled adepts in warfare they hit and smashed one another with tridents, double-edged swords, nooses, axes and sharp-edged spikes.

11. Immediately after being hit hard with a trident by Vīrabhadra, Tāraka fell unconscious on the ground.

12. Regaining consciousness quickly Tāraka the excellent Asura got up and forcefully hit Vīrabhadra with his spear.

13. In the same manner, the heroic Vīrabhadra of great brilliance hit Tāraka with his sharp terrible trident.

14. The powerful king of the Asuras, the heroic Tāraka, hit Vīrabhadra[145] again with spear.

15. Fighting each other thus they hit each other with various weapons and missiles both being equally skilful in the art of warfare.

16. Even as others stood gazing, the two of great energy continued their duel causing hair to stand on ends, with tumultuous noise.

17. Then various military bands and drums like Bherīs, Mṛdaṅgas, Paṭahas, Āṇakas and Gomukhas were sounded by the soldiers terrifying those who happened to hear.

18. Both of them were severely wounded by the mutual hits and thrusts but still they continued their fight with added vigour like Mercury and Mars.

19. On seeing the fight between him and Vīrabhadra, you, the favourite of Śiva went there and said to Vīrabhadra,

Nārada said:—

20. "O Vīrabhadra, of great heroism, you are the leader of the Gaṇas. Please desist from this fight. Your killing him does not fit in properly".

21. On hearing your words, the leader of the Gaṇas Vīrabhadra became furious but spoke to you with palms joined in reverence.

Vīrabhadra said:—

22. O excellent sage, of great wisdom, listen to my weighty words. I will kill Tāraka. See my exploit today.

23. The soldiers who bring their masters to the battle-field are sinners. They are no better than eunuchs. They are doomed in the battle.

24. They will go the way of the wicked. Hell is definitely in store for them. Vīrabhadra should never be considered by you as such a despicable person.

145. Vīrabhadra, the chief of the gaṇas of Śiva has become a mythical Being. In the scriptures in the caves of Elephanta and Ellora he is represented with eight hands. According to tradition, he was created by Śiva to destroy Dakṣa's sacrifice, to harry away the Gods and sages who had assembled there. Dawson: H. M.

In the present context he figures as a prominent combatant on the side of the Gods against the Asura chief Tāraka.

25. Those whose bodies are reṇt and split with weapons and missiles, but who still fight fearlessly shall be praised here and hereafter. They derive wonderful happiness.

26.Let Viṣṇu and other gods listen to my words—I shall make the earth freed of Tāraka today even without bringing my master here.

27. Saying thus and taking up his trident, Vīrabhadra mentally meditated on Śiva and fought with Tāraka, accompanied by Pramathas.

28. With many heroic soldiers riding on bulls, wielding the tridents and possessing three eyes he shone well in the midst of that battle.

29. Keeping Vīrabhadra at their head, and shouting fearlessly jubilantly, hundreds of the Gaṇas fought with the Asuras.

30. The Asuras too, the dependants of the demon Tāraka, all equally strong and heroic, began to smash the Gaṇas furiously.

31. The terrific mutual fights between the demons and the Gaṇas happened again and again. Ultimately the Gaṇas, experts in the use of great missiles, came out victorious and were jubilant.

32. Defeated by the Gaṇas of great strength, the Asuras turned their faces and began to flee. They were distressed and agitated.

33. On seeing his army vanishing thus in flight, their protector, the Asura Tāraka, furiously rushed at the gods and the Gaṇas.

34. He assumed ten thousand hands and rode on a lion. In the battle that followed he felled the gods and the Gaṇas quickly.

35-36. On seeing such a perpetration of Tāraka, Vīrabhadra, the leader of the Gaṇas, became very furious. In order to kill him he took up his trident after remembering the lotuslike feet of Śiva. His brilliance then brightly illuminated all the quarters and the sky.

37. In the meantime, the master stopped the war. He prevented Vīrabāhu and others immediately in order to show his own might.

38. At his bidding Vīrabhadra returned from the bat-

tle. The heroic leader of the Asuras, Tāraka, was still in his unabated fury.

39. Then the Asura showered arrows on the gods and put them to distress. He was skilful in the use of various missiles in the war.

40. After causing a great havoc, Tāraka, the protector of Asuras, the most excellent among the brave, seemed invincible to the gods.

41. On seeing the gods terrified and slaughtered, Viṣṇu became furious and got ready to fight.

42. Taking discus Sudarśana, the bow Śārṅga and other weapons with him, lord Viṣṇu rushed to meet the great Asura in the battle.

43. O sage, a great fight ensued between Viṣṇu and Tāraka. It was very fierce It caused horripilation to the onlookers.

44. Lifting up his club, Viṣṇu hit the Asura with great force but the powerful Asura split it with his trident.

45. The infuriated lord offering shelter to the gods hit the leader of the Asuras by arrows discharged from his bow.

46. The heroic Asura Tāraka, the slayer of enemies, immediately split the arrows of the gods by his own sharp arrows.

47. The Asura Tāraka then quickly hit Viṣṇu[146] with his spear. On being hit thus, Viṣṇu fell unconscious on the ground.

48. In a trice, Viṣṇu got up and in rage seized his discus that was blazing with flames and he roared like a lion.

49. Viṣṇu hit the king of Asuras with it. Overwhelmed by the forceful hit he fell on the ground.

50. Getting up again, the foremost among Asuras and their leader, Tāraka using all his strength immediately split the discus with his spear.

51. Again he struck Viṣṇu the favourite of the gods with that great spear. The heroic Viṣṇu hit him back with Nandaka.

146. Murāri: 'The enemy of Mura'. It is an appellation of Viṣṇu who slew the Asura Mura. The latter was an ally of the Asura Naraka who ruled over Prāgjyotisa (modern Assam).

52 O sage, both Viṣṇu and the Asura, equally powerful, hit each other in the battle with unabated strength.

CHAPTER NINE

(*The boasting of Tāraka and the fight between him and Indra, Viṣṇu, Vīrabhadra*)

Brahmā said :—

1. O Guha, O lord of gods, O son of Śiva and Pārvatī, the fight between Viṣṇu and Tāraka is not proper. It is futile.

2. Tāraka the powerful cannot be killed by Viṣṇu. He has been granted such a boon by me. It is truth. I am telling you the truth.

3. O son of Pārvatī, none except you can be the slayer of this sinner. O great lord, my words shall be carried out by you.

4. O scorcher of enemies, please get ready to slay him. O son of Pārvatī you are born of Śiva for killing that demon.

5. O great hero, save the gods distressed in the battle. You are neither a boy nor a youth but the lord of all.

6. See Indra and Viṣṇu. They are agitated and distressed, So also the gods and the Gaṇas. Slay this great demon. Make the three worlds happy.

7. Formerly Indra and the guardians of the quarters had been conquered by him. Due to the power of his penance, the heroic Viṣṇu too has been threatened by him.

8. The entire universe of the three worlds has been defeated by this wicked Asura. Now, because of your presence, they have fought again.

9. Hence, O son of Śiva, this sinful being Tāraka shall be killed by you. Due to the boon granted by me he cannot be slain by any one else."

Brahmā said:—

10. On hearing these words of mine, Kumāra, son of Śiva, was delighted and he laughed. "So be it", said he.

11. Resolving to kill the Asura, the great lord, son of Śiva got down from the aerial chariot and stood on the ground.

12. Running on foot, seizing his lustrous spear blazing like a meteor, the powerful warrior Kumāra born of Śiva shone well.

13. On seeing the incomprehensible six-headed deity coming forward, fierce and unagitated, the Asura spoke to the gods derisively—"O this child indeed will slay the enemies !"

14. I will fight with him single-handed. I will kill the soldiers, the Gaṇas and the guardians of the quarters led by Viṣṇu.

15. Saying thus, the powerful Asura rushed at Kumāra to fight with him. Tāraka seized his wonderful spear and spoke to the gods.

Tāraka said :—

16. "How is it that you all kept Kumāra face to face with me? You gods are shameless especially Indra and Viṣṇu.

17. Formerly, both of them had acted in violation of the Vedic path. Listen. I shall describe the same.

18. Viṣṇu is deceptive, defective and indiscreet. It was by him that Bali[147] was formerly bound by taking recourse to deception with sinful intention.

19. The Asuras Madhu and Kaiṭabha[148] were beheaded by his roguishness. He forsook the Vedic path.

20. When the gods and Asuras sat for drinking the nectar it was he who violated the sanctity of the vows when he assumed the form of an enchantress.[149] Thus he slighted the Vedic path.

147. Bali, the son of Virocana, was an Asura-chief He was deceived by Viṣṇu in the form of a dwarfish Brahmin. The latter asked Bali to grant him three steps of ground and Bali consenting, the dwarf stepped and covered heaven and earth in two strides. However he desisted from taking the third step and left the nether region for Bali's sake.

148. Madhu and Kaiṭabha were the two demons sprung from the ear of Viṣṇu while he was asleep at the end of a Kalpa. They were about to kill Brahmā but were treacherously killed by Viṣṇu and thrown into the sea.

149. In the guise of an enchantress, Viṣṇu deprived Asuras of their right of drinking nectar produced from churning the ocean.

21. Taking birth as Rāma he killed a woman (Tāḍakā). Bālī's death was brought about by him with a vile trick. A brahmin descendant of Viśravas was killed by him.[150] Thus he violated the injunction of the Śruti.

22. Sinful that he was, he forsook his own innocent wife. There too, he violated the path of Śruti for achieving his selfish end.

23. In his sixth incarnation (as Paraśurāma)[151] he cut off the head of his own mother. This wicked man insulted his own preceptor's son.[152]

24. Incarnating as Kṛṣṇa he defiled the wives of others and forced them to violate the traditional virtues of the family. He contracted his marriages without any reference to the Vedic path.

25. Again in his ninth incarnation[153] he slighted the Vedic path and contrary to its principles, preached and established the atheistic philosophy called Buddhism.

26. How can he be considered an excellent, virtuous man, how can he be victorious in battle who has committed sin without caring for Vedic cult ?

27. Indra, his elder brother, is a greater sinner. He has committed many sins for his self-interest.

28. To gain his selfish end, by him Diti's foetus was destroyed;[154] the modesty of Gautama's wife was outraged,[155] Vṛtra, the son of a brahmin, was killed.[156]

150. This refers to the slaying of the woman Tāḍakā and the monkey chief Bāli as well as the Brāhmaṇa King Rāvaṇa by Rāma, the son of Daśaratha, the seventh incarnation of Viṣṇu.

151. Viṣṇu in his sixth incarnation as Paraśurāma is said to have cut off the head of his mother Reṇukā who had incensed her husband by entertaining impure thoughts.

152 The event may refer to Paraśurāma who severed a tusk of Gaṇeśa, the son of his preceptor.

153. Gotama Buddha, the ninth incarnation of Viṣnu, had revolted against Vedic doctrines and preached heretic and revolutionary thoughts of his own.

154. It refers to the episode of Indra, the elder brother of Viṣnu who entered into the womb of Diti. the wife of Kaśyapa and cut the unborn child into fortynine pieces with his thunderbolt.

155. Indra seduced Ahalyā, the wife of Gautama and had to suffer for his adultery.

156. Indra incurred the sin of slaying Vṛtra, an Asura Brāhmaṇa.

29. He beheaded the brahmin Viśvarūpa,[157] the nephew of Bṛhaspati. Thus he transgressed the Vedic path.

30. Doing such sinful acts frequently Viṣṇu and Śiva are already deficient in splendour and their prowess is spent out.

31. You will never gain victory in the battle by relying on them. Why then did you foolishly come here to lose your lives ?

32. These two, always seeking selfish ends, do not know what is virtue. O gods, without virtue every rite becomes futile.

33. These two impudent fellows are presumptuous enough to place a child in front of me. Why ? I will kill the child too. They too will have it.

34. But let the child leave from here and save his life." After saying this, hinting at Indra and Viṣṇu he turned to Vīrabhadra and said.

35. "Formerly in the sacrifice of Dakṣa, many brahmins had been killed by you, O sinless one, I shall show you the fruit thereof."

Brahmā said :—

36. Saying this and dispossessing himself of his own merit by that act of censure, Tāraka the foremost among war-mongers seized his wonderful spear.

37. Indra who was going ahead of Kumāra hit the demon Tāraka forcibly with his thunderbolt as he was approaching the boy.

38. Tāraka was shattered and split by that blow of the thunderbolt, his power being sapped up already by the act of censure. He fell on the ground.

39. Though he fell down, he got up immediately and furiously hit Indra who was seated on an elephant, with his spear and felled him to the ground.

40. When Indra fell down there was a great hue and cry. On seeing it a great pain entered the army of the gods.

41. Know from me the vile action that Tāraka has

157. Indra cut off the three heads of Viśvarūpa, the son of Tvaṣṭṛ.

committed against virtue which is sure to bring about his own ruin.

42. He stamped on Indra with his foot after he fell down and seized his thunderbolt with which he hit him with great force.

43. Seeing Indra thus insulted, the powerful lord Viṣṇu lifted his discus and hit Tāraka.

44. Hit by the discus he fell on the ground. Getting up again, the lord of the Asuras hit Viṣṇu with his spear.

45. On being hit by the spear Viṣṇu fell on the ground. There was a great uproar. The gods lamented much.

46-47. Within a moment Viṣṇu got up but by that time Vīrabhadra came near the demon and dexterously raised his trident. The powerful Vīrabhadra hit him with all his force.

48. Hit by the trident he fell on the ground. Though he fell down, Tāraka of mighty splendour got up again.

49. The great hero, the leader of the entire host of Asuras hit Vīrabhadra in his chest with his great spear.

50. Vīrabhadra, hit by the spear furiously in his chest, fell unconscious on the ground.

51. The gods, the Gaṇas, Gandharvas, Serpents and Rākṣasas lamented frequently with cries of "Alas" "Alas."

52. Within a moment, the powerful Vīrabhadra, the slayer of enemies, got up lifting his trident aloft, that had the lustre of lightning and was blazing forth.

53. The trident had a halo around, like that of the sun, the moon and the fire. It illuminated the quarters by means of its brilliance; caused terror even in the hearts of the brave. It had a deadly splendour and blazed well.

54. When the powerful Vīrabhadra was about to hit the Asura with his trident, he was prevented by Kumāra.

CHAPTER TEN

(Jubilation of the gods at the death of Tāraka)

Brahmā said..—

1. After preventing Vīrabhadra, Kumāra, the slayer of enemies, desired the destruction of Tāraka after remembering the lotuslike feet of Śiva.

2. Then the powerful Kārttikeya of great splendour roared. Angrily he got ready for the fight. He was surrounded by a vast army.

3. Shouts of victory were raised by the gods and the Gaṇas. He was eulogised by the celestial sages with pleasing words.

4. The fight between Tāraka and Kumāra was terrific and unbearable. All the living beings were afraid.

5. O sage, even as all the persons stood gazing wonderingly, both of them fought each other with spears in their hands.

6. Each was wounded in the heart by the other with the spear. Each tried to escape from the other's thrust. Both were equally strong like two lions. Both were fully equipped for the fight.

7. They fought and hit each other's spear taking recourse to the mantras Vaitālika, Khecaraka, Prāptika etc.

8. With these mantras they were possessed of magical properties. They wonderfully fought each other using their full strength and exploits.

9. They were equally good adepts in fighting. Each wanted to kill the other. They utilised all their power. With the edges of spears they hit each other.

10. They hit or cut each other's head, neck, thighs, knees, hips, heart, chest and the back.

11. They continued the fight swaggering and vaunting with heroic words. They were experts in different tactics of warfare. They were equally strong. They desired to kill each other.

158. Vaitālika, Khecaraka and Prāpti signify the various attainments of magical or supernatural type which can be exploited for various purposes.

12. All the gods Gandharvas and Kinnaras stood as mere onlookers. "Who will win this battle ?" they asked each other.

13. Then a celestial voice rose appeasing the gods— "In this battle Kumāra will kill the Asura Tāraka.

14. None of the gods need be anxious. All shall rest assured. For your welfare Śiva Himself is standing here in the form of His son."

15. On hearing the auspicious words uttered by the celestial voice, Kumāra became happy. He was surrounded by the Pramathas. He resolved to kill Tāraka, the king of Asuras.

16. The infuriated Kumāra of powerful arms used his full strength and hit Asura Tāraka in between his nipples.

17. Slighting that blow, the leading demon Tāraka, hit Kumāra angrily with his spear.

18. At the blow of the spear, the son of Śiva became unconscious. He regained his consciousness in a few minutes. He was eulogised by the great sages.

19. Kumāra became furious like a maddened lion and was desirous of killing the Asura. The powerful Kumāra hit Tāraka with his spear.

20. Thus both Kumāra and Tāraka equally inflamed and equally well versed in the battle of spears fought each other.

21. Both appeared to possess plenty of practice. Both had the desire to gain the upper hand. Both fought on foot, had wonderful forms and features and were equally courageous.

22. With massive heaps of fatal missiles they hit each other. They had various ways of attack. They roared. They exhibited their all exploits.

23. The onlookers, the gods, the Gandharvas and the Kinnaras were much surprised. They did not speak anything there.

24. The wind did not blow. The sun became dim. The earth quaked along with mountains and forests.

25. In the meantime Himālaya and other mountains anxious to see Kumāra out of affection came there.

26. On seeing the mountains extremely terrified,

Kumāra the son of Śiva and Pārvatī spoke enlightening them thereby.

Kumāra said :—

27. O mountains, O fortunate sirs, do not be vexed, or worried. Even as you stand looking on I will kill this sinner.

28. Consoling the mountains, the gods and the Gaṇas thus, and bowing to Śiva and Pārvatī he took up his brilliant spear.

29. The heroic Kumāra, son of Śiva the great lord, with the spear in his hand shone in his resolve to kill Tāraka.

30. Possessing the brilliance of Śiva, Kumāra with his spear struck Tāraka who had harrassed the worlds.

31. Immediately the Asura Tāraka the ruler of the hosts of Asuras, although very heroic, fell on the ground with all his limbs shattered.

32. The great warrior Tāraka was slain by Kumāra. O sage, even as all were looking on, he passed away.

33. On seeing the powerful Asura fallen dead in the battle, the hero did not go and attack him again.

34. When the powerful Asura was slain, other Asuras were killed by gods and Gaṇas.

35. Some of the Asuras who were afraid joined their palms in reverence. In the battle the limbs of many Asuras were chopped off and severed. Thousands were killed too.

36. Some of the Asuras shrieking "O save O save" with palms joined in reverence sought refuge in Kumāra.

37. Numberless Asuras were killed. Many fled. The fleeing Asuras were beaten and harassed by the gods and the Gaṇas.

38. Thousands of them fled to Pātāla for their life. Those who tried to flee were disappointed and put to distress.

39. O great sage, thus the entire army of the Asuras disappeared. None dared to remain there for fear of the gods and the Gaṇas.

40. When the wicked Asura was killed, the whole universe became freed of thorns, freed from the danger and nuisance of the Asuras. Indra and other gods became happy.

41. Thus when **Kumāra** came out victorious the gods were happy. The three worlds attained great pleasure.

42. On knowing about the victory of Kārttikeya, Śiva came there joyously with his beloved and the Gaṇas.

43. He took his son on his lap and fondled him with pleasure. Pārvatī in her flutter of affection took Kumāra, resplendent as the sun, on her lap and fondled him with pleasure.

44. Then Himavat came there along with his sons, kinsmen and servants. He eulogised Śiva and Guha

45. The delighted gods, Gaṇas and sages, Siddhas and Cāraṇas eulogised Pārvatī, Śiva and the son of Śiva.

46. The secondary gods poured a great shower of flowers. The chiefs of Gandharvas sang. The celestial damsels danced.

47. The musical instruments were played sweetly then. Frequent loud shouts of "Victory" and "Obeisance" were raised.

48. Viṣṇu too in my company was very glad. He respectfully eulogised Śiva, Pārvatī and Kumāra.

49. Keeping Kumāra in front, Brahmā, Indra and other gods performed the rite of Nīrājana lovingly. Other sages too did likewise.

50. Then there was great jubilation with vocal and instrumental music and chantings of the Vedas. Hymns too were sung.

51. The lord of the universe was eulogised, O sage, by the delighted gods and Gaṇas by means of vocal and instrumental music.

52. Then eulogised by all, lord Śiva along with Pārvatī the mother of the universe, went to his mountain surrounded by the Gaṇas.

CHAPTER ELEVEN

(The Victory of Kumāra and the death of Bāṇa and Pralaṃba)

Brahmā said:—

1. O sage, in the meantime the mountain Krauñca, harassed by Bāṇa came there and sought refuge in Kumāra.

2. This Bāṇa had been fleeing from the previous battle, unable to bear the brilliance of the lord. He with the army of ten thousand persons, inflicted pain on Krauñca with the tip of his missiles.

3. The mountain Krauñca devoutly bowed at the lotus-like feet of Kumāra and eulogised him with reverence with words full of love.

Krauñca said:—

4. O Kumāra, O Skanda, O lord of gods, O slayer of the Asura Tāraka protect me who have sought refuge in you. I am harassed by the Asura Bāṇa.

5. O Mahāsena, O lord, O merciful one, routed and uprooted from the battle with you he came and harassed me.

6. Afflicted by him I have run from him and sought refuge in you. O lord of gods, born amongst the reeds, be merciful.

7. O lord, please slay the Asura Bāṇa. Make me happy. You are the slayer of Asuras and a special saviour of the gods. You are a self-ruler.

Brahmā said:—

8. Skanda who was thus eulogised by Krauñca became delighted. He, the saviour of the devotees, took up his matchless spear and remembered Śiva.

9. The son of Śiva hurled the spear aiming at Bāṇa. It gave loud report, blazing forth the quarters and the sky.

10. O sage, reducing the Asuras to ashes along with his army in a trice, the great spear returned to Kumāra.

11. The lord Kumāra told Krauñca, the chief of the

mountains, "Go home fearlessly. That Asura has been slain along with his army."

12. On hearing the words of the lord, the delighted lord of the mountains eulogised Kumāra the slayer of his enemy and went back to his abode.

13. O sage, with great pleasure and observing the rules Skanda installed three phallic emblems of Śiva that quell all sins.

14. The first is called Pratijñeśvara, the second Kapāleśvara and the last Kumāreśvara. The three are capable of conferring all the achievements.

15. Thereafter Kumāra, the lord of all, joyously installed the phallic image Stambheśvara,[159] near the column of victory.

16. Then Viṣṇu and other gods joyously installed the phallic emblem of Śiva, the lord of the gods.

17. The glory of the phallic emblems of Śiva was marvellous, conferring all cherished desires and salvation to the devotees.

18. Then the delighted Viṣṇu and the gods desired to go to the chief of mountains joyously putting Bṛhaspati ahead.

19. Then Kumuda[160] the son of Śeṣa who was harassed by the Asuras came and sought refuge in Kumāra.

20. Another follower of Tāraka—Pralamba who had fled from the previous battle wrought great havoc with full force.

21. Kumuda, the great son of Śeṣa the lord of serpents, sought refuge in Kumāra the son of Pārvatī and eulogised him.

Kumuda said:—

22. O excellent son of great lord, lord of the gods, O

159. The four phallic images of Śiva named Pratijñeśvara. Kapāleśvara, Kumāreśvara and Stambheśvara were set up at Cambay, the scene of the battlefield, to commemorate the Victory of Guha over Tāraka, the Asura-chief.

160. According to this account, Kumuda, the son of the serpent-chief Śeṣa, was troubled by the Asura Pralamba who was the ally of Tāraka. Kumuda slew Pralamba and relieved Kumuda of distress.

This Pralamba is distinct from the Asura of the same name whose destruction at the hands of Balarāma is recorded in the Mahābhārata.

great chief, I am afflicted by Pralamba and am seeking refuge in you.

23. O Kumāra, O Skanda, O lord of the gods, O great lord, O slayer of Tāraka, save me harassed by the Asura Pralamba and seeking refuge in you.

24. You are the kinsman of the distressed, the ocean of mercy, favourably disposed to the devotees, the slayer of the wicked, worthy of refuge and the goal of the good.

25. Eulogised thus by Kumuda and requested to slay the demon Pralamba, the lord took up his spear after remembering the lotus-like feet of Śiva.

26. The son of Pārvatī hurled the spear at Pralamba. It made a loud report. The quarters and the sky blazed.

27. Reducing that powerful Asura to ashes in a trice the spear carried out the job without strain and returned to Kumāra.

28. Then Kumāra told the Nāga child Kumuda—"Go home fearlessly. That Asura has been slain along with his army."

29. On hearing the words of Guha, Kumuda, the son of the Nāga chief eulogised and bowed to Kumāra and went to Pātāla[161] in great delight.

30. Thus the story[162] of the victory of Kumāra, including the wonderful way in which Tāraka was slain, has been narrated by me, O noble sage.

31. It is the divine story that removes all sins. It bestows all desires on men. It is conducive to the increase of wealth, glory and longevity. It confers worldly pleasures and salvation on the good.

32. Those who recite this divine story of Kumāra and glorify him are infinitely fortunate and attain Śivaloka.

161. Pātāla is an island accessible through the searoute. It is an abode of the Nāgas with Bhogavatī as the capital. (cf M M K. Paṭala, XL P. 454) It is variously identified with Ceylon in the mid-ocean. G P. 1. 69. 24), Indo-China and old Annam. See Avasthi, Studies in Sk. P. P. 113.

162. As ŚP states, the victory of Kumāra over the Asura Tāraka is a factual happening (vṛttam), while V. S. Agrawal insists on the symbolic interpretation of the legend. According to him Tāraka is the Āsuric form in the individual which remains in contact with the matter and is soiled by it. This form is suppressed and sublimated by Kumāra who is the symbol of Śakti quickened by Śiva.

33. Those who listen to his glory with devotion and faith will attain divine salvation hereafter after enjoying great happiness here.

CHAPTER TWELVE

(*The story of Śiva and Pārvatī including that of Kārttikeya*)

Brahmā said:—

1. On seeing Tāraka killed, Viṣṇu and other gods, with faces refulgent with pleasure, eulogised Kārttikeya with devotion.

The gods said:—

2. Obeisance to you of good features, obeisance to you who confer auspiciousness on the universe, O kinsman of the universe, obeisance be to you. Obeisance to you, O purifier of the universe.

3. Obeisance to you, the slayer of the chief of the Asuras. O lord, obeisance to the slayer of the Asura Bāṇa. Obeisance to the destroyer of Pralamba. Obeisance to you of holy features. Obeisance to you, O son of Śiva.

4. You alone are the creator, sustainer and annihilator of the universe. You, born of firegod, be pleased. Your cosmic image is identical with the universe. O son of Śiva, kinsman of the distressed, be pleased.

5. O lord, protector of the gods, O lord, save us always. O merciful one, protector of gods, be pleased.

6. After killing the Asura Tāraka along with his followers, O great lord, the gods have been freed from adversities by you.

Brahmā said:—

7. O sage, thus eulogised by Viṣṇu and the other gods, lord Kumāra granted them fresh boons in order.

8. On seeing the mountains eulogising, the son of Śiva became very glad and spoke to them after granting boons.

Skanda said:—

9. All of you mountains will become worthy of being

worshipped by the sages and resorted to by persons following the paths of action and knowledge.

10. O mountains, at my word you will be assuming the forms of phallic emblems, the special forms of Śiva. There is no doubt about it.

11. My maternal grandfather, the excellent mountain Himavat, will become the fortunate bestower of fruits to ascetics.

The gods said:—

12. By killing Tāraka the lord of Asuras, and by granting bōons thus, all of us including the mobile and immobile beings have been made happy by you.

13. Now, it behoves you to go to Kailāsa with great pleasure, to the abode of Śiva in order to see your mother and father Śiva and Pārvatī.

Brahmā said:—

14. After saying thus and obtaining his permission, Viṣṇu and other gods went jubilantly to that mountain along with Kumāra.

15. When the lord Kumāra started to Kailāsa, the abode of Śiva, sounds of "Victory" arose indicating great auspiciousness.

16. Kumāra got in the richly decorated aerial chariot that shone above all the things.

17. O sage, with great pleasure, Viṣṇu and I held the chowries aloft above the head of the lord with alertness.

18. Indra and other gods, rendering suitable service to Kumāra went ahead joyously flanking him on all sides.

19. They reached Śiva's mountain crying shouts of victory to Śiva. They entered the precincts with delight. Auspicious sounds arose.

20. On seeing Śiva and Pārvatī, Viṣṇu and other gods bowed to Śiva with devotion and stood there humbly with palms joined in reverence.

21. Kumāra descended from the aerial chariot in all humility and bowed joyously to Śiva and Pārvatī seated on a throne.

22. O Nārada, on seeing their beloved son Kumāra, the lordly couple Śiva and Pārvatī rejoiced much.

23. The great lord got up, kissed him on the head with joy, stroked him with the hand and placed him on his lap.

24. With great affection, the highly delighted Śiva kissed the face of Kumāra, the great lord and the slayer of Tāraka.

25. Pārvatī, too got up and placed him on her lap. Keeping him close to her head with great affection she kissed his lotus-like face.

26. O dear Nārada, the joy of the couple—Śiva and Pārvatī who followed the worldly conventions, increased very much.

27. There was great jubilation in the abode of Śiva. Everywhere the sound of shouts "Victory" and "Obeisance" rose up.

28. O sage, then Viṣṇu, other gods and the sages bowed joyously to Śiva. They eulogised Him.

The gods said:—

29. O lord of the gods, O bestower of protection to your devotees, Obeisance, Obeisance to you many times, O merciful lord Śiva.

30. Wonderful indeed, O great lord, is your divine sport, conferring happiness to all good men, O Śiva, kinsman to the distressed, O lord.

31. We are deluded in our intellects. We are ignorant of the procedure of your worship, O eternal one. We do not know your invocation nor your wonderful course, O lord.

32. Obeisance to you, the support of the waters of the Gaṅgā, to the deity possessed of the attributes, obeisance to the lord of the gods, obeisance to Śiva.

33. Obeisance to the bull-bannered lord Śiva, obeisance to the lord of Gaṇas; Obeisance to the lord of all. Obeisance to the lord of the three worlds.

34. O lord, obeisance to you, the annihilator, the sustainer and creator of the worlds. O lord of gods, obeisance to you, the lord of three attributes and the eternal.

35. Obeisance to the lord free from attachment; obeisance to Śiva the great soul. Obeisance to the pure beyond the world of matter, obeisance to the great, the unwasting.

36. Obeisance to you the god of death holding the staff of punishment and noose in the hand. Obeisance to the chief of the deities invoked by Vedic mantras. Obeisance to you the hundred-tongued deity.

37. O lord, everything has come out of your body whether past, present or future, whether mobile or immobile.

38. O lord, protect us always. O supreme lord, we have sought refuge in you in every respect.

39. Obeisance to you, the blue-necked Rudra, of the form of offering. Obeisance to you both possessed and devoid of forms, the multiformed one.

40. Obeisance to Śiva, the blue-necked, the wearer of ashes on the limbs from the funeral pyre. Obeisance to you Śrīkaṇṭha and Nīlaśikhaṇḍa.

41. Obeisance to you saluted by all, saluted by the Yogins. Obeisance to you, the great lord, whose feet are worshipped by all.

42. You are Brahmā among all the gods, you are Nīlalohita among Rudras; you are the soul in all living beings; you are the Puruṣa of Sāṅkhya system.

43. You are Sumeru among mountains, you are the moon among the stars. You are Vasiṣṭha among the sages and you are Indra among the gods.

44. You are Oṁkāra among all Vedic passages; O great lord, be our protector. For the benefit of the worlds you nourish the Beings.

45. O great lord, O fortunate one, O scrutinizer of the good and evil, O lord of gods, make us flourish as those who carry out your instructions.

46. In your millions and millions of forms we are unable to realize your true self. O lord of gods, obeisance be to you.

***Brahmā said*:—**

47. After eulogising thus and bowing to him frequently, Viṣṇu and other gods stood before him after placing Skanda ahead.

48. On hearing the eulogy of the gods, Śiva, the lord of all, the self-ruler was delighted. The compassionate lord then laughed.

49. Śiva the great Īśāna, the kinsman of the distressed, the goal of the good, became delighted and spoke to Viṣṇu and other important gods.

Śiva said:—

50. O Viṣṇu, O Brahmā, O gods, listen to my words with attention. I am merciful. I shall by all means protect you, the gods.

51. The lord of the three worlds is a slayer of the wicked. He is favourably disposed to his devotees. He is the creator, sustainer and annihilator of all yet free from aberrations.

52. O excellent gods, whenever you are faced with misery you shall worship me for your happiness.

Brahmā said:—

53-54. O sage, thus ordered, Viṣṇu, the other gods and the sages bowed to Śiva, Pārvatī, and Kumāra joyously, and returned to their abodes in great delight singing the pleasant glory of Śiva, Pārvatī and their son.

55. Śiva stayed on the mountain joyously along with Pārvatī, the Gaṇas and Kumāra. Lord Śiva was much pleased.

56. Thus O sage, the divine and pleasant story of Kumāra and Śiva has been narrated to you. What else do you wish to hear ?

CHAPTER THIRTEEN

(*The birth of Gaṇeśa*)

Sūta said :—

1. On hearing the marvellously excellent story of the slayer of Tāraka thus, Nārada was highly delighted and he lovingly asked Brahmā.

Nārada said :—

2. O lord of gods and people, O storehouse of Śiva's cult, the excellent story of Kārttikeya, far better than nectar, has been heard by me.

3. Now I wish to hear the excellent story of Gaṇeśa, the details of his divine nativity, auspicious of the auspicious.

Sūta said :—

4. On hearing the words of Nārada the great sage, Brahmā became delighted and replied to him remembering Śiva.

Brahmā said:—

5. Due to the difference of Kalpas, the story of the birth of Gaṇeśa is told in different ways. According to one account he is born of the great lord. His head looked at by Śani[163] was cut off and an elephant's head was put on him.

6. Now we narrate the story of the birth of Gaṇeśa in Śvetakalpa[164] when his head was cut off by the merciful Śiva.

7. No suspicion need be entertained, O sage. Śiva is certainly the cause of enjoyment and protection. He is the lord of all. Śiva is possessed as well as devoid of attributes.

8. It is by His divine sport that the entire universe is created, sustained and annihilated. O excellent sage, listen to what is relevant to the context, with attention.

9. A long time had lapsed after the marriage of Śiva and His return to Kailāsa that Gaṇeśa was born.

10. Once the friends Jayā and Vijayā conferred with Pārvatī and discussed.

11. All the Gaṇas of Rudra carry out the orders of

163. Śani (the planet Saturn) is called the evil-eyed (Krūradṛś), for his glance casts an evil effect. The present context refers to a legend of Pārvatī who proud of her son, Gaṇeśa, asked Śani to look at him. Śani looked and the child's head was burnt to ashes. Pārvatī felt greatly distressed and Brahmā offered consolation advising her to replace the head with the first she could find and that was an elephant's.

164. Śvetakalpa, a short form of Śvetavārāha Kalpa, is one of the thirty Kalpas. According to the Purāṇas the legends of one Kalpa are repeated in the other. In this process some modifications in the accounts are bound to happen with the changes in the happenings. The legend of Gaṇeśa as recorded in this chapter belongs to Śvetavārāhakalpa. It is distinct from the one referred to above.

Śiva. They all, Nandin, Bhṛṅgin and others are in a way our own.

12. Pramathas are numerous. But none of them can be called our own. They all stand at the portals, subservient to Śiva's behests.

13. They also may be called our own but our mind is not in unison with them. Hence, O sinless lady, one, our own must be created.

Brahmā said :—

14. Goddess Pārvatī to whom this charming suggestion was made by the two friends considered it wholesome and resolved to carry it out.

15. Once when Pārvatī was taking her bath, Sadāśiva rebuked Nandin and came into the inner apartment.

16. The mother of the universe, seeing the untimely arrival of Śiva in the midst of her bath and toilet stood up. The beautiful lady was very shy then.

17. The goddess decided that her friend's suggestion would be conducive to her good and was so enthusiastic.

18. At the time when the incident occurred, Pārvatī, the great Māyā, the great goddess, thought as follows.

19. "There must be a servant of my own who will be expert in his duties. He must not stray from my behest even a speck."

20. Thinking thus the goddess created a person with all the characteristics, out of the dirt[165] from her body.

21. He was spotless and handsome in every part of his body. He was huge in size and had all brilliance, strength and valour.

22-23. She gave him various clothes and ornaments. She blessed him with benediction and said—"You are my son. You are my own. I have none else to call my own". Thus addressed the person bowed to her and said:—

Gaṇeśa said :—

24. "What is your order ? I shall accomplish what you command." Thus addressed, Pārvatī replied to her son.

165. According to this account, Gaṇeśa was born of the scurf of Pārvatī's body, without the intervention of Śiva.

Pārvatī said :—

25. "O dear, listen to my words. Work as my gate-keeper from today. You are my son. You are my own. It is not otherwise. There is none-else who belongs to me.

26. O good son, without my permission, no one, by any means, shall intrude my apartment. I tell you the fact."

Brahmā said:—

27. O sage, saying this, she gave him a hard stick. On seeing his handsome features she was delighted.

28. Out of love and mercy she embraced and kissed him. She placed him armed with a staff at her entrance as the gatekeeper.

29. Then the son of the goddess, of great heroic power, stayed at the doorway armed with a staff with a desire to do what was good to her.

30. Thus placing her son at the doorway, Pārvatī began to take bath with her friends, unworried.

31. O excellent sage, at this very moment Śiva who is eagerly indulgent and an expert in various divine sports came near the door.

32. Not knowing that he was lord Śiva, the consort of Pārvatī, Gaṇeśa said—"O sir, without my mother's permission you shall not go in now.

33. My mother has entered the bath. Where are you going now? Go away" saying thus, he took up his staff to ward him off.

34. On seeing him Śiva said "O foolish fellow, whom are you forbidding ? O wicked knave, don't you know me? I am Śiva, none else".

35. Thereupon Gaṇeśa beat Śiva with the staff. Śiva expert in various sports became infuriated and spoke to his son thus.

Siva said:—

36. "You are a fool, You do not know that I am Śiva, the husband of Pārvatī. O boy, I go in my own house. Why do you forbid me?"

Brahmā said:—

37. When lord Śiva tried to enter the house, Gaṇeśa became infuriated, O brahmin, and struck him with his staff once again.

38. Then Śiva too became furious. He commanded his own Gaṇas—"Who is this fellow here ? What is he doing? O Gaṇas, enquire."

39. After saying this, the furious Śiva stood outside the house. The lord, following the worldly conventions, is capable of various wonderful sports.

CHAPTER FOURTEEN

(The Gaṇas argue and wrangle)

Brahmā said:—

1. The infuriated Gaṇas of Śiva at his bidding went there and questioned the son of Pārvatī who stood at the gate.

Śiva's Gaṇas said:—

2. "Who are you? Whence do you come? What do you propose to do? If you have a desire to remain alive go away from here."

Brahmā said:—

3. On hearing their words, the son of Pārvatī who was armed with the staff spoke to the Gaṇas as follows:—

Gaṇeśa said:—

4. O "handsome fellows, who are you? Whence have you come? Go away. Why have you come here and why do you stand in opposition to me ?"

Brahmā said:—

5. On hearing his words, Śiva's Gaṇas of great heroism and arrogance laughingly spoke to one another.

6. After conferring with one another, the infuriated Pārṣadas of Śiva replied to Gaṇeśa, the doorkeeper.

Siva's Gaṇas said:—

7. "Listen. We are the excellent Gaṇas of Śiva. We are his doorkeepers. We have come here to throw you out at the bidding of lord Śiva.

8. Considering you too, as one of the Gaṇas, we are not going to kill you. Otherwise you would have been killed. Better stay away yourself. Why do you court death ?"

Brahmā said :—

9. Though warned thus, Gaṇeśa, the son of Pārvatī, stood fearless. He did not leave his post at the door. He rebuked Śiva's Gaṇas.

10. After hearing his words, the Gaṇas of Śiva went back and informed Śiva about his stand.

11. O sage, on hearing their words, lord Śiva of wonderful divine sports, following the worldly conventions rebuked his Gaṇas.

Lord Śiva said :—

12. "Who is this fellow ? What does he say ? He is standing there haughtily as though he is our enemy. What will that wicked knave do ? Certainly he wants to die.

13. Why ? Are you dastardly eunuchs to stand here helplessly and complain to me about him. Let this new doorkeeper be thrown out."

Brahmā said :—

14. Thus commanded by lord Śiva of wonderful sports the Gaṇas returned to the place and spoke to the doorkeeper.

Śiva's Gaṇas said:—

15. O gatekeeper, who are you standing here ? Why have you been stationed here ? Why don't you care for us. How can you thus remain alive ?

16. We are here the duly appointed doorkeepers. What are you saying ? A jackal sitting on a lion's seat wishes for happiness.

17. O fool, you will roar only as long as you do not

feel the brunt of our attack. Erelong you will fall by feeling the same."

18. Thus taunted by them, Gaṇeśa became furious and took the staff with his hands and struck the Gaṇas even as they continued to speak harsh words.

19. Then the fearless Gaṇeśa, son of Pārvatī rebuked the heroic Gaṇas of Śiva and spoke as follows:—

The son of Pārvatī said:—

20. "Get away. Get away. Or I shall give you a foretaste of my fierce valour. You will be the laughing-stock of all."

21. On hearing these words of Geṇeśa, the Gaṇas of Śiva spoke to one another.

Śiva's Gaṇas said:—

22. What shall be done ? Where shall we go ? Why shall we not act ? Bounds of decency are observed by us. He would not have acted thus, otherwise.

Brahmā said:—

23. Then the Gaṇas of Śiva went to Śiva who was standing at the distance of a Krośa from Kailāsa and spoke to him.

24. Śiva ridiculed them all. The trident-armed great lord of fierce temperament spoke to his Gaṇas who professed to be heroes.

Śiva said:—

25. "Hello, Gaṇas, impotent wretches, you profess to be heroic but are never so. You are unfit to stand before me and speak. If he is only taunted he will speak in similar tone again.

26. Go and beat him. Some one among you may be competent to do so. Why should I speak more? He must be driven away."

Brahmā said:—

27. O great sage, when rebuked thus by lord Śiva, the excellent Gaṇas went back and spoke to him.

Śiva's Gaṇas said:—

28. Hello you boy there, listen. Why do you speak so arrogantly? You go away from here. If not, your death is certain.

Brahmā said:—

29. On hearing the words of Śiva's servants the son of Pārvatī became unhappy and thought "What shall I do?"

30. In the meantime, the goddess heard the noise of this wrangle between the Gaṇas and the doorkeeper, then looked at her friend and spoke. "Go and see."

31. The friend came to the door and saw them for a moment. She understood the whole matter. She was delighted and returned to Pārvatī.

32. O sage, coming back she reported the matter to Pārvatī as it had occurred.

The friend said:—

33. O great Goddess, the heroic Gaṇas of Śiva are taunting and rebuking our own Gaṇa who is standing at the door.

34. How do these Gaṇas and Śiva enter your apartment suddenly without looking to your convenience? This is not good for you.

35. Even after undergoing the misery of rebuke etc. he, our Gaṇa, has done well in not allowing anyone in.

36. What is more? They are arguing too. When the argument has started, they cannot come in happily.

37. Now that they have started the argument let them conquer him and enter victoriously. Not otherwise, my dear friend.

38. When this man belonging to us is taunted, it amounts to our being taunted. Hence, O gentle lady, you shall not abandon your prestige of high order.

39. Śiva always squeezes you like a crab, O Satī. What will he do now? His pride will take a favourable turn for us.

Brahmā said:—

40. Alas, being subservient to Śiva's wish, Pārvatī stood there for a moment.

41. Then taking up a haughty mood she spoke to herself.

Pārvatī said:—

42. "Alas, he did not wait for a moment. Why should he force his way in ? What shall be done now ? Or shall I adopt a humble attitude.

43. What is to happen happens. What is done cannot be altered ?" After saying this, Pārvati sent her again lovingly.

44. The friend came to the door and told Gaṇeśa what Pārvatī had said with affection.

The friend said:—

45. O gentle sir, well done. Let them not enter forcibly. What are these Gaṇas before you ? Can they win a person like you ?

46. Whether good or bad let your duty be done. If you are conquered there will be no further enmity at all.

Brahmā said:—

47. On hearing the words of the friend and his mother Gaṇeśvara became highly delighted, strengthened and lifted up.

48. Girting up his loins, tying his turban firmly and clapping his calves and thighs, he spoke fearlessly to all the Gaṇas.

Gaṇeśa said:—

49. I am the son of Pārvatī. You are the Gaṇas of Śiva. Both of us are thus equal. Let your duty be done, now.

50. You are all doorkeepers. How is it that I am not? You are standing there and I am standing here. This is certain.

51. When it is certain that you are standing here, you must carry out the directions of Śiva.

52. O heroes, now I have to carry out the orders of Pārvatī faithfully. I have decided what is proper.

53. Hence, O Gaṇas of Śiva, you shall listen with at-

tention. You shall not enter the apartment either forcibly or humbly.

Brahmā said:—

54. The Gaṇas when decisively told by Gaṇeśa became ashamed. They went to Śiva. After bowing to him they stood in front of him.

55. Then they acquainted him with that news of wonderful nature. They joined their palms, stooped their shoulders, eulogised Śiva and stood in front of him.

56. On hearing the detailed news mentioned by his Gaṇas, Śiva replied following the worldly conventions.

Śiva said:—

57. O Gaṇas, hear you all. A battle may not be a proper course. You are all my own. He is Pārvatī's Gaṇa.

58. But if we are going to be humble, there is likely to be a rumour: "Śiva is subservient to his wife." O Gaṇas, this is certainly derogatory to me.

59. The policy of meeting an action with another (Tit for tat) is a weighty one. That single-handed Gaṇa is a mere boy. What valour can be expected of him ?

60. O Gaṇas, you are all experts in warfare and reputed to be so in the world. You are my own men. How can you forsake war and demean yourselves ?

61. How can a woman be obdurate especially with her husband ? Pārvatī will certainly derive the fruit of what she has done.

62. Hence, my heroic men, listen to my words with attention. This war has to be fought by all means. Let what is in store happen."

Brahmā said:—

63. O excellent sage, O brahmin, after saying thus, Śiva an adept in various divine sports became silent observing the ways of the world.

CHAPTER FIFTEEN

(*Gaṇeśa's battle*)

Brahmā said:—

1. When Śiva told them thus, they came to a decisive resolution. They got ready and went to Śiva's palace.

2. On seeing the excellent Gaṇas, fully equipped for war, coming, Gaṇeśa spoke thus to them.

Gaṇeśa said:—

3. Welcome to the leaders of Gaṇas, carrying out the behests of Śiva. I am only one and that too a mere boy carrying out the directions of Pārvatī.

4. Yet let the goddess see the strength of her son. Let Śiva see the strength of his Gaṇas too.

5. The fight between the parties of Pārvatī and Śiva is the one between a strong army and a boy. You are all experts in warfare and have fought in many a battle.

6. I have never fought in a battle before. I am a mere boy. I am going to fight now. Still if you are put to shame, it will be shameful to Śiva and Pārvatī.

7. But that will not happen to me. If I am put to shame, the contrary will happen to me. Pārvatī and Śiva will be put to shame but not I.

8. O leader of the Gaṇas, the war shall be fought after realising this. You shall look up to your lord and I to my mother.

9. What sort of a fight shall be fought? Let what is destined to occur, occur. No one in the three worlds can ward it off.

Brahmā said:—

10. When thus taunted and rebuked they rushed towards him with big batons, decorating their arms and taking up different kinds of weapons.

11. Gnashing their teeth, grunting and bellowing and calling out "See, See", the Gaṇas rushed at him.

12. Nandin came first and caught hold of his leg. He

pulled at it. Bhṛṅgin then rushed at him and caught hold of his other leg.

13. Before the Gaṇas of Śiva had time to pull his legs Gaṇeśa struck a blow at their hands and got his legs free.

14. Then seizing a big iron club and standing at the doorway he smashed the gaṇas.

15. Some got their hands broken, others got their backs smothered. The heads of others were shattered and the foreheads of some were crushed.

16. The knees of some were fractured, the shoulders of others were blasted. Those who came in front were hit in the chest.

17. Some fell on the ground, some fled in various directions, some got their legs broken and some fled to Śiva.

18-19. Now none among them stood face to face. Just as deer flee to any direction on seeing a lion, the Gaṇas, who were thousands in number fled in that manner. Then Gaṇeśa returned to doorway and stood there.

20. He was seen as the annihilator of all in the manner of Yama, the terrible god of death at the end of a Kalpa.

21. At this time, urged by Nārada, all the gods including Viṣṇu and Indra came there.

22. Standing in front of Śiva and bowing to him with a desire to secure good for him they said—"O lord, be pleased to command us.

23. You are the great Brahman, the lord of all, the creator, the sustainer and the annihilator of all created things. All are your servants.

24. You are intrinsically devoid of attributes but by means of your sports you assume Rājasika, Sāttvika and Tāmasika forms. O lord, what sort of sport you are indulging in, now ?"

Brahmā said :—

25. O excellent sage, on hearing their words and seeing the Gaṇas completely shattered, lord Śiva told them everything.

26. O excellent sage, Śiva, the lord of all, the consort of Pārvati, then laughingly told me, Brahmā.

Śiva said :—

27. O Brahmā, listen. A boy is standing at the entrance to my house. He is very strong. He has a staff in his hand. He prevents me from entering the house.

28. He strikes very dexterously. He has destroyed many of my Pārṣadas. He has forcefully defeated my Gaṇas.

29. O Brahmā, you alone should go there. This strong boy shall be propitiated. O Brahmā, you shall do everything to bring him under control.

Brahmā said :—

30. On hearing the words of the lord and unable to know the reality, being deluded by ignorance, O dear, I went near Gaṇeśa accompanied by the sages.

31. On seeing me approaching, the powerful Gaṇeśa came to me very furiously and plucked my moustache and beard.

32. "Forgive me. Forgive me, O lord. I have not come for fighting. I am a brahmin and shall be blessed. I have come to make peace and I will cause no harm."

33. While I said thus, O brahmin, the heroic Gaṇeśa, the boy of great valour uncommon to the boys took up the iron club.

34. On seeing the powerful Gaṇeśa seizing the iron club I began to run away immediately.

35. The others too who were shouting "Go, Go" were struck down with the iron club. Some fell themselves and some were felled by him.

36. Some of them fled to Śiva in a trice and intimated to him the details of the incident.

37. On seeing them in that plight and on hearing the news, Śiva, an adept in sports became very angry.

38. He issued directives to Indra and other gods, to the Gaṇas led by the six-faced Kumāra and to goblins, ghosts and spirits.

39. At the bidding of Śiva they all desired to kill Ganeśa. Lifting up their weapons in a suitable manner they came there from all directions.

40. Whatever weapon they had was hurled on Gaṇeśa with force.

41. There was a great hue and cry in all the three worlds consisting of the mobile and immobile. The inhabitants of the worlds were in a great fix and uncertainty.

42. "Brahmā's life span is not over, but the whole universe is undergoing untimely destruction. Certainly it is due to Śiva's wish.

43. The sixfaced deity and the other gods who came there failed to use their weapons effectively. They were very much surprised.

44. In the meantime, goddess, the mother of the universe, of special knowledge, came to know of the entire incident and was very furious.

45. O great sage, the goddess created two Śaktis[166] then and there for the assistance of her own Gaṇa.

46. O great sage, one Śakti assumed a very fierce form and stood there opening her mouth as wide as the cavern of a dark mountain.

47. The other assumed the form of lightning. She wore many arms. She was a huge and terrible goddess ready to punish the wicked.

48. The weapons hurled by the gods and the Gaṇas were caught in the mouth and hurled back at them.

49. None of the weapons of the gods was seen anywhere around the iron club of Gaṇeśa. This wonderful feat was performed by them.

50. A single boy stirred and churned the vast impassable army in the same manner as great mountain[167] churned the ocean of milk formerly.

51. Indra and other gods were struck by him, singlehanded. The Gaṇas of Śiva became agitated and distressed then.

52. Gasping frequently for their breath, being utterly

166. One is the terrible aspect of the Goddess personified as Kālī, Caṇḍī and Bhairavī, the other a beautiful yellow form named Durgā with several hands and riding on a tiger in a fierce and minacing attitude.

167. The term 'girivara' the best of the mountain refers to the fabulous mountain Meru that was used for churning the ocean.

shaken by his blows they gathered together and spoke to one another.

The gods and Gaṇas said:—

53. "What shall be done? Where should we go? The ten directions have become visible. He is whirling the iron club right and left."

Brahmā said:—

54-55. In the meantime the excellent nymphs came there with flowers and sandal paste in their hands. You and other gods who were eager to witness the fight came there. O excellent sage, the excellent pathway of the firmament was entirely filled by them.

56. Seeing the battle they were much surprised. Such a battle had never been witnessed by them before.

57. The earth with all the oceans quaked. As a result of the violent battle even mountains fell down.

58. The sky whirled with the planets and the stars. Everything was agitated. The gods fled. The Gaṇas too did likewise.

59. The valorous sixfaced deity alone did not flee. The great warrior stopped everyone and stood in front.

60. But the Gaṇas fought in vain with the two Śaktis. The weapons of the gods and the Gaṇas were broken and hence withdrawn by them.

61. Those that tarried went to Śiva. All the gods and Gaṇas fled.

62. Those who went in a body to Śiva bowed to him again and again and asked Śiva immediately "O lord who is that excellent Gaṇa ?"

63. We have heard that battles used to be fought formerly. Even now many battles are being fought. But never was such a battle seen or heard.

64. O lord, let this be pondered over a little. Otherwise no victory is possible. O lord, you alone are the saviour of the universe. There is no doubt about it."

Brahmā said:—

65. On hearing their words, the furious Rudra became

more furious and went there along with his Gaṇas.

66. The entire army of the gods along with the discus-bearing Viṣṇu shouted in jubilation and followed Śiva.

67. In the meantime, bowing to Śiva, the lord of the gods with palms joined in reverence, O Nārada, you spoke as follows.

Nārada said :—

68. "O lord of the gods, please listen to my words. You are the all-pervading lord and expert in various sports.

69. By indulging in a great sport, the arrogance of the Gaṇas has been removed by you. O Śaṅkara, the impudence of the gods too has been removed by giving this (Gaṇeśa) much strength.

70. O lord Śiva, your own wonderful strength has been known to the worlds, you who independently remove the haughtiness of everyone.

71. O lord who are favourably disposed to your devotees, do not indulge in that sport. Please honour your own Gaṇas and the gods suitably and make them flourish.

72. O bestower of the region of Brahman, please do not treat him leisurely but kill him in your play now." O Nārada, after saying this, you vanished from the place.

CHAPTER SIXTEEN

(The head of Gaṇeśa is chopped off during the battle)

Brahmā said:—

1. O Nārada, on hearing your words, the great lord who grants benediction to his devotees became desirous of fighting with the boy.

2. He called Viṣṇu and consulted him. Then with a great army and the gods, He, the three-eyed lord, stood face to face with him.

3. After remembering the lotuslike feet of Śiva, the

gods possessing great strength, kindly glanced at by Śiva and highly jubilant, fought with him.

4. Viṣṇu of great strength, valour and skill and possessing great divine weapons and Śivā's form fought with him.

5. Gaṇeśa hit all the chief gods with his staff. He hit Viṣṇu too, all of a sudden. The hero had been conferred great strength by the Śaktis.

6. O sage, all the gods including Viṣṇu were hit by him with the stick. They were turned back with their strength sapped.

7. O sage, after fighting for a long time along with the army and seeing him terrific, even Śiva was greatly surprised.

8. Thinking within himself "He has to be killed only by deception and not otherwise" he stayed in the midst of the army.

9-10. When lord Śiva who though devoid of attributes had assumed the attributive form was seen in the battle, when Viṣṇu too had come thither, the gods and Gaṇas of Śiva were highly delighted. They joined together and became jubilant.

11. Then Gaṇeśa the heroic son of Śakti following the course of heroes, at first worshipped (i.e struck) Viṣṇu with his staff, Viṣṇu who confers happiness to all.

12-13. "I shall cause him delusion. Then let him be killed by you, O lord. Without deception he cannot be killed. He is of Tāmasika nature and inaccessible." Thinking thus and consulting Śiva, Viṣṇu secured Śiva's permission and was engaged in the activities of delusion.

14. O sage, on seeing Viṣṇu in that manner, the two Śaktis handed over their power to Gaṇeśa and became submerged.

15. When the two Śaktis became submerged, Gaṇeśa with more strength infused in him hurled the iron club in the place where Viṣṇu stood.

16. Viṣṇu strenuously dodged the same after remembering Śiva, the great lord, favourably disposed towards His devotees.

17. Seeing his face on a side, the infuriated Śiva took up his trident with a desire to fight and came there.

18. Pārvatī's son of great strength and heroism, saw

Śiva arrived there with desire to fight him to a finish, the great lord with the trident in his hand.

19. Gaṇeśa, the great hero, who had been rendered more powerful by Pārvatī and the Śaktis remembered the lotuslike feet of his mother and struck him in his hand with his Śakti.

20. Thereupon the trident fell from the hand of Śiva of supreme soul. Seeing this, Śiva the source of great enjoyment and protection took up his bow Pināka.

21. Gaṇeśa felled that to the ground by means of his iron club. Five of his hands too were struck. He took up the trident with the other five hands.

22. "Alas, this has been more distressing even to me. What may not happen to the Gaṇas ? Śiva who followed the worldly conventions cried out like this.

23. In the meantime the heroic Gaṇeśa endowed with the surplus power bestowed by the Śaktis struck the gods and the Gaṇas with his iron club.

24. The gods and the Gaṇas smothered by that wonderful striker with the iron club went away to the ten directions. None of them remained in the battlefield.

25-27. On seeing Gaṇeśa, Viṣṇu said –"He is blessed. He is a great hero of great strength. He is valorous and fond of battle. Many gods, Dānavas, Daityas, Yakṣas, Gandharvas, and Rākṣasas I have seen. In the entire extent of the three worlds, none of them can equal Gaṇeśa in regard to brilliance, form, features, valour and other qualities."

28. Gaṇeśa, son of the Śaktis whirled the iron club and hurled it at Viṣṇu even as he was saying so.

29. After remembering the lotus-like feet of Śiva, Viṣṇu took up his discus and split the iron club by means of discus.

30. Gaṇeśa hurled the piece of iron club at Viṣṇu which was caught by the bird Garuḍa and rendered futile.

31. Thus for a long time the two heroes Viṣṇu and Gaṇeśa fought with each other.

32. Again the foremost among heroes, the son of Pārvatī took up his staff of unrivalled power remembering Śiva and struck Viṣṇu with it.

33. Struck with that unbearable blow he fell on the ground. But he got up, quickly and fought with Pārvatī's son.

34. Securing this opportunity, the Trident-bearing deity came there and cut off his head with his trident.

35. O Nārada, when the head of Gaṇeśa was cut off, the armies of the gods and the Gaṇas stood still.

36. You, Nārada, then came and acquainted Pārvatī with the matter—"O proud woman, listen. You shall not cast off your pride and prestige."

37. O Nārada, saying this, you, fond of quarrels, vanished from there. You are the unchanging sage and a follower of the inclinations of Śiva.

CHAPTER SEVENTEEN

(*The Resuscitation of Gaṇeśa*)

Nārada said:—

1. O Brahmā, of great intellect, please narrate. When the entire news was heard what did the great goddess Pārvatī do? I wish to hear all in fact.

Brahmā said:—

2. O foremost among sages, listen. I shall mention the story of the mother of the universe in the manner that it happened afterwards.

3. When Gaṇeśa was killed, the Gaṇas were very jubilant. They played on Mṛdaṅgas and Paṭahas.

4. After cutting off the head of Gaṇeśa even as Śiva became sorry, goddess Pārvatī became furious, O great sage.

5. "O what shall I do? Where shall I go? Alas, great misery has befallen me. How can this misery, this great misery be dispelled now?

6. "My son has been killed by all the gods and the Gaṇas. I shall destroy them all or create a deluge."

7. Lamenting thus, the great goddess of all the worlds angrily created in a moment hundreds and thousands of Śaktis.

8. Śaktis who were thus created, bowed to Pārvatī,

the mother of the universe and blazing brilliantly spoke—"O mother, be pleased to command."

9. O great sage, on hearing that, Pārvatī, the Śakti of Śiva, the Prakṛti, the great Māyā, spoke to them all in great fury.

The goddess said:—

10. O Śaktis, O goddesses, now a great deluge shall be created by you at my bidding. You need not hesitate in this regard.

11. "O friends, devour forcibly all these sages, gods, Yakṣas, Rākṣasas belonging to us and others."

Brahmā said:—

12. On being commanded by her, the infuriated Śaktis got ready to destroy the gods and others.

13. Just as the fire consumes dry grass so also these Śaktis attempted to destroy.

14-15. Leaders of Gaṇas or Viṣṇu, Brahmā or Śiva, Indra or Kubera, Skanda or the Sun—Śaktis began to destroy them. Wherever one looked, Śaktis were present.

16. Karālīs (the Terrific), Kubjakās (the hump-backed), Khañjās (the lame), Lambaśīrṣās (the tall-headed) the innumerable Śaktis took up the gods with their hands and threw them in their own mouths.

17-18. On seeing that Śiva, Brahmā, Viṣṇu, Indra, the other gods, Gaṇas and the sages began to doubt what the Goddess Pārvatī would be doing, whether she would create an untimely dissolution. Their hopes and aspirations for life were quelled.

19. They all gathered together and discussed—"What shall be done now? Let us ponder." Discussing thus they spoke to one another.

20. "Only when the goddess Pārvatī is pleased can there be a relief; not otherwise, even with our maximum efforts.

21. Even Śiva who is an expert in different sports and is deluding us all, seems distressed like an ordinary man.

22. When the hips of all the gods are broken and Pārvatī is fiery in rage, none of them dare stand before her.

23-24. Whether a person belonging to her or to others, whether a god, a demon, a Gaṇa, a guardian of the quarters, a Yakṣa, a Kinnara, a Sage, Brahmā, Viṣṇu or even lord Śiva himself, none could stand before Śiva.

25. On seeing her dazzling brilliance, burning all round, all of them were frightened and they stayed far away.

26. In the meantime, O sage Nārada, you of divine vision came there for the happiness of the gods and Gaṇas.

27. After bowing to me, Brahmā, Viṣṇu and Śiva and discussing jointly, he said—"Let us think and act together."

28. The gods then discussed with you of noble soul "How could our misery be quelled." They then said.

29. As long as the goddess Pārvatī does not favour us there will be no happiness. No suspicion need be entertained in this matter.

30. You and other sages went to Pārvatī in order to appease her anger. They then propitiated her.

31. They bowed to her again and again. They eulogised her with many hymns. They tried to please her with devotion and at the behest of the gods and Gaṇas spoke thus.

The celestial sages said:—

32. O Mother of the universe, obeisance to you. Obeisance to you, O Śivā. Obeisance to you. O Caṇḍikā. Obeisance to you, Kalyāṇī.

33. O mother, you alone are the primordial Śakti. You are the eternal cause of creation. You alone are the sustaining power. You alone are the cause of dissolution.

34. O goddess, be pleased. Spread peace. Obeisance be to you. O goddess, the three worlds are agitated by your fury.

Brahmā said :—

35. The great goddess Pārvatī thus eulogised by you

and other sages glanced at them furiously. She did not say anything.

36. Then the sages bowed at her lotus like feet and spoke to her in low voice with devotion joining their palms in reverence.

The sages said:—

37. O goddess, forgive, forgive. The final dissolution seems near at hand. Your lord is standing here. O mother, you see him.

38. What are we, the gods, Viṣṇu, Brahmā and others? We are only your subjects. We stand here with palms joined in reverence.

39. O great goddess, our guilts shall be forgiven. We are agitated and distressed. O Pārvatī give us peace.

Brahmā said:—

40. After saying this, the agitated and distressed sages stood in front of her with palms joined in reverence.

41. On hearing their words Pārvatī was pleased and she replied to the sages with her mind full of compassion.

The goddess said:—

42-43. If my son regains life there may not be further annihilation. If you can arrange for him an honourable status and position among you as the chief presiding officer, there may be peace in the world. Otherwise you will never be happy.

Brahmā said:—

44. Thus warned, you and other sages returned and intimated to all the gods everything in detail.

45. On hearing that, Indra and other gods joined their palms in reverence and piteously intimated to Śiva what had transpired there.

46. On hearing what the gods said, Śiva spoke thus—"It shall be done accordingly so that there may be peace over all the worlds."

47. "You shall go to the northern direction and what-

ever person you meet at first you cut off his head and fit it to this body."

Brahmā said:—

48. Then they carried out Śiva's behests and acted accordingly. They brought the headless body of Gaṇeśa and washed it well.

49. They paid homage to it and started towards the north. It was a single-tusked elephant that they met.

50-51. They took the head and fitted it to the body. After joining it, the gods bowed to Śiva, Viṣṇu and Brahmā and spoke—"What has been ordered by you has been carried out by us. Let the task left incomplete be performed now."

52. Then the Pārṣadas shone happily. After hearing those words they awaited eagerly what Śiva would say.

53. Then Brahmā, Viṣṇu and other gods spoke after bowing to lord Śiva who is free from the ill effects of the attributes.

54. They said :—"Since we all are born out of your brilliant Energy let that Energy come into it by the recitation of the Vedic mantras.

55. Saying so, they jointly sprinkled the holy water, invoked by the mantras on that body after remembering Śiva.

56. Immediately after the contact of the holy water the boy was resuscitated to life and joined with consciousness. As Śiva willed, the boy woke up as from a sleep.

57. He was handsome, extremely comely. He had the face of an elephant. He was red-complexioned. He was delighted with face beaming. He was brilliant and had fine features.

58. O great sage, on seeing the son of Pārvatī resuscitated to life, they all rejoiced and their miseries came to an end.

59. They showed him delightfully to the goddess. On seeing her restored to life, the goddess was greatly delighted.

CHAPTER EIGHTEEN

(Gaṇeśa crowned as the chief of Gaṇas)

Nārada said :—

1. O lord of subjects, when the son of Pārvatī was resuscitated and seen by the goddess, what happened then? Please narrate to me now.

Brahmā said:—

2. O great sage, when the son of Pārvatī was resuscitated and seen by the goddess, listen to what happened there. I shall narrate the jubilation that ensued.

3. O sage, that son of Pārvatī was resuscitated. He was free from distress and perturbation. Then he was crowned by the gods and the leaders of Gaṇas.

4. On seeing her son, Pārvatī was highly delighted. Taking him up with both her hands she embraced him joyously.

5. She then lovingly gave him different clothes and ornaments.

6. He was honoured by the goddess who bestowed all Siddhis on him and touched him with her hand that removes all distress.

7. After worshipping her son, and kissing his face, she granted him boons with affection and said—"You have had great distress since your very birth.

8. You are blessed and contented now. You will receive worship before all the gods. You will be free from distress.

9. Vermillion is visible on your face now. Hence you will be worshipped with vermillion by all men always.

10-12. All achievements certainly accrue to him who performs your worship with flowers, sandal paste, scents, auspicious food offerings Nīrājana rites, betel leaves, charitable gifts, circumambulations and obeisance. All kinds of obstacles will certainly perish.

13. After sayihg this, she worshipped her good son with various articles, once again.

14. O Brahmin, then with the graceful blessings of

Pārvatī, instantly peace reigned upon gods and particularly on the Gaṇas.

15. In the meantime, Indra and other gods eulogised and propitiated Śiva joyously and brought him devoutly near Pārvatī.

16. After pleasing her they placed the boy in her lap for the happiness of the three worlds.

17. Placing his lotus-like hand on his head, Śiva told the gods. "This is another son of mine."

18-19. Getting up and bowing to Śiva, Pārvatī, Viṣṇu and me, Gaṇeśa stood in front of Nārada and other sages and said—"My guilt shall be forgiven. Arrogance is the characteristic of Man's nature."

20. We three Śiva, Viṣṇu and I said to the gods simultaneously with pleasure, after granting him excellent boons

21. "O great gods, just as we three are worshipped in all the three worlds, so also he shall be worshipped by all of you."

22. We are the offsprings of primordial nature. He is also the same and hence worthy of worship. He is the remover of all obstacles and the bestower of the fruits of all rites.

23. He shall be worshipped first and we shall be worshipped afterwards. If he is not worshipped, we too are not worshipped.

24. If the other deities are worshipped when he is not worshipped, the fruit of that rite will be lost. There is no doubt in this matter.

25-26. After saying this we worshipped him. Śiva worshipped Gaṇeśa with various articles of worship. Viṣṇu worshipped him afterwards. I, Brahmā, and Pārvatī too worshipped him. He was then worshipped by all the gods and Gaṇas with great joy.

27. In order to gratify Pārvatī, Gaṇeśa was proclaimed as the presiding officer by all, Brahmā, Viṣṇu, Śiva and others.

28. Again, with a joyful mind, several boons were granted by Pārvatī to him, always favourable to all in the world.

Śiva said :—

29. "O son of Pārvatī, I am pleased, there is no doubt about it. When I am pleased the entire universe is pleased. None will be against the same.

30. Since, even as a boy you showed great valour as Pārvatī's son, you will remain brilliant and happy always.

31. Let your name be the most auspicious in the matter of quelling obstacles. Be the presiding officer of all my Gaṇas and worthy of worship now."

32. After saying this, Śiva laid down several modes of worship and granted benedictions instantaneously.

33. The gods, the Gaṇas and the celestial damsels sang songs joyously, danced and played on instruments.

34. Another boon was granted to Gaṇeśa by the delighted Śiva of great soul.

35-37. O Gaṇeśa, you are born in the first Prahara on the fourth day in the dark half of the Bhādra mouth at the auspicious hour of the moonrise. Since your form manifested itself from the good mind of Pārvatī, your excellent Vrata shall be performed on that Tithi itself or beginning from that day. It will be very auspicious and conducive to the achievement of all Siddhis.

38. At the bidding of us both the Vrata shall be performed till the fourth day at the end of a year.

39. Let those who yearn for unequalled happiness in the world worship you devoutly in various ways on the fourth day in accordance with the rules.

40. On the fourth day of Lakṣmī in the month of Mārgaśīrṣa he shall perform early morning ablution and entrust the Vrata to the brahmins.

41. He shall perform worship with the Dūrvā grass and observe fast. After a Prahara has elapsed in the night the devotee shall take bath and worship.

42-43. The idol shall be made of metal, coral, white Arka flowers or clay. It shall be installed and worshipped by the devotee with all purity, with scents of various kinds, divine sandal paste and flowers.

44-45. A handful of Dūrvā grass having three knots and without roots shall be used for worship. The shoots shall be hundred and one in number. With twentyone the

idol shall be worshipped. Gaṇeśa shall be adored with incense, lamps and different kinds of food-offerings.

46. After worshipping you with various articles of worship like betel etc. and eulogising you with hymns, the devotee shall worship the crescent moon.

47. Afterwards, he shall feed the brahmins joyously with sweets with due honour. He himself shall take sweets and avoid salt.

48. Then the rites shall formally be dismissed. Then he shall remember Gaṇeśa. Thus the Vrata shall be concluded auspiciously.

49. When thus the Vrata is duly completed in a year, the devotee shall perform the rite of formal dismissal for the completion of the Vrata.

50. At my bidding twelve brahmins shall be fed. After placing a jar your image shall be worshipped.

51. After making the eight-petalled lotus diagram on the ground in accordance with Vedic injunctions a sacrifice shall be performed by the liberal people who have no disinclination to spend money.

52. Two women and two students shall be worshipped and fed in front of the idol duly.

53. The devotee shall keep awake at night and perform worship in the morning. After that the rites of formal dismissal with the mantra "Kṣemāya Punarāgamanāya Ca." (For welfare and return again) shall be performed.

54. The benediction as well as good wishes shall be received from the boy. In order to make the Vrata complete, handfuls of flowers shall be offered.

55. After prostrations, various routines shall be carried on. He who performs Vratas like this can secure the desired fruits.

56. O Gaṇeśa, he who performs your worship upto his ability, with faith, shall derive the fruit of all desires.

57. The devotee shall worship you, the lord of Gaṇas with vermillion, sandal paste, raw rice grains and Ketaka flowers as well as with other services.

58. They who devoutly worship you with acts of service will achieve success. Their obstacles will be quelled.

59. These Vratas shall be performed by the people

of all castes, particularly by women as well as kings aiming and beginning to be prosperous and flourishing.

60. He will certainly derive whatever he desires. Hence you shall always be served by him whoever he is who desires fruits.

Brahmā said:—

61-62. When this was mentioned by Śiva to Gaṇeśa of great soul, O sage, the gods, the sages and the Gaṇas, favourites of Śiva said "So be it" and worshipped Gaṇeśa according to prescribed rules.

63. All the Gaṇas, particularly bowed to Gaṇeśa and adored him respectfully with various articles.

64. O great sage, how can I describe even with my four mouths the indescribable delight of Pārvatī.

65. The divine drums were sounded. The celestial damsels danced. The Gandharva chiefs sang. Flowers were showered upon him.

66. When Gaṇeśa was installed, the whole universe attained peace and normalcy. There was great jubilation. All miseries ended.

67. O Nārada, Pārvatī and Śiva rejoiced in particular. Good and plentiful auspiciousness was conducive to happiness everywhere.

68-69. The gods and the sages, who had come there, returned at the bidding of Śiva praising Pārvatī and Gaṇeśa again and again, eulogising Śiva and saying "O what a battle !"

70. When Pārvatī became free from fury, Śiva and Pārvatī behaved as before.

71. With a desire for the welfare of the worlds, the great deity relaxing in his own soul and engaged in the activities of the devotees conferred different kinds of happiness.

72. Both Viṣṇu and I took leave of Śiva and after paying homage to both Pārvatī and Śiva returned to our abodes.

73. O holy sage Nārada, after singing the glory of Pārvatī and Śiva and taking leave of them you too returned to your abode.

74. Thus requested by you, I have narrated the glorious story of Pārvatī and Śiva along with that of Gaṇeśa with great reverence.

75. Whoever hears this narrative auspiciously with pure mind shall have everything auspicious and be the abode of auspiciousness.

76. The childless will get a son, the indigent wealth; the seeker of a wife will get a wife and the seeker of issues will get children.

77. The sick will regain health; the miserable will have good fortune. The sonless, impoverished, banished wife will be reunited with her husband.

78-79. The sorrowing will be relieved of sorrow, undoubtedly. The house that contains this story shall certainly be auspicious. He who listens to this narrative at the time of travel or on holy occasions, with a pure mind shall get all desires, thanks to the grace of lord Gaṇeśa.

CHAPTER NINETEEN

(Gaṇapati's marriage)

Nārada said:—

1. O dear father, the excellent story of the nativity and the divine conduct embellished by valour, of Ganeśa has been heard well.

2. O dear father, O lord of gods, what happened thereafter ? Please narrate it. The great glory of Pārvatī and Śiva confers great delight.

Brahmā said:—

3. O excellent sage, you have asked well with a sympathetic mind. Listen attentively, O excellent sage, I shall narrate.

4. O excellent brahmin, seeing frequently the divine sports of both the sons, Pārvatī and Śiva had their love increased.

5. The happiness of the parents knew no bounds. The son too used to sport in joy and love.

6. O great sage, the sons rendered great service to their parents with great devotion.

7. The love and affection of the parents towards the six-faced lord and Gaṇeśa increased to a great extent like the moon in the bright half of the month.

8. O celestial sage, once the loving parents Pārvatī and Śiva held a secret talk and discussion.

9. They thought that the two sons had attained to marriageable age and how best their marriage should be celebrated now.

10. The sixfaced lord Kārttikeya was their great beloved son. Gaṇeśa too was likewise. Thinking thus they were worried as well as delighted.

11. O sage, coming to know of their parents' opinion, the sons too were eager to get married.

12. "I shall marry, I shall marry" saying thus to each other they always quarrelled with each other.

13. The couple, the rulers of the worlds, on hearing their words, were very much surprised, following the worldly conventions.

14. A wonderful expedient was devised by them after thinking about the course to be followed in the celebration of their marriage.

15. Once they called the sons to them and spoke as follows.

Śiva and Pārvatī said:—

16. O good sons, we have framed the rules conducive to your happiness. Listen lovingly. We shall tell you the truth.

17. Both of you are good sons and equal in our eyes. There is no difference. Hence a condition that is beneficial to both of you has been made.

18. The auspicious marriage will be celebrated of that boy who comes here first after going round the entire earth.

Brahmā said:—

19. On hearing their words, the powerful Kumāra

started immediately from the fixed point in order to go round the earth.

20. Gaṇeśa of excellent intellect stood there itself after pondering in his mind frequently with his keen intellect.

21. "What shall be done? Where am I to go? I cannot cross the earth. At best it may be possible to go a Krośa. I cannot go beyond it.

22. What avails that happiness which is achieved after going round the earth?" Please listen to what Gaṇeśa did after thinking thus.

23. He performed the ceremonial ablution and returned home. He then spoke to his father and mother.

Gaṇeśa said:—

24. For your worship two seats have I placed here. Please be seated, dear parents. Let my desire be fulfilled.

Brahmā said:—

25. On hearing his words, Pārvatī and Śiva sat on the seats for receiving worship.

26. They were worshipped by him and circumambulated seven times and bowed too seven times.

27. Joining his palms in reverence and eulogising his parents agitated by love and affection, many times, Gaṇeśa the ocean of intelligence, spoke thus.

Gaṇeśa said:—

28. "O mother, O father, you please listen to my weighty words. My auspicious marriage shall be celebrated quickly."

Brahmā said:—

29. On hearing the words of the noble-minded Gaṇeśa, the parents spoke to him, the storehouse of great intellect.

Śiva and Pārvatī said:—

30. You shall circumambulate the earth with all its forests. Kumāra has already gone. You too start and return first.

Brahmā said:—

31. On hearing the words of his parents, Gaṇeśa spoke immediately and furiously but with some restraint.

Gaṇeśa said:—

32. O mother, O father, you two are intelligent and embodied virtue. Hence O excellent ones, you may be pleased to hear my virtuous words.

33. The earth has been circumambulated by me frequently, for seven times. Why then, my parents should say thus?

Brahmā said:—

34. On hearing his words, the sportively inclined parents, following the worldly conventions spoke to him thus—

The parents said:—

35. "O son, when was the great earth circumambulated by you, the earth consisting of seven continents[168] extending to the oceans and consisting of vast jungles?

Brahmā said:—

36. O sage, on hearing the words of Pārvatī and Śiva, Gaṇeśa, the storehouse of great intellect spoke thus.

Gaṇeśa said :—

37. By worshipping you, Pārvatī and Śiva, I have intelligently circumambulated the earth extending to the oceans.

38. Is it not the verdict of the Vedas or the Śāstras or any other sacred code? Is it true or otherwise?

39. "He who worships his parents and circumambulates them, will certainly derive the fruit and merit of circumambulating the earth.

40. He who leaves his parents at home and goes on a pilgrimage incurs the sin of their murder.

168. On the seven continents, see S. M. Ali, Geography of the Purāṇas, Ch. II.

41. The holy centre of a son consists of the lotus-like feet of his parents. The other holy centres can be reached only after going a long distance.

42. This holy centre is near at hand, easily accessible and a means of virtue. For a son and wife, the auspicious holy centre is in the house itself."

43. These things are mentioned frequently in the Śāstras and the Vedas. Now, are they going to be falsified by you?

44. If so, your very forms will come false. Even the Vedas will become false. There is no doubt about it.

45. Let my auspicious marriage be celebrated and that too very quickly. Otherwise let the Vedas and Śāstras be declared false.

46. Of the two alternatives whatever is excellent shall be followed, O parents, embodied virtues!

Brahmā said:—

47. Saying thus, Gāṇeśa of excellent intellect, of great wisdom and foremost among intelligent persons assumed silence.

48. On hearing his words, Pārvatī and Śiva, the rulers of the universe, were very much surprised.

49. Then, Śiva and Pārvatī praised their son who was clever and intelligent and spoke to him who had spoken the truth.

Śiva and Pārvatī said :—

50. O son, you are a supreme soul and your thoughts are pure. What you have said is true and not otherwise.

51. When misfortune comes, if a person is keenly intelligent, his misfortunes perish even as darkness perishes when the sun rises.

52. He who has intelligence possesses strength as well. How can he who is devoid of intellect have strength? The proud lion was drowned in a well with a trick by a little hare.[169]

53. Whatever has been mentioned in the Vedas, Śāstras and Purāṇas for a boy, all that has been performed by you, namely, the observance of virtue.

169. This verse introduces the story of the lion and the hare in the Pañcatantra. -

54. What has been executed by you shall be done by anyone. We have honoured it. It will not be altered now.

Brahmā said :—

55. After saying this and appeasing Gaṇeśa, the ocean of intelligence, they resolved to perform his marriage.

CHAPTER TWENTY

(Th celebration of Gaṇeśa's marriage)

Brahmā said:—

1. In the meantime Prajāpati Viśvarūpa became delighted and happy on knowing their intention.

2. Prajāpati Viśvarūpa had two daughters of divine features. They were famous as Siddhi and Buddhi.[170] They were exquisite in every part of their body.

3. The lord Śiva and Pārvatī, jubilantly celebrated the marriage of Gaṇeśa with them.

4. The delighted gods attended their marriage as desired by Śiva and Pārvatī.

5. Viśvakarman made all arrangements for the marriage. The sages and the gods were full of great joy.

6. The happiness that Gaṇeśa derived by virtue of this marriage, O sage, cannot be adequately described.

7. After some time, the noble Gaṇeśa begot two sons, one each of his wives. They were endowed with divine features.

8. The son Kṣema was born to Siddhi. The highly brilliant son Lābha was born to Buddhi.

9. While Gāṇeśa was enjoying the inconceivable happiness, the second son returned after circumambulating the earth.

10. Thereupon he was addressed by Nārada, the great soul. "I am speaking the truth, no lies. I am not actuated by deception or rivalry.

11. What has been done by Śiva and Pārvatī your

170. Siddhi and Buddhi were the two daughters of the progenitor Viśvarūpa and these were married to Ganeśa. Siddhi gave birth to Kṣema and Lābha was born of Buddhi.

parents, no other person in the world will ever do. Truth. It is the truth I am speaking.

12. After driving you out under the pretext of circumambulating the earth, they have celebrated the excellent and auspicious marriage of Gaṇeśa.

13. By this marriage that was celebrated, Gaṇeśa has obtained two wives joyously. They are the excellent daughters of Prajāpati Viśvarūpa.

14. He has begot of his two wives of auspicious body two sons, Kṣema of Siddhi and Lābha of Buddhi. They bestow happiness on every one.

15. Begetting two sons of auspicious features of his wives Gaṇeśa is continuously enjoying happiness as conceived by your parents.

16. The entire earth consisting of oceans and jungles has been traversed by you due to their deceptive behest. O dear, this is the result of that.

17. O dear, consider. If parents begin to deceive or particularly if our masters begin to deceive, won't others also begin to deceive.

18. Your parents have not done well. Just ponder over it. I don't think their action has been good.

19. If mother were to poison her son, if father were to sell his son, if the king were to confiscate the assets of his subjects what can be said and to whom ?

20. O dear, an intelligent peace-loving person shall never look at the face of the person who has committed this harmful deed.

21. This policy has been mentioned in the Vedas, Smṛtis and sacred texts. It has been intimated to you now. Do as you wish."

Brahmā said:—

22. O Nārada, following the mental process of lord Śiva, you spoke these words to Kumāra and then kept quiet.

23. After bowing to his father, the infuriated Skanda went to the Krauñca mountain[171] though forbidden by his parents.

171. This famous hill represents part of the Kailāsa on which the Mānasarovara is situated. See Note 78 P. 629.

24. "Even when forbidden by us why do you go?" Although he was prevented by saying this, he went away saying "No".

25. "O parents, I shall not stay here even a moment when deception has been practised on me eschewing affection towards me."

26. O sage, he went away saying so. Even today he is staying there removing the sin of all by his very vision.

27. Ever since that day, O celestial sage, the son of Śiva, Kārttikeya remains a bachelor.

28. His name bestows auspiciousness in the world. It is famous in the three worlds. It dispels all sins, is meritorious and confers the sanctity of celibacy.

29. In the month of Kārttika, the gods, the holy sages and great ascetics go there to see Kumāra.

30. He who has the vision of the lord in the Kṛttikā Nakṣatra in the month of Kārttika is divested of all sins. He derives all desired fruits.

31. Pārvatī became grief-stricken by separation from Skanda. She piteously told her lord. "O lord, let us go there."

32. Śiva went to that mountain partially for her happiness. He assumed the pleasing form of Jyotirliṅga named Mallikārjuna.[172]

33. Even now Śiva is seen there with Pārvatī satisfying the desires of his devotees. He is the goal of the good.

34. On coming to know that Śiva had come there with Pārvatī, Kumāra became unattached and was eager to go elsewhere.

35. On being requested by the gods and sages he stayed in a place three Yojanas away.

36. O Nārada, on the full and new moon days, Pārvatī and Śiva are excited by love towards their son and they go there to see him.

37. On new moon days, Śiva himself goes there. On full moon days, Pārvatī goes there certainly.

172. According to the present context the Mallikārjuna Jyotirliṅga was established on the Krauñca mountain. It is difficult to know how it came to be identified with the one on Śrīśaila overhanging the Kṛṣṇā river in the south.

38. O great sage, whatever you had asked in regard to Kārttikeya and Gaṇeśa has been narrated by me.

39. On hearing this, an intelligent man becomes free from all sins. He achieves all desired fruits of auspicious nature.

40. Whoever reads, teaches, listens or narrates this story derives all desires. No doubt need be entertained in this respect.

41. A brahmin derives brahminical splendour, a Kṣatriya becomes victorious, a Vaiśya prosperous and a Śūdra attains equality with the good.

42. A sick man becomes free from sickness; a frightened man becomes free from fear; no man is harassed by the visitation of goblins, ghosts etc.

43. This narrative is sinless, conducive to glory and enhancer of happiness. It is conducive to longevity and attainment of heaven. It is unequalled and bestows sons and grandsons.

44. It confers salvation and reveals Śiva's principles. It is pleasing to Pārvatī and Śiva and increases devotion to Śiva.

45. This shall always be heard by devotees and by those who seek liberation and are free from worldly desires. It confers identity with Śiva. It is conducive to welfare and is identical with Śiva himself.

RUDRA-SAṂHITĀ

SECTION V

Yuddha Khaṇḍa

CHAPTER ONE

Description of the Tripuras[173]

Nārada said :—

1. The excellent story of the householder Śiva, including that of Gaṇeśa, Skanda and others which confers bliss has been heard by us.

2. Now please narrate lovingly the story of how Śiva killed wicked persons playfully.

3. How did the lord burn off three cities of the Asuras with a single arrow simultaneously? What sort of an arrow was it?

4. Please narrate the story of the moon-crested lord conducive to the happiness of the gods and sages and a play of the magic of Śiva.

Brahmā said:—

5. When he was asked by Vyāsa formerly, the excellent

173. According to the present version, three Asuras Tāraka, Vidyunmāli and Kamalākṣa performed penances and obtained a boon from Brahmā to build three castles, the one of copper on earth, another of silver in the sky and the third of gold. Brahmā asked the Asura Maya to build these castles for the Asuras which were destroyed by Śiva later on. According to another Version, the Asura Bāṇa received in gift three cities from Śiva, Brahmā and Viṣṇu.

The Chedis adopted the name Tripurī for their capital on the banks of the Narmadā. It is now traceable in the insignificant village Tewar, thirteen miles from Jabalpur.

The legend of the three cities is as old as the Brāhmaṇa literature. It is said that the Asuras built the city of copper on the earth, of silver in the sky and of gold in the heavenly region : देवाश्च वा असुराश्च उभये प्राजापत्याः पस्पर्धिरे। ततोऽसुरा एषु लोकेषु पुरश्चक्रिरे अयस्मयीमवास्मिन् लोके रजतमयीमन्तरिक्षे हरिणीं दिवि। ŚB. 3. 4. 4. 3.

sage Sanatkumāra narrated the story. I will repeat the same.

Sanatkumāra said: —

6. O Vyāsa of great intellect, listen to the story of the moon-crested lord, how the annihilator of the universe burnt the three cities with a single arrow.

7. O great sage, when the Asura Tāraka was killed by Skanda, the son of Śiva, his three sons performed austerities.

8. The eldest of them was Tārakākṣa, the middle one Vidyunmālī and the youngest Kamalākṣa. All of them were of equal strength.

9. They were self-controlled, well prepared, disciplined, truthful, of steady mind, heroic and inimical to the gods.

10. Eschewing all enjoyments captivating the mind, they went to the cavern of the mountain Meru[174] and performed a wonderful penance.

11. The three sons of Tāraka eschewed all desires in the season of spring. They disdained music, the sound of instruments as well as jubilation and performed penances.

12. In the summer season they mastered sunshine. They lighted fires in all directions. Standing in their midst they performed sacrifice with great devotion for the attainment of success.

13. They lay unconscious in the blazing sunshine. During the rainy season, they fearlessly bore all the showers on their heads.

14-15. In the autumn they controlled their hunger and thirst. All good foodstuffs, steady, wholesome, and viscid, fruits, roots and beverages they distributed among the hungry. They themselves remained like stones.

16. In the early winter they remained on top of the mountain with fortitude, unsupported in any of the four quarters.

17. In the late winter they stayed under water or wore wet dripping silken cloth or allowed themselves to be covered with dew drops.

174. For the Mountain Meru, see Note 247 P. 310 and Note 64 P. 623.

18. They were not at all vexed or distressed thereby. They gradually increased the severity of their austerities. Thus the three excellent sons of Tāraka performed penance with Brahmā as the object of their worship.

19. Maintaining strict severity in their austerities, the excellent Asuras made their bodies emaciated by their penance.

20. Standing on the bare ground on a single foot, the strong Asuras performed the penance for a hundred years.

21. Taking in only air and enduring excessive heat and distress, the terrible and wicked souls continued the penance for a thousand years.

22. They remained standing on their heads for a thousand years. They remained standing with their arms lifted for hundred years.

23. Thus they bore extreme distress in their tenacious evil intent. They remained alert day and night.

24. O sage, thus many years elapsed even as they performed the penance. I think they had a virtuous dedication of their souls in Brahmā, these sons of Tāraka.

25. Satisfied by their penance, Brahmā the supreme lord of the gods and Asuras, of great glory, appeared in front of them in order to grant them boons.

26. He was accompanied by sages, gods and Asuras. The grandfather of all living beings spoke to them thus, appeasing them.

Brahmā said:—

27. O great Asuras, I am now pleased with your penance. I shall grant you everything. Speak out the boons you wish to have.

28. O enemies of the gods, tell me why you have been performing this penance. I am the bestower of the fruits of all sorts of penance. I am the creator of everything for ever.

Sanatkumāra said: –

29. On hearing his words they bowed to the grandfather, with their palms joined in reverence and spoke to him revealing their mind's desire slowly.

The Asuras said:—

30. O lord of gods, if you are pleased, if boons are to be given to us, please grant us indestructibility at the hands of everyone, every living being.

31. O lord of the universe, make us steady. Protect us from enemies. Let not old age, sickness and death befall us at any time.

32. We wish to become free from old age and death. In the three worlds we shall subject all others to death.

33. Of what avail are riches, vast earth, excellent cities, other sorts of vast enjoyments or big positions and power ?

34. If one is to be swallowed by death in five days, O Brahmā, everything else belonging to him is futile. This is our decisive thought.

Sanatkumāra said:—

35. On hearing the words of those ascetic Asuras, Brahmā replied to them after remembering Śiva, his lord.

Brahmā said:—

36. O Asuras, there cannot be invariable indestructibility. Please desist from asking for it. Seek some other boon whatever you wish.

37. O Asuras, a creature is born, dies and will be born surely. But no one will be free from old age or death in this world.

38. Except Śiva the destroyer of Death, and Viṣṇu all else are mortals. These two are the supervisers of virtue and evil and have manifest and unmanifest forms.

39. If penance is performed for the harassment of the world, it shall be understood as gone. It is only a well-performed penance that can be fruitful.

40. Ponder over this keenly, O faultless ones, desist from seeking immortality. Immortality is impossible for the gods and the Asuras. It is inaccessible. It cannot be warded off.

41. Hence choose a boon whereby you shall do something equal to your own strength.[175]

175. The original of this translation is defective.

Sanatkumāra said:—

42. On hearing the words of Brahmā, they thought for a while and then replied to the grandfather of all the worlds.

The Asuras said:—

43. O lord, we have no mansion where we can stay happily although we are valorous and invincible to our enemies.

44. Build and give us three wonderful cities richly endowed with wealth and unassailable even to the gods.

45. O Preceptor of the universe, Lord of the worlds, by your grace we shall move about on the earth occupying these cities.

46. Tārakākṣa then said—"Let Viśvakarmā make a city which cannot be broken even by the gods. Let that golden city be mine".

47. Kamalākṣa requested for a great silver city. The delighted Vidyunmālī requested for a steel-set magnetic city.

48-50. We will join together during midday at the time of Abhijit when the moon shall be in the constellation Puṣya, when the dark clouds Puṣkara and Āvarta[176] shower in plenty without being visible in the firmament with sporting clouds, at the end of a thousand years. These cities shall never join otherwise.

51-53. O Brahmā, when these cities are joined together, the lord who embodies all the gods sitting in a wonderful chariot containing all necessary adjuncts, may, in his distorted sport, discharge a wonderful single arrow and pierce our cities. Lord Śiva is free from enmity with us. He is worthy of our worship and respect. How can he burn us? This is what we think in our minds. A person like him is difficult to get in the world.

Sanatkumāra said:—

54. On hearing their words, Brahmā, the grandfather

176. Puṣkara and Āvarta : A class o clouds that rain in torrents at the dissolution of the world.

and creator of the worlds remembered Śiva and told them "Let it be so."

55. He ordered Maya[177]—"O Maya, build three cities, one of gold, another of silver and a third one of steel."

56. After ordering directly like this, Brahmā returned to his abode in heaven even as the sons of Tāraka were watching.

57-58. Then the intelligent Maya built the cities by means of his penance : the golden one for Tārakākṣa, the silver one for Kamalākṣa and the steel one for Vidyunmālī. The three fortlike excellent cities were in order in heaven, sky and on the earth.

59. After building the three cities for the Asuras, Maya established them there desiring their welfare.

60. Entering the three cities thus, the sons of Tāraka, of great strength and valour experienced all enjoyments.

61. They had many Kalpa trees[178] there. Elephants and horses were in plenty. There were many palaces set with gems.

62. Aerial chariots shining like the solar sphere, set with Padmarāga stones, moving in all directions looking like moonshine illuminated the cities.

63-64. There were many palaces, divine minarets resembling the summits of the mount Kailāsa. Celestial damsels, Gandharvas, Siddhas, and Cāraṇas were also there. There were temples of Rudra. In every house, people performed the rites of Agnihotra. There were excellent brahmins wellversed in sacred texts aud devoted to Śiva always.

65-66. The cities were embellished with many trees in the well-laid out gardens and parks as if they had dropped from heaven. There were beautiful tanks, lakes, wells, rivers and huge ponds. They were very beautiful with plenty of fruit-bearing trees.

67. The cities were decorated with camps and tents of various sizes and chariots with beautiful horses. There were herds of elephants in rut too.

68. There were time-indicators, playgrounds and different halls for Vedic studies.

177. Maya : an Asura artificer of the Daityas

178. Kalpadruma: It is one of the five trees of Indra's Paradise fabled to fulfil all desires.

69. There were persons of various types—sinners, virtuous, pious, noble and those of good conduct too.

70. The place was sanctified everywhere by chaste ladies engaged in serving their husbands and averse to evil practices.

71. The cities contained heroic Asuras of great fortune accompanied by their wives, sons and brahmins well versed in the principles and practices of the Vedic and Smārta rites. They were strict adherents to their duties.

72. People had broad chests and bull-like shoulders. Some were of peaceful nature and some of warlike temperament. Some were calm and some furious. Some were hunchbacked. Some were dwarfish.

73. They were protected by Maya. Some had the blue-lily petals. Their hair was curly and dark in hue. Maya had instructed them in the arts of warfare.

74. The cities abounded in people engaged in terrific battles. There were many Asuras whose heroism was sanctified by the worship of Brahmā and Śiva. The Asuras resembled the sun, the Maruts and Mahendra. They were sturdy.

75. Whatever sacred rites are mentioned in Śāstras, Vedas and Purāṇas, as favourites of Śiva, as also the deities, favourites of Śiva, were found there.

76. Thus the Asuras, sons of Tāraka, after acquiring the boons, lived there subservient to Maya, a great devotee of Śiva.

77. Abandoning the other parts in the three worlds they entered the cities and ruled the kingdom following the principles of Śiva.

78. O sage, a long time elapsed even as they were engaged in meritorious activities and living happily ruling over the good kingdom.

CHAPTER TWO

(*The Prayer of the gods*)

Vyāsa said:—

1. O son of Brahmā, of great intellect, and most eloquent, please narrate. What happened after that ? How did the gods become happy ?

Brahmā said :—

2. On hearing the words of Vyāsa of immeasurable intellect, Sanatkumāra spoke after remembering the lotus-like feet of Śiva.

Sanatkumāra said:—

3. Indra and other gods scorched by their brilliance and distressed consulted one another and sought refuge in Brahmā.

4. After bowing to and circumambulating Brahmā, they narrated their grievances to him after awaiting the proper opportunity.

The gods said:—

5. O Brahmā, the heaven-dwellers have been subjected to great distress by Maya the virtual ruler of the three cities, accompanied by the sons of Tāraka.

6. Hence, O Brahmā, we are distressed and we seek refuge in you. Please plan out the way of their annihilation whereby we can be happy.

Sanatkumāra said:—

7. Requested thus by the gods, Brahmā, the creator of the worlds laughed and replied to them all who were utterly frightened of Maya.

Brahmā said :—

8. O gods, I tell you, do not be afraid at all of those Asuras. Śiva will hit upon a good way of killing them.

9. The Asuras have flourished due to my favour. They do not deserve destruction at my hands. Their merit is bound to increase in the three cities[179] again.

10. All of you gods including Indra pray to Śiva. If the lord of all is pleased, he will carry out your task.

Sanatkumāra said:—

11. On hearing the words of Brahmā, the distressed gods including Indra went to the place where the bull-bannered god Śiva was staying.

12. Devoutly bowing to Śiva, the lord of the gods, with palms joined in reverence, all of them bent their shoulders and eulogised Śiva, the benefactor of the worlds.

The gods said:—

13. Obeisance to the gold-wombed lord, the creator of everything. Obeisance to Thee, the sustainer, the omnipresent and the omnipotent.

14. Obeisance to Thee of destroyer's form, the annihilator of living beings. Obeisance to Thee devoid of attributes, and of immeasurable splendour.

15. Obeisance to Thee devoid of states, possessed of splendour and free from aberrations; obeisance to Thee of the soul of Great Elements; obeisance to the unsullied, the great Ātman.

16. Obeisance to Thee, the lord of all beings, the sustainer of great burden, the remover of thirst, to Thee whose form is devoid of enmity, to Thee of excessive splendour.

17. Obeisance to Thee, the destroyer of the great forest in the form of great Asuras, like conflagration. Obeisance to the Trident-bearing lord who acts as the axe for the trees of Asuras.

18. O great lord, obeisance to Thee, the destroyer of great Asuras; obeisance to Thee the lord of Pārvatī, O wielder of all weapons.

19. O lord of Pārvatī, Obeisance to Thee, O great soul, O great lord. Obeisance to Thee, the blue-necked Rudra and of the form of Rudra.

179. Tripura: See Note 173. P. 802

20. Obeisance to Thee, knowable through Vedānta; Obeisance to Thee who art beyond the paths. Obeisance to Thee of the form of attributes, possessing attributes and also devoid of them.

21. O great god, obeisance to Thee the delighter of the three worlds. Obeisance to Pradyumna, Aniruddha and Vāsudeva (these being your manifestations). Obeisance to Thee.

22. Obeisance to Thee, the lord Saṁkarṣaṇa. Obeisance to Thee the destroyer of Kaṁsa. Obeisance to Thee O Dāmodara, the pounder of Cāṇūra,[180] the partaker of poison.

23. Obeisance to Thee, O lord, Hṛṣīkeśa, Acyuta, Mṛḍa, Śaṅkara, Adhokṣaja, enemy of the Asuras, Gaja and Kāma. Obeisance to you, O partaker of poison.

24. Obeisance to Thee, O lord Nārāyaṇa, devoted to Nārāyaṇa, of the form of Nārāyaṇa, oh ! one born of Nārāyaṇa's body.

25. Obeisance to Thee of all forms, the destroyer of great hells, destroyer of sins. Obeisance to you, O bull-vehicled god.

26. Obeisance to Thee of the form of time, moment etc. Obeisance to Thee who bestows strength on his devotees; obeisance to the multiformed; obeisance to the annihilator of the hosts of Asuras.

27. Obeisance to the lord, conducive to the welfare of brahmins and cows. Obeisance to the thousand-formed, obeisance to Thee of thousand organs.

28. O Śiva, obeisance to Thee of the form of virtue, to the Sattva, to the Ātman of Sattva. Obeisance to thee whose form is knowable through the Vedas. Obeisance to thee, the beloved of the Vedas.

29. Obeisance to Thee whose form is the Veda, obeisance to the reciter of the Vedas. Obeisance to Thee who traversest the path of good conduct and who art approachable through the path of good conduct.

30. Obeisance to Thee the glory-seated; to the Truth-

180. Cāṇūra was a wrestler in Kaṁsa's service. He was slain by Kṛṣṇa.

ful, beloved of truth, to the truth. Obeisance to Thee knowable through the truth.

31. Obeisance to Thee possessed of magic-power, obeisance to the lord of magic; Obeisance to Thee (knowable through the Vedas), to Brahman, to the one born of Brahmā.

32. Obeisance to Thee, O lord, the penance, the bestower of the fruits of penance, obeisance to thee, worthy of eulogy, the eulogy, and to Thee whose mind is pleased with eulogy always.

33. Obeisance to Thee delighted with vedic conduct, to the one fond of praiseworthy conduct; to the one who has fourfold forms and the forms of aquatic and terrestrial beings.

34. O lord, the gods and all others, being excellent, are your excellences. Among the gods you are Indra; among the planets you are the sun.

35. Among the worlds you are Satyaloka. Among the rivers you are the celestial river Gaṅgā. Among the colours you are the white colour. Among the lakes you are the Mānasa lake.

36. Among the mountains you are the Himālaya mountain. Among the cows you are the Kāmadhenu[181]. Among the oceans you are the milk ocean. Among the metals you are gold.

37. Among the four castes you are the brahmin. O Śiva, among men you are the king. Among holy centres of salvation you are Kāśī. Among the sacred rivers you are the supreme sacred river.

38. Among all stones, you are the crystal, O great god, among the flowers you are the lotus; among mountains you are Himavat.

39. Among all activities you are the speech; among poets you are Bhārgava. Among birds you are the eight-legged Śarabha. Among beasts of prey you are the lion.

40. O bull-bannered deity, among rocks you are Śālagrāma; among the forms of worship you are Narmadā Liṅga.

41. Among animals, you are the bull Nandīśvara, O

181. Kāmadhenu, a mythical cow produced at the churning of the ocean, was appropriated by the sage Vasiṣṭha. Her worship is said to fulfil desires.

lord Śiva. Among Vedic texts you are in the form of Upaniṣads; Among the sacrificers you are the cool-rayed moon.

42. Among the burning ones, you are the fire, among the devotees of Śiva, you are Viṣṇu, among Purāṇas you are Bhārata; among the letters of the alphabet you are the letter Ma[182].

43. Among the Bijamantras you are the Praṇava; among the terrible ones you are poison; among the pervading ones you are the firmament; among the Ātmans you are the supreme Ātman.

44. Among the sense-organs you are the mind; among the charitable gifts you are the gift of freedom from fear; among the sanctifying and life-giving agents you are considered the waters.

45. Among all acquisitions you are the acquisition of sons; among those with velocity you are the wind; among the routine sacred rites you are the Sandhyā worship.

46. Among sacrifices you are the horse-sacrifice. Among the Yugas you are the Kṛta yuga; among the asterisms you are Puṣya; among the Tithis you are Amāvāsyā.

47. Among the seasons you are the spring; among holy occasions you are the Saṁkrama; among grasses you are the Kuśa grass; among gross trees you are the Banyan tree.

48. Among the Yogas you are the Vyatīpāta; among creepers you are the Soma creeper; among intellectual activities you are the virtuous inclination, among intimate ones you are the wife.

49. Among the pure activities of the aspirant, O great lord, you are Prāṇāyāma; among all Jyotirliṅgas you are Viśveśvara.

50. Among all kindred beings you are Dharma. In all stages of life you are Sannyāsa. You are the supreme Liberation in all Vargas. Among Rudras you are Nīlalohita.

51. Among all Ādityas you are Vāsudeva; among the monkeys you are Hanumat; among the sacrifices you are Japayajña; among the weapon-bearers you are Rāma:

182. The letter 'M' is considered the best among the letters, as it represents the five requisites for Tantra worship viz: Madya (wine), māṁsa (flesh) Matsya (fish) Mudrā (mystical gesticulations) and Maithuna (sexual intercourse). These are variously interpreted by the right and left hand worshippers of Śakti.

52. Among the Gandharvas you are Citraratha; among the Vasus you are certainly the fire; among the months you are the intercalary month; among the holy rites you are the Caturdaśī rite.

53. Among all lordly elephants you are Airāvata[183]; among all Siddhas you are Kapila; among all serpents you are Ananta, among all Pitṛs you are Aryaman.

54-55. You are Kāla (Time) among those who calculate; among Asuras you are Bali. O lord of gods, of what avail is a detailed narration ? You preside over the entire universe and remain partially stationed within and partially without.

Sanatkumāra said:—

56-57. Eulogising thus the bull-bannered, the trident-bearing lord Śiva with various kinds of divine hymns, the gods replied thus relevant to the context. O sage, all of them including Indra and others were very much distressed. They were very shrewd in managing their selfish interests and so mentioned them to Śiva with stooping shoulders and palms joined in reverence.

The gods said:—

58. O lord Śiva, the gods including Indra have been defeated by the Asura accompanied by his brothers. O lord, all the gods have been defeated by the sons of Tāraka.

59. The three worlds have been brought under their sway. The excellent sages and the Siddhas have been destroyed. The entire universe has been exterminated by them.

60. The terrible Asuras take the entire share of the sacrificial benefits to themselves. They have initiated evil activities. They have prevented the sages from performing their virtuous rites.

61. Definitely the sons of Tāraka cannot be killed by any living being. Hence, O Śiva, they perform everything as they please.

183. Airāvata: He is the elephant produced at the churning of the ocean and appropriated by the God Indra. He is the guardian deity who presides over the east and takes part in the defence and protection of the quarter.

62. Let some policy be laid down for the protection of the universe lest the terrible Asuras, the denizens of the three cities, should destroy the world.

Sanatkumāra said:—

63. On hearing these words of Indra and other heaven-dwellers who were expatiating on their distress, Śiva spoke in return.

CHAPTER THREE

(*The virtues of the Tripuras*)

Śiva said:—

1. A meritorious person is the presiding ruler of the Tripuras now. He who practises meritorious deeds should not be killed by sensible persons.

2. O gods, I know the misery of the gods completely. It is great. Those Asuras are very strong. They cannot be killed by the gods or demons.

3. The sons of Tāraka and Maya are equally meritorious. O sensible ones, they are invincible to all the citizens.

4. How can I knowingly commit malicious deeds to my friends though I am hardy and powerful in battles? Even Brahmā has said that there is a great sin attending on even casual malicious actions.

5. There are ways of atonement and amends for a brahmin slayer, a wine addict, a thief or a person who violates sacred rites. But there is no expiation for ungrateful men

6. Those Asuras are my devotees. O Gods, how can they be slain by us? Let this aspect be thought over by you who know what is virtue. You must consider this virtuously.

7. They should not be slain as long as they continue their devotion to me. Yet, this reason may very well be intimated tō Viṣṇu.

Sanatkumāra said:—

8. O sage, thus when they heard these words Indra and other gods immediately intimated this to Brahmā in the first instance.

9. Then, with Brahmā at their head, the gods including Indra quickly went to Vaikuṇṭha in all glory.

10. On going there and seeing Viṣṇu, the gods bowed to him in agitation, and with their palms joined in reverence they eulogised him with great devotion.

11. They intimated to Viṣṇu the powerful, the reasons for their misery, the earlier ones as well as the later.

12. On hearing the distress of the gods as well as the vows observed by the Tripuras, Viṣṇu spoke as follows.

Viṣṇu said:—

13. This is true that where the eternal virtue reigns supreme, no misery raises its head like darkness when the sun is seen.

Sanatkumāra said:—

14. On hearing these words the gods became miserable and dejected. They spoke to Viṣṇu with their lotus-like faces depressed.

The gods said:—

15. How are we to go about our activities. How can our misery be dispelled? How can we be happy? How are we to remain firm?

16. As long as the Tripuras are alive, how can we observe virtuous activities? All the residents of the three cities give troubles to us.

17. What else can we say to you? Either the annihilation of the Tripuras shall be made or the untimely destruction of the gods shall be proceeded with.

Sanatkumāra said:—

18. After saying this and lamenting frequently, the gods were in a fix and could neither stay nor leave the proximity of Viṣṇu.

19-21. On seeing them in that plight, distressed and

humiliated, Viṣṇu thought within himself, "I am the benefactor of the gods. But what can I do in this affair? The sons of Tāraka are the devotees of Śiva." After thinking like this, he thought upon the Supreme Viṣṇu, the lord of sacrifices, the primordial Puruṣa.

22. Immediately on being thought upon by Viṣṇu all the sacrifices came where Viṣṇu was stationed.

23. With palms joined in reverence they bowed to and eulogised Viṣṇu, the lord of sacrifices and the primordial Puruṣa.

24. The eternal lord Viṣṇu saw the eternal sacrifices and told them looking at the gods too including Indra.

Viṣṇu said:—

25. In order to destroy the three cities and to bring about prosperity in the three worlds, O gods perform the worship of lord Śiva along with the lord of sacrifices.

Sanatkumāra said:—

26. On hearing the words of Viṣṇu, the intelligent lord of the gods and bowing to him lovingly, the gods eulogised the lord of sacrifices.

27. O sage, eulogising thus, the gods worshipped the Sacrificial Being in accordance with the rules governing the same with the complete rites.

28. Then from the sacrificial pit rose up thousands of Bhūtas of huge size and armed with tridents, spears, iron clubs and other weapons.

29-31. The gods saw thousands of Bhūtasaṅghas armed with tridents and spears and possessing various weapons such as staffs, bows, stones, etc. They had various missiles to strike with. They were in different guises. They resembled the destructive fire and Rudra. They were on a par with the destructive Sun. When they bowed to him and stood waiting in front, Viṣṇu saw them. The glorious lord of sacrifices who carried out the behests of Rudra, spoke to them.

32. Viṣṇu said—"O Bhūtas, listen to my statement. You are all very powerful and have risen up for fulfilling

the task of the gods. All of you go immediately to the three cities.

33. Go there, strike at, break and burn the three cities of the Asuras. O Bhūtas, thereafter you can go away as you please for prosperity.

Sanatkumāra said:—

34. On hearing the words of the lord, the hosts of Bhūtas bowed to the lord of the gods and went to the three cities of the Asuras.

35. Immediately after their entry into the cities they were reduced to ashes like moths in the fire.

36. Those who escaped fled out of the cities and came grief-stricken to Viṣṇu.

37. On seeing them and hearing the incidents in detail, lord Viṣṇu pondered over this.

38. On realising that all the gods were distressed and dejected in the mind, he too was extremely grieved.

39. He became much worried at the thought "How can I destroy the three cities of the Asuras, with force and carry out the task of the gods?"

40. The lord who had authoritatively laid down the rules of conduct according to the Vedas, said "There is no doubt in this that the virtuous ones cannot be destroyed by black magic.

41. O good gods, these Asuras and the other residents of the three cities are virtuous. Hence they have become invincible. Not in any other manner.

42. After perpetrating great sins they worship Śiva and so they are freed of all sins even as the leaves of the lotus from water.

43. O gods, thanks to the worship of Śiva, their cherished desires are realised. Different means of enjoyment in the world are brought under their control.

44. Hence these Asuras who are devoted to the phallic worship enjoy different kinds of pleasures and prosperity and salvation hereafter.

45. Then putting obstacles in their activities of virtuous rites, by means of magic art I shall destroy the three cities

of the Asuras quickly for accomplishing the task of the Asuras."

46. After thinking thus, lord Viṣṇu set himself to the task of interfering with the sacred rites of the Asuras.

47. As long as the worship of Śiva is continued and as long as the pure activities are strictly adhered to, there is no question of their ruin at all.

48. Hence such means shall be followed as will make Vedic Dharma disappear thence. Undoubtedly the Asuras will foresake their worship of the phallic emblem of Śiva.

49. Deciding thus, Viṣṇu started ridiculing the Vedas for putting up obstacles in the virtuous activities of the Asuras.

50. At the bidding of Śiva, Viṣṇu who was commanded to protect the three worlds, and who renders help to the gods spoke to them.

Viṣṇu said:—

51. O gods, you go to your own abodes. Undoubtedly I shall carry on the task of the gods to the extent of my intellect.

52. Strenuously I shall make them averse to Śiva. Coming to know that they are devoid of devotion to him he will reduce them to ashes.

Sanatkumāra said:—

53. O sage, accepting his behest with bent head, the gods and Brahmā felt satisfied and with faith in their hearts returned to their abodes.

54. Thereafter Viṣṇu performed deeds conducive to the welfare of the gods. Listen to those excellent deeds destructive of all sins.

CHAPTER FOUR

(*The Tripuras are initiated*)

Sanatkumāra said:—

1. For causing obstacles in their virtuous activities, Viṣṇu of great brilliance, created a Puruṣa[184] born of himself.

2. He had a shaven head, wore dirty clothes, held a woven wicker vessel in his hand and a roll of cotton in his hand which he shook at every step.

3. His hands tucking at the cloth were weak. His face was pale and weak. In a faltering voice he was muttering "Dharma, Dharma."

4. He bowed to Viṣṇu and stood in front of him. He spoke to Viṣṇu with hands joined in reverence.

5. "O laudable, revered one, please tell me what my names are and what my place shall be."

6. On hearing these auspicious words, Lord Viṣṇu became delighted and spoke these words.

Viṣṇu said:—

7. O intelligent one, born of me, you are certainly identical with me in form. Know why you have been created. I shall tell you.

8. You are born of me. You can perform my task. You are my own. Certainly you will be worthy of worship always.

9. Let your name be Arihat. You will have other auspicious names too. I shall assign to you a place after-

184. According to the present context Viṣṇu created a delusive teacher called Māyāmoha who created a Māyāśāstra of sixteen lakhs of ślokas in Apabhraṁśa, preaching Jina Dharma for misguiding the Asuras. Māyāmoha created four sorts of preachers for the propagation of Jina Dharma. He preached non-violence, forbade Śrauta and Smārta rituals, discarded Varṇāśrama system, created an order for women that resulted in leaving their home and leading the life of nuns. In some versions, the role is assigned to Bṛhaspati, the preceptor of the Gods who in the guise of their preceptor Śukra deludes the Asuras. For details, see Māyāmohaprakaraṇa in Padma, Viṣṇu, Liṅga, Matsya etc.

wards. Now hear with reverence what is relevant to the context.

10-11. O you who wield Māyā, ceate a deceptive sacred text of sixteen hundred thousand verses,[185] contrary to Śrutis and Smṛtis wherein Varṇas and Āśramas shall be eschewed. Let that holy text be in Apabhraṁśa lauguage. Let there be emphasis on actions. You shall strain yourself to extend it further.

12. I shall bestow on you the ability to create it. Different kinds of magic arts shall be subservient to you."

13. On hearing the words of Viṣṇu, the great soul, the Māyā Puruṣa bowed to and replied to Viṣṇu.

The shaven-head said:—

14. O lord, command me quickly what I shall do. At your bidding, all activities shall be fruitful.

Sanatkumāra said:—

15. Saying this he recited the main tenet in the deceptive philosophy. "Heaven and hell are functioning here itself."

16. Remembering the lotus-like feet of Śiva, Viṣṇu told him again. "These Asuras, the residents of the three cities, shall be deluded.

17. O intellegent one, they shall be initiated by you. They shall be taught strenuously. At my bidding you will incur no sin on that account.

18. O ascetic, no doubt, Vedic and Smārta rites flourish and shine there. But these shall certainly be exploded through this Vidyā.

19. O you with shaven head, you shall go there for destroying the residents of the three cities. Revealing the Tāmasika rites, destroy the three cities.

20. After that, O great one, you shall go to the desert

185. The reading 'षोडशहस्रकम्' found in the printed editions of Śivapurāṇa is incorrect. On the authority of Matsyapurāṇa (Ch. 24) we have adopted the reading षोडशलक्षकम् and translated accordingly.

region and stay there carrying on your own duties and activities till the advent of the Kali age.

21. When the Kali age begins let your Dharma be revealed. You shall then continue to do so by means of disciples and disciples' disciples.

22. At my bidding your cult shall certainly expand. Depending upon my permission and direction you will attain me as your goal."

23. At the bidding of the lord Śiva transmitted through the thought process, Viṣṇu, the powerful, commanded him thus and vanished.

24. Then the ascetic of shaven head acting in accordance with Viṣṇu's behest created four disciples of the like form as himself and taught them the deceptive cult.

25. The four disciples had shaven heads and were of auspicious features. They bowed to Viṣṇu, the great soul and stood waiting.

26. O sage, the delighted Viṣṇu too, who carries out the behests of Śiva spoke to those four disciples.

27. "Just as your preceptor you too will become blessed at my bidding. There is no doubt in this that you will attain good goal.

28. The four disciples with shaven heads followed the heretic cult. They had the wicker vessel in their hands. They covered their mouths with a piece of cloth.

29. They habitually wore dirty clothes. They did not talk much. Delightedly they used to speak "Dharma is the great gain, the true essence" and some similar words.

30. They held a besom broom made of pieces of cloths. They used to walk step by step very slowly because they were afraid of injuring living beings.

31. O sage, with great joy they bowed to the lord and stood in front of him.

32. They were grasped by the hand by Viṣṇu and formally entrusted to the preceptor. Their names too were announced by him particularly and lovingly.

33. "Just as you, these too also belong to me. The initial prefix to their names shall be the word "Pūjya" because they are worthy of respect.

34. Let the names Ṛṣi, Yati, Ācārya, and Upādhyāya also be well known appendages to you all.

35. My names shall also be assumed by you. The auspicious name "Arihat" shall be considered destructive of sins.

36. All activities conducive to the happiness of the worlds shall be performed by you. The goal of those who carry on activities favourable to the worlds shall become excellent."

Sanatkumāra said:—

37. Then, bowing to Viṣṇu who carried out the wishes of Śiva, the deceptive sage went joyously to the three cities accompanied by his disciples.

38. Urged by Viṣṇu of great magic, that sage of great self-control entered the three cities and created illusion.

39. Stationing himself in a garden at the outskirts of the city, accompanied by his disciples he set his magic in motion. That was powerful enough to fascinate even the expert magicians.

40. O sage, his magic was ineffective in the three cities by virtue of Siva's worship. Then the heretic sage became distressed.

41. He mentally remembered and eulogised Viṣṇu many times, with an aching heart. He had been so dispirited and listless.

42. On being remembered by him Viṣṇu mentally thought of Śiva. Receiving his behest by the process of thought forms he remembered Nārada.

43. Immediately after, Nārada approached Viṣṇu. After bowing to him and eulogising him, he stood before Viṣṇu with palms joined in reverence.

44. Viṣṇu, the foremost among the intelligent and who always carried out the tasks of the gods and who was engaged in rendering help to the worlds spoke to Nārada then.

45. "O dear, this is being mentioned to you at the bidding of Śiva. Go to the three cities immediately. The

sage has gone there already for deluding the residents of the cities."

Sanatkumāra said:—

46. On hearing his words, Nārada, the excellent sage went there quickly where the ascetic expert in magic was stationed.

47. Nārada, an expert in magic, at the bidding of the lord, an expert in the art of illusion, entered the three cities along with the deceptive sage, and got himself initiated.

48. Then Nārada approached the lord of the three cities. After the preliminary enquiries about his health and welfare he spoke to the king.

Nārada said:—

49. A certain sage, very virtuous and excellent master of lores has arrived here. He possesses complete knowledge of the Vedic lore.

50. Many cults have been observed by me but none of them is like his. Seeing the eternal virtue in this cult we have got ourselves initiated into it.

51. O great king, O excellent Asuras, if you have any interest in that cult, you shall get yourself initiated into it.

Sanatkumāra said:—

52. On hearing his words full of significance, the lord of the Asuras was deluded and exclaimed with surprise in his heart.

53. "Since Nārada has been initiated we too shall be initiated." Resolving thus, the Asura approached the sage.

54. On seeing his features, the Asura was deluded by his magic. After bowing to him be spoke thus.

The Tripura ruler said:—

55. O sage of pure mind, you shall perform my initiation. I shall become your disciple. True. It is undoubtedly true.

56. On hearing the frank words of the ruler of the

Asuras the heretic sage, professing to be eternal, spoke emphatically.

57. O excellent Asura, if you are prepared to act according to my behests, I shall initiate you, otherwise not, even if you strive for a number of times.

58. On hearing these words the king was deluded by magic. With palms joined in reverence he immediately replied to the sage.

The Asura said:—

59. I shall carry out whatever command you are pleased to give. I will not transgress your orders. True. It is certainly true.

Sanatkumāra said:—

60. On hearing the words of the Tripura-ruler, the excellent sage removed the cloth from his mouth and said.

61. "O lord of Asuras, take initiation in this most excellent of all cults. By this initiation you will become contented."

Sanatkumāra said:—

62. Saying thus, the deceptive sage immediately performed the initiation of the ruler of the Asuras, in accordance with his cult observing all rules.

63. O sage, when the ruler of the Asuras was initiated along with his brothers, the residents of the three cities too got themselves initiated.

64. O sage, the entire Tripuras were filled with the line of disciples of the sage, an expert in great art of illusion.

CHAPTER FIVE

(The Tripuras are fascinated)

Vyāsa said:—

1. When the ruler of the Asuras was initiated after being deluded by the deceptive sage expert in the magic art what did the sage say? What did the ruler of the Asuras do?

Sanatkumāra said: —

2. After offering him initiation, the ascetic Arihan served by his disciples, Nārada and others, spoke to the ruler of the Asuras.

Arihan said:—

3. O ruler of the Asuras, listen to my statement, pregnant with wisdom. It is the essence of the Vedānta and bears high esoteric importance.

4. The entire universe is eternal. It has no creator nor it is an object of creation. It evolves itself and gets annihilated by itself.

5. There are many bodies from Brahmā down to a blade of grass. They themselves are the gods for them. There is no other God.

6. What we mean by Brahmā, Viṣṇu and Rudra are only the names of embodied beings just like my name Arihan etc.

7. Just as our bodies perish when their time arrives, so also the bodies of all beings from Brahmā to a mosquito perish when their time arrives.

8. When we consider, none of these bodies is superior to any other since in respect of taking food, copulation, sleep and fear these are invariably the same everywhere.

9. Taking in water and foodstuffs to the required quantity, all living beings derive a kindred satisfaction, neither more nor less.

10. After drinking water we are gladly relieved of thirst. Others too are equally relieved. There is no deviation this way or that.

11. There may be a thousand damsels of exquisite beauty and comely features. But only one of them can be used at a time for the sexual intercourse.

12. Let there be hundreds of horses, of different varieties. But for the purpose of riding only one can be used on one occasion.

13. The pleasure that one derives in that sleep on a cushioned couch is the same that one derives by sleeping on the bare ground.

14. Just as we, the embodied beings, are afraid of death so also the bodies from Brahmā to the worm are afraid of death.

15. If we analyse with a keen intellect, all the embodied being are equal. After coming to this conclusion it does not behove anyone to injure anyone else.

16. There is no other virtue equal to the mercy shown to living beings. Hence all men shall strenuously practise acts of mercy to living beings.

17. If a single living being is protected it amounts to the protection of the three worlds. If that is killed it amounts to the killing of all others. Hence it is our duty to protect and abstain from killing others.

18. Non-violence is the greatest virtue. Affliction of others is a great sin. Salvation is defined as non-dependence on others. Eating the food of our choice is heavenly bliss.

19. This has been mentioned by the earlier sages with good justification to be sure. Hence no violence should be indulged in by men who are afraid of hell.

20. There is no sin equal to violence in the three worlds, consisting of the mobile and immobile. A person who afflicts others violently goes to hell. A non-violent man goes to heaven.

21. There are many kinds of charitable gifts. Of what avail are these which give very insignificant results. There is no other gift equal to that of protection.

22. Four types of gifts have been mentioned by the great sages for the welfare of the people here and hereafter as a result of discussions and deliberations of various sacred texts.

23. Protection shall be granted to the frightened,

medicine to the sick, learning to the student and food to the hungry.

24. All sorts of charitable gifts recommended by the sages do not merit even a sixteenth part of the gift of protect-tion to a living being.

25. The strength that one derives by the use of gems mantras, and herbs is of inconceivable influence. But it is practised strenuously only for earning money.

26. The hoarding and amassing of vast wealth is useful only for the propitiation of twelve organs of senses. Of what avail is the propitiation of other things?

27. The twelve organs of senses are the five organs of activity and the five organs of knowledge together with the mind and intellect.

28. Living beings have heaven and bell here itself and not anywhere else. Happiness is heaven and misery is hell.

29. If the body is cast off in the midst of enjoyment thati s the greatest liberation conceived by the philosophers.

30. When pain comes to an end along with its imp-ressions, If ignorance too dies away, it is conceived as the greatest salvation by the philosophers.

31. Supporters and exponents of the Vedas accept this as an authoritative Vedic text that no living being shall be injured. Violence is not justifiable.

32. The Vedic text encouraging slaughter of animals can-not be held authoritative by the learned. To say that violence is allowed in Agniṣṭoma is an erroneous view of the wicked.

33. It is surprising that heaven is sought by cutting off trees, slaughtering animals, making a muddy mess with blood and by burning gingelly seeds and ghee.

34. Narrating his opinions to the leader of the Tripuras, the ascetic addressed the citizens with great zeal.

35. He referred to things which gave credence, being visible, which brought happiness to the body, which are in-dicated in Buddhistic theology and which are consistent with the Vedic passages.

36. It is said in the Vedas that Bliss is an aspect of the Brahman. That shall be taken as it is. It is false to bring in various alternatives.

37. One shall seek and enjoy happiness as long as the

body is hale and hearty, as long as the sense-organs are not impaired and as long as the old age is far off.

38. When there is sickness, impairment of the sense-organs and old age how can one derive happiness ? Hence those who seek happiness shall be prepared to give away even the body.

39. The Earth is burdened by those who are not ready to please and satisfy the suppliant. It is not burdened by oceans, mountains and trees.

40. The body is ready to go in a trice, and hoarded things are attended with the risk of dwindling down. Realising this a sensible man shall see to the pleasure of his body.

41. It is mentioned in the Vedas that this body is going to constitute the breakfast for dogs, crows and worms. The body has its ultimate end in being reduced to ashes.

42. It is unnecessary to divide the people into different castes. When all are men who is superior and who is inferior ?

43. Old men say that creation began with Brahmā. He begot two sons the famous Dakṣa and Marīci.

44. Kaśyapa, the son of Marīci married thirteen of the sweet-eyed daughters of Dakṣa, they say, in accordance with righteous path.

45. But people of modern times whose intelligence and valour are but a modicum unnecessarily wrangle over the fact whether this is proper or improper.

46. Some of the ancestors thought that the four castes are born of mouth, arms, thighs etc. of Brahmā.[186] But when we consider, this does not fit in properly.

47. How can sons born of the same body or from the same body be of four different castes ?

48. Hence the divisions of castes and outcastes do not appear to be sound. Hence no difference between man and man should be entertained.

Sanatkumāra said:—

49. O sage, addressing the lord of the Asuras and the

186. It refers to the Vedic and Puranic classification of society into four Varṇas, viz. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, said to have emanated from the mouth, arms, thighs and feet of the creator.

citizens thus, the sage with his disciples spoiled the Vedic rites in a determined manner.

50. He then criticised the womanly virtues of chastity and manly virtues of continence etc.

51. Similarly he attacked and repudiated the divine rites, Śrāddhika rites, sacrificial rites and holy observances and festivals, pilgrimages and anniversaries.

52. Worship of Śiva, propitiation of his phallic form, adoration of Viṣṇu, Sun, Gaṇeśa and other deities in accordance with the sacred texts were repudiated by him.

53. The heretic sage, an expert in wielding magic art, foremost among the deceptive, criticised the ceremonial ablutions and charitable gifts that are made on auspicious occasions.

54. O foremost among brahmins, why shall I dilate upon this topic ? Suffice it to say that in the three cities every type of Vedic rites was completely stopped by that deceptive heretic sage.

55. The women of the three cities who were hitherto devotedly attached to their husbands were deluded and misguided and they abandoned their noble inclinations to serve their husbands.

56. The fascinated men practised rites of seduction and winning over and made their artifices fruitful in gaining other men's wives.

57. The attendant maids in the harems, the princes, the citizens and the ladies were perfectly enchanted by him.

58. Thus when the citizens became averse to virtuous rites and actions, evil reigned supreme.

59. At the bidding of lord Viṣṇu, his magic art and evil fortune visited the three cities.

60. The glory that they had acquired by the boon of Brahmā, the lord of the gods, went out forsaking them, at the behest of Brahmā.

61. Blessing them with the utter delusion of their intellect, perpetrated by the illusion of Viṣṇu, Nārada became contented.

62. Though Nārada and the heretic sage had been in that guise for long, they were not defiled, thanks to the benediction of lord Śiva.

63. As Śiva willed, O sage, the capacity of the ruler of the Asuras became stunted and thwarted as also of his brothers and Maya.

CHAPTER SIX

(*Prayer to Śiva*)

Vyāsa said:—

1. When the ruler of the Asuras, his brothers and the citizens were thus deluded, O lord Sanatkumāra, what happened ? Please mention everything.

Sanatkumāra said:—

2-3. When the Asuras had become so, when they had abandoned the worship of Śiva, when the virtuous rites of chaste women came to an end and evil conduct came to stay, Viṣṇu was apparently contented. Accompanied by the gods, Viṣṇu went to Kailāsa in order to intimate their activities to Śiva.

4-5. Viṣṇu, the gods, Brahmā and others stood near him and with great concentration they meditated on him. Viṣṇu and Brahmā eulogised the omniscient Śiva with pleasing words.

Viṣṇu said:—

6. "Obeisance to you, great lord, the great soul, Nārāyaṇa, Rudra and Brahmā, obeisance to you in the form of Brahman."

7. After eulogising lord Śiva thus and prostrating at length, he repeated the mantra of Dakṣināmūrti Rudra.

8-9. He repeated the mantra fifteen million times standing in water and concentrating his mind on him. Lord Viṣṇu meditated on the great lord Śiva. In the meantime, the gods too eulogised him with devotion.

The gods said:—

10. Obeisance to you, the soul of all, obeisance to Śiva

the remover of distress, obeisance to the blue-necked Rudra, obeisance to the knowledge-formed Śiva of great mind.

11. You are our ultimate goal for ever. You are the remover of all adversities. O destroyer of the enemies of the gods, you alone are to be respected by us always.

12. You are the beginning. You are the primordial being. You are self-bliss. You are the everlasting lord. You are the lord of the universe, the direct creator of Prakṛti and Puruṣa.

13. You alone are the creator, sustainer and the annihilator of the worlds. Assuming the Guṇas of Rajas, Sattva, and Tamas you are Brahmā, Viṣṇu and Śiva.

14. In this universe, you enable people to cross the ocean of Existence. You are the undecaying lord of all. You are the granter of boons. You are the subject and not the object of speech and contents.

15. You shall be requested for salvation by the Yogins, the formost among those who know the theory of Yoga. You are stationed inside the lotus like heart of the Yogins.

16. The Vedas and the saintly men speak of you as the supreme Brahman. You are a heaped mass of splendour and greater than the greatest. They call you the great principle.

17. What they call the great soul in the universe, O lord, are you yourself, O Śiva soul of all, ruler of the three worlds.

18. Whatever is seen, heard or eulogised, whatever is being realised, O preceptor of the universe, are you alone. They call you minuter than the atom and greater than the greatest.

19. I bow to you everywhere, you who have hands, legs, eyes, heads, mouths, ears and noses everywhere.

20. I bow to you everywhere, you who are omniscient who pervade everything, you who are unveiled as the lord of all, you who are omniformed and odd-eyed.

21. I bow to you everywhere who are the lord of all, who preside over the worlds, who are the excellent Satya and Śiva and who have the refulgence of innumerable suns.

22. I bow to you everywhere, you the lord of the uni-

verse devoid of beginning and end, the lord of the twenty six Tattvas[187] and the activiser of everything.

23. I bow to you everywhere you the activiser of the Prakṛti, the great grandfather of everyone, the lord, the body of everyone.

24. The Śrutis and those who know the essence of Śrutis speak of you thus. You are the abode of all, the self-born and the knower of the essence of Śrutis.

25. The various living beings created by you and to be created in future are invisible to us. The gods, the Asuras, the brahmins, nay, the mobile and immobile beings eulogise you alone.

26. O Śiva, dear to the gods, save us, the gods who have no other go, by killing all the Asuras instantaneously. We are practically destroyed by the Tripuras.

27. O lord Śiva, they are now deluded by your magic. O lord, they have gone astray from the virtuous path through the expedient taught by Viṣṇu.

28. O lord, favourably disposed towards your devotees, those Asuras have resorted to Buddha's religion and philosophy, thanks to our good fortune and hence they have eschewed all Vedic sacred rites.

29. You have always been the only one carrying out the task of the gods and the bestower of refuge. We have sought refuge in you. Please do as you desire.

Sanatkumāra said:—

30. After eulogising lord Śiva thus, the distressed gods stood in front of him with palms joined in reverence and kneeling low.

187. Substitute षड्विंशकमनीश्वरम् for षड्त्रिंशकमनीश्वरम् । The latter reading which is found in most of the printed editions of Śivapurāṇa is incorrect. Cf. Liṅgapurāṇa : 1. 71. 109.

According to the present text, the intellect, ego, mind, 10 senses 5 gross and 5 subtle elements, the invisible primordial nature (Pradhāna) the individual soul (Jīva), the transcendent God (Īśvara) constitute a group of twenty-six categories wherein Jīva is the enjoyer of the fruits and Īśvara is the spectator of the working of Prakṛti. But there is another twentyseventh category named Śiva or Sadāśiva, the highest divine being (परात्परतरः) who alone is capable of bestowing grace upon his devotees.

31. Eulogised thus by Indra and others and by the repetition of Japas by Viṣṇu, the delighted lord came there seated on his bull.

32. Getting down from Nandīśa and embracing Viṣṇu, lord Śiva delighted in his mind cast his benign look on all with his hand resting on Nandin.

33. Casting a sympathetic glance on the gods, the delighted Śiva, lord of Pārvatī, spoke to Viṣṇu in a majestic tone.

Śiva said:—

34. "O lord of gods, all the intentions of the gods have been understood by me now. The power of Viṣṇu's magic and that of the intelligent Nārada has been known.

35. O most excellent of the gods, there is no doubt in this that I will destroy the three cities of the Asuras if they persist in indulging in evil activities.

36. But the great Asuras are my firm devotees. They shall be killed only by me, for they have been forced to abandon their excellent virtue under false persuasion.

37. Let Viṣṇu or any one else slay them now that they have been made to abandon their Dharma. The Asuras of the three cities have become devoid of devotion to me."

38. O great sage, on hearing these words of Śiva, all the heaven-dwellers and Viṣṇu became dispirited.

39. On seeing the gods and Viṣṇu sitting cheerless, Brahmā, the creator of the worlds spoke to Śiva with palms joined in reverence.

Brahmā said:—

40. There is no sin in this, since you are the foremost among those who know the Yogic theory; you are the great lord, the great Brahman and the saviour of gods and sages always.

41. It is at your own bidding that they have been deluded. You induced them to be deluded. Although the Asuras have forsaken their duties and your worship, they cannot be killed by others.

42. Hence, O great lord, the saviour of the lives of

the gods and the sages, the Mlecchas[188] shall be killed by you for the protection of the good.

43. As it is the duty of a king, you will not be sinning by their destruction. Hence, the good people, brahmins etc shall be saved and the thorns uprooted.

44. Even an ordinary king would do so if he cares to maintain his sway. You have the suzerainty of all the worlds. Hence, tarry not to protect us.

45. Great sages, Indra, sacrifices, Vedas, all the Śāstras, Viṣṇu and even I—all these depend on you, O lord of gods.

46. O lord, you are the emperor of all deities, the lord of all. Viṣṇu and the entire universe constitute your retinue.

47. Viṣṇu is your heir-apparent, O unborn one, I, Brahmā, am your priest and Śukra who carries out your behests is the Royal officer.

48. The other gods too, O lord, are subjects to your control. They continue to perform their own duties. True. It is undoubtedly true.

Sanatkumāra said:—

49. On hearing the words of Brahmā, Śiva, the delighted lord of the gods replied to Brahmā.

Śiva said:—

50. O Brahmā, if I am to be proclaimed the emperor of the gods, I do not have the paraphernalia characteristic of my lordship.

51. I do not have a divine chariot and a divine charioteer. I do not possess bows and arrows which accord victory in a battle.

52. If there had been a chariot I could have sat in it and with bow and arrows I could have killed even powerful Asuras, with a resolute determination.

Sanatakumāra said:—

53. On hearing these words of the lord, the gods

188. Mlecchas are represented as violent, carnivorous, torturous, non-Aryan wild tribes who caused terror in the social life of the country.

including Brahmā, Indra and Viṣṇu were delighted. After bowing to him they spoke to lord Śiva.

The gods said:—

54. O lord of the gods, O great god, we shall constitute those paraphernalia—chariot etc. O lord, we are ready for the battle.

55. After saying so jointly after realising Śiva's wish they, the delighted gods, severally told him so, with palms joined in reverence.

CHAPTER SEVEN

(*The gods pray*)

Sanatkumāra said:—

1. On hearing the words of the gods and others, Śiva accepted the proposal. The lord is worthy of being sought refuge and is also favourably disposed to his devotees.

2. O sage, in the meantime the goddess Pārvatī arrived there with the two sons where Śiva was in conversation with the gods.

3. On seeing Pārvatī come there, Viṣṇu and others were surprised but without agitation they bowed to her in great humility.

4. O sage, they shouted cries of "Victory". But unable to know the cause of her arrival, they remained silent.

5. On being eulogised by the gods, the goddess Pārvatī full of wonderful enthusiasm spoke lovingly to her lord, an expert in different kinds of sports.

The goddess said:—

6. "O lord, see the sportive six-faced[189] Kārttikeya,

189. Kārttikeya is called a six-faced deity (षण्मुखः), for according to the legend Kārttikeya when born was fostered by the six Kṛttikās who offered their six breasts to him, so he became six-headed.

refulgent like the sun our excellent son embellished by excellent ornaments."

Sanatkumāra said:—

7. Thus addressed by the mother of the worlds with pleasing words, Lord Śiva was never satiated in drinking nectar of the beauty of Skanda's face.

8. He recollected the Asuras who had come (to fight and) pounded by his splendrous valour. Embracing and kissing Skanda on the head lord Śiva rejoiced much.

9. Then the mother of the universe stayed there for a while and held conversation with the lord. Afterwards the goddess, an expert in different kinds of sports stood up.

10. Then Śiva of good sports entered his apartment accompanied by Nandin and Pārvati. He was then saluted by all the gods.

11. O sage, all the gods dispirited and worried stood on either side of the doorway of mansion of Śiva, the intelligent lord of the gods.

12. They began to mutter "What shall we do ? Where shall we go? Who will make us happy? Everything has happened with a "but." We are doomed."

13. Indra and others looked at one another's face. They were much agitated. They spoke in faltering words. They cursed their fate.

14. Some gods said "We are sinners." Others said "We are unfortunate." Still others said "The great Asuras are very fortunate."

15. In the meantime on hearing their multifarious voices, Kumbhodara[190] of excessive refulgence beat the gods with a baton.

16. The terrified gods shouting "Hā Hā" fled from there. The sages faltered and fell on the ground. There was excitement and great confusion.

17. Unnerved and languid, Indra crawled on his knees. The celestial sages dropped to the ground.

18. The excessively agitated sages and gods gathered

190. Kālidāsa mentions Kumbhodara as an attendant of Śiva. Cf. Raghu. ii. 35.

together and approached Brahmā and Viṣṇu of friendly tamperament.

19. The sages Kaśyapa and others said to Viṣṇu who removes the fear of all the worlds "O this is due to our ill luck."

20. The other brahmins said—"Our task is not completed due to our ill luck." Still others who were greatly surprised said—"How did this obstacle happen ?"

21. O sage, on hearing these words of Kaśyapa and others, Viṣṇu consoled the sages and the gods and spoke thus.

Viṣṇu said:—

22. O gods, O sages, you listen to my words with attention. Why are you distressed? Eschew your sorrows.

23. O gods ponder over this. This propitiation of the great is not an easy task. It is heard that there is great difficulty at first in propitiating the great. The lord will certainly be pleased after coming to know of your resolute nature.

24. Let this be pondered over well by all of you, how can lord Śiva, the presiding deity of the Gaṇas be made favourable immediately.

25-26. O scholars, the following mantra shall be repeated—Utter the syllable Oṁkāra first, then repeat the word Namaḥ (obeisance). Then say Śivāya (to Śiva). Then repeat Śubham" twice and "Kuru" twice. Afterwards say "Śivāya Namaḥ Om."[191]

27. If you repeat this mantra a crore times thinking of Śiva, Śiva will carry out the task.

28. O sage, when this was mentioned by Viṣṇu the powerful, the gods began to propitiate Śiva.

29. For the fulfilment of the task of the gods and the sages, Viṣṇu and Brahmā, with minds fixed in Śiva performed the Japa.

30. O excellent sage, they stood there steady and repeated the mantra a crore times uttering the name "Śiva" several times.

191. The formula runs as follows : ओं नमः शिवाय शुभं शुभं कुरु कुरु शिवाय नमः ओं।

31. In the meantime Śiva came into direct view assuming his real form and spoke.

Lord Śiva said:—

32. O Viṣṇu, O Brahmā, O gods and O sages of auspicious rites, I am delighted by your Japa. Speak out the desired boon.

The gods said:—

33. O Śiva, lord of the gods, lord of the universe, if you are pleased, realising that the gods are unnerved, let the Tripuras be destroyed.

34. O lord Śiva, O merciful one, O kinsman of the distressed, save us. We, gods, have always been saved from adversities by you alone.

Sanatkumāra said:—

35. O brahmin, on hearing these words uttered by them including Viṣṇu and Brahmā, lord Śiva laughed to himself and spoke again.

Lord Śiva said:—

36. Viṣṇu, O Brahmā, O gods, O sages all of you listen to my words with attention considering that the three cities have been already destroyed.

37. Hence make arrangements for the chariot, charioteer, divine bow and excellent arrows as agreed to by you all. Do not delay.

38. O Brahmā, O Viṣṇu, you are the lord of the three worlds, to be sure. Hence provide me with the paraphernalia of an emperor.

39. You too had been entrusted with the tasks of creation and sustenance. You shall make all efforts, considering the destruction of the three cities an act of help to the gods.

40. This mantra is highly meritorious and auspicious. It generates the pleasure of the gods. It yields both worlds by enjoyment and salvation, confers cherished desires and brings about the happiness of the devotees of Śiva.

41. It is conducive to blessedness, fame, longevity to

those who seek heaven. Those who are free from desires derive the benefit of salvation.

42. The man who repeats this mantra in purity, hears or narrates this to anyone, shall attain all desires.

Sanatkumāra said:—

43. On hearing these words of Śiva, the great Ātman, the gods derived more pleasure than Viṣṇu and Brahmā.

44. At his bidding, Viśvakarman made a splendid chariot of good features, consisting of all the gods, for the welfare of the people.

CHAPTER EIGHT

(*The detailed description of the chariot etc*)

Vyāsa said:—

1. O Sanatkumāra, of good intellect, O omniscient one, O foremost among the devotees of Śiva, this wonderful story of lord Śiva has been narrated to us.

2. Now please mention the structure of the chariot[192] which consisted of all the gods and which had been made by the intelligent Viśvakarman.

Sūta said:—

3. On hearing these words of Vyāsa, Sanatkumāra the great sage remembered the lotus-like feet of Śiva and spoke thus.

Sanatkumāra said:—

4. O sage Vyāsa, of great intellect, listen to the description of the structure of the chariot etc which I shall give to the extent of my intellect after remembering the lotus-like feet of Śiva.

5. The divine chariot of lord Śiva consisting of all the worlds was built by Viśvakarman with devoted effort.

192. The present account of the cosmic chariot made for Śiva tallies with that in the Matsya Purāṇa (chapter 133).

6. It was appreciated by all. It was golden in colour and all the elements had gone into its making. The right wheel was the sun and the left wheel was the moon.

7-8. The right wheel had twelve spokes. O great brahmin, the twelve Ādityas presided over them. The left wheel had sixteen spokes. O you of excellent rites, the sixteen spokes of the left side wheel consisted of the sixteen digits of the moon. All the asterisms embellished the left side.

9. The six seasons constituted the rims of the wheels of the chariot, O great Brahmin. The Puṣkara of the chariot was the sky. The inner side of the chariot was Mandara.

10. The rising and the setting mountains constituted the poleshafts. Mahāmeru was the support and the Keśara mountains the sharp sides.

11. The year constituted its velocity. The two Ayanas northern and southern constituted the junctions of the wheels and axles. The Muhūrtas constituted the joints and the Kalās the pins of the yoke.

12. The division of time Kāṣṭhā constituted the nose of the chariot and the Kṣaṇas the axle-shaft. The Nimeṣas constituted the bottom of the carriage and the minutest divisions of time constituted the poles.

13. The firmament constituted the fender of the chariot; Heaven and salvation the flag staffs; Abhramu and Kāmadhenu constituted its harrows at the end of the shafts.

14. The unmanifest principle formed their shaft and cosmic intellect the chariot's reeds. The cosmic Ego cosmic corners and elements its strength.

15. O excellent sage, the cosmic sense-organs constituted the embellishments of this chariot on all sides. Faith was its movements.

16. The six Vedāṅgas were its ornaments. O great ones of good rites, the Purāṇas, Nyāya, Mīmāṁsā and Dharma Śāstras constituted the side trinkets.

17. The forceful and excellent mantras with their syllables and feet, of all characteristic features and the stages in life constituted the tinkling bells.

18. Ananta embellished with thousand hoods constituted its fittings and the main and subsidiary quarters, the pedestals of the chariot.

19. The clouds Puṣkara and others constituted the gem-studded banners of glowing colours. The four oceans are remembered as the bullocks of the chariot.

20. Gaṅgā and other rivers shining in excellent female forms and decorated in all ornaments held the Cāmaras in their hands.

21. Taking up their places in the different parts of the chariot, they brightened it up. The seven courses of the wind Āvaha[193] etc. constituted the excellent steps of gold leading the chariot.

22. The Lokāloka mountain[194] formed its side steps. The lake mānasa etc. constituted its brilliant outer and oblique steps.

23. The Varṣa mountains constituted the cords and chains all round the chariot. All the residents of the region Tala constituted the bottem surface of the chariot.

24. Lord Brahmā was the charioteer, the gods were holders of the bridle. Praṇava the Vedic divinity constituted the long whip of Brahmā.

25. The syllable A constituted the great umbrella, Mandara the side staff. The lord of mountains became his bow and the lord of serpents the bowstring.

26. Goddess Sarasvatī in the form of the Vedas constituted the bells of the bow. The brilliant Viṣṇu became the arrow and Agni the spear-head.

27. O sage, the four Vedas are said to be his horses. The remaining planets became their embellishments.

28. His army came up from water. The winds were his feathers, wings etc. Vyāsa and other sages were the drivers of the vehicle.

29. O great sage, why should I dilate. I shall succinctly say. Everything in the world found a place in the chariot.

193. आवह, प्रवह, संवह, उद्वह, विवह, परिवह, परावह are the seven bands of air assigned to the atmospheric region between भूर्लोक and स्वर्लोक।

194. It is a fabulous belt of mountains bounding the outermost of the seven seas and dividing the visible world from the regions of darkness. H. M.

30. At the bidding of Brahmā and Viṣnu the chariot and its adjuncts were created bythe intelligent Viśvakarman.*

CHAPTER NINE

(Śiva's campaign)

Sanatkumāra said:—

1. Brahmā handed over that divine chariot of various wonderful features to Śiva after yoking the Vedas as the horses.

2. After dedicating the same to Śiva, he requested Śiva the lord of the gods, approved by Viṣṇu and other gods to mount the chariot.

3. The great lord Śiva identifying himself with all the gods got into that chariot that had various scaffoldings attached to it.

4. He was then eulogised by the gods, Gandharvas, serpents, sages, Viṣṇu, Brahmā and the guardians of the quarters.

5-6. Śiva, the granter of boons, surrounded by the groups of damsels, experts in music, shone well. Glancing at the charioteer when he mounted the chariot concocted with everything in the world, the horses constituted by the Vedas fell headlong to the ground.

7. The earth quaked. The mountains became tremulous. Śeṣa, unable to bear his weight, became distressed and soon began to tremble.

8. Lord Viṣṇu assumed the form of a lordly bull and went under the chariot. He lifted it up and steadied it for a short while.

9. But in another instant, unable to bear the weighty splendour of lord Śiva seated in the chariot, the lordly bull had to kneel down and crawl on the ground.

10-12. But the lord touched the bridle and steadied the horses. Then Brahmā seated in the excellent chariot drove the excellent chariot with the velocity of mind and wind, at the bidding of the lord towards the three cities of the valiant

*On the construction of the Cosmic Chariot compare Matsya P. Ch. 133

Asuras. The cities were then in the sky. Lord Śiva was seated inside.

13. Then lord Śiva looked at the gods and said— "Give me the lordship of the animals. Then I shall kill the Asuras.

14. O excellent gods, the excellent Asuras can be killed only after assigning separate animalhood to the gods and others. Not otherwise."

Sanatkumāra said:—

15. On hearing these words of the intelligent lord of the gods, they became dispirited growing suspicious of animal hood.

16. On knowing what was passing through their minds, Śiva, the lord of the gods, the consort of Pārvatī sympathised with the gods and laughingly said.

Śiva said:—

17. "O excellent gods, you will not fall even in your animalhood. Let it be heard, and let the process of release from animalhood be practised.

18. He who performs the divine rite of Pāśupata will be released from animalhood. I promise this to you. Be attentive.

19. O excellent gods, there is no doubt about it that those who perform my Pāśupata rite will become liberated.

20. He who renders service perpetually or for twelve years, becomes relieved of animalhood.

21. Hence O excellent gods, perform this divine rite. You will be released from animalhood. There is no doubt about this."

195. Śiva is named Paśupati, the lord of animals. According to the legend, recorded in the present chapter, every deity was asked by Śiva to declare himself a mere Paśu or animal before Tripuras could be slain in the battle. The Gods accepted the proposal, declared themselves as animals and fought brutally. Lord Śiva won them the battle but Gods were still distressed. The lord then enjoined the observance of Pāśupata Vrata for the attainment of release from their animal nature.

This legend forms the basis for the formulation of Pāśupata sect which aims at the release of a Paśu (the individual soul) from the bondage of re-birth.

Santakumāra said:—

22. On hearing these words of lord Śiva, the great soul, Viṣṇu, Brahmā and other gods said. "So be it."

23. Hence all the gods and Asuras became the animals of the lord. Śiva became the lord of animals. He is the person who unties the nooses of the animals.

24. Then the name Paśupati, that bestows welfare, spread in all the worlds and became renowned.

25. Then the celestial sage, Indra, Brahmā, Viṣṇu and others rejoiced shouting "Victory."

26. Even in hundreds of years it is impossible to describe adequately the form of the great soul which he assumed then.

27. Śiva the lord of Pārvatī and everyone, the bestower of happiness to all, went ahead to destroy the three cities.

28. Then all the gods, resplendent like the sun, under the lord of the gods and others went on elephants, horses, lions, bulls and chariots to kill Tripuras, leaders of the Asuras.

29. The leading gods as huge as mountains went ahead delighted and well-armed with all sorts of missiles, plough-shares, mortars, iron clubs and uprooted trees as huge as mountains.

30. Then Indra, Brahmā, Viṣṇu and others went ahead of lord Śiva jubilantly shouting cries of victory to Śiva, well-armed with various weapons and shining brilliantly.

31. Sages with matted hair and staffs in the hands rejoiced. Siddhas and Cāraṇas moving about in the sky showered flowers.

32. O great brahmins, all the Gaṇeśvaras went to the three cities. Who can enumerate them fully? I shall mention a few.

33. Bhṛṅgin, the chief of all Gaṇeśas, surrounded by lord of Gaṇas and gods went speedily to destroy the three cities like Mahendra seated in an aerial chariot.

34-39. These were the important ones who were there—Keśa, Vigatavāsa, Mahākeśa, Mahājvara, Somavallīsavarṇa, Somapa, Sanaka, Somadhṛk, Sūryavarcas, Sūryapreṣaṇaka, Sūryākṣa, Sūrināman, Sura, Sundara, Praskanda, Kundara,

Caṇḍa, Kampana, Atikampana, Indra, Indrajava, Yantṛ, Himakara, Śatākṣa, Pañcākṣa, Sahasrākṣa, Mahodara, Satijahru, Śatāsya, Rańka, Karpūrapūtana, Dviśikha, Triśikha, Ahaṁkārakāraka, Ajavaktra, Aṣṭavaktra, Hayakāraka and Ardhavaktraka. These and other innumerable lords of Gaṇas who cannot be characterised and classified surrounded Śiva and went ahead.

40. They were capable of burning the entire world including the mobile and immobile beings, within a trice by their very thought. Surrounding Śiva, the great lord, they went ahead.

41. Śiva is capable of burning the entire world. Of what avail are the Gaṇas, gods, chariot, and arrows to Śiva in order to burn the three cities?

42. O Vyāsa, that trident-bearing lord, of wonderful power of causing enjoyment and protection, himself went there with his own Gaṇas and the gods to burn the three cities of the enemies of gods.

43. What the reason was, I shall tell you, O excellent sage. It was to make his glory known to all the worlds, the glory that dispels all sins and dirt.

44. Another reason was to convince the wicked, since there is none to excel him among the gods.

CHAPTER TEN

(The burning of the Tripuras)

Sanatkumāra said:—

1. Then Śiva, the great lord, seated in the chariot and equipped with everything, got ready to burn the three cities completely, the cities of the enemies of the gods.

196. The Purāṇas record different versions of the burning of Tripurī. The present version is a regular legend based on an ancient tradition. There is however another version which describes graphically the devastation, oppression and barbarities practised by the Gaṇas which remind us of those perpetrated by the Hūṇa-chief Mihirakula in his invasions There is a veiled allusion to this event, for Agni is addressed as a Mleccha (Matsya p. 188. 51). There is no such anachronism in the ŚP account of Tripuradāha.

2-3. The lord stood in the wonderful posture of Pratyālīḍha for a hundred thousand years. The bow was well strung and kept near the head. The arrow was fixed. The fingers clenched at the bow firmly. The eyes were fixed.

4. Gaṇeśa was stationed on the thumb. During this time the three cities did not come within the target path of the trident-bearing lord.

5. Then from the firmament, the odd-eyed Śiva who was standing there holding the bow and the arrow heard an auspicious voice.

6. "O lord of the master of the universe, you will not kill the Tripuras as long as the lord Gaṇeśa is not adored".

7. On hearing these words, Śiva the destroyer of Andhaka called Bhadrakālī and worshipped the elephant-faced god Gaṇeśa.

8-9. When Gaṇeśa was worshipped, when he standing ahead was pleased, lord Śiva saw the three cities of the powerful Asuras, sons of Tāraka, joined together.

10. It is said that when the great lord Śiva, the lord of the Gods, the supreme Brahman, worshipped by all is there, it is not proper to say that he achieved success by another God's grace.

11. He is independent, the great Brahman, both possessed and devoid of attributes. He is invisible, the supreme soul and unsullied.

12. He is the soul of five divinities. He is worshipped by the five deities[197]. He is the great lord. There is none else worthy of worship. He is the ultimate abode of all.

13. Or, O sage, the activities of Śiva, the lord of the Gods, the granter of boons are but proper inasmuch as they constitute his divine sports.

14. When the great God stood up after woeshipping Śiva, the three cities joined together into one unit.

15. O sage, when the three cities came to a unified

197. The five gods Brahmā, Viṣṇu, Rudra, Skanda and Indra (See ŚP. VS 14 48) are in essence indentical with Śiva but they have also their distinct forms in which they remain subservient to him.

According to another version, the five deities are the son, Gaṇeśa, Durgā, Rudra and Viṣṇu. See note 174 P. 168.

whole, a tumultuous shout of joy rose up among the noble Gods and others.

16. Then all the Gods, Siddhas and the sages shouted out "Victory" and eulogised Śiva who has eight cosmic bodies[198].

17-18. Then Brahmā and Viṣṇu, the lord of the worlds said — "The time for killing the Asuras has arrived, O great God. The three cities of the sons of Tāraka have come into one unified whole. O lord, please perform the task of the Gods.

19. O lord of the gods please discharge the arrow and reduce the three cities to ashes lest they should be separated again."

20. Then stringing the bow tight and fixing the arrow Pāśupata worthy of worship, he thought of the Tripuras.

21. Then lord Śiva, an expert in excellent divine sports for some reason looked at it with contempt.

22. Śiva is capable of reducing the three cities to ashes in a trice, Still lord Śiva, the goal of the good bides his time.

23. The lord of gods is capable of burning the three worlds by a single glance. O lord, for the flourish of our fame you shall discharge the arrow.

24. On being eulogised by Viṣṇu, Brahmā and other gods, lord Śiva desired to reduce the three cities to ashes with his arrow.

25-26. In the auspicious moment called Abhilāṣa he drew the bow and made a wonderful and unbearable twanging sound. He addressed the great Asuras and proclaimed his own name. Śiva discharged an arrow that had the refulgence of countless suns.

27. The arrow which was constituted by Viṣṇu and whose steel head was fire god blazed forth and burnt the three Asuras who lived in the three cities. It thereby removed their sins.

28. The three cities reduced to ashes fell on the earth girt by the four oceans[199].

198. See Note 89 P. 132.

199. In ancient Indian literature, the four oceans are said to be surrounding the earth on four sides. Most probably they represent the Arabian sea in the West, the Indian ocean in the south, the Bay of Bengal in the East and the sea of Japan in the North.

29. Since they had refrained from the worship of Śiva, hundreds of Asuras were burnt by the fire generated by the arrow. They cried "Hā Hā" in distress.

30. Tārakākṣa was burnt along with his two brothers. He remembered his lord Śiva who is favourably disposed to his devotees.

31. Lamenting in diverse ways and looking up to lord Śiva, he mentally appealed to him.

Tārakākṣa said:—

32. "O Śiva, you are known to be pleased with us, if at any future hour you burn us, you will do so along with our kinsfolk. Let it be in accordance with this truth.

33. What is difficult and inaccessible to the gods and Asuras has been secured by us. Let our intellect be purified by our thoughts on you in every birth."

34. O sage, at the bidding of Śiva, those Asuras were burnt and reduced to ashes by the fire[200] even as they were muttering thus.

35. Other Asuras too, children and old men were completely burnt out, O Vyāsa, at the bidding of Śiva and speedily reduced to ashes.

36. Just as the universe is burnt at the end of a Kalpa so also every thing and every one there, whether woman or man or vehicles, was reduced to ashes by that fire.

37. Some women were forced to leave their husbands necking them and were burnt by the fire. Some were sleeping, some were intoxicated and some were exhausted after their sexual dalliance. All were burnt.

38-39. Some who were partially burnt woke up and rushed here and there. They fell unconscious and fainted. There was not even a minute particle whether mobile or immobile which escaped unscathed by that terrible Tripura fire excepting Maya, the imperishable Viśvakarman of the Asuras.

200. For the detailed description of the burning of Tripurī compare Matsya P. Ch. 188.

40. Those who were not opposed to the Gods were saved by Śiva's brilliance, those who devoutly sought refuge in lord Śiva at the time of adversity.

41. Whether Asuras or other beings those whose collective activities were not destructive were saved; others of contrary activities were burnt in fire.

42. Hence, all possible efforts shall be made by good men to avoid despicable activities whereby people waste away themselves.

43. Let there be no predicament to any as it happened in regard to the residents of the three cities. This is the opinion of all. By chance if it happens, let it.

44. Those who worshipped Śiva along with their family attained Gaṇapati's region, thanks to the worship of Śiva.

CHAPTER ELEVEN

(The Gods' prayer)

Vyāsa said:—

1. O son of Brahmā, of great intellect, O most excellent among the devotees of Śiva, you are blessed. When the three cities were burnt what did the gods do ?

2. Where did Maya who was spared go ? Where did the ascetics go ? Please narrate all, if it relates to Śiva's story.

Sūta said :—

3. On hearing the words of Vyāsa, Sanatkumāra the holy son of the creator remembered the feet of Śiva and spoke.

Sanatkumāra said: –

4. Listen O Vyāsa, son of Parāśara, and of great intellect, to the sin-destroying story of the great lord, who follows worldly conventions.

5. When the three cities of Asuras were utterly burnt, the Gods became surprised.

6. The gods including Indra, Viṣṇu and others became silent and bewildered on seeing the excessively brilliant Śiva.

7-8. On merely seeing the terrible form of Śiva, dazzling the ten quarters, resembling countless suns in refulgence and on a par with the fire at the hour of dissolution, and also the goddess Pārvatī, the daughter of Himavat, the illustrious gods stood humbly in their fright.

9. On seeing the army of the gods terrified, the excellent sages did not say anything. They stood all round and bowed.

10-11. Then Brahmā too who was excessively afraid on seeing Śiva's terrible form, was delighted at heart and fervently prayed along with the gods. Viṣṇu who was also afraid prayed to Śiva the lord of the Gods, the slayer of the Tripuras, who was accompanied by his consort Pārvatī, the lord who is subservient to his devotees.

Brahmā said:—

12. "O lord of the gods, O supreme lord, bestower of blessings to the devotees, be pleased, O bestower of wholesome blessings to all the gods.

13. Be pleased, O lord of the worlds, be pleased. O bestower of bliss. Be pleased, O lord Śiva. Be pleased, O supreme lord.

14. Obeisance to you, of the form of Oṁkāra, O great lord who enable the devotees to cross the ocean of existence by your very form. Be pleased, O lord of gods, O destroyer of the Tripuras, O supreme lord.

15. O Śiva, O favourite of your devotees. Obeisance to you, the lord of many names. Obeisance to you, free from attributes, O you who are greater than Prakṛti and Puruṣa.

16. Obeisance to you, free from aberrations, the eternal, the ever satiated, the resplendent, the unsullied, the divine one of three attributes.

17. Obeisance to you, possessed of attributes. Obeisance to you, the lord of heaven. Obeisance to the calm, trident-bearing Śiva.

18. Obeisance to the omniscient, to one who is the refuge of all. Obeisance to you born in a trice. Obeisance to Vāmadeva, Rudra, the Puruṣa, accessible to the good.

19. Obeisance to Aghora, to one easily served.

Obeisance to you, subservient to the devotees. Obeisance to Iśāna, the most excellent, the bestower of bliss to his devotees.

20. O great lord, save, save us all the frightened gods. By burning the three cities, the gods have been satisfied and contented."

21. After eulogising thus, the gods severally bowed to him. The delighted gods, Brahmā and others, bowed to lord Śiva.

22. Then Brahmā himself eulogised lord Śiva the destroyer of the Tripuras after bowing to him with stooping shoulders and palms joined in reverence.

Brahmā said:—

23. "O holy lord, lord of the gods, O slayer of the Tripuras, O Śiva, O great lord, let my devotion to you remain eternal.

24. O Śiva, let me always remain your charioteer. O lord of the gods, O supreme lord, be favourable to me always."

Sanatkumāra said:—

25. After thus eulogising Śiva who is favourably disposed to his devotees, with humility, the liberal hearted Brahmā stopped and stood there with stooping shoulders and palms joined in reverence.

26. Lord Viṣṇu too bowed to lord Śiva. With palms joined in reverence, he eulogised lord Śiva.

Viṣṇu said:—

27. O overlord of the Gods, O great lord, O merciful one, O kinsman of the distressed. Be pleased, O supreme lord. Be merciful, O favourite of those who bow to you.

28. Obeisance to you devoid of the attributes. Again obeisance to you possessed of attributes. Again obeisance to you of the form of Prakrti and Puruṣa.

29. Obeisance to you of the form of attributes. Obeisance to the soul of the universe. Obeisance to you who love devotion. Obeisance to Śiva the calm one, the great soul.

30. Obeisance to Sadāśiva. Obeisance to Śiva, the lord of the worlds. Let my devotion to you steadily increase.

Sanatkumāra said:—

31. After saying this, lord Viṣṇu the most excellent of the great devotees of Śiva stopped. Then all the Gods bowed to him and spoke to lord Śiva.

The gods said:—

32. O lord of gods, O great god, O Śiva, the merciful. Be pleased O lord of the worlds. Be pleased O supreme lord.

33. Be pleased. You are the creator of every thing. We bow to you joyously. Let our devotion to you be steady and endless.

Sanatkumāra said:—

34. Thus eulogised by Brahmā, Viṣṇu and the Gods, Śiva the benefactor of the worlds, the delighted lord of the gods, replied.

Śiva said :—

35. O Brahmā, O Viṣṇu, O gods, I am very much pleased with you all. All of you consider carefully and then let me know the boon you desire.

Sanatkumāra said:—

36. On hearing these words mentioned by Śiva, O excellent sage, all the Gods replied delightedly.

The gods said:—

37-38. O lord, if you are pleased, if the boon is to be granted by you to us, O lord of the master of gods, after knowing that we the gods are your slaves, then O most excellent deity, be pleased to appear always whenever misery befalls us and destroy the misery.

Sanatkumāra said:—

39. Thus requested simultaneously by Brahmā, Viṣṇu and the gods, Rudra was pleased in his mind and he said "Let it be ever so.

40. I am delighted by these hymns. O gods, I shall confer on those who read, recite and hear these hymns whatever they crave for".

41. Saying this, the delighted Śiva the remover of the distress of gods, gave them every thing that was highly delightful to all the gods.

CHAPTER TWELVE

(The Gods go back to their abodes)

Sanatkumāra said:—

1. In the meantime the Asura Maya who was not burnt due to the strength of grace, came there on seeing Śiva delighted.

2. With great delight he bowed to Śiva and other gods. With palms joined in reverence and with stooping shoulders he bowed to Śiva again.

3. Then he got up. Maya the foremost among the Asuras, with his mind full of devotion and voice choked with emotions of love he eulogised facing Śiva.

Maya said:—

4. O great lord, lord of the Gods and favourably disposed to your devotees, O Śiva, you are in the form of the wish-yielding Kalpa tree and devoid of special leaning to any side.

5. Obeisance to you O splendour-formed, obeisance to you omniformed; obeisance to you, O sanctified soul; obeisance to you, O holy one.

6. Obeisance to you of variegated - forms; to you, the eternal one; obeisance to you who extend beyond all forms. Obeisance to you of divine forms, shapes, and features.

7. Obeisance to the destroyer of the distress of those who bow to you; obeisance to the welfare-hearted; to the creator, sustainer and annihilator of the three worlds.

8. O Śiva, O consort of Pārvatī, obeisance to you who are accessible through devotion of the devotees; obeisance

to the compassionate and the bestower of the good fruits of penance.

9. O great lord, fond of eulogy, I know not how to eulogise you. O lord of all, be pleased. Save me who have sought refuge in you."

Sanatkumāra said:—

10. On hearing this eulogy of Maya, O excellent brahmin, lord Śiva, was delighted and he spoke to Maya eagerly.

Śiva said:—

11. O Maya, I am delightcd. O excellent Asura speak out the boon you wish to have. There is no doubt. I shall grant you what you desirc.

Sanatkumāra said:—

12. On hearing the auspicious words of Śiva, Maya the foremost among the Asuras spoke after bowing to the lord with stooping shoulders and palms joined in reverence.

Maya said:—

13. "O great lord, lord of the Gods, if you are delighted and if I deserve the grant of a boon please grant me parmanent devotion to you.

14. O supreme lord, grant me comradeship with your devotees for ever, compassion towards the distressed and indifference towards the wicked living beings.

15. O lord Śiva, let there be no demonaic instinct in me at any time. O lord, let me be fearless for ever engrossed in your auspicious worship."

Sanatkumāra said:—

16. On being thus requested, Śiva the great lord, who is favourably disposed to his devotees and was in a delightful mood replied to Maya.

Lord Śiva said :—

17. O excellent Asuras you are my devotees and are

blessed. You are free from aberrations. All the boons desired by you are granted now.

18. At my bidding, you go to the region Vitala,[201] more beautiful than heaven. Go in the company of your family and kinsmen.

19. You stay there without fear. Be devout always. At my bidding you will never have demonaic instinct.

Sanatkumāra said :—

20. Receiving this behest of Śiva, the great soul with bowing head and paying homage to him and to the gods he went to Vitala.

21. In the meantime those heretics of tonsured heads came there, knelt before Viṣṇu, Brahmā and others and spoke.

22. O gods, where shall we go ? What shall we do now ? We are ready to carry out your behests. Please command us quickly.

23. O Viṣṇu, O Brahmā, O gods, wicked deeds have been performed by us. We have destroyed the devotion to Śiva of all the Asuras who were great devotees of Śiva.

24. We will have to stay in hell for a countless Kalpas. Certainly there is no redemption for us that have offended devotees of Śiva.

25. But it was in accordance with your desire that this wicked deed was perpetrated. Please tell us the mode of atoning for the same. We have sought refuge in you.

Sanatkumāra said :—

26. On hearing their words Viṣṇu, Brahmā and other gods spoke to the tonsured-heads who stood in front with joined palms.

Viṣṇu and others said :—

27. "O tonsured ones, you need not be afraid at all. These excellent activities have taken place at the bidding of Śiva.

201. This is the second of the seven regions descending from the earth. Cf. Note 210 P. 247.

28. Since you are the servants of Śiva and have carried out the activities conducive to the welfare of the gods and the sages, no mishap shall ever befall you bringing you to distress.

29. Śiva performs deeds conducive to the welfare of the gods and the sages. He is pleased with those who work for the welfare of the gods and sages. No mishap befalls those who work for the welfare of the gods and sages.

30. From now onwards in the Kali age those who follow this cult will be faced with disastrous results. We tell you the truth. There is no doubt about it.

31. O brave tonsured heads, till the advent of the Kali age, you shall stay incognito in the desert region.[202] That is my behest.

32. When the Kali age begins, you can propagate your cult. In the Kali age deluded fools will follow your cult.

33. Thus bidden by the great gods, O great sage, the tonsured heads bowed to them and went to their allotted abode.

34-35. Then lord Śiva, the great Yogin after burning the residents of the three cities felt contented. He was duly worshipped by Brahmā and others. Then the lord, after completing the task of the gods, vanished from the scene accompanied by his Gaṇas, goddess Pārvatī and the sons.

36. When lord Śiva had vanished with his followers, the fortress too vanished along with the bow, arrows, chariot and other things.

37-38. Then Brahmā, Viṣṇu, the gods, sages, Gandharvas, Kinnaras, Nāgas, serpents, celestial damsels and the delighted men went to their abodes praising the glory of Śiva. After reaching their abodes they were highly delighted.

39. Thus the exalted narrative of the moon-crested lord indicative of the annihilation of Tripuras coupled with the great divine sports has been narrated to you.

202. The desert (Maru) lying to the north-west of Gujarat and to the north of Dvārakā is also called the Thar or Rājaputānā desert. It includes a portion of Mārwar and Jodhpur area also. It is said to be famous for its camels. See Sircar GAMI. Cf.

गुर्जरपूर्वभागात्तु द्वारका यस्य दक्षिणे ।
मरुदेशो महेशानि ! उष्ट्रोत्पत्तिपरायणः ॥

शक्तिसङ्गमतन्त्र III. 7. 19.

40. It is conducive to wealth, fame, and longevity. It increases prosperity and possession of food-grains. It yields heavenly pleasure and salvation. What else do you wish to hear ?

41. He who reads and hears the exalted narrative will enjoy all pleasures here and attain salvation hereafter.

CHAPTER THIRTEEN

(*The Resuscitation of Indra in the context of the destruction of Jalandhara*)

Vyāsa said:—

1. O holy lord, son of Brahmā, it has been heard by me before that the lord Śiva killed the great Asura Jalandhara.

2. O intelligent one, please narrate the story of the moon-crested lord in detail. Who can be satiated with listening to the spotless glory of the lord ?

Sūta said:—

3. On being requested thus by Vyāsa, the great sage and son of Brahmā of eloquent speech spoke the following significant words without excitement.

Sanatkumāra said:—

4. O sage, once Bṛhaspati and Indra went to Kailāsa with great devotion, to see lord Śiva.

5-6. Coming to know of the arrival of Bṛhaspati and Indra eager to see him, lord Śiva wished to test their knowledge. Accordingly, the lord, the excellent goal of the good, stood blocking their path in the naked form with matted hair and beaming face.

7-9. Bṛhaspati and Indra were walking on gleefully. On their way they saw this wonderful person of huge size. He was quiet and composed and very refulgent with matted hair on his head. He was fair-complexioned with long arms and wide chest. He was terrible to look at. Without realising that the person who stood there blocking their path

was Śiva himself, Indra who was proud of his authority said to him.

Indra said :—

10. O, who are you ? Where have you come from ? What is your name ? Tell me truly. Is the lord Śiva in his apartment or has he gone anywhere ?

Sanatkumāra said :—

11. O sage, on being asked by Indra thus, he did not say anything. Indra asked him again. But the naked person did not say anything.

12. Indra, the supreme lord of the worlds, asked again. The lord the great Yagin who assumes forms variously kept quiet.

13. The naked lord, though asked repeatedly by Indra, did not say anything, for he wanted to test the knowledge of Indra.

14. Then the lord of Gods, proud of the wealth of the three worlds, became enraged. Rebuking the lord with matted hair he spoke these words.

Indra said:—

15. "O evil-minded one, though asked you did not reply to me. Hence I am going to kill you with my thunderbolt. Who can save you?"

Sanatkumāra said:—

16. After saying this and looking at him ferociously Indra raised his thunderbolt in order to kill him.

17. On seeing Indra lifting up his thunderbolt, Śiva prevented the fall of the thunderbolt by making his hand benumbed.

18. Then Śiva became furious. His eyes became terrible. He blazed with his burning splendour.

19. Then Indra burnt within himself by the benumbing of his arm like a serpent whose exploits had been curbed by pronouncing magical formulas.[203]

203. For the similarity of idea and verbal expression, compare Kālidāsa's Raghuvaṁśa II. 32.

20. On seeing him resplendent, Bṛhaspati realised immediately that he was lord Śiva himself and bowed to him.

21. Then the noble-minded Bṛhaspati joined his palms in reverence. He prostrated before him on the ground and began to eulogise the lord.

Bṛhaspati said:—

22. Obeisance to Śiva, the chief lord of the gods, the supreme soul, the three-eyed, possessed of matted hair.

23. Obeisance to the succouring lord of the distressed, the destroyer of Andhaka[204] and the Tripuras, and identical with Brahmā, the Parameṣṭhin.

24. Obeisance to Śiva of odd eyes, of diverse, deformed and surpassing features, going beyond all forms.

25. Obeisance to the destroyer of sacrifice of Dakṣa, to the bestower of fruits of sacrifice, identical with sacrifice and the initiator of the greatest rites.

26. Obeisance to Śiva the annihilator of Time, of the form of Time, the wearer of black serpents, the great lord and the omnipresent.

27. Obeisance to the destroyer of Brahmā's head,[205] the one eulogised by Brahmā and the moon. Obeisance to you favourably disposed to Brahmins. Obeisance to you the great soul.

28. You are the fire, the wind, the ether, the waters, the earth, the sun, the moon, the stars, and the solar system.

29. You alone are Viṣṇu, Brahmā, and eulogised by them; you are the great lord, the sages Sanaka etc. You are Nārada the great saint.

30. You alone are the lord of all the worlds, the soul of the universe. You are converging in everything and different from everything; you alone are greater than Prakṛti.

204. Andhaka was an Asura of great prowess who became so arrogant that he attempted to abduct both Śiva and Pārvatī. A great battle was fought between the two in the Mahākāla forest of Avanti. Śiva slew the Asura and obtained the appellation 'the slayer of Andhaka' for himself.

205. See Note 43 P. 58.

31. With the Rajas attribute. you alone create the worlds assuming the name Brahmā. You are identical with Viṣṇu in Sattva attribute and you protect the entire universe.

32. With the Tamas attribute you assume the form of Śiva, O great God and you alone devour the universe composed of five elements.

33. With the strength of meditating on you, O creator of the universe, the sun blazes, the moon exudes nectar and the wind blows.

34. O Śiva, with the strength of meditating on you, the clouds shower water. Indra protects the worlds like his sons.

35. With the strength of meditating on you, the clouds, the gods and the great sages carry on their tasks. They are afraid of you.

36. O Śiva, by serving your lotus like feet, the people in the world do not honour the gods and they enjoy the prosperity of the world.

37. By serving your lotus like feet the people attain the supreme goal inaccessible to every one and unattainable even to Yogins.

Sanatkumāra said:—

38. After eulogising Śiva, the benefactor of the worlds thus Bṛhaspati made Indra fall at the feet of Śiva.

39. After making Indra, lord of the gods, fall at his feet with bowed head, Bṛhaspati humbly spoke these words to Śiva with bowed head.

Bṛhaspati said:—

40. O great lord, favourable to the distressed, please raise up Indra fallen at your feet. Please quieten the anger rising from your eyes.

41. O great lord, be pleased. Protect Indra who has sought refuge in you. Let this fire rising from the eye in the forehead be rendered calm.

Sanatkumāra said:—

42. On hearing these words of Bṛhaspati, Śiva, the

lord of Gods, the ocean of mercy, spoke in a thundering stentorian voice.

Lord Śiva said:—

43. O Bṛhaspati, how can I take up the fury that has already come out of my eye? A serpent does not wear again the slough that has been cast off.

Sanatkumāra said:—

44. On hearing these words of Śiva, Bṛhaspati's mind was agitated with fear and he spoke dejectedly.

Bṛhaspati said :—

45. O holy lord, indeed the devotees should be pitied always. O Śiva, thus please make your name Bhaktavatsala (favourably disposed towards the devotees) true.

46. O lord of gods, you deserve to cast elsewhere the fierce brilliance. O uplifter of all devotees, raise up Indra.

Sanatkumāra said :—

47. On being addressed thus by Bṛhaspati the delighted Śiva, the destroyer of the distress of those who bow to him and the one named Bhaktavatsala replied thus to Bṛhaspati.

Śiva said:—

48. O dear one, I am delighted by your eulogy. I shall grant you the excellent boon. Henceforth you shall be famous as Enlivener because you have conferred life on Indra.

49. I shall cast off this fire born of my eye in the forehead intended to kill Indra lest it should afflict him.

50. On saying this he held that wonderful brilliance born of the eye in the forehead[206] and cast it off in the briny ocean.

51. Then the lord Rudra of great divine sports vanish-

206. Śiva is represented as the three-eyed God. His third eye which stands in the middle of his forehead is very destructive. It reduced Kāma to ashes.

This eye usually remains closed. But when it opens, its glance works havoc. At the periodical dissolution of the universe, it destroys all the gods and created beings.

ed from the scene. Bṛhaspati and Indra were relieved of their fright and they became happy.

52. After having the immediate perception of Śiva for which they had come here, Bṛhaspati and Indra became contented and went away to their abodes joyously.

CHAPTER FOURTEEN

(*The birth of Jalandhara and his marriage*)

Vyāsa said :—

1. O omniscient Sanatkumāra, son of Brahmā, obeisance be to you. This wonderful story of Śiva, the great soul, has been heard.

2. O sage, when the brilliance born of the eye in the forehead had been cast off into the briny ocean, O dear sir, what happened ? Please narrate it quickly.

Sanatkumāra said:—

3. O dear one of great intellect, listen to the extremely wonderful sport of Śiva, on hearing which with faith a devotee attains the goal of Yogins.

4. The brilliance of Śiva born of the eye in the forehead and cast off into the briny sea[207] immediately assumed the form of a boy.

5. At the confluence of the river Gaṅgā and the ocean, the boy of terrific features cried loudly.

6. At the sound of the crying boy, the earth quaked frequently. The heaven and the Satyaloka became deafened at the noise.

7. All the worlds were frightened. The guardians of the quarters became agitated in the mind

8. O dear holy one, O great brahmin, the entire world including the mobile and immobile quaked at the cries of the boy.

9. Then the distressed gods and the sages immediately

207. The ocean of salt (lavaṇāmbhodhi) stands to the west of Bhāratavarṣa and is identical with the Arabian sea. The confluence of the Indus and this ocean (Sindhu-Sāgara-saṅgama) is the place where Jalandhara was born.

sought refuge in Brahmā the grandfather and preceptor of the worlds.

10. After going there, those sages and the gods including Indra bowed to and eulogised Brahmā and spoke these words.

The gods said:—

11. "This mysterious sound has arisen. O lord of worlds, O lord of gods, we are frightened. O great Yogin please quell it."

Sanatkumāra said :—

12. On hearing their words, Brahmā the grandfather of the worlds wished to go there. He was perplexed as to what it was.

13. Then Brahmā descended from Satyaloka to the Earth along with the gods. Then he went to the ocean desirous of knowing what it was.

14. When Brahmā the grandfather of the worlds came there, he saw the boy in the lap of the ocean.

15. On seeing Brahmā coming, the ocean assuming the form of a god bowed to him and placed the boy in his lap.

16. Then the surprised Brahmā spoke these words to the ocean—"O ocean, tell me quickly about the parentage of this boy."

Sanatkumāra said:—

17. On hearing the words of Brahmā, the ocean was delighted. After bowing to and eulogising him with palms joined in reverence he replied to Prajāpati Brahmā.

The ocean said :—

18. "O Brahmā, O lord of the worlds, this boy was suddenly seen in the confluence of the river Gaṅgā. I do not know about the origin of this boy.

19. O preceptor of the universe, you perform the postnatal rites for this boy. O creator, let me know your predictions about his future according to his horoscope"

Sanatkumāra said:—

20. Even as the ocean said these words, the son of the ocean caught hold of the neck of Brahmā and shook it several times.

21. In due course tears came out of the eyes of Brahmā, the creator of all the worlds, afflicted by the joggling and jolting.

22. Brahmā somehow extricated himself from the grip of the son of the ocean by means of his hands and spoke to the ocean.

Brahmā said:—

23. "O ocean, listen, I shall narrate the future as predicted from the horoscope, entirely. Be attentive please.

24. Since he was able to make my eyes water let him be famous in the name of Jalandhara.

25-26. He will become a youth now itself. He will become a master of all sacred lores, very valorous, courageous, heroic, invincible and majestic like you. Like Kārttikeya he will be the conqueror of all in battles. He will shine with all sorts of prosperity.

27. This boy will become the emperor of Asuras. He will conquer even Viṣṇu. He will face defeat from no quarter.

28. He cannot be slain by any one except Śiva. He will return to the place from where he sprang up.

29. His wife will be a chaste lady who will increase good fortune. She will be exquisitely beautiful in every limb. She will be an ocean of good conduct and will speak pleasing words.

Sanatkumāra said:—

30. After saying so he called Śukra and performed his coronation. Brahmā then took leave of the ocean and disappeared.

31. Thereafter the ocean with blooming eyes saw the son, took him to his abode joyously.

32. With a joyous heart he nurtured the boy with diverse great means. The boy grew into a beautiful youth of exquisite limbs and wonderful splendour.

33. Then the ocean invited the great Asura Kālanemi and requested him to give his daughter named Vṛndā in marriage to his son.

34. O sage, the heroic Asura Kālanemi,[208] foremost among the Asuras, intelligent and efficient in his activities, welcomed the request of the ocean.

35. He gave his beloved daughter to Jalandhara, the brave son of the ocean, in marriage performing the nuptial rites according to the Brāhma style.*

36. O sage, great festivities were held in the marriage. The rivers and Asuras were happy.

37. The ocean too became extremely happy seeing his son united to a bride. In accordance with the rules he made charitable gifts to the brahmins and others.

38. Those Asuras who had been formerly defeated by the gods and had sought shelter in Pātāla came fearlessly to the Earth and resorted to him.

39. Kālanemi and other Asuras were pleased after giving the daughter in marriage to the son of the ocean. In order to defeat the gods they resorted to him.

40. The heroic son of the ocean, Jalandhara, foremost among the Asura warriors, received a very beautiful lady as his wife and he ruled over the kingdom with the support of Śukra.

CHAPTER FIFTEEN

(The fight between the gods and Jalandhara)

1. Once the son of the ocean, the noble-hearted husband of Vṛndā, was seated along with his wife and the Asuras.

2. The brilliant Bhārgava came there joyously illuminating the ten quarters as the embodied brilliance.

3. On seeing the preceptor coming, the Asuras were

208. Kālanemi, the great Asura, was the son of Virocana and the great-grandson of Hiraṇyakaśipu. His daughter Vṛndā was married to Jalandhara.

*Cp. MS. iii. 27.

delighted in their minds and bowed to him. The son of the ocean too respectfully bowed to him.

4. After bestowing his benediction on them, Bhārgava, the storehouse of splendour, sat on a beautiful seat. They too resumed their seats as before.

5. Then the heroic son of the ocean, Jalandhara, saw his Assembly and was delighted to observe that his sway was unmitigated.

6. Seeing the headless Rāhu[209] seated there, the son of the ocean, the emperor of the Asuras, immediately asked Bhārgava.

Jalandhara said:—

7. O lord, by whom was this done to Rāhu ? By whom was his head cut? Please tell me, O preceptor, everything in detail as it had happened.

Sanatkumāra said:—

8. On hearing the words of the ocean's son, Bhārgava remembered the lotus-like feet of Śiva and replied exactly as it had happened.

Bhārgava said:—

9. O Jalandhara, O great hero, O benefactor of the Asuras, listen to the account. I shall relate everything exactly as it had happened.

10. Once there was a strong hero Bali, the son of Virocana and great-grandson of Hiraṇyakaśipu. He was foremost among the virtuous.

11. The gods including Indra being defeated by him sought refuge in Viṣṇu. Eager to gain their ends they told him all details.

12. O dear, at his bidding, the gods, very clever in deception, made an alliance with the Asuras, to further their own interest.

13. All those gods, the assistants of Viṣṇu churned

209. The Asura Rāhu, son of Vipracitti and Siṁhikā, is known as the guardian of the south-west quarter. It is said that when the gods produced the Amṛta by churning the ocean, he disguised himself as a god and drank some of it. But he was detected by the gods and produced before Viṣṇu who cut off his head.

the ocean eagerly for the gain of nectar, along with the Asuras.

14. The enemies of the Asuras extracted jewels from the ocean. The gods seized the nectar and drank it deceitfully.

15. Then the gods including Indra increased in strength and prowess by the drinking of the nectar and harassed the Asuras with the assistance of Viṣṇu.

16. This Viṣṇu who is always a partisan of Indra, cut off the head of Rāhu as he was drinking the nectar along with the gods.

Sanatkumāra said:—

17-18. Thus Bhārgava narrated in detail the story of the headless Rāhu, of the churning of the ocean pursued by the gods for the gain of nectar, of the removal of the jewels, of the drinking of the Amṛta by the gods and of the harassment to the Asuras.

19. Then on hearing about the churning of his father, the heroic son of the ocean, the valorous Jalandhara became furious and his eyes turned red with anger.

20. Then he called his excellent emissary Ghasmara and told him everything what the wise preceptor had said to him.

21. He then lovingly honoured the clever emissary in various ways, assured him of protection and sent him to Indra as his messenger.

22. Ghasmara, the intelligent emissary of Jalandhara, hastened to heaven[210] where all the gods were present.

23. After going there, the emissary entered the assembly of the gods.[211] With his head kept straight as a token of haughtiness he spoke to lord Indra.

Ghasmara said:—

24. Jalandhara, the son of the ocean, is the lord and emperor of all the Asuras. He is excessively heroic and valorous. He has the support and assistance of Bhārgava.

210. Triviṣṭapa or Tripiṣṭapa is the city of Indra supposed to be situated on Mount Meru.

211. Sudharmā is the hall of Indra. It is the unrivalled gem of princely courts. See H. M.

25. I am his emissary. I have been sent by him. I have come to you here. My name is Ghasmara but I am not a devourer.

26. He is of exalted intellect. His behest has never been defied. He has defeated all the enemies of Asuras. Please listen to what he says.

Jalandhara said:—

27. "O base god, why was my father, the ocean, churned by you with the mountain ? Why were all the jewels of my father taken away ?

28. What you have done is not proper. Return all of them to me immediately. Pondering over this, come along with the gods and seek refuge in me.

29. Otherwise, O base god, you will have a great cause to fear. You will run the risk of the annihilation of your kingdom."

Sanatkumāra said:—

30. On hearing the words of the messenger, Indra, the the lord of the gods, was bewildered. Remembering the previous incidents he was frightened as well as angry. He spoke to him thus.

31. Indra said. He gave shelter to the mountains who were terribly afraid of me. Others too, some of my enemies, the Asuras, were formerly saved by him.

32 It was due to this that I took away his jewels. Those who oppose me can never remain happy. I am telling you the truth.

33. Formerly the Asura Śaṅkha[212] the son of the ocean was stupid enough to be inimical to me. He was spared by me because he was associated with saintly men.

34. But when his predilection became sinful and he became violent towards saintly men, he was killed in the interior of the ocean by Viṣṇu, my younger brother.

212. The Asura Śaṅkha was killed by Viṣṇu for his defiant and oppressive attitude.

35. Hence O messenger, go immediately and explain to the Asura, son of the ocean, our purpose for churning the

Sanatkumāra said:—

36. Dismissed thus by Indra, the intelligent emissary Ghasmara hastened to the place where the heroic Jalandhara was present.

37. All the words thus spoken by Indra were narrated to the king of Asuras by the intelligent emissary.

38. On hearing it, the lips of the Asura throbbed with anger. Desirous of conquering the gods he exerted himself immediately.

39. In that enterprise of the lord of the Asuras, countless Asuras from all the quarters and the nether region took part and helped him.

40. Then the extremely heroic and valorous son of the ocean set forth with countless generals, Śumbha, Niśumbha and others.

41. Very soon, he reached the heaven along with his force. He blew his conch. All the heroic soldiers roared.

42. After going to heaven he stationed himself in Nandana. In the midst of all his forces he roared like a lion.

43. On seeing a vast army surrounding the city, the gods came out of Amarāvatī fully equipped with armour for the battle.

44-45. Then a battle between the armies of the gods and Asuras ensued. They rushed against one another with iron clubs, arrows, maces, axes and spears. They hit one another. Within a short time both the armies began to wade through streams of blood.

46. In that battle, the ground shone like the dusk with clouds scattered all round, for it was strewn with elephants, horses, chariots and foot-soldiers. Some were killed and others were being killed.

47. Bhārgava resuscitated the Asuras killed in the battle with the Vidyā of Amṛtajīvinī and drops of water infused with mantras.

48. The sage Aṅgiras[213] too resuscitated the gods in the battle with the divine herbs frequently brought from the mountain Droṇa.[214]

49. Jalandhara saw the gods restored to life again in the battle. He then spoke angrily to Bhārgava.

Jalandhara said:—

50. "The gods have been killed by me. How do they rise up again? The Vidyā of Sañjīvinī* has not been heard by me to exist elsewhere."

Sanatkumāra said:—

51. On hearing these words of the son of the ocean, the delighted Bhārgava, the preceptor, replied to Jalandhara.

Bhārgava said:—

52. "Aṅgiras is bringing divine herbs from the mountain Droṇa and enlivening the gods. O dear, know my words to be true.

53. O dear, if you wish for victory listen to my auspicious suggestion. Immediately you shall uproot the mountain Droṇa with your arms and hurl it into the ocean."

Sanatkumāra said:—

54. Thus addressed by his preceptor Bhārgava, the lord of the Asuras, hastened to the lofty mountain.

55. With his powerful arms, the Asura brought the mountain Droṇa and hurled it immediately into the ocean. There is nothing wonderful and mysterious in regard to the splendour of Śiva.

56. The great hero, the son of the ocean, took a vast

213. Bṛhaspati is called Aṅgiras. In fact, Aṅgiras, born of the coals from the semen of Prajāpati was the father of Bṛhaspati

214. It is a mythical mountain abounding in herbs efficacious for restoring the dead to life. It was thrown in the ocean by Jalandhara to prevent the gods using its herbs for the resuscitation of their dead. However there is a mountain of this name in Kumaon, 16 miles from Ranikhet in the district of Almora. See Bajpai, G E.

*Amṛtajīvinī was a secret lore that restored the dead to life. This was the exclusive possession of Bhārgava (Śukra), the preceptor of the Asuras.

army with him, came to the battle ground and began to kill the gods with various weapons.

57. On seeing the gods being killed Bṛhaspati went to the mountain Droṇa. Then he, the object of praise and worship by the gods, did not see the mountain there.

58. On realising that the mountain Droṇa had been removed by the Asuras, Bṛhaspati was terrified. He returned and said dejectedly.

Bṛhaspati said:—

59. "O gods, run away, all of you. There is no trace of the great mountain Droṇa. Certainly it has been destroyed by the Asura, the son of the ocean.

60. Jalandhara is a great Asura. He cannot be conquered since he is born of a part of Śiva. He will pound all the gods.

61. His power has been understood by me as he is self-born. O gods, all of you remember the act of offence to Śiva perpetrated by Indra.

Sanatkumāra said:—

62. On hearing these words uttered by the preceptor of the gods, they abandoned all hopes of victory. They became excessively terrified.

63. All the gods including Indra, struck by the king of the Asuras all round, lost courage and fled in all directions.

64. On seeing the gods routed, the Asura, Jalandhara, the son of the ocean, entered Amarāvatī[215] with sounds of victory from the conches and drums.

65. When the Asura entered the city, Indra and other gods entered the cavern of the golden mountain Meru and remained there. They had been extremely harrassed by the Asuras.

66. O sage, at the same time the Asura appointed Śumbha and other Asuras severally in the places of authority of Indra and others. He then went into the cavern of the golden mountain.

215. It is the mythical capital of Indra's heaven, situated on the golden mount Meru.

CHAPTER SIXTEEN

(*The battle of the gods*)

Sanatkumāra said:—

1. On seeing the Asura coming again, the gods including Indra trembled with fear. They fled together.

2. With Brahmā at the head they went to Vaikuṇṭha. All of them including Prajāpati eulogised Viṣṇu after bowing down to him.

The gods said:—

3. O Hṛṣīkeśa of long arms, O lord, O slayer of Madhu, O lord of gods, Obeisance to you, O destroyer of all Asuras.

4. O Viṣṇu, of the form of fish[216] who redeemed the Vedas through king Satyavrata, obeisance to you who sport about in the ocean of Dissolution.

5. Obeisance to you of the form of Tortoise who bore the mountain Mandara of the gods who were attempting to churn the ocean.

6. Obeisance to you O holy lord, of the form of Boar. Obeisance to you who hold the earth, the support of people. Obeisance to Viṣṇu.

7. Obeisance to you, the Dwarf. Obeisance to Viṣṇu the younger brother of Indra, the lord who deceived the king of Asuras in the guise of a Brahmin.

8. Obeisance to Paraśurāma who exterminated the Kṣattriyas, who rendered help to your mother. Obeisance to you who are angry and inimical to the evil beings.

9. Obeisance to Rāma who delighted the worlds and who set the limits of decent behaviour. Obeisance to you the destroyer of Rāvaṇa and the lord of Sītā.

10. Obeisance to you of hidden knowledge; to Kṛṣṇa the great Ātman; the sportive paramour of Rādhā; Obeisance to him of diverse divine sports.

216. The god's eulogy to Viṣṇu enumerates the various forms of Viṣṇu including his nine incarnations, viz Matsya, Kūrma, Vārāha, Vāmana, Paraśurāma, Rāma, Kṛṣna, Buddha and Kalki. But it is not intelligible why it shall omit his Nṛsiṁha incarnation. Most probably some lines seem to be missing here.

11. Obeisance to the preceptor of Yoga; Obeisance to you, O lord of Lakṣmī, of the form of Jaina and Bauddha; to you of hidden body and features and the censurer of the Vedas.

12. Obeisance to you of the form of Kalki; the destroyer of outcastes[217]. Obeisance to him of infinite power and who establishes good virtue.

13. Obeisance to you of the form of Kapila of great soul and who expounded the doctrines of Sāṁkhya and Yoga to Devahūtī; O lord, obeisance to you the preceptor of Sāṁkhya.

14. Obeisance to great yogin and saint who expounds the great wisdom. Obeisance to the creator of the form of knowledge whereby the soul is delighted.

15. Obeisance to you of the form of Vedavyāsa who classified the Vedas and who wrote the Purāṇas for the welfare of the worlds.

16. Obeisance to you who are ready to perform the task of the devotees through incarnations of Fish etc. O lord, obeisance to you of the form of Brahman, the cause of creation, sustenance and annihilation.

17. Obeisance to the destroyer of the distress of your servants; the bestower of auspicious happiness. Obeisance to you wearing yellow robes, having Garuḍa for your vehicle[218]. Obeisance to the performer of all rites. Obeisance to the sole doer. Obeisance to the one worthy of being resorted to.

18. O thunderbolt for the destruction of misery etc. of the gods harassed by the Asuras. Obeisance to you lying on the Serpent-bed[219]. Obeisance to the one who has sun and the moon for his eyes.

19. O lord of Lakṣmī, O ocean of mercy, save us who have sought refuge in you. All the gods have been driven out of heaven by Jalandhara.

217. The reference to the Mlecchas indicates that the author of the Purāna was aware of the barbarous tribes—Huns and others who perpetrated heinous atrocities on Indian people.

218. For details see Dange : the Garuḍa-legend in "the Legends in the MB.".

219. Viṣṇu is represented as reclining on Serpent Śeṣa. A vivid picture of Śeṣaśāyī Viṣṇu is depicted on the outer wall of the Daśāvatāra temple at Deogarh. For this illustration see Agrawal, Matsya Purāṇa—A Study P. 200.

20. The sun has been dislodged from his post. Similarly the moon and the fire too have been removed. The Serpent-king has been removed from Pātāla and Dharmarāja has been dispossessed.

21. While men freely move about, the gods do not shine. We have sought refuge in you. Let measures for his annihilation be thought of.

Sanatkumāra said:—

22. On hearing these piteous entreaties of the gods, Viṣṇu the slayer of Madhu, the ocean of mercy, spoke in a thundering voice.

Viṣṇu said:—

23. "O gods, cast off your fear. I shall come to the battle-ground. I shall show my valour to Jalandhara."

24. Having said this with distressed mind, Viṣṇu the enemy of the Asuras got up quickly. The god Viṣṇu who is favourably disposed to his devotees immediately mounted his vehicle Garuda.

25 On seeing her lord departing along with the gods, Lakṣmī, the daughter of the ocean, spoke with palms joined in reverence and tears welling up in the eyes.

26. "O lord, I am your beloved. If I am always devoted to you, O storehouse of mercy, how does my brother's death be at your hands.

Viṣṇu said:—

27-28. Since I have been eulogised by the gods I shall go to the battle ground immediately. I can only show my valour to the Asura Jalandhara. He cannot be slain by me because he is a part of Śiva. Moreover Brahmā has said so. Further, you love him too."

Sanatkumāra said:—

29. Having said this and seating himself on Garuḍa with the conch, discus, mace and the sword held in his hands, Viṣṇu hastened to the fight along with Indra and other gods.

30. Roaring like a lion and accompanied by the gods

who blazed with Viṣṇu's splendour, he reached the place where Jalandhara was waiting.

31. Then the Daityas afflicted by the gusts of wind set in motion by the wings in the speedy flight of the younger brother of Aruṇa (i.e Garuḍa)[220] were blown here and there like the clouds in the sky tossed about in a stormy whirlwind.*

32. Then on seeing the Asuras afflicted by the gusts of wind, Jalandhara rushed against Viṣṇu shouting out cries of bravery angrily.

33. In the meantime the delighted gods equipped with a vast army began to fight with their strength increased by the brilliance of Viṣṇu.

34. Seeing the army of the gods present there ready to fight Jalandhara commanded the invincible Asuras thus.

Jalandhara said:—

35. O Excellent Asuras, put up a stiff fight with Indra and other gods who are always cowardly though they have a huge army.

36-37. At my bidding let all these come out with their entire army—the Mauryas numbering a hundred thousand, the Dhūmras in hundreds, the Asuras and the Kālakeyas in crores and the Kālakas, the Daurhṛdas and the Kaṅkas in lakhs.

38. All of you come out readily equipped with many divisions of the army and different kinds of weapons. Be fearless and free from hesitations.

39. O Śumbha, O Niśumbha, destroy in a trice the insignificant gods who feel nervous in the battle field. You are extremely valorous.

Sanatkumāra said:—

40-41. Thus the Asuras clever and efficient in battle, commanded by Jalandhara on the one hand and gods equipped with the four sorts of fighting groups on the other

220. Garuḍa, the vehicle of Viṣṇu, is called Aruṇānuja, i.e. the younger brother of Aruṇa the charioteer of the sun.

*The verse 31 and the first half of the verse 32 of this chapter are repeated in Ch. 17 after the verse No. 7.

fought one another with maces, arrows, javelins, spears etc. They hit one another with axes and spears.

42. The strong ones hit and struck with different weapons. The heroic gods supported and invigorated by Hṛṣīkeśa roared like lions and discharged sharp arrows.

43. Some fought with arrows of very sharp points; some with pestles and iron clubs and some with axes and spears.

44. Thus the fight between the gods and the Asuras was terrific. It was very fierce frightening the sages and the Siddhas.

CHAPTER SEVENTEEN

(*The fight between Viṣṇu and Jalandhara*)

Sanatkumāra said:—

1. Then the heroic Asuras hit and struck the gods distressed and terrified, with the spears, axes and clubs.

2. With their bodies cut and pierced by the weapons of the Asuras, the gods including Indra became distressed in mind by fear and they fled from the battle.

3. On seeing the gods fleeing, Viṣṇu hastened to the battle ground seated on his vehicle Garuḍa.

4. By means of his discus Sudarśana he diffused his splendour all round. He shone with the brilliant lotus in his hand and offered fearlessness to his devotees.

5. Holding the conch, sword, mace and the bow, the heroic deity was very furious. He was efficient in the battle using fierce weapons.

6. He produced the twanging sound from his bow and roared aloud. O sage, all the three worlds were filled with its loud sound.

7. The lord Viṣṇu who was highly infuriated cut off the heads of countless Asuras by means of the arrows discharged from his bow.

8. Then the Asuras afflicted by the gusts of wind set in motion by the wings of Garuḍa in his speedy flight

were blown to and fro like the clouds in the sky tossed about in a stormy whirlwind.

9. On seeing the Asuras afflicted by the gusts of wind Jalandhara the great Asura became furious and terrified all the gods.

10. Seeing Viṣṇu suppressing and pounding the Asuras, the lips of the heroic Asura throbbed and he rushed at Viṣṇu to fight with him.

11. The king of Asuras shouted and roared terrifying both the gods and the Asuras. On hearing it, the ears became pierced.

12. The entire universe, filled with the terrible shouts of the Asura Jalandhara, quaked.

13. Then a great battle ensued between Viṣṇu and Jalandhara, the ruler of Asuras, both filling up the sky with their arrows.

14. O sage, gods, Asuras, sages and the Siddhas were very much surprised at the terrible mutual clash between the two.

15. Striking with a single arrow, Viṣṇu smote the heart of the Asura. With innumerable arrows he cut off the umbrella, banner, bow and arrows of the demon.

16. Seizing the mace with his hand, the Asura jumped up quickly, hit Garuḍa on his head and felled him to the ground.

17. The infuriated Asura with throbbing lips hit Viṣṇu in his heart with his sharp spear diffusing its splendour.

18. Viṣṇu laughingly split the mace with his sword. The destroyer of Asuras twanged his bow and split him with sharp arrows.

19. Viṣṇu the infuriated destroyer of the Asuras smote the Asura Jalandhara with a very sharp terrifying arrow.

20. On seeing his arrow coming, the powerful Asura cut it off with another arrow and hit Viṣṇu in the chest.

21. The heroic Viṣṇu of long arms split the arrow discharged by the Asura to the size of gingelly seeds and roared.

22. The infuriated great Asura fixed an arrow again to his bow and split the arrow of Viṣṇu.

23. Vāsudeva fixed another arrow to his bow for the destruction of the enemy of the gods angrily and roared like a lion.

24. Biting his lips with anger, Jalandhara the powerful king of Asuras split the bow of Viṣṇu with his arrow.

25. The heroic Asura of fierce valour, terrible to the gods, hit Viṣṇu again with very sharp arrows.

26. With his bow split, the lord Viṣṇu, protector of the worlds, hurled his great mace for the destruction of Jalandhara.

27. That mace resembling a blazing flame when hurled by Viṣṇu moved with unerring aim and dashed against his body.

28. Though hit by it, the great haughty Jalandhara did not move even slightly as though he was hit by a flower-garland.

29. Then the infuriated Jalandhara, invincible in war, terrifying to the Asuras hurled a trident, resembling fire, at Viṣṇu.

30. Immediately Viṣṇu remembered the lotus-like feet of Śiva and cut the trident with his sword Nandaka.

31. When the trident was split, the lord of the Asuras leapt and rushed against Viṣṇu and hit him in the chest with his fist.

32. Without minding the pain in the least, the heroic Viṣṇu hit Jalandhara in the chest with his firm fist.

33. Then both of them equally powerful had a hand to hand fight hitting each other with arms, fists and knees. They filled the earth with reverberating sounds.

34. Fighting with the Asura thus, for a long time, O excellent sage, Viṣṇu was surprised. He felt dejected in the heart.

35. Then he the foremost among the magic-wielders assumed a delightful aspect. He addressed the king of Asuras in a thundering voice.

Viṣṇu said:—

36. "O excellent Asura, you are blessed. You are

invincible in war. Since you are a great lord you are not at all afraid of even great weapons.

37. Many Asuras have been killed by these very same weapons in great battles. The wicked and haughty people have been pierced through their bodies and killed.

38. O great Asura, I am delighted by this fight with you. You are really great. A hero like you has not been seen in the three worlds including the mobile and immobile beings.

39. O lord of Asuras, choose a boon. I am pleased at your valour. I shall give you anything even that which cannot be given, whatever is in your mind.

Sanatkumāra said:—

40. On hearing these words of Viṣṇu, skilled in magic, the intelligent king of the Asuras replied thus.

Jalandhara said:—

41. O Brother-in-law, if you are pleased give me this boon. You stay in my house with all your followers, my sister and myself.

Sanatkumāra said:—

42. On hearing these words of the great Asura, lord Viṣṇu, the lord of gods, said distressingly—"So be it."

43. Then Viṣṇu came to the city called Jalandhara[221] along with his followers, the gods and lakṣmī.

44. Then the Asura Jalandhara returned to his abode and stayed very delightedly in the company of his sister and Viṣṇu.

45. Thereafter Jalandhara appointed Asuras in the authoritative posts of the gods. Joyously he returned to the Earth.

46. The son of the ocean confiscated whatever gem or jewel the gods, Gandharvas or Siddhas had hoarded.

47. After appointing the powerful Asura, Niśumbha,

221. The town of the Daitya Jalandhara can be identified with that of the same name in the East Punjab. It was the capital of Jālandhara Deśa in the Uttarāpatha. For details see the Kumārikākhaṇḍa of Skandapurāṇa.

in the nether-worlds, the powerful ruler of the Asuras brought Śeṣa and others to the Earth.

48. Making gods, Gandharvas, Siddhas, Serpents, Rākṣasas and human beings, the denizens of his capital, he ruled over the three worlds.

49. After making the gods thus subservient to himself, Jalandhara protected them all virtuously, like his own sons.

50. When he was ruling the kingdom virtuously, none in his realm was sick or miserable or lean and emaciated or indigent.

CHAPTER EIGHTEEN

(The conversation between Nārada and Jalandhara)

Sanatkumāra said:—

1. When the great Asura was ruling over the Earth virtuously, the gods were reduced to be mere slaves, O great sage.

2. The distressed gods mentally sought refuge in Śiva the benefactor, lord of gods and of everyone.

3. They eulogised the great lord, the bestower of everything and favourably disposed to his devotees, by means of pleasant words.

4. The great lord, the bestower of all desires to his devotees called Nārada and commissioned him with a desire to carry out the task of the gods.

5. Then the celestial sage, the wise devotee of Śiva, the goal of the good, went to the gods in the city of the Asuras at the bidding of Śiva.

6. On seeing the sage Nārada coming, the distressed gods, Indra and others, stood up.

7. After bowing to the sage, Indra and other gods, their anxiety apparently manifest in their faces, offered a seat to Nārada.

8. After bowing to Nārada the great sage who sat comfortably, the distressed gods, Indra and others spoke to him again.

The gods said:—

9. O excellent sage, listen to our misery. O merciful one, after listening to it, destroy it quickly. You are powerful and the favourite of Śiva.

10. The gods have been routed by the Asura Jalandhara from their abodes and positions of controlling authority. Hence we are miserable and distressed.

11. The hot-rayed sun and the moon have been ousted from their positions. The fire-god and the god of death and guardians of the quarters have been expelled.

12. The gods have been harassed by that powerful Asura. We who have been subjected to great grief now seek refuge in you.

13. The great Asura Jalandhara who has suppressed the gods and who is very powerful has made Viṣṇu subservient to him in the battle.

14. Becoming subservient because of helplessness occasioned by the boon granted to him, Viṣṇu who carried out our tasks has now begun to stay in his palace along with Laksmī.

15. O intelligent one, please exert yourself for the destruction of Jalandhara. You have fortunately come to us and you have always been the person who can achieve everything for us.

Sanatkumāra said:—

16. On hearing these words of the gods, the great sage Nārada, the merciful, consoled them and said.

Nārada said:—

17. O gods, I know that you have been defeated by the king of Asuras, that you are miserable and harassed and have been deposed.

18. There is no doubt in this that I shall carry out your task according to my ability. O gods, since you are in misery I shall be favourable to you."

Sanatkumāra said:—

19. After saying so and consoling the gods, the excel-

lent sage went to the assembly chamber of Jalandhara to see the favourite Asura.

20. On seeing the excellent sage, the king Jalandhara stood up and offered him a splendid seat with great devotion.

21. After worshipping him duly the surprised king of the Asuras laughed loudly and spoke to the excellent sage.

Jalandhara said:—

22. O brahmin, whence do you come from? What did you see here? O sage, what is the aim of your present visit here?

Sanatkumāra said:—

23. On hearing these words of king Jalandhara the delighted great sage Nārada replied to him.

Nārada said:—

24. O Jalandhara of great intellect, O lord of Dānavas and Daityas, O lord of all the worlds, you are blessed. You alone are the enjoyer of all jewels.

25. O excellent king of Daityas, listen to the purpose for which I have come here. I shall explain it to you.

26. O lord of Daityas, I had been to the summit of Kailāsa casually. It is ten thousand Yojanas wide. It has a grove of Kalpa trees.

27. Hundreds of Kāmadhenus are found there. It is illuminated by Cintāmaṇi gems. It abounds in gold. It is divine and wonderfully brilliant.

28. There I saw Śiva seated along with Pārvatī. He is fair-complexioned and exquisitely handsome. He has three eyes and the moon for his crest.

29. On seeing this wonderfully great thing, a doubt arose in my mind. Can there be anywhere in the three worlds such a splendour as this ?"

30. O lord of Daityas then the idea of your prosperity struck into my mind. Now I have come to you to see it personally.

Sanatkumāra said:—

31. On hearing these words of Nārada the lord of

Daityas Jalandhara showed all his glory to Nārada.

32. On seeing it, the wise Nārada, eager to realise the interests of the gods, spoke to the king of Daityas, Jalandhara, induced by the lord.

Nārada said:—

33. O foremost among heroes, you have everything conducive to prosperity. You are the lord of the three worlds. What wonder that you possess this wealth.

34. Big jewels, heaps of gems, elephants and other adjuncts to prosperity flourish in your mansion. Whatever valuable thing there is in the worlds finds a place here.

35. O great hero, the most excellent of all elephants, Airāvata of Indra has been brought by you. The most excellent of all horses, Uccaiḥśravas[222] of the sun has been brought by you.

36. The celestial Kalpa tree has been brought by you; the treasures of Kubera and the aerial chariot of Brahmā yoked to swan have been brought by you.

37. Thus all excellent things available in heaven, earth and nether worlds, O great Daitya, flourish in your mansion in their entirety.

38. O great hero, I am highly delighted on seeing your great affluence consisting of diverse objects—elephant horse etc.

39. But O Jalandhara, your mansion is deficient in the most excellent of all ladies. You deserve to bring that.

40. O Jalandhara, one who possesses all excellent things but does not possess the most excellent of women does not shine. His life is rendered waste.

Sanatkumāra said:—

41. On hearing these words of Nārada the noble soul, the king of Daityas, with his mind excited by passion, spoke as follows—

222. Uccaiḥśravas, the horse of the sun, is distinct from that of the same name which was appropriated by Indra after it was produced at the churning of the ocean (Cp. V. 11 of the next chapter).

Jalandhara said:—

42. "O celestial sage, O Nārada, obeisance be to you, O holy lord. Where is this most excellent of all ladies ? Please tell me now.

43. Wherever it may be in the whole of this universe, if such a lady exists anywhere, I will bring her here. Truth, it is certainly the truth."

Nārada said:—

44. Kailāsa is very beautiful and it possesses all sorts of things conducive to prosperity. Śiva lives there assuming the form of a naked Yogin.

45. His wife Pārvatī is exquisitely beautiful in every limb. She is charming and has all the characteristics of a beautiful lady.

46. Such an exquisite beauteous form has never been seen anywhere. It incites the enthusiasm of everybody. It is highly wonderful. It fascinates even the Yogins. It is worthy of being seen. It is conducive to great prosperity.

47. This occurs to my mind, O valiant Jalandhara that there is none more prosperous in the three worlds than Śiva who possesses the most excellent of all ladies.

48. Even the four-faced[223] lord Brahmā, immersed in her ocean of beauty, lost his mental steadiness formerly.[224] Who can be compared to such a beautiful lady?

49. Even Śiva reputed to be free from infatuation has been won over by her womanly sports. Śiva who is independent has been subjugated by her.

50. The prosperity that he enjoys inasmuch as he indulges in dalliance with the most excellent of all ladies has not come to you O lord of Daityas though you are the master of excellent gems and jewels.

Sanatkumāra said:—

51. After saying this, the world-renowned celestial

223. Brahmā is called four-faced (caturānana or caturmukha). Originally he had five heads but one was cut off by Śiva for telling lies. According to another version it was burnt off by the fire of Śiva's central eye for speaking disrespectfully.

224. Cp. ŚP. RS. Pārvatīkhaṇḍa 49. 8.

sage, Nārada, pursuing his attempt to help the gods departed from there by the aerial path.

CHAPTER NINETEEN

(Jalandhara's emissary to Śiva)

Vyāsa said:—

1. O omniscient Sanatkumāra, what did the king of Daityas do after the departure of Nārada to heaven? Please narrate to me in detail.

Sanatkumāra said:—

2. When Nārada departed to heaven after taking leave of the Daitya, the king of Daityas who had heard of the exquisite beauty of Pārvatī became harassed with pangs of love.

3. The deluded Daitya, Jalandhara, who had lost clear thinking, being swayed by Time (the annihilator) called his messenger Rāhu.

4. The infatuated son of the ocean, Jalandhara, addressed him politely with these words.

Jalandhara said:—

5. O Rāhu of great intellect, most excellent of my emissaries, go to the mountain Kailāsa, O accomplisher of all activities.

6. A sage and a Yogin named Śiva lives there. He has matted locks of hair. He is detached. He has controlled his senses. His body is smeared with ashes.

7. O messenger, you shall go there and tell the detached Yogin Śiva with matted locks of hair, fearlessly.

8. 'O Yogin, ocean of mercy, of what avail is an exquisitely beautiful wife to you who stay in the jungle attended by ghosts, goblins, spirits and other beings?

9. O Yogin, this state of affairs is no good in a world with me as the Ruler? Hence you give up your wife, the most excellent lady, to me, the enjoyer of all excellent things.

10. Know that the whole universe including the mobile and immobile beings is under my suzerainty. All the excellent things of the three worlds have come into my possession.

11. I have forcibly seized the most excellent elephant of Indra, the most excellent horse, Uccaiḥśravas and the celestial tree pārijāta.

12. The wonderfully excellent and the most divine aerial chariot fitted with the swan, belonging to Brahmā is now standing in my court-yard.

13. The divine and excellent treasure Mahāpadma etc. of Kubera is in my custody. The umbrella of Varuṇa stands in my house shedding its golden brilliance.

14. The great garland of never-fading lotuses of fine filaments belonging to my father is as good as mine. The noose of Varuṇa lord of waters is also mine.

15. The excellent Javelin of Mṛtyu has been seized by me with force. The god of fire has surrendered to me two clothes purified in fire.

16. Thus, O great Yogin, all excellent things shine in my possession. Hence O ascetic (wearing matted hair) you too surrender your wife the most excellent of all ladies to me.[225]

Sanatkumāra said :—

17. On hearing his words Rāhu went to Kailāsa and was allowed to enter by Nandin. With surprise and mystery manifest in his eyes, he went to the assembly chamber of Śiva.

18-20. On entering it, he saw Śiva, the lord of the gods, the great lord, quelling darkness with his refulgence, shining with ashes smeared (over his body), adorned with all Royal paraphernalia, of wonderful features, exquisite in every limb and embellished with divine ornaments. The emissary named Rāhu bowed to Śiva. His haughtiness subsided by the brilliance of his body. He went near Śiva.

21. Rāhu was desirous of speaking to him. He sat in front of Śiva. Urged by his gesture Rāhu spoke to the three-eyed god Śiva.

225. For the similarity of ideas and verbal expression compare verses 10-16 and 22-29 of this chapter with the verses of the Mkp.

Rāhu said:—

22. I am the messenger of the lord of the three worlds, worthy of being served for ever by Daityas and serpents. I have come here to you on being sent by him.

23. The son of the ocean Jalandhara became the lord of all Daityas and now he is the lord of the three worlds. He is the emperor of all.

24. That powerful king of Daityas is like the god of death to the gods. Listen to what he says addressing you the Yogin.

25. O bull-bannered god, listen to the behest of the lord of Daityas who has divine power and who is the master of all excellent things.

26. How can the auspicious daughter of Himavat be a wife unto you who habitually stay in the cremation ground wearing garlands of bones and assuming the form of a naked ascetic.

27. I am the possessor of all excellent things. She is the most excellent of all ladies. She deserves me better than you who live on alms.

28. The three worlds are under my control. I partake of shares in sacrifices. The excellent things of the three worlds are found in my palace.

29. We are the enjoyers of excellent things. You are a mere naked ascetic and a Yogin. Surrender your wife unto me. Subjects shall always keep their king happy.

Sanatkumāra said:—

30. When Rāhu spoke thus, a terrific being resonant like the thunder came out from the space between the eyebrows of the trident-bearing deity.

31. He had a leonine mouth with a moving tongue; his eyes shed fiery flames ; his hair stood at its end; his body was dry and rough. He appeared to be the man-lion incarnation of Viṣṇu.

32. He was huge in size. He had long arms. His calves were as stout and huge as the palmyra tree. He was very terrible. He immediately rushed at Rāhu.

33. On seeing him rushing to devour, Rāhu was terrified. He ran out when he was caught by the terrible being.

Rāhu said:—

34. "O great lord, O lord of the gods, save me who have sought refuge in you. You are always worthy of being worshipped by the gods and Asuras. You are the lord endowed with all riches and accomplishments.

35. O great lord, your terrible servant has come here to swallow me, a brahmin.

36. O lord of gods, favourably disposed to your devotees, save me lest he should devour me. Obeisance be to you again and again."

Sanatkumāra said:—

37. O sage, on hearing the words of the brahmin, the great lord, favourite of the distressed and helpless, spoke to his Gaṇa.

The great lord said:—

38. "Leave off this brahmin Rāhu, the emissary who has sought refuge. O excellent Gaṇa, those who seek shelter shall be protected, not punished."

Sanatkumāra said:—

39. Commanded thus by the lord of Pārvatī, of sympathetic temperament, the Gaṇa set Rāhu free, immediately on hearing the word brahmin.

40. After leaving off Rāhu, the gaṇa came near Śiva and pleaded to the great lord in piteous words.

The gaṇa said:—

41. O great lord, O lord of the gods, O Śiva the merciful, O deity favourable to the devotees, my prey has been taken away.

42. O lord, I am tormented by hunger. So I am utterly emaciated. O lord of the gods, what shall be eaten by me? Please command me, O lord.

Sanatkumāra said:—

43. On hearing these words of the being, the great lord of wonderful sports, eager to help his own persons, replied.

The great lord said:—

44. "If you are badly in need of food, if hunger torments you, eat up immediately the flesh of your own hands and feet."

Sanatkumāra said:—

45. On being commanded thus by Śiva, the being ate up the flesh from his limbs. He was then left only with his head.

46. On seeing that being of terrible activities, left only with his head, the delighted Sadāśiva spoke smilingly.

Śiva said:—

47. "O great Gaṇa, you are blessed since you carried out my behest to the very letter. O excellent one, I am pleased with this action of yours.

48. You shall hereafter be known by the title Kīrtimukha. You shall be my door-keeper. You shall be one of my great Gaṇas, very heroic and terrible to all wicked persons.

49. You are my favourite. In the course of my worship, you too shall be worshipped always by my devotees. Those who do not worship you cannot be pleasing to me."

Sanatkumāra said:—

50. With this excellent blessing from Śiva, he became delighted. From that time onwards Kīrtimukha[226] was stationed at the entrance of the lord of the gods.

51. This Gaṇa shall be specially worshipped in the course of the adoration of Śiva. Those who do not worship him at the outset will find their worship in vain.

226. Kīrtimukha, the great Gaṇa of Śiva, represented in sculpture by a trunkless head, is installed beside the door in front of Śiva's image.

CHAPTER TWENTY

(The fight between the rank and file of the Gaṇas and the Asuras)

Vyāsa said:—

1. O omniscient Sanatkumāra, a wonderful story has been narrated by you, wherein the sanctifying sports of Śiva the great lord are included.

2. Now take pity on me and tell me with pleasure. O great sage, when released by that being where did Rāhu go ?

Sūta said:—

3. On hearing the words of Vyāsa of immeasurable intelligence, the great sage, the delighted son of Brahmā, replied.

Sanatkumāra said:—

4. Rāhu had been let off in the land of the outcastes.[227] He too became an outcaste and came to be known in the world as such.

5. Considering that as his second birth he became humble. He became free from haughtiness. He slowly wended his way to the city of Jalandhara.

6. After approaching Jalandhara the lord of Daityas, he explained everything concerning Śiva in detail, O Vyāsa.

7. On hearing it, the powerful son of the ocean, the excellent lord of Daityas, Jalandhara became furious from head to foot.

8. Then the infuriated excellent Daitya commanded the entire army of the Daityas to enter into the fray.

Jalandhara said:—

9-10. Let all the Asuras such as Kālanemi and others set out with their entire divisions; Śumbha, Niśumbha and

227. The country of Varbaras or Barbaras is identified with the Abir (Ābhīra) Deśa in the south-west in the Indus delta. Barbaras were the wild people associated with Yavanas and Khasas. There is a reference to the town Barbari or Barbarikā in Skanda Purāṇa (1 11 37.1) and Barbaricum or Barbaricon by Periplus and Ptolemy. For details see Awasthi: Studies in Skanda Purāṇa PP 100-101

other heroes; the descendants of Koṭivīra, the scions of the family of Kambu. Daurhṛdas, Kālakas, Kālakeyas, Mauryas and Dhaumras—let all these start for the fight.

11. After ordering thus, the lord of the Asuras the valorous son of the ocean set out quickly accompanied by crores of Daityas.

12. Then Śukra and Rāhu with his head severed went ahead of him. In his quick jerky movement, his crown became dislodged and fell on the ground.

13. The sky was entirely enveloped by clouds as in the rainy season. Many ill omens occurred portending great slumber.

14. On seeing his enterprise, the gods including Indra went to Kailāsa, the abode of Śiva without being observed.

15. After going there and seeing Śiva, the gods including Indra, bowed to him with stooping shoulders. They joined their palms in reverence and eulogised.

The gods said:—

16. O great lord, lord of the gods, O Śiva the merciful, obeisance be to you. Save us who have sought refuge in you.

17. O lord, we are very much distressed by this harassment. All including Indra are deposed and compelled to stay on the earth.

18. O lord, how is it possible that you do not know this adversity of the gods? Hence in order to protect us please kill him.

19. O lord, Viṣṇu who was assigned by you the task of protection is now unable to protect us.

20. He is also subservient to him and stays in his mansion along with Lakṣmī. All of us gods stay there obeying his behests.

21. O Śiva, we have approached you unobserved by him. That powerful son of the ocean is coming hither to fight with you.

22. O omniscient lord, you shall kill Jalandhara in the battle without delay. Save us who have sought refuge in you.

Sanatkumāra said:—

23. After saying this, the gods including Indra bowed to him and stood humbly glancing at the feet of lord Śiva.

24. On hearing the words of the gods the bull-bannered deity laughed. He called Viṣṇu immediately and spoke these words.

The lord Śiva said:—

25. O great Viṣṇu, the distressed gods harassed by Jalandhara have sought refuge in me.

26. O Viṣṇu, how is it that Jalandhara was not killed in battle by you? Leaving off your own Vaikuṇṭha you have gone to his mansion?

27. As I wanted to be free and sportful, I had appointed you for the protection of the good and the curbing of the wicked.

Sanatkumāra said:—

28. On hearing the words of lord Śiva, Viṣṇu replied humbly bowing down with palms joined in reverence.

Viṣṇu said:—

29. He was not killed in war by me because he was born of a part of yours. Moreover he is Lakṣmī's brother. Please kill him.

30. O lord of the gods, he is very powerful, heroic and indefatigable by all the heaven-dwellers and others too. I am telling you the truth.

31. In fact a war was fought with him by me in the company of the gods. But my strategy was ineffective in regard to this great Dānava.

32. I told him "I am delighted with your valour. Tell me the boon you wish to have". On hearing these words of mine he chose an excellent boon.

33. "O great Viṣṇu please stay in my mansion subservient to me along with my sister,[228] the gods and myself." So I went to his mansion.

228. Lakṣmī, produced at the churning of the ocean, became the daughter of the ocean. Thus she could be the sister of Jalandhara who was the son of the ocean.

Sanatkumāra said:—

34. On hearing the words of Viṣṇu, lord Śiva who is favourably disposed to his devotees laughed and said delightedly and sympathetically.

The great lord Śiva said:—

35. O Viṣṇu, foremost among the gods, please listen to my words attentively. I will kill the great Daitya Jalandhara. There is no doubt about this.

36. Go back to your abode fearlessly. Let the gods too go back without fear and hesitation, considering the ruler of the Asuras already killed.

Sanatkumāra said:—

37. On hearing the words of lord Śiva, the lord of Lakṣmī immediately went to his abode without doubts along with the gods.

38. In the meantime, O Vyāsa, that valorous king of the Daityas went along with the well-equipped Asuras to the outskirts of the mountain.

39. Accompanied by a vast army he laid siege to Kailāsa. He stood there like the god of death roaring like a lion.

40. On hearing the tumultuous roar of the Daityas, lord Śiva of great sports, the destroyer of the wicked, became very furious.

41. The great lord of various sports, the enthusiastic Śiva commanded his powerful Gaṇas, Nandin and others, severally.

42. Nandin, Vighneśvara, Kumāra and all other Gaṇas, at the bidding of Śiva hurriedly got ready for the battle.

43. The infuriated and invincible Gaṇas descended from Kailāsa heroically shouting war cries and leaping to fight.

44. Then at the ridges, valleys and sides of Kailāsa, a terrible battle was fought between the leaders of the Pramathas and the Daityas. Weapons clashed with weapons.

45. The whole earth shook resonant with the sounds of great war drums, Mṛdaṅgas and conches that inspired the heroes as well as the sounds of elephants, horses and chariots.

46. The whole atmosphere was filled with javeline, iron

clubs, arrows, great pestles, iron rods, pikes etc. as if strewn with pearls.

47. With the dead elephants, horses and foot soldiers, the earth shone in the same way as before when great mountains were scattered, smitten by the thunderbolt of Indra.

48. With the groups of Daityas killed by the Pramathas, and with the Gaṇas killed by the Daityas, the whole ground was filled with suets, flesh and streams of blood. It became so marshy as it became impassable.

49. With the power of Saṅjīvanī, Bhārgava resuscitated the forces of the Daityas killed by the Pramathas in the battle again and again.

50. On seeing them, all the Gaṇas were agitated and terrified. They intimated to the lord of the gods what Śukra did.

51. On hearing it, lord Śiva became terribly furious. He became terrific blazing the quarters as it were.

52. A terrible Kṛtyā came out of Rudra's mouth. Her calves were as stout as Palmyra trees. Her mouth was huge and deep like mountain caverns. With her breasts she crushed huge trees.

53. O excellent sage, she rushed immediately to the battle ground. The terrible Kṛtyā roamed the battle-ground devouring the great Asuras.

54. Fearlessly she rushed amid the battle-field where Bhārgava was stationed surrounded by the leading Daityas.

55. O sage, she enveloped the whole sky with her terrible brilliance. She split the ground she trod; she stuffed Bhārgava into her vaginal passage and vanished in the sky.

56. On seeing Bhārgava seized, the invincible armies of the Daityas became dejected and faded in their faces. They fled from the battle ground.

57. The army of the Daityas became scattered and split in their terrific fear of the Gaṇas like bundles of grass split and scattered when blown by the wind.

58. On seeing the army of the Daityas thus dispersed and frightened of the Gaṇas, the leaders Śumbha and Niśumbha and Kālanemi became infuriated.

59. All the three powerful Daityas obstructed the

army of the Gaṇas showering arrows like the destructive clouds in the rainy season.

60. The volleys of arrows discharged by the Daityas enveloped all the quarters and the atmosphere like huge swarms of locusts. They shook the hosts of Gaṇas.

61. Split by hundreds of arrows, the Gaṇas shed streams of blood. They resembled the red Kiṁśuka flowers of the spring season. They did not know what to do.

62. On seeing their army thus shattered, the infuriated leaders Nandin, Gaṇeśa and Kārttikeya hurriedly checked the rushing Daityas.

CHAPTER TWENTYONE

(*Description of the Special War*)

Sanatkumāra said:—

1. On seeing the leaders of the Gaṇas, Nandin, Gaṇeśa and Kārttikeya, the Dānavas rushed at them for a duel combat.

2. Kālanemi clashed with Nandin; Śumbha fought Gaṇeśa and Niśumbha hesitatingly rushed at Kārttikeya.

3. With five arrows Niśumbha hit the peacock of Kārttikeya in the chest and it fell unconscious.

4. Then the infuriated Kārttikeya discharged five arrows at his chariot and pierced the horses and the charioteer.

5. The invincible hero hit Niśumbha with another sharp arrow quickly and roared.

6. The Asura Niśumbha of great prowess and heroism hit Kārttikeya in the battle with his arrow as he roared.

7. By the time the furious Kārttikeya seized his spear, Niśumbha struck him with it.

8. Thus, O Vyāsa, a great fight between Kārttikeya and Niśumbha ensued as they shouted heroically.

9. Then Nandin hit Kālanemi with seven arrows and pierced his horses, banner, chariot and charioteer.

10. With very sharp shafts discharged from his bow, the infuriated Kālanemi cut the bow of Nandin.

11. Defying the great demon Kālanemi the heroic Nandīśvara hit him in the chest with his spear.

12. With his horses and charioteer killed and himself wounded in the chest, he broke the top of a mountain and hit Nandin.

13. Then Śumbha and Gaṇeśa seated respectively in a chariot and on a mouse fought each other with volleys of arrows.

14. Gaṇeśa hit Śumbha in his chest with an arrow and felled his charioteer with three arrows on the ground.

15. Then the infuriated Śumbha covered Gaṇeśa with a shower of arrows. Hitting the mouse with three arrows he roared like thunder.

16. The mouse pierced by the arrows, shook with acute pain. Gaṇeśa was thrown off (his vehicle) and he became a foot soldier (as it were).

17. Then Gaṇeśa hit Śumbha in his chest with his axe and felled him to the ground. Thereafter he mounted his mouse again.

18. Lord Gaṇeśa of elephantine face got ready for the fight. He hit him mockingly and angrily as if hitting a great elephant with a goad.

19. Kālanemi and Śumbha simultaneously attacked Gaṇeśa furiously with arrows as ruthless as serpents.

20. On seeing him afflicted, the powerful Vīrabhadra accompanied by a crore goblins rushed in.

21. The Kūṣmāṇḍas, Bhairavas, Vetālas, Yoginīs, Piśācas, Ḍākinīs and Gaṇas came there with him.

22. The Earth, resonant with various kinds of noise, shouts of joy, leonine roars and the sounds of Ḍamarukas, quaked.

23. Then the Bhūtas ran here and there devouring the Dānavas. They jumped up and danced in the battle field and threw the Asura on the ground.

24. In the meantime, O Vyāsa, Nandin and Guha regained their consciousness and got up. They roared in the battlefield again.

25. Nāndin and Kārttikeya came hurriedly and struck

the Daityas in the battle ground with incessant volleys of arrows.

26. Then the army of the Daityas became agitated and dejected with many Daityas wounded, split, killed, felled to the ground and devoured.

27. Thus Nandin, Kārttikeya the formidable and valorous, Vīrabhadra and the other Gaṇas roared much in the battle.

28. Then those two generals of the son of the ocean, Niśumbha and Śumbha, the great Daitya Kālanemi and the other Asuras were defeated.

29. On seeing the army destroyed, the powerful son of the ocean rushed at the Gaṇas in his chariot of waving and wafting colours.

30. Thereat even the defeated Daityas became jubilant. O Vyāsa, they roared much and got ready for the fray.

31. The victorious Gaṇas of Śiva too roared, led by Nandin, Kārttikeya, Gaṇeśa and Vīrabhadara, O sage.

32. The trumpets of the elephants, the neighing of the horses, the rumbling of the chariots, the sounds of the conches and war-drums and the leonine roars of the armies rose up.

33. The space between heaven and the earth became enveloped by the many arrows discharged by Jalandhara as if by floating masses of mist.

34. Hitting Nandin and Gaṇeśa with five arrows each and Vīrabhadra with twenty he roared like thunder.

35. Kārttikeya the heroic son of Śiva then swiftly hit the Daitya Jalandhara with his spear and roared.

36. With the body pierced through by the spear, the Daitya fell on the ground with eyes rolling. But the powerful Asura swiftly stood up.

37. Then Jalandhara the infuriated leader of the Daityas hit Kārttikeya in his chest with his mace.

38. O Vyāsa, plainly exhibiting the successful efficiency of the Mace secured as a favour from Brahmā Kārttikeya fell on the ground suddenly.

39. Similarly, struck by the mace Nandin too fell on

the ground, He was distressed a little although he was a great hero and a destroyer of enemies.

40. Then the infuriated hero Gaṇeśa came there after remembering the lotus like feet of Śiva and split the mace of the Daitya with his axe.

41. Vīrabhadra then hit the Dānava in his chest with three arrows. He cut off the banner, umbrella, bow and the horses of the Daitya with seven arrows.

42. Then the infuriated leader of the Daityas lifted up his terrible Śakti and felled Gaṇeśa. He mounted another chariot then.

43. The powerful leader of the Daityas did not mind Vīrabhadra at all. Angrily he rushed at him.

44. Jalandhara, the heroic king of Daityas, hit Vīrabhadra with a fierce arrow and roared.

45. The infuriated Vīrabhadra split that arrow with a sharp-edged arrow. With another great arrow he hit him too.

46. Then both of them, the most excellent of heroes refulgent like the sun, fought each other with different kinds of weapons and missiles.

47. Vīrabhadra then felled his horses with his arrows. He forcefully cut off him bow and flags too.

48. Then the king of the Daityas leapt up to him with a great iron club. That powerful warrior reached very near Vīrabhadra .very quickly.

49. The heroic and powerful son of the ocean hit Vīrabhadra on his head with his great iron club. He then roarcd.

50. Vīrabhadra, the leader of the Gaṇas, fell on the ground with his head shattered by the iron club and shed much blood.

51. On seeing Vīrabhadra fallen, the terrified Gaṇas abandoned the battle ground shricking and fled to lord Śiva.

52. On hearing the tumultuous uproar of the Gaṇas, the moon-crested lord asked the excellent Gaṇas, the heroes standing near him.

Śiva said:—

53. How is this tumultuous uproar among my Gaṇas ?

O heroes, let this be enquired into. Peace shall be established by me, of course.

54. Even as the lord of the gods was conducting the enquiry, the leaders of the Gaṇaṣ approached the lord.

55. On seeing them dejected, the lord enquired after their health. The Gaṇas then intimated to him everything in detail.

56. On hearing it, lord Śiva, the expert in divine sports assured them of freedom from fear increasing their enthusiasm.

CHAPTER TWENTYTWO

(*Description of Jalandhara's Battle*)

Sanatkumāra said :—

1. Then the great lord Śiva assuming a terrible form went laughingly to the battle-field and sat on his bull, accompanied by his heroic Gaṇas.

2. On seeing Śiva coming, the Gaṇas who were formerly defeated returned to fight roaring like lions.

3. Other Gaṇas too shouted heroically and jubilantly. Well-equipped with their weapons they killed the Daityas with showers of arrows.

4. On seeing Śiva the terrible, all the Daityas fled for fear from the battle field as the sins on seeing a devotee of Śiva.

5. On seeing the Daityas returning from the battle field, Jalandhara rushed at Śiva discharging thòusands of arrows.

6. Thousands of leading Daityas, Niśumbha, Śumbha and others rushed at Śiva, biting their lips.

7. Similarly Kālanemi the hero, Khaḍgaromā, Balāhaka, Ghasmara, Pracaṇḍa and others rushed at Śiva.

8. O sage, the heroes Śumbha and others, covered the Gaṇas of Rudra with arrows and cut their limbs.

9. On seeing his army of Gaṇas enveloped in darkness

by the volleys of arrows, Śiva split the net of their arrows and encompassed the sky with his own.

10. He afflicted the Daityas with the gusts of wind raised by the arrows. He felled them to the ground with fierce volleys of arrows.

11. He severed the head of Khaḍgaromā from his body with his axe. He shattered the head of Balāhaka with his club into two pieces.

12. He tied the Daitya Ghasmara with his noose and dashed him on the ground. With his trident, he chopped off the great hero Pracaṇḍa.

13. Some of the Asuras were killed by the bull. Some were struck by the arrows. Like elephants harassed by lions, the Asuras were unable to stay there.

14. Then the great Asura Jalandhara became infuriated and rebuked the Daityas in the battle. The courageous Daitya mocked at Śumbha and others and spoke thus.

Jalandhara said:—

15. Of what avail is your boasting about the pedigree of your mother if you flee back on being attacked ? To die cowardly while you profess to be heroes is not commendable, nor does it yield heaven.

16. O trivial fellows, if you have faith in war or the essential strength in the heart or if you have no lurking pleasures for sexual indulgence then you come forward and stand before me.

17. Death in battle is preferrable. It yields all cherished desires. It is especially conducive to fame. It has been proclaimed as the bestower of salvation too.

18. The wandering recluse of supreme knowledge and wisdom as well as he who dies fighting face to face, attain the greatest region after breaking through the solar sphere.

19. No sensible man should ever be afraid of death. Death is inevitable notwithstanding all the remedies employed to ward it off.

20. O heroes, death is congenital to any being born. Either today or at the end of a hundred years all living beings are sure to die.

21. Hence, cast off all fear for death. Come and fight in war joyously. In every respect there is certainly a great bliss here and hereafter.

Sanatkumāra said: —

22. Saying this, he tried to encourage his heroes in several ways. But the frightened demons did not regain courage. They fled from the battle in a trice.

23. On seeing his army on the rout, the heroic son of the ocean Jalandhara became very furious.

24. Then the infuriated Jalandhara challenged for a battle in a stentorian voice like the sound of fierce thunder-bolt.

Jalandhara said :—

25. O ascetic, fight with me now. What is the use of slaying these ? Show me what little strength you have.

Sanatkumāra said:—

26. After saying this, Jalandhara the great Daitya hit the bull-bannered Śiva of indefatigable endeavour, with an incessant volley of arrows.

27. Laughingly, lord Śiva split all the arrows of Jalandhara by discharging his own sharp arrows even before his arrows reached him.

28. Then with seven arrows he split the horses, banner, umbrella and the bow of Daitya Jalandhara. O sage, it is not surprising in the case of Śiva.

29. The infuriated Asura the son of the ocean, devoid of a chariot and with bow split up rushed at Śiva lifting his mace vigorously.

30. O Vyāsa, lord Śiva of great sports immēdiately split asunder the mace hurled by him, by means of his arrows.

31. Yet the highly infuriated great Asura rushed at Śiva with the mailed fist lifted up, with a desire to kill him.

32. By a volley of arrows Jalandhara was hurled back a Krośa by Śiva of indefatigable enterprise.

33. Then, considering Śiva more powerful, Jalandhara

the Daitya, created the illusion of Gandharvas that mysteriously fascinated even Śiva.

34. By the power of his Māyā, hosts of Gandharvas and celestial damsels came into view for fascinating Śiva.

35. The Gandharvas and celestial damsels sang and danced. Others played on flutes, mṛdangas and cymbals.

36. On seeing that wonderful feat, Śiva was fascinated by the Gaṇas. He was not conscious of even the garments let down from the hands.

37. On seeing Śiva concentrated in the dance Jalandhara urged by lust immediately went to the place where Gaurī stood.

38-39. He entrusted the powerful Śumbha and Niśumbha with the conduct of war. With his demonaic Māyā he assumed the form of Śiva—with ten brawny arms, five faces, three eyes, and matted hair. He was seated on the great bull. In every respect, O Vyāsa, Jalandhara appeared like Śiva.

40. On seeing Śiva coming, the beloved of Śiva came out from the midst of her female friends within the range of his vision.

41. When the lord of Asuras saw the bauntiful Pārvatī, he let drops of semen fall and his limbs became benumbed.

42. On realising that he was the demon, the terrified Gaurī vanished immediately to the northern shore of the Mānasa lake.

43. Unable to see her who disappeared in a moment like lightning, the Daitya immediately went to the place where lord Śiva stood in order to fight him.

44. Pārvatī remembered lord Viṣṇu mentally. Immediately she saw the lord seated near her.

45. On seeing Viṣṇu bowing to her with palms joined in reverence, Pārvatī the beloved of Śiva, the mother of the universe, spoke delightedly.

Pārvatī said :—

46. O Viṣṇu, is it not known to you that the wicked Daitya Jalandhara perpetrated a wonderfully base deed ?"

47. On hearing the words of the mother of the

universe, the Garuḍa-bannered lord bowed to Pārvatī bending his neck and joining his palms in reverence and spoke.

Viṣṇu said:—

48. O mother, by your favour that incident is known to me. What you shall be pleased to commend I shall perform with your permission.

Sanatkumāra said:—

49. On hearing the words of Viṣṇu, Pārvatī said again. The mother of the universe desired to teach Viṣṇu the policy based on Dharma.

Pārvatī said :—

50. He himself has shown the path. Know that to be the way in the same manner. At my bidding, make the chastity of his wife violated.

51. O Viṣṇu, that great Daitya cannot be killed otherwise. In the earth there is no other virtue equal to chastity.

Sanatkumāra said :—

52. On hearing this command and accepting it with lowered head, Viṣṇu immediately went to the city of Jalandhara for practising deception.

CHAPTER TWENTYTHREE

(Outraging the modesty of Vṛndā)

Vyāsa said :—

1. O omniscient Sanatkumāra, please narrate, O eloquent one, what did Viṣṇu do there ? How did she err from her virtue ?

Sanatkumāra said :—

2. After going to the city of Jalandhara, Viṣṇu thought of violating the chastity of Vṛndā.

3. The foremost among those who wield illusion, he assumed a wonderful body and stationed himself in a park of the city. He made Vṛndā see a dream.

4. The gentle lady Vṛndā, the wife of Jalandhara, though of pure rites, had a very bad dream at night on account of Viṣṇu's power of illusion.

5. In the dream as a result of Viṣṇu's power of illusion she saw the naked form of her husband anointed with oil and seated on a buffalo.

6. He was proceeding in the southern direction. His head had been completely shaved. He was wearing black flowers to decorate himself. He was being served by a number of Asuras. He was completely encompassed by darkness.

7. Later, towards the end of the night she had various bad dreams, such as the whole city was submerged in the sea, all of a sudden, along with herself.

8. Then the lady woke up still thinking of the dream she had had. She saw the rising sun with a hole in the middle and fading repeatedly.

9. On realising that it was a bad portent, the terrified lady began to cry. She did not feel happy at all in the spacious terraces and towers of the palace.

10. With two of her friends she then went to the park in the city. Even there she did not find herself at ease.

11. Then she, the dejected gloomy wife of Jalandhara, wandered from forest to forest. She was not conscious of even herself.

12. The wandering lady saw two demons of terrible leonine faces with shining curved fanglike teeth.

13. Terrified much on seeing them, the lady fled from there and saw an ascetic of calm countenance observing silence and accompanied by his disciple.

14. Putting her tender creeperlike hands round his neck due to fright she gasped out—"O sage, save me. I have sought refuge in you."

15. Seeing the agitated lady followed by the demons the sage drove them back with a loud bellowing sound of "Hum".

16. O sage, seeing them routed and terrified by the

mere Humkāra, the wife of the king of Daityas was struck with a great wonder in her heart.

17. Freed from the fear she bowed down to the great sage with palms joined in reverence and prostrated herself in front of him. Vṛndā then spoke.

Vṛndā said:—

18. "O leader of sages, O ocean of mercy, O remover of harassment from others, I have been saved by you from this terrible danger from the wicked demons.

19. You are competent in every respect. You are omniscient. Yet I wish to submit something. Be pleased to hear it.

20. O lord, Jalandhara my husband has gone to fight Śiva. O holy one of good rites, how does he fare in the war? Please tell me."

Sanatkumāra said:—

21. On hearing her words, the sage feigned a deceptive silence. Fully aware of the means of achieving his selfish ends he looked up sympathetically.

22. In the meantime two lordly monkeys came there and stood bowing down in front of him. At a significant gesture from his eyebrows, the monkeys rose into the sky again.

23. O great sage, within a trice, they came back taking with them his head, body and limbs and stood in front of the sage.

24. On seeing the head, body and limbs of her husband, Vṛndā fell unconscious, extremely pained at the misery of her lord.

Vṛndā said:—

25. "O lord, formerly you used to humour me with pleasant chats. How is it that you do not speak to me now, to your pious beloved?

26. How is it that you, by whom all the gods including the Gandharvas and Viṣṇu had been defeated, you who had conquered the three worlds, have now been killed by a poor sage?

27. O excellent Daitya, you did not know the reality of Śiva nor did you pay heed to my words 'Śiva is Supreme Brahman.'

28. Having served you I found that it was not due to haughtiness but due to your association with bad men that you did all this."

29. Saying these and other words of lamentation, his beloved wife strictly adhering to virtue, cried in diverse ways with a pained heart.

30. Then steadying herself a little, and heaving deep sighs of grief she bowed to the excellent sage with palms joined in reverence.

31. "O excellent sage, storehouse of mercy, eager to help others, O gentle sir, take pity on me and resuscitate my lord.

32. O great sage, I know that you are competent to enliven him again. Hence please resuscitate my beloved husband."

Sanatkumāra said:—

33. After saying this, the chaste wife of the Daitya fell at his feet heaving sighs of grief.

The sage said:—

34. This Daitya cannot be enlivened because he has been killed by Śiva in the battle. Those killed in battle by Śiva never return to life.

35. Still, knowing the eternal Dharma that those who seek refuge should be protected, I shall resuscitate him urged by pity.

Sanatkumāra said:—

36. After saying this and restoring him to life, O sage, that sage who was Viṣṇu the foremost among those who wield illusion vanished from the scene.

37. Jalandhara thus revived to life by him stood up. Delighted in mind he embraced Vṛndā and kissed her face.

38. On seeing her husband, Vṛndā too was delighted. She forgot her sorrow. She considered everything a dream.

39. Delighted in the heart and with all the dormant

passions kindled up, she sported with him for many days in the middle of that forest.

40. Once at the end of the sexual intercourse she realised that it was Viṣṇu. Vṛndā rebuked him angrily and spoke thus.

Vṛndā said:—

41. Fie on this misdeed of Viṣṇu in outraging the modesty of another man's wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic.

Sanatkumāra said:—

42. O Vyāsa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Viṣṇu.

43. "O base foe of the Daityas, defiler of other people's virtue, O wicked one, take this curse from me, greater in force than all persons.

44. The two persons whom you made to appear in front of me shall become Rākṣasas[229] and abduct your wife.

45. You will be distressed on account of separation from your wife roaming about with Śeṣa 'lord of snakes'[230] who posed as your disciple here. You will seek the help of monkeys[231] in the forest.

46. After saying this, Vṛndā entered fire though prevented by Viṣṇu who was fascinated by her charms.

47. O sage, then Brahmā and other gods, gathered in the sky accompanied by their wives in order to see the salvation of Vṛndā.

48. Then the great brilliance of the wife of Jalandhara immediately went to Śivaloka even as the gods stood watching.

49. The refulgence of Vṛndā became merged in Pārvatī. There was a great shout of "Victory" in the rows of the gods standing in the sky.

229. The two Rākṣasas referred to here were Mārīca and Rāvaṇa who abducted Sītā, wife of Rāma, the seventh incarnation of Viṣṇu.

230. The monkeys referred to here were Sugrīva, Hanūmān, Nala Nīla and others.

231. The expression 'lord of snakes' signifies Lakṣamana, said to be the incarnation of Śeṣa.

50. O sage, thus the great queen Vṛndā the excellent daughter of Kālanemi attained great salvation, thanks to the power of her chastity.

51. Viṣṇu thought of Vṛndā remorsefully. The smoke and dust from her funeral pyre covered his face. He stood there itself without any peace of mind though urged and consoled by hosts of gods and Siddhas.

CHAPTER TWENTYFOUR

(Jalandhara is slain)

1. O excellent son of Brahmā, O intelligent one, you have narrated a wonderful story. What happened thereafter in the battle? How was the Asura killed? Please narrate.

Sanatkumāra said:—

2. Unable to see Pārvatī, the king of Daityas returned to the battle ground. The groups of deceptive Gandharvas vanished. It was only then that the bull-bannered deity regained awareness of the surroundings.

3. On seeing the illusion vanished, Śiva woke up. Following the way of the world, the annihilator became very furious.

4. Then Śiva was a bit surprised in the mind. He approached Jalandhara angrily in order to fight with him. On seeing Śiva approaching again, the Asura showered him with arrows.

5. Lord Śiva immediately split the cluster of arrows discharged by the powerful Jalandhara by means of his own excellent arrows. This was not surprising for the annihilator of the three worlds.

6. Seeing Śiva exhibiting wonderful feats of valour, Jalandhara created Pārvatī by means of his illusion in order to delude Śiva.

7. Śiva saw Pārvatī tied to the chariot and crying.

She was being harrassed by Niśumbha, Śumbha and other Daityas.

8. On seeing that in her plight, Śiva became dispirited and dejected in the mind like an ordinary man pursuing the way of the world.

9. He, an expert in various kinds of sports, remained silent with face drooping down, utterly dejected, exhausted and forgetful of his own prowess.

10. Then Jalandhara hurriedly hit Śiva in his chest, belly and the head with three arrows that went deep down as far as their feathered tail.

11. Then within a trice, lord Śiva, the principle of perfect wisdom, expert in great sports, assumed a terrific form, dreadfully blazing.

12. On seeing his excessively terrible form, the Daityas fled to the ten different quarters. They were unable to stay facing him.

13. O great sage, even Śumbha and Niśumbha who were renowned for their prowess could not stand in the battle ground.

14. The illusion created by Jalandhara had vanished in an instant. In that all out battle there was great hue and cry.

15. On seeing Śumbha and Niśumbha fleeing, the infuriated Śiva rebuked them and cursed as follows.

Śiva said:—

16. "You are wicked and excessively roguish. You have offended me by harassing Pārvatī. Now both of you have deserted the battle ground.

17. A person fleeing the battle ground shall not be killed. So I do not kill you. Since you have escaped from a fight with me you would be killed by Pārvatī."[232]

18. Even as Śiva was saying, Jalandhara, son of the ocean, became very furious with Śiva like the blazing fire.

19. One after the other, he showered many sharp

232. As cursed by Śiva, the Asuras Śumbha and Niśumbha were killed by Pārvatī later on. For the detailed description of their destruction, see Mārkaṇḍeya P.

arrows on Śiva in the battle. The whole of the Earth became enveloped in darkness by his arrows.

20. Śiva split the arrows swiftly, the powerful Daitya hit the bull with an iron club.

21. Due to that blow the bull turned away from the battle field. Even when dragged by Śiva it did not stand there.

22. Then the great Śiva put forth an unbearable splendour visible to all in the battle field. O great sage, this is true.

23. Then the infuriated Śiva assuming a terrible form, became as dreadful as the fire of dissolution, all of a sudden.

24. On seeing the Daitya standing in front like the lofty peak of Meru and hearing from others that he could not be killed, he stood ready for it.

25. As desired by Brahmā, the lord protector of the worlds decided to kill Jalandhara, blessing him in the heart of his heart.

26. Becoming excessively angry, the trident bearing deity made a mysteriously terrible wheel in the great waters by means of his big toe indulging in a divine sport.

27. Creating a sharp wheel in the waters of the ocean and remembering that the three worlds had been harassed by Jalandhara, the lord Śiva who had slain Dakṣa, Andhaka Antaka and destroyed the three cities and the sacrifice of Dakṣa[232] and annihilated the three worlds said laughingly.

Śiva said:—

28. O Jalandhara, if you are powerful enough to lift the wheel created by me with the leg in the great waters, you will be competent to stand and fight with me, not otherwise.

Sanatkumāra said:—

29. On hearing his words the Daitya's eyes gleamed fiercely with anger. He looked at Śiva as if burning him with his eyes and said:—

232. For the destruction of Dakṣa's sacrifice see SP. RS. Section 2. Chs 29-37. For the destruction of Andhaka, ibid. Section 5. Chs 42-49.

Jalandhara said:—

30-31. After uplifting the wheel, I shall be killing you with your Gaṇas. Like Garuḍa killing the serpents I shall kill all the people in the world along with the gods. I can destroy the mobile and immobile along with Indra. O lord Śiva, who is there in the three worlds that can escape being pierced by my arrows ?

32. Even in my childhood, lord Brahmā had been defeated by my vigour. That powerful Brahmā is in my abode now along with the sages and leading gods.

33. Within a trice, the entire universe of the mobile and immobile has been burnt by me. O Śiva, what can be done by you or by your penance? Even lord Brahmā has been defeated.

34. Indra, Agni, Yama, Kubera, Vāyu, and Varuṇa and others were unable to endure my valour like the serpents unable to bear even the odour of the lord of birds.

35. O Śiva, I have never been obstructed either in the heaven or on the earth. I have gone over all the mountains and crushed all the leading Gaṇas.

36. To remove the itching sensation in my arms I have hit the lofty mountain Mandara, the glorious mountain Nīla and the lustrous mountain Meru.

37. Just for the sport the river Gaṅgā was checked by me on the Himālaya mountain. Even my servants were victorious over the gods, my enemies.

38. I seized the submarine fire[234] and closed its mouth when the entire ocean became one single unit instantaneously.

39. Airāvata and other elephants have been hurled into the ocean. Lord Indra along with his chariot has been thrown by me a hundred Yojanas away.

40. Even Guruḍa has been bound by me along with Viṣṇu by means of the serpent noose. Urvaśī[235] and other women have been imprisoned by me.

234. The submarine fire (Baḍavā) is a flame with the head of a horse that consumes the water of the rivers falling into the ocean. When it is incapacitated, the water overflows the shore and drowns the universe. The entire units of creation are then drawn together and remain invisible in the ocean.

235. The celestial damsels, Urvaśī, Rambhā, Menakā, Tilottamā and others are the symbols of heavenly beauty.

41. O Śiva, you do not know me the conqueror of the three worlds, Jalandhara, the great Daitya and the powerful son of the ocean.

Sanatkumāra said:—

42. After saying this to lord Śiva, the son of the ocean did not move nor did he remember the Dānavas killed in the battle.

43. Lord Śiva was slighted and insulted by means of harsh words by the haughty impudent Daitya after slapping each arm by the other forcibly.

44. On hearing the inauspicious words of the Daitya, lord Śiva laughed mockingly and became furious.

45. Śiva held in his hand the wheel Sudarśana which he had made with his toe and got ready to kill him.

46. Lord Śiva hurled the discus Sudarśana which resembled a crore suns and the fire of dissolution.

47. Blazing the heaven and the earth, the discus hit Jalandhara and severed his head with wide gaping eyes.

48. The body of the son of the ocean fell on the ground from the chariot making the earth resonant. The head too fell. There was a great hue and cry.

49. His body fell in two halves like the mountain of collyrium split by the thunderbolt and hurled in the ocean.

50. The whole universe was filled with his terrible blood O great sage, the entire earth became deformed.

51. His entire blood and flesh, at the bidding of Śiva was taken to the hell Mahāraurava[236] and became a big pit of blood there.

52. His splendour that came out of his body merged into Śiva just like the splendour that came out of the body of Vṛndā and merged into Pārvatī.

53. On seeing Jalandhara killed, the gods, the Gandharvas and the serpents became highly delighted and said "Well done, O lord".

54. The gods, Siddhas and great sages were delighted. Making showers of flowers they sang his glory loudly.

296. Mahāraurava is one of the many hells to which the souls of the wicked are sent. But as Jalandhara had emanated from Rudra, his soul was merged into Rudra's soul but his flesh and blood went to Mahāraurava hell and were turned into a pool of blood.

55. The celestial damsels excited by love and joy danced. In the company of Kinnaras they sang in harmonious sweet voice.

56. O sage, the quarters became clear when Vṛndā's husband was killed. The three winds, gentle to the touch and sanctifying, blew.

57. The moon became cool. The sun blazed brilliantly. The fires blazed quietly. The sky became clear.

58. O sage, thus the entire universe of the three worlds regained their earlier health and normalcy much when the son of the ocean was killed by Śiva of infinite forms.

CHAPTER TWENTYFIVE

(Prayer by the gods)

Sanatkumāra said:—

1. Then Brahmā, other gods and the sages eulogised lord Śiva humbly by means of pleasing words.

The gods said:—

2. O great lord, lord of the gods favourably disposed to those who seek refuge, you always bestow happiness upon the saintly men and quell the misery of your devotees.

3. O lord, you exhibit wonderfully good divine sports and are available by devotion. You are incapable of being attained or propitiated by the evil-minded. Be favourable to us always.

4. Even the Veda does not know your greatness in reality. Noble men sing your great glory to the extent of their intellect.

5. Indra[237] and others sing your secret greatness always with pleasure and sanctify their own tongue.

237. Indra is called "the thousand-faced". In fact he is 'the thousand-eyed God'. According to the Puranic tradition, Indra seduced Ahalyā the wife of the sage Gautama, whereupon the sage cursed him to bear on his body a thousand marks resembling the female organ which were afterwards changed to eyes. He is therefore called Sahasrākṣa 'the thousand-eyed'.

6. O lord of gods, by your favour even a sluggish person realizes Brahman. The Vedas say that you are always attainable by devotion.

7. You are merciful to the distressed. You are all pervasive. You manifest yourself by good devotion. You are free from aberrations. You are the goal of the good.

8. O Lord Śiva, by devotion alone people have attained the power of miracles. They became indifferent to the pleasures they enjoy or the miseries they have to face.

9. O lord, it was by his devotion alone that the founder of the Yadu family, the devotee Dāśārha and his wife Kalāvatī attained great success.

10. O lord of gods, the king Mitrasaha and his beloved queen Madayantī attained great salvation through devotion to you.

11. The daughter of the elder brother of the king of Kekayas named Saumini attained happiness inaccessible to even great Yogins, by his devotion to you.

12. O lord, by devotion to you the excellent king Vimarṣaṇa enjoyed worldly pleasures for seven births in various ways and ultimately attained the goal of the good.

13. The excellent king Candrasena enjoyed all pleasures, became free from misery and experienced great happiness here and hereafter by devotion to you.

14. Śrīkara, the son of a cowherdess and the disciple of Mahāvīra enjoyed the goal of the good here and great happiness hereafter by his devotion to you.

15. You removed the misery of the king Satyaratha and you conferred good goal on him. You enabled the prince Dharmagupta to cross the ocean of worldly existence and made him happy here.

16. O great lord, mercifully you made the brahmin Śucivrata strictly adhering to devotion to you gain knowledge along with his mother and made him rich too.

17. By his devotion to you the excellent king Citravarman perpetually enjoyed in this world the pleasures inaccessible even to the gods and attained salvation, the goal of the good.

18. The prince Candrāṅgada along with his wife

Sīmantinī got rid of all miseries, enjoyed happiness and attained great goal.

19. The brahmin named Mandara who became a base knave indulging in lecherous association with prostitutes, O Śiva, worshipped one of your women devotees and attained salvation along with her.

20. O lord, thanks to the favour of a devotee of yours, the prince Bhadrāyu attained happiness free from pain and achieved great goal along with his mother.

21. O lord Śiva, even wicked sinners eating forbidden foodstuffs and indulging in sexual dalliance with all sorts of women, have been liberated by their service to you.

22. O Śiva, Śambara a devotee of yours, smearing himself with the ashes of the funeral pyre, attained your region along with his wife, thanks to his regular adherence to Bhasma.

23-25. O lord, the son of Bhadrasena and the son of his minister both of virtuous and auspicious rites and regular wearers of Rudrākṣa beads, enjoyed good pleasures here and became liberated, thanks to your grace. The two devotees who had been monkey and a cock in a previous birth became the ornaments of Rudra. O lord, always engaged in uplifting the devotees, the two courtesans Piṅgalā and Mahānandā attained the goal of the good, thanks to their devotion to you.

26. The brahmin girl Śāradā who had become a widow in childhood, was fortunate to regain her lost husband and was blessed with sons, thanks to the power of devotion to you.

27. Binduga, a brahmin only in name, a harlot monger and his wife Cañculā[238] attained great salvation on hearing your glory.

28. O lord Śiva, friend of the distressed, storehouse of mercy, many living beings have attained the goal in this way.

29. O lord Śiva, you are greater than Prakṛti and Puruṣa. You are the Brahman. You are devoid of attributes

238. For the narratives of Binduga and Cañculā see ŚP chs 3-5 'the glory of Śivapurāṇa'. Vañcukā in the printed text is a misprint for Cañculā.

as well as the support of attributes in the forms of Brahmā, Viṣṇu and Rudra.

30. You are free from aberrations, O lord of all, you perform different activities incessantly. O lord Śiva, we all, Brahmā and others are your slaves.

31. O lord of gods, be pleased. O Śiva, protect us ever. O lord, we are your subjects and we ever seek refuge in you."

Sanatkumāra said:—

32. After eulogising Brahmā, other gods and the great sages, the gods remained silent with their minds fixed on Śiva's feet.

33. The great lord Śiva heard the auspicious prayer of the gods, conferred boons on them and then vanished immediately from the scene.

34. Brahmā and other gods were jubilant as the enemies had been killed. Delightfully singing the great glory of Śiva, they left for their own abodes.

35. This great narrative describing the suppression of Jalandhara is a sanctifying story of lord Śiva that destroys all sins.

36. This prayer of the gods is holy and destructive of sins. It bestows happiness on the devotees and is delightful to Śiva.

37. He who reads or teaches the two narratives, enjoys great happiness here and becomes the lord of Gaṇas hereafter.

CHAPTER TWENTYSIX

(*The Vanishing of Viṣṇu's delusion*)

Viṣṇu said:—

1. O son of Brahmā, obeisance be to you. O excellent devotee of Śiva, you are blessed, since you have narrated this highly divine and auspicious story of Śiva.

2. O sage, now narrate lovingly the story of Viṣṇu. After enchanting Vṛndā what did he do ? Where did he go ?

Sanatkumāra said :—

3. O Vyāsa, listen. O intelligent excellent devotee of Śiva, listen to the good story of Viṣṇu mingled with the story of Śiva.

4. When Brahmā and other gods became silent, lord Śiva, favourably disposed to those who seek refuge in him, was delighted and said.

Śiva said: —

5. O Brahmā, O ye excellent gods, it is for you that Jalandhara has been killed by me although he was a part of myself. Truth. It is the truth that I say.

6. O dear gods, tell me the truth. Have or have not you attained happiness ? It is for you that I indulge in sports though I am always free from all aberrations.

Sanatkumāra said :—

7. Then Brahmā and other gods, with eyes blooming with delight, bowed to Śiva with bent heads and mentioned to him the activities of Viṣṇu.

The gods said:—

8. "O great lord, all the gods have been saved by you from the danger of the enemy but another event has happened. What shall we do in that respect ?

9. O lord, Vṛndā was fascinated by Viṣṇu. She burnt herself on the pyre and attained the great goal.

10. But Viṣṇu deluded by your illusion is excessively agitated by the beauty of Vṛndā. He has smeared himself with the ashes from her pyre.

11. Although advised and consoled by the Siddhas and sages, and pacified by us with respect, Viṣṇu deluded by your illusion does not come to his former self.

12. O lord Śiva, be pleased. Restore Viṣṇu to his former self. This entire creation born of Prakṛti and consisting of the mobile and immobile beings, is subservient to you".

Sanatkumāra said:—

13. On hearing these words of the gods, lord Śiva of

great sports and free to act as he pleases replied to them as they stood with palms joined in reverence.

Lord Śiva said:—

14. O Brahmā, O gods, you listen to my words attentively. My illusion deludes all the worlds. It cannot be transgressed.

15. The entire universe including gods and human beings is subservient to it. Viṣṇu too was deluded by that illusion and became a prey to the lustful love.

16. That illusion is given various names : Umā, Mahādevī, the mother of the three deities, the greatest, primordial Mūlaprakṛti and the lovely woman Pārvatī.

17. O gods, seek refuge in that fascinating goddess named illusion, for the removal of Viṣṇu's delusion. She is the bestower of cherished desires and worthy of being sought refuge in.

18 Sing the eulogy that satisfies my Śakti. If she is delighted, she will carry out your tasks.

Sanatkumāra said:—

19. O Vyāsa, after saying this to the gods, the five-faced lord Śiva vanished suddenly along with his Gaṇas.

20. At the bidding of Śiva, Brahmā and other gods including Indra mentally eulogised to the primordial Prakṛti favourably disposed to her devotees.

The gods said :—

21. We bow to the primordial Prakṛti from which emanate the three attributes Sattva, Rajas and Tamas that cause creation, sustenance and annihilation, and by whose desire the universe is evolved and dissolved.

22. May the great illusion save us, the great Prakṛti that presides over the twentythree principles,[239] well enunciated

239. The printed text is corrupt. Read त्रयो विंशतिगणान् for त्रयोविंशगुणान् Cp. Bhāgavatā त्रयोविंशादितत्त्वानां गणम् 3.6.2 : The group of 23 Tattvas consists of 10 senes, 5 gross and 5 subtle elements, intellect, ego and mind.

in the universe. We bow to the primordial Prakṛti whose forms and activities are not known to the three worlds.

23. We bow to the primordial Prakṛti favourably disposed to the devotees. Persons endowed with devotion to her are not bedevilled by poverty, delusion and destruction.

24. O great goddess, please carry out our tasks. O Pārvatī, please remove the delusion of Viṣṇu. O goddess Durgā, obeisance be to you.

25-26. O Śivā, when the fight between Jalandhara and Śiva started, for killing Jalandhara, Vṛndā was deluded by Viṣṇu at the bidding of Gaurī. She was made to forsake her virtue and reduced to ashes in the fire. She attained salvation.

27. Jalandhara was slain in the battle by Śiva who took pity on us and who always blesses his devotees. We have been relieved from his fear.

28. It is at his bidding that we all have sought refuge in you. You and Śiva, O goddess, are always engaged in uplifting your devotees.

29. Infatuated by the beauty of Vṛndā, Viṣṇu is staying there itself. He has lost his balance. He is deluded. He has smeared himself with the ashes from her pyre.

30. O great goddess deluded by your illusion, Viṣṇu does not come to his own though advised and consoled by the gods and Siddhas.

31. O great goddess, be merciful. Enlighten Viṣṇu so that he shall return to his region and carry out the task of the gods with a settled mind.

32. Eulogising thus, the gods saw a sphere of refulgence in the sky pervading all the quarters with its flames.

33. O Vyāsa, Brahmā and other gods including Indra heard a celestial voice from the sky bestowing their desire.

The celestial voice said:—

34. O gods, it is I who stand in three forms by the variety of the three attributes, Rajas, Sattva and Tamas. The three forms are Gaurī, Lakṣmī, and Sarasvatī.

35. Hence you go to them respectfully at my bidding. If they are pleased they will fulfil your desire.

Sanatkumāra said:—

36. Even as the gods were listening to this speech with eyes gaping with wonder, the refulgence vanished.

37. On hearing the speech, the gods, urged by it bowed respectfully to Gaurī, Lakṣmī and Sarasvatī.

38. Brahmā and other gods eulogised the goddesses with various speeches and bowed their heads.

39. Then the goddesses appeared in front of them, suddenly, O Vyāsa, illuminating the quarters with their wonderful brilliance.

40 On seeing them, the gods eulogised them with great devotion and delighted minds. They submitted what they wanted to be carried out.

41. Thus bowed and eulogised, the goddesses who are favourably disposed to the devotees, faced the gods and addressed them eagerly after giving them seeds.

The goddesses said:—

42. "Sow these seeds in the place where Viṣṇu is standing. Then your task will be fulfilled."

Sanatkumāra said:—

43. O sage, after saying this, the goddesses, the Śaktis of Śiva, Viṣṇu and Brahmā, possessed of the three attributes, vanished.

44. Then Brahmā and other gods including Indra took the seeds and went to the place where Viṣṇu was standing.

45. The gods sowed those seeds in the ground where the pyre of Vṛndā had been lit. O sage, they stayed there thinking these as parts of Śiva's Śakti.

46. Out of the seeds sown, O great sage, three plants shot up—the Myrobalan, the Jasmine and the holy basil.

47. The Myrobalan is born of the creator's Śakti, the jasmine of Lakṣmī and holy basil of Gaurī, born of the attributes Tamas, Sattva and Rajas.

48. O sage, on seeing the plants in the forms of ladies Viṣṇu stood up with excitement of infatuation over them.

49. On seeing them he was deluded and his mind became overwhelmed by lust. The two plants—the holy basil and Myrobalan looked at him lovingly.

50. The womanlike plant born out of the seed by the Śakti of Lakṣmī became jealous of him.

51. Hence the plant came to be called Varvarī[240] (a kind of wild basil) and was despised by all. The Dhātrī and the Tulasī are always pleasing to him due to their love and affection.

52. Then Viṣṇu forgot his sorrow. Accompanied by them he went to Vaikuṇṭha fully satisfied. He was bowed to by all the gods.

53. O great brahmin, myrobolan and the holy basil shall be understood as the favourites of gods in the month of Kārttika, especially of Viṣṇu.

54. There too, O great sage, the holy basil is the most blessed and the most excellent. Except Gaṇeśa it delights every deity and bestows all desires.

55. On seeing Viṣṇu settled again in Vaikuṇṭha, Brahmā, Indra and other gods bowed to and eulogised him and then left for their respective abodes.

56. O excellent sage, Viṣṇu too, settled in his own world, freed from delusion and enlightened, became happy remembering Śiva as before.

57. This is the narrative that destroys sins, bestows desires to all men. It increases perfect knowledge and quells all aberrations of base lust.

58. He who reads or teaches this every day, he who hears or narrates this with devotion attains the greatest goal.

59. The intelligent man who reads this most excellent narrative and goes to war will certainly be victorious. There is no doubt about it.

60. This yields the knowledge of Vedas to the brahmins, victory to the Kṣatriyas, wealth to the Vaiśyas and happiness to the Śūdras.

61. O Vyāsa, it confers devotion to Śiva, it destroys the sins of all persons, it bestows the good goal here and hereafter.

240. Mālatī (Jasmine), born of the seed provided by Lakṣmī, is called Barbarī or Varvarī and forbidden in the worship of Viṣṇu.

CHAPTER TWENTYSEVEN

(The birth of Śaṅkhacūḍa)

Sanatkumāra said:—

1. O sage, now listen to another story of Śiva lovingly, by listening to which the devotion to Śiva is stabilised.

2. The story narrates how the heroic Dānava Śaṅkhacūda who harassed the gods was killed by Śiva in the battle by means of his trident.

3. O Vyāsa, listen lovingly to the story of Śiva, divine, holy and destructive of sins. I shall narrate the same because of my affection to you.

4. The sage Kaśyapa son of Marīci and grandson of Brahmā was a virtuous Prajāpati engaged in creation. He possessed great learning.

5. Dakṣa gave him his thirteen daughters in marriage. The descendants of these women are many and they cannot be enumerated easily.

6. The whole universe consisting of gods and others the mobile and immobile is born of them. Who in the three worlds can mention this in detail?

7. Listen to what is relevant to the context wherein the divine sports of Śiva too can be seen. It is conducive to the increase of devotion. I am narrating the same.

8. Among the wives of Kaśyapa the excellent lady Danu was one. She was very beautiful, chaste and tenderly nurtured by her husband with all devotion and love.

9. Many powerful sons were born to that lady Danu. Their names are not mentioned O sage, by the fear of dilation.

10. One of them is Vipracitti who was very powerful and valorous. His virtuous son Dambha of self-control was a great devotee of Viṣṇu.

11-12. No son was born to him. Hence the hero became worried. He made the preceptor Śukra his initiator and learnt the mantra of Kṛṣṇa. He performed a great penance in the holy centre Puṣkara[241] for a hundred thousand years.

241. Puṣkara is a sacred forest near Ajmer in Rajasthan There is a celebrated lake where Brahmā set up a phallic image of Śiva. It is a famous place of pilgrimage in Rājaputānā.

Seating himself in a stable pose he performed the Japa of Kṛṣṇa mantra for a long time.

13. While be was performing the penance, an unbearable refulgence sprang up blazing from his head and spread everywhere.

14. All the gods, sages and Manus were scorched by that. With Indra ahead they sought refuge in Brahmā.

15. Bowing to Brahmā, the bestower of riches, they eulogised him and narrated to him this event.

16. On hearing that, Brahmā accompanied them to Vaikuṇṭha in order to tell the same to Viṣṇu in its entirety.

17. After going there they stood humbly joining their palms in reverence. After bowing to him they eulogised Viṣṇu the lord of the three worlds, the great saviour.

The gods said:—

18. "O lord of gods we do not know how this happened to cause this. Please tell us. By what refulgence have all of us been scorched ?

19. O friend of the distressed, you are the protector of the distressed and dispirited servants. Save, O lord of Lakṣmī who are worthy of being sought refuge by us.

Sanatkumāra said:—

20. On hearing these words of Brahmā and other gods, Viṣṇu who is favourably disposed to those who seek refuge, said laughingly and lovingly.

Viṣṇu said:—

21. "O gods, be calm and unperturbed, do not be afraid. No deluge will take place, this is not the time of dissolution.

22. The Asura Dambha a devotee of mine is performing a penance seeking for a son. I shall bestow a boon and quieten him."

Sanatkumāra said:—

23. O sage, on being consoled thus, Brahmā and

other gods became encouraged and they returned to their respective abodes.

24. In order to grant the boon, Viṣṇu went to Puṣkara where Dambha was performing penance.

25. On reaching there Viṣṇu consoled Dambha who was repeating his name and told him the pleasing words—"Mention the boon you wish to be granted."

26. On hearing his words and seeing Viṣṇu standing in front, the Dānava bowed with great devotion and eulogised him again and again.

Dambha said:—

27. "O lord of gods, Obeisance be to you, O Lotus-eyed one, O lord of Lakṣmī, O lord of the three worlds, please take pity on me.

28. Please give me a powerful and valorous son who will be your devotee, who will be invincible to the gods and who will conquer the three worlds."

Sanatkumāra said:—

29. On being thus requested by the lord of Dānavas, Viṣṇu granted him the boon. O sage, making him desist from the penance he vanished from the place.

30. When Viṣṇu went away, the lord of Dānavas performed obeisance to that direction and returned home, his penance having been fulfilled and his desires realised.

31. Within a short time, his fortunate wife became pregnant. Illuminating the inner apartments of her abode by her brilliance she shone much.

32. O sage, it was Sudāmā a cowherd, one of the leading comrades of Kṛṣṇa who had been cursed by Rādhā, that entered her womb.

33. At the proper time the chaste lady gave birth to a brilliant son. The father invited sages and performed the post-natal rites.

34. O excellent brahmin, when the boy was born there was great jubilation. On an auspicious day the father named him "Śaṅkhacūda."

35. In the abode of his father he grew up like the

moon in the bright half. Learning all lores in childhood he became resplendent.

36. With his childish sports he increased the parents' delight. He became a special favourite of all the members of the family.

CHAPTER TWENTYEIGHT

(The penance and marriage of Śaṅkhacūḍa)

Sanatkumāra said:—

1. As instructed by Jaigīṣavya, Śaṅkhacūḍa performed a penance in Puṣkara for a long time in order to propitiate Brahmā with devotion.

2. He concentrated his mind, controlled the senses and organs of activities, and muttered the mantra of Brahmā imparted by his preceptor.

3. Lord Brahmā, the preceptor of the worlds, went to Śaṅkhacūḍa who was practising penance at Puskara in order to grant him the boon soon.

4. Brahmā said to him : "Tell me the boon you wish to choose." On seeing Brahmā, the king of Dānavas bowed to him humbly and eulogised him with words of devotion.

5. He requested Brahmā to grant him the power of being invincible to the gods. With a delighted mind, Brahmā said "Be it so."

6. He gave Śaṅkhacūḍa the divine amulet of Śrīkṛṣṇa the most auspicious of all auspicious things in the universe, that yielded victory everywhere.

7. "You now go to Badari. There you marry Tulasī who is performing penance just at her own will.

8. She is the daughter of Dharmadhvaja." Brahmā instructed him thus and vanished even as he was watching him.

9. Then Śaṅkhacūḍa whose penance had been fruitful in the holy centre of Puṣkara tied the most auspicious amulet round his neck.

10. At the behest of Brahmā, the Dānava whose desire had been achieved through penance went to Badarikāśrama[242] with delight beaming in his face.

11. The Dānava Śaṅkhacūḍa casually visited the place where the daughter of Dharmadhvaja, Tulasī was performing the penance.

12. The smiling beautiful gentle woman fully bedecked in ornaments cast loving glances at the great man.

13. On seeing that charming, tender, beautiful and chaste lady, he stopped near her and spoke to her sweetly.

Śaṅkhacūḍa said:—

14. "Who are you, please? Whose daughter? What are you doing? Why do you stay here and observe silence. Consider me as your devoted slave."

Sanatkumāra said:—

15. On hearing these words she spoke to him lovingly.

Tulasī said:—

16. I am the daughter of Dharmadhvaja. I am performing penance. I stay in this hermitage. Who are you? You can go as you please.

17. The entire class of women is fascinating. It enchants even Brahmā, not to speak of others. It is censurable, poisonous and deceptive. It is illusion and a fetter to the devout and the faithful.

Sanatkumāra said:—

18. Tulasī thus spoke to the passionate Dambha and stopped. On seeing her smiling he began to say.

242. Badarikāśrama, known as Badari Nārāyaṇa or Badarīnātha is situated on a peak of the Himalayas in Garhwal. It has a temple of Viṣṇu in his dual form of Nara-Nārāyaṇa. According to Varāha Purāṇa (140. 4-5) it is one of the three abodes of Viṣṇu on the Himalayas, the other two being Kokāmukha and Lohārgala. For details see Sircar GAMI. P. 219.

Saṅkhacūḍa said:—

19. O gentle lady, what you said now is not entirely false. It is partially true also. Now listen to me.

20. You are the foremost among chaste ladies. I am not a lusty person of sinful nature. I think you too are not like that.

21. I come to you now at the behest of Brahmā. O gently lady, I shall take your hand by the Gāndharva rites of marriage.

22. I am Śaṅkhacūḍa, the router of the gods. O gentle lady, don't you know me? Have I never been heard by you?

23. I am a scion of the family of Danu. I am a Dānava, the son of Dambha. In the previous birth I was the cowherd Sudāmā, a comrade of Kṛṣṇa.

24. Due to the curse of Rādhā I have become a Dānava now. By the favour of Kṛṣṇa I remember events of previous birth. I know everything.

Sanatkumāra said:—

25. After saying thus to her, Śaṅkhacūḍa stopped. Tulasī who was thus addressed truthfully and respectfully by the king of Dānavas, was delighted and she spoke smilingly.

Tulasi said:—

26. I have now been overpowered by you who have Sāttvika thoughts. That man is blessed in the world who is not overwhelmed by a woman.

27. Even though he may be the observer of sacred rites, if he is overpowered by a woman he becomes impure and unclean, so he remains for ever. The manes, gods and human beings censure him.

28-29. A brahmin is purified from impurity arising from births or deaths in the family, after the tenth day. A Kṣatriya in twelve days, a Vaiśya in fifteen days and a Śūdra in a month. This is what the Vedas enjoin. But a henpecked man can never be purified till death.

30. The manes do not receive willingly the balls of

rice or holy waters offered by him. Nor do the gods accept his offering of fruits and flowers.

31. Of what avail are words of wisdom, penance, Japas, Homas, worships, learning or charitable gifts to that wretch whose mind is deadened by his thoughts of women?

32. You have been tested by me in order to know your knowledge and power. A woman must test her bridegroom before wooing him.

Sanatkumāra said:—

33. Even as Tulasī was saying so, Brahmā the creator came there and spoke these words.

Brahmā said:—

34. "O Śaṅkhacūḍa, why do you hold discussion with her? Marry her according to the Gāndharva[243] form of marriage.

35. You are jewel among men. And she, the chaste lady, is a jewel among women. The union of an intelligent lady with an intelligent man must necessarily be virtuous.

36. O king, unless forced who will abandon a chance of happiness? He who does so unforced is a brute. There is no doubt about it.

37. O chaste lady, why shall you test such a good and noble husband? He can suppress the gods, Asuras and Dānavas too.

38. O beautiful woman, you may sport with him for long, as you please, in different centres all over the world.

39. In the end, he will attain Śrīkṛṣṇa again in the Goloka. After he is dead, you will attain the four-armed lord in Vaikuṇṭha."

Sanatkumāra said:—

40. After conferring blessings, Brahmā returned to his

243. According to Manu (iii. 32) in the Gāndharva form of marriage, the bride and the bridegroom met each other of their own accord and their meeting consummated in copulation born of passion. It was called Gāndharva because it prevailed in a tribe called Gandharva which lived on the slopes of the Himalayas It was considered the most natural form because the bride and the bridegroom attracted each other without any force or fraud It became obsolete because it was performed without sacred rituals and originated from lust. See H.S. PP. 162-164.

abode. The Dānava accepted her by means of the Gāndharva rite.

41. After marrying her he went to his father's place. In the beautiful apartment he sported with her.

CHAPTER TWENTYNINE

(The previous birth of Śaṅkhacūḍa)

Sanatkumāra said:—

1. When Śaṅkhacūḍa returned home duly married, after performing the penance and receiving the boons, Dānavas and others rejoiced.

2. Leaving their world and accompanied by their preceptor, the Asuras assembled and approached the Dānava.

3. They bowed to that resplendent Dānava their lord, humbly and eulogised him with love and respect. They stayed with him alone.

4. On seeing the family preceptor, Śaṅkhacūḍa, son of Dambha bowed to him with devotion and prostrated before him with respect.

5. After conferring his excellent benediction, Śukra, the family preceptor, narrated the tales of the gods and Dānavas.

6. He expatiated on the natural enmity of the two, the invariable defeat of the Asuras, the victory of the gods and the help rendered by Bṛhaspati.

7. With the consent of the Asuras, the preceptor Śukra made him the emperor of Dānavas, Asuras and others with jubilant festivities.

8. The delighted Asuras were highly joyous. They offered him presents lovingly.

9. The son of Dambha, the heroic and valorous Śaṅkhacūḍa shone as the Emperor of Asuras.

10. Taking a vast army of Daityas, Dānavas and Rākṣasas and seated in his chariot, he marched quickly to the city of Indra[244] with the intention to conquer it.

11. The leader of the Dānavas going in the midst of

244. The capital city of Indra's dominions, also called Amarāvatī, is situated in the vicinity of Mount Meru. It is also called Devapura, city of the gods.

his attendants shone as the moon in the midst of stars or as the sun in the midst of planets.

12. On hearing that Śaṅkhacūḍa was coming, Indra the king of heaven, accompanied by the gods made preparations for a fight.

13. Then a tremendous fight ensued between the Asuras and the gods delighting the heroic and terrifying the cowardly. It caused hairs to stand on end.

14. When the warriors roared in the battle, there was a tumultuous noise. The sound of drums and other instruments encouraged the warriors.

15. The powerful gods fought with the Asuras ferociously and defeated them. They were afraid and fled.

16. On seeing them fleeing, their leader Śaṅkhacūḍa roared like a lion and fought with the gods.

17. With his power and force he distressed the gods. The gods could not endure his dazzling brilliance. They fled.

18. The gods thus vanquished took shelter in the caves of the mountains. They lost their independence. They were subjugated. They lost their lustre like the frozen sea.

19. Thus the son of Dambha, the valorous leader of the Dānavas, conquered all the worlds and took up the powers of the gods.

20. He kept the three worlds under his control. He partook of all the shares in sacrifices. He became Indra and ruled the universe.

21. He carried the tasks of Kubera, Moon, Sun, Fire, Yama and Vāyu, according to his ability.

22-23. The great hero, the powerful Śaṅkhacūḍa became overlord of the gods, Asuras, Dānavas, Rākṣasas, Gandharvas, serpents, Kinnaras, Nāgas and in fact of all the people of the three worlds.

24. Thus Śaṅkhacūḍa enjoyed the kingdom of the worlds for many years. He became a great Emperor.

25. There was no famine, plague or pestilence in his realm. The planets were not inauspicious. There was no

worry or sickness among the people. The subjects were happy for ever.

26. Even without being tilled, the earth yielded plenty of plants and vegetation. Many medicinal herbs grew up. Plants remained always fruitful and juicy.

27. The oceans yielded plenty of gems and jewels. Abundant flowers and fruits grew up on the Earth. Rivers flowed with pure crystal clear water.

28. Excepting the gods all living beings were happy and free from distress. The people of four castes and stages of life maintained their respective duties and activities.

29. When he ruled, none was miserable in the three worlds. Only the gods were reduced to misery and that too by their fratricidal jealousy and enmity.

30. Śaṅkhacūḍa was a close friend of Kṛṣṇa, the resident of Goloka. He was powerful, and always engaged in devotion to Kṛṣṇa.

31. O sage, although he was a Dānava, his nature was different. He was born as a Dānava due to a previous curse.

32. O dear, thereafter, the defeated gods, deprived of their kingdom, consulted among themselves and went to Brahmā's assembly chamber along with the sages.

33. They saw the creator and bowed to and eulogised him. With distress they explained to him everything in detail.

34. After consoling the gods and the sages, Brahmā accompanied by them went to Vaikuṇṭha that yields happiness to the good.

35. Accompanied by the gods, Brahmā saw the lord of Lakṣmī decorated with a crown, earrings and a garland of wild flowers.

36-37. On seeing Viṣṇu bearing Śaṅkha, Cakra, mace and the lotus, the lord with four arms, yellow garments, accompanied by Nandana, Siddhas, Brahmā and other gods bowed to the lord along with the great sages. They eulogised him with palms joined in reverence.

The gods said:—

38. "O lord of the universe, lord of the gods, O lor

of Vaikuṇṭha, save us who have sought refuge in you, O illustrious Viṣṇu, O elderly one in the three worlds.

39. O lord Viṣṇu, O lord of the three worlds, you alone are the protector of the worlds. O supporter of Lakṣmī, O Govinda, O the vital air of the devotees, Obeisance be to you."

40. After eulogising thus, all the gods cried in front of Viṣṇu. On hearing it lord Viṣṇu spoke to Brahmā thus.

Viṣṇu said:—

41. Why have you come to Vaikuṇṭha inaccessible even to Yogins. What distress has befallen you. Tell me just here.

Sanatkumāra said:—

42-43. On hearing the words of Viṣṇu and bowing to him with palms joined in reverence he narrated to him the activities of Śaṅkhacūḍa and the distress suffered by the gods.

44. On hearing that Viṣṇu who knew everything laughed. The lord then told Brahmā the secret of Śaṅkhacūḍa.

Lord Viṣṇu said:—

45. O lotus-born Brahmā, I know everything about Śaṅkhacūḍa, a great devotee of mine, of great splendour and who had been formerly a cowherd.

46. Hear all the details about him, the old narrative. There is nothing to be suspected. Śiva will necessarily perform what is good.

47-50. His region called Śivaloka is greater than the greatest. It is above everything. Śiva, the supreme Brahman, the great god shines there. He is the presiding deity of Prakṛtī and Puruṣa. He wears three Śaktis. He is both devoid and possessed of attributes.[245] He has the great splendour for his form. O Brahmā, the three deities bringing about creation etc. are born of him.[246] They are Viṣṇu, Brahmā and Śiva endowed with Śāttvika and other

245. See Note 286 P. 379.
246. See Note 272 P. 563. Cp ŚP. RS. V. 30. 34-35.

attributes. He alone is the supreme soul. He sports there with Pārvatī. He is free from illusion. He is the formulator of the eternal and the non-eternal.

51. The Goloka is near it. Śiva's cowshed is situated there. Kṛṣṇa having my form stays there at Śiva's behest.

52. It is to tend his cows and bulls that he has been ordered by him. Deriving happiness from him he too sports there.

53. His wife Rādhā[247] is the mother of the universe. Her form is greater than Prakṛti. It is the fifth[248] sportive form.

54. Many cowherds and cowherdesses born of her live there. They are sportively inclined and follow Rādhā and Kṛṣṇa.

55. That very same (Sudāmā, now born as Śaṅkhacūḍa) has been fascinated by her by Śiva's illusion. Cursed by Rādhā he is born as a Dānava to his distress.

56. Kṛṣṇa has already ordained that the death of Śaṅkhacūḍa will be by Rudra's trident. Casting off his body he will become his comrade again.

57. O lord of gods, knowing this you need not have any fear. Let us seek refuge in Śiva. He will do everything conducive to our good.

58. You, I and the gods stand here fearless (due to that only).

Sanatkumāra said:—

59. After saying this and mentally thinking upon Śiva who, the lord of all, is favourably disposed to his devotees Viṣṇu went to Śivaloka accompanied by Brahmā.

247. Rādhā was a cowherdess and a favourite mistress of Kṛṣṇa. She is worshipped among the Vaiṣṇavas as an incarnation of Lakṣmī as Kṛṣṇa is of Viṣṇu.

248. The energies of Rudra, Viṣṇu and Brahmā are the three embodied forms of Primordial cosmic nature. There is a fourth Energy called Śivā of the attributeless Śiva. Rādhā is the supreme and sportive fifth form of Prakṛti.

CHAPTER THIRTY

(*Prayer to the lord of gods*)

Sanatkumāra said:—

1-2. O Vyāsa, starting then itself along with Brahmā, Viṣṇu, the lord of Lakṣmī, went to Śivaloka, highly divine, propless and unearthly. He was glad and his face beamed with pleasure. The region was strewn over with many gems. It was highly brilliant.

3-4. The first entrance was of variegated nature with many Gaṇas standing there. It was resplendent, lofty and and beautiful. After reaching it he saw the gatekeepers seated on gem-set thrones. They had gem-set ornaments and white garments.

5. They had five faces, three eyes and fair handsome bodies. They were trident-bearing heroes shining with Bhasma and Rudrākṣa.

6. Both Brahmā and Viṣṇu bowed to them humbly and told them that they wanted to see the lord.

7. They permitted them to enter. They saw another door very beautiful, variegated and very brilliant.

8. They informed the gatekeeper of their desire to approach the lord. Permitted by them they entered and saw another door.

9. Thus Brahmā entered through fifteen doors and reached the main threshold. He saw Nandin.

10. After bowing to and eulogising Nandin as Brahmā did before, Viṣṇu was permitted by Nandin and he entered joyously.

11. Going in, they saw the grand assembly chamber of Śiva, highly decorated and thronged by his attendants with lustrous bodies.

12. The attendants had similar forms with lord Śiva. They had ten arms, five faces, three eyes and blue necks. They had auspicious lustre and were brilliant.

13. They were bedecked in ornaments set with gems. They wore Rudrākṣas. They had smeared themselves with the ashes. The chamber was square in shape and beautiful like the lunar sphere.

14. Gems, necklaces, diamonds, etc. increased its brilliance. Valuable precious stones were used to stud them. It was brightened by lotus petals.

15. Māṇikya, Padmarāga and other valuable gems were used in the same. It was very wonderful. It was laid according to the desire of Śiva.

16. It had hundreds of steps leading to it, each made of Syamantaka stone; knotted golden threads joined them. Beautiful sprouts of sandal beautified it.

17. Columns of sapphire supported it. It was richly decorated. The wind wafted fragrance everywhere.

18. The chamber was a thousand Yojanas wide. Many servants were in attendance. Viṣṇu the lord of gods saw Śiva seated along with Pārvatī.

19. Śiva was in the midst of his attendants like the moon surrounded by stars. He was seated in a variegated throne set with valuable gems.

20. He had a crown on his head, earrings in his ears. He was embellished with gem necklaces. Ashes were smeared all over his body. He held a toy lotus.

21. He was smilingly watching the song and dance going on in front of him.

22. He was calm and delighted in the mind. He was highly brilliant. He was chewing the fragrant betel leaves offered by the goddess.

23. He was attended upon by Gaṇas with white chowries and eulogised by Siddhas with stooping shoulders with great devotion.

24-25. The great lord Śiva, the progenitor of the three deities, the lord beyond the reach of attributes, who assumes and discords his forms as he pleases and is invariable, who is free from illusion, unborn, the primordial being, the lord of illusion, greater than the greatest and greater than the Prakṛti and Puruṣa.

26. On seeing Śiva of perfect features, Viṣṇu and Brahmā eulogised him together after bowing to him with palms joined in reverence.

Viṣṇu and Brahmā said:—

27. O lord Śiva, lord of the gods, O supreme Brahman,

lord of all. O quiet one that is beyond the three attributes, O lord progenitor of the three deities.

28. We have sought refuge in you. O lord, save us who are distressed. O lord Śiva, we are harassed by Śaṅkhacūḍa and so dejected and well nigh exhausted. Save us.

29. The region that is adjacent to this place is called Goloka, Lord Kṛṣṇa is its presiding deity.

30. One of his leading attendants and comrades, Sudāmā, cursed by Rādhā and led by fate, has become the Dānava Śaṅkhacūḍa.

31. O Śiva, the gods divested of all powers ousted and harassed by him roam over the Earth now.

32. Except by you he cannot be killed by any one of the gods. Please kill him and render the worlds happy.

33. You alone are devoid as well as possessed of attributes, truthful, of infinite valour, embedded in the good and greater than Prakṛti and Puruṣa.

34. At creation, O lord, you are Brahmā, the creator through Rajas. O protector of the three worlds, in the activity of protection through Sattva you are Viṣṇu.

35. In dissolution through Tamas you are Rudra the annihilator of the universe. In the state free from the three attributes you are Śiva the fourth one, of the form of brilliance.

36. At your behest, Kṛṣṇa the protector, goes to Goloka. Stationed in the middle of your cowshed he sports day and night.

37. You are the cause of all. You are the lord of all. You are Brahmā, Viṣṇu and Śiva. You are free from aberrations. You are the constant witness. You are the supreme soul, the great Iśvara.

38. You are the redeemer of the distressed and the poor, the protector and the kinsman of the distressed, the lord of the worlds. You are favourably disposed to those who seek refuge in you.

39. O lord of Pārvatī, uplift us. O lord Śiva, be pleased. O lord, we are subservient to you. You do as you please, O lord.

Sanatkumāra said:—

40. After saying this, O Vyāsa, those two deities, Viṣṇu and Brahmā bowed to Śiva and stopped. They joined their palms in reverence and stood humbly.

CHAPTER THIRTYONE

(Śiva's advice)

Sanatkumāra said:—

1. On hearing these words of the distressed Viṣṇu and Brahmā, Śiva laughingly spoke in the rumbling tone of the cloud.

Śiva said:—

2. "O dear Viṣṇu, O Brahmā, cast off your fear from all sides. Certainly something good will result from the activities of Śaṅkhacūḍa.

3. I know all the details of his activities factually as well as those of Sudāmā the cowherd devotee of Kṛṣṇa.

4. At my bidding Viṣṇu has assumed the form of Kṛṣṇa and is stationed in the cowshed in the beautiful Goloka presided over by me.

5. Considering himself independent under a delusion he indulged in many kinds of sportive dalliance like a deluded licentious person.

6. On seeing his excessive delusion as a result of my deceptive art I suppressed their virtuous intellect and made them suffer curse.

7. Having thus performed my sport, I suppressed the illusion. Regaining knowledge they got rid of delusion and became well-intentioned.

8. They came near me in a piteous plight.. After bowing to me they eulogised me devoutly and humbly with palms joined in reverence.

9. Overwhelmed by shame they told me all the details. Dejected, they lamented before me saying the words "Save us, O save us."

10. Then I, becoming delighted, told them these words, Kṛṣṇa, you forget your fear at my behest.

11. I am the protector, always infused with love. Good will befall you. All this has happened at my will. There is no doubt in it.

12. Go to your abode along with Rādhā and your comrade. He will become a Dānava here in Bhārata, certainly.

13-14. At the proper time I shall redeem you from the curse". What I told thus Śrīkṛṣṇa and Rādhā accepted readily. Śrīkṛṣṇa the intelligent rejoiced and returned to his abode. There they engaged themselves in propitiating me and bidding their time.

15. Realising that everything is subject to my control and his will is not independent, Sudāmā became the lord of Dānavas as a result of the curse of Rādhā.

16. The virtuous demon Śaṅkhacūḍa distresses and harasses the gods always with his might. He is evil-minded to this extent.

17. He has been deluded by my deception and hence he seeks the help of evil ministers. But myself being the chastiser of the wicked you can get rid of his fear quickly".

Sanatkumāra said:—

18. O sage, by the time Śiva completed this expatiation in front of Viṣṇu and Brahmā, another event happened there. Listen to it.

19. In the meantime Kṛṣṇa came there along with Rādhā and his attendant cowherds in order to propitiate Lord Śiva.

20. Devoutly bowing to the lord, meeting Viṣṇu with respect and honoured by Brahmā with love he stood there awaiting Śiva's behest.

21. Then he bowed again to Śiva with palms joined in reverence. Realising the principle of Śiva and getting rid of his delusion Kṛṣṇa eulogised Śiva.

Lord Kṛṣṇa said:—

22. O supreme God, lord of gods, Supreme Brahman

and the goal of the good, forgive me my guilt. O supreme god, be pleased.

23. O Śiva, everything originates from you. O supreme lord, everything merges in you. O lord of all, you are everything. O supreme lord, be pleased.

24. You are the greatest splendour. You are the eternal being directly pervading everything. O lord of Gaurī, with you as leader, we are well-guided.

25-26. Considering myself above all, I sported about, under the delusion. I reaped the fruit thereof. He who went astray was cursed. O lord, my leading comrade Sudāmā the cowherd is born as a Dānava.

27. O lord of Pārvatī, uplift us. O supreme lord, be pleased. Please redeem us from the curse. Save us who have sought refuge in you.

28. After saying this, Lord Kṛṣṇa, accompanied by Rādhā, stopped. Śiva was delighted thereat, Śiva who is favourably disposed to those who seek refuge in him.

Lord Śiva said:—

29. "O Kṛṣṇa, O lord of cowherdesses leave off your fear. Be happy. O dear, all this has been brought about by me with blessing in disguise.

30. Good will befall you. Go back to your excellent abode. You shall be cautious and guarded in your position of authority.

31. Sport about as you please after realising me the greater than the greatest. Accompanied by Rādhā and your comrades carry out your task unexasperated and unfluttered.

32. In the excellent Vārāha Kalpa,[249] you shall undergo the effect of the curse along with the young damsel Rādhā and then attain your region.

33. O Kṛṣṇa, your comrade, the most beloved Sudāmā is born of a Dānava now and he harasses the universe.

34. He has become a Dānava, an enemy of the gods, named Śaṅkhacūḍa as a result of the power of Rādhā's curse. He hates and belongs to the party of Daityas.

249. Vārāhakalpa, identical with Śveta-Vārāha or Śveta Kalpa, is one of the thirty Kalpas known to the Purāṇas. Each Kalpa lasts for a specified period and is repeated in order of succession.

35. Divested of their powers, ousted and harassed by him for ever, the demoralized gods including Indra have fled to the ten directions.

36. It is for their sake that Brahmā and Viṣṇu have come here and sought refuge in me. There is no doubt in this that I will relieve them of their distress."

Sanatkumāra said:—

37. After saying this, he addressed Kṛṣṇa again eagerly after consoling Viṣṇu and Brahmā with words that quelled their agony.

Śiva said:—

38. "O Viṣṇu, O Brahmā, lovingly listen to my words. O dear ones, go quickly for the pleasure of the gods. Be fearless.

39. Go to Rudra, resident of Kailāsa,[250] who has my excellent and perfect form. He has manifested himself for the task of the gods with a separate form and features.

40. O Viṣṇu, it is for this purpose that the lord assuming my form fully and perfectly stays on the mountain Kailāsa favouring the devotees by being subservient to them.

41. There is no difference in him from us both. He shall be served by you two and all living beings—mobile and immobile as well as the gods and others always.

42. He who differentiates between us falls into hell. In this life too he will attain stress and be devoid of sons and grandsons.

Sanatkumāra said:—

43. After bowing again and again to the lord of Pārvatī who had spoken thus, Kṛṣṇa returned to his abode accompanied by Rādhā.

44. O Vyāsa, Viṣṇu and Brahmā became delighted and relieved of fear. After bowing again and again to Śiva they hastened to Vaikuṇṭha.

250. Mount Kailāsa is a part of the Himalayan range lying to the north of Mānasa-sarovara, not far off from the origin of Ghogrā (Sarayu) river. The detailed description of the mount is found in the Matsya P. Ch. 121.

45. Having come there and mentioning everything to the gods, Brahmā and Viṣṇu went to Kailāsa taking the gods with them.

46-47. On seeing lord Śiva there, the lord and husband of Pārvatī, who had taken a body for protecting the distressed, the lord of the gods possessed of attributes, they eulogised him as before with devotion and choking words. They joined their palms in reverence humbly and with drooping shoulders.

The gods said:—

48. O great god, lord of the gods, O Śiva, the lord of Pārvatī, we seek refuge in you. Please save the terrified gods.

49. Please slay Śaṅkhacūḍa the king of Asura and the destroyer of the gods. The gods have been defeated and harassed by him.

50. Like men they are roaming on the earth divested of their powers. Their region the Devaloka has become very dreary to look at due to fear.

51. O uplifter of the distressed, O ocean of mercy, redeem the gods, from this exigency. O great lord, save Indra from fright by killing that ruler of Dānavas.

Sanatkumāra said:—

52. "On hearing the words of the gods, Śiva favourably disposed to his devotees spoke to them laughingly in the rumbling tone of the cloud.

Lord Śiva said:—

53. O Viṣṇu, O Brahmā, O Gods, return to your own abodes by all means. I shall kill Śaṅkhacūḍa along with his followers and attendants. There is no doubt about it.

Sanatkumāra said:—

54. On hearing the words of lord Śiva sweet as nectar they were excessively delighted considering the Dānava already killed.

55. After bowing to lord Śiva, Viṣṇu went to Vaikuṇṭha

and Brahmā to Satyaloka. The god and others went to their own abodes.

CHAPTER THIRTYTWO

(*The Emissary is sent*)

Sanatkumāra said :—

1. Then lord Śiva, Death to the wicked, goal of the good, decided in his mind to slay Śaṅkhacūḍa in accordance with the wishes of the gods.

2. He made his friend the lord of Gandharvas his messenger and sent him in a wonderful chariot[251] hurriedly to Śaṅkhacūḍa joyously.

3. At the bidding of lord Śiva, the emissary went to the city of the Asura which was superior to Indra's Amarāvatī and Kubera's Palace.

4. Reaching there, he saw the excellent abode of Śaṅkhacūḍa in the middle; it shone with its twelve entrance doors with gatekeepers in each.

5. Puspadanta saw the main excellent entrance. Fearlessly he informed the gatekeeper.

6. Passing beyond that door he joyously went in. It was spacious, exquisitely fine and richly decorated.

7. Going in he saw Śaṅkhacūḍa, the ruler of Dānavas, seated on a gem-set throne in the midst of heroic warriors.

8. He was surrounded by leading Dānavas and served by three crores of attendants and guarded by another hundred crores of well armed soldiers moving to and fro.

9. Seeing him, Puṣpadanta was struck with wonder. He gave the message of war as conveyed by Śiva.

Puspadanta said:—

10. O great king, O lord, I am the Emissary of Śiva

251. Citraratha (lit. of wonderful chariot) seems to be an appellation of Puṣpadanta. Or Citraratha, lord of Gandharvas, may have assumed the name Puṣpadanta as an emissary.

named Puṣpadanta. Please listen to what is mentioned by Śiva himself. I am telling you the same.

Śiva said:—

11. Now, give back their kingdom to the gods and their authority. If not, fight with me, the greatest of the good warriors.

12. The gods have sought refuge in me, the lord of the gods and the benefactor of the good. I the infuriated will certainly slay you.

13. I am Śiva, the destroyer. I have granted protection to all the gods. I am the holder of the chastising rod for the wicked and favourably disposed to those who seek refuge in me.

14. O lord of Dānavas, consider and let me know one of the two alternatives specifically, whether you will return the kingdom or fight.

Puṣpadanta said:

15. O lord of Dānavas, what has been stated by Śiva has been conveyed to you. Śiva's words have never gone in vain.

16. I wish to return to my lord Śiva immediately. After going back what shall I tell Śiva, you clearly let me know.

Sanatkumāra said:—

17. On hearing these words of Puṣpadanta who was the emissary of lord Śiva, the king laughed, then spoke to him.

Śaṅkhacūḍa said:—

18. I will never return the kingdom to the god. The earth shall be enjoyed by heroic warriors. O Śiva, I shall fight with you who are a partisan of the gods.

19. The hero who allows another to supercede him is the basest in the world. Hence O Śiva I shall certainly march towards you just now.

20. I reach there in the morning in the course of my victorious campaign. O messenger, go and tell all this to Śiva.

Sanatkumāra said:—

21. On hearing these words of Śaṅkhacūḍa, the emissary of Śiva laughed aloud and then spoke haughtily to the lord of the Asuras.

Puṣpadanta said:—

22. O Great king, you cannot face the Gaṇas of Śiva. Then how can you face lord Śiva himself?

23. So return their positions of authority to the gods entirely. Move immediately to Pātāla if you wish to live.

24. O excellent Dānava, do not regard Śiva an ordinary deity. He is indeed the great soul, the lord of the lord of all.

25. Indra and other gods abide by his commands. The Siddhas, the patriarchs, the sages and the serpent lords all follow suit.

26. He is the overlord of Viṣṇu and Brahmā. He is both possessed and devoid of attributes. By a mere twitch of his knitted eyebrow everything is dissolved.

27. Śiva is the perfect form of gods, the cause of the annihilation of the worlds, the goal of the good, the destroyer of the wicked. He is free from aberrations. He is greater than the greatest.

28. He is the overlord of Brahmā. He is lord Śiva even into Viṣṇu.. O excellent Dānava, his behest should never be slighted.

29. Of what avail is an unnecessary digression, O great king. Ponder deeply. Know him to be great lord, the great Brahman, the knowledge-formed.

30. Return their kingdoms to the gods as well as their positions of authority. O dear, thus you will fare well. Otherwise, terror will strike you.

Sanatkumāra said:—

31. On hearing this, the valorous king of the Dānavas, deluded by his fate spoke to the emissary of Śiva thus.

Śaṅkhacūḍa said:—

32. I shall neither give up kingdom nor the positions

of authority, without a fight with him. This is certain. I tell you the truth.

33. The entire universe whether mobile or immobile is subject to the vagaries of time. Everything originates in time and everything merges into time.

34. Go and tell Śiva exactly what I have said to you. Let him do what is proper. Do not talk much.

Sanatkumāra said:—

35. O good sage, Puṣpadanta the emissary of Śiva when thus addressed by the Asura returned to lord Śiva and told him everything duly.

CHAPTER THIRTYTHREE

(March of The Victorious Lord Śiva)

Sanatkumāra said:—

1. On hearing those words of the emissary, the infuriated emperor of the gods, Śiva spoke to Vīrabhadra and other Gaṇas.

Śiva said.

2-3. "O Vīrabhadra, O Nandin, O eight Bhairavas,* the frontier guards,[252] let the Gaṇas start along with my sons. at my bidding. Let those strong ones be ready and fully equipped with weapons. Let Bhadrakālī start with her army for the war. I start just now for slaying Śaṅkhacūḍa".

Sanatkumāra said: —

4. Having ordered thus, lord Śiva started along with his army. His delighted heroic Gaṇas followed him.

5. In the meantime Kārttikeya and Gaṇeśa, the over-all generals of the army, came near Śiva joyously, fully equipped with weapons and ready for war.

*See Note 255 P. 948.

252. Kṣetrapālas are tutelary deities whose number is given as fortynine.

6-9. The leading chiefs of the Gaṇas were Vīrabhadra, Nandin, Mahākāla, Subhadraka, Viśālākṣa, Bāṇa, Piṅgalākṣa, Vikampana, Virūpa, Vikṛti, Maṇibhadra, Bāṣkala, Kapila, Dīrghadaṁṣṭra, Vikara, Tāmralocana, Kālaṅkara, Balībhadra, Kālajihva, Kuṭicara, Balonmatta, Raṇaślāghya, Durjaya, Durgama and others. I shall enumerate the number of Gaṇas they had. Listen attentively.

10. Śaṅkhakarṇa the suppressor of enemies went, accompanied by a crore Gaṇas; Kekarākṣa went with ten crores and Vikṛta with eight crores.

11. Viśākha with sixty four crores; Pāriyātrika with nine crores; Sarvāntaka with six crores and the glorious Vikṛtānana too with six crores.

12. The chief of Gaṇas, Jālaka went with twelve crores; the glorious Samada seven and Dundubha with eight crores.

13. Karālākṣa went with five crores; the excellent Sandāraka with six crores; Kunduka and Kuṇḍaka each went with crores of Gaṇas.

14. The leader of Gaṇas, the most excellent of all, Viṣṭambha, went with eight crores Pippala and Sannāda went with a thousand crores.

15. Āveśana went with eight crores; Candratāpana with eight crores; Mahākeśa the chief of Gaṇas with a thousand crores.

16. The heroic Kuṇḍin and the auspicious Parvataka went with twelve crores each; Kāla, Kālaka and Mahākāla with a hundred crores each.

17. Agnika went with a hundred crores, Agnimukha with a crore, Āditya and Ghanāvaha with half a crore.

18. Sannāha and Kumuda went with a hundred crores each; Amogha, Kokila and Sumantraka with a hundred crores each.

19. Kākapāda and Santānaka went with sixty crores each: Mahābala with nine crores and Madhu Piṅgala with five crores.

20. Nīla, Deveśa and Pūrṇabhadra each went with ninety crores; the powerful Caturvaktra with seven crores.

21. With thousands, hundreds and twenties of crores many heroes came there to take part in that festival of War.

22. Vīrabhadra came there with a thousand crores of Bhūtas, three crores of Pramathas and sixtyfour crores of Lomajas.

23. Kāṣṭhārūḍha with sixty four crores and Sukeśa and Vṛṣabha too similarly. The honourable Virūpākṣa and Sanātana went with sixtyfour crores.

24-26. Tālaketu, Ṣaḍāsya, the valorous Pañcāsya, Samvartaka, Caitra, Laṅkulīśa Svayamprabhu, Lokāntaka, Dīptātman, lord Daityāntaka, lord Bhṛṇgīriṭi, the glorious Devadevapriya, Aśani, Bhānuka, Kaṅkāla, Kālaka, Kāla, Nandin and Sarvāntaka each went with sixtyfour crores.

27. These and other leading Gaṇas, powerful and innumerable started lovingly to fight fearlessly with Śaṅkhacūḍa.

28. All of them had thousand arms, matted hair for their crowns, and crescent moon for embellishment. They had blue necks and three eyes.

29. They wore Rudrākṣas as ornaments. They had smeared their bodies with fine Bhasma. They were decorated with necklaces, earrings, bracelets, coronets and other ornaments.

30. They resembled Brahmā, Indra and Viṣṇu. They had the attributes of Aṇimā[253] etc. They were as refulgent as a crore suns. They were efficient in warfare.

31. O sage, some of them were the residents of the earth; some of the Pātāla, some of the sky and some of the seven heavens.[254]

32. O celestial sage, why shall I dilate ? All the Śivagaṇas, residents of different regions went to fight with the Dānavas.

33-35. The eight Bhairavas[255] the terrible eleven Rudras,[256]

253. For eight Siddhis—Animā etc. see Note 203 P. 235.

254. The concept of seven heavens is not peculiar to the Purāṇas alone, it is found in the S mitic and Christian sacred lore as well.

255. Bhairava is a fierce form of Śiva. The Purāṇas mention eight Bhairavas : viz महासंहार, असिताङ्ग, रुरु, काल, क्रोध, ताम्रचूड or कपाल, चन्द्रचूड and रुद्र. Sometimes other names are given : विद्याराज, कामराज, नागराज, स्वच्छन्दे, लम्बित, देव, उग्र and विघ्न।

256. Eleven Rudras are regarded as inferior manifestations of Śiva. They are variously named in different Purāṇas. See Note 127 P. 138.

the eight Vasus,[257] the twelve Ādityas,[258] Indra, the fire god, the moon, Viśvakarman, the Aśvins, Kubera, Yama, Nirṛti, Nalakūbara, Vāyu, Varuṇa, Budha, Maṅgala, the other planets and the valorous Kāmadeva went with lord Śiva.

36-37. Ugradaṇḍa, Ugradaṁṣṭra, Koraṭa and Koṭabha too went. The great goddess Bhadrakāli herself with hundred arms was seated in an aerial chariot studded with gems. She was wearing a red cloth and a red garland. She had smeared red unguents over her body.

38. She was dancing, laughing and singing in a sweet voice joyously. She was offering protection to her own people and striking terror to the enemies.

39-44. Her tongue was a yojana long and terrible. She bore conch, discus, mace, lotus, sword, leather shield, bows, arrows, skull of circular shape, a yojana in width and majestic in appearance, a trident that touched the sky, a yojana long spear, iron club, threshing rod, thunderbolt, sword, a thick shield, the miraculous weapons of Viṣṇu, Varuṇa, Vāyu, Nārāyaṇa, Gandharva, Brahmā, Garuḍa, Parjanya, Paśupati, Parvata, and Maheśvara, Nāgapāśa, Jṛṁbhaṇāstra, the Mahāvīra, the Saura, the Kālakāla and the Mahānala weapons, the staff of Yama, the Sammohana, the divine weapon called Samartha. Many such and other divine weapons she held in her hands.

45. She came and stood there with three crores of Yoginīs and three crores of terrible Ḍākinīs.

46. Bhūtas, Pretas, Piśācas, Kūṣmāṇḍas, Brahmarākṣasas, Vetālas, Yakṣas, Kinnaras and Rākṣasas too came there.

47. Skanda was surrounded by these all. He bowed to Śiva and at his bidding stayed near his father to assist him.

48. The fearless, fierce Śiva gathered his armies and went to fight Śaṅkhacūḍa.

257. Vasus, a class of deities, are rather Vedic personifications of natural phenomena. They are eight in number आप् (Water) ध्रुव (pole-star), सोम (moon), धरा (earth), अनिल (wind), अनल (fire), प्रभास (dawn) and प्रत्यूष light. See ŚP, VS 24. 101 and Note 163 P. 162.

258. Ādityas are twelve in number : मित्र, अर्यमन् भग, वरुण दक्ष etc. They are variously named in the Purāṇas.

49. The great god stationed himself at the foot of a beautiful Banyan tree on the banks of the river Candrabhāgā,[239] for the emancipation of the gods.

CHAPTER THIRTYFOUR

(*The March of Śaṅkhacūḍa*)

Vyāsa said:—

1. O dear son of Brahmā, O sage of great intellect, live long for many years. You have narrated the great story of the mooncrested lord.

2. When Śiva's emissary had departed, what did the valorous Dānava, Śaṅkhacūḍa do ? Please mention that in detail.

Sanatkumāra said :—

3. When the messenger returned, the valorous Śaṅkhacūḍa went in and told his wife Tulasī all the details.

Śaṅkhacūḍa said:—

4. O dear lady, infuriated by the words of Śiva's messenger I have prepared for a war. Hence I am going to fight. You carry out my directions.

Sanatkumāra said:—

5. After saying this and slighting Śiva, that demon professing to be wise advised his wife in various ways and sported with her with delight.

6. Throughout that night, the couple indulged in sexual dalliance. Uttering coaxing and cajoling words, practising various erotic arts, they immersed themselves in the ocean of happiness.

259. Candrabhāgā, (Mod. Chenab, Ptolemy's Sandabaga) rises from the foot of the Himalayas in two rivulets Chandrā and Bhāgā which join at Tandi. The joint stream is known as Chandrabhāgā. See Note 237 P. 235.

7. He got up in the Brāhma Muhūrta,[260] and finished his daily routine in the morning. He then performed the offering of charitable gifts.

8-9. He crowned his son as the lord of Dānavas. He entrusted his wife, his kingdom and his riches to the care of his son. When his wife cried and dissuaded him from going to the war he consoled her by various words of appeasement.

10. He called his general and ordered him to be ready for the war.

Śaṅkhacūḍa said:—

11. O general, let the heroic warriors start for the war. Let them be ready for action; they have been trained well for the war.

12. Let the heroic Dānavas and Daityas, the armies of the powerful Kaṅkas of eightysix divisions well-equipped in arms set out fearlessly.

13. Let the fifty families of Asuras, having the heroism and prowess of a crore set out to fight with Śiva, the partisan of the gods.

14. At my bidding, let the hundred armed families of Dhaumras speedily set out to fight with Śiva.

15. At my behest, let the Kālakeyas Mauryas, Dauhṛdas and the Kālakas set out ready for the fight with Śiva.

Sanatkumāra said:—

16. After ordering thus, the powerful lord of Asuras and the Emperor of the Dānavas set out surrounded by thousands of warriors and great armies.

17. His general was an expert in the science and technique of warfare. He was the best of charioteers a great hero and skilled in warfare.

18. He had three hundred thousand Akṣauhiṇī[261] armies. He performed the rites of auspicious beginning and came out of the camp. He was terrible to the watching heroes.

260. See Note 191 P. 218.

261. A single Akṣauhiṇī consists of 21, 870 elephants, 21870 chariots, 65610 horses and 109, 350 foot.

19. Mounting on an aerial chariot of exquisite build and inlaid with gems, and making obeisance to the elders and preceptors he set out for the battle.

20-21. In the holy land of Bhārata, to the east of the western ocean and to the west of Malaya[262] mountain, on the banks of river Puṣpabhadrā,[263] there is a hermitage of Kapila[264] with an auspicious holy Banyan tree. It is called Siddhāśrama.[265] It is the place where holy men achieve the result of their action.

22. It is to the north of Śrīśaila[266] and to the south of Gaṇdhamādana.[267] It is five Yojanas in width and a hundred times as much in length.

23. The river Puṣpabhadrā is very beautiful and full of transparent water. It confers merits on everyone in Bhārata, like the river Sarasvatī.

24. It starts from Himālaya, has its confluence with Sarasvatī. It is the beloved of the briny sea and blessess people with good fortune.

25. It enters the western ocean where Gomanta[268] is on its left. Śaṅkhacūḍa went there and saw the army of Śiva.

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262. Malaya (Dravidian : malai) is identical with the Travancore hills and the southernmost part of the Western Ghats.

263. It has not been possible to identify this river. According to the present context, Puṣpabhadrā issues from the Himalayas, rises along with the Sarasvatī and falls into the Western ocean. (Cp Verses 24-25 of this ch.)

264. Kapila was an ancient sage who destroyed a hundred thousand sons of King Sagara.

265. The wide tract of land, the Scene of Kapila's hermitage, lies to the East of the Western ocean to the West of Travancore hills to the north of Śrīśaila hills and to the south of Gandhamādana mountain.

266. It is one of the most sacred and beautiful hills of the South overhanging the river kṛṣṇā.

267. The location of Gandhamādana is highly controversial See Note 309 P. 405 and Note 66 P. 623. Most probably this is the Himālayan Gandhamādana that is referred to here.

268. It is identical with Goa.

CHAPTER THIRTYFIVE

(The conversation between Śiva and the emissary of Śaṅkhacūḍa)

Sanatkumāra said:—

1. Stationing himself there, the lord of Dānavas sent a leading Dānava of great knowledge as his emissary to Śiva.

2. The emissary went there and saw the moon-crested lord Śiva, of the refulgence of a crore suns, seated at the root of the Banyan tree.

3. He saw him sitting in a yogic pose, showing the mystic gesture with his eyes, with a smiling face and body as pure as crystal and blazing with transcendent splendour.

4-7. Śiva held the trident and the iron club. He was clad in the hide of the tiger. The emissary saw the three-eyed lord of Pārvatī, the enlivener of the life of the devotees, the quiet Śiva, the dispenser of the fruits of penance, the creator of riches, quick in being propitiated, eager to bless the devotees and beaming with pleasure in his face. He saw the lord of the universe, the seed of the universe, identical with the universe and of universal form, born of all, lord of all, creator of all, the cause of the annihilation of the universe, the cause of causes, the one who enables devotees to cross the ocean of hell, the bestower of knowledge, the seed of knowledge, knowlege-bliss and eternal.

8. On seeing him, the messenger, the leader of Dānavas, descended from his chariot and bowed to him as well as to Kumāra.

9. He saw Bhadrakālī to his left and Kārttikeya standing before him. Kālī, Kārttikeya and Śiva offered him the conventional benediction.

10. This emissary of Śaṅkhacūḍa, had full knowledge of the sacred texts. He joined his palms in reverence and bowing to him spoke the auspicious words.

The Emissary said :—

11. "O lord, I am the emissary of Śaṅkhacūḍa and have come to you. What is it that you desire? Please tell me."

Sanatkumāra said:—

12. On hearing these words of Śaṅkhacūḍa, lord Śiva became delighted and spoke.

Lord Śiva said:—

13. O messenger of great intellect, listen to my words conducive to happiness. After pondering over this, without disputation, this shall be mentioned to him.

14. Brahmā is the creator of the worlds and father of Dharma. He knows virtue. Marīci is his son. Kaśyapa is Marīci's son.

15. Dakṣa gave him his thirteen daughters, with pleasure. Among them the chaste lady Danu increased his fortune to a great extent.

16. Danu gave birth to four sons called Dānavas. They were vigorous and powerful. Vipracitti of great strength and valour was one of them.

17. His son, the virtuous Dambha of great intellect was the ruler of Dānavas. You are his excellent son, a pious soul, and the lord of Dānavas.

18. In previous birth you were a cowherd and an attendant of Kṛṣṇa. Among the cowherds you were virtuous. As a result of Rādhā's curse, you are born as Dānava and have become the king of Dānavas.

19. You are casually born as a Dānava. You are really no Dānava. Realising your previous birth you leave off your inimical attitude to the gods.

20. Don't be malicious towards them. You can enjoy your kingdom zealously. Do not try to expand your kingdom nor spoil it.

21. O Dānava, return their kingdom to the gods. Maintain my affection. Stay in your kingdom happily. Let the gods stay in their region.

22. Do not offend people. Don't be malicious to the gods. The descendants of Kaśyapa are noble and indulge in pure activities.

23. Whatever sin is there in the world, even including that of slaughter of a brahmin, does not merit even a sixteenth part of the sin accruing from the offence towards kinsmen.

Sanatkumāra said:—

24. These and many such words of advice, auspiciously based on injunctions of Śruti and Smṛti, Śiva said to him enlightening him in an excellent manner.

25. The emissary who had been well instructed by Śaṅkhacūḍa who knew his duties well but who had been deluded by destiny spoke these words humbly.

The messenger said:—

26. O lord, what has been narrated by you is true. It cannot be otherwise. But let my submission based on certain factual elements be heard.

27. O lord Śiva, verily a great sin has been cited as the result of offence to kinsmen by you now. But does it concern only Asuras and not the gods? Please tell me.

28. If it applies to all alike, I shall consider it and let you know. Please tell me your decision at the outset and clear my doubts.

29. O lord Śiva, why did the discus-bearing lord Viṣṇu sever the heads of Madhu and Kaiṭabha[269] the excellent Daityas in the ocean of dissolution ?

30. Your Majesty too, O Śiva, is famous as a partisan of the gods. Why did you fight with the Tripuras[270] and reduce them to ashes ?

31. After divesting him of every thing why was Bali packed off to Sutala and other regions[271] ? Did Viṣṇu go to his threshold as his uplifter ?

32. Why was Hiraṇyākṣa[272] harassed by the gods along with his brother ? Why were Śumbha[273] and other Asuras subjected to fall by the gods ?

269. The Asuras Madhu and Kaiṭabha born of the ears of Viṣṇu in the ocean at the end of a kalpa rushed against Brahmā who appealed for help to Viṣṇu. Viṣṇu extended his arms, seized the Asuras and slew them with his might

270. For the destruction of Tripuras see ŚP RS. V. Ch. 10

271. It refers to he legend of Viṣṇu who assuming the form of a dwarf craved from Bali the boon of three steps of ground and then stepping over heaven and earth in two strides left the nether region for Bali's abode.

272. Hiraṇyākṣa and Hiraṇyakaśipu were slain by Viṣṇu in his Boar and Man-lion incarnations respectively.

273. Śumbha, Niśumbha and other Asuras were killed by the Goddess Durgā at the instance of the gods.

33. Formerly when the ocean was churned, the nectar was drunk off by the gods.[274] All the strain and stress was ours but the gods reaped the fruit of our endeavour.

34. The entire universe is but an object of sport of Kāla the supreme soul. Whomsoever and whensoever he pleases to bestow the riches he atttains them.

35. The enmity of the gods and the Dānavas is perpetual and sparked off due to some reason or other. By turns, subject to the whims of Kāla they enjoy victory or defeat.

36. Interference on your part in the dispute between the two is futile. This does not behove you, the lord who are equally in touch with both.

37. Your rivalry to us is excessively shameful since you are lord unto the gods as well as to the Asuras. You are the supreme soul.

38. In the event of your victory your fame is not enhanced. In the event of your defeat you suffer a great loss. Let this disadvantage be pondered over.

Sanatkumāra said:—

39. On hearing these words, the three-eyed lord laughed and spoke sweetly to the leading Dānava what seemed proper.

Lord Śiva said:—

40. We are subservient to our devotees. We are never independent. We carry out their tasks at their wish. We are not the partisans of any one in particular.

41. Formerly the fight of Viṣṇu with the excellent Daityas Madhu and Kaiṭabha in the ocean of dissolution was due to the prior request of Brahmā.

42. For the sake of Prahlāda, at the request of gods, Hiraṇyakaśipu was slain by him acting in the interest of his devotees.

43. Formerly I fought with the Tripuras and reduced

274. It refers to the churning of the nectar from the ocean by the joint endeavour of the gods and Asuras. The gods drank the nectar while the Asuras were deceived by Viṣṇu and deprived of their legitimate right to drink the same.

them to ashes, only at the request of the gods. It is well known.

44. Formerly Pārvatī, the Mother of all, the goddess of all, fought with Śumbha and others and killed them only at the request of the gods.

45. Even today, the gods have sought refuge in Brahmā. And he along with the gods and the lord Viṣṇu has sought refuge in me.

46. O Emissary, paying heed to the request of Viṣṇu, Brahmā and others, I, though lord of all, have come here in the battle of the gods.

47. Really you are the foremost of the comrades of Kṛṣṇa, the great soul. Those Daityas who had been formerly killed are not on a par with you.

48. What is there excessively shameful in my fight with you, O king ? I the lord have been urged humbly to carry out the task of the gods.

49. Go to Śaṅkhacūḍa and tell him what I have said. Let him do what is proper. I shall carry out the taşk of the gods.

Sanatkumāra said:—

50. On saying this, Śiva the great god, stopped. The emissary stood up and returned to Śaṅkhacūḍa.

CHAPTER THIRTYSIX

(*Mutual fight*)

Sanatkumāra said:—

1. The emissary returned and mentioned the words of Śiva, in detail and truthfully. He conveyed his decision as it was.

2. On hearing that, the valorous Dānava Śaṅkhacūḍa accepted lovingly the alternative of a fight.

3. Hurriedly he got into his vehicle along with his ministers. He commanded his army against Śiva.

4. Śiva too hastened to urge his army and the gods. The lord of all was ready himself with his sport.

5. The musical instruments formally announced the beginning of war. There was a great tumult along with the shouts of the heroes.

6. O sage, the mutual fight between the gods and the Dānavas ensued. Both the hosts of the gods and the Dānavas fought righteously.

7. Mahendra fought with Vṛṣaparvan. Bhāskara fought with Vipracitti.

8. Viṣṇu fought a great battle with Dambha, Kāla with the Asura Kāla and the firegod fought with Gokarṇa.

9. Kubera fought with Kālakeya and Viśvakarman with Maya. Mṛtyu fought with Bhayaṁkara and Yama with Saṁhāra.

10. Varuṇa fought with Kālambika, the wind god with Cañcala. Mercury with Ghaṭapṛṣṭha and Śanaiścara with Raktākṣa.

11. Jayanta fought with Ratnasāra; the Vasus with the groups of Varcas's; the Aśvins with the two Dīptimants and Nalakūbara with Dhūmbra.

12. Dharma fought with Dhurandhara; Maṅgala with Gaṇakākṣa; Vaiśvana with Śobhākara and Manmatha with Pipiṭa.

13-14. The twelve sun gods fought with the Asuras—Gokāmukha, Cūrṇa, Khaḍga, Dhūmra, Samhala, the valorous Viśva and Palāśa. The other gods assisting Śiva fought righteously with the other Asuras.

15. The eleven Mahārudras[275] fought with the eleven terrible Asuras of great power and valour.

16. Mahāmaṇi fought with Ugracaṇḍa and others. The god Moon fought with Rāhu and Jīva fought with Śukra.

17. Nandiśvara aṇd the rest fought with leading Dānavas in the great battle. This is not being explained separately.

18. O sage, then Śiva stayed at the foot of the

275. For eleven Rudras, see Note 127. P 138; 256 P 948.

Banyan tree along with Kālī and his son. The hosts of the two armies fought continuously against each other.

19. Decorated with gemset ornaments, Śaṅkhcūda sat on his gemset throne of great beauty attended upon by a crore Dānavas.

20. Then ensued a great war in which both gods and Asuras were crushed. In that great war many divine and miraculous weapons were hurled.

21-22. Maces, long and short swords, Paṭṭiśas, Bhuśuṇḍis, Mudgaras (different kinds of iron clubs), javelins, spears, Parighas, Śaktis, axes, arrows, Tomaras, Śataghnīs, and other weapons shone in the hands of the heroes.

23. Using these weapons, the heroes severed the heads of each other. It was a jubilant occasion for the roaring heroes of the armies.

24. Elephants, horses, chariots and foot soldiers along with their drivers and riders were hit and split up.

25. The arms, thighs, hands, hips, ears and feet were cut off. The banners, arrows, swords, coats of mail and excellent ornaments were slit and split.

26. The earth shone with heads divested of coronets but with earrings retained, strewn about and with thighs resembling trunks of elephants broken off during the tussle.

27. Severed arms with the ornaments and weapons still retained and other limbs too were lying scattered about like honeycombs.

28. The soldiers running in the battle field saw several headless bodies that jumped with many weapons lifted in their hands.

29. With different kinds of miraculous and ordinary weapons and missiles, the heroes of great strength and valour fought one another shouting and leaping.

30. Some heroes killed the soldiers with their arrows fitted with goden tips and roared like water-laden rumbling clouds.

31. One hero fully encompassed another hero as well as his chariot and charioteer, by discharging heaps of arrows like the rainy season covering up the sun under the clouds.

32. Fighters of duel rushed against one another, challenging, thrusting and diving in at the vulnerable points.

33. Everywhere groups of heroes were seen in that terrible war roaring like lions with various weapons displayed in their hands.

34. The heroes in their joy shouted and leapt blowing on their conches of loud sound severally.

35. Thus for a long time the great combat between the gods and Dānavas continued, terrible and tumultuous but delightful to the heroes.

36. Such was the divine sport of the great lord Śiva, the great soul. Everyone including the gods, Asuras and human beings was deluded by it.

CHAPTER THİRTYSEVEN

(Śaṅkhacūḍa fights with the full contingent of his army)

Sanatkumāra said:—

1. Then the gods were defeated by the Dānavas. Their bodies were wounded by weapons and missiles. Terrified, they took to flight.

2. Returning to Śiva, the lord of the universe, they sought refuge in him. In agitated words they cried "O Lord of all, save, O save us."

3. On seeing the defeat of the gods and others and on hearing their cries of fear, Śiva was greatly infuriated.

4. He glanced at the gods sympathetically and assured them of his protection. With his brilliance he enhanced the strength of his Gaṇas.

5. Commanded by Śiva, the great hero Kārttikeya, son of Śiva fought fearlessly with the hosts of Dānavas in the battle.

6. Shouting angrily and roaring like a hero, the lord, the slayer of Tāraka killed a hundred Akṣauhiṇīs[276] in the battle.

7. Clipping off their heads, Kālī with eyes like a red lotus, drank off the blood and devoured the flesh rapidly.

276. For Akṣauhiṇī see Note 261 P. 951.

8. She fought in diverse ways terrifying both the gods and the Dānavas. She drank the blood of the Dānavas all round.

9. Seizing ten million elephants and an equal number of men with a single hand she playfully thrust them into her mouth.

10. Many thousands of headless bodies danced in the battle field. There was a great tumult that terrified the cowards.

11. Again Kārttikeya became furiously angry and showered volleys of arrows. He struck crores of leaders of the Asuras within a trice.

12. The Dānavas wounded in their bodies by the numerous arrows of Kārttikeya fled in fright. Those who remained were killed.

13. Vṛṣaparvan, Vipracitti, Daṇḍa, and Vikampana fought with Kārttikeya by turns.

14. Mahāmārī also fought. She was never routed. All of them afflicted by Kārttikeya's spear were wounded.

15. O sage, Mahāmārī and Skanda won the battle. Big wardrums were sounded in the heaven. Showers of flowers fell down.

16-17. On seeing the wonderfully terrible fight of Kārttikeya that caused wastage in the rank and file of the Dānavas like natural disasters, as well as the harassment and havoc wrought by Mahāmārī, Śaṅkhacūḍa became furious and himself got ready for the battle.

18-19. He got into his excellent aerial chariot that contained different weapons and missiles, that was set in diamond and that encouraged and emboldened the heroes. Śaṅkhacūḍa drew the string of the bow upto his ear and discharged volleys of arrows from his seat in the middle of the chariot. He was accompanied by many heroes.

20. His volley of arrows was terrifying. It could not be withstood. A terrible darkness spread in the battlefield.

21. The gods Nandīśvara and others fled. Only Kārttikeya stayed behind in the battle field.

22. The king of Dānavas showered mountains, serpents, pythons and trees so terrifyingly that it could not be withstood.

23. Oppressed by that shower Kārttikeya, the son of Śiva, looked like the sun enveloped by thick sheets of frost.

24. He exhibited many types of illusions in the manner indicated by Maya. O excellent sage, none of the gods or Gaṇas understood it.

25. At the same time, the powerful Śaṅkhacūḍa of great illusion split his bow with a divine arrow.

26. He split his divine chariot and the horses pulling it. With a divine missile he shattered the peacock too.

27. The Dānava hurled his spear as refulgent as the sun fatally on his chest whereat he fell unconscious by the force of the blow.

28. Regaining consciousness, Kārttikeya the destroyer of heroic enemies, mounted his vehicle of sturdy build, set with gems.

29. Remembering the feat of lord Śiva accompanied by Pārvatī, and taking up weapons and missiles, the six-faced deity fought terrifically.

30. With his divine missiles, the son of Śiva split the serpents, mountains, trees and rocks, everything furiously.

31. He prevented a conflagration by the missile of cloud. He split the chariot and the bow of Śaṅkhacūda playfully.

32. He split his armour, coronet and the vehicles. He roared like a hero and shouted again and again.

33. He hurled his spear refulgent like the sun at the chest of the lord of Dānavas. At the blow he fell unconscious.

34. That powerful Asura got rid of the affliction in a Muhūrta and regained consciousness. With a leonine vigour he got up and roared.

35. He bit Kārttikeya of great strength with his spear. Not making that spear, a gift of Brahmā, futile, Kārttikeya fell on the ground.

36. Taking him on her lap Kālī brought him near Śiva. By his divine sport and perfect wisdom Śiva enlivened him.

37. Śiva gave him infinite strength. As a result of that the valorous Kārttikeya stood up and felt inclined to go to the battlefield.

38. In the meantime the heroic Vīrabhadra of great strength fought with the powerful Śaṅkhacūḍa in the battle.

39. Whatever arrows were discharged by the Dānava in the battle were split playfully by Vīrabhadra by means of his own arrows.

40. The lord of Dānavas discharged hundreds of divine missiles. The valorous Vīrabhadra split all of them by means of his arrows.

41. The valorous Śaṅkhacūḍa became infuriated and hit him on the grounds.

42. Regaining consciouness in a trice the leader of the Gaṇas, Vīrabhadra caught hold of his bow again.

43. In the meantime Kālī went to the battle ground again at the request of Kārttikeya to devour the Dānavas and to protect her own people.

44. Nandīśvara and other heroes, the gods, Gandharvas, Yakṣas, Rākṣasas and serpents followed her.

45. Drum-bearers and wine-carriers[277] accompanied them in hundreds. Heroic warriors on either side were active again.

CHAPTER THIRTYEIGHT

(Kālī fights)

Sanatkumāra said:—

1. Going to the battle ground, the goddess Kālī roared like a lion. On hearing that the Dānavas fainted.

2. She laughed boisterously again and again boding ill to the Asuras. She drank the distilled grapewine and danced on the battle ground.

3. The manifestations of Durgā viz—Ugradaṁṣṭrā (one with fierce fangs) Ugradaṇḍā (one with fierce baton) and Kotavī (the naked) danced on the battle ground and drank wine.

277. The expression 'Maphuvāhaka' indicates that the custom of drinking wine among the fighting ranks in the battlefield prevailed even in ancient days.

4. There was great tumult on the side of the Gaṇas and the gods. All the gods and the Gaṇas roared and rejoiced.

5. On seeing Kālī, Śaṅkhacūḍa hastened to the battle ground. The Dānavas were frightened but the king Śaṅkhacūḍa assured them of protection.

6. Kālī hurled fire as fierce as the flame of dissolution which the king put out sportively by means of Vaiṣṇava missiles.

7. Immediately the goddess hurled the Nārāyaṇa missile at him. The missile developed its power on seeing the Dānava Śaṅkhacūḍa.

8. On realising it as fierce as the flame of fire of dissolution, the Dānava Śaṅkhacūḍa fell flat on the ground and bowed again and again.

9. On seeing the Dānava humbled the missile turned away. Then the goddess hurled the Brahmā missile with due invocation through the mantra.[278]

10. On seeing the missile blazing he bowed and fell on the ground. The leader of the Dānavas thus prevented the Brahmā missile from attacking him.

11. Then the infuriated leader of the Dānavas drew the bow violently and discharged divine missiles at the goddess with due invocation through the mantras.

12. Opening the mouth very wide she swallowed the missiles and roared with a boisterous laugh. The Dānavas were terrified.

13. He then hurled a Śakti, a hundred Yojanas long at Kālī. By means of divine missiles she broke it into a hundred pieces.

14. He hurled the Vaiṣṇava missile on Kālī. She blocked it with the Māheśvara missile.

15. Thus the mutual combat went on for a long time. All the gods and Dānavas stood as mere onlookers.

16. Then the infuriated goddess Kālī, as fierce as the god of death on the battleground, took up angrily the Pāśupata arrow sanctified by mantras.

278. The reference to the missiles of unfailing effect discharged with the magic formulae indicates the heights that military science had attained in that age.

17. In order to prevent it from being hurled, an unembodied celestial voice said—"O goddess, do not hurl this missile angrily at Śaṇkhacūḍa."

18. "O Caṇḍikā, death of this Dānava will not take place even through the never failing Pāśupata missile. Think of some other means for slaying this warrior Śaṅkhacūḍa."

19. On hearing this, Bhadrakālī did not hurl the missile. Sportively she devoured ten million Dānavas as if in hunger.

20. The terrible goddess rushed at Śaṅkhacūḍa to devour him. The Dānava prevented her by means of the divine missile of Rudra.

21. Then the infuriated leader of the Dānavas hurled a sword, as fierce as the summer sun, with sharp and terrific edge.

22. On seeing the blazing sword approaching, Kālī furiously opened her mouth and swallowed it even as Śaṅkhacūḍa stood watching.

23. The lord of Dānavas hurled many divine missiles but before they reached her she broke them into hundreds of pieces.

24. Again the great goddess rushed at him in order to devour him. But that glorious Dānava, leader of all Siddhas vanished from sight.

25. Thus unable to see him, Kālī who rushed with great velocity crushed his chariot and killed the charioteer with her fist.

26. Then Śaṅkhacūḍa, an expert in using deception returned quickly and forcefully hurled the wheel blazing like the flame of fire of dissolution, at Bhadrakāli.

27. The goddess sportively caught hold of the wheel with her left hand and immediately swallowed it.

28. The goddess then hit him with her fist forcefully and angrily. The king of Dānavas whirled round and fainted for a short while.

29. Immediately the Dānava regained consciousness and got up valorously. He did not fight her with his arms by the thought that she was a woman like his mother.

30. The goddess seized the Dānava, whirled him again and again and tossed him up with great anger and velocity.

31. The valorous Śaṅkhacūḍa fell down after being tossed up very high. He got up and bowed down to Bhadrakālī.

32. Highly delighted thereafter, he got into a beautiful aerial chariot of exquisite workmanship set with gems and did not lose the balance of his mind in the battlefield.

33. Hungrily Kālī drank the blood of the Dānavas. In the meantime an unembodied celestial voice said:

34. O goddess, a hundred thousand haughty leading Dānavas have been left out in the battle still roaring. Devour them quickly.

35. Do not think of slaying the king of Dānavas. O goddess, Śaṅkhacūḍa cannot be killed by you. It is certain.

36-37. On hearing these words from the firmament, Bhadrakālī drank the blood and devoured the flesh of many Dānavas and went near Śiva. She then narrated to him the events of the war in the proper order.

CHAPTER THIRTYNINE

(*The annihilation of the army of Śaṅkhacūḍa*)

Vyāsa said:—

1. O intelligent one, on hearing the narrative of Kālī what did Śiva say? What did he do? Please narrate to me. I am eager to know it.

Sanatkumāra said:—

2. On hearing the words of Kālī, lord Śiva, the actor of great divine sports, laughed. Śiva consoled her.

3. On hearing the celestial voice, Śiva, an expert in the knowledge of principles, went himself to the battle along with his Gaṇas.

4. He was seated on his great bull and surrounded by Vīrabhadra and others, the Bhairavas and the Kṣetrapālas all equal in valour to him.

5. Assuming a heroic form, lord Śiva entered the

battle ground. There Śiva shone well as the embodied form of the annihilator.

6. On seeing Śiva, Śaṅkhacūḍa got down from the aerial chariot, bowed with great devotion and fell flat on the ground.

7. After bowing to him he immediately got into his chariot. He speedily prepared for the fight and seized the bow and the arrows.

8. The fight between Śiva and the Dānava went on for a hundred years and they showered arrows fiercely like clouds pouring down incessantly.

9. The heroic Śaṅkhacūḍa discharged terrible arrows playfully. Śiva split all of them by means of his arrows.

10. Mahārudra, the odd-eyed Śiva, the punisher of the wicked and the goal of the good, angrily hit his limbs with various weapons.

11. Taking up his sharp sword and the leather shield the Dānava rushed at the sacred bull of Śiva and hit it on its head.

12. When his bull was hit, Śiva sportively cut off the sword and the shining shield by means of his Kṣurapra.

13. When the shield was split, the Asura hurled his spear. Śiva split it into two with his arrow as it came before him.

14. The infuriated Dānava, Śaṅkhacūḍa hurled a discus. Immediately Śiva smashed it into pieces with his fist.

15. He hurled his club with force at Śiva. Rapidly split by Śiva, the club was reduced to ashes.

16. Then seizing an axe with his hand, the infuriated king of Dānavas, Śaṅkhacūḍa rushed at Śiva.

17. By the volley of his arrows Śiva sportively struck the Asura with axe in his hand.

18. The Dānava quickly regained consciousness and got into his excellent chariot. With divine weapons and arrows he encompassed the whole sky and shone.

19. On seeing him coming on, Śiva sounded his Ḍamaru enthusiastically and twanged the bowstring, the noise whereof was unbearable.

20. The lord filled all the quarters with the sound of his horn. Śiva himself roared then, frightening the Asuras.

21. The lordly bull then bellowed putting the haughty trumpeting elephants to shame. The deep roar filled the sky, the earth and the eight quarters.

22. With his hands the fierce lord Śiva clapped the earth and the sky. All the previous shouts and roars were surpassed by that sound.

23. The Kṣetrapāla produced a boisterous laughing sound boding ill to the Asuras. In that great battle Bhairava too roared.

24. There was a terrific tumult in the midst of that battle. All round amongst the Gaṇas, the shouts of heroes rose up.

25. The Dānavas were frightened by those harsh and terrible sounds. On hearing them the powerful king of Dānavas became very furious.

26. When Śiva shouted "O wicked one, stay by. Stay by", the gods and the Gaṇas rapidly shouted "victory, Victory".

27. Then coming again the valorous son of Dambha hurled at Rudra his spear terrible with shooting flames.

28. While it came on, blazing brilliantly like a great conflagration in the battleground, it was immediately suppressed by Kṣetrapāla by means of the meteor springing from his mouth.

29. Again the great battle between Śiva and the Dānava was resumed. The heaven and the earth including all mountains, oceans and rivers shook and trembled.

30. Śiva split up the arrows discharged by the son of Dambha by means of hundred and thousands of his fierce arrows. Similarly the arrows of Śiva were split up by the Dānava.

31. Then the infuriated Śiva hit him with his trident. Unable to bear that blow he fell unconscious on the ground.

32. The Asura regained consciousness rapidly. He seized his bow and hit Rudra and all others by means of his arrows.

33. The valorous Śaṅkhacūḍa assumed ten thousand arms by means of magic and rapidly enveloped Śiva by means of ten thousand discuses.

34. Then Śiva, the infuriated consort of Durgā, the

destroyer of all insurmountable distress split the discuses rapidly by means of his excellent arrows.

35. Then the Dānava seized his mace and accompanied by a huge army rushed at Śiva with the intention to kill him.

36. The infuriated Śiva, the destroyer of the pride of the wicked split the mace of the Dānava rushing headlong by means of a sharp-edged sword.

37. When the mace was split, the Dānava became very furious. The brilliant Dānava took up a spear that blazed unbearable to the enemies.

38. By means of his trident Śiva hit the comely king of Dānavas rapidly in the chest even as he approached with the spear in his hand.

39. From the chest of Śaṅkhacūḍa pierced by the trident, a valorous huge being came out and said "Stand by, Stand by".

40. Laughing noisily Śiva severed the terrible head of the being that was coming out, by means of a sword. He fell on the ground.

41. Then spreading her mouth wide open Kālī furiously devoured innumerable Asuras whose heads were crushed by her fierce fangs.

42. The excited and infuriated Kṣetrapāla devoured many other Daityas. Some were killed struck down by Bhairava's missiles. Others were wounded.

43. Vīrabhadra furiously destroyed many other heroes. Nandīśvara killed many other demons.

44. Thus the other Gaṇas, readily prepared and furiously heroic, destroyed many Daityas, Asuras and suppressors of the gods.

45. Thus a major portion of his army was destroyed there. Many other soldiers, cowardly and terrified, fled.

CHAPTER FORTY

(Śaṅkhacūḍa is slain)

Sanatkumāra said:—

1. On seeing the important and major portion of his army killed, including heroes as dear to him as his life, the Dānava became very furious.

2. He spoke to Śiva. "I am here standing ready. Be steady in the battle. What is it to me, if these are killed? Fight me standing face to face".

3. O sage, after saying this and resolving resolutely the king of Dānavas stood ready facing Śiva.

4. The Dānava hurled divine missiles at him and showered arrows like the cloud pouring rain.

5. He exhibited various kinds of deceptive measures invisible and inscrutable to all the excellent gods and Gaṇas and terrifying as well.

6. On seeing that, Śiva sportively discharged thereat the excessively divine Māheśvara missiles that destroy all illusions.

7. All the illusions, were quelled rapidly by its brilliance. Though they were divine missiles they became divested of their brilliance.

8. Then in the battle, the powerful lord Śiva suddenly seized his trident which could not be withstood even by brilliant persons, in order to slay him.

9. In order to prevent him then, an unembodied celestial voice said—"O Śiva, do not hurl the trident now. Please listen to this request.

10. O Śiva, by all means, you are competent to destroy the entire universe in a trice. What doubt then in regard to a single Dānava Śaṅkhacūḍa ?

11. Still, the limit imposed by the Vedas should not be disregarded by you, the lord. O great god, listen to that. Make it truthful and fruitful.

12-13. O lord Śiva, it has been mentioned by Brahmā, that, as long as he wears the armour of Viṣṇu and as long as his wife maintains the marital fidelity, Śaṅkhacūḍa has neither death nor old age. Please make those words truthful.'

14. On hearing this celestial voice, Śiva said "So be it". Viṣṇu came there at the wish of Śiva. Śiva, who is the goal of the good, commanded him.

15. Then, in the guise of an old brahmin, Viṣṇu, the foremost of those who wield magic, approached Śaṅkhacūḍa and told him.

The aged brahmin said:—

16-17. "O lord of Dānavas, give me the alms for which I have come to you. I shall not say openly what I wish to have from you who are favourably disposed to the distressed. I shall tell you when you have promised me first.

18. With face and eyes indicating pleasure the king replied affirmatively. Then the deceptive Viṣṇu in the form of a brahmin said—"I am the suppliant for your armour."

19. On hearing that, the lord of Dānavas, a well wisher of the brahmins and of truthful word handed over the divine armour, his vital breath, to the brahmin.

20. Viṣṇu thus snatched off his armour by means of deception. Then in the guise of Śaṅkhacūḍa Viṣṇu approached Tulasī.

21. Lord Viṣṇu, an expert in wielding magic went there and deposited his semen in her vaginal passage for the protection of gods.

22. In the meantime the lord of Dānavas approached Śiva without the armour. He took up his trident that blazed to slay Śaṅkhacūḍa.

23. That trident, named Vijaya, of Śiva, the great Ātman, shone illuminating heaven and earth.

24. It was as refulgent as a crore midday suns and as fierce as the shooting flame of fire at the time of dissolution. It could neither be prevented nor withstood. It was never ineffective in destroying enemies.

25. It had a fierce halo all round. It was the best of all weapons and missiles. It was unbearable to gods and Asuras. It was terrible to all.

26. In order to annihilate the whole cosmos sportively all brilliance had converged into it.

27. It was a thousand Dhanus in length and a hundred

Hastas in width. It was in the form of individual as well as universal soul. It was eternal and uncreated.

28. That trident whirling round over the head of Śaṅkhacūḍa for a while fell on the head of the Dānava at the behest of Śiva and reduced him to ashes.

29. O brahmin, then it rapidly returned to Śiva and having finished its work went away by the aerial path with the speed of the mind.

30. The Dundubhis were sounded in the heaven. Gandharvas and Kinnaras sang. The sages and the gods eulogised and the celestial damsels danced.

31. A continuous shower of flowers fell over Śiva. Viṣṇu, Brahmā, Indra, other gods and sages praised him.

32. Śaṅkhacūḍa the king of Dānavas was released from his curse by the favour of Śiva. He regained his original form.

33. All the conches in the world are formed of the bones of Śaṅkhacūḍa. Except for Śiva, the holy water from the conch is sacred for every one.

34. O great sage, particularly to Viṣṇu and Lakṣmī the water from the conch is pleasant. To all persons connected with Viṣṇu it is so but not to Śiva.

35. After slaying him thus, Śiva went to Śivaloka seated on his bull, joyously, accompanied by Pārvatī, Kārttikeya and the Gaṇas.

36. Viṣṇu went to Vaikuṇṭha. Kṛṣṇa became complacent. The gods went to their abodes with great delight.

37. The universe regained normalcy. The whole earth was freed of obstacles. The sky was pure. The whole world became auspicious.

38. Thus I have narrated to you the delightful story of lord Śiva that removes all misery, yields wealth and fulfils cherished desires.

39. It is conducive to prosperity and longevity. It prevents all obstacles. It yields worldly pleasure and salvation. It confers the fruits of all cherished desires.

40-41. The intelligent man who hears or narrates the story of the moon-crested lord, or reads or teaches it shall undoubtedly derive wealth, grains, progeny, happiness, all desires and particularly devotion to Śiva.

42. This narrative is unequalled. It destroys all torments. It generates great knowledge. It increases devotion to Śiva.

43. The brahmin listener attains brahminical splendour; the Kṣatriya becomes a conqueror; the Vaiśya rich and the Śūdra the most excellent of men.

CHAPTER FORTYONE

(The curse of Tulasī)

Vyāsa said:—

1. How did the lord Nārāyaṇa manage to deposit his semen in the vaginal passage of Tulasī? Please narrate the same.

Sanatkumāra said:—

2. Nārāyaṇa is the person who carries on the task of the gods. He is the goal of the good. It was in the guise of Śaṅkhacūḍa that he indulged in sexual dalliance with his wife.

3. Listen to the story of Viṣṇu that causes delight, the story of Viṣṇu who acts at the behest of Śiva and Pārvatī, the mother of the worlds.

4-5. On hearing the aerial voice in the course of the war and urged by lord Śiva, Viṣṇu carried off the excellent armour of Śaṅkhacūḍa assuming the guise of a brahmin, rapidly, by having recourse to his Māyā. He then assumed the guise of Śaṅkhacūḍa and went to Tulasī's palace.

6. Very near the entrance to Tulasī's palace he caused the drum Dundubhi to be beaten and cries of victory to be raised. He thus made the beautiful woman wake up.

7. On hearing it that chaste lady was highly delighted. Eagerly she peeped through the window into the high way.

8. Knowing that her husband had returned she observed all auspicious rites and offered monetary gifts to the brahmins. She then beautified herself.

9. After decending from the chariot, Viṣṇu who

assumed the guise of Śaṅkhacūḍa by deceptive art for the sake of carrying out the task of the gods went to the apartment of the queen.

10. On seeing her husband come before her she became delighted. She washed his feet, bowed to him and cried.

11. She made him sit on the gemset throne of great beauty. She handed him the auspicious betel leaf rendered fragrant with camphor.

12. "It is today that my life has become fruitful since I see my beloved lover who had gone to fight back in the abode again".

13. Saying so glancing at him with ogling eyes and smiling face she sweetly asked him about the events at the battlefield.

Tulasī said:—

14-18. "O lord, how did you fare in the battle with Śiva who renders help to the gods? You had gone to fight Śiva who is the foremost of the gods, who is the annihilator of innumerable universes, whose behests are strictly adhered to and carried out by Viṣṇu, Brahmā and other gods always, who is the progenitor of the three deities, who is the soul of three attributes, who being devoid of attributes puts on the form of attributes at the request and wish of the devotees; who makes Viṣṇu and Brahmā work, who assumed the form of Śiva the resident of Kailāsa at the request of Kubera, who is the lord of Gaṇas, the supreme Brahman, the goal of the good; in a single moment according to whose calculation a crore cosmic worlds undergo destruction; and in whose minutest time many Viṣṇus, Brahmās and others pass away. It is with such a Śiva that you had gone to fight.

19. You have happily returned after defeating him, the great lord. How did you win? Please mention that to me."

20. On hearing these words of Tulasī, Viṣṇu, the lord of Lakṣmī who had assumed the guise of Śaṅkhacūḍa, laughed and spoke sweet words to her.

Lord Viṣṇu said:—

21. "When I, fond of war, reached the battle ground there was a great tumult. A great battle ensued.

22. There ensued the battle between the gods and the Dānavas both desiring victory. The daityas were defeated by the gods who were proud of their strength.

23. Then I fought with the powerful gods. The gods defeated by me sought refuge in Śiva.

24. In order to help them Śiva came to fight. Proud of strength I fought with him for a long time.

25. My dear wife, we fought continuously for a year. O lovely woman, all the Asuras were destroyed.

26. Brahmā made us come to a peace. At the bidding of Brahmā the powers of authority were re-assigned to the gods.

27. I have returned home. Śiva has returned to Śivaloka. Every one has resumed health and normalcy. The torment has receded."

Sanatkumāra said:—

28. After saying this the lord of the worlds lay down on his bed. Then out of joy Viṣṇu indulged in sexual intercourse.

29. That lady began to suspect on observing a change in her happiness, endearment and attraction and asked him "who are you ?

Tulasī said:—

30. Who are you ? Tell me quickly. I have been enjoyed by you deceptively. My modesty has been outraged. Hence I am going to curse you."

Sanatkumāra said :—

31. On hearing the words of Tulasī, Viṣṇu became afraid of the curse. O Brahmin, sportively he re-assumed his own real beautiful form.

32. On seeing the characteristic signs she guessed that it was Viṣṇu. Infuriated by the violation of her chastity she said.

Tulasī said:—

33. "O Viṣṇu, you are ruthless. Your mind is like a rock. Since my chastity has been outraged my husband is doomed.

34. O wicked one, being ruthless you are like a rock. Hence due to my curse you will become a rock.

35. Those who call you ocean of mercy are erring. There is no doubt. How was a devotee killed for another man's sake, even without any offence ?"

Sanatkumāra said:—

36. After saying this, the chaste beloved of Śaṅkhacūḍa, Tulasī lamented again and again in the excess of her grief.

37. On seeing her crying, Viṣṇu remembered lord Śaṅkara, Parameśvara, by whom the universe is deluded.

38. Then Śaṅkara, favourably disposed to his devotees appeared in front of them. He was bowed to and eulogised humbly by Viṣṇu.

39. On seeing Viṣṇu distressed and the beloved lady lamenting, Śiva kind to the poor tactfully enlightened both of them.

Śiva said:—

40. "O Tulasī, do not cry. Every one reaps the fruit of his actions. In the world that is an ocean of actions and rites there is no external entity that bestows happiness and sorrow.

41. Listen to what is relevant to the context to get rid of misery. Let Viṣṇu of good intentions too, listen. I shall mention what is beneficent to both and conducive to happiness.

42. O gentle lady, penance had been performed by you. The fruit thereof has been attained now. How can it be otherwise ?

43. Cast off this body. Take up a divine body and indulgence in dalliance with Viṣṇu for ever. Be equal unto Lakṣhmī.

44. The body that you caste off shall become a river in Bhārata. That will be a sacred river famous as Gaṇḍakī.[279]

45. O great lady, as a boon granted by me, Tulasī (holy basil) will be the most important constituent of the materials of worship of the gods some time.

46. In heaven, earth and the nether worlds you will become the Tulasī plant more excellent than flowers.

47. As the presiding deity of the plant you shall assume a divine form and shall for ever sport in secret with Viṣṇu.

48. The presiding deity of the river in Bhārata, the consort of the briny sea and highly meritorious, shall be a part of Viṣṇu.

49. As a result of your curse, Hari shall assume the form of a rock on the banks of the river Gaṇḍakī and shall preside on the same in Bhārata.

50. Crores of terrible sharp-toothed germs shall penetrate and erode the rock and carve rings on it.

51. Those pieces shall be known as Śālagrāma rocks and will be meritorious. Differentiated by the rings they shall be known as Lakṣmīnārāyaṇa etc.

52. O Viṣṇu, Śālagrāma stone shall signify your contact with Tulasī. Similar in appearance they shall increase merit.

53. O gentle lady, If anyone plucks the leaves of Tulasī lying on Śālagrāma he will be separated from his wife in the next birth.

54. If any one plucks Tulasī leaves without using conch he will become a widower and a chronic patient for seven births.

55. He who keeps Śālagrāma, Tulasī and Śaṅkha in one place shall become wise and a favourite of Viṣṇu.

56. You have been the beloved of Śaṅkhacūḍa for the

279. The river Gaṇḍaki issues from the Himalayan foothills, rises in Bihar and joins the Ganges near Sonepur in the Muzaffarpur District. Cp. MKP. Ch. 57.

विपाशा देविका रङ्क्षुर्निश्चीरा गण्डकी तथा।
कौशिकी चापगा विप्र हिमवत्पादनिस्सृताः॥

It is one of the most sacred rivers and is the source of Śālagrāmaśilas.

period of a Manvantara. Your separation from Śaṅkha cūḍa is really painful to you.

Sanatkumāra said:—

57. After saying so, Śiva narrated the greatness of Śālagrāma stone and Tulasī, that is highly meritorious.

58. After delighting Viṣṇu and Tulasī, Śiva the benefactor of the good vanished from there and went to his abode.

59. On hearing the words of Śiva, Tulasī was delighted. She cast off that body and assumed a divine form.

60. The lord of Lakṣmī went to Vaikuṇṭha with her. Immediately the river Gaṇḍakī took its origin from her cast off body.

61. On its banks Viṣṇu became a mountain conferring merit on men. O sage, germs make different kinds of holes therein.

62. The pieces that fall into the water are highly meritorious. Those that remain on the dry land are known as Piṅgalas. They are harmful.

63. Thus I have narrated everything in accordance with your enquiry. The story of Śiva is meritorious and bestows all cherished desires on men.

64. This narrative has been made in detail intermingled with the greatness of Viṣṇu. It confers worldly pleasures and salvation. What is it that you wish to hear further ?

CHAPTER FORTYTWO

(*Hiraṇyākṣa is slain*)

Nārada said:—

1. I am not satiated by hearing the story of the mooon-crested lord Śiva including the annihilation of Śaṅkhacūḍa from you even as people are not satiated by drinking nectar.

2. Please narrate another story of that great soul, lord Śiva who indulges in divine sports delightful to the devotees, by resorting to magic practices.

Brahmā said:—

3. On hearing the story of the annihilation of Śaṅkhacūḍa Vyāsa the son of Satyavatī[280] enquired of the excellent sage, son of Brahmā, the very same matter.

4. Sanatkumāra narrated to Vyāsa—the son of Satyavatī—the auspicious and admirable story of lord Śiva.

Sanatkumāra said:—

5. O Vyāsa, listen to the auspicious story of lord Śiva in relation to Andhaka how the latter attained the leadership of Gaṇas from Śiva, the great soul.

6. O great sage, it was after a great fight with the gods and by propitiating lord Śiva again and again with Sāttvika devotion that he attained the leadership.

7. It is wonderful indeed, the greatness of Śiva is wonderful. Śiva protects those who seek refuge in him. He is favourably disposed to his devotees. He indulges in different kinds of sports.

8. On hearing about the greatness of the bull-bannered lord, the sage, son of Gandhavatī bowed to the great sage, son of Brahmā, with devotion and spoke these meaningful words.

Vyāsa said:—

9. O holy one, O lord of sages, who is this Andhaka? In which warrior family on the earth was this powerful great Andhaka born? What was his parentage? What is his importance?

10. O son of Brahmā, please let me know all this entirely along with its mystic secrets. You[281] have learnt this well from Kārttikeya of immeasurable enlightenment, the son of lord Śiva.

280. Satyavatī, mother of Vyāsa, was also called Matsyagandhā, Mīnagandhā or Gandhavatī. See V. 8 below

281. The reading त्वया for मया suits the context.

11. How did he obtain the leadership of the Gaṇas from Śiva of great splendour? Really that Andhaka was blessed since he became the lord of the Gaṇas.

Brahmā said:—

12. On hearing the words that son of Brahmā spoke to Vyāsa the father of Śuka[282] who desired to hear about the wonderful sports of lord Śiva which give prosperity to the hearer.

Sanatkumāra said:—

13. Formerly Śiva, the Emperor of the gods, kind to his devotees came to Kāśī[283] from Kailāsa accompanied by Pārvatī, the daughter of the mountain and his Gaṇas because he was desirous of sporting there.

14. He built his capital there. He appointed the hero Bhairava as its protector. Then he performed many sports, pleasing to the people, in the company of Pārvatī the daughter of the mountain.

15. Once he went to the mountain Mandara[284] to see its excellent grandeur. He sported much in the company of Śiva and the various principal heroic Gaṇas.

16. While sporting on the eastern ridges of the Mandara mountain, Pārvatī sportively and playfully closed the eyes of Śiva of fierce exploit.

17. She closed the eyes with her lotus-like hands which had the lustre of coral and golden lotus. When Śiva's eyes were closed, a great darkness spread immediately.

18. By this contact with lord Śiva the rapturous rutting juice exuded from her hands became hot by the fire of the eye on his forehead and flowed out in copious drops.

19. Conception took place and a terrible inhuman being manifested itself. It was furious, ungrateful, blind[285],

282. Śuka was the son of Vyāsa. He is said to have narrated the Bhāgavatapurāṇa to king Parīkṣit.

283. See Note 227 P. 266

284. See Note 36 P. 48

285. For the conflict between the blind Asura Andhaka and lord Śiva, Cp. Matsya P. Ch. 179. For the symbolical interpretation of this episode see Matsyapurāṇa—A Study, PP. 275-277.

deformed, and black in colour. It had matted locks of hair and fine hair all over the body.

20. It sang, cried, laughed, danced, put out its tongue like a serpent and thundered fiercely. When this curious creature arose, Śiva smilingly spoke to Pārvatī.

Lord Śiva said:—

21. "You did it yourself by closing my eyes. O my beloved, why are you afraid of it now? On hearing these words of Śiva, Pārvatī smilingly took off her hands from the eyes.

22. When light spread everywhere the blind being appeared even more terrible. On seeing such a being, Pārvatī asked her lord Śiva.

Pārvatī said:—

23. O lord, what is this ugly hideous being that is born in front of us. Please tell me the truth. Why was it created? By whom? Whose child is it?

Sanatkumāra said:—

24. On hearing these words of his beloved, the sportively inclined mother of the three worlds and the cause of creation of the blind creatures, lord Śiva himself indulging in sports smilingly said:—

Lord Śiva said:—

25. O Pārvatī of mysterious activities, listen. When my eyes were closed by you, this being of wonderfully fierce might was born of my sweat. He shall be named Andhaka.

26. You are the cause of his creation though not in the natural way. He shall be guarded by the Gaṇas lovingly as well as by you along with your friends. His well being rests with you. O noble lady, pondering over this intelligently you shall do every thing.

Sanatkumāra said:—

27. On hearing the words of her lord, Pārvatī was very compassionate. Accompanied by her friends, she made

arrangements for his safety in diverse ways and means as if he were her own son.

28. At that time, the Asura Hiṛaṇyākṣa desired to obtain a son at the pressure of his wife who was envious at the sight of many sons of her husband's elder brother.[286] Accordingly he set out in the season of late winter.

29. He resorted to forest and performed penance for obtaining son. In order to see lord Śiva he performed a rigorous penance conquering the passions of anger etc. and remaining insensible to external sensation as does a log of wood.

30. The trident-bearing lord was pleased at his penance. O great brahmin he went there in order to grant him the boon. After reaching that spot, lord Śiva, the bull-bannered lord, spoke to the leading Daitya.

Lord Śiva said:—

31. "O lord of Daityas, do not curb your senses so much. Why have you taken up this sacred rite ? Speak out what you desire. I am Śiva, the granter of desires. I shall grant whatever you desire."

Sanatkumāra said:—

32. On hearing the pleasing words of lord Śiva, the Daitya Hiraṇyākṣa was delighted. He joined his palms in reverence and humbly bowed his head. Eulogising and bowing in various ways he spoke to lord Śiva.

Hiraṇyākṣa said:—

33. O moon-crested lord, I have no powerful son befitting the race of Daityas. It is for this purpose that I have resorted to penance. O lord of gods, give me a powerful son.

34. My brother has five sons of infinite valour, Prahlāda being the eldest. I don't have any son. My family is likely to be extinct. Who will inherit my kingdom after me?

286. It refers to Hiraṇyakaśipu, the elder brother of Hiraṇyākṣa. The former had five sons while the latter had none. See V. 34 below.

35. He alone merits to be the son who enjoys either the inherited kingdom of his father or the kingdom of another taken by force. That father alone can call himself possessed of a son with such a son.

36. An abode in heaven is enjoined only for those who have sons as mentioned by the learned and the virtuous. All living beings are active in that respect.[287]

37. A person whose family is extinct cannot have higher regions.[288] It is for obtaining the son that people worship the deities.

Sanatkumāra said:—

38. On hearing these words of the king, the kind-hearted Śiva was satisfied and spoke thus—"O ruler of Daityas, there may not be a son born of your semen. But I shall grant you a son.

39. My son Andhaka has a prowess equal to yours. He cannot be defeated by any. You choose him as your son. Cast off your distress and accept him as your son."

40. After saying this, the delighted lord gave the son to Hiraṇyākṣa.[289] Śiva, the great soul, the primordial lord of Bhūtas, the distroyer of Tripuras, the fierce god went away, accompanied by Pārvatī.

41. After getting a son from Śiva that Daitya circumambulated Śiva and worshipped him with many hymns. Joyously the noble Asura returned to kingdom.

42. Having obtained a son from Śiva, the demon of great and fierce valour conquered all the gods and took the earth to Pātāla.

43. Then the gods, sages and the Siddhas propitiated

287. The fourth Pāda of the Sanskrit text is obscure. Hence the present English translation of the relevant portion is conjectural.

288. The ancient Indian scriptures hold that a person cannot enter into heaven without having a son. The present context shows that this view prevailed even among the Asuras.

289. The custom of adopting sons prevailed in ancient India. The adopted son enjoyed all the prerogatives of the natural son.' He could offer oblations to his adopted father when he expired and legally inherit his property. It is evident from the present context that the practice was in vogue even among the Asuras.

Viṣṇu of infinite vigour in the form of a Boar that constituted all sacrifices and all beings and was terrific in form.

44-46. He split the earth by beating and striking with his snout and entered Pātāla. He powdered hundreds of Daityas with his nose and the formidable curved fangs. He smashed the armies of the Asuras by kicking with his legs dazzling like lightning. He had a wonderfully fierce refulgence. With his Sudarśana dazzling like a crore of suns he chopped off the burning head of Hiraṇyākṣa and reduced the wicked Daityas to ashes. He was then delighted to crown his son Andhaka as the king of Daityas.

47. He returned to his abode. He lifted up the earth from the Pātāla by means of his fangs. He sustained the Earth as before.

48. Eulogised by the gods, the delighted sages, and Brahmā, lord Viṣṇu of huge body who had assumed the form of a Boar finished the task and returned to his abode.

49. When Hiraṇyākṣa the king of Asuras was killed by Viṣṇu assuming the form of a Boar,[290] the gods, sages and other living beings became happy.

CHAPTER FORTYTHREE

(Hiraṇyakaśipu is slain)

Vyāsa said:—

1. O Santakumāra of great intellect, when that Asura was killed what did his elder brother, the great Asura, do?

2. O great sage, I am eager to hear this. O son of Brahmā, please narrate the same. Obeisance be to you.

Brahmā said:—

3. On hearing these words of Vyāsa, that great sage, Sanatkumāra spoke after remembering the lotus like feet of Śiva.

290. It refers to the Daitya Hiraṇyākṣa who dragged the earth to the depths of the ocean. Viṣṇu incarnated himself as the Boar, slew the Daitya and restored the earth to its original position.

Sanatkumāra said :—

4. When his brother was thus killed by Viṣṇu in the form of a Boar, O Vyāsa, Hiraṇyakaśipu was distressed with grief and excited by anger.

5. Always fond of enmity with Viṣṇu that he was, he instigated heroic Asuras, fond of havoc, to work havoc among the people.

6. Receiving the command of their lord with bowed heads, the Asura fond of havoc worked havoc among the gods and the people.

7. Thus when the universe was utterly disturbed by the evil-minded Asuras, the gods abandoned heaven and roamed on the Earth unobserved.

8. After performing the obsequies and water obla-[291] tions to his departed brother, the distressed Hiraṇyakaśipu consoled his wife and others.

9. Then the emperor of the Daityas desired to make himself invincible, undying, unageing, unrivalled and sole ruler.

10. He performed a severe penance in the ravine of the Mandara mountain. Keeping his arms lifted up he fixed his eyes on the sky. He stood on the Earth on his big toes alone.

11. When he was perfoming penance, the gods accompanied by their forces defeated the Daityas and regained their lost seats.

12. The smoking fire of penance springing from his head, spreading all round scorched the worlds all round, above and below.

13. The gods scorched by that, abandoned heaven and went to Brahmā's region. With their faces turned pale and deformed by his penance they informed the creator of every thing.

14. O Vyāsa, thus informed by the gods, the self-born Brahmā went to the hermitage of the Daitya accompanied by Bhṛgu, Dakṣa and others.

291. A handful of water mixed with sesamum is offered to the departed soul.

15. The Asura who had already scorched the worlds saw that the lotus-born deity had arrived. In order to grant him the boon Dhātṛ the grandfather of the worlds said—"Choose a boon." On hearing the sweet words of the creator, the Asura of undismayed intellect spoke thus.

Hiraṇyakaśipu said:—

16-17. "O creator, O lord of subjects, never may I have the fear of death from weapons, missiles, thunderbolts, dry trees, mountains, water, fire and onslaught of enemies—gods, Daityas, sages, Siddhas or in fact from any living being created by you. Why should I expatiate on it? Let there be no death for me in heaven, on earth, in the day time, at night, from above or below, O lord of subjects !"

Sanatkumāra said:—

18. On hearing these words of the Asura, the merciful lotus-born deity bowed to Viṣṇu mentally and spoke—"O lord of Daityas, I am delighted. Attain everything.

19. Stop your penance which has already run on to ninetysix thousand years. You have realised your desires entirely. Stand up. Rule over the kingdom of the Dānavas." On hearing these words, the Asura was pleased and beaming in his face.

20. He was coronated by Brahmā the great grandfather of the worlds. He became inclined to destroy the three worlds. The highly elated Asuras disturbed all righteous activities and defeated all the gods in battle.

21. Then the terrified Indra and other gods harassed by him got the permission of Brahmā and went to the milk ocean[292] where Viṣṇu was lying.

22. Considering him the bestower of happiness, they propitiated and eulogised Viṣṇu with various hymns. When he was pleased they told him their woeful tale.

23-24. On learning their misery in entirety, Viṣṇu, the delighted lord of Lakṣmī granted them boons. Getting up from his couch, Viṣṇu consoled the gods and the sages by means of different words befitting himself. The lord as

292. See Note 200 P. 224

refulgent as the fire said—"O leading gods, I shall kill the Daitya with force. Return to your own abodes fully assured, all of you".

25. O great sage, on hearing the words of Viṣṇu, Indra and other leading gods, fully assured and satisfied, went to their abodes thinking that the younger brother Hiraṇyākṣa was already killed.

26-27. The noble soul Viṣṇu assumed the form partly of lion and partly of man. His head was matted and full of manes. Sharp fangs were his weapons. The claws were keen and pointed. The snout was finely shaped. The mouth was wide open. The body was terrible and refulgent like a crore of suns, blazing and powerful like the fire at the time of dissolution. He was identical with the universe. More words need not be used to describe him. When the sun was about to set, the lord went to the city of the Asuras.

28. The Man-lion fought with the powerful Daityas. He killed many of them. He held them up and whirled. Exhibiting wonderful prowess he smashed and crushed the various Asuras.

29. On seeing that omniformed lion, the son of the lord of Daityas, Prahlāda,[293] said to the king, his father.

Prahlāda said:—

"Is it the universe-formed lord who has come as the majestic lion?

30. The infinite lord in the form of Man-lion[294] has come within your city. Desist from fight and seek refuge in him. I see the terrible form of the lion.

31. Since there is none to fight him in all the three worlds, it is better that you submit to him and continue to be the ruler."

293. Though son of the Asura Hiraṇyakaśipu, Prahlāda was an ardent devotee of Viṣṇu. He had to suffer much at the hands of his cruel father for devotion to Viṣṇu It was to avenge Prahlāda that Viṣṇu incarnated as the man-lion and killed Hiraṇyakaśipu.

294. The story relates to Hiraṇyakaśipu the younger brother of Hiraṇyākṣa. Hiraṇyakaśipu was proud of his prowess and as blessed by Śiva, could not be killed in an ordinary way. He struck terror in the hearts of the gods whom he had ousted from their vantage positions. He was killed by Viṣṇu assuming the form of Man-lion.

On hearing the words of his son, the wicked Asura said "O son, why are you so afraid ?"

32. Thus addressing his son, the king of the Daityas ordered the heroes among the Daityas—"O ye heroes, catch hold of this lion of hideous brows and eyes."

33. At his behest the leading Daityas who desired to catch the lion approached him but they were burnt in a trice like the moths in the blazing fire attracted by its colour.

34. When the Daityas were burnt the king himself fought with the lion with all kinds of weapons, missiles, spears swords, nooses, goads, fire and the like.

35. O Vyāsa, a day according to the calculation of Brahmā[295] passed by even as they fought with weapons in their hands, roaring heroically and furiously at each other.

36. Then suddenly the Daitya assumed many arms holding weapons. He looked angrily at the fighting man-lion and pounced upon him in a rush.

37. Then after a terrific battle fought by all sorts of weapons and missiles they were exhausted. Then the great Daitya himself seized up a spear and rushed at the man-lion.

38. He was seized by the lord of beasts with hands as powerful as mountains. He was placed on the knee, torn and scratched in the chest by the claws piercing every vulnerable joint in the body.

39. His heart lacerated by his claws was filled with blood. He lay dead like a log of wood, his limbs being reduced to powder.

40. When he was killed, the heroic Viṣṇu was pleased. He beckoned to Prahlāda who bowed to him. He crowned him king and then left for his abode that could not even be imagined.

41. Then the gods were delighted. They bowed to lord Viṣṇu who had finished their task and who deserved worship, O Brahmin. Thereafter Brahmā and others returned to their abodes.

42. Thus incidentally, I have narrated to you the

295. A Brāhma day consists of one kalpa equal to one thousand yugas or a period of four thousand, three hundred and twenty millions of years of mortals, measuring the duration of the world.

story of Andhaka's birth from Rudra, the death of Hiraṇyākṣa at the hands of the Boar, the annihilation of his brother Hiraṇyakaśipu by the Man-lion and the coronation of Prahlāda.

43. O foremost of brahmins, now listen to the prowess of Andhaka secured from the creator, his fight with Śiva and his acquisition afterwards of the leadership of the Gaṇas.

CHAPTER FORTYFOUR

(Andhaka's attainment of the leadership of Gaṇas)

Sanatkumāra said:—

1. Once Andhaka, the son of Hiraṇyākṣa, was addressed jokingly by his haughty cousins in the course of their sports and games—"O blind fellow, what will you do with kingdom?

2. Hiraṇyākṣa was a fool who adopted you as son who are bereft of eyesight, fond of quarrel, ugly and hideous, after propitiating Śiva by means of severe penances.

3. You cannot lay claim to the kingdom. Can a person other than the son of a king ever aspire for the kingdom? You yourself can ponder over it. At the most we can give you some share."

Sanatkumāra said:—

4. On hearing their words Andhaka was distressed. He thought over the matter intelligently. He then appeased his cousins with various words. In the night he went to a desolate forest.

5. For ten thousand years he performed a severe penance, repeating mantras. He stood on one leg, observed fast and lifted up his arms continuously. In short, he performed a penance that no god or Asura could do.

6. Every day he cut a piece of flesh and consigned it to the sacred blazing fire along with his blood repeating the mantras all along.[296] This he continued for a year.

296. The Asuras performed austere penance to acquire power. Sometime these were accompanied by the sacrifice of their flesh and blood in the fire. Such practices had almost become a cult with the Asuras.

7. In the end only the bones and the nerves were left. The entire blood was exhausted. When there remained no flesh to offer he desired to offer his whole body into the fire.

8. Then he was seen by the heaven-dwellers, all of whom became frightened and bewildered. Then Brahmā the creator was immediately propitiated and eulogised by the gods.

9. Brahmā stopped him and said—"O Dānava, choose a boon. Whatever is inaccessible in the universe, if you desire it, you can have it."

10. On hearing the words of Brahmā, the Daitya piteously bowed to him and said—"May Prahlāda and others who have cruelly usurped my share in the kingdom be my slaves.

11. I am now blind but let me be endowed with divine vision. Let Indra and others pay me tax and tribute. Let no death come to me from gods, Daityas, Gandharvas, Yakṣas, serpents or human beings.

12. Nor shall I meet with death from Nārāyaṇa, the enemy of leading Daityas, or from the omniscient and omniformed Śiva".

On hearing these words of the demon, Brahmā became suspicious. He told him:—

Brahmā said:—

13. "O leader of Daityas, whatever you ask shall take place. But accept some cause of death because none who is born or who will be born can escape the jaws of death.

14. Good men like you should rather avoid too long a life".

On hearing these pleading words from Brahmā, the Daitya said again.

Andhaka said:—

15. "The most excellent of the ladies in the world for all time whether of mature, middle or young age shall be like a mother unto me.

16. She may be the rarest in the world, unapproachable to all men, bodily, mentally or verbally. O self-born

lord, should I covet her, let destruction befall me instantaneously depriving me of the position of the ruler".

17. On hearing these words, Brahmā was surprised. He remembered the lotus like feet of Śiva. After receiving the directive from him, he spoke to Andhaka.

Brahmā said:—

18. "O leader of Daityas, whatever you desire shall necessarily be realised. O king of Daityas, stand up. Realise your ambition. But always fight with heroic persons."

19. O great sage, after listening to these words of the creator, and immediately bowing to him with devotion, the son of Hiraṇyākṣa who had but sinews and bones left spoke to the lord.

20. "O lord, how can I enter the hosts of the enemy with this body and fight? Make me who am merely a skeleton with sinews left endowed with flesh. Touch me now with your holy hand."

Sanatkumāra said:—

21. On hearing his words Brahmā touched his body with his hand and returned to his abode accompanied by the great gods and worshipped by the sages and Siddhas.

22. The moment he was touched, he became full bodied and strong. With eyes regaining sight he became beautiful and stout. Thus he entered his city.

23. Considering him blessed with the boon, on his arrival Prahlāda and other leading Dānavas surrendered the entire kingdom to him and became his slaves.

24. Then Andhaka went to the heaven to conquer it accompanied by his army and attendants. After defeating the gods in battle he made Indra pay him tribute.

25. He conquered the Nāgas, Suparṇas, Rākṣasas, Gandharvas, Yakṣas, human beings, and became the lord of mountains, trees and quadrupeds such as lions etc. by his force.

26-27. He made the universe including the mobile and immobile beings subservient to him. He acquired thousands of women beautiful in appearance amiable and faithful. He was accompanied by beautiful women of the

nether regions[297] and of Earth and heaven.[298] He indulged with them in sexual dalliance on the beautiful banks of the rivers, mountains and other places.

28. Sporting about in their midst joyously, he drank divine and superhuman beverages left over by them and became highly elated.

29. He enjoyed among other excellent things, divine juices, fruits, fragrant flowers, fine conveyances very pleasant to drive in and excellent mansions erected by Maya.

30. Thus indulging in sports he passed ten thousand years beautified and rendered pleasant and mysteriously wonderful by means of flowers, incenses, unguents and dietary stuffs.

31. He did not know what would be auspicious and beneficent to him in the other world. He was deluded, blinded by pride and spoiled by his association with the wicked.

32. The haughty fellow attacked leading scholars by using fallacious arguments. Posing as a great soul he roamed about with his Daitya friends destroying Vedic rites.

33. Proud of his affluence he slighted the Vedas, gods and preceptors. He continued to indulge in sports, thereby reducing his longevity in a few days.

34. Then many crores of years passed by. Once, roaming about on the Earth with his army, he joyously went to the Mandara mountain.

35. The haughty demon roamed there along with his armies admiring its golden splendour. Having gone there ostensibly for some sport and pastime he finally resolved to stay there as destiny would have it.

36. He built a wonderful stable and auspicious city on the ridges of the Mandara and forced people to settle there gradually.

37. His three ministers Duryodhana, Vaidhaśa and

297. See Note 161 P. 760.

298. Triviṣṭapa or Tripiṣṭapa is the heaven of Indra, said to be situated on Mount Meru.

Hasti once saw a beautiful woman in an excellent spot on the mountain.

38. They hastened to their lord joyously and lovingly told him what they had seen there.

The ministers said:—

39. O lord of Daityas, in a mountain cavern we have seen a certain sage. His eyes are closed in meditation. He is handsome. The crescent moon adorns his head. He is wearing an elephant hide round his hips.

40. Serpents twine round his body. A necklace of skulls adorns his neck. His hair is matted. He holds a trident in his hand. He has arrows and quiver. He is a great archer. He displays a rosary.

41. He wields a sword. He holds a trident and a staff. This fair-complexioned four-armed sage of matted hair has smeared ashes over his body. His splendour is dazzling and his dress and features are wonderful.

42. Not far from him, another person was seen. He has simian features, very terrible in face and demeanour. Equipped with weapons his hands are rough and brawny. He is the guard on duty. There is a white bull, too old but firm and steady.

43. A woman of very auspicious features, young and beautiful was seen at the side of that sage. She is a gem under the sun.

44. She is richly bedecked in corals, pearls, jewels gold gems and is dressed neatly. Her necklaces are fine and auspicious. He who has seen her can alone be called a man of sight. Of what awaits the sight of anything else?

45. O lord of Daityas, enjoyer of good jewels, that divine lady, wife and the beloved of that meritorious sage, is worthy of being seen and fetched here.

Sanatkumāra said:—

46. On hearing their words, the Daitya became lustful. He shook with excitement. Immediately he sent Duryodhana and others to the sage.

47. O great sage, those excellent ministers well versed in statesmanship approached the inscrutable sage of exalted

rites. After bowing they conveyed to him the behest of the Daitya.

The ministers said:—

48. "Andhaka the noble soul, son of Hiraṇyākṣa, the king of Daityas, the emperor of the three worlds, is camping here now at the instance of Brahmā and is sportively inclined.

49. O great sage, we are his ministers possessed of great prowess. We have come to you at his behest. Listen with attention to what he says.

50. Whose son are you ? O great sage, O intelligent one, why are you stationed here in a carefree manner ? Whose wife is this young beautiful lady ? O great sage, this auspicious lady be given to the lord of Daityas.

51. Where this body of yours smeared with ashes, bedecked with necklaces of skulls and hideous in appearance! Why do you keep the quiver, the bow, the arrows, the sword, the missile Bhuśuṇḍi, the trident, the thunderbolt and the iron club ?

52. Where this sacred Gaṅgā, this crescent moon, the matted hair, these pieces of bones from the corpse, the serpent with poisonous breath and protruding mouth, and where the close embrace of the lady of plump bosom !

53. Riding on a bull is despicable. No man on earth has seen such a thing. Bowing and kneeling is a virtue in some places. Why is this diet contrary to the way of the world ?

54. Surrender your wife unto me peacefully. O foolish fellow, why do you perform your penance in the company of a lady ? It is improper and it does not behove you. I am the lord of jewels in the three worlds (It may suit me).

55. Leave off your weapons, at my behest and carry on your penance. If my order is transgressed you will have to pay dearly with this very body".

56. Lord Śiva following the worldly convention considered Andhaka a leader of wicked men. On hearing the words of the emissaries he spoke smilingly.

Śiva said:—

57. If I am Śiva what do you gain from me ? Why do you utter false things. O lord of Daityas, listen to my prowess. It is improper on your part to speak like this.

58. I do not remember any father of mine. Ignorant and hideous that I am; I do not know my mother. In a cavern I am performing this severe Pāśupata[299] rite, the like of which none has yet performed.

59. This is well known that I have no root. I cannot get rid of all these things. This wife of mine is young and beautiful. She bears everything patiently. She is the achievement of one that has gone everywhere.

60. O Rākṣasa,[300] whatever appeals to you at present you can take".

After saying this, Śiva who wore the garb of an ascetic stopped, and stood quiet.

Sanatkumāra said:—

61. On hearing his profound words, the Dānavas bowed to him and returned to their leader Andhaka who had taken a bow to destroy the three worlds.

62. The ministers of unafflicted disposition bowed to their haughty king and shouted cries of victory narrating everything that Śiva had smilingly told him. Then they commented as follows.

The Ministers said:—[301]

63. Where (on earth) is a Niśācara seen to be fickle in heroism and courage ? Where is a Dānava miserable and powerless ? Where does a ruthless, ungrateful and sinful Dānava become afraid of death ?

299. Pāśupata or Mahāpāśupata was a terrible form of penance that Śiva undertook to regain his lost power. The performance required a complete concentration of the mind for achieving the end, hence Pārvatī was kept away form the scene of his penance, under the care of Vīraka, in the cave of the Mandara mountain (See also verses 11-12 of the next chapter).

300. In giving the message Śiva addresses Andhaka as Rākṣasa who is elsewhere called Dānava, Daitya or Asura. A veiled contemptuousness is intended to be conveyed by this word in the present context.

301. The Verses 63-67 though spoken by the ministers of Andhaka contain the substance of Śiva's message to the Asura Andhaka. The message is full of irony and bespeaks the courage and self confidence of the speaker.

64. O king, you are the emperor of all the Daityas. You have been mockingly disparaged by the sage, a pitiable penance-monger. Indeed he considers the three worlds insignificant by his poor understanding. He has Vīraka as his bodyguard whom he thinks to be very strong.

65. "Where am I? Where are the terrible weapons? Where is the fight that terrifies even Death? Where is this Vīraka of Simian facial features? Where is this Niśācara (night-stalker) senile and rickety in limbs?

66. Where is this hideous man? Where is this unfortunate wretch? Where is your strength? Where are the spreading creeping plants? If you are mighty, attempt to fight with him. Come, do something.

67. Here we have weapons equal to thunderbolt ,fierce and capable of destroying people like you. Where is your body as tender as lotus? Pondering over this do as you please."

68. O gentle lord of Dānavas, these and similar words were uttered by that sage. O king, he says all this because he is proud and conceited. Is it not proper then to fight with him?

69. If you are going to be enlightened by these words of no substance uttered by that sage and conveyed by us, you will think and act accordingly.

Sanatkumāra said:—

70. On hearing these words crooked and piercing yet professing to be true and beneficial the dull-witted (Dānava) blazed furiously like fire sprinkled with clarified butter.

71. Proud of the boons granted to him he seized a sword. He emulated the fierce gust of wind. He got ready to go there smitten by the arrows of the cupid though fate was adverse to him.

CHAPTER FORTYFIVE

(The beginning of the war and the conversation with the messengers)

Sanatkumāra said:—

1-3. Andhaka, the great Daitya king, deluded and smitten by Kāma's arrows drank wine and started from his palace. He walked like an elephant in rut. His eyes were roving. He was accompanied by many of his soldiers. He was fierce and walked majestically like heroes. He saw the cavern guarded by Vīraka, standing at the entrance. He exhibited the characteristic reactions of a moth approaching a lamp and glancing at it eagerly and lovingly. Already the burning fire of passion had scorched him and therefore afflicting hits from Vīraka had no effect on him.

4. He was attacked with stones, trees, thunderbolts, water, fire and serpents. He was threatened with weapons and missiles. He was afflicted by Vīraka repeatedly but ineffectively and asked. "Who are you? Why have you come here?"

5. On hearing his words, Andhaka made no reply but began to fight Vīraka when surprisingly and unbelievably he was defeated by Vīraka in the battle.

6. When his sword was shattered to pieces he fled from the battlefield divested of his conceited pride. His throat was parched with hunger and thirst. He was aggrieved.

7. Prahlāda and other important Daityas then fought with Vīraka. Though they were terrible themselves they were defeated by hundreds of weapons. Finally their minds were held in check by the goad of shame.

8. Virocana, Bali, Bāṇa, Sahasrabāhu, Bhaji, Kujambha, Śambara, Vṛtra and others of great valour, fought there.

9. These were defeated by the Gaṇa Vīraka in the course of the battle and split into two. At the end of the

302. It is incomprehensible how four generations of the Asuras represented by हिरण्यकशिपु, प्रह्लाद, विरोचन and बलि could be contemporaneous, and fight together in the battle against the Asuras.

fight when many Dānavas were killed, the Gaṇas of Siddhas shouted "Victory."

10-11. When packs of Jackals began to dance in the midst of the putrefying suets, fat and flesh, when beasts of prey, ghosts and spirits began to roam in the terrible slough of slushy blood, when the Daityas were smashed thus, the trident-bearing lord consoled Pārvatī and said.

Śiva said:—

"O beloved, formerly I had performed the great Vrata called Mahāpāśupata.

12. The strength that I derived therefrom is exhausted whence this fall of the immortals at the hands of the mortals. O goddess, merit has declined due to the physical contact with you.

13. I will create a wonderfully divine and terrible forest and going there I shall perform still more severe vrata whereby, O beautiful lady, you shall be free from fear and sorrow."

Sanatkumāra said:—

14. After saying this, the noble soul went to a holy and terrible forest. He proclaimed loudly his intention and performed penance highly illuminated.

15. Śiva performed penance for a thousand years the like of which could not be performed by the gods or Asuras. Pārvatī stayed behind in Mandara mountain awaiting for the return of the lord.

16. The chaste lady, endowed with good conduct remained alone in that cavern. She was terrified and distressed. Of course she was guarded by her son Vīraka.

17. Then the Daitya whose mental steadiness had been shattered by the arrows of Kāma, became bold and haughty due to the boons that had been granted to him. He came to the cavern accompanied by his soldiers.

18. Forsaking food, drink and sleep, the infuriated Daitya accompanied by his army fought with Vīraka a very wonderful battle for five hundred, five days and nights.

19-21. Various weapons were used by the Daityas—Swords, javelins, slings, maces, sharp missiles, arrows with

crescent-shaped tips, arrows with prolonged iron pikes, tortoise-shaped heads with blazing steel pointed hooks, sharp spear, axes, iron clubs of diverse sorts, iron balls, rocks, branches of trees and various divine missiles. Vīraka was attacked with these weapons and he fainted at the entrance to the cavern. His body was pierced by the sharp weapons hurled by the Daityas. The various weapons barred the entrance to the cave.

22-23. Vīraka was covered by the weapons and could not be extricated. The goddess Pārvatī was afraid at the sight. From within the cave she remembered Brahmā and Viṣṇu.

24. Thus remembered by the goddess, Brahmā, Viṣṇu, Indra and others assumed female forms and came there.[303]

25. Sages of great dignity, Siddhas, Nāgas and Guhyakas became women and entered the cavern where Pārvatī was staying.

26-27. Since it was not customary to enter the harem of kings they assumed female form of wonderful features and entered the cavern of Pārvatī for heroic activities.

28. Thundering sounds of clouds, as at the end of a Kalpa, were produced by these thousands of women. Drums were beaten and conches were blown.

29. Meanwhile Vīraka of wonderfully fierce valour regained his consciousness and stood up. He seized the weapons of the warriors and hit the Daityas with them.

30. Brāhmī stood opposed to the Daityas with the staff in her hand. Gaurī became very furious. Nārāyaṇī held conch, mace, sword, discus and bow in her hands.

31. Biḍaujasī set out holding the thunderbolt and the handle of the ploughshare in her hand. Her complexion was golden. The sky constituted her forelocks. In her fierce velocity thousands of streams of current were let loose.

32. The goddess of thousand eyes, fought steadily in war, undaunted and invincible with hundreds of Daityas.

303. The Śakti or Energy of a god is represented as his female counterpart. Each energy is personified and functions individually. The Purāṇas depict the gods and their Energies fighting against the Asuras. In fact the god and his Energy are identical. There is no characteristic mark distinguishing the two.

The goddess of fire was of none too gentle face and Yāmyā was fierce with staff in her lifted hands.

33. Nairṛti held a fierce bow and a sharp sword in her lifted hands. The female form of Varuṇa set out for fight with noose in her hands.

34. The famale form of fierce storm took up hunger for her physical body and held goad in her hand. The female form of Kubera held a mace in her hand, blazing like the fire at the end of a Kalpa.

35. The female form of the lord of Yakṣas was sharp-faced and hideous. The female form of Nāga was terrible with claws for her weapons. These and hundreds of other goddesses set out for the battle ground.

36. On seeing this limitless vast army, the Daityas were bewildered, pale in the face, excited and dismayed frightened and dejected in the heart.

37. All these celestial damsels, the chief of whom was Brahmāśakti and the general Vīraka of terrible valour pacified the mind of Pārvatī, the daughter of the lord of mountains and assured her.

38. The important ones among the Daityas and others who possessed strength derived from the boons granted to them, thought, in their minds, of their death or retreat and fought an unprecedented great battle with the ladies.

39. Making Vīraka of terrible valour and wonderful intellect, her general, Pārvatī fought a wonderful battle in the company of her friends and allies.

40. Thinking upon Viṣṇu and looking towards the southern direction the Daitya king, the heroic son of Hiraṇyākṣa, quickly made a fierce array of soldiers with Gila at the head.

41. He made the frontal array terrific by the force of regular service. By the time this was done, the infuriated lord came there. Clad in hides he had the lustre of a thousand fiery suns at the end of a Kalpa.

42. On seeing lord Śiva arrived after the lapse of a thousand years, the delighted women in the company of Vīraka fought a very great battle.

43-44. Pārvatī bowed her head to Śiva. She exhibited great valour to her lord. The delighted Pārvatī fought

a terrific battle. Śiva embraced her and then entered the cavern. The numerous women that had gathered were dismissed. Pārvatī honoured Vīraka by hundreds of gifts and appointed him as the keeper of the gate.

45. Then the Asura chief, very clever in statesmanship, unable to see either Pārvatī or Śiva sent his emissary Vighasa immediately to Śiva.

46. He was one whose limbs were shattered by the weapons hurled by the gods and the Gaṇas. He entered the cavern, bowed to Śiva and spoke these words haughtily.

The messenger said:—

47. "I have been sent by him and so I have entered this cavern. You have nothing to do with a woman. Surrender this young and beautiful lady.

48. Usually you are an ascetic. Carry on that. Thinking "Should a sage be offended?" I have observed forbearance within my tender mind. But O sage, you are not a real ascetic but only my enemy.

49. You are extremely inimical to the Daityas. Show your might in fighting with me. O wicked ascetic, I shall send you to Yama's abode befitting the nether worlds."

Sanatkumāra said:—

50. On hearing these words conveyed by the emissary, the great three-eyed lord, the goal of the good, the destroyer of the pride of the wicked, the wearer of skull-garlands spoke furiously burning with grief.

Śiva said:—

51. Manifestly your words are fierce. Hence hasten. Fight with me if you have the might.

52. Of what avail are the wives and riches, be they ever so beautiful, to a feeble man in the world? Let the haughty Daityas proud of their strength come. I have already thought of this and acted accordingly.

53. How can a feeble man maintain even his physical body? Let them do whatever they are ordained to do. I

shall also do whatever I have to do. There is no doubt in this.

CHAPTER FORTYSIX

(*Andhaka fights*)

Sanatkumāra said:—

1-2. The king of Daityas, skilled in interpreting what he hinted at, seized his mace and hastened along with his army to the entrance of the cavern. The terrible demon Gila who could not be overwhelmed even by the foremost among the gods, was placed ahead. After reaching the cavern of the lord Śiva, the Daitya attacked with his weapons as refulgent as thunderbolt. The others showered weapons on Vīraka and yet others on Pārvatī, the daughter of the mountain.

3-8. Some smashed the beautiful entrance, some destroyed the flowers, leaves, fruits and roots, the hearty water sheds and the garden paths. A few stirred up joyously the sunny peaks of the mountain. Then Śiva collected his army. The infuriated trident-bearing deity called them together, the terrible living beings, the gods with their armies including Viṣṇu and others. Immediately after being called, the gods came to Śiva and stood near him with palms joined in reverence. They came with chariots, elephants, horses, bulls, cows, camels, mules, excellent birds, lions, bhūtas, tigers, deer, boars, Sārasa birds, fishes, crocodiles, other living beings, scattered flies, serpents rending cremation grounds along with ghosts and spirits, divine chariots, lakes, rivers and mountains.

9 When the gods had taken adequate rest along with their vehicles, the trident-bearing lord Śiva sent them to the battle ground with the steady and chief resolve on victory.

10. They fought with the army of the lord of Daityas including Gila terribly and unrestrainedly as if the end of

Yugas had come but they were all devoured in the battle-field angrily.

11. In a trice all of them including Brahmā, Indra, Viṣṇu, the sun and the moon were swallowed by Vighasa When the armies were devoured, only Vīraka was left behind.

12. Leaving off the battle front Vīraka entered the cavern, bowed to Śiva. The eloquent but distressed Vīraka then acquainted the destroyer of Kāma with all the details.

13. O lord, your army has been devoured by the Daitya Vighasa. Viṣṇu, the preceptor and elder to the three worlds and the destroyer of Daityas, has been devoured. The moon and the sun, Brahmā and Indra, the bestowers of boons, have been devoured. All these, Yama, Varuṇa, Vāyu and Kubera have been devoured.

14. I, the humble one, alone am left behind. What is it that I have to do now? The lord of Daityas along with the Daityas is invincible and hence rejoiced.

15. Viṣṇu the lord who became invincible after tearing off Hiraṇyakaśipu the son of Kaśyapa with his claws, had the speed of wind and a terrifying demeanour. He opened his mouth wide and began to blow of the three worlds although the lord was subservient to the good.

16. When the matter stood thus, he was cursed by the seven sages,[304] the virtual lords of the worlds—"You will be crushed by the Daityas for a long time."

17-18. Then they were requested by Viṣṇu through loving words conducive to his benefit—"O great sages, when will I get rid of this terrible curse?" Thereupon the infuriated sages said—"At the time of war you will be hit with fists and struck with terrible arrows. When swallowed by Vighasa with wide open mouth, you shall stabilise yourself in the Badarī forest[305] in the holy residence of Śiva, the cavern and shall then be freed from sins." Thereafter in accordance with the curse of the sages he roams everyday in the battle ground, very hungry and swallows the Daityas and becomes delighted.

19-20. By using the science of reviving the dead to

304. See Note 164 P. 163.
305. See Note 242 P. 927.

life and chanting verses of hymns, Śukra revives the Daityas killed by the gods, with full vigour and joy and cures them of their hundreds of wounds. It would rather be better to give upour lives at the battle than yield. You, the witness of everything, have been chosen by us as the guide in the accomplishment of our task.

Sanatkumāra said:—

21. On hearing this from his excellent son, the lord of Pramathas, the lord of the three worlds meditated for a long time. He performed an incomparable miracle by chanting Sāman songs.[306] He laughed assuming a body as resplendent as the sun and thereby dispelled the darkness.

22-24. When the light spread, the sage Vīraka fought again with the Daityas of deformed features. He who was created by the excellent sage after swallowing powdered rock and who had fought the battle and even conquered the Pura Asura previously was immediately swallowed by the Daitya together with Nandin who carried sharp arrows, spear and swords, who was the chief of warriors and hundreds of excellent sages, the great receptacle of lores, possessed of mental and physical restraint and great courage. On seeing this, lord Śiva got on to his bull and faced the Daitya Vighasa. Repeating the divine Mantra that compels the disgorging of what is swallowed, he stood there keeping the bow in readiness and the arrows as powerful as thunderbolts.

25. Then the sage Vīraka came out of the mouth of Vighasa accompanied by Viṣṇu and his army. The lotus born Brahmā, Indra—the enemy of Bala, the moon and the sun were also disgorged. Thus disgorged the delighted army fought a great battle again.

26. Thus the army of the Daityas was conquered. But Śukra revived the Daityas slain in the battle by the virtue of his science. The preceptor of Dānavas was then bound like an animal and brought by the Gaṇas before lord Śiva, the destroyer of Tripuras, who swallowed him.

27-28. When Śukra was no more, the entire residence

306. A particular kind of Sacred verse intended to be sung is called Sāmaveda.

of the Dānavas was shattered and destroyed. Everything was suppressed by the gods. When the battle ground was strewn with plenty of Bhūtas who eagerly devoured mouthfuls of the corpses of the Daityas, with headless trunks dancing holding sharp arrows and spears in their hands, with intoxicated Vetālas, with birds of firm claws and beaks and with wolves their jaws filled with dead bodies, the founder of the family Hiraṇyakaśipu fought the battle for a long time and was defeated by Viṣṇu, Śiva and Indra.

29. When the exhausted army entered the nether worlds, nooks and corners in hills and seas, Andhaka the foremost of the Daityas who in his height of fury had harassed the gods and who could split the universe was divested of his haughtiness by Viṣṇu by terrible blows from his mace.

30. Since he had secured boons he did not leave the battle ground although his body had been afflicted much by the lord of the gods by terrible blows and hits. Then by means of weapons and missiles, trees, mountains and waters he defeated the gods. Then he challenged the lord of Pramathas roaring loudly.

31. Fighting steadily by means of various weapons that fell on the battle ground, they were exhausted. Then the Asura inflicted pain on Pārvatī and Śiva by means of uprooted trees, serpents, thunderbolts and other weapons and by indulging in deceptive practices.

32. In order to conquer Śiva, the Daitya of as great strength and intelligence as the destroyer of Tripuras, created another juggler, a cheat. The Daitya whose madness had helplessly been aggravated by hundreds of boons, could not be killed by the gods, though his body had been shattered by plenty of weapons and missiles.

33. Many Andhakas originating from the exudations of his body, with hideous faces resembling his, pervaded the surface of the earth. He was terribly pierced with the Trident by Śiva, the enemy of the Tripuras, the lord of Bhūtas whose body blazed like fire at the end of a Kalpa.

34. When fresh army cropped up from the army slain by Śiva from the hot drops of blood and cut pieces of flesh from the wounds of those killed, Viṣṇu called away the

lord of Pramathas and intelligently assumed a fierce form of a hideous woman employing his Yogic knowledge.

35. It had a very terrible and hard aspect characterised by several arms. Angrily the lord Viṣṇu projected from the wings of the army and stood ahead of the Gaṇas.

36. The goddess stood high in the battle field covering up the entire ground by her pair of feet. She was eulogised by the gods. Induced by the lord, the hungry female form devoured the army, drank the hot blood of the Daityas and made the battle ground marshy.

37. Then, only the chief of the Daityas was left. Still he fought on with Śiva, beating terribly with his palms, knees, legs, nails, face, arms and head. Although his blood had been sucked dry he remembered the traditional heroism of his race.[307]

38. Afterwards he was quietened by the lord of Pramathas. His heart was pierced. He was staked to the trident. He was held aloft in the sky like a long pole. Half of his body, the lower one, was dried up by the rays of the sun. The other half was drenched by clouds attended with gusts of wind and heavy downpour. His body was subjected to all sorts of torture.

39. Shattered and scattered like flakes of snow in the rays of the sun, his limbs were torn asunder. Yet the foremost of the Daityas did not die. He eulogised Śiva. The delighted Śiva, ocean of great mercy, joyously gave him the position of the chieftain of his Gaṇas.

40. The lords of the worlds worshipped the lord of Pramathas, at the end of war, with different hymns pleasing and significant. Viṣṇu, Brahmā and others too eulogised him with stooping shoulders. They were delighted and happy and shouted cries of victory.

41. Śiva spent the time rejoicingly in the mountain cavern in their company. Honouring the great and excellent mountains by the bestowal of gifts he dismissed a few of his Aṁśas (parts). Regaining the delighted daughter of the lord

307. The Asuras followed the traditions of the warrior class which they inherited from their ancestry. Thus they belonged to the Kṣātra division of the fourfold Aryan society.

of mountains and the sinless son from the terrible jaw of Vighasa, he sported.

CHAPTER FORTYSEVEN

(*Description of swallowing Śukra*)

Vyāsa said:—

1-2. This has been succinctly heard by me that in the great terrible battle that caused horripilation, Śukra the wise lord of the Daityas was swallowed by Śiva, the enemy of the Tripuras. Please narrate in detail what that great Yogin, stationed in the stomach of the trident-bearing lord Śiva did.

3-4. How was it that the gastric fire of Śiva, that terrible fire of dissolution at the end of Kalpa did not burn Śukra? How did the intelligent Śukra of bright refulgence, come out of the stomach of Śiva. How long and in what manner did Śukra propitiate him ?

5. How did he obtain that great knowledge that suppresses death ? O dear one, what is that knowledge which prevents death.

6. O sage, how did Andhaka get the position of the chieftain of Gaṇas after being released from the trident of Śiva, the lord of the gods, indulging in divine sports.

7. O highly intelligent one, please be merciful. Mention all these sweet sports entirely to me who listen with attention.

Brahmā said:—

8. On hearing these words of Vyāsa of immeasurable refulgence, Sanatkumāra remembered the lotus-like feet of Śiva and said.

Sanatkumāra said:—

9. O Vyāsa of great intellect, listen to the nectar-like sport of Śiva. You are the foremost of devotees of Śiva and you delight me.

10-11. When the battle began between Śiva and Andhaka, the leaders who had formed their armies in the unpiercing arrays of thunderbolt and the mountain, the powerful Daityas became victorious at first but O sage, by the power of Śiva, the Pramathas became victorious afterwards.

12. On hearing that the Asura Andhaka was dejected. He began to think "How can I be victorious ?"

13. Going away from the battle ground the heroic and intelligent Andhaka went immediately to Śukra, unattended by anyone else.

14. Getting down from his chariot, he bowed to his preceptor. He was foremost among the politicians, pondered well and spoke with palms joined in reverence.

Andhaka said:—

15. O holy lord, after resorting to you we feel the respect due to a preceptor towards you. We are never vanquished. We are always victorious.

16. Due to our power we consider all the gods and their followers including Śiva and Viṣṇu as insignificant as the useless blades of grass.

17. Due to your blessings, the gods are afraid of us as the elephants of the lions and the serpents of Garuḍas.

18. By smashing the entire host of the Pramathas, by your grace, the Daityas and the Dānavas have entered the impenetrable thunderbolt Vyūha.

19. O Bhārgava, by seeking refuge in you we roam about unhesitatingly in the battle ground, like the cows grazing in the field fearlessly.

20. But now the Asuras are harassed by the heroic enemy. They are killed. Save, save us O, Brahmin, who have sought refuge in you.

21. See Huṇḍa and others, leading lieutenants of mine who have been slain or who have fallen. They have been attacked by Pramathas of terrible valour who can destroy even death.

22. Formerly you did a great penance drinking the smoke of husks or eating bits of grain[306] for a thousand years

306. Kaṇadhūma is a kind of penance wherein the performer sustains himself on the grains of corn or balls of iron-ash (lohagulika).

and secured a great lore. Now the opportunity has arrived to put it to a practical use.

23. O Bhārgava, let all the Pramathas see the fruit of your lore as you will kindly resuscitate the Asuras by that lore.

Sanatkumāra said:—

24. On hearing the words of Andhaka, the perplexed Bhārgava began to reflect sadly.

25. "What shall I do ? What will benefit me ? Any living being has various activities to be performed. It may seem improper to me.

26. This Vidyā has been derived from Śiva and I am going to use it on the heroes suppressed by the heroic Pramathas, the followers of Śiva.

27. It is my duty to protect those who seek refuge in me." After thinking like this, the proposal of Andhaka was accepted by Śukra.

28. Smiling slightly and thinking upon the lotus like feet of Śiva with a peaceful mind, Bhārgava spoke to the ruler of Dānavas.

Śukra said:—

29. O dear, what has been mentioned by you is entirely true. I have acquired this lore just for the welfare of the Dānavas.

30. Drinking the unbearable smoke of husks or eating bits of grains for a thousand years, this lore has been acquired from Śiva. It is pleasing and beneficent to you my kinsmen.

31. With this lore, I shall revive the Daityas destroyed in the battle by the Pramathas just like the cloud that revives scorched plants.

32. Within a Muhūrta you will see these Daityas as if waking from sleep, healed from wounds, devoid of pain and very healthy.

Sanatkumāra said:—

33. After saying this to Andhaka, Śukra repeated the

mantra once for each of the Daityas after thinking upon lord Śiva.

34. As soon as the mantra was repeated, the Daityas and Dānavas rose up simultaneously as if from sleep, with the weapons lifted in their hands.

35. They rose up like the merit of men who give water to the thirsty during the fight or like charity given to brahmins at the time of distress in the spirit of faith.

36. On seeing Huṇda and other Asuras revived to life, the Asuras shouted loudly like clouds laden with water.

37. Roaring with awful sounds the fearless valorous Asuras got ready to fight with Pramathas.

38. On seeing the Daityas and Dānavas resuscitated to life by Śukra , Nandin and other Pramathas, very haughty and invincible were surprised.

39. After pondering intelligently they consulted one another—"This activity shall be mentioned to Śiva the lord of gods".

40. When the sacrifice of war was going on like that, kindling the surprise of the leading Pramathas, Nandin, the son of Śilāda who was infuriated on seeing the work of Bhārgava approached lord Śiva.

41-42. After saying "Be victorious" to Śiva, the cause of victory and golden-complexioned, Nandin said—"O lord, the warlike activities of leading Gaṇas, which are difficult even for the gods including Indra, to perform, have been rendered futile by Bhārgava. O lord, after repeating the lore that revives the dead to life, one for each, all the dead enemies have been playfully resuscitated.

43. The great Asuras, viz., Tuhuṇḍa, Huṇḍa, Kumbha, Jambha, Vipāka, Pāka and others have returned from Yama's abode. They are routing the Pramathas and are roaming about.

44. O lord Śiva, how can we be victorious if he were to revive to life all the Daityas killed by us, again and again? How can there be peace to the leading Gaṇas?

Sanatkumāra said:—

45. On being thus addressed by the leading Pramatha,

Nandin, the lord of leading Pramathas laughingly spoke to Nandin, the chief of all lords of Gaṇas.

Śiva said:—

46. O Nandin, go very quickly and seize that great brahmin from the midst of the Daityas and bring him here like a vulture bringing the bird quail.

Sanatkumāra said:—

47. Thus commanded by the bull-bannered deity Nandin bellowed like a bull and roared like a lion. Moving fast through the army he reached the place where the bright scion of the family of Bhārgavas was sitting.

48. Harassing and exciting the Daityas, Nandin snatched off Śukra well guarded by all the Daityas who had in their hands, nooses, swords trees, boulders and mountains, like the mythological animal Śarabha snatching off an elephant.

49. The demons followed him roaring like lions to get him released even as his cloth became loose, his ornaments fell off and his tuft of hair got untied as he was caught tightly by the strong Nandin.

50. The leading Dānavas showered on Nandīśvara, thunderbolts, spears, swords, axes, staffs, discus and other missiles like clouds making a fierce downpour.

51. When the combat between the Asuras and gods deepened, the chief of Gaṇas burnt hundreds of the weapons of the enemy by the fire originating from his mouth and reached Śiva taking Bhārgava with him.

52. "O lord, here is Bhārgava", saying this he handed him over to Śiva immediately. The lord of gods caught hold of Bhārgava like a present offered by a devotee.

53. Without saying anything, the protector of the Bhūtas, thrust Bhārgava into his mouth like a fruit. The Asuras shouted loudly "Alas ! Alas."

CHAPTER FORTYEIGHT

(Swallowing of Śukra)

Vyāsa said:—

1. O Great sage, when Bhārgava was swallowed by Rudra what did the heroic Dānavas headed by Andhaka, do ? Please narrate.

Sanatkumāra said:—

2. When Bhārgava was swallowed by the lord of Pārvatī, the Daityas gave up hopes of victory, like lordly elephants bereft of trunks or cows and bulls devoid of horns.

3. They were as futile as headless trunks, as brahmins who have forsaken the study of the Vedas, as the living beings who have given up efforts and as the efforts of those who are not favoured by good fortune.

4. They were lustreless and ineffectual like women devoid of husbands, like the arrows devoid of feather, like longevity devoid of meritorious actions and like learning in the Vedas without the observance of sacred rites.

5. They were as powerless as innumerable activities rendered fruitless without the support of wealth, or as Kṣatriyas devoid of heroism or as the assemblage of virtue without truth.

6. When Bhārgava was taken away by Nandin and swallowed by Śiva as he had swallowed poison, the Daityas became grief-stricken and their pride and jubilation for battle became curbed.

7. On seeing Tuhuṇḍa, Huṇḍa and other Daityas, devoid of enthusiasm, the courageous and valorous Andhaka replied.

Andhaka said :—

8. By seizing Bhārgava forcibly from our midst we have been duped by Nandin. Our bodies have been rendered lifeless.

9. With the taking away of Bhārgava from us, our

courage, valour, achievement, fame, strength, splendour and exploit have been simultaneously taken away.

10. Fie upon us by whom the sole and excellent preceptor of the family worthy of the respect of the whole race, the virtual protector of all of us and very efficient, has not been saved at the time of adversity.

11. Hence do not waste time. Fight with the enemy, the heroic Pramathas, after remembering the lotus-like feet of the preceptor.

12. After remembering the beneficent lotus-like feet of the preceptor, I shall slay all the Pramathas along with Nandin.

13. After killing these along with the gods including Indra I shall obtain the release of Bhārgava like the Yogin who releases the soul from the bondage of action.

14. Bhārgava too is a lordly Yogin. If he himself comes out of Śiva's body, the rest of us are saved.

Sanatkumāra said:—

15. On hearing the words of Andhaka, the powerful Dānavas, fearlessly roaring like the rumbling clouds, spoke after resolving to do what was then tó be thought of.

The Dānavas said:—

16. If we are destined to live, the Pramathas cannot overwhelm us. If it is otherwise what avails running from the battle ground leaving our master behind.

17. Those who leave their masters and run away professing to be honoured and desiring to be rich will surely fall into hell Andhatāmisra.

18. After sullying their fame with the darkness of ignominy they will forfeit their pleasure both here and hereafter. They will be slain in the battle.

19. Of what avail are charitable gifts, austerities and dips in holy waters if one takes bath in the holy tract of the battlefield that removes the dirt of re-birth ?

Sanatkumāra said:—

20. After saying these words and deciding in accordance

with them, those Daityas and Dānavas pounded the Pramathas in the battle. They sounded the war-drums.

21-22. By means of arrows, swords, thunderbolts, hard rocks, Bhuśuṇḍis, Bhindipālas and other missiles, spears, javelins, axes, skull-headed clubs, tridents, maces, staffs and other weapons they bit one another and wrought a great havoc.

23. There was a great noise everywhere, produced by the drawn bows, flying arrows, the missiles, Bhuśuṇḍis, Bhindipālas and leonine roars.

24. There was great tumult caused by the war drums, trumpets, the trumpeting sounds of elephants and the neighing sounds of the horses.

25. The vast space between heaven and earth was filled with loud reports causing horripilations to the courageous as well as the cowardly.

26-27. The thirsty armies on either side fainted with their ears bursting by the loud sounds of elephants and horses, with the flagstaff and banners broken and torn, with their weapons exhausted, vomitting diverse kinds of blood and bereft of horses, elephants and chariots.

28. O sage, the heroic Nandin and other Pramathas slew all Asuras and won the victory.

29. On seeing his army being shattered here and there Andhaka rushed at the Gaṇas driving in his chariot.

30. Like the mountains hit with the thunderbolt by Indra, the Pramathas perished. Like the clouds devoid of water they sank low.

31. Glancing at the in-coming or out-going Pramathas, far off or at close quarters, Andhaka hit them severally with as many arrows as the hair on their bodies.

32-33. On seeing the army shattered and smashed by the powerful Andhaka, Skanda, Vināyaka, Nandin, Somanandin and other heroic and powerful Pramathas, and Śiva's personal Gaṇas became furious and fought in diverse ways and very valorously.

34-35. By Vināyaka, Skanda, Nandin, Somanandin, Vīraka, Naigameya, the powerful Vaiśākha and other terrible Gaṇas, Andhaka was rendered blind as they showered tridents, spears and arrows incessantly.

36-37. Then a great tumult arose in the midst of the armies of Pramathas and Asuras. At that great noise, Bhārgava who was within the belly of Śiva began to wander seeking an outlet like the unaboded wind. In Śiva's body he observed seven worlds[309] including Pātāla.

38. He saw the diverse worlds of Brahmā, Viṣṇu, Indra, Āditya and celestial damsels as well as the battle between the Pramathas and Asuras.

39. Wandering round and round in the belly of Śiva for a hundred years he failed to see any outlet as a wicked person fails to see a vulnerable point in a good person.

40-41 Taking recourse to the Yoga of Śiva he repeated the following mantra and assumed the form of Śiva's semen. He thus emerged out of the belly of Śiva through his penis. Thereafter he bowed to Śiva and was accepted as a son by Pārvatī. He was made a lord of the Gaṇas.

42. On seeing Bhārgava come out of the path of the semen, lord Śiva, the storehouse of mercy, laughed and said.

Lord Śiva said:—

43. O son of Bhṛgu, since you came out of my penis in the form of the semen you will be called Śukra henceforth. I accept you as my son. You may go if you please.

Sanatkumāra said:—

44. Thus advised by the lord, Śukra who had the refulgence of the sun, bowed to Śiva again and eulogised him with palms joined in reverence.

Śukra said:—

45. You are of infinite feet, of infinite forms and of infinite heads, the destroyer and the auspicious. You are of infinite arms. How can I eulogise you of such form adequately? You are worthy of eulogy and of the bowing of our heads.

309. The seven regions below the earth are called अतल, वितल, सुतल, रसातल, तल, तलातल and पाताल । Cp. Umā S. ch. 15 V. 22-23.

46. You are the eight-formed,[310] the infinite-formed, the bestower of the desires of all gods and Asuras. You are the wicked and the undesirable. How can I adequately eulogise you of such a nature?

Sanatkumāra said :—

47. After eulogising Śiva thus and bowing to him again, Śukra took leave of Śiva and entered the army of the Dānavas as the moon does the cluster of clouds.

48. Thus I have narrated to you how Bhārgava was swallowed by Śiva. Now listen to the mantra which was repeated by Bhārgava from within the belly of Śiva.

CHAPTER FORTYNINE

(*The acquisition of the position of a Gaṇa by Andhaka*)

Sanatkumāra said:—

Om obeisance to you, the lord of the gods, the one bowed to by the gods and Asuras, the great lord of the beings past and future, the one of green and tawny-coloured eyes, the strength, the intellect-formed, the one having the tiger hide as his covering cloth, the one springing from the flint sticks of sacred fire, the lord of the three worlds, Īśvara, Hara, the bay-eyed, the cause of the dissolution of the Yugas, the fire, the lord of Gaṇas, the protector of the worlds, the one of great arms, of great hands, the trident-bearing, of great fangs, the Kāla, Maheśvara, the imperishable, the Time-formed, the blue-necked, the one of huge belly, the presiding deity of Gaṇas, the soul of all, the purifier of all, the all-pervading, the destroyer of the death, the one observing sacred rites on the Pāriyātra[311] mountain, the Brahmacārin, the one knowable through Vedānta, the one reaching the limits of austerities, Paśupati, the bodiless, the one armed with trident, the bull-bannered, Hari, the one with matted

310. For the eight forms of Śiva, see Note No. 89 P. 192
311. For Pāriyātra or Pāripātra, see Note 77 P. 629

hair, the tufted, the staff-bearing, the one of great fame, the lord of Bhūtas, the dweller in a mountain-cave, the one beating time to Vīṇā and Paṇava, the deathless, the comely, the one like the early morning sun, the dweller in the cremation ground, the lord consort of Pārvatī, the suppressor of enemies, the one who felled the eyes of Bhaga, the one who broke the tooth of Pūṣan, the one who cuts the cruel ones, the one armed with noose, the hour of dissolution, the meteor-mouthed, the fire-bannered, the sage, the blazing, the lord of subjects, the leader, the father, the fourth one, the most excellent one in the world, Vāmadeva, the chivalrous in speech, the Bhikṣu of the left wing, the Bhikṣu-formed, the one with matted hair, the complicated, the one who benumbed the hand of Indra, the one who benumbed the Vasus, the sacrifice, the performer of sacrifice, Kāla, the intelligent, the bee, the moving one, the one originating from the hedges of the trees, the one adored by the name Vājasana by the people of all stages of life, the creator of the universe, the sustainer of the universe, the eternal Puruṣa, the stable one, the presiding deity of Dharma, the one of three-fold paths, the conceiver of all living beings, the three-eyed, the multi-formed, the one as refulgent as ten thousand suns, the lord, the one sounding all musical instruments, the one who releases from all hindrances, the binding one, the supporter of all, the most excellent of all virtuous ones, the Puṣpadanta, the part, the face, the destroyer of all, the golden-eared, the deity at the door, the terrible, the one of terrible exploit, Om, Obeisance, Obeisance.

Sanatkumāra said:—

1. It is by repeating this mantra that Śukra came out of the belly of Śiva through the penis, like the powerful semen.

2. He was accepted as son by Pārvatī and made unaging and undying by Śiva, the lord of the universe, as glorious as himself and second to him.

3. Śukra the sage, the storehouse of the Vedas, was reborn of lord Śiva when three thousand years elapsed on the earth

4. He saw Andhaka the lord of Dānavas, staked to the trident, performing a penance courageously and meditating on the supreme lord. He was completely dried up.

5-18. He was meditating on the hundred and eight forms of the great Ātman as follows:—the great god, of misformed eyes, the moon-crested, the nectarlike, the permanent, the stable, the blue-necked, the trident-bearing, the bull-eyed, the great unknowable, the Puruṣa, the bestower of all desires, the enemy of Kāma, the destroyer of Kāma, assuming forms at his will, wearing matted hair, the hideous, the Giriśa, the terrible, long-lipped, the red-robed, the Yogin, the destroyer of Kāla, the destroyer of Tripuras, the bearer of skull, the performer of secret rites, the one of secret formulas, the grave, the conceivable, the support of Aṇimā and other qualities, the bestower of riches to the three worlds, the heroic, the destroyer of the heroes, the terrible, the awful, the fleshy, the clever, the consumer of great flesh, the mad, the awful, the great Iśvara, the router of the three worlds, the miserly, the hunter, the destroyer of sacrifice, the one with Kārttikeya, the highly elated, clad in elephant's hide, covered with hide, the agitated, wearing serpents as ornaments, the lender of support, the spirit, the heroic, worshipped by Śākinī, the Aghora (the gentle), the destroyer of terrible Daityas, sounding awfully, the vegetation-formed, smearing ashes on the body, with matted hair, the pure, served by hundreds of Bheruṇḍas, the lord of Bhūtas, the ruler of Bhūtas, the refuge of the five elements, the sky-sojourning, the furious, the ruthless, the fierce, the lord of Caṇḍī, the beloved of Caṇḍikā, the fearful, the lofty, the Garutmān (the winged one), the permanent, the partaker of spirituous liquor, the serpent-formed, the extremely terrible, the death, deathless, death of death, of great army, residing in the forest of the cremation ground, the attached, the unattached, blind with passion, adored by hundreds of passionless devotees, possessed of the Sattva, Rajas, Tamas attributes, as also of the Dharma, and Adharma, younger brother of Indra, the truth, the untruth, the existent, the non-existent, the uncaused, the lord with half-female form, the sun, as refulgent as crores and hundreds of suns, the sacrifice, the lord of sacrifice,

Rudra, Iśāna, the bestower of boons and Śiva. The Dānava Andhaka meditating on these hundred and eight forms of the supreme soul became free from that great fear.

19. He was drenched with the divine shower of nectar by lord Śiva who was perfectly satisfied. He was brought from the top of the trident and released.

20. He spoke to the Asura Andhaka, the great Daitya. The great lord forgave what the demon had done before.

The great lord said:—

21. O lord of Daityas, I am pleased by your restraints and observances, your valour and courage. O you of good rites, choose a boon.

22. Propitiated by you I grant the boons. Free from sins you deserve a boon, O excellent Daitya.

23. For the merits you have acquired by retaining your life for three thousand years you shall attain happiness.

Sanatkumāra said:—

24. On hearing this, Andhaka joined his palms in reverence. He knelt on the ground and spoke to the lord consort of Pārvatī trembling with awe.

Andhaka said:—

25-26. O lord, what you had been told by me before was done with the words choked by excess of pleasure. You the greater than the greatest were addressed as an ordinary poor person. What had been done by me in the battlefield due to delusion was the most despicable in the world. It was because I did not realise you then. O lord, please do not keep that in mind.

27. O great lord, the wicked thing I committed towards Pārvatī was due to my base lust. It may kindly be forgiven. I am the most miserable and unhappy.

28. A miserable person shall be pitied. If he be in a pitiable plight, he shall be all the more treated kindly. I am miserable but always devotrd to you.

29. I am miserable and devoted. I have sought

refuge in you. I shall be saved. I have joined my palms in reverence.

30. May this goddess, the mother of the universe, be pleased with me. Let her leave off her anger entirely and glance at me delightedly.

31. O moon-crested lord, where is her anger and where am I a pitiable Daitya? O crescent-crested lord, O Śiva, O supreme lord, I cannot bear it.

32. Where are you, the most liberal? Where am I the wretched, rendered helpless by passion, fury and faults by old age and death?

33. Let not your son Vīraka, a powerful fighter and warrior, be angry on seeing me the miserable creature.

34. Let me see Pārvatī always as mother with reverence due to elders, O lord who are as white as snow, necklace, moon, conch and the Kunda flower.

35. Let me be always devoted to you both. Let me be free from enmity towards the gods. Let me be calm in heart and think of Yogic ways. Let me thus stay with your Gaṇas.

36. Let me not remember again the adverse qualities of the Dānavas, thanks to your mercy, O lord. Please grant me this excellent boon.

Sanatkumāra said:—

37. After saying this, the lord of the Daityas became quiet meditating on the three-eyed lord and seeing Pārvatī as mother.

38. Then glanced at by Śiva, with delighted eyes, he remembered the entire story of his previous wonderful birth.

39. When he remembered the incident his ambition was fulfilled. Bowing to his mother and father—Śiva and Pārvatī—he became contented.

40. He was kissed and sniffed on the head by Pārvatī and Śiva. From the crescent-crested lord Śiva he secured everything he desired.

41. Thus I have narrated to you everything connected with the early story of Andhaka and his acquisition of the

lordship of Gaṇas by lord Śiva's grace, yielding the greatest happiness.

42. The mantra of Mṛtyuñjaya that bestows immortality has also been mentioned to you. It yields the fruits of cherished desire. It should be strenuously read and recited.

CHAPTER FIFTY

(Śukra learns Mṛtasañjīvanī lore)

Sanatkumāra said:—

1. O Vyāsa, listen how the lore of warding off death was gained by the sage Bhārgava from Śiva who is called the conqueror of Death.

2. At first this scion of the family of Bhṛgu went to the city of Vārānasī[312] and performed penance for a long time meditating on lord Viśveśvara.

3. There itself he fixed a phallic emblem of Śiva, the great Ātman. O Vedavyāsa, in front of it, he dug a very beautiful well.

4. Assiduously he performed the ablutions of the lord of the gods for a hundred thousand times with Pañcāmṛta[313] using a Droṇa measure each time. Fragrant unguents he also used with them for the ablutions.

5. He offered sandal-paste and Yakṣakardama[314] to the lord of the gods, thousands of times. Gladly he smeared fragrant unguents on the phallic image.

6-11. With care and devotion he offered flowers and leaves in the course of his worship—Rāja Campaka, Dhattūra, Karavīra, Kuśeśaya, Mālatī Karṇikāra, Kadamba, Bakula, Utpala, Mallikā, Śatapatrī, Sindhuvāra, Kiṁśuka, Bandhūka, Punnāga, Nāgakesara, Keśara, Navamallī, Cibilaka, Kunda, Mucukunda, Mandāra, Bilva leaves,

312. Vārāṇasī—ancient Kāśī. It came to be so called because it was situated between the two rivers, Barnā and Asi.

313. See Note 95 P. 136.

314. It is an ointment or perfumed paste consisting of camphor, agallochum, musk, sandal wood and kakkola.

Droṇa, Maruvaka, Vṛka, Granthiparṇa, Damanaka, the beautiful mango sprouts, Tulasī leaves, Devagandhārī leaves, Bṛhatpatrī leaves, Darbha grass, Nandyāvartas, Agastyas, Śāla, Devadāru, Kāñcanāra, Kuravaka, Dūrvā grass, Kuruṇṭaka, and lotus petals of various auspicious kinds.

12. He eulogised Śiva with various hymns and repeated a thousand names. He sang songs of Śiva's glory. He danced and made offerings.

13. Śukra worshipped lord Śiva in various ways for five thousand years.

14. When he did not see the lord, the least inclined to grant the boon, he took up still more unbearable and terrible observances and restraints.

15-16. He washed off the dirt of fickleness from his mind by the waters of pure conceptions many times as well as from the sense-organs. After purifying the gem of the mind, he offered the same to the trident-bearing lord. He drank the smoke of powdered husks or bits of grains or balls of iron-ash[315] for a thousand years.

17. On seeing him performing the terrible penance thus by keeping the mind steady, lord Śiva was delighted.

18. Coming out of the phallic image, lord Śiva the consort of Dākṣāyaṇī appeared before him with a brighter refulgence than that of a thousand suns and said.

Lord Śiva said:—

19. "O great sage, O son of Bhṛgu, O fortunate saint, by your perpetual penance I have been delighted.

20. O Bhārgava, choose anything that you wish as your boon. I shall lovingly bestow on you all your desires. There is nothing that cannot be granted to you."

Sanatkumāra said:—

21 On hearing these pleasing words of Śiva, Bhārgava was very much delighted. He was immersed in the ocean of happiness.

22. The brahmin bowed to Śiva with his eyes

315. See Note 308 P. 1008..

blooming like a lotus with pleasure and his body excited with horripilation by the surging waves of joy.

23. With the palms raised and joined on the head in reverence and repeating "Victory, Victory", the delighted sage eulogised the eight-formed[316] Śiva with the blooming eyes.

Bhārgava said:—

24. O lord of the universe, Obeisance to you. O jewel of heaven, you shine brilliantly in the firmament for the benefit of the three worlds. With these lustrous rays you subdue all darkness and the desires of the Asuras.

25. O eye of the world, you shine in heaven, on the earth and in the sky, brilliantly lit by your excessive refulgence. You have driven away darkness. You are filled by the nectar of the moon. Obeisance to you.

26. You are the wind, the goal in the holy path. You are worthy of being adored. O enlivener of the worlds, who can live here without you? O all-pervasive, benumber of storms, nourisher of creatures, delighter of the race of serpents, obeisance to you.

27. O sole purifier of the universe, O protector of those who bow to you, O wielder of the power of fire, you are the fire, bestowing calmness at every step. Obeisance to you.

28. O water-formed one, O great Īśa, the whole universe is holy. Really you make it variegated. O lord of the universe, this universe is free from dirt by diving into the water. Hence I bow to you.

29. O sky-formed one, because you give space within and without, that this universe evolves and expands; O merciful one, it always breathes in you and naturally merges in you Hence I bow to you.

30. O earth-formed one, O lord, you support and hold the universe. O lord of the universe, who else can be the enemy of darkness? You of this nature destroy my

316. Bhārgava eulogises Śiva in his eight forms represented by ether, air, fire, water, earth, the sun, the moon and the Ātman. The concept is popular with most of the poets in Sanskrit literature. Cp. Kāli. Śāk. Verse 1.

darkness. O you having serpents for ornaments, you are beyond all that deserve eulogy. Hence I bow to you. You are greater than the greatest.

31. O soul-formed one, O Śiva, this universe of the mobiles and immobiles is pervaded by these series of your forms. O eight-formed lord, having the form of the immanent soul, I always bow to you.

32. O kinsman of those devoid of kinsmen, O you of the form of universe, equipped with the eight forms, you make all expand. O lord, you make all objects available to those who bow to you. Hence I bow to you.

Sanatkumāra said:—

33. Eulogising the eight formed Śiva by reciting the eight verses, Bhārgava touched the ground with his head and bowed again and again.

34-35. When he was eulogised by Bhārgava of great brilliance, the great god stood up and lifted the brahmin from the ground where he was bowing to him. Holding him up, the lord spoke in a rumbling voice like that of the cloud but gentle in effect, illuminating the quarters with the moonlight-brilliance of his teeth.

The great lord said:—

36-38. O excellent brahmin, O Bhārgava, O dear, you are my faithful devotee. By your severe penance in this life, by the merit of installing my phallic image, and the adoration of it, by the offerings made with concentrated devotion, your unshaken purity and holy conduct in this Avimuktakṣetra,[317] I see you as my other two sons. There is nothing which cannot be given to you.

39. With this body you shall enter the cavity of my belly and you will be born as my son through my excellent organ—the penis.

40. I am giving you now the boon inaccessible to even my attendants and which I have kept away even from Viṣṇu and Brahmā usually.

317. The Avimukta-Kṣetra is the same as Vārāṇasī region It derives its name from the installation of the phallic emblem of Śiva called Avimukteśvara.

41-42. O pure one, O pure sage, I am giving unto you the lore in the form of Mantra, which is called Mṛtasañjīvanī. It is pure and it has been formulated by me alone through the power of the penance. You have the capacity to receive that lore.

43. Whoever he may be if you were to repeat this mantra in respect of anyone he will truly return to life. This lore is the most excellent one.

44. Your brilliant stellar lustre will excel the sun and fire. You will become the foremost of the planets.

45. If any man or woman were to proceed on a journey in your direction, their work will perish by your glance.

46. O you of good rites, all virtuous actions like marriage etc. when performed while you rise shall be beneficent to those people.

47. All the Nandā tithis are auspicious by your conjunction. Your devotees will be prolific in progeny and profuse in the production of semen.

48. The phallic image installed by you is called Śukreśa. Those who worship it shall achieve success.

49-50. Those who perform Vratas for every night throughout the year and offer water oblations in the Śukra well on your day and worship Śukreśa shall derive these fruits. They will have semen unfailing and profuse in secretion. They will have sons.

51. They will have the good fortune of manliness. There is no doubt. Those people will have good learning and enjoy happiness.

52. After granting him boons, the lord vanished in the phallic image. The delighted Bhārgava too returned to his abode.

53. Thus O Vyāsa, I have narrated how the Mṛtyuñjaya lore was acquired by Śukra through power of penance. What else do you wish to hear?

CHAPTER FIFTYONE

(*The story of Ūṣā*)

Vyāsa said:—

1-2. O omniscient Sanatkumāra, a wonderfully excellent story has been narrated with love and blessings by you. It is full of Śiva's benediction. I wish to know more of the story of the moon-crested lord wherein he gave the Asura Bāṇa the position of the chieftain of his Gaṇas.

Sanatkumāra said:—

3. O Vyāsa, listen with reverence to the story of Śiva, the great Ātman wherein it is explained how he bestowed the chieftainship of his Gaṇas on the Asura Bāṇa.

4. Here is the good story of Śiva, the great lord. Here too is the story of Śiva's fight with Kṛṣṇa when the former blessed Bāṇa.

5. Listen from me the most befitting and the highly meritorious legend of the sports of Śiva. It is pleasing to the mind and to the ears.

6. Marīci, the sage of great intellect, was the mentally created eldest son of Brahmā. He was a Prajāpati too.

7. His son Kaśyapa was a noble soul. He was the most excellent of all sages. He made the creation flourish well. He was devoted to his father and to Brahmā.

8. O Vyāsa, thirteen daughters of Dakṣa were his wives. They were of good conduct and very faithful to their husband, the sage Kaśyapa.

9. The eldest of the wives was Diti. The Daityas were her sons. The gods and others including the mobile and immobile beings were born to others.

10. The eldest Diti had the heroic sons Hiraṇyakaśipu the elder and Hiraṇyākṣa the younger.

11. Hiraṇyakaśipu had four sons. They were in order Hrāda, Anuhrāda, Saṁhrāda and Prahlāda.

12. Prahlāda was a great devotee of Viṣṇu. He had full control of his sense-organs. The Daityas were unable to destroy him.

13. His son Virocana was the most excellent of

donors. He gave even his head to Indra who requested for the same in the guise of a brahmin.

14. His son was Bali who was a favourite of Śiva and a liberal donor. The earth was given by him to Viṣṇu who assumed the form of a dwarf.

15. His son Bāṇa became a devotee of Śiva. He was highly respected and intelligent. He was truthful and a liberal donor making thousands of charitable gifts.

16. Staying in the Śoṇita town[318] he ruled over the three worlds after defeating several rulers forcefully.

17. As a result of the grace of Śiva, the gods became the virtual servants of Bāṇa, the devotee of Śiva.

18-19. They were distressed by his enmity although he practised high virtues. In accompaniment of the instrumental music played by his thousand arms, by means of the Tāṇḍava dance he propitiated Śiva.

20. Śiva favourably disposed to his devotees was highly delighted and satisfied by his dance and he glanced at him with sympathetic eyes.

21. The lord of the worlds, worthy of being sought refuge in, the bestower of the desires of the devotees asked the great demon, the son of Bali, to choose a boon he liked.

Śiva said:—

22. The great Daitya Bāṇa, son of Bali, the foremost among the devotees and highly intelligent, bowed to lord Śiva with devotion and eulogised him.

The Asura Bāṇa said:—

23-24. O great god, lord of the gods, favourably disposed to those who seek refuge in you, O great Śiva, if you are pleased with me, be my guardian for ever. Be present with me as the lord of my city along with your sons and Gaṇas. O lord, be delightful to me in every respect.

318. Śoṇitapura was the capital of Bāṇāsura, the ruler of Tripura. Dey identifies it with the town of that name on the bank of the river Kedāra Gaṅgā (See Note 23 P. 532). Avasthi identifies it with Bānagarh in the Dinajapura district of East Bengal. The above identifications are merely tentative, for Bāna is said to have ruled in Tripuri (Mod. Tewar) on the Narmadā river in Madhya Pradeśa, far away from the locus suggested by the scholars.

Sanatkumāra said :—

25-26. Bāṇa son of Bali, deluded by Śiva's deception, did not request anything else from lord Śiva who would have bestowed even salvation if asked though he is hard to please. Śiva, who is favourably disposed to his devotees, granted boons to him and stayed there lovingly along with his sons and his Gaṇas.

27. Once Śiva performed divine sports in Śoṇita, the beautiful city of Bāṇa, in the company of the gods and Asuras, on the banks of a river.

28. The Gandharvas and the celestial damsels danced and laughed. The sages performed Japas, bowed to, worshipped and eulogised him.

29. The Pramathas jumped and shouted; the sages performed sacrifices. The groups of Siddhas came and saw the divine sport of Śiva.

30. Mlecchas,[319] adversaries and evil-intentioned wranglers perished. The mothers[320] (Brāhmī etc.) sat facing him. The terrifying imps perished.

31. The worldly faults of those who had the good conception of devotion to Śiva were forgotten.

32. The sages and the Siddhas leapt and bounced on seeing the activities of the women. The seasons displayed their power and nourished it.

33. Gentle winds blew wafting the grey pollen dust. The flocks of birds eager after honey chirped on the trees.

34. The cuckoo cooed sweetly in the forests and parks, generating love, on the branches heavily laden with flowers.

35. Then being glanced at by Kāma who was not vanquished, the crescent-crested lord Śiva highly indulgent in sports spoke to Nandin.

319. Mlecchas were wild ferocious tribes whose acts of violence caused vast devastations and destructions, struck terror in the social life of the country. They are said to have been repulsed and destroyed by lord Śiva.

320. Mātṛs are the divine mothers or personified energies of the principal deities reckoned variously as seven, eight, nine or sixteen in numbers. They are closely connected with the worship of Śiva and are described as attending on his son kārttikeya to whom at first only seven Mātṛs were assigned.

The crescent-crested Śiva said:—

36. Go quickly from this forest and tell the dark-complexioned Pārvatī everything and bring her here from Kailāsa after she has bedecked herself.

Sanatkumāra said:—

37. "So be it" answered the secret messenger of Śiva who started on journey. Reaching there, with palms joined in reverence he bowed to Pārvatī and said.

Nandīśvara said:—

38. "O goddess, the great lord of the gods wishes to see you, his beloved, well-dressed. It is at his bidding that I say this".

Sanatkumāra said:—

39. O excellent sage, then, at his importunity, Pārvatī, devoted to her husband, began to bedeck herself ardently.

40. "I am coming. You return and so inform the lord at my bidding". The Nandin approached Śiva with the velocity of mind.

41. Śiva who was extremely agitated told Nandin again. "Dear, go again and fetch Pārvatī from there".

42. "Yes, sir", said he. He went to Pārvatī of sweet appearance and said: "Your lord wishes to see you beautifully and gorgeously dressed.

43. O goddess, Śiva is eagerly waiting for various sports. O daughter of the mountain, please go since the lord is distressed with passion.".

44-46. All the celestial damsels told one another—"Since lord Śiva is very eager to see Pārvatī being passionate, the lady whom this enemy of Kāma may woo will certainly be the queen of celestial damsels. She may sport with lord Śiva in the form of Pārvatī accompanied by the Gaṇas of Kāma. Kāma is indeed victorious over his foe.

321. The printed editions read Kūṣmāṇḍa for Kumbhāṇḍa. In fact, Chitralekhā, companion of Ūṣā, was the daughter of Kumbhāṇḍa—a reputed minister of Bāṇa. Cp. Verse 38 of the next chapter.

47. If any lady, save Pārvatī, is able to touch Śiva, let her go there unhesitatingly and fascinate him.

48. The daughter of Kumbhāṇḍa,[321] Citralekhā said—"I desire to attract Śiva in the form of Pārvatī.

49. Just as Viṣṇu, by taking recourse to his yogic powers assumed the form of Enchantress (Mohinī)".

50. On seeing the change of form of Urvaśī, Ghṛtācī adopted the form of Kālī and Viśvācī that of Caṇḍikā.

51. Rambhā assumed the form of Sāvitrī, Menakā that of Gāyatrī; Sahajanyā that of Jayā and Puñjikasthalī that of Vijayā.

52. The unnamed celestial damsels assumed the forms of unnamed mothers with effort by employing their art.

53. On seeing their forms, the daughter of Kumbhāṇḍa, taking recourse to the Vaiṣṇava and her own Yoga, knew everything and emulated the same.

54. Ūṣā, daughter of the Asura Bāṇa efficient in divine Yoga, assumed the wonderfully auspicious and divine form of Pārvatī.

55. Her feet were of excellent lustre. They shone like the great red lotus. They had all the divine characteristics bestowing every desired object.

56. Knowing that she wanted to indulge in love-sport with Śiva, the omniscient and omnipresent Pārvatī spoke.

Pārvatī said—

57-59. O friend Ūṣā, chaste and honourable lady since you have adopted my form out of passion, so you will have the monthly course in the appropriate time in the Kārttika month. On the twelfth day in the bright half of Vaiśākha, you will undertake a fast. During the night while you are asleep in the harem, a man will come there and enjoy you. He has been made your husband by the gods. You will sport with him.

60. This is because you have been devoted to Viṣṇu ever since childhood without sinking into lethargy. She then mumbled to herself. "Let it be so" and was very bashful.

61. Then the goddess Pārvatī bedecked herself zealously and went to Śiva. She then sported with him.

62. O sage, at the end of the dalliance Lord Śiva vanished from the place accompanied by his wife, the Gaṇas and the gods.

CHAPTER FIFTYTWO

(The story af Ūṣā)

Sanatkumāra said:—

1. Listen to another story of Śiva the great soul which bestows the highest pleasure and wherein his endearment to his devotees can be seen.

2-3. Formerly the Asura Bāṇa had pleased Śiva by performing the Tāṇḍava dance. By adverse fate he became haughty. On realising that Śiva, the lover of Pārvatī, was delighted in mind, the Asura Bāṇa joined his palms in reverence, bent his shoulders and spoke.

Bāṇa said:—

4. O great god, lord of the gods and crest-jewel of all the gods, I am very strong, thanks to your favour.

5. A thousand hands have been given to me by you. They are only a burden to me, since except you I do not find any match to oppose me having an equal strength.

6. O bull-bannered lord, what can I do with these thousand mountain-like hands without a fight.

7. When my hands itch for war I desire to fight the elephants of the quarters. By hitting the cities and mountains I reduced them to powder. Being frightened they fled away.

8. Yama has been made a combatant with me and the great fire-god too, similarly. Varuṇa has been made a cowherd looking after my cows.

9. Kubera has been made the in-charge of couches, Nirṛti a chaperon. Indra has been defeated and forced to pay tribute.

10-11. Please suggest a fight unto me wherein my hands may fall shattered by the weapons hurled by the

enemy or cause him to fall in thousand pieces. O lord Śiva, please fulfil this desire of mine.

Sanatkumāra said:—

12. Becoming furious on hearing that, Śiva laughed boisterously and in a wonderful manner; Śiva the remover of the distress of devotees became very angry and said.

Śiva said—

13. Fie upon you, O haughty base Daitya, such a talk as this does not behove the son of Bali and a devotee.

14. Very soon, you will meet a terrible challenge to your bluff by fighting a great battle against person equal to me in strength. The battle will be sudden.

15. Therein your mountain-like hands will be cut off by weapons and missiles. They will fall off like reeds or stumps of plantain trees.

16-18. "O wicked soul, when this flagstaff of yours, with the emblem of a peacock with a human head, which is installed in your armoury, falls without being blown off by a gust of wind, you can decide within your mind that a terrible battle is at hand. Go to that terrible war accompanied by all your generals. Now return to your abode where Śiva is present.

19. O wicked one, you will see the great evil portents." After saying this, the lord who is favourably disposed to the devotees and is the dispeller of pride stopped.

Sanatkumāra said:—

20. After hearing that, Bāṇa worshiped Śiva with palms joined in reverence in the form of buds and bowed to lord Śiva. He then went to his abode.

21. On being asked, the delighted Asura mentioned everything to Kumbhāṇḍa in the manner it had happened. The Asura Bāṇa awaited the particular conjunction of circumstances eagerly.

22. Once, by chance he saw the flagstaff broken and fallen. On seeing it, he was delighted and he set out for war.

23-24. He called together his entire army. He was

accompanied by his eight lieutenants. He performed the sacrifice for success in war. He surveyed the wine[322] prepared for use in the course of war. He observed the auspicious signs in the quarters and set off. He, the son of Bali,[323] the heroic warrior capable of fighting with ten thousand persons, was very enthusiastic.

25-26. He thought within himself—"Who can be that warrior fond of battle, a master of the art of using weapons and missiles who will cut off my thousand hands like reeds or whom I shall cut into hundred pieces ?"

27-28. In the meantime, in the month of Vaiśākha after her monthly course, the daughter of Bāṇa had her auspicious bath and auspicious rites after worshipping lord Śiva. At night she lay asleep in the well-guarded harem. It was then that Kāma entered the place with lord Śiva.

29-30. She was seized by Kṛṣṇa's grandson[324] sent by Pārvatī of divine Māyā. She began to cry helplessly. He enjoyed her forcibly. Within a moment he was carried to Dvārakā[325] by Pārvatī's attendants by means of their divine Yogic power.

31. Rubbed and squeezed thus, she got up crying. She mumbled various words to her female attendants. She even decided to give up her life.

32. O Vyāsa, she was then reminded by her friend of the fault she had committed previously. She then came to realise the entire incident that had occurred formerly.

33. O sage, Ūṣā, daughter of Bāṇa, spoke sweetly to Citralekhā, daughter of Kumbhāṇḍa.

Ūṣā said—

34. "Dear friend, if he is the person ordained as my husband by Pārvatī, how can I obtain him duly ?

322. Cp. Note 277 P. 963.

323. Bāṇa was the son of Bali also called Mahābali. He ruled at Śoṇitapura while his father's capital was Mahābalipura. We can construct the ancestry of Bāṇa from Śivapurāṇa : Hiraṇyakaśipu—Prahlāda—Virocana—Bali—Bāṇa.

324. Aniruddha was the son of Pradyumna and grandson of Kṛṣṇa.

325. There were two Dvārakās connected with Kṛṣṇa. The one was situated near Kodinar on the sea-shore between the mouths of the rivers : Somat and Singāvara. Kṛṣṇa is said to have resided here and later on transferred himself to Dvārakā in Okhā maṇḍala in Kathiawar.

35. In what family is he born who has fascinated my mind thus ?" On hearing the words of Ūṣā, the friend told her then.

Citralekhā said:—

36. "O gentle lady, how shall I bring that man who was seen by you in the dream and whom I do not know."

37. Thus said by her, the daughter of the Daitya blinded by passion was ready to end her life. She was saved thus by her friend on the first day.

38. O excellent sage, again that daughter of Kumbhāṇḍa, Citralekhā, of great intellect spoke to Ūṣā the daughter of Bāṇa.

39. I can dispel your grief if such a man could be anywhere in the three worlds. I shall bring him who has captivated your mind. Please mention the details of his features.

Sanatkumāra said:—

40. After saying this, she painted all the gods on a canvas together with the Daityas, Dānavas, Gandharvas, Siddhas, Nāgas, Yakṣas and others.

41. Similarly she painted men, the Vṛṣṇis among them, the heroic Ānakadundubhi, Balarāma, Kṛṣṇa and Pradyumna the excellent among men.

42. On seeing Aniruddha the son of Pradyumna painted, she became bashful. Ūṣā's heart was filled with delight. She stood with downcast face.

Ūṣā said—

43. "O, this is the thief who has stolen my heart. This is the man whom I secured in the night.

44. By his very contact I became fascinated. I wish to know about him. O beautiful woman, mention everything to me.

45. In whose family is he born ? What is his name ? On being thus asked by her, the lady, expert in yogic practice, mentioned the name of the family.

46. O excellent sage, on hearing about his family, the eager and passionate daughter of Bāṇa said.

Ūṣā said—

47-48. O my friend, ascertain some means lovingly so that I shall regain my beloved husband in a trice. Without him, my friend, I am not at all eager to live even for a moment. Please bring him here strenuously. O my friend, make me happy.

Sanatkumāra said:—

49. On being thus requested by the daughter of Bāṇa, O excellent sage, the daughter of the minister was surprised and began to think seriously.

50. Then taking leave of her friend, and knowing him to be the grandson of Kṛṣṇa, Citralekhā got ready to go to Dvārakā with the velocity of the mind.

51-53. When the third day after the fourteenth day in the dark half of the month of Jyeṣṭha elapsed, a Muhūrta before the dawn, she reached the city of Dvārakā within a moment by the aerial path because she was a Yoginī. Then in the park of the harem the son of Pradyumna was seen by her playing with women and drinking wine. He was dark-complexioned but beautiful in every limb, smiling and in the prime of youth.

54-55. When he lay on the cot she encompassed him with the shroud of darkness by employing her Tāmasa Yoga. Thereafter she carried the cot on her head and within a moment reached the city of Śoṇita where the daughter of Bāṇa eagerly awaited her.

56. Passionate that she was, she made various mad pranks displaying her emotions. On seeing that he was actually brought she became frightened too.

57. When they began their sexual dalliance in that fresh contact in the well-guarded harem, it became known to all in a moment.

58-59. The man with a divine body who carried on illegitimate affairs with a virgin was found out by the persons appointed at the doorway to the harem with cane-sticks in their old and emaciated hands, by means of gestures and inferences. They understood that he was a young man, very comely in features, daring and fond of battle.

60. On seeing him, the heroic men who guarded the harem went and told Bāṇa, son of Bali, everything.

The gatekeepers said :—

61. O lord, no one knows how this was done. Indra has entered your harem in secret and forcibly. He has outraged the modesty of your daughter by seizing her himself.

62. O lord of Dānavas, of great arms, see, see him here. Do whatever is proper. We are not at fault.

Sanatkumāra said:—

63. O excellent sage, on hearing their words, on hearing of the defilement of his daughter, the lord of Dānavas of great strength, became surprised.

CHAPTER FIFTYTHREE

(*The dalliance of Ūṣā and Aniruddha*)

Sanatkumāra said:—

1. The infuriated Asura Bāṇa went there and saw Aniruddha who was in the fresh years of youth and who seemed to have been born especially for divine sports.

2. The infuriated Bāṇa, very efficient in war, was a bit surprised on seeing him and wondered why he had done like that and therefore said mockingly.

3. "Oh this man is really handsome, bold and daring. Who can this unfortunate deluded person be? His death is imminent.

4. O angry ones, with terrible weapons immediately kill the fellow who has outraged the traditional purity of my family and defiled my dear daughter.

5. O heroic ones, bind the terrible fellow of evil conduct. Put him in a frightful prison for a long time".

6. After saying this, the Asura Bāṇa thought within himself intelligently. "It is not known who this fearless fellow is. Certainly he is a man of terrible exploit". Thinking thus Bāṇa hesitated to act.

7. Then gradually the evil-minded Daitya ordered ten thousand men from his army for slaying him.

8. Commanded by him those heroic terrible fellows encircled the harem saying. "Cut him, pierce him".

9-10. On seeing the army of the enemy, Aniruddha the scion of the Yādava family, roared. He seized the big iron club from the harem-gate and came out of the apartment like the god of death armed with thunderbolt. With that iron club he killed the servants and returned to the harem.

11. O excellent sage, thus Aniruddha strengthened by Śiva's splendour, with eyes turned red by anger, killed all the ten thousand men of the army.

12-14. With the sword captured in the course of the battle he killed ten thousands of horses and charioteers of the lord of Daityas. When a hundred thousand soldiers had been killed, the Asura Bāṇa furiously entered the fray taking with him Kumbhāṇḍa, expert in war. He then challenged Aniruddha for a duel in the course of that war—Aniruddha the highly intelligent son of Pradyumna, of refulgent body and protected by Śiva's brilliance.

15. Aniruddha then seized a spear blazing like the fire of death, for killing him and hit him with that.

16. Bāṇa was hit with the spear even as he was seated in a chariot. In a trice the heroic demon vanished along with his horse.

17. When he vanished, Aniruddha, the unvanquished son of Pradyumna, stood steady like a mountain observing all the quarters.

18. Remaining invisible, that Dānava Bāṇa, practising deceptive fight, hit him again and again with thousands of weapons.

19. That powerful son of Bali, the heroic devotee of Śiva, the Asura Bāṇa deceitfully bound him with Serpent-nooses.[326]

20. After binding him and putting him in a cage he

326. Nāgapāśa was a sort of magical noose used in battle to entangle an enemy. Formerly it was the exclusive weapon of Asura Varuṇa.

stopped the battle. The infuriated Bāṇa then spoke to the very powerful son of the charioteer.

The Asura Bāṇa said:—

21. O son of the charioteer, cut off the head of this wicked fellow who has defiled my family.

22. After chopping off the limbs, give them to the Rākṣasas. Or let the beasts of prey swallow his flesh and blood.

23. Or kill this sinner and put him in a grassy well. O son of the charioteer, what more shall I say? By all means he must be slain.

Sanatkumāra said:—

24. On hearing his words, the Asura Kumbhāṇḍa, the most excellent of the ministers and righteous in thought, spoke to Bāṇa.

Kumbhāṇḍa said:—

25. O lord, this is not a proper thing to do. Please consider. I think by killing him we will be killing ourselves.

26. O lord, he seems to be equal to Viṣṇu in exploits. His strength has been increased by the brilliance of the moon-crested lord, your favourite.

27. Moreover, in daring he is equal to the moon-crested lord; though he is reduced to this plight he maintains his manliness.

28. It is by the grace of Śiva that he, the grandson of Kṛṣṇa, considers us insignificant as the blades of grass. Although he is bitten by serpents cruelly he is still very strong.

Sanatkumāra said:—

29. After saying thus to Bāṇa, the Dānava, the most excellent among statesmen, spoke to Aniruddha.

Kumbhāṇḍa said:—

30. "O hero, who are you? Whose son are you? Tell

us the truth. O meanest of men, of evil conduct, by whom have you been brought here?

31. Repeat piteously "I am vanquished'. Eulogise the heroic lord of the Daityas. Join your palms in reverence and bow to him.

32. If you do like this, you may get release. Otherwise this captivity and tortures will continue". On hearing this Aniruddha replied.

Aniruddha said:—

33. O friend of the basest of Daityas, O you that sustain yourself with the balls of rice offered in the hands, O demon of evil conduct, you do not know the laws of adversaries.

34. I think that for the valorous person humble supplications and running away from the battlefield are worse than death. These are adverse and painful to him like a dart.

35. For a Kṣatriya, death while fighting face to face with the enemy is commendable rather than joining the palms in reverence like a man in humble condition professing to be valorous.

Sanatkumāra said:—

36. These and many other heroic words he uttered, on hearing which Bāṇa was surprised and angry too.

37. Then a celestial voice was heard for the pacification of Bāṇa which all the heroes, Aniruddha and the minister, stood listening to.

The celestial voice said:—

38. "O Bāṇa, O great hero, you shall not be angry. "O devotee of Śiva, O intelligent one, you are the son of Bali. Ponder over this.

39. Śiva, the lord of all, the supreme lord, is the witness of all activities. This entire universe including the mobile and immobile beings is subservient to him.

40. He alone is the creator, maintainer and the destroyer of the worlds, always taking up the attributes of

Rajas, Sattva and Tamas in the form of Brahmā, Viṣṇu and Śiva.

41. The lord is omnipresent. He is the inducer, greater than all. He is free from aberrations, unchanging, eternal, the lord of illusion and devoid of attributes.

42. Even a weak person becomes strong, thanks to his will, O excellent son of Bali. O intelligent one, realise this in your mind, be normal and complacent.

43. The lord who quells pride, who is an expert in various sports and who is favourably disposed to his devotees will destroy your arrogance."

Sanatkumāra said:—

44. O great sage, having spoken thus, the celestial voice stopped. On hearing these words the Asura Bāṇa did not kill Aniruddha.

45. Then he went to his harem and drank excellent beverages. His intellect was adversely affected, he forgot those words and began to sport.

46. Aniruddha was bound by serpentine bodies emitting poison powerfully. His passion for his beloved had not been satiated fully. He remembered Durgā then.

Aniruddha said:—

47. O goddess, you are worthy of being resorted to. I have been bound by serpents. O goddess bestowing fame, O goddess of fierce fury, come and save me.

48. O great goddess, devotee of Śiva, O cause of creation, sustenance and dissolution, there is no other saviour except you. O Śivā, save me.

Sanatkumāra said:—

49. Propitiated by him, Kālī, lustrous like the split collyrium, arrived there in the dark night of the fourteenth day in the dark half of the month Jyeṣṭha.

50-51. With the heavy blows of her fists she broke the cage. She reduced the serpentine arrows to ashes. She released Aniruddha and let him enter the harem and then vanished from the scene.

52. O great sage, thus, thanks to the grace of the

goddess—the Energy of Śiva, Aniruddha got rid of the difficulty, became free from pain and obtained happiness.

53. Securing success by means of Śiva's Energy, Aniruddha the son of Pradyumna gained access to his beloved, the daughter of Bāṇa and rejoiced.

54. In the company of his beloved—the daughter of Bāṇa, he carried on dalliance and was happy drinking the beverages till his eyes became red.

CHAPTER FIFTYFOUR

(*The fight among Bāṇa, Śiva, Kṛṣṇa and others*)

Vyāsa said:—

1. O excellent sage, when Aniruddha the grandson of Kṛṣṇa was abducted by the daughter of Kumbhāṇḍa what did Kṛṣṇa do? Please narrate it to me.

Sanatkumāra said:—

2. O excellent sage, on hearing the woeful cries of his women when Aniruddha had gone off suddenly, Kṛṣṇa too became vexed.

3. The four months of the rainy season thus went by when his relatives and Viṣṇu could not see Aniruddha and so they bewailed.

4. On hearing from Nārada about the imprisonment and activities of Aniruddha the Vṛṣṇis, followers of Kṛṣṇa, became dejected.

5. On hearing everything, Kṛṣṇa immediately called Garuḍa and went to the city of Śoṇita eagerly for fighting.

6. Pradyumna, Yuyudhāna, Sāmba, Sāraṇa, Nanda, Upananda, Bhadra and others following Rāma and Kṛṣṇa went there.

7. They were accompanied by twelve Akṣauhiṇīs. They, the chief of Sātvatas[327] laid a siege all round the city of Bāṇa.

8. On seeing the parks, fortresses, ceilings and minarets of the city thus broken, Bāṇa became infuriated and set forth with an equal number of armies.

9. In order to help Bāṇa, lord Rudra accompanied by his son and the Pramathas rode on the bull Nandin and arrived there to fight.

10. A tumultuous fight, wonderfully causing horripilation ensued between Kṛṣṇa and his followers on the one hand and the supporters of Bāṇa, Rudra etc. on the other.

11. The fight was between Kṛṣṇa and Śiva; Pradyumna and Kārttikeya; Kumbhāṇḍaka and Kūpakarṇa, Bala and Saṁyuga.

12. Sāmba fought with Bāṇa's son; Sātyaki with Bāṇa; Garuḍa with Nandin and groups of one side fought with the groups of the other.

13. Brahmā and other gods, sages, Siddhas, Cāraṇas, Gandharvas and celestial damsels came there in aerial chariots to witness the affray.

14. O best of brahmins, a terrible fight ensued between the members of the Yadu family with the groups of Pramathas ending with "Revatīs".

15. Kṛṣṇa, his brother Rāma and the intelligent Pradyumna, fought an unequalled fight with the Pramathas.

16-17. The fight continued with Agni, Yama, Varuṇa, Vimukha, Tripāda, Jvara and Kārttikeya and groups of Pramathas with the Vṛṣṇis. It was terrible and frightful causing horripilation.

18. There was fight with the shameless women too, several groups of terrifying Koṭarīs at every step, not far from one another.

19. Kṛṣṇa routed the Bhūtas, Pramathas and

327. Sātvatas were a family of Yādava race whose founder was Yadu, son of King Yayāti. King Sātvata founded a branch of the Yādavas after his name. He had four sons : (1) Bhajin Bhajamāna (2) Devavṛdha (3) Andhaka mahābhoja and (4) Vṛṣṇi Kṛṣṇa, the celebrated hero of the Mahābhārata was born in the Sātvata-Vṛṣṇi family.

Guhyakas, the followers of Śiva with sharp-pointed arrows discharged from his bow.

20. The heroes Pradyumna and others jubilant over the war destroyed the armies of the enemies and fought terribly.

21. On seeing his army being scattered, Śiva became highly infuriated and roared terribly.

22. On hearing that, Śiva's Gaṇas too shouted and fought. They suppressed the opponents with their strength increased by Śiva's brilliance.

23. Kṛṣṇa discharged separate types of missiles from his bow towards the trident-bearing lord Śiva who without showing any dismay quelled them directly.

24. They discharged Brahmā-missile in counter to Brahmā missile; the mountain-missile to the wind-missile; the cloud-missile to the fire-missile and Śiva-missile to the Nārāyaṇa missile.

25. Defeated by the opponents, the army of Kṛṣṇa fled, O Vyāsa; it could not face the full refulgence of Śiva.

26. O sage, when his army was routed, lord Kṛṣṇa, the scorcher of enemies, discharged terrible fever missile named 'cold'.[328]

27. O sage, when the army of Kṛṣṇa was routed, the cold fever missile of Kṛṣṇa rushed at Rudra blazing the ten quarters.

28. On seeing that coming, lord Śiva discharged his own fever missile. The two fever missiles fought each other.

29. Oppressed by the fever missile of lord Śiva, the fever missile of Śiva cried aloud. Unable to secure succour elsewhere, it eulogised the bull-bannered lord.

30. The delighted lord Śiva, favourably disposed to those who seek refuge, eulogised by Viṣṇu's fever missile, spoke to the cold fever missile of Viṣṇu.

328. The mention of the missile of cold fever and of the counter missile to ward it off indicates the heights that India had attained in military science.

Lord Śiva said:—

31. "O cold fever, I am delighted. Leave off your fear from my fever. There is no fear from fever to him who remembers this anecdote.

Sanatkumāra said:—

32. Thus advised, the fever missile of Viṣṇu went away after bowing to Śiva. On seeing that activity, Kṛṣṇa was surprised and dismayed.

33. When attacked by the arrows of Pradyumna, the infuriated Kārttikeya, the slayer of Daityas, hit Pradyumna with his spear.

34. When hit by Kārttikeya's spear, Pradyumna, though very strong, shed blood from his limbs and fled from the battle ground.

35. Hit with various missiles by Kumbhāṇḍa and Kūpakarṇa, Balabhadra though strong did not stay there. He fled from the battle-field.

36. Garuḍa, took up a thousand bodies and drank up the water from the great sea. He then began to work havoc by showering the sea-waters through Āvarta clouds.

37. Then the infuriated bull, the powerful vehicle of lord Śiva, hit him with great force by means of his horns.

38. When his limbs were shattered by the blows of his horns, Garuḍa was dismayed. He forsook Viṣṇu and fled from the battle ground immediately.

39. When the situation was like this, lord Kṛṣṇa, dismayed by Śiva's refulgence spoke to the charioteer suddenly.

Lord Kṛṣṇa said:—

40. O charioteer, listen to my words. Drive the chariot immediately to lord Śiva so that I shall speak to him.

Sanatkumāra said:—

41. Thus commanded by Viṣṇu, the charioteer Dāruka,

the foremost of persons of good qualities, drove the chariot immediately to lord Śiva.

42. Lord Kṛṣṇa resorted to Śiva, favourably disposed to his devotees, bowed to him with devotion with palms joined in reverence and submitted as follows.

Lord Kṛṣṇa said:—

43. O lord Śiva, lord of the gods, favourably disposed to those who seek refuge in you, I bow to you the great lord, the soul of all and of infinite power.

44. I bow to you, the cause of the origin, sustenance and dissolution of the universe, the sole form of perfect knowledge, the symbol of Brahman, the highly quiescent, the supreme lord.

45-46. The time, the divinity, the activity, the individual soul, the nature, the solid objects, the vital airs, the soul, the groups of created beings, the series of seeds and sprouts everything is your illusion, O lord of the universe. I resort to you the cause of those things, the great lord.

47. By the different forms assumed by you sportively, you, the lord of the worlds, support the gods and others and destroy those who go astray.

48. You are the Brahman, the great light that is hidden in the Śabda Brahman which the purified souls see like the sole firmament.

49. You are the primordial Puruṣa without a second. You are the fourth being,[329] the vision of the soul. You appear as undergoing change though you are the lord, the cause without another cause unto you.

50. O lord, for the manifestation of all the attributes, you appear different through your illusion, O supreme lord.

51. O lord, just as the unconcealed sun illuminates many of his reflections by his brilliance, so you too do, being the great illuminating light.

52. O great one, O self-illuminated lord Śiva, you

329. Śiva represents the fourth (Turya) state of the soul, the pure, impersonal and unconditioned. The other three states of the soul viz. the state of wakefulness (जाग्रत) dream (स्वप्न) and unconsciousness (सुषुप्ति) are impure, personal and conditioned by physical envelope.

brighten the attributes by means of the attribute itself, though you are not encompassed by the attribute.

53. People whose intellects are deluded by your illusion become attached to sons, wives, abodes etc. and sink and float in the ocean of sin.

54. After deriving this divinely bestowed human habitation, if a person does not control his sense-organs and respect your feet he is to be pitied. He deceives his own self.

55. O lord, it is at your bidding that I have come here to cut off the hands of Bāṇa. This haughty Bāṇa was cursed by you who are the destroyer of haughtiness.

56. O lord, please return from the battle-ground. Let not your curse go in vain. O lord, command me to cut off the hands of Bāṇa.

Sanatkumāra said:—

57. O great sage, on hearing these words of lord Kṛṣṇa, Śiva the supreme lord who was propitiated by Kṛṣṇa's eulogy, replied :—

Lord Śiva said:—

58. O dear, what you say is true; the lord of the Daityas has been cursed by me. It is at my bidding that you have come here to cut off the hands of Bāṇa.

59. O lord of Lakṣmī, what can I do? O Viṣṇu, I am subservient to my devotees always. How can there be the chopping of Bāṇa's arms while I am watching?

60. Hence at my bidding make me benumbed by means of your Jṛmbhaṇa missile.[330] Thereafter you can do as you please and be happy.

Sanatkumāra said :—

61. O great sage, thus urged by Śiva, lord Kṛṣṇa was surprised. He returned to the battlefield and rejoiced.

62. O Vyāsa, Viṣṇu an expert in the use of various missiles fixed the Jṛmbhana missile to the bow and discharged it at Śiva.

330. Jṛmbhaṇa missile is said to possess the potency of benumbing the activities of the person against whom it is used.

63. After enchanting Śiva, and making him benumbed by means of the Jṛmbhana missile, Viṣṇu slew the army of Bāṇa by means of swords, daggers and clubs.

CHAPTER FIFTYFIVE

(*The chopping of Bāṇa's arms and his humiliation*)

Vyāsa said:—

1. O dear sage, Sanatkumāra, O omniscient son of Brahmā, obeisance be to you. A wonderful story has been narrated to me by you.

2. When Śiva was made to yawn and lie flat by Viṣṇu through the Jṛmbhaṇa missile, in the course of the war and when the army of Bāṇa was slain, what did Bāṇa do? Please narrate.

Sūta said:—

3. On hearing these words of Vyāsa of immeasurable refulgence, the great sage, the delighted son of Brahmā, replied.

Sanatkumāra said:—

4. O Vyāsa of great intellect, listen to the highly wonderful story of Kṛṣṇa and Śiva who indulge in sports in accordance with the worldly conventions.

5. When Śiva sportively lay flat on the ground along with his sons and Gaṇas, Bāṇa the king of Daityas came out to fight with Kṛṣṇa.

6. With the horses mobilised by Kumbhāṇḍa, and holding various weapons and missiles, the powerful son of Bali performed an incomparable fight.

7. On seeing his army destroyed, the lord of the Daityas became infuriated. The powerful son of Bali fought an incomparable battle.

8. Lord Kṛṣṇa the great hero with additional strength derived from Śiva roared loudly in the battlefield considering Bāṇa as insignificant as a blade of grass.

9. O great sage, he made the twanging sound on his wonderful bow called Śārṅga and frightened what little remained of Bāṇa's army.

10. The intervening space between heaven and Earth was filled with the great sound originating from the twang on his bow.

11. Drawing the string of his bow upto the ear, the infuriated Viṣṇu discharged sharp arrows, as furious as serpents, on Bāṇa.

12. On seeing the arrows coming, Bāṇa the son of Bali, split them even before they reached him, by means of arrows discharged from his bow.

13. Lord Bāṇa, suppressor of enemies roared again. The Vṛṣṇis thinking of Kṛṣṇa were afraid and dejected.

14. Thinking upon the lotus-like feet of Śiva, the haughty son of Bali discharged his arrows at Krṣṇa the most valorous.

15. Thinking upon the lotus-like feet of Śiva, the powerful destroyer of Asuras, Kṛṣṇa split them before they reached him by means of his own arrows.

16. Rāma and other Vṛṣṇis, the powerful ones agitated by anger, slew their respective opponents.

17. Thus the tumultuous fight between the two strong armies went on for a long time aggravating the wonder of the spectators.

18. In the meantime the infuriated king of birds suppressed the army of Bāṇa striking all with his wings.

19. Seeing his army routed and himself oppressed, Bāṇa, the powerful lord of Daityas, son of Bali, foremost among Siva's devotees, was infuriated.

20. Thinking upon the lotus-like feet of Śiva, the thousand-armed Bāṇa displayed his valour unbearable to his enemies.

21. The destroyer of heroes discharged simultaneously an unlimited number of arrows on Garuḍa, Kṛṣṇa and Yadus separately.

22. O sage, he hit Garuḍa with an arrow, Kṛṣṇa with another, Bala with a third. The powerful hero hit others too.

23. Then Kṛṣṇa the great lord, of great valour, of the

form of Viṣṇu, the destroyer of demons, became angry and roared in the course of the battle.

24. Thinking upon Śiva he hit Bāṇa and his terrible army simultaneously with the good arrows discharged with force from his bow.

25. Viṣṇu split his bow and umbrella as well as other things. Without being excited he killed and felled his horses by means of his arrows.

26. Bāṇa the great hero roared furiously. He hit Kṛṣṇa with his iron club and Kṛṣṇa fell on the ground.

27. O celestial sage, Krṣṇa got up immediately and fought with Bāṇa, the great devotee of Śiva. It was to keep up the worldly sport that he fought thus.

28. A great battle went on for a long time between Kṛṣṇa who was Viṣṇu or Śiva himself and that strong Asura who was the most excellent devotee of Śiva.

29. O great sage, the powerful Kṛṣṇa fought for a long time with Bāṇa. Deriving strength at the instance of Śiva he became furious.

30. At the bidding of Śiva, lord Kṛṣṇa, the destroyer of heroic enemies, chopped off several arms of Bāṇa by means of Sudarśana.

31. Only his four beautiful arms were left. Thanks to the grace of Śiva, the demon too was freed from pain.

32. Forgetting himself, Kṛṣṇa who assumed a great prowess, attempted to cut off the head of Bāṇa. Then Śiva got up.

Śiva said:—

33. O lord, son of Devakī, O Viṣṇu, what was ordained by me formerly has been accomplished by you who always follow my dictates.

34. Do not cut off the head of Bāṇa. Withdraw your weapon Sudarśana. At my bidding the discus shall always be rendered ineffective with regard to my people.

35. O Viṣṇu, this unfailing discus and victory in battle were formerly bestowed on you by me. Hence you withdraw from the battleground.

36. O lord of Lakṣmī, you did not hurl this discus at

Dadhīca,[331] Rāvaṇa, Tāraka, Tripuras and others without my consent.

37. You are a great Yogin, the supreme soul and the exciter of men. Hence you ponder over this yourself. You are engaged in the welfare of all living beings.

38. I have granted him a boon that he will not fear death. These words of mine shall remain true for ever. I am pleased with you.

39. O Viṣṇu, sometime back he became haughty enough to say "Give me battle" while he scratched his arms and forgot his goal.

40. Then I cursed him—"Ere long, the person will arrive and cut off your arms. You shall be cured of your haughtiness".

41. (*Turning to Bāṇa*) At my bidding Viṣṇu has cut off your arms. Now withdraw from the battlefield. Go back to your abode along with the married couple.

Sanatkumāra said:—

42. Saying this and uniting them in friendship, lord Śiva returned to his abode along with his sons and Gaṇas.

43. On hearing the words of Śiva, Kṛṣṇa withdrew Sudarśana. With his body unwounded, the victorious Kṛṣṇa entered into the harem.

44. He consoled Aniruddha and his wife. He accepted the jewels given in plenty by Bāṇa.

45. They took Ūṣā's friend Citralekhā the great Yoginī also with them. Kṛṣṇa who accomplished his task at the bidding of Śiva was immensely pleased.

46. After mentally bowing to Śiva, Viṣṇu took leave of Bāṇa and returned to his city along with his followers.

47. On the way he conquered Varuṇa who had opposed him in various ways. After reaching Dvārakā he celebrated the event jubilantly.

48. After reaching Dvārakā he dismissed Garuḍa. Seeing his friends and joking with them he roamed about as he pleased.

331. It refers to the incident of the battle between Viṣṇu and Dadhīca. Cp. ŚP. RS II Ch 39.

CHAPTER FIFTYSIX

(Bāṇāsura attains the position of Śiva's Gaṇa)

Nārada said:—

1. O great sage, when Kṛṣṇa left for Dvārakā along with Aniruddha and his wife, what did Bāṇa do? Please narrate the same to me.

Sanatkumāra said:—

2. When Kṛṣṇa left for Dvārakā with Aniruddha and his wife, Bāṇa was distressed thinking on his previous ignorance.

3. Then Nandin, a gaṇa of Śiva, spoke to the grief-stricken Daitya Bāṇa whose limbs were smeared with blood and who repented repeatedly.

Nandīśvara said:—

4. O Bāṇa, devotee of Śiva, do not repent. Śiva is compassionate towards his devotees. Hence he is called Bhaktavatsala (i.e. favourably disposed to the devotees).

5. O foremost among devotees, whatever has happened, has happened at his will. Consider this and remember Śiva again and again.

6. Fixing your mind in the primordial being, Śiva who is compassionate towards the devotees, you celebrate his festival again and again.

7. At the suggestion of Nandin, Bāṇa who had been like Rāhu unto his enemies immediately went to Śiva's temple with lofty mind and great courage.

8. After going there he bowed to the lord and lamented in great agitation. Bāṇa who had been divested of his haughtiness became overwhelmed with love and devotion.

9-10. He eulogised him with various hymns. He bowed to the lord in the course of his worship. With proper steps and gestures of hands he performed the Tāṇḍava dance assuming various poses and postures—Pratyālīdha, Sthānaka, Ālīḍha[332] being the chief among them.

332. Ālīḍha is a kind of pose in dance, with the right foot advanced and the left retracted. The opposite of this is the pose of Pratyālīḍha in which the left foot is advanced and the right is drawn back. Sthānaka is a particular attitude of the body in dance.

11-14. He produced thousands of gestures through his mouth. He knit and bent his brows and shook his head in various ways. He kept thousands of attendants in rows. He showed various gestures gradually. Much of his blood was shed on the ground. By all these means be propitiated the trident-bearing moon-crested lord. Bāṇāsura the great devotee of Śiva forgot himself and his activities in the course of his worship. Śiva who is fond of dance and music and is favourably disposed to his devotees spoke to Bāṇa.

Śiva said:—

15. "Dear Bāṇa, son of Bali, I am delighted by your dance. O lord of Daityas, you choose the boon whatever be in your mind".

Sanatkumāra said:—

16-20. O sage, on hearing the words of Śiva, Bāṇa the lord of Daityas asked for the healing of wounds, the skill in duels, everlasting position of Gaṇahood, the kingship for Uṣā's son at the city of Śoṇita, absence of enmity with the gods and Viṣṇu in particular, absence of rebirth as a Daitya defiled by the attributes Rajas and Tamas, special devotion to Śiva without any aberration for ever, friendship with the devotees of Śiva and kindness to all living beings. After requesting for these boons, the son of Bali, the great Asura joined his palms in reverence and eulogised Śiva with tears of love in his eyes.

Bāṇa said:—

21. O great lord, lord of the gods, favourably disposed to those who seek refuge in you, O great lord, I bow to you, O kinsman of the distressed, O storehouse of mercy.

22. O Śiva, O ocean of sympathy, you have taken pity on me. O lord, being delighted with me you have removed my arrogance.

23. You are Brahman, the great soul, the all-pervading lord. Your body is the whole cosmos. You are Ugra, Īśa, Virāṭ, the great, accompanied by everything.

24. O lord, your navel is the sky, mouth is the fire, semen is the water, ear the quarters, head the heaven, foot the earth and mind the moon.

25. Your eye is the sun, the stomach the ocean, the arm Indra, and the intellect Brahmā. Your excretion is Prajāpati and your heart is Dharma.

26. O lord, your hairs are the herbs and plants, your tresses the clouds, your eyes the three attributes. You are the Puruṣa, the soul of all.

27. They call Brāhmaṇa your mouth, Kṣatriya your arms, Vaiśya your thighs and Śūdra your feet.[333]

28. O lord Śiva, you alone deserve to be adored by all living beings. A person worshipping you certainly derives liberation.

29. O lord, the man who forsakes you, the favourite Ātman, for the adverse objects of sense, swallows poison forsaking nectar.

30. Viṣṇu, Brahmā, the gods and the sages of pure mind, in every respect resort to you, the favourite lord.

Sanatkumāra said:—

31. After saying this, the Asura Bāṇa, son of Bali stopped with all the limbs blooming with love and bowed to lord Śiva.

32. On hearing the request of his devotee Bāṇa, lord Śiva said "You will get everything" and vanished there itself.

33. Then through the grace of Śiva, Bāṇa attained the immortality of the eternal time and becoming one of the attendants of Śiva he rejoiced much.

34. Thus I have narrated by means of words pleasing to the ears, the excellent story of the trident-bearing lord Śiva, who is the preceptor of the preceptors and who sports about always in the middle of the worlds. His story includes his activities in relation to Bāṇa.

333. It refers to the fourfold classification of ancient Indian society as mentioned in the Puruṣasūkta of the Ṛgveda.

CHAPTER FIFTYSEVEN

(Gajāsura is slain)

Sanatkumāra said:—

1. O Vyāsa, listen with great devotion to the story of moon-crested lord, how he killed Gajāsura, the lord of Dānavas, by means of his trident.

2. Formerly when the Asura Mahiṣa[334] was killed in battle by the goddess for the welfare of the gods, they became very happy.

3-4. O great sage, his son the great hero Gajāsura could not forget the slaying of his father by the goddess at the request of the gods and hence remembered that enmity. He therefore went to the forest for undertaking penance. Interestingly he performed penance meditating on Brahmā.

5. "I shall not be killed by men or women overwhelmed by lust." Thinking thus in his mind he directed his attention to austerities.

6. He performed a severe penance in a valley on the Himālaya mountain. He kept his arms lifted. He fixed his eyes at the sky. He stood on the ground on the two big toes.

7. With plenty of matted tresses of hair the benevolent Gajāsura, the son of Mahiṣa shone with his refulgence like the sun at the time of dissolution.

8. The fire in the form of penance originating from his head filled with smoke spread all round to the worlds above, below and on the sides scorching them.

9. The rivers and the seas were agitated by the fire originating from his head. The stars fell along with the planets. The ten quarters blazed.

10. The gods scorched by the fire left heaven and went to Brahma's world along with Indra and submitted to him. The earth quaked.

The gods said:—

11. O Brahmã, we are agitated on being scorched by

334. The Asura Mahiṣa, father of Gaja, was slain in battle by Caṇḍikā. He should be distinguished from the Asura Mahiṣa who was killed by kārttikeya.

the penance of Gajāsura. We are unable to stay in heaven. Hence we seek refuge in you.

12. Make it subside and find out a merciful remedy to enliven others. Otherwise the worlds will perish. Truth. It is the truth that we speak.

13. Thus informed by the gods including Indra and others the selfborn deity Brahmā went to the hermitage of the excellent Daitya along with Bhṛgu,[335] Dakṣa[336] and others.

14. On seeing him scorching the heaven and the worlds by his penance, the surprised creator laughed and said.

Brahmā said:—

15. "O lord of Daityas, stand up, stand up. O son of Mahiṣa, you have achieved perfection in penance. O dear one, I, the granter of boons, have come. Choose your boon as you wish."

Sanatkumāra said :—

16. Getting up in a hurry, the son of Mahiṣa, the lord of Daityas glanced at the lord and praised him lovingly with choking words.

Gajāsura said:—

17-18. O lord, O lord of the gods, if you are going to grant me a boon let me be immune from death by men or women overwhelmed by lust. Let me be very powerful, valorous and invincible to the gods, the guardians of the worlds[337] and others for ever. Let me enjoy all prosperities.

335. Bhṛgu was a Prajāpati and a great sage who pounded the race of the Bhṛgus in which Jamadagni and Paraśurāma were born According to the present Purāna he was the son of Brahmā, born out of his heart. (See RS I. 16.4).

336. Dakṣa, son of Brahmā, born out of his breath (Ibid 1.16.5) was a Prajāpati. His daughter Sati was married to Śiva. For details see Ibid. II section.

337. Lokapālas are the regents of the four cardinal and four intermediate points of the world. They are :

इन्द्रो वह्निः पितृपतिर्नैर्ऋतो वरुणो मरुत् ।
कुबेर ईशः पतयः पूर्वादीनां दिशां क्रमात् ॥

Sanatkumāra said:—

19. Thus requested by the Dānava, Brahmā[338] who was delighted by his penance granted him the rare boon.

20. Securing the boons thus, the Daitya Gajāsura the son of Mahiṣa, returned to his abode with a happy mind.

21-22. The great Asura conquered all the quarters, the three worlds, the gods, Asuras, human beings, kings, Gandharvas, Garuḍa, serpents and others. He made them subservient to him. He became the conqueror of the universe. He usurped the places of the guardians of the worlds and took away their glory.

23. He occupied heaven[339] possessing the glory of the celestial garden and the palace of lord Indra built by Viśvakarman.[340]

24. The powerful Daitya of a lofty mind who reigned as the sole ruler after conquering all the worlds sported in the palace of lord Indra. The gods and others who were overwhelmed by his power worshipped the pair of his feet. He exercised a stern and fierce authority.

25. Thus conquering the quarters and reigning as the supreme overlord he enjoyed pleasures to the maximum extent. Since he had not conquered his senses he was never satiated in his enjoyment of pleasures.

26. He was haughty, puffed up with prosperity. He slighted and transgressed the injunctions of the sacred scriptures. After the lapse of some time he became evil-minded.

27. The Dānava, the suppressor of the gods, the son of Mahiṣāsura harassed the excellent brahmins and the sages on the earth very much.

28. The wicked Daitya harassed the gods, the human beings, and all the Pramathas. He tortured all righteous people particularly recollecting the previous enmity.

29. O dear, once this Dānava of great strength,

338. Brahmā assumed the name Śatadhṛti after completing a hundred sacrifices. This name he shares with Indra, the performer of a hundred horse-sacrifices.

339. See Note 298 P. 992.

340. Viśvakarman was the founder of the science of architecture and mechanics among the gods. He is credited with the construction of the royal palace for lord Indra.

Gajāsura came to the capital city of Śiva.

30. O sage, when the lord of Asuras came there, there was a great tumult among the residents of Ānandavana, They shouted "Protect, Protect."

31-32. When this son of Mahiṣāsura haughty of his valour entered the city suppressing the Pramathas, Indra and other gods previously vanquished by him sought refuge in Śiva. After bowing to him they eulogised him with a great respect.

33. They mentioned to him the arrival of the Dānava at Kāśī, the height of distress of the people there, especially of the rulers.

The gods said:—

34. O great gods, O lord of gods, the Asura has gone to your city. He is inflicting pain on your people. O storehouse of benignity, please slay him.

35. Wherever he sets foot on the earth he shakes the ground there by his great weight.

36. By his great velocity trees fall down with roots and branches. Hit by his brawny arms, big mountains are reduced to powder.

37. The clouds leave the sky hit by his head. Still they do not lose their blueness due to the contact with his hair.

38. When he breathes out, the mighty oceans surge up with their billows. Even the rivers are filled with waves as though with whales.

39. His height is nine thousand Yojanas. The girth of this Asura who wields Māyā is also of that proportion.

40. The tawny colour and the tremulousness of his eyes is not borne even by the lightning. Thus he has come there all of a sudden.

41. Whichever quarter he approaches, the Dānava is unbearably oppressive. "I am not to be killed by men or women overwhelmed by lust" he shouts.

42. O lord of the gods, we have thus mentioned humbly the activities of that Dānava. Please protect your devotees, Ö lord, desirous of protecting Kāśī.

Sanatkumāra said:—

43. Thus requested by the gods, Śiva desirous of protecting the devotees came there quickly with the desire of slaying him.

44. On seeing that Śiva, favourably disposed to his devotees, had come roaring with the trident in his hand, Gajāsura too roared.

45. A wonderfully terrible and great battle was fought between them roaring heroically and hitting with various weapons and missiles.

46. The brilliant Gajāsura of great strength and valour pierced Śiva, the slayer of the Dānavas, with sharp arrows.

47. O sage, Śiva who assumed a terrible body, split with his terrible arrows, the arrows of the Daitya to small pieces like gingelly seeds, even before they reached him.

48. Then the infuriated Gajāsura rushed at the lord Śiva roaring loudly with a sword in hand "You are slain now by me."

49. Then the lord armed with the trident, realising that the leading Daitya who was rushing at him could not be killed by anything else or any one else, hit him with his trident.

50. When the trident pierced through his body, the Daitya Gajāsura thought that he was raised up like an umbrella. He then sang the glory of Śiva.

Gajāsura said:—

51. O great lord, lord of the gods, I am in every respect your devotee. O trident-bearing lord, I know you as the lord of heaven and destroyer of Kāma.

52. O enemy of Andhaka, O great lord, O slayer of Tripuras, O omnipresent, my death at your hands is conducive to my great glory.

53. I desire to submit something. O merciful lord, please listen to it. O conqueror of death, I am speaking the truth, not a lie. Please ponder.

54. You are the only person deserving the worship of the worlds. You stand high above the universe. Everyone

should consider a death like this conducive to glory in due course.

Sanatkumāra said:—

55. On hearing his words, lord Śiva, the storehouse of mercy, laughed and replied to Gajāsura, the son of Mahiṣa.

Lord Śiva said:—

56. O Gajāsura, O excellent Dānava, O depository of great valour, O well-intentioned one, I am delighted. Choose the boon favourable to you.

Sanatkumāra said:—

57. On hearing the words of lord Śiva, the granter of boons, the lord of Dānavas, the delighted Gajāsura replied.

Gajāsura said:—

58. O nude one, if you are delighted, O lord Śiva, wear this hide of mine sanctified by the fire of your trident.

59. It is of your size, it is gentle to the touch, it has been kept as a stake in the battlefield, it is worth seeing, it is of divine nature and it is always pleasing.

60. Let it ever emit an agreeable smell, let it be soft for ever, let it be ever free from dirt, let it be your best ornament always.

61. O lord, even after being scorched by the flames of the fire of penance for a long time, this hide was not burnt, hence it is the storehouse of holy fragrance.

62. O nude one, if my hide is not meritorious how did it get into contact with your limbs in the battlefield?

63. O Śiva, if you are satisfied, please grant me another boon. Beginning from today let your name be Kṛttivāsas (one clad in elephant-hide).

Sanatkumāra said:—

64. On hearing his words, Śiva who is favourably disposed to his devotees, was pleased and replied to Gajāsura, the son of Mahiṣa "Let it be so".

65. Lord Śiva, the favourite of his devotees, becoming delighted spoke again to the Dānava Gajāsura whose mind had been purified by devotion.

Lord Śiva said:—

66. "In this holy place, a means to the achievement of liberation, let your meritorious body become phallic image yielding liberation to all.

67. It will be the foremost of all phallic images yielding salvation, destroying great sins and named "Kṛttivāseśvara".

Sanatkumāra said:—

68. After saying this Śiva, the lord of the gods, accepted the hide of Gajāsura and wore it.

69. O great sage, there was a great jubilation on that day. All the people staying at Kāśī and the Pramathas were delighted.

70. Viṣṇu, Brahmā and other gods were delighted in their minds. With palms joined in reverence they bowed to lord Śiva and eulogised him.

71. When Gajāsura the lord of the Dānavas, and the son of Mahiṣa was killed, the gods returned to their original place and the universe attained normalcy.

72. Thus I have narrated to you the story of Śiva which shows his affection to his devotees, which is conducive to the attainment of heaven, fame and longevity and which increases wealth and food-grains.

73. He who listens to this with devotion, or narrates this observing pure rites, enjoys great happiness and attains salvation, the greatest bliss hereafter.

CHAPTER FIFTYEIGHT

(*Dundubhi Nirhrāda is slain*)

Sanatkumāra said:—

1. O Vyāsa, listen. I shall narrate the story of the moon-crested lord Śiva how he slew the Daitya Dundubhi-nirhrāda.

2. When the Daitya Hiraṇyākṣa, son of Diti,[341] of great strength was killed by Viṣṇu, Diti remained griefstricken for a long time.

3. The wicked Daitya named Dundubhinirhrāda, the uncle of Prahlāda, the oppressor of the gods, consoled the dejected mother with the words.

4. After consoling Diti, the king of Daityas, an expert in using Māyā began to think of the ways and means of conquering the gods easily.

5. "The great Asura Hiraṇyākṣa along with his brother has been killed through Viṣṇu by the gods, the enemies of Daityas, employing deceitful means.

6. What is the strength of the gods? What is their diet? What is their support? How can the gods be easily vanquished by me?" Thinking like this he tried to find out the ways and means.

7. Thinking deeply in diverse ways the Daitya came to the conclusion that the brāhmaṇas were the cause of the trouble.[342]

8. The Daitya Dundubhinirhrāda, the most wicked enemy of the gods, ran after the brahmins to kill them.

9. Since the gods maintain themselves on sacrifices, sacrifices are born of the Vedas and the Vedas are the custody of the brāhmaṇas, so the brāhmaṇas constitute the strength of the gods.

341. Diti was the daughter of Dakṣa and wife of Kaśyapa. Her sons obtained the designation 'Daitya' after her name.

342. The anti-Brāhmana activities of the Daityas mentioned here and elsewhere in the Purāṇas were due to the fact that the Brāhmaṇas performed sacrifices wherein offerings were made to the gods. But this tradition of Brāhmaṇa—Daitya animosity is of late origin. Originally Daityas were devoted to Brāhmaṇas. The Bhārgavas were purohitas to Hiranyakaśipu. Vasiṣṭha was his hotṛ. Vṛtra and Namuci, the two famous Dānavas were Brāhmaṇas themselves. For details see AIHT. Ch XXVI.

10. Certainly the gods including Indra are supported by the brāhmaṇas. The gods gain their strength from the brāhmaṇas. There is no doubt about this.

11. If the brāhmaṇas are destroyed the Vedas will perish. If they are destroyed the gods will also perish.

12-13. If the sacrifices are destroyed, the gods will lose their food. They will grow weaker and be easily conquered. When the gods are conquered I shall become the sole honourable lord of the three worlds. I shall then confiscate the everlasting riches of the gods.

14. I shall enjoy happiness in my kingdom freed of thorns." After thinking like this the wicked Daitya thought again.

15. "Where are these brāhmaṇas in plenty—the brāhmaṇas strengthened by the splendour of the Brahman, well versed in the study of the Vedas and possessing the strength of penance ?

16. It is Vārāṇasī indeed that is the place of many brāhmaṇas. I shall finish that first and then go to other holy centres.

17. In holy centres or hermitages wherever these brāhmanas live they shall be devoured by me."

18. After thinking thus in accordance with the nature of his race, Dundubhinirhrāda went to Kāśī and he, the wicked wielder of Māyās, killed the brāhmaṇas.

19. When the excellent brāhmaṇas went to the forest to fetch sacrificial twigs and the Darbha grass, the wicked Dānava used to eat them there.

20. After that he used to lie hidden so that nobody could detect him. In the forest he used to roam about like a forest-dweller and in the waters he used to take the form of an aquatic animal.

21-22. He was invisible in form. He wielded the art of deception. He could not be seen even by the gods. During the day he stood in the midst of sages engaged in meditation but observing the ingress and egress of persons in the hut. But at night he took the form of a tiger and ate many of them.

23. He used to eat unhesitatingly never leaving even

a bone behind. Thus many brāhmaṇas were annihilated by him in this way.

24. Once on the Śivarātri[343] day a certain devotee performed the worship of Śiva, the lord of the gods and was engaged in meditation in his own hut.

25. The lord of Daityas Dundubhinirhrāda, proud of his strength, assumed the form of a tiger and wanted to seize him.

26. As the devotee was in meditation with a mind concentrated on Śiva and as he had fixed the Astramantra, the Daitya could not attack him.

27. Śiva, the omnipresent lord, knew his evil intention and decided to slay the Daitya.

28. While the Daitya in the form of the tiger was about to snatch the devotee, Śiva appeared before him. The three-eyed lord Śiva is very keen in intellect in saving the devotees, nay in protecting the universe.

29. On seeing Śiva coming out of the phallic image worshipped by the devotee, the Daitya in the form of a tiger increased in size like a big mountain.

30. The Dānava glanced with a contemptuous look at Śiva but the lord caught him and pressed him under his armpit.

31. The five-faced lord favourably disposd to his devotees hit the tiger on its head with his fist harder than thunderbolt.

32. By the blow of the fist and the pressure at the armpit the tiger groaned aloud in great distress filling heaven and earth with the sound and died.

33. Agitated in their minds by the loud sound the ascetics came there in the night itself following the track of the sound.

34. On seeing the lord there with the lord of the beasts in his armpit they bowed to him. They eulogised him with the words of "Victory, Victory."

343. Śivarātri or Śiva-caturdaśī is the fourteenth of the dark half of Māgha (January-February) on which a rigorous fast is observed during the day and night.

The brahmins said:—

35. We are saved, O, we are saved from this terrible obstacle. O lord, please bless us. O preceptor of the universe stay here alone.

36. O great lord, in this self-same form in the name of the lord of the tiger offer protection. Let this place remain sacred always.

37. Save us the dwellers in this holy centre from other mishaps too. O lord of Pārvatī, leaving the wicked ones offer fearlessness to your devotees.

Sanatkumāra said:—

38. On hearing the words of the devotees, the moon-crested lord who is favourably disposed to the devotees said affirmatively and told the devotees again.

Lord Śiva said:—

39. "If any one sees me here in this form with faith, I will undoubtedly remove his torments and mishaps.

40. After hearing this story of mine and after remembering my phallic image in the heart if a man enters the battlefield he will certainly win.

41. In the meantime the gods came there along with Indra shouting slogans of victory jubilantly."

42. After bowing to Śiva with love, the gods joined their palms in reverence, drooped their shoulders and eulogised lord Śiva who is favourably disposed to his devotees.

The gods said:—

43. O lord Śiva, lord of the gods, remover of the distress of your devotees, be victorious. We the gods have been saved by killing this demon.

44. O fond of devotees, you shall protect them always. O lord of the gods, wicked men shall be slain by you, O lord of all.

45. On hearing these words of the gods, lord Śiva became delighted. After saying 'yes' he merged into the phallic image.

46. The gods, thus surprised returned to their respec-

tive abodes and rejoiced. The brahmins too in great delight returned the way they came.

47-48. He who reads this sacred narrative about the origin of the lord of the tiger, hears, narrates or teaches this shall obtain all desires. After death he will attain salvation becoming free of all miseries.

49. This narrative is incomparable as it contains the nectar-like words of the divine sports of Śiva. It is conducive to the attainment of heaven, fame and longevity. It increases sons and grandsons.

50. It yields great devotion and bliss. It is auspicious and increases the pleasure of Śiva. It yields supreme know ledge. It is beautiful and removes all aberrations.

CHAPTER FIFTYNINE

(Vidala and Utpala are slain)

Sanatkumāra said:—

1. O Vyāsa, listen with pleasure to the story of the great lord how he killed through his beloved a Daitya whom he indicated by a sign.

2. Formerly there were two great Daityas—Vidala and Utpala. They were great heroes, puffed up by the boon from Brahmā that they could not be slain by a man.

3. O Brahmin, the gods had been defeated in the battle by the two Daityas who by the strength of their arms considered the people of the three worlds as insignificant as the blade of grass.

4. Defeated by them, the gods sought refuge in Brahmā. After bowing to him duly they submitted to him respectfully.

5-6. On hearing their account Brahmā said. "They will surely be slain by the goddess. Be bold. Remember Śiva and Pārvatī respectfully. Śiva is auspicious, benevolent favourably disposed to his devotees. The supreme god will bring about welfare ere long."

Sanatkumāra said:—

7. After saying this, Brahmā kept quiet remembering Śiva. The gods too returned to their respective abodes rejoicingly.

8. Then at the behest of Śiva, the celestial sage Nārada went to the abode of the Daityas and sang the glory of the beauty of Pārvatī.

9. On hearing his words the two Daityas were deluded by deception. Afflicted by the god of lust they desired to abduct the goddess.

10. They thought to themselves where and when they would obtain Pārvatī at the rise of their good fortune.

11-12. Once Śiva was engaged in sports. Pārvatī too was playing with a ball along with her friends in the presence of Śiva.

13. At times she looked up. At times she displayed the lightness of limbs. At times when she took deep breaths, bees hovered round her enticed by the fragrance. At times the bees made her eyes agitated.

14. Flowers from her tresses fell on the gronnd in front of her. Her cheeks were perspiring. Drops of sweat dripping from the paintings on her cheek brightened up.

15. The lustre of her body spread all round through the partings of her gown. By exerting her too much in beating the ball her red hand became redder than the red lotus.

16-17. When the ball bounced, her eyes too followed it making the brows to dance thereby. As the goddess mother of the universe was playing, she was seen by the Daityas who were going by the aerial path. They were, as it were, held in the lap by the imminent death.

18. They were the Daityas Vidala and Uptala who had become haughty by the boon of Brahmā and by the might of their arms thought the people of the three worlds as insignificant as the blades of grass.[344]

19. Desirous of abducting the goddess as they were tormented by the god of lust, they descended from the sky quickly after adapting the Śāmbarī magic skill.

344. This verse is the repetition of fragments of verses 2 and 3 of this chapter.

20. The two wicked ones of fickle mind approached Pārvatī in the guise of Śiva's attendants.

21. By the excessive tremulousness of their eyes they were in a trice recognized by Śiva, the chastiser of and contemptuous towards the wicked.

22. The lord shot a significant glance at Pārvatī the destroyer of miseries denoting that they were Daityas and not Gaṇas. They could assume any form.

23. O dear, she understood the sign of the eyes of her lord Śiva, the great lord who indulges in fancies.

24. Realising the significant glance, the goddess, the sharer of half the body of Śiva[345] hit both of them simultaneously with the ball.

25. The powerful wicked Daityas hit by the ball whirled and whirled and fell on the ground.

26-27. After making the two Daityas fall like two ripe fruits from the palmyra tree when shaken by the wind, or like the two peaks of a great mountain struck by the thunderbolt, as they had attempted to do an evil action, the ball changed itself into the phallic image.

28. That phallic image came to be known as Kandukeśvara. It is very near Jyeṣṭheśvara. It removes all the wicked things.

29. At the same time, knowing the manifestation of Śiva, Viṣṇu. Brahmā, other gods and the sages came there.

30. Then all the gods received boons from Śiva and at his bidding returned to their respective abodes delightedly. So were the residents of Kāśī blessed with the boons.

31. On seeing Śiva with Pārvatī they bowed to him with palms joined in reverence and eulogised him with devotion and pleasing words.

32. O Vyāsa, Śiva and Pārvatī too, went delightedly to their abode. The lord favourably disposed to his devotees, an expert in divine sports, had already had his game.

33. The Kandukeśvara phallic image at Kāśī destroys the wicked, yields worldly pleasures and salvation. Upon the good it bestows desires always.

345. In the Ardhanāriśvara form of Śiva, Pārvatī occupies one half and Śiva the other half. The form suggests the divine origin of men and women.

34. Where is the cause of fear to him who hears this incomparable narrative with joy, narrates or reads it?

35. He enjoys pleasures of various kinds and of excellent nature. Hereafter he attains the divine goal inaccessible even to the gods.

36. O dear, I have thus narrated to you the wonderful story of Śiva and Pārvatī. It indicates their favouritism to the devotees. It bestows welfare to the good.

Brahmā said:—

37. After narrating the story of the moon-crested lord, my excellent son, Sanatkumāra took leave of Vyāsa. Duly honoured by him he then went to Kāśī by the aerial path.

38. Thus the section called "Yuddha" has been narrated to you, O excellent sage. In the Compendium called Rudra, it bestows all cherished desires.

39. Thus the whole of Rudrasaṁhitā has been explained by me. It is pleasing to Śiva always. It yields enjoyment here and liberation hereafter.

40. The man who reads this Saṁhitā that wards off harassment from enemies shall attain all desires. Thereafter he shall attain liberation.

Sūta said:—

41. Thus Brahmā's son Nārada heard from his father the great glory of Śiva. Śatanāmā too was satisfied and became a follower of Śiva.

42. I have completely narrated the conversation between Brahmā and Nārada. Śiva is the most important of all deities. What else do you wish to hear about him?

THE
ŚIVAPURĀNA

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CONTENTS

ŚATARUDRASAMHITĀ

		Pages
1.	Five incarnations of Śiva ..	1069
2.	Eight forms of Śiva ..	1074
3.	Half-female incarnation of Śiva ..	1075
4.	Story of Ṛṣabha ..	1078
5.	Nineteen incarnations of Śiva ..	1081
6.	Incarnation of Nandīśvara ...	1086
7.	Coronation and the nuptials of Nandīśvara ..	1092
8.	Incarnation of Bhairava ..	1097
9.	Sports of Bhairava ..	1103
10.	Narrative of Man-lion ..	1110
11.	Incarnation of Śarabha ..	1113
12.	" " (continued) ..	1119
13.	" Gṛhapati ..	1123
14.	" " (continued) ..	1129
15.	" " (continued) ..	1138
16.	" Yakṣeśvara ..	1139
17.	Incarnations of Śiva ..	1143
18.	Eleven incarnations of Śiva ..	1145
19.	Narrative of Durvāsas ..	1148
20.	Incarnation of Hanumat ..	1154
21.	" " Maheśa ..	1157
22.	Harassment by Viṣṇu's sons and the incarnation of Bull ..	1159
23.	Incarnation of Bull (continued) ..	1163
24.	" Pippalāda ..	1167
25.	" " (continued) ..	1172
26.	" Vaiśyanātha ..	1174
27.	" Dvijeśvara ..	1180
28.	" Yatināthahaṁsa ..	1186
29.	" Kṛṣṇadarśana ..	1190
30.	" Avadhūteśvara ..	1195
31.	" Bhikṣuvarya ..	1199
32.	" Sureśvara ..	1206

33. Incarnation of Brahmacārin .. 1212
34. " " Sunartakanaṭa .. 1218
35. " " Saintly brahmin .. 1221
36. " " Aśvatthāman .. 1224
37. " " Kirāta .. 1228
38. Description of Arjuna's penance .. 1234
39. Slaying of the demon Mūka .. 1240
40. Kirāta-Arjuna dialogue .. 1244
41. Incarnation of Kirāta (continued) .. 1248
42. Twelve Jyotirliṅga incarnations .. 1253

KOṬIRUDRASAṀHITĀ

1. Glory of Jyotirliṅgas and their Upliṅgas .. 1259
2. Greatness of Śivaliṅgas .. 1263
3. Penance of Anasūyā and Atri .. 1265
4. Greatness of Atrīśvara .. 1268
5. Death of the Brahmin lady and the greatness of Nandikeśvara .. 1273
6. Brahmin lady attains Heaven .. 1276
7. Greatness of Nandikeśvara .. 1282
8. " " Mahābala .. 1285
9. Attainment of the supreme goal by an outcaste woman .. 1287
10. Greatness of Mahābala (continued) .. 1290
11. " " Paśupatinātha .. 1294
12. Why Śiva assumed the phallic form .. 1296
13. Origin of Vaṭuka .. 1301
14. " " Somanātha .. 1307
15. " " the second Mallikārjuna Jyotirliṅga .. 1312
16. Glory of Mahākāla .. 1314
17. " " " (continued) .. 1319
18. " " Oṁkāreśvara .. 1325
19. " " Kedāreśvara .. 1327
20. " " Bhīmeśvara and the havoc perpetrated by Bhīmāsura .. 1326
21. Origin of Bhīmeśvara .. 1335
22. Greatness of Viśveśvara, the arrival of Rudra at Kāśi .. 1340
23. Greatness of Viśveśvara (continued) .. 1343

24. Greatness of Trymbakeśvara and Gautama .. 1348
25. Planned arrangement of Gautama .. 1351
26. Greatness of Tryambakeśvara (continued) .. 1356
27. " " " (continued) .. 1362
28. " " Vaidyanātheśvara .. 1366
29. Havoc created by Rākṣasas of Dārukāvana .. 1373
30. Greatness of Nāgeśvara .. 1377
31. " " Rāmeśvara .. 1381
32. Narrative of Sudehā and Sudharmā .. 1385
33. Origin and glory of Ghuśmeśvara .. 1389
34. Acquisition of Sudarśana by Viṣṇu .. 1394
35. Thousand names of Śiva .. 1397
36. Efficacy of the thousand names of Śiva .. 1414
37. Devotion to lord Śiva .. 1417
38. Greatness of Śivarātri .. 1422
39. The rite of Śivarātri .. 1429
40. Glory of Śivāretri .. 1431
41. Review of salvation .. 1439
42. Difference between Saguṇa and Nirguṇa .. 1441
43. Review of knowledge .. 1444

UMĀSAṂHITĀ

1. Kṛṣṇa meets Upamanyu .. 1450
2. Upamanyu's instruction .. 1456
3 Greatness of Śiva .. 1461
4. Exhibition of Śiva's skill .. 1468
5. Great sins .. 1471
6. Different types of sins .. 1475
7. Pathway to hell and the emissaries of Yama .. 1479
8. Description of hell .. 1484
9. Pangs of hell .. 1488
10. Mode of suffering in hell .. 1491
11. Glory of the gift of food .. 1495
12. Glory of penance .. 1500
13. Glory of Purāṇas .. 1504
14. General charitable gifts .. 1508
15. Description of the Nether Worlds .. 1511
16. Uplift from hell .. 1514
17. Description of the Jambudvīpa .. 1518

18.	Seven continents	..	1522
19.	Worlds and planets	..	1529
20.	A special Mantra	...	1533
21.	Fruits of righteous war	...	1537
22.	Origin & development of the body	...	1541
23.	Infancy & other stages; impurity of the body	...	1545
24.	Women's nature	...	1551
25.	Ascertainment of the time of death	...	1555
26.	Dodging of Kāla	...	1560
27.	Escaping death & realisation of Śiva	...	1565
28.	Chāyāpuruṣa	...	1568

SIVAPURĀNA

ŚATARUDRASAṀHITĀ

CHAPTER ONE

(*The five incarnations of the supreme Brahman*)

I bow to lord Śiva of great bliss and of endless divine sports, who is great and omnipresent, who is the beloved consort of Pārvatī, who is the progenitor of Kārttikeya and Gaṇeśa, and who is the primordial lord of the universe.

Śaunaka said :—

1. O Sūta, O great fortunate disciple of Vyāsa, O storehouse of wisdom and mercy, please narrate the incarnations of lord Śiva by means of which the lord enhanced the welfare of the good.

Sūta said:—

2. O sage Śaunaka, with great devotion I shall narrate the incarnations[1] of Śiva to you a sage. Listen to it with attention and control over the senses.

3. O sage, formerly, Nandin, a form of Śiva and goal of the good, when asked by Sanatkumāra, told him the narrative with devotion to Śiva.

1. The concept of Rudrasṛṣṭi can be traced as far back as the Vedic Literature. According to Yv 16· 4 one Rudra created many Rudras out of his own body. The Purāṇas too have recorded the tradition of many Rudras evolved out of a single Rudra. The present Saṁhitā describes one hundred incarnations of Śiva and is therefore called Śatarudra.

But according to ŚB (9.1.1.7), Śatarudriya means a single hundred-headed Śiva (शतशीर्षाणं रुद्रं शतरुद्रियमित्याचक्षते). This statement of Śatapatha Brāhmaṇa abrogates the concept of many Rudras evolved out of a single Rudra. But it is not corroborated by the evidence of the present Saṁhitā which enumerates the countless forms of Rudra.

Nandiśvara said :—

4. The incarnations of the omnipresent lord Śiva are countless in the different aeons.[2] Yet I shall narrate them as far as I know.

5. The nineteenth Kalpa is known as Śvetalohita. The first incarnation is glorified as the incarnation of Sadyojāta.

6. In that Kalpa, Śvetalohita, endowed with a tuft, was born as the son of Brahmā as he meditated upon the supreme Brahman.

7. On seeing that Being in the form of Brahman and realising that to be Īśvara, Brahmā meditated on him in his heart and saluted him with palms joined in reverence.

8. Knowing that Sadyojāta to be Śiva, Brahmā, the lord of the worlds became delighted. With pure intelligence he pondered over that great Being again and again.

9. As he thus meditated, sons white in colour and famous for valour, were born to him. They were of great wisdom and had the form of the Supreme Brahman.

10. They were Sunanda, Nandana, Viśvananda and Upanandana. They were the disciples of that noble soul. By them the Brahman was encircled.

11. The delighted great lord, the Sadyojāta incarnation of Śiva, lovingly bestowed on Brahmā the perfect wisdom and the power of creation.

12. The next Kalpa, the twentieth one is named and glorified as Rakta (red) wherein Brahmā assumed a great splendour red in hue.

13. As Brahmā desirous of sons meditated, a son appeared in front of him wearing red garments and garlands. His eyes were red and his ornaments too were red.

14. On seeing that noble-souled son, he resorting to meditation knew him as the Vāmadeva incarnation of Śiva and so bowed to him with palms joined in reverence.

15. Your sons wearing red garments were born of him Viz. Virajas, Vivāha, Viśoka and Viśvabhāvana.

2. A kalpa is a day of Brahmā or one thousand yugas equal to a period of four hundred thirty two million years of mortals. Each kalpa is presided over by a particular form of Rudra. For instance, the Śvetalohita kalpa has Sadyojāta as the presiding deity, Rakta has Vāmadeva, Pītavāsas has Tatpuruṣa, Śiva has Aghora and Viśva-rūpa has Īśāna.

16. The delighted Parameśvara, the Vāmadeva incarnation of Śiva bestowed on Brahmā lovingly, the power of creation and perfect wisdom.

17. The twenty-first Kalpa is said to be Pītavāsas wherein Brahmā of great achievement became yellow-robed.

18. As Brahmā desirous of sons meditated, a son was born unto him mature, of great arms and great splendour and wearing yellow garments.

19-20. On seeing him engrossed in meditation and realising that Being as Śiva, the Creator bowed to him after performing the Japa of Śiva-Gāyatrī, who is the great goddess, bowed to by all the worlds. The great god was delighted with the mind in contemplation.

21. Then from his sides sons of divine features issued forth. All of them had yellow garments and they were the instigators of the Yogic path.

22. When that Kalpa of yellow colour of the selfborn lord elapsed, another Kalpa set in and it was named Śiva.

23. After a thousand divine years had elapsed and the entire universe had become one vast ocean,[3] Brahmā desirous of creating subjects thought in sorrow.

24. That lord of great splendour saw a son coming into view. He was black in colour, possessed of great strength. He was shining in his own splendour.

25. He was clad in black clothes and a black turban. He wore a black sacred thread. He had a black coronet, black toilet and unguent articles.

26. On seeing that noble soul of terrible exploits, (named) Aghora (non-terrible), he worshipped him—the lord of god, of wonderful black and tawny colour.

27. Brahmā then contemplated on Aghora in the form of Brahman. He eulogised that unperishing Being favourably disposed towards his devotees, by means of pleasing words.

28. Then from his sides sprang up four noble-souled sons all of whom were black in colour and had black toilet and unguent articles.

29. These brilliant beings in the form of Śiva had the

3. Ekārṇava symbolises the state of the universe during the period of dissolution when the divided units are drawn together forming a single watery mass. For details see MP.—A Study Pp 9-10.

clear names Kṛṣṇa, Kṛṣṇaśikha, Kṛṣṇāsya and Kṛṣṇakaṇṭhadhṛk

30. The noble-souled beings of this nature initiated the great and wonderful Yoga called Ghora for the purpose of Brahmā's creation.

31. O great sages, then another extremely wonderful Kalpa of Brahmā, named Viśvarūpa began to function.

32. As Brahmā, desirous of sons, meditated on Śiva mentally, Sarasvatī (Goddess of speech) of great sound manifested herself. She was Viś pā (Universe-formed).

33. Īśāna of such renowned features, supreme lord of crystal-like pure brilliance and bedecked in all ornaments manifested himself.

34. On seeing Īś the unborn lord, all pervading, all-bestowing, the all-in-all, of good forms as well as formless, Brahmā bowed to him.

35. Lord Īśāna after instructing the path of the good to Brahmā, created four auspicious sons in collaboration with his Energy.

36. There were born Jaṭin, Muṇḍin, Sikhaṇḍin and Ardhamuṇḍa. By means of Yoga they imparted good virtue and attained the goal of Yoga.

37. Thus I have succinctly narrated the origin of Sadyojāta and others, O Sanatkumāra, O omniscient one, being desirous of the welfare of all the worlds.

38. Then, O intelligent one, their dealings are beneficial to the three worlds and everything that is existent in the universe.

39. The five famous forms of Maheśa[4] are thus named

4. The five forms of Śiva viz Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta are creative. They ara symbolical of the scheme of creation evolved out of twentyfive constituents viz. five gross and five subtle elements, five organs of action and five of knowledge, besides mind, ego, intellect, nature and the individual soul. Each form stands in relation to a particular element or organ as follows.

Name	*Form*	*Organ of action*	*Organ of knowledge*	*subtle elements*	*gross elements*
Īśāna	soul	ears	speech	sound	ether
Tatpuruṣa	nature	skin	hand	touch	wind
Aghora	intellect	eye	feet	form	fire
Vāmadeva	ego	tongue	anus	taste	water
Sadyojāta	mind	nose	organ of generation	smell	earth

Iśāna, Puruṣa, Aghora, Vāma and Brahman.

40. Iśāna form of Śiva is the first and the principal one. It directly occupies and presides over the individual soul, the enjoyer of Prakṛti.

41. Tatpuruṣa form of Śiva is the second. It occupies and presides over every object of enjoyment, the support of the attributes.

42. The third form of Śiva is Aghora that stands within, occupies and presides over the principle of intelligence with all its ramifications for the sake of Dharma.

43. The fourth form of Śiva is Vāmadeva who presides over the ego and is engaged in many incessant activities.

44. The Iśāna form of Śiva is the permanent lord of the organ of hearing, speech and the all-pervading sky.

45. Intelligent and wise persons call Tatpuruṣa as the lord of Tvac (organ of touch perception), hand, sense of touch and the wind element.

46. Intelligent persons call the form Aghora, the support of the physical body, the sense of taste, of colour and of fire as well.

47. Vāmadeva form of Śiva is remembered as the lord of the organ of taste, of the organ of excretion, of taste itself and of waters as well.

48. They know the form of Sadyojāta as the lord of the organ of smell, of smell itself, of the earth and of the generative organ.

49. These forms of Śiva, the source of all glory shall be honoured and bowed to strenuously by those who seek glory.

50. He who reads and listens to the origin of Sadyojāta and others, enjoys all desires and attains the ultimate goal.

CHAPTER TWO

(The eight forms of Śiva)

Nandiśvara said :—

1. O dear sage, listen to the great incarnations of lord Śiva that carry out all worldly activities and bestow happiness on all.

2. The universe consists of the eight forms of lord Śiva.[5] Pervading that the universe subsists like the pearls in the string.

3. The eight presiding deities are Śarva, Bhava, Rudra, Ugra, Bhīma, Paśupati, Iśāna and Mahādeva. They are well known.

4. By these eight forms of Śiva, viz. Śarva etc, the earth, the waters, the fire, the wind, the sky, the individual soul, the sun and the moon are presided over.

5. The conclusion of all sacred lore is that the form of lord Śiva consisting of the earth that holds the entire universe of the mobile and immobile beings is called Śarva.

6. The form of the Supreme Soul, consisting of water that enlivens the entire world, is called Bhava.

7. The form of the great lord Śiva that holds the outer and inner universe and throbs by itself is called Ugra by the noble.

8. That form of lord Śiva consisting of the firmament that pervades everything and affords space to all is called Bhīma and it splits and differentiates the group of elements.

9. That form of Śiva shall be known as Paśupati which is the support of individual souls, and abiding therein splits the bondage that encircles them.

10. Brightening the entire universe in the form of the sun, the form of Śiva, Īśāna, moves about in the heaven.

5. The eight forms of lord Śiva constitute the five gross material elements, the soul, the sun and the moon. Each form stands is relation to its constituents as follows :—

(i) Śarva—earth (ii) Bhava—water (iii) Rudra—fire (iv) Ugra—wind (v) Bhīma—ether (vi) Paśupati—soul (vii) Īśāna—sun (viii) Mahādeva—moon.

11. The moon of nectarlike rays that strengthens and fattens the universe to satiety, is the form of lord Śiva called Mahādeva.

12. The eighth form of Śiva, the great soul, is the Ātman, more pervasive than the other forms. The universe is pervaded by that form.

13. By watering the root of a tree the branches of the tree blossom. Similarly the body of the universe develops by means of worshipping Śiva.

14. Just as a father is delighted at the pleasures of sons, grandsons and others, so also Śiva is delighted at the pleasures of the universe.

15. Should the slaughter or captivity of a person be carried out, undoubtedly it is an offence committed against the eight-formed lord Śiva.

16. Worship Śiva who presides over the universe in the eightfold forms with all devotion. Worship Rudra, the great cause.

17. O son of Brahmā, thus the well known eight forms have been explained to you. These forms engaged in helping everyone shall be resorted to by those who seek glory.

CHAPTER THREE

(The half-female incarnation of Lord Śiva)

Nandiśvara said :—

1. O dear one of great intellect, please listen to the description of Śiva's form half-male and half-female,[6] than which there is nothing more excellent and which completes the work of the Creator.

6. The half-male and half-female (ardhanārīśvara) form of Śiva is symbolical of the process of creation by copulation. The concept is comparable to the Sāṁkhya doctrine of Puruṣa (cosmic soul) and Prakṛti (cosmic nature) whose union produces the different units of the universe.

2. When the subjects created by the Creator did not multiply, he was very much distressed and worried.

3. Then a celestial voice said—"Carry on the creation produced by couples." On hearing it, Brahmā pondered over the creation produced by couples in order to carry it out.

4. Since no generation of women had formerly come out of Iśāna, the lotus-born deity (Brahmā) was unable to produce the creation by means of copulation.

5. Brahmā then began to perform penance thinking "Without the power of Śiva, the subjects will not be born."

6. Within his heart he pondered lovingly over lord Śiva united with the great Śakti called Śivā. He then performed great penance.

7. Ere long Śiva became satisfied with the severe penance of the self-born lord Brahmā.

8. Then assuming the wish-yielding form of Iśāna—the perfect consciousness, and in the guise of half-male and half-female form Śiva approached Brahmā.

9. On seeing lord Śiva united with great Śakti and bowing to him prostrate, Brahmā eulogised him with palms joined in reverence.

10. Then the delighted lord Śiva, the creator of the universe, spoke in words majestic in sound like that of rumbling cloud.

Lord Śiva said :—

11. "O dear son of great fortune, O grandfather, I have understood correctly all that you have cherished in your mind.

12. It is for the increase of the subjects that this penance has been performed by you now. I am delighted by that penance. I shall confer on you what you desire."

13. After saying these naturally sweet and magnanimous words, lord Śiva detached Śivā from his body.

14. On seeing that great Śakti, detached separately from Śiva, Brahmā bowed to her politely and requested her.

Brahmā said :—

15. "O Śivā, I was created at first by your husband

the lord of gods. I was ordered by Śiva the great soul to create the subjects.

16. O Śivā, the gods and others were mentally created by me. But they do not multiply themselves. Hence they are being created again and again.

17. Hereafter I wish to make all my subjects flourish by making the creation originate from pairs.

18. The unchanging generation of women has not come out of you before. Hence I do not have the power to create women.

19. All Śaktis spring up from you. Hence I request you the great Śakti, the goddess of all.

20. O Śivā, O mother, O beloved of Śiva, for the increase of the mobile and immobile beings of the universe, give me the power to create women. Obeisance be to you.

21. O goddess bestowing boons, I request for another boon from you. O mother of the universe, take pity on me and grant that too unto me. Obeisance be to you.

22. O omnipresent mother, be born as the daughter of Dakṣa, my son, for the increase of the mobile and immobile beings through only Iśa."

23. Thus implored by the Creator, the Supreme goddess consented and bestowed that power upon the Creator.

24. Hence that goddess Śivā, the Śakti of Śiva constituting the universe, created a Śakti equal in lustre unto her self, from the middle of her eyebrows.

25. Śiva, the foremost among gods, the ocean of mercy, the great Īśāna indulging in divine sports saw that Śakti and laughingly spoke to her.

Lord Śiva said :—

26. "O goddess, yon have been propitiated by Brahmā, through his penance. Lovingly become pleased with him and fulfil his desires."

27. Receiving that behest of lord Śiva with her bent head, the goddess became the daughter of Dakṣa on the importunity of Brahmā.

28. O sage, after giving the unequalled power to Brahmā, the goddess Śivā entered the body of Śiva. And lord Śiva vanished from the scene.

29. Ever since then, the section of women was created in the world, Brahmā attained bliss. Creation became copulatory.

30. Thus O dear, the excellent form of Śiva, half-male and half-female that bestows auspiciousness upon the good has been told.

31. He who reads or listens to this pious narrative enjoys all pleasures and attains to the greatest goal.

CHAPTER FOUR

(*The story of Ṛṣabha*)

Nandīśvara said :—

1. O omniscient Sanatkumāra, the story of Śiva that ever confers happiness, was gladly and lovingly narrated by Śiva to Brahmā.

Lord Śiva said :—

2-3. In the seventh Vārāha Kalpa, in the Vaivasvata Manvantara, the lord Kalpeśvara who illuminates all the worlds will be born as your great grandson and son of Vaivasvata Manu. O Creator, in that Manvantara all the four Yugas will take place.

4. For the welfare of the worlds and for the benefit of the brahmins O Creator, whatever will take place in the Yuga called Dvāpara, I foresee now.

5-6. In that first Yuga, towards the close of Dvāpara and the beginning of Kali when Vyāsa is Svayamprabhu I will be born as the great sage named Śveta, with a tuft, for the welfare of Brahmins.

7. Then O Brahmā, on the mountain Chāgala[7]—the beautiful summit of Himavat, will be born my disciples endowed with tuft.

7. Chāgala, one of the peaks of the Himālayas, has not been identified so far.

8. Those four disciples Śveta, Śvetaśikha, Śvetāśva, and Śvetalohita will come to my city by the Yoga of meditation.

9. Realising my unchanging real form, the devotees will become devoid of birth, death and old age and will meditate on the Supreme Brahman.

10. O dear Pitāmaha, except through meditation I cannot be seen by men by resorting to charitable gifts and sacred rites that bring about the bondage of Karman.

11. In the second aeon of Dvāpara when the patriarch Satya becomes Vyāsa I will be born as Sutāra and continue to live in Kali age.

12. There too my disciples will be the four Brahmins well-versed in the Vedic lore viz. Dundubhi, Śatarūpa, Hṛṣīka and Ketumān.

13. By resorting to the Yoga of meditation all the four will go to my city and then realising my unchanging real form they will become liberated.

14. In the third aeon of Dvāpara in the age of Bhārgava Vyāsa I will be born as Damana at the outskirts of the city.

15. Four sons will be born of me there viz—Viśoka, Viśesa, Vipāpa and Pāpanāśana.

16. O four-faced deity, I will help Vyāsa and will propagate firmly the path of renunciation in the Kali age.

17. In the fourth aeon of Dvāpara in the age of Aṅgiras Vyāsa, I shall be born as Suhotra.

18. There also four sons will be born of me all aspiring after the Yogic path and noble-souled. O Brahmā, I shall mention their names.

19. They are Sumukha, Durmukha, Durdarbha and Duratikrama. O Brahmā, I shall then render help to Vyāsa through the disciples.

20. In the fifth aeon of Dvāpara there will be Savitṛ Vyāsa. I shall be born as a Yogin of great penance and called Kaṅka.

21. There also four sons will be born of me, all aspiring after the Yogic path and noble-souled. Please hear their names from me.

22. They are Sanaka, Sanātana, Sanandana and Sanatkumāra freed from sin and egotism.

23. There also O Brahmā, I, named Kaṅka, enhancing the path of renunciation shall render help to Vyāsa in the form of Savitṛ.

24. When the sixth aeon of Dvāpara takes place there will be Mṛtyu Vyāsa who will classify the Vedas.

25. Then I will be born as Lokākṣi, making the path of renunciation flourish and helping Vyāsa.

26. Four disciples of steady rites viz. Sudhāmā, Virajas, Sañjaya and Vijaya will be born then.

27. O Brahmā, in the seventh aeon of Śatakratu Vyāsa I shall be born as the lord Jaigīṣavya.

28. Seated on a Kuśa mat in a divine spot in the middle of a mountain-cavern in Kāśī, I, an expert in the great Yoga, will stabilise the path of Yoga.

29. O Brahmā, I shall render help to Śatakratu Vyāsa I shall lift up the devotees from the fear of worldly existence.

30. There also in that aeon, four sons will be born of me viz. Sārasvata, Yogīśa, Meghavāha and Suvāhana.

31. In the eighth aeon there will be Vasiṣṭha Vedavyāsa—the excellent sage who will classify the Vedas.

32. There I will be born as Dadhivāhana by name. As the foremost among those who know Yoga I will render help to Vyāsa.

33. Four sons, all Yogins on a par with me, viz—Kapila, Āsuri, Śālvala and Pañcaśikha will be born of me.

34. O Brahmā, in the ninth aeon of the same Yuga, there will be Sārasvata Vyāsa, the excellent sage.

35. As Vyāsa sits in meditation for the flourish of the path of renunciation, I will be born as Ṛṣabha.

36. There, Parāśara, Garga, Bhārgava and Giriśa, all good Yogins, will be my four disciples.

37. O Patriarch, with them I will stabilise the path of Yoga. O good sage, I will render help to Vedavyāsa.

38. O Brahmā, in that form, I, the merciful, will cause the uplift of many distressed devotees, from the worldly existence.

39. O Brahmā, such is my incarnation named Ṛṣabha. It causes Yogic practice; it fulfils the desire of Vyāsa in the guise of Sārasvata and it consists of many divine sports.

40. Bhadrāyu a prince who had been abandoned by his father and who had died of poison infection, was resuscitated by me in that incarnation.

41. When that prince reached his sixteenth year I as Ṛṣabha, went to his mansion suddenly.

42. O patriarch, being duly worshipped by him, that sage, of good form, the store-house of mercy instructed him in virtues in connection with the administration of his kingdom.

43. Becoming excessively delighted, he gave him a divine conch and a lustruous sword that could destroy his enemies.

44. The lord, favourably disposed to the indigent, smeared his body with the ashes from his own body and gave him the strength of twelve thousand elephants.

45. After consoling Bhadrāyus and his mother very well, lord Ṛṣabha after being duly worshipped by them went as he pleased.

46. O Brahmā, the saintly king Bhadrāyus conquered all his enemies, married Kīrtimālinī and virtuously ruled the kingdom.

47. Thus the ninth Ṛṣabha incarnation of Śiva has been narrated to you. He is the goal of the good and kinsman of the indigent.

48. The story of Ṛṣabha is great, highly sacred, and conducive to heaven, fame and longevity. It shall be listened to with devoted attention.

CHAPTER FIVE

(The nineteen incarnations of Śiva)

Śiva said :—

1. In the tenth aeon of Dvāpara there will be Tridhāmā Vyāsa on the excellent Bhṛgutuṅga[8] peak of Himavat.

8. Bhṛgutuṅga is one of the peaks of the Himalayas. According to Varāhapurāṇa (ch. 146, 45-46) it is a mountain in Nepal on the eastern bank of the Gaṇḍaka where the sage Bhṛgu had a hermitage. The Vāmanapurāṇa (81. 33) locates it near the Vitastā and Himavat. See GEAMI Part I P. 70.

2. There my sons well-versed in the Vedic lore are Bhṛṇga and others i.e. Balabandhu, Nara, Mitra and the sage Ketuśṛṅga.

3. In the eleventh aeon of Dvāpara when there will be Trivṛta Vyāsa I shall be born as Kali at Gaṅgādvāra.[9]

4. There also the four sons of steady rites viz. Lambodara, Lambākṣa, Keśalamba and Pralambaka will be born.

5-6. In the twelfth aeon, there will be Śatatejas Vyāsa. I will be born in the Kali age at the end of Dvāpara adopting golden bodice. I shall be wandering for rendering help to Vyāsa as the reviver of the path of renunciation.

7. O great sage, these four sons of good yogic skill will be born as my sons viz. Sarvajña, Samabuddhi, Sādhya and Śarva.

8. In the thirteenth aeon, there will be Nārāyaṇa Vyāsa. Then I shall be born as the great sage Bali.

9. In the hermitage of Bālakhilyas on the excellent mountain of Gandhamādana,[10] the auspicious sons will be Sudhāmā, Kāśyapa, Varṣiṣṭha and Virajas.

10. In the fourteenth aeon, there will be Rakṣa Vyāsa. I shall be born as Gautama, in the family of Aṅgiras.

11. In the Kali age my sons will be Atri, Devasada, Śravaṇa and Śraviṣkaṭa.

12-13. In the fifteenth aeon of Dvāpara, there will be Trayyāruṇi Vyāsa. I shall be born as Vedaśiras with a powerful weapon. Vedaśīrṣa is a mountain on the top of Himavat on the northern bank of Sarasvatī.[11]

14. There the four viz. Kuṇi, Kuṇibāhu, Kuśarīra and Kunetraka will be my sturdy sons.

15. In the sixteenth aeon, there will be Deva Vyāsa; I shall be born as Gokarṇa for imparting instructions in Yoga.

9. Gaṅgādvāra represents modern Haradvāra, It is also known by various names like Mokṣadvāra, Haridvāra and Māyāpura. Cp Sk iv. 1. 7. 114.

केचिदूचुर्हरिद्वारं मोक्षद्वारं ततः परे।
गङ्गाद्वारं च केऽप्याहुः केचन मायापुरं पुनः॥

10. The location of Gandhamādana is highly controversial. See PP. 405, 623. Most probably it refers to that part of the Himālayas on which the Badarikāśrama is situated.

11. See P. 47 note.

16. It is there itself that the holy forest Gokarṇa[12] exists. There also four Yogin sons will be born of me.

17. They are Kāśyapa, Uśanas, Cyavana and Bṛhaspati. They too will go to the abode of Śiva through the same path.

18-19. In the seventeenth aeon, there will be Devakṛtañjaya Vyāsa. I shall be born in the name of Guhāvāsin. There is a snow-covered Śiva temple on the lofty summit[13] of Himavat. The sons are Utathya, Vāmadeva, Mahāyoga and Mahābala.

20. In the eighteenth aeon, there will be Ṛtañjaya Vyāsa. I will be born as Śikhaṇḍin on the auspicious summit of Himavat.

21. In the very sacred holy centre of achievements there is the mountain Śikhaṇḍin, where the forest is resorted to by the Siddhas.

22. These four will be born as the sons, the sages Vācaśśravas, Rucīka, Śyāvāsya and Yatīśvara.

23-24. In the nineteenth aeon, there will be Bharadvāja Vyāsa. Then I shall be born as Jaṭī and Mālin. On the summit of Himavat, my sons will be four in number named Hiraṇyanāmā, Kauśalya, Lokākṣin and Praghima.

25. In the twentieth aeon, there will be Vyāsa Gautama. My name will be Aṭṭahāsa. Men are fond of Aṭṭahāsa (loud boisterous laughter).

26. On the tops of Himavat, Aṭṭahāsa a great mountain which is resorted to by Gods, men, Yakṣas, Indra, Siddhas and Cāraṇas.

27. There will be born of me sons, who will be experts in Yoga and will be called Sumantu, Varvari, Kabandha and Kukṣikandhara.

28. In the twenty-first aeon when Vācaśśravas becomes Vyāsa, I shall be born as Dāruka.[14] Hence the forest Dārûvana is auspicious.

29. There too, experts in Yoga, will be my sons viz. Plakṣa, Dārbhāyaṇi, Ketumān and Gautama.

12. Gokarṇa, 'cow's ear' is a town sacred to Śiva in Nepal on the Bāgamatī river. There is also a sacred hill of this name on the western. ghat neaGoa. It cannot be ascertained which of the two is meant here

13. This peak of the Himālayas has not been identified so far.

14. Dāruvana or Dārukāvana or Deva Dāruvana is a part of the Himālaya mountain near Badrinath. See Mbh xiii. 25. 27. See also P. 411 note.

30. In the twenty-second aeon, there will be Śuṣmāyaṇa Vyāsa. I shall be born as a great sage in Vārāṇasī.[15]

31. I shall be known as Lāṅgali Bhīma (having ploughshare) where the gods including Indra will see me in the Kali age as Bhava and Halāyudha.

32. There too my sons will be virtuous viz. Bhallava, Madhu, Piṅga and Śvetaketu.

33. In the twenty-third aeon, there will be the Tṛṇabindu Vyāsa. I shall be born as Śveta in the auspicious Kālañjara[16] mountain.

34. There too my sons will be the sages—Uśika, Bṛhadaśva, Devala and Kavi.

35. In the twenty-fourth aeon, there will be Yakṣa Vyāsa. I shall be born as Śūlin a great Yogin in the same Yuga in Naimiṣa.[17]

36. There too my disciples will be the sages Śālihotra, Agniveśa, Yuvanāśva and Śaradvasu.

37. In the twenty-fifth aeon, there will be Śakti Vyāsa. I shall be the great Yogin, lord Muṇḍīśvara armed with a staff.

38. There too my disciples will be the sages Chāgala, Kuṇḍakarṇa, Kumbhāṇḍa and Pravāhaka.

39. In the twenty-sixth aeon, when Parāśara, becomes Vyāsa I will be born as Sahiṣṇu after reaching the city Bhadravaṭa.[18]

40. There too my disciples will be the sages Ulūka, Vidyuta, Śambūka and Āśvalāyana.

41. In the twenty-seventh aeon, there will be Jātūkarṇya Vyāsa. I shall be born as Somaśarman after resorting to the holy centre Prabhāsa.[19]

42. There too my disciples will be the sages Akṣapāda, Kumāra, Ulūka and Vatsa.

15. See P. 266 note.

16. It has not been possible to identify this mountain.

17. See P. 76 note.

18. The town has not been identified.

19. Prabhāsa is a celebrated place of pilgrimage in Saurāṣṭra, the southern part of Kathiawar.

43-44. In the twenty-eighth aeon of Dvāpara, there will be Dvaipāyana Vyāsa, the son of Parāśara, and the most excellent of Puruṣas shall be born as Kṛṣṇa with his one sixth part, as the foremost of the sons of Vasudeva.

45. Then I too shall be born with the body of a Brahmacārin and the soul of a Yogin by means of Yogic Māyā to the great surprise of the worlds.

46-47. On seeing a dead body forsaken in the cremation ground I shall enter into it and make it free from ailments by means of Yogic Māyā for the welfare of the brahmins. Then I will enter the holy divine cavern of Meru[20] along with you and Viṣṇu. O Brahmā, I shall then be known as Lakulin.

48. The physical incarnation thus and the holy Siddha centre will be greatly renowned as long as the earth lasts.

49. There too my disciples will be the sages Kuśika, Garga, Mitra and Taurusya.

50. The Yogic brahmins well-versed in the Vedas, and of sublimated power will attain the Yoga of Maheśvara and reach the auspicious city.

51. In the Vaivasvata manvantara, during all its recurring aeons, the Yogeśvara incarnations of the great Ātman of virtuous deeds have been explained to you.

52. O great lord, the Vyāsas in every recurring Dvāpara are twenty-eight in number. The Yogeśvara incarnations at the beginning of every recurring Kali age are also so many.

53. In each of the incarnations of Yogeśvara, there are four disciples who make the path of Yoga flourish and who are eternal as well as great devotees of Śiva.

54. These disciples of Śiva smear their bodies with holy ashes, use the necklaces of Rudrākṣa beads as their ornaments and mark their foreheads with Tripuṇḍra.

55. All the disciples are pious and well-versed in the Vedas and Vedāṅgas; they are devoted both externally and internally to the worship of the phallic image of Śiva.

56. By their devotion to me and by means of Yoga they are engaged in meditation; they have perfect control

20. For the identification of Mount Meru see P. 310 note and P. 623 note.

over the sense-organs. They are considered one hundred and twelve in number by the learned.

57. Thus I have mentioned the characteristic features of the incarnations from Manu to Kṛṣṇa in the twenty-eighth recurring cycles of the Yoga in order.

58. The classification of the Vedas was the characteristic sign of the Kalpa when Kṛṣṇa Dvaipāyana became the chief redactor.

59. After saying this and blessing Brahmā, the great lord of the gods glanced at him again and vanished there itself.

CHAPTER SIX

(*The incarnation of Nandīśvara*)

Sanatkumāra said :—

1. O lord, how did you happen to be born of Mahādeva and gain access to Śiva I wish to hear. Please narrate everything in detail.

Nandīśvara said :—

2. O sage Sanatkumāra, O omniscient one, listen with attention as to how I was born of Mahādeva and how I gained access to Śiva.

3-4. Urged eagerly by the manes who desired their uplift Śilāda piously thought of raising them up. He was therefore desirous of a progeny. For that he of great potentiality performed a penance with his drooping eyes. He had the same activities as the sages. He went to Śivaloka.

5. That sage Śilāda performed a severe penance with Indra in view, for a long time. His mind was steady and he was stead-fast in his activities.

6. Indra was delighted at his penance. He, the lord of gods, went to him in order to grant him the boon.

7. Indra lovingly spoke to Śilāda—"O excellent sage, O sinless one, I am delighted with you. Therefore choose your boons."

8. Bowing to the lord of the gods and eulogising him with holy hymns, Śilāda, the most excellent sage, told him with palms joined in reverence.

Śilāda said :—

9. O lord of gods, O Indra, if you are pleased with me, I wish to have a son of holy rites free of death and not born of a womb.

Indra said :—

10. O desirer of a son, I can give you only a son born of a womb and sure to die. I cannot give it to you otherwise. There are no persons who can escape death.

11. I shall not give you a son devoid of death and not born of a womb. O great sage, even lord Viṣṇu and Brahmā die. Not to speak of others then ?

12. Even these two, born of Śiva, the destroyer of the Tripuras, die. The extent of their longevity has been mentioned separately in the sacred lore.

13. Hence O great brahmin, abandon your desire of deathless son who is not born of a womb. Accept a son befitting your mortal nature.

14. But if Śiva, the lord of the gods, becomes delighted, even an immortal son not born of a womb, though hard to get, may be obtained.

15. Neither I, nor lord Viṣṇu, nor Brahmā, O, great sage, can give an immortal son not born of a womb.

16. Propitiate lord Śiva therefore, for the fulfilment of your desire for such a son. The great lord of all is very powerful. He will give you a son.

Nandīśvara said :—

17. O sage, after speaking thus to the great brahmin and blessing him, the compassionate lord of the gods returned to his region surrounded by the gods.

18. When the granter of boons, the thousand-eyed lord Indra had gone away, Śilāda propitiated lord Śiva. He delighted Śiva by means of his penance.

19. As the brahmin was engrossed in penance day and night, a thousand divine years elapsed like a moment.

20-21. His body was covered with anthill. He was surrounded by a hundred thousand worms, with pointed beaks, as hard as adamant and other types of blood-sucking insects all round. He remained in the cavity with his flesh and blood drained up. He was left with a bare skeleton. The excellent sage Śilāda was reduced to such a state.

22. The delighted lord showed him his divine body endowed with all divine qualities and inaccessible to people of crooked intellect.

23. As he continued the penance for a thousand divine years, the trident-bearing lord of all the gods spoke to him "I am here, the granter of boons."

24. The great sage Śilāda engrossed in the great trance did not hear those words of Śiva who is subservient to the devotees.

25. Only when the great sage was touched by the slayer of the Tripuras did he leave off his penance.

26. O sage, on seeing Śiva accompanied by Pārvatī after opening his eyes, he immediately bowed to him and fell at his feet with joy.

27. The delighted Śilāda, drooping down his shoulders, with palms joined in reverence eulogised lord Śiva with words choked with pleasure.

28. Then the delighted lord of gods, the three-eyed deity told the great sage "I am the granter of boons."

29. O intelligent one, what shall be done with this penance? I shall give you a son who will be omniscient and a master of all sacred lore.

30. On hearing that, the sage Śilāda bowed to the moon-crested lord and spoke in words choked with pleasure.

Śilāda said :—

31. O lord Śiva, if you are delighted, if you are ready to grant boons, I wish for a son equal to you, devoid of death and not born of a womb.

Nandīśvara said :—

32. When thus requested by him, the three-eyed lord Śiva delightedly replied to the excellent sage Śilāda.

Śiva said :—

33. O brahmin, O sage, formerly I have been propitiated by means of penance by Brahmā, by sages and by leading gods and urged to take an incarnation.

34. O sage, I shall become your son by the name of Nandin. I shall not be born of a womb. Thus you shall be my father, of me who am the father of the worlds.

Nandīśvara said :—

35. After addressing these words to the sage who stood waiting after bowing, the merciful lord Śiva gave him his directions and vanished there itself along with Pārvatī.

36. After lord Śiva had disappeared, the great sage Śilāda returned to his hermitage and mentioned the tidings to the sages.

37. After a short while, my father, the foremost among those who knew the sacrificial rites, ordered for the construction of the sacrificial altar for the performance of sacrifice.

38. But before the beginning of sacrifice I was born as Śiva's son at his bidding, with a lustre as brilliant as the fire at the end of a Yuga.

39. Then Puṣkarāvartaka[21] and other clouds showered. When I was born as the son of Śilāda, the Kinnaras, Siddhas, Sādhyas and other beings walked through the sky and the great sages made showers of flowers all round.

40. Then Brahmā and other gods together with their wives, Viṣṇu, Śiva and Parvatī came there lovingly.

41. There was great jubilation. The celestial damsels danced. After honouring me all of them delightedly eulogised my phallic image.

42. After praising Śilāda and eulogising Śiva and Pārvatī by reciting good hymns all of them returned to their respective abodes. Śiva and Śivā, the lord and goddess of all, went away too.

43-44. On seeing me the boy with three eyes, four arms and lustre like that of Yama, sun and fire and clad in matted hair and coronet, Śilāda was highly delighted. I was

21. For Puṣkara, Āvartaka etc. see P. 365. note.

in the form of Rudra in every respect with the trident and other weapons. He bowed to me lovingly.

Śilāda said :—

45. O lord of gods, since I have been delighted by you, you will be named Nandin. Hence I bow to you, bliss (incarnate), the lord of the universe.

Nandīśvara said :—

46. My delighted father after bowing to the great lord returned to his hut with me, as pleased as an indigent person who had struck a treasure-trove.

47. O great sage, when I reached the hut I cast off my divine form and assumed the human one.

48. After seeing me assuming human form, my father, honoured by the world, was distressed and so lamented surrounded by his own people.

49. The son of Śālaṅkāyana Śilāda fond of his son performed all the post-natal[22] rites for me.

50. Within five years my father taught me all the Vedas with their Aṅgas and Upāṅgas as well as other sacred texts.

51. When I completed the age of seven, the two sages Mitra and Varuṇa came to the hermitage at the bidding of the lord in order to see me.

52. Duly welcomed by the sage and seated on their seats, the great sages of noble soul looked at me again and again and said.

Mitra and Varuṇa said :—

53. O dear sage, although he has mastered the sacred lore, your son Nandin will be short-lived. I do not see his life for more than a year from now.

54. When the brahmins said this, Śilāda fond of his son was much distressed. He lamented loudly after embracing me.

55. On seeing my father and grand-father fallen like

22. Jātakarma etc are sacraments essential for the material and spiritual growth of the child. For details see Hindu Saṃskāra.

a dead body I spoke after remembering the lotus-like feet of Śiva with a delightful mind.

56. "O father, what is your distress for which you tremble and cry? I wish to know correctly whence this misery has come to you ?"

The father said :—

57. O son, I am much distressed at the thought of your early death. Who can remove my misery ? I shall indeed seek refuge in him.

The son said :—

58-59. Even if the gods, demons, Yama or Kāla were to be angry with me or even if it be any other person, I will not be short-lived. Do not be grieved. O father, I speak the truth, I take a vow unto you.

The father said :—

60. What is your penance ? What is your knowledge? What is your Yoga ? Who is your lord? Whereby O son, you propose to ward off my terrible misery ?

The son said :—

61. O father, I shall deceive death by means of my penance, not learning. By worshipping great god, I will conquer death, not otherwise.

Nandiśvara said :—

62. O sage, after saying this and bowing at his feet and circumambulating my father I went to the excellent forest.

CHAPTER SEVEN

(The coronation and the nuptials of Nandīśvara)

Nandīśvara said :—

1. O sage, after going there and staying in an isolated place with a steady mind I performed a severe penance very difficult even for good sages.

2-3. Meditating in the lotus-like cavity of the heart the lord Tryambaka, Sadāśiva wtih five faces,[23] ten arms and three eyes and quiet in features I performed the repetition of Rudra Japa. I was in great meditation on the northern bank of the river. My mind was concentrated and I had pure thoughts.

4. Delighted with that Japa, lord Śiva, accompanied by Pārvatī and bedecked with the crescent moon, said :—

Śiva said :—

5. "O Śailādi (son of Śilāda) I have been pleased by this penance of yours. O intelligent one, you have performed the penance very well. Tell me what you desire. I am here the granter of boons."

6. When thus addressed by the lord I bowed to his feet with my head and eulogised lord Śiva, the destroyer of the sorrow of old age.

7-8. I was endowed with great devotion. My eyes were filled with tears. I fell prostrate at his feet with my head resting there. Lord Śiva, the destroyer of great distress, lifted me up and stroked me with his hands. The bull-bannered lord clasped me with his hands and stood face to face with me.

9. Glancing at the leaders of the Gaṇas and the goddess, the daughter of Himavat, the lord of the worlds, looked at me with sympathy and spoke.

10. "Dear Nandin, O intelligent one, wherefore can you be afraid of death? The two brahmins were sent by me alone. There is no doubt. You are equal to me.

11. You will be free from death and old age. You

23. On the five-faced form of Śiva see P. 34 note

will not be unhappy. You will for ever be the leader of the Gaṇas. You will be unchanging and unwasting. You will be loved by all in the company of your father and friends.

12. You will gain strength from me. You will always be at my sides. You will be for ever my favourite. Due to my favour you will have neither birth, nor death, nor old age."

Nandīśvara said :—

13. After saying thus, the store-house of mercy took off his own lotus-garland round his head and tied it round my neck immediately.

14. O brahmin, as soon as that garland adorned my neck I became three-eyed and ten-armed like a second Śiva.

15. Then, taking me by the hand, lord Śiva said—"Tell me, what excellent boon shall I grant you ?"

16. Then he took the water from his matted hair, water as pure as necklace, and said "Be Nandin." Then the bull-bannered lord let off the water.

17. Then five auspicious rivers flowed. They had pure water. They were very rapid. They were beautiful and divine in form.

18. The five rivers[24] are glorified thus—Jaṭodakā, Trisrotas, Vṛṣadhvani, Svarṇodakā and Jambunadī.

19. O sage, this basin called Pañcanada is a very auspicious spot of Śiva. It is near Japeśvara and is very holy.

20. He who goes to the holy centre of Pañcanada, takes his bath there, performs the Japa of the lord of lords and worships him, certainly attains the Sāyujya of Śiva.

31. Then Śiva said to Pārvatī "I am going to coronate Nandin and proclaim him as the lord of Gaṇas. O unchanging goddess, what do you think?"

24. This group of five rivers is mythical. It is not appropriate to identify the Trisrotas of this group with the Teesta in North Bengal and the Jambu with the Jambu of mount Abu. For the Purāṇa speaks of the group of five rivers forming a confluence near Japeśvara. The Teesta and the Jambu meet nowhere and cannot be held identical with the Trisrotas and the Jambu that have entered into this group.

Pārvatī said :—

22. O lord of gods, it behoves you to give that to Nandin. O lord, Śailādi is my most beloved son.

Nandīśvara said :—

23. Then Śiva the independent lord, the Supreme deity, the bestower of everything and favourably disposed towards his devotees remembered his excellent leaders of Gaṇas.

24. Even as they were remembered, all the leading Gaṇas of Rudra came there. They were countless. They had the shape of Śiva. They were highly delighted.

25. Those leading Gaṇas bowed to lord Śiva and the goddess Pārvatī with joined palms and drooping shoulders. The powerful Gaṇas spoke.

The leading Gaṇas said :—

26. O great lord, the destroyer of Tripuras, why are we called ? Please command us, O bestower of wishes. We are your servants and we have come here.

27. Shall we dry up the oceans ? Shall we kill Yama with his servants ? Shall we slay great death or the aged Brahmā especially ?

28. Shall we bind Indra with all the gods or Viṣṇu with all his Pārṣadas and bring them here? Or the Daityas and Dānavas ?

29. To whom shall we cause great and terrible distress at your behest ? O lord, who is to be extremely jubilant to-day for the increase of all cherished desires ?

Nandīśvara said :—

30. On hearing these heroic words of the Gaṇas the great lord spoke after praising them.

Śiva said :—

31. Nandīśvara is my son. He is the lord of lords. He is the favourite leader of my Gaṇas. Let my behest be carried out by you.

32. All of you, crown him lovingly as your leader and resort of all my Gaṇas. From today onwards, Nandīśvara is your lord.

Nandīśvara said :—

33. Thus ordered by Siva, the leading Gaṇas said "Let it be so"; they brought all the requisite things (for his consecration)

34. Then Nārāyaṇa and other gods including Indra, and the sages came from all the worlds with pleased faces.

35. At the behest of Śiva, the holy Brahmā performed the coronation of Nandin w th care and attention.

36. Then Viṣṇu, Indra, the guardians of the quarters, Brahmā and the sages eulogised me.

37. While they were eulogising, Viṣṇu, the lord of the universe, eulogised me with devotion with palms joined together over the head.

38. With palms joined in reverence he bowed to me and cried shouts of victory. Then all the leading Gaṇas, the gods and the Asuras did likewise in order.

39. O great brahmin, thus at the instance of the great lord, I, Nandīśvara was coronated and eulogised by the gods including Brahmā.

40. My nuptial ceremony was also conducted at the instance of Brahmā with great jubilation and pleasure by Viṣṇu, Brahmā and others.

41. The daughter of the Maruts, the gentle and beautiful lady Suyaśā became my divine wife pleasing to my eyes and mind.

42. A well-decorated umbrella shedding moonlike lustre was held above her in the company of women holding the chowries in their hands.

43. A fine throne was occupied by me along with her. I was bedecked by the illustrious Lakṣmī with various ornaments like crown and others.

44-45. A fine necklace worn by the goddess round her neck was given to me. I got a fine bull, a white elephant, a lion, the lion-banner, a chariot, gold necklace, like the disc of the moon and many other auspicious articles, O sage.

46. O great sage, the marriage having been celebrated thus I, in the company of my wife, saluted the feet of Śiva, Brahmā and Viṣṇu for the sake of welfare.

47. Śiva, lord of the three worlds, favourably disposed towards his devotees spoke these words with great love and pleasure to me accompanied by my wife.

Lord Śiva said :—

48. O dear son, listen. This Suyaśā is your beloved wife : Whatever is desired by you in your mind I shall grant you that boon.

49. O Nandīśa, O lord of Gaṇas, I am always pleased with you in the company of the goddess. O dear boy, listen to my weighty words.

50-51. You will be my favourite always. You will be endowed with all prosperity. You will be a great Yogin and a fine bowman along with your father and grandfather never to be defeated by anyone. You will be all-victorious and worthy of worship. You will be endowed with great strength. Wherever I am, you shall also be and wherever you are I shall also be.

52. O son, your father will be endowed with all prosperity. He will become a presiding officer of the Gaṇas, a great devotee of mine and very powerful.

53. O dear son, your grandfather too shall be like-wise. This is my rule that whoever approaches me is certainly endowed with a boon.

Nandīśvara said :—

54. Then the goddess, the granter of the boon and of great fortune told me—"Speak out what your desire is. Tell me all your wishes."

55. On hearing those words of the goddess, I spoke with palms joined in reverence "O goddess, let my excellent devotion be always towards your feet."

56. On hearing my words the goddess said "Let it be so." With great pleasure Śivā spoke to Suyaśā, the beloved wife of Nandin.

The goddess said :—

57. Dear daughter, as you desire I grant you the boon that you will be endowed with three eyes. You will be devoid of future births. You will have devotion to me along with your husband, sons and grandsons.

Nandin said :—

58. Then the delighted Brahmā, Viṣṇu, all the gods

and the Gaṇas gave them boons with pleasure at the behest of Śiva.

59. Taking me along with all the members of the family, kinsmen and relatives, lord Śiva mounted his bull and went to the abode of the goddess.

60. Viṣṇu and all other gods praising these and eulogising Śiva and Śivā lovingly returned to their respective abodes.

61. O great sage, O dear one, thus my own incarnation has been narrated to you. It is always pleasing and heightening the power of Śiva.

62-63. He who listens to or narrates, reads or teaches the incarnation of Nandin, the granting of the boons, the coronation and the nuptial ceremony with faith and devotion enjoys all pleasures here and attains great goal hereafter.

CHAPTER EIGHT

(Bhairava incarnation)

Nandīśvara said:—

1. O Sanatkumāra, O omniscient one, listen to the story of Bhairava by listening to which alone, devotion to Śiva becomes firm and steady.

2. Bhairava is the prior form of Siva, the great soul. Fools who are deluded by Śiva's Māyā do not know about it.

3. O Sanatkumāra, neither Viṣṇu of four arms nor Brahmā of four faces knows the greatness of lord Śiva.

4. There is nothing to be surprised at in this. Siva's Māyā is inscrutable. Deluded by it people do not even worship him, the great lord.

5. If any one knows him the supreme soul, he alone is lord Śiva. But then, none of these people know him out of their own will.

6. Although lord Śiva is omnipresent he is not seen by the people of deluded intellect. He is known as a mere lord, he who is beyond the reach of minds and words.

7. O great sage, in this connection I shall narrate an ancient legend. O dear one, listen to it with faith. It is the great cause of perfect knowledge.

8. As Brahmā was stationed on the wonderful and beautiful summit of Meru, all the celestial sages approached him with a desire to know the real truth.

9. All the great sages with palms joined in reverence and shoulders drooping down came there and bowed to Brahmā. They asked him respectfully.

The celestial sages said:—

10. O lord of gods, O lord of subjects, O Creator, O leader of the worlds, tell us the real fact. What is that sole unchanging entity ?

Nandīśvara said:—

11. Deluded by the Māyā of great lord and not knowing the great fact the lotus-born Brahmā replied haughtily.

Brahmā said:—

12. O gods, O sages, all of you listen with attention and intelligence I shall describe the great unchanging entity as it really is.

13. I am the womb (material cause) of the universe, the creator, the self-born, the unborn, the lord, the primordial being, the Brahman, the sole unsullied soul.

14. O excellent gods, I am the instigator of the worlds, and the deterrent too. There is none greater than I or any other who causes their revolution.

Nandīśvara said:—

15. While the Creator was saying thus, O sage, Viṣṇu who was there became angry as he too was deluded by Māyā. He spoke these words derisively.

16. O Brahmā, this is not proper. It is sheer foolishness on the part of a practiser of Yoga. Without knowing the great reality, this is being mentioned in vain.

17. I am the Creator of all the worlds, the great Ātman, the greatest Puruṣa, the sacrifice, the lord Nārāyaṇa, the master of Māyā and the greatest goal.

18. O Brahmā, it is at my behest that creation is carried on by you. Without regard for me, the lord, no life can exist in the worlds.

19. O sage, thus starting a mutual clash due to delusion and desiring to conquer each other they asked the Vedas about truth.

20. The Vedas were there in embodied form. They shall be specifically asked. With this idea in mind they asked the four Vedas about the truth.

Brahmā and Viṣṇu said:—

21. Vedas are the authorities everywhere. They have been honoured everywhere. Hence you please say unreservedly. What is the sole unchanging entity ?

Nandīśvara said:—

22. On hearing their words, the Vedas spoke in reality after remembering the lord.

23. "If we are honoured, O deities as the causes of creation and maintenance, we shall cite authorities that will dispel your doubts.

Nandīśvara said:—

24. On hearing the conditions mentioned by the Vedas the two deities told the Vedas—"What is mentioned by you is acceptable to us as authority. What is that entity ? Please tell us that.

Ṛgveda said:—

25. That in which the Bhūtas stay, that from which everything comes out, what they call as the greatest entity—that is Rudra alone.

Yajurveda said:—

26. The lord who is worshipped by means of all sacrifices and meditation, whereby we have an authority—that sole seer of all is Śiva.

Sāmaveda said:—

27. That by which this universe whirls, that which is

meditated upon by Yogins, the light whereby the universe is illuminated—that Tryambaka alone is the greatest.

Atharvaveda said:—

28. They call that sole being Śiva who is beyond all misery who is the lord of gods whom the people who have the blessing of devotion see.

Nandīśvara said:—

29. After hearing what was thus said by the Vedas, Brahmā and Viṣṇu, deluded very much by the Māyā (and hence) crooked in consciousness smiled and said to the Vedas.

Brahmā and Viṣṇu said:—

30. O Vedas, what is this that you all speak without sense ? What has happened to you ? All wisdom is utterly lost now.

31-32. The lord of Pramathas incessantly sports with Śivā. He is naked and of yellow colour and tawny due to dust. His dress and features are ugly. He has matted hair and moves about on his bull. He wears serpents as his ornaments. How can he be the supreme Brahman ? Where is that Brahman free from any attachment ?"

33. On hearing their words, the all-pervasive Praṇava who though unembodied assumed an embodied, extensive form told them thus.

Praṇava said:

34. Lord Īśa, Rudra, Śiva indulging in sports and assuming various forms never sports about with the Śakti different from him.

35. The great lord, is self-luminous and eternal. Śivā is his Śakti in the form of Bliss, not a chance occurrence.

Nandīśvara said:—

36. Even after this explanation the ignorance of Brahmā and Viṣṇu was not quelled. It was due to the Māyā of Śiva alone.

37. Then a great flame menifested itself in their

midst. It filled the space between the heaven and the earth by means of its splendour.

38. O sage, then Brahmā and Viṣṇu saw a shape in the form of a man in the middle of the mass of flame. Its body was huge and wonderful.

39. The fifth head of Brahmā burnt with rage (as though saying) "who is this bearing a man's outline and features in our midst ?"

40-41. By the time Brahmā could reflect properly, the great Being was seen immediately as the three-eyed Nīlalohita with the trident in his hand and an eye in the forehead. Serpents and crescent moon constituted his ornaments. The deluded Brahmā on seeing him said laughingly.

Brahmā said:—

42-43. "O Nīlalohita, I know you. Do not be afraid; O moon-crested one. You, Rudra, came out formerly from my forehead. Since you cried, the name Rudra was also assigned to you by me formerly. O son, seek refuge in me alone. I shall save you."

Nandiśvara said:

44. O sage, on hearing the haughty words of the lotus-born Brahmā, Śiva became angry as if out for destruction.

45. Angrily, he created a Puruṣa Bhairava blazing in great brilliance. Then he spoke lovingly.

Śiva said:—

46. O Kālabhairava, at the outset this lotus-born Brahmā shall be chastised by you. You shine like god of death, hence you are Kālarāja.

47. You are called Bhairava because you are of terrifying features and you are capable of supporting the universe. Since even Kāla is afraid of you, you are called Kālabhairava.

48. When you are angry you will be suppressing the wicked souls. Hence you will be known everywhere as the suppressor of the wicked.

49. Since you will be devouring the sins of devotees in a trice your name will be famous as sin-eater.

50. O Kālarāja, you will have forever the suzerainty over my city Kāśī, the city of liberation, which is greater than all other cities.

51. You alone will be the chastiser of those who commit sins there. Citragupta will write down their auspicious and inauspicious activities.

Nandīśvara said:—

52. After receiving all these boons. Kāla-Bhairava, in a trice, cut off Brahmā's head with the tip of the nails of the fingers of his left hand.[25]

53. The limb that commits offence shall be chestised. Hence the fifth head that censured was cut off.

54. On seeing Brahma's head cut off, Viṣṇu became terribly afraid. Devotedly he repeated the Śatarudriya mantras and eulogised Śiva.

55. The frightened golden-wombed Brahma too performed the Japa of Śatarudriya. O sage, thus, in an instant, both of them were divested of their pride.

56. But they realised that Śiva is the Supreme Brahman with Sat (Existence) Cit (knowledge) and Ānanda (Bliss) as the characteristics. He is the great Ātman and transcends the attributes.

57. O omniscient Sanatkumāra, listen to my extremely auspicious advice. As long as there is pride, perfect knowledge lies excessively hidden.

58. Eschewing false prestige and pride, a man realises lord Śiva. Lord Śiva quells the arrogant because he is the destroyer of arrogance.

59. Coming to know that Brahmā and Viṣṇu had been deprived of their pride, lord Śiva the great god became delighted and the lord assured them of his protection.

25. Vs(Ch 8)speaks of Bhairava's attempt to cut off the fifth head of Brahmā at the instance of Śiva and also of the cancellation of that attempt by the intervention of Śiva at the behest of Viṣṇu. The present account of Śatarudra Saṁhitā is somewhat different from the above account. Here Kālabhairava is mentioned to have severed the fifth head of Brahmā with the nails of his left finger. This account is substantiated by similar accounts in the other Purāṇas.

60. After consoling both of them, the delighted Śiva, favourably disposed towards his devotees, spoke to Bhairava-his own other form.

Lord Śiva said:—

61. This Viṣṇu shall be honoured by you as well as by Brahmā, O Nīlalohita, hold the skull of Brahmā as an atonement.

62. Show to the world the rite of expiation for removing the sin of slaying brahmin. You beg for alms by resorting to "the rite of skull."

63. After saying this and creating a virgin renowned as "Brahmahatyā" even as he was watching, Śiva, in the form of mass of flame, spoke thus.

64. Until she goes to the divine city of Vārāṇasī you too shall follow her for a terribly long period.

65. You will have free access to everywhere except the city of Vārāṇasī. When she goes to Vārāṇasī you can be freed of her in a trice.

Nandīśvara said:—

66. Thus directing the Brahmahatyā, the wonderful lord Śiva, vanished from the scene.

CHAPTER NINE

(*The sports of Bhairava*)

Nandīśvara said :—

1. O omniscient Sanatkumāra, listen lovingly to another story of Bhairava that destroys all defects and enhances devotion.

2. Due to Brahmahatyā's presence Bhairava began to calculate the time for release. At the words of the lord of gods, he kept on the rite of Kāpālika.

3. He, the soul of the universe, roamed over the three worlds with the skull in his hand. The terrible Brahmahatyā never left Bhairava.

4. Although he went to every holy centre, he was not left off by Brahmahatyā. Let the greatness of Śiva, the enemy of Kāma, be understood thereby.

5. Once, while sporting about, being attended upon by Pramathas, Bhairava went as he pleased, to the abode of Viṣṇu.

6-7. On seeing the three-eyed Bhairava of full size, born partially of lord Śiva, with serpents for his ear-rings the Garuḍa-bannered Viṣṇu fell prostrate on the ground like a staff. The gods, the sages and the womenfolk of the gods too did the same.

8. After bowing to him, pure in mind, and keeping the joined palms on his head, Viṣṇu, the consort of Lakṣmī, eulogised him with various hymns.

9. The delighted Viṣṇu being highly pleased in his mind, O great sage, joyously spoke to Lakṣmī, born at the time of the churning of the milky ocean[26] and residing in the lotus.

Viṣṇu said :—

10. "O lotus-eyed beloved, you are blessed, O comely sinless lady. O gentle lady of beautiful hips, I am blessed, since we both see the lord of the universe.

11. He is the creator, the maintainer and the lord of the worlds. He is the primordial being, the lord and the refuge of all. He is calm and higher than the twenty-six principles.[27]

12. He is omniscient, the lord of all Yogins, the sole leader of all Beings, the inner Ātman of all living creatures and the bestower of everything to everyone always.

13. O Lakṣmī, see, he is that lord whom the quiet wakeful people, engrossed in breathless meditation, see in their heart of hearts through their mind.

14. Here he comes, the all-pervasive who is without

26. See P. 224 note

27. Read परः षड्विंशसीमतः for पुरः षड्विंशसंमितः। Siva is conceived as the twentyseventh principle, higher than the group of 26 tattvas comprising in 10 senses, 5 gross elements, 5 subtle elements, mind, intellect, ego, invisible cosmic nature, individual soul and the transcendent Puruṣa Īśvara. See Liṅgapurāṇa 1. 71. 51 :यः सप्तविंशको नित्यः परात्परतरः प्रभुः।

form but has assumed a form (now) and whom only the Yogins of restrained mind, the knowers of the principles of the Vedas, understand.

15. Oh, wonderful indeed is the activity of the lord Śiva, for he who repeats his names is freed from the bondage of the body that he has taken then.

16. On seeing him men do not obtain a rebirth in the world. Such a lord the moon-crested Tryambaka comes here.

17. O Lakṣmī, blessed indeed are my eyes as wide as the petals of a lotus, since by them the great god lord Śiva is seen.

18. Fie upon the position of the gods where emancipation is not obtained, but on seeing Śiva it is obtained and it puts an end to all miseries.

19. There is nothing more inauspicious than the state of the gods in the heaven that here even after seeing the lord of the gods all of us do not obtain salvation.

Nandīśvara said :—

20. After saying this, Viṣṇu bowed to the great lord with the thrill of delight through pleasure and spoke this to the bull-bannered deity ?

Viṣṇu said :—

21. O lord, O unchanging one, O queller of all sins, what is this being done by you the omniscient lord of the gods and the creator of the worlds ?

22. O lord of the gods, O three-eyed intelligent one this is only your sport. O Virūpākṣa, O suppresser of Kāma, what is this activity of yours motivated by ?

23. O lord Śiva, O lord of Śakti, why do you go a-begging? O lord of the universe, this is my doubt, O bestower of the kingdom of the three worlds !

Nandīśvara said :—

24. Thus addressed by Viṣṇu, lord Śiva, the destroyer of the worlds of ferocious form of wonderful sports, laughingly said to Viṣṇu.

Bhairava said :—

25. Brahmā's head was cut off with the top of the nail of my fingers. It is to remove that sin that I am observing this auspicious sacred rite.

Nandīśvara said :—

26. Thus addressed by Śiva, Bhairava, the lord of Lakṣmī remembered something and bent down his head. He spoke again.

Viṣṇu said :—

27. "O great god, O remover of all obstacles, sport about as you please. But it does not behove you to envelop me with your Māyā.

28. O lord, it is true that from within the lotus from my navel, crores of lotus-seated Brahmās have come out in the different Kalpas through the power of Yoga.

29. O lord, please eschew this Māyā very difficult to be crossed by those who have no control over themselves. Brahmā and others are deluded by your Māyā.

30. O Śiva, O lord of all, O goal of the good, O lord of Śivā, it is due to your own blessing that I am able to follow your activity.

31-32. When the time of dissolution comes, O destroyer of the world, you annihilate all the gods, sages and people of all castes and stages of life. O great god, then, the sin of slaying brahmins and others does not affect you. You are not bound by these and are quite independent. You sport as you please.

33. O Śiva, the garland of the bones of Brahmā shines around your neck. Similarly, O Śiva, O sinless one, the primordial Brahmahatyā has followed you.

34. Even after committing a great sin, if a person, remembers you who are the lord and support of the worlds, his sin is quelled.

35. Just as darkness does not stand in the presence of the sun, similarly the sin of your devotee does not stand but is wasted away.

36. If a pious soul contemplates on the lotus-like pair

of your feet, even his sin of brahmin-slaughter becomes wasted away.

37. O lord of the universe, if a person is devoted to uttering your name, his sin as weighty as the peak of a mountain does not overwhelm him.

38. O great soul, O ultimate abode, O god that assumest a body at your own sweet will, this is only a fancy of yours, this miserliness and dependence.

39. O lord of gods, I am blessed. I am seeing the eternal supreme god of cosmic form whom even Yogins do not see.

40. I have the greatest of gains today. I have the most auspicious of signs today. Even heaven and emancipation are as insignificant as a blade of grass to me who am contented with the nectar of seeing him."

41. When Govinda was saying this, Padmā offered the desired alms into his begging bowl.

42. Lord Śiva, who had assumed the body of Lord Bhairava, left the place joyously for begging elsewhere.

43. On seeing Brahmahatyā following him, Viṣṇu called ner and requested her "Please stop pursuing the Trident-bearing deity."

Brahmahatyā said :—

44. Under this pretext, I am waiting upon the bull-bannered deity. Thus I shall sanctify myself for the annihilation of a rebirth.

Nandīśvara said :—

45. Though urged by Viṣṇu she did not leave his side. The smiling Śiva of Bhairava form, spoke these words to Viṣṇu.

Bhairava said :—

46. O lord of Lakṣmī, O bestower of honour, I am satisfied by drinking the nectar of your words. Whatever you say is natural to good-natured persons.

47. O Viṣṇu, choose your boon, O sinless one, I am the granter of boons. O Viṣṇu, you are free from aberrations and are the foremost among my devotees.

48. Mendicants suffering from the fever of begging alms do not turn mad with the good articles of alms so much as by the drinking in of the nectar of honour."

Nandīśvara said :—

49. On hearing the words of high-souled Bhairava, Viṣṇu became delighted and spoke to him.

Viṣṇu said :—

50. O lord of gods, this itself is a great favour that I see you who being the lord of the gods are inconceivable by mind and speech.

51. O Śiva, this is like a shower of nectar without clouds. I am jubilant over this; thy benign glance to the good is a treasure easily acquired by them.

52. O lord Śiva, let me never be detached from your feet; this is the favour I seek, nothing else.

Lord Bhairava said:—

53. "O dear, O intelligent one, let what you have said occur. You will be the granter of boons to all the gods."

Nandīśvara said :—

54. Blessing Viṣṇu moving in the central mountain Meru[28] and the world, the lord went to the city of the liberated, Vārāṇasī.

55. As soon as Bhairava of terrible features entered the holy centre, Brahmahatyā felt aggrieved and entered the nether worlds.

56. The skull of Brahmā fell on the ground suddenly from the lotus-like hand of Bhairava. The holy centre then became Kapālamocana.

57. On seeing the skull of Brahmā falling from his hand, even as everyone was watching it, Rudra danced with great joy.

58. The unbearable skull of Brahmā did not leave his hand as he was roaming elsewhere but it fell down in a trice at Kāśī.

28. The mount Meru, situated in the centre of the earth, is the common resort of Viṣṇu, Indra and other gods.

59. Brahmahatyā which did not leave Śiva at any other place vanished in a moment at Kāśī. Hence Kāśī shall be resorted to for shedding off evil.

60. If a person remembers the excellent holy centre Kapālamocana at Kāśī, his sin committed here and elsewhere becomes quelled immediately.

61. After coming to the foremost of holy centres, performing the ablution in accordance with the rules and by making the water-offering to the manes one is rid of Brahmahatyā.

62. Bhairava stood facing the holy centre of Kapālamocana, devouring the series of sins of devotees.

63. It was on the eighth day in the dark half of the month of Mārgaśīrṣa that lord Śiva, the favourite of the good and indulging in auspicious sports, manifested himself in the form of Bhairava.

64. The person who observes fast on the eighth day of the dark half of the month of Mārgaśīrṣa in front of Kālabhairava and also keeps awake at night is freed from great sins.

65. He who performs that rite with devotion even elsewhere and also keeps awake is rid of great sins and attains the goal of the good.

66. The sin committed by persons in the course of countless millions of births is quelled entirely on seeing Kālabhairava.

67. He who commits offence against the devotees of Kālabhairava is deluded and becomes miserable. He will attain the distress of the wicked people.

68. The devotees of lord Śiva, who do not show devotion for Kālabhairava, attain great sorrow and especially so at Kāśī.

69. The man who, while staying at Vārāṇasī, neglects the worship of Bhairava acquires sins that multiply like the moon in the bright half.

70. If a person neglects the worship of Kālarāja at Kāśī on every Tuesday and Bhūtāṣṭamī day, his merit decreases like the moon in the dark half.

71. A person is rid of all sins on hearing this narrative of "Bhairava's nativity" which can quell even Brahmahatyā.

72. Even a person put in a prison, or involved in adversity is freed from distress on hearing of the narrative of Bhairava.

CHAPTER TEN

(*The narrative of Man-lion*)

Nandīśvara said :—

1. The destroyer of Dakṣa's sacrifice Vīrabhadra shall be known as an incarnation of lord Śiva, the great soul.

2. His narrative has been mentioned in the episode of Satī. You too have heard it several times. Hence it is not mentioned in detail.

3. O excellent sage, now by my affection to you I shall narrate the Śārdūla incarnation of lord Śiva, Listen.

4. For the benefit of the gods, the wonderfully divine form of a Śarabha (the mythological animal with eight legs and capacity of killing lions) of blazing fire-like lustre was assumed by lord Śiva.

5. O excellent sages, Śiva's incarnations are countless and conducive to the benefit of good devotees. Their number cannot be counted or specified.

6-7. The number of the stars in the sky, of the sand particles on the earth and of the bursting showers of heavy rain can be specified by intelligent persons at some time in the course of many births over many Kalpas; but not of the incarnations of Śiva; know my words to be true.

8. Still in accordance with my intelligence I shall mention, exactly as I had heard, the divine story of the Śarabha, portending great prosperity.

9. O sage, when Jaya and Vijaya were cursed by you, they became the sons of Diti and Kaśyapa.

10. Those two attendants, the celestial sages were born as Diti's sons. The elder was Hiraṇyakaśipu and the younger was Hiraṇyākṣa the very powerful.

11. Formerly lord Viṣṇu was requested by Brahmā to

uplift the Earth. He assumed the form of a boar and slew Hiraṇyākṣa.

12. O sage, on hearing that his heroic brother, as dear to him as his very vital breath, was killed, Hiraṇyakaśipu became furious with Viṣṇu.

13. He performed penance for ten thousand years and propitiated Brahmā from whom he obtained the desired boon. "None of your creations shall kill me."

14. He left for Śoṇita.[29] He challenged the gods everywhere. He put the three worlds in his control and had an unrivalled rule over it.

15. O sage, Hiraṇyakaśipu harassed the gods and the sages. He violated all virtuous rites. He oppressed brahmins and became a sinner.

16. When the king of the Daityas hated his own son Prahlāda, Viṣṇu became his particular enemy.

17. O sage, Viṣṇu then came out from a pillar in the hall, at dusk in the body of a man-lion, with great fury.

18. O great sage, the body of the man-lion was very terrible in every respect. It blazed frighteningly and terrified the leading Daityas.

19. The Daityas were killed in a trice by the man-lion. Hiraṇyakaśipu fought a terrible battle.

20. O excellent sages, a great fight ensued between them for some time. It was terrifying, frightening and caused horripilation to every one.

21. The lord of gods, lord of Lakṣmī, the man-lion dragged the leading Daitya to the threshold even as the gods were watching in the sky.

22. While the gods were watching he placed the daitya on his lap and immediately tore open his stomach with his claws and killed him.

23. When Hiraṇyakaśipu was killed by the man-lion Viṣṇu, the whole universe attained normalcy and peace. But the gods did not derive any special comfort.

24. The celestial drums were sounded. On seeing the wonderful form of Viṣṇu, Prahlāda was surprised, Lakṣmī was in a state of suspense.

29. See P. 1027 note.

25. Though the lord of daityas was killed, yet the gods did not derive any pleasure. The fiery fury of the man-lion did not subside.

26-27. The entire universe was again excited by that fiery splendour. The gods were miserable. Saying "What will happen now?" they kept themselves at a safe distance from fear. The lotus-born deity and others were excited by the fiery fury of the man-lion.

28. They sent Prahlāda near Viṣṇu in order to subside his anger. At the behest of all in a body Prahlāda approached the man-lion.

29. The man-lion, the store-house of mercy, embraced him. The heart became cool, still the flame of fury did not subside.

30. When it did not subside, the afflicted and miserable gods sought refuge in Śiva.

31. Going there, Brahmā, other gods and the sages eulogised Śiva for the happiness of all the worlds.

The gods said :—

32. O great lord of gods, favourably disposed towards those who seek refuge, save us the gods who have sought refuge in you as well as all the worlds.

33. Obeisance be to you, O Sadāsiva. Whenever there had been misery formerly, it was you that saved us.

34. The ocean was churned and the gems were shared by the gods. Then O Śiva, poison was taken by you.[30]

35. We were saved by you, O lord and you became famous as Nīlakaṇṭha (Blue-necked). If you had not drunk the poison then, every thing would have been reduced to ashes.

36. This is well known, O lord, that whenever a person is in misery, by repeating your very name the misery is quelled.

37. O Sadāśiva, we are now afflicted by the fiery fury of the man-lion; O lord, it is certain that you are competent to quell it.

30. The incident relates to the legend of Śiva's swallowing poison that emerged at the churning of the ocean as a result of which Śiva became blue-throated and was called Nīlakaṇṭha.

Nandīśvara said :—

38. Thus eulogised by the gods, lord Śiva, favourably disposed to the devotees, assured them of protection and spoke delightedly.

39. Śiva said :—O ye Brahmā and other gods, Return to your abodes fearlessly. My rite quells misery in every respect:

40. The misery of the person who seeks refuge in me vanishes. Undoubtedly the seeker of refuge is dearer to me than life.

Nandīśvara said :—

41. On hearing this, the gods were delighted much. Remembering Śiva joyously they returned.

CHAPTER ELEVEN

(*Prologue to Śarabha incarnation*)

Nandīśvara said:—

1. Thus implored by the gods, lord Śiva, the abode of mercy, decided to quell that great fiery fury of man-lion.

2. Thereafter Rudra remembered the powerful Vīrabhadra, the cause of dissolution and addressed Bhairava, his own form.

3-5. Then suddenly there came the leader of the Gaṇas laughing loudly and accompanied by the leading Gaṇas laughing boisterously and jumping about here and there. He was surrounded by crores of fierce manlion-formed Gaṇas, madly dancing heroes joyously leaping about. The warlike heroes Brahmā and others were playing about as if with balls; the leader of the Gaṇas was surrounded by others too who had remained unseen. He was respected by the heroes.

6. He had a fiery splendour as fierce as the fire at the end of Kalpa. His three eyes shone splendidly. He had no weapon. He had matted hair. He was bedecked by the refulgent crescent moon.

7. He had two sharp fangs curved like the crescent moon. His eyebrows were like the split pieces of Indra's bow.

8. With his fierce hissing whooping sound be deafened the faces of the quarters. He was as dark as the blue cloud and collyrium He was terrible and wondrous with full grown moustaches and beards.

9. He was whirling his trident of unsplit lustre like a piece of musical instrument over and over again. The lord Vīrabhadra arrived with his heroic strength fully expanded.

10. He said to Śiva—"O lord of the universe, why I have been remembered by you? Please do me a favour and command me."

Nandīśvara said:—

11. On hearing the words of Vīrabhadra, and glancing at his face respectfully lord Śiva, the chastiser of the wicked, said lovingly.

Śiva said:—

12. An untimely terrible fear has cropped up for the gods. The fire of that man-lion is blazing You shall quell this inaccessible one.

13. At the outset convince him in a consoling manner. If he does not subside thereby, show my great terrible form.

14. O Vīrabhadra, at my behest, bring me his head and hide after quelling his subtle fury with your subtle one and his gross splendour with your gross one.

Nandīśvara said:—

15. Urged thus, the leader of the Gaṇas, assumed a calm body and features and hastened to the place where the man-lion was sitting.

16. Then Vīrabhadra, the destroyer addressed Viṣṇu. Śiva, then spoke to him as a father speaks to his own son.

Vīrabhadra said:—

17. O lord Viṣṇu, you have taken the incarnation for the happiness of the universe. You, the great lord, have been entrusted with the task of maintaining the universe by Śiva.

18. Formerly, multitudes of creatures moving about in the one vast ocean have been split by your lordship in the form of a fish by binding them with your tail.

19. You support the earth in the form of a tortoise. You lifted it up in the form of a boar. In the form of a lion Hiraṇyakaśipu has been killed.

20. Again in the form of a dwarf, you had bound Bali. You are the origin of all living beings. You are the eternal lord.

21. Whenever any misery torments the world you incarnate yourself and make it free from distress and ailment.

22. O Viṣṇu, there is none else devoted to Śiva more than you or even equal to you. The Vedas and sacred rites have been established by you towards an auspicious goal.

23. That Dānava Hiraṇyakaśipu has been killed for which purpose you have taken this incarnation. Prahlāda too has been saved.

24. O lord Narasiṁha, O soul of the universe, subdue this extremely terrible body yourself in my presence.

Nandīśvara said:—

25. Urged thus with quiet peaceful words of Vīrabhadra, the arrogant man-lion assumed a more terrible anger.

26. O sage, threatening the heroic Vīrabhadra with his curved fangs he spoke harsh and terrible words.

The Man-lion said:—

27. Go back the way you have come from. Do not speak offending words. I am now going to annihilate the universe of the mobile and immobile beings.

28. The annihilation is not the withdrawal of myself by myself or through others. I have my sway everywhere. There is none to rule over me.

29. Everything functions fearlessly by my favour. I am the instigator as well as the restrainer of all powers.

30. O leader of the Gaṇas, whatever is endowed with magnificence, whatever is glorious and powerful, know that to be my expanded splendour.

31. They know me, the knower of the reality of the

divinity, as the greatest. Brahmā, Indra and other gods are powerful in as much as they are my own parts.

32. Brahmā, the creator of the universe who was formerly born of my umbilical lotus[31] is greater than all, being independent, maker, remover and the lord of all.

33. This is my greatest glory. What else do you wish to hear again ? Hence seek refuge in me and return to your abodes being freed from feverish ailment.

34. O lord of Gaṇas, know that the entire universe of this nature, is my own; this universe including the gods, Asuras and human beings is the manifestation of my greatness.

35. I am Kāla, the cause of destroying the worlds. I am engaged in annihilating the worlds. O Vīrabhadra, know me to be the Death of Death. These gods are alive by my very favour.

Nandīśvara said:—

36. On hearing the arrogant words of Viṣṇu, Vīrabhadra of immeasurable exploits laughed and said contemptuously with throbbing lips.

Vīrabhadra said:—

37. Don't you know the Pināka-bearing lord of the universe as the annihilator ? Baseless argument and disputation will end in death for you.

38. What other incarnation of yours is left still to be taken[32] with that whatever it may be you will remain alive only in the story.

39. Tell me the defect which has led you to this plight. With that lord capable of annihilation you will get the balance of Dakṣiṇā.

40. You are Prakṛti and Rudra is Puruṣa. The semen is deposited in you. The five-faced Brahmā was born of your umbilical lotus.

31. Hindu Mythology represents Brahmā as springing from the navel of Viṣṇu or from a lotus which grew thereout. Hence Brahmā is called nābhija, 'navel-born.' See Dowson; HM.

32. The Contents of the verses 21, 29, 30 and 35 in this chapter are reminiscent of similar ideas expressed in the Bhagavad-gītā.

41. Remaining in a severe penance, he contemplated on Śiva, the blue-necked, in his forehead for the creation of the three worlds.

42. Śiva came out of his forehead. I am the ornament of the lord of gods in the form of Bhairava in the matter of creation.

43. O Viṣṇu, I have been engaged in subduing you either through humility or through force, by Rudra the lord of gods, the lord of all.

44. After tearing to pieces a single demon you roar by your arrogance. Actually you are free from slumber only because you are endowed with a digit of his power.

45. Help rendered to good men is accepted as conducive to happiness. Help rendered to bad men is condusive to offence.

46. O Nṛsiṁha, if you consider lord Śiva as a mere living being you are ignorant, very arrogant and full of aberrations in every respect.

47. O base Nṛsiṁha, you are neither creator, nor sustainer, nor annihilator. You are subservient and deluded in mind. You are not independent anywhere.

48. O Viṣṇu, like the potter's wheel you are forcibly induced by Śiva when you take the different incarnations. You are always dependent on him.

49-50. Your skull, left by you in the midst of the necklace of Śiva, while you had assumed the form of a tortoise, is still there. None who is burnt is bound. Is it your partial forgetfulness that in your body as a Boar your fangs were felled by the slayer of Tāraka?[33]

51. You were burnt by the fire of the Trident, O Viṣvaksena. At the time of Dakṣa's sacrifice your head was cut off by me brilliant in form.

52. O Viṣṇu, the fifth head of Brahmā your son, which was cut, has not been set right even now. It is forgotten by you.

33. This verse as well as the fourth foot of the previous verse is defective.

53. In a battle you were defeated by Dadhīca along with the gods.[34] How can it be forgotten by you while scratching your head?

54. O discus-armed one, you are fond of your discus but you have forgotten whence you got it and by whom it was made.

55. Whatever worlds I have seized, in them, you lie down in the ocean, overcome by sleep. How can you then be a Sāttvika?

56. From you to a blade of grass, every thing expands and develops only through Rudra's power. Professing to possess power you have been deluded by the fire all round.

57. Ordinary man is incapable of seeing the greatness of his splendour. That is the greatest of the regions of Viṣṇu which only the people of subtle intellect can perceive.

58. Lord Śiva manifests himself in between heaven and earth, Indra and Agni, Yama and Varuṇa, in the heart of darkness and in the light of the moon.

59. You are Kāla but lord Śiva is Mahākāla and Kālakāla. Hence you will be death of death only through Śiva's digit.

60. But the steady one today is the imperishable hero, the lord protector of the universe. He is the destroyer of fever, a dreadful beast, a golden bird.

61. You and the four-faced Brahmā are not the rulers of the world. Nor any one else is the ruler. Śiva is certainly the ruler of all.

62. Thus taking everything in consideration you subdue yourself by yourself. O Man-lion, O wise one, keep yourself safe.

63. Otherwise death will befall you like a thunderbolt on a stump due to the fury of the lord in the form of Bhairava.

Nandīśvara said:—

64. After saying this and observing the view of the Man-lion, Vīrabhadra the furious form of Śiva, stopped. He was not afraid of anyone.

34. For details see RS. Satīkhaṇḍa. ch. 39.

CHAPTER TWELVE

(*The incarnation of Śarabha*)

Sanatkumāra said:—

1. O Nandīśvara, O intelligent one, this is understood. Take pity on me and tell me now lovingly what happened thereafter.

Nandīśvara said:—

2. Thus admonished by Vīrabhadra, the Man-lion became furious. He roared and began to seize him with force.

3. In the meantime, the splendour of Śiva rose up unbearably enveloping the sky all around. It was terrible and cause for imminent fear.

4-5. Then in a trice the form of Vīrabhadra became invisible. The splendour of Lord Śiva was neither golden nor fiery, neither lunar nor solar. It resembled neither the lightning nor the moon. It was beyond comparison. The forms of brilliance were merged in Śiva.

6. That great splendour was not of the sky too. Thereafter its middle became clearly manifested in the form characteristic of Rudra of deformed shape.

7. Even as all the gods stood watching with the auspicious shouts of victory, Lord Śiva became manifest in the form the Annihilator.

8. He had a thousand hands and wore matted hair. His head was adorned by the crescent moon. He appeared like a bird with wings and beak. His body was fierce and fully developed.

9. His fangs were very sharp. Adamantine claws were his weapons. His neck was black in colour. He had huge arms and four legs. He was blazing like fire.

10. His voice was resonant and terrible like the rumbling sound of the clouds that gather at the end of a Yuga. His three eyes were as wide and blazing as the fire of the evil spirit of great fury.

11. His fangs and lips were clearly visible. He was producing a hissing sound of Huṁkāra. Śiva of such a form appeared in sight.

12. At his very vision Viṣṇu lost his strength and exploit. He assumed a lustre of the flickering glow-worm beneath the sun.

13-14. Fluttering with his wings, and tearing the navel and legs he bound the legs of the Man-lion with his tail and his hands with his own hands. He struck his chest, caught hold of Viṣṇu. It expanded in the sky along with the gods and the sages.

15-16. Like a vulture seizing a serpent he fearlessly caught hold of Viṣṇu, lifted him up and fell him to the ground. At the time of flight he was excessively oppressed, being hit with the wings. Then Lord Śiva took Viṣṇu and flew up.

17. All the gods followed him eulogising him with the words of obeisance. Brahmā and other sages bowed to him with reverence and love.

18. Being led thus Viṣṇu was helpless. His face was pallid and sorrowful. With palms joined in reverence he eulogised Lord Śiva with prayers of simple words.

19. After eulogising Mṛḍa with the hundred and eight names of the lord, Nṛsiṁha requested lord Śarabha again.

20. "O great lord, whenever my ignorant mind becomes defiled by arrogance, it shall be removed by you alone."

Nandīśvara said:—

21 Thus saying with love to Śiva, the Man-lion turned submissive and bowed to him. Viṣṇu was utterly defeated and came to the end of his life.

22. Within a trice Vīrabhadra made his powerful body powerless and dead.

Nandīśvara said:—

23. Then Brahmā and other gods eulogised lord Śiva who had assumed the form of a Śarabha and who was the sole benefactor of all the worlds.

The gods said:—

24. O lord Śiva, Brahmā, Viṣṇu, Indra, the Moon, the gods, the sages, and the Daityas are born of you.

25. O lord of all, you alone create and protect Brahmā

Viṣṇu and Indra, the sun and others, the gods and Asuras and you alone devour them.

26. Since you annihilate the world, you are called Hara by the learned. Since Viṣṇu was curbed and caught hold of by you, you are called Hara by the learned.

27. Since you support and hold every thing after dividing your body into eight, O lord, protect us, the gods, by means of the desired gifts.

28. You are the great Puruṣa, Śiva, lord of all, leader of the gods, the soul of the indigent, of a mind without aberrations. You are the great Brahman, the goal of the good.

29. You are the kinsman of the distressed, the ocean of mercy, of wonderful sports, the vision of the great soul, the intelligent, the Immense Cosmic Being, the all-pervasive, the truth, the Existence, knowledge and Bliss as the characteristics.

Nandīśvara said :—

30. On hearing these words of the gods, Śiva, the great God, spoke to the gods and the great ancient sages.

31. Just as water poured into water, or milk poured into milk, or ghee poured into ghee becomes one with those things, so also Viṣṇu is merged into Śiva, not otherwise.

32. It was Viṣṇu alone in the form of the Man-lion, haughty and strong, engaged in the activity of annihilating the universe.

33. He shall be prayed and bowed by my devotees aspiring achievements. He is the foremost of my devotees and the granter of boons.

Nandīśvara said :—

34. After saying this, the lordly king of birds of great strength, vanished there itself even as all the gods were watching.

35. Lord Virabhadra, the leader of the Gaṇas, of great strength, peeled off the hide of the Man-lion and went to the mountain taking it with him.

36. From that time Śiva began to wear the hide of

the Man-lion. His head was the leading bead in his necklace of skulls.

37. Then the gods freed from their distress began to sing the glory of this story. With their eyes blooming with wonder they returned the way they came.

38. He who reads or listens to the great narrative, which being sacred has the flavour of the Vedas, will realise all his desires

39. This narrative is conducive to wealth, fame, longevity and health. It increases prosperity, subdues obstacles and quells ailments.

40. It subdues misery, yields the fruits of desires and is the abode of auspicious features. It removes premature death, confers intelligence and destroys enemies.

41. This great form of Śiva in the form of Śarabha shall be made public only among the leading devotees of Śiva.

42. This shall be read and listened to only by them with their soul dedicated to Śiva. It then confers the ninefold devotion. It is divine. It purifies the inner mind and sense.

43. This shall be read during the festivals of Śiva, during the eighth and fourteenth Tithis, and at the installation of the idol. It then causes the presence of Śiva.

44-45. When there is danger from thieves, tigers, lions, one's own or enemy kings, during commotions earthquakes and robberies, dust storms, when there is the fall of meteors, when there is draught or too much of rain—during all these occasions he who reads this with purity becomes a great devotee of Śiva steady in his rites and very learned.

46. He who reads or listens to this without any specific desire and performs the rites of Śiva attains Rudra's region and becomes a follower of Rudra.

47. O sage, after attaining Rudra's region he rejoices with Rudra. Then he becomes one with Rudra by the mercy of Śiva.

CHAPTER THIRTEEN

(The incarnation of Gṛhapati)

Nandīśvara said:—

1. O son of Brahmā, listen lovingly to the narrative of the moon-crested lord Śiva how he was born willingly in the house of Viśvānara.

2. He was Gṛhapati by name. O sage, he became the lord of Agniloka. The great lord, the soul of all, was fiery in form and brilliant too.

3. On the beautiful banks of Narmadā in the city of Dharmapura,[35] formerly there lived a devotee of Śiva, a soul, the sage Viśvānara.

4. While in the stage of celibacy, he was devoted to Brahmayajña rites. He belonged to the Śāṇḍilya lineage. He was pure, the storehouse of Brahminical splendour and had self-control.

5. He understood the real meaning of sacred lord. He followed the conduct of the virtuous. He was highly skilled in Śiva ethics. He was the foremost among the knowers of worldly conventions.

6. After pondering over the good qualities of an ideal housewife, Viśvānara married with due rites the daughter of Kāla who was really worthy of him.

7. He maintained the sacrificial fires. He was devoted to the performance of the five daily sacrifices.[36] He practised the six sacred rites every day.[37] He was fond of serving gods, manes and guests.

35. Dharmapura is a sacred Tīrtha situated on the northern bank of the Narmadā river, 8 miles from Pagārā, near the confluence of the Kubjā and Narmadā. It contains many temples and is supposed to be the Āśrama of the sage Dadhīci who gave away his bones to the gods for their protection from the demons.

36. The five daily sacrifices to be performed by a householder constitute ब्रह्मयज्ञ, पितृयज्ञ, देवयज्ञ, भूतयज्ञ and नृयज्ञ which are defined as

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

37. The six acts enjoined on a Brāhmaṇa are mentioned in MS 10. 75 :

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव षट कर्माण्यग्रजन्मन ॥

8. When a long time elapsed in that manner Śuciṣmatī the wife of that Brāhmaṇa who observed all rites spoke to her husband.

9. "O Lord, by your favour, all pleasures which women could expect have been enjoyed by me in your company.

10. O Lord, still a desire has been lurking in my heart for a long time. It is proper to all householders. You shall grant it to me.

Viśvānara said:—

11. O gentle lady of beautiful hips ever desirous of my welfare, what is there that cannot be granted to you? O lucky one, you may ask for it. I shall grant it to you without delay.

12. O good woman, by the favour of Lord Śiva, nothing is inaccessible to me either here or hereafter. Lord Śiva is the cause of all good.

Nandīśvara said:—

13. On hearing these words of her husband she who thought her husband to be a deity was delighted. Joining her palms in reverence she humbly said.

Śuciṣmatī said:—

14. O Lord, if I deserve a boon, if a boon is to be granted to me, please give me a son equal to Lord Śiva. I am not choosing any other boon.

Nandīśvara said:—

15. On hearing her words that Brahmin of pure rites entered into mystic trance for a short while and thought in his heart thus.

16 "What is this? This lady has wished for an extremely inaccessible thing. It is beyond the reach of wishes. Let it be. Only He does everything.

17. It is by Śiva himself stationing himself in her mouth in the form of speech that this has been said. This alone is possible. Who else could have endeavoured to say so?"

18. After thinking like this, the sage Viśvānara of liberal heart who strictly adhered to the principle of monogamy spoke to her.

19. After consoling his wife, the sage set out for penance to the city of Vārāṇasī where Lord Śiva himself is stationed.

20. Reaching Vārāṇasī immediately and seeing Maṇikarṇikā[38], he was freed from three distresses acquired in the course of hundreds of births.

21. He saw Viśveśvara and other phallic images. He performed ablutions in all holy ditches, wells, tanks and lakes.

22. He bowed to all Vināyakas and Śarvā Gaurī. He worshipped Kālarāja Bhairava who devours sins.

23. Strenuously he eulogised Daṇḍanāyaka and other Gaṇas, Ādikeśava and others. He propitiated Keśava.

24. He bowed to Lolārka and other suns again and again. Without lethargy he offered balls of rice in all the holy centres.

25. He satiated sages and brahmins by means of "feeding thousand" and other rites. With devotion he propitiated the phallic images of Śiva by means of great worship and service.

26. He thought frequently—"What is that phallic image that yields the result quickly? Where can the penance due to the longing for a son find ultimate rest."

27. Thinking thus for a moment, the intelligent sage Viśvānara praised the Vīreśa form of Śiva which confers the blessings of a son immediately.

28. Innumerable thousands of Siddhas have derived the fulfilment of their desire from the worship of Śiva. Hence Vīreśa is famous as the fruit-yielding phallic image.

29. If any one worships the Vīreśvara phallic image for a year with great devotion he obtains longevity, cherished desires, sons and other things.

30. I too shall worship Vīreśa here thrice a day and shall ere long acquire a son as desired by my wife.

31. After thinking like this, the intelligent brahmin,

38. It is a sacred pool in Vārāṇasī.

the contented Viśvānara took a bath in the well Candrakūpa and took the vow of the sacred rite.

32-34. For a month he lived on a single meal a day. For another month he took only the night meal. He spent another month taking only the food he got without begging. He spent another month without any food. For another month he took only milk. For another month he took only fruits and vegetables. For another month he ate only a handful of gingelly seeds. For another month he took liquid diet. For another month he took only Pañcagavya. For another month he performed the Cāndrāyaṇa rite. For another month he drank water from the tip of Kuśa grass and for another month he had air alone as his food.

35. Thus for a full year he performed the wonderful penance. He worshipped the excellent Vīreśa thrice a day.

36-37. On the thirteenth month while he was going to Vīreśa after taking bath in the Gaṅgā river very early in the morning, the sage saw a child of eight years smeared with ashes all over the body, in the middle of the phallic image.

38. The child had eyes as long as his ears. He had ruddy lips. He had matted hair of beautiful tawny colour. He was naked and had a smiling face.

39. He had all the dress and features proper to childhood. He seemed intelligent. He was reciting hymns from the Vedas. He was laughing sportively.

40. On seeing him he was joyous. He was thrilled all over the body. He uttered the formula to you over and over again.

41. The contented Vaiśvānara eulogised Śiva, the great bliss in the form of child by means of eight verses that gave expression to his desire.

Viśvānara said :—

42. The Brahman is alone without a second. It is true. Indeed there is no multitude of different things. There is only one Rudra. There is none second to him.[39] Hence I seek refuge in you, the sole great lord.

39. Cp TS. 1. 8. 6, 1; N. 1. 15.

43. O Śiva, you alone are the creator and annihilator of every thing. In the different forms you are of single form and formless. Just as the inner virtue is only one though it may seem to be many. Hence I do not resort to any one except you.

44. The snake in the rope, the silver in the oyster shell, the water in the mirage—like that when he is known, the whole world vanishes and Sat alone remains. I resort to that great lord.

45. Coolness in the water, heat in the fire, the scorching nature in the sun and the pleasing gentleness in the moon, fragrance in the flower and the ghee in the milk—just, in that manner, O Śiva, you are the essense in the world. Hence I resort to you.

46. You the earless perceive sound; you the noseless perceive fragrance; you the footless come from far; you the eyeless see; you the tongueless perceive the taste. Who knows you really? Hence I seek refuge in you.

47. O lord, even the Vedas do not know you directly, nor Viṣṇu, nor the Creator of every thing, nor the leading Yogins, nor Indra and other gods. Only a devotee knows. Hence I seek refuge in you.

48. You have no spiritual lineage; you are unborn; you are immortal, formless without any prescribed conduct or native land. Still you are the lord of three worlds and you fulfil all our desires. I worship you.

49. Everything originates from you. You are all-in-all, O enemy of Kāma, you are the lord of Gaurī; you are naked and quiescent; you are old, youthful and the child. Whatever is, you are that. There is no source of your origin. I bow to you.

Nandīśvara said :—

50. After eulogising thus, when the brahmin fell on the ground with the joined hands, the boy became the aged of the aged and spoke delightedly to the brahmin.

The boy said :—

51. O Viśvānara, O excellent sage, O brahmin, pro-

pitiated by you I am very much delighted. Ask for the boon of your choice.

52. Then the delighted and contented sage Viśvānara stood up and replied to Śiva who had assumed the form of a boy.

Viśvānara said :—

53. O lord Śiva, what is it that is not known to you who are omniscient? You are lord Śarva the granter of everything and the immanent soul of all.

54. Why do you speak forcing me in the pity-provoking task of imploration? O lord Śiva, after knowing this, please do as you wish.

Nandīśvara said :—

55. On hearing the upright words of Viśvānara of pure rites, the lord in the form of a child, spoke smilingly.

56. O pious one, the desire that you have cherished in your heart regarding Śucişmatī will be certainly realised ere long.

57. O intelligent one, I shall become your son in Śucişmatī. I shall be known as Gṛhapati, pure and loved by all gods.

58. The hymn of eight verses of desire—Abhilāṣāṣṭaka —that you recited now, when recited thrice a day for a year in the vicinity of Śiva will yield all desires.

59. The recitation of this hymn yields sons, grandsons and wealth. It is conducive to the mollification of everything and quells all mishaps.

60. It is the cause of acquisition of heaven, emancipation and prosperity. There is no doubt in this. This is on a par with all other hymns. It always yields every desire.

61. If an issueless man gets up early in the morning, takes his bath, worships Śiva's phallic image, recites this hymn and continues the practice for a year, he will surely secure a son.

62. The Abhilāṣāṣṭaka hymn shall not be taught to common people. It shall be preserved carefully as a secret mantra. It makes the most barren lady deliver of a child.

63. This hymn recited by a woman or a man with

due observances in the presence of a phallic image for a year undoubtedly yields the birth of a son.

Nandīśvara said :—

64. After saying this, Śiva, the goal of the good and who assumed the form of a boy vanished. The brahmin Viśvānara returned to his house highly delighted.

CHAPTER FOURTEEN

(*The incarnation of Gṛhapati*)

Nandīśvara said:—

1. With great delight the brahmin returned home and told his beloved wife all thos: details.

2. On hearing it, Śucişmatī, the wife of the brahmin, rejoiced much and being full of love she praised her good fortune.

3. She became pregnant in due course. The brahmin performed the rite of impregnation[40] duly.

4. Before the stir and throb of the child in the womb was felt, the learned Brahmin performed the holy rite of Puṁsavana[41] in the manner prescribed in the Gṛhyasūtras for the growth of embryo's manliness.

5. Then in the eighth month he performed the holy rite of Sīmanta[42] which is conducive to the growth of the embryo and which facilitates easy delivery of the child.

40 Garbhādhāna or Garbhālambhana is a rite by the performance of which a woman receives semen scattered by her husband. गर्भः सन्धार्यते येन कर्मणा तद्गर्भाधानमित्यनुगतार्थं कर्मनामधेयम्— P.M 1. 4. 2. The saṁskāra presupposes a well established home, a regular marriage, a desire of possessing children and a religious idea that beneficent gods help men in begetting children.

41. The rite of seeking a male child (Puṁsavana) is performed in the third or fourth month of pregnancy or even later, on the day when the moon is on a male constellation on Tişya particularly.

42 In this rite the hairs of the pregnant woman are parted in the sixth or eighth month of pregnancy. षष्ठेऽष्टमे वा सीमन्तः Yāj. 1. 11. This is done to ward off evil spirits who are bent on sucking the blood of the foetus.

6-9. Then at the conjunction of stars when Jupiter was in the centre, when the Lagna was auspicious, when the good planets stood in pairs, Śiva, the giver of happiness to all, was born as the son of Śucişmatī. His face resembled the moon. The lamps in the lying-in-chamber were dimmed by his bodily lustre. The lord, the destroyer of misfortunes and the bestower of happiness to the dwellers of the Earth, the nether worlds and the heaven was born as the son. The smoke exuding therefrom became the perfume to sweeten the breath of the quarters. The immense clouds showered flowers of pleasing fragrance. The divine drums were sounded and the quarters were brightened up.

10. The rivers became transparent as also the minds of living beings. The darkness of evil dwindled and the Rajas was stripped of its quality or of its dust.

11. The living creatures were endowed with Sattva quality. There was a shower of nectar. People began to talk sweet and pleasant words.

12-13. Rambhā and other celestial damsels arrived with auspicious articles in their hands. Thousands of Vidyādharīs, Kinnarīs, Goddesses, the womenfolk of Gandharvas, serpents and Yakṣas of sweet voice flocked singing auspicious songs.

14-20. The following sages came there—Marīci, Atri, Pulaha, Pulastya, Kratu, Aṅgiras, Vasiṣṭha, Kaśyapa, Agastya, Vibhāṇḍa son of Māṇḍavī, Lomaśa, Romacaraṇa, Bharadvāja, Gautama, Bhṛgu, Gālava, Garga, Jātūkarṇa, Parāśara, Āpastamba, Yājñavalkya, Dakṣa, Vālmīki, Mudgala, Śātātapa Likhita, Śilāda, Śaṅkha, Uñcchabhuk, Jamadagni, Saṁvarta, Mataṅga, Bharata, Aṁśumān, Vyāsa Kātyāyana, Kutsa, Śaunaka, Suśruta, Śuka, Ṛṣyaśṛṅga, Durvāsas, Śuci, Nārada, Tumburu, Uttaṅka, Vāmadeva, Pavana, Asita, Devala, Sālaṅkāyana, Hārīta, Viśvāmitra, Bhārgava, Mṛkaṇḍu with his son, Parvata, Dāruka, Dhaumya, Upamanyu Vatsa and others came to the happy hermitage of Viśvānara for the auspicious Śānti ceremony. The daughters of the sages too came there.

21. Brahmā came there with Bṛhaspati. Lord Viṣṇu came riding on Garuḍa as vehicle. The bull-bannered lord came there with Gaurī, Nandin, Bhṛṅgī and others.

22. Mahendra and other gods, the Nāgas residing in the nether regions came there. Taking gems with them many great oceans and rivers came there.

23. Thousands of immobile beings came there in the forms of the mobile beings. During the great festivities then there was an untimely flood of moonlight.

24-25. Brahmā himself performed the postnatal rite[43] after bowing to the infant. In consonance with his form and beauty he gave him the name[44] of Gṛhapati on the eleventh day in accordance with injunctions, repeating the Vedic mantras.

26. After conferring blessings on everyone by reciting the mantras from the four Vedas, Brahmā left the place while riding on the swan.

27. After affording proper safeguards for the child in accordance with worldly conventions Śiva returned to his abode on his vehicle along with Viṣṇu.

28-30. The visitors praised the infant. They were at the height of their joy. They spoke in unison "O what a beauty ! What a splendour ! All the characteristic signs are there in all the limbs. How fortunate is Śucişmatī ! Śiva himself is born. What is surprising in this ? Śiva has incarnated in all devotees. Śiva has been worshipped by her." Then they took leave of Viśvānara and departed.

31. The eternal Veda says—'A person conquers the worlds through a son'. Hence all householders wish for a son.

32. The house of a sonless person is a void. His earnings are futile. His penance is split. It is not holy due to the want of a son.

33. Both here and hereafter there is no better acquisition than a son; there is no better happiness than a son; there is no greater friend than a son.

34. In the fourth month the rite of "crossing the

43. See P. 1090 Note

44. The Nāmakaraṇa (name-giving) was more a custom than a ceremony at first but it was later on included in the saṁskāras. The ceremony is performed on an auspicious day ranging from the tenth up to the first day of the second year.

threshold" was performed by the father.[45] At the end of six months the rite of Annaprāśana[46] and at the end of a year the tonsure ceremony[47] was performed.

35. The knower rites performed the Karṇavedha rite[48] under the constellation of Sravaṇa. In order to enhance his brahminical splendour he made him perform an auspicious Vrata[49] in his fifth year.

36. After celebrating the Upākarma rite,[50] the intelligent sage taught him the Vedas. The boy learned the Vedas for a year with their ancillaries. He learnt the Padapāṭha and Kramapāṭha of the Vedas.

37. Evincing his humility and other qualities, the competent youth grasped the lore almost by himself but formally through the preceptor just as a medium.

38. In his ninth year, Nārada came there to see Gṛhapati, son of Viśvānara, and found him engaged in serving his parents.

39. The divine sage reached the hut of Viśvānara, received due hospitality and seated himself. Eagerly he enquired of his health.

40. He remembered the lotus-like feet of Śiva and mentioned to Viśvānara the future fortune and activities of his son.

41-42. Nārada said to the boy "O son of Viśvānara come on. Sit on my lap. I shall study your characteristics. Show me your right hand." On being thus addressed, the boy bowed to Nārada after receiving the permission of his

45. According to this Purāṇa, the ceremony of taking the child out of the house is performed in the fourth month. But there is a wide option about the time of this saṃskāra.

46. The rite of feeding the child for the first time is performed in the sixth, eighth, ninth, tenth or even at the expiry of a year. But the right occasion is when the child's teeth come out

47. The rite of shaving, cutting the hair and nails is performed to remove the impurities and impart good health. This is done at the end of first year or before the expiry of the third year.

48. The ceremony of boring the ears of the child is performed as precaution against hydrocele and hernia. Cp Suśruta, Cikitsā 19. 21.

49. The rite of learning alphabets was performed in the fifth year when the mind of the child was prepared to receive education.

50. The ceremony of initiation arose out of the civil needs of the community at first. But it received a religious colouring later on, for every function was in need of religious sanction for its validity.

parents. With great devotion the glorious child sat there humbly.

Nandīśvara said:—

43. Examining closely the palate, tongue etc. (of the boy) the intelligent Nārada spoke to Viśvānara, urged by Śiva.

Nārada said:—

44. "O sage Viśvānara, listen. I shall mention the detailed characteristic marks of your son. Your son bears good marks on every limb. He possesses all good signs.

45. But fate alone must guard this boy duly, this boy who has all good qualities, who is characterised by all good features and who is possessed of all pure digits in their entirety.

46. This child should be protected with all efforts. When the fate is adverse, even good qualities assume the state of defects.

47. In the twelfth month from now I suspect a great danger to him from lightning and fire." After saying this Nārada returned to heaven the way he had come.

CHAPTER FIFTEEN

(The incarnation of Gṛhapati)

Nandīśvara said :—

1. On hearing the revelation of Nārada, Viśvānara and his wife considered it a terrible bolt from the blue.

2. He shouted "O I am doomed !" He beat his chest. Excited by the grief about his son he fell into a great swoon.

3. The grief-stricken Śucişmatī too lamented much. Her senses were benumbed and she lamented aloud.

4. On hearing her loud lamentation, Viśvānara woke up from his swoon. He cried aloud "What is this? What is this ? Where is Gṛhapati my vital breath who stands

outside and who is the lord of all the senses lodged within me.

5. On seeing his parents excessively grieved, the boy Gṛhapati, a part of Śiva, smiled and said.

Gṛhapati said :—

6. O Mother, O Father, what is the reason? Please tell me now. Why do both of you cry? What and whence is such a fright for you?

7. Time and pitiable fickle existence cannot affect me, whose body is guarded by the dust-particles of your feet.

8. O my parents, please listen to my vow. If I am your true son, I will do that whereby death itself will be terrified.

9. I shall propitiate lord Śiva, the conqueror of death, the omniscient and the bestower of all to the good. I shall perform the Japa of Mahākāla. O parents, I am telling you the truth.

Nandiśvara said :—

10. On hearing his words the aged brahmin couple were freed of their distress by the untimely showers of nectar. They then spoke.

The brahmin couple said :—

11. Say again. Say again. What is it? What is it? Speak again. Time and pitiable fickle existence will not affect you?

12. A great means has been suggested by you to dispel our distress, that of the propitiation of lord Śiva, the conqueror of death.

13. The same is the result for those who seek refuge in Śiva who dispels sins and does every thing beyond the path of our desire. There is nothing better than this.

14. O dear, haven't you heard that the slayer of the Tripuras protected, in days of yore, Śvetaketu who was bound by the noose of Kāla?

15. When Śilāda's son was threatened by death, when he was only eight, Śiva saved him and made him his own attendant as Nandin, the delighter of the whole universe.

16. He protected the three worlds by drinking off the terrible poison as fearful as the fire at the hour of dissolution, when it was produced at the churning of the milk-ocean.

17. With the wheel raised up by the line drawn with his beautiful toe he killed the haughty Jalandhara who had deprived the three worlds of their pleasure.

18. He burnt the Tripuras, who were haughty and deluded by their lordship of the three worlds, by means of the blazing fires emanating from the fall of a single arrow.

19. Even as Brahmā and others were watching, he reduced Kāma to ashes by a single glance, Kāma whose strength had been enhanced by his conquest of the three worlds.

20. O son, seek refuge in that Śiva, the amulet of protection of the universe, the sole creator of Indra, Acyuta, Brahmā and others.

Nandīśvara said :—

21. Thus he secured the permission of his parents. He bowed at their feet and circumambulated them. He then pacified them and started.

22-25. He reached Kāśī inaccessible even to Brahmā, Viṣṇu and others. He reached Kāśī that dispels all recurring distress, that is protected by Viśveśa, that shines with the celestial river Gaṅgā as with a necklace round its neck, that shines splendidly by the presence of Pārvatī, the consort of Śiva and of wonderful qualities. After reaching Kāśī he went to Maṇikarṇikā at the outset. After taking bath in accordance with the injunctions of the Śāstras he saw Lord Viśveśvara[51] with palms joined and head bent in reverence. The intelligent brahmin was greatly delighted. He bowed to lord Śiva who instils life into and protects the three worlds.

26. Seeing that phallic image of Śiva again and again he was delighted in his heart and thought—"Undoubtedly this is possessed of great bliss."

51. Installed at Vārāṇasī, Viśveśvara is one of the twelve, great phallic images of lord Śiva. It has been for many centuries the chief object of worship. Its propitiation is said to result in the increase of material wealth and spiritual attainment.

27. Hā, there is none more blessed than I in the three worlds consisting of the mobile and immobile beings since today I have seen here the lord Viśveśvara.

28. It is only to enhance my good fortune that sage Nārada formerly came and told me that. I am therefore very much contented.

29-31. By the nectarine juice of bliss he concluded the sacred rite. Then on an auspicious day he installed the phallic image, the bestower of all benefits. He adopted austere rites difficult to be performed by those who have no control over themselves. He filled pots with the water of the Gaṅgā strained and purified by means of a cloth. Every day he bathed the phallic image with hundred and eight potfulls of water. Then he put a garland of blue lotus round the deity.

32. He wreathed the garlands with a thousand and eight flowers. He ate fruits, roots and bulbous roots once in a fortnight or a month.

33. The courageous devotee spent six months by eating withered leaves. The remaining six months he spent drinking drops of water or simply breathing.

34. O Brahmins, thus a year in the life of that noble soul passed by, performing the penance with the devoted mind resting only in Śiva.

35. In the twelfth year of his life, the thunderbolt-armed Indra approached him as if fulfilling the utterance of Nārada.

36. He said—"O brahmin, I am Indra, I am delighted at your holy rites. Ask for the boon you wish to have. I shall give you whatever desire you have in your mind.

37. On hearing the words of lord Indra, the son of the sage spoke these words boldly and sweetly.

Gṛhapati said :—

38. "O Indra, O enemy of Vṛtra, I know you as armed with the thunderbolt. I do not want a boon from you. Śiva is the granter of boon to me."

Indra said :—

39. O child, Śiva is not separate from me. I am the

lord of gods. Give up your foolhardiness and ask for a boon from me. Do not delay.

Gṛhapati said :—

40. O Paramour of Ahalyā[52], O wicked one, O enemy of mountains, O chastiser of Pāka, it is quite clear that I shall not ask any other god except Śiva for a boon.

Nandīśvara said:—

41. On hearing his words, Indra's eyes turned red with fury. He raised his terrible thunderbolt and threatened the boy with dire consequences.

42. On seeing the thunderbolt with the flames of lightning, the boy remembered the words of Nārada. He became frightened and fell into a swoon.

43. Then Śiva, the lord of Pārvatī, the dispeller of darkness appeared in front. As though enlivening him with gentle strokings he said :—"Stand up. Stand up. May good come up to you."

44. Opening his eyes resembling the lotus that had gone to sleep at the end of the day and getting up, he saw Śiva shining more brilliantly than hundred suns.

45-49. Seeing the lord with the eyes in the fore-head, blue-necked, bull-bannered, moon-crested, with Pārvatī occupying the left side, shining with matted hair, armed with the trident and Ajagava bow, possessed of limbs shining white like camphor, clad in the elephant's hide, he recognised the lord as the great God described in the Āgamas and statements of his preceptor. He was delighted and he evinced the thrill of hair. For a moment he stood motionless like the mountain Citrakūta.* He forgot himself like a man suddenly becoming rich. He was unable to eulogise or bow down or plead for anything. Then Śiva smiled and said.

Śiva said :—

50. O child Gṛhapati, I know that you are frightened

52. The epithet speaks contemptuously of Indra. He is called the seducer of Ahalya—the wife of the sage Gautama, for which he was cursed by the sage. As a result of Gautama's imprecation Indra bore a thousand marks resembling a female organ which afterwards changed to eyes.

*The text of the second Pāda of Verse 84 is defective.

of Indra with the thunderbolt in his lifted hand. Don't be afraid, I only wanted to know your nature.

51. Neither Indra, nor the thunderbolt, nor even the god of death is powerful to molest my devotee. You have been terrified by me alone in the form of Indra.

52. O gentle one, I shall grant you the boon. I confer the title of Agni on you. I authorise you to grant boons to whatever deity you think fit.

53. O Agni, you will be moving in the midst of all mortals. Acquire kingship as the guardian of the quarter in the south-east.

54. The phallic image installed by you will be known by your name. It will be known as Agnīśvara and it will be conducive to the enhancement of all splendour.

55. The devotees of Agnīśvara need not fear lightning and fire. They will never suffer from impaired digestion or premature death.

56. A person who worships Agnīśvara, the bestower of prosperity, at Vārāṇasī, is honoured in the region of fire even if, by chance, he dies elsewhere.

Nandīśvara said :—

57. After saying this and fetching his kinsmen Śiva crowned him as the guardian of the quarter. Even as the parents watched it, Śiva entered his phallic image

58. Thus, O dear, the incarnation of Śiva as fire has been explained to you. This incarnation of Śiva, the great soul, is famous as Gṛhapati also.

59. The city of Citrahotra is beautiful, pleasant and finely lustrous. Those who are devotees of fire stay there.

60. People of steady Sāttvika quality and control over their sense-organs, who enter fire, or women endowed with Sattva quality become as lustrous as fire.

61. Brahmins performing Agnihotra regularly, Brahmacārins maintaining sacrificial fires, and those who stay amidst five fires become as splendrous as fire in the region of fire.

62. He who makes gifts of bundles of fuel during winter for alleviating chillness or he who makes fire-bricks (of cow-dung) stays with fire.

63. He who faithfully performs the rites of cremation for the unclaimed bodies or he who urges others to do so, himself being incapable, is honoured in the region of fire.

64. Fire alone is the greatest means of salvation for the brahmins. He is the preceptor, the lord, the sacred rite, the holy centre. Certainly everything is fire.

65. All unholy things become pure the moment they come into contact with fire. Therefore fire is called Purifier.

66. The fire is certainly the immanent soul of man. Even morsels of flesh it will digest in the stomach, but not the muscles of women.

67. The fiery form of Śiva is in the form of the fire visible. Excepting this what else is seen as creative, protective and destructive?

68. Fire is the eye of the lord of the three worlds. In this world of pitch darkness what else than this becomes the illuminator?

69. The incense, the lights, the food offerings, milk, curd, ghee and sugarcane juice—all these go unto the dwellers of heaven when offered into the fire here.

CHAPTER SIXTEEN

(*Śiva's Incarnation as Yakṣeśvara*)

Nandīśvara said:—

1. O great sage, listen to the Yakṣeśvara incarnation of Śiva, that dispels the arrogance of the arrogant and lets the devotion of the good flourish.

2. Formerly, the powerful gods and the Daityas motivated by the desire to gain their selfish ends churned the milk ocean for achieving nectar.

3. When the churning of the milk ocean started as the gods and demons wanted nectar, poison blazing as the fire of dissolution came out at first.

4. O dear, at the sight of it, the gods and the daityas were highly agitated and frightened. They fled from there immediately and sought refuge in Śiva.

5. After seeing Śiva, the crestjewel of all the gods, all of them including Viṣṇu devoutly bent their heads and bowed to Viṣṇu with devotion.

6. Then the delighted lord Śiva favourably disposed to the devotees, quaffed off the terrible poison afflicting gods and Asuras.

7. The lord retained obliquely the acute poison that he drank, in his neck. He shone much thereby and became Blue-necked.

8. Released from the burning sensation of the poison thanks to the blessings of Śiva, the gods and the Asuras began to churn again.

9. O sage, many gems came out of it, but O sage, it was the nectar that the gods and the Dānavas prized much.

10. Not the Asuras, but the gods drank the nectar, thanks to the favour of Viṣṇu. Then a great battle ensued between them inflicting pain on both.[53]

11. A mutual clash occurred between the gods and the Dānavas, O sage. The moon was eclipsed by Rāhu and fled in terror of Rāhu.

12. He went to the abode of Śiva extremely agitated by fear and sought Śiva's protection. Saying "Protect me O Lord, protect me" he bowed to the lord and eulogised him.

13. Lord Śiva, the bestower of protection to the good, and favourably disposed to his devotees, wore the moon on his head as the latter had sought refuge.

14. Then Rāhu too, came there. He bowed to and eulogised lord Śiva with reverence by means of sweet words.

15. Realising his desire, Śiva fixed on to his neck his head that had been formerly cut off by Viṣṇu, and that was known as Ketu.

16. Then the Asuras were defeated by the gods in the battle. By drinking nectar the gods had become powerful and gained victory.

53. The text of the fourth foot of this verse is corrupt.

17. Deluded by Śiva's Māyā, Viṣṇu and others became very haughty. Their strength began to take root and sprout within them.

18. O sage, then Lord Śiva, the suppressor of arrogance, became a Yakṣa. He hastened to the place, O sage, where the gods were stationed.

19. On seeing Viṣṇu and all other gods arrogant in their minds, lord Śiva, the lord of Yakṣas and the suppressor of arrogance spoke.

Yakṣeśvara said:—

20. O ye gods, why have you all assembled here. What is your goal ? Tell me the reason as I ask unto you.

The gods said—

21. O lord, a terrible battle took place here wherein all the Asuras were killed. The few that remained fled away.

22. We are great heroes and powerful slayers of the Daityas. How insignificant in strength are those Daityas in front of us !

Nandīśvara said :—

23. On hearing the arrogant words of those gods, lord Śiva, the suppressor of arrogance, in the form of Yakṣa said.

Yakṣeśvara said:—

24. O ye gods, you listen to my words with attention. I shall tell you the truth that will dispel arrogance.

25. Do not be arrogant. There is another lord who is the creator and annihilator. You have forgotten the great lord. You boast too much but you are devoid of strength.

26. If you are proud and think that you know your strength to be great, O gods, split this blade of grass placed by me, with your own weapons.

Nandīśvara said:—

27. Saying this, Śiva in the form of Yakṣa, the goal of the good, placed a blade of grass before them and dispelled their arrogance.

28. Then Viṣṇu and other gods professing to be heroic exerted their manliness and hurled their respective weapons.

29. But the weapons of the gods, were rendered fruitless before the power of Śiva, the destroyer of the arrogance of the deluded.

30. Then a celestial voice arose that dispelled the surprise of the gods—"O gods this Yakṣa is Śiva who removes the arrogance of the arrogant.

31. The lord himself is the creator, sustainer and annihilator. The living beings are powerful thanks onlv to his power. Otherwise they are not powerful.

32. Deluded by the power of his illusion you have become arrogant and have not realised lord Śiva, who is the very knowledge embodied.

33. O hearing the celestial voice they became divested of their arrogance. They had realised Yakṣeśvara. They bowed to and eulogised him.

The gods said:—

34. O lord of the gods, the dispeller of arrogance, O Yakṣeśvara of great sports, O lord, your Māyā is wonderful.

35. Even now we are deluded by this Māyā of yours in the form of Yakṣa. Hence, separated from you we began to speak arrogantly before you.

36. O lord, thanks to your grace, alone, knowledge has dawned on us. O Śiva, you alone are the creator, sustainer and annihilator, none else.

37. You alone are the initiator and the withdrawer of all powers. You are lord of all, the great soul, the unchanging, the unrivalled.

38. In the form of Yakṣeśvara you have removed our arrogance. With sympathy and kindness we think we have been blessed by you.

39. Then the Yakṣanātha blessed the gods enlightened them with various instructions and vanished there itself.

40. Thus has been described the pleasant incarnation of Śiva called Yakṣeśvara that bestows pleasure, satisfaction and protection of the good.

41. The narrative is sacred; it dispels all arrogance; it bestows peace, worldly pleasure and salvation upon all good men.

42. The intelligent man who listens to or narrates this with devotion attains all desires. Then he attains salvation.

CHAPTER SEVENTEEN

(The incarnations of Śiva)

Nandikeśvara said:—

1. Now listen to the first ten incarnations of Śiva beginning with that of Mahākāla. They are resorted to with devotion and explained in Upāsanākāṇḍa.

2. The first incarnation is that of Mahākāla, the bestower of worldly pleasures and liberation to the good. Śakti there, is Mahākālī[54] who bestows the desired fruits on the devotees.

3. The second incarnation is called Tāra. Śakti there, is Tārā. Both of them confer worldly pleasures and salvation on their attendants.

4. The lord of worlds called Bāla is glorified as the third incarnation. Śakti there, is Śivā that bestows pleasure on the good.

5. Śrīvidyeśa Ṣoḍaśa is the fourth incarnation and Śrīvidyā, Śivā Ṣoḍaśī is the Śakti. They confer pleasure on the devotees and yield worldly pleasures as well as salvation.

6. The fifth incarnation is famous as Bhairava, who bestows desires on the devotees. Śakti there is Bhairavī who bestows desires on good worshippers.

7. The sixth incarnation of Śiva is glorified as Chinnamastaka who confers desires. Śakti there, is Dhūmāvatī who bestows all desires on the devotees.

54. The concept of god (in the male form) and his Energy (in the female form) is not peculiar to Śiva-cult alone. It belongs to almost every god—Viṣṇu, Brahmā, Indra and others. It is found in pairs—Śiva-Śivā, Viṣṇu-Vaiṣṇavī, Brahmā-Brahmāṇi, Indra-Indrāṇī. The Present chapter mentions the elevent incarnations of Śiva and their repective Energies.

8. The seventh incarnation of Śiva is Dhūmavān, the bestower of the fruits of all desires. Śaktit here, is Dhūmāvatī who bestows all desires on the good worshippers.

9. The eighth pleasant incarnation of Śiva is Bagalāmukha. Śakti there, is Bagalāmukhī who is also famous as Mahānandā.

10. The ninth incarnation of Śiva is glorified as Mātaṅga. Śakti there, is Mātaṅgī who bestows the fruits of all desires.

11. The tenth incarnation of Śiva is Kamala, the bestower of fruits of worldly pleasures and salvation. Śakti there, is Kamalā, the protectress of her own devotees.

12. The ten incarnations of Śiva are pleasing as they confer worldly pleasures and salvation. They bestow everything on good devotees.

13. These ten incarnations of Śiva the great soul bestow different kinds of pleasures on those who always resort to them without aberrations.

14. O sage, the glory of the ten incarnations of Śiva has thus been described. It bestows all desires as explained in the Tantraśāstra and other treatises.

15. O sage, the greatness of these Śaktis too is wonderful. It bestows all desires and shall be known as explained in Tantraśāstra and other treatises.

16. The different Śaktis are considered in such activities as destroying enemies etc. They punish the wicked and enhance brahminical splendour.

17. O Brahmin, thus I have explained to you the ten incarnations of Śiva along with his Śakti, beginning with Mahākāla. They are all auspicious.

18. He who reads this sacred narrative during the festivals of Śiva, with great devotion becomes a great favourite of Śiva.

19. A brahmin attains the sacred splendour of Brahman; Kṣatriya becomes victorious; a Vaiśya becomes lord of wealth and a Śūdra attains happiness.

20. The devotees of Śiva maintaining their respective duties and listening to this narrative become especially happy and devoted to Śiva.

CHAPTER EIGHTEEN

(Śiva's Eleven Incarnations)

Śiva said :—

1. Listen to the eleven excellent incarnations of Śiva on hearing which obstacles due to intimate contact with worldly objects etc. do not torment.

2. Formerly Indra and other gods defeated by the Asuras left their capital Amarāvatī[55] due to fear.

3. The gods harrassed by the Daityas went to Kaśyapa. Highly agitated, they bowed down to him with palms joined and shoulders drooping.

4. After eulogising well, the gods made tbe submission respectfully. They intimated to him their misery due to that defeat.

5. O dear, on hearing the misery of the gods their father Kaśyapa whose mind was attached to Śiva, was much distressed.

6. O sage, the sage consoled and encouraged them. With his mind regaining calmness he joyously went to Kāśī presided over by lord Viśveśvara.

7. Taking his ceremonial bath in the waters of the Gaṅgā and performing due rites, he worshipped Lord Viśveśvara, lord of the universe, accompanied by Pārvatī.

8. With the desire for the benefit of the gods he joyously installed Śivaliṅga and performed an elaborate penance with Śiva as the object of pursuit.

9. A long time elapsed, O sage, as he boldly performed penance with his mind attached to the lotus-like feet of Śiva

10. In order to grant the boon to that sage whose mind was devoted to his feet, Śiva, kinsman of the distressed and goal of the good, appeared in front of him.

11. The delighted Śiva who is favourably disposed towards his devotees said to Kaśyapa, the best of his devotees, to ask for the boon.

55. It is the capital of Indra's heaven, famous for its greatness and splendour. It is called Devapura, 'city of gods' and Pūṣābhāsā, 'sun-splendour' and by various other names.

12. On seeing lord Śiva, the delighted Kaśyapa bowed to him with palms joined in reverence. Kaśyapa, the progenitor of the gods, eulogised him with contentment in his mind.

Kaśyapa said

13. O lord Śiva, lord of the gods, favourably disposed towards those who seek refuge in you, you are the lord of all, the great soul, achievable only through meditation, the unequalled and unchanging.

14. O lord Śiva, you are the restrainer of evil forces. You are the goal of the good, kinsman of the distressed, ocean of mercy and intellectually efficient in protecting your devotees.

15. O lord, these gods are your own. They are especially devoted to you. Now they are defeated by the Asuras. Save them from distress.

16. Even Viṣṇu cannot move in this matter. He has frequently pressed you for this job. The gods have sought refuge in me intimating their misfortune.

17. O lord of the chiefs of the gods, O destroyer of the miseries of the gods, it is for this that I have performed this penance and resorted to you. My purpose has now been fulfilled by you since you are pleased.

18. O lord, I have sought refuge in you by all means O lord, please fulfill my desire. Please dispel the misery of the gods.

19. O lord of gods, I too am much distressed at the misfortune of my sons. O lord, make me happy. You are the source of succour to the heaven-dwellers.

20 O lord Śiva, the gods and the Yakṣas, born as my sons, have been defeated by the powerful Asuras. Be the bestower of bliss on the gods.

21. O lord Śiva, do help the gods always lest the harassment by the Asuras should afflict them.

Nandiśvara said :—

22. On being thus requested, lord, Śiva said "So be it" and even as he was watching he vanished there.

23. Kaśyapa too was delighted. Immediately he re-

turned to his abode. He eagerly intimated to the gods all tne details.

24. Then, in order to keep his promise Śiva was born of Surabhi assuming eleven forms.

25. There was great jubilation then. Everything became auspicious. The gods and the sage Kaśyapa became delighted.

26-27. These are the eleven Rudras born of Surabhī (1) Kapālin (2) Piṅgala (3) Bhīma (4) Virūpākṣa (5) Vilohita (6) Śāstṛ (7) Ajapād (8) Ahirbudhnya (9) Śiva (10) Caṇḍa and (11) Bhava. They were born for the aid to the gods. They are identical with Śiva and the cause of happiness.

28. Those Rudras, born of Kaśyapa, rendering help to the gods, slew the Daityas in the battle. They were heroes of great strength and exploit.

29. By the grace of those Rudras, the gods conquered the Asuras and were rid of fear. Indra and other gods had peace of mind and ruled over their own kingdom.

30 Even today the great Rudras, identical with Śiva, shine always in the sky for the protection of the gods.

31. Those Rudras favourably disposed towards their devotees took up their residence in the north-eastern city of Iśāna. Experts in different kinds of sports they sport about there always.

32. The Rudras glorified as their followers and retainers are crores in number. They are stationed everywhere in the three worlds, undividedly.

33. O dear, thus the eleven Rudra incarnations of Śiva, pleasing to all the worlds have been described to you.

34. This narrative is pure, it destroys all sins. It is conducive to wealth, fame and longevity. It yields all desires.

35. He who listens to or reads this with pious heart enjoys all pleasures here and attains liberation hereafter.

56. The names of eleven Rudras differ in different Purāṇas. Born of Surabhi from Kaśypa, residing in the North eastern regions, these were directed to protect the gods against the Asuras. The Purāṇas speak of Rudras emanated from these and stationed in the three worlds for carrying out the task of protecting the good against the wicked.

CHAPTER NINETEEN

(The Narrative of Durvāsas)

Nandīśvara said :—

1. O great sage, now listen lovingly to another story of Śiva, how Śiva was born as Durvāsas for the maintenance of virtue.

2. Atri, son of Brahmā, was a great sage. He was holy and a knower of Brahman. He was the husband of Anasūyā. He was intelligent and he strictly followed the orders of Brahmā.

3. At the direction of Brahmā he went to the mountain Ṛkṣakula[57] accompanied by his wife in order to perform penance there, with the desire to get son.

4. On the banks of the river Nirvindhyā,[58] the sage who had controlled his breath and had freed himself from mutually clashing emotions performed a great penance for a hundred years.

5. He decided in his mind thus—, "let that sole great lord, whoever he is, who is free from aberrations, grant me the boon of a son."

6. A long time elapsed while he performed the holy penance. A holy flame of fire came out of him.

7. O great sage, the worlds were almost burnt by that flame. Indra and other gods and the celestial sages too were afflicted by it.

8. Then, highly distressed by that flame, O sage, Indra and other gods and the sages hastened to the abode of Brahmā.

9. After bowing to and eulogising Brahmā the gods mentioned to him their grief. O dear, Brahmā immediately went to Viṣṇu's region along with the god.

57 ऋक्षकुल० is a misprint for Ṛkṣakula. The name Ṛkṣa (mod. Satpura) was applied to a section of the Vindhya range lying to the north of the Narmadā river while the Vindhya distinguished from the Ṛkṣa denoted the chain lying to the south. See Sircar : GAMI Pp. 49, 56; Bhāg. P. iv i. 17-18; also G.D. Day's map of Ancient India.

58. The river Nirvindhyā issues from the Ṛkṣa (Satpura) mountain and flows through Vindhyāṭavī.

10. O sage, after reaching there along with the gods Brahmā bowed to and eulogised Viṣṇu and mentioned his endless grief to him.

11. Viṣṇu too, accompanied by Brahmā and the gods hastened to Rudra's abode. After reaching it he bowed to and eulogised lord Śiva.

12. After eulogising him Viṣṇu mentioned to Śiva his grief caused by the flame due to the penance of Atri.

13. O sage, thus gathering there, together, Brahmā, Viṣṇu and Śiva consulted one another about the welfare of the worlds.

14. The three deities Brahmā and others, foremost among the bestowers of boons, went to the hermitage of Atri immediately to grant him the boon.

15. On seeing them marked by their respective characteristic signs, the excellent sage Atri bowed to and eulogised them respectfully by uttering pleasing words.

16. The surprised brahmin, the humble son of Brahmā spoke to those deities Brahmā, Viṣṇu and Śiva, with palms joined in reverence.

Atri said :—

17. O Brahmā, O Viṣṇu, O Śiva, you are worthy of being worshipped by the three worlds. You are lords and masters and the cause of creation, maintenance and annihilation.

18. Accompanied by my wife, I meditated only on a single lord for obtaining a son, that lord whoever he may be, who is famous as Īśvara.

19. How is it that you three deities, the foremost among the bestowers of boons have come here ? Please dispel my doubt and then grant me the desired boon.

20. On hearing his words, the three deities replied "O great sage, what has occurred is in accordance with what you have conceived.

21. We three are great lords and equally leading among the granters of boons. Hence three sons originating from our parts will be born to you.

22. They will be known in the world as enhancers of

their parent's reputation." After saying this, the three deities returned to their abodes joyously.

23. After securing the boon, the sage joyously returned to his hermitage accompanied by Anasūyā. O sage, he was delighted and he experienced the bliss of the supreme Brahman.

24. Then Brahmā, Viṣṇu and Śiva, the delighted exponents of different kinds of sports, took their incarnations as the sons of his wife.

25. The part of Brahmā was born as the moon in Anasūyā from the great sage. Hurled by the gods into the ocean he alone could come out of it.

26. O sage, the part of Viṣṇu was born of that lady, wife of Atri, as Datta by whom the great path of renunciation was expanded.

27. The part of Śiva was born of that wife of Atri as the excellent and leading sage Durvāsas who propagated excellent virtue.

28. Śiva by becoming Durvāsas, the enhancer of Brahminical splendour, tested the piety of many people. He was merciful.

29. The king Ambarīṣa, a scion of the solar dynasty, was tested by him. O great sage, listen to that story.

30. The king Ambarīṣa was the lord of the earth consisting of seven continents.[59] He observed the rite of Ekādaśī regularly with steady restraint.

31. The king had the firm resolve that he would perform the rite of breaking fast on the Dvādaśī day.

32. Coming to know of his regular observance the excellent sage Durvāsas, born of Śiva's part approached him with many disciples.

33. The king was about to take his breakfast realising that very little of Dvādaśī was left on that day when the sage came there. The king invited him for food.

59. The seven Dvīpas are Jambu, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. They are surrounded by the Oceans of salt, sugarcane, wine, butter, curd, milk and water. See Agnip. 108. 1-3. In this concept, the world comprises of seven Dvīpas or continents. Jambu is the central Dvīpa surrounded by an Ocean of salt water. Round this Ocean is Plakṣa Dvīpa encompassed by the Ocean of sugarcane-juice and so on. Thus the seven Dvīpas are surrounded by seven seas. S.M. Ali. Geography of the Purāṇas, Ch. II. on Puranic continents and Oceans.

34. Then the sage Durvāsas went away for his ceremonial ablution, accompanied by his disciples In order to test the king, the sage purposely delayed there.

35. Realising that there would be violation of sacred injunction otherwise, the king took in a small quantity of water and waited for the arrival of the sage.

36-37. In the meantime the sage returned. Knowing that the king had already had his breakfast, the sage, born of Śiva's part, who had assumed that form for the testing of piety, became very furious with the king. He spoke very harsh words for testing his piety.

Durvāsas said:—

38. O base king, after inviting but without feeding me you have taken in water. I shall show you the fruit thereof. For I am the chastiser of the wicked.

39-40. After saying this he stood up, his eyes turned red due to fury and attempted to burn him. Immediately, Sudarśana the discus of the lord blazed forth to protect the king and burn the sage unmindful of the fact that he was the part of Śiva. It had been deluded by the Māyā of Śiva.

41. In the meantime an unembodied celestial voice spoke to Ambarīṣa, the noble soul, the devotee of Brahmā and Viṣṇu

The celestial voice said:—

42. O king, this discus had been given to Viṣṇu by Śiva. It is now blazing against Durvāsas. Quieten it.

43. This sage Durvāsas is Śiva himself whose discus had been given to Viṣṇu. O excellent king, do not take him for an ordinary sage.

44. It was to test your piety that this great sage came. Seek refuge in him. Otherwise there will be a great destruction.

Nandīśvara said :—

45. O great sage, after saying thus, the celestial voice stopped. Ambarīṣa too eulogised the sage who was the part of Śiva himself.

Ambarīṣa said :—

46. If I possess the merit of charity and sacrifice, if my spiritual duty has been well performed by me, and if our family considers brahmins godly, let the weapon of Viṣṇu turn calm.

47. If our lord, favourably disposed to his devotees, is delighted with my devotion let this missile Sudarśana become quite calm.

Nandīśvara said:—

48-49. While be eulogised in front of Durvāsas, the discus Sudarśana that originally belonged to Śiva became calm in all respects. Knowing him to be Śiva's part, the king Ambarīṣa, who had regained the composure of mind bowed to the sage whom he realised as Śiva's incarnation come there to test his vow.

50. The sage, born of Śiva's part, was much delighted. He took his meals and granted him the desired boon. Then he returned to his abode.

51. O sage, I have narrated the story of Durvāsas in the course of his test of Ambarīṣa. O great sage, listen to another story of his.

52. O sage, through the condition stipulated by Kāla in the form of a sage he conducted the test of Rāma, son of Daśaratha.

53. At the very same time Lakṣmaṇa was obstinately sent in by Durvāsas. O sage, Rāma immediately forsook his brother in accordance with the earlier agreement.

54. The story has been diversely narrated and spread in the world by the sages. It is known by all means to the scholars. Hence it is not mentioned in detail by me.

55. Knowing his promise steady and resolute, the sage was highly delighted. The delighted sage Durvāsas granted him the desired boons.

56. He had tested the resoluteness of lord Kṛṣṇa too. O excellent sage, listen to that also. I shall tell you that story also.

57. At the request of Brahmā, Viṣṇu was born as the son of Vasudeva in order to ease the burden of the Earth as well as to protect the good.

58. Lord Kṛṣṇa slew the wicked, the great sinners, those who harassed the brahmins and the knaves. He protected all good men and brahmins.

59. Kṛṣṇa, son of Vasudeva, showed great devotion to Brahmins. Everyday he fed many brahmins with many juicy articles.

60. The fame that Kṛṣṇa was especially devoted to the brahmins spread everywhere. O sage, desirous of seeing him, the sage approached Kṛṣṇa.

61. He tied Kṛṣṇa and his consort Rukmiṇī to the chariot and sat himself in the chariot. Kṛṣṇa bore the chariot delightfully.

62. The sage descended the chariot. He was delighted at the steadfastness of Kṛṣṇa and blessed him with the boon that his body would become adamantine.

63. O sage, once the excellent sage Durvāsas was taking bath in the celestial river Gaṅgā[60] when he became naked. He became a curious object of sight and was ashamed.

64. Draupadī who was taking bath there provided him with the cut-piece of her garment and thus saved him from dishonour.

65. As the piece of cloth reached him being carried by the current, the sage covered his private parts with it. He was therefore pleased with her.

66. He granted her the boon of ever increasing folds of cloth. Later, Draupadī made the Pāṇḍavas happy due to that boon.

67. That holy sage gave directive to Viṣṇu and destroyed two wicked kings who had insulted him in the form of two young ones of swans.

68. By his excellent brahminical splendour he established the path of renunciation in the world in accordance with the order and injunctions of the sacred lore.

69. By instructions and enlightenment he uplifted many. By imparting knowledge he made many liberated.

60. The Ganges flowing from the toe of Viṣṇu is called the celestial river.

70. Thus the sage Durvasas had a variegated and wonderful life, conducive to wealth, fame and longevity. To the listeners it yields all desires.

71. He who hears or reads the story of Durvāsas with devotion and joy will be happy here and hereafter.

CHAPTER TWENTY

(The Incarnation of Hanūmat and his story)

Nandīśvara said :—

1. O sage, henceforth listen lovingly to the story of Hanūmat, how Śiva performed excellent sports in that form.

2. Out of love, Lord Śiva rendered great help to Rāma. O brahmin, listen to the whole of that story which is pleasing to all.

3. Once lord Śiva of wonderful sports saw Viṣṇu in the form of an enchantress with glittering qualities.

4. As if hit by the arrows of Cupid, Śiva let fall his semen dislodged from its seat, for Rāma's work.

5. Eagerly urged by him mentally for Rāma's work, the seven celestial sages retained that semen in a leaf.

6. For Rāma's work that semen was poured through the ears of Añjanī, the daughter of Gautama, by those sages.

7. In due course Śiva was born of it in the form of a monkey named Hanūmat. He had great strength and exploit.

8. Even as a child the lord of monkeys, Hanūmat was very powerful. Early in the morning he took the disc of the sun for a small fruit and wanted to eat it.

9. At the request of the gods he left it. Knowing him to be an incarnation of Śiva of great power the gods and the sages granted him boons.

10. Highly delighted he approached his mother and eagerly told her everything in detail.

11. At her behest the bold monkey went to the sun

every day and learnt all lore from the sun without any strain.

12. The excellent monkey, a part of Śiva approached Sugrīva, a part of the sun, at his behest, after getting the permission of his mother.

13. Sugrīva who had been exiled by his elder brother Bālī who enjoyed his (Sugrīva's) wife, stayed on the mountain Ṛṣyamūka[61] along with Hanūmat.

14. The intelligent monkey born of a part of Śiva became Sugrīva's minister and did everything beneficial to him in every respect.

15. He made him enter into a pleasing alliance with Rāma who came there along with his brother and who was sad because his wife had been abducted by Rāvaṇa.

16. Rāma slew the powerful monkey Bālī who was a sinner as he enjoyed his brother's wife and who professed to be a great hero.

17. Then at the behest of Rāma, O dear, the intelligent and leading monkey Hanūmat went out in search of Sītā along with many monkeys.

18. On knowing that she was in Laṅkā. the leading monkey quickly jumped across the ocean, never before crossed by any and reached Laṅkā.[62]

19. There he performed wonderful exploits and handed over the excellent token of recognition of his lord Rāma to Sītā.

20. Narrating the endeavours of Rāma for the protection of her life, the heroic leader of monkeys dispelled the sorrow of Sītā.

21. Taking a token from her he turned back to go towards Rāma. On the way he broke Rāvaṇa's park and killed many Rākṣasas.

22. At the same time he killed Rāvaṇa's son also along with many Rākṣasas. That fearless monkey of great exploits wrought a havoc there.

61. Ṛṣyamūkagiri, associated with the life of Rāma, is placed in the south about three miles from Vijayanagara.

62. The identification of Laṅkā is controversial. According to the present context, Laṅkā, the capital of Rāvaṇa, lay to the south of Ṛṣyamūka in the island of Ceylon surrounded by the sea.

23-24. O sage, when the powerful Rāvaṇa bound him with oil-dripping cloths and set fire to them, the monkey, a part of Śiva himself, jumped about and making that a pretext burnt the city of Laṅkā.

25. After burning Laṅkā except the mansion of Bibhiṣaṇa, the heroic leader of monkeys jumped into the ocean.

26. Thereby extinguishing the fire from his tail he reached the other shore. Not at all tired or grieved the monkey born of a part of Śiva approached Rāma.

27. The rapid and excellent monkey Hanūmat reached Rāma's side without delay and handed over the crest-jewel of Sītā.

28. At his behest, the powerful hero, gathered many mountains through the hosts of monkeys and built a bridge in the ocean.

29. At the time when he was about to cross the ocean, Rāma installed a phallic image of Śiva and worshipped it with a desire to be victorious.

30. Securing his boon of victory, he crossed the ocean, surrounded Laṅkā with the monkeys and fought against the Rākṣasas.

31. The heroic Hanūmat slew many Asuras and protected Rāma's army. He enlivened Lakṣmaṇa by the medicinal herb Saṅjīvanī when he was wounded by Meghanāda's javelin.

32. The lordly son of Śiva made Rāma and Lakṣmaṇa happy in every respect. He protected the entire army.

33. The untiring monkey destroyed Rāvaṇa, his family and his followers. The monkey, the storehouse of great strength made the gods happy.

34. He slew the demon Mahīrāvaṇa and brought Rāma and Lakṣmaṇa from his place to their own after guarding them well.

35. The leading monkey quickly carried out the tasks of Rāma by all means, made the Asuras bow down and submit and performed various sports.

63. It was a medicinal herb that healed the injured and restored the unconscious to life.

36. Himself a leader of devotees, he made Sītā and Rāma happy. He, the lord of monkeys, established the cult of devotion to Rāma in the world.

37. Indeed he was the Incarnation of Śiva the lord and uplifter of devotees. He was the life-saviour of Lakṣmaṇa and the destroyer of the arrogance of all Daityas.

38. He was the heroic Hanūmat who carried the tasks of Rāma always. In the world he is called Rāma's messenger. He is favourably disposed to his devotees. He is the slayer of Daityas.

39. Thus O dear, the excellent story of Hanūmat has been narrated to you. It is conducive to wealth, fame and longevity. It yields the fruits of all desires.

40. He who listens to this or narrates this with devotion and purity of mind enjoys all desires here and attains liberation hereafter.

CHAPTER TWENEYONE

(*The Incarnation and the story of Maheśa*)

Nandīśvara said:

1. O sage, O son of the self-born Brahmā, listen to the great incarnation of lord Śiva, which yields all desires to the hearer.

2. O great sage, once the supreme god Śiva and the great goddess Pārvatī became desirous of indulging in sports.

3. Keeping Bhairava as the watch-man they went inside. Acting like human beings they were lovingly served by many attendants.

4. O sage, indulging in different sports of their choice for a long time, the lordly deities were highly delighted.

5. The independent goddess Pārvatī sportively assumed the form of a mad woman and with the permission of her lord came near to the door in that form itself.

6. Fascinated by her charming form Bhairava glanced at her as at a woman and prevented her from going out.

7. O sage, viewed at very closely by Bhairava, the goddess Pārvatī became furious and cursed him.

Śiva said:—

8. O base man, since you glanced at me as at a woman, O Bhairava, be born as a human being on the earth.

Nandīśvara said:—

9. O sage, when Bhairava was thus cursed by her there was a hue and cry. He became very miserable due to the sport of the goddess.

10. O great sage, hastening to that place, Śiva consoled Bhairava. Indeed, the lord is very expert in the various forms of consolation.

11. Due to her curse, and as a result of Śiva's will, O sage, Bhairava descended to the earth in human birth under the name of Vaitāla.

12. Urged by his friendship lord Śiva also incarnated on the earth along with Śivā. He indulged in good sports and followed worldly conventions.

13. O sage, Śiva was known as Maheśa and Pārvatī as Śāradā. Both of them experts in different sports indulged in fine sports.

14. O dear, thus the story of Maheśa has been narrated to you. It is excellent, conducive to wealth, fame and longevity and yields all desires.

15. He who listens to and narrates this story with devotion and purity of mind enjoys all pleasures here and attains salvation hereafter.

CHAPTER TWENTYTWO

(Harassment by Viṣṇu's sons and the story of Śiva's incarnation of the Bull)

Nandīśvara said:—

1. O great sage, O intelligent son of Brahmā, listen to the excellent Vṛṣeśa incarnation of Śiva that performed good sports and that destroyed the arrogance of Viṣṇu.

2. Formerly all the gods and Asuras, distressed by the fear of old age and death made alliance with each other and became desirous of taking gems from the ocean.

3. O son of the sage, then the gods and the Asuras attempted to churn the excellent milky ocean.[64]

4. "With what shall the churning be carried out for the attainment of our object?" thus the gods and the Asuras were quite dismayed.

5. Then a celestial voice with the rumbling sound of clouds spoke to the gods and the daityas as a result of Śiva's wish and consoled them.

The celestial voice said :—

6. O gods, O Asuras, churn the milk-ocean. Undoubtedly a factual test of your strength will take place.

7. Make Mandara your churning rod and Vāsuki your churning rope. Unitedly you carry on the churning with firm devotion.

Nandīśvara said :—

8. O excellent sage, on hearing the celestial voice the gods and the Asuras exerted themselves in carrying out the plan.

9. Allying together they went straight to the excellent mountain Mandara of golden splendour and of diverse lustre.

10. After propitiating Śiva and after obtaining his consent they tried to uproot the Mandara in their desire to take it to the milk-ocean.

11. O sage, uprooting and lifting it by means of their arms they went to the milk-ocean. Their strength failing they became incapable of taking it up to the sea.

64. See P 224 note.

12. Slipping from their arms the Mandara became very heavy suddenly and fell over the gods and the Asuras.

13. Failing in their effort the gods and the Asuras broke down. After regaining consciousness they eulogised the lord of the universe.

14. At his wish in their next attempt they lifted up the mountain. They took it to the northern shore of the ocean and hurled it into the waters.

15. Then both the gods and the Asuras made Vāsuki the churning rope. Desirous of taking the excellent articles they churned the milk-ocean.

16. When the milk-ocean was churned the goddess of heaven sprang up from the ocean as the daughter of Bhṛgu who later became Viṣṇu's beloved.

17-18. There also emerged—Dhanvantari, the moon, the Pārijāta tree, the horse Uccaiśśravas, the elephant Airāvata, wine, the bow of Viṣṇu, the conch, the cow Kāmadhenu, the jewel Kaustubha and the nectar.

19. When it was churned again, the great poison Kālakūṭa blazing like the fire at the dissolution of the Yugas and terrifying the gods and the Asuras, came out.

20. From the sprays and drops that sprang up at the outcome of nectar, many damsels of wonderful beauty were born.

21. Their faces resembled the full moon in the Autumn; their lustre was as glittering and dazzling as fire, lightning or the sun and they were bedecked in divine jewels, necklaces, bracelets and bangles.

22. Sprinkling the ten quarters by the water of nectarine beauty they seemed to madden the world by their beauteous glances.

23. They emerged in crores from the nectar sprays. Then the nectar that wards off old age and death came out.

24. Viṣṇu kept for himself Lakṣmī, the conch, Kaustubha and the sword; the Sun chose the divine horse Uccaiśśravas for himself.

25. With great eagerness the husband of Śacī, the lord of the gods, took Pārijāta the excellent tree and Airāvata the lordly elephant.

26. For the protection of the gods, Śiva, favourably disposed towards his devotees, voluntarily retained the Kālakūṭa in his neck and held the moon on his forehead.

27. O Vyāsa, deluded by the illusion of Śiva, the Daityas accepted Surā (wine) and the common people took Dhanvantari (the physician).

28. The great sages took the cow Kāmadhenu. The damsels, the enchantresses became common to all.

29. A great battle for the possession of Amṛta ensued between the gods and the Asuras who desired to conquer each other and who were agitated in their minds.

30. The Amṛta was forcibly taken by the Daityas Bali and others, O Vyāsa, of fine lustre resembling that of the fire and the sun at the dissolution of the Yugas. They defeated the gods.

31. Indra and other gods, O dear, overwhelmed by Śiva's illusion and harassed by the Daityas sought refuge in Śiva.

32. O sage, then the Amṛta was strenuously snatched away from the Daityas by Viṣṇu at the behest of Śiva, after assuming the form of a woman.

33. Viṣṇu, the most excellent of those who wield Māyā assuming the form of a woman Mohinī deluded the Asuras and made the gods drink it.

34. The leading Daityas approached her and said—"Make us drink this nectar. Let there be no break in the lines."

35. All those Daityas and Dānavas deluded by Śiva's Māyā said thus and gave the nectar to Viṣṇu in disguise.

36. In the meantime on seeing the damsels born of Amṛta, the leading Dānavas took them to their abodes according to their convenience.

37. The cities built by the architect Maya for those women were divine, hundred times more beautiful than heaven. They were well fortified by terrible machines.

38. The daityas made those cities well guarded and set off for fighting after taking this pledge touching their chests.*

*We have adopted the reading संस्पृष्टं० For अस्पृष्ट ।

39. "We will never touch these women if we were to be defeated by the gods." After saying this, the heroic Daityas became eager to fight.

40. They roared like lions. Severally they blew their conches as if filling the sky and propitiating the clouds.

41. A terrible fight ensued between the gods and the Asuras. The unrivalled battle between the gods and Asuras is famous in the three worlds.

42. Protected by Viṣṇu, the gods gained victory. The Daityas fled and those who remained were killed by Viṣṇu and his associate gods.

43. The Daityas were deluded by the gods and Viṣṇu the great soul. Those that survived entered the nether regions.

44. The powerful Viṣṇu armed with his discus chased them even after they had gone to the ultimate end of Pātāla[65] excessively frightened.

45. In the meantime Viṣṇu saw those damsels born of nectar sprays who were haughty due to their divine beauty and whose faces resembled the full moon.

46. Fascinated by the Cupid's arrows Viṣṇu attained highest pleasure only there. He began to indulge in sexual dalliance with those women of exquisite beauty.

47. Viṣṇu begot of them sons of great exploits and valour, experts in various kinds of warfare, shaking the entire earth.

48. Those sons of Viṣṇu of great strength and valour wrought great havoc both in heaven and earth causing misery to all.

49. On seeing the great harm done to the worlds the gods and the sages approached Brahmā and informed him of this after bowing to him.

50. On hearing it Brahmā took them to the mountain Kailāsa. On seeing Śiva there he bowed to him again and again along with the gods.

51. Saying "O lord Śiva, be victorious, O Lord of all", he eulogised him with various hymns with palms joined in reverence and shoulders drooping down.

65. Pātāla is the lowermost of the seven or eight regions in which Vāsuki reigns over the chief gaṇas or snake-gods.

Brahmā said :—

52. O great God, O lord of the gods, save the worlds harassed by the passionate sons of Viṣṇu stationed in nether regions.

53. O lord, Viṣṇu is now enamoured of the damsels born of the nectar sprays. He is in nether regions indulging in passionate sexual dalliance with them.

Nandīśvara said :—

54. For the protection of the worlds and for the redemption of Viṣṇu, Śiva was eulogised thus by Brahmā, the gods and the sages.

55. Then lord Śiva, the ocean of mercy, realising the havoc caused by the sons of Viṣṇu assumed the form of a bull.

CHAPTER TWENTY-THREE

(*The bull incarnation of Śiva*)

Nandīśvara said :—

1. Then bellowing in the form of a Bull, the Pināka-bearing lord entered the crevice and shouted terribly.

2. At his bellowing sound, cities and towns crumbled down and all the citizens trembled.

3. Then the bull attacked Viṣṇu's sons wielding their bows for fighting, deluded by Śiva's Māyā and proud of their great strength and exploit.

4. O excellent sage, the sons of Viṣṇu became furious. Those heroes roared loudly and rushed against Śiva.

5. Rudra in that form of a bull was furious at those sons of Viṣṇu who rushed at him. He kicked them with his hoofs and tore them with his horns.

6. When their limbs were split by Rudra, they swooned and lost their lives. They were immediately destroyed.

7. When they were killed Viṣṇu the foremost of the strong came out shouting loudly and hastened towards Śiva.

8. On seeing Śiva in the form of the bull going along after killing his sons, Viṣṇu hit him with divine arrows and missiles.

9. Then the infuriated Śiva, the highly powerful one in the form of a bull stood like a mountain and caught hold of all those missiles of Viṣṇu.

10. O sage, shouting furiously, lord Śiva in the form of a bull shook the three worlds terribly.

11. The lord leaped up suddenly and kicked the infuriated Viṣṇu who was deluded and could not realise him. The lord then tore him with his horns.

12. Unable to bear the onslaught, Viṣṇu deluded by Māyā was exhausted and utterly shattered.

13. When his pride fell off, Viṣṇu was dejected, and dispirited. He then realised that Śiva was sporting about in the form of a bull.

14. Then on realising that Śiva himself had come in the form of a Bull, Viṣṇu spoke in a shrill voice with drooping shoulders and palms joined in reverence.

Viṣṇu said :—

15. O lord of the gods, O ocean of mercy, O lord Śiva, I had been deluded by your Māyā and my mind had been confused.

16. O lord, I fought with you, Śiva. Taking pity on me, O lord, let this offence be excused.

Nandīśvara said:—

17. O sage, on hearing those piteous words of Viṣṇu, lord Śiva favourably disposed to his devotees spoke to Viṣṇu.

Śiva said :—

18. O Viṣṇu, O intelligent one, how is it that you did not know me? Why did you fight? Your intellect has completely been depraved.

19. Why don't you realise yourself as one whose exploit is dependent on me. You should not have indulged in sexual dalliance there. You should have refrained from all misdeeds.

20. Why should your intellect be subservient to lust? That you should indulge in dalliance with women does not behove you, O lord of gods. Remember the task of uplifting the universe.

Nandīśvara said :—

21. On hearing those words of Śiva that imparted knowledge Viṣṇu was ashamed of himself and then he spoke to lord Śiva respectfully.

Viṣṇu said :—

22. My discus is here. I shall take the discus and return to my region abiding by your order with reverence.

Nandīśvara said :—

23. On hearing the words of Viṣṇu, lord Śiva the protector of virtue in the guise of a bull, replied to Viṣṇu again.

24. You shall go away quickly from this place. You shall not delay, O Viṣṇu, this is my behest. Let your discus stay in this world itself.

25. I shall give you a discus more terrible than the sun at the time of dissolution and more efficacious than the words of Śiva.

26. After saying this Śiva created another blazing discus, as lustrous as the Kāla fire, for the destruction of the wicked.

27. He gave the discus, as lustruous as ten thousand fierce suns, to Viṣṇu, the great Ātman, the protector of the gods and the leading sages.

28. After securing another Sudarśana discus of more brilliance, Viṣṇu the foremost of intelligent gods spoke to the gods.

29. "O ye gods, you listen to my statement eagerly. You must act accordingly and immediately. It will be to your advantage.

30. There are many youthful maidens in the nether regions exquisitely dressed. Any one of you can go and indulge in sexual dalliance with them."

31. On hearing these words of Viṣṇu the valorous gods became desirous of entering the nether regions along with Viṣṇu.

32. Knowing their intention then, lord Siva angrily cursed all the eight[66] types of the gods.

Śiva said :—

33. "Excepting a quiescent sage and the Dānavas born of my parts whoever enters this place shall die in a trice."

34. After hearing these terrible words which are conducive to the increase of the benefit of human beings, the gods thus restrained by Rudra returned to their own abodes.

35. Thus Viṣṇu who was excessively indulgent in women was chastised by Śiva. O Vyāsa, he returned to heaven. The world attained normalcy.

36. Lord Śiva, favourably disposed towards his devotees, returned to his mountain after carrying out the task of the gods in the guise of a bull.

37. Thus the bull incarnation of Śiva that dispelled Viṣṇu's delusion and caused happiness to the three worlds, has been narrated.

38. This narrative is sacred. It dispels the harassment from enemies. It is conducive to the attainment of heaven, fame and longevity. It confers worldly pleasures and salvation to the good.

39. He who listens to this with devotion and narrates this with purity enjoys all pleasures here and attains salvation hereafter. So also is the case with him who reads or teaches this to intelligent men.

66. Amara mentions ten semi-divine beings viz. विद्याधर, अप्सरस्, यक्ष, रक्षस्, गन्धर्व, किन्नर, पिशाच, गुह्यक, सिद्ध and भूत। ŚP. mentions eight, without giving their names. It is not clear which two shall be excluded from the above list.

CHAPTER TWENTYFOUR

(*Pippalāda incarnation of Śiva*)

Nandīśvara said :—

1. O intelligent one, listen with very great pleasure to the Pippalāda incarnation of Śiva that is excellent and that inspires devotion.

2. Formerly there was a great brahmin and an excellent sage Dadhīci. He was born of Cyavana of Bhṛgu family. He was a great devotee of Śiva and very powerful.

3. In the fight with Kṣuva, Viṣṇu and other gods were defeated by this sage who had the support of Śiva and they were cursed.

4. He had a fortunate wife Suvarcā, who was very noble and chaste. The gods were cursed by her.

5. The great lord, an expert in different kinds of sports and extremely brilliant was born of her in the name of Pippalāda.

Sūta said :—

6. On hearing these wonderful words of Nandīśvara, the excellent sage Sanatkumāra spoke with palms joined in reverence and shoulders drooping down.

Sanatkumāra said :—

7. O Nandīśvara, O intelligent one, you are blessed in that you have assumed the form of Rudra himself. O dear, you are my excellent preceptor. This wonderful story has been narrated by you.

8. O son of Śilāda, from my father Brahmā, the account of the battle with Kṣuva and the defeat of Viṣṇu has already been heard by me. So also the curse has been heard by me.

9. Now, I was to hear about the curse that Suvarcā pronounced on the gods. Afterwards, I wish to hear the auspicious story of Pippalāda.

Sūta said:—

10. On hearing these auspicious words of the son of

Brahmā the delighted son of Śilāda remembered the lotus-like feet of Śiva and replied.

Nandīśvara said:—

11. O great sage, once Indra and other gods were defeated by the Daityas who had the support of the demon Vṛtra.

12. All the gods had formerly kept their respective weapons in the hermitage of Dadhīca. Hence they were immediately defeated.

13. Then the harassed gods and the sages along with Indra immediately went to Brahmā's region and narrated their distress to him.

14. On hearing the words of the gods Brahmā, the grandfather of the worlds, mentioned the details of what Tvaṣṭṛ was desirous of doing.

16. This Asura has been created by Tvaṣṭṛ by means of his penance in order to kill you. The name of that Asura is Vṛtra. He is of great brilliance and the leader of all Daityas.

16. You shall make such efforts as would ensure his death. O intelligent one, listen to the means thereof. For the sake of virtue I shall tell you the same.

17. There is a great sage Dadhīci of great penance and of full control of his sense-organs. After propitiating Śiva he secured the boon of adamantine bones formerly.

18. You all request for his bones. He will undoubtedly give them to you. Make the thunderbolt staff therewith and kill Vṛtra without hesitation.

Nandīśvara said :—

19. On hearing the words of Brahmā, Indra accompanied by his preceptor and other gods went immediately to the excellent hermitage of Dadhīci.

20. There Indra saw the sage in the company of Suvarcā. Along with the preceptor and other gods he humbly and respectfully bowed to him with palms joined in reverence.

21. On realising his intention the sage, the most excellent of scholars sent his wife Suvarcā to the inner apartments of the hermitage.

22. Then the king of gods, accompanied by the gods bent upon achieving his own object, and most efficient in polity spoke to the great sage.

Indra said :

23. All of us, the gods and the sages are oppressed by Tvaṣṭṛ. We seek refuge in you, worthy of refuge, a great devotee of Śiva and a liberal donor.

24. O brahmin, give us your bones of adamanatine strength. I shall make my thunderbolt with your love and kill the demon.

25. Thus requested, the sage fond of helping others meditated on lord Śiva and abandoned his body.

26. Immediately he reached Brahmā's region with his bondage of actions quashed. There was a shower of flowers and the people were agreeably surprised.

27. Indra then called the divine cow Surabhi to lick up the marrow etc. He directed Viśvākarman to make the weapon with the bones.

28. At his behest Viśvakarman made all the weapons with the sage's bones—very firm and adamantine—that had the brilliance of Śiva.

29. With his backbone he made the thunderbolt, arrow and the missile called Brahmaśiras. With the other bones he made many other weapons.

30. O sage, flourishing with Śiva's brilliance, the infuriated Indra lifted the thunderbolt and rushed against Vṛtra like Rudra rushing against the god of death.

31. Indra who was well prepared, cut off the peak-like head of Vṛtra with the thunderbolt forcefully.

32. There was great jubilation among the heaven-dwellers. O dear, the gods eulogised Indra. Showers of flowers fell on him.

33. O dear, thus this story of Vṛtra's slaughter is related to you as arising from the context. Now listen respectfully to the incarnation of Śiva as Pippalāda.

34. At the behest of her lord Suvarcā the chaste wife of the sage Dadhīci, the noble soul went to the inner apartments of the hermitage.

35. At the behest of her husband she finished her household duties and came there. The pitiable lady could not see her lord there.

36. After coming there and seeing the most inauspicious occurrence there, O excellent sage, the surprised Suvarcā spoke to the gods.

37. The chaste lady, on realising that all this was the action of the gods, became angry. The infuriated wife of the excellent sage, Suvarcā, cursed them.

Suvarcā said :—

38. "Ah! the gods are very wicked. They are covetous, stupid but very skiful in manipulating their own affairs. Let them all, inclusive of Indra, become beasts from today."

39. Suvarcā, a woman saint and the beloved wife of the sage cursed the gods inclusive of Indra thus.

40. That chaste lady desired to go to the worlds of her husband. With the sacred twigs, the noble lady prepared the funeral pyre.

41. Then a pleasant celestial voice urged by Śiva spoke to Suvarcā, consoling her.

The Celestial Voice said :—

42. O intelligent lady, do not carry out this calamitous task. Listen to my weighty words. The semen of the sage is in your womb. Develop it carefully.

43. O gentle lady, later on, you may do as you please. It is the command of Brahmā that a pregnant woman should not burn herself.

Nandiśvara said:—

44. O great sage, after saying this the celestial voice stopped. On hearing that voice the wife of the sage was surprised for a moment.

45. That great chaste lady, Suvarcā, desirous of attaining the world of her husband sat down and broke open her belly with a stone.

46. The foetus of the child of the great sage, of bril-

liant divine body, came out of her belly illuminating all the ten quarters.

47. O dear, it was the incarnation of Rudra himself born of the sage Dadhīci. He was competent to perform his divine sports. He therefore manifested himself.

48-49. On seeing her son of divine form, the beloved wife of the sage Suvarcā realised in her mind that it was the incarnation of Rudra himself. The great chaste lady became delighted, bowed to him and eulogised him. O great sage, that form of the child was impressed on her heart.

50. Suvarcā of pure vision, the mother, desirous of going to her husband's region, smilingly and lovingly spoke to her son.

Suvarcā said:—

51. O dear, O lord Śiva, O fortunate one, stay near this holy fig tree for a long time. Be the bestower of happiness to all.

52. Out of affection allow me to go to the region of my husband. Staying there along with my husband I shall meditate on you in the form of Rudra.

Nandīśvara said:—

53. After speaking thus to her son that chaste lady Suvarcā followed her husband by means of the great transcendental meditation.

54. O sage, thus the wife of Dadhīci was re-united with her husband. After reaching Śiva's region she served Śiva devotedly.

55. In the meantime the delighted gods inclusive of Indra, hurriedly came there along with the sages as though invited there.

56. Viṣṇu and Brahmā too, accompanied by their attendants came over there to see Śiva who had taken incarnation in the world through Suvarcā and Dadhīci.

57. On seeing him there, incarnated as the sage's son, they bowed to him with palms joined in reverence and made obeisances.

58. O excellent sage, there was great jubilation among

the gods. The Dundubhis were sounded and dancing girls danced joyously.

59. The sons of Gandharvas sang. Kinnaras and other players played on instruments. The gods showered flowers.

60. After consecrating the refulgent child and the fig tree who became the father of Rudra, Viṣṇu and other gods eulogised him again.

61. The delighted Brahmā named him Pippalāda. Viṣṇu and the gods said "O lord of the gods be pleased".

62. After saying this and making great jubilation, Brahmā, Viṣṇu and the gods went to their respective abodes.

63. Then Rudra, the great lord in the form of Pippalāda, performed a penance for a long time at the foot of the fig tree, with a desire to bestow benefit on the worlds.

64. As Pippalāda, following the convention of the world, performed the penance, a long time passed by.

CHAPTER TWENTYFIVE

(*The story of Pippalāda incarnation*)

Nandiśvara said :—

1. After arranging and establishing Dharma with a desire for its good foundation, lord Śiva performed great sports. O good sage, listen to that.

2. Once while going to the river Puṣpabhadrā[67] for his ablution, the great sage saw the beautiful youthful maiden Padmā, a part of Śivā herself.

3. Desirous of getting her, the sage traversing the world and an expert in following the established conventions went to the abode of king Anaraṇya, her father.

4. On seeing him, the awe-struck king of men bowed to him. Offering him Madhuparka[68] he worshipped him devotedly.

67. Not identified.
68. See P. 600 note.

5. The sage accepted everything with regard and requested for the hand of his daughter. Thereupon the king was unable to say anything. He was silent.

6. The sage repeated the request, saying "Give me your daughter devoutly. Otherwise I will reduce everything to ashes along with you."

7. O great sage, then all the people of the king were enveloped by the brilliance of Pippalāda, son of Dadhīci.

8. Then the king was much frightened and he lamented again and again. He gave his daughter Padmā, fully bedecked in ornaments to the old sage.

9. After marrying Padmā, the daughter of the king and a part of Śivā, the sage Pippalāda joyously took her to his hermitage.

10. After going to the hermitage the aged excellent sage stayed there with that woman. The sage was not too indulgent.

11. Then the daughter of Anaraṇya served the sage with devotion, in mind, word and deed, like Lakṣmī serving Viṣṇu.

12. Then the excellent sage Pippalāda, a part of Śiva, became a young man by means of his divine sport and sported with that young lady.

13. Ten noble sons, all of them great sons, were born to the sage. They were equal to their father and increased the pleasure of Padmā.

14. This is the sportive incarnation of Śiva the great lord. The excellent sage Pippalāda was the lord indulgent in different kinds of divine sports.

15. On seeing the harassment by the planet Saturn of every one irremediably, the sympathetic lord lovingly granted a boon to all the world.

16. "For sixteen years from birth no man will have that affliction. Similarly to the devotees of Śiva too. This word of mine is true.

17. If Saturn were to disregard my instruction and harass men, he will undoubtedly be reduced to ashes."

18. O dear, thus, afraid of him the excellent planet Saturn, though in aberration, does not afflict men at anytime.

19. Thus I have narrated to you the good story of the great sage Pippalāda who had assumed the form of a human being in the course of his divine sports. The story yields the fruit of all desires.

20. These three—Gādhi, Kauśika and the great sage Pippalāda quell the affliction of Śani on being remembered.

21-22. For the dissolution of the affliction of Saturn, the man who reads or listens devoutly to the story of Pippalāda along with that of Padmā attains all desires in this world.

23. Blessed indeed is the great sage, who was wise and a great devotee of Śiva. He was a favourite of good men. Lord Śiva named Pippalāda was his noble son.

24. This pious narrative is conducive to the attainment of heaven. It quells the adverse effects of the evil planets. O dear, it yields all desires and enhances devotion to Śiva.

CHAPTER TWENTYSIX

(*Śiva's incarnation as Vaiśyanātha*)

Nandīśvara said:—

1. O dear sage, listen to me. I shall tell you about Vaiśyanātha, the incarnation of Śiva, the supreme soul that yields great bliss.

2. Formerly, in Nandigrāma[69] there was a prostitute known as Mahānandā. She was very beautiful and a devotee of Śiva.

3. She was very prosperous, rich and brilliant. She was bedecked in gems of different kinds. She was voluptuous in love.

4. She was an adept in all lores of music. She was delightful to all. Queens and kings were delighted by her songs.

69. Nandigrāma seems to be identical with Nandagaon in Mathurā-maṇḍala.

5. She always worshipped Śiva and Pārvatī with great joy. She was interested in recounting the names of Śiva. She used to wear ashes and Rudrākṣa.

6. After worshipping Śiva, the lord of the universe she used to dance with great devotion and sing the great glory of Śiva.

7. She kept a monkey and a cock which she decorated with Rudrākṣas. She made them dance singing herself and clapping her hands.

8. On seeing them dance, she, engrossed in devotion to Śiva, used to laugh lovingly along with her friends and attendants.

9. The monkey, as a result of her instruction, danced before her, like a boy bedecked in Rudrākṣas as ear-rings, and shoulderlets.

10. The cock too was bedecked in Rudrākṣa tied round its tuft. It too danced along with the monkey delighting the onlookers.

11. Thus that prostitute indulging in these delightful pranks and pursuing devotional service to Śiva was very happy always.

12. O excellent sage, a long time thus elapsed when she was quite happy performing her devotional service to Śiva.

13. Once Śiva assumed the form of a merchant and visited her house to test her. He had assumed the auspicious form of a devotee.

14. His forehead was marked with Tripuṇḍra. He wore Rudrākṣa as ornaments. He was interested in recounting the names of Śiva. He was clad as a devotee of Śiva. He wore matted locks of hair.

15. He had smeared ashes all over his body. Round his wrist was tied an excellent bangle set with gems.

16. The beautiful prostitute worshipped and welcomed the visitor with great joy. She made him sit with great respect.

17. On seeing the excellent bangle round his wrist she coveted the same. In great surprise she said.

Mahānandā said :—

18. This bangle set with great gems around your arm captivates my mind. It is worthy of being an ornament of a celestial damsel.

Nandīśvara said :—

19. On seeing that she wished for the bangle set with nine gems, the liberal-minded merchant spoke smilingly.

Vaiśyanātha said :—

20. If your mind wishes for this excellent gemset ornament you can have it with pleasure. But what is the price you are willing to pay?

The prostitute said :—

21. We are prostitutes flirting here and there and not chaste ladies. Undoubtedly the regular practice observed in our family is harlotry.

22. If I take the bangle from you I shall be your wife for three full days and nights.

The merchant said :—

23. O beloved harlot, if your words are true, let it be as you say. I shall give you the gemset bangle. Be my wife for three days and nights.

24. In this deal the witnesses are the moon and the sun. Repeat three times "True" and touch my heart, O beloved.

The prostitute said :—

35. O lord, I shall be your wife for three days and carry out all wifely duties. This is true. This is undoubtedly true.

Nandīśvara said:—

26. After repeating this for three times, with the moon and the sun as witnesses, Mahānandā touched his heart with pleasure.

27. After giving her the gemset bangle that merchant handed to her a gemset phallic image and spoke thus.

The merchant said :—

28. O my beloved, this gemset phallic image is very dear to me. It shall be well-preserved strenuously and in secret by you.

Nandīśvara said:—

29. She said "Let it be so" and took the gemset phallic image. She kept it in the middle of the dancing platform and entered the house.

30. During the night she had her sexual union with the merchant who behaved like a libertine. She then went to sleep on the couch brilliant with a soft bed.

31. O sage, then at midnight, at the will of the lordly merchant, suddenly there arose a fire[70] in the middle of the dancing platform.

32. The blazing fire helped by a forceful wind enveloped the dancing platform all of a sudden.

33. When the platform was burning the prostitute got up suddenly in her bewilderment and let the monkey free untying it.

34. Freed from the bondage the monkey in its fear ran here and there along with the cock and scattered sparks of fire.

35. On seeing the phallic image burnt along with the pillar and smashed utterly, the prostitute and the merchant felt endless distress.

36. On seeing the phallic image as it were his very soul burnt, the lordly merchant desired to end his life in order to know her mentality.

37. In great despair and sorrow the merchant told her in grief. Lord Śiva who had assumed a human body just for pleasure indulged in different sports.

38. "O my beloved, when the phallic image is smashed and burnt I do not desire to live. I am telling you the truth. There is no doubt in this.

39. O gentle lady, prepare a pyre for me immediately through your servants. With my mind fixed in Śiva, I shall enter the fire.

70. Read वह्निः for वाणी in the printed Skt. text.

40. Even if Brahmā, Indra, Viṣṇu and others were to prevent me, O gentle lady, I shall enter the fire this moment and shall forsake my life."

Nandīśvara said:—

41. On realising his tenacious decision the harlot was much distressed. Outside her house she caused the pyre to be made through her servants.

42. Then the merchant who was only Śiva himself went round the blazing fire. Desirous of knowing her intentions he entered the fire firmly.

43. O excellent sage, on seeing him enter the pyre, the harlot was dismayed. The youthful maiden sympathised with him.

44. The miserable harlot remembered the sacred vow and said piteously glancing at all her kinsmen.

Mahānandā said :—

45. Taking the gemset bangle I had taken the pledge that I shall be the avowed wife of this merchant for three days.

46 This merchant, the avowed Śaivite, died of my activities. Hence I shall enter fire along with him.

47. Truthful preceptors have ordained that a wife shall observe her duty. If I do likewise my truthfulness will not be marred.

48. Abiding by truth is a great virtue. Great goal can be attained through truth. Heaven and liberation can be achieved through truth. Everything is founded on truth.

Nandīśvara said :—

49. Although prevented by her kinsmen the harlot was obstinate in her resolve. The woman eager in the attainment of Satyaloka decided on giving up her life.

50. She gifted away her property to leading brahmins. She meditated on Sadāśiva. She circumambulated the fire thrice and stood ready to enter it.

51. As she was going to jump in the fire with her

mind fixed in his feet, Śiva, the soul of the universe, appeared in front and stopped her.

52. On seeing the three-eyed lord of the gods, decorated by the moon's digit, and as brilliant as crores of moons, suns and fires she stood as if stunned and frightened.

53. The lord caught hold of the hands of the frightened and agitated lady, stunned, trembling and shedding tears. He consoled her and spoke.

Śiva said :—

54. It is to test your truthfulness, piety, courage and steady devotion to me that I came near you assuming the form of a merchant.

55. With my magic I produced the blazing fire and burnt your dancing platform. After burning the gemset phallic image I entered fire myself.

56. But you remembered the promise and entered the fire along with me. Hence I shall give you such pleasures as are inaccessible to gods.

57. O beautiful lady of good hips, whatever you wish I shall give you. I am delighted by your devotion. There is nothing which cannot be given to you.

Nandīśvara said:—

58. When Śiva, lord of Parvatī, favourably disposed to his devotees said thus, the harlot Mahānandā replied to Śiva.

The prostitute said :—

59. I have no desire for enjoyment on the earth, in the heaven or in the nether worlds. I do not desire anything except the touch of your lotus-like feet.

60. My servants, my maids and my kinsmen are interested in seeing you. They have dedicated everything to you.

61. Take them all along with me to your great region and quash the terrible fear of rebirth. Obeisance be to you.

Nandīśvara said :—

62. Appreciating her words, the great Śiva took all of them to his great region.

63. Thus I have described to you the great incarnation of Vaiśyanātha. It was pleasing to Mahānandā. It yields great bliss to devotees.

64. This narrative is great holy and divine. It grants desires to good men immediately. This story of the incarnation of Śiva as the lordly merchant is the source of great happiness. It is wonderful.

65. He who listens to this story with devotion and narrates it with purity never swerves from his duties. He attains salvation hereafter.

CHAPTER TWENTYSEVEN

(The incarnation of Dvijeśvara)[71]

Nandīśvara said :—

1. O dear, listen, I shall expound to you the incarnation of Śiva the great soul as Dvijeśvara (a leading Brahmin) along with Śiva. It is pleasing to the good.

2-3. O dear, I have already described to you the excellent king Bhadrāyu whom Śiva blessed in the form of a bull. In order to test his steadfastness and piety the lord manifested himself again in the form of a leading brahmin. I shall mention that same story.

4. Conquering the enemies through the power of Ṛṣabha in battle, Bhadrāyu attained the throne, O dear.

5. O brahmin, the chaste lady Kīrtimālinī, daughter of Candrāṅgada and Sīmantinī, became his wife.

6. O sage, once after the advent of spring, the king Bhadrāyu entered a thick forest along with his beloved queen, for sport.

7. In that beautiful forest, the king sported about along with his beloved who protected those who sought refuge in her.

71. This Chapter has a close resemblance with the second canto of Kālidāsa's Raghuvaṁśa.

8. Then, in order to test his steadfastness and piety, lord Śiva carried out his sports there itself along with Śivā.

9. Śiva and Śivā in their own divine sports assumed the form of a brahmin couple and created an illusory tiger with their Māyā.

10. Not far from the place where the king stood, they began running in great fright on being pursued by the tiger. They cried and shouted too.

11. O dear, the king Bhadrāyu, the leading Kṣatriya worthy of being sought refuge in, saw both of them highly distressed and lamenting.

12. O leading sage, the illusory brahmin couple, extremely terrified, spoke to the king Bhadrāyu.

The brahmin couple said :—

13. O great king, O foremost of the knowers of virtue save us both. O great lord, this tiger is rushing on in order to devour us.

14. This beast of prey is like the god of death. It is terrifying to all living beings. Knower of virtue that you are save us before it pounces on us and devours us.

Nandīśvara said:—

15-16. After hearing the lamentation of the pair, the great king of great heroism immediately took up his bow, but the rushing tiger of Māyic origin, seized the brahmin's wife.

17. The terrible tiger grasped the woman even as she was lamenting—"O lord, O husband, O Śiva, O, preceptor of the universe."

18. The king struck the tiger with sharp arrows ; but it was not at all affected by them. It stood like a lofty mountain, which is not affected by showers.

19. The powerful tiger, not at all pained by the missiles of the king, seized the woman forcibly and ran away in a hurry.

20. On seeing his wife seized by the tiger, the brahmin was much bewildered and following the way of the world cried again and again.

21. After crying for some time that brahmin who was

lord Himself wielding his Māyā, spoke to the king Bhadrāyu dispelling his arrogance.

Dvijeśvara said:—

22. O king, where are your great weapons ? Where is your great bow that professes to protect ? Where is your strength of ten or twelve thousand great elephants ?

23. Of what avail is your sword ? Your conch ? Of what avail is your learning in the lores of mantras and missiles ? Of what avail is your might ? Of what avail is the strength of your great missiles ?

24. All these have become futile, for you are incompetent to meet the onslaught of wild animals.

25. The greatest duty of a Kṣatriya is the protection from injury. When that virtue hereditarily practised in your family is lost, of what avail is your life ?[72]

26. Kings protect the distressed people who seek refuge in them with their very lives and assets. They are the knowers of virtue. Without that they are like a dead body.

27. Better death than life that does not protect the distressed. A mendicant is better than a rich householder who does not possess charitable nature.

28. Better to swallow poison or enter fire than cease to protect the oppressed, the helpless and the poor.

Nandīśvara said:—

29. On hearing his lamentation and the decrial of his prowess, the king thought within himself thus—

30. "Alas, my manliness is lost today due to the adverse fate. Today my fame has been quashed. Great sin has been acquired.

31. The hereditary virtue has been smothered. I am unfortunate and confused in mind. Certainly my riches, my kingdom, my longevity will dwindle.

32. By surrendering my own life, lovable though it is, I shall make this brahmin free from grief, this brahmin whose wife has been seized by the tiger and who is pained extremely."

72. Compare Raghu. II. 53.

33. Having decided thus in his mind that excellent king Bhadrāyu fell at his feet and spoke to him in conciliatory tone.

Bhadrāyu said:—

34. O Brahmin, I am a base Kṣatriya bereft of strength. You take pity on me. O intelligent one, do not grieve. I shall give you what you desire.

35. This kingdom, this queen, this body of mine, everything is subservient to you. What is the greatest thing that you desire ?

The Brahmin said:—

36. What can a blind man do with a mirror ? Of what avail is a house to him who lives on alms? What can a fool do with a book ? Of what avail is wealth to him who is bereft of his wife ?

37. Hence I who am not satiated with the enjoyment of pleasures but I whose wife is snatched away desire your crowned queen. Let her be given to me.

Bhadrāyu said:—

38. I can give all my assets to the extent of the earth, my kingdom, horses and elephants and even my body to anyone but never can I give away my wife.

39 The sin that accrues by indulging in sexual intercourse with another man's wife cannot be wiped off even by hundreds of expiatory rites.

The Brahmin said :—

40. Let it be the terrible sin of the slaughter of a brahmin; let it be the sin of sipping wine, I shall quell it with my power of penance. What then the sin of enjoying another man's wife?

41. Hence give me your wife. I have no other desire. Certainly you will go to hell by your inability to protect the oppressed.

Nandīśvara said:—

42. At the words of the brahmin, the frightened king

thought to himself, "It is a sin to withhold protection. It is proper under the circumstance to give away my wife."

43. Hence I shall give my wife to this deserving brahmin and escape sin. Immediately thereafter I shall enter fire. My fame then shall be known."

44. After deciding mentally like this, he kindled a blazing fire. He called the brahmin and gifted away his wife with water.

45. He took the ceremonial bath and became pure. He bowed to gods went round the fire thrice and meditated on Śiva with pure mind.

46. He was just to fall into the fire with his mind fixed at the feet of Śiva, the lord of the universe when Dvijeśvara revealed himself and stayed him.

47-49. The king saw in front of him the five-faced, the three-eyed lord with the Pināka in his hand, bedecked by the digit of the moon, with hanging matted hair shedding tawny lustre, having the brilliance of a crore of midday blazing suns, white as the lotus stalk fibre, wearing the hide of the elephant, with his head drenched by the waves of Gaṅgā, having the necklaces of great serpents, bedecked in coronet, waistband, shoulderlet and shining bangles, holding in his hands, the trident, the sword, the missile Khaṭvāṅga, the dagger, the shield, the deer, the mystic sign of protection, the eight articles of worship and the Pināka, seated on his bull and blue-necked.

50. Then from the sky divine showers of flowers fell. The divine instruments were played. The celestial damsels sang and danced.

51. Viṣṇu, Brahmā, Indra and other gods excluding Nārada and other sages too came there eulogising.

52. While the king was watching with palms joined in humility and devotion, there was great jubilation that enhanced devotional feelings.

53. The vision of the lord increased his pleasure. The incessant tear-drops smeared his body. He had horripilation and choked throat. With palms joined in reverence, he eulogised the lord.

54. The supreme lord, the storehouse of mercy and

his consort Pārvatī were very much delighted. The lord then spoke to him thus.

55. "O king, I am satisfied with your devotion more than your piety. Mention the boon that you as well as your wife wish to choose. I shall undoubtedly give it to you.

56. It was to test your feelings and emotions that I assumed the form of a brahmin and approached you. She who was seized by the tiger is the goddess Śivā herself.

57. It was an illusory tiger which could not be hit by your arrows. I wanted to test your courage by demanding your wife.

58. On hearing the words of the lord, the king Bhadrāyu eulogised and bowed to the lord with bent head.

Bhadrāyu said :—

59. O lord, this alone is a great boon that you became visible to me scarched by the sun of worldly existence.

60. O lord, since out of pity you wish to accord me a boon, I choose it as a great devotee[73] does from his lord, the granter of boons.

61-62. O great god, my father Vajrabāhu with his wife, O lord, I a servant at your feet, along with my wife, the Vaiśya Padmākara and his son Sanaya, O great lord, make all of us residents near you.

Nandiśvara said :—

63. Then the queen, his wife, Kīrtimalinī propitiated Śiva with devotion and requested for an excellent boon.

The queen said :—

64. O supreme God, Candrāṅgada my father and Sīmantinī my mother, I request the two to be joyously staying near you for ever.

Nandiśvara said :—

65. The delighted lord of Gaurī, favourably disposed to his devotees said—"Let it be so" and granted them the boon they desired and then vanished in a moment.

73. Read भक्तौ for त्यक्तो in the printed Skt. text.

66. Acquiring the grace of the trident-bearing lord, Bhadrāyu, enjoyed several pleasures lovingly in the company of Kīrtimālinī.

67. Unimpeded in the exercise of his power he ruled the kingdom for ten thousand years. Then he entrusted his son with the kingdom and went to Śiva's presence.

68. The king Candrāṅgada and the queen Sīmantinī devoutly worshipped Śiva and attained his feet.

69. Thus the great incarnation of lord Śiva as Dvijeśvara has been described by me. It was the bestower of great bliss on Bhadrāyu.

70. He who reads or listens to this holy narrative of Dvijeśa incarnation of Śiva of pious fame, goes to Śiva's region.

71. He who listens to this every day or narrates this with attentive mind does not swerve from his duty and attains salvation hereafter.

CHAPTER TWENTYEIGHT

(Śiva's incarnation as Yatināṭha haṁsa)

Nandīśvara said :—

1. O intelligent sage, listen. I shall explain the incarnation of great bliss named Yatināṭha, of Śiva the supreme soul.

2. O great sage, on the mountain Arbuda[74] there lived a hunter Āhuka of Bhilla tribe.

3. His wife Āhukā observed some good rites. Both of them were great devotees of Śiva and worshipped Śiva.

4. O sage, once this Bhilla who was always devoted to Śiva went far into the forest for fetching food for his wife.

5. In the meantime towards the evening, Śiva assumed the guise of an ascetic and came to his house to test him

74. It can be identified with the present Abu, a sacred hill of the Western India, lying in the Sirohi state of Rajaputana.

6. The lord of the house that intelligent man too came back then and lovingly worshipped the leading ascetic.

7. In order to test his feelings, Śiva in the guise of an ascetic, indulging in great sports lovingly said to him in a piteous tone.

Yatināṭha said :—

8. O Bhilla, give me some place here to stay today. I shall by all means leave in the next morning, you will be blessed for ever.

Bhilla said :—

9. O lord, what you say is true. But please listen to me. The room is not spacious enough to hold us all together.

Nandiśvara said :—

10. Thus addressed, the ascetic wanted to leave. By that time, considering the trend of thought of her husband the Bhillī said.

11. O lord, give him room to stay. Do not turn out a guest. Consider the duty of a householder or virtue will be affected.

12. You stay in the house along with the ascetic. I shall remain outside with immense weapons.

Nandiśvara said :—

13. On hearing the virtuous and auspicious words of his wife, the Bhilla thought thus.

14. "How can I stay in the house after keeping my wife out. It will be sinful on my part if the ascetic goes elsewhere.

15. Neither of the two courses is proper for a householder. What is destined to happen will surely happen. I shall stay outside."

16. After thinking thus and insisting on it, he kept both of them within the house joyously, himself stayed outside the house keeping all the weapons beside him.

17. During the night the cruel beasts of prey tormented him. He too strenuously withstood them to the extent of his ability.

18. Thus fighting strenuously and although very strong, the Bhilla was devoured by the beasts of prey which seized him forcibly, as though incited by his own adverse fate.

19. Getting up in the morning the ascetic saw the Bhilla of the forest devoured by the beasts of prey. He felt much dejected at it.

20. Although the Bhilli too was distressed, she suppressed her sorrow on seeing the ascetic miserable and spoke thus.

Bhilli said :—

21. O ascetic, why are you sorry? What has happened is for good. Blessed and contented is he since the death has happened in this manner.

22. O ascetic, reducing myself to ashes, I too shall follow him. Be pleased to arrange for the pyre. This is the eternal duty of women.

23. On hearing her words which he thought to be proper, the ascetic arranged the pyre. She entered the pyre dutifully.

24. In the meantime Śiva himself appeared before her and spoke praising her lovingly "O blessed lady, O blessed lady."

Śiva said :—

25. O sinless lady, mention the boon you wish to have. I am pleased with your conduct. There is nothing which cannot be granted to you. I am utterly subservient to you.

Nandiśvara said :—

26. On hearing the words of Śiva yielding the greatest bliss she felt the highest pleasure. She did not remember anything.

27. On seeing her in that state, Śiva was much delighted. He asked her again to mention the boon she wished to have.

Śiva said :—

28. This ascetic who is in my own form will assume

the form of a swan in the next birth. He will lovingly unite both of you.

29. This Bhilla will be born as Nala, the son of Vīrasena, in the excellent city of Niṣadha.[75] There is no doubt in this.

30. You will be born in the illustrious city of Vidarbha[76] as the daughter of king Bhīma. You will be famous as Damayantī endowed with all good qualities.

31. After coming together you will enjoy royal pleasures. You will attain salvation too, inaccessible even to leading Yogins.

Nandīśvara said:—

32. After saying this, Śiva assumed the form of phallic image. He became stationary. He is thereafter remembered as Acaleśa.

33. O dear, the Bhilla Āhuka was born as the son of Vīrasena in the city of Niṣadha. He was the great king Nala.

34. That great Bhillī, Āhukā was born as the daughter of king Bhīma in the city of Vidarbha. She became famous as Damayantī.

35. Śiva in the form of Yatinātha was born as a swan. He managed the marriage of Damayantī with Nala.

36. It was due to the merit accruing from hospitality that lord Śiva gave them pleasure after assuming the form of a swan.

37. The incarnation of Śiva as the swan adept in the art of intelligence, was the bestower of great bliss to Damayantī as well as to Nala.

38. This great and holy narrative of Śiva's incarnation of illustrious fame as swan is wonderful and indeed the bestower of salvation

39. He who narrates or listens to the auspicious story of incarnation of Yatinatha haṁsa, attains the greatest goal.

75. The city of Niṣadha or Naiṣadha associated with King Nala can be identified with Nalapura, modern Narwar situated on the river Kālisindhu to the south-west of Gwalior.

76. The capital of Vidarbha is placed in Mahārāṣṭra. It is the same as Kuṇḍinpur modern Beder to the east of Amarāvatī in Berar.

40. The story is faultless, bestower of the fruits of all desires and very excellent. It is conducive to the attainment of heaven, fame and longevity. It enhances devotion.

41. After hearing this narrative of Śiva in the forms of an ascetic and a swan, the hearer enjoys all pleasures here and goes to Śiva's abode hereafter.

CHAPTER TWENTYNINE

(The incarnation of Śiva as Kṛṣṇadarśana)

Nandīśvara said:—

1. O Sanatkumāra, listen to the description of the great incarnation of Śiva, the excellent Kṛṣṇadarśana who gave perfect wisdom to Nabhaga.

2. Ikṣvāku and others were the sons of Śrāddhadeva[77] of whom Nabhaga, was the ninth. His son was Nābhaga.

3. Ambarīṣa was his son who was a devotee of Viṣṇu with whom the sage Durvāsas was much pleased due to his devotion for Brahmins.

4. O sage, the grandfather of Ambarīṣa was Nabhaga to whom Śiva imparted perfect knowledge. Listen to his story.

5. Nabhaga the son of Manu, highly intelligent, and with perfect control of his sense-organs stayed in the abode of his preceptors for studies for a long time.

6. During this interval Ikṣvāku and other sons had their due shares in the property without leaving any share for Nabhaga.

7. At the behest of their father, the shrewd sons took their shares and enjoyed the kingdom with out any misery. They were fortunate.

77. According to this Purāṇa, Śrāddhadeva had several sons, Ikṣvāku and others, of whom Nabhaga was the ninth. Nabhaga had a son named Nābhaga. The latter had a son named Ambarīṣa. Pargiter omits Śrāddhadeva and Nabhaga and mentions Nābhāga instead of Nābhaga as the father of Ambarīṣa.

8. After learning the Vedas with their sections and sub-sections, in due course, the Brahmacārin Nabhga returned.

9. O sage, on seeing his brothers Ikṣvāku and others having taken their shares, Nabhaga desirous of his share told them affectionately.

Nabhaga said:—

10. O my brothers you have taken your shares duly without leaving anything for me. I have now come for my share. Please give me mine.

11. Then we had forgotten to allow your share. We shall certainly do it now. Our father is your share. Take him.

12. On hearing the words of his brothers Nabhaga was surprised. He approached his father and said.

Nabhaga said:—

13. O father, my brothers have taken their shares leaving me out. I had been to the preceptor's abode for study as a student.

14. When I returned I asked them to allot my share; they replied that you are my share. I have now come for that purpose.

Nandīśvara said:—

15. O sage, on hearing his words, his father Śrāddhadeva was surprised. He consoled his son who was devoted to truth and virtue.

Manu said:—

16. O dear, do not pay heed to what they said. It was only to deceive you. I am not a share by any means, an instrument of enjoyment.

17. Still since I have been given as a share by the deceitful persons I shall tell you the means of livelihood. Hear attentively.

18. The intelligent Āṅgirasa brahmins are performing a sacrifice. Every sixth day the rites are marred.

19. O wise Nabhaga, you go there and praise them.

Recite two Vaiśvadeva sūkatas there. That sacrifice will then become perfect.

20. As soon as the sacrifice is concluded those Brahmins going heavenwards will give you delightedly the wealth left over in the sacrifice.

Nandīśvara said:—

21. On hearing the words of his father, Nabhaga who considered truth as virtue went eagerly where the excellent sacrifice was on.

22. O sage, in that sacrifice during the diurnal rites the intelligent son of Manu recited two Vaiśvadeva sūktas clearly.

23. When the sacrifice was concluded the Āṅgirasa brahmins gave him the wealth left after the sacrifice.

24. Realising that he was taking the wealth left after the sacrifice, Śiva of divine sports manifested himself all of a sudden.

25. He was beautiul in every limb, a glorious Puruṣa Kṛṣṇadarśana. It was to survey his emotional reaction and to bestow on him the perfect knowledge as his share that the lord manifested himself.

26. Lord Śiva desirous of testing Nabhaga the son of Manu approached from north and said.

Śiva said :—

27. O man, who are you that take away my assets and wealth? Who has sent you here? Tell me the whole truth.

Nandīśvara said :—

28. On heaving his words, O dear, the poet Nabhaga, son of Manu humbly replied to the Puruṣa Kṛṣṇadarśana.

Nabhaga said:—

29. This wealth of the sacrifice has been given to me by the sages. Why do you, O Kṛ...adarsana prevent me from taking it.

Nandīśvara said:—

30. On hearing these truthful words uttered by Nabhaga, the delighted puruṣa Kṛṣṇadarśana spoke.

Kṛṣṇadarśana said:—

31. O dear, in our dispute the ultimate authority is your father. Go to him and ask him. What he says will be true and final.

Nandīśvara said:—

32. On hearing his words, the wise Nabhaga son of Manu, approached his father anxiously, O sage, and asked him about what he said.

33. On hearing what his son said, Manu Śrāddhadeva remembered the lotus-like feet of Śiva and after recollecting spoke to him.

Manu said:—

34. O dear, listen to my words : that Puruṣa is lord Śiva. Every object is his and particularly what is obtained from the sacrifice.

35. That what is left over after the sacrifice is Śiva's share. This argument is current among some intelligent people due to his will.

36. Undoubtedly lord Śiva deserves everything. What then of the wealth left over in a sacrifice ? More depends on the lord's wish.

37. O Nabhaga, the lord has come in that form in order to bless you. Go there. Propitiate him properly.

38. Request him to forgive your fault. Bow to him well and eulogise him. That Śiva alone is the lord of all, the lord of sacrifice, the lord of everything.

39. Viṣṇu, Brahmā and other gods, Siddhas and the sages, O dear, are competent in their respective duties only due to his blessings.

40. O foremost of my sons, go there quickly. Do not delay. Propitiate the great god, the lord of all by every means.

Nandīśvara said :—

41-42. After saying this, Manu Śrāddhadeva, sent his son immediately to Śiva. After approaching him and bowing to him with palms joined in reverence and head bent down, the delighted Nabhaga of great intellect spoke to him humbly.

Nabhaga said:—

43. O lord, my father says that whatever there is in the three worlds is yours to be sure. What then about the wealth left over in a sacrifice ?

44. O lord, what I said before was done in error and ignorance. Please forgive the same. I propitiate you with my head bent down.

45. After saying this, Nabhaga of dejected mind, eulogised lord Śiva Kṛṣṇadarśana with palms joined in reverence and with his head bent down.

46. The pure-souled Śrāddhadeva too with head bent and palms joined eulogised the lord and requested him to forgive his fault.

47. In the meantime, Viṣṇu, Brahmā, Indra and the gods, Siddhas and the sages came there.

48. They were jubilant. They joined their palms in reverence. With great devotion they severally bowed down and eulogised.

49. Then the delighted Rudra, Kṛṣṇadarśana glanced at them with sympathetic eyes and smilingly spoke to Nabhaga.

Kṛṣṇadarśana said :—

50. What your father said is virtuous and true. You too spoke the truth. Hence you are good. There is no doubt in this.

51. Hence I am delighted with your holy rites. Sympathetically I am conferring on you the eternal Brahman, the perfect knowledge.

52. Be great and wise, O Nabhaga, along with the brahmins immediately. Take all this wealth granted by me out of compassion.

53. O intelligent one, enjoy all pleasures without any aberration. By my grace you will attain the good goal along with the brahmin sacrificers.

Nandīśvara said :—

54. O dear, after saying this, lord Śiva, favourably disposed to truth, vanished there itself even as all were watching.

55. Viṣṇu, Brahmā, the gods and all others, O excellent sage, went to their respective abodes after joyously bowing to that direction.

56. Śrāddhadeva too, accompanied by his son, went joyously to his abode. After enjoying extensive pleasures he went to Śiva's city in the end.

57. Thus, O Brahmin, the incarnation of Śiva, named Kṛṣṇadarśana, bestower of bliss on Nabhaga, has been narrated to you.

58. This narrative is holy and conducive to worldly enjoyment. It grants salvation to the good. It yields the fruits of desires to those who read and listen to it.

59. The intelligent man who remembers this narrative both in the morning and in the evening becomes wise and knower of mantras. He attains the greatest goal in the end.

CHAPTER THIRTY

(*The incarnation of Śiva as Avadhūteśvara*)

Nandīśvara said :—

1. O son of Brahmā, listen to the first incarnation of the great lord, named Avadhūteśvara, who dispelled the arrogance of Indra.

2. O sage, formerly Indra accompanied by Bṛhaspati and the other gods went to Kailāsa in order to see Śiva.

3-4. On knowing that Bṛhaspati and Indra were coming and in order to test their mind in their eagerness to see him, the lord indulging in different kinds of sports assumed the form of an Avadhūta. He was naked. He looked fierce and had the lustre of blazing fire.

5. The Avadhūta, the goal of the good, blocked their way. He stood there with matted hair hanging loosely and the whole feature shining brilliantly.

6. Passing that way towards Śiva, Bṛhaspati and Indra saw the gigantic figure of wonderful features on the way.

7. Without knowing that the Puruṣa was Śiva himself, O sage, Indra who was arrogant due to his authority asked him as he stood in his way.

Indra said :—

8. Who are you? Whence have you come in this form of a naked Avadhūta? What is your true name? Tell me quickly and factually.

9. Is Śiva in his abode? Or has he gone out? I am now going to see him along with my preceptor and the gods.

Nandiśvara said :—

10. When asked by Indra that Puruṣa who was lord Śiva himself who had taken that body sportively in order to quell his arrogance did not say anything.

11. Indra asked him again; but Śiva whose ways are unknown, who was in the naked form and who was the creator of fanciful things did not say anything.

12. Again Indra, the lord of heaven and the master of the three worlds, asked him. The great Yogin of great sports remained silent.

13. Though asked by Indra again and again thus, lord Śiva remained silent desirous of quelling the arrogance of Indra.

14. Then the lord of the gods proud of his suzerainty over the three worlds became furious and said rebuking the lord having matted hair.

Indra said :—

15. O you fool, even though I am asking, you are not giving me any answer. Hence I am going so kill you with my thunderbolt. O wicked fellow, who is there to protect you?

16. After saying this and staring at him in fury Indra raised his thunderbolt in order to kill the naked person.

17. On seeing Indra lifting up the thunderbolt, Śiva made his hand stunned.

18. Then that Puruṣa, furious and terrific, with terrible eyes, blazed with his brilliance as though he would burn everything.

19. The lord of Śacī burnt within himself due to the anger resulting from the benumbed state of his hand like a serpent whose fury had been curbed by a magical formula.

20. On seeing the Puruṣa blazing thus in his own brilliance Bṛhaspati knew him to be Śiva and bowed to him soon.

21. Bṛhaspati of liberal mind kept his palms joined together and prostrated on the ground like a staff and eulogised him with devotion.

Bṛhaspati said : -

22. O great god, lord of the gods, favourably disposed towards those who seek refuge in you, O lord of Gaurī, be pleased. O lord of all, obeisance be to you.

23. Even Brahmā, Viṣṇu and others are all deluded by your Māyā. They do not know you really. If at all they know, it is only by your blessings.

Nandiśvara said :—

24. After eulogising lord Śiva, Bṛhaspati made Indra fall at his feet.

25. O dear, then the liberal-minded preceptor of the gods, Bṛhaspati, the intelligent one, bowed humbly and spoke thus.

Bṛhaspati said :—

26. O great god, lord of the distressed, please raise me up, who have fallen at your feet. Do not be furious. Be kind and loving.

27. O great god, be satisfied. Save Indra who has sought refuge in you. Fire originating from your eye in the forehead is coming out.

Nandiśvara said :—

28. On hearing the words of Bṛhaspati, the lord in the form of Avadhūta, the ocean of mercy, indulging in good sports, laughingly said.

Avadhūta said :—

29. How can I withhold the fire that has come out of

my eye due to anger? How can a serpent take up a slough that has been cast off.

Nandīśvara said :—

30. On hearing these words of Śiva, Bṛhaspati with his mind agitated due to fright spoke again with palms joined in reverence.

Bṛhaspati said :—

31. O lord, devotees are always to be pitied. O Śiva, thus make your name Bhaktavatsala true.

32. O lord of the gods, it behoves you to cast off this fire elsewhere. Please lift up Indra since you are the uplifter of all devotees.

Nandīśvara said :—

33. Thus requested by Bṛhaspati, Śiva who bore the name of Bhaktavatsala, the delighted soul and the dispeller of the distress of those who bow down, replied.

Śiva said :—

34. O preceptor of the gods, I am pleased with you. I shall grant you excellent boon. You will be famous as 'Jīva' because you have gifted life to Indra.

35. I shall cast off this fire which has come out of the eye in my forehead, and which is unbearable to the gods, so that it will not afflict Indra.

Nandīśvara said :—

36. After saying this he took the wonderful fire, originating from his eye in the forehead in his hand and cast it off into the briny sea.[78]

37. Then that fire originating from the eye in the forehead of Śiva and cast off into the briny sea became a boy immediately.

38. He became tbe lord of Asuras known as Jalandhara and Sindhuputra (Son of the Sea). At the request of the gods, lord Śiva slew him.

78. It refers to the briny ocean lying to the west of Bhārata.

39. After carrying out this task Śiva, the benefactor of the worlds in the form of Avadhūta, vanished from there.

40. The gods became happy and fearless. Bṛhaspati and Indra became free from terror and attained supreme happiness.

41. After seeing the lord for which they had come there, Bṛhaspati and Indra returned to their respective abodes joyous and contented.

42. Thus the incarnation Avadhūteśvara of lord Śiva has been narrated by me. It yields the highest bliss and punishes the wicked.

43. This narrative is faultless and conducive to heaven and fame. It yields worldly pleasures and salvation. It is divine and it gives the fruits of all desires.

44. He who listens to this or narrates this with attentive mind enjoys all pleasures and attains the goal of Śiva in the end.

CHAPTER THIRTYONE

(*The incarnation of Śiva as Bhikṣuvarya*)

Nandīśvara said :—

1. O excellent sage, I shall now narrate the incarnation of Śiva in which he dispelled the suspicion of a brahmin woman.

2. There was a king in the land of Vidarbha, named Satyaratha. He was virtuous, regularly observing truthfulness and a favourite of great devotees of Śiva.

3. O sage, as the king ruled over the kingdom virtuously observing piety to Śiva, a long time elapsed very happily.

4. Once a great fight ensued between that king and the Śālvas who laid siege to his city with many armies puffed up with their strength.

5. The king of Vidarbha had a terrible fight with them. But his armies were destroyed and he was killed by Śālvas due to adverse fate.

6. When the king was killed in the battle by the Śālvas, the terrified soldiers who survived death fled along with the ministers.

7. His crowned queen who was pregnant and who had been imprisoned by the enemies escaped from the city, O sage, during the night.

8. Coming out of the city the grief-stricken crowned queen slowly went very far in the eastern direction with her heart set on the lotus-like feet of Śiva.

9. Early in the morning next day after she had traversed a long way, the queen saw a pure lake, thanks to the mercy of Śiva.

10. After reaching the banks of the lake the distressed beloved of the king, of tender body, resorted to a shady tree for rest and stay.

11. Fortunately in an auspicious and meritorious hour the queen gave birth to a son endowed with all divine characteristics.

12. The thirsty mother, the wife of the king, entered the lake for drinking water but as willed by fate she was devoured by a crocodile in the water.

13. The son bereft of father and mother, distressed by hunger and thirst at the time of birth, cried out.

14. O sage, when the new born babe was weeping and wailing in the forest, lord Śiva, the immanent soul and protector, was moved to pity.

15. A wandering beggar woman came there accidentally, urged mentally by Śiva, the dispeller of fear.

16. She was a widow and was herself carrying her one year old son. She saw an orphaned child weeping there.

17. O sage, on seeing an infant boy in the desolate forest that brahmin woman was surprised and pondered over the situation in diverse ways.

18. "An extremely wonderful thing has been seen by me now. It cannot be conceived by the mind or explained in words.

19. This infant whose umbilical cord has not been cut lies on the bare ground. He has no mother. He is weeping but he is very brilliant

20. He has no parents or persons to help him. What *might have caused this ? Alas, how strong is power of fate !*

21. *I do not know his parentage. There is none who* knows him. Whom can I enquire about the details of his birth ? But I feel drawn towards him.

22. Without knowing his birth and parentage I shall not touch him[79] although I wish to nourish him and bring him up as a child born of me."

Nandiśvara said:—

23. While the excellent brahmin lady was musing thus, Śiva favourably disposed to his devotees, took pity.

24. Lord Śiva of great sports, bestower of happiness on devotees in every respect, unconditionally for ever, by himself assumed the form of a mendicant.

25. The mendicant who was lord Śiva himself suddenly came to the place where the doubting brahmin lady, desirous of knowing the details, was standing.

26. The lord whose ways are unscrutable, who is the storehouse of mercy and who assumed the form of the leading mendicant, laughed and told the brahmin lady.

The mendicant said :—

27. O brahmin lady, do not entertain any doubt in your mind. Do not be sorry. Protect this pure boy, your adopted son, lovingly.

28. Ere long you will attain a great glory through this infant. Nourish this extremely brilliant infant by all means.

Nandiśvara said :—

29. That brahmin lady respectfully and lovingly asked Śiva, the storehouse of mercy, in the form of a mendicant who spoke thus.

The brahmin lady said :—

30. At your behest I shall nourish and bring up this boy as though he is my own son. There shall be no doubt in this. You have come here by my good fortune.

79. Read संस्प्रष्टुं for संप्रष्टुम् of the printed Skt. text.

31. Still I wish to know the particular details and facts about him. Whose son is he ? Who are you, that have come here ?

32. O lord, O excellent mendicant, again and again the thought occurs to me that you are Śiva, the ocean of mercy and this infant had been your devotee formerly.

33. Through some defect in his past actions he has attained this plight. After experiencing it he will surely attain glory, thanks to your bliss.

34. It is by your Māyā that I have been deluded. I had lost my way. In order to protect him I have been urged by you to come over here.

Nandīśvara said:—

35. Śiva in the guise of a mendicant spoke to the brahmin lady who had attained perfect knowledge by seeing him and who evinced the desire to know the details.

The mendicant said :—

36. O brahmin lady, listen with pleasure to the antecedents of this boy. O sinless one, I shall mention all the details to you.

37. This boy is the son of Satyaratha, king of Vidarbha a great devotee of Śiva and devoted to his duty.

38. Listen, the king Satyaratha was killed by his enemies in the battle. His excited and distressed wife set out from the palace at night.

39. She came here in the morning and gave birth to this boy. Due to thirst she got into the lake and as fate would have it, was seized by the crocodile.

Nandīśvara said :—

40. Thus he narrated to her all the details, the manner of his birth, the death of his father in the battle and that of his mother due to the crocodile.

41. O great sage, then the brahmin lady who was surprised asked the mendicant of perfect knowledge in the form of a Siddha, again.

The brahmin lady said :—

42. O mendicant, how was his father, the king, killed in the midst of his enjoyment of excellent pleasures, by his enemies the Śālvas in a few days ?

43. How was the mother of this infant devoured by the crocodile so suddenly ? How did he happen to be orphaned and helpless ever since his birth ?

44. How is it that my son too is very poor and a beggar ? O mendicant, how will these two sons attain happiness ? Please tell me.

Nandīśvara said :—

45. On hearing these words of the brahmin wife, the delighted mendicant, lord Śiva himself, said laughingly.

The mendicant said:—

46. O brahmin lady, I shall answer all questions in detail. Listen with attention to this excellent narrative.

47. The father of this boy, the king of Vidarbha, was the excellent king Pāṇḍya[80] in his previous birth.

48. That king was a devotee of Śiva. He ruled over the entire earth virtuously. Quelling all disturbances he made all the subjects happy and contented.

49. Observing fast and other rites in the day and night on a Trayodaśī (thirteenth) day, once he worshipped Śiva, the lord of all, at dusk.

50. As he was worshipping Śiva at dusk in the course of his holy rites there arose a great noise, in the city, hideous in every respect.

51. On hearing that noise, the king left the worship of Śiva unfinished and went out of his palace suspecting the arrival of enemies.

52. In the meantime his powerful minister came near the king catching hold of the enemy king.[81]

53. On seeing the enemy king, he was extremely

80. The Purāṇa does not mention the Pāṇḍya king by name.

81. Read गृहीतशत्रु० for गृहीतशस्त्र० of the printed Skt. text.

agitated by anger. Disregardful of the right course he caused him to be beheaded.

54. Without concluding the worship of Śiva, the defiled king, confused in mind and bereft of auspiciousness, took his food at night with pleasure.

55. He was born as the king of Vidarbha. He observed holy rites of Śiva during this birth also. since there was a hindrance to his worship of Śiva (during the previous birth) he was now killed in the midst of his enjoyment.

56. His son in the previous birth was born as his son in this birth too but he was bereft of riches due to the break in the worship of Śiva.

57. The mother of this boy had killed her co-wife in the previous birth. Hence due to that sin, she was devoured by the crocodile in this birth.

58. Thus their activities have been narrated to you. People having no devotion to Śiva and not worshipping him attain poverty.

59. This son of yours was an excellent brahmin in his previous birth. He spent his life in accepting gifts but he did not perform holy rites, like sacrifice etc.

60. O brahmin lady, hence your son has incurred poverty. Seek refuge in Śiva in order to ward off that sin.

61. Let the worship of Śiva be performed by these two sons. Only after the investiture with the sacred thread will Śiva bestow glory.

Nandiśvara said :—

62. After instructing her thus, Śiva in the form of a mendicant, favourably disposed towards his devotees, revealed his real self to her.

63. On coming to know that he was lord Śiva the brahmin lady bowed to and eulogised him with choking words full of devotion.

64. Even as the brahmin lady stood watching, Śiva who had taken the form of a mendicant vanished there itself.

65. When the mendicant disappeared, the care-free brahmin woman took that boy and her son home.

66. She took up residence in the beautiful city Ekacakrā[82] and nourished the prince and her own son with excellent food.

67. Their sacred rites and the investiture with the sacred thread were performed by the brahmins. They grew up thus devoted to the worship of Śiva in their own house.

68. O dear, at the behest of the sage Śāṇḍilya they observed vows and restraints and performed the worship of Śiva during dusk.

69. Once when the prince went to the river for his bath without the brahmin boy, he found an excellent pot of treasure.

70. Thus four months elapsed as the two boys continued their worship of Śiva.

71. As they continued the worship of Śiva again with great joy, a year elapsed in the very same house.

72-73. O sage, after a year had elapsed, the prince once went to a forest along with the brahmin boy. There a Gandharva came by chance and gave his daughter in marriage to the prince. The prince ruled over the kingdom without any check or hindrance.

74. He considered the brahman lady who brought him up as his mother and the brahmin boy as his brother.

75. In name of Dharmagupta he continued to propitiate the lord of gods and enjoyed pleasures along with the princess in the kingdom of Vidarbha.

76. Thus the incarnation of Śiva as the Bhikṣuvarya bestowing happiness on the prince Dharmagupta has been narrated by me now.

77. This narrative is pious, extremely sanctifying and holy. It is an instrument for attaining virtue, wealth, love and liberation. It yields all pleasures.

78. He who listens to this tale or narrates this to others with pure mind enjoys all pleasures here and goes to the region of Śiva hereafter.

82. It was the town of Kicakas according to the Mbh.

CHAPTER THIRTYTWO

(The incarnation of Śiva named Sureśvara)

Nandiśvara said :—

1. O dear, listen, I shall narrate the incarnation of Śiva, the great soul, as Indra in which he was beneficial to Dhaumya's elder brother.

2. The intelligent son of Vyāghrapāda, Upamanyu, the beloved of the good, became the son of a sage in another birth. He achieved great attainments then.

3. Upamanyu, the son of Vyāghrapāda, while yet a small child stayed in his uncle's house along with his mother. Due to adverse fate he was very poor.

4. Once he tasted a little milk in his uncle's hermitage. Approaching his mother he implored for milk, yearning for it.

5. On hearing the words of her son the pitiable mother went in and thought of a proper means to satisfy the child.

6. She ground some seeds and grains she got by gleaning, into a paste with water. She gave this artificial milk to her son after fondling and coaxing him.

7. After drinking the artificial milk given by his mother the boy said "O, this is not milk" and cried again.

8. On hearing the cry of her son, she wiped off his lotus-like eyes and said in grief.

The mother said :—

9. How can we the dwellers of the forest for ever have milk? Without the grace of Śiva we can never have milk.

10. O son, only that can be attained what we had dedicated to Śiva in our previous birth. We need not worry in this matter.

11. On hearing the words of his mother, the son of Vyāghrapāda excessively fond of his mother, freed of his grief, replied to her.

12. "O blessed mother, do not grieve. Cast off this sorrow. If Śiva is the benefactor, everything will result in welfare.

13. O mother, listen to me. If there is lord Śiva anywhere, sooner or later I shall achieve the ocean of milk".

Nandīśvara said :—

14. After saying thus with pleasure and repeating "Let there be a welfare", he bowed to his mother and left her. He began to perform penance.

15-16. It was on the mountain Himavat that he went to perform his penance with pure mind taking nothing in except air. He installed Śiva's phallic image of clay after making a pedestal for it with eight bricks. He invoked Śiva along with Pārvatī into the phallic image with devotion. He repeated the five-syllabled mantra.[83] The boy worshipped Śiva with leaves, flowers and other things.

17. He meditated on Śiva along with Pārvatī repeating the five-syllabled mantra. Worshipping thus he performed great penance for a long time.

18. O sage, due to the penance of the boy Upamanyu, the great soul, the whole world consisting of the mobile and immobile beings blazed as it were.

19. In the meantime, requested by Viṣṇu aud others, Śiva assumed the form of Indra in order to test his devotion.

20. Pārvatī took the form of Śacī. The Gaṇas became the gods, Nandin became the elephant Airāvata. Everything belonging to Śiva became that of Indra.

21. Then Śiva accompanied by Pārvatī and the Gaṇas, and assuming the form of Indra went to the hermitage of Upamanyu in order to bless him.

22. O great sage, in order to test his devotion, Śiva in the form of Indra, spoke to the boy in a grave tone.

Indra said: —[84]

23. "O boy of good rites, I am pleased with you and your penance. Mention the boon you wish to have. I shall give you whatever you desire. There is no doubt about this."

24. Thus addressed by Śiva in the form of Indra, the boy replied with palms joined in reverence, "I choose devotion into Śiva."

83. The five-syllabled mantra of Śiva is "Namaḥ Śivāya",

84. The dialogue between Indra and Upamanyu is reminiscent of the talk between Pārvatī and the student ascetic. Cp. Kālidāsa's Kumāra. Canto V.

25. On hearing it Indra said—"You do not know me the lord of the gods, the lord of the three worlds, Indra, bowed to by all the gods.

26. O brahmin sage, be my devotee. Worship me alone on every occasion. I shall grant you every benefit. Leave off Rudra devoid of attributes.

27. Enough of Rudra devoid of attributes. What purpose of yours can be achieved by his worship? He is out of the caste of the gods. He has become a Piśāca.

Nandīśvara said :—

28. On hearing these words, the son of the sage considered them an obstacle to his austerities. Repeating the five-syllabled mantra he told him who had come to create obstacles.

Upamanyu said :—

29. All this has been mentioned by you indulging in insult of Śiva. Incidentally you have mentioned that Śiva, the lord of the gods, is attributeless as well as Piśāca.

30. You do not know Śiva, lord of the chiefs of gods, the father and progenitor of Brahmā, Viṣṇu and Maheśa and greater than Prakṛti.

31. I choose the boon from that deity, whom the philosophers call eternal, the single, the multitude, separate from the existent and non-existent and the unmanifest.

32. I choose the boon from that deity whom the knowers of reality consider free from causations, disputes and the bestower of the principles of Sāṅkhya and Yoga.

33. There is no greater entity than lord Śiva who is beyond the attributes. He is the cause of all causes. He is the most excellent of Brahmā, Viṣṇu and other gods.

34. I do not wish to take a boon from you or Brahmā or Viṣṇu. Nor do I want any boon from any other god. Let Śiva be the bestower of boons on me.

35. Of what avail is speaking much ? I tell you the truth and my decision. I do not request any other god except Śiva.

36-37. O enemy of mountains, listen to my feeling in

this matter. I infer that I have committed sins in the previous birth since I am forced to hear the insult to Śiva, on hearing which one shall shed his own mortal body at the very same moment. He goes to Śiva's region thereby.

38. O base god, let it be that I had yearned for milk. I shall kill you by Śiva's missile and then leave off my mortal frame.

Nandīśvara said:—

39. After saying thus, Upamanyu who was prepared to die, cast off his desire for milk and got ready to kill Indra.

40. He took some ashes from the receptacle and invoked it with the mantra Aghorāstra. The sage, thereafter discharged it against Indra and roared.

41. Remembering the feet of Śiva, his favourite deity, he got ready to burn himself. He stood there bearing the fiery pose.

42. When the brahmin was engaged thus, the lord in the form of Indra warded off the fiery pose of the Yogin by gentle means.

43. At the behest of Śiva, Nandin the favourite of Śiva delightedly caught hold of the Aghorāstra discharged by him, in the middle.

44. Assuming his own form with the moon for his crest, lord Śiva revealed it to the brahmin.

45. The lord then showed him a thousand milk oceans, the ocean of curds and the ocean of different foodstuffs.

46. Thus Śiva was seen seated on his bull accompained by the goddess. He was surrounded by the leading Gaṇas and the divine weapons, the trident and others.

47. The drums were sounded in the heaven. There was a shower of flowers. All the ten quarters were covered by Brahmā, Viṣṇu and other gods.

48. Then Upamanyu was swept by the waves of the ocean of delight and he prostrated on the ground like a staff, with his mind humble with devotion.

49. In the meantime the smiling lord Śiva called him

saying "Come on, Come on" and kissed him on the head. He granted him boons.

Śiva said :—

50. "Dear Upamanyu, I am pleased with your excellent behaviour. O brahmin sage, you are very firm in your devotion. I just desired to know you thoroughly.

51. Enjoy the pleasure of eating sumptuously forever along with your kinsmen. Be ever happy and free from misery. Be devoted to me.

52. O fortunate Upamanyu, you have been made eternally my son today. Pārvatī, here, is your mother.

53-54. O great sage, thousands of oceans of milk, curd, ghee and honey, and of different foodstuffs I grant you lovingly. Accept them. I confer on you the state of a god and the eternal chieftainship of Gaṇas.

55. I, Śiva, am your father and she, Pārvatī, is your mother. Choose your boons whatever you desire.

56. Be unaging and undying and free from misery. You will be famous, brilliant and endowed with divine knowledge. You will be a great lord."

57-58. Then considering his great penance, the delighted Śiva gave ten boons to the sage Upamanyu. He bestowed on him the knowledge of Śiva and his rites. He instructed him in the vows of Śiva. He gave him fluency of speech and efficiency. He bestowed his own region on him.

59. After granting him the boons, lord Śiva took him with both the hands, sniffed at his head and showed him to the goodess saying : "This is your son."

60. Listening with pleasure and placing her hands on his head she granted him the everlasting status of a son.

61-62. She gave him undecaying, compressed ocean of milk, the prosperity and power of yoga, the undying knowledge of Brahman and the great assets.

63. After receiving from Śiva and Śivā the excellent boons, and the eternal status of their son, he rejoiced much.

64. Then the delighted sage requested the lord of the gods after bowing to him with palms joined in reverence.

Upamanyu said:—

65. O lord of gods, be pleased. O supreme lord, be pleased. Grant me the greatest devotion unto you, divine and unswerving.

66. O great god, give me great faith in persons devoted to you, the state of being your servant, your great affection and your constant presence.

Nandīśvara said :—

67. After saying this, the delighted excellent brahmin Upamanyu eulogised great lord with words choked in delight.

68. Thus requested, Śiva, the lord of all, replied to Upamanyu, delightedly while everyone listened.

Śiva said:—

69. O dear Upamanyu, O sinless one, you are blessed. You are especially my devotee. Whatever has been chosen by you has been given to you.

70. Be unaging and undying and free from misery. Be respectable to all, free from aberrations and the foremost among devotees.

71. O excellent brahmin, yon will have undwindling kinsmen, family and race. Your devotion to me will be permanent.

72. O sage, I shall be ever present in your hermitage. Stay at ease. Do not be anxious.

Nandīśvara said :—

73. After saying this and granting him all excellent boons, the lord vanished from there, accompanied by Pārvatī and the Gaṇas.

74. After receiving excellent boons, the delighted Upamanyu went to the abode of his mother and described everything to her.

75. On hearing it, his mother was highly delighted. He became worthy of honour and respect of all. He attained great happiness.

76. O dear, thus, the incarnation of Śiva the great

soul, as Indra has been explained to you. It bestows happiness to the good always.

77. This story is pious and it yields the fruits of all desires. It is conducive to heaven, fame and longevity. It yields worldly pleasures and salvation to the good.

78. He who listens to this with devotion and narrates this with purity of mind enjoys all pleasures here and attains Śiva's goal hereafter.

CHAPTER THIRTYTHREE

(Śiva's incarnation as the student-ascetic)

Nandīśvara said :—

1. O Sanatkumāra, listen to the incarnation of Śiva the great soul. It is named Jaṭila and is very sanctifying.

2. After abandoning her body when she was insulted by her own father in the sacrificial hall, Satī, the daughter of Dakṣa, was born of Menā and the mountain Himavat.

3. Desiring to attain Śiva as her husband, she went to the dense forest and performed a pure penance. She was attended upon by two of her friends.

4. In order to test her penance, Śiva an expert in various kinds of sports sent the seven sages[85] to the penance grove of Pārvatī.

5. The sages went there and thoroughly tested her. As she was strenuous in her effort they could not dissuade her from her penance.

6. They returned and bowed to Śiva. After mentioning all the details to him and obtaining his permission they returned to heaven eagerly.

7. When they had gone to their abodes, lord Śiva, the cause of excellent sports, desired to test Śiva's activity himself.

85. The seven sages are : Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha. See P. 163 note.

8. Then the lord assumed the pleasant, self-controlled and wonderful form of a student-ascetic.

9. He looked very old and had assumed the body of a brahmin. He was shining with brilliance. He had a staff and an umbrella. He was mentally delighted.

10. Assuming this form of a Jaṭila (one with matted hair), the delighted Śiva, favourably disposed to his devotees went to the penance-grove of Pārvatī.

11. There he saw the goddess Pārvatī, seated on the dais surrounded by her friends. She appeared like the pure digit of the moon.

12. On seeing the goddess, Śiva who is favourably disposed to his devotees and who had assumed the form of a student-ascetic approached her eagerly and lovingly.

13-14. On seeing the brahmin visitor of wonderful splendour, quiet with hairy limbs, bearing the staff and hide of deer, the aged bachelor with matted hair and the water-pot, she welcomed and worshipped him with all the articles of worship.

15. The goddess Pārvatī enquired after the health of that aged bachelor respectfully after worshipping him with great joy.

16. "O most excellent one among the knowers of the Vedas, who are you, please, in the guise of a student-ascetic and whence have you come illuminating this forest?

Nandīśvara said:—

17. On being asked thus by Pārvatī, that brahmin replied immediately with great pleasure in order to test the feelings of Śivā.

The student-ascetic said :

18. I am a brahmin bachelor going about here and there as I please. I am a saint pleasing and helping others undoubtedly.

Nandīśvara said :—

19. After saying this, the bachelor Śiva, who is favourably disposed to his devotees, stood near her concealing his real form.

The student-ascetic said :

20. What shall I say, O great lady ? There is nothing to be mentioned. A great calamity seems to have happened, extremely confusing.[86]

21. In your fresh youth, the means of good enjoyment and the cause of happiness through all requisite articles of pleasure, you are performing this penance in vain.

22. Who are you ? Whose daughter are you ? Why are you performing a penance in this desolate forest ? Your penance is such as cannot be outdone even by sages of elevated souls.

Nandīśvara said :—

23. On hearing his words, Pārvatī laughed and spoke to the excellent student ascetic with reverence.

Pārvatī said :—

24. O sage, O brahmin bachelor, listen to the details of my wife. I am born in Bhārata in the house of Himavat.

25. Formerly my birth was in the house of Dakṣa. I was then Satī, the wife of Śiva. On account of my father's insulting my husband I cast off my body by means of Yoga.

26. O brahmin, in this birth too, Śiva came my way due to merit but he reduced Kāma to ashes, abandoned me and went away.

27. When Śiva went away I was overwhelmed with grief. A bit ashamed, I came away from my house to this place for performing penance after being initiated by the statement of my preceptor.

28. Mentally, verbally and through activities too, Śiva has been chosen by me as my husband. I am telling you the truth and not falsehood.

29. I know that this is an extremely inaccessible object. How can I achieve it ? Still, thanks to the great zeal, this penance is being pursued by me now.

86. For the close similarity of ideas and verbal expressions in verses 20 to 61, see Kālidāsa's Kumāra V., also Rudrasaṁhitā, Pārvatī-khaṇḍa, Chs 26, 27.

30. Leaving off Indra and other gods, Viṣṇu and Brahmā I wish to obtain Śiva as my husband really.

Nandīśvara said :—

31. O sage, on hearing these firm words of Pārvatī that Jaṭila Rudra laughingly spoke again.

Jaṭila said :—

32. O gentle lady, O daughter of Himavat, what is this idea that has struck you? You are performing this great penance for obtaining Śiva after leaving off all the gods.

33. I know that Śiva. Listen. I shall tell you that bull-bannered Śiva wears matted hair and is ill-mannered.

34. He is an isolationist for ever. Particularly he is a detached fellow. Hence it does not behove you to get mentally entangled with him.

35. O gentle lady, your features etc. and those of Śiva are ill-matched. I do not like this. But do as you please.

Nandīśvara said :—

36. After saying this, Śiva in the guise of a student-ascetic rebuked himself in her presence in order to test her.

37. On hearing his intolerable words, Pārvatī replied extremely infuriated at him who was engrossed in insulting Śiva.

38. Till now I thought that you would be some one fit to be killed. But now it is quite clear that you are not to be killed.

39. You are some foolish knave in the guise of a student-ascetic. O fool, Śiva has been insulted by you. Hence, I am infuriated.

40. You do not know Śiva. You are averse to Śiva. Since I had already welcomed and honoured you I am now distressed.

41. The accumulated merits of the person who insults Śiva without knowing reality are reduced to ashes.

42. One should perform expiation after touching a Śiva-hater.

43. O wicked fellow, you said I know Śiva. Certainly he is not known to you. Śiva alone is the great lord.

44. Assuming many guises through his Māyā, Rudra may appear in any form. But the beloved of the good, having no aberrations, lavishly bestows all desired things on me.

Nandīśvara said :—

45. After saying this, Pārvatī expatiated on Śiva's principle, where Śiva was explained as attributeless and unchanging performing the penance of Brahman.

46-47. On hearing her words, the brahmin began to say something ; but by that time, Pārvatī whose mind was attached to Śiva and who was averse to Śiva being insulted, immediately spoke to her friend Vijayā.

Pārvatī said:—

48. Friend, this base brahmin must be prevented. He is going to speak again. He is sure to insult Śiva.

49. It is not only the censurer of Śiva who becomes sinful but also he who listens to such insults.

50. A rebuker of Śiva shall be slain by all means by Śiva's attendants. If he happens to be a brahmin he shall be abandoned. He shall go away from that place immediately.

51. This wicked fellow will insult Śiva again. Being a brahmin he cannot be killed. He shall be abandoned. He should not even be looked at.

52. Let us leave this place and go elsewhere. Do not delay, lest there should be any further talk with this ignorant man.

Nandīśvara said:—

53. O sage, after saying this Pārvatī was just to walk away when Śiva revealed himself and caught hold of her cloth.

54. After assuming that divine form which Pārvatī was meditating upon, Śiva spoke to her as she stood face downwards.

Śiva said :—

55. "O Pārvatī, where are you going, leaving me ? You cannot be forsaken by me. You have been tested by me O faultless one, you are really steady in your devotion to me.

56. Desirous of knowing your feelings I have approached you in the guise of a student-asectic and spoke these diverse words.

57. O Pārvatī, I am delighted at your steady devotion. Mention the boon that you have cherished in your mind. There is nothing that cannot be given to you.

58. O loving lady, I have been made your slave from now onwards by means of your penance. Due to your beauty, even a moment seems to expand into a Yoga.

59. Leave off your bashfulness. You are my eternal wife. O beloved, come on, I shall go to my hilly abode along with you."

60. When the lord of gods said thus, Pārvatī rejoiced much. Whatever misery she experienced in performing the penance, she cast off immediately.

61. On seeing that divine form of Śiva, Pārvatī replied to the lord with face lowered due to bashfulness.

Pārvatī said :—

62-63. O lord of gods, if you are delighted, if you have pity on me, be my lord and husband."

Nandīśvara said :—

Thus requested by Pārvatī Śiva took her hand duly and went to Kailāsa along with her. On getting him as her lord, she carried out the task of the gods.

64. O dear, thus the incarnation of Śiva in the form of a student-ascetic wherein he tested the feelings of Pārvatī has been narrated to you.

64. This narrative explained by me is faultless and magnificent. He who listens to this with pleasure becomes happy and attains salvation.

CHAPTER THIRTYFOUR

(The incarnation of Śiva as Sunartaka naṭa)

Nandīśvara said :—

1. O omniscient Sanatkumāra, listen to the incarnation of lord Śiva, the great soul, as Sunartaka naṭa.

2-3. O sage, when goddess Pārvatī, daughter of Himavat, performed the pious penance in order to attain Śiva, after going to the forest, Śiva was much delighted at her austerity. He approached to test her conduct and out of pleasure to grant her the desired boon.

4. O sage, the delighted Śiva revealed his real form to her and told Pārvatī, "Mention the boon you wish to have."

5. On hearing the words of Śiva and on seeing his excellent form, Pārvatī was delighted. She spoke to him after paying her homage.

Pārvatī said :—

6. O lord of gods, if you are delighted, if a boon shall be granted to me, O Śiva, you be my lord and husband. Please take pity on me.

7. With your permission I shall go to my father's abode. O lord, you shall approach my father.

8. In the form of a mendicant and making your spotless fame known, beg me of my father and make the householder's life fruitful.

9. O lord Śiva, it behoves to marry me with due rites for the fulfilment of the task of the gods.

10. O lord, you are without aberrations. Please fulfil my desires. You are favourably disposed to the devotees. I am always your devotee.

Nandīśvara said:—

11. Thus requested by her, Śiva who is favourably disposed towards his devotees said "So be it" and vanished from there. He returned to his mountainous abode.

12. After making her beauty fruitful, Pārvatī returned

to her father's abode jealously in the company of her female friends.

13. On hearing Pārvatī's return, Himavat accompanied by his attendants and his wife Menā joyously came to see his daughter.

14. On seeing her delighted, both of them received her suitably within the house and glad at heart celebrated the event with pleasure.

Menā and the lord of mountains made gifts to brahmins and others. The auspicious mantras of the Vedas were chanted.

16. Then Menā joyously stayed for a while in the yard with her daughter and Himavat went to the Ganges for a bath.

17. In the meantime Śiva, favourably disposed towards his devotees and indulging in good sports, assumed the form of a dancer and approached Menakā.

18. He held the horn in his left hand and the small drum in his right. He carried a bundle of patched garments on his back. He wore a red cloth. He appeared to be an expert in dance and music.

19. Then the lord in the form of a dancer performed various dances joyously in the yard of Menakā and sang sweetly.

20. He blew on the horn and played on Ḍamaru producing sweet notes. With great pleasure he exhibited a variety of splendid sports.

21. The citizens including men, women, children and old women gathered there suddenly to see him.

22. O sage, hearing the sweet song and witnessing the splendid dance, the people were fascinated and Menā too was highly delighted.

23. Immediately Menā whose mind was in exultation, thanks to his clever feats, went to give him potfuls of gems and jewels.

24. He did not accept those gems. He wished to have Pārvatī for his alms. Eagerly he began to dance and sing again.

25. On hearing his words Menā was surprised. She

became furious as well. She rebuked the mendicant and wanted to drive him out.

26. In the meantime the lord of the mountains returned from the Ganges. He saw the mendicant in the form of a man standing before him in the yard.

27. On hearing from Menā all the details he too was infuriated. He ordered his attendants to drive out the mendicant.

28. O excellent sage, no one could drive him out. He was blazing and brilliant like a big fire and could not be touched.

29. O dear, then that mendicant, an expert in different sports, exhibited his infinite power to the mountain.

30. Immediately the mountain saw him assuming the form of Viṣṇu, then the form of Brahmā and in a trice that of the sun.

31. O dear, then he saw him in the excessively wonderful form of Śiva accompanied by Pārvatī. He was exquisitely handsome and brilliant. He was laughing.

32. Thus he saw him in various forms. He was much surprised and extremely delighted.

38. Then the leading mendicant of good sports begged for Durgā as his alms, of her (Menā) and of him (the mountain). He did not accept anything else.

34. Then lord Śiva in the form of the mendicant, urged by Durgā's words vanished and went away to his abode suddenly.

35. Perfect knowledge then dawned on Menā and the lord of mountains. They thought : "The lord Śiva has deceived us and returned to his abode.

36. Our Pārvatī who has performed a hard penance shall be given to him", thinking thus they became extremely devoted to Śiva.

37. Thence after performing great sports, Śiva performed the marriage rites duly with Pārvatī delighting all devotees.

38. O dear, thus the incarnation of Śiva as Sunartaka naṭa in which the desire of Pārvatī was fulfilled has been explained to you by me.

39. Thus the pious narrative of great value has been

explained by me. He who listens to this with pleasures becomes happy and attains salvation.

CHAPTER THIRTYFIVE

(*The incarnation of Śiva as a saintly brahmin*)

Nandīśvara said :—

1. O omniscient Sanatkumāra, listen to the incarnation of Śiva, the supreme soul, as Brahmin in the garb of a saint.

2. On realising the excellent devotion of Menā and Himavat towards Śiva, the gods became worried and they consulted one another eagerly.

3. If the mountain were to give his daughter to Śiva with undiluted devotion, certainly he will attain salvation immediately.

4. He is the receptacle of infinite gems. If he attains liberation, the name of the earth, Ratnagarbhā (having gems within) will certainly be meaningless.

5. He will cast off the stationary state of a mountain and assume a divine form. After giving his daughter in marriage to the trident-bearing lord he will go to Śiva's region.

6. With the blessings of Śiva he will attain identity in form with the great god. He will enjoy all great pleasures there and then attain liberation.

7. O sage, after discussing like this, the gods went to the abode of their preceptor. In order to achieve their self-interest they submitted to the preceptor thus.

The gods said :—

8. O preceptor, please go to the abode of Himavat for the accomplishment of our task. Reproach lord Śiva and try to prevent the mountain's excessive devotion to him.

9. O preceptor, if the mountain gives his daughter to Śiva with great faith he will attain salvation. Let him stay on the Earth itself.

10. On hearing the words of the gods, he thought over that and spoke to them.

The preceptor said :—

11. O gods, one of you shall go to the mountain for achieving the end. I am incapable of doing it.

12. Or you all, including Indra, go to Brahmā's region. Tell him all your details. He will carry out your work.

Nandīśvara said :—

13. On hearing these words and reflecting thereon, the gods went to Brahmā's assembly. They submitted all the details to Brahmā.

14. On hearing their words and reflecting deeply Brahmā told them—"I shall not censure him, for that will yield misery to us and dispel out happiness for ever.

15. O gods, you go to Kailāsa and propitiate Śiva. Request that lord to go to the abode of Himavat.

16. Let him approach the lord of mountains and censure himself. Censuring others is conducive to destruction and censuring oneself is conducive to glory.

Nandīśvara said :—

17. Then the gods hastened to Kailāsa[87] and bowed to Śiva with great devotion. They mentioned everything in detail to him.

18. On hearing the words of the gods, lord Śiva accepted their proposal. He laughingly consoled the gods and made them return without worry.

19. Then lord Śiva, who is favourably disposed towards his devotees, who is the wielder of Māyā and who is free from aberrations, desired to approach Himavat.

20-21. He assumed the form of a brahmin Saint. He held a staff and an umbrella. He wore divine garments. A brilliant caste mark shone on his forehead. He had tied a Śālagrāma stone round his neck and held a string of crystal beads in his hand. He frequently repeated the names of

87. See P. 54 note; 941 note.

Viṣṇu with devotion. He approached Himavat who was accompanied by his kinsmen.

22. On seeing him, Himavat and his attendants stood up and then prostrated before him. They performed Aṣṭāṅga salvation on the ground.

23. Then the lord of mountains asked him "Who are you please?" The brahmin Yogin replied immediately with reverence.

The Saintly brahmin said :—

24. O mountain, I am a devotee of Viṣṇu known as Sādhudvija. I possess true vision. I am omniscient and I assist others. By the power of the preceptor I can go everywhere.

25. O excellent mountain, by my divine knowledge, I have known something while I was in my abode. Listen. I shall mention the same with pleasure to you without any arrogance.

26. You wish to give your daughter who is as comely as Lakṣmi to Śiva whose family and conduct are unknown.

27. O lord of mountains, this idea of yours is not conducive to auspiciousness. O most excellent one among the wise, born of Viṣṇu's race, you should know this.

28. O lord of mountains, see for yourself. He has no single relative. You can verify your relatives and your beloved.

29. Ask Menā and others excluding Pārvatī. O mountain, the patient never likes the medicine but relishes undesirable diet.

30. In the matter of gifting away Pārvatī, he is not the deserving person. As soon as this alliance is announced, the public will smile derisively.

31-32. He is without support. He is unattached. He is ugly, devoid of attributes and unchanging. He is hideous. He resides in the cremation ground. He is naked and handles serpents He smears ashes as decoration. Serpents twine round his head. He has fallen from all stages of life. His ways are ever unknown.

Brahmā said :—

33. After saying these factual statements insulting to Śiva, Śiva of diverse sports, quickly returned to his abode.

34. On hearing the words of the brahmin, they thought thus—"What can we do with regard to him who is engrossed in adverse things?"

35. Then Śiva performed great sports delighting the devotees. He married Pārvatī aud carried out the task of the gods.

36. O dear, thus the incarnation of lord Śiva as Sādhu-veṣadvija, that carried out the task of the gods has been narrated to you.

37. He who reads or listens to this pious narrative, conducive to heaven and longevity, becomes happy and attains salvation.

CHAPTER THIRTYSIX

(Śiva's incarnation as Aśvatthāman)

Nandīśvara said:—

1. O omniscient Sanatkumāra, listen to the incarnation of lord Śiva, the great soul Aśvatthāman.

2. O sage, though a part of the celestial sage of great intellect Bṛhaspati, the self-possessed and prudent Droṇa was born of Bharadvāja but not of any womb.

3. He was the foremost among the archers, heroes, a brahminical sage, well-versed in all lore, of great fame and brilliance and the most excellent of all the wielders of weapons and missiles.

4. Learned men knew Droṇa as the most excellent, skilful in the lore of archery as well as the Vedas, of variegated acrivities, and as one who made his race flourish.

5. O brahmin, thanks to his strength, he was the instructor of the Kauravas. He was the most well known among the six Mahārathas among the Kauravas.

6. The most excellent brahmin Droṇa performed an elaborate penance with Śiva in view for obtaining a son in order to help the Kauravas.

7. O excellent sage, then the delighted lord Śiva, favourably disposed to his devotees, appeared in front of Droṇa.

8. On seeing him, the brahmin Drona whose heart was highly delighted bowed to him with palms joined in reverence and eulogised him.

9. Satisfied and pleased with his eulogy and penance, lord Śiva, favourably disposed towards his devotees told Droṇa—"Mention the boon you wish to choose".

10. On hearing the words of Śiva, Droṇa bowed low and said—"Please give me a son born of your part who will be invincible to every one and who will be very powerful.

11. On hearing the words of Droṇa, Śiva said, "So be it." O dear sage, the lord who bestows happiness, then vanished.

12. Droṇa returned to his abode highly delighted and free from illusion. He joyously narrated all the details to his wife.

13. Taking the due opportunity, lord Śiva, the annihilator of all and very powerful was born as Droṇa's son through a part of himself.

14. O sage, he became well known as Aśvatthāman on the earth. He was heroic, had lotus-like eyes and he could reduce the strength of his enemy.

15. Securing the permission and behest of his father that famous hero helped the Kauravas in the Mahābhārata war.

16. By resorting to that powerful hero, Bhīsma and other Kauravas became invincible even to the gods.

17. Fearing him, the Pāṇḍavas, though they were great heroes and very skilful, became incapable of conquering the Kauravas.

18. At the instance of Kṛṣṇa, Arjuna performed the severe penance of Śiva and obtained a divine missile due to Śiva's boon. He then conquered the Kauravas.

19. O sage, although the great hero Aśvatthāman was born of a part of lord Śiva. Still due to his devotion to the Kauravas, he exhibited his full vigour.

20. He destroyed the sons of Pāṇḍavas though they were trained in warfare by Kṛṣṇa and other great heroes. He had the strength that could not be withstood bv the enemy.

21. On seeing Arjuna dejected by the death of his son but rushing on him along with Kṛṣṇa he fled away from the battle-field.

22. He discharged the divine missile Brahmaśiras on Arjuna. Then a fierce splendour enveloping all the quarters manifested itself.

23. Sensing danger to his own life Arjuna was much distressed. Losing all his brilliance and highly frightened he spoke to Kṛṣṇa becoming utterly exhausted.

Arjuna said:—

24. O Kṛṣṇa, O Kṛṣṇa, what is this? Whence it has arisen I do not know. This unbearable fiery splendour comes from all sides.

Nandīśvara said:—

25 On hearing the words of Arjuna, Kṛṣṇa the most excellent among the devotees of Śiva meditated on Śiva and Pārvatī and then spoke to Arjuna.

Kṛṣṇa said:—

26. Know this to be the most powerful Brāhma missile of Asvatthāman. There is no other missile to counteract this.

27. Immediately think of Śiva, your lord, the protector of the devotees who had given you a weapon capable of every action.

28. Counteract the fiery splendour of the Brāhma missile with your Śaiva missile. After saying this Kṛṣṇa himself meditated on Śiva for that purpose.

29. O sage, on hearing the words of Kṛṣṇa. Arjuna remembered Śiva, touched water, bowed to Śiva and discharged the Śaiva missile.

30. O great sage, although the Brahmaśiras missile

never goes futile and cannot be counteracted, it subsided before the splendour of the Śaiva missile.

31. Do not consider this very surprising in Śiva who is full of wondrous things and who, the unborn, creates, protects and annihilates the entire universe by his own power.

32. O sage, knowing that this happened by the influence of Śiva, Aśvatthāman, born of Śiva's part and delighted in heart at Śiva's wish, was not at all sorry.

33. Then the son of Droṇa wishing the world to be rid of Pāṇḍava lineage desired to kill the child in the womb of Uttarā.

34. The powerful Aśvatthāman hurled the excessively lustrous Brāhma-missile that could not be countermanded by any other missile, aiming it at the womb of Uttarā.

35. Then Uttarā the daughter-in-law of Arjuna, burning within due to that missile and agitated in the mind eulogised Kṛṣṇa, the lord of Lakṣmī.

36. Then meditating on Śiva mentally, bowing to and eulogising him, Kṛṣṇa understood that to be the missile of the son of Droṇa.

37. By means of his missile—the brilliant Sudarśana, bestowed on him by Śiva for his protection, he saved her at the behest of Śiva.

38. Aśvatthāman then knew that Kṛṣṇa had assumed his form at the behest of Śiva and did it as he was the foremost among the devotees of Śiva, slowly refrained from the thought of destroying Uttarā.

39. Then the leading devotee of Śiva, the delighted Kṛṣṇa, made all the Pāṇḍavas fall at the feet of Aśvatthaman for pleasing him.

40. Then Aśvatthāman, son of Droṇa, highly delighted in the mind, blessed the Pāṇḍavas and Kṛṣṇa with various boons.

41. O excellent sage, incarnating thus on the earth in the form of Droṇa's son, lord Śiva performed various sports.

42. The incarnation of Śiva Aśvatthāman of great

strength and exploit is even now alive on the banks of the river Gaṅgā bestowing happiness on the three worlds.

43. The incarnation in the form of Aśvatthāman of lord Śiva has been explained to you. It is the cause of all Siddhis and it fulfils all desires of the devotees.

44. He who listens to this with devotion or narrates it with pure mind attains all Siddhis here and attains Śiva's abode hereafter.

CHAPTER THIRTYSEVEN

(Instruction of Vyāsa in the context af Śiva's incarnation as Kirāta)

Nandīśvara said :—

1. O intelligent one, listen to the incarnation of the Pināka-bearing lord Śiva as Kirāta who killed Mūka and delightedly granted the boon to Arjuna.

2. Defeated by Suyodhana, the excellent Pāṇḍavas went to the forest Dvaita[88] accompanied by their chaste wife Draupadī.

3. Depending upon the cooking-pot given by the sun, the Pāṇḍavas spent their time happily.

4. O leading brahmin, Durvāsas the leading sage was induced by Suyodhana to go to the Pāṇḍavas in order to deceive them.

5. Accompanied by his ten thousand disciples he approached them and asked for foodstuffs and other things for his disciples.

6. After accepting it, Durvāsas and other sages and saints were sent by the Pāṇḍavas for their ablution.

7. O great sage, by want of food, all the Pāṇḍavas were sad and resolved to cast off their lives.

8. Kṛṣṇa appeared on being remembered by Draupadī

88. According to the Mahābhārata (III. 24. 13) it was a sacred forest where Yudhiṣṭhira retired with his brothers after the loss of his kingdom at the gambling table. It has been identified with Devabandh or Deoband in the Saharanpur district Uttara, Pradesh.

Draupadī. After eating a bit of vegetable he made them satiated at the very moment.

9. On coming to know that the disciples were fully satisfied Durvāsas went away. By the grace of Kṛṣṇa, the Pāṇḍavas were freed from a difficult situation.

10. Then they asked Kṛṣṇa "O lord, what will happen now ? A very powerful enemy has arisen. What shall be done at this moment."

Nandiśvara said :—

11. O sage, on being asked thus by the Pāṇḍavas, lord Kṛṣṇa remembered the lotus-like feet of Śiva and spoke to them.

Lord Kṛṣṇa said :—

12. O excellent Pāṇḍavas, now listen to the details of my experience involving service to Śiva. After hearing you shall act accordingly.

13-14. I went to Dvārakā to conquer my enemies. After obeying the instructions of noble Upamanyu I propitiated lord Śiva. I propitiated him for seven months in the excellent mountain Baṭuka.[89] Thus Śiva was pleased with me.

15. Standing there himself he fulfilled all my desires. By his power I acquired excellent efficiency in everything.

16. The lord, the bestower of worldly pleasures and salvation is propitiated by me even now. You too serve Śiva who is the bestower of happiness to all.

Nandiśvara said :—

17. After saying thus and cheering the Pāṇḍavas, Kṛṣna vanished from there and remembering the lotus feet of Śiva he hastened to Dvārakā.[90]

18. Pāṇḍavas then sent a Bhilla to test the virtues and the strength of Duryodhana.

89. Not identified.

90. Dvārakā or Dvāravatī, associated with lord Kṛṣṇa is identified with the town of the same name in Kathiawar. It was founded by Kṛṣṇa owing to constant invasions and harassment by Jarāsandha. For details see GEAMI.

19. He understood the prosperity, rise and the virtues of Duryodhana and returned to the Pāṇḍavas again.

20. On hearing what he had said, O great sage, the Pāṇḍavas were very sad and in their distress spoke to one another.

21. What shall be done now ? Where shall we go ? Though we can fight now we have been restrained by the bonds of truth.

Nandīśvara said:—

22. In the meantime Vyāsa came there with the ashes decorating his forehead, with Rudrākṣa as an ornament and well bedecked in matted hair.

23. He was repeating the five-syllabled mantra. He was fully engrossed in the love of Śiva. He was a heap of lustrous brilliance, a manifestation of virtue itself.

24. When they saw him they were delighted and they stood up to welcome him. Offering him a seat of deer-hide brightened by Kuśa grass they waited in front of him.

25. When he was duly seated they honoured him with great delight after eulogising him in various ways and saying "Ah ! we are blessed".

26. "O holy lord, by seeing you, we are all satisfied. We have attained the fruits of our austerities and our diverse charitable gifts.

27. O grandfather, by seeing you, all our misery has disappeared, the misery that had been inflicted on us by the wicked people of ruthless activities.

28. Misery disappears at your sight. Was there ever a time when it did not disappear ? We know it truly.

29. When a person reaches the hermitage of a sage efficient in all activities, if misery is not dispelled, fate alone is the cause there.

30. Poverty, the cause of misery, will surely be dispelled. Such is the nature of great men. In the fulfilment of desires they are equal to the wish-yielding Kalpa tree.

31. Thus the qualities of the great shall be observed objectively. A person becomes famous by merely resorting to them.

32. The difference between the small and the great

shall not be thought of. This is the nature of the great that they will always protect the distressed.

33. The characteristics of the wretched and the miserable are conducive to his glory, for there lies before him an opportunity for strenuous efforts and for serving the good people.

34. Thereafter it is one's own destiny. No one is to blame for it. Hence O lord, when you are seen, everything auspicious takes place.

35. By your mere arrival our minds are satisfied. Give us instructions whereby our misery can be dispelled.

Nandīśvara said :—

36. On hearing the words of the Pāṇḍavas the great sage Vyāsa was delighted in the mind and said thus.

37. O Pāṇḍavas, you need not be over-anxious. You are all blessed and contented. You have not let truth slip by.

38. The noble nature of the good remains unchanged even at death. They do not forsake virtue. They fruitfully resort to Truth.

39. As far as we are concerned, you and the Kauravas ought to be equal. Still our partiality is towards the virtuous. This partiality is approved by the learned.

40. Virtue was at the outset abandoned by the wicked and blind Dhrtarāṣṭra due to greed. Your kingdom was seized.

41. Undoubtedly you and they are his sons when your real father is dead. You are noble souls and hence you deserve to be viewed sympathetically.

42. Afterwards his son was never dissuaded by him. If only he had done so, this calamity would not have occurred.

43. Whatever has happened cannot be otherwise. He is wicked while all of you are virtuous and truthful.

44. Hence evil will befall only him in the end, to be sure. The seed that has been sown will germinate into a sprout.

45. Hence you need not feel distressed at all. Welfare will dawn on you. You need not entertain any doubt.

Nandīśvara said :—

46. Thus the pāṇḍavas were consoled and cheered by Vyāsa. Yudhiṣṭhira and others then spoke these words.

The Pāṇḍavas said:—

47. O lord, I have mentioned the truth. Even in the forest misery is being inflicted on us incessantly by the wicked and the evil-minded Kauravas again and again.

48. O holy lord, please dispel our distress. Something auspicious shall be bestowed upon us. We have been advised by Kṛṣṇa that Śiva shall be propitiated always.

49. We have committed a blunder in not following his advice. May divine lead be given to us again now.

Nandīśvara said:—

50. On hearing these words, the delighted Vyāsa, remembered the lotus-like feet of Śiva and spoke to the Pāṇḍavas with pleasure.

Vyāsa said:—

51. O Pāṇḍavas, of virtuous mind, listen to my words. It has been truly stated by Kṛṣṇa. Śiva is being served by me too.

52. Let him be served by you with pleasure. Unequalled happiness shall always follow. It is only by not serving Śiva that miseries crop up.

Nandīśvara said:—

53-54. After considering everything, the great sage Vyāsa pronounced Arjuna the most deserving among the five brothers in the worship of Śiva. Then pondering over the place worthy of the penance, the excellent sage spoke again to the Pāṇḍavas who were firmly established in virtuous rites.

Vyāsa said:—

55-56. O Pāṇḍavas, all of you hear. I shall tell you, what is ever good and wholesome. Śiva shall be viewed as the great Brahman and the goal of the good. Beginning with Brahmā and ending with infinity whatever is seen in the

universe is Śiva's form. It shall be honoured and meditated upon.

57. Śiva, the dispeller of all misery shall be served by all. Due to devotion, Śiva becomes pleased in a short time.

58. It is certain that the delighted Śiva bestows everything on his devotees. He gives worldly pleasures here and salvation hereafter.

59. Hence Śiva shall be always served by those who desire the fruits of worldly pleasures here and salvation hereafter. Śiva, the divine Puruṣa himself, is the slayer of the wicked and the goal of the good.

60. But one shall repeat the lore of Indra at the outset with steady mind. For a Kṣatriya of great lustre this alone is conducive to welfare.

61. Hence let Arjuna repeat the lore of Indra at first, steadily. In the beginning the lord will test him and will like to be satisfied with the test.

62. If he is delighted he will remove all obstacles. The lore will yield the granting of the boon by Śiva.

Nandīśvara said :—

63. After saying this he called Arjuna and instructed him in the lore of Indra. Arjuna had his ceremonial bath and facing the east, he, of powerful intellect, received the lore.

64. The great sage gave him the rules of procedure for a king. The liberal-minded Vyāsa thus spoke to Arjuna.

Vyāsa said:—

65. O Arjuna, start from here and go this way to the beautiful mountain Indrakīla.[91] There standing beside the river Gaṅgā perform the penance well.

66. The invisible lore will be beneficial to you. He gave him the blessings thus. The sage then spoke to all.

67. May all the excellent kings stand by virtue. The

91. Read Indraloke for Indrakīle of the printed Skt. text. Varāha purāṇa (Ch. 141) refers to a number of holy spots including Indraloka in the region of the Badrīnārāyaṇa.

result will be excellent in every respect. No doubt need be entertained in this respect.

Nandīśvara said :—

68. Blessing the Pāṇḍavas thus and remembering the lotus-like feet of Śiva, the great sage Vyāsa vanished in a moment.

CHAPTER THIRTYEIGHT

(*The description of Arjuna's penance*)

Nandīśvara said :—

1. Arjuna then appeared very brilliant and lustrous assuming unequalled splendour by means of Śiva mantra.

2. On seeing Arjuna the Pāṇḍavas were convinced. "Surely success will be ours, since Arjuna has achieved an extensive splendour.

3. The task can be achieved only by you and not by anyone else. It appears so through the words of Vyāsa. Make your life fruitful."

4. After saying this, all of them, dejected by the impending separation, reluctantly bade farewell to Arjuna.

5. The grief-stricken, chaste Draupadī, controlling her tears, bade farewell to Arjuna and said.

Draupadī said :—

6. O king, you shall strenuously act according to the instructions of Vyāsa. May your path be auspicious. May Śiva be the benefactor.

Nandīśvara said :—

7. After bidding farewell to Arjuna lovingly all those five, remained there, highly distressed.

8. O excellent sage, remaining there they spoke to one another. Listen. "Even in misery, if there is a meeting with beloved persons it lessens sorrow.

9. In separation, misery is doubled. Even the boldest cannot retain his courage."

10. O great sage, while the Pāṇḍavas were thus in grief, the excellent sage Vyāsa, the ocean of mercy, arrived there.

11. The Pāṇḍavas honoured and bowed to him with respect after offering him a seat. In their misery they joined their palms in reverence and spoke.

The Pāṇḍavas said:—

12. O holy lord, O excellent sage, we are burning in grief but on seeing you we derive consolation and pleasure.

13. O lord, O brahmin sage, please stay here for sometime and dispel our grief. By your very sight our miseries are dispelled.

Nandīśvara said :—

14. Thus requested, the excellent sage stayed there for their happiness, dispelling their grief by narrating various legends.

15. O good sage, in the course of conversation pursued with Vyāsa, Yudhiṣṭhira bowed to him humbly and spoke.

Yudhiṣṭhira said :—

16. O excellent sage, listen. I seek for the alleviation of our grief. O intelligent one, I am putting this humble question. O lord, you shall kindly explain.

17. Has anyone formerly suffered this sort of grief ? Verily we alone have had it. None else.

Vyāsa said:—

18. Formerly, Nala,[92] the king of Niṣadha, the noble soul, had experienced a misery more than yours.

19. A great calamity and distress befell king Hariścandra.[93] It cannot be adequately described. It makes others too distressed.

92. Nala, king of Niṣadha, lost his kingdom in gambling to his rival Puṣkara and then wandered into the forest with his wife and suffered great privations. See Mbh. Vanaparva.

93. Hariścandra, son of Triśaṅku and king of the solar race, had to suffer at the hands of the relentless sage Viśvāmitra to whom he gave away his kingdom, son, wife, life and everything as the sacrificial gift.

20. O Pāṇḍavas, even Rāma[94] had to suffer that misery on hearing which men and women would be greatly affected.

21. Hence it is very difficult to explain this misery. The body is a heap of miseries. Considering this, you shall eschew all miseries.

22. By this misery alone is the body held and pervaded. There is no doubt in this. At the outset, the very birth in the mother's womb is a cause of misery.

23. Even in infancy and childhood there is great misery in child's sports. In youth man experiences misery even while enjoying pleasures.

24. When days come and go, when burdens of tasks are born in plenty, the life nears its end everyday. But man does not realize it.

25. In the end there is death. There is greater misery thereafter. There are different sorts of hellish trouble. All these are experienced by ignorant men.

26. Hence this world is untrue. You shall follow truth always. Man shall do such things as will statisfy Śiva.

Nandīśvara said:—

27. Thus the brothers spent their time by various talks, discussions and schemes of all sorts.

28-30. Arjuna went over impassable mountains for the practice of his steady rites. He met a Yakṣa on the way and through him he slew many robbers.[95] He was delighted in his mind and reached the excellent mountain. Near Gaṅgā he saw a beautiful spot with Aśoka groves. It was excellent like the heaven. He halted there, took his bath and bowed to his venerable preceptor.

31. He assumed dress and features according to his instructions. He curbed his sense organs and the mind and stood steady.

94. Rāma, son of Daśaratha, had to roam into the forest for fourteen years owing to the jealousy of Kaikeyī who urged her husband Daśaratha to install her son Bharata and to send Rāma into exile.

95. In the Vedas Dasyus are represented as the aboriginal tribesmen who contended with the immigrant Āryans and were overpowered by the latter. In the Purānas the term Dasyu means a barbarian, a robber or an outcaste.

32. He made a clay idol of Śiva even and beautiful. In front of it he stood in meditation on the excellent heap of splendour.

33. He took baths thrice a day. He performed various sorts of worship. He performed the Upāsti form of worship of Śiva again and again.

34-35. Indra's spies saw the splendour-column coming out of his head. They were frightened by it. They thought within themselves—"When did he come in? Indra must be informed." Saying so they went to Indra.

Indra's spies said:—

36. O lord of gods, we do not know who it is. Some one is performing a penance in the forest, a god, a sage, the sun or the fire.

37. We are scorched by his splendour and have come near you. We have told you the details. Please do what is proper.

Nandīśvara said:—

38. Thus informed by the spies, Indra, the enemy of mountains, understood whatever his son Arjuna desired to do. He dismissed them and decided to go there to test him.

39. O leading brahmin, Indra, the lord of Śacī, assumed the form of an elderly brahmin bachelor and went there to test him.

40. On seeing him come, Arjuna worshipped him. After eulogising him he stood in front of him and said—"Whence do you come now? Please tell me"

41. The lord of gods thus requested by him spoke with a hint at testing his courage, out of love.

The brahmin said:—

42. O dear, why do you perform the penance in your prime of youth? Is it for salvation or for victory? In every respect this penance of yours is useless.

Nandīśvara said:—

43. Thus questioned by him he informed him of everything. On hearing that the brahmin spoke again.

The brahmin said:—

44. This is not proper on your part to pursue this penance for achieving happiness or for salvation by means of Kṣatraic rites, O excellent scion of the Kurus.

45. Indra is the bestower of happiness and not of salvation. O excellent one, it behoves you therefore to perform a more excellent penance.

46. On hearing his words Arjuna was angry. Slighting it but humbly, Arjuna of good rites replied.

Arjuna said:—

47. It is not for kingdom nor for salvation that this penance is resorted to. Why do you speak like this ? I am performing this penance on the advice of Vyāsa.

48. O bachelor, go hence. Do you wish to cause my downfall ? Of what use is this to you a bachelor ?

Nandiśvara said:—

49. On being addressed thus he was delighted. He revealed his wonderfully beautiful form with all paraphernalia to him.

50. On seeing the form of Indra, Arjuna was ashamed. Indra spoke to him again after consoling him.

Indra said:—

51. "O dear, O Arjuna of great intellect, choose your boon, whatever you wish in your mind. There is nothing which cannot be given to you."

52. On hearing the words of Indra, Arjuna replied "O father, bless me with victory. I am afflicted by enemies in every respect."

Indra said:—

53. Your enemies, Duryodhana and others are very powerful. Droṇa, Bhīṣma, Karṇa and others are certainly invincible.

54. Aśvatthāman, son of Droṇa and a part of Rudra, is extremely invincible. But they can be withstood through me. Listen to what is wholesome to you.

55. O hero, none is capable of performing this Japa.

Śiva is the greatest of all. Hence perform the Japa of Śiva now.

56. Śiva is the lord of worlds, the mobile and immobile beings. He is the lord of heaven. He can do everything. He is the bestower of worldly pleasures and salvation.

57. I, Brahmā and others, Viṣṇu the bestower of boons and those who crave for victory are the devotees of Śiva.

58. Now onwards leave that mantra and worship Śiva with devotion through the rules laid down for the worship of his clay phallic image and by contemplating on him.

59. O Bhārata, by your devotional feelings and modes of service, you worship Śiva. Your achievement will be unshakable. No doubt need be entertained in this respect.

Nandīśvara said:—

60. After saying this he called out his spies and said—"All of you shall be cautious and attentive in protecting him always."

61. Thus alerting his spies for the protection to be accorded to Arjuna, Indra spoke again to Arjuna with his heart full of fondness and affection.

Indra said:—

62. O Gentle one, O terrifier of enemies, you shall not commit blunders in the administration of your kingdom. This mantra will be conducive to your glory.

63. Always courage shall be maintained by an aspirant. Śiva the protector will give you riches and the fruits of your desire. This is undoubtedly true.

Nandīśvara said:—

64. After giving the boon to Arjuna, the lord of gods remembered the lotus-like feet of Śiva and went to his abode.

65. The heroic Arjuna bowing to the lord of gods, performed the penance with controlled mind with Śiva as his goal.

CHAPTER THIRTYNINE

(The demon Mūka is killed in the context of the incarnation of Kirāta)

Nandīśvara said:—

1. He performed the ablution duly, and the Nyāsa (the mystic placing of fingers etc.) in accordance with the Śāstric injunctions. He performed the meditation of Śiva with great devotion in the manner explained by Vyāsa.

2. Like a great sage, he stood on the sole of a single foot. He fixed one of his eyes at the sun and stood repeating the mantra.

3. Repeating the five-syllabled mantra of Śiva the most excellent of all the mantras and mentally remembering Śiva with pleasure he performed the penance.

4. The splendour of the penance was such that the gods were surprised. They went to Śiva again and told him sincerely.

The gods said:—

5. O lord of all, a penance is being performed by a man for your propiation. O lord, why don't you grant him what he desires.

Nandīśvara said:—

6. After saying this the gods eulogised him in different ways. Fixing their eyes to his feet they stood there in agony.

7. On hearing their words the lord of benevolent mind, the delighted Śiva laughingly spoke thus to the gods.

Śiva said:—

8. O gods, you go to your abodes. Undoubtedly I shall carry out your task in every respect.

Nandīśvara said:—

9. On hearing those words of Śiva, they became assured. They therefore returned to their abodes.

10—13. In the meantime there came the demon Mūka, instigated by the wicked Duryodhana, wielding Māyā against Arjuna. O great brahmin, he had assumed the form of a boar.[96] He came along the path where Arjuna was staying. He was digging up the peaks of mountains and trees in plenty. He was roaring and grunting in diverse ways and was rushing at a great speed. On seeing the demon Mūka, Arjuna remembered the lotus-like feet of Śiva and began to think.

Arjuna said:—

14. Who is this? Where does he come from? He seems to be very ruthless in actions. Certainly he is coming here to harm me.

15. It occurs to me that he is my enemy, to be sure. Formerly many Daityas and Dānavas had been killed by me.

16. He may be one of those come here to wreak vengeance. Or he may be some friend of Duryodhana acting for his welfare.

17. Verily he is a benefactor on seeing whom the mind becomes pleased. If on seeing anyone the mind is agitated he is surely an enemy.

18. The conduct declares the family, the body declares the diet, the mode of speech declares the amount of learning and the eye indicates the affection.

19. The concealed mind is revealed by the general mien, the mode of walking, the activities, the speech, the features of the eyes and the face.[97]

20. The eye is of four sorts—the resplendent, the impassioned the squinted and the ruddy. The features are likewise different, O scholars.

21. It is resplendent, when friends meet. It is impassioned at the sight of the son. It is squinted in contact with the beloved and it is ruddy at the sight of the enemy.

96. The battle between Arjuna and Śiva disguised as Kirāta over the possession of an arrow that killed the boar, as described in Chs, 39, 40, 41 here, forms the main theme of Bhāravi's Kirātarjunīya.

97. Cp. Pañcatantra I. 44.

आकारैरिङ्गितैर्गत्या चेष्टया भाषणेन च ।
नेत्रवक्त्रविकारैश्च लक्ष्यतेऽन्तर्गतं मनः ॥

22. In regard to him my sense-organs are excited. He must be an enemy. Undoubtedly he shall be killed.

23. I remember the words of my preceptor now—"O king, a person causing misery shall be killed by you by all means. No doubt need be entertained in this respect.

24. It is only for this purpose that I hold the weapons. There is no doubt in this." After thinking thus he placed the arrow ready there and stood up.

25-26. In the meantime, Śiva, favourably disposed to his devotees, assumed the wonderful form of an efficient hunter and came there along with his Gaṇas in order to slay that Daitya, to protect Arjuna as well as to test his devotion.

27. The hunter had tucked up his lion-cloth and folded up Śiva's banner. His body was lined with the white ash. He held a bow and arrows.

28. He carried the quiver suspended over his back. The Gaṇas too assumed the form of hunters. Śiva too became the chief of Bhillas.

29. The Commander-in-Chief started various sounds. The grunting sound of the boar too spread over the quarters.

30. Arjuna was excited by the sound that spread in the forest. Even the mountains were agitated by these sounds.

31. "Oh, can this be Śiva the benefactor? I have heard about this as mentioned by Kṛṣṇa.

32. Vyāsa too has mentioned and the gods too. Śiva is mentioned as the benefactor. Śiva is the cause of happiness.

33. He is called "the bestower of salvation" because he bestows salvation upon his devotees. Undoubtedly welfare befalls those who remember his names.

34. Even in dreams, misery does not befall those who worship him with devotion. If it happens at all, it is due to their previous activities.

35. That must happen whether big or small. The fault is particularly that of the action that has begun to fructify.

36. Or Śiva may dispel the misery by his will, after one has experienced the fruits of one's action big or small.

37. He can convert poison into nectar and nectar

into poison. Whatever he wishes he certainly does. How can an efficient man be thwarted?

38-40. Devotees of yore and future devotees must keep their mind steady after considering all those aspects, whether one is in affluent circumstances or not, whether death is imminent or not or whether people praise or censure. Misery is quelled. Śiva is always the bestower of happiness through the merit and sin of individuals. Sometimes Śiva makes us miserable in order to test us.

41. Since he is compassionate he is said to be the bestower of happiness ultimately. A gold piece can become pure only when it is put into the fire and purified.

42. This has been heard by me from the sage. Hence I shall attain blessed happiness through his worship alone."

43. While he was musing thus, the boar came within the range of his arrow-discharge.

44-45. In order to protect Arjuna, Śiva, favourably disposed towards his devotees, came there closely pursuing the boar. Between the two the animal rushed on and then halted. A wonderful horn was seen.

46. Then both of them discharged the arrow. Śiva's arrow hit the tail, Arjuna's arrow hit the snout.

47-48. Śiva's arrow hit the tail and stopped at the snout. It struck the ground and entered it. Arjuna's arrow pierced through the body. It came out of the tail and fell at its side. The boar who was a Daitya fell dead on the ground.

49. The gods were much delighted. They showered flowers. Bowing down and eulogising they cried shouts of victory.

50. On seeing the cruel form of the Daitya, Śiva was glad and Arjuna was happy.

51-52. With an excessively happy mind Arjuna said— "O this is a huge Daitya. He had assumed this wonderful form and had come here to kill me. But I have been saved by Śiva. Lord Śiva has given me keen intelligence. There is no doubt in this."

53. After thinking thus Arjuna repeated Śiva's name. He bowed to Śiva and eulogised him again and again.

CHAPTER FORTY

(*The Kirāta-Arjuna dialogue*)

Nandīśvara said:—

1. O omniscient Sanatkumāra, listen to the sport of the great soul Śiva full of affection for the devotee and to the test of its stability.

2. Śiva immediately sent his attendant to fetch the arrow. The Arjuna too came there.

3. The Gaṇa and Arjuna reached the place simultaneously for the arrow. Arjuna rebuked him and took up his arrow.

4. The Gaṇa said—"O excellent sage, why do you take this arrow ? The arrow is mine. Leave it off."

5. O excellent sage, thus addressed by the Gaṇa of the Bhilla, Arjuna remembered Śiva and spoke.

Arjuna said :—

6. O forest-roamer, what do you say without understanding ? You are a fool. This arrow had been discharged by me just now. How can it be yours ?

7. It is engraved with my name in many lines. The feathers are mine. How does it become yours ? You insist according to your wild nature.

Nandīśvara said :—

8. On hearing his words, the leader of the Gaṇas laughed and spoke to Arjuna who was in the garb of a sage.

9. O sage, listen. You are a sage in disguise. You are not a true sage. You do not perform penance. People are being deceived by you.

10. How can a saint utter a lie ? Do not take me to be single-handed. Know me to be the commander-in-chief.

11. My master is sitting there with many hunters. In every respect, he is capable of destroying or blessing you.

12. It is his arrow that has been taken by you now. This arrow will never remain with you.

13-14. O sage, why do you wish to lose the fruit of your penance? Truly have I heard that penance is marred

and wasted by theft, pride afflicted by deceit and the breaking of promise. Hence O sage, whence will you derive the fruit of penance ?

15. If you do not give up this arrow you will be an ungrateful fellow. It was certainly to save you that my master discharged this arrow.

16. Your enemy has been killed by him and you have kept the arrow to yourself. Very ungrateful indeed are you. You are making your own penance fruitless.

17. You do not speak the truth. What you wish to gain thereby ? If you have any need for the arrow, you may approach my master and request him.

18. He can give you many similar arrows. My master is here. Why don't you request him?

19. Unmindful of his help to you, you wish him harm. This does not behove you. Eschew this fickleness.

20. On hearing his words, Arjuna, son of Pṛthā, was angry. After remembering Śiva, he spoke these measured words.

Arjuna said :—

21. O hunter, listen. I shall explain. Your words are not true. O forest-wanderer, I know you. You are true to the caste in which you are born.

22. I am a king. You are a thief. How can a war be pursued ? I must fight with people equal in strength to me, never with base people.

23. Your master will be only like you. We are the benevolent donors and you the forest-dwellers, thieves.

24. How can the king of foresters be requested by me now ? O forest-wanderer, why don't you beg the arrow of me ?

25. I shall readily give you the arrows. Certainly I have many. If a king does not give what is taken, your objection may come up.

26 Then O forester, how can I simply give away the arrow, if what I am desirous of doing is not being understood ?

27-28. Why should there be a long talk ? Let your master come and fight with me. Defeating me in the battle,

let him take the arrow and return to his abode. Why should there be any delay?

Nandīśvara said :—

29. On hearing these words of Arjuna who derived his strength from the mercy of lord Śiva, the forester spoke these words.

The forester said :—

30. You are ignorant. You are not a sage. Why do you invite death ? Give up the arrow and stay here happily or you will come to grief.

Nandīśvara said:—

31. Thus challenged by the forester who derived his strength from Śiva and who was a Gaṇa, Arjuna, son of Pāṇḍu remembered Śiva and said.

Arjuna said:—

32. O forester, listen attentively to my words. If your master comes here I shall show my strength.

33. It does not behove me to fight with you. I shall fight with your master. The fight between a lion and a jackal is very ridiculous.

34. You have heard my words. You shall see my strength now. O Bhilla, return to your master. Do as you please.

Nandīśvara said :—

35. O sage, thus addressed by Arjuna, the Bhilla returned to the place where the general Kirāta, the incarnation of Śiva, stood.

36. He mentioned Arjuna's talk in detail to lord Śiva, the great soul in the form of Bhilla.

37. On hearing his words, lord Kirāta was much delighted. It was Śiva dressed as a Bhilla who had come there with his army.

38. On seeing Kirāta with his army, Arjuna, son of Pāṇḍu, took up his bow and arrows and faced him.

39. Then Kirāta sent the messenger again and

through him delivered the message to Arjuna, the great soul.

Kirāta said:—

40. O sage, see this army coming. Give up the arrow and go away. Why do you seek death for a trifle.

41. Your brothers are in distress. Your wife is grief-stricken. I think your kingdom will slip off your hands, I am sure.

Nandīśvara said :—

42. It was just to test the firmness of Arjuna that the great lord said this, the great lord Śiva who had assumed that form to protect Arjuna by all means.

43. What the lord said, the Gaṇa of Śiva mentioned that to Arjuna in detail after approaching him.

44. On hearing that, Arjuna replied to the messenger "You shall tell your general that the reverse of what he says will happen to him.

45. If I were to give up the arrow that belongs to me I shall be the cause of ignominy to my family.

46. Well may my brothers be distressed. Let all my knowledge be fruitless. So, come on to fight with me.

47. No lion is ever frightened of a jackal. A king is never afraid of a forester."

48. Thus replied by Arjuna the Bhilla returned to his master and conveyed all that Arjuna had said.

49. Lord Śiva, a Kirāta, heard the message and approached Arjuna along with his army.

CHAPTER FORTYONE

(The incarnation of lord Śiva as Kirāta)

Nandiśvara said:—

1. On seeing him come, Arjuna meditated on Śiva and fought with him a terrible battle.

2. He was severely afflicted by the Gaṇas with many sharp weapons. Thus tortured by them Arjuna remembered lord Śiva.

3. Arjuna split the arrows discharged by Kirāta and his gaṇas. Then he thought upon Śiva.

4. When distressed by him, the Gaṇas fled to the quarters. Then Śiva summoned the chief Gaṇas. But they did not respond to his call.

5. Śiva and Arjuna of great strength and exploit fought each other with various weapons of war.

6. Taking pity on him Śiva approached Arjuna, but Arjuna hit him heavily.

7. Śiva split the weapons of Arjuna as well as his armour. Arjuna stood in his bare body.

8. Although afflicted by fear, Arjuna remembered Śiva and fought a duel with the general spiritedly.

9. The earth along with the oceans shook due to their fight. "What will happen now ?" Thinking thus, the gods were distressed.

10. In the meantime, lord Śiva stood in mid-air and fought. Arjuna too did likewise.

11. Flying at each other, lord Śiva and the earthly king Arjuna fought with each other. On seeing that wonderful battle the gods were surprised.

12. Then Arjuna came to the ground, remembered the lotus-like feet of Śiva and caught hold of his feet deriving sufficient strength, thanks to his meditation on Śiva.

13. Catching hold of his feet, Arjuna whirled him. Lord Śiva, favourably disposed towards his disciples, laughed indulging in divine sports.

14. O sage, it was surely done by Śiva himself who is subservient to his devotees. It could not be otherwise as this was just to grant him his devotion.

15. Then Śiva smiled and revealed his wonderful auspicious form as he is always well disposed to his devotees.

16-17. On seeing that beautiful form, the form of the excellent supreme being as mentioned in the Vedas, Śāstras and Purāṇas, the form which Vyāsa had advised him to meditate upon, the form which bestows all Siddhis, the form of Śiva, Arjuna was abashed and surprised much.

18. "Hā, this is Śiva, this is Śiva who has been chosen by me as my lord, the lord of the three worlds himself. O what a thing have I committed now !

19. Powerful indeed is the Māyā of the lord. It deludes even the wielders of Māyā. Why have I been deceived by the lord who concealed his own form."

20. After thinking thus within himself he joined his palms in reverence and bending his head he bowed to the lord with pleasure. Then he spoke in a delighted manner.

Arjuna said:—

21. O great god, O lord of gods, O Śiva the merciful, O lord of all, my fault shall be forgiven by you.

22. What you have done ? By concealing your own form you have deceived me now. Fie on me who fought with you, my master, O lord.

Nandīśvara said:—

23. Thus Arjuna, son of Pāṇḍu, repented. He fell at the feet of lord Śiva.

24. Cheering up in various ways the delighted lord Śiva, favourably disposed to his devotees, replied to Arjuna.

Śiva said:—

25. O Arjuna, do not worry yourself. You are a great devotee of mine. I have done this just to test you. Give up your sorrow.

Nandīśvara said:—

26. After saying this and lifting Arjuna with his own hands, the lord rid him of his bashfulness through his own lordly qualities.

27. Delighting Arjuna, son of Pāṇḍu, honoured by

heroes, Śiva, favourably disposed towards his devotees, spoke to him with pleasure.

Śiva said :—

28. O Arjuna, foremost among the sons of Pāṇḍu, I am delighted. Choose your boon. By your hits and blows I have been worshipped by you. I consider it so.

29. This has been done by my own will. The fault is not yours. There is nothing which cannot be given to you. Choose whatever you desire.

30. In order to establish the rule of your fame among your enemies what you have done is auspicious. You shall not be struck with grief. Eschew all your feebleness.

Nandīśvara said :—

31. Thus addressed by lord Śiva, Arjuna stood carefully and spoke to Śiva with devotion.

Arjuna said :—

32. O good lord, O Sadāśiva, is your desire, is your compassion to be described by me? You are the favourite of your devotees, you are Śiva, the bestower of welfare.

33. After saying this, the son of Pāṇḍu eulogised Śiva the great lord, devotedly, in the manner approved of by the Vedas.

34. "Obeisance to you the lord of gods. Obeisance to you the resident of Kailāsa. O Sadāśiva, obeisance to you. Obeisance to you, the five-faced[98] one.

35. Obeisance to Kapardin (one with matted hair), obeisance to you, the three-eyed. Obeisance to the delighted one, obeisance to the thousand-faced.

36. O blue-necked one, obeisance to you. Obeisance to Sadyojāta. O bull-bannered one, obeisance to you with Pārvatī as your left half.

37. O ten-armed one, Obeisance to you the great soul. Obeisance to you holding the drum and the skull in your hands. Obeisance to you, the one wearing a garland of skulls.

98. On the five-faced form of Śiva see P 34 note.

38. Obeisance to you with the body refulgent like pure crystal and pure camphor, obeisance to you with the Pināka in your hand, obeisance to the bearer of the excellent Trident.

39. Obeisance to the one with the tiger hide[99] as the upper cloth; obeisance to the wearer of elephant's hide.[100] Obeisance to you with your body encircled by the serpents. Obeisance to you the supporter of Gaṅgā.

40. Obeisance to you of splendid, reddish feet, worthy to be served by Nandin and other Gaṇas. Obeisance to you, the chief of Gaṇas.

41. Obeisance to one in the form of Gaṇeśa, followed by Kārttikeya. Obeisance to the bestower of devotion and salvation to the devotees.

42. Obeisance to you devoid of attributes. Obeisance to you possessed of attributes. Obeisance to one with and without forms, having digits and devoid of digits.

43. Obeisance to the one who blessed me in the form of Kirāta. Obeisance to the one who is fond of fighting with heroes, obeisance to the one performing various sports.

44. Whatever splendid form is seen, its splendour is yours. You are in the form of pure consciousness. You sport about in the three worlds in different guises.

45. There is no limit to your excellences as that of the dust particles, or stars in the sky or rain-drops.

46. Even the Vedas cannot enumerate your good qualities. O lord, how can I, deficient in intellect, describe any ?

47. Whatever be your nature, obeisance be to you. It behoves you to take pity. O lord, I am your slave. O lord Śiva, you are my master.

99. Once Śiva visited a forest in the guise of a mendicant and charmed the wives of the sages by his physical splendour. The sages resented his action, dug a pit and by magical arts caused a tiger to rush out of it. But Śiva slew the tiger and took his skin which he wore as a garment. Dawson *HM.* P. 299.

100. The elephant skin belonged to the Asura Gaja (or Gaya) who had conquered the gods and destroyed the sages. Śiva is said to have slain the Asura, ripped up his body, stripped of the hide and used it as cloak. See ŚP. Rudra. Yuddhakāṇḍa, Ch. 57.

Nandiśvara said :—

48. On hearing his words, lord Śiva, who was highly delighted spoke to Arjuna delightedly.

Śiva said :—

49. Of what avail is a long talk ? Listen to my words. O son, choose your boon quickly. I shall give you everything.

Nandīśvara said :—

50. Thus urged by him, Arjuna bowed to Sadāśiva with palms joined in reverence and with head bending down. He spoke with words choked with devotion

Arjuna said :—

51. What shall I say ? You are the immanent Soul of all. Still let my detailed explanation be heard by you, O lord.

52. Whatever danger I had from enemies has vanished at your sight. Please do that which may confer worldly Siddhis on me.

Nandīśvara said :—

53. After saying this and bowing to Śiva who is favourably disposed to his devotees, Arjuna stood by with shoulder drooping down and palms joined in reverence.

54. Seeing Arjuna, son of Pāṇḍu, the foremost of his devotees, lord Śiva was extremely glad and satisfied.

55. Lord Śiva gave him Pāśupata missile that could not be thwarted by anyone at any time and spoke thus.

Śiva said :—

56. I have given you my own great missile. You will become invincible thereby. You will reap success over your enemies through this.

57. I shall tell Kṛṣṇa also. He will help you. He is my own soul, my devotee and he carries out my task.

58. O Bhārata, due to my power, you will rule over your kingdom unhindered. You shall perform righteous deeds of various kinds always along with your brother.

Nandīśvara said :—

59. After saying this and placing his hand over his head, Śiva vanished after being duly worshipped by Arjuna.

60. The delighted Arjuna, after obtaining the excellent missile from the lord, returned to his hermitage remembering devotedly his chief preceptor and Śiva.

61. When he arrived, his brother felt fully revived as the body with vital airs. They felt happy at his sight. Draupadī of good rites was also delighted.

62. The delighted Pāṇḍavas were not satiated by hearing the details from Arjuna and knowing that Śiva was satisfied.

63. There was a shower of flowers and the sandal paste in the hermitage for honouring Arjuna the enemy of the boar and the Pāṇḍavas.

64. By bowing to Śiva joyously and realising that the time-limit had arrived, they knew that success was at hand.

65. In the meantime, on hearing that Arjuna had returned, Kṛṣṇa came there to see him. He was very happy.

66. Therefore I say that Śiva is the dispeller of all miseries. He is always served by me. Let him be served by you.

67. Thus the incarnation of Śiva as Kirāta has been explained to you. He who hears and narrates this obtains all desires.

CHAPTER FORTYTWO

(The Twelve Jyotirliṅga incarnations)

Nandīśvara said:—

1. O sage, now listen to the twelve incarnations of the lord in the form of jyotirliṅgas, the cause of diverse sports.

2-4. The jyotirliṅgas[101] are—Somanātha in the Saurāṣṭra[102] territory; Mallikārjuna on the mountain Śrīśaila[103]; Mahākāla in Ujjayinī[104]; Amareśvara in Oṁkāra[105] Māndhatā; Kedāra[106] on the Himalaya; Bhīmaśaṅkara in the city of Dākinī;[107] Viśveśvara in the city of Vārāṇasī[108]; Tryambaka on the banks of Gautamī[109]; Vaidyanātha in the cremation ground[110]; Nāgeśa in the forest of Dārukā[111]; Rāmeśvara in the Setubandha[112] Ghuśmeśvara in the Śiva temple.

5. O sage, the twelve incarnations of the supreme soul are wholly delightful to all men for seeing and touching.

6. There, the first one, Somanātha, annihilated the distress of the moon. O sage, by worshipping, it dispels the ailments of consumption, leprosy etc.

7. This incarnation of Śiva, Someśa, is stationed in the auspicious land of Saurāṣṭra, in the form of a phallic image. It was worshipped by the moon formerly.

8. Candarakuṇḍa (the pond of the Moon) is there itself and it destroys all sins. By bathing there a man becomes intelligent and gets rid of his ailments.

101. On the basis of the serial order of the Jyotirliṅgas as outlined in the succeeding verses in this chapter and the verses 21-23 of the chapter first in the KRS, the order of the verses 2 and 3 of this chapter in the printed Skt. text has been reversed in the present English translation.

102. Saurāṣṭra is the southern part of Kathiawar.

103. Śrīśaila or Śrīparvata is one of the sacred hills of the south overhanging the Kṛṣṇā river It contains the celebrated shrine of Mallikārjuna, one of the 12 Jyotirliṅgas.

104. The town, an ancient seat of learning, is identical with Ujjain in M.P.

105. A sacred place of Śaiva pilgrimage in tha Nimar district in Madhya Pradesh.

106. It is a sacred Himalayan peak in Garhwal.

107. A holy place of pilgrimage on the bank of the Bhīmā river, north-west of Poona.

108. A famous town in the east, it still retains its ancient name.

109. Gautamī or Godāvarī is situated about 20 miles from Nasik. It issues from Tryambaka.

110. Whether it is an ordinary cremation ground or a particular locality is not clear.

111. Dāruvana is placed on the Himalayas near Kedāra in Garhwal on the Gaṅgā.

112. A very sacred place in the south, it still retains its ancient name.

9. On seeing Someśvara, the great phallic image of Śīva, people are freed from sin. They attain worldly pleasures and salvation.

10. O dear, the second incarnation of Śiva Mallikārjuna, on the mountain, Śrīśaila, is the bestower of the desires of devotees.

11. O sage, Śiva went there from his mountain, with great pleasure in order to see his son Kārttikeya. It is stationed there in the form of the phallic image.

12. It is the second Jyotirliṅga. O sage, it, is very pleasing. By seeing and worshipping it one derives salvation hereafter. There is no doubt in this.

13. O dear, Śiva incarnated himself as Mahākāla in the city of Ujjayinī for the protection of his devotees.

14-15. The demon Dūṣaṇa, a resident of Ratnamāla,[113] was a defiler of Vedic rites, a hater of brahmins and destroyer of everyone. When he reached Ujjayinī, the lord was meditated upon by the sons of the Vedic brahmins. He reduced the demon to ashes by a mere Huṁkāra.

16. After killing him, on being requested by the gods; lord Mahākāla stayed there in the form of a Jyotirliṅga. He continues to protect his devotees.

17. By seeing and strenuously worshipping the phallic image of Mahākāla, the devotee attains his desires and the greatest goal.

18. The fourth incarnation of Śiva the supreme soul, the great lord in Oṁkāṛa Māndhātā is a bestower of the desires of his devotees.

19. O sage, lord Śiva manifested himself from his earthen phallic image devoutly installed by Brahmā and he fulfilled the desires of the mountain.

20. On being requested by the gods the lord in the form of his phallic image stayed there two-fold, bestowing worldly pleasures and salvation and being favourably disposed towards his devotees.

21. The excellent phallic image abides in the syllable Oṁkāra. O great sage, it also abides in the earthen phallic image in Oṁkāra Māndhātā.

113. Not identified.

22. O sage, O great sage, whatever is seen or worshipped in the extremely divine phallic image described to you is the bestower of the desires of all devotees.

23. The fifth great incarnation of Śiva is the Kedāreśa. He is stationed in Kedāra in the form of Jyotirliṅga.

24. It was at the request of the twofold incarnations of Viṣṇu, named Nara and Nārāyaṇa that Śiva stayed in Kedāra on the mountain Himavat, O sage.

25. Śiva named Kedāreśvara was worshipped everyday by them. He is the bestower of the desires of the devotees, by his sight and worship.

26. Although he is the lord of all, he is the particular reigning deity of this territory. O dear that incarnation of Śiva is the bestower of all desires.

27. The sixth incarnation of Śiva, the great lord named Bhīmaśaṅkara, performed great sports. He destroyed the demon Bhīma.

28. After killing this wonderfully lusty demon who caused misery to the devotees, the lord saved the devotee Sudakṣiṇa who was the king of Kāmarūpa.

29. Requested by him Śiva himself in the name of Bhimaśaṅkara stayed in Ḍākinī in the form of Jyotirliṅga.

30. O sage, the seventh incarnation as Viśveśvara at Kāśī is in the form of the entire cosmic egg. It yields worldly pleasures and salvation.

31. He is always worshipped by Viṣṇu and all other gods as well as Kubera and Bhairava.

32. He is stationed there in the form of Jyotirliṅga. In his own city the lord is in the form of Siddha and he confers salvation.

33. Those who repeat the names of Kāśī and Viśveśa and perform their Japa with devotion become unaffected by actions and reach the state of Kaivalya.

34. The eighth incarnation Tryambaka of the moon-crested lord Śiva made its appearance on the banks of the river Gautamī on being requested by the sage Gautama.

35. At the request of Gautama and with a desire to delight that sage, the lord stood there motionless in the form of Jyotirliṅga.

36. All desires fructify at the sight and touch of the great lord. Thereafter salvation too is attained.

37. With the blessings of Śiva, and pleased with Gautama, the holy river Gaṅgā, the beloved of Śiva, stayed there in the name of Gautamī.

38. The ninth incarnation is glorified as Vaidyanātha. The lord indulging in many sports manifested himself for the sake of Rāvaṇa.

39. Under the pretext of fetching him, lord Śiva was installed in the cremation ground in the form of Jyotirliṅga.

40. The lord in the name of Vaidyanātha became famous in the three worlds. Seeing and worshipping him with devotion yields worldly pleasures and salvation.

41. O sage, this benedictory passage referring to the greatness of Śiva in the name of Vaidyanāthеśvara yields worldly pleasures and salvation to those who read and listen.

42. The incarnation of Nāgeśvara is glorified as the tenth one. The lord manifested himself as the chastiser of the wicked for his devotees.

43. He killed the Rākṣasa Dāruka, a violator of virtue. He saved his devotee Supriya who was a merchant king.

44. In order to help all the worlds, Śiva, the great indulgent in sports, remained there assuming the form of Jyotirliṅga, accompanied by Pārvatī.

45. O sage, at the sight of Śiva's phallic image named Nāgeśvara and thanks to its worship, heaps of great sins perish immediately.

46. O sage, the incarnation of Śiva is the eleventh one. It was pleasing to Rāma and it was installed by him.

47. Duly propitiated by Rāma, Śiva who is favourably disposed towards his devotees manifested himself in the phallic image and granted the boon of victory to him.

48. O sage, the lord, implored ardently by Rāma and propitiated by Rāma stayed at Setubandha in the form of Jyotirliṅga.

49. The grandeur of Rāmeśvara in the world was wonderful and incomparable, yielding worldly pleasures and salvation and bestowing the desires of the devotees ever.

50. The man who performs the ablution of Rāmeśvara is really a living liberated soul.

51. After enjoying all worldly pleasures here, and then getting perfeot knowledge, he shall obtain salvation hereafter.

52. The incarnation of Śiva as Ghuśmeśvara is the twelfth wherein the lord indulged in different sports and conferred bliss on Ghuśmā. He is favourably disposed towards his devotees.

53. O sage, the lord manifested himself in a lake near the Devaśaila[114] in the southern quarter acting favourably to Ghuśmā.

54. O sage, Śiva who is favourably disposed towards his devotees entirely revived the son of Ghuśmā who was killed by Sudehya. He was so pleased with her devotion.

55. At her request, Śiva stayed in the lake in the form of Jyotirliṅga Ghuśmeśvara conferring desires to the devotees.

56. The man who sees that phallic image and worships it with devotion enjoys happiness here and attains salvation hereafter.

57. Thus I have explained to you the series of divine Jyotirliṅgas twelve in number yielding both worldly pleasures and salvation.

58. He who reads or listens to this narrative of Jyotirliṅgas becomes freed of all sins and derives worldly pleasures and salvation.

59. Thus I have described the compendium Śatarudra by name which glorifies the hundred incarnations of Śiva and yields the fruits of desires.

60. He who reads this always or listens to it devotedly attains all desires and then becomes liberated, to be sure.

114. According to the present chapter V. 53, it is situated on the Deva mountain in the south. For the identification of Devagiri see GEAMI P. 107

KOTIRUDRASAMHITĀ

CHAPTER ONE

(The greatness of Jyotirliṅgas and their Upaliṅgas)

1. Obeisance for ever to that brilliance, half of whose body has been beautified by the daughter of the mountain; who, rid of all aberrations, assumes the shape of the worlds by means of his own Māyā ; whose sympathetic glance, they say, brings about the wealth and glory in the form of heaven and salvation and whom the Yogins see in their hearts as the one without a second and as the inner understanding and bliss.

2. May that mass of splendour, whatever it be, be auspicious, the splendour that has eyes gentle due to compassion ; which has lotus-like face smiling charmly ; which is brilliant with the digit of the moon ; which subdues the terrible three-fold distresses ; whose body of excessive bliss, existence and knowledge sheds brightness ; and which is encircled by the arms of the daughter of the mountain, Pārvatī.

The sages said:—

3. O Sūta, the greatness of the incarnations of Śiva inclusive of their narratives, has been well explained by you with a desire for the welfare of the world.

4. O dear, may the excellent grandeur of Śiva be narrated with pleasure in connection with his phallic forms. You are blessed and the most excellent among the devotees of Śiva.

5. Listening from your lotus-like mouth, O holy lord, to the nectar-like glory of Śiva, we are never satiated. Let the same sweet narrative be repeated.

6-7. O disciple of Vyāsa, with a desire for the welfare of the worlds, please narrate in detail those divine phallic images of the great lord whether they be on the earth in

the different holy centres or in other places glorified by men.

Sūta said:—

8. O brahmins, O excellent sages, you have asked well. I shall explain them in brief with a desire for the welfare of the worlds and due to my affection for you.

9. O sage, there is no limit to the number of phallic images. The entire earth, the entire universe is in the form of a phallus.

10. The holy centres are equipped with phallic images. Everything is founded on these. There is no limit to their number. I shall mention a few of them.

11. Whatever is seen, described or remembered is Śiva's form. Nothing other than that has real existence.

12-13. Still I shall explain in the manner I have heard. Let it be heard with pleasure O excellent sages, whatever images are there on the earth in the Pātāla or in heaven, everywhere Śiva is worshipped by the gods, Asuras and human beings.

14. O excellent ones, the three worlds consisting of the gods, Asuras and human beings are pervaded by Śiva in the form of phallic image for the welfare of the worlds.

15. In order to bless the worlds, lord Śiva assumes different phallic forms here in the holy centres as well as in other places.

16. Śiva incarnates in those places wherever he is devoutly remembered by the devotees. After carrying out their task he stations himself there.

17. He has assigned his phallic form for the benefit of the worlds. The devotee attains perfection by worshipping that form.

18. O noble aecetics, there is no limit to the number of his phallic images on the earth. Still I narrate the important ones.

19. Even among the important ones, I shall enumerate the principal ones, on hearing which a man instantly gets rid of his sins.

20. O excellent one, I shall mention the most

important of the Jyotirliṅgas on hearing which a person becomes ṣinless.

21-24. He who reads or recites the twelve names early in the morning is freed from all sins and attains the fruits of all Siddhis. The twelve Jyotirliṅgas are—Somanātha in Saurāṣṭra, Mallikārjuna in Śrīśaila, Mahākāla in Ujjayinī Parameśvara in Oṁkāra, Kedāra on the Himavat, Bhīma-Śaṅkara in Dākinī, Viśveśa in Vārāṇasī, Tryambaka on the bank of the Gautamī, Vaidyanātha in the cremation ground, Nāgeśa in the Dārukā forest, Rāmeśa at Setubandha and Ghuśmeśa at Śivālaya.

25. O great sages, such excellent men will attain those desires for which they recite the names.

26. Those who recite them without any desire but with purity of mind will never have rebirth involving residence in the mother's womb.

27. By worshipping these, people of all castes get their miseries destroyed in this world and become liberated hereafter, to be sure.

28. The food offerings of these Jyotirliṅgas shall be taken and others shall be fed with the same. Such acts reduce the sins to ashes instantaneously.

29. O brahmins, the results of the worship of Jyotirliṅgas cannot be described adequately by Brahmā and others.

30. Even if one of them is worshipped continuously for six months, the misery of rebirth in the mother's womb will never recur.

31. Even if a person of base birth happens to see Jyotirliṅga, he will be born in a pure and good family.

32. Being born in a good family he will become rich and master all the Vedas. Then by performing auspicious rites, he shall attain liberation without any obstacle.

33. O great sages, whoever he may be, an outcaste, a slave or an eunuch, he will be born as a brahmin and become liberated. Hence one shall view the Jyotirliṅga.

34. O excellent sages, a few of the fruits of the Jyotirliṅgas have been narrated by me. Let the Upaliṅgas (ancillary phallic forms) of these Jyotirliṅgas be listened to.

35. The Upaliṅga of Someśvara is called Antakeśa and it is installed at the confluence of the river Mahī and the ocean.[115]

36. The Upaliṅga of Mallikārjuna is glorified as Rudreśvara. It is pleasing and is stationed in Bhṛgukakṣa.[116]

37. The Upaliṅga of Mahākāla is well known as Dugdheśa. It is famous in the region of Narmadā and is remembered as destructive of all sins.

38. The Upaliṅga of Oṁkāra is famous as Kardameśa in the Bindu lake[117] and yields the fruits of all desires.

39. The Upaliṅga of Kedāreśvara is Bhūteśa on the banks of the Yamunā. It is destructive of sins of the visiting devotees.

40. The Upaliṅga of Bhīmaśaṅkara is Bhīmeśvara. It is famous in the Sahya mountain and it causes the increase of great strength.

41. The Upaliṅga of Nāgeśvara is Bhūteśvara. Installed on the banks of Mallikāsarasvatī,[118] it quells sins by the very sight.

42. The Upaliṅga attached to Rāmeśvara is Gupteśvara. The Upaliṅga attached to Ghuśmeśa is Vyāghreśvara.

43. O brahmins, thus I have mentioned the Upaliṅgas and the Jyotirliṅgas. They dispel sins by their sight and yield the fruit of all desires.

44. These are the most important ones. O excellent sages, let the other important ones also be heard.

115. It is the confluence of the Mahi river that issues from the Sahyapāda hill and the Western ocean identical with the Arabian sea.

116. Bhṛgukakṣa is identical with Bharukaccha (Broach). It was the residence of the sage Bhṛgu.

117. Bindusaras is a Himalayan lake, the source of seven rivers नलिनी, ह्लादिनी, पावनी, शीला, चक्षु, सिन्धु and अमिता See Sircar pp. 58-59.

118. Not identified.

CHAPTER TWO

(*The greatness of Śivaliṅgas*)

Sūta said :—

1. Kāśī on the banks of the Gaṅgā is very famous as the bestower of liberation. It is full of phallic images. It is the abode of Śiva.

2. The important phallic image there, is Avimuktaka. Kṛttivāseśvara is in the forms of an aged man and a boy.

3. Tilabhāṇḍeśvara is in Daśāśvamedha. Saṅgameśa is at the place where the Gaṅgā meets the sea.

4. What is called as Bhūteśvara is the bestower of all to the devotees. What is famous as Nārīśvara stands near the Kauśikī river.[119]

5. Vaṭukeśvara is on the bank of the Gaṇḍakī river.[120] Pūreśvara stands on the bank of the Phalgu river[121] and is the bestower of happiness.

6. Siddhanātheśvara is the bestower of Siddhi at the very sight. What is famous as Dūreśvara is in the northern Patan.

7. Śṛṅgeśvara as also Vaidyanātha are famous. What is famous as Japyeśvara stands at the battle-ground of Dadhīci.

8-10. Gopeśvara, Raṅgeśvara, Vāmeśvara, Nāgeśa, Kāmeśa, Vimaleśvara, Vyāseśvara, Sukeśa, Bhāṇḍeśvara, Huṁkāreśa, Surocana-Bhūteśvara and Saṅgameśa are the destroyers of great sins.

11. Kumāreśvara is on the banks of the Taptakā[122] river. Siddheśvara and Seneśa are famous.

119. It is the modern Kosi that issues from the Himalayas, flows through Nepal and Tirhut and joins the Ganges below Patna; but originally the river passed through North Bengal and fell into the Brahmaputra. See Sircar, GAMI P. 42.

120. Gaṇḍakī (mod. Gaṇḍaka) is the famous tributary of the Ganges and joins the river near Sonepur in the Muzaffar District, Behar. Ibid pp. 39, 42.

121. This sacred river flows through the Magadha country.

122. Taptakā (Tāpī or Tapatī) issues from the Vindhya mountain, flows through the Vindhya region and falls into the Arabian sea.

12. Rāmeśvara, Kumbheśa, Nandīśvara, Puñjeśa and Pūrṇaka in the city of Pūrṇā,[123] (are all great shrines).

13. Brahmeśvara was formerly installed at the holy centre of Daśāśvamedha at Prayāga by Bṛahmā. It is the bestower of the fourfold aims of life.

14. Someśvara wards off all adversities. Bhāradvājeśvara increases Brahmacarya.

15. Śūlaṭaṅkeśvara is the bestower of desires. Mādhaveśa, there itself, protects devotees.

16. O noble sages, what is called Nāgeśa is installed in the city of Sāketa.[124] The Shrine is particularly the bestower of happiness to those born of the solar race.

17. Bhuvaneśa in the city of Puruṣottama[125] is the bestower of good Siddhis. Lokeśa and Mahāliṅga bestow all bliss.

18. Kāmeśvara is also Śiva's phallic image. Gaṅgeśa causes great purity. With a desire for the welfare of the people the shrines Śakreśvara and Śukrasiddha exist.

19. Vaṭeśvara is famous as the bestower of the fruits of all desires. Kapāleśa is on the shore of the ocean. Vaktreśa is the destroyer of all sins.

20. Dhautapāpeśvara himself is partially the supreme lord. Bhīmeśvara, Sūryeśvara are great shrines.

21. Nandeśvara is the bestower of knowledge and as such is worshipped by the world. Nākeśvara is highly meritorious. So also is Rāmeśvara.

22. Kaṇṭakeśvara is named Vimaleśvara as well. So also is Dhartukeśa at the confluence of the Pūrṇā and the ocean.

23. Caṇdreśvara should be known as the bestower of the lustre of the moon as fruit. Siddheśvara is the bestower of all desires.

24. Bilveśvara is famous and so also is Andhakeśa where the Daitya Andhaka was formerly killed by Śiva.

25. Śiva assumed his form partially and became famous

123. Pūrṇā, a tributary of the Tapti river joins the latter in Eastern Khaṇdeśa near Burhanpur.

124. It is identical with Ayodhyā or a suburban town situated near it.

125. Puruṣottamapurī is identical with Bhuvaneśvara (in Orissa) or with a town in that region.

as Śaraṇeśvara. He is the bestower of happiness to all the worlds always.

26. Kardameśa is the greatest. Koṭīśa is on the mountain Arbuda. Acaleśa is famous as the bestower of happiness to all the people always.

27. Nāgeśvara is stationed on the banks of the Kauśikī for ever. What is named Ananteśvara is the receptacle of all welfare and auspiciousness.

28. Yogeśvara, Vaidyanātheśvara, Koṭīśvara and Sapteśvara are also famous.

29. Bhadreśvara is very famous. Bhadra is Śiva himself. So also are Caṇḍīśvara and Saṅgameśvara.

30. Thus the phallic forms of Śiva installed in the eastern quarter of ordinary and extraordinary efficacy have been narrated to you.

31. O great sage, I shall now narrate to you the phallic images of Śiva installed in the South.

CHAPTER THREE

(The penance of Anasūyā and Atri)

Sūta said :—

1. The Liṅga Mattagajendraka in Brahmapurī[126] at Citrakūṭa had been installed formerly by Brahmā. It bestows all desires lavishly.

2. To the east of it is the phallic image Koṭīśa bestowing all boons. It is installed to the west of Godāvarī and is famous as Paśupati.

3-4. The lord himself appeared in the southern quarter in the name of Atrīśvara for helping the people and for the happiness of Anasūyā. He enlivened people at the time of draught. He is himself Śiva partially.

126. Brahmapurī on the Citrakūṭa hill as mentioned here remains unidentified.

The sages said :—

5. O Sūta, O fortunate Sūta, how was the excessively divine Śiva born as Atrīśvara ? O one of excellent rites, please narrate it.

Sūta said:—

6. O great sages, you have put the question well. I shall narrate the story on hearing which constantly one is relieved of sins.

7-8. There is a great forest Kāmada[127] in the south near Citrakūṭa. It is beneficient to the good in the performance of penance. There the son of Brahmā, the sage Atri, performed a severe penance accompanied by Anasūyā.

9. O sage, formerly once, there was a great draught there, extending to a hundred years which put all living beings to distress.

10. O great sages, the trees became dry then without sprouts or fruits. No water was seen anywhere even for daily routine work.

11. There was no greenery anywhere. The winds blew dry and rough. There was a painful hue and cry all over the earth.

12. On seeing the dissolution of all living beings, the chaste lady, the beloved wife of Atri said to her husband. "I cannot bear this distress."

13. The sage then sat in the yogic pose, repeated the Prāṇāyāma three times and sank into the yogic trance.

14. Atri, the great sage of perfect knowledge, meditated on Śiva devoid of aberrations, the great splendour stationed in the soul, through his own soul.

15. When the preceptor ank into meditation his disciples unable to get food deserted the sage, their preceptor, and went away.

16. Anasūyā the chaste lady then was left all alone.

17-18. She joyously served the sage constantly. Making a beautiful clay image through mantras in accordance with the rules, she worshipped Śiva through mental modes of

127. The forest Kāmada in the south, near the Citrakūta hill, remains unidentified.

service. After serving Śiva repeatedly she eulogised him with devotion.

19-21. Anasūyā the well behaved wife of the sage circumambulated her lord and Śiva. After prostration she went round anticlockwise too. On seeing that beautiful lady the Daityas and Dānavas were excessively agitated by her brilliance. They kept themselves away as people do from a blazing fire.

22. O leading brahmins, Anasūyā's service to Śiva performed sacredly through mind, speech and body surpassed even the penance of Atri.

23. As long as the sage was engrossed in Prāṇāyāma, the gentle lady continued her service.

24. O excellent sage, the couple thus engaged in their activities remained there, alone.

25. Thus a long time elapsed. The excellent sage, sunk in great meditation did not wake up at all.

26. Anasūyā the chaste lady worshipped only her lord and Śiva. That chaste lady did not care to know anything else.

27-28. On account of his penance and her worship the gods and the sages, Gaṅgā and the rivers came there in order to see them with pleasure.

29-30. On seeing his penance and her service they were surprised. On seeing their wonderful activity they asked one another. "Which of the two—the penance or the service, is the greater?" They themselves replied—"Arti's penance is good but Anasūyā's service is better".

31. On seeing their performance some said "Her service is better." Others said "Difficult penances had been performed by sages of yore but nothing like Dadhīci's penance was ever performed by any".

32-33. The sage is blessed. Anasūyā is blessed, since great penance is pursued by these with great pleasure. If there be a person performing such an auspicious, difficult and excellent penance anywhere in the three worlds, we do not know.

34. After praising them thus, they went away but only Gaṅgā and Śiva were left.

Gaṅgā said:—

35. "Delighted in worshipping us the chaste lady is too much engrossed in virtuous rites. I shall help her and then go."

36. O great sages, Śiva too, drawn by the meditation of Atri, stationed himself there in full digits. He did not go to Kailāsa.

37. O excellent sages, fifty-four years had elapsed. There was no rain at all.

38-39. As long as the sage was in meditation and penance, Anasūyā decided not to eat anything. Now listen to what happened when the sage was performing penance and Anasūyā continued her service.

CHAPTER FOUR

(*The greatness of Atriśvara*)

Sūta said:—

1. Once that great sage Atri, the foremost among the knowers of Brahman woke up and spoke to his wife "Give me water."

2-3. Of course the chaste lady took the water pot and went into the forest. (But she began to muse) "Whence can I fetch water? What shall I do? Where shall I go? How can water be fetched?" Wondering thus she saw Gaṅgā.

4. By the time she went over to her, Gaṅgā, the most excellent river, assumed a beautiful form and spoke to her.

Gaṅgā said:—

5. O gentle lady, I am delighted with you. Where are you going? Tell me now. O fortunate lady, you are blessed. I shall truly carry out your behest.

Sūta said:—

6. On hearing her words the saintly woman, the wife of the sage, was greatly surprised O brahmins. She replied with great pleasure.

Anasūyā said:—

7. O beautiful lady with eyes like lotus-petals, whence have you come? Please tell me the truth. A chaste lady speaks good words.

Sūta said:—

8. O great sages, when the wife of the sage spoke thus, the divine formed Gaṅgā, the foremost of the rivers, said.

Gaṅgā said:—

9. O chaste lady, on seeing the service rendered by you unto your lord and to Śiva the great soul and on taking view of your holy rites, I am staying near you.

10. O lady of pure smiles, I am Gaṅgā come here attracted by your worship. Choose whatever you wish.

Sūta said:—

11. On hearing what Gaṅgā said, the chaste lady bowed to her and said—"If you are pleased madam, give me water now."

12. On hearing her words Gaṅgā said—"Dig a pit." She then made a pit in a trice, came and stood before her.

13. Gaṅgā entered the pit which became full of water In surprise, Anasūyā took the water.

14. Anasūyā the wife of the sage spoke for the welfare of the people to Gaṅgā, the excellent river of divine form.

Anasūyā said:—

15. If you are delighted, if you have sympathy for me you will please stay here till my husband comes.

Sūta said:—

16. On hearing the words of Anasūyā pleasing to the good, the delighted Gaṅgā said—"O sinless lady, you will give my water to Atri."

17. When Gaṅgā said thus, Anasūyā acted accordingly. She gave the divine water to her lord and stood before him.

18. The sage performed the Ācamana duly with great pleasure and drank the divine water. On drinking it he derived great happiness.

19. "O this is not the water usually drunk by me." After thinking thus he suddenly looked all round.

20. On seeing the trees dry and withered and the quarters rough and arid, the excellent sage spoke to her "No rain has fallen?"

21. On hearing what he said, the beloved lady replied in the negative. He then asked her whence she brought that water for him.

22. When he said this, O great sages, Anasūyā was much surprised. She then thought within herself.

23. "If I tell him the truth it will be the exhibition of my greatness. If I do not tell him, it will be a violation of my rites.

24. I shall tell him in a manner to avoid the contingencies. Even as she was musing thus, she was asked again and again.

25. Then, thanks to the blessings of Śiva, an intelligent idea struck her mind.

"O lord, please hear me. I shall tell you what has happened."

Anasūyā said:—

26. "Thanks to the power of Śiva and you rmerits, Gaṅgā has come here herself. This is her water, to be sure."

Sūta said:—

27. On hearing this, the sage was surprised in his mind. Remembering Śiva mentally he spoke to his beloved with great pleasure.

Atri said:—

28. O beloved, O beautiful lady, whether you speak truth or lie, I cannot believe it. This is something rare.

29. O auspicious lady, how did that happen which is impossible even to the yogins and the gods. I am extremely surprised.

30. If I see that myself I shall believe it, not otherwise. On hearing his words the beloved wife spoke to the husband :—

Anasūyā said:—

31. O lord, O great sage, please come with me if you wish to see Gaṅgā, the foremost among the rivers.

Sūta said:—

32. After saying this and remembering Śiva, the chaste lady took her husband to the place where Gaṅgā, the foremost among the rivers was present.

33. There the chaste lady showed to her husband Gaṅgā of divine form stationed within the pit.

34. Going there and seeing the beautiful pit full to the brim with water, the excellent sage said—"She is blessed."

35. "Is this the fruit of my own penance or of somebody else?" After saying this the leading sage eulogised her with devotion.

36. Then the sage took a clean bath in that excellent water. After performing the Ācamana he eulogised her again and again.

37. Anasūya too took her bath in that beautiful, clear water. The sage performed the routine rites. Anasūyā too, of good rites, performed likewise.

38. Then Gāṅgā told her "I am returning to my place." When this was said, the chaste lady spoke to the leading river again.

Anasūyā said:—

39. O goddess if you are delighted, if you are kind to me, you will stay in this penance-grove for ever.

40. This is the nature of the great that once they accept a request they will never forego it. After expressing her desire with joined palms, she eulogised her again and again.

41. The sage said likewise—"O leading river, you shall stay. O goddess, be favourable to us and bless us with your support."

42. On hearing his pleasing words, the leading river Gaṅgā was delighted in her mind and spoke to Anasūyā.

Gaṅgā said:—

43. I shall stay back for helping the gods if you pass

on to me a year's merit accruing to you by worshipping lord Śiva.

44. I am not so much satisfied with charitable gifts, or ceremonial ablutions in the holy centres or sacrifices or the practice of Yogic rites as I am satisfied with chastity.

45. O chaste lady, this is the truth I speak that the mind is not so pleased by any other means as it is pleased at the sight of a chaste lady.

46. On seeing a chaste lady, all my sins have perished. I have become purified and like Pārvatī have become chaste.

47. If you seek for welfare, you give up that merit for the benefit of the world, then I shall become steady and stable here.

Sūta said:—

48. On hearing these words, the chaste Anasūyā passed on a year's merit to Gaṅgā.

49. It is the nature of the great that they do what is beneficial to others. The instance of gold-sandal and sugar-cane juice may be cited.

50. On seeing this performance of Anasūya, a chaste woman, Lord Śiva was delighted and appeared out of his earthern phallic-form.

Śiva said:—

51. O chaste lady, on seeing this activity of yours I am delighted. Mention the boon you wish to choose, since I am very fond of you.

52. Then the couple glanced at the wonderfully beautiful form of Śiva. On seeing five-faced Śiva they were much surprised.

53. Bowing to and eulogising Śiva, the benefactor of the worlds, the couple endowed with great devotion spoke to him after worshipping him.

The couple said:—

54. O lord of gods, if you are delighted, if the mother of the universe is also delighted, please stay in this penance-grove and be the bestower of happiness to the worlds.

55. Then the river Gaṅgā was delighted. Śiva too was pleased. They stayed at the hermitage of the excellent sage.

56. Lord Śiva, the destroyer of miseries was known as Atrīśvara. Gaṅgā too stayed in the pit by her magical power.

57. Thence onwards there is a perennial supply of water in that pit deep only by a hand's length. Gaṅgā flows gently there.

58. Divine sages came there with their womenfolk and the sages who had formerly gone out of the various holy centres returned.

59. Barleys and food-grains were plenty. People interested in sacrifices performed these accompanied by the sages.

60. O great sages, delighted with these rites, clouds showered in plenty. There was great bliss in the world.

61. Thus the greatness of Atrīśvara has been explained to you. It is pleasing and conducive to worldly pleasures and salvation. It yields all desires and enhances devotion.

CHAPTER FIVE

(The death of the Brahmin lady and the greatness of Nandikeśvara)

Sūta said :—

1. Nīlakaṇṭha, the great god, stands in the phallic form on the divine mountain, Kālañjara.[128] He is the bestower of bliss to the devotees always

2. His greatness is divine as glorified in Śrutis and Smṛtis. The holy centre there is of that name. By taking ceremonial ablution there, sins are quelled.

3. O great ones of good rites, there is no limit to the phallic forms of Śiva on the bank of Revā[129] that bestow all sorts of happiness.

128. The Mbh. (III. 85. 56) associates Kālañjara with Citrakūṭa. According to this reference Kālañjara lies in the Madhya Bhārata formerly known as Bundel Khaṇḍa. Cunningham (A. G. see map at the end) places it to the east of Mahoba, below Citrakūṭa.

129. Revā identical with the Narmadā river issues from the Ṛkṣa mountain and is associated with Śiva. It is known by various other names.

4. The river itself is in the form of Rudra that quells sins by mere sight. Any stone or pebble within it is in the form of Śiva.

5. O great sages, still I shall enumerate and explain the important phallic forms that yield worldly pleasures here and salvation hereafter.

6. One with the good name of Ārteśvara is the dispeller of sins. What is famous as Parameśvara and what is remembered as Siṁheśvara (are good shrines).

7. Śarmeśa, Kumāreśvara, Puṇḍarīkeśvara and Maṇḍapeśvara are all well known.

8. Tīkṣṇeśa is there which quells sins at the very sight. What is called Dhundhureśvara is on the banks of the Narmadā river. It quells sins.

9. Śūleśvara, Kumbheśvara, Kubereśvara and Someśvara are very famous.

10. Maṅgaleśa is blue-necked and is a great bestower of auspiciousness. Lord Mahākapīśvara, was installed by Hanūmat.

11. Lord Nandika prevents the sins of a crore of murders. He is glorified as the bestower of the fruits of desire and salvation too.

12. If one worships Nandikeśa with great devotion one will certainly achieve all Siddhis.

13. O excellent sages, he who takes bath in the Revā or on its banks, realises all desires and gets rid of sins.

The sages said:—

14. O highly intelligent one, how is the greatness of Nandikeśa there. Let it be kindly mentioned by you now.

Sūta said:—

15. O sages, Śaunaka and others, you have well put the question. I shall narrate in the manner I have heard. Listen respectfully.

16. Formerly the excellent sage was asked by Yudhiṣṭhira. Out of affection for you, I shall tell you as he had mentioned then.

17. The city named Karṇikī[130] of great splendour shines

130. Not identified.

on the western bank of the Revā. People of four castes reside there in plenty.

18. A certain noble brahmin there, born of the family of Utta, entrusted his wife to the care of his two sons and went to Kāśī.

19. The brahmin died there itself. On getting the news the two sons performed the obsequies.

20. The wife looked after the sons, seeking their welfare. After bringing up the sons she divided the assets.

21-22. She reserved some amount for her funeral expenses. After sometime when she was going to die, she made pious gifts of various sorts. O brahmins, providentially she did not die.

23. When she did not die providentially, the son observing her ailments said.

The sons said:—

24. O mother, what is amiss that you suffer so much. Please tell us so that we shall carry it out with pleasure.

Sūta said:—

25. On hearing these words she said—"There is much that is amiss. If you do the same I shall die happily."

26. The elder son replied—"Please do mention. I shall do the same." She then replied.

The brahmin lady said:—

27. O son, hear with attention. I had a great desire to go to Kāśī. That was not to be. Now I am dying here.

28. Dear son, my bones shall be cast off into the waters of the Gaṅgā assiduously. That pious act will bless you, to be sure.

Sūta said:—

29. When she of good rites and on the verge of death, said thus, the affectionate elder son replied to her.

The son said:—

30. "O mother, you shall die peacefully and with confidence. I shall carry out your task first and then attend to mine."

31. After saying this, he handed water to her and went to his house. Remembering Śiva, she died in the meantime.

32. After performing her obsequies and the monthly Śrāddha he started on his journey.

33. The elder son who was famous as Suvāda took her bones and started on his pilgrimage.

34-35. He engaged a servant to accompany him. He consoled his wife and sons. He performed Śrāddha, Dāna and other pious rites. He then set out from his house after Maṅgala Smaraṇa accompanied by the servant.

36. He walked about twelve kilometres that day and when the sun set, he halted at the house of a certain Brahmin in the auspicious village of Viṁśatigrāma.[131]

37. He performed Sandhyā and other rites duly. He recited the hymns of prayer to Śiva of wonderful activities.

38-39. The brahmin stayed there accompanied by the servant. The night had passed by two muhūrtas when something surprising happened. O sages, listen attentively. I shall tell you everything.

CHAPTER SIX

(*The Brahmin lady attains heaven*)

Sūta said :—

1. There was a fine cow tied up in the courtyard. The brahmin of the house who had gone out returned after nightfall.

2. O great sages, on seeing the cow, tethered in the courtyard, not yet milked, the distressed brahmin desirous of milking it told his wife.

3. In order to milk the cow he called his wife quickly and said "O beloved, the cow is not yet milked." Thus urged she brought the calf.

131. Not identified.

4. O sages, the owner of the house, the brahmin, desirous of milk tried to tie up the calf to the peg.

5. Dragged by the leg the calf kicked. O great one of good rites, the brahmin was put to pain.

6. Infuriated by the kick of the calf, he hit the calf severely with the pieces of firewood.

7. Hit by him the calf became utterly exhausted. Due to anger neither the cow was milked nor the calf was untied by the brahmin.

8. For the pleasure of getting milked, the cow mooed loudly. On hearing the mooing sound of the cow, the calf said.

The calf said:—

9. "O mother, why do you cry ? What is the misery that has befallen you? Please tell me lovingly." On hearing this, the cow said.

10. "O son, listen to me. Although I am unable to express my grief adequately, you have been hit by the wicked man. Hence I am distressed."

Sūta said:—

11. On hearing his mother's words, the calf taking his stand by the principle of previous action replied enlightening his mother.

12. "What should be done ? Where should we go ? Since the results are bound by previous actions, we experience joy or sorrow accordingly.

13. Activities are pursued with pleasure and fruits are derived sorrowfully. There is none who gives misery and none who gives happiness.

14. This is a wrong notion that another man gives us sorrow or pleasure. This is also an illusory concept that it is I who do this or that.

15. Misery or happiness results from our own actions. Hence action is prominent and everything is founded on action.

16. You the mother, I the child and all the living beings are bound by action. They are not to be bewailed by you.

Sūta said:—

17. On hearing these words of her calf full of wisdom, the distressed cow sorrowing for her calf, said thus.

The cow said:—

18. "O dear son, I know fully well that all the people are subservient to their actions. Still, seized by Māyā I feel much distressed.

19. I have cried a lot but the sorrow has not subsided." On hearing these words, the calf spoke to her again.

The calf said:—

20. If you know thus, can anything be gained by crying? Hence leave off your sorrow.

Sūta said:—

21. On hearing the words of her son, the distressed cow heaved a deep sigh and spoke to the calf.

The cow said:—

22. My distress will disappear only when a similar misery befalls the brahmin. I am telling you the truth.

23. Tomorrow morning I shall hit him by my horns. No doubt, when hit he will lose his life.

The calf said:—

24. The fruit of previous actions we experience now. What is the fruit you are going to reap as a result of this brahmin-slaughter ?

25. When merits and demerits are on a par one takes birth in Bhārata. O mother, when they are wiped off by enjoyment or suffering, liberation is achieved.

26. Some time the action is destroyed, some time the action results. That is why you have begun to perform this misdeed.

27. Whence am I your son ? Whence are you my mother? This fond consciousness of sonhood and motherhood is futile. Ponder.

28. Where is mother? Where is father? Where is

husband? Where is wife? Know that none belongs to any one here. All reap the fruits of their own actions.

29. O mother, knowing thus you cast off your misery strenuously. If there is a desire for pleasure hereafter you shall do good deeds here.

The Cow said :—

30. O son, I know this but delusion does not forsake me. I am much distressed by your misery. I shall return tit for tat.

31. I know the place that dispels the sin of brahmin-slaughter. Going there I can get rid of the sin of Brahmin-slaughter.

Sūta said :—

32. O excellent brahmins, on hearing these words of the mother cow, the calf observed silence. It did not say anything more.

33. O great sages, on hearing this wonderful dialogue between the two, the pilgrim brahmin was surprised and he thought within himself.

34. "I shall leave in the morning only after seeing the wonderful sequel. I shall go to that holy spot myself."

35. O brahmins, after thinking thus the pilgrim-brahmin, devoted to his mother, became surprised. He and his servant went to sleep.

36. When the day dawned, the owner of the house got up. Awakening the traveller he spoke these words.

The brahmin said :—

37. "Why do you sleep? It is already day-break. Go on your journey to the place where you desire to go."

38. He replied—"Please listen, O brahmin, there is an acute pain in the stomach of my servant. We will stay a little longer and go thereafter."

Sūta said :—

39. Creating such a pretext the man continued to sleep, desiring to know the details of the wonderful incident that had surprised him much.

40. At the time of milking, the brahmin who wanted to go somewhere on some business spoke to his son.

The father said :—

41. O son, I am going out on some business. Dear, you shall carefully milk our cow.

Sūta said :—

42. After saying this, the brahmin left the house. Thereafter the son got up and untied the calf.

43-44. The cow approached him herself for being milked. The brahmin's son, eager for milk, took the distressed calf hit by his father near the cow in order to tie it up. The infuriated cow hit him with her horn.

45-46. The boy, hit in a vulnerable point, fell unconscious. People gathered there, saying—"O, the boy is struck by the cow. Fetch water? fetch water?" By the time they attempted to do something, the boy died.

47. When the boy died, there was a great hue and cry. His mother was struck with grief. She cried again and again.

48. "What shall I do? Where shall I go? Who can remove my grief ?" After lamenting thus she struck the cow and let it off.

49. The cow which had been white in colour turned black immediately. People cried to one another "O see O see."

50. On seeing this surprising event the brahmin traveller set out and followed the cow as it ran away.

51-52. Lifting up its tail, the cow ran off to the river Narmadā. Coming near the Nandikeśa shrine, it dipped itself into the waters of the Narmadā thrice. It regained its white colour and went away the way it came. The brahmin was surprised.

53. Ah, blessed indeed is this holy centre that removes the sin of Brahmin-slaughter. The brahmin and the servant took their baths there.

54. After the holy dip they started on their journey praising the river. On the way they met a beautiful maiden fully bedecked in ornaments.

She said:—

55. "O brahmin-traveller where do you go in such bewilderment? Eschewing all deceit tell me the truth here.

56. On hearing these words, the brahmin narrated everything truthfully. The brahmin was again addressed by the women, "Stay here".

57. On hearing her words, the brahmin stopped and replied humbly—"Speak out what you desire to say.

58. She said again "In the holy spot that you have just seen, cast off the bones of your mother. Why shall you go elsewhere ?

59. O excellent traveller, your mother will assume a divine form and will immediately attain the good goal of Śiva.

60. O excellent brahmin, in the month of Vaiśākha on the auspicious seventh day in the bright half, Gaṅgā comes here always.

61. Today is that seventh day. The river is in the form of Gaṅgā there." Saying so the lady vanished. O excellent sages, she was Gaṅgā herself.

62. The brahmin returned. As soon as he cast off half the bones of his mother from his bundle into the holy river, a wanderful incident happened.

63-64. He saw his mother endowed with a divine form. She said—"You are blessed. You have fulfilled your duty. The family has been sanctified by you. May your wealth, food-grains, longevity and line flourish." Blessing her son frequently, she went to heaven.

65. After enjoying excellent happiness there for a long time, she attained the excellent goal, thanks to the grace of Śiva.

66. Her son, the brahmin, cast off the remaining bones too. He was much delighted in his mind. With contented soul he returned to his abode.

CHAPTER SEVEN

(The greatness of Nandikeśvara)

The sages said:—

1. O holy lord, Sūta, narrate in detail how Gaṅgā came to Narmadā on the seventh day in Vaiśākha.

2. How did the lord come to be known by the name Nandikeśa? O intelligent one, narrate that too with pleasure.

Sūta said :—

3. O excellent sages, you have put a very good question concerning Nandikeśa. I shall narrate it as it enhances merit.

4. A brahmin lady Ṛṣīkā, the daughter of a certain brahmin, was duly married to a certain brahmin youth.

5. O leading brahmins, although she observed holy rites, the brahmin lady became a widow at an early age as a result of previous actions.

6. Then the brahmin widow, observing the rite of celibacy performed a severe penance by worshipping Śiva's earthen phallic image.

7. In the meantime, a wicked and very powerful Asura named Mūḍha came there. He, the wielder of great Māyā, was struck by the arrows of the cupid.

8. On seeing that charming beautiful lady performing penance, he offered her many temptations and requested for sexual pleasure with her.

9. O great sages, the lady obeserving holy rites and engrossed in Śiva's meditation did not cast a loving glance at him.

10. She did not honour him. Engaged in penance she remained meditating upon Śiva and strictly continued her penance.

11. That leading Daitya, Mūḍha, when slighted by that lady, became angry and showed his hideous form.

12. The wicked-minded demon spoke harsh words terrifying her. He threatened the brahmin lady in many ways.

13. Then the frightened brahmin lady, lovingly resorting to Śiva, repeated the name Śiva many times.

14. The agitated lady repeated the names of Śiva, sought refuge in him for the protection of her sacred virtue.

15. To protect one who sought refuge in him and to uphold good conduct, Śiva manifested himself, as well as to delight her.

16. Śiva, favourably disposed towards his devotees, immediately reduced to ashes that lusty leading demon named Mūḍha.

17. Looking at her with a compassionate look, lord Śiva efficient in and mindful of protecting the devotees told her, "Mention the boon you wish to have".

18. On hearing the words of lord Śiva that chaste lady the wife of the brahmin, saw the auspicious and delightful form of Śiva.

19. Then bowing to Śiva the beautiful supreme lord, the chaste lady of pure mind eulogised him with palms joined together and shoulders drooping down.

Ṛṣikā said :—

20. O great God, lord of the gods, favourably disposed towards those who seek refuge, you are the kinsman of the distressed. You are lord Śiva, protecting your devotees always.

21. My virtue has been saved by you from the Asura Mūḍha. By killing that wicked person the whole universe has been saved by you.

22. O lord, grant me the greatest devotion to your feet which will never decay. This alone is the boon I ask of you. Nothing more than this.

23. O great lord, please listen to another request of mine. Please stay here permanently for the benefit of the people.

Sūta said :—

24. After eulogising lord Śiva thus, Ṛṣīkā of auspicious rites remained silent. Then the merciful lord Śiva spoke.

Lord Śiva said:—

25. O Ṛṣīkā, you are well-behaved. You are a special devotee of mine. Whatever boons you have asked for have been granted to you.

26. In the meantime, coming to know of the manifestation of Śiva, Viṣṇu, Brahmā and other gods came there with great delight.

27. O brahmins, bowing down with great pleasure to Śiva they all worshipped him. Joining their palms and bending down they eulogised him attentively.

28. In the meantime, Gaṅgā the celestial river, with delighted mind, praised her rites and spoke to that chaste lady Ṛṣīkā.

Gaṅgā said :—

29. For my sake you should make a verbal promise You should stay with me for a day in the month of Vaiśākha.

Sūta said :—

30. On hearing the words of Gaṅgā, the chaste lady of good rites consented with pleasure for the benefit of the world.

31. For her bliss, the delighted Śiva, vanished into that earthen phallic image along with her.

32. Praising Śiva and the brahmin lady, the delighted Brahmā, Viṣṇu and other gods and the celestial river Gaṅgā returned to their abodes.

33. From that day onwards this became a holy and excellent centre. Śiva became famous as Nandikeśa, the destroyer of all sins.

34. O brahmin, in order to wipe off her sins which she takes from others, Gaṅgā comes here on that day every year out of her own good will.

35. The man who takes bath there and worships Nandikeśa with devotion becomes freed from all sins such as the slaughter of a Brahmin etc.

CHAPTER EIGHT

(*The greatness of Mahābala*)

Sūta said:—

1. O brahmins, listen with devotion to the phallic forms of Śiva that exist in the western quarter on this earth.

2. In the city of Kapilā[132] are the two divine phallic images of Śiva named Kāla and Rāmeśvara. By their very sight they dispel sins.

3. Mahāsiddheśvara is on the shore of the western ocean and is famous as the bestower of virtue, wealth, love and salvation.

4. Gokarṇa[133] the excellent shrine, situated on the shore of the western ocean, destroys the sin of brahmin's slaughter and other sins and yields the fruits of all desires.

5. At Gokarṇa there are crores and crores of Śiva's phallic images. At every step there are innumerable holy centres.

6. Of what avail is much talk. Everything in Gokarṇa is Śiva's visible phallic image. All the waters there are holy Tīrthas.

7. O dear, the greatness of Śiva's holy images and the Tīrthas at Gokarṇa is explained and described in the Purāṇas by great sages.

8. In the Kṛta Yuga it is white ; in the Tretā it is deep-red ; in the Dvāpara it is yellow and in the Kali age it is dark in colour.

9. Mahābala, though it has pervaded the regions as far below as the seven nether worlds, will become soft when the terrible age of Kali arrives.

10. Persons committing great sins have attained Śiva's region after worshipping Mahābala, the phallic image of Śiva at Gokarṇa.

132. The present text locates the town Kapilā, famous for the shrines of Kāleśvara and Rāmeśvara, in the west of Bhārata.

133. The Gokarṇa Kṣetra referred to here is located in the Western Ghat. There is a town of this name in the Kanara District with a phallic image of lord Śiva there. This Gokarṇa should be not confused with the town of the name situated in Nepal on the Bāgamatī river.

11. O sages, those who worship the lord with devotion after going to Gokarṇa on a holy day with sacred constellation will undoubtedly become Rudras themselves.

12. A devotee worshipping Śiva's image at any time in Gokarṇa attains the region of Brahmā.

13. With a desire for the welfare of Brahmā, Viṣṇu and other gods, the lord is always present there in the name of Mahābala.

14. That phallic image secured by the Rākṣasa Rāvaṇa as a result of severe penance was installed by Gaṇanāyaka at Gokarṇa.

15-16. The following deities resort to its eastern gate out of devotion for it—Viṣṇu, Brahmā, Mahendra, Viśvedevas, Marudgaṇas, Ādityas, Vasus, Dasras, the moon with the stars and the gods with their attendants. They go there in their aerial chariots.

17. Yama, the god of death himself, Citragupta, the firegod, the manes and the Rudras resort to the southern gate.

18. Varuṇa, the lord of all rivers, along with the rivers Gaṅgā etc. resort to the western gate and serve Mahābala.

19. Similarly the wind god, Kubera, Bhadrakālikā, the goddess of the gods and Caṇḍikā and other Mothers resort to the northern gate.

20-22. All the gods, the Gandharvas, the Pitṛs, Siddhas, Cāraṇas, Vidyādharas, Kiṁpuruṣas, Kinnaras, Guhyakas, Khagas, different types of Piśācas, Vetālas, the powerful Daiteyas, Śeṣa and other serpents, the Siddhas and the sages, eulogise and bow to lord Mahābala. They get their cherished desires and sport about happily.

23. Good penance has been performed by many after worshipping the lord. Great achievements pleasing here and hereafter have been secured by them.

24. O brahmins, the Mahābala image of Śiva at Gokarṇa worshipped and eulogised is the doorway to salvation.

25. The worship of Mahābala on the fourteenth day in the dark half of the month of Māgha yields salvation particularly even to the sinners.

26. On this festive day of Śiva, people of all the four castes come here from all countries, desirous of witnessing the great festivals.

27. Women, old men, children and people of the four stages of life come there, see the lord of gods and obtain contentment.

28. It is by the power of Mahābala that a Cāṇḍālī attained Śivaloka after worshipping that image of Śiva.

CHAPTER NINE

(*The attainment of good goal by the outcaste woman*)

The sages said :

1. O Sūta, O fortunate Sūta, you are blessed, you are the most excellent among the devotees of Śiva. O holy lord, please narrate the story of the outcaste woman you just referred to.

Sūta said :—

2. O brahmins, listen with great devotion to that wonderful story illustrative of Śiva's power. It enhances the devotional feelings of the listeners.

3. The outcaste woman was a brahmin girl in her previous birth. She was named Sauminī. She was endowed with all characteristic signs. Her face was bright like the moon.

4. O brahmins, that youthful maiden Sauminī was married to a certain brahmin boy duly by her father.

5. After getting a husband, O great brahmins, she in her fresh blooming youth indulged in sexual dalliance with him and maintained her auspicious rites.

6. O brahmins, then her youthful husband, the brahmin boy became distressed with a great ailment. Due to the misfortune of Sauminī he died.

7. When the husband passed away, the woman was much distressed, dejected and despondent. For some time

she maintained her pure conduct. She remained in the house, a well-behaved lady.

8. Thereafter, though a widow, her heart became defiled by lustful feelings because she was still in her prime of youth. She then transgressed the limits of decency.

9. Coming to know of her misdeeds defiling the family her kinsmen gathered together, caught hold of her hair, took her far off and abandoned her.

10. A leading Śūdra saw her roaming about in the forest, took her to his house and made her his wife.

11. She then became very fond of sexual intercourse, began to take in meat and indulged in drinking wine. She bore that Śūdra a daughter too.

12. Once while the husband had gone somewhere, Saumini the erring woman drank wine and badly wanted meat.

13. In her cattleshed outside, goats and sheep had been tethered along with cows. It was dusk when nothing could be visible due to darkness. She then took a sword and went out.

14. Inebriated that she was, the foul woman fond of flesh diet killed a calf taking it to be a goat without much consideration.

15. After taking it within she realised that it was a calf. The terrified woman blurted out "Śiva, Śiva", thanks to some previous merit.

16. She meditated on Śiva for a short while. But the desire for meat overwhelmed her. She minced the meat of the calf and ate it up with great relish.

17. O brahmins, when a long time elapsed thus, Saumini died and went to Yama's abode.

18. Yama went through her antecedents and taking into consideration her merits and demerits he sent her back from hell to be born in an outcaste family.

19. Fallen from Yama's city she was born as a congenitally blind girl out of the womb of a Cāṇḍāla woman. Her complexion was as dark as the dying embers.

20. She was born blind. Even during her infancy her father and mother died. She was not married to anyone.

She became infected with leprosy and was utterly defiled.

21. Emaciated and distressed with hunger, blind and moving about with a staff in her hand, she somehow subdued her gastric fire by the leavings of food of the Cāṇḍālas nearby.

22. With great difficulty and sufferings she passed a major portion of her life. When old age affected her limbs she was subjected to unending grief and distress.

23. Once she came to know of travellers going to visit Mahābala and Gokarṇa on the Śiva festival day.

24. Then prompted by a desire for clothes and meals she walked slowly to beg of the general public.

25. She moved about here and there begging of the people imploring them with piteous words and outstretched hands after arriving at that place.

26. In the outstretched hands of the suppliant woman, a meritorious traveller hurled a bunch of Bilva leaves.

27. When that bunch fell into her hands she felt it again and again and realising that it was not edible she cast it off dejectedly.

28. That bunch of Bilva leaves cast off from her hands during the night, fortunately fell on the top of a Śiva's phallic image.

29. Thus on the Śiva Caturdaśī night though she begged of the travellers again and again she did not get anything through the intercession of fate.

30. Thus, unwittingly she observed the rites of Śivacaturdaśī and kept awake during the night and obtained great bliss.

31. Then in the next morning, overcome with great grief the dejected woman returned to her native place alone slowly.

32. Exhausted by long starvation, and faltering and staggering at every step she somehow covered the long distance but fell down unconscious.

33. Seated in an aerial chariot brought immediately by Śiva's Gaṇas, thanks to Śiva's mercy, she went to Śiva's region.

34. O brahmins, since at the outset the unchaste woman had cried out Śiva's name unwittingly, she acquired a great merit whereby she reached the divine abode of Mahābala.

35. At Gokarṇa on Śiva's Tithi during the night she had keept awake and observed fast. She had performed the worship of Śiva's image with Bilva bunch.

36. That was the fruit of a meritorious action performed unconsciously. She was liberated thanks to the grace of Mahābala.

37. Thus is the great image of Mahābala, destructive of sins and the bestower of the highest bliss instantaneously.

38. O brahmins thus the greatness of the excellent Śiva image Mahābala has been mentioned to you by me.

39. I shall now mention another wonderful glory of the same. By merely listening to it, the devotion for Śiva is generated.

CHAPTER TEN

(The greatness and glory of Mahābala)

Sūta said :—

1. There was a highly virtuous king Mitrasaha in the glorious family of Ikṣvāku. He was the greatest of skilled archers.

2. The virtuous and auspicious-natured lady Madayantī was his beloved wife, like Damayantī of Nala. She was known as a chaste lady.

3. Fond of hunting, once that king Mitrasaha went to a thick forest accompanied by a huge army.

4. Sporting about there, the king killed a wicked demon Kamaṭha who used to harass good men.

5. The demon's younger brother, a deceitful sinner thought "I shall conquer him by deceitful means" and with this evil intention approached the king.

6. On seeing him humble in behaviour in seeking

service under him, the king made him the chief cook without knowing his real nature.

7. After indulging in hunting sports for sometime in the forest, the king abandoned the game and joyously returned to his capital.

8. On the Śrāddha day of his father the king invited his preceptor Vasiṣṭha to his palace and fed him devoutly.

9. On seeing the vegetarian and non-vegetarian dish in which the demon in the guise of a cook had mixed human flesh, the preceptor said.

The preceptor said :—

10. O wicked king, fie upon you. Human flesh has been deceitfully offered to me by you. Hence you will become a demon.

11. On realising that it had been perpetrated by the demon, the preceptor pondered over and prescribed a time-limit of twelve years for the curse.

12. Thinking that the curse was unjustified, the infuriated king was about to return the curse with a handful of water.

13. Then the chaste and virtuous queen Madayantī fell at his feet and entreated him to spare the curse.

14. Out of deference for her entreaties the king desisted from cursing, but dropped the handful of water on his own feet which became deformed.

15. O great sages, from that day onwards the king became famous in the world as Kalmāṣāṅghri by the virtue of that water.

16. By the curse of his preceptor the leading sage, the king Mitrasaha became a terrible violent Rākṣasa, roaming in the forest.

17. Transformed as Rākṣasa and resembling Yama, the destroyer of the world, he roamed about in the forest devouring various living beings, men and others.

18. Once, somewhere in the forest, the king who was as hideous as the god of death saw a newly married couple—a young sage and his young wife indulging in sexual dalliance.

19. The demon habituated to eat human flesh in his distressed state due to the curse caught hold of the young sage in order to eat him like a tiger seizing a fawn.

20. The young woman, on seeing her husband seized by the demon, was much frightened and implored him with piteous cries.

21. In spite of repeated importunities the man-eating ruthless wicked demon cut off the head of the brahmin sage and devoured it.

22. The distressed, grief-stricken chaste lady lamented much. She gathered the bones of her husband and lighted a funeral pyre.

23. The brahmin lady desirous of entering the pyre in order to follow her husband cursed the Rākṣasa king.

24. The chaste lady entered fire after proclaiming "From now onwards if you become united with any woman in sexual embrace you will die."

25. After undergoing the results of his preceptor's curse to which there was a time-limit, the king regained his original form and joyously returned to his palace.

26. Madayantī who knew of the curse of the chaste brahmin lady prevented her husband who evinced a desire for sexual embrace. She was much frightened of widowhood.

27. The issueless king became disgusted with kingly pleasures. Eschewing all riches he went to the forest.

28. He saw the hideous form of Brahmahatyā closely following him, threatening him again and again and tormenting him.

29. Dejected in mind the king wanted to get rid of Brahmahatyā. He tried japas, holy rites, sacrifices and various other means.

30. O brahmins, when Brahmahatyā did not leave him inspite of the means like the ceremonial ablution in holy centres, the king went to Mithilā.

31. Distressed and worried by anxiety the king reached a park at the outskirts of the city. There he saw the sage Gautama approaching him.

32. The king advanced towards that sage of pure

mind. He felt satiated on seeing him. He bowed to him again and again.

33. When the sage enquired of his welfare, the king heaved a sigh of grief and distress. Viewed mercifully by him the king felt pleased and contented. He said thus.

The king said :—

34. O sage, this endless Brahmahatyā harasses me. O dear, it is imperceptible to others but it threatens me at every step.

35. A brahmin boy had been devoured by me in the clutches of a curse. That sin cannot be suppressed even by thousands of expiatory rites.

36. O sage, I roamed here and there and tried various means to quell it. But it did not leave me off. Is it not due to my being a sinning soul ?

37. Now it seems to me that I have attained the fruits of my birth because merely by your sight my heart is filled with bliss.

38. O fortunate one, I, the sinner, seek refuge in your lotus-like feet. Grant me peace, whereby I can be happy.

Sūta said :—

39. Implored thus by the king, the kind-hearted Gautama instructed him in the expiatory means for terrible sins.

Gautama said :—

40. O excellent king, well done You are blessed. Eschew all fear from sins. As long as Śiva is the ruler, there can be no terror to devotees who seek refuge in him.

41. O fortunate king, listen. There is another shrine well consecrated. There is a Śiva's temple named Gokarṇa. It destroys all great sins.

42. Sins greater than the greatest cannot stay there. Śiva himself is present there in the name of Mahābala.

43. Mahābala is the emperor of all phallic images. It assumes four different colours in the four Yugas. It dispels all sins.

44. The excellent holy centre of Gokarṇa is on the shore of western ocean. There is a phallic image of Śiva, destructive of great sins.

45. Great sinners go there, take their ceremonial ablutions many times in the sacred waters and worship Mahābala. They have all attained Śiva's region.

46. O king, you also go to Gokarṇa, the temple of Śiva. After going there and worshipping Śiva attain contentment.

47. Take your holy dip in the sacred waters there. Worship Mahābala. Thus you will be rid of sins and attain Śivaloka.

Sūta said :—

48. Advised thus by the noble-souled Gautama, the king highly delighted in the mind reached Gokarṇa.

49. He took his dip in the holy ponds and worshipped Mahābala. His sins were wiped off without the least vestige. He attained the great region of Śiva.

50. He who listens to this pleasing narrative of Mahābala goes to Śivaloka along with the members of his family upto twentyone generations.

51. Thus the extremely wonderful glory of Mahābala, the phallic image of Śiva, has been narrated to you. It dispels all sins.

CHAPTER ELEVEN

(*The greatness of the moon-crested Paśupatinātha*)

The sages said :—

1. O Sūta, O fortunate Sūta, you are blessed with your mind attached to Śiva. This wonderful story of Mahābala has been narrated to you.

2. Please narrate the sacred glory of the sin-destroying phallic images that are in the northern quarter.

Sūta said :—

3. O brahmins, listen with respect. I shall succinctly explain the particular glory of the northern phallic images of Śiva.

4. There is another shrine Gokarṇa destructive of great sins. There is an extensive holy forest there.

5. The moon-crested Śiva's phallic image, excellent of all, is situated there. It was installed by Rāvaṇa with great devotion and it confers all accomplishments.

6. O great sages, its situation there, is for the benefit of the people as that of Vaidyanātha, the ocean of mercy.

7. Taking the ceremonial ablution in Gokarṇa and worshipping the moon-crested Śiva, the devotee attains Śivaloka. True. It is true undoubtedly.

8. It is impossible to describe in detail the excessively wonderful glory of the moon-crested lord Śiva who has a great affection for his devotees.

9. Somehow the extreme grandeur of the phallic Śiva has been explained to you. Now listen to that of the other phallic image.

10. In the excellent holy centre[134] of the sage Miśra, the phallic image of Śiva had been installed by the great sage Dadhīci.

11. After going there and taking the due ceremonial ablution in the sacred pond, the devotee shall worship this image reverentially.

12. The idol of Dadhīca should be duly worshipped for the propitiation of Śiva by those who seek the fruit of the pilgrimage.

13. O excellent sages, if this is duly performed, the devotee will feel contented. After enjoying all pleasure here he will attain the supreme goal hereafter.

14. The phallic image of Śiva known as Ṛṣīśvara installed by the sages in the holy centre of Naimiṣa[135] forest, yields happiness.

15. O great sages, enjoyment of worldly pleasures and salvation here and hereafter will fall to the lot of even sinful persons who visit and worship it.

134. Not identified.

135. See P. 432 note.

16. The phallic image destructive of sins, in the holy centre of Hatyāharaṇa[136] should be particularly worshipped. It destroys even the sins of several slaughters.

17. Laliteśvara, the phallic image of Śiva in the holy centre Devaprayāga should be worshipped by men. It is destructive of all sins.

18. The phallic image Paśupatīśa in the Nayapāla[137] town famous on the earth is the bestower of the fruits of all desires.

19. That phallic image is in the form of the crest. I shall narrate the story in the description of Kedāreśvara.

20. Close to it lies the wonderful phallic image Muktināṭha. Its very sight and worship bestows worldly enjoyment here and liberation hereafter.

21. O great sages, the excellent phallic images in the four quarters have been thus described to you all. What else do you wish to hear.

CHAPTER TWELVE

(The reason for Śiva's assuming the phallic form)

The sages said :—

1. O Sūta, you know every thing by the grace of Vyāsa. There is nothing not known to you. Hence we approach you with a query.

2. The phallic form of Śiva is worshipped throughout the world. You have said so. Is there any special reason for the same ?

3. Pārvatī, the beloved of Śiva, is heard in the world in the form of an arrow. O Sūta, what is the reason for this ? Please satisfy our curiosity in this respect by giving the account you have heard.

136. Not identified

137 Nayapāla (mod. Nepal), a buffer State between India and China is situated on the Himalayas. It was here that lord Śiva preached the Pāśupata-yoga'. The region is sacred to Śiva and is called Śiddhikṣetra or Śivapīṭha.

Sūta said :—

4. O brahmins, the story of a different Kalpa was heard from Vyāsa by me. O excellent sages, I shall narrate the same. Please listen.

5. What happened formerly among the brahmins in the Dāruvana[138] forest may kindly be heard. I shall narrate the same in the manner I have heard.

6. There is an excellent forest Dāruvana. There were many excellent sages there, great devotees of Śiva who were always engrossed in meditation on Śiva.

7. O great sages, they performed the worship of Śiva incessantly thrice a day. They eulogised Śiva with different devotional hymns.

8. Once the leading brahmin devotees of Śiva engrossed in the meditation of Śiva went into the forest for bringing sacrificial twigs.

9. In the meantime Śiva himself assuming a very hideous form came there in order to test their devotion.

10. He was very brilliant but stark naked. He had smeared ashes all over his body as the sole ornament. Standing there and holding his penis he began to show all sorts of vicious tricks.

11. It was with a mind to do something pleasing to the forest-dwellers that Śiva, favourite of the devotees, came to the forest at his will.

12. The wives of the sages were extremely frightened at this sight. The other women excited and surprised approached the lord.

13. Some embraced him. Others held his hands. The women were engrossed in struggling with one another.

14. Meanwhile the great sages came there. On seeing him engaged in perverse activities they were pained and infuriated.

15. The sages, deluded by Śiva's Māyā and plunged in grief, began to say—"Who is this ? Who is this ?"

16. When the naked sage did not reply, the great sages told that terrible Puruṣa.

138. See P. 1083 note.

17. "You are acting pervertedly. This violates the Vedic path. Hence let your penis fall on the ground."

Sūta said:—

18. When they said thus, the penis of that Avadhūta, who was Śiva of wonderful form, fell down instantly.

19. That penis burnt everything in front; wherever it went it began to burn everything there.

20. It went to Pātāla; it went to heaven; it went all over the earth; it never remained steady anywhere.

21. All the worlds and the people were distressed. The sages became grief-stricken. Whether gods or sages no one had any peace or joy.

22. All the gods and sages who did not recognize Śiva became sad. They assembled together and hastened to Brahmā and sought refuge in him.

23. O brahmins, after going there, they bowed to and eulogised Brahmā. They narrated what had happened to Brahmā the Creator.

24. Brahmā heard them. He realised that they had been deluded by Śiva's Māyā. After bowing to Śiva, he told the excellent sages.

Brahmā said :—

25. O brahmins, you though wise do such despicable things. Then why complain against the ignorant who act likewise ?

26-27. Who can wish for happiness after offending and antagonising Śiva thus? If a person does not welcome and serve a guest at midday, his virtue is taken away by the guest who in return deposits his sin in him. What then of Śiva himself as a guest ?

28. As long as the penis does not become stationary there cannot be anything good in the three worlds. I am telling you the truth.

29. O sages, you must do such things as will make the penis of Śiva steady. Please ponder over this in your minds.

Sūta said:—

30. Thus urged, the sages bowed to Brahmā and said—"O Brahmā, what shall be done by us ? Please guide us in that task."

31. When the great sages asked him thus, Brahmā, the grandfather of the worlds, spoke to them.

Brahmā said:—

32. Let the gods propitiate goddess Pārvatī and pray. If she can assume the form of the vaginal passage that penis will become steady.

33. O excellent sages, listen. I shall tell you the mode of procedure. Act accordingly with love and devotion. She will be thus pleased.

34. Make an eight-petalled mystic diagram of lotus and place a pot over it. Water from holy centres shall be poured into the pot along with the sprouts of Dūrvā and barley.

35. The pot shall be invoked with Vedic mantras. It shall be worshipped according to the Vedic rituals after remembering Śiva.

36. The penis shall be drenched with that water, O great sages. When the sprinkling is made with Śatarudrīya mantras it will become stable.

37. Pārvatī in the form of the Vaginal passage and an auspicions arrow shall form as the pedestal wherein the phallus shall be installed in accompaniment of the Vedic mantras.[139]

38. Lord Śiva shall be propitiated with the offerings of sweet scents, sandal paste, fragrant flowers, incense and other things as well as by food offerings and other forms of worship.

39. With prostrations, holy hymns, musical instruments and songs he shall be propitiated further. Svastyayana mantras shall be repeated and the devotees shall proclaim the victory of the lord.

40. The following prayer shall be recited—"O lord of

139. The pedestal shaped as the vagina and the phallus fixed therein are symbolical of the eternal creative forces personified as Śivā and Śiva.

the gods, be pleased, O delighter of the universe. You are the creator, protector and the annihilator. You are imperishable.

41. You are the beginning of the universe, the origin of the universe within the universe. "O lord Śiva, be quiet. Protect all the worlds."

42. If this is performed there will be stability, to be sure. There will not be any aberration in the three worlds. There will be happiness always.

Sūta said:—

43. O brahmins, thus advised, the gods bowed to Brahmā and then sought refuge in Śiva with a desire for the happiness of the worlds.

44. When worshipped with great devotion and implored, lord Śiva became delighted and spoke to them.

Lord Śiva said:—

45. O gods, O sages, you listen to my words with reverence. If my penis is supported in a vaginal passage there will be happiness.

46. Except Pārvatī, no other woman can hold my penis. Held by her my penis will immediately become quiet.

Sūta said :—

47. O great sages, on hearing those words the delighted sages and the gods took Brahmā with them and prayed to Pārvatī.

48. After propitiating Pārvatī and the bull-bannered lord and performing the rites mentioned before, the excellent penis became static.

49. The gods and the sages propitiated Pārvatī and Śiva by the mode of procedure laid down in the Vedas for the sake of virtue.

50. Brahmā, Viṣṇu and other gods, sages and the three worlds including the mobile and immobile beings worshipped Śiva particularly.

51. Śiva became delighted and so also Pārvatī, the mother of the universe. That phallus was held by her in that form then.

52. When the phallus was stabilised, there was wel-

fare throughout the worlds. O brahmins, that phallus became famous in the three worlds.

53. The phallus is known as "Hāṭeśa" as well as "Śivā-Śiva." By worshipping it, all the people become happy in every respect.

54. Here everything will flourish in plenty conferring supreme happiness and bliss. Hereafter it will bestow final liberation. No doubt need be entertained in this respect.

CHAPTER THIRTEEN

(*The origin of Vaṭuka*)

Sūta said :—

1. O brahmins, it has been narrated to you how Śiva came to be worshipped in the three worlds in the form of a phallic image. What else do you wish to hear?

The sages said :—

2. O holy lord, please narrate the glory of the phallic image known as Andhakeśvara. Similarly it behoves you to mention the glory of other phallic images willingly.

Sūta said :—

3. Formerly the Asura Andhaka resorted to the deep ditch of the ocean and kept the three worlds under his control. He harrassed the gods.

4. He used to come out of the ditch and harrass the people. Then he of great exploit re-entered the ditch.

5. O great sages, the gods were grief-stricken. Imploring Śiva again and again, they mentioned their miseries to him.

Sūta said :—

6. On hearing the words of the gods, the delighted lord Śiva, the slayer of the wicked and the goal of the good replied.

Śiva said :—

7. I shall slay that Asura Andhaka, the murderer of the gods. O gods, proceed with the army. I too shall come along with the Gaṇas.

8. When that terrible antagonist of the gods and the sages came out of the ditch, the gods went and occupied it.

9. The Asuras and the gods fought a terrible battle. By the blessings of Śiva, the gods became very strong.

10. Attacked and tormented by the gods, the Asura returned to the ditch when he was pierced through with the trident by Śiva, the supreme soul.

11. Remaining there he meditated on Śiva and prayed —"On seeing you at the hour of death, one becomes identical with you instantaneously."

12. Thus eulogised, the delighted Śiva spoke to him— "Mention the boon you wish to have. I shall grant it to you."

13. On hearing these words, the Asura said again after bowing to and eulogising Śiva with pious feelings.

Andhaka said:—

14. O lord of gods, if you are delighted grant me the auspicious devotion to you. Taking unusual compassion on me, be stationed here.

Sūta said:—

15. Requested thus, Śiva hurled that Asura into that ditch. He himself stood there in the form of a phallic image with a desire to help the world.

16. If a man worships Andhakeśa every day, his desires are fulfilled within six months.

17-19. The brahmin who worships the beneficent phallic image for his livelihood for six months becomes a Devalaka, the worshipper of idol for subsistence. He is not authorised in ordinary rites of brahmins.

The sages said:—

Who is a Devalaka? What is his function? O intelligent one, mention that for the guidance of the people.

Sūta said:—

20. There was a brahmin Dadhīci who was well-versed in the Vedas and highly virtuous. He was engrossed in his devotion to Śiva and was interested in Śiva's lore.

21. His son was known as Sudarśana whose wife was Dukūlā. She was born of a defiled family.

22. The husband was always under her control. He had four sons. Of course he used to worship Śiva every day.

23. Then it happened that Dadhīci had to go and live in another village along with his kinsmen. The kinsmen did not let him go back.

24. While leaving home, Dadhīci, the excellent devotee, had already instructed his son, "Be devoted to Śiva."

25. Sudarśana's son also worshipped Śiva. O great sages, thus a long time elapsed.

26-28. So, once it happened that on a Śivarātri occasion when all observed fast, Sudarśana had his sexual intercourse with his wife and then performed the worship. But before he performed the worship he abstained from taking bath. For this misdeed Śiva was infuriated and said.

Lord Śiva said:—

29. O knave, you had sexual intercourse with your wife on the occasion of Śivarātri. Without taking bath you performed the worship. You are an indiscreet fellow.

30. Because you have done this consciously, be sluggish and insensible. You are an untouchable person for me. Avoid touching me.

Sūta said:—

31. Cursed thus by lord Śiva, Sudarśana, the son of Dadhīci, attained insensibility immediately, deluded by Śiva's Māyā.

32. O brahmins, meanwhile Dadhīci, the excellent devotee of Śiva, returned from the other village and heard the details.

33. He too was rebuked by Śiva. Hence he felt much distressed. He cried—"Oh I am doomed by this foul deed of my son."

34. Dadhīci, honoured amongst the good, grumbled

again and again—"My excellent family is damned by the misbehaviour of my vicious son.

35. That son too is doomed. He has taken a vicious slut to his wife." Thus the son was rebuked by his father who repented.

36. The father then worshipped Pārvatī with excellent rites, sincere devotion and perseverance for the happiness of his son.

37. Sudarśana himself performed the worship of Pārvatī with great devotion adopting the path of Caṇḍī worship and with auspicious hymns.

38. Thus by various means and with sincere devotion the father and the son propitiated the goddess Pārvatī who is favourably disposed towards her devotees.

39. O sage, by the devotion of their service Caṇḍikā was delighted. She adopted Sudarśana as her son.

40. For the sake of her adopted son she herself implored Śiva. Śiva who was angry had become quite calm. The son also was delighted.

41. Then realising that lord Śiva the bull-bannered deity was delighted, she bowed to him herself and placed the son on his lap.

42-43. Making the ablution of the son with ghee, Pārvatī handed over to her son Sudarśana the three-stringed sacred thread with a single knot and imparted instruction in Śivagāyatrī[140] consisting of sixteen syllables.

44. Then the brahmin boy performed the Saṁkalpapūjā (worship by mental conception) sixteen times with the five-syllabled mantra with the word Śrī prefixed to Śiva.

45-46. Beginning with ceremonial ablution and ending with the concluding obeisance he worshipped the bull-bannered deity by means of devotional mantras, musical instruments and adorations in the presence of the sages. He recited various names of Śiva. Then the delighted Śiva and

140. According to one school of Śiva-cult, the sixteen-syllabled formula known as Śivagāyatrī is the following: वामदेवाय धीमहि धियो यो नः प्रचोदयात् ।

Caṇḍikā said.

47. "Wealth, foodgrain etc. whatever is offered to me shall be taken by you. There is no sin in this action.

48. In the rites concerning me you will officiate as the chief, especially so in the rites concerning the goddess. Ghee, oil etc., everything offered to me shall be taken by you.

49. When the Prājāpatya rite is performed only one of you shall be there. Then alone is the worship complete. Or everything becomes fruitless.

50. The Tilaka must be made round. Then you shall take bath. Sandhyā prayers to Śiva shall be offered and his Gāyatrī repeated.

51. After rendering service to me at the outset, the other rites shall be performed according to the family tradition. When everything is thus performed there shall be welfare. Your blemishes have been excused by me.

Sūta said:—

52. After saying this, the supreme soul Śiva consecrated his four sons as Vaṭukas in the four quarters.

53. After keeping Sudarśana as her son with herself she granted boons to his sons and blessed them in several ways.

The Goddess said:—

54. Between you two whoever becomes my Vaṭuka shall be victorious. No doubt need be entertained in this respect.

55. He who worships you has worshipped me too. You shall perform your duties always, O son.

Sūta said:—

56. Thus boons were granted to the noble Sudarśana and his sons by Śiva and Śivā out of pity for the welfare of the worlds.

57. Because they had been established by Śiva and Śivā they are known as Vaṭukas. Those who neglect penance are known s Tapodhamas.

58. Thanks to the mercy of Śiva and Śivā they

expanded in various ways. Their worship at the outset is the great worship of Śiva, the supreme soul.

59. No worship shall be performed by any person as long as he has not performed Śiva's worship. If it is performed it does not turn out to be auspicious.

60. Whether auspicious or inauspicious, the Vaṭuka is not to be eschewed. In the Prājāpatya rite and at the feast a single Vaṭu is considered excellent.

61. In the rites of Śiva and Śivā this difference is marked. O intelligent one, hear the same. O faultless one, I shall explain it now.

62-63. I shall explain in the manner I have heard, the event that happened in the city of king Bhadra near the shrine of Andhakeśa during the daily rite of feasting in the Prājāpatya rite.

64. A certain banner was given to that king by Śiva who was satisfied with his devotion. The king was addressed too by the lord mercifully.

65-66. The banner will be raised and bound in the morning. It will fall down in the night. This will happen when the Prājāpatya rite is full and complete. Otherwise this banner will remain steady even during the night. After saying this to the king, the delighted Śiva, the storehouse of mercy, vanished.

67. O great sage, the king adopted the procedure accordingly. The Prājāpatya rite was performed every day in accordance with the rules of Śiva-worship.

68. If the rites became full and complete, the banner rose up itself in the morning and fell down during the night.

69. On one occasion the function of the Vaṭu took place in the beginning. The banner then fell even before the feast.

70. On seeing it there, the learned men were asked by the king. The brahmins are at their feast. Why is the banner not flying?

71. How did it fall down ? O brahmins, tell me the truth. Thus asked the brahmins, the excellent scholars, said.

72. "O great king, while feasting the brahmins

Vaṭuka the son of Caṇḍī was fed at the outset. Śiva was satisfied. Hence the banner fell down."

73. On hearing it, the king and the people were surprised. They praised them.

74. Thus the greatness of the Vaṭukas was enhanced by Śiva. The Vaṭukas are glorified as excellent ritualists by those who know things of yore.

75. At first Śiva's worship shall be performed by the Baṭukas alone. Not otherwise. None else is entitled to the worship as Śiva has said.

76. They shall conclude the worship with the remarks, "Let the worship be complete." This alone is their work. Nothing else.

77. O great sages, thus whatever was asked has been narrated to you, on hearing which a man obtains the fruit of Śiva's worship.

CHAPTER FOURTEEN

(*The origin of the Jyotirliṅga Somanātha*)

The sages said:—

1. Please narrate the greatness of the Jyotirliṅgas. Please mention their origin and everything else in the manner you have heard.

Sūta said:—

2. O brahmins, please listen, I shall narrate its greatness and origin succinctly in the manner I have heard from my good preceptor, to the extent of my intellect.

3. The first among them is glorified as Somanātha. O sage, at the outset, listen to its greatness with attention.

4. O great sages, the greatness of Jyotirliṅgas cannot be adequately described even in hundreds of years. Still I shall tell you.

5. O great sages, his daughters, twenty-seven in number, Aśvinī and others, were given in marriage to the moon by Dakṣa, the great soul.

6. On securing the moon as their lord, those daughters shone extraordinarily. The moon too, on securing them shone incessantly.

7. The jewel shines with gold and the gold shines with the jewel. Now listen to what happened in due course.

8. Out of his twenty-seven wives he did not love any one so much at anytime as he loved Rohiṇī.

9. The others became distressed and sought refuge in their father. After going to him they mentioned their misery to him.

10. On hearing it, Dakṣa too was struck with grief. O brahmins, approaching the moon he calmly spoke to him thus.

Dakṣa said:—

11. O storehouse of digits, you are born of a noble family. How can you cherish oddity in your affection towards your dependents ?

12. If you have done so, stop with it. This is enough. You shall not repeat it. Oddity in behaviour is said to be conducive to hell.

Sūta said:—

13. After requesting the moon, his son-in-law, thus, Dakṣa returned to his abode fully assured.

14. The moon did not act according to his advice being deluded by Śiva's Māyā which deludes the universe.

15. Welfare befalls him who is destined to have it. How can one destined to court woe have a weal ?

16. Being subjected to the force of destiny the moon did not accept his advice. Infatuated of Rohiṇī he neglected others.

17. On hearing it the skilful Dakṣa returned to the moon excessively distressed. He politely asked the moon to mend his ways.

Dakṣa said:—

18. O moon, listen. Although requested repeatedly you did not pay heed to my entreaties. Hence, fall a prey to the wasting disease.

Sūta said:—

19. Just as he cursed him, the moon contracted consumption within a trice. When he was wasted away there was a great hue and cry.

20. O sage, the gods and the sages became extremely agitated and felt miserable—"What shall be done ? What will happen now ?"

21. Informed and implored by the moon, Indra and other gods, Vasiṣṭha and other sages sought refuge in Brahmā.

22. O sage, after approaching him in their great agitation they bowed to and eulogised Brahmā and mentioned everything to him.

23. On hearing their words Brahmā was much surprised. Praising the Māyā of Śiva within their hearing he said.

Brahmā said:—

24. O what a pity ? This is distressing to the entire world. The moon is always wicked and defiled. Now Dakṣa has cursed him.

25. Many unholy deeds have been committed by the wicked moon. O sages, O gods, may the early misdeeds of the moon be heard.

26. The wicked fellow went to Bṛhaspati's house and abducted his wife Tārā. He then allied himself with the Daityas.

27. Having sought refuge in the Daityas he fought against the god though forbidden by me and Atri. Then the moon restored Tārā to Bṛhaspati.

28. Seeing her pregnant, Bṛhaspati refused to take her back. Induced by us he accepted her unwillingly.

29-30. But he said, "If she casts off the foetus I shall accept her." When they asked her whose child she bore in the womb, she replied that the foetus grew out of the seed of the moon. O excellent sages, I then removed the foetus and urged by me, she was accepted by him.

31. What avails the narration of his previous countless vicious deeds? He still continues to do similar things.

32. What has happened cannot be reversed. I shall tell you the means to be adopted now. Listen attentively.

33. Let the moon go to the auspicious shrine at Prabhāsa along with the gods. Let him propitiate Śiva there according to Mṛtyuñjaya rites.

34. Let him perform the penance incessantly sitting before the lord. The delighted Śiva will cure him from consumption afterwards.

Sūta said:—

35. On hearing the words of Brahmā, the gods and sages returned to the place where Dakṣa and the moon were present.

36-37. The gods and the sages consoled Dakṣa and took the moon to Prabhāsa.[141] They invoked the sacred waters of Sarasvatī and other rivers and performed the worship of the earthen phallic image in accordance with the Mṛtyuñjaya rites.

38. The gods and the sages of pious mind left the moon at Prabhāsa and joyously returned to their abodes.

39. The moon performed the penance incessantly for six months. He worshipped the bull-bannered deity with the Mṛtyuñjaya mantra.

40. The moon repeated the Mṛtyuñjaya[142] mantra a hundred million times. He meditated on the lord Mṛtyuñjaya with his mind unruffled.

41. Lord Śiva, who is favourably disposed towards his devotees, was pleased by his devotion and manifesting himself there spoke to him thus.

Śiva said:—

42. O moon, may there be welfare to you. Choose your boon, whatever you desire in your mind. I am pleased with you. I shall grant you an excellent boon.

The moon said:—

43. O lord of gods, if you are delighted, what is not

141. This region sacred to Śiva is placed in Kathiawar See P. 1084 note.

142. Cp. VS. 3. 60.

attainable to me? Still, O lord, let not my body decay by consumption.

44. Pardon my faults. Remain benevolent to me always. When he had said thus Śiva spoke to him again.

Śiva said:—

45. O moon, let your digit decline day by day in one fortnight and increase steadily in another.

Sūta said:—

46. O brahmins, when this happened the delighted gods and the sages came there quickly.

47. After coming there they offered benedictory blessings to the moon. They joined their palms in reverence and bowed to Śiva. They prayed to him devotionally.

The gods said:—

48. O great god, O lord of gods, obeisance be to you. O Śiva, O lord, be stable here along with Umā.

Sūta said:—

49. Then the moon eulogised the lord with good devotion first in the Nirguṇa and then in the Saguṇa form.

50-51. Śiva was delighted with the gods. For increasing the glory and greatness of the region and the moon, Śiva stayed there in the name of Someśvara. He became famous in the three worlds. O brahmins, by worship Śiva becomes the destroyer of ailments such as consumption, leprosy etc.

52. Blessed indeed and contented is he in whose name Śiva the lord of the worlds, himself stayed there sanctifying the entire world.

53. A pond was established there itself by all the gods. That was shared by Śiva and Brahmā together.

54. It is famous as the moon's pond on the earth. It is destructive of sins. The man who takes bath there gets rid of sins here.

55. Incurable diseases like consumption are entirely eradicated if a person takes ablutions there for six months.

56. A pious man attains the fruit of circumambulating

the earth, if he circumambulates Prabhāsa. After death he is honoured in heaven by the gods.

57. On seeing this Somaliṅga a person is relieved of all sins. After enjoying the fruits as desired, he attains heaven after death.

58. He who makes pilgrimage to this place attains the fruits of whatever he might have had in view. There is no doubt about this.

59-60. Thus seeing the fruit of that high order, the sages and the gods joyously bowed to Śiva and took the moon now freed from wastage. Circumambulating and praising that holy centre they returned to their abodes. The moon resumed his former activity.

61. O great sages, thus the details of the origin of Someśa have been narrated to you. Someśvara has originated thus.

62. He who listens to this origin or narrates it to others attains all desires and becomes rid of all sins.

CHAPTER FIFTEEN

(*The origin of the Second Mallikārjuna Jyotirliṅga*)

Sūta said:—

1. Hereafter I shall explain the origin of Mallikārjuna on hearing which the devotee becomes intelligent and rid of all sins.

2. The story of Kumāra has already been mentioned by me. I shall explain it again. It is divine and destructive of all sins.

3-4. When Kumāra, son of Śivā and the powerful enemy of Tāraka returned to Kailāsa, the celestial sage Nārada came there and told him all the news such as the marriage of Gaṇeśvara and corrupted his mind.

5. On hearing it, Kumāra bowed to his parents and went to the mountain Krauñca[143] though forbidden by his parents.

6. Due to separation from her son, Pārvatī was distressed. Then Śiva enlightened her.

7. O beloved, why are you distressed ? O Pārvatī, do not be grieved. O beautiful lady, our son will certainly return. Let not your excessive grief overpower you.

8. When the distressed Pārvatī did not pay heed to his advice, the celestial sages were sent to Kārttika by Śiva.

9. The gods and the sages, accompanied by their attendants went there joyously to bring back Kumāra.

10. They went there and bowed to Kumāra, implored him in many ways and requested him humbly and respectfully.

11. Agitated by great pride Kumāra did not care for the importunities of the gods and sages, intermingled with Śiva's behest.

12. Then they returned again to Śiva. After bowing to him and taking leave of him they returned to their abodes.

13. When he did not return, goddess Pārvatī felt severely the pangs of separation from her son. Śiva too was extremely miserable.

14. Grief-stricken and distressed following the conventions of the world, out of affection they went to the place where their son was.

15. Coming to know of the arrival of his parents, from the top of the mountain Kumāra went thirtysix kilometres further out of disregard for their love.

16. When he went further on the Krauñca hill, Śiva and Pārvatī stayed behind assuming the fiery form.

17. Out of filial affection they used to visit Kumāra on the concluding day of every fortnight.

18. Śiva goes there on Amāvasyā day and Pārvatī on the Full Moon day.

19. From that day onwards that phallic image of Śiva born of Mallikārjuna became famous in the three worlds.

143. It is a part of Kailāsa on which the Mānasarovara is situated.

20. He who sees that phallic image becomes rid of all sins and attains all desires. There is no doubt about it.

21. His misery disappears. He obtains supreme happiness. He never suffers from the distress of rebirth in the mother's womb.

22. There is no doubt that he obtains flourishing wealth, foodgrains, fame, health and the fruits of cherished desires.

23. Thus the second Jyotirliṅga Mallika has been narrated. It is the bestower of happiness and the welfare to the world.

CHAPTER SIXTEEN

(*The greatness of the Jyotirliṅga Mahākāla*)

The sages said:—

1. O Sūta, you know everything by Vyāsa's favour. We are never satiated by hearing about the Jyotirliṅgas.

2. Hence O holy lord, be kind to us and narrate the third Jyotirliṅga to us now.

Sūta said:—

3. O brahmins, if I remain in the company of you all, the glorious ones, I am blessed and contented. Blessed indeed is the association of saintly men.

4. Hence, considering it my good fortune, I shall narrate the sanctifying sin-destroying divine story. Please listen to this story respectfully.

5. There is a beautiful city Avanti[144] yielding liberation to all souls. It is a favourite of Śiva, highly meritorious and sanctifying.

6. An excellent brahmin engrossed in the performance of auspicious rites lived there. He studied the Vedas and performed the Vedic rites.

144. The town Avanti is identical with Ujjayinī, modern Ujjain.

7. The brahmin maintained sacrificial fires. He was the devotee of Śiva. Everyday he worshipped the idol of Śiva.

8. This brahmin Vedapriya was always interested in acquiring perfect knowledge. After securing the fruits of holy rites he attained the goal of the good.

9. O excellent sages, he had four sons like him. They were not inferior to their parents and they were ever engaged in the worship of Śiva.

10. The eldest was Devapriya The next was Priyamedhas. The third was Sukṛta and the fourth was Dharmavāhin of good rites.

11. Thanks to the power of their merit, happiness increased on the earth even as the moon waxes incessantly in the bright half of the month.

12. Their good qualities too flourished delighting and pleasing all. That city was enveloped in the brahminical splendour.

13. O excellent brahmins, let the excellent event that happened in the meantime be heard. I shall narrate it in the manner I have heard.

14. There was a great Asura Dūṣaṇa on the Ratnamāla[145] hill. He was very powerful. He was the king of the Daityas incessantly engaged in hating virtue and virtuous rites.

15. Thanks to the grant of boons by Brahmā he considered the whole universe insignificant. The gods were defeated by him and ousted from their places and positions.

16. Vedic rites and rites according to Smṛtis all over the earth were smothered by that wicked fellow like rabbits by a lion.

17. Whatever Vedic rites were there in the shrines and holy centres were stopped by him. Dharma was exiled to a distant place.

18. "There is a beautiful city Avanti." Thinking that what the Asura did, hear.

19. Accompanied by a vast army, the great Asura

145. Not identified. Its identification with Ratnagiri in the south Marāṭhā region is doubtful.

Dūṣaṇa went there desiring to harm the brahmins staying in the city.

20. After reaching the place, that great knave, that hater of brahmins called four hefty Daityas to him and said these words.

The Daitya said:—

21. Why don't the wicked brahmins do as I say ? All these, engaged in Vedic rites and rituals are worthy of being punished by me.

22. O excellent Daityas, the gods and the kings in the world have been defeated by me. Why should not the brahmins be kept in my control ?

23. If they wish to live happily let them abandon the rites of Śiva and the rituals of the Vedas.

24. Otherwise it is doubtful that they will continue to live. I have said this truthfully. Hence, do that unhesitatingly.

Sūta said:—

25. On hearing this and receiving the instruction the four Daityas besieged the four quarters of the city like the fires of dissolution.

26. On coming to know of the intent of the Daityas, the brahmins were not at all distressed because they were engaged in meditating on Śiva.

27. Resorting to courage, the brahmins did not move even a line's breadth from meditation. With Śiva to help who can remain in distress ?

28. In the meantime, the whole of that auspicious city was overrun by them. The people were harassed and they rushed against the brahmins.

The people said:—

29. O holy lords, what shall be done ? The wicked Asuras have come. People are tortured. They have come very near.

Sūta said:—

30. On hearing their words, the brahmins, the sons of

Vedapriya, placing their faith in Śiva for ever, spoke to them.

The Brahmins said:—

31. Listen, we do not have an army to frighten the wicked Asuras. We do not have weapons to drive them back.

32. The general dishonour and insult reflects on him who supports us. Moreover, what can happen to Śiva who is omnipotent?

33. Let lord Śiva protect us from the terror of the Asuras. Except Śiva, favourably disposed to his devotees there is no other refuge.

Sūta said:—

34-35. Emboldened thus they performed the worship of Śiva's earthern idol. They sat firmly engaged in meditation. On seeing them thus the mighty Dūṣaṇa shouted "Let them be killed. Let them be bound." But the brahmins, the sons of Vedapriya engrossed in meditation on Śiva did not hear the shouts.

36. When the wicked Daitya desired to kill the brahmins, the spot near the Pārthiva idol caved in with a loud report.

37. From the chasm thus created, Śiva rose up assuming a hideous form. He became famous as Mahākāla, the slayer of the wicked and the goal of the good.

38. "I am Mahākāla (the great god of death) risen up against the wicked like you. O sinful one, go away, leave the presence of these brahmins."

39. After saying this Śiva reduced Dūṣaṇa and his army, to ashes immediately with a mere sound of Hum.

40. Dūṣaṇa and a portion of his army too were killed by Śiva the great soul. A part of the army fled.

41. Just as darkness is dispelled on seeing the sun, so also that army was destroyed on seeing Śiva.

42. Divine drums were sounded. Shower of flowers fell. Viṣṇu, Brahmā and other gods came there.

43. After bowing to the benefactor of the worlds, the

brahmins joined their palms in reverence and eulogised him with different hymns

44. After consoling the brahmins the delighted Śiva asked the Brahmins to choose the boon they wished to have.

45. On hearing it, the devout brahmins with palms joined in reverence and heads bent down bowed to Śiva and said.

The brahmins said:—

46. O lord, the chastiser of the wicked, O Śiva, grant us liberation from the ocean of worldly existence. O Śiva.

47. O Śiva, you shall stay here itself for the protection of the people. O lord Śiva, save those who see you.

Sūta said:—

48. Requested thus, Śiva remained in that auspicious chasm for the protection of his devotees after granting them the goal of the good.

49. The brahmins attained salvation. The supporting base of Śiva in the form of Liṅga extended to 3 kilometres in each of the four directions.

50. O brahmins, Śiva became famous as Mahākāleśvara. On seeing this image no one will have misery even in dreams.

51. A man worshipping this image with a cherished desire in his mind will attain the same here and salvation hereafter.

52. O great ones with good rites, the origin and the greatness of Mahākāla has thus been narrated to you. What else do you wish to hear?

CHAPTER SEVENTEEN

(The greatness of Jyotirliṅga Mahākāla)

The sages said:—

1. O most intelligent one, please mention again the greatness of the Jyotirliṅga Mahākāla, the protector of his devotees.

Sūta said:—

2. O brahmins, listen with interest to the devotion enhancing greatness of Mahākāla, the protector of the devotees.

3. In Ujjayinī there was a king Candrasena, a devotee of Śiva, who had conquered his sense-organs and who knew the principles of all Śāstras.

4. O brahmins, the Gaṇa Maṇibhadra, honoured by the people, the chief of the Gaṇas of Śiva, was a friend of that king.

5. Once the liberal-minded Gaṇa-chief Maṇibhadra, gave him the great jewel Cintāmaṇi, out of pleasure.

6. The jewel was as brilliant as the sun. It shone like Kaustubha. It blessed auspiciously when meditated upon, heard of or sighted.

7. Any thing made of bell-metal, copper, tin or stone touched with its brilliant surface turned into gold.

8. Wearing that gem round his neck the king Candrasena, dependent on Śiva shone well like the sun in the midst of gods.

9. On hearing that the excellent king Candrasena had the Cintāmaṇi round his neck, the kings on the earth were agitated in their hearts due to greed.

10. The kings ignorantly trying to rival with him, begged of Candrasena, that jewel secured from the god. They used various means to get the jewel.

11. O brahmins, the importunity of the kings was rendered futile by Candrasena, a staunch devotee of Śiva.

12. Disappointed and offended thus by him the kings of all the lands became wrathful against him.

13. Then the kings fully equipped with the four

types of armies[146] attempted to conquer Candrasena in the battle.

14. They joined together, consulted and conspired with one another. With a vast army they laid siege to the four main gates of Ujjayinī.

15. On seeing his city thus attacked by the kings, the king Candrasena sought refuge in Mahākāleśvara.

16. Without doubts and hesitations, without taking in any food that king of steady resolve worshipped Mahākāla day and night without turning his mind to anything else.

17. Then the lord Śiva, delighted in his mind, concocted a means in order to save him. Listen to that with attention.

18. O brahmins, at that very time a certain cowherdess roaming here and there in that excellent city accompanied by her child came near Mahākāla.

19. She had lost her husband. She carried her babe five years old. With great devotion she watched the Mahākāla worship performed by the monarch.

20. After witnessing the wonderful Śiva-worship performed by him and bowing down she returned to her camp.

21. The son of that cowherdess who had watched everything out of curiosity, thought of performing Śiva's worship similarly.

22-23. He brought a fine pebble from somewhere and considered it his Śivaliṅga. He placed it in a vacant place not far from his camp. Various articles were conceived by him as sweet scents, ornaments, cloth, incense, lamp, rice grains and foodgrains in the course of his worship.

24. Worshipping again and again with delightful leaves and flowers he danced in various ways and made obeisance again and again.

25. As his mind was engrossed in the worship of Śiva the cowherdess, his mother called him to take his meals.

26. When the son engrossed in the worship did not like to take meals though called many times, the mother went there.

146. A complete army consists of elephants, chariots, cavalry and infantry.

27. On seeing him seated in front of Śiva with eyes closed she angrily caught hold of his hand, dragged him and beat him.

28. When the son did not come away even after being dragged and struck she threw the image far off and spoiled his worship.

29. Rebuking her son who was lamenting piteously the infuriated cowherdess entered her house again.

30. On seeing his worship spoilt by his mother, the boy fell down and lamented, "O lord, O lord."

31. In his excessive grief he became unconscious su !denly. Regaining consciousness after a while he opened his eyes.

32. Immediately the camp became a beautiful temple of Mahākāla. Thanks to the blessings of Śiva, that child saw all these.

33. The doorway was made of gold. There were excellent festoons at the doorstep. The temple had a shining dais set with costly and pure blue diamonds.

34. The temple was equipped with many golden pot-like domes, shining jewel-bedecked columns and the floor-paved with crystal bricks.

35. In the midst, the cowherd's son saw a jewel-bedecked liṅga of Śiva, the storehouse of mercy, along with the articles he used for worshipping.

36. On seeing these, the boy was much surprised in his mind. He got up immediately. It seemed as if he was immersed in the ocean of great bliss.

37. He eulogised and bowed to Śiva again and again. When the sun set the boy came out of the Śiva temple.

38. Then he saw his own camp as beautiful as the city of Indra. It had been suddenly transformed into one of gold, of variegated nature and shining much.

39. He entered the house equipped with everything brilliant and glittering in the night. Jewels and gold pieces were scattered everywhere. He was joyous.

40. There he saw his mother sleeping. She was like a celestial lady with all divine characteristics. Her limbs shone and glittered with ornamental jewelry.

41. O brahmins, then that son, the special object of

Śiva's blessings, excited due to happiness awakened his mother immediately.

42. Getting up and seeing everything unprecedentedly wonderful, she was as it were immersed in great bliss. She embraced her son.

43. Hearing everything of the benign favour of the lord of Pārvatī from her son she sent word of it to the monarch who was worshipping Śiva constantly.

44. The king who had concluded the observance of rites during the night came there immediately and saw the refulgence of the cowherd's son in propitiating Śiva.

45. On seeing everything in the company of his ministers and chief priest the king was immersed in the ocean of great bliss and emboldened.

46. Shedding tears of love and repeating the names of Śiva with pleasure, the king Candrasena embraced the boy.

47. O brahmins, there was a great and wonderful jubilation. Excited with happiness they sang the glorious songs of lord Śiva.

48. On account of this wonderful event, this manifestation of the greatness of Śiva and the flutter in the midst of the citizens, the night elapsed as though it was only a moment.

49. The kings who had besieged the city for an attack heard of this event in the morning through their spies.

50. Extremely surprised on hearing it the kings who had come there met together and consulted one another.

The kings said:—

51. This king Candrasena is a devotee of Śiva and hence invincible. The king of Ujjayinī, the city of Mahākāla, is never distressed.

52. The king Candrasena is a great devotee of Śiva inasmuch as even children in his city observe Śiva's rites.

53. Certainly Śiva will be furious if we offend him. We will be doomed if Śiva is furious.

54. Hence we shall make an alliance with him. In that case lord Śiva will be compassionate to us.

Sūta said:—

55. Thus deciding, the kings abandoned their enmity. They regained purity of mind. They were pleased. They abandoned their weapons and missiles.

56. Permitted and encouraged by Candrasena they entered Ujjayinī, the beautiful city of Mahākāla and worshipped him.

57. Then they went to the house of the cowherdess. They praised her good fortune with divine blessings.

58. They were welcomed and honoured by Candrasena there. Seated on a very worthy seat they congratulated him and were surprised.

59. Seeing the shrine of Śiva and the Śiva-Liṅga that rose up, thanks to the power of the son of the cowherdess they fixed their mind in Śiva.

60. The delighted kings, sought the sympathy of Śiva and presented several valuable things to the cowherd boy.

61. The kings made him the chieftain of cowherds in all their different lands.

62. In the meantime Hanumat, the brilliant lord of monkeys, worshippcd by the gods manifested himself there.

63. The kings were bewildered at his arrival. They rose up in reverence and made obeisance to him perfectly humble in their devotion.

64. Worshipped by them and seated in their midst the lord of monkeys embraced the cowherd boy and glanced at the kings and said.

Hanūmat said:—

65. Weal unto ye all, O kings and all the souls here, listen. Except Śiva there is no other goal to human beings.

66. This cowherd boy fortunately saw the worship of Śiva. Without the use of mantras he worshipped Śiva and attained happiness.

67. This boy, the most excellent devotee of Śiva, the enhancer of the glory of cowherds, shall enjoy all pleasures here and attain salvation hereafter.

68. In his race, in the eighth generation, there will be a famous cowherd Nanda. Viṣṇu himself will be born as his son, Kṛṣna.

69. Henceforth this cowherd boy will attain glory all over the world in the name of Śrīkara.

Sūta said:—

70. After saying this, the son of Añjanā[147] the lord of monkeys in the form of Śiva mercifully glanced at the kings and Candrasena.

71. He then initiated the intelligent cowherd child Śrīkara with pleasure in the rites of Śiva pleasing to the lord.

72. O brahmins even as all of them were glancing at Candrasena and Śrīkara, the delighted Hanūmat vanished there itself.

73. The delighted kings who were duly honoured took leave of Candrasena and returned the way they had come.

74. The brilliant Śrīkara, initiated by Hanūmat, propitiated Śiva along with brahmins well-versed in sacred rites.

75. The king Candrasena and Śrīkara, the cowherd boy, worshipped Mahākāla with great devotion and pleasure.

76. In due course, Śrīkara and Candrasena propitiating Mahākāla attained the great region of lord Śiva.

77. Such is the phallic form of Śiva Mahākāla, the goal of the good, the slayer of the wicked in every respect who is favourably disposed towards his devotees.

78. Thus the great secret, the sanctifying narrative that bestows all happiness, conducive to heaven and enhancing devotion to Śiva has been narrated to you.

147. Añjanā, mother of Hanūmat, was the daughter of Kuñjara and wife of Kesarin. Once she was seated on the summit of a mountain, her garment was slightly displaced and the god of wind being enamoured of her beauty assumed a visible form and asked her to yield to his desires. She requested him not to violate her chastity to which he consented. But since he fixed his desire on her she conceived a son who was named Hanūmat.

CHAPTER EIGHTEEN

(*The greatness of the Jyotirliṅga Oṁkāreśvara*)

The sage said:—

1. O Sūta, O fortunate Sūta, a wonderful story has been narrated of Mahākāla, the phallic image of Śiva that protects his devotees.

2. O foremost of the wise, please describe the fourth Jyotirliṅga of the great lord, the destroyer of all sins, in Oṁkāra.

Sūta said:—

3. O brahmins, O great sages, I shall describe to you with pleasure how the phallic image of lord Śiva named Parameśa manifested from Oṁkāra. Let it be heard.

4. Once, the holy sage Nārada served with great devotion the phallic form of Śiva named Gokarṇa after going there.

5. From there the excellent sage came to Vindhya,[148] the lord of mountains. He was duly worshipped by the mountain with great honour.

6. "Every thing is present in me. I am not deficient in anything." It was with this obsession that he sat in front of Nārada.

7. On knowing his arrogance, Nārada the dispeller of pride heaved a sigh and stayed there. On hearing that Vindhya spoke again.

Vindhya said:—

8. "What deficiency do you observe in me that you heave this deep breath ?" On hearing these words, the great sage Nārada spoke again.

Nārada said:—

9. Everything is present in you. But Meru is loftier. He is classified among gods. But you, never.

148. It is one of the seven kula-parvatas. It forms the dividing line between the north and the south. It is the source of Narmadā, Sarasā and other rivers. Various legends are associated with its name.

Sūta said:—

10. After saying this Nārada left the place and went in the manner he had come. Vindhya was distressed. "O fie upon my life", he exclaimed.

11. "I shall propitiate Śiva, the lord of the universe and perform penance." Deciding thus in his mind he sought refuge in Śiva.

12. With great pleasure he went to the place where Oṁkāra himself was present. There he made an earthen idol of Śiva.

13. Continuously for six months he propitiated Śiva. Engaged in meditation on Śiva he never moved from the place of penance.

14. On seeing the penance of Vindhya, Śiva, the delighted consort of Pārvatī, revealed to him his real form inaccessible even to the Yogins.

15. Delightedly he said—"Tell me what you wish in your mind. I am delighted with your penance. I fulfil the desires of my devotees."

Vindhya said:—

16. O lord of gods, if you are delighted, give me such intellect as I may achieve my object. O Śiva, you are always favourably disposed towards your devotees.

Sūta said:—

17. On hearing that, lord Śiva thought within himself—"This Vindhya of deluded intellect desires for a boon capable of harassing others.

18. What shall I do ? I shall grant him that boon which being auspicious for him may not harass others ?"

Sūta said:—

19. Still Śiva granted him that excellent boon "O Vindhya, king of mountains, do as you please."

20. At this time the gods and the sages worshipped Śiva and said—"You must stay here."

21. On hearing the words of the gods, the delighted lord Śiva did so with pleasure for the happiness of the worlds.

22. Tha phallus image of Śiva known as Oṁkāra is twofold. In the Praṇava, Sadāśiva came to be known as Oṁkāra.

23. What is born of the earthen idol became Parameśvara. Both of them yield the desires of the devotees. O brahmins, they yield worldly pleasures and salvation.

24. The gods and the sages performed his worship then. After propitiating the bull-bannered deity they attained many boons.

25. O brahmins, the gods returned to their abodes. Vindhya was much delighted. He realised his object and eschewed his despair.

26. He who worships Śiva in this manner will not stay in the mother's womb. He will obtain all the fruits desired. There is no doubt in this.

27. Thus I have narrated to you the fruit of worshipping Oṁkāra. Hereafter I shall mention the glory of Kedāra, the excellent phallic form of Śiva.

CHAPTER NINETEEN

(*The greatness of the Jyotirliṅga Kedareśvara*)

Sūta said:—

1. O brahmins, the incarnations of Viṣṇu—Nara and Nārāyaṇa performed their penance in the Bhārata Khaṇḍa in the hermitage of Badarikāśrama.[149]

2. Requested by them for their worship, Śiva, being subservient to the devotees comes every day to that earthen phallic image of Śiva.

3. A long time elapsed while these two incarnations of Viṣṇu, the spiritual sons of Śiva, performed the worship of Śiva.

4. On one occasion the delighted Śiva told them—"I am delighted. Choose your boon from me."

149. It is the peak of the main Himalaya range in Garhwal. It has the temple of Nara-Nārāyaṇa and is a sacred place of pilgrimage. For details see GEAMI.

5. When he said this, Nara and Nārāyaṇa spoke these words keeping in mind the welfare of the world.

Nara and Nārāyaṇa said:—

6. O lord of gods, if you are delighted, if the boon is to be granted by you, O Śiva, stay here in your own form and accept the devotion of your devotees.

Sūta said:—

7. Thus requested, lord Śiva himself stayed in Kedāra on the Himavat in the form of Jyotirliṅga.

8. He was worshipped by them for helping the worlds and for appearing in the presence of the devotees. He destroys their miseries and terrors.

9. Then Śiva himself stayed there in the name of Kedāreśvara. By his sight and worship he bestows the desires of the devotees.

10. The gods and the sages of yore worship here. They get the fruit of their desire from the delighted lord Śiva.

11. Since the residents of Badarikāśrama derive their desires every day by worshipping him, he is called the bestower of the desires of his devotees ever.

12. From that day onwards, if anyone worships Kedāreśvara with devotion he will not suffer distress even in dreams.

13. It was he who on seeing Pāṇḍavas assumed the form of a buffalo, having recourse to his magical skill and began to run away.

14. When he was caught by the Pāṇḍavas he stood with his face bent down. They held his tail and implored him again and again.

15. He remained in that form in the name of Bhaktavatsala. His head portion went and remained fixed in the city of Nayapāla.[150] The lord stood in that form there.

16. He asked them to worship him in that trunkless form. Worshipped by them, Śiva remained there and granted boons.

17. The Pāṇḍavas went away with joy after worship-

150. See P. 1296 note.

ping him. After obtaining what they desired in their minds, they were rid of all their miseries.

18. There in the shrine of Kedāra, Śiva is directly worshipped by the Indian people.

19-20. He who makes a gift of a ring or a bracelet after going there becomes a beloved of Śiva. He comes very near the form of Śiva. He is endowed with the form of Śiva. On seeing that form of Śiva, a person gets rid of sins. By going to Badarī forest he becomes a living liberated soul.

21. On seeing the forms of Nara, Nārāyaṇa and Kedāreśvara, undoubtedly he can achieve liberation.

22. The devotees of Kedāreśa who die on the way are released from rebirth. No doubt need be entertained in this respect.

23. Going there, with pleasure, worshipping Kedāreśa and drinking the water there a person is released from re-birth.

24. O brahmins, in this Bhārata country people should worship with devotion Nara-Nārayaṇeśvara and Kedāreśa.

25. Although he is the lord of the universe still he is particularly the lord of Bharata. There is no doubt that Śiva Kedāra is the bestower of all desires.

26. O excellent sages, I have narrated to you what you have asked for. On hearing this narrative the sins disappear at once. No doubt need be entertained in this regard.

CHAPTER TWENTY

(The greatness of the Jyotirliṅga—Bhīmeśvara and the havoc perpetrated by Bhīmāsura)

Sūta said:—

1. Hereafter I shall explain the greatness of Bhimeśvara on hearing which alone a man obtains all desires.

2. With a desire to bless the worlds Śiva himself, the receptacle of welfare and happiness, took his incarnation in Kāmarūpa.[151]

3. O great sages, I shall tell you why Śiva, the benefactor of the people, took the incarnation. Please listen with respect.

4. O brahmins, formerly there was a Rākṣasa of great virility named Bhīma who harassed all living beings and who spoiled virtuous rites always.

5. This powerful demon was born of Karkaṭī from Kumbhakarṇa. He took up residence on the Sahya[152] mountain along with his mother.

6. When Kumbhakarṇa, the terror of the worlds, was killed by Rāma, the ogress remained on the Sahya alone in the company of her son.

7. O brahmins, once Bhīma, the wicked tormentor of the worlds, of terrible exploits, while yet a boy asked his mother Karkaṭī.

Bhīma said:—

8. O mother, who is my father ? Where is he ? How is it that you are living alone ? I wish to know everything. Please tell me the truth.

Sūta said:—

9. Asked thus by her son the defiled ogress spoke to her son. Listen, I shall tell you.

Karkaṭī said:—

10. Your father was Kumbhakarṇa the younger brother of Rāvaṇa. That powerful demon was killed by Rāma along with his brother.

11. Once that powerful demon Kumbhakarṇa had been here. He caught me forcefully and enjoyed me.

12. That powerful demon left me here itself and re-

151. It is identical with the Gauhati region of Assam. It is a sacred Mahāpīṭha associated with Śakti.

152. It stands in the northern position of the Western Ghats excluding the Travancore hills. It is the source of Kāverī, Kṛṣṇā, Narvindhyā and other rivers.

turned to Laṅkā. That Laṅkā was not visited by me. I have been staying here alone.

13. My father was Karkaṭa and my mother Puṣkasī. My husband Virādha was killed by Rāma.

14. When my husband was killed I stayed with my parents. My parents are dead now, reduced to ashes by a certain sage.

15. When they had been there for food, the infuriated disciple of Agastya, the noble Sutīkṣṇa of good penance reduced them to ashes.

16. That was why I happened to be alone on this mountain, miserable and helpless.

17. It was during this period that Kumbhakarṇa the younger brother of Rāvaṇa came here and had his sexual intercourse with me. He left me alone and went away.

18. You were born after that. You have great strength and exploit. Depending on you I spend my days here.

Sūta said:—

19. On hearing this, Bhīma of terrible exploits was angry and thought "What am I to do against Viṣṇu ?

20. My father was killed by him and so my grand parents. Virādha too was killed by him. Many miseries have been inflicted on us.

21. If I am the true son of my mother I shall surely harass Viṣṇu. Thinking thus Bhīma went to perform a great penance.

22. With Brahmā as the goal of his meditation he performed a great penance for a thousand years.

23. He kept his arms lifted up; he stood on a single foot. He fixed his vision at the sun. Bhīma the son of Kumbhakarṇa remained like this.

24. A terrible fiery splendour arose from his head. Scorched by it the gods sought refuge in Brahmā.

25. The gods including Indra bowed to Brahmā with devotion and eulogised him with different hymns. They mentioned their miserable plight to him.

The gods said:—

26. O Brahmā, the fiery splendour of the demon has

risen to harass the worlds. O Brahmā, grant the boon to this wicked Rākṣasa.

27. If not, we shall be scorched by his terrible fiery splendour and court ruin. Hence grant him his prayer.

Sūta said:-

28. On hearing their words, Brahmā the grandfather of the universe went there to grant him the boon and spoke thus.

Brahmā said:—

29. "I am delighted with you. Mention the boon you desire in your mind." On hearing the words of Brahmā the Rākṣasa said.

Brahmā said :—

30. O lord of gods, if you are delighted, if a boon is to be granted by you, O Lotus-seated one, grant me unequalled strength.

Sūta said:—

31. After saying this, the Rākṣasa made obeisance to Brahmā. After granting him the boon, Brahmā returned to his abode.

32. The Rākṣasa Bhīma who acquired great strength from Brahmā returned to his house puffed up with pride. After bowing to his mother he said.

Brahmā said:—

33. O mother, observe my strength. I shall work up a havoc among the gods including their chief Indra and also Viṣṇu who goes to help them.

34. After saying this, Bhīma of terrible exploit conquered the gods including Indra at the outset and ousted them from their respective positions.

35. Then in a battle he conquered Viṣṇu respected even by the gods. Then joyously the Rākṣasa began to conquer the earth.

36. At first he went to conquer Sudakṣiṇa, the king of Kāmarūpa. Then he fought a terrible battle with him.

37. Thanks to the powers of Brahmā and that of the

boon, the Asura Bhīma conquered that great king though he was a great hero and had the support of Śiva.

38. After conquering the lord of Kāmarūpa, Bhīma of terrible exploit bound him and struck him.

39. O brahmins, all that belonged to that king who was a servant of Śiva, including his kingdom and its adjuncts was seized by that wicked Bhīma.

40. The virtuous king, fond of sacred rites, a favourite of Śiva, was bound with fetters and imprisoned in an isolated cell.

41. There the captive monarch made an excellent earthen idol of Śiva and started its worship with a desire for pleasant results.

42. He eulogised Gaṅgā in various ways. He performed the rites of ablutions and the worship of Śiva.

43. He performed meditation duly in accordance with the rules prescribed for the worship of earthen idols.

44. He joyously worshipped Śiva after performing obeisances, prayers and the like with the mystic signs and poses.

45. He repeated the japas of the five-syllabled mantra with the Praṇava prefixed. He did not get any leisure to do any thing else.

46. The king's beloved wife, the chaste lady, famous as Dakṣiṇā performed the worship of the earthen idol with pleasure.

47. The couple, devoutly engaged in the propitiation of Śiva worshipped the deity, the benefactor of the devotees with single-mindedness.

48. But the Rākṣasa deluded by the arrogance due to the boon spoiled all sacrificial rites saying, "Let the offerings be made to me."

49. O excellent sages, with a huge army of wicked Rākṣasas he put the entire earth under his control.

50. Defiling the Vedic rites and the sacred rituals of Śāstras, Smṛtis and Purāṇas, the powerful demon enjoyed everything himself.

51. The gods including Indra were harassed by him. The sages were subjected to misery, Brahmins were ousted from the world.

52. Then the dejected gods and sages including Indra, with Brahmā and Viṣṇu at their head, sought refuge in Śiva.

53. On the auspicious banks of the Mahākośī they delighted Śiva, the benefactor of the worlds after eulogising him with various prayers.

54. They made the earthen idol and performed worship in accordance with the rules and eulogised him with different prayers and obeisances duly.

55. Thus eulogised by means of prayers, by the gods, Śiva was much delighted and spoke to the gods.

Śiva said:—

56. O Viṣṇu, O Brahmā, O gods, O sages, I am delighted, mention the boon you wish to have. What shall I do for you ?

Sūta said:—

57. O brahmins, when these words were mentioned by Śiva, the gods spoke to Śiva after bowing to him with palms joined in reverence.

The gods said:—

58. O lord of gods, you know everything in the mind of others. You are the immanent soul. There is nothing unknown to you.

59. Still at your behest, O lord, we shall mention our grief. Be pleased to hear. O lord, look at us with your merciful eye.

60. The Rākṣasa, the powerful son of Karkaṭī, begot by Kumbhakarṇa, harasses the gods always, with his strength enhanced by the boon granted by Brahmā.

61. Please kill this Rākṣasa who causes much misery. O great lord, be merciful. O lord, do not delay.

Sūta said:—

62. Thus requested by the gods, Śiva favourably disposed to his devotees said—"I shall slay him." He then spoke to the gods.

Śiva said:—

63. The king of Kāmarūpa is my excellent devotee. O gods, tell him that his task will soon be accomplished by me.

64. The great king Sudakṣiṇa, lord of Kāmarūpa, is a special devotee of mine. Let him continue my worship interestedly.

65. I shall kill Bhīma who is wicked, whose power is enhanced by the boon granted by Brahmā and who has insulted you.

Sūta said:—

66. Then the gods went there. The delighted gods informed the great king what lord Śiva had said.

67. After informing him thus, the gods were highly delighted. The sages then returned to their respective abodes.

CHAPTER TWENTYONE

(*The origin of the Jyotirliṅga Bhīmeśvara*)

Sūta said:—

1. With a desire to accord benefit to him Śiva stayed with his devotee along with his Gaṇas. In order to protect him he remained concealed there.

2. In the meantime a great meditation was started by the lord of Kāmarūpa in front of the earthen idol of Śiva.

3. Then somebody informed the Rākṣasa, "The king is performing a black magic against you."

Sūta said:—

4. On hearing it the Rākṣasa was infuriated. With a desire to kill him he seized a sword and rushed at the king.

5-6. On seeing the earthen idol of Śiva, the Rākṣasa

thought "Contemplating on this idol he is doing something. Hence I shall kill him along with his adjuncts." Thinking thus the extremely infuriated Rākṣasa spoke thus.

Bhīma said:—

7. O wicked king, what are you doing here ? Tell me the truth. I shall not kill you then. Otherwise I will certainly kill you.

Sūta said:—

8. On hearing his words, the lord of Kāmarūpa full of faith in Śiva thought within his mind thus.

9. What is destined to happen will happen. There is nothing to prevent it. Everything is determined by our own previous action and Śiva is the dispenser of the result.

10. The merciful lord is certainly present in this earthen idol. He is carrying out my task. Who is this Rākṣasa ? Whence has he come ?

11. Lord Śiva is reputed in the Vedas as true to his promise. He carries out his promises in the interest of his devotees.

12. The promise is "If and when any terrible person harasses my devotee I shall kill that wicked person in order to save him. There is no doubt in this."

13. Thus emboldened and meditating on lord Śiva the king reminded him of the promise, mentally and devotedly.

14. "O lord, I am yours. Do as you wish. I will tell him the truth. Do what is beneficial to me,"

15. Thus meditating in his mind, the king bound by the noose of truth spoke the truth slighting the Rākṣasa.

The king said:—

16. I am worshipping lord Śiva who protects his devotees, who is the lord of all beings—mobile or immobile and who is free from aberrations.

Sūta said :—

17. On hearing these words of the king of Kāmarūpa, Bhīma spoke thunderingly, his body shaking with rage.

Bhīma said:—

18. Your Śiva is known to me ? What harm can he do to me ? He was kept as a servant by my uncle.

19. You wish to conquer me depending on his strength. Then you have conquered everything. indeed. No need for any hesitation.

20. As long as Śiva your protector is not seen by me you can serve him as your lord and not otherwise.

21. If he is seen by me, O king, everything will be clear in every respect. Hence you remove all these idols of Śiva.

22. Otherwise great terror will befall you. There is no doubt about it. I am of terrible exploit and I shall lay my hands heavily on your lord.

Sūta said:—

23. On hearing his words, the king of Kāmarūpa who had steady faith in Śiva immediately spoke to the Rākṣasa.

The king said:—

24. I am a wicked ignorant brute in your eyes but I shall never forsake Śiva. My lord who is the most excellent of all will never forsake me.

Sūta said :—

25. On hearing the words of the king with his soul dedicated to Śiva, the Rākṣasa laughed and spoke to the king immediately.

Bhīma said:—

26-27. "He is intoxicated. He begs everyday. What does he know about his features ? What steadfastness can a Yogi have in affording protection to his devotees ?" Think thus and keep aloof in every respect. Your lord and I shall proceed with our fight.

Sūta said :—

28. Thus ridiculed, the excellent king, a devotee of Śiva, steadfast in his rites, spoke fearlessly to Bhīma who caused misery to the people.

The king said:—

29. O wicked Rāksasa, listen. I shall not comply with your threats. If you go astray wherefore are you powerful?

The Sūta said:—

30. Thus addressed by the king, the demon rebuked him and hurled his terrible sword at the earthen idol.

31. "See now itself your lord's strength pleasing to the devotees." Saying this, the powerful demon laughed in the company of the Rākṣasas.

32. O brahmins, no sooner did the sword touch the earthen idol than Śiva manifested himself from the earthen idol.

33. "See, I am Bhīmeśvara. I have revealed myself to protect my devotee. This is my old rite that the dcvotee should be protected by me always.

34. From this alone see soon my strength that is pleasing to the devotees." After saying this he split the sword into two with his Pināka.

35. His spear was then hurled by the Rākṣasa. That spear too of the wicked Rākṣasa was split into a hundred pieces by Śiva.

36. O brahmins, then a lance was hurled at Śiva by him. It too was split into a hundred-thousand pieces with his arrows by Śiva.

37. Then a huge iron club was hurled at Śiva by him. Within a trice, it too was reduced to small pieces like gingelly seeds by Śiva with his trident.

38. Then a terrible fight ensued between the attendants of Śiva and the Rākṣasa. It frightened all the onlookers with distress.

39. Within a trice, the entire earth became agitated. The oceans and the mountains became excited.

40. The god and the sages were much distressed. They said to one another. "In vain did we beseech Śiva."

41. Nārada came there and requested Śiva, the destroyer of miseries with palms joined in reverence and head bent down.

Nārada said:—

42. O lord, forgive, O cause of fierce agitation. Why shall a dagger be thrust to cut a blade of grass, Let the demon be killed soon.

43. Thus requested, lord Śiva reduced the Rākṣasa to ashes with only a Huṁ sound for his weapon.

44. Even as all the gods were watching, O sage, the Rākṣasas were burnt down by Śiva in a trice.

45. Just as the conflagration consumes the forest so did the fury of Śiva destroy the army of the Rākṣasas in a trice.

46. None could see even the ashes of Bhīma. He was burnt down along with his followers. There was no trace of him to be seen.

47. The flame of the fury of Śiva spread from forest to forest. The ashes of the Rākṣasas spread everywhere in the forest.

48. The fiery flame of the anger of the great lord Śiva came out and spread from forest to forest. The ashes of the Rākṣasas spread throughout the forest.

49. From the ashes different herbs cropped up effectively in various ways. Men could assume different forms and features through the ashes.

50. Evil spirits, ghosts are removed far by the ashes O brahmins, there is no task which cannot be carried out through it.

51. Then Siva was implored by the gods and sages "O lord, you should stay here itself for the happiness of the people.

52. This despicable land causing distress to the people of Ayodhyā will yield welfare to the people at your very sight.

53. You will be known as Bhīmaśaṅkara—a phallic image which shall be worshipped always. It will avert mishaps and be conducive to the attainment of all desires.

Sūta said:—

54. Thus requested, Śiva the benefactor of the worlds, the lord favourably disposed towards his devotees remained there itself.

CHAPTER TWENTY-TWO

(The greatness of Viśveśvara, the arrival of Rudra at Kāśī)

Sūta said:—

1. O excellent sages, hereafter I shall narrate the greatness of Viśveśvara, destructive of great sins. May it be heard.

2-3. That which is seen as the substantive, as an entity in the form of knowledge and bliss, eternal and free from aberration, desired for a second. That second, of the tree of salvation, was possessed of attributes. It is named Śiva.

4. That split itself into two in the male and the female forms. The male is famous as Śiva and the female is known as Śakti.

5-6. O great sages, the unseen Cit and Ānanda created Prakṛti and Puruṣa. O brahmins, on seeing their parents, Prakṛti and Puruṣa were plunged in doubt.

7. Then a voice arose from the great attributeless Ātman—"Penance shall be pursued by you for the generation of excellent creation."

Prakṛti and Puruṣa said:-

8. O lord Śiva, there is no place for penance. Where shall we sit and perform this penance at your behest ?

9-10. Then a beautiful city endowed with the requisite articles, the auspicious essence of brilliance extending to five Krośas was created and established by Śiva devoid of attributes, in the firmament near the Puruṣa.

11. Occupying it with a desire for creation and meditating, Viṣṇu performed penance for a long time.

12. Due to his exertion various currents of water began to flow. The void was pervaded by the water-currents. Nothing else was seen.

13. On seeing it and thinking "What is this wonderful thing in sight", Viṣṇu shook his head.

14. Then a jewel fell in front from the ear of the lord. It became the great holy centre named Maṇikarṇikā.

15. When the holy centre extending to five Krośas

began to float on the waters, it was supported on Trident by Śiva devoid of attributes.

16. Viṣṇu slept there itself along with his consort Prakṛti. At the behest of Śiva, Brahmā was born of his umbilical lotus.

17. At the behest of Śiva, he evolved a wonderful creation. The fourteen worlds were created in the Cosmic Egg.

18. The extent of the Cosmic Egg is fifty crores of Yojanas as glorified by the sages.

19. "How will the beings in the Cosmic Egg bound by action attain me otherwise ?", the holy centre of Pañcakrośī was released by him after thinking like this.

20. "This Kāśī is the bestower of auspiciousness in the world. It is destructive of action. It illuminates salvation. It is the bestower of knowledge. It is my great favourite.

21. The phallic image Avimukta is installed by the great Śiva himself. O you born of my parts, this holy centre should never be abandoned by you."

22. After saying this, Śiva himself brought Kāśikā from his Trident and released it in the mortal world.

23. At the close of the day of Brahmā (when all other objects perish) it certainly does not perish. Then, O sages, Śiva upholds it by means of his Trident.

24. O brahmins, when the creation is resumed again by Brahmā it is replaced. It is called Kāśī because it pulls out or destroys our actions.

25. The phallic image Avimukteśvara stays in Kāśī always, yielding salvation to the people including even the great sinners.

26. O great sages, the Sārūpya[152] and other types of

152. The Purāṇas outline four states of beatitude viz, (i) residence in the same heaven with the deity (सालोक्य), (ii) proximity with the deity (सामीप्य), (iii) assimilation to the deity (सारूप्य), and (iv) complete absorption into the divine essence (सायुज्य). The last of these is the state of final extinction wherein the individual soul is completely merged in the universal soul.

salvation are attained elsewhere. The excellent type of salvation Sāyujya is attained here alone.

27. Of those who do not attain salvation elsewhere, the city of Vārāṇasī is the resort. The meritorious holy centre Pañcakrośī is destructive of sins of crores of slaughter.

28. The immortal gods too desire death here. What then of others ? Thus holy centre yields worldly pleasures and salvation always. It is a favourite resort of Śiva.

29. Brahmā praises this city. So also do the Siddhas, Yogins, sages and other people in the three worlds and Viṣṇu too.

30. I cannot describe adequately and entirely the greatness of Kāśī even in hundreds of years. I shall explain to the extent I can.

31. The lord of Kailāsa, who is Sāttvaic within and Tāmasaic without, who is famous in the name of Kālāgni and who is the supreme Being with and without attributes spoke after making many obeisances.

Rudra said:—

32. O lord of the universe, O great lord, I belong to you undoubtedly. O great god, be merciful to me, your son, O lord, accompanied by mother Pārvatī.

33. O lord of the universe, you shall stay here for the benefit of the worlds. I request you, O ruler of the universe to save the universe.

Sūta said:—

34. Avimukta, of suppressed and controlled soul, shed tears from his eyes and imploring him again and again spoke to Śiva.

Avimukta said:—

35. O great lord, O lord of gods, O good panacea for all the evils of time, you are in truth the lord of the three worlds. You are worthy of being served by Brahmā, Viṣṇu and others.

36. O lord, may you establish your capital in the city of Kāśī. For the sake of inconceivable pleasure I shall stay in meditation.

37. You alone are the bestower of liberation and worldly desires. For rendering help to the people you stay here always along with Umā.

38. O Sadāśiva, save the living beings from the ocean of worldly existence. O Śiva, carry out the task of your devotees. I request you again and again.

Sūta said:—

39. Thus requested by Viśvanātha, Śiva the sovereign ruler of all, stayed there for rendering help to the people.

40. Kāśī became the most excellent centre for all since Śiva came to Kāśī.

CHAPTER TWENTYTHREE

(*The greatness of the Jyotirliṅga Kāśī-Viśveśvara*)

The sages said:—

1. O Sūta, if the great city of Vārāṇasī is so meritorious please narrate its greatness to us as well as that of lord Avimukta.

Sūta said:—

2. O great sages, I shall explain neatly and succinctly the splendid greatness of Vārāṇasī and Viśveśvara. May it be listened to.

3. Once goddess Pārvatī asked Śiva with great joy about the greatness of the two Avimuktas—Kāsī and Viśveśvara, out of desire for the welfare of the worlds.

Pārvatī said:—

4. It behoves you to explain the greatness of this shrine entirely, taking pity on me and desiring the benefit of the worlds.

Sūta said:—

5. On hearing the words of the goddess, the lord of the gods, the lord of the universe, replied to her for the pleasure of all living beings.

Lord Śiva said:—

6. What, gentle lady, has been asked by you is splendid. It is auspicious and pleasing to the people. I shall explain as a matter of fact the greatness of the two Avimuktas.

7. Vārāṇasī is my mysterious shrine. It is the cause of salvation for the people in every respect.

8. In this holy centre, the Siddhas have always taken to my holy rites. They hold different phallic images. They yearn to attain my world.

9. Those who have conquered themselves and controlled their sense-organs pursue the great Pāśupata Yoga which is explained in the Vedas, yielding worldly pleasures and salvation.

10. O great goddess, the residence in Vārāṇasī is always appealing to me. Forsaking everything listen to the cause of its greatness.

11. The two deserve liberation—he who is my devotee and he who has perfect knowledge. Their is not the dependence on holy centres. They are equanimous in regard to what is prescribed and what is forbidden.

12. They must be known as liberated souls, no matter where they die. They are sure to attain salvation. This decisive word has been uttered by me.

13. Here in this excellent holy centre Avimukta, there is one special thing to be noted. O goddess, O great Śakti, please listen attentively.

14. People of all castes, of all stages of life, whether children, youths or the aged, if they die in this city, are undoubtedly liberated.

15-16. O brahmins, whether pure or impure, whether virgin or married, whether widow or barren, whether suffering from menstrual disorders or defects or whether recently delivered of a child, of whatever nature she may be, if she

dies at this holy centre she attains salvation. There is no doubt in this.

17. The sweat-born, (lice, bugs etc.) the egg-born (birds), the germinating ones (plants and trees) and the embryo-born (mammals) these living beings do not attain salvation elsewhere as they do at this place.

18. O goddess, there is no dependence on perfect knowledge here, nor that on devotion, nor that on holy rites, nor that on charitable gifts.

19. There is no dependence on culture, nor that on meditation at anytime, nor that on repetition of names, nor that on adoration, nor that even on noble nativity.

20. Whoever may be the man staying in my holy centre, whatever may be the manner of his death, if he dies here, he certainly attains salvation.

21. O beloved, this divine city of mine is most mysterious one. O Pārvatī, even Brahmā and others do not know its greatness.

22. Hence this holy centre is known as Avimukta. It is greater than Naimiṣa and all other holy centres in yielding salvation to the deceased.

23. Truth is the esoteric doctrine of Dharmas. Equanimity is the esoteric doctrine of salvation. Learned men know Avimukta as the esoteric doctrine of all shrines and holy centres.

24. Any being, enjoying pleasures at his will, sleeping, sporting or performing different activities, attains salvation if he casts off his life at Avimukta.

25. It is far better for men to become ghost after committing thousands of sins and stay at Kāśī than to attain heaven after performing a thousand sacrifices but without going to the city of Kāśī.

26. Hence the people resort to Kāśī with every strenuous effort. The sages meditate on Sadāśiva in the form of his phallic image.

27. O beloved, I distribute the different fruits among different men who perform penance with those ends in view.

28. No entanglement of actions binds those who

cast off their bodies here. Afterwards they realise complete identity with the godhead as their goal.

29. Brahmā along with the gods and the sages, Viṣṇu, the sun, and all other noble souls perform my worship.

30. He who dies in this holy centre does not get rebirth even if he happens to be a person whose mind is drawn towards sensual pleasures or who has eschewed interest in virtue.

31. What then, if they are free from attachment, devoid of arrogance, possessd of Sāttvaic nature, blessed ones devoted to me and not initiating evil activities.

32. Among thousands of rebirths, a Yogin is born here. Then, dying here, he attains the highest salvation.

33. O Pārvatī, there are many phallic forms installed by my devotees. They yield all desires and bestow salvation too.

34. This holy centre is glorified as extending to five Krośas in every one of the four directions all round. At the time of death it yields immortal beatitude.

35. If a sinless man dies, he attains salvation immediately. If a sinner dies here he assumes multitudes of births.

36-37. He attains salvation only after experiencing tortures. He who commits sins in the holy centre of Avimukta, experiences tortures at the hands of Bhairava for ten thousand years and then attains salvation, O beautiful lady.

38. Thus the course of events in regard to one who commits sins has been narrated to you. A man should realise this and worship Avimukta properly.

39. An action once performed is never wasted even in hundreds of crores of Kalpas. Good or bad, one must of necessity enjoy the fruit of one's action.

40. Exclusively inauspicious action is contributory to hellish distress. Exclusively auspicious action is conducive to the attainment of heaven. A mixture of the two is said to be resulting in human birth.

41. The birth will be good or evil in accordance with the predominance or deficiency of the one or the other.

The annihilation of good and evil is liberation. This is the truth, O Pārvatī.

42. O great goddess, the action that causes bondage is said to be threefold as mentioned in the Karmakāṇḍa section of the Vedas. It is (1) hoarded (Sañcita) (2) the current (Krīyamāna) and (3) that which has started yielding results (Prārabdha).

43-44. The actions of the previous births are classified as hoarded. The action the fruit of which is being experienced in the present birth is Prārabdha. O goddess, whether good or bad the action performed in this birth is known as Kriyamāṇa.[153]

45. The annihilation of the Prārabdha Karman is only through enjoyment and not otherwise. The destruction of the other two types of action is possible through worship alone.

46. Except in Kāśī in no other place can all the actions be wiped off. The other holy centres are easily accessible but the city of Kāśī is difficult of access.

47. If Kāśī had been visited with devotion in the previous birth, the person in the present birth reaches Kāśī and dies there and not otherwise.

48. If after reaching Kāśī a man takes his ceremonial bath in the Gaṅges, the two types of actions viz. the current and the hoarded are destroyed.

49. It is certain that the Prārabdha is not destroyed except through enjoyment. When that is enjoyed it is also destroyed.

50 If a man visits Kāśī first and commits sin afterwards, the seed of that action takes him again to Kāśī.

51. Then his sins are reduced to ashes. Hence a man shall resort to Kāśī. That certainly debars Karmans to fructify.

153. Man's actions are classified into three categories, viz. (i) past actions still unfructified (सञ्चित), (ii) past actions beginning to fructify (प्रारब्ध), (iii) present actions awaiting fructification in future.

According to the present context, the action of the second category (Prārabdha) is exhaustible by the consumption of its fruit. The remaining two सञ्चित and क्रियमाण can be checked from further growt. by performing the rites of Śiva.

52. O beloved, if even a single brahmin is afforded shelter and residence at Kāśī, the man who affords shelter and residence, gets the benefit of residence in Kāśī himself and thence he attains salvation.

53. If a person dies in Kāśī, he is freed from rebirth. If a man dies at Prayāga, his desires for worldly enjoyment and salvation are fulfilled.

54. If both the desire for worldly enjoyment and salvation are fulfilled at Prayāga, the fruit of salvation derived from residence in Kāśī is likely to be in vain. If only the fruit of salvation is the goal, the fruits of Prayāga are likely to be in vain.[154]

55. Hence at my behest, Viṣṇu creates something afresh and accords him the fruit as mentally conceived by him.

Sūta said:—

56. O excellent sages, such things constitute the greatness of Kāśī and Viśveśvara yielding worldly pleasures and salvation to the good.

57. Hereafter I shall explain the greatness of Tryambaka on hearing which a man gets rid of his sins altogether.

CHAPTER TWENTYFOUR

(The greatness of Gautama in the context of the greatness of Trymbakeśvara)

Sūta said:—

1. O excellent sages, listen. I shall tell you the story that dispels sins in the manner I have heard it from Vyāsa, the good preceptor.

154. The holy Prayāga yields worldly desires as well as emancipation; the holy Kāśī grants emancipation only. For him who desires both the worldly enjoyment and emancipation, Kāśi is useless, for he can get these at Prayāga. For him who desires emancipation alone prayāga is of no avail, for he can get the same at Kāśī.

2. Formerly there was an excellent sage named Gautama. His wife Ahalyā was extremely virtuous.

3. A penance extending to ten thousand years was performed by him on the Brahmagiri[155] mountain in the southern quarter.

4. O great ones of good rites, once a terrible drought lasting for a hundred years occurred there. All the people were put to great distress.

5. Not a single juicy tender sprout was seen on the face of the earth. How could there be a water, the sustainer of living beings.

6. Then the sages and other men, the beasts, birds and the deer of the forest went to the different quarters.

7. On seeing the drought, the sages and the brahmins spent the horrible time in meditation and performing Prāṇāyāmas.

8. Gautama himself performed an auspicions penance of Varuṇa for six months engrossed in Prāṇāyāma.

9. Then Varuṇa came there to grant him the boon. He said —"I am delighted. Mention the boon you wish to have. I shall grant it."

10. O brahmins, then Gautama requested him for rain. Then Varuṇa replied to the sage.

Varuṇa said:—

11. How can I countermand the behest of the gods? Please ask for something else. You are a wise man. I shall grant it.

Sūta said:—

12. On hearing these words of Varuṇa the great Ātman, Gautama, eager to help others spoke thus.

Gautama said :—

13. O lord of gods, if you are delighted, if a boon is to be granted to me, you shall grant it according to my desire.

155. It is a mountain lying at a distance of twenty miles from Nasik district, near Tryambaka in which the Godāvarī has its source on which the sage Gautama had his hermitage. Padma P. VI. 176. 58.

14. Since you are the lord of waters, you shall give me water. O lord of gods, you shall give me divine, everlasting water yielding permanent results.

Sūta said :—

15. Requested thus by Gautama, Varuṇa said—"Please dig a ditch here".

16. When this was said, a ditch of a hand's depth was dug by him. It was filled with divine water by Varuṇa.

17. Then lord Varuṇa the king of waters spoke to Gautama, the excellent sage, eager to help others.

Varuṇa said:—

18. O great sage, let there be a perennial supply of water in this ditch that has become sacred. This will become famous on the earth by your name.

19. Charitable gifts made here, rites performed here, penance pursued here, the sacrifices done here for the gods and the Śrāddha offered to the manes, everything will be imperishable.

Sūta said:—

20. After saying this, the lord eulogised by that sage vanished. After rendering help to others, the sage Gautama too was happy.

21. Seeking the support of great men is conducive to greatness. Only great men see its real nature, not others, the inauspicious ones.

22. Man attains fruits in accordance with the nature of the man one serves. Loftiness is achieved by serving the great and meanness by serving the mean.

23. Service in the abode of a lion is sure to yield pearls. Service in the hutment of a jackal is profitable only in yielding bones.

24. This is the nature of the excellent people that they cannot bear others' misery. They consider others' misery their own and try to eradicate it.

25. Trees, gold, sandal paste and the sugarcane exist for the enjoyment of the people. Men similarly competent are very rare in the world.

26. A kind man, a man unpuffed by arrogance a person habitually helping others and a person with perfect control over his sense-organs, these are the four holy pillars that support the earth.

27. Having secured rare water thus, Gautama performed his routine and ceremonial rites duly.

28. Thereafter he sowed different food-grains and barleys there itself for the performance of his sacrifice.

29. Different kinds of food-grains, trees, flowers and fruits were produced in plenty there.

30. On hearing of it, the sages came there in thousands. Many beasts, birds and other living beings flocked there.

31. The forest became very beautiful, the most excellent on the surface of the world. In view of this imperishable contact the drought was not distressing.

32. The sages in the forest were engaged in auspicious rites. They stayed there along with their disciples, children and womenfolk.

33. They sowed food-grains for their livelihood. There was great joy and bliss in that forest, thanks to the power of Gautama.

CHAPTER TWENTYFIVE

(The planned arrangement of Gautama)

Sūta said:—

1. O brahmins, once Gautama sent his disciples there for water. Carrying out his orders they reached the spot with the water-pots in their hands.

2. Many of the womenfolk who had assembled there for water saw the disciples of Gautama who had come for water. They prevented them from taking water.

3. "We are the wives of the sages. We shall take water first. You stand far off. You can take water afterwards." Thus they rebuked them.

4-5. The disciples returned and informed the wife of

the sage Gautama. The wife of the sage took them with her, pacified those women, herself took water and gave it to Gautama. The excellent sage performed the routine rites with that water.

6. The other women, the wives of the sages, became infuriated and rebuked her. They returned to their huts with evil intentions lurking in their minds.

7. The entire incident was distorted and intimated to their husbands by those evil-minded women.

8. On hearing their words, the great sages became furious with Gautama as it was destined to be.

9. The infuriated sages of crooked intellect worshipped Gaṇeśa with various articles of worship in order to put obstacle in the activity of Gautama.

10. The delighted Gaṇeśvara who is subservient to the devotees and who is the bestower of benefits appeared before them and said.

Gaṇeśa said:—

11. "I am pleased with you. Mention the boon you wish to choose. What shall I do ?" On hearing his words the sages said then.

The sages said:—

12. If the boon is to be given by you, let Gautama be turned out of his hermitage after being rebuked by the sages. Please do so.

Sūta said:—

13. On being requested thus, the elephant-faced deity,[156] the goal of the good, laughed and said gently enlightening them.

Gaṇeśa said:—

14. May this be heard, O sages. This is not proper. Those who become furious without any offence are sure to incur loss.

15. According misery to the people who had rendered

156. On the elephant-faced Gaṇeśa, see ŚP. Rudra. Kumāra. ch 17.

help before is not beneficial. If it is carried out, ruin will surely follow.

16. Excellent results are sought after performing penance. No harm is sought after voluntarily eschewing auspicious results.

Sūta said:—

17. Even after hearing these words, the excellent sages, still deluded in their intellect, spoke these words.

The sages said:—

18. "O lord, this must be done by you. Not otherwise." Gaṇeśa who was thus implored spoke.

Gaṇeśa said:—

19. This has been decisively said by Brahmā—"A wicked man never attains saintly nature nor does a saintly man assume perversion at any time."

20. Formerly when you were distressed by starvation, the sage Gautama afforded you happiness.

21. Now you intend to inflict misery on him. This is not proper. Please think over this in all aspects.

22. Deluded by your women-folk you never cared to act by my advice. There is no doubt that my advice will be beneficial to him at the end.

23. Certainly the excellent sage will render happiness unto you. Deception is not proper. Please choose another boon.

Sūta said:—

24. Although this advice was given by Gaṇeśa, the great Ātman, still the sage did not pay heed.

25. Then Gaṇeśa, who is subservient to his devotees, spoke indifferently to those sages of evil intent.

Gaṇeśa said:—

26. I shall do what is being requested by you all. What is destined to happen will surely happen. After saying this he vanished.

27. Gautama did not know the evil intention of the

sages. He went on performing his routine along with his wife with delighted mind.

28. O great sages, hear what happened in the meantime as a result of the influence of those wicked sages by the granting of the boon.

29. There were food-grains and barleys in Gautama's field. Gaṇeśa assumed the form of a feeble cow and went there.

30. O excellent sages, staggering and faltering, the cow, as a result of the boon began to eat the food-grains and barleys.

31. In the meantime Gautama happened to come there casually. Compassionate by nature, he warded off the cow with a bunch of grass blades.

32. No sooner was it touched by the blades of grass than the cow fell down dead even as the sage was watching it.

33. The sages and their wicked wives who were hiding there began to shout, "O see, what is done by Gautama."

34. O brahmins, the bewildered Gautama called Ahalyā and spoke with a dejected, distressed mind.

Gautama said:—

35. O gentle lady, what has happened ? How did it happen ? Certainly lord Śiva is angry. What should be done ? Where shall we go? The sin of slaughter has befallen me.

Sūta said:—

36. In the meantime the brahmins reproached Gautama. The wives of the brahmins tormented Ahalyā with threats.

37. The evil-minded disciples and sons of the brahmins reviled at Gautama repeating the words, "Fie on you."

The sages said:—

38. Your face is not fit to be seen. Go hence. If a person sees the face of a cow-killer, he shall take bath in full dress.

39. As long as you stay in the midst of the hermitage, the sacrificial fires and the manes will not accept our gifts.

40. Hence, O sinner, O slayer of a cow, go somewhere else along with your followers. Do not delay.

Sūta said:—

41. Saying this, they pelted him with stones. They inflicted pain on him and Ahalyā with insulting words.

42. Beaten and reproachad by the wicked persons Gautama spoke these words—"O sages, I am going away from here. I shall stay somewhere else.

43. After saying this, Gautama went out of that place. Going a krośa he made his hermitage there with their permission.

44. As long as there is this curse, no rite shall be performed. You are not authorised in any of the rites of god, manes or the Vedic rituals.*

45. The excellent sage Gautama excessively distressed by this regrettable incident spent half of month thus and then requested.

Gautama said: —

46. I am to be pitied by you. Please tell me how my sin can be wiped off. I shall do as you bid me.

Sūta said :—

47. Thus requested the brahmins did not say anything. When they were implored humbly they met separately and remained aloof.

48. Gautama stood far off. Bowing down to the sages he humbly asked them what he should do.

49. When this was said by Gautama of noble soul, the sages spoke these words.

The sages said :—

50. "Without expiation purity cannot be attained. Hence, for the sake of purification you shall perform the rites of atonement.

51. Go round the earth three times announcing your sin. After returning to this place perform the holy Vrata for a month.

* The verse is misplaced in the printed Skt. text. It shall follow v. 40 above.

52. If you go round this mountain Brahmagiri[157] hundred and one times you can attain purity.

53. Or you fetch water from Gaṅgā and perform the ceremonial ablution. Propitiate lord Śiva making a crore of his phallic images.

54. At the outset, you circumambulate this mountain eleven times. Taking bath in Gaṅgā you will become pure thereafter.

55. Performing the ablution of the earthen phallic image of Śiva with a hundred potful of water, the expiatory rite will be completed." When he was thus urged by the sages he said in the affirmative.

56. O excellent sages, at the behest of your honours I shall worship the earthen phallic image of Śiva and also circumambulate the mountain.

57. After saying this and circumambulating the mountain, the excellent sage made earthen phallic images of Śiva and worshipped them.

58. The chaste lady Ahalyā too acted accordingly. Their disciples and the disciples of their disciples rendered service to them.

CHAPTER TWENTYSIX

(*The greatness of Tryambakeśvara*)

Sūta said:—

1. O brahmins, when all this was performed thus by the sage along with his wife, the delighted Śiva accompanied by his Gaṇas appeared before him.

2. Then the gladdened Śiva, the storehouse of mercy said—"O great sage, mention the boon you wish to choose. I am delighted with your devotion."

157. See P. 1349 note.

3. On seeing the beautiful form of Śiva, the supreme soul, the sage bowed to Śiva with devotion and eulogised him joyously.

4. After eulogising and bowing to him many times, Gautama stood there with palms joined in reverence and said—"O lord, make me sinless."

5. On hearing these words of the noble soul Gautama, Śiva became much delighted and spoke.

Śiva said:—

6. O sage, you are blessed. You shall be contented. You are already sinless. You have been deceived by these wicked knaves.

7. Indeed, on seeing you, people become sinless. How can you be a sinner? You are always engaged in devotion to me.

8. O sage, indeed, all the wicked persons, by whom you have been harassed, are sinners, evil-minded and murder-stained.

9. Others too are likely to be sinners on seeing these. They have become already ungrateful. There is no way of atonement for them.

Sūta said:—

10. After saying this, O brahmins, lord Śiva, the bestower of happiness to the good and chastiser of the wicked told him their evil actions in detail.

11. On hearing the words of Śiva, the sage was greatly surprised. After bowing to him with devotion, he spoke again to him with palms joined in reverence.

Gautama said:—

12. O lord Śiva, a great help has been rendered by these sages. If they had not done like this, how could I have had your vision?

13. Blessed indeed are the sages who have pursued this auspicious activity towards me. It is by their so-called evil action that my great self-interest is made possible.

Sūta said:—

14. On hearing his words, lord Śiva became all the more delighted. Looking at Gautama mercifully he replied,

Śiva said:—

15. O leading brahmin, you are a blessed sage. You are the most excellent among sages. Realising that I am highly delighted, you choose the excellent boon.

Sūta said:—

16-17. Gautama thought—"It is thus that the scandal was spread in the world. Otherwise it would not have been so. Hence I must do what is proper". After thinking like this, the excellent sage Gautama, devoted to Śiva, spoke to Śiva with palms joined in reverence and head bent down.

Gautama said:—

18. O lord, what you say is true. Still what is done by the five leading persons[158] cannot be otherwise. So, let what has happened happen.

19. O lord of gods, if you are delighted, may Gaṅgā be given to me. Render help to the worlds. Obeisance be to you.

Sūta said:—

20. After saying these words and grasping his lotus-like feet, Gautama made obeisance to the lord of gods with a desire for the welfare of the worlds.

21-22. The essence of the earth and heaven had been extracted of yore, a part of this had been given to the sage by Brahmā at his marriage. What had been held over, lord Śiva favourably disposed towards his devotees, now gave to the sage.

23. Then the waters of Gaṅgā assumed the form of a lady and stood there. The excellent sage eulogised her and made obeisance.

Gautama said:—

24. O Gaṅgā, you are blessed. You are contented. The whole world has been sanctified by you. Sanctify me too. I am likely to fall into hell.

158. The context carries the existence of the modern Pañcāyata system to a hoary antiquity.

Sūta said:—

25. Śiva too then spoke—"O Gaṅgā, listen. You are beneficial to all. At my behest, sanctify Gautama also."

26. On hearing these words of Śiva and Gautama, Gaṅgā, the holy Śakti of Śiva, spoke to Śiva.

Gaṅgā said:—

27. O lord, after sanctifying the sage along with his followers, I shall return to my abode. I am telling you the truth.

Sūta said:—

28. When this was mentioned by Gaṅgā, lord Śiva, favourably disposed towards his devotees, spoke again to Gaṅgā keeping in mind the welfare of the worlds.

Śiva said:—

29. O goddess, till the advent of the Kali Yuga, when the son of Vivasvat shall be the twenty-eighth Manu, you shall stay here alone.

Sūta said:—

30. On hearing these words of lord Śiva, Gaṅgā the sanctifying leading river replied.

Gaṅgā said:—

31. O lord Śiva, O slayer of the Tripuras, if my greatness were to surpass that of all, I shall stay on the earth.

32. O lord, please listen to something more. O lord, please abide with me with this beautiful body of yours along with your consort and the Gaṇas.

Sūta said:—

33. On hearing her words, Śiva favourably disposed towards his devotees, spoke again to Gaṅgā for rendering help to the worlds.

Śiva said:—

34. O Gaṅgā you are blessed. Listen. I am not distinct from you. Still I stay here. You too must stay.

Sūta said:—

35. On hearing these words of lord Śiva, Gaṅgā was delighted in the mind and she accepted his advice.

36-37. In the meantime, the gods and sages, several holy centres and holy rivers came there. Proclaiming "Be victorious, be victorious", they respectfully worshipped Gautama, Gaṅgā and Pārvatī.

38. Thereafter Viṣṇu, Brahmā and other gods eulogised them joyously joining their palms and drooping down their shoulders.

39. Gaṅgā and Pārvatī were delighted and they said "O excellent gods, mention the boon you desire to choose. We shall grant the same with a desire to do what is pleasing to you."

The gods said:—

40. "O lord of gods, O leading river, if you are delighted, you shall stay here taking pity on us and for the benefit of men."

Gaṅgā said:—

41. Why don't you stay here for the pleasure and welfare of all ? After washing off the sin of Gautama I shall go back the way I have come.

42. O gods, how may my speciality be known apart from yours ? If you can prove the same, I shall undoubtedly stay here

The gods said:—

43. When Jupiter, the most friendly to all, comes to the zodiac of Leo all of us will come. There is no doubt about it.

44-45. O leading river, we will become unclean ourselves by cleaning off the sins of the people for eleven years. O beloved great goddess, we will come to you for washing that off in every respect. With respect we reveal this truth to you.

46. To bless the worlds, to do what is pleasing to us Śiva shall stay here and you too, O leading river.

47-48. We shall stay here as long as Jupiter is in Leo. We shall take our bath thrice a day and visit Śiva. Then we shall get rid of our sins and with your permission return to our native lands.

Sūta said:—

49. Thus requested by them as well as by the sage Gautama, Śiva stayed there with pleasure. The excellent river Gaṅgā too stayed.

50. Gaṅgā there became famous as Gautamī. The phallic image became famous by the name Trymbaka. Both are destructive of great sins.

51. From that time onwards whenever Jupiter enters Leo, the holy rivers, sacred centres and the gods come there.

52. The holy lakes Puṣkara, and others, the sacred river Gaṅgā and others, Vāsudeva and other gods stay on the banks of the Gautamī river.

53. While they are here they lose sacredness in their original places. They will have it back when they return there.

54. This is a Jyotirliṅga famous as Tryambaka. It is stationed on the banks of the Gautamī destructive of great sins.

55. He who sees the Jyotirliṅga Tryambaka with devotion and worships with obeisance after eulogising it is freed from all sins.

56. This very Jyotirliṅga Tryambaka was worshipped by Gautama. Being worshipped it yields all desires here and bestows liberation hereafter.

57. O great sages, thus what I have been asked has been narrated to you all. What else do you wish to hear ? I shall explain it to you. No doubt need be entertained in this respect.

CHAPTER TWENTYSEVEN

(*The greatness of the Jyotirliṅga Tryambakeśvara*)

The sages said:—

1. O holy lord, whence did Gaṅgā originate in the form of water ? How could it attain its greatness ? Please narrate.

2. What happened to those wicked brahmins who tormented Gautama? O sage with Vyāsa as your good preceptor, please narrate.

Sūta said:—

3. O brahmins, Gaṅgā who was thus requested by Gautama immediately descended from the mountain Brahmagiri.

4. Its current flowed from the branches of an Udumbara tree. Gautama, the famous sage, took his bath joyously.

5. Gautama's disciples and other sages too came there and joyously took their bath.

6. O excellent sages, the place became well known as Gaṅgādvāra.[159] It is beautiful and its sight dispels all sins.

7. The sages who were malicious towards Gautama came there to take their bath; but on seeing them Gaṅgā vanished immediately.

8. Then Gautama hastened to that place and eulogised Gaṅgā again and again with palms joined in reverence and head bent down. He then spoke.

Gautama said:—

9. Whether these are blind in their arrogance due to their affluence, whether they are good or bad, you shall grant them your vision by the virtue of this holy region.

159. Here Gaṅgā is said to have descended from Brahmagiri (ŚP. KRS. 25. 3) which is situated in the south (Ibid 24. 3), in the proximity of Nasik near Tryambaka. The place of Gaṅgā's descent is said to be Gaṅgādvāra (Ibid. 27.6). As Brahmagiri the place of Gautama's hermitage stands in the south, Gaṅgādvāra cannot be identified with Haridvāra—the famous town of pilgrimage in Northern India.

Sūta said:—

10. O excellent sages, then a voice arose from the firmament. Please listen to the excellent words that Gaṅgā spoke.

11. "These are the most wicked sages, most ungrateful and traitors to their lord. They are knaves and blasphemous heretics. They are unworthy of sight."

Gautama said:—

12. "Mother please hear the words of the great lord which you shall make truthful.

13. The lord has said, "I become sanctified by the person who in this world helps those who harm him."

Sūta said:—

14. On hearing the words of the sage Gautama the great Ātman, the voice rose again from the firmament above Gaṅgā.

15. "O sage Gautama, what is said by you is true. These are auspicious words. Still let them perform expiatory rites in brief.

16. At your behest and particularly under your guidance, they shall circumambulate this mountain.

17. Then these wicked persons will be authorised in having a vision of mine. O sage, this truth I mention to you.

18. On hearing these words, the sages did so duly after dejectedly requesting Gautama, "Our offence shall be excused."

19. When they did so, a ditch named Kuśāvarta just beneath Gaṅgādvāra was made by Gautama with her permission.

20. The sacred river flowed thence for the pleasure of the sage. Kuśāvarta became a famous and excellent place of pilgrimage.

21. A man who takes bath there becomes worthy of attaining salvation after immediately eschewing the sins and securing perfect knowledge which is difficult of access.

22. Gautama and the other sages mixed with one

another. Those who had been ungrateful before were ashamed of their wickedness.

23. O Sūta, this narrative has been heard by us in another manner.[160] We shall mention it. According to that the infuriated Gautama cursed the brahmins. May this be known to you.

Sūta said:—

24. O brahmins, that is also true, for that happened in a different Kalpa. O great ones of good rites, I shall describe the particular points of that story also.

25. On seeing the sages distressed by the famine, Gautama perfomed a great penance with god Varuṇa as the object of his worship.

26. Through Varuna's Māyā he caused a perennial supply of water. Then he made them sow food-grains and barleys in plenty.

27. Thus the excellent sage Gautama eager to help others afforded them sufficient food, thanks to the power of his penance.

28. Once the wicked wives of those sages feeling insulted in an incident over taking water became furious and complained to their husbands slandering Gautama.

29. With their minds thus prejudiced the evil-minded brahmins created an artificial cow grazing in his grain-field.

30. On seeing a cow eating his food-grains, Gautama struck it mildly with a blade of grass trying to ward it off.

31. The cow fell down immediately, being touched by the blade of grass. O brahmins, it died in an instant due to the forces of unaviodable destiny.

32. Then the wicked sages held a gathering and said "O a cow has been killed by Gautama".

33. Then Gautama was frightened thinking that a cow had been killed. Along with his wife Ahalyā, his disciples, the devotees of Śiva, he began to wonder.

160. According to the Puranic concept, the events of one Kalpa are repeated in another. But occasionally the events undergo modifications from Kalpa to Kalpa. Thus ŚP mentions two versions of the narrative of Gaṇeśa (Cp. ŚP. RS. Kumāra· Ch. 13. 5-6). The present ch. narrates two versions of Gautama's narrative; the variation is occasioned by the difference in Kalpa.

34. Then the excellent sage Gautama realised the truth and was angry. He cursed the sages.

Gautama said:—

35. You are evil-minded desiring to put me in distress as I am a devotee of Śiva. Hence you shall be averse to the Vedas always.

36. Henceforth your faith in the rites of the Vedas, particularly with reference to the path of Śivā yielding salvation shall cease to exist.

37. Henceforth your attention, strayed from the path of salvation, will be diverted to evil paths extraneous to the tenets of the Vedas.

38. From today let your foreheads be smeared with clay. Fall, ye all, deep down into the hell, O brahmins with foreheads smeared with clay.

39. You will not have Śiva as your sole deity. You will be considering the matchless Śiva on a par with other gods.

40. You will never have any interest in Śiva's worship and other rites, in devotees staunchly faithful to Śiva and in the festivals of Śiva.

41. Let all these curses causing misery, descend on your progeny as well.

42. All your descendants—sons, grandsons and others, O brahmins, shall be non-Śaivites. You shall stay certainly in hell along with your sons.

43. Afterwards you shall be born as Cāṇḍālas harassed by miseries and poverty. You shall be rogues, censuring others and marked with red-hot seals.

Sūta said:—

44. After cursing the sages, Gautama returned to his hermitage. He performed the devotional rites of Śiva and became very holy.

45. Then the brahmins and sages distressed by the curses of Gautama put up their residence in Kāñcī.[161] They were excluded from the rites of Śiva.

161. Kāñcī (mod. conjeeveram), one of the seven sacred cities of the Hindus is placed in the south of India on the Palār river. It is Kien-

46. Their sons too remained excluded from the sacred rites of Śiva. In future, in the Kali age too, they will be born as rogues and illiterate ordinary people.

47. O excellent sages, thus I have narrated their stories. O intelligent ones, their previous story too has been heard by all.

48. Thus the origin of Gautamī river has been narrated to you. So also its glory destructive of all sins.

49. The glory of the Jyotirliṅga Tryambaka is also narrated to you. On hearing this, one is released from all sins. There is no doubt about this.

50. Hereafter I shall narrate the glory of the Jyotirliṅga Vaidyanātheśvara which dispels all sins. May it be heard.

CHAPTER TWENTYEIGHT

(The glory of the Jyotirliṅga Vaidyanātheśvara)

Sūta said:—

1. Rāvaṇa the arrogant and prestige-minded leader of Rākṣasas propitiated Śiva with devotion on the excellent mountain Kailāsa.

2. Though the worship continued for a long time, Śiva was not delighted. Then Rāvaṇa performed another penance to delight Śiva.

3-4. The glorious Rāvaṇa, scion of the family of Pulastya dug a deep ditch among the groves of trees on the southern side of Himavat, the mountain that is usually the spot of Siddhi. O brahmins, he then kindled fire within it. Near it he installed the idol of Śiva and performed a sacrifice.

5. He performed three types of penance. During the summer he stationed himself in the midst of five fires, during

chi-pu-lo (Kāñcīpura) of the Chinese pilgrim Hiuen Thsang. The city was divided in two parts : Viṣṇu Kāñcī and Rudra Kāñcī. It is the former that is referred to here.

rainy days he lay on the bare ground and in the winter he stood within water and performed his penance.

6. Thus he performed penance a great deal. Even then Śiva the supreme soul, difficult to be propitiated by the wicked was not delighted.

7. Then the ambitious Rāvaṇa, lord of Daityas, began to worship Śiva by cutting off his heads.

8-9. In the due performance of the worship he cut off his heads one by one. Thus when he had cut off his nine heads and one head remained, the delighted Śiva favourably disposed towards his devotees, appeared in front of him.

10. The lord reinstated the severed heads without causing pain and conferred on him his desire as well as unequalled excellent strength.

11. Securing his favour, the Rākṣasa Rāvaṇa replied to Śiva, with palms joined in reverence and shoulders drooping down.

Rāvaṇa said:—

12. O lord of gods, be pleased. I am taking your image to Laṅkā.[162] Please make my desire fruitful. I seek refuge in you.

Sūta said:—

13. Thus addressed by Rāvaṇa, Śiva was in a dilemma and a bit disinclined. He replied.

Śiva said:—

14. O excellent Rākṣasa, hear. My words are significant. Let my excellent phallic image be taken to your abode.

15. Wherever this phallic image is placed on the ground it will become stationary. There is no doubt about it. Do as you please.

Sūta said:—

16. Thus warned by Śiva, Rāvaṇa, the king of Rākṣasas, took it saying "So be it" and went to his abode.

162. See P 1155 note.

17. Thanks to Śiva's Māyā, he became desirous of passing urine while yet on his way. Lord Rāvaṇa of the family of Pulastya could not stop this urge.

18. He saw a cowherd there and requested him to hold the image. About an hour elapsed, when Rāvaṇa did not return, the cowherd became nervous.

19-21. He was distressed by its heavy weight. He placed it on the ground. The phallic image made of the essence of diamond remained fixed there. O sage, that phallic image is known as Vaidyanātheśvara. It yields all desires and dispels sins at its very sight. It is famous in the three worlds. It grants worldly pleasures here and salvation hereafter.

This Jyotirliṅga is the most excellent of all. By its sight or worship it destroys sins. It is divine and conducive to salvation.

22. It stood there for the benefit of the worlds. Rāvaṇa returned to his abode after securing the blissful boon.

23. On hearing of it Indra and other gods and the pious sages with minds fixed in Śiva consulted one another.

24. O sage, Viṣṇu, Brahmā and other gods arrived at the spot and devotedly performed the worship of Śiva.

25. The gods saw the deity personally and after consecrating the image they called Vaidyanātha. They then bowed to the image and eulogised it. Then they returned to heaven.

The sages said:—

26. O dear, when the image was installed and Rāvaṇa had returned to his abode, what happened? Please narrate it in detail.

Sūta said:—

27. After securing the great and excellent boon, the great Asura Rāvaṇa returned to his abode and mentioned everything to his beloved wife. He rejoiced much.

28. O great sages, on hearing everything Indra and other gods and sages too became extremely dejected. They spoke to one another.

The gods and sages said:—

29. "Rāvaṇa is a wicked knave. He is evil-minded and hater of the gods. After securing the boon from Śiva, he will make us more miserable.

30. What shall we do? Where shall we go? What will happen now? What evil deeds this wicked fellow will not do after becoming more efficient ?"

31. Thus distressed, Indra and other gods, and the sages too invited Nārada and asked him dejectedly.

The gods said:—

32. O excellent sage, you can do everything. O celestial sage, find out some means to dispel the grief of the gods.

33. What evil deeds the extremely wicked Rāvaṇa will not do ? Where shall we go, being harassed by the wicked fellow ?

Nārada said:—

34. O gods, give up your sorrow. I shall plan out and go. By the mercy of Śiva, I shall carry out the task of the gods.

Sūta said:—

35. Thus saying, the celestial sage went to Rāvaṇa's abode. After receiving the formal welcome he spoke with great pleasure.

Nārada said:—

36. "O excellent Rākṣasa, you are a blessed sage, a great devotee of Śiva. At your sight today my mind is much delighted.

37. Please narrate the details how you propitiate Śiva. Thus asked by him Rāvaṇa replied.

Rāvaṇa said:—

38. O great sage, after going to Kailāsa for penance, I performed a severe penance for a long time.

39. O sage, when Śiva was not pleased, I returned from there to the grove and resumed penance.

40. Standing in the midst of five fires during the summer, lying on the bare ground during rains and staying inside water during the winter I performed three-fold penance.

41. O great sage, thus I performed a severe penance there. Still Śiva was not even slightly pleased with me.

42-43. I then became angry. I dug a ditch in the ground and kindled fire. I made earthen idols. By waving lights in the course of worship I worshipped Śiva with scents, sandal paste, incense and food-offerings.

44. Śiva was propitiated by me by obeisances, eulogies, songs, dances, musical instruments and mystic gestures of faces and fingers.

45. By such different modes and various other means lord Śiva was worshipped by me according to the rules laid down in the Śāstras.

46. When lord Śiva was not pleased and did not appear in my presence I was distressed as I could not obtain the fruits of penance.

47. "Fie upon my body. Fie upon my strength. Fie upon my penance". Saying this I performed several sacrifices in the fire that had been kept there.

48-49. Then I thought—"I will cast off my body into the fire". Thereafter I cut off my heads one by one, purified them and offered them to the fire. Thus nine heads were offered by me.

50. O excellent sage, when I was about to cut off my tenth head, Śiva appeared before me as a mass of splendour.

51. The lord favourably disposed towards his devotees immediately spoke to me, "I am delighted. Mention the boon you wish to have. I shall grant you what you desire in your mind."

52. When lord Śiva said this I eulogised and bowed to him with palms joined in great devotion.

53. Then I requested the lord, "O lord of gods, if you are pleased nothing will be inaccessible to me ? Please give me unequalled strength."

54. All that I had desired in my mind was granted by the merciful and satisfied Śiva, saying the words "So be it."

55. Reinstating my heads like a physician they were glanced at by Śiva, the supreme soul with unfailing benign look.

56. When this was done, my body regained its former state. Thanks to his grace, all benefits were derived by me.

57. Then, requested by me, Śiva stayed there permanently in the name of Vaidyanātheśvara. He has now become famous in the three worlds.

58. Lord Śiva in the form of Jyotirliṅga confers worldly pleasures and salvation by his sight and worship. He is the benefactor of all in the world.

59. I particularly worshipped that Jyotirliṅga and bowed to it. I have returned home and intend to conquer the three worlds.

Sūta said:—

60. The celestial sage was excited on hearing his words. Laughing within himself, Nārada spoke to Rāvaṇa.

Nārada said:—

61. May this be heard, O excellent Rākṣasa, I shall tell you what is beneficial to you. You shall do as I say and not otherwise at any cost.

62. What you said just now that everything was granted by Śiva should never be taken for granted.

63. What will he not say in his state of mental aberration? It will never come out to be true. How can it be proved? You are my favourite.

64. Hence you shall go again and do this for your own benefit. You shall endeavour to lift up Kailāsa.

65. Everything will come out to be fruitful only when Kailāsa is lifted up. It is doubtlessly so.

66. You replace it as before and return happily. Decide ultimately and do as you wish.

Sūta said:—

67. Rāvaṇa, deluded by fate, considered it beneficial when thus advised. Believing in the advice of the sage he went to Kailāsa.

68. Reaching there he lifted up the mountain. Every-

thing on the mountain became topsyturvy and mixed up with one another.

69. On seeing it, Śiva said "What has happened?" Śivā laughed and replied.

Śivā said:—

70. You have got the return of favouring your disciple, indeed. Something good has happened through this disciple, now that an unequalled strength has been bestowed on a quiet soul who is a great hero.

Sūta said:—

71. On hearing the words of Śivā with a veiled hint, lord Śiva considered Rāvaṇa ungrateful. He cursed him for being arrogant of his strength.

Lord Śiva said:—

72. O Rāvaṇa, O base devotee, O wicked-minded, do not be arrogant. A destroyer of the arrogance of your mighty hands will come soon.

Sūta said:—

73. What thus happened there Nārada too heard. Rāvaṇa delighted in his mind returned to his abode.

74. Coming to a firm decision, the mighty Rāvaṇa, deluded of his own strength, destroyed the arrogance of his enemies and brought the whole universe under his control.

75. Due to the divine weapons and great strength secured at the behest of Śiva, there was none to counter-challenge Rāvaṇa in fight.

76. By listening to this glory of lord Vaidyanātha the sinners get their sins reduced to ashes.

CHAPTER TWENTYNINE

(*The havoc of the Rākṣasas of Dārukāvana*)

Sūta said:—

1. Hereafter I shall explain how the extremely excellent Jyotirliṅga Nāgeśa of the supreme soul came into being.

2. There was a certain ogress Dārukā who became arrogant by the boon granted by Pārvatī. Her husband Dāruka was also very powerful.

3. Along with many Rākṣasas he tormented the good. He destroyed their sacrifices and spoiled their rites.

4. His fertile and flourishing forest was on the shores of the Western ocean.[163] It extended to sixteen Yojanas in every direction.

5. Wherever Dārukā went in that forest[164] for her sportive pleasure, the land in that spot acquired all requisites and became full of trees.

6. The goddess had entrusted Dārukā with the supervision of that forest. She casually visited that forest along with her consort.

7. Staying there, the Rākṣasa Dāruka and his wife Dārukā terrorised the people.

8. The harassed people sought refuge in Aurva.[165] They paid homage to him with reverence and with their head bent down with pleasure they requested him thus.

The people said:—

9. O great sage, grant us shelter. if not, we will be killed by the wicked Dāruka. You are competent to do everything. You are brilliant with your splendour.

163. The Western ocean referred to in the Purāṇas is identical with the Arabian sea.

164. Darukāvana which contains the temple of Nāgeśa, one of the twelve great jyotirliṅgas of Mahādeva is placed close to the western ocean. The context mentions the background for its nomenclature. Contrary to this statement, the Arch. Sur. lists of Nizam's territory (XXXI. 21. 29) identify it with Aundh in the Nizam's territory. There are two more forests of this name : one in the Himalayas, near Badrinath, the other Vijayeśvara in Kāśmīr. Dārukāvana, with reference to the demoness Dārukā, should not be confused with other Dārukā forests.

165. The sage Aurva was the son of Urva and grandson of the famous sage Bhṛgu.

10. There is none in the world except you in whom we can seek refuge and staying near whom we can be happy.

11. On seeing you, the Rākṣasas run off. The splendour of Śiva always shines in you like fire.

Sūta said:—

12. Thus requested by the people the excellent sage Aurva, worthy of being resorted to, bewailed their lot and spoke these words for their protection.

Aurva said:—

13. If the Rākṣasas torture living beings on the earth they will die themselves although they are very powerful.

14. Whenever the people are killed, let the Rākṣasas too die. This is the truth I say.

Sūta said:—

15. After promising to the subjects and consoling them, Aurva continued different types of penance, conferring happiness on the people.

16. Realising the cause for the curse, the gods made attempts to fight with the demons.

17. With multifarious efforts and holding all types of weapons Indra and the other gods arrived there for the battle.

18. On seeing them the Rākṣasas began to ponder. They consulted with one another.

Rākṣasas said: —

19. "What shall be done? Where shall we go? A difficult situation has come up. We are fighting and dying. They are fighting but they are not killed.

20. If this situation continues what shall happen[166] to us? A great misery has befallen us. Who can ward this off?"

Sūta said:—

21. Thinking thus and unable to find out a remedy Dāruka and his companions felt miserable indeed.

166. We have adopted the reading भोक्ष्यते for भक्ष्यते।

22. On knowing that a great calamity had arrived, the the demoness Dārukā spoke of the boon granted by Pārvatī.

Dārukā said:—

23. Propitiated by me formerly, the wife of Śiva had granted me a boon. You can go to the forest along with your people if you desire to go.

24. That boon has been secured by me. How is this misery to be borne ? Taking your people to the island you can stay with the Rākṣasas happily.

Sūta said:—

25. On hearing the words of the Rākṣasī, the Rākṣasas were delighted. Getting rid of their fear they spoke to one another.

26. "She is blessed. She is fortunate. We have been saved by her." After bowing to her they said respectfully.

27. "If we can go let us go. Why ponder over it ? O gentle lady, we shall go and stay there permanently in in the waters."

28. In the meantime the people who had been tortured by the Rākṣasas formerly came there for fighting, accompanied by the gods.

29-31. In their dilemma the Rāksasas resorted to the boon granted by Pārvatī. They took their belongings to the city in the ocean. The demoness shouted cries of victory to the goddess and flew like the winged king of mountains.[167] She then stayed fearlessly in the middle of the ocean. The follower of Śiva accompanied by her attendants rejoiced much.

32. Staying in the city inside the ocean, the sportive Rākṣasas became happy and fearless.

33. For fear of the sage's curse, Rākṣasas did not come on the earth. They moved about in the waters.

34. They abducted travellers in the boats and imprisoned them in the city. They killed some of them.

167. According to the Puranic tradition mountains had wings, flew at will and destroyed those towns and villages which refused them gifts. Thus they proved refractory and troublesome to the people. Thereupon Indra clipped off their wings and made them stationary.

35. Staying there fearlessly, thanks to the boon granted by Pārvatī, the Rākṣasas worked havoc as before.

36. O great sages, the people had the terror in the waters now incessantly in the manner they had fear on land before.

37. Sometimes the Rākṣasī came out of the city in the water and blocked the path to the land in order to harass the people.

38. In the meantime several beautiful boats arrived there all full of people.

39. On seeing those boats the wicked Rākṣasas were delighted much. Rushing at the people on board they bound them forcefully.

40. The naughty Rākṣasas came to the city taking those people with them. They fettered them and put them in prisons.

41. The people thus bound in fetters and imprisoned became very unhappy. They were rebuked again and again.

42. Their leader was a certain Vaiśya named Supriya. His conduct was auspicious and pleasing to Śiva. He was a permanent devotee of Śiva.

43. He never remained without the worship of Śiva. In every respect he followed the sacred rites of Śiva. Bhasma and Rudrākṣa were his ornaments.

44. If on any day he could not worship Śiva he did not take his food. The Vaiśya performed the worship of Śiva there in the prison also.

45. O excellent sages, he taught the mantra of Śiva and the mode of worshipping the earthen phallic image to several of his fellow-prisoners.

46. They performed there the worship of Śiva duly in the manner they saw and heard. It yielded them their desires.

47. Some of them stayed in meditation taking up excellent postures. Some of them joyously performed the mental worship of Śiva.

48. O great sages, the direct worship of Śiva was performed by the leader then in accordance with the rites of worshipping the earthen phallic image.

49. Those who did not know the great rite remained meditating on Śiva with the five-syllabled mantra "Namaḥ Śivāya.

50. The leading Vaiśya Supriya, a favourite of Śiva, performed the worship of Śiva by mental meditation

51. Śiva in the form mentioned before took up everything directly. The Vaiśya was aware that his offerings were taken by Śiva.

52. O great sages, even as the Vaiśya continued to perform the worship of Śiva, six months passed by without hindrance.

53. The event that happened thereafter, the story of the moon-crested lord, O great sages, please listen to with attention.

CHAPTER THIRTY

(*The greatness of the Jyotirliṅga Nāgeśvara*)

Sūta said:

1. Once an attendant of the wicked Rākṣasa saw the beautiful form of Śiva in front of him.

2. That wonderful incident was truthfully intimated to the king of Rākṣasas.

3. The king of the Rākṣasas, Dāruka, though very powerful was excited much. He hastened to the Vaiśya and asked him.

Sūta said:—

4. O Vaiśya, what is it that you meditate upon ? Tell me the truth. Then you will not die. My words cannot be otherwise.

Śiva said:—

5. He replied "I do not know." On hearing it the

168. The reading of the fourth pāda of this verse is defective. We have adopted the reading गृह्यते तद शिवेन वै for गृह्यते न शिवेन वै ।

Rākṣasa was angry. He incited the Rāksasas—"O Rākṣasas, let him be killed."

6. Urged by him, they seized various weapons and rushed at the leading Vaiśya whose mind was attached to Śiva, with desire to kill him.

7. On seeing them come, the Vaiśya remembered Śiva with devotion and repeated his names though his eyes indicated that he was extremely frightened.

The leading Vaiśya said:—

8. O Śiva, save me. O lord of gods, save me. O Śiva, save me now from this wicked Rākṣasa. O lord of the three worlds, O slayer of the wicked, O one favourably disposed towards his devotees.

9. O lord, you alone are my entire possession. I belong to you. I am subservient to you. O lord, my very life is always in you.

Sūta said:—

10. Thus implored, Śiva appeared out of the crevice with an excellent temple with four doors.

11. Seeing in its midst the wonderfully brilliant form of Śiva along with his attendants he worshipped him.

12-13. On being worshipped, Śiva became delighted. He gave him the Pāśupata missile. He immediately slew all the Rākṣasas with all their attendants and adjuncts. He saved thus his devotee. Indeed Śiva is the slayer of the wicked.

14. After killing all of them, Śiva the creator of his Oracles and who assumes bodies in the course of sports granted a boon to the forest.

15. May the rites and activities of the four castes, Brahmins, Kṣatriyas, Vaiśyas and Śūdras flourish in this forest always.

16. Let there never be people of the Tāmasaic qualities. Let there be excellent sages, the propounders and the followers of the Śaiva cult.

17. In the meantime the Rākṣasī Dārukā dejected in her mind, eulogised Pārvatī.

18. The goddess being pleased said "What shall I do ?" She replied – "Let my race be protected by you".

19. "I shall protect your race. I say this truth to you." Saying this the Goddess quarrelled with Śiva.

20. On seeing the goddess furious, the lord, bound by the boon granted by him, replied with pleasure. "Do as you please".

21. On hearing the words of her husband Śiva, the delighted Pārvatī laughed and spoke these words.

Pārvatī said :—

22. "Your words will be true at the end of this Yuga. Till then, I think, there can be the Tāmasaic creations as well.

23. Otherwise the dissolution will take place even now. O Śiva, let the words uttered by me be proved true. O lord, I belong to you. I depend on you.

24. This Rākṣasī Dārukā is my own Śakti. She is the most powerful among the Rākṣasīs. Let her rule over the kingdom of the Rākṣasas.

25. These wives of the Rākṣasas will give birth to sons. I have permitted all of them to live jointly in the forest.

Sūta said:—

26 On hearing these words of Pārvatī, lord Śiva was delighted in his mind and spoke these words.

Śiva said:—

27. O beloved, if you say so, please listen to my words. I will stay in this forest with pleasure for protecting the devotees.

28. He who maintains the discipline of rites and activities prescribed for different castes and has a sight of me with pleasure here will become an emperor.

29-30. Or, at the end of the recurring cycle of Kali or in the beginning of Kṛta Age, the leading king equipped with a vast army, famous in the name of Vīrasena son of Mahāsena, will have a sight of me. He will be a very

valorous devotee of mine. After viewing me he will become an emperor.

Sūta said:—

31. Exchanging pleasantries thus, the couple, O brahmins, indulging in great sports remained there.

32. The Jyotirliṅga form of Śiva came to be known as Nāgeśvara. Goddess Śivā became Nāgeśvarī. Both of them are favourites of the devotees.

The sages said:—

33. O intelligent one, how will Vīrasena go to Dārukā vana and worship Śiva ? Please narrate it.

Sūta said:—

34. Vīrasena, son of Mahāsena, was a great favourite of Śiva. He was born of a Kṣatriya family in the beautiful land of Niṣadha.[169]

35. Worshipping the earthen image of the lord, Vīrasena performed a severe penance, lasting for twelve years.

36-39. Then Śiva, the delighted lord of the gods, became visible to him and said :—Make a fish-like canoe of wood. Coat it with tin and other metals. O Vīrasena, I shall create Yogamāyā and give it to you. Enter the canoe accompanied by Yogamāyā and your men. Proceed to the island in the Western ocean.[170] Enter the crevice made by me. Perform the worship of Nāgeśvara. Thereafter secure the missile Pāśupata and slay the Rākṣasī and others. When I appear before you; you will not remain deficient in anything.

40. Pārvatī's strength will grow to be complete. The Mlecchas of the forest will become pious and auspicious.

41. After saying this to Vīrasena and bestowing his mercy on everyone lord Śiva, the destroyer of miseries, vanished there itself.

42. Having received the boon form Śiva the supreme soul, Vīrasena became competent to do everything, of course.

169. See P. 1189 note.

170. See P. 1373 note.

43. Thus is the manifestation of Nāgeśvara, the lord in the form of a Jyotirliṅga conferring the attainment of desires to the three worlds.

44. He who listens to the origin of Nāgeśa respectfully attains all desires. He becomes intelligent. And his sins are destroyed.

CHAPTER THIRTYONE

(*The greatness of Rāmeśvara*)

Sūta said:—

1. Hereafter I shall explain how the phallic image Rāmeśvara originated formerly. O sages, listen to it respectfully.

2. Formerly, Viṣṇu the favourite of the good, took his incarnation as Rāma on the earth.

3. O brahmins, Rāma's wife Sītā, the daughter of Janaka, was kidnapped by Rāvaṇa the wielder of great Māyā and taken to his abode in Laṅkā.

4. Searching for her, Rāma went to the city called Kiṣkindhā.[171] Having alliance with Sugrīva for his benefit he killed Bāli.

5. After staying there for sometime, he held consultations with Lakṣmaṇa, Sugrīva and others eager to find her out.

6. The prince Rāma sent the monkeys, the chief of whom was Hanūmat, to various directions in order to find her out.

7. On getting the crest-jewel of Sītā and on knowing from the excellent monkey that she was in Laṅkā, Rāma rejoiced much.

8-9. O brahmins, accompanied by Hanumān the chief of monkeys, Lakṣmaṇa, Sugrīva and other monkey chiefs of

171. Kiṣkindhā was the capital of the Janapada of the same name. It is identified with the Raichur-Bellary area of Mysore and the adjoining regions GAMI P 31 note. It was placed on the Tuṅgabhadrā river.

great might and a vast army of monkeys eighteen thousand billions in number Rāma reached the shores of the Southern salt ocean.

10. Reaching there, Rāma the favourite of Śiva stationed himself on the shore, being served by the monkeys and his brother Lakṣmaṇa.

11-13. "Alas where has Jānakī gone ? When will she meet me. The ocean is very deep. The army of the monkeys is to be taken across. The Rākṣasa of great strength and valour, the uplifter of the mountain Kailāsa has resorted to his stronghold Laṅkā. His son is Indrajit, the conqueror of Indra. Thus thought Rāma in the company of Lakṣmaṇa standing on the shore itself. He was appeased by Aṅgada and other monkeys.

14. Then Rāma the excellent devotee of Śiva, desirous of water, lovingly spoke to his brother Lakṣmaṇa.

Rāma said:—

15. O brother Lakṣmaṇa, lord of heroes, I am thirsty. I desire water. You get some water quickly through some monkey.

Sūta said:—

16. On hearing it the monkeys ran in all directions. They brought water, bowed to Rāma and standing before him said.

The monkeys said:—

17. O lord, at your behest we have brought excellent water, sweet, cool and refreshing. Please take it.

Sūta said:—

18. On hearing it Rāma was much delighted. With a benign glance at them he accepted the water offered.

19. When Rāma, the devotee of Śiva, took the water and was about to drink it, it occurred to him at the will of Śiva.

20. "I have not yet had the sight of Śiva, the great lord, the bestower of all bliss. How can the water be taken in ?"

21. After saying this, he drank water and then performed the worship of Śiva's earthen image.

22. He worshipped Śiva performing all the sixteen ancillary services like invocation etc. with devotion according to the rules obtaining.

23. After propitiating him with obeisances, divine eulogies etc. strenuously, Rāma joyously prayed to Śiva with great devotion.

Rāma said:—

24. O lord Śiva, O great lord, always favourably disposed towards your devotees, save me your devotee, dejected in the mind and seeking refuge in you.

25. O Bhavatāraṇa (one who takes devotees across the ocean of worldly existence), this ocean is very deep. The Rākṣasa Rāvaṇa is heroic and mighty.

26. The army of monkeys is a very fickle instrument of war. How can my task be achieved resulting in pleasing acquisition.

27. In that, O lord of good rites, help must be rendered to me. O lord, without your help my purpose is difficult to be achieved.

28. Rāvaṇa is your devotee. He is invincible in every respect to everyone. He is haughty due to the boons granted by you. He is a great hero who has conquered the three worlds.

29. O Sadāśiva, I too am your slave, in every respect subservient to you. Considering this, you shall be partial to me.

Sūta said:—

30-31. After praying and bowing to the lord again and again, he repeated loudly, "O Śiva, be victorious, be victorious" and eulogised Śiva. Repeating the mantras and meditating, he performed the worship again and danced before the lord.

32. With the heart drenched with devotional love he produced the throat-sound. Lord Śiva was much delighted.

33. Assuming the pure form as mentioned and

accompanied by all his attendants, lord Śiva of brilliant form appeared before him immediately.

34. Then, satisfied in his heart with Rāma's devotion lord Śiva said—"O Rāma, may there be welfare to you. Mention the boon you wish to have."

35. On seeing that form, they became sanctified. Rāma himself, interested in Śaiva cult, performed the worship.

36. Eulogising in diverse ways and bowing to Śiva joyously he requested for his victory in the imminent fight with Rāvaṇa.

37. Delighted in his heart at Rām's devotion, lord Śiva said lovingly—"O great king, may you be victorious".

38. Securing the blessing of victory granted by Śiva and receiving the permission of the lord he prayed again with palms joined in reverence and head bent down.

Rāma said:—

39. O Śiva, if you are pleased, you shall stay here, O lord, to sanctify the worlds and to render help to the people.

Sūta said:—

40. Thus implored Śiva took up the phallic image named Rāmeśvara. It is now famous on the surface of the world.

41. It was by Śiva's favour that Rāma crossed the ocean soon, killed Rāvaṇa and other Rākṣasas and regained his beloved.

42. The greatness of Rāmeśvara became wonderful and unequalled in the world. It yields worldly pleasures and salvation and bestows all desires on the devotees always.

43. He who performs the ablution of Śiva with the waters of the divine Gaṅgā and worships Rāmeśvara with great devotion becomes a living liberated soul indeed.

44. After enjoying all pleasures here, rare even to the gods and deriving perfect knowledge in the end he will certainly attain salvation.

45. Thus has been narrated to you the story of Rāmeśvara, the Jyotirliṅga of Śiva. It is divine. It destroys the sins of the devotees who listen to it.

CHAPTER THIRTYTWO

(The narrative of Sudehā and Sudharmā)

Sūta said:—

1. O excellent sages, the next Jyotirliṅga to be mentioned is Ghuśmeśa. May its greatness be listened to.

2. There is the excellent mountain in the Southern region named Deva.[172] It shines with great splendour and is very wonderful to view.

3. A certain brahmin Sudharmā who was the most excellent among the knowers of Brahman and who was born of Bhāradvāja family lived near it.

4. His beloved wife Sudehā was interested in Śaiva cult and sacred rites. She was skilful in all household activities and she devoutly served her husband.

5. The excellent brahmin Sudharmā worshipped gods and guests. He was devotedly attached to the Vedic path and scrupulously maintained the sacrificial fires.

6. He had the brilliance of the Sun. He performed Sandhyā prayers thrice a day. He taught disciples and was an expert in the Vedas and Śāstras both.

7. He was affluent and had also the qualities of gentlemanliness. He was a liberal donor, a devotee of Śiva, a favourite of his followers and he engaged himself in the sacred rites of Śiva-cult.

8. A long period in his life thus passed when he continued his religious rites but no son was born to him. His wife's menstrual periods were fruitless. She did not conceive.

9. He did not grieve over this because he realised the reality of different things. He knew that the soul is the uplifter of the soul and the soul is the sanctifier of the soul.

10. Thinking thus he did not feel aggrieved even mentally. But Sudehā was distressed for not having a son.

11. Everyday she implored her learned husband to strive for the acquisition of a son.

172. Devagiri (mod. Daulatabad is placed in the Aurangabad District the former Hyderabad State GAMI. P. 104.

12-15. He used to reproach her saying, "O gentle lady, there is no son, no mother, no father, no lover. Every one is selfishly inclined in the world, there is no doubt about this. Know this particularly with a keen intellect. Do not be aggrieved. O gentle lady, misery shall be eschewed by you, certainly. O one of auspicious rites, you shall not pester me like this everyday." After enlightening her, he became interested in the worship of the lord. He was perfectly contented. He did not feel the misery or joy of mutually contrary interests.

16. Once Sudehā went to the neighbour's house for a friendly chat but a quarrel arose there.

17. She was reproached by the neighbour's wife as natural to women. Sudehā was aggrieved with her harsh words.

The neighbourly woman said:—

18. O sonless woman, why are you arrogant ? I have a son who will inherit my wealth. But there is none to inherit your property.

19. Undoubtedly the king will confiscate your estate. O barren woman, fie upon you, upon your wealth, upon your honour and prestige.

Sūta said:—

20. Thus reproached by her she returned home depressed. She narrated to her husband all what her neighbour had said to her.

21. The intelligent brahmin was not grieved by hearing it. He said "Let her say what she wishes, O beloved, what is destined to happen will happen."

22. Thus pacified and consoled again and again by her husband she did not stop worrying. She again pleaded.

Sudehā said:—

23. You are my husband. Somehow you shall beget a son. O excellent among men, otherwise I shall cast off this body.

Sūta said:—

24. On hearing what she said, Sudharmā the excellent brahmin, harassed by her importunities, mentally remembered Śiva.

25. The alert brahmin offered two flowers to the sacrificial fire. He thought in his mind that the right side flower would yield a son.

26. Making this as a condition the brahmin told his wife. "You shall take one of these two flowers to decide about the acquisition of a son"

27-28. She thought "I will surely have a son. Let the insignia flower come to me." Then she bowed to Śiva and the sacrificial fire." After praying again she picked up one of the flowers.

29. The insignia flower was missed by her due to delusion caused by Śiva's desire.

30. On seeing it the husband sighed deeply. Remembering the lotus-like feet of Śiva he spoke to his beloved.

Sudharmā said:—

31. O beloved, how can what is ordained by the lord be otherwise. Cast off your vain hopes. Render service to the lord.

32. After saying so and giving up hope himself, the brahmin became engaged in sacred rites and meditation on Śiva.

33. Yearning for a son Sudehā did not leave off her pleadings. With palms joined in reverence and bending her head she lovingly said to her husband.

Sudehā said:—

34. Let there be no son born of me. With my consent you shall take another wife. Undoubtedly she will bear you a son.

Sūta said:—

35. Requested thus by his beloved wife, that brahmin the most excellent of the devotees of Śiva and fond of sacred rites spoke to her.

Sudharmā said:—

36. Our miseries have gone off, O beloved, do not put obstacles in our holy rites now.

Sūta said:—

37. Although prevented thus, she brought her mother's younger daughter to her house and said to her husband "Take her."

Sudharmā said:—

38. Now you say that she must be my beloved wife. But should she give birth to a son you will begin to be jealous of her.

Sūta said:—

39. O brahmins, when thus warned by her husband, Sudehā joined her palms in reverence and spoke to him.

40. "O excellent brahmin, I will not be jealous of my own sister. Please marry her and beget a son. I urge upon you."

41. Thus implored by her, Sudharmā married that lady Ghuśmā with due ceremonies.

42. After marrying her he requested Sudehā, "O my pious beloved, this is your younger sister. You must bring her up."

43. After saying this, Sudharmā, the most excellent devotee of Śiva, pursued his sacred rites to the utmost with his mind leaning towards virtue.

44. Sudehā served her sister like a hired wench eschewing all opposition and lovingly nurtured her.

45. The junior wife with the consent of her sister, made hundred and one earthen idols every day.

46. According to the sacred rules Ghuśmā rendered devotional services to these images and threw them in the neighbouring lake.

47. Thus she performed the wish-yielding worship of Śiva every day leaving them off and invoking them again in accordance with the rules of devotional service.

48. Performing the worship of Śiva thus regularly

she completed a hundred-thousand images and their worship which would yield the benefits of all desires.

49. By the mercy of Śiva a son was born to her. He was beautiful, fortunate and endowed with all auspicious qualities.

50. On seeing him the brahmin was much delighted. Being the most excellent of all who knew virtue and engrossed in the virtues of knowledge he enjoyed the pleasure with due detachment.

51. Then Sudehā grew fiercely jealous of her. Her heart which was cool and quiet before began to blaze like fire now.

52. O great sages, may the despicable event that followed, causing misery, be heard with attention.

CHAPTER THIRTYTHREE

(*Origin and glory of the Jyotirliṅga Ghuśmeśvara*)

Sūta said:—

1. On seeing the son of the younger sister, the elder sister was much distressed. Unable to see her pleasure she became inimical.

2. Her people celebrated the birth of a son continually. But she could not bear the sight of the beautiful child.

3. On seeing the son, a great favourite of the parents and endowed with all good qualities, her heart began to blaze like fire.

4. In the meantime many brahmins came there offering their daughters in marriage. Sudharmā celebrated the marriage of his son duly.

5. Sudharmā was extremely delighted in the company of Ghuśmā. All the relatives honoured Ghuśmā much.

6. On seeing that, Sudehā blazed furiously in her mind. Extremely distressed she began to lament, "O I am doomed."

7. When the daughter-in-law came to the house and

the son was duly married, Sudharmā evinced his enthusiasm to both the wives with an intention of delighting them equally.

8. But Ghuśmā was delighted and Sudehā was distressed. Unable to bear her happiness, she fell on the ground.

Ghuśmā said:—

9. "These are your own son and daughter-in-law not mine." But the daughter-in-law considered Sudehā her mother-in-law and the son considered her his mother.

10. The husband too loved the elder more than he loved the younger. Still the elder wife retained dirt in her mind.

11. One day the senior wife Sudehā, extremely distressed in her heart, thought how she could subdue her misery.

Sudehā said:—

12. Certainly the fire in my heart can be tranqullised only through the tears of Ghuśmā caused by her misery and not otherwise.

13. So I shall kill her son today, the son that speaks pleasing words to her. What is destined to happen shall happen. This is my final decision.

Sūta said:—

14. O brahmins, the inimical nature among co-wives is extremely ruthless and suicidal. The wicked and the mean do not ponder what shall be done or not done.

15. One day during the night as the son was sleeping with his wife she took a big knife and cut off his limbs.

16-17. The senior wife cut off the limbs of Ghuśmā's son at night. Strong that she was she took them to the lake where the earthen images of Śiva were usually hurled by Ghuśmā. After casting off the limbs into the lake she returned and slept.

18. In the morning Ghuśmā got up and performed her daily household duties. Sudharmā too performed his daily sacred rites.

19. In the meantime the senior wife too got up and performed her duties with great pleasure, now that the fire in her heart had been tranquillised.

20. Getting up in the morning, the daughter-in-law saw to her horror the bed wet with blood and a few scattered pieces of the body.

21. She told her mother-in-law, "where has your son gone ? The bed is wet with blood. Pieces of the body are also seen."

22. The daughter-in-law fond of her husband began to lament—"O I am doomed. O my mother of holy rites, who has perpetrated this wicked deed ?"

23. The senior wife, though delighted inwardly, showed great distress outwardly saying "O I am doomed !"

24. Ghuśmā heard the pitiable lamentation of her daughter-in-law but did not leave off her sacred rite, the daily worship of Śiva's earthen image.

25. Her mind did not exhibit any agitation. The husband too remained calm till the completion of the sacred rite.

26. At noon when the worship was concluded she looked at the terrible bed. Still Ghuśmā did not show signs of grief.

27-29. "He who has given this boy will protect him too. The annihilator of Kāla, the goal of the good, is famous as a favourite of his devotee. Our protector, the sole lord, Śiva is like a gardener. He separates those whom he has united. What can I gain by worrying over it ?" Realising this truth, being emboldened in dedicating herself to Śiva she did not grieve much.

30. Taking the day's earthly phallic images she went towards the bank of the lake repeating the names of Śiva, maintaining the normalcy of her mind as afore.

31. When she cast off the earthen phallic images and returned she saw her son standing on the bank of the lake.

The son said:—

32. I shall meet my mother. After dying I have been

resuscitated, thanks to the power of her virtue and the mercy of Śiva.

Sūta said:—

33. O brahmins, on seeing her son restored to life the mother was not delighted as she was not distressed before.

34. At that time, lord Śiva, appeared before her immediately in the form of a mass of splendour. He said delightedly.

Śiva said:—

35. O excellent-faced lady, I am delighted. Mention the boon you wish to have This boy had been killed by that wicked lady. I shall kill her with my trident.

Sūta said:—

36. Bowing down to Śiva she requested for the boon "O lord, Sudehā, my sister, must be protected by you."

Śiva said:—

37. Harm has been done by her. Why should you render help to her ? Sudehā the perpetrator of wicked deeds must be killed.

Ghuśmā said:—

38. No sin stays, the moment you are seen. Now, on seeing you her sin will be reduced to ashes.

39. 'Sin is far removed at the mere sight of the person who renders help to those who harm him.

40. These wonderful words of the lord have been heard by me O lord. Hence, O Sadāśiva let it not be done otherwise.

Sūta said:—

41. Thus requested by her, lord Śiva the ocean of mercy, favourably disposed towards his devotees was delighted and spoke thus.

Śiva said:—

42. O Ghuśmā, request for another boon. I shall grant you what is beneficial to you. I am delighted at your devotion and your nature of being free from aberrations.

Sūta said:—

43. She said after hearing his words "If a boon is to be given by you, you shall stay here in my name for protecting the worlds."

44. Then the delighted lord Śiva said—"I shall stay here in your name. I shall be named Ghuśmeśa and I shall confer happiness.

45. May my phallic image named Ghuśmeśa be auspicious and famous. Let this lake be the storehouse of phallic images always.

46. Hence it will be famous in the three worlds in the name of "Śivālaya."[273] This lake shall always yield desires by its mere sight.

47. O lady of good rites, upto a hundred and one generations in your family sons of great excellence like this will be born undoubtedly.

48. They will have good wives, plenty of wealth, longevity and skill in everything. They will be learned and liberal. They will attain worldly pleasures and salvation.

49. They will be hundred and one endowed with many qualities. Your family will expand like this splendidly.

Sūta said:—

50. After saying this Śiva assumed the form of a phallic image named Ghuśmeśa. He became famous. The lake was called Śivālaya.[273]

51. Sudharmā, Ghuśmā and Sudehā came there and circumambulated Śiva hundred and one times.

52. After performing the worship of lord Śiva, fondly meeting one another and eschewing the dirt of the mind they attained great happiness.

53. On seeing the son regained to life, Sudehā was ashamed. O brahmins, she performed the expiatory rite for her sins and requested for forgiveness.

274. Śivālaya lake, the abode of Ghuśmeśvara phallic image is placed near Devagiri in the Aurangabad district of the erstwhile Hyderabad State.

54. O great sages, the phallic image named Ghuśmeśa originated thus. Its very sight and worship renders happiness always.

55. Thus I have narrated to you the twelve Jyotirliṅgas which yield all desires, worldly pleasures and salvation.

56. He who reads or listens to this narrative of Jyotirliṅgas gets rid of sins and attains worldly pleasures and salvation.

CHAPTER THIRTYFOUR

(*Acquisition of Sudarśana by Viṣṇu*)

Vyāsa said:—

1. O great sages, on hearing the words of Sūta the sages praised him and spoke desiring the welfare of the worlds.

The sages said:—

2. O Sūta, you know everything. Hence we ask you. O holy lord, please narrate the greatness of the phallic image Harīśvara.

3. O dear, this was heard by us formerly that by propitiating Harīśvara, Viṣṇu acquired his discus Sudarśana. Please narrate that story particularly.

Sūta said:—

4. O great sages, may the auspicious story of Harīśvara be heard, how Sudarśana was acquired by Viṣṇu formerly from Śiva.

5. On a certain occasion the Daityas became very powerful. They harassed the worlds and violated sacred rites.

6. Tormented by the Daityas of great strength and exploit, the gods narrated their misery to Viṣṇu, their saviour.

The gods said:—

7. O lord, be merciful. We are very much afflicted by the Daityas. Where shall we go? What shall we do? We have resorted to you, for you are worthy of seeking refuge by us.

Sūta said:—

8. On hearing these words of the gods distressed in mind, Viṣṇu remembered the lotus-like feet of Śiva and said.

Viṣṇu said:—

9. O gods, I shall carry out your task after propitiating Śiva. These powerful enemies shall be conquered with great effort.

Sūta said:—

10. Thus consoled by lord Viṣṇu, the gods thought that the Daityas would be surely killed. They then went to their respective abodes.

11. For the victory of the gods, Viṣṇu worshipped Śiva, the lord of all the gods, the imperishable and the cosmic witness of all.

12. He went to Kailāsa and dug a pit there wherein he kindled fire and performed penance.

13. He worshipped Śiva joyously with various mantras and hymns prescribed for the worship of earthen image.

14. O great sages, he worshipped with the lotus-flowers growing in the Mānasa lake. He sat firmly in the Yogic posture and did not move at all.

15. Thinking decisively—"By all means I shall stay here till the lord is pleased" Viṣṇu worshipped Śiva.

16. O brahmins, when Śiva was not pleased with Viṣṇu, the latter began to think anxiously.

17. After thinking thus he rendered him various services. Still, lord Śiva, indulging in divine sports was not satisfied.

18. Surprised much at this, Viṣṇu, endowed with great devotion, eulogised lord Śiva by reciting his thousand names with pleasure.

19. Repeating every name, he worshipped Śiva, favourably disposed towards those who seek refuge in him, with a lotus flower.

20. In order to test the piety of Viṣṇu, one of the thousand lotus-flowers was taken away by Śiva.

21. That wonderful Māyā of Śiva was not noticed by Viṣṇu. But when he came to know of the shortage he started to search.

22. In order to find it out he roamed over the world, steadily maintaining his sacred rite. But not finding the same, the pious Viṣṇu offered one of his eyes (instead of the lotus).

23. On seeing it Śiva who destroys all miseries was delighted and appeared before him. He spoke these words to Viṣṇu.

Śiva said:—

24. O Viṣṇu, I am delighted with you. Mention the boon you wish to have. I shall grant you what you desire. There is nothing which cannot be given to you.

Sūta said:—

25. On hearing the words of Śiva, Viṣnu was pleased in his mind. Extremely delighted he spoke to Śiva with palms joined in reverence.

Viṣṇu said:—

26. What is there to be mentioned to you? You are the immanent soul. Still, O Lord, I mention the same with due deference to your behest.

27. O Sadāśiva, the entire universe is afflicted by the Daityas. We have no pleasure at all. Our weapons are ineffectual in killing the Daityas.

28. What shall I do ? Where shall I go ? I have no greater saviour than you. O lord, I seek refuge in you.

Sūta said:—

29. After saying this he stood in affliction and bowed to Śiva, the supreme soul.

30. On hearing these words of Viṣṇu, Śiva, the lord of gods, gave him his discus Sudarśana shining with the mass of splendour.

31. On receiving it Viṣṇu slew the powerful demons immediately with the discus without any strain.

32. Thereupon the universe derived normalcy, the gods became happy. After receiving the Sudarśana missile Viṣṇu was greatly delighted.

The sages said:—

33. What is that hymn of Śiva that consists of his thousand names ? What is that hymn whereby Śiva was so much delighted that he gave Viṣṇu the discus.

34. Please expound the glory of this hymn to us and narrate the dialogue between Śiva and Viṣṇu. The merciful nature of Śiva towards Viṣṇu may also be narrated to us.

Vyāsa said:—

35. On hearing the words of the pious sages, Sūta spoke after remembering the lotus-like feet of Śiva.

CHAPTER THIRTYFIVE

(Thousand Names of Śiva)

Sūta said:—

1. May this be heard, O great sages. I shall now recount the hymn of thousand names[174] of Śiva, whereby Śiva was satisfied.

174. In fact the text records more than one thousand names. Some are identical in form :-शिवालय: शिवालय:; त्रिलोचन:-त्रिलोचन:; कृत्तिवासा:-कृत्तिभूषित:; शुभ:-शुभ:; शुभद:-शुभकर्ता; मुण्डी-मुण्डी; Others are repetitions in sense : त्रिलोचन:-त्र्यक्ष:; विरूपाक्ष:-विषमाक्ष:; नीलग्रीव:-नीलकण्ठ:; भालनेत्र:-ललाटाक्ष:, श्मशाननिलय:-श्मशानस्थ:;

Viṣṇu said:—

2-131 Śiva (pure), Hara (destroyer), mṛḍa (gracious), Rudra[175] (terrible), Puṣkara (nourisher), Puṣpalocana (of flowery eyes), Arthigamya (accessible to the suppliants), Sadācāra (of noble conduct), Sarva (all-in-all), (bestower of welfare), Maheśvara (great lord), Candrāpīḍa (with moon for the diadem), Candramauli (with moon for his crest-jewel), viśva (universe), Viśvambhareśvara (lord of the earth), Vedāntasārasandoha (the essence of Vedānta philosophy), Kapālin (with a skull in the hand), Nīlalohita (blue-blooded), Dhyānādhāra (object of meditation), Apariccheḍya (inexplicable), Gaurībhartṛ (husband of Gaurī), Gaṇeśvara (Lord of Gaṇas), Aṣṭamūrti[176] (Having eight cosmic bodies), Viśvamūrti (universe-bodied), Trivarga (bestower of virtue, wealth and love), Sargasādhana (achiever of creation, Jñānagamya (accessible by perfect knowledge), Dṛḍhaprajña (of steady intellect) Devadeva (lord of gods), Trilocana (three-eyed), Vāmadeva (lovely lord), Mahādeva (great god) Paṭu (efficient), Parivṛḍha (chief), Dṛḍha (firm), Viśvarūpa, (multiformed), Virūpākṣa (odd-eyed), Vāgīśa (lord of speech), Surasattama (the most excellent god), Sarvapramāṇa-samvādin (in whom all authorities and proofs agree), Vṛṣāṅka (bull-bannered), Vṛṣavāhana (bull-vehicled), Īśa (lord), Pināki (holding bow), Khaṭvāṅgin (holding missile Khāṭvāṅga), Citraveṣa (of variegated dress), Cirantana (eternal being), Tamohara (remover of ignorance), Mahāyogin (great Yogin), Goptṛ (protector), Brahmāṇḍahṛt (heart of

Others are the names of gods and sages : चतुर्भुजः, चतुर्मुखः, धाता, विधाता, वेधाः (of Brahmā) गोविन्दः, विष्णुः, जनार्दनः, जगदीशः (of Viṣṇu) सुरेशः, शक्रः, पुरन्दरः (of Indra) दत्त (of Dattātreya) द्रुहण, दुर्वासस् कपिल (of the sages). On the other hand, some of the well known, significant names such as अहिर्बुध्न्य, अजैकपाद्, रैवत are missing.

175. As soon as he was born he wept, so he received this name

176. The eight forms of Siva, represented by earth, water, fire, wind, ether, sun, moon and mind are known respectively as Sarva, Bhava, Paśupati, Īśāna, Bhīma, Rudra, Mahādeva and Ugra. These symbolise the five gross material elements, two opposite principles of heat and cold and the principle of mind which is the eighth.

cosmos), Jaṭin (having matted hair), Kālakāla (slayer of Death), Kṛttivāsas[177] (wearing hide), Subhaga (comely), Praṇatātmaka (soul of the devotees), Unnadhra (uplifted), Puruṣa (divine being), Juṣya, (worthy to be served), Durvāsas (sage Durvāsas), Puraśāsana (chastiser of the Tripuras), Divyāyudha (having divine weapons), Skanda-guru (preceptor of Skanda), Parameṣṭhin (staying at the acme), Parātpara (greater than the greatest), anādīma-dhyanidhana (with no beginning, middle or end), Girīśa (Lord of mountains), Girijādhava (husband of Pārvatī) Kuberabandhu) kinsman of Kubera), Śrīkaṇṭha (of glorious neck), Lokavarṇottama (excellent of all castes in the world), (soft), Samādhivedya (who can be realised through trance), Kodaṇḍin (holding bow), Nīlakaṇṭha[178] (blue-necked), Paraśvadhin (holding axe).

Viśālākṣa (wide-eyed), Mṛgavyādha (hunter of animal), Sureśa (lord of gods), Sūryatāpana (scorcher of the sun), Dharmādhyakṣa (presiding deity of virtue), Kṣamākṣetra (field of forgiveness), Bhagavat (lordly), Bhaganetrabhit (splitter of the eyes of Bhaga), Ugra (fierce), Paśupati (lord of beasts, the individual souls), Tārkṣya (Identical with Garuḍa), Priyabhakta (favourite of the devotee), Parantapa (scorcher of enemies), Dātṛ (donor), Dayākara (compassionate), Dakṣa (skilful), Kapardin (having matted hair), Kāmaśāsana (chastiser of cupid), Śmaśānanilaya (residing in cremation ground), Sūkṣma (subtle) Śmaśānastha (staying in cremation ground), Maheśvara (great God), Lokakartṛ (creator of the worlds), Mṛgapati (lord of deer), Mahākartṛ (great maker), Mahauṣadhi (great medicine), Somapa (imbiber of Soma juice), Amṛtapa (drinker of nectar), Saumya (gentle), Mahātejas (of great splendour), Mahādyuti (of great brilliance), Tejomaya (full of lustre), Amṛtamaya (full of Nectar), Annamaya (of the nature of food), Sudhāpati (lord of nectar), Uttama (the most excellent), Gopati (lord of speech), Goptṛ (protector),

177. For the origin of this name see ŚP. RS. Yuddha. ch. 57.

178. According to a legend Śiva swallowed poison churned out of the ocean and obtained this name. For the symbolical interpretation of this name see MP. A Study pp 341-342.

Jñānagamya (attainable through perfect knowledge), Purātana (ancient being), Nīti (justice), Sunītii (good justice and policy), Śuddhātman (pure soul), Soma (accompanied by Umā), Somatara (excelling the moon), Sukhin (happy being), Ajātaśatru (whose enemy is not yet born), Ālokasambhāvya (whose existence is inferred as possible through the lustre), Havyavāhana (carrier of sacrificial offerings i.e fire), Lokaṅkara (maker of the worlds) Vedakara (originator of the Vedas), Sūtrakāra (composer of Aphorisms), Sanātana (eternal), Maharṣi (great sage), Kapilācārya (preceptor Kapila), Viśvadīpti (light of the Universe), Trilocana[179] (three-eyed), Pināka pāṇi (holding Pināka in the hand), Bhūdeva (god of the earth), Svastida (bestower of weal), Sukṛta (meritorious), Sudhī (intelligent), Dhātṛdhāman (abode of the Creator), Dhāmakara (creator of lustre), Sarvada (bestower of all), Sarvagocara (visible to all), Brahmasṛk (creator of Brahmā), Viśvasṛk (creator of the universe), Sarga (creation), Karṇikārapriya (fond of the pericarp of the lotus), Kavi (poet), Śākha, Viśākha, Naiśākha, Śiva (the cause of welfare), Bhiṣak Anuttama (excellent physician), Gaṅgāplavodaka (water flowing in Gaṇgā), Bhavya (good), Puṣkala (eminent one), Sthapati (architect) Sthira (steady), Vijitātman (self-conqueror), Vidheyātman (self-controlled), Bhūtavāhanasārathi (with Bhūtas (globlins) as charioteers), Sagaṇa (accompanied by Gaṇas), Gaṇakāya (with Gaṇas as body-guards), Sukīrti (of good fame), chinnasaṁśaya (one to whom doubts have been cleared), Kāmadeva (identical with cupid), Kāmapāla (protector of the desires), Bhasmoddhūlitavigraha (whose body is dusted with Bhasma), Bhasmapriya (fond of Bhasma), Bhasmaśāyin (lying on Bhasma), Kāmin (lover), Kānta (brilliant), Kṛtāgama (one who has created Āgamas), Samāvarta (who whirls the wheel of worldly existence), Anivṛttātmā (whose soul never turns back), Dharmapuñja (mass of virtue), Sadāśiva (auspicious for ever), Akalmaṣa (sinless), Puṇyātman (meritorious saul), Caturbāhu (four-armed), Durāsada (difficult of access), Durlabha (rare one),

179. Śiva is said to have a third eye in the middle of the forehead. When it opens it destroys the universe including the gods.

Durgama (impassable), Durga (Difficult of being attained), Sarvāyudhaviśārada (expert in wielding weapons), Adhyātmayoganilaya (stationed in spiritual Yoga), Sutantu (wearing good fabric of universe), Tantuvardhana (enhancer of the fabric), Śubhāṅga (having auspicious limbs), Lokasāraṅga (essence of the worlds), Jagadīśa (lord of the universe), suppressor of (wicked) people, Bhasmaśuddhikara (causing purity through Bhasma), Abhīru (non-cowardly), Ojasvin (vigorous), Śuddhavigraha (of pure body), Asādhya (unachievable), Sādhusādhya (achievable easily by the saintly), Bhṛtyamarkaṭarūpadhṛk (assuming the form of the servile monkey), Hiraṇyaretas (gold-semened), Paurāṇa (ancient one), Ripujīvahara (destroyer of enemies), Balin (strong,) Mahāhrada (deep eddy), Mahāgarta (deep ditch), Siddha, Vṛndāravandita (saluted by the gods), Vyāghracarmāmbara (wearing the tiger hide), Vyālin (clasped by serpents), Mahābhūta (great living being), Mahānidhi (great storehouse), Amṛta (nectar), Amṛtapā (drinker of the nectar), Śrīmat (glorious), Pāñcajanya[180] (favourable to the five classes of beings), Prabhañjana (hailstorm) Pañcavimśatitattvastha[181] (stationed in twentyfive principles or entities), Pārijāta (celestial tree), Parātpara (greater than the greatest).

Sulabha (easy of access), Suvrata (of good rites), Śūra (heroic), Vāṅmayaikanidhi (treasure stored in all extant literature), Varṇāśramaguru (preceptor of castes and stages of life. Varnin (the religious student), Śatrujit (conqueror of the enemies), Śatrutāpana (scorcher of enemies), Āśrama (stage of life), Śramaṇa (ascetic), Kṣāma (emaciated), Jñānavat (wise) Acaleśvara (lord of the mountain), Pramāṇabhūta (the authoritative proof), Durjñeya (difficult to be known), Suparṇa (Garuḍa of good wings), Vāyuvāhana (having wind as vehicle), Dhanurdhara (wielder of the bow), Dhanurveda (science of archery), Guṇa (attribute), Śaśiguṇākara (storehouse of the qualities of the moon), Satya (truth) Satyapara (devoted to truth), Adīna (non-distressed), Dharma (sacred virtue), Godharmaśāsana (chestiser of the beastly-

180. The five tribes mentioned in the RV. comprise अनु, यदु, पुरु, तुर्वसु and द्रुह्यु

181. See P. 1072 note.

natured), Anantadṛṣṭi (of infinite vision), Ānanda (bliss) Daṇḍa (punishment), Damayitṛ (suppressor), Dama (controller of senses), Abhicārya (worthy of being approached), Mahāmāya (of great Māyā), Viśvakarmaviśārada (adept in all activities of the Universe), Vītarāga (devoid of passion), Vinītātman (of well-disciplined soul), Tapasvin (ascetic), Bhūtabhāvana (conceiver and creator of living beings), Unmattaveṣa (having the guise of a mad one), Pracchanna (hidden one), Jitakāma (conqueror of lust), Jitendriya (conqueror of sense-organs), Kalyāṇaprakṛti (of good nature), Kalya (agreeable) Sarvaloka-Prajāpati (creator of worlds), Tarasvin (forceful) Tāraka (one who takes across and saves), Dhīmat (intelligent), Pradhāna (chief), Avyaya prabhu (imperishable lord), Lokapāla (protector of the worlds), Antarātman (immanent soul), Kalpādi (the beginning of Aeon), Kamalekṣaṇa (lotus-eyed), Vedaśāstrārthatattvajña (knower of the principles and meanings of the Śāstras), Niyamin (observer of restraints), Niyamāśraya (support of observances and restraints), Candra (identical with the moon), Sūrya (identical with the sun), Śani (Saturn), Ketu (planet Ketu), Varāṅga (excellent-bodied), Vidrumacchavi (having the lustre of Coral), Bhaktivaśya (subservient to devotion), Parambrahma (great Brahman), Mṛgabāṇārpaṇa (one who discharged arrows on the deer),* Anagha (faultless), Adri (mountain), Adryālaya (resident of the mountain), Kānta (the luminous), Paramātman (great soul), Jagadguru (preceptor of the universe), Sarvakarmālaya (abode of all rites), Tuṣṭa (satisfied), Maṅgalya (auspicious), Maṅgalāvṛta (surrounded by auspiciousness), Mahātapas (of great austerity), Dīrghatapas (of long penance), Sthaviṣṭha (grossest one), Sthavira-Dhruva (aged and steady), Ahan (day), Samvatsara (year), Vyāpti (concomitance), Pramāṇa (proof), Paramtapas (supreme penance).

Samvatsarakara (one causing the year), Mantra Pratyaya (credence), Sarvatāpana (scorcher of all), Aja (unborn), Sarveśvara (lord of all), Siddha, Mahātejas (of great lustre), Mahābala (of great strength), Yogin, Yogya (worthy), Mahāretas (of great virility), Siddhi (achievement), Sarvādi (beginning of all), Agraha (elderly), Vasu

*SP. SRS Ch. 39

(wealth), Vasumanas (of praiseworthy mind), Satya (of truthful existence), Sarvapāpahara (destroyer of sins), Hara (remover of sins), Sukīrti (of good fame), Śobhana (of good beauty), Sragvin (wearing garlands), Vedāṅga (ancillary of the Vedas), Vedavit (knower of the Vedas), Muni (ascetic), Bhrājiṣṇu (shining), Bhojana (food), Bhoktṛ (diner), Lokanātha (lord of worlds), Durādhara (unconquerable), Amṛta (nectar), Śāśvata (permanent), Śānta (quiescent), Bāṇahasta (holding arrows in the hand), Pratāpavat (valorous), Kamaṇḍaludhara (holding water-pot), Dhanvin (having bow), Avāṅmanasagocara (inexpressible and inconceivable), Atīndriya (beyond the scope of sense-organs), Mahāmāya (wielding great Māyā), Sarvāvāsa (abode of all), Catuṣpatha (of four paths), Kālayogin (united in time), Mahānāda (of loud sound), Mahotsāha (of great zeal), Mahābala (of great strength), Mahābuddhi (of great intellect), Mahāvīrya (of great virility), Bhūtacārin (moving about with the Bhūtas), Purandara[182] (destroyer of the cities or identical with Indra), Niśācara (stalking at night), Pretacārin (moving about with the ghosts), Mahāśakti (of great strength), Mahādyuti (of great lustre), Anirdeśyavapus (whose body cannot be specifically indicated), Śrīmat (glorious), Sarvācārya (preceptor of all), Manogati (having the velocity of the mind), Bahuśruti (of many ears, or, of great fame), Mahāmāya (of great Māyā), Niyatātman (of restrained soul), Dhruva (steady), Adhruva (unsteady), Tejastejas (splendour of splendours), Dyutidhara (having brilliance), Janaka (father), Sarvaśāsana (chastiser of all), Nṛtyapriya (fond of dance), Nityanṛtya (ever-dancing), Prakāśātman (of luminous soul), Prakāśaka (the illuminator), Spaṣṭākṣara (of clear words and syllables), Budha (wise), Mantra, Samāna (impartial), Sārasamplava (floating the essence), Yugādikṛt (cause of the beginning of Yugas), Yugāvarta (causing the Yugas to revolve), Gambhīra (grave), Vṛṣavāhana (bull-vehicled), Iṣṭa (one who is wished for or worshipped), Viśiṣṭa (special or well-equipped), Śiṣṭeṣṭa (liked by the cultured),

182. Śiva obtained this name by destroying the triple city of the Dānavas. This city now traceable in the insignificant village of Tewar on the banks of the Narmadā near Jabalpur was the capital of Cedi Kings

Sulabha (easy of access), Sāraśodhana (purifier of the essence), Tīrtharūpa (of the form of the holy centre), Tīrthanāman (named after the holy centres), Tīrthadṛśya (visible at the holy centres), Tīrthada (bestower of Tīrthas), Apām Nidhi (storehouse of waters), Adhiṣṭhāna (supporting base), Durjaya (difficult to be conquered), Jayakālavit (knower of the time of conquest), Pratiṣṭhita (well established), Pramāṇajña (knower of Testimonies), Hiraṇyakavaca (having golden coat of mail), Hari (identical with Viṣṇu), Vimocana (releaser), Suragaṇa (having gods as attendants), Vidyeśa (lord of lore), Bindusaṁśraya (stationed in the mystic dot), Vātarūpa (of the form of wind), Amalonmāyin (free from impurity), Vikartṛ (special maker), Gahana (dense), Guha (identical with Kārtikeya), Kāraṇa (cause), Kartṛ (active), Sarvabandhavimocana (releaser from all bondages), Vyavasāya (determination), Vyavasthāna (establisher of order), Sthānada (bestower of proper position), Jagadādija (originating at the beginning of the universe), Guruḍa (conferer of weighty things), Lalita (simple and delicate), Bheda (difference), Navātman (new soul), Ātmani Samsthita (stationed in the soul), Vīreśvara (lord of heroes), Vīrabhadra (identical with Vīrabhadra), Vīrāsana vidhi (knowing the mode of sitting in the heroic posture), Guru (preceptor), Vīracūḍāmaṇi (crest-jewel of heroes), Vettṛ (knower), Cidānanda (sentience and bliss), Nadīśvara (lord of rivers), Ājñādhara (holder of behests), Triśūlin (holding the Trident), Śipiviṣṭa (entering and stationed in rays), Śivālaya (of auspicious residence), Bālakhilya (identical with the sage Bālakhilyas), Mahāvīra (great hero), Tigmāṁśu (of fiery rays), Badhira (deaf), Khaga (traversing the sky), Abhirāma (the charming one), Suśaraṇa (worthy refuge), Subrahmaṇya (identical with Kumāra), Sudhāpati (lord) of nectar), Maghavat (identical with Indra), Kauśika (identical with sage Kauśika), Gomat (possessing cows, rays etc.), Virāma (final stoppage), Sarvasādhana (having all equipments), Lalāṭākṣa (having eye in the forehead), Viśvadeha (having the universe as body), Sāra (essence), Saṁsāra Cakrabhṛt (holder of the wheel of worldly existence), Amoghadaṇḍa (of never-failing punishment), Madhyastha (stationed in the

middle), Hariṇa (deer), Brahmavarcasa (having the brahminical lustre), Paramārtha (the greatest entity), Paramāya (wielding the great Māyā), Sañcaya (collection), Vyāghrakomala (tender to the tiger), Ruci (interest), Bahuruci (having great interest), Vaidya (physician), Vācaspati (lord of speech), Ahaspati (lord of the day, the sun), Ravi (sun), Virocana (sun, moon or fire), Skanda (Kārttikeya), Śāstṛ (chastiser), Vaivasvata Yama (Yama the son of the Sun), Yukti (joint), Unnatakīrtī (of lofty fame), Sānurāga (loving), Purañjana, Kailāsādhipati (lord of Kailāsa), Kānta (brilliant), Savitṛ (sun), Ravilocana (having the sun as the eye), Viśvottama (excellent in the universe), Vītabhaya (free from fear), Viśvabhartṛ (supporter of the universe), Anivārita (unobstructed), Nitya (eternal), Niyatakalyāṇa (of invariable welfare), Puṇyaśravaṇakīrtana (hearing about and glorification of whom is meritorious), Dūraśrava (heard far off), Viśvasaha (forbearer of everything), Dhyeya (worthy of being meditated upon), Duḥsvapna, nāśana (destroyer of bad dreams), Uttāraṇa (he who takes across), Duṣkṛtihā (destroyer of wicked deeds), Vijñeya (worthy of being known), Duḥsaha (unbearable), Dhava (lord), Anādi (having no beginning), Bhū (earth), Bhuvāḥ Lakṣmīh (wealth and the glory of the earth), Kirīṭin (wearing the crown), Tridaśādhipa (lord of the gods), Viśvagoptṛ (protector of the universe), Viśvakartṛ (creator of the universe), Suvīra (good hero), Rucirāṅgada (bestower of beautiful limbs), Janana (the progenitor), Janajanmādi (cause of birth etc. of the people), Prītimān (possessing pleasure), Nītimān (just), Dhruva (steady), Vasiṣṭha (sage Vasiṣṭha), Kaśyapa (sage Kaśyapa), Bhānu (sun), Bhīma (terrible), Bhīmaparākrama (of terrible exploit), Praṇava (the mystic syllable OM), Satpathācāra (traversing the path of the good), Mahākośa (of great treasure), Mahādhana (of great wealth), Janmādhipa (lord of birth), Mahādeva (great lord), Sakalāgamapāraga (one who has mastered all the Vedas), Tattva (tenet), Tattvavit (knower of truth), Ekātman (single soul), Vibhu (all-pervading), Viṣṇuvibhūṣaṇa (ornament of Viṣṇu), Ṛsi (sage), Brāhmaṇa (knower of Brahman), Aiśvaryam (lordliness), Janmamṛtyujarātiga

(who is beyond birth, death and old age), Pañcatattvasamutpatti (origin of the five principles), Viśveśa (lord of the universe), Vimalodaya (of pure rise), Anādyanta (having neither beginning nor end), Ātmayoni (having the self as the source), Vatsala (darling), Bhūtalokadhṛk (supporter of the world of living beings), Gāyatrīvallabha (lover of the mantra Gāyatrī), Prāṁsu (lofty), Viśvāvāsa (abode of the universe), Prabhākara (sun), Śiśu (infant), Girirata (delighted in the mountain), Samrāṭ (emperor), Suṣeṇa (having auspicious army), Suraśatruhā (slayer of the enemies of gods).

Anemi (having no restricting rims), Iṣṭanemi, Mukunda (bestower of salvation or identical with lord Viṣṇu), Vigatajvara (free from fever), Svayamjyoti (self-luminous), Mahājyoti (of great splendour), Tanujyoti (of short splendour), Acañcala (non-fickle), Piṅgala (of tawny colour), Kapilaśmaśru (of brown moustache), Bhālanetra (with an eye in the forehead), Trayītanu (having the Vedas for body), Jñānaskandha (with branching knowledge), Mahānīti (of great justice), Viśvotpatti (origin of the universe), Upaplava (obstacle, distressing), Bhaga (fortune), Vivasvat (sun), Āditya (sun), Gatapāra (one who has reached the other shore), Bṛhaspati (preceptor of gods), Kalyāṇaguṇanāman (having auspicious attributes and names), Pāpahā (destroyer of sins), Puṇyadarśana (of meritorious vision), Udārakīrti (of liberal renown), Udyogin (enterprising), Sadyogin (of good yoga), Sadasattrapa (ashamed of the good and the bad), Nakṣatramālin (having the garland of stars), Nākeśa (lord of heaven), Svādhiṣṭhāna (self-based), Ṣaḍāśraya (support to the six principles), Pavitra (holy), Pāpanāśa (destroyer of sins), Maṇipūra (filling with jewels), Nabhogati (traversing the firmament), Hṛtpuṇḍarīkāsīna (occupying the lotus of the heart), Śakra (identical with Indra), Śānti (peace), Vṛṣākapi (of the form of Dharma or Boar incarnation), Uṣṇa (hot), Gṛhapati (lord of the house), Kṛṣṇa, Samartha (capable), Anarthanāśana (destroyer of evil calamities), Adharmaśatru (inimical to evil), Ajñeya (unknowable), Puruhūta (invoked many times), Puruśruta (very famous), Brahmagarbha (having brahmā within) Bṛhadgarbha having big

womb), Dharmadhenu (cow of virtue), Dhanāgama (source of wealth), Jagaddhitaiṣin (well-wisher of universe) Sugata (having good gait), Kumāra, Kuśalāgama (source of welfare), Hiraṇyavarṇa (golden-coloured), Jyotiṣmat (luminous), Nānābhūtarata (interested in different living beings), Dhvani (sound), Ārogya (health), Namanādhyakṣa (presiding deity of obeisances), Viśvāmitra (sage Viśvāmitra), Dhaneśvara (lord of wealth), Brahmajyoti (brilliance of Brahman), Vasu (the semidivine beings Vasus), Dhāman (splendour), Mahājyoti (of great splendour), Anuttama (excellent), Mātāmaha (maternal grandfather), Mātartiśvan (wind-god), Nabhasvat (vaporous air), Nāgahāradhṛk (wearing garlands of serpents), Pulastya, Pulaha, Agastya, Jātūkarṇya, Parāśara (all the five sages), Nirāvaraṇanirvāra (uncovered and unprevented), Vairañcya (son of Brahmā), Viṣṭaraśravas (Kuśa-eared), Ātmabhu (self-born), Aniruddha (unobstructed), Atri Jñānamūrti (knowledge-bodied), Mahāyaśas (of great renown), Lokavīrāgraṇi (leader of the heroes of the world), Vīra (heroic), Candra (moon), Satyaparākrama (of truthful exploit), Vyālakalpa (resembling a huge serpent), Mahākalpa (of great conception), Kalpavṛkṣa (wish-yielding kalpa tree), Kalādhara (possessing arts), Alaṅkariṣṇu (desirous of adorning), Acala (unmoving), Rociṣṇu (appealing), Vikramonnata (lofty in valour), Āyu (longevity), Śabdapati (lord of worlds), Vāgmin (eloquent), Plavana (floating), Śikhisārathi (having fire as charioteer), Asamspṛṣṭa (untouched), Atithi (guest), Śatrupramāthin suppressor of enemies), Pādapāsana (tree-seated), Vasuśravas (wealth-eared), Kavyavāha (bearing Kavya offerings), Pratapta (heated), Viśvabhojana (universe-dieted) Japya (worthy of being worshipped with Japas), Jarādiśamana (subduer of old age etc.), Lohita (red), Tanūnapāt (fire-god), Pṛṣadaśva (wind-god), Nabhoyoni (origin of firmament), Supratīka (of good-symbols), Tamisrahā (destroyer of darkness), Nidāgha (summer), Tapana (sun), Meghabhakṣa (devouring clouds), Parapurañjaya (conqueror of the cities of enemies), Sukhānila (pleasing wind), Suniṣpanna (well born), Surabhi (fragrant), Śiśirātmaka (winter), Vasanta Mādhava (spring), Grīṣma (summer), Nabhasya (month of Bhādrapada), Bījavāhana (carrier of seeds), Aṅgirāguru (preceptor

Aṅgiras), Vimala Ātreya (pure son of the sage Atri), Viśvavāhana (having the universe as vehicle), Pāvana (sanctifier), Purajit (conqueror of the cities), Śakra (Indra), Traividya (of three lores), Navavāraṇa (preventer of the nine), Manobuddhi ahaṁkāra (mind intellect ego), Ksetrajña (individual soul), Kṣetrapālaka (protector of the field), Jamadagni (sage), Jalanidhi (storehouse of water), Vigāla, Viṣvagā, Viṣvagālaya (universal abode.)

Aghora (non-terrible), Anuttara (unsurpassed), Yajña (sacrifice), Śreṣṭha (excellent), Niḥśreyasaprada (bestower of salvation), Śaila (mountain), Gaganakundābha (resembling the sky flower kunda), Dānavāri (enemy of the Dānavas), Arindama (suppressor of enemies), Cāmuṇḍa, Janaka, Cāru (beautiful), Niḥśalya (free from paining dart), Lokaśalyadhṛk (holder of the darts of the world), Caturveda (four Vedas), Caturbhāva (possessed of the four-fold emotions), Catura (skilful), Caturapriya (fond of the skilful), Āmnāya (Vedas), Samāmnāya (well-recited Vedas), Tīrthadeva (lord of the holy centre), Śivālaya (having auspicious residence), Bahurūpa (multiformed), Mahārūpa (immense-formed), Sarvarūpa (omniformed), Carācara (pervading the mobile and immobile being), Nyāyanirṇāyaka (decider of Justice), Neya (led), Nyāyagamya (knowable through justice), Nirañjana (spotless), Sahasramūrdhan (thousand headed), Devendra (lord of the gods), Sarvaśastra Prabhañjana (breaker of weapons and missiles), Muṇḍin (of clean shaven head), Virūpa (hideous-formed), Vikṛta (deformed), Daṇḍin (staff-bearing), Dānin (donor), Guṇottama (excelling in good qualities), Piṅgalākṣa (tawny-eyed), Bahvakṣa (many-eyed), Nīlagrīva (blue-necked), Nirāmaya (free from sickness), Sahasrabāhu (thousand-armed), Sarveśa (lord of all), Śaraṇya (worthy of taking refuge in), Sarvalokadhṛk (supporter of all the worlds), Padmāsana (lotus-seated), Paraṁjyoti (the greatest splendour), Pāramparya Phalaprada (the bestower of benefits), Padmagarbha (lotus-wombed), Mahāgarbha (huge-wombed), Viśvagarbha (having the universe in the womb), Vicakṣaṇa (skilful), parāvarajña (knower of the greatest and the smallest), Varada (bestower of boons), Vareṇya (excellent), Mahāsvana (of loud sound), Devāsuraguru (preceptor of the gods and Asuras), Deva-

devāsuranamaskṛta (lord adored by the gods and the Asuras), Devāsuramahāmitra (friend of the gods and the Asuras), Devāsuramaheśvara (lord of the gods and the Asuras), Devāsureśvara (lord of the gods and Asuras), Divya (divine being), Devāsuramahāśraya (great base of the gods and the Asuras), Devadeva (lord of the gods), Anaya (having no mean strategy), Acintya (inconceivable), Devatātmā (soul of all deities), Ātmasambhava (self-born), Sadyojāta (sudden-born), Asuravyādha (hunter of the Asuras), Devasiṁha (lion among the gods), Divākara (sun) Vibudhāgracara (going at the head of the gods), Śreṣṭha (most excellent), Sarvadevottamottama (most excellent of all the gods), Śivajñānarata (interested in the knowledge of Śiva), Śrīmat (glorious), Śikhī (fire-god), Śrīparvatapriya (fond of the mountain Śrīparvata), Vajrahasta (having the thunderbolt in the hand), Siddhakhaḍga (having steady sword), Narasiṁha nipātana (one who felled down Narasiṁha), Brahmcārin (traverser of the path of Brahman), Lokacārin (moving about in the world), Dharmacārin (the traverser of the path of virtue), Dhanādhipa (the lord of wealth) Nandin (the delighted one), Nandīśvara (identical with Nandīśvara), Ananta (the infinite), Nagnavṛttidhara (one adopting the activities of the naked), Śuci (the pure), Liṅgādhyakṣa (the presiding lord of Liṅgas), Surādhyakṣa (presiding deity of the gods), Yugādhyakṣa (presiding deity of the Yugas), Yugāpaha (destroyer of Yugas), Svadhāmā (self-housed), Svagata (self-pervading), Svargin (attaining heaven), Svara (accent), Svaramaya svana (vowel sound), Bāṇādhyakṣa (supervisor of arrows), Bījakartṛ (creator of seeds), Karmakṛt (performer of rites), Dharmasambhava (born of virtues), Dambha (arrogance), Lobha (covetousness), Śambhu (bestower of the weal), Sarvabhūtamaheśvara (great lord of all living beings), Śmaśānanilaya (dweller in the cremation ground), Tryakṣa (three-eyed), Setu (bridge), Apratimākṛti (of unequalled features), Lokottarasphuṭa (most excellent in the world), Loka (the world), Tryambaka[183] (three-eyed), Nāgabhūṣaṇa

183. Śiva named Tryambaka represents the Various Triads on

(having serpents for his ornaments), Andhakāri (enemy of Andhaka), Mayadveṣin (enemy of Maya), Viṣṇukandharapātana (one who felled the neck of Viṣṇu), Hīnadoṣa (deficient in blemishes), Akṣayaguṇa (of unending attributes), Dakṣāri (inimical to Dakṣa), Pūṣadantabhit (tooth-breaker of Pūṣan (sun)), Pūrṇa (full), Pūrayitṛ (the filler), Puṇya (meritorious), Sukumāra (very delicate and tender), Sulocana (of good eyes), Sanmārgapa (the lord of the path of the good), Priya (loving), Adhūrta (non-roguish), Puṇyakīrti (of meritorious fame), Anāmaya (free from sickness), Manojava (having the speed of the mind), Tīrthakara (maker of holy centres), Jaṭila (having matted hair), Niyameśvara (lord of restraints), Jīvitāntakara (cause of the end of life), Nitya (eternal), Vasuretas (cold-semened), Vasuprada (bestower of riches), Sadgati (goal of the good), Siddhida (bestower of Siddhis), Siddha, sajjāti (of good nativity), Khalakaṇṭaka (thorny to the knavish), Kalādhara (possessor of digits), Mahākālabhūta (the being of great Kāla), Satyapārāyaṇa (devoted to truth), Lokalāvaṇyakartṛ (creator of the beauty of the worlds), Lokottarasukhālaya (abode of the most excellent happiness), Candrasañjīvana (enlivener of the moon), Śāstṛ (chastiser), Lokagrāha (grasper of the worlds), Mahādhipa (great lord), Lokabandhu (kinsman of the worlds), Lokanātha (ruler of the worlds), Kṛtajña (grateful), Kṛttibhūṣita[184] (adorned with the elephant's hide), Anapāya (without danger or distress), Akṣara (imperishable), Kānta (brilliant), Sarvaśastrabhṛdvara (foremost among the bearers of all weapons), Tejomaya (full of brilliance), Dyutidhara (resplendent), Lokamāni (honouring the world), Ghṛṇārṇava (ocean of mercy), Śucismita (of pure smiles), Prasannātman (of delighted soul), Ajeya (invincible), Duratikrama (untransgressable), Jyotirmaya (refulgent), Jagannātha (lord of the universe), Nirākāra (shapeless), Jaleśvara (lord of waters), Tumba-

which the entire cosmos is based. It is both the deity of the three eyes or the conscious principles of Jāgrat, Svapna and Suṣupti or Sūrya, Candra and Agni and also the son of three mothers Ambā, Ambikā and Ambālikā. The three sisters represent the three mothers who create the three great principles of mind, life and matter

184. For the origin of this name see ŚP. RS. Yuddha Ch. 57.

vīṇa (having his Vīṇā made of the gourd), Mahākāya (of huge body), Viśoka (free from sorrow), Śokanāśana (destroyer of sorrows), Trilokapa (lord of the three worlds), Trilokeśa (suzerain of the three worlds), Sarvaśuddhi (the all-pure), Adhokṣaja (identical with Viṣṇu), Avyaktalakṣaṇa (of unmanifest characteristics), Vyaktaavyakta Deva (lord of manifest and unmanifest), Viśām pati (lord of subjects), Para Siva (great Śiva), Vasu (wealth), Nāsāsāra (breath, essence of the nose), Mānadhara (holder of honour), Yama (restrainer), Brahmā, Viṣṇu, Prajāpāla (protector of subjects), Haṁsa (swan), Haṁsagati (having the gait of swan), Vayas (bird), Vedhas (dispenser), Vidhātṛ (disposer of fate), Dhātṛ (sustainer), Sraṣṭṛ (creator), Hartṛ (destroyer), Caturmukha (four-faced), Kailāsaśikharāvāsin (resident on the top of Kailāsa), Sarvāvāsin (residing in all), Sadāgati (always moving), Hiraṇyagarbha—Druhiṇa (identical with Brahmā), Bhūtapāla (protector of the Bhūtas), Bhūpati (lord of the earth), Sadyogin, Yogavid, Yogin (great Yogin), Varada (bestower of boons), Brāhmaṇapriya (fond of brahmins), Devapriya (fond of gods), Devanātha (lord of gods), Devaka (shining), Devacintaka (one considerate of the gods), Virūpākṣa (of uneven eyes) Vṛṣada (granter of virtues), Vṛṣavardhana (enhancer of virtues), Nirmama (detached), Nirahaṁkāra (free from egotism), Nirmoha (free from delusion), Nirupadrava (harmless), Darpahā (destroyer of arrogance), Darpada (bestower of arrogance), Dṛpta (arrogant), Sarvārthaparivartaka (cause of change in every thing), Sahasrārcis (thousand-rayed), Bhūtibhūṣa (having Bhasma as ornament), Snigdhākṛti (of loving shape), Adakṣiṇa (non-chivalrous), Bhūtabhavya Bhavannātha (lord of the past, present and future), Vibhava (affluence), (Bhūtināśana (destroyer of prosperity), Arthānartha (of good and bad fortune), Mahākośa (of great treasure), Parakāryaikapaṇḍita (sole scholar in other's activities).

Niṣkaṇṭaka (free from thorns), Kṛtānanda (taking delight), Nirvyāja (free from false pretexts), Vyājamardana (suppressor of false pretexts), Sattvavat (possessing Sattva), Sāttvika, Sattva, Kṛtasneha (loving), Kṛtāgama (one who has made Āgamas), Akampita (non-trembling), Guṇagrāhin

(grasping goodness), Naikātman (non-single soul), Naikakarmakṛt (performing many activities), Suprīta (well-pleased,) Sukhada (bestower of happiness), Sūkṣma (subtle), Sukara (of good hands), Dakṣiṇānila (southern wind), Nandi Skanda (delighted Skanda), Dhara (mountain) Dhurya (worthy of being considered at the head), Prakaṭa prītivardhana (enhancer of manifest pleasure), Aparājita (the undefeated), Sarvasaha (bearer of everything) Govinda, Sattvavāhana (cause of the flow of Sattva quality), Adhṛta (unsupported) Svadhṛta (self-supported), Siddha, Pūtamūrti (pure formed), Yaśodhana (considering fame as wealth Vārāhaśṛṅga dhṛk (holding the horn of Boar), Śṛṇgin (having a horn), Balavat (strong), Ekanāyaka (sole lord), Śruti prakāśa, (Illuminator of the Vedas), Śrutimat (possessing renown), Ekabandhu-Anekadhṛk (sole kinsman supporting many), Śrīvatsala (darling of the goddess of Glory), Śivārambha (of auspicious beginning), Śāntābha (tranquil and well), Sama (equanimous) Yaśas (fame), Bhūśaya (lying on the ground), Bhūṣaṇa (ornamented), Bhūti (prosperity), Bhūtikṛt (creator of prosperity), Bhūtabhāvana (conceiver of all living beings), Akampa (non-trembling), Bhaktikāya (Having devotion as body) Kālahāni (destroyer of Kāla), Kalāvibhu (lord of arts), Satyavratin (of truthful rites), Mahātyāgin (great renouncer) Nitya (eternal) Śānti Parāyaṇa (devoted to peace) Parārthavṛtti (actively engaged for others) Varada (granter of boons), Virakta (unattached) Viśārada (skilful), Śubhada (Bestower of auspiciousness), Śubhakartṛ (maker of auspicious circumstances), Śubhanāman (of auspicious names), Śubha (himself auspicious), Anarthita (non-requested), Guṇagrāhin (acceptor of Guṇas), Akartṛ (non-doer) Kaṅkaprabha (Gold lustred) Svabhāvabhadra (naturally good), Madhyastha (stationed in the middle), Śatrughna (Destroyer of enemies), Vighnanāśana (destroyer of obstacles) Śikhaṇḍin (having tuft), Kavacin (having a coat of mail) Śulin (having a trident) Jaṭin (having matted hair).

Muṇḍin (having clean-shaven head), Kuṇḍalin (having earrings), Amṛtyu (deathless) Sarvadṛk (seeing all) Siṁha (leonine) Tejorāśi (heap of splendour), Mahāmaṇi (of great jewel), Asaṁkhyeya (innumerable), Aprameyātman (of immeasurable Ātman), Vīryavat (of great vīrya), Vīryakovida (knower of vir-

ility), Vedya (comprehensible), Viyogātman (of disunited soul), Saptāvaramunīśvara (Identical with the seven junior sages), Anuttama (the most excellent), Durādharṣa (incapable of being attacked), Madhura (sweet), Priyadarśanā (of loving vision), Sureśa (lord of gods), Smaraṇa (recollection) Śarva (destroyer), Śābda (comprehensible through words of the scripture). Pratapatdvara (foremost among those who blaze), Kālapakṣa (time-winged), Kālakāla (destroyer of death) Valayīkṛtavāsuki (having Vāsuki as his wristlet), Maheṣvāsa (having great bow), Mahībhartr (lord of the earth), Niskalaṅka (stainless), Viśṛṅkhala (free from fetters), Dyumaṇi (Jewel of the firmament), Taraṇi (sun), Dhanya (Blessed), Siddhida (Bestower of Siddhis), Siddhisādhana (achiever of Siddhis) Viśvataḥ sampravṛtta (engaged in activities from everywhere) Vyūḍhoraska (of broad chest), Mahābhuja (of great arms), Sarvayoni (source of everything) Nirātaṅka (free from terror), Naranārāyṇapriya (fond of Nara and Nārāyaṇa), Nirlepa (free from attachment) Yatisaṅgātman (associating with the ascetics). Nirvyaṅga, (free from crippledness Vyaṅganāśana (destoryer of mutilated state) Stava (Hymn), Stutipriya (fond of eulogy), Stotṛ (eulogiser) Vyāptamūrti (of pervasive body), Nirākula (unagitated), Niravadyatamayopāya (of blameless means) Vidyārāśi (heap of learning), Satkṛta (honoured and welcomed) Praśāntabuddhi (of calm intellect), Akṣuṇṇa (unbeaten), Samgraha (collection), Nityasundara (ever beautiful), Vaiyāghra dhurya (of tigerish nature and considered at the head) Dhātrīśa (lord of the earth), Samkalpa (conception), Śarvarīpati (lord of the night), Paramārthaguru (real preceptor), Datta identical with, Datta (Ātreya), Suri (wise), Āśritavatsala (favourably disposed towards dependants) Soma (accompanied by Pārvatī) Rasajña (knower of the taste) Rasada (Bestower of Sweetness), Sarvasattvāvalambana (Supporter of all living beings).

132. Thus Viṣṇu eulogised Śiva with the thousand names. Śiva was prayed to and worshipped with lotuses.

133. O brahmins, then the enthusiastic Śiva performed something wonderful and pleasing. Listen to that attentively.

CHAPTER THIRTYSIX

(Efficacy of the thousand names of Śiva)

Sūta said:—

1. On hearing the eulogy made by Viṣṇu consisting of the hymn of his thousand divine names lord Śiva became delighted.

2. In order to test Viṣṇu, Śiva, the lord of the worlds concealed one of the lotus-flowers.

3. There was a shortage of one lotus-flower from among the thousand lotuses. Hence Viṣṇu was distressed in the course of his worship of Śiva.

4. He thought within himself "Where could the lotus-flower have gone ? If it has gone, let it go for good. Is not my own eye a lotus ?

5. After thinking thus, he plucked out his eye and repeated the last name Sarvasattvāvalambana. Full of emotion he worshipped and eulogised Śiva.

6. On seeing Viṣṇu in that attitude, Viṣṇu the preceptor of the universe appeared before him and forbade him do that.

7. Lord Śiva descended from the pedestal of that earthern phallic image installed by Viṣṇu.

8. Bowing to Śiva, rising up in the form of a mass of splendour as mentioned before, Viṣṇu stood in front of him and eulogised him particularly.

9. Looking mercifully at Viṣṇu, who stood before him with palms joined in reverence, the delighted lord Śiva laughingly said then.

Śiva said:—

10. O Viṣṇu, all the desires in your mind, particularly the task of the gods have been understood by me. Indeed you are engaged in the task of the gods.

185. In the list of one thousand names of Śiva, this name stands at the end. There being no lotus left for the propitiation of Śiva in this name (one lotus having been concealed by lord Śiva himself for the test) Viṣṇu plucked off his own eye and offered the same to Śiva.

11. For the achievement of the task of the gods and for the destruction of the Daityas without strain, I shall give the auspicious discus Sudarśana to you.

12. O lord of the gods, for your benefit ponder over this form, pleasing to all the worlds, which has seen by you (now).

13. If this discus, this form and this hymn of thousand names is remembered in the battlefield it will quell the misery of the gods.

14. O one of good rites, thanks to my blessings, all those who listen to this will achieve their desires without serious dangers.

Sūta said:—

15. After saying this, the lord gave the discus of the brilliance of ten thousand suns, born of his own feet and destructive of all enemies, to Viṣṇu.

16. Viṣṇu purified himself and accepted it facing the north. After making obeisance to lord Śiva, Viṣṇu spoke these words to him.

Viṣṇu said:—

17. O lord, O benefactor of the worlds, listen. Please tell me what I shall meditate upon and what I shall recite for the destruction of the distress.

Sūta said:—

18. On being thus asked by him, Śiva becoming satisfied and delighted in his mind spoke to Viṣṇu who helped the gods.

Śiva said:—

19. O Viṣṇu, it is my form that is to be meditated upon for subduing all mishaps. Recite my thousand names for destroying the distress that troubles you.

20. For the attainment of your desires you shall hold this discus always. O Viṣṇu, this is the best of all discuses.

21. There is no doubt that those who recite and teach this hymn will have no misery at all even in dreams.

22. When kings are in distress this worship with

thousand names shall be repeated hundred times in accordance with the rules laid down and after due performance of the ancillary services people will have welfare.

23. This is destructive of distress. It yields learning and wealth. It is excellent and meritorious and bestows all desires and devotion to Śiva always.

24. People undoubtedly derive excellent benefits which they will have in view in reciting this.

25. Achievement is not far off if a person rising in the morning, performs my worship and recites this in my presence everyday.

26. There is no doubt in this that he will attain all the worldly pleasures and desires and in the end Sāyujya[186] type of salvation.

Sūta said:—

27. Delighted in his mind, Śiva spoke thus to Viṣṇu and touched him with his hands. Śiva then told him again.

Śiva said:—

28. O most excellent of gods, I am the granter of the boons. Choose the boons you desire to have. O one of good rites, I am attracted by your devotion and by this hymn as well.

Sūta said:—

29. Urged thus the delighted Viṣṇu bowed to the lord of gods and spoke with palms joined in reverence.

Viṣṇu said:—

30. O lord, you shall be equally merciful to others as well just as you are merciful to me now.

31. O great lord, devotion to you is the excellent boon I wish to have. Be pleased. I do not wish for anything else, because, O lord, devotees are never distressed.

186. As a kind of liberation (ŚP. KRS 41. 3, 7) Sāyujya denotes a complete absorption of the devotee into his personal god. See P. 1341 note.

Sūta said:—

32. On hearing these words, the extremely sympathetic lord touched him. Then the moon-crested deity spoke.

Śiva said:—

33. O Viṣṇu, your devotion to me will always remain firm. Be worthy of the reverence and worship of all gods in the world.

34. O most excellent god, there is no doubt in this that, thanks to my favour, your name—Viśvambhara (bearer of the universe) will be destructive of all sins.

Sūta said:—

35. O great sages, after saying this, lord Śiva, the lord of the gods, vanished there itself even as Viṣṇu was watching.

36. After securing the auspicious discus and hearing the words of Śiva, lord Viṣṇu was extremely delighted in his mind.

37. Meditating on Śiva, he repeated the hymn incessantly and instructed the devotees too in this.

38. O excellent ones, thus I have narrated the story in accordance with your enquiry. It destroys the sins of those who listen to it. What then do you wish to ask ?

CHAPTER THIRTYSEVEN

(*Devotion to lord Śiva*)

The sages said:—

1. O Sūta, O fortunate Sūta, you are endowed with knowledge, O one of good rites. Please narrate the story of Śiva again in detail.

2. The ancient kings, sages and gods propitiated that excellent deity Śiva alone.

Sūta said:—

3. O great sages, you have put the question properly. I shall narrate the charming story of Śiva. It is conducive to the attainment of worldly pleasures and salvation by those who listen to it. May it be heard.

4. Brahmā was asked by Nārada this alone. Delighted in his mind, he replied to Nārada, the excellent sage.

Brahmā said:—

5. O Nārada, listen. I shall narrate the excellent story of Śiva with pleasure out of affection to you. It destroys great sins

6. Viṣṇu, accompanied by Lakṣmī, performed the worship of Śiva. Thanks to the mercy of lord Śiva, he attained all desires.

7. I, the grandfather of the worlds, am a worshipper of Śiva. Thanks to his mercy that I create the worlds always.

8. My sons, the great sages, always worship Śiva. Many other sages also do so.

9. O Nārada, particularly you are a worshipper of Śiva. The seven sages,* Vasiṣṭha and others too are the worshippers of Śiva.

10. The great chaste lady Arundhatī, Lopāmudrā, and Ahalyā the wife of Gautama, do also worship Śiva.

11-12. These sages, viz.—Durvāsas, Kauśika, Śakti, Dadhīci, Gautama, Kaṇāda, Jīva, Bhārgava, Vaiśampāyana, Parāśara and Vyāsa are the worshippers of Śiva.

13. Upamanyu is a great devotee of Śiva, the great soul. Yājñavalkya, Jaimini and Garga are great followers of Śiva.

14. Śukra, Śaunaka and others are the worshippers of Śiva. There are many other sages, excellent sages, who worship Śiva.

15. Aditi, the mother of the gods, performed the worship of Śiva in earthen phallic idols every day. She is a lady engaged in Śiva's devotion.

*See P 1212 note

16. Indra and other guardians of the quarters,[187] Vasus,[188] Mahārājika gods, Sādhyas are the worshippers of Śiva.

17. The subordinate gods, Gandharvas, Kinnaras and others are worshippers of Śiva. Similarly the Asuras of noble minds are the worshippers of Śiva.

18. O sage, the Daitya Hiraṇyakaśipu, his sons and younger brother, as well as Virocana and Bali worship Śiva every day.

19. Bāṇa is a great follower of Śiva. So also the sons of Hiraṇyākṣa. O dear one, Vṛṣaparvan and other Dānavas are the worshippers of Śiva.

20 Śeṣa, Vāsuki, Takṣaka and many other great serpents are devotees of Śiva. Garuḍa and other birds too are so.

21. O great sage, the two gods, the Sun and the Moon who started two lines of kings on the earth are devoted to the service of Śiva always along with their descendants.

22. O sage, the self-born Brahmā and other Manus performed the worship of Śiva and they were in the guise of Śiva too.

23. Priyavrata, his son Uttānapāda, and his son and successors, were kings worshipping Śiva.

24. Dhruva, Ṛṣabha, Bharata, his brothers the nine Yogins and others too were worshippers of Śiva.

25. Vaivasvata's sons, Tārkṣya, Ikṣvāku and other kings, were always devoted to the worship of Śiva and enjoyed happiness.

26. Kakutstha, Māndhātā, Sagara, Mucukunda, Hariścandra and Kalmāṣāṅghri were all excellent devotees of Śiva.

27. Bhagīratha and other kings, many excellent kings are known as worshippers of Śiva assuming the guise of Śiva.

28. The great king Khaṭvāṅga, who helped the gods, worshipped the earthen idol of Śiva always.

187. Lokapālas are the guardian deities who preside over the four intermediate quarters viz. (1) Indra, east; (2) Agni, south east (3) Yama, south (4) Sūrya, southwest (5) Varuṇa, west; (6) Vāyu, north-west; (7) Kuvera, north; (8) Soma, north east

188. Vasus are a class of deities, eight in number. They seem to have been personifications of natural phenomena. They are Āpa (water), Dhruva (pole-star), Soma (moon), Dharā (earth), Anil (wind), Anala (fire), Prabhāsa (dawn) and Pratyuṣa (light).

29. His son Dilīpa was a perpetual worshipper of Śiva. Raghu, his son, was a great devotee of Śiva. He worshipped Śiva with pleasure.

30. Aja, his son, who waged a virtuous war was a worshipper of Śiva. Daśaratha who was born of him became a great king.

31. At the behest of the sage Vasiṣṭha, Daśaratha particularly worshipped the earthen idol of Śiva for obtaining sons.

32. As directed by Ṛṣyaśṛṅga this excellent king, devoted to Śiva performed the sacrifice called Putreṣṭi.

33. Urged by Ṛṣyaśṛṅga, Kausalyā, the beloved queen of Daśaratha joyously performed the worship of the earthen idol of Śiva for the acquisition of a son.

34. O excellent sage, Sumitrā, and Kaikeyi the beloved queens, performed the worship of Śiva with pleasure for the acquisition of good sons.

35. O sage, they obtained auspicious sons of great valour and prowess who followed the path of the good. It was due to the favour of Śiva.

36. Then at the behest of Śiva, Viṣṇu himself was born of the ladies in four different forms.

37. Kausalyā's son was Rāma, Sumitrā's Lakṣmaṇa and Śatrughna and Kaikeyī's Bharata. All of them performed Śiva's rites.

38. Rāma performed the worship of the earthen idol every day in the company of his brothers. He wore Bhasma and Rudrākṣa and followed the Śiva-cult.[184]

39. O sage, the kings born of his family worshipped the earthen idol of Śiva along with their followers.

40. O sage, the great king Sudyumna, the son of a sage, became a woman along with his attendants as a result of Śiva's curse for the sake of his beloved.

41. Thanks to the worship of the earthen image of Śiva, he became an excellent man again. By remaining a

184. Virajaganā is the cult of Śiva free from passion and ignorance.

man for a month and a woman for a month, his womanhood disappeared.

42. Then he forsook the kingdom and engaged himself in the Śiva-cult assuming the guise of Śiva. By virtue of devotion he attained salvation inaccessible to others.

43-44. His son Purūravas, a great king, was a worshipper of lord Śiva. His son Bharata performed the great worship of Śiva always. Nahuṣa, a great devotee was interested in the worship of Śiva.

45. Yayāti realised his desires due to Śiva's worship. He begot five sons all interested in Śiva cult.

46. Yadu and others, the five sons of Yayāti were the worshippers of Śiva. Thanks to the power of the worship of Śiva, they realised all their desires.

47. Other fortunate persons of his race and of other races, O sage, worshipped Śiva and obtained worldly pleasures and salvation.

48. Kṛṣṇa himself performed the worship of Śiva on the excellent mountain Badari[190] for seven months.

49. After securing several divine boons from Śiva who was delighted, lord Kṛṣṇa brought the entire universe under his control.

50. O dear, his son Pradyumna was a worshipper of Śiva always. Sāmba and other excellent descendants of Kṛṣṇa were also great worshippers of Śiva.

51. Jarāsandha was a great devotee of Śiva. His successors were also so. Nimi and his son Janaka and his sons too were worshippers of Śiva.

52. Worship of Śiva was performed by Nala the son of Vīrasena. In his previous birth he was a forester who protected the travellers there.

53. In the presence of Śiva a sage (who was Śiva himself) was saved by him. He was himself devoured by tigers and other beasts at night.

54. Thanks to that merit, the forester became Nala. He became a great emperor and the husband of Damayantī.

55. O dear, thus I have narrated the divine story of Śiva as asked by you. What else do you wish to hear?

190. See P. 1327 note

CHAPTER THIRTYEIGHT

(The greatness of Śivarātri)

The sages said:—

1. O dear, you are blessed and contented. Your life is fruitful since you narrate to us the auspicious narrative of lord Śiva.

2. O Sūta, although this matter has been heard from many sages, our doubt is not set at rest. Hence we ask you.

3. By what sacred rite is Śiva satisfied. By what sacred rite does he impart happiness to the good. You are expert in the knowledge of Śiva's legends and so we ask you.

4. O disciple of Vyāsa, obeisance be to you. Please explain clearly the rite by which the devotee can secure both worldly pleasures and salvation.

Sūta said:—

5. O great sages, the question is well put by you. There is sympathy brimming in your hearts. After remembering the lotus-like feet of Śiva I shall mention it in the manner I have heard.

6. The same question had been put by Brahmā, Viṣṇu and Śivā before Śiva in the manner in which you are asking me now.

7. On a certain occasion they asked Śiva, the great soul. "What rite satisfies you to bestow worldly pleasures and salvation ?"

8. When he was asked thus, Siva replied thus. I shall mention it now. It quells the sins of those who listen to it.

Śiva said:—

9. There are many rites yielding worldly pleasures and salvation. The most important among them are ten in number.

10. Those who have mastered the text "Jābālaśruti" have mentioned ten sacred rites of Śiva. These rites shall

be performed by the brahmins always strenuously with great devotion.

11. On Aṣṭamī days (the eighth day in the lunar fortnight) meals shall be taken only at night. O Viṣṇu, on Kālāṣṭamī day food shall be eschewed altogether.

12. O Viṣṇu, on the eleventh day in the bright lunar fortnight, food during the day is forbidden. O Viṣṇu, on the eleventh day in the dark half food shall be taken at night after my worship.

13. On the thirteenth day in the bright half, food shall be taken at night, In the dark half, it is forbidden to those who follow Śiva's rites.

14. O Viṣṇu, in both the halves on every Monday, food shall be taken only during the night by the followers of Śiva-cult.

15. In all these rites, excellent brahmin devotees of Śiva shall be fed according to one's ability for the completion of the sacred rites.

16. The sacred rites shall always be performed regularly by the brahmins. By abandoning these Vratas, brahmins become robbers.

17-18. The rites shall be performed regularly by the persons who are adepts in the path of salvation. The four vratas that bring about salvation are the worship of Śiva, the repetition of Rudra Mantra by way of Japa, observance of fast in Śiva's temple and death in Vārāṇasī. That salvation is eternal.

19. Aṣṭamī that falls on Monday, and Caturdaśī in the dark half are sure to bring about the propitiation of Śiva.

20. O Viṣṇu, among the four the most powerful is the rite of Śivarātri.[191] Hence that alone shall be performed by those who desire the fruits of worldly pleasures and salvation.

21. There is no other rite more beneficial to men. This rite is the most excellent means of virtue for all.

22. To those without desire, to those with specific

191. See P. 1063 note.

desires, to all men of all castes and stages of life, even to women and to children, this rite is very beneficial.

23. To men and women slaves, to gods and others and to all embodied souls this excellent rite is most beneficial.

24. In the dark half of the month of Māgha, Śivarātri is specifically glorified. The rite of Śivarātri is performed when the Caturdaśī extends up-to mid-night. The observance of the rite on that Tithi quells the sin of even a crore of human slaughters.

25. O Viṣnu, what shall be done on that day from morning onwards you hear with attention. I shall explain it to you with pleasure.

26. Rising in the morning, the intelligent man with great delight, shall perform his daily routine of bath with care.

27. He shall then go to the temple of Śiva for worship. After making obeisance to Śiva, he shall observe the Ritualistic affirmation of his performance according to the prescribed course.

28. "O lord of gods, "O blue-necked, obeisance be to you. O lord, I wish to perform the Śivarātri rite sacred to you.

29. O lord of gods, thanks to your power, let it conclude peacefully. Let not passion and other enemies afflict me."

30-32. After this affirmation the devotee shall collect the articles of worship. The phallic image shall be taken from a good place by the devotee himself at night by going there. The phallic image shall be that which is prescribed in the Āgamas. The materials of worship shall be placed on a good spot near Śiva either to the South or to the West. Then the devotee shall take bath again duly.

33. The undercloth and the usual cloth shall be pure. The devotee shall perform the Ācamana thrice and begin worship.

34. The worship shall be performed in due concordance with the material and the mantras. Śiva's worship shall always be performed in accompaniment with the mantras.

35. The intelligent devotee shall repeat the mantras

after performing worship in the first 3-hour period with music, songs, dances and devotional services.

36. If he knows the sacred verses, he shall make earthen images of excellent type. After performing the daily routine he shall worship the earthen image.

37. After making the earthen image, he shall install it thereafter. The devotee shall propitiate the bull-bannered lord, with several hymns.

38. The glory of the Vrata shall be proclaimed by the intelligent devotee. It shall be heard by the devotee desiring the completion of the Vrata.

39-40. Thus four different idols shall be made for the four 3-hour periods. They shall be duly invoked and duly dismissed. All the intermediary rites shall also be performed. He shall keep awake with pleasure and jubilation. In the morning he shall take bath again. After installing the idol, he shall perform the worship.

41. After concluding the rites and bowing to Śiva again and again he shall pray to him with palms joined in devotion and shoulders drooping down.

42-43. "O great God, the rite I have started at your behest has been performed and concluded. It has become excellent. O lord, the idol is being ritualistically dismissed now. O lord of gods, O Śiva, be satisfied with the Vrata that I have performed strenuously. Please be merciful to me.

44. The devotee shall offer a handful of flowers to Śiva and make charitable gifts. After making obeisance to Śiva formally he shall conclude the rites.

45. After feeding brahmin devotees of Śiva and ascetics in particular, as far as possible and making them satiated, the devotee shall take food himself.

46. O Viṣṇu, I shall tell you how the worship is to be performed by the devotee, especially in every 3-hour period at the Śivarātri night

47. O Viṣṇu, during the first 3-hour period the devotee shall worship with great devotion the earthen phallic image duly installed by way of good devotional services.

48. Śiva shall always be worshipped with the five

materials at the outset. The different articles of worship shall be separately offered with their respective mantras.

49. After offering the materials the steady water-pouring shall be made. The intelligent devotee shall consecrate the materials of worship with the steady pouring of water.

50. He shall worship Śiva, both Nirguṇa and Saguṇa, by the steady pouring of water, reciting the 108 mantras.

51. He shall worship the bull-bannered deity by reciting the mantra imparted by the preceptor. Or he shall worship Sadāśiva by means of Nāmamantras.

52. The worship of Śiva the supreme soul shall be performed with sandal-paste, unbroken rice-grains and black gingelly seeds.

53. Again Śiva shall be worshipped with lotus and and Karavīra flowers. The devotee shall offer the flowers with the eight Nāmamantras to Śiva.

54. They are Bhava, Śarva, Rudra, Paśupati, Ugra, Mahat, Bhīma and Īśāna.

55. When the names are used for worship they shall be prefixed with "Om" and then the names shall be put in the Dative case. The incense and the lamps shall be used. The food-offering shall be made thereafter.[192]

56. In the first 3-hour period the intelligent devotee shall make cooked rice as food-offering. Half a cocoanut, and Tāmbūla shall be offered afterwards.

57. Obeisance and meditation shall follow and the mantra taught by the preceptor shall be used for Japa. Or the devotee shall propitiate Śiva by means of the five-syllabled mantra.

58. The devotee shall exhibit the mystic gesture of cow and offer Tarpaṇa with pure water. He shall then feed five Brahmins or more in accordance with his capacity.

59. Then till the end of that 3-hour period festivities shall be observed. After dedicating the fruit of the worship to the deity himself, the ritualistic dismissal shall be performed.

60. Then in the second 3-hour period Saṁkalpa rites shall be performed duly as before. Or the Saṁkalpa rite

192. The first half of this verse is repeated in the last half of the previous verse.

shall be performed once for all the four 3-hour periods. Worship shall be performed as before.

61. After performing the worship with the materials as before, the Jaladhārā shall be offered. Then the devotee shall worship Śiva with gingelly seeds, barley grains and lotus-flowers.

62. The devotee shall worship lord Śiva particularly with the leaves of the Bilva tree.

63. The Arghya shall be offered with citron fruit. The Naivedya shall consist of milk pudding. O Viṣṇu, the repetition of the mantra shall be twice as that of the previous one.

64. Then the brahmins shall be fed sumptuously. Other rites shall be performd as before till the end of the second 3-hour period of time.

65. In the third 3-hour period the worship shall be done as before. But instead of barley, wheat grains shall be used and the flowers of the sun-plant shall be offered.

66. Incenses and lamps shall be of various types. O Viṣṇu, the Naivedya shall consist of fried pies and various vegetable dishes.

67. The waving of light, as part of worship, shall be performed with camphor. The Arghya shall consist of the pomegranate. The Japa repetition shall be thrice that of the previous.

68. The feeding of brahmins shall follow along with the monetary gifts. Till the end of that period, festivities shall be celebrated as before.

69. When the fourth 3-hour period arrives the ritualistic dismissal of the previous worship shall be performed. The worship shall be performed duly with due ritualistic gestures.

70. The devotee shall worship lord Śiva with black gram, green gram, Priyaṅgu grains or any of the seven cereals, the flowers of Śaṅkhī and the leaves of Bilva.

71. The Naivedya shall be offered with different sweets or cooked black gram and rice in order to propitiate Sadā-Śiva.

72. O Viṣṇu, Arghya shall be offered to Śiva with the plantain fruit or with different types of fruits.

73. The exellent man shall perform the mantra japa twice in number of that on the previous occasion. The intelligent devotee shall decide on the number of brahmins to be fed.

74. Till day-break the devotee shall pass time in songs of prayer, musical instruments, devotional dances and other festivities along with his fellow devotees.

75. When the sun rises he shall take his bath and then worship Śiva. The ablution of the deity shall be performed with devout services and adorations.

76. Charitable gifts shall be offered, brahmins and ascetics shall be fed with different dishes, their number being in accordance with what was decided before.

77. After making obeisance to Śiva, handful of flowers shall be offered. The skilful devotee shall then pray after eulogising the lord with the mantras:—

78. "O Mṛḍa, the storehouse of mercy, knowing that I belong to you, my very life is embedded in you and my mind is dedicated to you, please do what is proper.

79. O lord of living beings, be favourable to me viewing sympathetically at the Japa and worship conducted by me with the requisite knowledge or in ignorance.

80. May lord Śiva the bestower of happiness be pleased with the fruit arising out of this fast and other rites.

81. O lord Śiva, may your worship flourish in my family always. Let me not be born in the family where you are not a deity."

82. After offering Puṣpāñjali and accepting the Tilakas and blessings from the brahmins, the devotee shall ritualistically dismiss the deity.

83. If the rite is performed thus, Śiva is not inaccessible to him. The fruit that he derives is inexplicable. There is nothing which I shall not give in return.

84. If this excellent rite is performed without attachment, salvation will come to him in the form of seed. There is no scope for any doubt in this matter.

85. This Vrata shall be performed with great devotion every month. After performing the concluding rite, the devotee shall reap the fruit with subsidiary benefits.

86. Certainly for the performance of this Vrata, I,

Śiva, the destroyer of all miseries grant all desired benefits, worldly pleasures and salvation.

Sūta said:—

87. After hearing these beneficial and wonderful words of Śiva, Viṣṇu returned to his abode. Thereafter this excellent rite became popular among the people desiring welfare of their soul

88. Once Viṣṇu narrated to Nārada this divine Śivarātrivrata which yields worldly pleasures and salvation.

CHAPTER THIRTYNINE

(*The conclusion of the rite of Śivarātri*)

The sages said:—

1. Please narrate the Udyāpana (formal concluding) of the rite of Śivarātri as a result of which Śiva himself becomes delighted.

Sūta said:—

2. O sages, may the concluding rite be heard with devotion and respect. By performing it, the Vrata certainly becomes complete.

3. The auspicious Śivarātrivrata shall be performed for fourteen years. On the Trayodaśī day only one meal shall be taken and a complete fast shall be observed on the Caturdaśī day.

4-5. On the Śivarātri day after performing the routine, the devotee shall go to the temple of Śiva and perform worship. He shall make the mystical diagram famous in the three worlds by the name of Gaurītilaka.[193]

6. In the middle of the mystical diagram Liṅgatobhadra and Sarvatobhadra shall be delineated.

193. Gaurītilaka, Liṅgatobhadra and Sarvatobhadra (Verses 5 and 6) are the circular diagrams of particular type depicting the positions of the deities to be invoked therein for offering worship, propitiation, eulogy etc.

7. As in the Prājāpatya rite, auspicious water-pots shall be placed wrapped in cloth, with a cocoanut above and the Dakṣiṇā in.

8. The pots shall be carefully placed at the sides of the altar. In middle either a discus or a gold-pot shall be placed.

9-10. The devotee shall make an idol of Śiva accompanied by Umā, of gold a pala in weight. According to his capacity the weight may be reduced to half of a pala. Śivā shall be on the left side and Śiva on the right. The devotee shall worship the idol at night.

11. He shall woo a pious preceptor accompanied by Ṛtviks. With their formal permission he shall begin the worship of Śiva.

12. He shall keep awake during the night performing worship in the different 3-hour periods and singing songs of prayer or devoutly dancing.

13. After performing the worship thus in accordance with the injunctions he shall propitiate the lord. He shall worship again in the morning and perform Homa duly.

14. He shall perform the Prājāpatya rites according to his ability. With pleasure he shall feed brahmins and with devotion he shall make charitable gifts.

15. He shall give the Ṛtviks and their wives good clothes and ornaments for bedecking themselves and make gifts to them separately.

16. Saying "May Śiva be pleased", he shall make the gift of a cow and a calf together with the essential requisites to the preceptor.

17. He shall offer to him the waterpot and the Śiva idol with all ornaments, placing them on a bullock.

18. He shall pray to lord Śiva the great lord with great pleasure, with palms joined in reverence, with shoulders drooping and words choked with emotion.

19. "O great lord, lord of the gods, favourably disposed to the devotees, be merciful to me, thanks to this Vrata.

20. O Śiva, this Vrata is performed by me according to my ability. O lord, if it is deficient in any respect let it become perfect by your favour.

21. Japa and worship and other things have been performed partly in ignorance and partly with knowledge by me. May these be fruitful, O Śiva, by your mercy."

22. After saying this the flower-offering shall be made to Śiva the great soul. He shall make obeisance and pray again.

23. If the Vrata is performed thus it will be complete and no deficiency will remain. The devotee will attain Siddhi desired by him. There is no doubt in it.

CHAPTER FORTY

(The glory of Sivarātri)

The sages said:—

1. O Sūta, we are extremely delighted on hearing your words. Please narrate the excellent Vrata in detail.

2. O Sūta, by whom was this excellent Vrata performed formerly ? Was an excellent benefit derived by any by performing it without full knowledge ?

Sūta said:—

3. May this be heard, O sages. I shall narrate the ancient story of the hunter[194] which destroys all sins.

4. Formerly there was a hunter in a forest, Gurudruha by name. He had a large family. He was strong, ruthless and engaged in cruel activities.

5. Everyday he used to go to the forest incessantly and kill deer. There in the forest he committed thefts also in various ways.

6. No auspicious action was performed by him from childhood onwards. Thus the wicked fellow passed a long time in the forest.

194. The story of the cruel hunter and his change of heart for the better is found with minor variations in details in the Padmapurāṇa also.

7. Once it was a Śivarātri day. But the wicked hunter, staying in the great forest did not know that.

8. On this occasion he was requested by his parents and wife who were oppressed by starvation, "O forest-roamer give us food."

9. Thus requested he took up his bow and started immediately for hunting deer. He roamed here and there in the forest.

10. Due to adverse fate no game was secured by him. The sun too had set and he was greatly distressed.

11-12. "What shall I do? Where shall I go? Nothing has been obtained by me. What will happen to my parents and my children at home? Then there is my wife too. What will happen to her? I must go home only with something in my hand. It is impossible to face them empty-handed."

13. Thinking thus, the hunter went near a pond. He stood near the path leading to water.

14. "Some animal is sure to come here. I shall kill it and go home with pleasure. My purpose will be served fully.

15. Thinking thus the hunter climbed up a Bilva tree, taking some water with him. He sat on its branch.

16. With hunger and thirst oppressing him he waited and thought. "When will some animal come here? When shall I kill it?"

17. During the first part of the night a thirsty hind came there springing and jumping timidly.

18. On seeing it he was much delighted. He fixed an arrow to his bow immediately in order to kill it.

19-20. When he did this, some water (that he had with him) got spilt and a few leaves of the Bilva tree fell down. There was a phallic idol of Śiva beneath the tree. Hence this became his worship for the first part of the night. As a result of this his sin was dissolved.

21. On hearing the noise, the hind became frightened. It was much distressed on seeing the hunter. It spoke thus.

The hind said :—

22. "O hunter, what is it that you propose to do ?

Please speak truth before me." On hearing the words of the hind, the hunter said.

The hunter said :—

23-24. "My family is starving today. I shall satisfy their hunger by killing you." On hearing these terrible words and seeing that ruthless knave, the hind thought "What shall I do ? Where shall I go ? Well, I shall use a trick, " thinking thus the hind spoke.

The Hind said :—

25. There is no doubt that I am blessed. You will be happy with my flesh. What greater merit can I have through this body which is in every respect harmful?

26. It is imposible to expatiate on the merit of a person who helps others even if we take a hundred years.

27. But all my infant fawns are in the hermitage. I shall intrust them to the care of my sister or husband and return.

28. O forest-roamer, do not take my words to be lies. Undoubtedly I will come again to you.

29. The earth stays steady through truth. The ocean is steady through truth. The water flows steadily through truth. Everything is founded on truth.

Sūta said:—

30. When the hunter did not accept its proposal even after being implored thus, the bewildered and frightened hind spoke again:—

The Hind said:—

31-34. O hunter, listen. I shall explain. I take this vow. After going home if I do not return to you let me be smeared with the sin that these people have viz—A brahmin who sells the Vedas, one who does not offer Sandhyā prayers, women who transgress the commands of their husbands and do various rites, an undgrateful person, a person who is averse to Śiva, a person who illtreats others, who violates Virtue, a person committing breach of trust, and a person who deceives others.

35. When the hind made these promises the hunter believed it and said "Go home".

36. The delighted hind drank water and went to its hermitage. By that time the first part of the night came to a close and the hunter did not have a wink of sleep.

37. The sister of the hind, not able to see it and so distressed came there in search of that hind. It too was thirsty.

38. On seeing the hind, the Bhilla drew the bow and was about to shoot the arrow. As before, water and Bilva leaves fell on Śiva.

39. Incidentally it became the worship of the second part of the night. It was pleasing to the hunter.

40. The hind asked "O forest-roamer what are you doing?" After seeing him, the hunter replied as before. On hearing it, the hind said again.

41-42. "O hunter, listen. I am blessed. My life is fruitful. A service can be rendered through this evanescent body. But my fawns, young ones, are in the house. I shall entrust them to the care of my husband and come again."

The hunter said:—

43. "I do not agree to what you say. Undoubtedly I am going to kill you." On hearing that the hind said on the oath of Śiva.

The hind said:—

44-47. "O hunter, listen. I shall explain. If a person breaks his words he forfeits his merits. If I do not return let me be smeared with the sin that accrues to such people who forsake their legally wedded wife and cohabit with another, who transgress the Vedic virtue and follow an imaginary and fictitious cult ; who profess to be devoted to Viṣṇu and censure Śiva, who perform the Kṣayāha rites of their parents on a Śūnyatithi day and who add insult to injury."

Sūta said:—

48. Implored by the hind, the hunter said to the hind, "go." It drank water and delightedly went away to its hermitage.

49-50. By that time the second part of the night too came to a close without a wink of sleep to the hunter. When the third part arrived, the stag who was bewildered by the delay caused by the hind came there in search of it. The hunter saw it standing on the path leading to water.

51. On seeing the stout stag the hunter was delighted. He fixed the arrow to the bow and was about to kill it.

52. O dear, while he attempted to do this, a few Bilva leaves fell on Śiva as a result of his Prārabdha.

53. In view of this, the worship of the third part of that night became realised due to his good fortune. Śiva's merciful nature was evident in this.

54. On hearing the noise the stag asked, "what are you doing ?" The hunter replied "I am going to kill you for the sake of my family."

55. On hearing this, the stag was delighted in his mind. Immediately he spoke to the hunter.

The stag said:—

56. I am blessed that I am well-nourished and enough to satisfy your needs. Of a person everything is useless if his body is of no avail.

57. If a person does not help others though he is capable of it, all his efficiency is vain. He will fall into hell after death.

58. But I must entrust my young ones to the care of their mother. I shall console them and return again."

59. Thus requested the hunter was much surprised in his mind. With his heap of sins destroyed and with a purified mind he spoke these words.

The hunter said:—

60-61. O stag, every animal that came here has gone after promising in the manner that you have done now. They have not yet come. You too are in distress now and want to go under a false pretext. How, then, will I have my livelihood ?

The stag said:—

62. O hunter, listen, I shall explain. I do not utter

lies. The entire universe including the mobile and immobile beings is steady, thanks to truth.

63. The merit of a liar melts away in a trice. Still O, hunter, listen to my truthful promise.

64-66. If I do not come again, let me have the sin of these activities viz:—in having sexual intercourse at dusk, in taking food on Śivarātri day, in perjury, in misappropriation of Trust funds, in neglecting Sandhyā prayers. in not uttering Śiva's name with the mouth, in not helping despite the ability, in breaking cocoanut on Parvan days, in taking forbidden food, in taking food before worshipping Śiva or without applying Bhasma.

Sūta said:—

67. On hearing these words the hunter said "Go and return quickly." Thus permitted by the hunter, the hunter drank water and went away.

68-69. All these animals who had promised in good faith, met at the hermitage. Hearing the news of one another in its entirety they decided that they should go because they were bound by the promise. They consoled the fawns and became eager to go back.

70-71. The senior hind spoke to its mate "O stag. without you, how can the young fawns stay here ? O lord, it was I who promised at the outset. So I shall go. Both of you stay here."

72. On hearing those words the junior hind spoke "I am your servant. Hence I go. You shall stay here."

73. On hearing it, the stag said—"I am going there. Both of you stay here. Infants are guarded and looked after by their mothers."

74. On hearing the words of their husband the two hinds did not consider it righteous. They lovingly told their husband, "Fie upon that life in widowhood."

75. Then all of them consoled their fawns and entrusted them to the care of their neighbours. They went to the place where the hunter was waiting.

76. The fawns too seeing all these followed them thinking. "Let what befalls them happen to us as well."

77. On seeing them, the delighted hunter fitted the

arrow to his bow. Water and leaves of the Bilva tree fell on Śiva again.

78. Thanks to that, the worship of the fourth part of the night too became auspiciously performed. Thereafter his sins were reduced to ashes in a trice.

79. The senior hind, the junior hind and the stag said—"O excellent hunter, make our body purposeful. Be merciful to us."

Sūta said:—

80. On hearing their words the hunter was surprised. Thanks to the power of the worship of Śiva, he acquired perfect knowledge inaccessible to others.

81. The deer are blessed. Though devoid of knowledge, they are ready to help others by offering their own bodies.

82. What have I achieved despite being born as a human being? I have nourished my body by torturing others.

83. I reared my family by committing many sins every day. Alas! what will be my fate after committing all these sins?

84. Sins have been committed by me ever since my birth. What goal shall I attain? "Fie, Fie upon my life!"

85. Acquiring perfect knowledge thus, he withdrew the arrow and explained—"O excellent deer! you are all blessed. You can safely go back."

86. When he said this, Śiva became delighted. He revealed his form that is worshipped and honoured by the good.

87. Touching him mercifully Śiva spoke lovingly to the hunter, "O hunter, I am delighted at this Vrata. Ask for the boon you wish to have."

88. On seeing Śiva's form, the hunter became liberated in a trice. He fell at Śiva's feet saying, "Everything has been attained by me now."

89. Śiva, delighted in his mind, gave him the name Guha. Glancing at him mercifully he gave him a divine boon.

Śiva said:—

90. O hunter, listen. Have your capital at Śṛṅgaverapura[195] and enjoy divine pleasures at your will.

91. Your race will flourish without any calamity. O hunter, certainly lord Rāma praised even by the gods will come to your house.

92. He will make alliance with you. Co-operating with my devotee, your mind indulged in rendering service to me, you will attain salvation rare to others.

Sūta said:—

93. In the meantime, having viewed Śiva, the deer bowed to him and attained liberation from their birth as deer.

94. They attained divine bodies, ascended the aerial chariot and went away. Released from curse at the very sight of Śiva they attained heaven.

95. Śiva became Vyādheśvara on the Arbuda[196] mountain. Viewing and worshipping this phallic idol bestows worldly pleasures and salvation.

96. From that day onwards the hunter attained godly pleasures and being favoured by the god attained Sāyujya[197] salvation with Śiva.

97. Even after performing this rite in utter ignorance he attained Sāyujya; what about those who are endowed with devotion? They will surely attain complete identity with the lord.

98. After considering all Śāstras, and the sacred rites enjoined by these Śivarātrivrata, has been glorified as the most excellent.

99-100. Different Vratas, various holy centres, gifts of variegated nature, diverse sacrifices, different austerities and many forms of Japas, are not equal to Śivarātrivrata.

101. Hence this auspicious Vrata shall be performed

195. It is identical with the modern Singraur, a town on the left bank of the Ganges 22 miles north-west of Allahabad and on the frontier of Kosala and the Bhila country. The country around was inhabited by Nisādas or wild tribes and Guha, the friend of Rāma was their chief. GD. Pp. 192, 193.

196 See P. 1186 note.

197. See infra, ch. 41, 2-3

by those who wish for beneficence. Śivarātri Vrata is divine and it always yields worldly pleasures and salvation.

102. Thus I have narrated the auspicious Śivarātri Vrata entirely. It is famous as the chief of sacred rites. What else do you wish to hear ?

CHAPTER FORTYONE

(*Review of salvation*)

The sages said.—

1. What is liberation has been explained by you. What wlll happen in that state ? What is the nature of that state ? Please explain to us.

Sūta said:—

2. Liberation is of four types. May this be heard. I shall tell you. It quells the pain of worldly existence. It bestows the greatest bliss.

3. It is fourfold:—Sārūpya (identity in form), Sālokya (being within the view of the lord or in the same world), Sānnidhya (proximity with the lord), and Sāyujya (complete identity with him). The fourth arises out of this Vrata.

4. O great sages, only Śiva can bestow liberation. Brahmā and others cannot do that. They shall be known as bestowers of virtue, wealth and love.

5. Brahmā and others are dependent on the attributes. Śiva is beyond the attributes. He is free from aberrations. He is the great Brahman, the fourth deity, greater than Prakṛti.

6. He is in the form of knowledge. He is imperishable and unchangeable. He is the cosmic witness, attainable through knowledge. He is without a second. He is the bestower of Trivarga (Dharma, Artha, Kāma) and the Kaivalya[198] liberation.

198. When the soul is detached from matter and debarred from further transmigration, it is said to be in isolation or the state of beatitude.

7. A fifth type of salvation Kaivalya is inaccessible to men in every respect. O excellent sages, I shall explain its characteristics. May that be heard.

8-9. O great sages, Śiva's form is twofold: Saguṇa and Nirguṇa as explained in the Vedas. It is that from which the entire universe originates, by which it is protected and in which it merges and by whom all this has been pervaded.

10. It is not known to Viṣṇu nor to Bhahmā. It is not known to Kumāra and others nor to Nārada.

11. It is not known to Śuka, son of Vyāsa nor to Vyāsa or other great sages. It is not known to the earlier beings, all the gods, all the Vedas and all the Śāstras.

12. It is truth, knowledge, the infinity. It is named Saccidānanda (existence, knowledge, bliss). It is Nirguṇa, Nirvyādhi (free from limitations and conditions). It is imperishable. It is pure and unsullied.

13. It is neither red nor yellow, neither white nor blue, neither short nor long, neither gross nor subtle.

14. That great Brahman Śiva is said to be that from which all words return along with the mind, unable to attain it.

15. This is all pervasive like the expansive firmament. It is the great soul beyond Māyā. It is beyond Dvandvas-mutually clashing opposites and free from rivalry.

16. O brahmins, good people attain it when knowledge of Śiva rises up or when they worship him with deep devotion.

17. The knowledge is difficult to attain but worship can easily be performed. Hence, O excellent sages, worship Śiva for the attainment of salvation too.

18. Śiva is subservient to worship. He is knowledge-souled and the greatest bestower of salvation. Many Siddhas have joyously attained the great salvation through devotion alone.

19. Devotion to Śiva, characterised by sprouting pure love, is the mother of perfect knowledge. It is easy of access by means of his benevolence. It yields worldly pleasures and salvation too.

20-21. Devotion is of various types. O brahmins, it is both Saguṇa and Nirguṇa. Whatever is legitimate and

natural is the most excellent and the greatest. It is again two-fold: Naiṣṭhika (permanent and attended with ritualistic observances) and Anaiṣṭhika (non-Naiṣṭhika). The Naiṣṭhika is of six varieties and the other is only of one type.

22. Learned men consider devotion to be of different sorts, such as ordained and non-ordained. Since they are of various types they are not explained in detail.

23. Differentiated by the differences in those who observe Śravana (listening) etc. both these are of nine sub-divisions each. Without his favour they are difficult of performance and with His favour they can easily be performed.

24. O brahmins, devotion and knowledge[199] are essentially non-different from each other as explained by Śiva. Hence, they should not be differentiated. Happiness befalls him who observes them always.

25. O brahmins, a person who is against devotion will never attain perfect knowledge. Knowledge rises up immediately only in him who observes devotion to Śiva.

26. Hence, O great sages, devotion to lord Śiva shall be practised. There is no doubt in this that everything is realisable solely through devotion.

27. Thus, what has been asked by you has been explained. There is no doubt in this that on hearing this, one is rid of his sin completely.

CHAPTER FORTYTWO

(The difference between Saguṇa and Nirguṇa)

The sages said:—

1. Who is Śiva? Who is Viṣṇu? Who is Rudra? Who is Brahmā? Of these who is Nirguṇa? Please clear this doubt of ours.

199. Devotion and realization are separate (41.17) but not contradictory terms. The two paths leading to the goal of liberation are complementary, running parallel to each other.

Sūta said:—

2. Masters of the Vedas and Vedānta know that which originates from the Nirguṇa great soul as the one termed Śiva.

3-4. Prakṛti accompanied by Puruṣa originated from him. Penance was performed by them both. The famous city Kāśī known as Pañcakrośī, dear to all, originated in the water there at the base. There was water everywhere in the universe.

5. Viṣṇu famous as Nārāyaṇa slept there enveloped by Māyā. The Prakṛti is known as Nārāyaṇī (belonging to Nārāyaṇa.)

6. He who was born of his umbilical lotus was Pitāmaha. He who was seen by him through penance is said to be Viṣṇu.

7. The form that was revealed by Nirguṇa Śiva at the time of subduing the dispute between the two is, O learned ones, famous as Mahādeva.

8. This was said by him, "I will be Śiva with fire in my forehead." He became famous by the name Rudra. He is the cause of blessing the worlds.

9. The formless one became one with forms in order to facilitate meditation. He alone is Śiva himself, favourably disposed towards his devotees.

10. Essentially there is no difference between Śiva who is different from the three Guṇas and Rudra the abode of Guṇas, as in the case of gold and an ornament made thereof.

11. Their forms and activities are the same; they bestow good goal on the devotees equally ; they are equally worthy of being served by all and they indulge in various divine sports.

12. Rudra of terrible exploits has the form of Śiva in every respect. He was born for carrying out the tasks of the devotees. He helps Viṣṇu and Brahmā.

13. Other beings and gods who are born get dissolved in due order but not so Rudra. Rudra gets merged in Śiva.

14. This is the directive in the Vedas that all these Prākṛtas (born of Prakṛti) meet Rudra and go but Rudra does not meet these and go.

15. All worship Rudra but Rudra does not worship any one. Yet due to his favourable attitude to his devotees sometimes he worships himself.

16. Those who worship others get dissolved in them. That is why they attain Rudra in due course, O learned ones.

17. Those who are Rudra's devotees attain the state of Śiva in a trice. They need not depend on any one else. This is the eternal statement in the Vedas.

18. O brahmins, ignorance is of various types. Perfect knowledge is not so. I shall explain their modes. Listen respectively.

19. Whatever is seen here beginning with Brahmā is Śiva himself. The concept of manifoldness is unreal.

20. Śiva is said to be before creation. Śiva is there in the midst of creation. Śiva is said to be at the end of creation. When everything is a void, Sadāśiva exists.

21. O great sages, thus Śiva is fourfold. He alone shall be known as Saguṇa. In view of the possession of Śakti he is twofold.

22, It is by him that the eternal Vedas, syllables, syllabic instants and his meditation and worship were given to Viṣṇu.

23. The eternal Śruti says—"Iśānaḥ Sarvavidyānām". Hence Śiva is the creator of the Vedas and the lord of the Vedas.

24. He alone is Śiva himself who blesses all. He is the creator, sustainer and annihilator. He is the cosmic witness and Nirguṇa.

25. Restriction of time is for others and not for Rudra. He is Mahākāla himself associating with Mahākālī.

26. It is so that Brahmins mention Rudra and Kālī. Thanks to their wish and truthful sports everything is obtained by them.

27. He has no progenitor, no sustainer and no annihilator. He himself is the cause of all Viṣṇu and others are his creations.

28. He is not the creation of any one. Though single he assumes manifold shapes. Seeming to be many he becomes unified into one.

29. A single seed grows into a tree and produces many seeds. Even in their multiplicity they are of one tree. Maheśvara in the form of Śiva is verily like this.

30. This is the great knowledge of Śiva explained factually. O great sages, only the wise know this, none else.

The sages said :—

31. Please explain that knowledge with all its characteristics realising which one attains the state of Śiva. How is Śiva all and how is all Śiva?

Vyāsa said :—

32. On hearing these words, Sūta the excellent propounder of the Purāṇas remembered the lotus-like feet of Śiva and spoke these words to the sages.

CHAPTER FORTYTHREE

(*Review of Knowledge*)

Sūta said:—

1. O ye sages, may this be heard. I shall explain the perfect knowledge of Śiva in the manner I have heard. It is a great secret as it is the form of the highest salvation.

2. In the assembly of Brahmā, Nārada, Kumāra, Vyāsa and Kapila they had discussed this and come to this conclusion.

3. It shall be known that the entire universe is wholly Śiva. That Śiva is in everything must be known by the learned scholar.

4. Beginning with Brahmā and ending with a blade of grass whatever is seen as constituting the universe is Śiva himself. That deity is called Śiva.

5. When he wishes, this is created. He alone knows all. No one knows him.

6. He himself creates it and enters it but stands far

off. The Citsvarūpa (knowledge-formed) being who is pure does not really enter it.

7. Luminary beings are reflected in water etc. They do not actually enter them. Similarly Śiva too appears entering other things.

8. Really Śiva alone, the auspicious being, manifests himself. The ignorance of the same is a defect of the mind. In fact there is no second entity.

9. In all philosophical systems the concept of duality is evident. But the Vedāntins call him eternal and non-dualistic.

10. The individnal soul, though it is a part of his becomes deluded by Avidyā. He then thinks that he is different. If he is released from Avidyā he becomes Śiva.

11. Śiva pervades all creatures. He is the lord of the sentient and the insentient. He is the benefactor.

12. He who cleverly tries means of realising him after resorting to the Vedāntic path attains the fruit of his sight.

13. Just as the pervading fire is latent in every block of wood but only he who churns it sees it manifested, to be sure.

14. So also, the clever devotee who makes use of the expedients of devotion etc. certainly reaches Śiva. This is undoubtedly true.

15. Lord Śiva is everywhere. There is nothing else. Śiva appears in different forms always due to our illusion.

16. The ocean or the lump of clay or the piece of gold attains different shapes due to delimiting conditions. Śiva too is so.

17. There is one essential difference between the material cause and its effect. The difference is due to illusory perception. If the one ceases to exist, the other is quelled.

18. The shooting sprout from a seed may exhibit multiplicity but ultimately it becomes the seed and the shoot perishes.

19. The perfectly wise is the seed. Deformity is the sprout. When the deformity disappears he becomes the perfectly wise again. There is nothing to doubt in this regard.

20. Everything is Śiva. Śiva is everything. There is no difference at all. How is this manifoldness seen ? How is the unity regained ?

21. Just as the luminary called the sun is seen differently in water etc. so also is the case with it.

22. The all-pervading sky is not bound or fettered anywhere. So also the all-pervading lord is not bound anywhere.

23. The individual soul is contaminated by the ego. Śiva is free from it. The individual soul is insignificant and it experiences the fruits of actions. But the great Śiva is uncontaminated.

24. Gold mixed with silver or other base metal depreciates in value. So also is the individual soul in its association with the ego.

25. When a gold alloy is purified with chemicals it regains its original value. Similarly the consecrated soul too attains purity.

26. The devotee at the outset shall go to a competent preceptor with devout and reverential feelings. He shall worship and serve him considering him Śiva.

27. Thanks to this conception, all sins and dirts are removed from the body. When he gains knowledge his ignorance disappears.

28. Freed from the ego, the individual soul attains pure intellect. Thanks to Śiva's grace he attains the state of Śiva again.

29. Just as one sees one's own form in the mirror so also the pure soul sees the all-pervading Śiva, certainly.

30. He becomes the living liberated soul. When the body perishes he merges into Śiva. The body is begot by the Prārabdha karman. The perfectly wise is considered different from it.

31. If a person is not elated on acquiring something good and is not annoyed on acquiring something bad and if he has equanimity, he is said to be perfectly wise.

32-33. By the practice of Yoga, discrimination between the different principles is generated. Then there is a desire

to get released from the body. The aspirant then is blessed with devotion to Śiva.[200]

34. From devotion there arises love; from love, the desire to hear about the lord; from this desire, association with the good and from this association a competent preceptor is attained.

35. If knowledge is attained he certainly becomes liberated. Hence if one desires to be perfectly wise one should worship Śiva alone always.

36. He shall worship Śiva with unflinching and exclusive devotion. Salvation is the result. There is nothing to be doubtful about this.

37. There is no other deity greater than Śiva for the attainment of salvation. After seeking refuge in him one withdraws from worldly existence.

38. O brahmins, these words have been uttered by me after considering the statement of sages. You shall retain these strenuously in your minds.

39. At the outset this instruction was given to Viṣṇu by Śiva in front of his phallic image. It was then given to Brahmā by Viṣṇu and to Sanaka[201] and others by Brahmā.

40. That knowledge was then imparted to Nārada by Sanaka and others. Nārada communicated it to Vyāsa and the merciful Vyāsa communicated it to me.

41. I have now communicated it to you. For the welfare of the world you shall establish this in the world strenuously. It is conducive to the attainment of Śiva.

42. O great sages ; thus, what I have been asked has been narrated by me. You shall preserve this carefully. What else do you wish to hear ?

Vyāsa said:—

43. On hearing this, the sages attained great bliss. After bowing to him they eulogised him again and again with words choked with pleasure.

200. The Skt text of the verses 32, 33 is defective. The present translation is not literal therefore.

201. Sanaka, Sananda, Sanātana, Sanatkumāra are the four mind-born sons of Brahmā who declining to create progeny remained boys for ever. The purāṇas recount their number variously, four, five or seven.

The sages said:—

44. O disciple of Vyāsa, obeisance be to you. You are blessed. You are the most excellent of the devotees of Śiva. The highest thing, the excellent knowledge of Śiva has been imparted to us.

45. Thanks to your mercy, our mental delusion has vanished. Securing the excellent knowledge of Śiva from you we are satisfied. This knowledge yields salvation.

Sūta said:—

46. O brahmins, this shall not be mentioned to an atheist or an unfaithful man or a rogue. Nor shall it be mentioned to one who has no devotion to Śiva or who does not wish to hear.

47. After poring through Itihāsas, Purāṇas, Vedas and Śāstras many a time, Vyāsa extracted this essence and imparted it to me.

48. On hearing this once, all sins are reduced to ashes. A non-devotee becomes a devotee. This enhances the devotion of the devotee.

49. If it is heard again one attains good devotion. If it is heard again liberation is attained. Hence this must be heard again and again by the devotees who desire to get the benefit of worldly pleasures and salvation.

50. With the expectation of the greatest benefit it shall be repeated five times. There is no doubt. He will attain it. Vyāsa has said so.

51. Nothing is difficult to get for a man who hears this excellent thing. By repeating it five times Śiva's vision is attained.

52. Ancient kings, brahmins and excellent Vaiśyas have attained great Siddhis by listening to this with attention, five times.

53. Even now if a man listens to this with devotion he will attain perfect knowledge of Śiva, worldly pleasures and salvation.

Vyāsa said:—

54. On hearing his words the sages were extremely

delighted. They worshipped Sūta with reverence offering him various articles.

55. Satisfied and cleared of their doubts they bowed to him, eulogised him, hailed him. and blessed him.

56. Considering Sūta to be the great lord Śiva they worshipped him and bowed to him. With good intellect they praised him speaking to one another.

57. The excellent knowledge of Śiva is pleasing to Śiva ; it yields worldly pleasures and salvation ; it enhances devotion to Śiva It is divine.

58. Thus the fourth meritorious and pleasing compendium of Śivapurāṇa named Koṭirudra has been narrated.

59. He who listens to this with devotion and narrates this with pure mind enjoys all pleasures here and attains salvation hereafter.

UMĀSAṂHITĀ

CHAPTER ONE

(*Kṛṣṇa meets Upamanyu*)

1. We meditate upon Śiva, the perfect deity, who supports the seven[203] worlds with the Sattva Guṇa as his attribute, who creates them resorting to Rajas and who annihilates them when endowed with Tamas; who is beyond Māyā consisting of the Guṇas and who stands firm; who is truth, bliss, and the infinite pure consciousness; who assumes the names of Brahmā etc. and who is attained always by the application of Sattva Guṇa.

The sages said:—

2. O Sūta of great intelligence, O Sūta, disciple of Vyāsa, obeisance be to you. The fourth compendium Koṭirudra saṁhitā has been narrated by you.

3. Now please narrate the story of Śiva, the supreme soul, accompanied by Umā—Pārvatī—the story that is full of incidental anecdotes.

Sūta said:—

4. O Śaunaka[204] and other sages, please listen with devotion to the divinely auspicious story of Śiva, that yields worldly pleasures and salvation.

203. Lokas are commonly enumerated as three, viz heaven, earth and the atmosphere or lower regions but a fuller classification gives seven worlds, viz (i) भूः the earth, (ii) भुवः the space between the earth and the sun inhabited by Munis, Siddhas etc. (iii) स्वः Indra's heaven above the sun or between it and the polar star (iv) महः a region above the polar star, inhabited by Bhrgu and other saints who survive the destruction of the 3 lower worlds (v) जनः inhabited by Bramhā's son Sanat-Kumāra etc., (vi) तपः inhabited by deified Vairāgins (vii) सत्य or ब्रह्म abode of ब्रह्मा

204. See P 1 note.

5. This same holy question was put by the excellent sage Vyāsa to Sanatkumāra who narrated the story of Śiva.

Sanatkumāra said:—

6. O Vyāsa, the story of lord Śiva which was mentioned to Kṛṣṇa by the sage Upamanyu,[205] I narrate to you.

7. Formerly Kṛṣṇa, son of Vasudeva went to Kailāsa[206] the abode of Śiva in order to perform the penance to propitiate Śiva for obtaining a son.

8. On seeing the sage Upamanyu performing the penance on the excellent summit he bowed to him with devotion and asked him with palms joined in reverence.

Lord Kṛṣṇa said:—

9. O Upamanyu of great intellect, O foremost of the devotees of Śiva with good intellect, I have come here to perform the panance of Śiva for obtaining a son.

10. O sage, please narrate the greatness of Śiva, delightful to the good, on hearing which I shall perform the penance of Śiva with devotion.

Sanatkumāra said:—

11. On hearing these words of the intelligent Kṛṣṇa, Upamanyu was delighted in his mind. Remembering Śiva, he replied.

Upamanyu said:—

12. O Kṛṣṇa, great devotee of Śiva, listen to the glory of Śiva which I have witnessed myself. It is excellent story that enhances devotion to Śiva.

13. While performing penance, I saw Śiva, his weapons, his followers and Viṣṇu and other gods.

14. He was shining with his three parts. He was of permanent happiness. He was imperishable. He had one foot and huge teeth with faces having mouthfuls of blazing flame.

15. He was shining with the brilliance of two thousand

205. Upamanyu, pupil of Āyoda Dhaumya propagated Śiva cult and received the Ocean of milk from lord Śiva.

206. See P. 941 note.

rays. He was whirling excellent missiles. He had many eyes and a thousand legs.[207]

16-17. He who decisively annihilates the universe at the end of a kalpa and for whom there was none to be spared from death in the three worlds consisting of the mobile and immobile beings which being cast away from his hands burnt instantaneously and entirely, certainly within half a moment.

18. While performing penance, I saw at the side of Rudra the imperishable highly secret weapon which had no other missile superior or equal to it.

19. It was the weapon Vijaya, the trident of the fierce weapon that destroyed all other weapons and missiles.

20. There is no doubt that it could pierce through the entire earth, dry up the big ocean and cause all the luminary bodies to fall.

21. It was the weapon with which Yauvanāśva[208] the emperor of great refulgence and Māndhātṛ the powerful king who conquered the three worlds were killed formerly.

22. The arrogant Haihaya[209] king was killed with it. When the demon Lavaṇa[210] challenged king Śatrughna this missile was hurled at him.

23. When that demon was killed this trident had returned to Rudra. It had a sharp point and was highly terrifying.

24. It stood as if threatening all with the three spikes for its knit eyebrows. It was like a blazing smokeless fire and the rising sun.

25-26. I saw his sharp-edged axe decorated with serpents etc. It was as terrible as the god of death holding

207. The epithet identifies Śiva with the thousand-footed Puruṣa mentioned in the Puruṣasūkta of the Ṛgveda.

208 Yauvanāśva was the patronymic of Māndhātṛ. It should not be confused with yauvanāśva, the grandson of Māndhātṛ.

209. Most probably it refers to the Haihaya king Arjuna Kārttavīrya, of a thousand arms who was defeated and had his arms cut off by Paraśurāma.

210. Lavana, king of Mathurā, was the son of Madhu by Kumbhīnasī, the sister of Rāvaṇa. He had inherited from his father an invincible trident which had been presented to him by Śiva. He was surprised without his weapons and killed by Śatrughna.

the noose in his hand. It was like an indescribable ray of the sun and the features of the fire at the end of Kalpas. It had the size of a full-grown man. Bhārgava Rāma had used it in the battle for the extermination of Kṣatriyas.

27. It was given to Rāma by Śiva formerly.[211] Strengthened by it the delighted sage burnt the Kṣatriyas twentyone times.[212]

28. I saw the discus Sudarśana in the shape of a human being with a thousand faces and two thousand hands. It was divine and lordly.

29. It had two thousand eyes of fiery brilliance, and one thousand legs. It shone like a crore suns. It was capable of burning the three worlds.

30. I saw the sharp and refulgent thunderbolt of hundred spikes of extreme excellence. I saw the great bow Pināka of excessive brilliance and its quiver of arrows.

31. I saw the Śakti, the sword, the noose of great brilliance and a goad, the great divine iron club, and many other weapons.

32. On either side of Lord Rudra, I saw the weapons of the guardians of the quarters.

33. To the right of the lord was Brahmā, the grandfather of the worlds seated in his aerial chariot fitted with a swan. It was divine and as speedy as mind.

34. Nārāyaṇa, holding conch, discus and mace, stood on his left, seated on the Garuḍa.

35. Brahmā and other Manus, Bhṛgu and other sages, Indra and other gods, all were there.

36. Holding his Śakti and a bell and seated on his peacock, Skanda stood near the goddess like another firegod.

37. Nandin stood in front of Śiva holding the trident. All the goblins, Gaṇas and the mothers were present there.

38. Bowing to lord Śiva and surrounding him on all sides, the gods eulogised the lord with different kinds of hymns.

211. With the axe received from lord Śiva, Paraśurāma cleared the earth of the Kṣatriyas thrice seven times and gave the earth to the Brahmins.

212. The Skt text of this verse is defective

39. I saw on either side of the lord whatever is seen or heard in this world. I was surprised at it.

40-41. O Kṛṣṇa, it appeared as though some sacrifice was going on there. In that sacrifice I became immersed in great delight. I was bold to a great extent on seeing Śiva in front. With palms joined in reverence and words choked with tears of joy I worshipped him duly with various kinds of hymns.

42. Then the delighted lord Śiva spoke to me laughingly in sweet words with great pleasure.

43. "O brahmin, you cannot be shaken by me though I try again and again. You have been tested by me. Welfare be to you You are steadily endowed with devotion.

44. O one of good rites, I am delighted. Choose the boon. There is nothing which cannot be given to you even if it happens to be something rare and inaccessible to all the gods."

45. On hearing the loving words of Śiva I spoke to the lord sympathetic with the devotees with palms joined in reverence.

Upamanyu said:—

46. "O lord, if you are satisfied and if my devotion is firm and steady, may, in virtue of that truth, my knowledge comprehend the past, present and future.

47. Grant me infinite devotion never swerving or straying from you. Let me and my family have milk pudding every day.

48. O lord, may you be present in my hermitage every day. Let my mutual friendship with your other devotees flourish for ever."

49. O leading scion of the family of Yadus, thus requested by me, lord Śiva laughed and glanced at me with his merciful eyes. He said to me.

Śiva said:—

50. O Upamanyu, O dear, O sage, you will be free from the defects of old age and death. Achieve all desires.

51. You will deserve the worship of the sages. You

will have fame as your wealth. Thanks to my grace, step by step, you will possess good conduct, beauty, good qualities and riches.

52. O sage, wherever you wish it to be, the milk ocean[213] will flow to and be present there.

53. By the time that nectarine milk is fully controlled you will see Vaivasvata Kalpa along with your kinsmen

54. O great sage, may your family be never-ending due to my grace. I shall be always present in your hermitage.

55. Let your devotion to me be permanent. O dear one, whenever remembered by you I shall appear before you. You are by all means my beloved.

56. Be happy realising all your desires. Do not get anxious or worried. There is no doubt that everything you think of will be fulfilled.

Upamanyu said:—

57. After granting me the boons and saying this, lord Śiva of the brilliance of a crore suns vanished there itself.

58. O Kṛṣṇa, Śiva, the supreme lord the bestower of worldly pleasures and salvation, was thus seen by me accompanied by his followers.

59. Whatever was mentioned by the intelligent lord Śiva has been wholly acquired by me by meditating on the lord of the gods.

60. See for yourself the Gandharvas, Apsaras, sages, Vidyādharas and the well arranged Siddhas.

61. See the beautiful trees endowed with glossy leaves, fragrant with seasonal flowers and bearing fruits and flowers.

62. O mighty hero, all these are the results of the grace of Śiva the great soul, the lord of gods. The universe is emotionally agreeable.

63. I have the perfect knowledge of everything, thanks to the grace of the Trident-bearing lord. I know factually the past, present and the future, everything.

213. See P. 224 note.

64. I have seen the lord whom even the great gods do not see without propitiating. Who can be more blessed than I ?

65. The eternal principles are known as twentysix.[214] Learned men meditate on the great and imperishable thus.

66. That great lord alone is the knower of well-ordained principles, the direct perceiver of all true objects and the lord of Prakṛti and Puruṣa.

67. It was he who created, for the protection of the worlds, Brahmā, the cause of the worlds, from his right hand and Viṣṇu from the left hand side.

68. When the Kalpa came to an end, the lord created Rudra from his heart. Then he annihilated the universe including the mobile and immobile beings.

69. At the end of Yugas, lord Śiva becomes Kāla and stands devouring all the living beings, like the fire of dissolution Saṁvartaka.

70. The lord is omniscient, the soul and the material and effective cause of all living beings. He is all-pervasive and visible to all deities.

71. Hence, propitiate him for the acquisition of a son. Śiva, favourably disposed to his devotees will become delighted with you, soon.

CHAPTER TWO

(*Upamanyu's instruction*)

Sanatkumāra said :—

1. On hearing the words of sage Upamanyu the great soul, devotion to lord Śiva was generated in Kṛṣṇa and he spoke to the sage.

Lord Kṛṣṇa said :—

2. O dear, O Upamanyu, be merciful to me. Please

214. See P. 1104 note.

mention the details of the persons who have attained their desires by propitiating Śiva.

Sanatkumāra said:—

3. On hearing the words of Kṛsṇa, that sage Upamanyu, the great devotee of Śiva, the storehouse of mercy praised him and said.

Upamanyu said:—

4. O leading scion of the family of Yadus, I shall enumerate the various devotees, by whom the cherished desires of their hearts have been realised through the propitiation of Śiva. Please listen.

5. Formerly Hiraṇyakaśipu attained the glory of the suzerainty over all the gods for a period of a million years from the moon-crested lord Śiva.

6. His excellent son Nandana was very famous. Thanks to Śiva's boon he kept Indra under him for ten thousand years.

7. O Kṛṣṇa, the terrible discus of Viṣṇu and the thunderbolt of Indra became shattered against his person during a great battle.

8. The weapons, missiles, discus, thunderbolt never became effective in the body of Graha of great might during battles, thanks to the Dharma of that intelligent one.

9. The gods were harassed by Graha the mighty one. Leading Asuras to whom the lord had granted boons killed gods with impunity.

10. Śiva, the lord of all worlds, when satisfied granted the lordship over the three worlds to Vidyutprabha for a period of a hundred thousand years.

11. Śiva blessed him with ten million sons also and said "You will become my follower for ever."

12. O Kṛṣṇa, the delighted lord Śiva, lovingly gave him an auspicious kingdom in Kuśa Dvīpa.[215]

13. The Daitya Śatamukha created by Brahmā,

215. Wilford (Asiatic Researches Vol. VIII. P. 302) identifies Kuśadvīpa with a part of the Arabian Peninsula. See S.M Ali. Geography of the Purāṇas P. 183.

performed the penance of Śiva formerly for a hundred years and obtained a thousand sons.

14. The famous sage Yājñavalkya glorified in the Vedas, propitiated him and acquired excellent knowledge.

15. The sage Vedavyāsa who had acquired unequalled glory propitiated him and attained knowledge of the three times—past, present and future.

16. The Bālakhilyas harassed by Indra secured from Śiva the invincible Garuḍa who brought them Soma juice.

17. When all the waters became dried up and lost by the prior fury of Śiva they were worshipped and made to flow again by the gods through the skull.

18-19. Anasūyā, the chaste wife of Atri observed fast for three hundred years sleeping only on the threshing rod. She secured the three sons—the sage Dattātreya, Durvāsas and the moon, thanks to Śiva's favour. She made Gaṅgā flow in Citrakūṭa.[216]

20. O Madhusūdana, after pleasing Mahādeva the bestower of happiness to the devotees, Vikarṇa obtained great Siddhi.

21. King Citrasena of steady devotion delighted Śiva and attained freedom from the terror of all other kings and unequalled pleasure as well.

22. Śrīkara, the son of a cowherdess, became his devotee on seeing the worship of Śiva performed by the king and attained great Siddhi.

23. O Kṛṣṇa, prince Citrāṅgada, the husband of Sīmantinī, was drowned in Yamunā but was saved by Śiva's blessings

24. He went to the abode of Takṣaka[217] and gained his friendship. The delighted prince of good rites then returned to his house with diverse riches.

25. O Kṛṣṇa, his beloved wife Sīmantinī who regularly

216. It is a mountain in the Himavat region round the lake Mānasarovara in the vicinity of the peak Kāñcanajaṅghā. It is distinct from the hill of that name on the Paisuni river in Bundelkhand on which the hermitage of Bharadvāja was founded.

217. The mythical abode of Takṣa or Taksaka, the serpent chief is placed in the nether region.

performed Somavrata acquired excellent blessedness and fortune, thanks to Śiva's grace.

26. While she was performing this Vrata a certain brahmin boy, out of greed, had assumed the guise of a woman fraudulently. Due to her power he became a woman permanently.

27. Cañculā, a vicious harlot, heard a virtuous story from a brahmin at Gokarṇa and became a devotee of Śiva. She attained the great goal.

28. Binduga[218] the sinning husband of Cañculā heard Śivapurāṇa through the good offices of his wife and attained the good goal of Śiva.

29. Piṅgalā a notorious prostitute and the base brahmin Mandara worshipped the bull of Śiva and attained the supreme goal.

30. A certain prostitute Mahānandā devoted to Śiva, dedicating herself at the feet of Śiva delighted him and attained good goal.

31. Kaikeyī, a brahmin girl, respectfully performing Śiva's Vratas attained great happiness, thanks to the regular performance of Śiva's vrata.

32. O Kṛṣṇa, king Vimarṣaṇa adopting Śiva's devotion attained great goal formerly, thanks to Śiva's blessings.

33. Durjana, a sinful knavish king running after women attained Śiva, thanks to devotion to Śiva. He was unaffected by all actions.

34. A hunter Śaṅkara performing Śivavrata along with his wife and attached to the Bhasma from the funeral pyre attained the great goal by his devotion.

35. O Kṛṣṇa, a cāṇḍāla woman Saumini performed the worship by ignorance and attained the goal of Śiva by the blessings of the lord.

36. A hunter Mahākāla, a wild Kirāta habitually injuring others, worshipped Śiva with devotion and attained the goal of the good.

37. Durvāsas a leading sage popularised his cult in the world, thanks to the blessings of Śiva. He spread Śiva's cult of devotion that yields salvation to the devotee.

218. For details see Chapters 3-5 on the glory of Śivapurāṇa.

38. Propitiating Śiva, the benefector of the worlds, Viśvāmitra a Kṣatriya became a brahmin. He was as though a second Brahmā since he created a new heaven.

39. O Kṛṣṇa, by worshipping Śiva with devotion Brahmā, the most excellent devotee of Śiva, became the creator and grandfather of the worlds.

40. O Kṛṣṇa, it was due to Śiva's blessings that the excellent sage Mārkaṇḍeya, the holy lord and foremost among Śiva's devotees, became long-lived.

41. O Kṛṣṇa, thanks to Śiva's blessings, Devendra, a great devotee of Śiva, enjoyed the three worlds formerly. He became the lord of all the gods.

42. Bāṇa, the son of Bali, was a great devotee of Śiva and had great control over senses. Thanks to Śiva's blessings he became the leader of the universe and lord of all.

43-44. Śakti became Viṣṇu due to great devotion, Dadhīca became a great Īśvara, Rāma became a devotee of Śankara. Kāṇāda, Bhārgava, Guru and Gautama became great masters and lords due to devotion to Śiva.

45. O Kṛṣṇa, Śākalya, the praiseworthy soul propitiated Śiva for nine hundred years by means of mental sacrifice.

46. The lord was satisfied and said:—"O dear, you will become the writer of a book. Your fame in the three worlds will never fade.

47. Your family will never be extinct. It will be adorned by the sages. O excellent sage, you will be the composer of Aphorisms later on."

48. O descendant of Yadu, thus the great sage secured boons from Śiva and became well known and honoured in the three worlds.

49. In the Kṛta Yuga there was a sage famous as Sāvarṇi. He performed penance for six thousand years.

50. Lord Rudra spoke to him directly—"O faultless one, I am satisfied with you. You will become the writer

219. Bāṇa, the eldest son of Bali and the ruler of Tripurī, was the descendant of Hiraṇyakaśipu. He was a staunch devotee of Śiva. For details see ŚP. RS. yuddh. Chapters 52 56.

of a book and attain fame. You will be free from death and old age."

51. Such is lord Śiva. Worshipped by the meritorious devotees of yore he confers all auspicious desires as wished by them.

52. I am incompetent to describe with a single mouth the qualities that exist in the lord even in hundreds of years.

CHAPTER THREE

(*The greatness of Śiva*)

Sanatkumāra said:—

1. On hearing his words Kṛṣṇa was much surprised. He spoke to the sage Upamanyu of quiet mind.

Kṛṣṇa said:—

2. O great brahmin, you are blessed. Who can adequately eulogise you and be contented. In your hermitage the lord of the gods himself is ever present.

3. O leading sage, will the lord Śiva grant me his vision ? Will he do me this favour ?

Upamanyu said:—

4 O Puruṣottama, there is no doubt that ere long you will see lord Śiva, thanks to his own grace.

5. In the sixteenth month you will get good boons from lord Śiva and his wife. O Kṛṣṇa, why should not the lord grant you the boons ?

6. O Viṣṇu, thanks to your good qualities, you deserve worship of the gods. You are always praiseworthy. I shall explain a mantra if you have faith enough.

7. By the virtue of that mantra yon will see Śiva. You will acquire a son, equal in strength to you, by the favour of lord Śiva.

8. O Kṛṣṇa, perform the Japa of this most efficacious

mantra viz. "Om Namaḥ Śivāya." It yields all desires. It is divine. It bestows worldly pleasures and salvation."

Sanatkumāra said:—

9. O sage, even as he was narrating these stories about lord Śiva, eight days passed by as it were a single Muhūrta.

10. When the ninth day dawned he was initiated. He was instructed in Śiva's mantra, the great one mentioned in the Atharvaveda.

11. Immediately he grew matted hair and then clean-shaven. With great purity of mind he began to perform penance standing on the big toes of the feet and lifting up the hands.

12. When the sixteenth month arrived lord Śiva was satisfied. Accompanied by Pārvatī, Śiva granted his vision to Kṛṣṇa.

13-16. Lord Kṛṣṇa saw Śiva thus:—He was accompanied by Pārvatī. The moon-crested lord had three eyes. He was being eulogised by Brahmā and others and worshipped by crores of Siddhas. He was wearing divine garlands and cloths. He was being bowed to by gods and Asuras, humbled by devotion. He was bedecked in different ornaments. He was lustrous. The unborn and imperishable god was full of wondrous things. He was accompanied by various Gaṇas and his two sons. On seeing him lord Kṛṣṇa was much surprised. His eyes beemed with wonder. Delightedly and jubilantly he bowed to him.

17. He worshipped him with different hymns. With drooping shoulders he eulogised the lord of gods with the thousand names.

18. Thus the gods, Gandharvas, Vidyādharas and the great serpents showered flowers and congratulated him delightfully.

19. Glancing at Pārvatī's face the delighted lord Rudra, favourably disposed towards his devotees spoke to Keśava even as his splendour spread all round.

Lord Śiva said:—

20. O Kṛṣṇa, I know you are my staunch devotee,

steady in my rites. Choose holy boons from me even if they be inaccessible to the people of the three worlds.

Sanatkumāra said:—

21. On hearing his words Kṛṣṇa spoke to Śiva the lord of all, respectfully, with palms joined in reverence, after bowing to him again and again.

Kṛṣṇa said:—

22. O lord Śiva, lord of the gods, I solicit eight excellent boons from you, O Maheśvara, you have already thought of them.

23-25. Let my mind be always in your cult. Let my fame be steady. Let me have nearness to you. Let my devotion to you be always unflinching. Let my senior sons have ten sons each. Let all my enemies who are arrogant by their might be killed in battle. O lord, nowhere shall I suffer dishonour from enemies. I shall be the beloved of all Yogins.

26. O lord of gods, grant me these eight good boons. Obeisance be to you. You alone are the lord of all and especially my master.

Sanatkumāra said:—

27. On hearing his words, lord Śiva said to him. Let your desire be fulfilled. After saying this the trident-bearing lord said again.

28. The terrible sun Saṁvartaka at the time of dissolution cursed by the sages will be born as your mighty and virile son Sāmba.

29. (The curse was) "You will be born as a man." He will become your son. Whatever you have sought you will obtain."

Sanatkumāra said:—

30. After getting the boons from lord Śiva, lord Kṛṣṇa delighted him with hymns.

31. The delighted Pārvatī favourably disposed to her devotees, spoke to lord Kṛṣṇa the noble soul, the devotee of Śiva and who had performed the penance of lord Śiva.

Pārvaṭī said:—

32. O Kṛṣṇa of great intellect, O sinless son of Vasudeva, I am delighted with you. Take from me too some boons that are rare in the world.

Sanatkumāra said:—

33. On hearing the words of Pārvatī the leading descendant of Yadu[220], very much delighted in his heart, spoke with great devotion in his mind.

Lord Kṛṣṇa said:—

34-35. O goddess, if you are satisfied, if you are going to grant me boons due to my penance, truly let not my heart be inimical to brahmins. Let it be full of good will. I shall always worship the brahmins. My parents shall remain pleased with me.

36. Wherever I go let me be agreeable to all living beings. As a result of seeing you, let there be the birth of deserving progeny in my family.

37. I shall propitiate Indra and other gods with a hundred sacrifices and honour thousands of ascetics and guests always.

38. Let me feed every one at my house with dishes sanctified by faith. Let there be pleasure and excellent satisfaction amongst the kinsmen.

39. O goddess, consort of Śiva, I shall be the beloved lover of thousands of wives. Let my love appeal to them and remain unfading and unfailing.

40. Let their parents be the speakers of truth in the world. O Pārvatī, thanks to your grace, let these and other excellent boons take effect.

Sanatkumāra said:—

41. On hearing his words, the eternal goddess, the

220. Kṛṣṇa was of the Yādava race, being descended from Yadu, one of the sons of Yayāti. The yādavas of old were a pastoral race and dwelt on the river Yamunā in Vṛndāvana on the western side and in Gokula on the other.

bestower of all desires, spoke to him in surprise "Hail to you. Let it be so."

42. After granting Kṛṣṇa these boons and blessing him mercifully Pārvatī and Śiva vanished there itself.

43. O great sage, Kṛṣṇa, felt as if he had achieved his purpose. Immediately he went to the excellent hermitage of the sage Upamanyu.

44. Bowing his head to the sage, Kṛṣna, the slayer of Keśin, narrated all the details to Upamanyu.

He said:—

45. "O Janārdana, except lord Śiva who else can there be the lord of great gifts or very unbearable if infuriated ?

46. O Kṛṣṇa of great fame, listen to the lordly glory of Śiva about his perfect knowledge, austerity, heroism and fortitude during dangers.

47. On hearing that, Kṛṣṇa became endowed with faith and devotion to Śiva. He asked him about Śiva's glory. The great sage narrated thus.

Upamanyu said:—

48. Formerly in the region of Brahmā lord Śiva was eulogised with his thousand names by the noble-souled Brahmā bearing the staff.

49. The Sāṁkhyas read that song of prayer as it were a big lexicon. That hymn bestows all desires on men though inscrutable to them.

50. O Kṛṣṇa, return home happily remembering Śiva constantly. O dear, you will always be the foremost among Śiva's devotees.

51. Thus permitted by him, Keśava the son of Vasudeva made obeisance to the sage and returned to Dvārakā mentally remembering Śiva.

Sanatkumāra said:—

52. O great sage, Kṛṣṇa became contented and invincible after propitiating Śiva, the benefactor of the worlds.

221. For a thousand names of Śiva see KRS Ch. 35.

53. Similarly, O great sage, Rāma, the son of Daśaratha, devoutly propitiated Śiva and became contented and victorious everywhere.

54. O sage, after performing a great penance on the mountain, Rāma secured from Śiva a bow and an arrow and the excellent knowledge.

55. He built the bridge on the ocean, killed Rāvaṇa with his followers, regained Sītā, returned home and enjoyed the whole earth.

56-57. Similarly Paraśurāma, who was distressed on seeing his father killed by the Kṣatriyas, propitiated lord Śiva by his penance. From the delighted lord Śiva he secured a sharp-edged axe. With that he exterminated the Kṣatriyas twentyone times.[222]

58. Even today Siddhas and Cāraṇas see this storehouse of penance deathless and invincible engaged in worshipping the phallic image.

59. Rāma stays on the mountain Mahendra[223] and performs penance. At the end of the Kalpa he will attain the region of the sage.

60-61. The ascetic Devala, younger brother of Asita, harassed the universe formerly by clutching at its root. He was then cursed by the lord, destroyer of cities. He performed penance by propitiating the phallic image that bestows all desires and removes the past evil.

62-63. Gṛtsamada, son of Cākṣuṣamanu became a deer in the desert in the Daṇḍaka[224] forest by the curse of Vasiṣṭha. Alone he roamed about, devoutly remembering in his heart, Śiva along with the Praṇava oṁ. After his death he became a deer-faced Gaṇa.

64. Thus passing through the curse he was made free from death and old age by Śiva and lovingly appointed as a permanent follower of Gaṇeśa.

65-66. To Gārgya Śiva granted salvation rare in the

222. Compare US. Ch. 1. v. 27.

223. The mountain Mahendra represents the Eastern Ghat. See Studies in Sk. P. P. 134.

224. It stretched from Citrakūṭa to the south of the Godāvarī, thus included the Vindhya and Śaivala mountains. For its identification with Toṇḍaimaṇḍala or Diṇḍivanam see GEAMI P. 103.

world, the ability to go as he pleased in holy centres, the knowledge of all time coupled with prosperity, and permanent mastery of the words of the four Vedas. Śiva granted him a thousand peerless sons too.

67. The satisfied lord Śiva granted to Parāśara, a powerful Yogin as the son who was free from old age and death and was known as Vedavyāsa.

68. Māṇḍavya who had been fixed to a stake for a million years was released by Śiva and blessed with longevity.

69-77. Formerly there was a poor brahmin householder. He had kept his son Gālava in the house of his preceptor. Whenever any mendicant visited his house this brahmin hid himself. He used to tell his wife, "No doubt I am a householder. But what can I offer to a guest? If any poor man comes you shall tell him "My husband is not here." It happened once that a guest oppressed by thirst and hunger visited the house. He asked the lady "Where is your husband ? Where has he gone ?" She replied "My husband is not here." Knowing the truth by his divine vision the sage said, "He is hidden inside the house." The brahmin died in his hiding place. When permitted by his preceptor Viśvāmitra, the son of the brahmin, Gālava returned home and heard from his mother the terrible calamity that had overtaken them. He propitiated lord Śiva and performed Śiva's worship. When he went out of his house remembering Śiva in his heart, he saw his father alive again who on seeing the son standing with palms joined in reverence said—"Thanks to the favour of lord Śiva I am blessed and satisfied. I have been resuscitated to life again and also blessed with wealth".

78. Thus everything has been narrated to you. I am really not competent to express the qualities of Śiva in brief or in detail. Even Śeṣa's tongues may not be competent for the task.

CHAPTER FOUR

(The exhibition of Śiva's spell)

The sages said:—

1. O dear, O fortunate one, you are blessed, O dear one of great intellect. This wonderful narrative of Śiva that bestows great devotion has been narrated.

2. Mention again the story of Śiva in accordance with Vyāsa's enquiry. You are omniscient. You are the disciple of Vyāsa and an expert in Śiva's principles.

Sūta said:—

3. It was in this very same manner that my preceptor Vyāsa asked Sanatkumāra, son of Brahmā, who was an omniscient great sage and a devotee of Śiva.

Vyāsa said:—

4. O omniscient Sanatkumāra, this auspicious story of Śiva, the great lord indulging in different sports has been narrated to you.

5. Speak again particularly of the greatness of lord Śiva. O dear, my faith and eagerness to hear the same is great and it increases.

6. Who are the people deluded by the Māyā of Śiva who indulges in great sports ? What is that greatness by which their knowledge has been deluded ?

Sanatkumāra said:—

7. O Vyāsa, of great intellect, listen to the pleasing story of Śiva, the mere hearing of which generates devotion to Śiva.

8. Lord Śiva is the lord of all, soul of all and the vision of all. The entire universe has been pervaded by his greatness.

9. It is the great image of Śiva that manifests as Brahmā, Viṣṇu and Śiva. It is that which has become the soul of all living beings. It is both three-symbolled and symbolless.

10. There are eight classes of gods. Human beings

constitute the ninth. There are five types of lower beings. Thus there are fourteen types of living beings.

11. All living beings past, present and future originate from Śiva, flourish in him and finally merge into him.

12-13. Śiva is the kinsman, friend, guide, protector, leader, purposeful preceptor, wish-yielding Kalpa tree, brother, father or mother of Brahmā, Indra, Viṣṇu, moon, the gods, dānavas, serpents, Gandharvas, human beings and all others.

14. Śiva is identical with all ; self-manifest to all men, greater than the greatest. Than him it is impossible to predicate anyother greater thing.

15. O sage, his Māyā is divine and great pervading everything. The entire universe is subservient to it, inclusive of the gods, Asuras and human beings.

16. All heroic beings , even Viṣnu and mighty people, have been overwhelmed by the mighty Kāma, born of the mind who has no other helper.

17. O great sage, Viṣṇu was deluded by Kāma by the power of Śiva's Māyā. He outraged the modesty of other men's wives many times.

18. Indra, the lord of the gods, became fascinated by Gautama's wife. That vicious one committed sin and so was cursed by the sage.

19. Even the firegod, the most excellent in the universe was deluded by Śiva's Māyā. Due to his pride he became subservient to lust and was ultimately saved by Śiva.

20. The wind-god, the vital air of the universe was deluded by Śiva's Māyā due to his arrogance. Overwhelmed by Kāma, Vyāsa too, had sexual intercourse with other men's wives.

21. The sun of fierce rays, deluded by Śiva's Māyā became lustful on seeing a mare and assumed the form of a horse.

22. The moon deluded by Śiva's Māyā became lustful and abducted the wife of Bṛhaspati and had his sexual union with her. But he was finally saved by Bṛhaspati himself.

23. Formerly the two gods Mitra and Varuṇa, while performing a severe penance, were fascinated and deluded by Śiva's Māyā.

24. On seeing the youthful maiden Ūrvaśī, both of them had the emission of their semen. Mitra deposited his semen in a pot and Varuṇa in water.

25. Vasiṣṭha was born out of the pot and is called Mitra's son. Agastya born of Varuṇa has the lustre of the submarine fire.

26. Dakṣa, son of Brahmā deluded by Śiva's Māyā, had a desire for sexual intercourse with his sister along with his other brothers.

27. Many times, Brahmā, deluded by Śiva's Māyā, had the desire for sexual union with his own daughter and other women.

28. Cyavana the great Yogin, deluded by Śiva's Māyā, became lustful and had sexual dalliance with Sukanyā.

29. Kaśyapa became passionate on being deluded by Śiva's Māyā. Formerly, out of delusion, he requested king Dhanvan to give his daughter to him.

30. The deluded Garuḍa while abducting the virgin Śāṇḍilī was found out by her and got his wings burnt.

31. The sage Vibhāṇḍaka became lustful on seeing a woman. At the behest of Śiva, Ṛṣyaśṛṅga[225] was his son born of a hind.

32-33. The sage Gautama had his mind deluded by Śiva's Māyā. On seeing Śāradvatī in the nude he was excited and he indulged in sexual intercourse with her. He collected the semen emitted in a wooden bowl. Droṇa the foremost among marksmen was born of that bowl.

34. The great yogin Parāśara, deluded by Śiva's Māyā, indulged in sexual intercourse with Matsyodarī the virgin daughter of a fisherman.

35. O Vyāsa, Viśvāmitra became deluded by Śiva's Māyā and lustfully indulged in sexual dalliance with Menakā.

225. According to the Rāmāyaṇa and the Mahābhārata Ṛṣyaśṛṅga, son of Vibhāṇḍaka, was born of a doe and had a small horn on his forehead.

36. Becoming confounded in thought he rivalled with Vasiṣṭha. But thanks to Śiva's grace he became a brahmin.

37. Rāvaṇa, the son of Viśravas, became lustful due to Śiva's Māyā. The wicked-minded one abducted Sītā, became deluded and courted death.

38. The excellent sage Bṛhaspati deluded by Śiva's Māyā had sexual intercourse with his brother's wife and Bharadvāja was born.

39. O Vyāsa, thus the power of the Māyā of Śiva, the great soul has been narrated to you. What else do you wish to hear ?

CHAPTER FIVE

(*The Great Sins*)

Vyāsa said:—

1. O holy lord, son of Brahmā, obeisance be to you. Please describe those living beings who are engaged in sins causing their fall into great hells.

Sanatkumāra said:—

2. I describe to you in brief the living beings who are engaged in sins that cause their fall into great hells. Listen attentively.

3. Pondering over other men's wives and wealth, wishing for the ill of others mentally, conception of various evil actions and ardent longing for various mean acts, these are the four types of mental activity.

4. Unconnected jabber, untruthful utterance, dis-

226 Manu differs in regard to the number of sins arising from the misuse of the mind, tongue and body. According to him the sins of the mind are three, those of the speech are four and those of the body are three (Manu 12. 5).

pleasing words and backbiting, these are the four types of verbal activity.

5. Eating forbidden food, violence, wild goose chase and pilfering of other's property, these are the four types of physical activity.

6. Thus there are twelve types of activity intended to achieve three aims. I shall explain their further subdivisions, the results of which are endless and manifold.

7. Very great is the sin of those who hate lord Śiva who enables people to cross the ocean of worldly existence. They are sure to be immersed in the ocean of hell.

8. Those who censure the propounder of Śiva's perfect knowledge, ascetics, preceptors or parents are mad. They fall into the ocean of hell.

9-10. The following six are the great sins attended with endless evil results. viz:—censure of Śiva, censure of the preceptor, censure of Śiva's perfect knowledge, misappropriation of the wealth of the lord, destruction of the wealth of brahmins and the foolish stealing of the sacred text of Śiva's perfect knowledge.

11-22. The following too are great sins and those who commit them are great sinners. Those who do not take delight on seeing a well-arranged worship of Śiva, who do not bow to or eulogise it on seeing his phallic image that is worshipped, those who do not scrub, clean and sanctify the spot of worship during festival days; those who do not duly cooperate with the preceptor in their sacred rites; those who misbehave as they please, play about mischievously and do not render service in front of Śiva or in the presence of the preceptor; those who eschew Śaiva course of conduct and discipline, those who hate Śiva's devotees; those who begin to study or write about Śiva's knowledge without worshipping; those who give without justice or justification; those who listen or recite indiscriminately; those who sport about covetously; those who pursue false knowledge or do not have proper rules and regulations; those who lie down and sleep in dirty uncleaned spots; he who abuses Śiva's story and knowledge and begins to expatiate on other things; he who does not speak the truth; he who does not

make gifts; he who is bodily impure and begins to explain or listen to Śiva's story in an unclean place; he who begins to listen without worshipping the preceptor; he who does not render service to him or pay heed to his behests with devotion; he who does not support the preceptor's statement; he who retorts to his preceptor; he who conveniently ignores the most difficult task of his preceptor; he who deserts his preceptor when he is in distress, or when he is unable to maintain the disciple, or when he has gone abroad or when he is attacked by enemies; he who treats with contempt the teacher of virtuous activities and ability to discourse; he who disrespects the teacher's wife, son or friends. O excellent sage, these activities are as sinful as censure of Śiva.

23. The murderer of a brahmin, the addict to wine, the habitual thief, the defiler of the preceptor's bed and he who associates with these is the great sinner fifth in all.[227]

24. He who kills a brahmin out of fury, greed, fear or hatred or uses heart-rending taunts becomes the slayer of a brahmin.

25. He who invites a brahmin and makes him some gift but later on takes it back and criticises him and rebukes him without any fault is the slayer of a brahmin.

26. He who, being arrogant of his gift of learning, puts to shame any good brahmin keeping silence and indifferent in the assembly is also a brahmin-slayer.

27. He who pretends to have the qualities he does not have and gains recognition for the same and he who conceals his bad attributes is a brahmin-slayer.

28. He who hinders cows when bulls mate with them or brahmins when they seek preceptors is called a brahmin-slayer.

29. He who forcibly occupies the land given in support of the temples, brahmins or cows, though the lease might have lapsed due to efflux of time, is called a brahmin-slayer.

30. The misappropriation of the wealth of the deity or

227. Cp. Manu 11.54.

a brahmin and wealth earned through injustice is no less than the sin of slaying a brahmin undoubtedly.

31. If a brahmin learns the Vedas and acquires knowledge of Brahman and Śiva, but eschews it later on he commits a sin equal to that of drinking wine.

32. The abandonment of sacred rites, worships and the five daily sacrifices,[228] after performing the same for some time is attended with a sin equal to that of the drinking wine.

33-35. These are terrible sins like the murder of a brahmin:—abandonment of parents, perjury, lying to brahmins, flesh-eating in regard to the devotees of Śiva, eating forbidden food, killing of innocent living beings in the forest, failure to use for charitable purpose the funds left by good men for the sake of brahmins and committing of arson in the forest or village or in the pathway of cows.

36-40. The following sins are equal to the theft of gold:—The forfeiture of the entire property of a poor man; the selling of these by a brahmin knowingly done except in a grave emergency—man, woman, elephant, horse, cow, land, silver, cloth, medicinal herbs, juices (or quicksilver) sandal paste, Aguru, camphor, musk, silk garments etc. and misappropriation of deposits kept in trust. The following are sins on a par with that of defiling teacher's bed—the non-disposal of marriageable daughters by giving them in marriage to deserving hushands, having sexual intercourse with the wives of sons and friends or with the sisters, raping virgins; cohabitation with an intoxicated woman or a woman of one's own caste. These are the great sins I have mentioned. Now listen to the minor sins.

228. See P. 1123 note.

CHAPTER SIX

(*Different types of sins*)[229]

Sanatkumāra said:—

1. Removal of a brahmin's money, transgressor of the rules of inheritance, too much of arrogance, great fury, false prestige, ingratitude.

2. Debauchery, miserliness, malice towards good men illicit approach to another man's wife, defiling the virgins of good men.

3 Parivitti (the elder brother who is not married but who has allowed the younger brother to marry); Parivettṛ (the younger brother who marries thus); Giving daughters to these two or allowing them to officiate in sacrifices.

4. The spoilation of flowers and trees around the temple of Śiva; even the slightest injury to the people in the hermitage.

5. The theft of cattle, grain, wealth etc. of the family of servants, theft of base metals, food-grains and milch cattle, dirtying of waters.

6. Selling of sacrificial parks and ponds, wives and children, pilgrimages and fasts, sacred rites and investiture with sacred thread.

7. Dependence on dowry, servitude to women, non-protection of the womenfolk, carrying on affairs with women through fraudulent means.

8. Non-return of time-barred debts, taking grain as interest, acceptance of monetary gift from a despicable person, deceitful life through merchandise.

9. Using bullock constantly as a vehicle through wild jungles, Uccātana (exorcising) and Abhicāra (black magic) acceptance of grains as gift, working as a physician.

10. Engagement in sacred rites to satisfy the palate or the sexual urge, teaching only the text of the Vedas (not the meaning).

229. For the comparison of the Principal and subsidiary sins as mentioned in the previous and present chapters, see Manu Ch. 11. The treatment of the subject in ŚP is more elaborate.

11. Eschewing of Brāhma and other Vratas and adoption of ther modes and customs, learning of spurious holy lore, engagement in hair-splitting arguments.

12. Censuring gods, fire-god, preceptors and virtuous men openly and the kings and his officers indirectly.

13. Those who have ceased to perform sacrifices to the gods and the manes, those who have abandoned their duties and rites, persons of evil conduct, atheists, sinners, and habitual liars.

14. He who indulges in sexual intercourse during new moon and full moon days during day time, or in the vaginal passages of animals, or through other passages or emits semen in water, or cohabits with a woman in her monthly course.

15. Those who shatter the hopes of obtaining wives, sons and friends; those who speak displeasing words; ruthless persons and those who break agreements.

16. Those who damage or demolish lakes, wells or water causeways; he who serves different kinds of food among persons sitting in the same row.

17. The foregoing are some of the minor sins. Men or women guilty of the same are minor sinners, I shall mention some others also. Listen.

18. Those who cause injury to cows, brahmins, virgins, master, friends or ascetics are sure to go to hell.

19. Those who undergo agony due to another man's wife; those who have an eye on another man's wealth; those who steal that and those who make use of false weights.

20. Those who cause misery to brahmins by means of kicks and blows; the brahmins who serve Śūdra women and drink wine due to passion.

21. Those who are cruel and engaged in sinful acts; those who are fond of violence and those who perform Dāna, Yajña and other rites as a profession for livelihood.

22. Those who evacuate their bowels in cowpens, streets, near water and fire, shades of trees, mountains, parks and temples.

23. Those who are engaged in drinking bouts in hermitages and palaces; those who are in search of weak points in others; those who are in association with others.

24. Those who block roads by means of bamboos, bricks, logs of wood, horns or poles and those who violate the boundaries of others' fields.

25. Those who make counterfeit documents, those who are engaged in fraudulent activities, those who indulge in fraud in dealing in food and clothing and in law suits.

26. The maker, buyer and seller of bows, weapons and darts, he who is merciless to servants and he who ill-treats animals.

27. He who listens slowly to the words of liars, who is traitor to masters, friends and teachers, a cheat, a fickle-minded and a rogue

28. Those who leave their wives, sons, friends, children, the aged, lean and sick persons, servants, guests and kinsmen hungry but take food themselves.

29. He who sumptuously feeds himself on delicacies but does not give anything to brahmins, shall be known as Vṛthāpāka (a man of fruitless cooking). He is despised by those who propound Brahman.

30. Those who voluntarily decide to perform certain rites with self-imposed checks and restraints but leave them off because they have not conquered their sense-organs; those who renounce but again come back to householder's life; breakers of the idols of Śiva.

31. Cruel persons who beat cows and bulls; suppress them; do not feed them properly and let them alone weak and feeble.

32. Those who ill-treat bullocks with weighty burden; those who make them draw heavily-laden carts; those who do not let them off free for leisure.

33. Those who do not rear cows and bullocks properly, let them starve; ill treat them with heavy burdens; do not treat their wounds and bruises are called the killers of cows. They are sure to fall into hell.

34. The most sinful persons who castrate bulls by

squeezing out their scrotum and those who make heifers draw carts are great sinners sure to fall into hell.

35-36. Those fools who do not take pity on guests, helpless persons, independent casual guests, children, old men, emaciated and sick persons overwhelmed by hunger, thirst and weariness and desirous of food surely go to hell.

37. The assets of a man take leave of him at the house itself as the kinsmen do at the cremation ground but his merits and sins follow wherever he goes.

38. The base brahmin who rears goats, sheep and buffaloes and who marries a Śūdra woman and who lives on fishing etc. is a Śudra. If he follows the occupation of a Kṣattriya he is sure to go to hell.

39. Sculptors, blacksmiths, physicians, goldsmiths and royal pretenders and deceitful servants are sure to go to hell.

40. The king who imposes improper taxes out of his own will and takes undue delight in punishment is tortured in hell.

41. The king whose subjects are harassed in the following way is tortured in hell. The way they are harassed may be due to bribery, favouritism of the officers and robbery.

42. There is no doubt that the brahmins who take monetary gifts from an unjust king fall into terrible hells.

43. The king who confiscates the properties of brahmins unjustly and passes them on to others certainly falls into hell.

44. Sin accrues to the fierce robbers and to those cohabiting with other men's wives. It accrues to the king who indulges in amorous sports with other's women.

45. If the king does not discriminate between a non-thief and a thief and kills the wrong person he is sure to fall in hell.

46-49. If people steal even a small quantity of these things they will fall into hell—ghee, oil, food and drink, honey, flesh, wine, toddy, jaggery, sugarcane, vegetables, milk, curds, roots, fruits, grass, firewood, leaves, flowers, medicine, shoes, umbrella, cart, seat, waterpot, copper, tin, lead, weapon, conch, and aquatic products, medicinal con-

coctions, bamboo, household articles, etc. Those who steal coarse or fine clothes out of greed fall into hell.

50. There are other similar things the stealing of which even in small quantities causes fall into hell.

51. There is no doubt that stealing another man's possession, whatever it is, be it of the size of mustard seed, causes fall into hell.

52. By these sins the man after his death is born as a serpent for suffering the tortures.

53. At the behest of Yama the sinners go to the world of Yama in their bodies, which are dragged by Yama's terrible emissaries and are subjected to grief.

54. Yama is the chastiser of all gods, human beings and animals engaged in evil practices. He chastises them by inflicting diverse terrible punishments.

55. For those who regularly observe restraints and disciplined life but who err slightly due to oversight, the preceptor is the chastiser through expiatory rites and not Yama as explained by learned men.

56. The king is the chastiser for outragers of others' wives and thieves and unjust persons. But for those who are hidden Yama is the chastiser.

57. Hence one should perform expiatory rites for the commission of sins. If the sin is not consumed it will not perish even in hundreds of crores of Kalpas.

58. If the action is by oneself or through one's incitement or instigation or if it is applauded by one later, physically, mentally or verbally he reaps the fruit of the sin.

CHAPTER SEVEN

(Pathway to Hell and the Emissaries of Yama)

Sanatkumāra said :—

1. As a result of the four kinds of sins, all living beings go to Yamaloka. They are helpless.

2. It shall be known to all living beings whether in the womb, in the process of birth, as children, youth or middling whether women, man or a eunuch.

3. Here the result of the auspicious and the inauspicious actions of all embodied beings is being considered by Citragupta Vasiṣṭha and others.

4. There are no living beings who do not go to Yama's abode. The result of the action must of necessity be undergone. Let that be considered.

5. Men who have performed auspicious rites who are of gentle minds, endowed with the quality of compassion, go to Yama's abode through the gentle entrance at the East.

6. Sinners, habitually performing sinful actions and devoid of charitable nature, pass through the terrible path and enter Yama's abode by the southern gate.

7. It must be known that the multiformed city of Yama[230] is situated at a distance of eightysix thousand Yojanas from the Earth.

8. To men of auspicious deeds it appears to be very near, but to the sinners who go along the terrible path it is situated far off.

9. At places the path is strewn with sharp thorns, at places it is full of sand, elsewhere it is full of pebbles sharp like the razor-edge.

10. Somewhere the place is marshy, somewhere full of long or short Darbha grass like iron pins that split the legs.

11. Elsewhere it is full of mountains overgrown with trees and resembling impassable bunds. The distressd persons go along the path full of glowing coal.

12. In other places it is full of deep irregular chasms and canyons, elsewhere, of rugged lumps of clay; of burning sands here and sharp spikes there.

230. Vaivasvatapura, the capital of Yama, is placed at the distance of eighty-six thousand Yojanas below this earth. Yama, the lord of the manes rules in the region called Yamaloka. Attended by thousands of his emissaries—Citragupta and others, he inflicts punishment upon the wicked. The chapter describes some frightful tortures suffered by the sinners

13. Somewhere it is pervaded by bamboo groves with many branches spreading, elsewhere the path is enveloped in darkness, in some places the path has no support at all.

14. Somewhere the cross-roads are full of sharp iron pieces, elsewhere there is a forest-fire; in other places these are hot rocks; in some places snow spreads over it.

15. Some places are full of fine sand where the persons sink up to the neck; elsewhere it is full of stinking muddy water and some places are covered with burning balls of dry cowdung.

16. Different places are infested with different terrible beasts of prey such as lions, wolves, tigers and huge pythons or terrible mosquitoes or huge leeches.

17. Terrible flies, extremely poisonous serpents, herds of elephants in rut mad and mighty, crushing everything under their feet infest the paths.

18.-19. The persons who go that way are tortured and harassed by big boars digging and butting against the path with their sharp fangs, buffaloes with sharp horns, all sorts of beasts of prey, terrible evil spirits like Dākinīs, horrible Rākṣasas and pernicious diseases.

20. They are without any shelter when fierce gusts of wind raising huge columns of dust blow sharply against them or showers of massive stones smother them.

21. They go on, burnt and scorched by lightning falls and pierced through by heavy showers of arrows.

22. They are scorched and burnt by the showers of burning coal, the falling terrible thunderbolts and meteors.

23. They cry when heavy showers of dust envelop them. They tremble with fear ever and anon at the terrible rumbling sounds of massive clouds.

24. They are split by the shower of sharp weapons and drenched with acid-currents as they go on.

25. They shrink and wither when oppressed by the rough and chill wind all round.

26-28. All those foolish persons who habitually sin are led through such paths by the terrible emissaries of Yama forcefully, in carrying out his behests.—the paths that are terrible, devoid of feeding, devoid of basic support, im-

passable, lacking in water, rugged, desolate, dark and gloomy and full of pain and misery and all sorts of evil things.

29. They are lonely, devoid of friends and relatives. They are dependent on others. They bewail their evil actions. They cry again and again.

30. They have by this time become ghosts. They have no cloth on. Their throats, lips and palates are parched. They are frightened of terror. They are hungry and feel a burning sensation all over.

31. Some are bound with fetters and forced to keep their legs lifted up. They are dragged again and again by the extraordinarily powerful emissaries of Yama.

32. Others with downcast faces are against the chest. They are distressed. They are dragged with a rope fastened to their tresses.

33. Men in supine position are dragged along the thorny path or that covered with burning coal, by means of a goad clutching at their foreheads.

34. The hands of some are tied behind and they are hit in the belly. Others are completely bound with iron fetters. Still others are nailed in their hands.

35. A few others are dragged with a noose tied round their necks. They go ahead in distress. Others are dragged by ropes. Their tongues are pierced through by goads.

36. The noses of others are bored and ropes are tied through them and they are dragged. Similarly others have their cheeks and lips bored and are dragged by ropes.

37. The tips of the hands and the legs of some are cut off. The ears, noses and lips of others are cut. The penis and the scrotum of some are cut. A few others have all their limbs and joints cut.

38. Pushed, pierced and thrust by spears and arrows some run about helplessly here and there shrieking and squealing.

39-40. Hit and thrashed by iron clubs and rods, bruised by terrible thorns of various sorts, luminous like fire

and sun and pierced through by javelins, some men shed putrid blood or evacuate faeces infested with worms. They are taken ahead thus.

41-42. Those who had not made any charitable gifts in the world feel thirsty along this path and vainly beg for water, feeling hungry they beg for food; oppressed by sunshine they beg for shade and distressed with chillness they request for fire. They vainly beg for happiness. But those who had made charitable gifts in the world have all the food and drink necessary for this journey and go ahead to Yama's abode happily.

43. Having thus traversed the path they finally reach the city of the dead with great hardship. They are then ushered into the presence of Yama by the emissaries after due announcement.

44. Yama welcomes with pleasure and due honour, all those who had performed auspicious rites in this world. He offers them seat, pādya and Arghya.

45. Yama tells them—"You are noble souls duly blessed, since you have performed what is ordained in the Vedas. Good deeds that are conducive to divine happiness have been performed by you.

46. Ascend the celestial aerial chariot and go to heaven to enjoy the pleasures in the company of celestial damsels and fulfil your cherished desires.

47. After enjoying pleasures there, in the end when the merit is exhausted return to this place for reaping the fruit of what little evil you may have committed."

48. Men who have been virtuous are treated as friends by Yama. They see Yama with a gentle face.

49-53. Men who have been guilty of cruelties see him in a terrible form. His face is terrible with curved fangs. His eyes are cruel with knit eyebrows. The hair on his head stand lifted up. He has a big moustache. His lips are pouted and they throb. He has eighteen hands. He is furious. He resembles black collyrium. His uplifted hands hold all weapons. He threatens with punishment. He is seated on a great buffalo. His eyes resemble blazing fire. He wears red garlands and garments. He is as tall as

the mountain Mahā Meru. His voice resembles the rumbling sound of the clouds at the time of dissolution. He appears ready to drink up even the big ocean.

53. He appears ready to swallow even great mountains. He appears to vomit fire. Very near him is Mṛtyu, whose lustre is like that of black fire.

54. Black in colour resembling collyrium he is very terrifying. Mārī, Ugramahāmārī and Kālarātri are terrible spirits attending on Yama.

55 Various ailments, leprosies of various forms are terrible. They hold Śaktis, tridents, goads, nooses, discuses and swords in their hands.

56. All of them are heroic and terrible. They have curved snouts. They bear shafts, quivers and bows and weapons of various sorts.

57. The attendants of Yama are innumerable. They are great heroes. They have complexions like the black collyrium. They appear terrifying with weapons lifted up.

58. The sinners see Yama terrific to behold, surrounded by his attendants and they see Citragupta too equally terrible.

59. Yama rebukes and reproaches the sinners. Lord Citragupta enlightens them with statements on virtue.

CHAPTER EIGHT

(*Description of the Hell*)[231]

Citragupta said:—

1-2. O ye sinners, of evil actions, stealers of other man's riches, outragers of the modesty of other's wives, arrogant by your comeliness and might, why was sin

231 The chapter mentions several hells and their cells to each of which it assigns a group of five emmissaries who look after the tortures inflicted upon the wicked in accordance with their sins The purāṇas vary greatly as to the number and names of the hells. Manu mentions twenty one hells only.

committed by you all, for your own ruination ? The actions committed by you shall be endured and the fruits thereof shall be reaped.

3. Why do you lament now ? You are being tortured by your own actions. Reap the fruits thereof. This is not the fault of anyone else.

Sanatkumāra said:—

4-5. Similarly, the infuriated great lord Citragupta, the knower of virtuousness, at the behest and instruction of Yamarāja imparts the following advice to the kings who proud of their might had committed many misdeeds and had been brought near him ultimately.

Citragupta said:—

6. O ye wicked kings, who had tyrannised over and repressed your subjects, why were misdeeds committed for your rule of a very short duration ?

7. O kings, let the fruits be reaped now (of the evil actions) in having punished your subjects unjusticiably due to your fascination for kingly pleasures. You have misused your might.

8. Where is that kingdom ? Where is your mistress ? Where are those for whom sin and evil have been perpetrated ? You have left them all and stand here alone.

9. I see that might quelled, the might that suppressed the subjects. How will you fare when you too are subjected to the same treatment by the emissaries of Yama ?

Sanatkumāra said:—

10. The kings who are treated with these and other similar taunts by Yama bewail their own lot and stand silent.

11. After having proclaimed their evil actions, Yama, Dharmarāja speaks to the messengers thus, for wiping off the sins of those kings.

Yamarāja said:—

12. O Caṇḍa, O Mahācaṇḍa, seize these kings forcibly and purify them gradually in the fires of hell.

Sanatkumāra said:—

13-14. Then they immediately catch hold of the kings by their feet, whirl them with great velocity, throw them up and when they fall they catch them again and dash them against a heated rock. They are thus felled like great trees smitten with the thunderbolt.

15. Then the man sheds blood through his ears. He is wholly shattered. He becomes unconscious and motionless.

16. When the wind blows against him he is resuscitated to life again. In order to purify him of his sins they throw him into the ocean of hell.

17. At the end of the seventh nether-world Tala, there are twentyeight Narakakotis situated in terrible darkness.

18. The first cell is called Ghorā. Sughorā is situated beneath it. Atighorā and Mahāghorā come next and Ghorarūpā is the fifth.

19. The sixth is named Talātalā. The seventh is Bhayānakā. The eighth is Kālarātri and the ninth is Bhayotkaṭā.

20-21. The tenth beneath the previous is Caṇḍā. Mahācaṇḍā is lower still. Caṇḍakolāhalā is another. Pracaṇḍā, Caṇḍanāyikā, Padmā, Padmāvatī, Bhītā, Bhīmā, Bhīṣaṇanāyikā and Vajrā are terrible, very terrible.

22. The next eight cells are Trikoṇā, Pañcakoṇā, Sūdīrghā, Akhilārtidā, Samā, Bhīmabalā, Atyugrā and the eighth Dīptaprāyā.

23 Thus the cells of Naraka have been mentioned to you by their names. Each of these is meant for the torture for a particular sin. Thus the twentyeight cells for twenty-eight type of sins.

24. For each of these cells there are five officers-in charge. Now I shall mention the names of the hells of each of these cells. Understand them well.

25. Raurava is the first where the embodied beings cry. Mahāraurava is the next. Due to the tortures here even greatmen cry.

26-42. There are cool and hot hells. The first five are the leading hells. The hells are named thus : Sughora Sumahātīkṣṇa, Sañjīvana, Mahātamas, Viloma, Vilopa

Kaṇṭaka, Tīvravega, Karāla, Vikarāla, Prakampana, Mahāvaktra, Kāla, Kālasūtra, Pragarjana, Sūcīmukha, Suneti, Khādaka, Suprapīḍana, Kumbhīpāka, Supāka, Krakaca, Atidāruṇa, Aṅgārarāśibhavanam, Medaprahita, Asṛkprahita, Tīkṣṇatuṇḍa, Śakuni, Mahāsaṁvartaka, Kratu, Taptajantu, Paṅkalepa, Pratimāṁśa, Trapūdbhava, Ucchvāsa, Suniruchvāsa, Sudīrgha, Kūṭaśālmali, Duriṣṭa, Sumahāvāda, Pravāha, Supratāpana, Megha, Vṛṣa, Śālma, Simhānana, Vyāghrānana, Gajānana, Śvānana, Sūkarānana, Ajānana, Mahiṣānana, Ghūkānana, Kokānana, Vṛkānana, Grahākhya, Kumbhīnākhya, Nakrāskhya, Sarpākhya, Kūrmākhya, Vāyasākhya, Gṛdhrākhya, Ulūkākhya, Jalaukākhya, Śārdūla, Kratha, Karkaṭa, Maṇḍūka, Pūtivaktra, Raktākṣa, Pūtimṛttika, Kaṇadhūmra, Agni, Kṛmigandhivapus, Agnīdhra, Apratiṣṭha, Rudhirābha, Śvabhojana, Lālābhakṣa, Antrabhakṣa, Sarvabhakṣa, Sudāruṇa, Kaṇṭaka, Suviśāla, Vikaṭa, Kaṭapūtana, Ambarīṣa, Kaṭāha, the grievous river Vaitaraṇī, Sutaptalohaśayana, Ekapāda, Prapūraṇa, Asitālavana, Asthibhaṅga, Supūraṇa Vilātasa, Asuyantra, Kūṭapāśa, Pramardana, Mahācūrṇa, Asucūrṇa, Taptalohamaya, Parvata, Kṣuradhārā, Yamalaparvata, Mūtrakūpa, Viṣṭhākūpa, Aśrukūpa, Kṣārakūpa, Śītala, Musalolūkhala, Yantra, Śilā, Śakaṭalāṅgala, Tālapatrāsigahana, Mahāśakaṭa, Maṇḍapa, Sammoha, Asthibhaṅga, Tapta, Cala, Ayoguḍa, Bahuduḥkha, Mahākleśa, Kaśmala, Samala, Mala, Hālāhala, Virūpa, Svarūpa, Yamānuga, Ekapāda, Tripāda, Tīvra, Ācīvara and Tamas.

Sanatkumāra said:—

43-45. Thus for twentyeight cells there are five officers in charge of each. Raurava and other hells are thus hundred and more. The great zones of hell are forty hundreds. Thus O Vyāsa, I have described the hells to you. The enumeration arouses detachment from the sin. Now listen to the pangs of sinners.

CHAPTER NINE

(*Pangs of hell*)

Sanatkumāra said:—

1. In the hellish fires, the sinners are roasted and dried up by diverse tortures till their action is exhausted completely.

2. Just as metals are melted in fire to remove their impurities so also sinners are put in hells in order to remove their sins.

3. The hands are tightly tied and the men are battered. Then they are suspended from the branches of tall trees by the attendants of Yama.

4. Then they are pushed by the servants till they begin to oscillate a Yojana unconscious by their rapidity.

5. Even as they are suspended in mid air, iron hundred Bhāras in weight is tied to their feet by the emissaries of Yama.

6. Afflicted by such a heavy weight the sinners begin to think about their evil actions and keep quiet and motionless.

7. Then the sinners are beaten with goads of fiery colour and terrible iron rods by the terrible servants of Yama.

8. Then they are again smeared with glowing acid more unbearable than fire.

9-11. Their limbs are cut and smothered, gradually torn and severed and smeared with molten metal. They are then roasted like brinjal in red-hot iron cauldrons. They are then cast into wells full of filth, swarms of worms or in tanks full of putrid fat and blood. They are eaten by worm and crows with beaks strong as iron.

12. Dogs, mosquitoes, wolves and tigers of terrible and hideous faces too devour them. They are roasted like fish over glowing heaps of coal.

13-14. Due to their sinful actions men are pierced through with sharp spears. They are put in oil extracting machines called Cakra and crushed like gingelly seeds and beaten into pulp. They are fried in iron cauldrons red hot in the blazing sunlight.

15. They are fried in boiling oil in cauldrons again and again. Their tongues, chests and feet are struck in many ways.

16. Here the tortures to the body are very severe. Men thus go from one hell to another and are tortured in all the hells.

17. O vyāsa, terrible tortures are inflicted in diverse ways in all the hells by Yama's emissaries. They are grievous and painful to every part of the body.

18-19. Their mouths are filled with the burning coals and again with acid red hot, copper hot clarified butter and oil and they are beaten afterwards.

20. They are filled with faeces and worms and are forced to embrace the red hot fierce iron-silk cotton tree.

21-22. They are then beaten on the back with heated hammer. Their heads and their limbs are crushed with too blunt tooth-edged strong scissors. They are thus tortured by their own actions. Their flesh is eaten and their blood is drunk by them.

23. Those who fed and nurtured only themselves and never made any gift of food or drink are crushed with iron rods like sugarcane.

24. In the terrible hell Asitālavana they are cut into pieces. Their limbs are pierced through with needles. They are staked on to heated spearheads.

25. Tossed about many times their bodies do not perish but are severely pained. They become used to bear the pleasure or pain.

26. Flesh is torn off their bodies and they are pounded with iron clubs of tooth-edged shapes by terribly mighty emissaries of Yama.

27. In the hell Nirucchvāsa they are forced to stand without breathing, for a long time. In the hell Ucchvāsa they are hit and thrashed in a house of sand.

28. In the hell Raurava they are made to cry and inflicted pain by various tortures. Due to the tortures in the hell, Mahāraurava, even great men cry.

29. They are beaten on the faces, feet anus, skull,

eyes and forehead with blocks of iron and sharp-edged redhot iron spikes.

30. They are again and again rolled on hot sand. Cast into boiling marsh of creatures they make harsh shrieking sounds.

31. O sage, in the hell kumbhīpāka sinners of ruthless misdeeds are fried in unbearable boiling oil.

32. The sinners are felled and dragged along various torturing places again and again in the hell named Lālābhakṣa.

33. Sinners devoid of merit are beaten by Yama's servants. They are hurled into the torturous hell Sūcīmukha.

34. They are put into iron pots. They breathe hard and slow. They are scorched by great fire, as if by their own sins.

35. They are tied tightly with ropes and are rolled on rocks and harassed. They are cast into deep gloomy wells. They are subjected to bee-bites.

36. When their bodies are cut, bitten and gnawed by worms in a hundred places, they are hurled into wells of pungent acid.

37. In the blazing hell the distressed sinners, shriek and run about here and there scorched by its flames.

38-39. People are clubbed and tied together with mouths resting on shoulders and hands brought through the hollow and tied with nooses and ropes to the back. Such bundles of bodies are seen in the Mahājvāla undergoing tortures.

40. They are tied with ropes, smeared with mud and scorched in husk and cowdung fire but do not perish.

41. Dragged and rolled through rough and coarse rocks, beaten and burnt like straw, the sinners of ruthless couduct, are tortured.

42-43. The worms eat through their bodies with their sharp mouths and teeth. With their bodies gradually hurled over swarms of worms, heaps of putrid flesh and bones they stay there distressed, dejected and crushed between two mountains

44. They are kept with face down and legs up and

scorched in fire. Their bodies are smeared with hot adamantine solution.

45. Red hot iron clubs are thrust into their mouths. They are helplessly forced to gnaw at it. They are then beaten with iron threshing rods.

46. O Vyāsa, thus the sinners of misdeeds are cooked and scorched in hells. I shall now describe their various modes of undergoing the tortures of hell.

CHAPTER TEN

(*The mode of sufferings in the Hell*)

Sanatkumāra said:—

1. He who follows false scriptures goes to the hell Dvijihva. He is tortured by the tongue-like ploughshares extending to one and a half kilometres.

2. The mouth of the man who had been cruel to his parents and had reproached them is filled with faeces and worms and he is beaten.

3-5. Men who defile the temple of Śiva, the park surrounding it and the wells, tanks and lakes therein, in various ways such as playing there, applying oil and unguents over the body, drinking bouts, taking food, indulgence in sexual intercourse, game of dice etc. are tortured by being crushed in the sugercane-crushing machine and other mechanical contrivances. They are scorched in hellish fire till the final day of dissolution.

6. Sinners who indulge in illicit union with other's wives are forced to embrace red-hot iron images of those women with whom they had illicit relation and struck in various ways.

7. Images of those men are made of red hot iron and the erring women are forced to embrace those images. They cry and shriek.

8-10. Those who listen to the censure of good people are punished thus : ears filled with red hot pins of

iron, copper, tin, lead or brass, or with boiling milk or oil or adamantine liquid again and again. The tortures in the hells are inflicted by filling the ears with these and other parts one after the other. The procedure here too is the same as in the case of ears.

11 Similar tortures are inflicted on all the organs of the body with which the acts of sin had been committed.

12. The hands of those sinners who touch other's wives are filled with red hot fillings.

13. Their bodies are smeared with corrosive substances such as acid etc. Tortures are acute and grievous in all the hells.

14. The faces of men who show wry faces with knit eye-brows to their parents are scratched from end to end with sharp pikes.

15. The organs wherewith men defile or harass women are respectively tortured.

16 If they had looked at other women with greedy gaping eyes, red hot needles are stuck in their eyes.

17. O excellent sage, it is true, true. There is no doubt. Tortures of Yama by acids etc. take place here itself in the hells.

18. If people take food without first offering it to the gods, firegod, preceptors and brahmins, their tongues and mouths are pierced through and filled with hundreds of red-hot nails of iron.

19-20. If men, out of greed, pluck and sniff at flowers of the temple parks, or wear them on their heads,[232] their heads are covered with iron spikes and their noses are filled with plenty of acid and other things.

21-23. Red-hot three-pointed iron rods are thrust and pushed through the chest, neck, tongue, tooth-joints, palate. lips, nostrils and all the limb-joints of those persons who slander and censure the noble-preacher of virtue, devotees of the gods, fire-god and preceptor as well as the eternal scriptural texts.

232. Adorning the locks of hair is the common characteristic of the people of Dakṣināpatha across the Narmadā river. This practice never prevailed among North Indian people.

24. The crevices of the body are filled with corrosive acid. Severe tortures are inflicted all over the body.

25-26. Those who take other's wealth or kick or even touch a brahmin with their legs go from hell to hell serially. Those who touch illegally or stamp with the foot the materials for Śiva's worship, cow, or a Manuscript in which words of wisdom are written, are tortured by filling—(as mentioned before).

27. In all hells various tortures of grievous nature are inflicted on hands and feet.

28-30. If sinners evacuate their bowels or pass urine near Śiva's temple or in the premises of the lord's parks their penis along with the scrotum is pounded into powder by iron-threshing rods. Red hot needles are stuffed into his anus and penis. Acute corrosive acid or molten metals are poured into them.

31-32. As a result of the previous tortures their minds and all sense-organs are put to great misery. Those who, despite being rich do not make monetary gifts due to greed, and those who dishonour guests visiting their houses at the proper time, commit sins and fall into dirty hell.

33-34. Those who take food before offering oblations to dogs and crows are tortured by beating two nails into their open mouths. They are further harassed through worms, fierce living beings and by means of crows with iron beaks. Various other sorts of tortures too are in store for them.

35-40. He who is dark and he who is multi-coloured—these two are the obstacles to the path of Yama. To these two dogs[233] I am offering this oblation. Let them take this oblation. Let the pious crows in the direction of Varuṇa (west), of Vāyu (north-west), of Yama (south) and of Nairrti (south-west), accept this oblation of mine". Those who offer this Bali with Śiva's mantras, after worshipping Śiva with devotion and performing Homa duly, do not face Yama. They go straight to heaven. Hence this oblation shall be offered daily. A square mystic diagram is made and sweet

233. The text mentions the two dogs and crows to whom the offerings shall be made in favour of the departed spirit. It mentions the cow that takes the spirits across Vaitaraṇī.

scents are offered. The oblation to Dhanvantari is made in the Iśāna corner (north-east); that to Indra in the east; that to Yama in the south; that to Śiva with Dakṣa and Umā in the west; that to the Pitṛs in the south; that to Aryaman in the east and to Dhātṛ and Vidhātṛ at the entrance.

41-44. The offerings to dogs and lords of dogs and to the crows are made on the ground. A householder is depended upon by the gods, Pitṛs, ghosts, all sorts of living beings, Guhyakas, birds, worms and insects. The four nipples of the cow are respectively Svāhākāra, Svadhākāra, Vaṣaṭkāra and Hantakāra.[234] The Svāhākāra nipple is sucked by gods; the Svadhākāra by the manes, the Vaṣaṭkāra by the other gods as well as lords of the Bhūtas and the Hantakāra nipple is drunk by human beings.

45-46. He who serves the cow thus with faith and reverence deserves to maintain the sacrificial fires. He who forsakes it is drowned in the hell Tāmisra. Hence after offering Bali to these at the door, the householder shall meditate for a short while.

47. One shall feed the hungry guest staying in the same village with auspicious food, in accordance with his ability and with the same dishes as he partakes of himself.

48. If a guest turns back from a house disappointed he takes away all the merits of the householder and leaves his own sins behind.

49. A man eating delicious food by himself stays in the hell for a long time fettered in the body and pierced in the tongue with force.

50-51. Bits of his own flesh, of the size of a small gingelly seed, are cut off from his body and are given to him for eating. Blood is similarly taken and given for drinking. He is then beaten with whips. Thus he is tormented with hunger and thirst.

52. These and similar things constitute the terrible

234. The gifts offered to the principal gods, manes, subsidiary gods, and human beings with the utterance of words स्वाहा, स्वधा, वषट् and हन्त are likened to the milk-drops from the four teats of the cow.

tortures inflicted on sinners. What comes off in the end may be listened to in brief.

53. There may be a person who has done more sin than good or a person who has done more good than evil. Now listen to the result of their actions.

54. The fruit of good actions is immaterial because it is the sin that is prominent. His pleasure is insignificant since he has to undergo manifold suffering due to his bad deeds.

55. He is put to misery and distress. As sumptuous food is not pleasing to a person if that is not repeated every day so his small joys are of no avail in the face of various sufferings he has to undergo.[235]

56. On the other hand a man of more good actions is not distressed by a few sufferings due to small sins just as a rich householder is not distressed by hunger when he fasts for a day.

57. There are great sins in the world which shatter a man into hundreds of pieces like a mountain struck down by thunderbolt.

CHAPTER ELEVEN

(The glory of the gift of food)

Vyāsa said:—

1. Those who commit sins go along the path to Yama with great misery. O holy lord, now narrate the righteous deeds which render pleasure in the path of Yama.

Sanatkumāra said:—

2. Auspicious or inauspicious, one has of necessity to reap the fruit of actions committed by him without thinking. I shall now mention those sacred rites that yield happiness.

235. The text of the second half of the verse is defective. We have adopted the reading अभावादग्रतोऽन्नस्य for अभावादग्रतोऽन्यस्य to suit the context.

3. Men who perform auspicious rites here, whose minds are gentle and who are merciful pass through the terrible path of Yama happily.

4. He who makes gifts of sandals of leather or wood to leading brahmins goes happily to the abode of Yama on a great horse.

5. By making gifts of umbrella they go holding an umbrella. By making gifts of palanquin he goes by means of a chariot.

6. By making gifts of beds and seats he goes with ample rest. Those who make shady parks or those who plant trees on the wayside go without weariness even in the hottest region.

7. Men making flower gardens go by the aerial chariot Puṣpaka. Makers of temples feel at home on the way.

8. The founders of hermitages of ascetics and Rest houses for the orphans feel as if they play in the house.

9. Worshippers of the gods, fire-god brahmins and their parents go along that path as they please. They are honoured on the way.

10. Those who gift lamps, go brightly illuminating all the ten quarters. By giving dwellings and asylums they go without ailments on the way.

11. Those who habitually serve their preceptors go without difficulty. They get ample rest on the way. Those who gift musical instruments to brahmins go happily feeling at home on the way.

12. Givers of cows go along the path flourishing with all their desires. They get those food-stuffs and drinks which they give away here, on that path also.

13. By giving water for washing the feet one goes along the path full of water. He who gifts oils for massaging the feet goes on horseback along that way.

14. O Vyāsa, Yama never comes near the man who always makes gifts of water for washing the feet, oil for massaging, lamps, foodstuffs and dwellings.

15. By making gifts of gold and gems he crosses all impassable hurdles. By gifting silver and oxen he goes to Yamaloka happily.

16. By these and similar charitable gifts people go happily to Yama's abode. They attain different pleasures in the heaven.

17. Of all charitale gifts the gift of food is the greatest. It is pleasing. It gives pleasure immediately. It enhances strength and intellect.

18. O excellent sage, there is no other charitable gift on a par with the gift of food. All living beings originate from food. In its absence they die.

19. Food gives blood, flesh, fat and semen and out of semen living beings are born. Hence the universe is identical with food.

20. Hungry men are not delighted even if they possess these things viz—gold, gems, horses, elephants, women, garlands, sandal paste and the like.

21. All persons, the child in the womb, the new born babe, the child, the middle aged man, the old man, the gods, the dānavas or Rākṣasas desire food.

22. Hunger is the acutest of all ailments. There is no doubt that it perishes on the application of the medicinal ointment viz food.

23. There is no misery equal to hunger ; no sickness equal to hunger ; no happiness on a par with being free from sickness and no enemy equal to anger.

24. All embodied beings die when scorched by the fire of hunger. That is why it is glorified that there is great merit in the charitable gift of food.

25. The giver of food is the giver of life. The giver of life is the giver of all. Hence one attains the benefit of gifting everything by means of the charitable gift of food.

26. If a man performs holy and sacred rites after being nourished with the food gifted by someone, the merit of the sacred rites is shared half and half by the two—namely by the giver of food and the performer of the rites. There is no doubt in this.

27. The giver of charitable gift of food obtains here and hereafter whatever means of pleasure there are in the three worlds such as gems, women and vehicles.

28. This body is the greatest of the means of achieve-

ment of virtue, wealth, love and salvation. Hence one should preserve one's body with food and drink.

29. They praise only food. Everything is founded on food. There has never been a charitable gift like that of food, nor will there ever be any.

30. O sage, the entire universe is sustained by food. It is food that infuses virility in the people. The vital airs are founded on food.

31. Even by putting one's family to inconvenience and trouble one should give food to a mendicant brahmin of noble soul, if one wishes for one's prosperity.

32. He who gives food to a suppliant brahmin in distress actually makes an excellent deposit facilitating his benefit in the other world.

33. A householder, desirous of prosperity shall worship a brahmin who has approached him at the proper time for his livelihood, or who is travel-weary and comes to his house as a guest.

34-35. O Vyāsa, a giver of food, of good conduct and free from malice, is honoured. A gift of food never goes in-vain be it to a dog or a person who cooks dogs. If a person eschews anger that surges up he derives happiness here and hereafter. He should not encourage it even if it is natural. One shall try to eschew it somehow.

36. He who gives food to a weary, unknown traveller, without feeling distressed for the same will derive prosperity.

37. The meritorious benefit of the man, O great sage, who delights Pitṛs, gods, brahmins and guests with food-stuffs, in really immense.

38. Gift of food and drink whether to a Śūdra or to a brahmin is equally excellent. One should not ask the spiritual lineage,[236] branch of the Vedas[237] or the country of the recipient.

39. He who gives food when begged by a brahmin, goes to the highest heaven and remains there till the final

236. Gotra is a family name supposed to be sprung from and named after celebrated teachers as Vasiṣṭha, Gautama, Kaśyapa, Bharadvāja, etc.

237. Caraṇa signifies a particular branch of the Vedas to which a family belonged.

dissolution when all living beings are destroyed.

40. The garden of a food-giver acquires the fruits of his cherished desire as the brahmins do in the highest heaven.

41. O sage, O great sage, listen to the divine regions which are created in the heaven by the gifts of food, for the giver of food.

42. The abodes of those noble souls in the heaven shine in various shapes and are equipped with every desirable object.

43. The trees bear the fruits of all desires. The golden lakes in the mansions, the auspicious wells and tanks are all excellent.

44. The auspicious drinks of various varieties are proclaimed. There are huge mountains of food-stuffs, garments and ornaments.

45. Milk flows in rivers there. There are huge mountains of ghee. The palaces are white in colour. Beds are brilliant like gold.

46. The giver of food goes to these regions. One should be a giver of food if one wishes for one's own good in this or in the other world.

47. These regions of the meritorious givers of food are very brilliant. Hence food shall be given as gift by the people.

48. Food is Brahmā himself. Food is Viṣṇu himself. Food is Śiva. There has never been nor will there ever be a gift on a par with that of food.

49. Even after committing a great sin if a man gives food to the needy he becomes rid of all sins. He goes to heaven.

50. The eight gifts are honoured most in the land of the dead viz food, drink, horse, cow, garments, bed, umbrella and seat.

51. If a man wishes to go to the city of Yama in the aerial chariot, he shall necessarily make these special gifts.

52. This sacred narrative gives instances of the virtue of gifts of foodstuffs; whoever reads this or teaches this to others flourishes indeed.

53. O great sage, if a person listens to this or narrates this at the performance of Śrāddha to brahmins, it results in a never-ending gift of food to the Pitṛs.

CHAPTER TWELVE

(The glory of penance)

Sanatkumāra said:—

1. The gift of drink is the greatest and the most excellent of all gifts. Water the enlivener is the most satisfying to all living beings.

2. Hence one should make gifts of drinking water-sheds lovingly and unrestrictedly. Making of water bases, tanks etc. is the cause of great bliss.

3. It is truthful, really truthful. There is no doubt in this, here and hereafter. Men should cause tanks, wells and lakes to be dug therefore.

4. A well that abounds in water removes half of the sin of the man who causes it to be dug.

5. If cows drink and good men and brahmins make use of the water in a water-base dug by a man, the whole family is redeemed.

6. If there is plenty of water in the water-base dug by a man, during summer, he never suffers distress or mishaps at any time.

7. I shall mention the benefits of lakes dug by men. He who has a lake to his credit is honoured in all the three worlds.

8. Or the digging of lakes is conducive to the advent of fame and attainment of friendship in the abode of the sun but without distressing heat.

9. He who digs a lake attains an endless merit. The wise say that it is the fruit of virtue, wealth and love.

10. The lake is the greatest resort of the four classes of living beings. The construction of the lake etc. indicates excellent glory.

11. The gods, human beings, Gandharvas, Pitṛs, serpents, Rākṣasas and the immobile beings depend upon water bases.

12. Brahmā says that the benefit of the sacred rite Agnihotra is derived by a man in the lake dug by whom there is plenty of water in the rainy season.

13. There is no doubt at all in this that the benefit of gifting away a thousand cows is derived by a man, in the lake dug by whom there is plenty of water in the Autumn.

14. If there is plenty of water in the lake dug during the seasons of early winter and late winter, he derives the benefit of that sacrifice in which plenty of gold is given as a sacrificial gift.

15. If there is plenty of water in the lake dug during the seasons of Spring and Summer, the wise say that he derives the benefit of the holy rites of Atirātra+ and Aśvamedha* sacrifices.

16. O sage Vyāsa, the merit accruing from the digging of water bases, excellent and pleasing to all living beings, has been narrated to you. Now listen to the merits of planting trees.

17. If a man plants trees in the forests, he enables his ancestors and the successors of his family, to gain redemption. Hence one should plant trees.

18. There is no doubt that these trees become his sons. When he goes to the other world he attains the undying regions.

19. Trees honour and worship the gods through flowers. the Pitṛs through fruits, and the guests through shade.

20. The Kinnaras, the serpents, the Rākṣasas, the gods, the Gandharvas, the human beings and the sages depend upon trees.

21. While in bloom or when they bear fruits, the trees delight human beings. They are as sons by way of virtue in this world and hereafter.

22. These people never fail to attain heaven—viz. the digger of lakes, the planter of trees, the brahmin who performs sacrifices and those who speak truth.

+ It is a part of the Jyotiṣṭoma sacrifice.

* See P. 1506 note.

23. Truth alone is the great Brahman, the greatest penance, the greatest sacrifice and the greatest learning.

24. When others sleep, truth is wakeful. Truth is the greatest base, it is truth alone by which the earth is sustained, everything is founded in truth.

25. Penance, sacrifice, merit, the worship of the gods, sages and the Pitṛs, the waters, the Vidyās—all these things are established in truth.

26. Truth is sacrifice, penance, charitable gift, mantras, goddess Sarasvatī, celibacy and Oṁkāra. These are really truth.

27. It is truth whereby the wind blows, the sun blazes, the fire burns and the heaven is upheld.

28. By upholding truth the people can attain the benefits of keeping up the traditions of all the Vedas and taking the ceremonial ablutions in all holy centres.

29. When weighed against truth in a balance, a thousand horse-sacrifices and a hundred thousand other sacrifices do not equal it. Truth alone excels.

30. The gods, the Pitṛs, the human beings, the serpents, the Rākṣasas and the worlds including the mobile and immobile beings are delighted by Truth.

31. They say that Truth is the greatest virtue, the greatest region, the greatest Brahman; hence one shall tell the Truth always.

32. After performing very difficult penance, it is by depending solely on Truth, by maintaining truthful virtue that the sages have attained Siddhis and reached heaven.

33. The sages have attained heaven travelling in aerial chariots along with the celestial damsels. Truth shall be ever spoken, for there is nothing greater than Truth.

34. In the deep, extensive and pure eddy, the holy centre of Truth, one shall mentally take one's ceremonial ablution. That is said to be the highest bliss.

35. Men who never utter a lie whether for their own sake, or for other's sake, or even for their own son's sake, do go to heaven.

36. The Vedas, the sacrifices and the Mantras exist in

brahmins for ever. They are never visible to the untruthful. Hence one shall always speak truth.

Vyāsa said:—

37. O ascetic, please explain again with special emphasis on the fruit of penance for the brahmins as well as other castes.

Sanatkumāra said:—

38. I shall explain the section on penance which is the means of achieving all the objects of desire, very difficult to be performed even by brahmins. Please listen even as I explain.

39. Penance is the greatest rite. Fruits are achieved by penance. Those who are engaged in penance incessantly rejoice along with the gods.

40. Heaven, fame and love are achieved through penance. Penance is the means of achievement for all objects.

41. One achieves great things through penance, One attains salvation, knowledge, perfect wisdom, good fortune and beauty by penance.

42. Man obtains different things through penance; he gets everything, whatever he wishes in his mind through penance.

43. Those who have never performed penance do not attain Brahmaloka; lord Śiva is not accessible to those who have never performed penance.

44. After deciding on a particular thing, if a man performs penance he attains it here as well as hereafter.

45. The wine-addict, the defiler of other women, the brahmin-slayer, the defiler of teacher's bed overcome all sins through penance and get rid of them.

46-47. Śiva, the lord of all, the eternal Viṣṇu, Brahmā, fire god, Indra and others are endowed with penance. The eighty-eight thousand sages of sublimated semen rejoice in heaven through penance, along with the gods.

48. Kingdoms are achieved through penance. Indra,

the lord of gods and the slayer of Vṛtra, protects everything day by day through penance.

49. Due to penance, the lords Sun and the Moon are engaged in the welfare of the worlds. The stars and the planets too shine by virtue of their penance.

50. There is no happiness in the world that can be gained without penance. The knowers of the Vedas understand that all happiness is attained through penance alone.

51. Knowledge, perfect wisdom, health, beauty, good fortune and perpetual happiness are the offshoots of penance.

52. It is by penance that Brahmā creates the universe; Viṣṇu protects it without any strain; Śiva annihilates and Śeṣa upholds the entire earth.

53. O great sage, the Kṣatriya king Viśvāmitra,[238] the son of Gādhi, became a brahmin through penance. This is well known in the three worlds.

54. O intelligent one, thus the excellent glory of penance has been mentioned to you. Now listen to the glory of the study of the Vedas which is far more excellent than penance itself.

CHAPTER THIRTEEN

(The glory of the Purāṇas)

Sanatkumāra said :—

1. O sage, the fruit is the same whether one performs penance in a forest restricting his diet to roots and fruits there or studies a single Vedic verse.

238. The sage Viśvāmitra was the son of Gathin or Gādhi of the Kuśika race descended from Kuśika. He is called Gādhi-ja and Gādhinandana. He was born a kṣatriya but by intense austerities raised himself to the Brāhmaṇa caste and became one of the seven great sages.

2. By teaching the Veda, an excellent brahmin attains twice the merit that he attains by studying it.

3. The universe will go without light if the moon and the sun were not present. The same will happen if the Purāṇas too, O sage, were not.

4. A Purāṇist enlightens the people through Śāstras, the people who are in distress in the hell due to ignorance. Hence he shall be worshipped.

5. Among all the deserving men the knower of Purāṇa is the most excellent. He is considered worthy because he saves people from fall

6. Never shall a Purāṇist be considered an ordinary man. A preceptor proficient in Purāṇa is omniscient. He is Brahmā, Viṣṇu and Śiva.

7. For the welfare here and hereafter, wealth food-grain, gold, different clothes etc. shall be given to a Purāṇist as gift.

8. The good man who out of pleasure gives auspicious things to a Purāṇist who is a deserving person, attains the greatest salvation.

9. Listen to the merit that a person derives from lands, cows, chariots, elephants and good horses to a deserving person.

10. That man derives the fruit of horse-sacrifice, and realises all his cherished desires without wastage, both here and hereafter.

11. He who gives him a good fertile and well ploughed land facilitates the redemption of the members of his family upto ten generations before him and after him.

12. After enjoying all the pleasures here, he becomes endowed with a divine body on death and goes to Śivaloka, by a divine aerial chariot.

13. The gods are not satisfied so much with sacrifices, Prokṣaṇakas (immolations of animals at the sacrifices), oblations and floral worships as with the recitation of books.

14. Listen to the meritorious benefits of that man who

makes arrangement for the Sacred Text book in the temple of Śiva, Viṣṇu, the Sun or any one else.

15. The man derives the benefit of Rājasūyas[239] and Aśvamedhas. Piercing through the sun's sphere he goes to to the Brahmaloka

16. After remaining there for hundreds of Kalpas he becomes a king on the earth. He enjoys the pleasures without pinpricks. No hesitation need be entertained in this regard.

17. He who performs Japas in front of the deity obtains that benefit which is mentioned as the fruit of a thousand horse-sacrifices.

18. Nothing else is delightful to Śiva and the heaven-dwellers more than the recitation of Itihāsas and Purāṇas in the auspicious temples of Śiva.

19. Hence arrangements shall be assiduously made for the reciting of the book. Listening to it with devotion and love yields the fruit of all cherished desires.

20. Man becomes free from sins on listening to Śiva-purāṇa. After enjoying immense pleasures he attains the world of Śiva.

21. Merely by listening to the story of Śiva one derives the merit similar to that resulting from Rājasūya and a hundred Agniṣṭoma rites.

22. O sage, by listening to the story of Śiva one derives the benefit and merit derived from ablution in the sacred rivers and from gifting away a crore of cows.

23. Those who constantly listen to Śiva's story that sanctifies the worlds are not mere human beings, they are Rudras. There is no doubt in this.

24. Sages consider the dust in the lotus-feet of those

239. Rājasūya is a great sacrifice celebrated in the Śrautasūtras. It was performed at the coronation of a king.

The sacrifice of a horse (अश्वमेध) was performed by Kings. It was an exercise for attaining sovereignty of the world. The horse was let loose to wander at will for a year. The king or his representative followed the horse with an army. When the horse entered a foreign country, the ruler of that country was bound either to fight or submit.

who listen to the holy glory of Śiva and those who constantly glorify it, to be as holy as the holy centres.

25. Let those embodied beings who desire to attain salvation listen always the Purāṇic story of Śiva with devotion.

26. If any one is unable to listen to the Purānic story let him listen at least for a Muhūrta every day with pure mind.

27. O sage, if any man, is unable to listen to the story of Śiva every day let him listen to it in the course of holy months, days etc.

28. O great sage, he who regularly listens to Śiva's story crosses the ocean of worldly existence after burning away the great forest of Karman.

29. No mishap befalls those men who listen to Śiva's story even for a Muhūrta, or half that time or even for a moment with devotion.

30. O sage, certainly the fruit derived from listening to Śivapurāṇa is the same as that derived from making all charitable gifts or from performing all sacrifices.

31. O Vyāsa, especially in the age of Kali there is no greater virtue aimed at salvation and meditation than listening to the Purāṇas.

32. There is no doubt that the listening to Śiva-Purāṇa and the holy recital of his names yield fruits readily like the Kalpa tree to human beings.

33. Śiva has created the nectarine juice in the form of Purāṇa for the benefit of men of poor intellect in the Kali age who have eschewed virtue and good conduct.

34. Only one person becomes free from old age and death by drinking the nectar Amṛta. But by drinking the nectarine story of Śiva the entire family becomes free from death and old age.

35. O dear, one instantaneously attains by listening to the Purāṇas that salvation which meritorious ascetics and performers of sacrifices derive.

36. As long as perfect knowledge is not attained, Yogaśāstras shall be learnt assiduously and the Purāṇic text be listened to.

37. By listening to the Purāṇas, sin is reduced and

eliminated; virtue is enhanced; and the wise man does not re-enter worldly life.

38. Hence indeed, the Purāṇas shall be assiduously listened to for the achievement of virtue, wealth, love and salvation.

39. Man attains, thanks to listening to the Purāṇas, that benefit which is attained by sacrifices, charitable gifts, penances and pilgrimages.

40. If there be no purāṇa showing the path of Dharma, there will be no person observing Vrata or interested in the life hereafter.

41. He who listens to at least one among the thirty six Purāṇas[240] or reads it with devotion is liberated. There is no doubt in this.

42. No other path so pleasing is there. The path of the Purāṇas is the most excellent. Nothing in the world shines without the Śāstra as the worlds of living beings without the sun.

CHAPTER FOURTEEN

(*General charitable gifts*)

Sanatkumāra said:—

1. Ten charitable gifts are called great gifts and are praiseworthy. They shall be given to deserving persons every day. They enable the soul to cross the ocean of worldly existence.

2. The charitable gifts of gold, cow and land, O excellent brahmin, are very holy. Those who make them redeem themselves.

3. There are gifts of gold, cows and land, by making these excellent gifts one is liberated from sins.

4. Tulādānas are highly praised like the gifts of cows.

240. The printed Sanskrit text is defective. Substitute षड् त्रिंशति for षड्विंशति, for the number of the Purāṇas and Upapurāṇas together is thirtysix and not twentysix.

Gifts of lands and of speech are of equal potency and deserve praise. But gifts of speech shall be greater.

5. These things shall be given everyday to those who beg for them—viz. oxen, cows, umbrella, cloth, pairs of shoes, drink and food.

6. An object which is given to brahmins, suppliants and distressed people after performing the Saṁkalpa rites enables the donee to become greatly intelligent.

7. There are ten great gifts—viz. gold, gingelly seeds, elephants, virgins, servant-maid, house, chariot, jewels, the tawny coloured cow and ordinary cows.

8. After taking all these a brahmin of great wisdom enables the donee to cross the ocean of worldly existence as well as himself.

9. If men make gifts of gold with pious mind, the gods bestow the same on him. Thus I have heard.

10. Gold is fire. Indeed fire represents all gods. Hence by making the gift of gold one makes the gift of all gods.

11. Gift of lands is very excellent and it yields the fruits of-all desires. The gift of gold is also excellent and it was made by king Pṛthu formerly.

12. If plots of lands are given along with gold it is praiseworthy. They become liberated from all sins and attain the greatest goal.

13. O sage, I shall mention another gift which is the most excellent and whereby people do not see the forest of Yama, the cause of many miseries.

14. One shall make the charitable gift of forest with due observance of rules and pious mind. The wealth shall be earned by justiciable means. The donee shall be devoid of stinginess associated with affluence.

15-19. With a Prastha measure of gingelly seeds an image of a cow endowed with all qualities shall be made. The calf shall be made of gold. It shall be divine in shape and it shall possess all characteristics. The mystic diagram of the eight-petalled lotus shall be made with auspicious vermillion and raw rice grains. The devotee shall worship Rudra and all other gods there with great devotion. After the worship the cow and the calf shall be given to a brahmin along with

gems and gold according to ability and bedecked too in all ornaments. The devotee shall take food only in the night. He shall then make elaborate gifts of lamps. This shall be done on the full moon day in the month of Kārttika strenuously. He who does thus according to his ability but strictly observing the rules does not see the terrible hell or the path of Yama.

20. O Vyāsa, even after committing sins, the man enjoys in the heaven along with his kinsmen and friends as long as fourteen Indras rule over it

21. The gift of the cow duly performed is the most excellent. O Vyāsa, no other gift is glorified so much as this.

22-23. If any one makes the gift of a tawny cow along with its calf adorning the horns with gold, the hoofs with silver and endowed with other characteristics and also gives a bell metal vessel, that cow returns to him in the form of the wish-yielding celestial cow. O Vyāsa, the donee is thus blessed both here and hereafer.

24. One shall make gifts of such things to a man of good qualities, such thing as he likes most in the world, as are very dear to him in the house and as are wished for by him to be his permanent possessions.

25. Gift of anything equal in weight to the giver is the most excellent of all gifts. If he wishes for his prosperity he shall ascend the weighing balance.

26. The weighing balance is highly meritorious. It eliminates all sins. On making the gift of it one gets rid of sins arising from slaughter and captivity.

27. Even after committing sins if a man makes the gift of weighing balance he becomes free from all sins and goes to heaven.

28-30. (The following shall be recited before making the gift). "May the presiding deity of the weighing balance remove the sin committed by me physically, mentally or verbally during the day, night, the twilights, midday, the close of the night or in any of the three times. May the presiding deity of the balance, lord Śiva, enemy of the cupid, remove all the sins done by me, whether as a boy or a

youth, or an old man wakefully and consciously. Wealth has been consigned by me to a deserving person. It has been deposited in the balance according to my weight. May merit accrue to me along with this."

31. The presiding deity shall be made after reciting the above formula It shall not be given to a single person. There is no benefit in it. It shall be distributed among many brahmins.

32. O Vyāsa, he who makes this excellent gift of the presiding deity of the balance destroys his sins and attains heaven He stays there as long as the fourteen Indras rule over it.

CHAPTER FIFTEEN

(*Description of the Nether worlds*)

Vyāsa said:—

1. For the benefit of human beings tell me that which when given as gift makes it possible to derive the benefit of all gifts.

Sanatkumāra said:—

2. Listen. I shall mention that gift on giving which, at the proper time, men obtain the benefit of all the gifts

3. This is the most excellent of all gifts. The whole universe shall be given as gift by those who desire salvation for crossing the ocean of worldly existence.

4. A man becomes the lord of the seven worlds, with a fraction of the benefit that he obtains when the whole universe is given as a gift.

5. The man who gifts away the universe sports in the abode of the gods along with his kinsmen as long as the moon and the sun are in the sky or the earth is steady or every one in the abode of the heaven-dwellers is favourable. Afterwards, for rejoicing, he attains the region of Viṣṇu which is difficult of access even to the gods.

Vyāsa said:—

6. O holy lord, please explain the universe, its extent, its main soul, its support and its structure so that I can have a full idea.

Sanatkumāra said:—

7. O sage, listen. I shall explain how high and how extensive is the universe. On hearing it succinctly one gets rid of sins.

8. That which is the unmanifest ultimate cause becomes manifest as Śiva, free from ailment. When that becomes dichotomised, Brahmā is born of that in due course.

9. Brahmā creates the universe consisting of the fourteen[241] worlds. O dear, I shall succinctly explain that in proper order. Listen to it assiduously.

10. The nether worlds are seven only. The upper worlds are also seven. The height of the universe is twice as such and it stands in the middle of water.

11. Its support is the serpent Śeṣa. He is glorified as Viṣṇu. At the instance of Brahmā he supports all this.

12. Even the gods and the Asuras are incompetent to describe the attributes of Śeṣa who is worshipped by the gods, sages and the Gaṇas and who is called as Ananta by the Siddhas.

13. He has a thousand hoods. By means of the thousand jewels on his hoods, he illuminates all the quarters. He has the brilliant ornament Svastika.

14. He has only a single ear-ring. He has a crown and wears garlands. His eyes are rolling due to inebriation. He shines like a white fiery mountain.

15. He is like a Kailāsa mountain which shines white due to the flow of the Gaṅgā. But he wears a blue cloth and is inebriated.

16-17. He is worshipped by the gold-complexioned

241. The universe is comprised of fourteen worlds, seven rising above the earth and seven lying below. The seven upper regions are भूः, भुवः स्वः, जनः, तपः, सत्यम् and महः and the seven lower are अतल, वितल, सुतल, रसातल, तल, तलातल and पाताल

Nāgavirgins in this aspect—viz. the tips of his hands are in contact with the ploughshare. He is bearing an excellent threshing rod. He is Rudra in the form of Saṅkarṣana. He is brilliant with the flame of the poisonous fire. At the end of the Kalpa, flames of fire come out of his mouths. After consuming the three worlds they subside.

18. Holding the sphere of the earth on his back, Śeṣa, the lord of Bhūtas stands at the root of Pātāla. He is worshipped for his endless attributes.

19. The power of his virility cannot be adequately described even by the ambitious gods nor can his form be known.

20. Who will adequately express his prowess ? The series of his hoods, pink with the jewels go round the entire earth like a garland of flowers.

21. With his eyes rolling due to inebriation when Śesa stretches himself, the earth quakes along with all its mountains, oceans and forests.

22-23. O excellent sage, each of the nether worlds extends to ten thousand Yojanas. The seven nether worlds are Atala, Vitala, Sutala, Rasātala, Tala, Talātala and the Pātāla. The seven worlds are beneath the earth. So say the learned people.

24. The height of each of these is twice its extent. The surfaces of all are grounds of gems. The palaces are full of gems and their terraces are made of gold.

25. Dānavas, Daiteyas, Serpents, and Rākṣasas of the Daitya origin reside there.

26. Nārada who came to heaven from the nether region announced in the middle of the celestial assembly that the nether worlds are more beautiful than heaven.

27. There, in all sorts of ornaments, lustrous jewels are present. They are white and delightful. What is there equal to it ?

28. The nether region is here and there brightened up by the daughters of Daityas and Dānavas. Even to the liberated soul, the nether region is pleasing. Which liberated soul does not like it ?

29. There during the daytime there are no sun's

rays, nor the moon's rays during the night. There is neither chillness nor bright sunlight. There is only the lustre of the jewels.

30. O excellent sage, all sorts of foodstuffs and drinks are consumed there by extremely joyous persons. The time that passes by is not known there at all.

31. The cooings of the male cuckoo are there. Lotuses are there. There are lotus-ponds. There are rivers and lakes. Each of them is more excellent than the other.

32. There the ornaments are very brilliant. The unguents are sweet-smelling. O brahmin, the sound of Vīṇās, flutes and Mṛdaṅgas can be heard there. There are songs everywhere.

33. There the Daityas and serpents rejoice and enjoy pleasures. It is by performing penances that Dānavas and Siddha beings attain the same.

CHAPTER SIXTEEN

(*Uplift from the hell*)

Sanatkumāra said:—

1. O excellent sage, above the nether regions are the hells where the sinners are scorched. Listen to their description from me.

2. They are—Raurava, Śūkara, Rādha, Tāla, Vivasvat, Mahājvāla, Taptakumbha, Lavaṇa, Vilohita.

3. The river Vaitaraṇī consists of putrid stuff flowing in it, Kṛmiṇa. Kṛmibhojana, Asipatravana and Lālābhakṣa are the terrible hells :

4. Pūyavaha has usually flames of fire outside and is topsyturvy. Sandaṁśa, Kālasūtra, Tamas, Avīcirodhana

5. Śvabhojana, Ruṣṭa, Mahāraurava and Śālmali—these and other hells are there; all of these are very grievous.

6. Men who are indulgent in sins are scorched there. O Vyāsa, I shall mention them in order. Listen attentively.

7. He who commits perjury except for the brahmins, gods and cows and he who utters a lie always goes to Raurava.

8-10. The following sinners viz :— the destroyer of the child in the womb, the stealer of gold, of cows, one who commits the breach of trust, the wine-addict, the brahmin slayer, the stealer of other's wealth and he who associates with these—go to the hell Kumbha, O Vyāsa. He who kills his preceptor, sister, mother, daughter or a cow too goes there. He who sells his chaste wife, he who is addicted to usury, he who sells tresses of hair and he who forsakes a devotee—all these are scorched in redhot iron.

11-13. He who insults preceptors, he who dismisses visitors and then dines, he who commits blasphemy, he who sells idols and he who cohabits with forbidden women—all these, O brahmin, go to Saptabala hell. A thief, a slayer of cows, a fallen man, a defiler of boundaries, the hater of gods, brahmins and Pitṛs and the defiler of gems go to Kṛmibhakṣa hell. They eat worms and other displeasing things.

14-16. The base man who eats before Pitṛs, deities and gods and he who ignorantly or deceitfully misquotes sacred texts—these go to Lālābhakṣa hell. The brahmin who associates with evil men and is surrounded by outcastes, the brahmin who officiates as priest in the sacrifice of undeserving persons, and eats forbidden food, and he who sells Soma juice—these fall into Rudhiraugha hell. He who spoils honey and creates disturbances in the village falls in the ruthless river Vaitaraṇī.

17. Those who are arrogant in the freshness of youth, who transgress the bounds of decency, who are unclean and who maintain themselves on the earnings of unchaste women go to Kṛmya hell.

18. He who cuts off trees without purpose goes to Asipatravana hell. Those who hunt deer with Kṣuraprakas (arrows with horse-shoe-shaped heads) fall into Vahnijvāla hell.

19. O brahmin, the brahmin, the Kṣatriya or the

Vaiśya who swerves from the path of good conduct ultimately fall into the hell prescribed for dog-cooking cāṇḍālas.

20. Those who drop sacred rites in the middle and those who are fallen off from their duties in accordance with the stages of their life fall into the hell Sandamśa where the tortures are very terrible.

21. The students who are guilty of nocturnal emission of their semen and the fathers who do not properly educate their sons fall into the Śvabhojana hell.

22. There are hundreds and thousands of these and other hells where thousands of sinners undergo tortures and are scorched.

23. These sins and others are thousands in number similarly, which the beings in the hells experience and try to wipe off.

24. Those who perpetrate misdeeds contrary to the injunctions of caste and stages of life whether physically, mentally or verbally fall into hell.

25. The beings in the hells are seen standing upside down by the gods in the heaven. These beings see the gods also similarly with heads down, beneath them.

26-27. Immovable beings—plants etc. and movable beings worms, insects, birds, beasts, righteous men, gods and liberated beings, all these are equal in number in heaven as also in hell. A sinner who is averse to the performance of expiatory rites goes to hell.

28. Svāyambhuva Manu has ordained expiatory rites for great sins and small expiatory rites for small sins in the Kali age

29. Of the many rites mentioned by way of expiation the remembrance of Śiva is the greatest.

30. If a person commits a sin but repents after committing it, it is also an expiation. There also the remembrance of Śiva is the greatest expiation.

31. A man remembering lord Śiva in the midday or other occasions attains lord Śiva. By remembering the lord in the morning, night or dusk, he gets his sins eliminated.

32. It is only by remembering Śiva, the lord of Umā that a man attains salvation, the annihilation of all pains or heaven.

33. O leading brahmin, Japas, Homas, worship etc. are obstacles in the path of sins. O excellent sage, they do not occur anywhere in the three worlds.

34. The attainment of the status of Indra, lord of the gods, is the fruit of the merit attained in Japa, Homa, worship etc. performed by the man whose mind is in lord Śiva.

35. O sage, he who devoutly remembers Śiva day and night never goes to hell since his sins are eliminated without any vestige.

36. O excellent brahmin, sin and merit indicate hell and heaven. One is conducive to misery and the other to pleasure and rebirth.

37. That at the outset is conducive to happiness but later brings in misery. Hence ultimately everything is of the nature of misery. There is nothing in fact of an invariably pleasurable nature.

38. Happiness and misery constitute only a temporary transformation of the mind. But knowledge is the greatest Brahman. Knowledge is conducive to the understanding of reality.

39. The entire universe consisting of the mobile and immobile beings has knowledge as its soul. O sage, there is nothing greater than the perfect knowledge of the greatest being.

40. Thus the entire sphere of the hell has been explained by me. Hereafter I shall explain the sphere of the earth.

CHAPTER SEVENTEEN

(Description of the Jambūdvīpa)

Sanatkumāra said:—

1. O son of Parāśara, listen succinctly to what I explain, the sphere of the earth consisting of seven Dvīpas (continents).

2. The seven[242] continents are Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka, Puṣkara. These seven are surrounded by seven oceans.

3. The seven oceans are salt sea, sugarcane juice sea, wine sea, ghee sea, curd sea, milk sea and pure water sea. Jambū Dvīpa is situated in the middle of all these.

4-6. In the middle of it is the golden mountain Meru, O Kāleya. It extends below to sixteen Yojanas and its height is eightyfour Yojanas. Its expanse on the top is thirtytwo Yojanas. This mountain is situated on the back of the earth and expands on all sides. It is sixteen thousand Yojanas at the base. It has the shape of a pericarp. The mountains Himavat,[243] Hemakūṭa[244] and Niṣadha[245] are to its south.

7. The Varṣa mountains in the north are Nīla, Śveta and Śṛṅgin.[246] The extent of these is ten thousand Yojanas. They are full of gems and have pinky lustre.

242. ŚP. mentions seven continents. Their indentification is uncertain. Scholars hold different views : See Geography of the Purāṇas Ch. II. Each of the continents is surrounded by one of the seven seas and divided into several Varṣas. For instance, Jambu comprises nine Varṣas of which Bhārata is the one. The continents comprise mountains variously classed as मर्यादा, वर्ष, कुल, विष्कम्भ and क्षुद्र. These give rise to innumerable streams and rivers that flow in the lands and fall into the sea.

243. This most celebrated mountain forms the northern boundary of Bhārata, extending from the eastern to the western sea.

244. It is held to be identical with the Kailāsa, a sacred hill situated to the north of Mānasarovara.

245. ŚP. places it to the south of the Meru, along with the Himavat and Hemakūṭa.

246. Nīla, Śveta and Śṛṅgin stand to the north of the Meru. Cp Sk. P. I. II. 37. 42.

8. Their height is a thousand Yojanas and their width too is the same. Bhārata is the first sub-continent. Then there is the Kimpuruṣa.

9. Hari Varṣa is another which, O sage, is to the south of Meru. Ramyaka is on the northern side. In its part is Hiraṇmaya Varṣa.

10. In the north are the Kurus as well. O excellent sage, the extent of each of these, as in the case of Bhārata, is nine thousand Yojanas.

11. Ilāvṛta Varṣa is in its middle and Meru rises up in its middle. In all the four quarters, peaks nine thousand Yojanas in height rise up.

12. O excellent sage, such is Ilāvṛta and there are four mountains here which appear as supporting beams to Meru, which are joined to it and rise above.

13. Mandara[247] is in the east. Gandhamādana[247] is in the south. Vipula[247] is in the western portion and Supārśva is situated in the north.

14. Trees acting as the flagstaff of the mountain are Kadamba, Jambu, Pippala and Vaṭa. Their height is eleven hundred Yojanas.

15. O great sage, listen to the origin of the name Jambūdvīpa. There are great trees shining here. I shall explain their nature to you.

16. Fruits of the Jambū tree are of the size of a huge elephant. They fall on the top of the mountain and become shattered and scattered everywhere.

17. The famous river Jambū[248] is made up of the juice of Jambū fruits. It flows there and is drunk by the residents of the locality.

18. People staying on its banks do not perspire. They do not emit bad odour and they do not want in the exercise of their sense-organs.

19. The mud of the stream dried by blowing with

247. The mountains Mandara, Gandhamādana, Vipula and Supārśva are placed to the east, south, west and north of the Meru respectively.

248. Its identification with the stream of that name near the mount Abu is uncertain.

the mouth transforms itself into golden ornaments for the Siddhas. It is called Jāmbūnada.

20. Bhadrāśva Varṣa is on the east of Meru. Ketumāla Varṣa is on the west. Between these two there is Ilāvṛta.

21. The forest in the east is Caitraratha,[249] that in the south is Gandhamādana, that in the west is Vibhrāja and that in the north is Nandana.

22. There are four lakes viz. Aruṇoda,[250] Mahābhadra,[250] Śītoda[250] and Mānasa.[250] These four lakes are worthy of being enjoyed by all the gods.

23. The filament-mountains of Meru on its east are Śātāñjana, Kuruṅga, Kurara and Mālyavat. Every one of them is important.

24. The filament-mountains on the south are Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Kapila and others.

25. The filament-mountains on the west are Sinīvāsa, Kusumbha, Kapila, Nārada, Nāga and other mountains.

26. The filament-mountains on the north are Śaṅkhacūḍa, Ṛṣabha, the mountain named Haṁsa, Kālañjara and others.

27. Śātakaumbha, the golden city of Brahmā, is on the top of Meru and in the middle. It extends to fourteen thousand Yojanas.

28. All round that city are the eight cities of the eight guardians of the quarters, which have been assigned to them according to their quarters and forms.

29. Issuing from Viṣṇu's feet, the river Gaṅgā falls in that city of Brahmā flowing through the sphere of the moon.

249. Caitraratha forest is placed on the bank of the Acchoda lake.

250. Aruṇoda, Mahābhadra, Śītoda and Mānasa are the lakes of gods near Sumeru.

30. Falling in four directions the river Gaṅgā flows into four streams viz. Sītā,[251] Alakanandā,[252] Cakṣus,[253] and Bhadrā.[254]

31. Sītā flows to the east of the mountain, Alaka-Nandā flows to the south, the Cakṣus flows to the west and the Bhadrā flows to the north.

32. Thus the holy river Gaṅgā flowing along three paths, flows into the great ocean in the four quarters after crossing all the mountains.

33. Meru is situated in the middle of the four mountains : Sunīla, Niṣadha, Mālyavat and Gandhamādana. It has the shape of a pericarp of a lotus.

34. The four Varṣas Bhārata, Ketumāla, Bhadrāśva and the Kurus are the petals of the world-lotus. The Lokaparvatas constitute the boundary.

35. The Devakūṭa[255] constitutes its belly. Its extent is from south to north. Gandhamādana and Kailāsa extend from east to west.

36. The Niṣadha and the Nīla mountains issue from the east and the west of Meru, curl down to south and north and terminate within the pericarp.

37. These Kesara mountains Śveta and others, constituting the belly of Meru in twos, are very beautiful.

38. To the north of the mountains are watertroughs resorted to by the Siddhas and Cāraṇas. The forests and the cities beside them are very fascinating.

39. The cities are of the gods, Yakṣas, Gandharvas and Rākṣasas. The gods and the Daityas sport about on the mountains day and night.

251. Sītā, one of the seven currents of the Ganges rising from Bindusara, a Himalayan lake, flows towards the west. For details see Studies in Skandapurāṇa PP. 149. 150, under Sītā-Cakṣu group.

252. It flows through Garhwal and Shrinagar, the capital of Garhwal is situated on it.

253. Cakṣu is on of the seven branches of the Ganges often identified with वक्षु, वंक्षु Oxus or Amu Darya.

254. According to the Purānas (Viṣṇu. BK II. ch. II) Vāmana (51, 52), Bhāgavata (V. 175), Bhadrā branched off from the main stream of the Ganges when the latter escaped itself from the locks of Śiva.

255. Devakūṭa is one of the eight boundary mountains which together with Jaṭhara stretch across from the north to the south on the east side of Meru (Mār. 54. 22-26, 59. 3-4.)

40. These are the abodes of righteous men. They are glorified as heavens on the earth. Sinners can never go there. They cannot be seen in their vicinity.

41. O great sage, in the eight Varṣas beginning with the Kimpuruṣa etc. there is no sorrow, danger, agony, hunger or fear.

42. The people are healthy, without terror and devoid of miseries. They have the longevity of ten to twelve thousand years.

43. Time is calculated there as Kṛta, Tretā etc. The lord does not shower earthly waters there.

44. In all these seven Varṣas, the rivers are well arranged. They have sands of gold. There are hundreds of small rivers too. Auspicious men sport in them.

CHAPTER EIGHTEEN

(*Seven continents*)

Sanatkumāra said:—

1-2. I shall explain the Bhāratavarṣa. South of the Himālaya mountain and north of the ocean is the land of Bhārata. O great sage, its extent is nine thousand Yojanas. This is the land of sacred rites for attaining heaven and salvation. So say the wise people.

3. Heaven and hell are attained by men from here only. I shall mention nine subdivisions of the Bhārata Varṣa to you.

4-5. Indradyumna, Kaseru, Tāmravarṇa Gabhastimat, Nāgadvīpa, Saumya, Gandharva, Vāruṇa and the ninth is the sub-continent Sāgarasambhṛta. This sub-continent lies North to South extending to a thousand Yojanas.

6. To the east of Bhārata live the Kirātas,[256] to the south the Yavanas ; to the west Khaśas and to the north the ascetics.

256. Kirāta, a Himalayan tribe, is placed in the east. Yavanas, identified with the Indo-Greeks, never lived in the south but they are

7. In the middle live the Brahmins, Kṣatriyas, Vaiśyas and Śūdras maintaining themselves by sacrifices, battles, merchandise and service.

8. There are seven Kulaparvatas viz Mahendra,[257] Malaya,[258] Sahya,[259] Sudāmā,[260] Ṛkṣaparvata,[261] Vindhya[262] and Pāriyātra.[263]

9. O sage, Vedas, Smṛtis, Purāṇas and other things issue from Pāriyātra. They dispel all sins, it should be known, by their very sight or touch.

10. The great rivers issuing from Vindhya are seven, such as Narmadā,[264] Surasā[265] etc, and thousands of smaller ones are all auspicious. They quell all sins.

11. Godāvarī,[266] Bhīmarathī,[267] Tāpī,[268] and other important rivers issue from the mountain Ṛkṣa. They dispel fear of sins immediately.

12. The rivers Kṛṣṇā Veṇī[269] and others issue from Sahya Kṛtamālā,[270] Tāmraparṇī[271] and others issue from Malaya.

placed there. Khasas, identified with the modern Khakkas lived about Kashmir which in fact is not exactly to the west of Bhārata. The identification of the Tāpasas placed in the north is quite uncertain.

257. See P. 628 note 76.

258. See P. 164 note 166 ; p 628 note 72.

259. See P. 164 note 165, p 56 note 28, p 623 note 65.

260. Mount Sudāman is placed in the Panjab on the Vipāśā (Beas) river. Rāmā. II. 68. 18-19. For details See GAMI p 185-186.

261. Mount Ṛkṣavat is associated with the central part of the Narmadā valley of which Māhiṣmatī (Māndhatā in the Nimar district of Madhya Pradesh, Maheśvara in the former Indor State according to some) was the most important city and Daśārṇa a notable river. See Sircar, GAMI P. 49.

262. See P. 623 note 69.

263. See P. 629 note 77.

264. See P. 75 note 55.

265. The source of the Surasā, a river of the Narmadā group is actually the Ṛkṣavat and not the Vindhya, Sircar, Op. cit, P. 47 note 3.

266. See P. 75 note 56.

267. It is identical with modern Bhīmā, a tributary of th river Kṛṣṇā.

268. It is identical with the modern Tapti, the celebrated river that flows into the western sea.

269. Kṛṣṇāveṇī is identical with the Kṛṣṇā river. See P. 75 note 57.

270. It is identical with the modern Vaigai running past Madurai.

271. It is identical with the modern Tāmbravari which combines its stream with the Chittar in the Tiruneveli district of Madras.

13. Triyāmā,[272] Ṛṣikulyā[273] and others issue from Mahendra. Ṛṣikulyā,[274] Kumārī[275] and others issue from Śuktimat.[276]

14. Many territories, countries are situated in their basins. People drink from these rivers as well as from other lakes.

15. O great sage, all the four Yugas Kṛta and others are followed in Bhārata and not in the other Dvīpas.

16. Charitable gifts are offered here by meritorious sacrificers. Ascetics perform penances strenuously for the attainment of better worlds.

17. O great sage, it is so because this is the land of sacred rites in the Jambūdvīpa. Here too Bhārata is the most excellent. The others are lands of pleasure.

18. O excellent sage, after a thousand births rarely does a man get birth as a human being here and that too due to hoarded merits.

19. It is said that the gods sing songs like this:—It is only the blessed who are able to live in the land of Bhārata which is the pathway leading to heaven and salvation. They are born as men there.

20. After getting human birth once in a way, and sporting about in the great soul form of Śiva I shall attain the fruits of all sacred rites in that form.

21. Only blessed human beings derive this pleasure. They are happy and their minds are interested in sacred

272. Triyāmā or Trisāmā not identified.

273. Ṛṣikulyā, still bearing its ancient name flows into the Bay of Bengal near Berhampur on the SE Railway in the Ganjam district of Orissa.

274. The other Ṛṣikulyā is identical with the Koel in Chhota Nagpur.

275. Raychaudhuri identifies Kumārī with the river of the same name in the Mānbhūm district in south Bihar. The identification is quite probable in view of the plausibility of his identification of the Kula parvata called Śuktimat with the hills of Eastern India extending from Chhatisgarh to the Santal Parganas.

276. The name of the Śuktimat is preserved in that of the Śakti hills in Raigarh, Madhya Pradesh and possibly in that of the Suktel river which joins Mahānadī river Sonepur in Orissa. The name Śuktimat was probably applied to the chain of hills that extends from Śakti in Raigarh M. P. to the Dalma hills in Mānbhūm drained by the Kumārī and perhaps even to the hills in Santal Parganas washed by the affluents of the Bāblā.

rites. Those who take birth in Bhārata have the two gains of attaining heaven and salvation.

22. This Jambūdvīpa extends to a hundred thousand Yojanas including all its internal zones. It is well surrounded by the salt ocean.[277]

23. The continent of Plakṣa is glorified as surrounding the briny sea extending to a hundred thousand Yojanas. O brahmin the Dvīpa is twice that in extent.

24. The seven Varṣa mountains are Gomanta, Candra, Nārada, Dardura, Somaka, Sumanas and Vaibhrāja.

25. On these beautiful Varṣa mountains, all the subjects, gods, Gandharvas etc. live together for ever.

26. There the life expectation for men is ten thousand years. Neither physical sickness nor worries nor agonies torment the people anywhere there.

27. The seven holy rivers here are Anutaptā, Śikhī, Pāpaghnī, Tridivā, Kṛpā, Amṛtā and Sukṛtā.

28. Insignificant rivers and mountains are there in thousands. The people in the countries are delighted in drinking the waters of these rivers.

29. In all the seven subdivisions in it there is no differentiation among the various Yugas. O great sage, the time there is on a par with Tretā Yuga for ever.

30. O excellent sage, there are brahmins, Kṣatriyas, Vaiśyas and Śūdras there. In its middle there is a big tree like the celestial Kalpa tree.

31. That tree is called Plakṣa and hence, O excellent brahmin, the continent is called Plakṣadvīpa.[278] Lord Śiva, the benefactor of the worlds, performs a sacrifice there.

32. Lord Viṣṇu and Brahmā too perform worships here with Vedic mantras aad Tantras. Now listen again to the description of Śālmali in brief.

277. It refers to the salt sea placed in the west of Bhārata. See P. 1198 note.

278. It has been identified with the basin of the mediterranean. It derives its name from the fig trees growing abundantly on its soil. See Geo. of the Purāṇas Pp. 41-42.

33-34. There are seven Up-Varṣas (sub-continents) there too. Please listen to their names. They are Śveta, Harita, Jīmūta, Rohita, Vaikala, Mānasa and Suprabha the seventh one. The continent is called Śālmali[279] because of the Śālmala tree.

35-36. It is always surrounded by the ocean, twice extensive as it. The rivers indicate the Varṣas significantly. Listen to their names. They are Śuklā, Rakṣā, Hiraṇyā, Candrā, Śubhrā, Vimocanā and the Nivṛtti. All these have cool sacred waters.

37. All the seven Varṣas contain people of the four castes. They worship lord Śiva always with various kinds of sacrifices.

38. In this beautiful place the gods are always present. This Dvīpa is surrounded by the ocean of wine.

39-40. The ocean of wine is twice as much as the Śālmali Dvīpa. Kuśa[280] Dvīpa is all round it externally. Daityas and Dānavas live there along with human beings. So also the gods, the Gandharvas, the Yakṣas, the Kimpuruṣas and others too. There also the castes are devoted to their respective duties and conduct.

41. People in Kuśa Dvīpa worship Brahmā, Viṣṇu and Śiva, the bestower of the fruits of all desires.

42. The seven mountains are Kuśeśaya, Hari, Dyutimat, Puṣpavat, Maṇidruma, Hemaśaila and Mandarācala.

43-44. The rivers are seven. Listen to their names factually. Dhūtapāpā, Śivā, the holy Sammiti, Vidyā, Dambhā, Mahī and Alpā. These quell all sins. There are thousands of other rivers of auspicious waters and golden sands.

45. In the Kuśadvīpa the main plant is the stump of Kuśa grass. It is surrounded by the ocean of clarified butter. O fortunate one, listen to the description of Kraufica[281] Dvīpa, the other great continent.

279. It is identical with the tropical part of Africa bordering the Indian ocean on the east. Ibid P. 45.

280. It corresponds to Iran, Iraq and the fringing lands of the hot desert. Ibid P 40.

281 It is represented by the basin of the Black sea. Ibid P. 45.

46. It is surrounded by the ocean of curds and whey twice as large. O intelligent one, listen to the names of the Varṣa mountains.

47. They are Krauñca, Vāmana, Andhakāraka, Divāvṛti, Manas, Puṇḍarīka and Dundubhi.

48. The subjects live on these Varṣa mountains which are very beautiful and golden. Free from terror, they are accompanied by their friends and the gods.

49. Brahmins, Kṣatriyas, Vaiśyas and Śūdras live there in their due order. There are seven great rivers and thousands of other small rivers there.

50. They are Gaurī, Kumudvatī, Sandhyā, Rāśi, Manojavā, Śānti and Puṇḍarīkā and they make others drink their holy water.

51-53. The lord in the form of Yogarudra is worshipped there. The ocean of curds and whey is surrounded by Śākadvīpa[282] twice as large. The mountains are seven. Listen to their names from me. In the east is the mountain Udayagiri. In the south is the mountain Jaladhāra. The Astagiri is in the west and Avikeśa in the north. The great tree is Śāka there, worshipped by Siddhas and Gandharvas.

54. The countries are very sacred populated by the people of all the four castes. The rivers too are very holy, dispelling all terror due to sins.

55. They are Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣu, Reṇukā and Gabhasti.

56. O great sage, there are thousands of small rivers there. The mountains too are in hundreds and thousands.

57. There is no question of loss of virtue in them. Men come from heaven to those Varṣas on the earth and sport about with one another.

58. In the Śākadvīpa, the sun is lovingly worshipped by the people of all countries pious in mind and activities as mentioned before.

59-60. It is surrounded on all sides by the milk-ocean

282. It can be identified with Malaya, Siam, Indo-China and Southern China. Ibid 31-40.

twice as large. O Vyāsa, the milk-ocean is surrounded by Puṣkara[282] continent twice as large. Thrgre at Varṣathere is famous by the name Mānasa. It is five thous and Yojanas in height.

61. There is a great ring round it, five hundred thousand Yojanas in length. The Puṣkara Dvīpa ring divides it into two.

62. The Dvīpa and the Varṣas are of similar shapes namely gyrated. Men live there up to ten thousand years.

63. They are free from ailment. They are not unhappy. They are devoid of passion and hatred. Evil is never approved of by them. O sage, nor do they imprison or kill anyone.

64. There is neither truth or lie there. It is always night there. Men are of equal dress and features, all being gold-complexioned.

65. This Varṣa, O sage, is Bhauma which is like a heaven on this earth and the life herein is pleasing to all, free from old age and sickness.

66. O great sage, in the Dhātakīkhaṇḍa and the Mahāvīta in the Puṣkaradvīpa, the holy fig tree is the excellent abode of Brahmā.

67. Brahmā resides there, worshipped by gods and Asuras. Puṣkara is surrounded by the ocean of sweet water.

68. Thus the seven continents are surrounded by seven oceans each twice as large as the one within.

69. The speciality of the oceans is mentioned thus. The water is always equal in quantity. It is never reduced.

70. O excellent sage, if the water kept in a pot is heated it goes up. Similarly when the moon rises the water of the ocean rises up.

71. At the time of rising and setting of the moon waters flow and ebb. Hence in the bright and dark halves the waters vary in quantity; they increase and decrease.

282. It is identical with Japan, Manchuria and the south-eastern Siberia. The milky ocean enclosed by this Dvīpa is the Sea of Japan Ibid. 42-44.

72. O great sage, the increase and decrease of the waters of the oceans are seen hundred and thousands of times. This has been mentioned to you.

73-74. All the people in the Puṣkaradvīpa, O brahmin, take as food Sugarcandy which appears there by itself for ever. Beyond that there are no living beings. The land is golden and devoid of living creatures.[283]

75. Beyond that is the mountain Lokāloka. It is a thousand Yojanas in height and an equal number of Yojanas in extent.

76. O great sage, therefore, along with this universe the earth is fifty crores of Yojanas in extent inclusive of all the continents and mountains.

77. This world is the support in due course of all living beings. It has more attributes than all other elements have.

CHAPTER NINETEEN

(Worlds and Planets)

Sanatkumāra said:—

1. The extent to which the rays of the sun and the moon shine and illuminate is the size of the earth. It is called Bhūloka.

2-3. The sun's sphere is situated a hundred thousand Yojanas from the earth. The moon is situated thousands of Yojanas from this earth and a hundred thousand Yojanas from the sun.

4. The spheres of the planets are entirely situated above the moon along with the stars about ten thousand Yojanas one above the other.

283. The Skt. text of the first half of this verse is defective.

5. Budha (Mercury); above that is Kāvya (Venus): above that is the sphere of Bhauma (Mars). Bṛhaspati (Jupiter) is above that and Śanaiścara (Saturn) is above that.

6. The sphere of the seven sages (The Ursa Major) is situated a hundred thousand Yojanas above it. The Pole Star (Dhruva) is situated a hundred thousand Yojanas above the sages.

7. The Pole star is the prop of the circle of luminary bodies.[284] The Bhuvarloka and Svarloka are above the earth but beneath the Pole star.

8. A crore Yojanas above the Pole star is the Maharloka where the seven sons of Brahmā are stationed. They live even during the time of Kalpa.

9. The seven sons are—Sanaka, Sananda, Sanātana, Kapila, Āsuri, Voḍhu and Pañcaśikha.

10. Above that is stationed Śukra (Venus) at a distance of two hundred thousand Yojanas. Two hundred thousand Yojanas below it is stationed Budha (Mercury) the son of the moon.

11. O sage, Bhauma (Mars) is stationed two hundred thousand Yojanas above it. Bṛhaspati (Jupiter) is stationed two hundred thousand Yojanas above it.

12. Two hundred thousand Yojanas above Jupiter, Saturn is stationed. These are the seven planets that stay in their respective zodiacs.

13. The seven sages (Ursa Major) are stationed eleven hundred thousand Yojanas above the planet Saturn. The Dhruva star is said to be stationed fourteen hundred thousand Yojanas above the great star.

14. Sixty-three hundred thousand Yojanas from Janaloka is stationed the Tapoloka where the gods called Vairājas stay. They are free from burning sensation.

15-16. Eighty four thousand Yojanas from Tapoloka is stationed the Satyaloka. It is known as Brahmaloka where the pure-minded, perfectly wise Brahmacārins engaged in truthful virtue stay. Men who go there from the earth also stay there.

284. See P. 88 note.

17-18. In the Bhuvarloka, the sages of great Siddhis stay in the form of gods. In the Svargaloka, the gods, the Ādityas, the Maruts, the Vasus, the twin Aśvins, Viśvedevas, Rudras, Sādhyas, Nāgas, Khagas etc. stay. Above that are the nine planets and above them are the seven sages free from sins.

19. O sage, thus the seven worlds have been mentioned to you. The Pātālas too are also seven. Thus the universe has been explained to you.

20. As the wood-apple is both above and below the earth, so the universe is enveloped by the cauldron of the Cosmic Egg.

21-23. It is surrounded by water ten times as large all round the fire, wind, ether and darkness. It is encompassed by the elements and the principle of Mahat, eight times as large. There surrounded by the Mahat and Pradhāna is stationed the Puruṣa. The supreme soul is infinite. He is therefore called eternal since he has no limitation.

24-27. This eternal is the cause of all. O sage, it is the great Prakṛti. From that infinite of unmanifest origin thousands and hundreds of thousands of cosmic eggs are born. The self-known great soul contains everything just as the wood contains latent fire, the gingelly seed the latent oil and the milk the latent ghee. From this primordial seed emerge all those beginning with Mahat and ending with Viśeṣa. Then the gods and others are born. Then are born birds, their progenies and the seeds of others.

28-29. When the tree comes out of seed it does not suffer any depreciation or diminution. Just as fire appears from the solar stone coming in contact of the sun so also the creation takes place. Śiva has no desire for it. As a result of the contact of Śiva with Śakti, the gods and others are born naturally.

30. They spring up through their own action. Śiva manifests himself as Brahmā, Viṣṇu and Rudra.

31. Every thing springs up from him and finally merges in him. Śiva is sung as the performer of all activities.

Vyāsa said:—

32. O sage Sanatkumāra, O omniscient, please clear my doubts. Are there worlds above this universe?

Sanatkumāra said:—

33. O great sage, there are worlds above the universe. Please listen. I shall explain them clearly but briefly.

34. The world Vaikuṇṭha is beyond the world of Brahmā. It is here that Viṣṇu is stationed and it shines with great brilliance.

35. Above it is the extremely wonderful world Kaumāra. The general Kārttikeya, the brilliant son of Śiva shines here.

36. Beyond that shines the excessively divine world of Umā, where Śakti—Śivā, the mother of the three deities shines.

37. She is the Prakṛti, greater than the greatest, with the attributes of Rajas, Sattva and Tamas. But the goddess Śivā herself is devoid of attributes, free from aberrations.

38-39. The eternal Śivaloka is above that. Here lord Śiva, the great Brahman, shines. He is indestructible, excessively divine and endowed with great brilliance. He is the lord of all, greater than the three attributes. He is the progenitor of the three deities.

40. There are no worlds above it. The Goloka is near it. Mother cows named Suśīlā are there. They are favourites of Śiva.

41. The protector of that world is Kṛṣṇa. He is established there at the behest of Śiva by Śiva himself who moves about as he pleases due to his power.

42. O Vyāsa, Śiva's region is wonderful and beautiful. It has no support. It shines with different objects. It cannot be specifically described.

43. The presiding deity of that region is Śiva. He is the crest-jewel of all the gods. He is worthy of being served by Viṣṇu, Brahmā and Śiva. He is the unsullied great soul.

44. O dear, thus the situation of the entire universe is narrated to you. What more do you wish to hear about the position of the worlds.

CHAPTER TWENTY

(The statement of a special Mantra)

Vyāsa said:—

1. O omniscient Sanatkumāra, O the most excellent of the good, explain the acquisition of that by attaining which men endowed with devotion to Śiva do not return again.

Sanatkumāra said:—

2. O Vyāsa, son of Parāśara, listen with pleasure to the auspicious salvation and the holy rite of pious devotees and the sacred rite of ascetics.

3. Those who perform holy rites, who are endowed with very pious penance and who always worship Śiva should be honoured in every way always.

4. Those who have not performed austerities do not go to Śiva's region which is free from ailments. O great sage, penance alone leads to Śiva's blessings.

5. The gods and Gaṇas rejoice in heaven due to penance. So also the sages and the ascetics. Know my statement to be true.

6. Every thing can be achieved through penance, whether it is difficult to be sustained, or propitiated or is burdensome or difficult to be transgressed. Penance cannot be transgressed.

7. Brahmā stays steady in his penance. So also Viṣṇu and Śiva. All the gods and the goddesses have attained rare benefits through penance.

8. There is no doubt that in this world the particular goal is realised through penance by those who aspire for it.

9. O Vyāsa, penance is the means for achieving everything. It is of three kinds viz. Sāttvika, Rājasa and Tāmasa.

10. The Sāttvika penance is performed by the gods and the ascetics of sublimated prowess, ; the Rājasa penance is by the Dānavas and human beings.

11-12. Their result too is threefold, achievable by the

sages who have truthful vision. The Sāttvika penance consists of Japa, meditation and auspicious worship of the deities with devotion. It is the means of achieving all benefits and all desires here and hereafter.

13. The Rājasa penance is performed with a specific desire as the fruit. Here the body is subjected to tortures and unbearable whithering and macerating processes.

14. That is Tāmasa penance which has a passionate end in view.

15-21. The Sāttvika penance is the most excellent. It makes righteous intellect firm and steady. It has following characteristics—performance of ceremonial ablution, worship, Japa, sacrifice, scrupulous purity and cleanliness, non-violence, sacred rites, observance of fasts, silence, control of the sense-organs, pure intelligence, learning, truthfulness, refraining from anger, charitable gifts, forgiveness, suppression of the sense-organs, mercifulness, digging of wells, tanks and lakes, building of mansions for public cause observing Kṛcchra, Cāndrāyaṇa and other rites, Yajñas, pilgrimages, hermitages, holy places and other acts pleasing to sensible persons. O Vyāsa, good virtue is the cause of Śiva's devotion. Celebration of the day of sun's transit, the conjunction of equinoxes the Nādamukta, Dhyāna or meditation shall be in all the three occasions. It is the retention of the mind in the brilliance. Prāṇāyāma is three-fold viz. Recaka, Pūraka and Kumbhaka. This along with the knowledge of the course of the veins, withdrawal or obstruction of senses are the means of perfect knowledge and the achievement of the eight siddhis, Aṇimā, etc.

22. In the state of trance there are various stages such as the stage of the log of wood, the stage of the dead and the stage of Harita. All these are destructive of all sins.

23. These five are the prosperities of royal glory-women, bed, drink, good garments unguents and incense, and the chewing of betel leaves.

24-25. The forms of various pleasures are—blocks of gold, copper, houses, gems, cows, scholarship in the Vedas and Śāstras, ornaments, ability to sing and dance, conches, Vīṇās, Mṛdaṅgas, lordly elephants, umbrellas and chowries. Man yearning for these takes delight in these.

26. O sage, but he does not know that these are only reflections in a mirror, not real substances. Just as the gingelly seeds are crushed to yield oil he gets himself crushed to yield things of pleasure. He madly rushes after them deluded by false knowledge. Some one seems to tell him, "Go on quickly."

27. In spite of realising this he moves up and down in the world like the water-raising wheel. He takes various births in the mobile and immobile forms of life. He is distressed throughout.

28. After the transmigration through various forms of life ultimately he attains the rare human birth.

29. Human birth is attained even out of turn if the merit is weighty enough. As a result of the weightiness or otherwise of the actions, the goals achieved are of diverse nature.

30. If anyone does not strive for salvation even after obtaining human birth which is capable of achieving heaven and salvation, surely he bemoans his lot for a long time, when dead.

31. Even to the god and the Asuras the birth as human being is very rare to be achieved. After attaining the same he should do such things as would prevent his fall in the hell.

32. If there is no endeavour for the acquisition of heaven and salvation even after attaining the rare human form that birth is to be dubbed as useless.

33. Human birth is glorified as the root-cause for the four aims of life. O Vyāsa, after getting it, one shall assiduously and virtuously maintain it.

34. Human birth has virtue as its root. It shall achieve all objects. Even if there is no endeavour to achieve any special aim after getting human birth at least one should preserve the root.

35. Who can be a more senseless man than one who does not strive for the welfare of the soul after attaining the rare birth as a brahmin in the course of human birth ?

36. Of all the continents, this continent is called the land of sacred rites. It is from here that heaven and salvation are attained.

37. Indeed the soul is deceived by that man who does not strive for welfare despite attaining human form in this land of Bhārata Varṣa.

38. O brahmin, this is the land of sacred rites and that is the land of enjoyment. The fruit of the sacred rite performed is enjoyed in heaven.

39. One should continue to perform virtuous rites as long as the health and normalcy of the body is maintained. A sick man is not eager to perform anything even when urged by others.

40. If anyone does not try to achieve the permanent through the non-permanent body, the permanent is lost for him and the non-permanent has already perished.[285]

41. Under the pretext of passing days and nights pieces of life fall off. Why is it not realised ?

42. When it is not known who will die and when, when the death is so sudden and unexpected who can have self-confidence ?

43. It is certain that one will ultimately go away leaving off everything. Why then does he not give off in charity, all the wealth, so that it can be the packet of fooding on his way to Yama's abode ?

44. A man who has taken the packet of fooding with him by virtue of giving charitable gifts, goes to Yama's abode without difficulty. Otherwise the creature suffers on the way without the packet of food.

45. O Kāleya, they gain at every step whose merits are full and perfect and who go to heaven.

46. Realising this, man should perform meritorious rites and avoid sinful activities. Thanks to the merit one attains godhood. A person devoid of merit goes to hell.

47. They who take refuge in Śiva, lord of the gods, even slightly, do not see the terrible Yama nor the terrible hell.

48. But at the behest of Śiva, due to sins and great delusions, those men stay there for sometime and then go to the region of Śiva.

285. The verse with slight variations occurs in Panc. Mitraprāpti (Verse 141).

49. But those who have taken refuge in lord Śiva wholly are not smeared with sin like the leaf of the lotus with water.

50. O excellent sage, they who repeat the names of Śiva need not be afraid of hell or Yama.

51. The two syllables "Śiva" constitute the packet of fooding for the journey to the other world ; it is the means of salvation, free from worries and is the abode of all merits.

52. It is only the name of Śiva that subdues and quells the great ailment of worldly existence. Nothing else does the same, as I see.

53. Formerly Pulkaśa committed thousands of murders of Brahmins but on hearing the sacred name Śiva, he attained salvation.

54. Hence a sensible man shall enhance his devotion to Śiva incessantly. O intelligent one, one attains worldly pleasures and salvation due to the devotion to Śiva.

CHAPTER TWENTYONE

(*The fruits of righteous war*)

Vyāsa said:—

1-2. Brahminhood is difficult to be achieved. Brahmin is born of the face of Śiva.; Kṣatra, of the arms; Vaiśya of the thighs and Śūdra of the feet of the lord—so says the Veda.[286] But do people attain salvation from the lower position? Please tell me.

Sanatkumāra said:—

3. O Kāleya, men fall off their status due to evil deeds. Hence, after attaining the high status, the learned man shall preserve it.

4. He who forsakes brahminhood and is born as a Kṣatriya falls off the status of a brahmin and assumes the status of a Kṣatriya.

286. Cp. Rv. X. 90. 12

5. Due to his resorting to evil, the foolish fellow goes on changing thus. He takes thousands of births and plunges himself into gloom.

6. Hence after attaining the highest status one should not err or destroy it. Even in the face of adversity one shall always preserve his status.

7. After attaining the auspicious brahminhood if a person disrespects brahminhood and does not differentiate between what could be eaten and what could not be eaten he becomes a Kṣatriya.

8. I shall explain to you entirely that which gives a higher caste whereby an intelligent Śūdra becomes a Vaiśya.

9. Being born a Śūdra, one shall take up the duties of Śūdra as ordained, viz, the due service to the people of the other three castes.

10-15. By doing this regularly and aspiring for Vaiśya-hood, even a Śūdra attains it. A Vaiśya who uses his wealth for sacred rites, who performs sacrifices duly, who performs the Agnihotra and partakes of the remnants of food therefrom, is reborn in a Kṣatriya family. There is no doubt in this. He is born as a Kṣatriya by means of consecrated sacrifices with proper gifts. A Kṣatriya shall do like this. He shall study the Vedas desirous of heaven. He shall maintain the three sacrificial fires. He shall wash his hands and feet before entering shrines. He shall protect the earth virtuously. He shall cohabit with his wife during the prescribed period after the monthly menses. He shall remain devout and pious. He shall be hospitable to all. He shall fight and get killed in battle for acquiring facilities to achieve the three aims of life (virtue, wealth and love) to all living beings or for the sake of cows and brahmins. Thus when his soul is purified by fires and mantras he becomes a brahmin. After becoming a brahmin, if he follows the rules he becomes a priest in a sacrifice.

16. Strictly observing his rites, speaking truth and controlling the sense-organs he derives vast pleasures of heaven. He becomes a favourite of the gods.

17-18. O great sage, brahminhood is very difficult to achieve. It is attained by men who undergo hardships.

Salvation is achieved after attaining brahminhood entirely. Hence a brahmin shall be virtuous. With great effort he shall preserve his excellent brahminhood which is a good means of achieving all the aims of life.

Vyāsa said:—

19. O excellent sage, you have mentioned about the glory. O foremost among the eloquent, I wish to hear this. Please mention.

Sanatkumāra said:—

20-21. Those who know the principles, who understand sacrifices and sacred rites say thus—"By performing the Agniṣṭoma and other sacrifices with profuse gifts one does not attain that benefit which is attained through battle." Hence I shall explain to you the fruit attained by those who maintain themselves by means of weapons.

22-24. The hero who offers battle subduing the army of the enemy attains virtue, wealth and fame. He achieves the fruit of a sacrifice with due gifts and the three aims of life, virtue, wealth and love. He who faces the enemy, kills him and gets on to the enemy's chariot goes to Viṣṇuloka. He who is not defeated in war, nor killed in it attains the fruit of four horse-sacrifices.

25. He who dies in the war-front without surrendering his weapons attains heaven from which there is no return.

26. The king, or prince or the general who heroically fights and is killed by Kṣatriya attains everlasting regions.

27. He attains as many worlds as the number of his hairs split by arrows in the battle. All of these will be wish-yielding and eternal.

28. O Vyāsa, both here and hereafter he will have heroic seat, heroic bed, heroic status and heroic stability always.

29. Those who die for the protection of cows, brahmins, status and the master go happily to the other world like virtuous persons.[287]

287. Cp Pañca. Mitrabheda 208, 424.

30. Even a slayer of a brahmin fighting for his master in a battle and dying there attains heaven which becomes his permanent abode.

31. The goal realised by the person who dies for the brahmins, cows and his master, being killed by carnivorous beasts or tusked beasts is excellent. It yields him extensive and never-ending benefits.

32. A man may be competent to perform hundreds of sacrifices, but it is very difficult to renounce his own body in a righteous war.

33. A righteous war is conducive to the attainment of heaven. It is sanctifying. It makes known the multi-faced beauty of a man. This is the case with the people of all castes,[288] particularly so in the case of a Kṣatriya.

34. Now I shall explain clearly the eternal virtue concerning war, as to who can be attacked and hit and who shall be spared.

35. Even if a brahmin well-versed in Vedānta doctrine were to attack one violently with lethal weapons one can fight him in return. He will not become guilty of brahminicide thereby.[289]

36. Even a murderer shall not be attacked and killed if he is thirsty and begs for water. O Vyāsa, by killing the sick and the distressed even in battle a man becomes guilty of brahminicide.

37. One becomes a murderer of a brahmin by killing the sick, the feeble, the child, the hen-pecked, the miserly and one whose bow or bowstring is broken.

38. After considering all this, an intelligent man shall strenuously indulge in battles. He will achieve the purpose of his life and rejoice here and hereafter.

288. According to the laws of the caste as laid down in the Dharmaśāstras, the profession of fighting is assigned exclusively to the people of Kṣatriya caste. But ŚP. probably following the contemporary practice allows it for all the castes.

289. Cp. Manu viii, 350, 351.

CHAPTER TWENTYTWO

(The origin and development of the body)

Vyāsa said:—

1. O dear, O great sage, for realizing the worldly detachment please mention the detailed mode of the birth of living beings and their stay in the womb.

Sanatkumāra said:—

2. O Vyāsa, listen succinctly to the essence of the sacred lore. I shall explain the excellent mode of worldly detachment which removes the bondage with the world, of a man desirous of liberation.

3-4. When we cook rice the process is as follows. In the cooking vessel the rice and water remain separate. Water is above fire. The rice is above water. The wind slowly blows against the fire beneath the water. The fire kindled by the wind makes the water boil.

5. The rice with hot-boiling water all round it becomes cooked. When cooked it becomes separated into sediment and juice.

6. (More or less a similar process takes place in the body.) The sediment in the body consists of twelve forms of waste matter. These are split and sent out of the body. The juice matter circulates in the body. Man gets nourished through it.

7. The ears, the eyes, the nose, the tongue, the teeth, the penis, the anus, and the nails are the receptacles of dirt secreted by them. The phlegm, the sweat, the faeces and the urine—these together make up the twelve.

8. All the vessels scattered all over the body are joined centrally at the heart. These vessels shall be understood to convey Rasa. O sage, I shall mention their process of working.

9. Prāṇa (the vital air) places the subtle lymph at the mouths of the vessels. Then it fills the entire vessels with the lymph.

10-11. Thus filled, the vessels circulate all over the

body. Then the lymph inside the vessels gets cooked by the fire in the body. There are two modes of cooking. [Probably the separation of sediment and watery part]. The skin is covered thereby. [The cells constituting the skin are generated]. Blood is produced.

12. The hair of the body and flesh are produced from the blood. The hair on the head and the sinews are produced from the flesh. From the sinews the bones are produced. The nails and marrow are produced from the bones.

13. An alternative cause of marrow, the semen itself becomes progeny. Thus the twelvefold metabolism of bood is explained.

14-16. The semen is secreted from the food eaten From the semen, the birth of another body is made possible. When the semen unalloyed is deposited in the vaginal passage during the prescribed period of cohabitation after the monthly menses, then the semen blown by the vital wind mingles with the blood of the woman. At the time when the semen is discharged the individual soul with the causal body or unit of sense-organs etc. enters the vaginal passage fully covered and urged by its past actions. The semen and blood in the unified state become foetus in a day.

17. In five nights the foetus assumes the shape of bubbles and the bubbly mass becomes muscular mass in seven nights.

18-19. Within two months the following parts of the body are formulated in order Viz. the neck, the head the shoulders, the backbone, the belly, hands and feet, the sides the lips etc. Within three months all the joints are completed.

20. Within the fourth month the fingers are duly formed. The mouth, nose, and ears are ready within the fifth month.

21. Within six months the row of teeth, the private parts and the nails and the orifice of the ears take shape.

22. The rectum, or the penis of the vaginal passage and the navel too are formulated. Within the seventh month all the limb-joints are completed.

23. O excellent sage, thus the complete child with all the limbs stays in the womb covered by the embryonic skin.

24. The child increases and develops day by day, stealthily taking in the food of the mother, of all the six tastes, through the umbilical cord.

25. Then the soul complete in this body recollects all the pleasures and sorrows and every thing done by it formerly as if in a dream.

26. "I am dead and born many times In these different births I have seen many types of wombs.

27. This time when I am born and consecrated I shall strive for welfare by means of this body so that I may not have to stay in another womb in future.

28. So thinks the child in the womb "As soon as I am released from this womb I shall seek Śiva's perfect knowledge that repels all worldly existence."

29. Troubled and tormented by the distress in the womb as a result of his past actions the individual soul stays there pondering over the means of liberation.

30. Just as a traveller surrounded by huge impassable mountains on all sides stands helplessly in his distress, so also the creature in the womb enveloped by the embryonic skin stays miserably.

31. Just as a man drowning in the sea is very much distressed, so also the child in the womb completely drenched by the liquid secretion in the womb is always distressed excessively.

32. Just as a person is cooked and boiled in an iron cauldron by means of fire, so also the child hurled into the pot of womb is cooked by the gastric fire.

33. For him staying inside the womb the misery is equal to, nay, more than the misery of a person incessantly pierced by means of redhot needles.

34. There is nowhere a greater misery than staying within the womb. To all embodied souls it is full of misery, very terrible and grievous.

35. This type of misery is for the sinners. But those of virtuous intellect take birth within seven months.

36. Getting crushed in the vaginal passage as if within a machine is a misery more grievous than the stay within the womb. O Vyāsa, this takes place in regard to the sinners and not the virtuous.

37. Just as the sugarcane is crushed in the machine, the sinner is crushed and beaten on the head by the ironclub of sin.

38. Just as the gingelly seeds pressed in the oil machine become a worthless residue, so also the body becomes a waste being crushed by the muscular walls of the vaginal passage.

39-43. This body in the womb is in an unenviable position. The hands and legs are like suspended pillars. Sinews tie them up in various ways. The whole body is smeared with dirty blood and flesh. It is the receptacle of faeces and urine. It is covered with hairs and nails. It is sickly and an abode of ailments. The only great opening is the mouth. It has eight small apertures like windows. The two lips are like two doors. The tongue is the bolt for them. The body is sick due to its thirst for pleasures. It is subservient to passion and hatred and utterly deluded. The various limbs overlap one another. It is surrounded by the embryonic membrane. With very great pain and difficulty it has to come out of the vaginal passage. It is drenched with urine, blood and faeces. It comes out as from a sheath. It is a mass of skeleton.

44. The bones are three hundred and sixty in number. There are five hundred muscles. The body is covered with thirtyfive million hairs.

45. The hairs are subtle and gross, visible and invisible. The veins and vessels within the body too are so many in number.

46. The internal secretions circulate within and go out through these vessels. The teeth are thirtytwo in number and the nails are twenty.

47. The measure of bile content in the body is one Kuḍava. (1/4 of Prastha or 12 handfuls). The phlegm is one Āḍhaka (256 fistfuls). The vasā fat weighs 20 palas. Half of that is the tawny matter.

48. The weight of solid fat is 2½ Tulās and ten palas. Blood is three palas and it is four times the marrow.

49. The semen is half a Kuḍava. The strength of the living beings depends on it. A mass of flesh weighs a thousand palas.

50. O excellent sage, the blood is hundred palas according to which the faeces and the urine form four handfuls each.

51. Such is the transient abode, the body of the eternal soul. It is impure while the soul is pure. It is generated due to his past actions and their bondage.

CHAPTER TWENTYTHREE

(*The description of infancy and other stages and the impurity of the body*)

Sanatkumāra said:—

1. O Vyāsa, O highly intelligent sage, listen to the impurity of the body and the greatness of good feelings. I shall explain briefly.

2. The body is considered impure because it is produced by the mingling of semen and blood and is always full of faeces and urine.

3. Just as a pot, full of faeces cannot become pure even when washed outside, so alsc the body washed outside cannot become pure. Hence it is impure.

4. Even after taking in the sanctifying Pañcagavya, Havis (Ghee oblation) etc. the body becomes impure the next moment. What else is more impure than this body ?

5. Even after taking in sweet, fragrant and delicious foodstuffs and drinks the body becomes impure quickly. What else is more impure than this.

6. O men, don't you see dirty and foetal matter coming out of your bodies day by day. How can the receptacle of such matter be pure. ?

7. Even if the body is sprinkled with the waters of the holy Kuśa grass and smeared with Pañcagavya,[290] it will not become free from dirt like charcoal even when it is rubbed and polished.

8. Like the perennial flow of the springs of a mountain the vessels of the body discharge phlegm, urine, faeces and other types of filth. How can that body become clean ?

9. There is not even a single clean spot on the body —the receptacle of all types of filth and a leather bag of faeces and urine.

10. After touching the tips of the vessels of one's own body the hand is washed with sand and water. Still the persons who are slaves to this filthy body do not feel.

11. Inspite of being smeared and sanctified assiduously by sweet scents, incense and other things the body does not eschew its nature like the curved tail of a dog.

12. Just as an object, naturally black, cannot become white by any means, so also the physical body does not become clean though it is scrubbed and cleaned.

13. Though he smells his own noxious odour, though he sees his own dirt, no man becomes detached and keeps his hand on his nose.

14. Wonderful indeed is this great delusion whereby the whole universe is enveloped. He does not observe the impurities of his body and become disgusted with it.

15. If a man is not detached from the world due to the foetal smell of his own what other cause of detachment can be imparted to him ?

16. In the midst of the entire universe, the body alone is the most unclean. By touching its filthy limbs even the pure becomes impure.

17. The purification of the body is for removing bad odour and sliminess. If both are removed there is purity. The touch of a pure thing also sanctifies it.

18. But let him be cleaned with all the waters of the Gaṅgā, with heaps of sand resembling a mountain or let him observe purificatory rites till death, if a man has wicked feelings and emotions he can never be purified.

290. It consists of the five products of the cow : viz. milk, curd, butter and the liquid and solid excreta.

19. A vicious soul is not sanctified by the waters in the pilgrim spots nor by austerities. Does the canine hide become pure when washed in a holy river ?

20. Neither heaven nor salvation can be attained by a man of vicious emotion even if he immolates himself in the holy fire. The only result will be that his body is entirely burnt off.

21. We assert that a man of vicious instinct and feeling never becomes pure though he may indulge in ablutions throughout his life with all the waters of the Gaṅgā and a mountain of sand.

22. If a man of defiled emotion gets himself burnt after entering a huge blazing fire kindled by sprinkling ghee and oil and with flames of circular motion he does not become pure.

23. Fishes stay in the holy Gaṅgā and other sacred rivers. Flocks of birds stay in the temple. They do not attain any special benefit from the ceremonial ablutions and charitable gifts since they are devoid of holy feelings.

24. It is the purity of the feelings that is the criterion for the sanctity of rites. The wife is embraced with one feeling and the daughter is embraced with another.

25. Feelings are different in the mind even if the objects are not different. The same woman is looked at in one way by the son and in another way by the husband.

26. O observe the great fortune in the difference of emotions. The man, though embraced, does not love the woman who is devoid of the feelings of love.

27. If the three emotions, passion etc. were to create worries in the mind no one would relish different delicious or fragrant stuffs.

28. Man is caught hold of by emotions and man can rid himself of emotions. A man purified by pure emotions attains heaven and salvation.

29. Performing Japas, sacrifices and eulogies after purifying the soul with pure emotions a man acquires perfect knowledge and after death he attains the worlds of persons who perform many sacrifices.

30. The purification and removal of the sliminess and bad odour of the faeces and urine of ignorance and passion of men is effected by the pure water of knowledge and the clay of detachment from the world.

31. Thus as the body is naturally unclean it is worthless. Like the inner stump of the plantain tree it has only the outer skin as substantial.

32-33. An intelligent man shall understand that the body is defective and faulty. He shall be disinterested in such emotions as revolve round the pleasures of the body. With the mind in restraint and intellect delighted he surmounts the worldly existence and becomes a living liberated soul. He who firmly grasps the inner stump of the plantain tree of worldly existence is not liberated.

34. Thus the misery of life is proclaimed to be grievous and painful to men due to the fault of ignorance and the influence of different activities.

35. I shall explain in half a stanza what is mentioned in crores of books. The feeling of "My-ness" is the greatest affliction. The feeling of "not-my-ness" is the greatest joy.

36. Hundreds and thousands of monarchs who had been in bondage had attained the greatest world on reaching the Nirmamatva (not-my-ness) state.

37. What little recollection the child had while within the womb perishes when his misery develops further on being crushed by the muscular walls of the vaginal passage as if within a machine.

38. A great fever overtakes him as soon as the external air touches him or delusion overwhelms him.

39. Due to that fever a great fascination overpowers him and deludes him. After being deluded he soon suffers from the loss of memory.

40. Loss of memory leads to forgetfulness of all previous activities. The creature soon begins to love the present birth.

41. The passionate and deluded world does not engage in activities beneficial to itself. It does not realise itself nor others nor even the deity.

42. O good sage, though he has ears man does not

listen to what is beneficial to him. Even when he has competent eyes he does not see what is good.

43. Walking slowly on the level, even path he falters at every step. Even when he has intellect, even when he is enlightened by scholars he does not understand.

44. Thereby, urged and prompted by great greed he suffers pain and distress in the world. His intellect no longer remembers the sins he committed which he remembered in the womb.

45. This great divine Śāstra has been narrated by Śiva in the context of penance as a means to achieving heaven and salvation.

46. Even when the perfect knowledge of Śiva that leads to the achievement of desire is available, it is really a great surprise if people do not strive for its attainment in their own interest.

47. There is again this great misery in infancy because the operative power of the sense-organs is not clearly manifest or developed. Even if he wishes he is unable to express or take remedial or preventive measures.

48. There is a great trouble when the child cuts the teeth. There is pain due to minor childhood ailments, different kinds of children's diseases and adverse evil planets and other evils.

49. The infant boy may remain somewhere very hungry and thirsty, or lying somewhere he may be crying or he may be eating or drinking faeces and the urine due to delusion.

50-51. During childhood when the rite of earboring is performed or when the parents beat him or when he feels difficulty in learning the alphabet it is surprising that the stupid fellow does not strive for his welfare, even after seeing and somehow surmounting the miseries of boyhood.

52. Where is happiness during youth, when all the sense-organs are developed fully and begin to function, and there is an attack from the sickness of lust that remains unrealised ever?

53. Then he feels misery from malice and rivalry.

By delusion his eyes become red like those of an infuriated man. Its abandonment is only conducive to misery.

54. During nights he does not get proper sleep because he is scorched by the fire of lust. Where is pleasure even during the day because he is worried over the ways and means of earning wealth?

55. The drops of semen of a man whose mind is dwelling on women do not bring him pleasure. They are like his own sweat drops, mere dirt.

56. What happens in women is exactly what happens to a leprous monkey when it scratches itself on being afflicted by worms.

57. The pleasure in women is similar to the pleasure that is felt when the pus comes out of a swollen tumour. It is nothing more than that.

58. The pleasure in women is similar to the pleasure one feels when faeces and urine are discharged. But it has been considered otherwise by the stupid.

59. It has been mentioned by Pañcacūḍā that there is not even a particle of pleasure in women who are the storehouses of all blemishes and who are creatures unsubstantial.

60. Due to honour and disrespect, due to union with and separation from the beloved people youth is soon devoured by old age. Where is pleasure without torment ?

61-62. The youth of women and men which had been mutually pleasurable formerly is not so now when it is overwhelmed by old age, when the body is rendered shattered and rickety by wrinkles, grey hairs and baldness and when the man is incompetent to perform any serious task.

63. Who can be a more senseless person than the man who feels attracted to worldly pleasures even after seeing himself completely transformed due to old age as if he were a new person not existing before?

64. A man overwhelmed by old age is tormented by daughters, sons and other kinsmen and even by servants who cannot be kept under control because they are not attached to him.

65. A sick and an aged man is incompetent to strive for virtue, wealth, love and salvation. Hence a young man shall strive for these virtues.

CHAPTER TWENTYFOUR

(*Women's nature*)

Vyāsa said:—

1. O sage, if you are pleased with me you shall narrate succinctly what was mentioned by Pañcacūḍā viz., that women are despicable.

Sanatkumāra said:—

2. I shall explain the nature of women as it is. O dear, listen to it, merely by hearing which excellent detachment results.

3. O sage, women are light-minded. They are at the root of all troubles. Attachment towards them should not be pursued by wakeful persons who desire liberation.

4. In this respect they quote an ancient tradition, the conversation of Nārada with the unchaste woman Pañcacūḍā.

5. Formerly, while the intelligent celestial sage Nārada was wandering in the worlds he saw the beautiful celestial damsel Pañcacūḍā.

6. The excellent sage Nārada asked the beautiful woman, the Apsaras—"O lady of beautiful waist, I have a certain doubt. Please explain it to me."

7. O brahmin, thus addressed the excellent celestial damsel replied—"If you consider me competent and if there is a proper subject, I shall explain."

Nārada said:—

8. O gentle lady, I shall never engage you in a subject beyond your scope. O lady of slender waist, I wish to hear from you the nature of women.

Sanatkumāra said:—

9. On hearing these words of that celestial sage the excellent Apsaras replied to that lord of sages, Nārada the excellent sage.

Pañcacūḍā said:—

10. "O sage listen, being a woman I cannot censure women. You already know what women are and what their nature is.

11. O celestial sage, it does not behove you to urge me in such a question." After saying this the excellent Apsaras Pañcacūḍā kept quiet.

12. On hearing her excellent statement the most excellent of the celestial sages replied to her with a desire for the benefit of the worlds.

Nārada said:—

13. It may be wrong to make a false statement. There is no defect in speaking the truth. Know this, O lady of good waist and speak the truth.

Sanatkumāra said :—

14. Thus prompted, the sweet-smiling lady, resolved and immediately began to explain truthfully the permanent defects of women.

Pañcacūḍā said:—

15. O Nārada, this is the defect in women. Even women of noble families, women with husbands and women endowed with beauty do not stand within the limits of decency.

16. There is none more sinning and more sinful than women. Women are at the root of all sins. This you know already.

17. They might have husbands of good knowledge, of ample wealth, of great comeliness and pleasing to them. But when they get opportunities for erring, they do not wait.

18. O holy lord, this is the evil practice of all of us, women, that we resort to sinful men casting off all shame and shyness.

19. Women love only those persons who solicit their company, who approach them intimately and who render them a little bit of service.[291]

291. Pañca. Mitrabheda 142.

20. Women usually do not observe the limitations of conventional decency. If at all they stand by them with their husbands it is because no man makes advances to them or because they are afraid of their husbands.[292]

21. There is no man not worthy of honour to women. They are not mindful of the age of the man. They carry on their dalliances with any man ugly or beautiful.[293]

22. It is not due to fear, taunts or affection for their husbands or regard for their lineage that women remain loyal to their husbands.

23. Even women of noble families aspire for the life of lascivious women who in their prime of youth adorned with lovable ornaments and beautiful wearing garments move about frivolously.

24. Even the women who are honoured well, loved intimately and looked after with care become attached to hunchbacks, blind men, imbeciles and dwarfs.

25. O celestial sage, they become attached to lame and even despicable persons. O great sage, there is none in the world who cannot be approached by women with solicitations of lust.

26. O brahmin, if women do not get men for their dalliance they begin to indulge in abnormal sexual activity with one another. They do not stand by their husbands.

27. Women become desperate when they do not get men, when they are afraid of servants, when they are frightened of being killed or imprisoned.

28. Because they indulge in sexual intercourse as they please they are fickleminded, of evil deeds and emotionally incomprehensible even to an intelligent man.

29. Fire is not satiated with the logs of wood it consumes; the ocean is not satiated with the rivers that flow into it. The god of death is not satiated with the living beings he kills and women are not satiated with the number of men they cohabit with.[294]

292. Cp. Ibid. Mitrabheda 143.
293. Cp. Ibid. Mitrabheda 144.
294. Cp. Ibid. Mitrabheda 138.

30. O excellent sage, there is another secret of all women that immediately on seeing a man their vaginal passage begins to exude slimy secretions.

31. On seeing a man fresh and clean from his bath with his body perfumed with sweet scents, the vaginal passage of women begins to exude like water dripping from a leather bag.

32. Women do not brook their husbands who may give all that they love, who may honour and console them and who may look after them well.

33. Women do not remain satisfied and contented so much with simple loves and pleasures and with ornaments and money as with illicit love pursued by them with other men.

34. Women can be kept equally balanced against all these put together viz., god of death, Yama, Antaka, Pātāla, the submarine fire, the sharp edge of razor, poison, serpent and fire.

35. Ever since the five elements, the world, the men and women were created by Brahmā, O Nārada, the defect lies in women always.

Sanatkumāra said:—

36. On hearing her words Nārada was satisfied in his mind. Considering it to be the truth he became disinterested in them.

37. O Vyāsa, thus the nature of women as mentioned by Pañcacūḍā has been narrated to you. What other cause of detachment do you wish to hear ?

CHAPTER TWENTYFIVE

(Ascertainment of the time of death)

Vyāsa said:—

1. O omniscient Sanatkumāra, O sage, the nature of women has been heard by me from you. Please narrate the knowledge of Kāla with pleasure.

Sanatkumāra said:—

2. Formerly, this very same thing Pārvatī asked lord Śiva after hearing various divine stories and delightedly bowing to him.

Pārvatī said:—

3. O lord, thanks to your grace, everything has been understood by me and pondered over, such as your due worship, O lord, and the mantra befitting the same.

4. But still, O lord, a doubt regarding the wheel of time lingers in my mind. What are the signs of death ? What is the extent of life ?

5. O lord, please tell me everything if I am your beloved. On being asked thus by the goddess, lord Śiva replied.

Lord Śiva said:—

6. O beloved, I shall tell you the truth, the Śāstra that is the most excellent of all, by which, O goddess, men can understand their time of death.

7. The day, the fortnight, the month, the season, the transit of the sun and the year can be known by means of the subtle or gross, external or internal signs.

8. O Umā, O beautiful lady, I shall tell that to you factually now, for the welfare of the people and for bringing about their detachment from the world.

9. O beloved, if the body becomes all of a sudden pale and white with red patches all round and above, know that death will take place within six months.

10. When there is paralysis in the face, ears, eyes or

in the tongue, O beloved, know that death will take place within six months.

11. O gentle lady, if a man does not hear the sound accompanying a shrill cry, immediately, death within six months shall be declared by those who understand Kāla.

12. When in contact with the light of the sun, moon or fire if a man does not see the brilliant lustre, if he sees everything black he will remain alive only for six months more.

13. O beloved, O goddess, if the left hand throbs for seven days, there is no doubt that he will live only for a month more.

14. If the limbs unfold and expand, if the palate dries up, there is no doubt that he will live only for a month more.

15. When the three humours are disturbed and the nose begins to water, his life is only for a fortnight more. The mouth and the throat of a man sure to die at the end of six months, become parched.

16. O beautiful lady, if the tongue becomes thick and the teeth begin to exude, death takes place within six months. The same may be inferred through these signs.

17-18. If a man does not see himself reflected in water, oil, ghee or in the mirror or if he sees with distorted flesh or features he will live only for six months more. This shall be declared by the expert. O goddess, now listen to other signs whereby death can be inferred.

19. If a man sees his shadow without the head or if he does not see the shadow at all he will not live for one full month thereafter.

20. O Pārvatī, the signs of death evinced by bodily limbs have been explained. O gentle lady, I shall now mention the extraneous signs. Listen.

21. O goddess, if the zone of the sun or the moon appears devoid of rays or like the trumpet flower, the man dies within half a month.

22. If a person does not see the star Arundhatī or the

moon with the black spot, or if any one does not see any star he lives only for a month.[295]

23. If a person does not see the star Utathya or the Polar star or the solar zone or has delusion of quarters on seeing the planet he dies within six months.

24. If a man sees rainbow at night or the fall of the meteor at midday or if he is surrounded by vultures and crows he lives only for six months more.

25. If the great Bear and the Milky way are not seen in the sky, know him to live for only six months more. This shall be declared by the experts.

26. If any person sees the sun or the moon suddenly seized by Rāhu, or the wheel of quarters whirling, he dies within six months definitely.

27. If a person is suddenly surrounded by blue bees, he will live only a month more. That is true.

28. Surely the person dies soon within a month if a crow or a dove attacks him and settles on his head.

29. Thus the evil portents of an external nature have been explained to you. For the benefit of human beings I shall mention succinctly.

30. O goddess, one can see Kāla within his two hands, the left and the right. It has been directly narrated.

31. O beautiful goddess, in brief there are two fortnights. In these one shall take bath and be clear, remember the lord with controlled senses.

32. He shall wash his hands with red lac juice and milk. He shall hold scents and fragrant flowers in the hands and try to forestall his good or bad luck.

33-34. O beloved, beginning with the little finger and ending with the thumb, one should make the Nyāsa (mystical placing) of each of the Tithis on each knot. Thus the two hands together will cover the mouth Keep the hands in the cuplike form and sit facing the east.

35. The devotee then should repeat the Navātmaka mantra one hundred and eight times. Then he shall scrutinise every one of the knots in the fingers of both the hands.

295. The Skt. text of the first pāda of this verse is defective.

36. O beloved, if the devotee sees a line in the form of a bee in a particular knot he shall understand that the death will take place on the Tithi represented by that knot.

37. Now I shall succinctly mention the time of death. O beloved, listen. On the basis of hearing the sound he shall know the result.

38-39. O woman of slender waist, the calculation of time is based on the division of it into Kṣaṇa, Truṭi, Lava, Nimeṣa, Kāṣṭhā, Muhūrta, day, night, fortnight, month, season, year, Yuga, Kalpa and Mahākalpa.

40. Śiva calculates time by three paths: Left, right and middle.

41. Beginning with the fifth and ending with the twentyfifth are the calculations of sound according to the left-hand practices.

42. O fair lady, Bhūtarandhra (?) the quarters and the banner are the sounds in the left hand practices.

43. O fair lady, the attributes and the aberrations of the seasons constitute that in the right-hand practices. This shall be known by those who understand the motion of vital airs.

44-47. When Idā and other Nāḍīs respire for five days consecutively, you shall know that the person will die within that year. If these respire for ten days he lives for a year. If they respire for fifteen days he will die after a year. If for twenty days he lives for six months. If the left Nāḍī respires for twentyfive days he lives for three months; if for twentysix days, two months.

48. If it respires for twentyseven days incessantly he lives for a month.

49. This shall be known in accordance with the left-hand practices. If in the right he lives for four days only.

50. O goddess, these sixteen are mentioned as stationed in four places. I shall now mention their extent factually.

51. Beginning with six days and calculating duly it happens as mentioned in the left path.

52. If it respires for six days, he lives for two years eight months and eight days. You shall know that.

53. If it respires for seven days he lives for one year seven months and six days, to be sure.

54. If it flows for eight days, he lives for two years four months and twenty-four days.

55. If for nine days, he lives for three months, twice two months, and twelve days (i.e. seven months and twelve days).

56. The time of the previous days has been mentioned before. But the intervening days of the month may be calculated thus.

57. If for eleven days, he lives for one year nine months and eight days.

58. If for twelve days he lives for one year seven months and six days.

59-61. If for thirteen days he lives for one year four months and twentyfour days. When the Prāṇa flows in the left side for fourteen days he lives for one year, six months and twentyfour days.

62. If for fifteen days he lives for nine months and twentyfour days.

63. If for sixteen days he lives for ten months and twentyfour days.

64. If for seventeen days he dies within nine months. O fond of devotees, eighteen days too are mentioned here.

65. O goddess, if for eighteen days he lives for eight months and twelve days.

66-68. If for twentythree days, know for certain that he lives for five months i.e. 4 months and 24+6 days=5 months. If for twenty-four days he lives for three months and eighteen days. All this I have narrated to you in brief.

69. This is in accordance with the left hand practices. Now listen according to the right hand practices. If the flow is for twentyeight days he lives for that much period.

70. If for ten days, he dies immediately. If for thirty days he dies in five days.

71. O goddess, if it respires incessantly for thirtyone days, he lives for three days.

72. When Ravi Nāḍi respires thirtytwo breaths he lives for two days; there is no doubt in this.

73-74. The right path-practice has been mentioned to you. I shall now tell you about the middle one. The respiration with frequency on one part of the face makes him live for one day. Thus the time for death for a dying person has been mentioned by the experts.

75. O goddess, this Kālacakra pertaining to the dying person has been mentioned to you for the benefit of the worlds. What more do you wish to hear?

CHAPTER TWENTYSIX

(*The deception or dodging of Kāla*)

The goddess said:—

1. O lord, the perfect knowledge of Kāla has been mentioned by you. Now please mention the dodging of Kāla by a Yogin, factually.

2-3. Kāla follows upon the track of all creatures. O lord, now taking pity on me, please mention how the Kāla that has come does not deceive. O bestower of happiness, please mention it, for the benefit of Yogins.

Śiva said:—

4. O Goddess Śivā listen. I shall explain briefly what I have been asked by you for the benefit of all men.

5. The body is a conglomeration of earth, water, fire, wind and ether. It consists of five elements.

6. The ether is all-pervasive. The elements merge in ether and are reborn therefrom.

7. When the ether is disintegrated the elements resort to their causes. O beautiful woman, there is no stability for this conglomeration.

8. There is no doubt that the wise know all this perfectly through the power of austerity and mantras.

The goddess said:—

9. Kāla of terrible form, the awful sole lord of the gods, perishes while taking them to the Ether. He was burnt

by you. When eulogised you were pleased and then you revived him to life.

10. Kāla was addressed by you. "In the talk of the people you will be moving about in the invisible form." He of great power was seen by you there. By means of the boon granted by you he was reborn.

11. Hence there is Kāla here. Something is killed by him. Please mention that to me. You are the foremost among Yogins. You are self-controlled lord. O lord Śiva, you take up physical bodies for helping others.

Śiva said:—

12. Kāla is not killed by the leading gods, Daityas, Yakṣas, Rākṣasas, serpents and human beings. But those embodied beings who are Yogins engrossed in meditation can easily kill Kāla.

Sanatkumāra said:—

13. On hearing this from Śiva, the preceptor of the three worlds, Gaurī laughed and said "Please tell me the truth. How is this Kāla killed ? By whom is it killed ? Śiva told her immediately "O moon-faced lady, those who are sinless Yogins hurl the serpent Kāla entirely. Listen to that with concentration."

Śiva said:—

14. O beautiful lady, the physical body consists of five elements. It arises from them and merges in them. It is always endowed with their attributes.

15. From the ether the wind is produced. From the wind, fire is generated. Water is said to be produced from fire and from it the earth comes out.

16-17. Each of the elements merges into the other in order. Earth has five attributes. Water has four. Fire has three. Wind has only two. Ether has only one. The attributes of the earth and other elements can be mentioned thus.

18. The five attributes are sound, touch, colour, taste and smell. When it is relieved of its attributes the element perishes.

19. When it takes up the attributes the element

manifests itself. O goddess, know thus all the elements factually.

20. Hence O goddess, the partial attributes shall be thought of by the Yogin assiduously if he is desirous of conquering Kāla.

The goddess said:—

21. O lord of the knowers of Yoga, how is Kāla wished to be conquered by the Yogins ? Is it by meditation or incantations? Please mention everything to me.

Śiva said:—

22. O goddess, listen. I shall explain it for the benefit of the Yogins. The perfect knowledge shall not be imparted to anyone and everyone.

23. O fair lady, it is to be imparted to the faithful, to the intelligent, to one who is endowed with devotion, to the pious who is not an atheist and to one who is always virtuous.

24. The knower of Yoga shall practise it taking breath normally sitting on a good bed. If he practises in darkness he shall not keep any lamp. He shall practise when people are asleep.

25. When the ears are closed with the index finger for a short while a kind of sound is heard as that of a blazing fire.

26. The practice of Yoga quells all ailments, fevers and many other distressing ills.[296]

27. He who visualises the form of death for two Ghaṭikās conquers death and lust and can roam about as he pleases.[297]

28-29. He becomes omniscient and omniseer. He attains all Siddhis. If the Yogin hears the sound resembling that of the rain-bearing cloud he becomes rid of worldly bondage immediately. He then becomes the subtlest of all Yogins.

30. O Goddess, thus the order and procedure of the meditation of Śabdabrahman has been narrated to you. Just

296. The verse does not suit the context.

297. The Skt text of the first pāda of this verse is defective.

as the seeker of grains eschews husks, he shall eschew bondage.

31. If after attaining the Śabdabrahman he were to aspire for other things he will be hitting the sky with his fist, he will be loving hunger and thirst.

32. After knowing the great Brahman, the cause of salvation, the bestower of happiness, the non-external, the imperishable, freed from all limitations, nothing else need be aspired after.

33. Sinners of crooked intellect deluded by the noose of Kāla, fastened into death's bondage do not realise Śabdabrahman.

34. One remains in the world as long as he has not obtained the supreme abode. When the great reality is understood he is released from the bondage of life.

35-36. After conquering sleep and idleness—the great enemies and the great obstacles and sitting in a comfortable posture one should practise Śabdabrahman for ever. Even if he is an old man of hundred years he will gain health and virility and the power of stopping the decay of the body and of conquering death. He shall then continue the practice as long as he is alive.

37-38. Proof of belief is visible even in an old man. Why not then in a youthful man ? O beloved goddess, intelligent persons meditate on the great Śiva assiduously forever. The Śabdabrahman cannot be uttered, cannot be struck at. It is neither Oṁkāra nor any mantra nor any Bīja nor any syllable.

39. Hence the Śabdas are ninefold as explained by those who know the science of breath. I shall explain them assiduously in the proper order according to the Siddhi of Nāda.

40. They are Ghoṣa (sound of the soft consonant) Kāṁsya (sound of bell metal) Śṛṅga (sound of horn) Ghaṇṭā (bell) Vīnā (lute) Vaṁśaja (flute) Dundubhi (drum) Śaṅkha (conch) and Meghagarjita (the rumbling thunder).

41. After eschewing all these sounds, one shall practise Tuṁkāra ? Meditating thus for ever the Yogin is not affected by either virtues or sins.

42. O goddess, what others do not hear the Yogin hears by the practice of Yoga. While practising, if he dies, he may stay in that posture for days and nights.

43. From him the sound of conquest of death rises up in seven days. O goddess, it is of nine varieties. I shall mention it factually.

44. The first sound is Ghoṣa. It purifies the soul. It dispels sickness. It is excellent. It attracts and controls.

45. The second sound is Kāṁsya. It stops the movement of living beings. There is no doubt that it stops the effect of poison, evil spirits and evil planets.

46. The third sound is Śṛṅga. It is employed in black magic for exorcizing enemies and killing them.

47. The fourth is Ghaṇṭānāda, so says lord Śiva. It is one that attracts the gods even. What then of human beings on this earth?

48. Attracted by him the virgins of Yakṣas and Gandharvas give him great Siddhis as desired by him or out of their own accord.

49. Vīṇā is the fifth sound. It is heard by Yogins always. O goddess, from it arises the power of vision from a great distance.

50. All principles are understood by one who meditates on Vaṁśa Nāda. One who meditates on Dundubhi is devoid of old age and death.

51. O goddess, through the conch sound he assumes any form as he wishes. By means of Megha Nāda the Yogin wards off all adversities.

52-53. O pretty lady, is there anything impossible for one who meditates with single-minded devotion the Tumkāra form of Brahman? He becomes omniscient and visualiser of all. He moves about assuming any form he wishes. He is not affected by aberrations. He is Śiva himself. There is no doubt in this.

54. O goddess, thus the form of Śabdabrahman with its nine aspects has been wholly narrated to you. What else do you wish to hear?

CHAPTER TWENTYSEVEN

(Escaping death and attainment of Śiva)

The goddess said:—

1. A Yogin attains the region of wind arising from the Yogic Ether. O lord, if you are delighted let me hear from you.

2. Formerly, desirous of the welfare of Yogins I had explained everything as to how wind became a symbol for the Yogins desirous of conquering Kāla.

3. Knowing the day through that, the Yogin stays engaged in Prāṇāyāma. O pretty woman, within half a month he conquers the Kāla that has already come upon him.

4. The wind within the heart kindles the fire. It is favourable to the fire. It blows within and without. It is all pervasive. It is great and it spreads everywhere.

5. Knowledge, perfect knowledge, zeal, everything is activised by wind. He who has conquered it has conquered the universe.

6. With a desire to prevent old age and death, the Yogin engaged in the practice of Yoga, meditation and retention shall stay in the state of Dhāraṇā.

7. O sage, the blacksmith blows air into the bellows and does his job by means of the wind. The Yogin shall also practise similarly.

8. The lord of thousands, the lord of thousand eyes, hands and feet encompasses the universe and stands ten Aṅgulas above.[298]

9. Holding the breath one shall repeat the Gāyatrī Mantra along with his Śiras (Oṁ) and Vyāhṛtis thrice. That is called Prāṇāyāma.

10. Planets like the sun and the moon are evolved and dissolved. But those who are devoted to Yoga and meditation do not return still.

11. O goddess, by a single retention of vital airs, a brahmin attains the benefit accruing to him by the penance

298. X 90. 1

performed for a hundred years while sustaining himself on the water from the tips of Kuśa grass.

12. The brahmin who gets up at daybreak and performs a Prāṇāyāma quells his sins and goes to Brahmā's region.

13. Free from lethargy he who is engaged in Prāṇāyāma in an isolated place, conquers old age and death, masters the vital air and can traverse the sky.

14. He can assume the form of a Siddha. He gets lustre, intelligence, exploits, valour, happiness and the speed of the wind.

15. O goddess, I have thus narrated the Siddhi through the wind that the Yogin attains from fire.

16. The aspirant sits in the comfortable posture in a place free from noise. In the middle place he illuminates the brilliance accompanied by the lustre of the moon and the sun.

17. The Yogin who illuminates the fire existing between the eyebrows, alertfully can see in darkness without lamps to be sure.

18. The Yogin presses the eyes with the fingers a little and strives to see the star and meditate on it for a muhūrta or half that time with concentration.

19. Thereafter while meditating in darkness he sees the bright lustre of Śiva in colours white, red, yellow, black and the rainbow colour.

20. On seeing that brilliance on a par with the rising sun stationed in the forehead between the eyebrows, the Yogin can assume any form of body he chooses and plays about as he wishes.

21-22. By repeated practice the Yogin gains various powers—subduing the senses, entry into other bodies, the attainment of eight Siddhis Aṇimā and others, mental vision, hearing from far, perfect knowledge, invisibility assuming multiforms, and the ability to walk through the sky.

23. Persons endowed with Vedic studies, experts in different Śāstras and the perfectly wise too become deluded when subservient to the force of the previous Karmans.

24. They do not see even when they gaze at it ; even while listening they are no better than deaf. Deluded by sins they are like blind men in the world.

25. I know the great Puruṣa of the colour of the sun beyond all darkness. By knowing him alone can one surmount death. There is no other path to go.[299]

26. Thus the excellent mode of Yoga of the fire has been explained to you, how the Yogin conquers death and attains immortality.

27. I shall now explain a greater method of Yogic practice to ward off death. O goddess, listen with attention and concentration.

28-31. This Yogin, O goddess, forms the fourth one, the other three being the Bhūtas, the Yogins and the meditators. This devotee practising the fourth method sits in a comfortable posture in a convenient spot with pure mind. He keeps his body straight. His hands are clasped together cuplike. He shapes the mouth like a beak and drinks in the wind slowly. The water-drops clinging to his palate begin to exude. They are life-givers. He inhales them through the wind. Drinking this nectarine cool water daily he will never be subservient to death. He gets a divine body and great brilliance. He becomes free from hunger and thirst.

32. In strength he becomes equal to an elephant ; in speed he vies with a horse ; he has the keen sight of Garuḍa ; he can hear from a distance. He has dark curly ringlets of hair. His complexion is as fair as that of Gandharvas and Vidyādharas.

33. He lives for a hundred years by the calculation of the time of gods. He attains equality with Bṛhaspati. By practising this Yoga he can traverse in the sky or any where he likes. He can always remain happy.

34. O fair lady, I shall now explain another mode which is strenuously guarded even by gods. Please listen to it.

35. The Yogin shall practise curving the tongue towards the palate. After sometime he can carry it to the uvula.

299. Cp VS. 31. 18.

36. When touched it begins to exude cool nectar. By drinking in this the Yogin attains immortality.

37. The tip of the tongue touches the tip of the uvula. The hands are clasped in the form of a white lotus. Drawn by him the nectar falls drop by drop. When he attains the great region he delights even the deities. This is the essential substance enabling one to cross the ocean of worldly existence, surmount all sins, cross the Kāla along with the star. He by whom the limbs have been drenched with the nectar never dies. He is devoid of hunger and thirst.

38. O daughter of the mountain, the earth possessing these four types of Yogins can bestow happiness on the entire universe. What a man creates in dream the Yogin is competent to create in heaven. This is only a part of what the four can do.

39. Hence the earth united with mantras, penances, Vratas, restraints, medicinal herbs and Yogic practice becomes lovable to men endowed with humility, polity and sacred virtues. The primordial lord of all living beings does not become shaken when associating with the four Yogins. I shall now explain in accordance with the injunctions the Chāyāpuruṣa (the shadowy person) who is called Śiva.

CHAPTER TWENTYEIGHT

The Chāyāpuruṣa

The goddess said:—

1-2. O great lord of the gods, the way of dodging Kāla has been narrated ; the form of Śabdabrahman and the excellent characteristics of Yoga have been mentioned. The reference to the shadow-person has been made by you in brief. Please explain in detail with a desire for the welfare of Yogins.

Śiva said:—

3. O goddess, listen. I shall explain the characteristics of the Chāyāpuruṣa, on knowing which man becomes released from all sins.

4-5. The aspirant wears garlands and white cloth. He makes himself fragrant white scents, incense and other things. O fair lady, he then sits with his back to the sun or the moon remembering the great mantra that bestows the benefits of all desires and that consists of the nine units solidified into one. He then glances at his own shadow.

6-7. If he can see the shadow in the sky in a white-coloured form and begins to meditate on Śiva, the great cause with single-minded attention, he attains Brahman then. This has been mentioned by the experts. In this state he is rid of Brahminicide and other sins.

8. If he finds the shadow-person headless, the entire power of oral expression of practising Yogin becomes eliminated within six months.

9. If the shadow is white, know that it is an indication of virtue ; if it is black, it indicates sin ; if it is red, it indicates bondage and if it is yellow it indicates an enemy.

10. If the shadow is devoid of arms it indicates death or ruin of kinsmen ; if it is without snout it indicates the fear of hunger ; if it is devoid of hips, wife dies ; if it is devoid of calves it indicates wealth.

11. If there is no foot, exile to a foreign country takes place. This has been mentioned by me. O great goddess, this shall be carefully considered by the people.

12. (Practising still further and) seeing the shadow-person perfectly and keeping it within the Ātman through the Ātman, O goddess, the aspirant shall repeat the nine-syllabled Mantra in the heart.

13. If a year passes by there will be nothing that the repeater of the mantra cannot achieve. He attains the eight Siddhis, Aṇimā and others and the ability to walk through the sky.

14. I shall mention another power which is inscrutable but is known to those possessed of perfect knowledge.

15-16. An unknowable figure in the form of a curling

serpent is drawn and that figure placed in the vehicle, nowhere mentioned, is seen there. That which stands uppermost in the universe and that which is eulogised by the Vedas for ever is sung as a secret Vidyā and is the mother of all Vidyās.

17. It is the lore of traversing the sky. It is stationed in all living beings. It is visible and invisible. It is immovable, eternal, manifest and unmanifest. It is permanent.

18. It is devoid of colour yet it possesses colour. It is called Bindumālinī. The Yogin who sees it always remains contented.

19. On seeing Mālinī one attains the fruit of all sacrifices, the benefit of charitable gifts and the ceremonial ablutions in all holy centres.

20-21. There is no doubt in this. I mention the truth to you. The man attains the fruit derivable from all sacrifices, O goddess, as well as the benefit of making charitable gifts and taking the ceremonial ablutions in all the holy centres. O goddess, of what avail is speaking much ? He attains all cherished desires.

22. Hence a sensible person shall cultivate this knowledge as well as Yoga. Siddhi is attained by practice. Yoga is enhanced by practice.

23. Perfect realization is attained by practice. Liberation is attained by practice. An intelligent man shall always maintain practice. Practice is the cause of salvation.

24. O goddess, I have mentioned that all which bestows the benefit of worldly pleasures and salvation. What other tenet do you propose ? Tell me, I shall tell you the truth.

Sūta said:—

25. O great sages, on hearing these words of Sanatkumāra, son of Brahmā, the words bestowing the knowledge of truth, Vyāsa, son of Parāśara, was much delighted.

26. The extremely delighted Vyāsa, bowed again and again to the omniscient son of Brahmā, Sanatkumāra, the storehouse of mercy.

27. O sages, then the great sage Vyāsa, eulogised

Sanatkumāra, the ocean of the perfect knowledge of the deities.

Vyāsa said:—

28. O great sage, I am satisfied. The position of Brahmā has been assigned to me. Obeisance be to you. You are blessed. You are the most excellent of all knowers of Brahman.

Sūta said:—

29. After eulogising the great sage the son of Brahmā, Vyāsa, the grandson of Brahmā, kept silent. He was extremely delighted. He was filled with great bliss.

30. O Śaunaka, Sanatkumāra, son of Brahmā, took leave of him. Worshipped by Vyāsa he returned to his abode. Vyāsa too left for his abode with his mind full of delight.

31. O brahmins, thus I have described to you the conversation between Sanatkumāra and Vyāsa. It deals with truth. It is pleasing. It enhances knowledge.

THE
ŚIVA-PURĀNA

PART IV

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CONTENTS

UMĀSAṀHITĀ

29.	Primeval creation	1573
30.	Description of creation	1575
31.	„ „	1580
32.	Family of Kaśyapa	1583
33.	Description of creation	1587
34.	Manvantaras	1589
35.	Description of Vaivasvata	1594
36.	Nine sons and the race of Manu	1597
37.	Race of Manu	1602
38.	Satyavrata to Sagara	1607
39.	Kings of the solar race	1612
40.	Power of the manes	1615
41.	Seven hunters, their attainment	1619
42.	Power of the Pitṛs	1624
43.	Mode of worshipping Vyāsa	1626
44.	Birth of Vyāsa	1627
45.	Incarnation of Mahākālikā	1638
46.	Incarnation of Mahālakṣmī	1645
47.	Dhūmrākṣa, Caṇḍa, Muṇḍa and Raktabīja killed	1650
48.	Manifestation of Sarasvatī	1655
49.	Manifestation of Umā	1660
50.	Incarnation of Śatākṣī	1663
51.	Review of holy rites	1667

KAILĀSASAṀHITĀ

1.	Discussion among Vyāsa, Śaunaka and others	1674
2.	Dialogue between the God and the Goddess	1678
3.	Way of Sannyāsa	1680
4.	Daily conduct of a Sannyāsin	1686
5.	Mystic diagram of the ascetic	1689
6.	Nyāsa in the path of renunciation	1692

7. Worship of Śiva 1697
8. Mental worship of Śiva 1703
9. Mode of interpreting the Praṇava 1706
10. Śūta's instructions 1710
11. Brahma Vāmadeva 1713
12. Procedure of Sannyāsa 1718
13. Procedure of Renunciation 1725
14. Praṇava in the form of Śiva 1731
15. Idol of Śiva for worship 1734
16. Śiva's Principle 1738
17. Non-dualistic nature of Śiva 1744
18. Procedure of initiating a disciple 1749
19. Rules of Yogapaṭṭa 1752
20. Rules for hair-cutting and ablution 1757
21. The first ten days rite on the death of an ascetic 1760
22. Rites on the eleventh day on the death of an ascetic 1766
23. Twelfth day rites for Yatis 1769

VĀYAVĪYASAṀHITĀ, SECTION I

1. Origin of the sacred lore 1774
2. Problem of the sages 1778
3. Naimiṣa episode 1781
4. Advent of Vāyu 1787
5. Principles of Śiva cult 1788
6. ,, ,, 1794
7. Glory of Time 1799
8. Span of life of the Trinity 1802
9. Creation and sustenance 1804
10. Description of Creation 1806
11. ,, ,, 1810
12. ,, ,, 1812
13. Creation of Brahmā and Viṣṇu 1817
14. Manifestation of Rudras 1821
15. Song of Prayer addressed to Śiva and Śivā 1822
16. Manifestation of divine Śakti 1825
17. Narrative of Creation 1827

18.	Abandonment of the body by Satī	1831
19.	Origin of Vīrabhadra	1836
20.	Destruction of Dakṣa's sacrifice	1841
21.	Punishment of the Gods	1844
22.	Destruction of Dakṣa's sacrifice	1847
23.	Śiva's Fury	1852
24.	Śiva's sports on the Mandara mountain	1857
25.	Goddess attains fair complexion	1862
26.	Attainment of higher status by the tiger	1865
27.	Gaurī's embellishment	1868
28.	Glory of Bhasma	1871
29.	Analysis of Vāg-Artha	1872
30.	Principle of Śiva	1875
31.	Instruction in perfect wisdom	1879
32.	Description of excellent practice	1887
33.	Rules Governing Paśupativrata	1891
34.	Penance of Upamanyu	1899
35.	Story of Upamanyu	1904

VĀYAVĪYASAṀHITĀ, SECTION II

1.	Acquisition of sons by Śrīkṛṣṇa	1910
2.	Glory of lord Śiva	1912
3.	Upamanyu's advice to Śrīkṛṣṇa	1916
4.	Magnificence of Gaurī and Śiva	1919
5.	Knowledge of Paśupati principle	1926
6.	Principle of Śiva	1929
7.	,, ,,	1932
8.	Incarnations of Vyāsa	1935
9.	Śiva Yogācārya	1938
10.	Devotion to Śiva	1940
11.	Śaivite knowledge	1946
12.	Glory of the mantra of Śiva	1951
13.	,, ,,	1954
14.	,, ,,	1959
15.	Greatness of the preceptor	1965
16.	Consecration of the disciple	1971
17.	Rules of Śaivite initiation	1977
18.	Purification of the six paths	1980

19.	Consecration of the aspirant and the greatness of the Mantra	1985
20.	Special consecration	1988
21.	Nitya and Naimittika rites	1991
22.	Compulsory and optional Śaiva rites	1995
23.	Rules of worship	1999
24.	Ritual of lord Śiva	2001
25.	Worship of Śiva	2007
26.	Worship of Śiva with the ancillary rites	2013
27.	Rite of sacrifice	2014
28.	Compulsory and optional rites	2021
29.	Kāmya rites	2024
30.	,, ,,	2027
31.	Hymn to lord Śiva	2034
32.	Rites for prosperity	2047
33.	Rites for bliss hereafter	2054
34.	Delusion of Viṣṇu and Brahmā	2056
35.	,, ,,	2059
36.	Installation of Śiva	2065
37.	Goal of Yoga	2070
38.	Obstacles in the path of Yoga	2075
39.	Śaivite Yoga	2081
40.	Journey of the Naimiṣa sages	2086
41.	Instructions of Vyāsa	2089
	INDEX	2095

UMĀSAṂHITĀ

CHAPTER TWENTYNINE

(The primeval creation)

Śaunaka said:—

1. The great narrative of the conversation of Sanatkumāra and Vyāsa has been heard by me as narrated by you. It has bestowed the knowledge of truth.

2. Now I wish to hear about the creation of Brahmā, the manner of its origin and the way in which you heard it from Vyāsa.

Sūta said :—

3. O sage, listen to the divine story that destroys all sins; the variegated story that is being described by me; the story full of meaning and well known details.

4. He who teaches or hears this story repeatedly sustains his family and is honoured in the world of heaven.

5-6. Puruṣa is eternal and he is of the nature of Sat and Asat as Pradhāna and Puruṣa. The creator of the worlds created Pradhāna after becoming Puruṣa. He created the Creator of all living beings devoted to Nārāyaṇa. O great sage, understand him to be Brahmā of immeasurable strength and prowess.

7. O leading sage, obeisance to that Self-born being from whom the Kalpas and all beings originate.

8. After bowing to that Puruṣa, lord Hiraṇyagarbha, I shall explain the excellent mode of creation again.

9. Brahmā is the creator; Viṣṇu is the protector and Śiva is the annihilator. Even when the time passes there is no other cause of that creation.

10. Being self-born himself the lord, desirous of creating various subjects, created only the waters first. He then instilled virility into them.[1]

11. The waters are called Nāra (belonging to Nara).

1. Manu 1, 8.

The waters are the progenies of Nara. Since waters had been his abode he is called Nārāyaṇa.[2]

12. The Egg floating in the water assumed golden colour. Brahmā himself famous as the self-born was born there.[3]

13. After staying there for a year, lord Hiraṇyagarbha, dichotomised that egg and created heaven and earth.[4]

14. Fourteen worlds were created including those above and below. With the intervening space between those two pieces the lord created the ether.[5]

15. He created the earth floating in the waters and the ten quarters in the firmament. Then he created the mind, the speech, love and anger and the sexual delight.

16. The excessively brilliant creator created seven mental sons, the sages, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.[6]

17. They have been decisively termed the seven Brahmās in the Purāṇas. Brahmā again created the Rudras arising from anger.

18. He created the sage Sanatkumāra too, the eldest of all. They are thus seven born. The Rudras were born afterwards.

19. Sanatkumāra stays with controlled brilliance. From them seven great families originated, all being divine and worshipped by the celestial sages.

20. Endowed with sacred rites they were born along with the other Sages. The lightning, the thunderbolt, the red clouds and the rainbow were created.

21. He created water at the outset. He created the rain-bearing cloud. He created the Ṛks, the Yajus and the Sāmans for facilitating Yajñas.[7]

22. With these he worshipped the gods worthy of being adored. This is what we had heard. He created the gods

2. Ibid. 1. 10.
3. Ibid 1. 9.
4. Ibid. 1. 13 14.
5. Ibid. 1. 13-14.
6. Manu adds Pracetas, Bhṛgu and Nārada Ibid. 1. 35.
7. Manu 1. 23.

from his mouth, the manes from the chest, men through impregnation and the Asuras from his loins.

23. Living beings high and low were born of his limbs as the patriarch Āpava generated the creation of the aquatic beings.

24. When the beings created did not increase he dichotomised his body and became man and woman.[8]

25 With his greatness he persuaded the universe and created the people. Viṣṇu created the Virāṭ (the cosmic being). Thus the Puruṣa Virāṭ was created.[9]

26. Know that he was another Manu that began the age. That lord, Puruṣa, created all the subjects out of Vairāja.

27. The creations of Viṣṇu were not born of womb. They were long-lived, famous, blessed and possessed of progeny.

28. O excellent sage, thus the premeval creation has been narrated to you on knowing which one attains his cherished goal.

CHAPTER THIRTY

(*Description of Creation*)

Sūta said:—

1. When the subjects were created the patriarch Āpava as Puruṣa acquired as his wife Śatarūpā who was not born of womb.[10]

2. With his greatness Āpava enveloped the heaven and stood virtuously. He the noble soul became Śatarūpā thus.

3. She performed a penance for a hundred years and attained the Puruṣa of illumined penance as her husband.

4. The Puruṣa who was born is called Svāyambhuva Manu. His age is said to be seventyone Yugas.

8. Ibid. 1. 32; MP. 3. 31.
9. Manu 1. 32.
10. On the origin of Śatarūpā see IHM. under Satarūpā and Virāj PP. 286, 359. For the mystic interpretation of the same see MP—A study P. 47.

5. The intelligent Śatarūpā bore the Vairāja Puruṣa two sons Priyavrata and Uttānapāda of heroic prowess.

6. The blessed lady Kāmyā, wife of the patriarch Kardama, gave birth to three sons Samrāṭ, Sākṣi, and Aviṭprabhu.

7. Lord Uttānapāda begot sons equal to Indra. He begot another son Dhruva of divine nature who had the excellent lustre and the inner bliss.

8. Dharma's daughter, the virtuously born beautiful woman named Sunīti was the mother of Dhruva.

9. Even as a child Dhruva performed penance for three thousand divine years wishing for an imperishable status.

10. Lord Brahmā, being delighted gave him a stable position as his own, facing the seven sages.

11-12 Two sons, Puṣṭi and Dhānya were born of Dhruva. Puṣṭi begot of Samutthā five pious sons viz Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛṣatejas. The queen of Ripu gave birth to Cākṣuṣa Manu.

13-16. Cākṣuṣa Manu begot Varuṇa of Puṣkariṇī. O excellent sage, from Manu of great prowess, in Naḍalā the daughter of the patriarch Vaisyajanma (?) were born ten sons viz Puru, Māsa, Śatadyumna, Tapasvin, Satyavit, Kavi, Agniṣṭoma, Atirātra, Atimanyu and Suyaśas. To Puru, Āgneyī bore six sons of great lustre viz Aṅga, Sumanas, Khyāti, Sṛti, Aṅgiras and Gaya. Sunīthā, wife of Aṅga, bore him a son Vena.

17. Due to the misbehaviour of Vena the pious sages became very furious and killed him by very huṅkāra.[11]

18. Sārasvata Sages were requested by Sunīthā for the birth of a son. They then churned and pressed his right hand.

19. When the hand of Vena was churned Pṛthu was born. He had a bow and a coat of mail even as he was born and was equal to the sun in brilliance.

20. He was indeed an incarnation of Viṣṇu, for protecting the subjects, for the maintenance of virtue and for punishing the wicked.

11. Manu 7. 41.

21. Pṛthu, son of Vena, the ancestor of all Kṣatriyas protected the earth. He was the first lord of Earth, the first among those anointed in the Rājasūya sacrifice.

22. The two efficient persons Śūta and Māgadha were born of him. O great Sage, by him the earth in the form of cow was milked for the common welfare.

23. Performing a hundred sacrifices he as a king become the provider of livelihood to all the gods, sages and Rākṣasas and to men in particular.

24. Two virtuous princes, Vivitāsva and Haryakṣa were born to Pṛthu. They were great heroes who had become very famous.

25. Śikhaṇḍinī gave birth to a son Prācīnabarhis. While he roamed on the earth Kuśa grasses had their tips towards the East.

26. The daughter of the lord of the Ocean was duly married by him. The great lord, shone all the more when he had a wife.

27. Ten sons were born to Prācīnabarhis the great sacrificer, of his wife Samudratanayā.

28. They were Prācetas by name. They had mastered the science of archery. Together they practised virtue and performed penance.

29. They lay sunk in the waters of the ocean for ten thousand years, repeating the Japa of Rudragīta and meditating on Śiva.

30. While they were performing penance trees grew on the earth. When the Earth stood unprotected there was a great destruction of subjects.

31. O great king, after attaining boons when they returned they saw the trees. They were furious and wanted to burn them by the power of penance.

32. The Prācetasas created fire and wind from their mouths. The wind uprooted the trees and the fire burnt them.

33. On seeing the destruction of trees and observing that only a few trees were left, the valorous king Soma approached them and said.

Soma said :—

34. O Prācinabarhiṣas, O kings, subdue your anger. This daughter of the trees, Anubhūtā, is a woman of fair complexion.

35. O fortunate ones, she was conceived by me in my womb as I knew the future. Let her be your wife and make the race of the moon flourish.

36. The patriarch Dakṣa will be born of her. He, the ancient son of Brahmā, will become a creator of great brilliance.

37. With half your brilliance, and with half my brilliance this king full of Brahmā's brilliance will make the subjects flourish.

38. Then at the instance of Soma the Pracetasas lovingly took the fair-complexioned lady, daughter of trees, as their wife.

39. To her, through them was born the patriarch Dakṣa. O sage, that boy of great brilliance was born of the moon's parts as well.

40. After creating mentally the mobile and immobile beings, the bipeds and the quadrupeds, Dakṣa began creation though copulatory process.

41. In accordance with the Śāstric injunctions, he virtuously married the daughter of Vīraṇa the partriarch, the chaste lady Viraṇī.

42. He begot of her ten thousand sons Haryaśvas. At the instance of Nārada they became detached from the world.

43. On hearing of it Dakṣa again begot of her a thousand sons Subalāśvas.

44. Thanks to the instructions of the same sage they too followed the footsteps of their brothers. Unattached and following the path of mendicants they never returned to their parents.

45. On hearing of it he became very furious and cursed the sage thus—O wretch, fond of quarrels, you will never stay permanently anywhere.[12]

12. Repeated. See Ch. 31. Verses 14-15.

46. Consoled by Brahmā, O great sage, he afterwards created women endowed with qualities and in the form of great flames.[13]

47-48. He gave ten daughters to Dharma and thirteen to Kaśyapa, two to Brahmaputra and two to Aṅgiras and two to the learned sage Kṛśāśva. O excellent sage, the remaining twentyseven daughters, named after the constellations lord Dakṣa gave to Soma.[14]

49. Asuras and others were born of the daughters of Dakṣa and had become famous. The universe was filled with them.

50. O great brahmin, the subjects thereafter were born of sexual union. The creation prior to this was through mental concepts, visualisation and touch.

Śaunaka said:—

51. Formerly it was said by you that Dakṣa was born of the thumb of Brahmā. How then did he of great penance become the son of Prācetasa again?

52. O Sūta, it behoves you to clear this doubt of mine. This is also surprising how he attained the status of of the father-in-law of Soma.

Sūta said:—

53. Birth and destruction happen everyday among the mortals. O sage, in every Kalpa these, Dakṣa and others are born again.

54. He who knows this mode of creation of Dakṣa of the mobile and immobile beings becomes endowed with progeny and longevity. After death he is honoured in the heavenly region.

13. The first half of this verse is repeated. See Chs. 31. 15.
14. The Verses 47, 48 are repeated. See Ch. 31. Verses 17, 18.

CHAPTER THIRTYONE

(*Description of the Creation*)

Śaunaka said:—

1. O son of Sūta, tell me quickly about the details of the creation of the gods, Dānavas, Gandharvas, serpents and Rākṣasas.

Sūta said:—

2. When the creation did not multiply, the patriarch asked the daughter of Vīraṇa, endowed with penance, for the purpose of creation

3. He created different people by the process of copulation. O intelligent one, listen to them. I shall explain in brief.

4. Uniting with her, the powerful patriarch begot of Vīriṇī five thousand sons.

5-6. Nārada, son of Brahmā, had heard at the Satra that the creation can take place only through Kaśyapa in the daughters of Dakṣa. So, on seeing the created sons, the sage Nārada addressed them thus.

7. "You do not know any direction in the world. Without knowing that what can you create ? You are very childish. Proceed only after knowing the world."

8. Thus addressed by him they all proceeded to know the direction by means of their power. Without being able to reach their end they never returned to their father's house.

9. On knowing that he created five hundred sons, Nārada, the visualiser of all, spoke to them also.

Nārada said:—

10. How can you create without knowing the extent of the world ? All of you are childish. What creation do you propose to make ?

Sūta said:—

11. On hearing his words, Subalāśvas, sons of Dakṣa,

as did the Haryaśvas formerly, started in quest of all directions.

12. After reaching Puṣkara and attaining despair due to the endlessness of the world they do not return even now at the rivers from the ocean.

13. Ever since, O sage, if a brother goes in quest of a brother he perishes. That should not be done by any learned man.

14. Realising that his sons had perished, the patriarch Dakṣa cursed the noble soul Nārada in anger.

15. "O wretch, fond of quarrels, you will never stay anywhere permanently. Quarrel will always occur among the people where you happen to be present."

16. We have heard that Dakṣa the patriarch was consoled by Brahmā afterwards and that he begot of Vīriṇī sixty daughters.[15]

17. He gave ten of them to Dharma ; thirteen to Kaśyapa; twentyseven to the moon and four to Ariṣṭanemi.

18. Two to the son of Brahmā, two to Aṅgiras and two to the learned Kṛśāśva. Now listen to their names.

19-20. O sage, the wives of Dharma are Arundhatī, Vasu, Yāmi, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā. Now listen to their children. Viśvedevas are the sons of Viśvā, and Sādhyā gave birth to Sādhyas.

21. Marutvats were born of Marutvatī, Vasus were born of Vasu; the suns were born of Bhānu and the Muhūrtajas were born of Muhūrtā.

22. Ghoṣa was born of Lambā; Nāgavīthī was born of Yāmi and Pṛthivīviṣama was born of Arundhatī.

23. Saṅkalpa of the nature of Truth was born of Saṅkalpā. Aya and others were born of Vasu. They are eight. O Śaunaka, listen to them.

15. According to the present text Dakṣa had sixty daughters. Of these he gave 10 to Dharma, 13 to Kaśyapa, 27 to Soma, 4 to Ariṣṭanemin 2 to Brahmaputra, 2 to Aṅgiras and 2 Kṛśāsva. But the assignment is not uniform in all the Purāṇas. For instance MP (5. 13-14) assigns 15 to Kaśyapa instead of 13 and omits 2 of Brahmaputra to complete the given number.

The accomt is found also in RS. Sṛṣṭi. Ch. 16.

24. Aya, Dhruva, Soma, Dhara, Anila, Anala, Pratyūṣa and Prabhāsa are the eight Vasus by name.

25. Aya's sons are Vaitaṇḍa, Śrama, Śānta and Muni. Dhruva's son was lord Kāla influencing the worlds.

26. Soma's son was lord Varcas imparting lustre to others. Dhara's sons were Draviṇa and Hutahavyavaha.

27-28. Manoharā's sons were Śaśira, Prāṇa and Ramaṇa. Anila's wife was Śivā whose sons were Purojava and Avijñātagati. Anila had only two sons. Kumāra was the son of Agni in the grove of Śara grass surrounded by glory.

29. His sons were Śākha, Viśākha and Naigameya. The son of Kṛttikās was called Kārttikeya.[16]

30. Pratyūṣa's son was Devala a sage. Devala had two sons who too had children and who were intelligent.

31-32. Bṛhaspati's sister was a woman of excellence, well-versed in Yoga and she traversed the entire world maintaining celibacy. She became the wife of Prabhāsa the eighth of Vasus. O fortunate one, Viśvakarman the patriarch was born of him.[17]

33. He was the creator of thousands of skilled arts. He is the architect of the gods. He was maker of all sorts of ornaments. He was the foremost among artisans and craftsmen.

34. He built the aerial chariots of all gods. He is a great Ātman whose craft is emulated and made use of by men too.

35-36. According to another version his wife Sarūpā gave birth to crores of Rudras such as Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapād, Ahirbudhnya, Bahurūpa, Mahat etc. Eleven of them are important. O sage, listen to their names.

16. Kumāra Kārttikeya is one of the four brothers, the other three being Śākha, Viśākha and Naigameya. He is the son of six Kṛttikā mothers and therefore named Kārttikeya and Ṣāṇmātura (MP. 5 27). The legend is found in all the Śaiva Purāṇas. Prof. Agrawal gives a mystical interpretation of the episode. MP—A study PP. 68-71.

17. The patriarch Viśvakarmā, son of Vasu Prabhāsa, was the craftsman of the gods and entrusted with the work of building chariots, ornaments, palaces etc. MP 5. 27-28, See P. 389 note 295.

37-38. These eleven are the Rudras, lords of the three worlds viz:—Ajaikapād, Ahirbudhnya, Tvaṣṭṛ, the powerful Rudrahara of many forms, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardin and Raivata.[18]

39. Thus a hundred Rudras of immense prowess have been mentioned to you. Now listen to the names of Kaśyapa's wives, O excellent sage.

CHAPTER THIRTYTWO

(The family of Kaśyapa)

Sūta said :—

1-2. O brahmin, they are Aditi, Surasā, Ariṣṭelā, Danu, Surabhi, Vinatā, Ilā, Tāmrā, Krodhavaśā, Kadru and Muni. Now listen to the names of their sons. In the previous excellent Manvantara twelve excellent gods were born.

3-6. They are Tuṣitas. During the intervening period of the Vaivasvata and Cākṣuṣa Manvantaras they consulted one another for the welfare of the worlds. After meeting together they spoke—"We will enter Aditi and be born. This will happen for the welfare of the gods." After conferring they were born of Aditi daughter of Dakṣa and Kaśyapa son of Marīci. Viṣṇu and Indra were born again.

7-9. They along with Aryaman, Dhātṛ, Tvaṣṭṛ, Pūṣan, Vivasvat, Savitr, Mitrāvaruṇa, Aṁśa, Bhaga and Atitejas are the twelve Ādityas. Those who were born before as Tuṣitas were born again as the twelve Ādityas in the Cākṣuṣa Manvantara, O Śaunaka thus the names of Aditi's sons have been mentioned to you.

18. Sivapurāṇa proposes to recount the names of eleven Rudras but actually mentions twelve names. As a matter of fact Tvaṣṭā and Bahurupa are identical names. Compare MP (5. 29-30) where Tvaṣṭā is replaced by its corresponding name Bahurūpa.

In regard to the names of the eleven Rudras the Purāṇas are not unanimous.

10. Dīptis of immeasurable splendour became the children of the twentyseven women of sacred rites and the wives of Soma.

11-12. The children of Ariṣṭanemi's wives were sixteen in number. "O celestial sage, the learned Kṛśāśva had many sons. Four of them are known as Devapraharaṇa. O sage, in his wife Arcis, Dhūmrakeśa too was born.

13. Two wives were Svadhā and Satī of whom Svadhā was the elder and Satī the younger. Svadhā gave birth to the Pitṛs and Satī to the Atharvāṅgirasaveda.

14. At the end of a thousand Yugas these will be born again. All the groups of the gods are thirtythree.

15. Just as the sun rises and sets every day so also the groups of gods are born in every Yuga.

16. We have heard that Hiraṇyakaśipu and Hiraṇyākṣa were born as the sons of Diti and Kaśyapa.

17. Siṁhikā their daughter became the wife of Vipracitti. The four sons of Hiraṇyakaśipu were famous for their strength and prowess.

18. They are Anuhrāda, Hrāda, Saṁhrāda and Prahlāda. The youngest Prahlāda was a devotee of Viṣṇu.

19. Pūloman and Mahiṣa were the sons of Anuhrāda born of Sūryā. Hrāda's wife Dhamani gave birth to Vātāpi and Ilvala.

20. Saṁhrāda's wife Kṛti gave birth to Pañcajana. Virocana was the son of Prahlāda. Bali was born of his queen Devī.

21-22. O great sage, Bali begot hundred sons of his wife Aśanā. He was a great devotee of Śiva. He engaged himself in the activities of devotion to Śiva. He was charitably inclined and liberal-minded. He attained meritorious fame and austerity. His son Bāṇa was foremost among the devotees of Śiva. By propititing Śiva he attained the leadership of Gaṇas.

23. The story of Bāṇa has already been heard by you. In the battle Kṛṣṇa was delighted with him.

24-25 Hiraṇyāksa's five sons were strong and learned. They were Kukura, Śakuni, Bhūta Santāpana, Mahānāda and Kālanābha. Thus the sons of Diti have been mentioned. O sage, now listen to the names of the sons of Da

26-28. Danu's sons were hundred in number and were of severe exploits. Ayomukha, Śambara, Kapola, Vāmana, Vaiśvānara, Puloman, Vidrāvaṇa, Mahāśira, Svarbhānu, Vṛṣaparvan and the powerful Vipracitti—these were the sons of Danu begot by Kaśyapa. O sage, now listen to the names of their sons. O sinless one, incidentally I shall mention a few of them.

29-30. Prabhā was the daughter of Svarbhānu. Śacī was the daughter of Puloman. So also Upadānavī, Hayaśirā and Śarmiṣṭhā were daughters of Vṛṣaparvan. Pulomā and Pulomikā were the daughters of Vaiśvānara. They were the wives of Kaśyapa son of Marīci and had many heroic sons.

31. Kaśyapa, son of Marīci, endowed with great penance, begot of them sixty thousand sons delighting the Dānavas.

32. Kālakhañjas, the powerful sons of Pulomā, lived in Hiraṇyapura.[19] They could not be killed either by the Dānavas or by the gods.

33. Vipracitti's sons, born of Siṁhikā, were later killed by Arjuna by the grace of Brahmā.

34. Due to the intermixture of Daityas and Dānavas these sons became valorous and famous as Saiṁhikeyas. They are thirteen in number.

35-36. They were the very powerful Rāhu and Śalya, Bala, Mahābala, Vātāpi, Namuci, Ilvala, Svasṛpa, Ajika, Naraka, Kālanābha, Śaramāṇa and Śarakalpa. These increased their races.

37. Many sons and grandsons were born of them increasing the race of Danu. Being innumerable they are not mentioned in detail.

38. In the family of Saṁhrāda the Daiteyas Nivātakavacas and Maruts were born and they were purified by penance.

39-40. Ṣaṇmukha and others are glorified as the sons of Tāmrā. Kākī, Śyenī, Bhāsī, Sugrīvī, Śukī, Gṛdhṛikā, Aśvī, and

19. This city of the Paulomas and Kālakhañjas (or Kālakeyas) as mentioned in the Mahābhārata (Vana P. CLXXIII. 13) and the Kathāsaritsāgara (XLV. 135) stood on the sea-route leading to Pātāla. Its exact locus remains still unidentified.

Ulūkī were the daughters of Tāmrā. Kākī gave birth to crows and Ulūkī to owls.

41. Śyenī gave birth to vultures, Bhāsī to Bhāsas Gṛdhrī to Gṛdhrakas. Śukī gave birth to parrots and Sugrīvī to auspicious birds.

42. Tāmrā the beloved of Kaśyapa gave birth to horses, camels and donkeys. Thus the family of Tāmrā has been described to you.

43. Vinatā had two sons Aruṇa and Garuḍa. The latter was the most excellent among birds. He was terrible by virtue of his activities.

44-47. Surasā gave birth to a thousand serpents of immeasurable power. They had many hoods. They were powerful enough to traverse the sky, the important among them were the kings Śeṣa, Vāsuki and Takṣaka, Airāvata, Mahāpadma, Kambala and Aśvatara. The sons of Ailā were Padma, Karkoṭaka, Dhanañjaya, Mahānīla, Mahākarṇa, Dhṛtarāṣṭra, Balāhaka, Kuhara, Puṣpadanta, Durmukha, Sumukha, Khararoman, Kharapāṇi and many others.

48. Krodhavaśā gave birth to many who were the fanged animals and birds both of land and water. Varā's sons were animals.

49. Anāyuṣā's sons were fifty. They were very strong. The chief amongst them were Bala, Vṛtta, Vikṣara and Bṛhan.

50-51. Surabhi gave birth to rabbits and buffaloes; Ilā to trees, creepers, spreading vines and all kinds of grass ; Khaśā gave birth to Yakṣa and Rākṣasas, Muni gave birth to the celestial damsels. Ariṣṭā gave birth to serpents more excellent than human beings in their power.

52. O great sages, thus the descendants of Kaśyapa have been explained to you. They had hundreds of sons and grandsons.

CHAPTER THIRTYTHREE

(*Description of the creation*)

Sūta said:—

1-5. Such is the creation as mentioned in the Manvantara, Svārociṣa, O dear. Now I shall describe the creation as evolved by Brahman while offering oblations in the elaborate Vāruṇa sacrifice in the great Vaivasvata Manvantara. All the Brahmarṣis born in the beginning, Pitāmaha made his mental sons. When a great fight ensued between the gods and the Dānavas, Diti lost all her sons. She approached Kaśyapa and propitiated him. The delighted Kaśyapa asked her to choose a boon as she pleased. She chose the boon that she be favoured with a son of immeasurable power capable of slaying Indra.

6. He granted her the boon of her choice. The sage of great penance advised her celibacy and other restraints for a hundred years.

7. The pious fair-complexioned lady conceived. She began to observe celibacy and other restraints.

8. After impregnating Diti, Kaśyapa of noble sacred rites went away satisfied for the performance of penance.

9. Indra waited for finding out a weak point in her. He found one such when the period of hundred years was short by a year.

10. Due to the gravity of the event destined to happen, once Diti did not wash her feet. She went to sleep with head hanging down.

11. In the meantime Indra entered her belly with the thunderbolt. He cut off the foetus into seven pieces.

12. While being split into seven the foetus began to cry in seven different tones. Indra told the foetus "Do not cry, Do not cry" repeatedly. He cut them again but they did not die.

13. O sage, being felled down they told him with

20. For full details of the legend see MP. Ch. 7.

Maruts are so called that when Indra split the foetus of Diti they cried and did not stop. Then Indra ordered them not to weep, hence they became known as Maruts.

palms joined in reverence. "O Indra, why do you wish to kill us? We are your brothers, the Maruts."

14. O brahmin sage, at the will of Śiva, they eschewed their Daitya nature. They were accepted by Indra with due fraternity.

15. In the name of Maruts they became gods of great prowess. Thus traversing the sky the fortynine Maruts became assistants of Indra.

16. When they flourished, Viṣṇu the patriarch, offered them kingdoms beginning with Pṛthu. Listen to that.

17. Ariṣṭa was the heroic person. Kṛṣṇa the patriarch was ever victorious. Parjanya was the presiding deity of clouds. This entire universe belongs to him.

18. O great sage, I have explained the creation of living beings to you. Listen to the division of kingdoms. I shall explain that duly now.

19. After crowning Pṛthu the son of Vena in the emperorship, Brahmā began to assign the kingdoms in due order.

20. He crowned Soma in the kingdom of birds, creepers, stars, planets, sacrifices and austerities.

21. He crowned Varuṇa in the kingdom of waters; Vaiśravaṇa as the lord of kings; Viṣṇu as the lord of Ādityas and Pāvaka as the lord of Vasus.

22. He crowned Dakṣa as the lord of patriarchs, Indra as the lord of Maruts, and Prahlāda of great strength as the lord of Daityas and Dānavas.

23. He crowned Vaivasvata Yama in the kingdom of Pitṛs, Mātṛs, Vratas, Mantras and cows.

24. He crowned the trident-bearing Śiva, in the kingdom of Yakṣas, Rākṣasas, kings, goblins and ghosts.

25. He crowned Himavat as the lord of mountains, the ocean of rivers, the tiger of deer and Bull as the lord of cows.

26. He crowned the banyan tree in the kingdom of plants and trees. Thus the kingdom was assigned everywhere by the lord of subjects.

27. The lord of the universe, the soul of all, established the son of patriarch Vairāja in the kingdom in the east.

28. Similarly, O great king, he established Sudhanvan, son of Kardama, the patriarch, in the kingdom in the south.

29. The lord directed and assigned the unfailing noble-minded son of Rajas, Ketumat as the king in the kingdom in the west.

30. He crowned the indefatigable son of Parjanya the patriarch, Hiraṇyaroman, in the kingdom in the north.

31 O Śaunaka, the details of Pṛthu the son of Vena have been narrated to you. This base is glorified as the most ancient spot of great prosperity.

CHAPTER THIRTYFOUR

(The enumeration of Manvantaras)

Śaunaka said:—

1. Please describe in detail all the Manvantaras. I wish to hear of all the Manus too.

Sūta said:—

2-3. O great sage, six Manus have already been mentioned to you viz. Svāyambhuva, Svārociṣa, Uttama, Tāmasa, Raivata and Cākṣuṣa. The present Manu is called Vaivasvata, O great sage.

4-6. The Manus of future are Sāvarṇi, Raucya, Brahmasāvarṇi, Dharmasāvarṇi, Rudrasāvarṇi, Devasāvarṇi and Indraāsvarṇi. All these constitute the Manus of the past, present and future. These have been enumerated by me as I have heard.

7. O sage, these fourteen Manvantaras extending over the period past, present and the future have been mentioned to you. A Kalpa consisting of a thousand Yugas is constituted by these.

8. O Saunaka, listen. I shall explain the sages, their sons and the gods; all are famous. Listen with pleasure.

9. Marīci, Atri, the holy lord Aṅgiras, Pulaha, Kratu, Pulastya and Vasiṣṭha—these seven are Brahmā's sons.

10. O sage, the seven sages are in the northern quarter. In the Svāyambhuva Manvantara there were the gods named Yāmas.

11-12. The ten noble-souled sons of Svāyambhuva Manu were—Āgnīdhra, Agnibāhu, Medhā, Medhātithi, Vasu, Jyotiṣmat, Dhṛtimat, Havya, Savana and Śubhra. O great sage, the Indra there was Yajña.

13. Thus O dear, the first divine Manvantara has been mentioned to you. I shall explain the second one. Know as it is.

14-15. In the second Svārociṣa Manvantara these must be known as the great sages, viz-Ūrjastambha, Parastambha, Ṛṣabha, Vasumat, Jyotiṣmat, Dyutimat and the seventh Rociṣmat. Then the Indra was Rocana. The gods were known as Tuṣitas.

16-17. O great sage, the ten noble-minded sons of Svārociṣa Manu, all of great heroism and exploits were Harighna, Sukṛti, Jyotis, Ayomūrti, Ayasmaya, Prathita, Manasyu, Nabha and Sūrya.

18. O sage, the second Manvantara has been mentioned by me. I shall explain the third one. Know it factually.

19-20. Vasiṣṭha's seven sons famous as Vāsiṣṭhas and Hiraṇyagarbha's sons of great splendour known as Ūrjas are mentioned as the sages. Uttama the Manu had ten sons, O great sage.

21-22. They were Iṣa, Ūrjita, Ūrja, Madhu, Mādhava Śuci, Śukravaha, Nabhasa, Nabha and Ṛṣabha. The gods were Satyavedaśruta and others. O sage, the Indra then was Satyajit. He was the ruler of the three worlds.

23. The great third Manvantara has been explained. O sage, listen. I shall mention the fourth Manvantara.

24. The seven sages were Gārgya, Pṛthu, Vāgmin, Janya, Dhātā, Kapīnaka and the seventh Kapīvat. The groups of gods were Satyas.

25-26. The Indra there was Triśikha. O sage, listen to the names of Manu's sons. The ten sons of great rites of the Manu Tāmasa were Dyutipota, Sautapasya, Tapaḥśūla, Tāpana, Taporati, Akalmāsa, Dhanvin, Khaḍgin, Mahat and Ṛṣi.

27. The fourth Manvantara of Tāmasa Manu has been mentioned to you. O dear, now listen to the great fifth Manvantara.

28-29. Devabāhu, Jaya, the sage Vedaśiras, Hiraṇyaroman, Parjanya, Ūrdhva Bāhu, Somapa—These and others constituted the seven sages. They were engaged in truth. The gods were Bhūtarajasas of the nature of performing penance.

30. Indra was named Vibhu and he was the lord of the three worlds. The name of the Manu was Raivata. He shall be known as the brother of Tāmasa.

31. O sage, Arjuna, Paṅktivindhya and others shall be known as his sons. They are endowed with great penance. They stay on the mountain Meru.

32. Raucya son of Ruci the patriarch was the Manu. His son born of the queen Bhūti was Bhautya.

33. The future Manus in this Kalpa will be seven. The future great sages will also be seven in each Manvantara in the heaven.

34. Rāma, Vyāsa, Ātreya, Dīptimat, Subahuśruta, Bharadvāja, and the lustrous Aśvatthāman son of Droṇa will be seven sages in this Manvantara.

35-37. Śaradvat son of Gautama, Gautama, Kṛpa, Kauśika, Gālava, Ruru and Kaśyapa will be future seven sages. The future gods are three in number as mentioned by Svayambhu. They are the sons of the noble-souled Kaśyapa the son of Marīci. Bali the son of Virocana will become their Indra.

38-39. O Śaunaka, the future ten sons of Sāvarṇi the Manu will be Viṣāṅga, Avanīvat, Sumanta, Dhṛtimat, Vasu, Sūri, Sura, Viṣṇu, Rājā and Sumati. Thus the eighth Manvantara has been mentioned. Now listen to the ninth Manvantara.

40-42. I shall mention Dakṣasāvarṇi Manu at the outset. Listen. Medhātithi, Paulastya, Vasu, Kaśyapa, Jyotiṣmat, Bhārgava, Dhṛtimat, Aṅgiras, Savana son of Vasiṣṭha, Havya son of Atri, and Pulaha—these seven are the sages in the Rauhita Manvantara. O great sage, the groups of gods are three.

43-44. They are the sons of the patriarch Rohita, son

of Dakṣa. These are the nine sons of great strength of the first Sāvarṇi—Dhṛṣṭaketu, Dīptaketu, Pañcahasta, Nirākṛti, Pṛthuśravas, Bhūridyumna, Ṛcīka, Bṛhata and Gaya.

45-47. In the tenth Manvantara of the second Sāvarṇi the following are the sages, viz. Haviṣmat, Pulaha, Prakṛti, Bhārgava, Āya, Mukti, Ātreya and the imperishable Vasiṣṭha along with the seven great sages viz, Paulastya, Prayati, Bhāmāra, Kaśyapa, Aṅgirā, Anenasa, and Satya. Those known as Dviṣimant are the groups of gods.

48-49. Śambhu, Maheśvara himself is as their Indra. The ten sons of the Manu are Akṣatvat, Uttamaujas, Bhūriṣeṇa the powerful, Śatānīka, Nirāmitra, Vṛṣasena, Jayadratha, Bhūridyumna, Suvarcā and Arcis.

50. In the eleventh Manvantara of the third Sāvarṇi there are seven sages. Understand them as they are glorified by me.

51-52. Haviṣmat Kaśyapa, Vapuṣmat Vāruṇa, Ātreya, Vasiṣṭha, Anaya, Aṇgiras, Cārudhṛṣya, Paulastya, Niḥsvara, Taijasa Agni. The first seven are the sages and the last three groups are of gods.

53-54. There are the sons of Brahmā known as Vaidhṛtas. The grandsons of Sāvarṇa and the sons of the third Sāvarṇi are—Sarvaga, Suśarman, Devānīka, Kṣemaka, Dṛḍheṣu, Khaṇḍaka, Darśa, Kuhu and Bāha, nine in all.

55-57. Now know the seven sages of the fourth Sāvarṇi from me—Dyuti son of Vasiṣṭha, Ātreya of good penance, Angiras an embodied form of penance, Kaśyapa the ascetic. Paulastya the sage, Pulaha interested in penance and Bhārgava the storehouse of penance. The groups of gods are known as five and they are the mental sons of Brahmā.

58-60. The Indra then is Ṛtadhāman. He is the happy ruler of the three worlds. In the future twelfth Manvantara, O, sage, the seven great sages are Dhṛtimat, Angiras, Havyavat Paulastya, Tattvadarśin Paulaha, Nirutsava Bhārgava, Niṣprapañca Ātreya, Nirdeha, Kāśyapa and Sutapa the descendant of Vasiṣṭha.

61-62. The groups of gods are three in number as mentioned by Svayambhū. They are: Divaspati Indra, Vicitra and Citra. Naya, Dharmadhrta, Andhra, Sunetra, Kṣatravṛd-

dhaka, Nirbhaya, and Sutapas Droṇa are the sons of Raucya Manu.

63-65. In the fourteenth Manvantara of Satya Manu the seven sages are Āgnīdhra Kāśyapa, Māgadha, Paulastya Atibāhya Bhārgava, Śuci Angirasa, Yukta Ātreya, Ajita grandson of Vasiṣṭha, and Pulaha. They are the final seven sages. The gods are the holy Cākṣuṣas. Śuci will become Indra.

66. After getting up early in the morning the repetition of the names of these sages of the past and future increases the happiness of men.

67-68. O great sage, listen. The groups of gods are five. The sons of this Manu are—Taraṅgabhīru, Budhna, Tanūgra, Anugra, Abhimānin Pravīṇa, Viṣṇu, Saṅkrandana, Tejasvin, and Sabala.

69. The earlier Kalpa is in the authority of Bhauma, Thus I have explained the Manus past and future.

70-71. These were mentioned to Vyāsa by Sanatkumāra of great splendour. When the thousand Yugas are complete they, of good penance, return to Brahmaloka when their task of protecting the people is over. Each Manvantara consists of seventy one Yugas with some period left over.

72. These fourteen Manus are glorified. In each Manvantara there is re-creation after annihilation.

73. It is difficult to explain Manvantara even in hundreds of years. The Kalpa that follows a hundred thousand Kalpas is named Niśśeṣa.

74-75. There all the living beings are burnt by the sun's rays. O sage, all of them enter Viṣṇu at the end of Kalpas along with the Ādityas. Viṣṇu then creates all living beings. This happens again and again.

76-77. Lord Rudra annihilates them I shall explain it at the end of Vaivasvata Kalpa. Thus I have mentioned all about the Manvantaras to you. It is a holy narrative condusive to wealth and increase of the family.

CHAPTER THIRTYFIVE

(*The description of Vaivasvata*)

Sūta said:—

1. Vivasvat was born of Dakṣa's daughter and Kaśyapa the great sage. His wife was Saṁjñā, daughter of Tvaṣṭṛ and also known as Sureṇukā.

2. Due to the unbearable heat of her husband she in her prime of youth was dissatisfied.

3. Being scorched and not being able to hear the brilliance of the lustrous sun, the fair-complexioned lady was excited and sorrowful.

4-5. O sage, the sun begot three offsprings of her: the patriarch Manu Śrāddhadeva, Yama and Yamunā born as twins.

6. On seeing the brilliance of the sun as unbearable as the fire at the final dissolution she created Chāyā of herself.

7. She of illusory form told Saṁjñā : "O sweet-smiled auspicious lady, what shall I do for you, please tell me".

Saṁjñā said:—

8. "Welfare unto you. I go to my father's house alone. Indeed you have to stay in this house without aberration.

9. These two well-behaved sons and this pretty girl should be happily protected if you wish to please me."

Chāyā said :—

10. "O lady, I shall brook their misdeeds even as much as pulling out my hair. I shall make no complaint to you. O goddess, you can go away happily."

Sūta said:—

11. Ashamed on being addressed thus, the lady went to her father's house but was rebuked by him. He urged her again and again to return to her husband.

12. She assumed the form of a mare. Going to Northern Kurus she wandered among the people.

13. The sun took her for Saṁjñā and begot of her a son the Maṇu Sāvarṇi.

14. Though requested by Saṁjñā, Chāyā did not love the elder children. She loved her own son more and fondled him always.

15. The younger brother Yama could not hear that. He did not forgive. Ever since childhood he was furious and and ill-tempered due to the gravity of what was destined to happen later.

16. When Yama, son of Vivasvat threatened Chāyā she became infuriated and cursed him angrily.

17. Due to excessive anger she cursed—"Let your leg fall off". Yama approached his father with palms joined in reverence and said.

18-20. "I was agitated due to Chāyā's words. I am sorry and frightened of the curse. I had only said that a mother shall have impartial and equal love for all her children. She has lost affection for us. She nurtures only the youngest one. Hence I raised my foot. It behoves you to forgive me. O lord of gods, O foremost among the refulgent ones, I have been cursed by my mother. O lord of rays, let not my leg fall off by your grace."

The sun said:—

21. O son, there shall be a great cause for this. That was why you too who know virtue and speak the truth had been infuriated.

22. It is not possible to make your mother's words false. Worms will take away the flesh from your leg and go to the earth.

23. Her words will come up true and you will also be saved. Have no doubt, O deer, cheer up your mind, O lord.

Sūta said:—

24. O great sage, after saying thus to his son Yama, the sun angrily spoke to Chāyā.

The sun said :—

25. O beloved wife, O evil-minded angry lady, what it is that you have done ? Why do you love one son more? You shall tell me.

Sūta said:—

26. On hearing the words of the sun she told him the truth. Scorched by him she consoled him thus.

Chāyā said:—

27. This fierce form of yours was not pleasant to Saṁjñā. She was scorched by your excessive brilliance. She could not bear it. She now resides on the grassy plain in a forest.

28. O lord of rays, she is endowed with the power of Yoga. She has resorted to yogic practice. She is praiseworthy. O lord of gods, be favourable to her by sending the message of your opinion.

29. I shall change your form. I shall make it pleasingly brilliant.

Sūta said:—

On hearing this, the sun was appeased.

30. The sage Tvaṣṭṛ put him on the turner's lathe and sharpened him further. His blazing form was slightly reduced in brilliance.

31. When the form was made more pleasingly brilliant by Tvaṣṭṛ it shone splendidly. Then resorting to Yogic practice he saw his wife Saṁjñā.

32. He assumed the form of a horse and approached her for sexual indulgence with her who could not be overwhelmed by any living being due to her lustre and observance of restraint.

33. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril.

34. Thence were born the twin gods Aśvins, the foremost among physicians. They are known as Nāsatyas and Dasras.

35. The sun showed his pleasingly splendid form to them. On seeing her husband she was extremely delighted.

36. The chaste lady returned to the house with her husband with the face beaming with pleasure. The pair rejoiced more than before.

37. This incident distressed the mind of Yama. As pious king he gladdened the subjects virtuously.

38. Yama of great lustre attained the lordship of the names and the guardianship of the quarters.

39. Sāvarṇi Manu became the patriarch. In the Sāvarṇika Manvantara he will become the future Manu by virtue of his action.

40-42. The lord is performing penance even today on the top of Meru[21]. Their younger sister, the famous Yamī, became the most excellent river Yamunā, the sanctifier of all the worlds. He is called Sāvarṇi Manu in the world. He who listens to or retains in memory this origin of the gods attains great fame. Should he suffer from any adversity he will be rid of it.

CHAPTER THIRTYSIX

(*The description of the nine sons and the race of Manu*)

Sūta said:—

1. Nine sons all equal to him were born of Vaivasvata Manu. Later they became very lofty, bold and devoted to the virtues of Kṣatriyas.

2. They were Ikṣvāku, Śibi, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nabhaga, Karūṣa and Priyavrata.[22]

3-5. Desirous of sons, Manu the patriarch performed a sacrifice. O great sage, when no sons were born as a result of the sacrifice, the famous Ilā was born, wearing divine garments, bedecked in divine ornaments and with a

21. See P. 310 not and P. 623 note.

22. There is no consensus of opinion in the Purāṇas about the names. Pargiter who collated the Puranic texts on the topic suggested the following names इक्ष्वाकु, नाभाग, धृष्ट, शर्याति, नरिष्यन्त, करूष, प्रांशु, नाभानेदिष्ट and पृषध्र. ŚP agrees in respect of the first five but it substitutes शिबि, नाभाग (द्वितीय) and प्रियव्रत प्रांशु, for नाभानेदिष्ट and पृषध्र. Probably the second नाभाग is identical with नाभनेदिष्ट. The identification of शिबि and प्रियव्रय with प्रांशु प्रृषध is douhtful.

divine body. Manu the chastiser addressed her as Ilā and said "Follow me". Ilā replied to him.

Ilā said:—

6. She spoke these words to the patriarch desirous of a son—"O foremost among the eloquent, I am born of the parts of Mitra and Varuṇa.

7-9. I am approaching them. I shall never be interested in sinful things." After saying this, the chaste lady approached Mitra and Varuṇa and spoke with palms joined in reverence "O great sages, I am born in the sacrifice of Manu through your parts. I have come to you. Please tell me. What I can do for you. O lord, create other sons so that your race may flourish."

Sūta said:—

10. When the chaste lady born in the sacrifice of Manu said, the sages Mitra and Varuṇa spoke thus respectfully.

Mitra and Varuṇa said:—

11. O virtuous beautiful lady of fair complexion, both of us are pleased with your self-control, humility and truth.

12. O blessed lady, you will attain our fame. You alone will become the son establishing the family of Manu.

13. You will be famous in the three worlds as Sudyumna, beloved of the universe, virtuous in conduct and enhancer of the race of Manu.

Sūta said:—

14. On hearing that she returned to her father's presence. On the way, getting an opportunity, Budha invited her for sexual intercourse.

15. King Purūravas was born of her out of the union with Budha. O intelligent one, this son was the handsome and intelligent man who later became the husband of Urvaśī.

16. After bearing the son Purūravas she became Sudyumna as a result of Śiva's grace.

17. Sudyumna had three very virtuous heirs Utkala, Gaya and the powerful Vinatāśva.

18. O brahmin, O great sage, Utkala was assigned the country Utkala;[23] Vinatāśva was given the territories on the West and Gaya was given Gayā and the eastern territories.

19. O dear, when Manu passed away, the earth was divided into ten regions.

20-24. Ikṣvāku the eldest son got the central territory. At the instance of Vasiṣṭha, Sudyumna gave the virtuous territory Pratiṣṭhāna[24] to Purūravas. O grart sages, Sudyumna had the characteristics of both man and woman. The Śakas were the sons of Nariṣyanta. Nabhaga's son Ambarīṣa got the region Bāhlaka[25] and so was known as Bāhleya. Śaryāti had a son and a daughter. The son was known as Ānarta and the daughter as Sukanyā who later became the wife of Cyavana. Ānarta's son was Raibhya known also as Raivata.

25. In the territory[26] of Ānarta he got the city Kuśasthalī which was extremely brilliant and was the seventh among seven cities.

26. He had a hundred sons of whom the eldest and the most excellent was Kakudmin. He was brilliant, strong, virtuous and a protector of brahmins.

27. A daughter Revatī was born to Kakudmin. She was endowed with great beauty, She was another Lakṣmī.

28. The king Kakudmin the lord of all went to

23. It is modern Orissa.

24. Here Pratiṣṭhāna is Prayāga but the Purāṇas are not agreed upon its locus. Some place it on the north and some on the east side of the Ganges. Others place it on the north bank of the Yamunā.

There is another Pratiṣṭhāna=Paiṭhan in the Aurangabad District of the former Hyderabad State.

25. Bāhlaka is identical with modern Balkh in the northern part of Afghānistan. See KM Ch. XVII.

26. It is identical with Gujrat and part of Malavā. Its chief city was Kuśasthalī also called Dvārakā.

Brahmā's region near Brahmā, accompanied by his daughter in order to ask him about a suitable bridegroom for her.

29. While dance and music was going on, he stood there waiting for a moment near Brahmā.

30. Although it was only a Muhūrta in Brahmā's region many Yugas had passed by. But O sages, the king Kakudmin did not know anything about it.

31. Then he bowed to Brahmā the great Ātman, humbly and with palms joined in reverence told him about his mission.

32. On hearing his purpose the patriarch Brahmā laughed. Addressing the great king Kakudmin, he said.

Brahmā said:—

33. Listen, O King Kakudmin, O lord of the earth, son of Raibhya, to my words with attention. I shall tell you the truth particularly.

34. All those bridegrooms you had in view have been killed by the efflux of time. Even their family is extinct. Time is the devourer of everything.

35. O king, your city too has been destroyed by Puṇyajanas, the Rākṣasas. It is now the twenty-eighth Dvāpara Yuga and the city has been rebuilt by Kṛṣṇa.

36. In the name of Dvāravatī because it has many entrances, it is very beautiful. It is protected by the Bhojas, Vṛṣṇis and Andhakas with Kṛṣṇa as their leader.

37. O king, now go there and give this daughter of yours to Baladeva the son of Vasudeva.

Sūta said:—

38. Thus commanded. the king bowed to him and went to that city. On realising that many Yugas had elapsed he was surprised along with his daughter.

39. Then he gave his daughter, the youthful maiden, Revatī to Bala the brother of Kṛṣṇa in conformity with the Śāstric rituals.

40. Then he, the great lord, went to the celestial summit of Meru and propitiated Śiva observing penance.

The sages said:—

41. Raivata stayed in Brahmā's region for many Yugas. He returned to the mortal world as a young man. This is my great doubt.

Sūta said:—

42. O sages, near Brahmā there is no old age, hunger, thirst, aberration or premature death to any one.

43. Therefore the king did not attain old age or death, nor his daughter. After consulting Brahmā about the bridegroom he returned still a young man.

44. Going to the divine city Dvāravatī[27] rebuilt by Kṛṣṇa, he got his daughter married to Bala.

45. Hundred sons were born to that virtuous great lord. Through many wives Kṛṣṇa too had innumerable sons.

46. The family of the two noble souls was very great. All the Kṣatriyas in every quarter became delighted and virtuous.

47. Thus the race of Śaryāti has been narrated to you. O brahmins, I shall succinctly mention the details of others too. Listen attentively.

48. Nābhāga had a son Dhṛṣṭa. After establishing the Kṣatriya race and performing the brahminical rites he attained brahminhood.

49. Dhṛṣṭa's race originally Kṣatriya became brahmin family on the earth. Karūṣa's descendants the Kārūṣas were Kṣatriyas, insubjugable in war.

50. Nṛga who was also a son of Manu was a liberal donor of riches to brahmins and of cows.

51. Once due to an error in his charitable gift of a cow, prompted by his own sins and crooked intellect, he became a chameleon and was redeemed by Śrīkṛṣṇa.

52. An excellent son was born to him named Prayāti, the knower of virtues. This I have heard from Vyāsa and have now briefly mentioned to you.

53. Pṛṣadhra, a son of Manu was made the keeper of

27. See P. 1229 note 90.

cows by his preceptor. During the nights, observing the posture of heroes, he diligently looked after the cows.

54. Once a tiger entered the cowshed to attack the cows. On hearing the shrieks of the cows he woke up. Strong that he was he seized a sword to kill it and started.

55. On seeing the lord armed with a sword the frightened tiger slipped away. Not knowing it and mistaking a reddish brown cow as the tiger he hit it with his sword on its head.

56. Due to rain and gust of wind in the night he was deluded. Thinking that the tiger had been killed he returned to his place.

57. When the night dawned into day he got up and went there. He saw only the cow killed and not the tiger. He felt dejected.

58. On hearing about the incident and realising that he had committed a sin unconsciously and not wilfully, the preceptor cursed him—"Become a Śūdra, not a Kṣatriya."

59. On being cursed by his preceptor, the family priest out of anger, Pṛṣadhra started from there and went to the great forest.

60. Dejected by sufferings he became detached and practised Yoga. He burnt himself in conflagration and attained the greatest goal.

61. Kavi, son of Manu, was highly intelligent due to Śiva's blessings. After enjoying divine pleasures here he attained the rare salvation hereafter.

CHAPTER THIRTYSEVEN

(*The race of Manu*)

Sūta said:—

1. Formerly Ikṣvāku was born as the son of Manu through the nose. He had a hundred sons who were liberal in bestowing gifts.

2. Before them O brahmins, there were no kings in Āryāvarta. Of them the eldest was Vikukṣi. He became the king of Ayodhyā.

3-4. Listen to one of his misdeeds. He wanted to perform Śrāddha but before performing the same he ate a rabbit and came to be known as Śaśāda. Abandoned by Ikṣvāku, he entered a forest.

5. When Ikṣvāku passed away he was installed a king at the instance of Vasiṣṭha. He had fifteen sons of whom the chief was Śakuni.

6. They all became kings and protectors of the northern country. Ayodha's son was the powerful king Kakutstha.

7. Kakutstha's son was Arinābha. His son was Pṛthu. Pṛthu's son was Viṣṭarāśva. From him was born Indra the lord of people.

8. Indra's son was Yuvanāśva, the ruler of Śrāvasta. His son was Śrāvastaka who built Śrāvasti.[28] Śrāvastaka's son was Bṛhadaśva.

9. His son was Yuvanāśva and Kuvalāśva was his son. Since he slew Dhundhu he became the excellent king Dhundhumāra.

10-11. Kuvalāśva had hundred sons who were excellent archers. He was entrusted with the kingdom by his father. After transferring the royal glory to the son the king entered the forest. But Uttaṅka prevented him.

Uttaṅka said:—

12-14. Listen. You shall protect the earth virtuously. O king, only when protected by you can the earth be relieved of excitement and sorrow. It does not behove you to go to the forest. There is a Dānava, proud of his strength near my hermitage, in the snow-covered wilderness, full of sea-sand. He is indestructible even to the gods. He has a huge body and is very strong.

15. He stays underground concealed by the sand. The terrible Rākṣasa son of the demon Madhu is Dhundhu by name.

28. This celebrated city is situated in the modern gonda district of Uttara Pradesh

16. He stays there performing a terrible penance for the destruction of the worlds. At the end of every year he exhales terribly.

17. When he exhales, the whole world including mountains, forests and wilderness, quakes. Blazing flames with pink smoke smoulder everywhere.

18. Hence, O king, I cannot stay in my hermitage. O strong one with huge arms ward him off desiring the welfare of the worlds.

19. Let the wordls become happy and peaceful after he had been killed by you. O lord of earth, you alone can slay him.

20. O sinless one, a great boon has been granted to you. Viṣṇu will heighten your splendour by his own splendour.

21. Great virtue accrues from the protection of the subjects. A similar opportunity is wanting in the forest. Let not your mind be directed that way.

22. O leading king, nowhere such a virtue exists as it does in the protection of the subjects. This has been pursued by the saintly kings of yore.

23. Thus requested the saintly king entrusted his son Kuvalāśva with the task of thwarting Dhundhu.

24. "O holy lord, O excellent brahmin, I have already laid aside my weapons. Here is my son who will surely destroy Dhundhu."

25. Having said thus and instructed his son the king proceeded with penance. Kuvalāśva accompanied by Uttaṅka went to fight with Dhundhu.

26. At the approach of Uttaṅka and for the benefit of the worlds, lord Viṣṇu entered him with his splendour.

27. When the invincible Kuvalāśva started there was a loud shout in the heaven. "This glorious prince will slay Dhundhu."

28. The gods surrounded him with garlands of flowers. They praised him saying "Be victorious, Be long-lived."

29. The most excellent among the victorious, the king went there accompanied by his sons. He caused an ocean to be dug in the midst of that vast expanse of sand.

30. O brahminical sage, heightened in strength by the splendour of Viṣṇu he became very brilliant and stronger.

31. O brahmin, the demon Dhundhu was found out, concealed beneath the sand towards the western quarter as the sons of the king dug up the place.

32. He appeared to consume all the worlds out of fury in the fire emerging from his mouth. Water too gushed out from him as from the moon-stone at the moonrise.

33. The hundred sons were scorched and burnt in the fire. O great sage, among them only three survived.

34. O leading brahmin, then the king of great splendour rushed at the very powerful Rākṣasa, the brahmin-slayer Dhundhu.

35. The king quaffed off the gushing water through fiery arrows and quelled the fire through water.

36. After killing the aquatic demon of huge body with his strength, the king requested Uttaṅka to survey his work.

37. O great sage, Uttaṅka granted him boons. He gave him never-ending wealth and invincibility to enemies.

38. He blessed him with interest in virtue, perpetual residence in the heaven and the imperishable world to his sons who were killed in the battle.

39. Three of his sons survived. The eldest of them was Dṛḍhāśva. Haṁsāśva and Kapilāśva were younger princes.

40. Haryaśva was the son of Dṛḍhāśva who was the son of Dhundhumāra. Nikumbha who was always engaged in sacred rites was the son of Haryaśva.

41. Saṁhatāśva an expert in war was the son of Nikumbha. Akṣāśva and Kṛtāśva were the sons of Saṁhatāśva.

42. He had two daughters Haimavatī and Dṛṣadvatī honoured by the good. She was famous in the three worlds. Her son was Prasenajit.

43. Prasenajit had a chaste wife Gaurī.[29] She was cursed by her husband and turned into the river Bāhudā.

44. His great son was Yuvanāśva, the lord of the earth. Māndhātā famous in the three worlds was Yuvanāśva's son.

45-46. Śaśabindu's daughter the chaste Caitrarathī was his wife. She was the eldest sister of ten thousand brothers. Māndhātā begot of her two sons, Purukutsa, the knower of sacred rites and Mucukunda the righteous.

47. Purukutsa's son was Trayyāruṇi. His son was Satyavrata.

48-50. He was evil-minded. Whenever sacred mantras were recited he put obstacles. After the marriage was celebrated he abducted the brides of others with force, out of lust, delusion, fun or arrogance. He abducted the virgins to satisfy his lust. The king Trayyāruṇi forsook him for such evil practices. Infuriated he called him a disgraceful wretch.

51. When cast-off he asked his father where to go. The king asked him to stay with the outcastes.

52. Cast off by his father the righteous king and protector, the heroic Satyavrata lived with the outcastes.

53. Becoming detached due to the activities of his son, the king Trayyāruṇi forsook everything and went to the forest in order to perform penance to propitiate Śiva.

54. O brahmin sage, due to that sinful misdeed Indra did not rain in his kingdom for twelve years.

55. Viśvāmitra of great penance abandoned his wife in that land and performed extensive penance in the marshy foreshore of the ocean.

56. His wife tied her middle son round her neck and offered him for sale in exchange for a hundred cows in order to sustain the other children.

57. On seeing her offering her own son, tied round her neck, for sale, Satyavrata released him.

58. The mighty Satyabrata sustained him just to satisfy Viśvāmitra and out of human sympathy.

29. Gaurī, wife of king Prasenjit or grandmother of Māndhatā was cursed by her husband and transformed into Bāhudā or Bāhukā or Saitavāhinī, a river of Eastern India. The hermitage of Śaṅkha and Likhita are said to have been situated on its bank (Mbh. XII. 23. 18-19.)

59. Ever since then, that son of sage Viśvāmitra came to be called Gālava because he was tied round the neck. He too performed great penance.

CHAPTER THIRTYEIGHT

(From Satyavrata to Sagara)

1. By his devotion to Viśvāmitra his compassionate nature and his vow, Satyavrata nurtured and looked after Viśvāmitra's wife.

2. O sage, he killed deer, boars and buffaloes of the forest and he cast off their flesh near the hermitage of Viśvāmitra.

3. In virtue of his being the priest and the teacher the sage Vasiṣṭha looked after the holy centres, cows, clans and the harem.

4. Vasiṣṭha nursed more and more grudge against Satyavrata forced by the gravity of what was destined to happen.

5. Vasiṣṭha had not prevented the father from exiling the son from the kingdom because there was sufficient cause for the same.

6. When the seventh step is taken (round the fire in the altar) the marriage becomes valid. But Satyavrata did not understand this secret.

7. Only for the satisfaction of his father did he do the same thinking that the family customs should remain unviolated.

8. When he was abandoned by his father Vasiṣṭha did not interfere on his behalf. The sage proclaimed that he would never install him in this kingdom.

9-12. During the twelve years of famine and drought Satyavrata observed his vow. When there was no meat available the prince saw the wish-yielding cow of Vasiṣṭha. O sage, the king who observed the ten tenets[30] of Dharma

30. Cp. Manu. VI. 91

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यक्रोधो दशकं धर्मलक्षणम् ॥

killed the cow either due to anger or greed or exhaustion or hunger. The meat of the same he utilised to feed Viśvāmitra's son. On hearing of it the sage Vasiṣṭha became angry and said.

Vasiṣṭha said

13. If the two iron stakes thrust by me fail I shall fix another cruel one.

14. Your transgression is threefold. You have displeased your father, killed the cow of your preceptor and used things unsprinkled with holy water.

15-16. He called him Triśaṅku and ever since he is known as Trisaṅku. When Viśvāmitra returned he was pleased with Triśaṅku for having maintained his family during his absence. When pressed to choose a boon the prince chose it.

17. When there was drought for twelve years he had helped his family, therefore the sage anointed him in the kingdom of his father and officiated as priest in his coronation.

18. Ever as the gods and Visiṣṭha were watching, the saintly lord Viśvāmitra made him ascend heaven in his physical body.

19. His wife Satyarathā, hailing from the family of Kekayas[31] bore him a son who was named Hariścandra.

20. That king Hariścandra is known as Traiśaṇkava. He is famous as the performer of the Rājasūya sacrifice and as an Emperor.

21. Hariśchandra's son Rohita was famous. Rohita's son was Vṛka and Bāhu was born of Tṛka.

22. Haihayas and Tālajaṅghas removed that king. O brahmin, he was very virtuous.

23. Bāhu begot a son. Sagara was born with poison. Reaching the hermitage of Aurva, he was saved by Bhārgava.

24. Securing fiery missiles from Bhārgava king Sagara

31. Kekayas lived between the Jhelum and the Beas and had their capital at Girivraja (Girijak or Jalālpur) on the Jhelum.

conquered the earth after killing Tālajaṅghas[32] and Haihayas.[33]

25. He defeated Śakas,[34] Bahūdakas, Pāradas[35] taganas[36] and Khaśas.[37] He established a good religious cult and ruled over the earth virtuously.

Śaunaka Said :—

26. How was he born with poison ? How did he conquer the Kṣatriyas ? O son of sūta, please narrate this in detail.

Sūta said:—

27. O sage, listen with attention. I shall narrate what Vaiśampāyana said on being asked by Janamejaya, son of Pārīkṣita.

Pārikṣita said :—

28. O sage, how was the king born with poison ? How did he kill the kings ? Please narrate this.

Vaiśampāyana said :—

29. O dear, O lord of the subjects, the kingdom of Bāhu who indulged in vices was captured by Haihayas and Tālajaṅghas and the Śakas.

30. Five groups of Rākṣasas are mentioned, viz.— Yavanas,[38] Pāradas,[39] Kāmbojas,[40] Pahlavas[41] and Bahūdakas.[42]

32. These constituted one of the five clans of Haihayas, the other four being वीतिहोत्र, भोज, अवन्ति and तुण्डिकेर ।

33. Haihayas formed a branch of the Yādavas who ruled at Māhiṣmatī (Mod. Māndhātā in the Nimar District, M.P.) on the Narmadā river.

34. The original home of the Śakas was the Valleys of the Jaxartes and Oxus. But they had settled in India after they had conquered the country.

35. Pāradas are identical with the Pārthians who lived in the Khorasam region.

36. The Taganas or Taṅganas had their headquarters at Taṅganā-pura near jyotirmaṭha in Garhwal (Ep. Ind. Vol. XXXI. P. 286).

37. According to Al-Biruni, the Khasas were a Himalayan tribe now represented by the Khakkas of Kashmir.

38. Yavanas are identical with the Indo-Greeks who settled in the northwestern part of India and adjoining lands.

39. See No. 35 above.

40. Kāmbojas lived in the land between the Rajauri Valley in Kashmir and the Hindukush mountains. Some scholars locate the tribe near Badakhshan beyond the Hindukush.

41. Pahlavas or the Pahlavis are identical with the Persians.

42. Bahūdakas remain unidentified.

31. O king, these five groups of Rākṣasas pursuing activities of exploit on behalf of the Haihayas seized the kingdom of Bāhu and gave it to the Haihayas.

32. Having lost the kingdom, Bāhu went to the forest along with his wife. Distressed that he was he abandoned his life.

33. One of his wives belonging to the house of Yadu followed him in pregnancy. Due to jealousy as a result of her expected son before her, the co-wife administered poison to her.

34. She made the funeral pyre of her husband ready and was about to enter the fire, Aurva Bhārgava mercifully prevented her.

35. The queen stayed in his hermitage for the sake of her child in the womb. She served the sage, mentally remembering Śiva.

36. Once when the Muhūrta and the Lagna were good when the five planets were ascendant the child was born along with the poison administered to the queen.

37. In that auspicious Lagna, O excellent sage, the king Sagara, of mighty arms, was born.

38. Aurva performed the postnatal rites of that prince. He taught him Vedas and Śāstras and instructed him in the use of missiles.

39. The blessed Sagara, earnestly learnt the lore of the fiery missile, in accordance with the rules of procedure, the missile that is unbearable even to the gods.

40. The infuriated Sagaras, equipped with this miraculous and other weapons and with his own natural strength, killed the Haihayas.

41. This Sagara became foremost among the famous, earned fame in all the worlds and established piety on the earth.

42. Then the Śakas, Yavanas, Kāmbojas and Pahlavas, being destroyed sought refuge in Vasiṣṭha.

43. After deceitfully compelling them to enter into an agreement, Vasiṣṭha of great brilliance offered them freedom from fear and brought them to king Sagara.

44. At the instance of his priest Sagara maintained

his vow by destroying their mode of worship and effecting alterations in their hair style.

45. He released the Śakas after shaving off half of their heads. Complete tonsure was assigned to Yavanas and Kambojas.

46. Pāradas were given close hair-cut and Pahlavas were asked to grow beard and moustache. All of them were deprived of the right of the Vedic study and the use of Vaṣaṭkāra.

47. All those Kṣatriyas who had been deprived of virtue were re-instated in piety. The entire earth was conquered by him virtuously.

48. Thus conquering the earth virtuously the king instituted a horse-sacrifice.

49. O sage, the sacrificial horse was let loose, followed by his sixty thousand sons. It reached the shore of the ocean in the south-eastern region.

50. It was stealthily removed by Indra, king of the gods, for his selfish ends near the sea-shore and taken underground.

51. In order to search out the horse, king Sagara caused the country around dug up through his sons.

52. While it was being dug near the ocean, they met the sage Kapila, the primordial Puruṣa of cosmic form.

53. As he woke up from trance all but four of the sixty thousand sons were burnt by the fire from his eyes.

54. The four who were spared were Harṣaketu, Suketu, Dharmaratha and Pañcajana. They became the kings establishing his line.

55. Lord Viṣṇu granted him five boons, viz. flourishing family, intelligence, fame, the ocean as son and wealth.

56. By that virtue he attained the fatherhood of ocean. He regained the sacrificial horse from the ocean.

57. He performed a hundred horse-sacrifices and became famous. He acquired wealth bestowed by Śiva. He propitiated the deities by performing the sacred rites.

CHAPTER THIRTYNINE

(Kings of the solar race)

Śaunaka said:—

1. How were the heroic sons of Sagara born? By what means did the sixty thousand of them become valorous?

Sūta said:—

2. Sagara had two wives. They had wiped off their sins by penance. When Aurva the sage was propitiated by them he granted them a boon.

3. One of them chose the boon of sixty thousand sons. The other chose one son who would maintain the line of succession in the race.

4. Having received the boon of heroic sons she gave birth to a big gourd of seeds which were separated.

5. They were put in jars of ghee and nurtured by nursing maidens. They became princes and enhanced the delight of all.

6. When they were burnt by Kapila one Pañcajana became king.

7. Pañcajana begot a son Aṁśumat whose son was Dilīpa. Dilīpa's son was Bhagīratha.

8. It was this Bhagīratha who brought Gañgā to the sea and made her his daughter.

9. Bhagīratha's son was Śrutasena. His son was the virtuous king Nābhāga.

10. Ambarīṣa was the son of Nābhāga. Sindhudvīpa was his son. Ayutājit was the heir and successor to Sindhudvīpa.

11. His son was king Ṛtuparṇa, who knew the secret of the dice and was a friend of king Nala.

12. Ṛtuparṇa's son was Anuparṇa. His son was Mitrasaha who was known as Kalmāṣapāda also.

13. Kalmāṣapāda's son was Sarvakarman. Anaraṇya was the son of Sarvakarman.

14. Anaraṇya's son was king Muṇḍidruha. His sons were Niṣadha, Rati and Khaṭvāṅga.

15. Khaṭvāṅga returned from the heaven, lived for a

Muhūrta and attained all the three worlds, O sinless one, through his intellect and truthfulness.

16. Dīrghabāhu was his son. Raghu was his son. Aja was his son and Daśaratha was born of him.

17. Rāma was born of Daśaratha. He was very pious and famous, a part of Viṣṇu and a devotee of Śiva. Rāvaṇa was killed by him.

18. His story has been described in the Purāṇas. It is famous in the Rāmāyaṇa. It has not been mentioned here in detail.

19. Rāma's son Kuśa was very famous. Atithi was born of Kuśa. His son was Niṣadha.

20. Nala was the son of Niṣadha. Nabhas was the son of Nala. Puṇḍarīka was the son of Nabhas. Kṣemadhanvan was his successor.

21. The powerful Devānīka was the son of Kṣemadhanvan. Devānīka's son was the king Ahīnagu.

22. Ahīnagu's heir was the powerful king Sahasvat. Vīrasena was his son, a scion of the family of Ikṣvāku.

23. Vīrasenā's heir was Pāriyātra. From him a son Bala was born. Sthala was his son.

24. His son was the valorous Yakṣa born of a part of the sun. His son was Aguṇa and from him was born Vidhṛti.

25. His son Hiraṇyanābha was a great preceptor of Yogic science. He was the disciple of the sage Jaimini and an expert in the spiritual science.

26. It was from this great king that Kauśalya Yājñavalkya studied the spiritual science of Yoga that unrevels the knotty mesh of the heart.

27. His son was Puṣyanāman. His son was Dhruva. Agnivarṇa was his son. His son was Śīghra.

28. His son was Marut. He became a Siddha by means of Yoga. This king is alive even now in a village Kalāpa.[43]

43. Kalāpagrāma is in the eastern land on the Himalāyas, having hundreds and thousands of the hermitages of the sages. See Geo. of the Purāṇas P. 57.

The verse suggests the probable date of ŚP. in the reign of King Marut, son of Agnivarṇa of the solar race.

29. At the end of Kali he will revive the extinct solar race along with the contemporary sages.

30. Pṛthuśruta was his son. Sandhi was his son. Amarṣaṇa was his son and Marutvat was his son.

31. Viśvasa was his son. His son was Prasenajit. Takṣaka was his son and his son was Bṛhadbala.

32. These are the kings of Ikṣvāku family who had gone before. Now listen to the future kings of this family, the most excellent of those who know sacred virtue.

33. Bṛhadbala's son will be Bṛhadraṇa. Urukriya will be his son.

34. His son will be Vatsavṛddha. His son will be Prativyoman. Bhānu will be his son whose son will be Divārka, lord of a vast army.

35. His son will be a great hero, Sahadeva. His son will be Bṛhadaśva. The powerful Bhānumat will be his son.

36. The powerful Pratīkāśva will be the son of Bhānumat. King Supratīka will be his son.

37-41. Marudeva born of an auspicious star will be his son; his son will be Puṣkara; his son Antarikṣa; his son Sutapas; his son the heroic Mitrajit; his son Bṛhadbhāja and his son Barhināman; his son Kṛtañjaya; his son Raṇañjaya; his son Sañjaya; Śākya his son, Śuddhoda his son, Lāngala his son; his son Prasenajit; his son will be Śūdraka; Ruṇaka his son; Suratha his son and Sumitra his son. Thereafter the family becomes extinct.

42. The family of the Ikṣvākus will end with Sumitra, the family with kings of variegated exploits, sacred rites and virtuous practice.

43. Reaching upto Sumitra the king in the Kali age that auspicious race will become merged in outside families. It will flourish again in the Kṛta age.

44. These are the kings in the solar race who made profuse monetary gifts. Those mainly mentioned belong to Ikṣvāku's family.

45. This is the auspicious creation of the sun Vivasvat, who is glorified as Śrāddhadeva, the bestower of nourishment to all living beings.

46. Reading and listening to this creation of Vivasvat,

man attains Sāyujya after enjoying happiness here. He will be blessed with progeny.

CHAPTER FORTY

(*The power of the Manes*)

Vyāsa said:—

1. On hearing about the excellent solar race of Śrāddhadeva, the sage Śaunaka respectfully asked Sūta.

Śaunaka said

2. O Sūta, disciple of Vyāsa, of long life, obeisance be to you. A divine and pious story has been narrated to us.

3. It has been mentioned by you that Śrāddhadeva is the progenitor of the solar race. I have a doubt therein which I shall mention before you.

4. How did the sun become Śrāddhadeva? I wish to hear this. Please clear this doubt with pleasure.

5. O holy lord, please mention the glory and the benefit of Śrāddha rite whereby the manes are pleased and bless the performer with prosperity.

6. I wish to hear this too, namely the creation par excellence of the manes. O intelligent one, please mention this particularly. Have mercy on me.

Sūta said:—

7-9. O Śaunaka, I shall mention everything concerning the creation of the manes. This was narrated to the intelligent Mārkaṇḍeya by Sanatkumāra. I shall mention it to you. It bestows the benefit of all cherished desires. Bhīṣma the foremost of the virtuous lying on the bed of arrows was requested by Yudhiṣṭhira to whom he spoke thus.

Yudhiṣṭhira said:—

10. How is nourishment achieved by a man desirous of nourishment? I wish to hear this. What is it that makes a man free from distress?

Sūta said:—

11. On hearing the question of Yudhiṣṭhira, Bhīṣma the knower of Dharma spoke with pleasure even as every one was listening.

Bhīṣma said:—

12. O Yudhiṣṭhira, those who perform Śrāddha rites with pleasure delight everyone through them as a result of the favour of the manes.

13-15. Men desirous of benefits perform Śräddhas, keeping in view, the father, the grandfather and the great-grandfather in three balls of rice. O Yudhiṣṭhira, the manes bless the man desirous of piety with piety, desirous of progeny with progeny and desirous of nourishment with nourishment.

Yudhiṣṭhira said:—

16: Some manes are in the heaven and some are in the hell. The fruit accruing to the living beings is determined by their activity.

17. How do the Śrāddhas go to the manes? How those in the hell can derive the benefit?

18. I have heard that even the gods worship the manes. I wish to hear this. Please mention this in detail.

Bhīṣma said:—

19. O suppressor of enemies, in this context, I shall narrate an event as I have heard from my father who had left this world.

20. At the time of Śrāddha, the ball of rice for my father was kept ready by me. My father split the ground and requested me to offer the same into his hand.

21. Thinking that it was not the procedure enjoined in the Kalpa texts I placed the Piṇḍa on the Kuśa grass without further thought.

22. "O sinless one, O most excellent of the descendants of Bharata, gladdened by me my father spoke in sweet words.

23. O most excellent of men, I only tested you. I have been redeemed by you the knower of sacred rites and a good scholar. I have been blessed with a real heir in you.

24. What the king does by virtuous or authoritative rites, the subjects too emulate, taking them to be backed by precedent.

25. O most excellent of the descendants of Bharata, listen to the eternal virtues of the Vedas. Proof of the Vedic rite has been shown by you.

26. Being delighted I shall grant you excellent boons lovingly. Accept them. They are difficult to obtain in the three worlds.

27. Death will have no hold on you as long as you wish to live. With your permission it may be effective again.

28. What is it that you wish for ? I shall grant you an excellent boon. O foremost among the descendants of Bharata, what is in your mind ? Mention it".

29. When he had said this, I saluted him with palms joined in reverence and said—"O bestower of honour, if you are pleased, I am content. I ask you a question. Please answer it.

30. He said to me—"Tell me. If you wish I shall grant it to you". When I asked him again the king told me.

Śantanu said :—

31. O dear, listen. I shall explain your question factually. The entire "Pitṛkalpa" has been heard by me from Mārkaṇḍeya.

32. O dear, what you ask me now I had asked the sage Mārkaṇḍeya. He, the knower of sacred rites, replied to me.

33. O king listen. Once as I looked up into the sky, I saw a great aerial chariot coming over the mountain.

34-35. I saw in the aerial chariot a great blazing mass of splendour as brilliant as glowing coal and very pleasing to the mind having nothing to excel it. I saw a man of the size of a thumb lying therein. He was very brilliant as if fire had been placed over fire.

36. I bowed to him. With my head bent down, I asked the holy lord. "O holy lord, how may we know you ?"

37. The pious soul told me "you have not that penance

and austerity, O sage, whereby you may know me, the son of Brahmā.

38. I am Sanatkumāra. What can I do for you ? The other sons of Brahmā are younger to me.

39. My seven brothers are invincible and their families are established. But we pursue the rites of ascetics restraining the Ātman in the Ātman.

40. Even as I was born I became famous as Kumāra. O sage, hence I am called Sanatkumāra (the eternal bachelor).

41. Since you have piously performed penance with a desire for my vision I have appeared before you. Welfare be to you. What wish of yours shall I carry out ?"

42. When he said this I told him—"O holy lord, listen. Please narrate factually the original creation of the Pitṛs.

43. When requested thus he said to me. Listen to everything factually. O dear one, I shall explain to you the auspicious creation of the Pitṛs truthfully.

Sanatkumāra said :—

44. Formerly Brahmā created the gods and said to them, "Worship me". But they who sought benefits eschewed him and worshipped the Ātman.

45-46. They were cursed by Brahmā thus. You will be deluded and become senseless". Hence unable to know any thing and being insensible they bowed to Pitāmaha and said "Please bless us." Being requested thus he said to them for the sake of expiation.

47. "Ask your sons. You will then attain perfect knowledge". Urged thus the senseless ones asked their sons boldly.

48-50. They were asked to perform expiatory rites. O sinless one, the gods were thus addressed by the sons. "Let the sons be approached." The gods who had been cursed by Brahmā told him that the sons had gone away. Then Brahmā told the gods thus "O gods, listen, You are not Brahmavādins, the believers in Brahmā's cult.

51 Hence what has been mentioned by the sons, the

most excellent of the perfectly wise shall be followed without hesitation and not otherwise.

52. O dwellers of heaven, let the gods and the Pitṛs worship one another with great delight. This will confer the cherished desires."

53. Sanatkumāra said :—O great sage, then their doubts were cleared. With delight they became the mutual bestowers of happiness at the instance of Brahmā.

54. Then the gods said "Since you addressed us as sons you will undoubtedly become Pitṛs.

55. In the Śrāddha of the Pitṛs, undoubtedly the performer will propitiate Soma who being delighted and enhanced by the offering shall gladden the worlds.

56-58. They will delight the ocean, the mountain and the forest, all consisting of the mobile and immobile beings. Those who desire nourishment and perform Śrāddha rites are given nourishment by the Pitṛs who are propitiated. Those who give three Piṇḍas in the Śrāddha mentioning the names and Gotras delight the Pitṛs wherever they be and are looked after by them.

59-60. Let these words be truthful. Whether gods or Pitṛs we are father and sons successively. Thus the Pitṛs who became sons virtuously were famous in the world as mutual beneficiaries.

CHAPTER FORTYONE

(The attainment of the seven hunters)

Sanatkumāra said:—

1. O foremost among the performers of penance, the Pitṛs in the heaven are seven in number. Four of them are embodied and three bodiless.

2. The primordial groups of gods, brahmins and others worship them. With the power of their Yoga they strengthen and gladden Soma.

3-6. Hence people shall offer Śrāddhas especially to the Yogins. A silver vessel or a vessel with silver when offered with Svadhā, delights the Pitṛs. When the sun is in the northern transit he shall make offerings in the fire or in its absence in water. He shall propitiate fire-god, Soma or Yama. Those who delight the Pitṛs with devotion are delighted by Pitṛs. The Pitṛs bestow nourishment, offspring, heaven, health and other desired objects.

7. O sage, the rites of Pitṛs are better than the rites of the gods. O brahmin sage, since you are a devotee of the Pitṛs you shall be free from old age and death.

8. O sage, the goal attained by devotion to the Pitṛs is not attained by the practices of Yoga. O great sage, so devotion to the Pitṛs shall be pursued with care.

Mārkaṇḍeya said :—

9. After saying thus and immediately bestowing the vision of perfect knowledge the lord of the gods disappeared.

10. O Bhīṣma, listen again. Formerly, even after learning the code of Yoga, the brahmin sons of Bhāradvāja were degraded due to their evil course.

11. Their names which indicate their activities are Vāgduṣṭa (defiled in speech), Krodhana (angry), Himsra (violent), Piśuna (backbiter), Kavi (poet), Svasṛṣa (self-creating) and Pitṛvartin (worshipping the pitṛs)

12. O dear, the sons of Kauśika became the disciples of Garga. When their father had expired they went in exile.

13. At the instance of their preceptor they looked after his cow and her calf. All of them were unjust in their actions.

14. O descendant of Bharata, once in their course of wandering in the forest, they were oppressed by hunger. They had the cruel intention of injuring the cow then.

15. Kavi and Svasṛṣa forbade them do so. But they could not be prevented from that act.

16. The brahmin Pitṛvartin who performed Śrāddha everyday with devotion to the Pitṛs spoke to them angrily.

17. If it is not possible to stop this do it with the Pitṛs in view. Perform the Śrāddha, ye all cautiously.

18. If performed thus, the cow will attain piety undoubtedly. By worshipping Pitṛs we shall not be affected by sin.

19. O descendant of Bharata, on being advised thus, they all sprinkled the cow with sacred water, dedicated it to the Pitṛs and used it as their food.

20. After eating the cow they said to the preceptor saying—"The cow is killed by a tiger. Let the calf be accepted."

21. The sage accepted the calf with great distress. The killers of the cow became sinful by their false reverence and service.

22. O dear, in due course, when their term of life expired the seven brothers passed away.

23-24. They were reborn as the sons of a hunter as a result of their cruelty, violence, being ignoble towards the preceptor and their over-indulgence in fierce violence. They were reborn in the country of Daśārṇas.[44] They were strong, intelligent and experts in piety.

25. They were engaged in the practice of sacred rites. They were free from the delusion of hunting animals. On the beautiful mountain Kālañjara they passed their time with distress.

26. Recollecting the event of their death the forest-roamers became forbearers, free from Dvandvas and averse to taking gifts.

27. The hunters performed auspicious rites, and holy deeds, disassociating themselves from the wicked. They had the power of the memory of the previous birth.

28. Whatever sacred rites they had heard in the preceptor's hermitage in the previous births were retained in their minds. So also the goal of non-return to this world.

29-30. They performed their penance, had their food and finally cast off their lives on that mountain. O descendant of Bharata, O king, the different places where they fell dead are still seen in the same manner on the mount Kālañjara.[45] Thanks to their activities neither auspi-

44. The Western Daśārṇa comprised the Eastern Mālwa including the kingdom of Bhopal with its capital at Vidiśā while the eastern Daśārṇa formed a part of Chattisgarh district in the Madhya Pradesh (B.H.D. Sec. III).

45. See P. 1273 note 128.

cious nor inauspicious, they were reborn in a life neither auspicious nor inauspicious.

31. On an island in an auspicious spot the seven became aquatic birds. They were reborn as Cakravāka birds in a life that is neither auspicious nor inauspicious.

32. They abandoned the contact with their mates. They were like sages practising sacred rites, free from associations and Egotistic feelings. They remained calm. They did not accept gifts. They were free from Dvandvas.

33. They were birds only in name. They were holy bachelors delighted in renunciation. They were birds practising sacred rites.

34. They could remember their previous births. They grew old even as they were bachelors. They remained together free from aberrations and performed good rites.

35. When they were born as brahmins they acted falsely to their preceptor. Still in their birth as birds they attained knowledge as a result of the Śrāddha they had performed.

36. They had performed the Śrāddha for the Pitṛs with due rituals. They retained memory of previous noble birth.

37. The knowledge of Brahma practised by the ancients or found in the preceptors' families stands as of yore even today. One shall practise that knowledge therefore.

38. They were of noble birth and were named Svatantra. Suyajña, Sumanas, Suvākśuddha and the fifth one Chidradarśaka.

39. While they were practising sacred rites an auspicious event happened there. O great sage, please listen to that.

40. The prosperous king of Nīpas,[46] endowed with strength, and accompanied by his harem entered that forest.

41. The Cakravaka Svatantra yearned much, on seeing the happy king endowed with the glory of the kingdom pass along.

46. Nīpa signifies a land lying at the foot of a mountain. Whether a particular locus is meant to be conveyed by this word is not clear.

42-43. I have become weary with the observance of fasts and steady penance. If there is a merit accruing from penance or the observance of checks and restraints let me become like him the abode of fortune and bliss.

Mārkaṇḍeya said:—

44. Then two of his comrades said. "We shall be your ministers, your delighters and well-wishers."

45. After saying "So be it", the Yogic soul attained his goal. The two Cakravākas replied to him.

46. After renouncing action by the Yogic practices why do you long for such a boon? Hence hear my statement.

47. O dear, you will become a king in the excellent city of Kāmpilya.[47] These too will be your ministers who will not go astray.

48. The three did not speak about the kingdom to their four comrades. Being delighted Sumanas said again.

49. When the curse is over you will attain Yoga. Sarvasattva, Suyajña and Svatantra too will attain yogic powers.

50. Due to their favour you will attain merit. You have sprinkled the cow and offered it to the Pitṛs.

51. We shall acquire knowledge which shall work as the means of Yoga for all. This statement is bold and spirited and is quoted as a verse.

52. After attaining human life you will attain "Yoga". After saying this the learned bird Sumanas became silent.

Mārkaṇḍeya said :—

53. Thus I have menioned their story to you. What more do you wish to hear?

47. Kāmpilya was the capital of South Pāñcāla identical with modern Kāmpil in the Farrukhabad District to the south of the Ganges.

CHAPTER FORTYTWO

(Power of the Pitṛs)

Bhiṣma said :—

1. Mārkaṇḍeya of great intellect, O foremost among the devotees of the Pitṛs what happened after that? O excellent sage, please tell me.

Mārkaṇḍeya said :—

2. Those seven traversers of the lake Mānasa engaged in sacred rites and Yoga got their bodies withered up taking in only air and water.

3. After sporting about for a long time there, like Indra in Nandana,[48] the king, accompanied by his wives and the members of his harem returned to his city.

4. A son Anūha was born to him. He was highly virtuous. King Vaibhrāja established his son in the kingdom and went to forest.

5. Without taking in any food, breathing in only air he began to perform a great penance in the spot where those comrades were present.

6. Then that forest Vibhrāja shone splendidly. It became very famous as the bestower of Yogic Siddhi.

7. It was there itself that the four birds of Yogic rites and the three that fell from Yoga cast off their bodies.

8. They were reborn in Kāmpilya as seven noble souls Brahmadatta and others. All of them were free from sins.

9. Four of them had the memory of their previous births but three of them were deluded. That Svatantra of great Yogic power was now called Brahmadatta.

10. Chidradarśin and Sunetra were the masters of the Vedas and Vedāṅgas. They were born as sons of brahmins well-versed in the Vedas. They had the memory of the previous births.

11. Pañcāla was conversant with many Ṛk mantras. He became a preceptor. Puṇḍarīka became the master of

48. It is a grove of Indra lying to the north of Meru.

two Vedas. He was a Chandoga (master of prosody) and an Adhvaryu (priest of sacrifice).

12 On seeing his son Brahmadatta free from sin, the king crowned him in kingdom and attained the supreme goal.

13. Pañcāla and Puṇḍarīka established their sons in the house and went to forest. There they attained the great goal.

14. O descendant of Bharata, Brahmadatta's wife Sannati sported with her husband with single-minded devotion.

15. The other three Cakravāka comrades were born as brahmin sons in the family of a poor man, O king.

16. The four sons of Chidradarśin were endowed with Vedic study. They were Dhṛtimat Sumahātman, Tattvadarśin and Nirutsuka.

17. They were engaged in Yogic practice. They took leave of one another, bowed at the lotus-like feet of Śiva and set out.

18. The enthusiasts desiring freedom from rebirth resort to Śiva's feet. May those feet of Siva destroy sins.

19. O great sage, if any physical, mental or verbal sin is committed, one shall read this narrative with full devotion.

20-22. By repeating the names of Śiva, one gets rid of all sins soon. As soon as the name Śiva, the lord of the gods, is uttered sins are quelled like an unbaked pot in water, O great sage. In proportion to the sins committed and in order to quell them the Japa of Śiva's names shall be performed by the faithful. In order to achieve the fruits of all desires too, this Japa shall be performed accordingly.

23. He who reads or hears this for prosperity is liberated from sins and attains salvation. There is no doubt in this.

CHAPTER FORTYTHREE

(The mode of worshipping Vyāsa)

Śaunaka said:—

1. O Sūta having Vyāsa as preceptor, please tell me now the mode of worshipping the preceptor. What shall be done at the end of listening to the holy book ? Please mention that also.

Sūta said:—

2. After hearing the story the devotee shall worship the preceptor duly with devotion. Delighted in mind he shall make liberal gifts duly to the preceptor at the conclusion of the holy book.

3. The intelligent devotee shall bow to the propounder and worship him duly. Gifts of ornaments for hands and ears and fine garments shall be made.

4-5. After the worship of Śiva he shall present to the preceptor a cow and its calf. He shall make a book-seat with gold, a Pala in weight and cover it with a good cloth. The manuscript of the holy book written in beautiful hand shall be placed on it and given to the preceptor. The intelligent devotee will be liberated from worldly bondage.

6. O sage, a village, an elephant or a horse or other things shall be given as possible to the noble preceptor who reads and propounds the story.

7. O sage Śaunaka, Purāṇa is efficacious if it is listened to in accordance with the rules. I speak truth to you.

8. O sage, the Purāṇa full of the meanings of the Vedas, the heart of the Vedas, the meritorious holy book shall be listened to with devotion and in accordance with the rules.

CHAPTER FORTYFOUR

(*The birth of Vyasa*)

The sages said:—

1-3. O Sūta of great intellect, O store-house of mercy, please narrate the birth of Vyāsa. O holy lord, please satisfy our curiosity. Vyāsa's mother is known as Satyavatī. She was married to king Śantanu. How was Vyāsa the great Yogin born of her from Parāsara? There is a great doubt in regard to that. It behoves you to remove that doubt.

Suta said:—

4. Once, while he was making his pilgrimage, Parāśara the yogin casually came to the auspicious and beautiful banks of the Yamunā.

5. The righteous soul spoke to the ferryman who was taking his meals "Take me across the Yamunā quickly in your boat".

6. When the ferryman was thus urged by the sage he spoke to his daughter Matsyagandhā :—"Girl, quickly take this sage to the other bank in the boat.

7. This sage, O fortunate girl, is born of the womb of Dṛśyanī. He is the ocean of sacred rites. He has mastered the four Vedas. Now he desires to cross this river.

8. Thus directed by her father, Matsyagandhā began to take the great sage of solar splendour seated in the boat across the river.

9. That great Yogin who had never been fascinated even on seeing the beauty of the celestial damsels became overwhelmed by lust towards her, in the circumstances.

10. Desirous of clasping the beautiful daughter of the fisherman, the sage touched her in the right hand with his right hand.

11. The wide-eyed lass spoke to him smilingly—"O sage of controlled speech, why do you intend to perpetrate this despicable deed ?

12. O most intelligent one, you are born of the beautiful family of Vasiṣṭha. O brahmin, I am the daughter of a Niṣāda. How can our union be proper ?

13. O excellent sage, birth as a man is very difficult to obtain; especially that as a brahmin. Even there the state of an ascetic is very rarely achieved.

14. It is extremely surprising that you endowed with learning, good physique, speech, noble birth and good conduct have become subservient to the arrows of Kāma!"

15. Then she thought within: "If this Yogin engages himself in the vicious act there is none in the world to prevent him due to his power of inflicting curse."

16. After thinking in the mind thus she said to the great sage—"O holy lord, please forbear till I take you to the other bank."

17. On hearing her words the king of Yogins Parāśara left off her hand. He reached the other shore.

18. Afflicted with lust the sage caught hold of the lass. Tremblingly the lass spoke to the merciful sage.

19. "O great sage, I have foul smell and black complexion. I am the daughter of a Niṣāda. You are the most excellent of Yogins of extremely liberal thoughts.

20. The union between us is not proper as of a piece of worthless glass with gold. The sexual union of two persons of the same class and features may be conducive to bliss."

21. As the sage addressed her thus, the damsel was instantly converted into Yojanagandhā, (one whose fragrant odours spread to a Yojana), one of fine features and beauty.

22. Afflicted by lust the sage caught hold of her again. On seeing him bent upon seizing her she said again.

23. "It is mentioned in the Vedas that sexual intercourse shall be indulged in at night; not during the day. There is great harm in having sexual intercourse during the daytime. It is censured.

24. Hence please wait till the night falls. Now all the men will see us and so shall my father who stands at the other bank."

25. On hearing the words uttered by her, the leading sage immediately created a screen of snow, thanks to the strength of his merit.

26. When the sheet of mist spread and it looked just

as night, the girl, afraid of submitting herself to sexual intercourse, spoke to the sage again.

27. "O Yogin, your semen never fails. You may enjoy me and go away. O holy lord, I shall become pregnant, what will be my fate then?

28. O intelligent sage, my virginity will be ruined, People will laugh at me. What will I tell my father?"

Parāśara said:—

29. O maiden, O beloved girl, sport with me freely with loving emotion. You tell me what you desire. I shall fulfil it.

30. By making my advances fruitful you will be known as Satyavatī. You will deserve the respect of all Yogins and even the gods.

Satyavatī said:—

31-32. If neither my father nor mother nor anyother person on the earth comes to know of this, if my virginity is not affected, O lord, if the son born of me attains wonderful power like you, if there be sweet odour in my body for ever and if there be fresh youth in me, accept me then.

Parāśara said:—

33. Listen to me O beloved girl, all your desires will be fulfilled. A son of great fame of Viṣṇu's part will be born to you.

34. Know that there is a reason that I have become lustful. Even on seeing the beauty of celestial damsels my mind was never deluded anywhere before.

35. On seeing you of fish odour I was enamoured. O lass, lines drawn by Brahmā on the forehead cannot prove untrue.

36. O comely lady, your son will be the author of the Purāṇas, the classifier of the Vedas and renowned in the three worlds.

37. O great sage, after saying this and enjoying the beautiful lass, the sage, an expert in Yoga, took his bath in the Yamunā and went away quickly.

38. She conceived and immediately gave birth in an island on the Yamuna[49] to a son with the lustre of the sun and resembling Kamadeva.

39. In his left hand he was holding the water pot and in his right he had an excellent staff. He had matted hair of tawny colour and shone like a mass of splendour.

40. Immediately after birth the brilliant sage spoke to his mother "O mother, go as you please and I also go at my will

41. O mother, whenever you have some work, whenever you desire in your mind, please remember me. Immediately I shall come to you to fulfil your desire."

42. After saying this and worshipping his mother's feet the sage, a storehouse of penance, went away to perform penance to holy centres quelling sins.

43. -She too returned to her father. The chaste lady was overwhelmed by her love for her son. She recollected his activities and described the event as her great fortune.

44. As the boy was born in an island he was known as Dvaipayana. Since he classified the various branches of the Vedas he is glorified as Vedavyāsa.

45-49. He went to these holy centres :—Tīrtharāja[50] at the outset, which bestows virtue, love, wealth and salvation, Naimiṣa,[51] Kurukṣetra,[52] Gaṅgadvara,[53] Avantika,[54] Ayodhya,[55] Mathurā,[56] Dvaraka,[57] Amarāvatī,[58] Sarasvatī,[59] Sindhusaṅga,[60]

49. The river Yamunā is personified as the daughter of the sun by his wife Saṁjna.

50. It is a famous place of pilgrimage on the northern bank of the Gaṅgā in Uttara Pradesh. See P. 35 note 27.

51. P. 76 note, P. 432 note.

52. It lies south of Thanesar, not far from Panipat in Haryana province.

53. P. 1082 note.

54. p. 1314 note.

55. It is situated on the Sarayu river in Audh near Faizabad, U.P.

56. It is situated on the right bank of the Yamunā river. Originally it was called Madhuvana from the demon Madhu who ruled there.

57. P. 1229 note.

58. It is situated on the bank of the Krsnā river in the Madras Presidency.

59. P. 47 note. It may also refer to Mallikā Sarasvatī, KRS Ch. 1. V. 41.

60. It is the place where the Indus joins the Western Sea.

the confluence of the Gaṅgā with the ocean,[61] Kāñcī,[62] Tryambaka,[63] the seven holy banks of the Godāvarī,[64] Kālañjara, Prabhāsa,[65] Badarikāśrama,[66] Mahālaya,[67] Oṁkārakṣetra,[68] Puruṣottama,[69] Gokarṇa,[70] Bhṛgukaccha,[71] Bhṛgutuṅga,[72] Puṣkara,[73] Śrīparvata[74] and Dhārātīrtha He took ablutions duly at these places and performed penance.

50-51. Wandering thus over the various, holy centres situated in different countries, the son of Kālikā reached the city of Vārāṇasī[75] where Viśveśvara himself and Annapūrṇā the great goddess, the storehouses of mercy shine in order to give salvation to the devotees.

52. After reaching the holy centre of Vārāṇasī and visiting Maṇikarṇikā the great sage discarded the sin accumulated in crores of birth.

53-57. After seeing Viśveśa and other Liṅgas, taking bath in puddles, tanks, wells and lakes, after bowing to all the Vināyakas, after kneeling before all Gaurīs, after worshipping Kālarāja and Bhairava the devourer of all sins, after strenuously eulogising Daṇḍanāyaka and other important Gaṇas, after propitiating Ādikeśava and other important Keśavas, after repeatedly bowing to Lolārka and other important suns and after offering balls of rice in all the holy spots alertly, the meritorious soul installed the Liṅga Vyāseśvara on seeing

61. The upper part of the Bay of Bengal is known as Gaṅgā-Sāgara for here the Gaṅgā joins the sea.

62. Identical with the modern Conjeevaram. See P. 1365 note.

63. It is a sacred mount, source of the Godā river.

64. The Godā rises in the Western Ghats, flows through the Deccan into the Bay of Bengal. ŚP omits to mention the seven sacred places on its bank.

65. P. 1084 note 19; P. 1310 note 141.

66. P. 1327 note.

67. This peak of the Himālayas has not been identified so far.

68. P. 1254 note.

69. P. 1264 note 125.

70. P. 1083 note 12; 1285 note 133.

71. P. 1262 note 116.

72. P. 1081 note.

73. A sacred place near Ajmer famous for the lake Puṣkara

74. P. 1254 note

75. P. 266 note.

whom, O brahmins, man becomes a master of all lores like Bṛhaspati.

58-59. After worshipping devoutly Viśveśa and other Liṅgas he began to think frequently—"What is that Liṅga that bestows Siddhi instantaneously and worshipping whom the great god, we shall be able to attain all lores and by whose blessings I may have the power to compose the Purāṇas.

60-73. There are crores of Liṅgas; from the midst of these what shall I instal, what shall I resort so ? Can it be Oṅkāranātha, or Kṛttivāseśvara or Kedāreśa, or Kāmeśa, or Candreśa, or Trilocana, or Kāleśa, or Vṛddhakāleśa, or Kalaśeśvara, or Jyeṣṭheśa, or Jambukeśa, or Jaigīṣavyeśvara, or Daśāśvamedhesana, or Drumacaṇḍesa, or Dṛkkeśa or Garuḍeśa or Gaṇeśvara, or Prasannavadaneśa, or Dharmeśa, or Tārakeśvara or Nandikeśa or Nivāseśa, or Patrīśa, or Prītikeśvara, or Parvateśa, or Pasupati, or Hāṭakeśvara or Bṛhaspatīśvara, or Tilabhāṇḍeśa or Bhārabhūteśvara, or Mahālakṣmīśvara or Maruteśa, or Mokṣeśa, or Gaṇgeśa, or Narmadeśvara, or Kṛṣṇeśa, or Parameśāna, or Ratnesvara, or Yāmuneśa, or Lāṅgalīṣa, or Viśveśvara or Avimukteśvara, or or Viśālākṣīśa, or Vyāghreśvara, or Varāheśa, or Vidyeśvara or Varuṇeśa, or Vidhīśa, or Harikeśeśvara, or Bhavānīśa, or Kapardīśa, or Kandukeśa or Ajeśvara or Viśvakarmeśvara, or Vīreśvara, or Nādeśa, or Kapileśa, or Bhuvaneśvara, or Vāṣkulīśa or Mahādeva, or Siddhīśvara or Viśvedeveśvara or Vīrabhadreśa or Bhairaveśvara, or Amṛteśa; or Satīśa or Pārvatīśvara or Siddheśvara,Mataṅgeśa or Bhūtīśvara, or Āṣāḍhīsa, Prakāśeśa, or Koṭirudreśvara, or Madālaseśvara, or Tilaparṇesvara, Hiranyagarbheśa or shall it be Madhyameśvara ?"

74. Pondering thus, Vyāsa, devoted to Śīva with his mind steady in meditation, thought for a short while.

75-77. "O I remember it now. I had forgotten it before. My desire has been realised. There is a Liṅga which is worshipped by the Siddhas. It bestows virtue, love, wealth and salvation. Its sight and touch purifies the mind. It opens the door to heaven. It is in the great holy centre,

the holy centre of the Siddhas, in Avimukta. There is the great Liṅga Madhyameśvara by name.

78. There is no other Liṅga at Kāśī than Madhyameśvara for the sight of which the gods come here on every festive occasion.

79. Hence lord Madhyameśvara shall be resorted to. Many brahmins have attained Siddhis by propitiating Him.

80. Śiva is called Madhyameśvara since he is stationed mainly in the centre of Kāśī for bestowing happiness on the people.

81. It is by worshipping this deity that the Gandharva Tumburu and the celestial sage Nārada became proficient in the art of music.

82. It is by propitiating Him that Viṣṇu acquired the art of bestowing salvation; and Brahmā, Viṣṇu and Rudra became the creator, sustainer and the annihilator respectively.

83. Kubera became the lord of wealth; Vāmadeva the head of the devotees of Siva; the childless Khaṭvāṅga was blessed with children.

84. The celestial damsel Candrabhāmā of cuckoo-like sweet voice was merged into the Liṅga even as she was dancing emotionally.

85. Śrīkara, son of the cowherdess, resorted to Madhyameśvara and attained the chieftainship of the Gaṇas of the benevolent Śiva.

86. Thanks to the favour of Madhyameśvara the two gods Śukra and Bṛhaspati honoured and respected by the Asuras and gods became the master of all lore.

87. I too shall worship lord Madhyameśvara and attain the power to compose the Purāṇas immediately.

88. After resolving thus the sage Vyāsa, son of Satyavatī, took his bath in the waters of the Gaṅgā and performed the sacred rites and observances.

89. Sometimes he took in only leaves, sometimes he lived on fruit and vegetable diet, sometimes on wind or water and sometimes he observed complete fast and performed the sacred rites.

90. Thus by these observances of restraints the holy

sage worshipped Madhyameśvara thrice a day with flowers of various trees.

91. A long time elasped thus. One day early in the morning the sage was returning after his bath in the waters of the Gaṅgā.

92. The holy sage saw lord Madhyameśvara, the bestower of desires of the devotees, in the midst of the Liṅga.

93. His left side was adorned by Umā. He was wearing the hide of a tiger as his upper cloth. His body appeared beautiful with the surging waves of the Gaṅgā amidst his matted hair.

94. The moonlight of the autumnal crescent moon was forming bright patches in his forelocks. Bhasma was smeared all over his body. His body was as white as camphor or the Arjuna tree.

95. He had assumed the form of a five-year-old boy with eyes extending upto his ears. His lips were as red as the coral. He was wearing ornaments befitting a boy.

96. The lustre of his body subdued the arrogance of a crore Cupids. He was naked. His lotus-face was beaming with smiles. He was sportively singing Sāman hymns.

97-98. On seeing Śiva, the lord of Umā, the shoreless ocean of mercy, known for his fondness of devotees and easily propitiated with delighted pleasing face, inaccessible even to the Yogins, the kinsman of the distressed and the Cit-formed lord, the sage sang the song of prayer with words choked with devotion.

Vyāsa said:—

99. "O lord of gods, O fortunate one who are favourably disposed to the refugees, O lord inaccessible to words, mind and activities, and the one that are invisible even to the Yogins.

100. O lord of Umā, the Vedas too do not realise your greatness. You alone are the creator of the universe, the sustainer and the annihilator too.

101. You are the first and foremost of all gods. You

are the existence, knowledge and bliss. You have no name or family lineage. O Sadāśiva you are omniscient.

102. You alone are the great Brahman; the untier of the knot of Māyā, unsullied by the three attributes as the leaf of the lotus unaffected by water.

103. You have neither birth nor conduct of life. You have neither a native land nor a family. Even so you are the lord of the three worlds. You fulfil the desires of the three worlds.

104. Neither Brahmā nor Viṣṇu nor the gods including Indra nor the leading Yogins know your reality. We worship you of such features.

105. Everything originates from you. You are all—the lord of Gaurī, the slayer of the Tripuras, a boy, a youth, an aged man. I unite you with my heart.

106. Obeisance to lord Śiva, who deserves the worship of devotees, Obeisance to the Ancient Being; to Śiva the great Ātman,"

107. After eulogising thus when the sage Vyāsa prostrated on the ground the delighted boy spoke to him.

108. O Yogin, choose your boon, whatever be in your mind. There is nothing which cannot be granted to you since I am subservient to my devotees.

109. Then the delighted sage Vyāsa of great penance stood up and replied—"O lord what is hidden from you the omniscient?"

110. You are the immanent Soul and bestower of everything. Why does the lord force me for begging which is the cause of misery?

111. On hearing these words of Vyāsa of pious mind, lord Śiva who had assumed the form of boy smiled and said:—

The boy said:—

112. O most excellent of those who know brahman, the desire you have cherished in your heart will undoubtedly be realised ere long.

113. I the immanent lord shall station myself in your throat, O brahmin, and shall make you compose the Itihāsa and the Purāṇas efficiently.

114. The holy hymn "Abhilāṣāṣṭaka" (Eight Verses

of Desire) that you uttered now shall fulfil the desires of men who read or recite it in Śiva's temple thrice a day for a year.

115. The recital of this hymn is conducive to the increase of learning and intellect. It is the cause of all riches and the bestower of virtue and salvation to men.

116. Even a fool, getting up early in the morning taking his bath, worshipping the liṅga of Śiva and reciting this hymn for a year shall attain the status of Bṛhaspati (preceptor of the gods.)

117. This hymn repeatedly recited for a year in the presence of the Liṅga whether by a woman or a man, duly observing restraints, shall increase the intellect and learning.

118. After saying this the boy Śiva merged himself into the Liṅga. Shedding tears of love, Vyāsa was overcome with emotions.

119. Vyāsa who thus secured the boon from the great lord Madhyameśvara composed the eighteen Purāṇas sportively.

120-122. The eighteen Purāṇas Brāhma, Pādma. Vaiṣṇava, Śaiva, Bhāgavata, Bhaviṣya, Nāradīya, Mārkaṇḍeya, Āgneya, Brahmavaivarta, Laiṅga, Vārāha, Vāmana Kaurma, Mātsya, Gāruḍa, Skānda and Brahmāṇḍa are conducive to fame and merit to those who listen to the glory of Śiva.

Sūta said:—

123. You have enumerated the eighteen Purāṇas. O foremost among the knowers of the Vedas please define them now.

Vyāsa said:—

124. This selfsame question was put to Nandikeśvara by Taṇḍi the Brahminical Yogin. I shall tell you what he had said.

Nandikeśvara said:—

125. O Taṇḍi, Brahmā the four-faced deity is the main speaker. Hence, O sage, the first Purāṇa is called Brāhma.

126. The second Purāṇa is called Padma. It is so called because it mentions the greatness of the Padmakalpa.

127. Another Purāṇa composed by Parāśara and enlightening the details of Viṣṇu is called Vaiṣṇava Purāṇa. It is said to be composed by Vyāsa since there is no difference between father and son.

128. Those who know the Purāṇas speak that purāṇa as Śiva Purāṇa wherein there are many stories of Śiva in its earlier and later forms.

129. Where the stories of the goddess Durgā are mentioned, it is said to be Bhāgavata Purāṇa as well as Devīpurāṇa.[76]

130-131. The Purāṇa narrated by Nārada is called Nāradīya. The seventh Purāṇa is called, O Taṇḍi, Mārkaṇḍeya because the great sage Mārkaṇḍeya is the speaker therein. Since it is related to the fire-god, the Purāṇa is called Āgneya. Since it recounts future events the Purāṇa is called the Bhaviṣya Purāṇa.

132. Since the transformation of Brahman is narrated the Purāṇa is called Brahmavaivarta. Since the story of Liṅga is mentioned it is called Liṅga Purāṇa.

133-135. O sage, the twelfth Purāṇa Varāha is so called because it contains the story of Varāha, the great Boar. In the Skanda Purāṇa the speaker is lord Śiva himself and the listener is Skanda. In the Vāmana Puraṇa the story of Vāmana (the Dwarf-god) is mentioned. The Kūrma Purāṇa contains the story of Kūrma (the tortoise-god). The Matsya Purāṇa is so called because it is expounded by Matsya. The Garuḍa Purāṇa is so called because the speaker is Garuḍa himself. Since the story of the entire cosmic egg is mentioned, the last Purāṇa is called Brahmāṇḍa Purāṇa.

Sūta said :—

136. This question was put by me to the intelligent Vyāsa. From him the definitions of the Purāṇas were heard by me.

137. Thus was Vyāsa born of Satyavatī and Parāśara.

76. According to ŚP., the Śaivite Purāṇa Devībhāgavata, and not the Viṣṇuite Purāṇa 'Mahābhāgavata' belongs to the eighteen Purāṇas See Winternitz H.I.L. Vol 1 Pt. II PP. 486-87.

He composed the excellent Mahābhārata and the Purāṇa Saṁhitās.

138. O brahmin, you shall not entertain a doubt as to why Satyavatī had sexual intercourse with Parāśara and Śantanu.

139. This wondrous birth has sufficient reasons behind it. In the story of great men the good qualities shall be grasped by the intelligent people.

140. He who reads or listens to this great secret is rid of all sins and is honoured in the world of sages.

CHAPTER FORTYFIVE[77]

(*The incarnation of Mahākālikā*)

The sages said :—

1. The beautiful episode of Śiva with various incidental anecdotes and narratives of various incarnations, is heard. It yields both worldly pleasures and salvation to men.

2. O foremost among those who know Brahman, we wish to hear from you the beautiful story of the mother of the universe, the goddess.

3. The first primordial Śakti of Siva the great Brahman, who is called Umā, is the great mother of the three worlds.

4. Her two incarnations—Satī and Haimavatī, have been heard, O intelligent Sūta. Please mention her other incarnations too.

5. Which intelligent man will be reluctant to hear the good attributes of the glorious mother? Wise men never abandon them.

Sūta said:—

6. You are all blessed and contented noble souls in as

77. For the close similarity of the form and contents of the present and succeeding chapters ending with Umāsaṁhitā compare Mār. P: the narrative of Durgā.

much as you inquire about the great story of Umā, the great mother.

7. Sages consider the dust-particles of the feet of those who listen, narrate and inquire about it, on a par with holy centres.

8. Blessed and contented are they, their parents and their family, whose mind is merged in the goddess, the great Knowledge.

9. Those who do not eulogise the goddess of the gods, the cause of all causes are deluded by the attributes of Māyā. They are unfortunate. There is no doubt in this.

10. Those who do not worship the great goddess, the ocean of the juice of mercy, fall in the blind well in the form of the cruel worldly existence.

11. Abandoning the goddess and resorting to another deity is as bad as abandoning the Gaṅgā and resorting to water in the desert for the sake of satisfaction.

12. Which excellent man will abandon her whose very remembrance bestows all the four aims of life without any strain?

13. This same question was put to Medhas by the noble Suratha. Please listen. I shall narrate what was mentioned by Medhas.

14. Formerly in the Svārociṣa Manvantara there was a king Virathā. Suratha his son was of great strength and exploit.

15. He was very munificent, truthful, efficient in duties, a devotee of the goddess, an ocean of kindness and the protector of his subjects.

16. While he was thus ruling over the earth, with the brilliance of Indra, nine other kings became desirous of seizing his land.

17. They laid siege to his capital Kolā.[78] The king had a terrible war with them.

18. That king was defeated by his powerful enemies in the war. His kingdom was seized and he was banished from his city Kolā.

78. Kolā is identical with the modern Kolhāpur in the Mahārāṣtra State.

19. The king went to another city of his along with his ministers. There too he was defeated by his enemies who had a large following.

20. His ministers and officers became inimical to him due to adverse fate. They took away all the wealth from the treasury.

21. The king left his city pretending to go out for hunting. Alone he got up on a horse and went to the dense forest.

22-23. Going about here and there, the king saw the hermitage of a great sage. It was shining all round with flower gardens. Everywhere the sound of Vedic hymns was heard. All the animals there were quiet and peaceful. The disciples and the disciples of their disciples moved here and there.

24. O intelligent one, tigers and other ferocious and powerful animals did not harass the animals of less strength in that hermitage, thanks to the power of the leading brahmin.

25. The king who was very kind and learned was welcomed and honoured by the leading sage with pleasing words, accommodation and food and stayed there.

26-27. Once the king began to think anxiously—"Alas, my kingdom has been seized by my haughty enemies. I am unfortunate. My intellect is confounded. I have lost my splendour. The kingdom which had been well guarded by my ancestors is now enjoyed by my enemies.

28. There was no king in this family as weak as I. What shall I do? Where shall I go? How shall I get the kingdom back?

29. My hereditary ministers and counsellors have left me. I do not know which king they serve now.

30-32. I do not know what plight they are in, after the ruination of the kingdom. My heroic soldiers, very enthusiastic in the battle, slayers of enemies, now serve another king. Huge elephants like mountains, horses fast as wind have gone away. Is the traditional treasury accumulated by my ancestors well guarded or not? Thus the very virtuous king became much deluded.

33-35. In the meantime a certain Vaiśya came there. The king asked him—"Sir, who are you? Why have you come here? Why do you appear to be very morose and dejected? Please tell me this, now."

On hearing the sweet words of the king, the leading Vaiśya Samādhi shed tears. He spoke to the king in words full of humility and friendship.

The Vaiśya said:—

36-38. "O king, I am a Vaiśya Samādhi, born of a rich family. Out of greed for my wealth I have been abandoned by my wife, sons and others. I am depressed by my past Karman. O king, I have come here to the forest. I am worried about my sons, grandsons, wife, brothers, their sons and friends. O lord, ocean of mercy, I am in dark about their welfare.

The king said:—

39. How is it that you love, even as senseless animals do, those sons and others who are of evil conduct and covetous for wealth and by whom you have been ousted?

The Vaiśya said:—

40. O king, words pregnant with substantial sense have been uttered by you. Still my mind is deluded by the tie of love.

41. O excellent sage, the king and the Vaiśya, both of them equally deluded then approached the sage Medhas.

42. The valorous king accompanied by the chief of the Vaiśyas bowed his head to the leading Yogin.

43. With palms joined in reverence the king spoke to the sage:—"O holy lord, it behoves you now to dispel our delusion.

44. Abandoned by the royal glory I have resorted to this dense forest. Still I am not content and happy since my kingdom has been taken away.

45. This Vaiśya has been expelled from his house by his people, wife and others. Still his sense of affinity and kinship with them does not go off.

46. What is the reason hereof? Please say. Wise though we are, our minds are afflicted and agitated by delusion. This is great foolishness.

The sage said:—

47. The great Māyā in the form of the eternal Śakti is the material cause of the universe. It is this that drags the minds of all and makes them deluded.

48. O lord, Brahmā and other gods deluded by this Māyā do not realise the truth. What then is the story of men?

49. That alone, Parameśvarī of three attributes, creates the universe; she alone sustains it and she alone destroys it at the proper time.

50. O excellent king, only he surmounts this delusion on whom the favourite goddess who assumes forms as she pleases becomes delighted.

The king said:—

51. O sage, who is that Goddess? Who is that great Māyā who fascinates all? How was that goddess born? Please tell me.

The sage said:—

52-53. When the whole universe had been one great expanse of water,[79] a vast sea, when Keśava, the king of Yogins, resorted to Yogic slumber and was sleeping on Śeṣa, two Asuras were born of the dirt in the ears of Viṣṇu. They became notorious on the surface of the world in the names of Madhu and Kaiṭabha.

54. They were terrible with huge bodies. They had the dazzling brilliance of the sun at the time of dissolution They had huge jaw bones. Their faces were hideous with curved fangs. They seemed to devour all the worlds.

79. P. 1071 note. For details see Agrawal. MP—A Study PP. 9. 266, 321. We find a rock-cut image of Ekārṇava at Udayagiri (c 400 A.D.) The idea is often repeated in the Purāṇas Cf. Viṣṇu P. 1. 3,24.

एकार्णवे तु त्रैलोक्ये ब्रह्मा नारायणात्मकः ।
भोगिशय्यागतः शेते त्रैलोक्यग्रासबृंहितः ॥

55. On seeing the lotus-seated deity in the umbilical lotus[80] of the lord, the two Asuras[81] shouted "Hey, who are you?" and attempted to kill him.

56. On seeing the two Daityas and observing that Viṣṇu was still lying in the vast milky ocean,[82] Brahmā eulogised Parameśvarī.

Brahmā said:—

57. O Mahāmāyā, save me, save me, O goddess favourably disposed to those who seek refuge in you, O mother of the universe, save me from these Daityas of hideous features.

58-59. I bow to the great Māyā, the Yogic slumber, Umā, Satī, Kālarātri, Mahārātri, Moharātri, greater than the greatest, the mother of the three deities, the eternal, the bestower of the fruits of the cherished desires of the devotees, the protectress of the gods and the ocean of mercy.

60. It is by your power that Brahmā creates the world, Viṣṇu protects it and Śiva destroys it at the opportune time.

61. O Mother, you are Svāhā, Svadhā, Hrī, the unalloyed intellect, Tuṣṭi (satisfaction), Puṣṭi nourishment), Śānti (peace), Kṣānti (forbearance), Kṣudhā (hunger) and mercy itself.

62. O mother, you are the Māyā of Viṣṇu, the very consciousness, the great Śakti, Lajjā (bashfulness) and Tṛṣṇā (thirst).

63. You are Bhrānti (Illusion). You appear in the form of Smṛti (Memory): you stay assuming the form of mother. You are Lakṣmī in the house of those who engage themselves in meritorious activities.

80. The idea is often repeated in the Purānas. Cp M. 168. 15.

'पद्मं नाभ्युद्भवं चैतत्समुत्पादितवांस्तदा ।
सहस्रपर्णं विरजं भास्कराभं हिरण्मयम् ॥

81. Sprung from the ears of Viṣnu while he was asleep at the end of a Kalpa, Madhu and Kaiṭabha were about to kill Brahmā but were killed by Viṣṇu. Prof. Agrawal however offers a symbolical interpretation of Madhu and Kaiṭabha as Rajas and Tamas.

82. See P. 224 note.

64. You are Jāti (Birth), Vṛtti (cause of activity) and Vyāpti (pervasiveness.) You pervade everything in the form of intelligence.

65. O Mother, please delude these unthwartable Asuras. O origin of the universe, please waken Viṣṇu the unborn lord."

The sage said:—

66-67. O king, on being requested by Brahmā for the destruction of Madhu and Kaiṭabha, the mother of the universe, the great Vidyā, the presiding deity of all Vidyās, Śakti the enchantress of the three worlds manifested herself as Mahākālī on the twelfth Tithi of the bright half of the month of Phālguna.

68. Then a celestial voice arose:—"O lotus-seated one, do not be afraid. I shall remove the thorn after killing Madhu and Kaiṭabha in the battle."

69. After saying this and coming out of the eyes, mouth etc. of Viṣṇu, the great Māyā stood before Brahmā of unmanifested birth.

70. Viṣṇu, the lord of gods stood up and saw in front of him the Daityas Madhu and Kaiṭabha.

71. A battle ensued between Viṣṇu of unequalled splendour and the two Daityas lasting for five thousand years. Then there ensued a hand-to-hand fight.

72. Deluded by the powerful great Māyā, the excellent Dānava spoke to the lord Viṣṇu—"Ask for whatever boon you desire to choose."

Nārāyaṇa said:—

73. If you are pleased with me grant me this boon that I may kill you. I do not request for any other boon.

The sage said:—

74. On seeing the earth covered by a great expanse of ocean they spoke to Keśava:—"Kill us in a spot where the earth is not covered with water."

75. After giving his consent the lord lifted up his dazzling discus, placed their heads on his loins and cut them off.

76. O king, thus I have told you about the origin of Kālikā. O intelligent one, listen to the origin of Mahālakṣmī now.

77. Although free from aberrations, and devoid of forms and features, goddess Umā manifested herself in different Yugas for the destruction of the distress of the gods, after assuming different forms and features.

78. Thus I have described to you her manifestation in bodily form whose wish alone manifests as everything efficaciously. Thus she conducts her sports in that way and thereby gives chance to her devotees to describe her attributes.

CHAPTER FORTYSIX

(*Incarnation of Mahālakṣmī*)

The sage said:—

1. There was a demon Rambha who was the crest-jewel of the race of Daityas. From him was born Mahiṣa[83] the Dānava of great splendour.

2. That king of Dānavas defeated all the gods in battle and ruled over the kingdom of heaven seated on the throne of lord Indra.

3. The defeated gods sought refuge in Brahmā. With them Brahmā went to the place where Viṣṇu and Śiva[84] were present.

4. After reaching there and bowing to Śivā and Viṣṇu the gods narrated all their woeful tale in the proper order.

5. O lords, we are harassed by the wicked Mahiṣa. We have been ousted from heaven after our defeat in the battle-field.

6. We are wandering in this world of mortals with-

83. According to MB. the Asura Mahiṣa was killed by Kārttikeya. ŚP. mentions his death at the hands of Caṇḍī.

84. The word 'Vṛṣākapī' in the dual form signifies Viṣṇu and Śiva.

out peace or happiness anywhere. O what pitiable plights we—Indra and others—have been led to !

7-8. The sinful Asura who has offered freedom from fear to the partisans of the Daityas, himself performs the ordained task of these—viz, the sun, the moon, Varuṇa, Kubera, Yama, Indra, Agni, wind, the Gandharvas, Vidyādharas and the good Cāraṇas and others as well.

9. Hence it behoves you to save us the gods who have sought refuge in you. O lords, please think of the means of killing him immediately.

10. On hearing the gods, Viṣṇu and Siva were very angry. Their eyes rolled through anger.

11. Then a great splendour issued forth from the mouths of the infuriated Viṣṇu and Śiva and from the bodies of other gods.

12. The gods who were devoted to meditation on Durgā saw the mass of splendour blazing in all the ten directions.

13. That highly terrible splendour issuing forth from the bodies of the gods joined together and became a woman Mahiṣamardinī herself.

14. Her dazzlingly brilliant face constituted the splendour of Śiva, the hairs the splendour of Yama and the arms the splendour of Viṣṇu.

15-18. Her breasts were formulated by the splendour of the moon; the waist by that of Indra; the calves and thighs by that of Varuṇa; the hips by that of the earth; the feet by that of Brahmā ; the toes by that of the sun; the fingers by that of Indra; the nose by that of Kubera; the teeth by that of the patriarch; the eyes by that of fire; the eyebrows by that of the dusk; the ears by that of the wind, her other limbs by that of other heaven-dwellers. Thus the goddess manifested herself on the lotus-seat.

19. On seeing her thus formulated by the mass of splendour of the gods, they attained great delight.

20. Observing that she had no weapons, Brahmā and other gods decided to make her fully equipped with weapons.

21. Then lord Śiva offered her a spear; Lord Kṛṣṇa gave her a discus; Varuṇa conch and noose.

22-23. The fire-god gave her Śakti; the wind-god a bow and a quiver full of arrows; Indra the thunderbolt and a bell; Yama a big staff; Prajāpati a garland of beads; Brahmā a water-pot and the sun the lustrous hair.

24-27. Kāla gave her a sword and a shining shield, the milk ocean a beautiful necklace, two fresh pieces of cloth, the crest-jewel, ear-rings, bangles, crescent-shaped ornaments, beautiful anklets, shoulder-pieces, a necklace and finger-rings. Visvakarman gave her a beautiful axe and the ocean various weapons, an impenetrable armour, a beautiful garland and a lotus.

28-29. Himavat gave her a lion and gems of various sorts. Kubera a vessel filled with wine. Śeṣa a Nāgahāra of wonderful workmanship, studded with various precious gems.

30. Thus honoured, the goddesss with these and other similar objects, ornaments, weapons etc. shouted loudly again and again.

31. The sky was filled with her terrible noise that echoed tremendously and made the three worlds agitated.

32. The four oceans shook and rolled. The earth quaked. Cries of victory were shouted by the gods harassed by Mahisa.

33. Then the gods eulogised the great Śakti, Ambikā in the form of Mahālakṣmī with words choked with devotion.

34. On seeing the world agitated, the enemies of the gods got up with uplifted arms and with their armies ready for war.

35. The infuriated Mahiṣa rushed at the direction of the sound and saw the goddess who had pervaded the three worlds with her beautiful lustre.

36. In the meantime, crores of great heroes led by Mahiṣāsura came there with weapons.

37-38. Cikṣura, Cāmara, Udagra, Karāla, Uddhaṭa, Bāṣkala; Tāmra, Ugrāsya, Ugravīrya, Biḍāla, Andhaka, Durdhara, Durmukha, Trinetra Mahāhanu—these and many others, heroic and efficient in battle, came there.

39. As they, the masters of weapons and missiles,

fought with the goddess in the battle a terribly long time elapsed.

40. Different weapons and missiles hurled by the hosts of enemies were rendered futile instantaneously by the power of the goddess.

41. Then the goddess hit and struck the hosts of enemies Cikṣura and others with her club, arrows, spear, Śakti and axe.

42. When his armies fell the demon Mahiṣa struggled with the hosts of soldiers that issued from the breath of the goddess.

43. He kicked some with the hoofs, hit some with the horns and others with his tail and snout.

44. After slaying the Gaṇas the chief of Asuras rushed at the lion of the goddess in order to kill it. Then she became wrathful.

45. He of great virility thrashed the ground with his hoofs, uprooted a mountain with his horns, hurled it and shouted.

46. O excellent king, heavy mountains hurled by him as he rushed all round fell in the battle-ground from the sky.

47. Clouds split by his horns were shattered to pieces. The ocean struck at with his tail throbbed and splashed water beyond the shores all round.

48. On seeing the demon Mahiṣa thus infuriated, Ambikā, the protectress of the gods, became ready to kill him.

49. She took up a noose and hurled it at him. She bound the Asura Mahiṣa. Then the demon abandoned his assumed guise.

50. Wielding Māyā, he became a lion. Soon as Ambikā tried to cut off his head he became armed with a sword.

51. She then struck him with the arrows, as he stood there with the sword and shield. He then became an elephant and struck at the lion with his trunk.

52. The goddess cut off his hand with her sword. The demon then assumed his original form.

53. He then agitated three worlds including the mobile and immobile beings. Then, Caṇḍikā of great honour and exploit became infuriated.

54. She drank the beverage again and again. With eyes rolliug she laughed aloud. The haughty Asura too, proud of his strength and exploit, roared.

55. He uprooted the mountains and hurled them at her. She too reduced them to powder and struck them with arrows.

56. With her face reddened as a result of the inebriation after drinking wine, and with her senses excited, she spoke in a tone as majestic as the rumbling of the clouds.

The goddess said:—

57. "O stupid fellow, O demon of ruined intellect, why are you stubborn in vain ? None of the Asuras in the three worlds can stand before me".

The sage said :—

58. Thus saying the goddess pounced on him, stamped on his neck and pierced him with her fierce spear.

59. Pressed with her foot and overwhelmed by her might the Asura seemed as good as half dead.

60. Still he continued to fight. His head was cut off with the sword and he was felled down on the ground.

61. Crying "Alas ! Alas" loudly, his followers, afraid of the battle fled from the scene shouting "Save us, O save us".

62. The god Indra and others, eulogised the goddess. The Gandharvas sang songs; the celestial damsels danced.

63. O king, thus the origin of Mahālakṣmī has been narrated to you. Now listen to the origin of Sarasvatī with a calm mind.

CHAPTER FORTYSEVEN

(Dhūmralocana, Caṇḍa, Muṇḍa and Raktabīja are slain)

The sage said :—

1. There was a Daitya Śumbha and another equally powerful Niśumbha. The three worlds including mobile and immobile beings were attacked by the two brothers.

2. The gods afflicted and harassed by them went to Himālaya and saluted the mother of all living beings, the bestower of all desires.

The gods said :—

3. O goddess Durgā, Victory be to you. O, beloved of your kinsmen, be victorious. Obeisance to you, the cause of the protection of the three worlds.

4. Obeisance to you, the bestower of salvation, obeisance to the great mother, the cause of the creation, sustenance and annihilation of the world.

5. O goddess of the form of Kālikā, Tārā. Chinnamastā, Śrīvidyā, Obeisance to you.

6. O goddess of the worlds, of the form of Bhairava, obeisance to you. Obeisance to Bagalāmukhī (stork-faced). Obeisance, to Dhūmāvatī.

7. Obeisance to Tripurasundarī, to Mātaṅgī, to Ajitā (the unconquered) and to Vijayā.

8. Obeisance to Jayā, Maṅgalā Vilāsinī, to you of the form of milking maid and of terrible form.

9. Obeisance to you, O goddess, of the form of the unconquered, of permanent form, the protectress of those who seek refuge in you.

10. Obeisance to the one knowable through Vedānta; obeisance to you the great soul, the heroine of infinite worlds of this universe.

11. Eulogised thus by the gods the delighted goddess the bestower of boons, spoke, to the gods—"Who is being eulogised by you here ?"

12. Then a virgin came out of the body of the goddess. Even as they were winking she spoke to the goddess with great reverence.

13. "O mother, this eulogy is addressed to me by the heaven-dwellers harassed by the powerful Daityas Śumbha and Niśumbha."

14. Since she emerged out of the inner vestures of her body she is called Kauśikī. The destroyer of the Asura Śumbha is being sung in that name.

15. She alone is said to be Ugratārikā and great Ugratārikā. She is called Mātaṅgī after the source from which she manifested herself.

16. She addressed the gods—"All of you stay here fearlessly. I shall carry out your task without any strain. I am independent".

17. After saying this, the goddess vanished. Canda and Muṇḍa—the attendants of Śumbha and Niśumba saw the goddess.

18. On seeing her beautiful form pleasing to the eyes they were fascinated. They lost their consciousness and fell on the ground.

19. Returning to their king they narrated the details to him "O king, a certain beautiful lady hitherto unseen has been seen by us.

20. Seated on a lion, on the beautiful peak of the Himavat she was served by the virgins of the gods with palms joined in reverence.

21. They massaged her feet and hands, decorated her tresses, and applied collyrium to her eyes.

22. A certain damsel held out the mirror to her face. Another handed over the betel-leaf along with cloves and cardamom.

23. Some picked up the fallen dice and stood in front of her. Some bedecked her body with ornaments and clothes.

24. Her calves and thighs are like the stem of the plantain tree. Her nose is like that of a parrot. Her arms are like serpents and creepers. She wears a beautiful girdle. The anklets round her feet are jingling.

25. Pearl necklaces heave over her breasts rendered fragrant with the musk. Necklaces shine round her neck. She was sporting about bedecked in chaplets.

26. She has semi-circular marks on her forehead. She wears ear-rings set with gems. Her plaited hair are pretty. The wide three eyes bedeck her face.

27. She is imperishable, possessed of garlands. Bangles shine in her hands. There are gold rings round her fingers. Shining bracelets make her hands dazzle.

28. She is clad in white garments. She shines in her lotus-pose with the marks of saffron on her forehead which is also bedecked with the moon.

29. She has the brilliance of lightning. She wears precious garments. Her breasts are elevated within her bodice. She holds excellent weapons with her eight uplifted arms.

30. There is no lady among the Asuras, Nāgas, Gandharvas or Dānavas in the three worlds as beautiful as she.

31. Hence the fitness for sexual indulgence with her rests only in you since she is a gem among ladies and O lord, you are a gem among men.

32. On hearing the words of Caṇḍa and Muṇḍa that great demon Śumbha sent a messenger Sugrīva to her.

33. "O messenger, there is a certain beautiful lady on the snow-capped mountain. Mentioning these words of mine she shall be strenuously brought here".

34. Thus urged by him, the excellant Dānava Sugrīva went to Himācala and spoke to the great goddess, the mother of the universe.

The messenger said:—

35. O gentle lady, the Daitya Śumbha and his brother Niśumbha are very strong and valorous. They are famous in the three worlds.

36. O goddess, I am a messenger of Śumbha. I have come with his message to which you will listen please.

37. "I have defeated Indra aud others in the battle and taken away their jewels. I enjoy the share of the gods offered to them in the sacrifices.

38. You are a jewel among women, more precious than other jewels. Resort to me or to my younger brother, exhibiting your loving emotion.

39. On hearing the message of Śumbha conveyed by the messenger the Mahāmāyā, the beloved consort of Śiva, spoke.

The goddess said:—

40-41. O messenger, you speak the truth, not the lie. But I have taken a vow that I shall endeavour to make one alone as my husband who can shake off my pride, who can conquer me in the battle. None else.

42. Hence you convey my words to Śumbha and Niśumbha. Let either do whatever is proper in this matter.

43. On hearing these words of the goddess the Asura Sugrīva returned to his king and acquainted him with every detail.

44. On hearing the report of the messenger Śumbha of stern rule angrily said to Dhūmrākṣa, the foremost of his generals.

45-46. O Dhūmrākṣa, there is a beautiful lady on the snow-capped Himālaya mountain. Go quickly and fetch her here. O excellent Asura, do not be afraid of this expedition. If she wishes to fight, you shall fight strenuously.

47. Thus directed the Daitya Dhūmrākṣa went to Himālaya and spoke to the goddess who was a part of Umā.

48. "O lady, approach my lord. Otherwise I shall kill you. I am accompanied by sixtythousand Asuras"

The goddess said:—

49. "O hero, you are commissioned by the king of Daityas. If you kill me what can I do for you ? But I consider it impossible to go without a fight."

50. Thus addressed, the Dānava Dhūmrākṣa rushed at her but was burnt with a mere Huṅkāra uttered by her.

51. Since then, that goddess is called Dhūmāvatī in the world. When propitiated she destroys hosts of enemies of her devotees.

52. After Dhūmrākṣa was killed, his army was crunched and munched by the infuriated lion. Those who were spared fled away.

53. On hearing that the Daitya was killed by the goddess, the valorous Śumbha was angry and bit his lips.

54. He sent the Asuras-Caṇḍa, Munda and Raktabīja in order. The Daityas, thus ordered, went to the spot where Ambikā was stationed.

55. On seeing the goddess seated on a lion, possessed of Aṇimā[85] and other Siddhis and dazzling the quarters with her brilliance, the leading Dānavas said.

56. "O lady, hasten to approach Śumbha and Niśumbha. Otherwise we shall kill you along with your Gaṇas and your lion.

57. O lady, choose him as your husband. He is eulogised by the guardians of the quarters and others. You will attain a great bliss rare to attain by the gods."

58. On hearing these words the goddess Ambā smiled and spoke interesting and truthful words.

59. Lord Śiva, the great Brahman, the eternal god is without a second. Even the Vedas do not understand his reality. What then of Viṣṇu and others?

60. I am His subtle Prakṛti. How can I choose another as my husband? Even if she is overwhelmed by love does a lioness choose a jackal as her mate?

61. A female elephant does not take an ass nor does a leopardess take a hare. O Daityas, overcome by the Serpent of Death you speak in vain.

62. Descend to Pātāla[86] all of you. If you have the power, fight." On hearing her provocative words the Asuras said to one another.

63. "We do not kill you as you are a woman. But if you desire for battle be ready with your lion."

64. While they spoke thus the fight ensued. The arrows rained in the battle, sharp arrows from either side.

65. Thus fighting with them sportively the goddess slew the Asura along with Caṇḍa and Muṇḍa.

66. Though they had an inimical feeling these enemies of the gods attained in the end that world which her followers go to.

85. See P. 235 note.

86. According to the Purānic Mythology it is the seventh region ascending from the earth below.

CHAPTER FORTYEIGHT

(*The manifestation of Sarasvatī*)

The king said:—

1-2. O holy lord, O brahmin, what did Śumbha, the suppressor of the gods, do on hearing that Dhūmrākṣa, Caṇḍa and Raktabīja were killed by the goddess? Please tell me this now. I desire to hear the purifying tale of the goddess, the cause of the universe.

The sage said:—

3. O king, on hearing that the leading Daityas had been killed, the great Asura of commendable valour ordered his invincible followers who were thrilled at the very mention of the war.

4. At my behest the Daityas born of the race of Kālaka[87] have all assembled here with their armies and along with Kālakeyas,[88] Mauryas,[89] Daurhṛdas[90] and others. Let them march on with hopes of victory.

5. After ordering the demons, Śumbha and Niśumbha mounted on their chariots and set out. Their armies too followed them like swarms of moths rising up from a mountain definitely for their destruction.

6. Mṛdaṅgas, Mardalas, Bherikās Diṇḍimas, Jharjharas and Ānakas were sounded. The warmongers rejoiced in the battle-ground. Those who were afraid fled away for their life.

7. Clad in their martial dress the soldiers came in their healthy spirits to the battleground. Holding various weapons and missiles they teased one another each eager for his victory.

8. Soldiers on elephants, looked at the enemy with

87. In respect of this House no details are available either from the MB. or the Purāṇas.

88. Kālakeyas, descendants of Kālakā wife of Kaśyapa, are often mentioned as powerful demons in the MB. and the Purāṇas.

89. Mauryas are the descendants of the Asura Mura who is generally mentioned in connection with Prāgjyotiṣa

90. Daurhṛdas are the descendants of the Asura Durhṛda.

indifference. In the company of the lord of Asuras they rejoiced in the battle.

9. The sound arising from the guns rose up repeatedly making the gods tremble. A great darkness enveloped the sky. Even the chariot of the sun was not visible.

10. Foot-soldiers set out in excessive numbers desirous of victory. Soldiers in chariots, on horsebacks, elephants and others set out joyously in crores and crores.

11. The rutting elephants like massive black mountains spread their trumpeting sound in the battle-field. Camels resembling small hills produced hoarse sounds from their throats.

12. Neighing horses hailing from exalted lands, with big ornaments round their necks, expert in the knowledge of their gaits planted their legs on the heads of elephants and flew like birds.

13. On seeing the army of the enemy advancing thus, Ambikā kept her bow well-strung. She sounded her bell that distressed the enemy. The lion too shook his manes and roared.

14. Seeing her bedecked in fine ornaments, holding weapons and stationed on the Himālaya mountain Niśumbha spoke words full of sentiments like a man clever in understanding the emotions of beautiful women.

15. "Even a petal of the Mālatī (Jasmine) flower thrown on the beautiful body of women like you may distress you. O goddess, how will you carry on a terrible war with the self-same handsome body of yours ?"

16. After saying thus the great Asura became silent. Caṇḍikā spoke to him—"O foolish Asura, why do you prattle in vain? Either fight or else return to Pātāla.[91]

17. The heroic demon, becoming infuriated, made a wonderful shower of arrows on the battle-field just as masses of clouds shower water during rains.

18. Along with his arrogant followers the demon fought with sharp weapons as spears, axes, iron clubs,

91. It is the lowermost of the nether regions where Vāsuki reigns over the Nāgas.

pārighas, bows, Bhuśuṇḍikās, javelins, horseshoe-edged arrows and great swords.

19. In that war great elephants looking like black mountains with foreheads pierced ran here and there. The banners of Śumbha and Niśumbha white like flying cranes fluttered here and there.

20. The demons were shattered by Kālikā like fishes. The dreadful horses were beheaded and killed in the battle. The other demons were devoured by the lion.

21. In the battlefield streams of blood flowed. The dead soldiers floated. Their tresses of hair resembled the moss. Their upper cloths resembled the white foam.

22. A great fight ensued where soldiers of equal rank fought with one another. The cavalrymen fought their counterpart; the elephant-riders with those on elephants: the charioteers with those on chariots and the footsoldiers with footsoldiers.

23. Then Niśumbha thought to himself—"A terrible period has set in now. Even a poor man may become rich and rich man poor if the time is adverse.

24. A senseless fellow may become intelligent and an intelligent man dull. A wicked man may be praised by the noble. The great and the powerful may be vanquished. The weak may come out victorious in the war.

25. Victory or defeat come naturally at the stance of the lord. Neither Śiva nor Brahmā nor Viṣṇu has been able to transgress his law.

26. Heroes do not come to the battlefield for turning back. But how can I attain victory in a battle with this lady who has destroyed my entire host?

27. Indeed this lady is the ancient Prakṛti, the great Śivā come here to achieve the task of the gods and harass the army of the Daityas. She can never be an ordinary woman

28. It is inglorious to be killed by a woman or to kill a woman for those who desire to taste the pleasures of war. Still how shall we show our faces to the king of Asuras without fighting?

29. After thinking thus and sitting in a great chariot

driven by a charioteer he hastened to the spot where the lady consort of Śiva was present; the goddess whose youth was sought after by the celestial damsels.

30. He addressed her thus—"O goddess, of what avail is it if the mercenary soldiers are killed ? If you desire to fight, let both of us clad in martial dress fight with each other.

31. The goddess addressed Kālī then—"See the foolish ambition of the two Asuras. Time the instigator of good and bad actions renders the mind work in a different way when adversity is imminent."

32. Then Niśumbha attacked Caṇḍikā as well as Kālī with thousands of arrows. With the volleys of her arrows Śivā split into a thousand pieces the arrows discharged by the Asura.

33. He then lifted up his lustrous sword along with the shield and struck the lion on its head. With her great sword she split it too as the woodcutters do to a tree with the axe.

34. When the sword was split he thrust an arrow into her chest. The arrow too was cut. He then hurled the trident which powdered it with her fist.

35. Prepared to die the heroic Asura seized a mace and rushed at her. She reduced the mace into powder with the edge of her trident. The demon shattered the trident with another mace.

36. Then she struck Niśumbha with her sharp, terrible serpentine poisonous arrows that were accustomed to drink the blood of Asuras and brought him down to the earth.

37. When his younger brother of great honour and strength fell Śumbha was furious. The eight-armed demon seated himself in a chariot and came to the place where Sivā was present.

38. She blew the conch Arindama, produced unbearable bow-twang; the lion shaking its manes roared. The whole sky reverberated with the threefold round.

39. Then the mother of the universe laughed boisterously making all the demons tremble with fear. The gods shouted cries of "Victory" when she challenged the Asuras in the battle.

40. The king of Daityas hurled a spear of shining flames which was struck down by a meteor. Śivā shattered the arrows discharged by Śumbha. He too split the arrows discharged by Śivā into a thousand pieces.

41. She lifted up her trident and struck the great Asura. He fell down unconscious shaking heaven and earth along with the ocean like a mountain whose wings had been chopped off by Indra.[92]

42. Suffering the pain arising from the trident, the powerful demon, the suppressor of the gods, created ten thousand hands and struck Kālī and Caṇḍikā along with the lion, by means of his discus.

43. Splitting sportively the discus hurled by him, she hurt and struck the Asura with the trident. Thus both of them met their death at the lotus-hands of Śivā that sanctify the universe and attained the great region.

44. When the powerful Niśumbha, and Śumbha of terrible exploit were killed the Daityas entered Pātāla.[93]

45. Others were devoured by Kālī's lion. The remaining Asuras being excessively frightened fled in the quarters.

46. The rivers with clear water flowed along their paths; the winds blew very gentle to the touch; the sky became clear.

47. Sacrifices were revived by the gods and the sages, Lord Indra and the gods felt blissful again.

48-49. O lord, this story of Umā is holy and meritorious. It describes the destruction of the king of Daityas. He who regularly reads this with faith enjoys all worldly pleasures inaccessible even to the gods and attains the abode of Umā hereafter by the very grace of the goddess.

50. Thus was the goddess, slayer of Śumbha born. She is said to be Sarasvatī. O king, she has manifested herself as a part of Umā.

92. See P. 645 note.

93. Pātāla is called Balisadman—the abode of Bali. According to a legend God Viṣṇu in the form of a Brahmin dwarf craved from Bali the boon of three steps of ground and having obtained it stepped over heaven and earth in two strides but then out of respect to Bali's devotion and his grandson Prahlāda's virtues, he stopped short and left to him Pātāla, the nether region. See P. 955 note 271; P. 750 note 147.

CHAPTER FORTYNINE

(The manifestation of Umā)

The sages said:—

1. O Sūta, the most excellent among the omniscients please mention the incarnation of Umā, the goddess of all the worlds and the mother of Sarasvatī.

2. She is sung as the primordial Prakṛti of the supreme Brahman. She is both possessed and devoid of forms. She is of the form of eternal bliss. She is Satī.

Sūta said:—

3. O sages, listen lovingly to the great story, the perfect knowledge of which alone helps man to attain the great goal.

4. Once there was a clash between the gods and the Asuras. Thanks to the power of the goddess the gods became victorious.

5. Then the gods were proud and haughty. They boasted—"We are blessed. What can the Asuras do to us ?'

6. Of our unbearable prowess, the Asuras are afraid. They have gone to Pātāla saying, "Run, run".

7. Then all of them proclaimed thus: "Wonderful is the strength, splendour and good luck of the gods that has reduced the race of the Daityas.

8. Then a mass of splendour appeared, at the unprecedented sight of which the gods were surprised.

9. Ignorant of the real glory and the intention of the goddess to quell their arrogance, the Asuras said with choking throats "What is this ? What is this ?"

10. Then the lord Indra ordered the gods—"Go ye all and examine it and ascertain what it is."

11. Urged by Indra, the wind-god approached splendour and addressed it, "Who are you ?" The splendour too put the same question to him.

12. Thus asked by the big mass of splendour the wind-god replied arrogantly.—"I am Vāyu the vital breath of the universe."

13. Everything in the universe, mobile or immobile, is woven like warp and woof into me. I am the support of everything. I move the entire universe."

14. Then the great splendour said:—"If you are competent to move, O wind-god, please move this blade of grass I have set before you. Move it as you please."

15. Then wind-god put forth all his efforts. But the blade of grass did not stir from its position. Then he was put to shame.

16. The wind-god went silently to the assembly of Indra. There he narrated the details of his discomfiture.

17. "False is our pride that we are the lords. In fact we are helpless, insignificant creatures."

18. Then Indra sent all the gods. When they could not realise anything Indra himself went there.

19. On seeing Indra come, the unbearable splendour vanished immediately. Indra was surprised.

20. Then Indra thought to himself again and again—"I seek refuge in him alone whose conduct is such as this."

21-22. In the meantime, in order to bless them and remove their arrogance, Śivā, the embodied form of undeceitful mercy, existence, knowledge and bliss, manifested herself on the ninth day of the bright half of the month Caitra when the sun was in the middle of the day.

23. Shining among the mass of splendour she brightened the quarters with her brilliance. She enlightened the gods, saying "I alone am Brahman."

24. In her four hands she held boons, noose, goad and the mystic gesture of protection. She was served by the Vedas and looked beautiful and proud of her blooming youth.

25. She wore red garments and red garlands. Red sandal paste was smeared over her body. She was as dazzling as a crore of cupids. Her lustre was that of a crore moons.

26. The great Māyā, in the form of the immanent soul of all, the cosmic witness of all living beings, and the great Brahman, spoke.

Umā said:—

27. Neither Brahmā nor Viṣṇu nor Śiva the slayer of

the Tripura demon can bluff before me. What about the other gods ?

28. The great Brahman, the great light in the form of the two Praṇavas, I alone am. I am all. There is none other beside me.

29. Though devoid of form I possess forms. I constitute all principles. I am eternal and my attributes cannot be disputed. I am both the cause and the effect.

30. Sometimes I have the form of a woman, sometimes of a man. Sometimes both. I am goddess assuming all forms.

31. I am the creator, the protector and the destroyer of the world. I am the enchantress of the universe.

32. All the Śaktis—Kālī, Lakṣmī and Sarasvatī as well as others are born of my parts. So also the arts originate from me.

38. Due to my power alone the demons are conquered by you. Without knowing me of this nature you bluff as the lords of all.

34. Just as a magician makes the wooden doll of a woman dance so also I the goddess make all living beings dance.

35. Being afraid of me the wind blows, the fire-god burns and the guardians of the quarters carry on their duties.

36. Independent that I am, I sportively bestow victory on the gods sometimes and on the Daityas sometimes.

37. It is my form that is described in the Vedas as indestructible, the great abode, the one beyond Māyā and that which is greater than the greatest.

38. My form is two-fold—Saguṇa and Nirguṇa. One is mixed with Māyā and the other is free from it.

39. O gods, endowed with devotion, realise this and eschew your arrogance, worship me, the eternal Prakṛti.

40. On hearing the merciful words of the goddess, the gods eulogised her, with their shoulders drooping with devotion.

41. O goddess of the universe, forgive us. O goddess, be pleased. O mother, let us not be arrogant again. Please be merciful.

42. Since then the gods began to propitiate her as

before. They eschewed their arrogance and became pure in mind.

43. O Brahmins, thus I have narrated to you the menifestation of Umā. By only hearing this men attain the great region.

CHAPTER FIFTY

(*The incarnation of Śatākṣī etc.*)

The sages said:—

1. O intelligent one, all of us are anxious to hear the episode of Durgā every day. Please tell us another wonderful tale of the goddess.

2. O Sūta, the most excellent of the story-tellers, we are not satiated even as we hear different nectarine stories narrated by you.

Sūta said:—

3. The most powerful son of Ruru, famous as Durgama secured the four Vedas as a result of the boon granted by Brahmā.

4. Securing this strength that cannot be thwarted even by the gods he wrought havoc on the earth, making the gods tremble in heaven.

5. When the Vedas were destroyed the sacred rites were ruined. Brahmins and the gods fell off from their right conduct.

6. None offered charitable gifts; none performed penances; there was neither worship nor sacrifice. Then a great drought befell the earth extending to a period of a hundred years.

7. There was a great hue and cry in all the three worlds. The people felt miserable being afflicted by hunger and thirst.

8. Rivers, oceans, tanks, wells and lakes dried. Trees and plants withered.

9. On seeing the misery of the distressed subjects the gods sought refuge in the Yogic Māyā, Maheśvarī.

The gods said—

10. O Mahāmāyā, save all your people. Check your fury or the worlds will be ruined.

11-12. O ocean of mercy, O supportress of the distressed, kill this demon too just as you have killed Śumbha, Niśumbha. Dhūmrākṣa, Caṇḍa, Muṇḍa, Raktabīja, Madhu, Kaiṭabha and Mahiṣa.

13. Boys are guilty of offence at every step but who on earth brooks it except the mother ?

14. When miseries afflict the gods and the brahmins you incarnate for the welfare of the people.

15. On hearing the distress of the gods the merciful goddess revealed to them her form possessed of many eyes.

16. The goddess with her lotus-face beaming with delight held in her four hands the bow, the arrows, the lotus and different fruits and roots.

17. On seeing her people scorched and distressed, the goddess was dejected. With her eyes full of mercy she cried for nine days and nights.

18. The tears took the forms of thousands of water-currents released from her eyes. The worlds, the plants and medicinal herbs were delighted by them.

19. They turned into the rivers and oceans of deep waters. Vegetables, roots and fruits grew on the earth.

20. To the learned and the gods she distributed the fruits in her hands. To the cows she gave the tender blades of grass and to others the things they deserved.

21. All including the gods, brahmins and men were satisfied. Then the goddess said—"What else shall I do for you ?"

22. The gods then gathered together and said, "The people have been rendered happy and satisfied. O goddess, be pleased and redeem the Vedas taken by Durgama."

23. After saying "So be it" she said. "Go ye all to your abodes. Ere long I shall give you the Vedas."

24. Then the joyous gods returned to their abodes after

bowing to the goddess the cause of the universe with her eyes that resembled full-blown blue lotus.

25. Then a great bustle arose in the three regions heaven, earth and sky. On hearing it the son of Ruru besieged the city immediately.

26. Then after creating a big circle of splendour all round for the protection of the gods, Śivā herself came out of it.

27. A great battle ensued between the goddess and the Daitya. Both showered arrows in the battle, piercing the armour of each other.

28-29. In the meantime ten beautiful forms came out of Kālī Viz Tārā, Chinnamastā, Śrīvidyā, Bhuvaneśvarī, Bhairavī, Bagalā, Dhūmrā, Śrīmattripurasundarī, Mātaṅgī and Mahāvidyā with weapons in their hands.

30. Then appeared innumerable mothers of divine forms, wearing the digit of the moon and with a lustre resembling the splendour of lightning.

31. Then a terrible combat ensued between the Asuras and the mothers. The army of the son of Ruru, consisting of a hundred Akṣauhiṇīs was killed in the battle.

32. Then the goddess struck Durgama with the edge of her trident. He fell on the earth like an uprooted tree.

33. Thus after killing him the goddess redeemed the four Vedas and gave them to the gods.

The gods said:—

34. O Ambikā, for our welfare that form of infinite eyes was assumed by you. Hence sages will glorify you as Śatākṣī.

35. Since the worlds were sustained by you with vegetables sprouting from your body, you will be famous as Śākambharī.

36. O Śivā, since you killed the Daitya Durgama you will be known as Durgā.

37. O Yogic slumber, O Mahābalā, O bestower of knowledge, O the mother of the universe, Obeisance be to you.

38. Obeisance to the heroine of infinite universes known as the supreme goddess in the Mahāvākyas as Tattvamasi.

39. O Mother, we who are unaware of your power and greatness, cannot adequately eulogise you who are inaccessible through words, mind or body and whose eyes are the sun and the moon.

40. Who else will bestow mercy on seeing us the gods except the great goddess Śatākṣī the mother?

41. Effort shall be made by you so that the three worlds will not be pestered continuously with obstacles and our enemies shall be destroyed.

The gods said:—

42. Just as the cows run about in excitement quickly on seeing their calves in distress, so also I, Satī, am excited on seeing you in distress and run about.

43. Even a moment appears to be a Yuga if I do not see you since I look at you as my own children for whom I am ready even to lay down my life.

44. No worry or anxious thought need be entertained by you endowed with devotion as long as I stand by you destroying your distress.

45. In the manner I have killed the Daityas I shall kill the Asuras. You need not entertain any doubt in this regard. Truth, I am speaking the truth.

46-47. I shall be born of the womb in the family of cowherds as the daughter of Yaśodā wife of Nandā, when Śumbha and Niśumbha will be born as Daityas. I shall kill the demons and become famous. Men will therefore call me Nandajā.

48. Since I shall be taking the form of a bee and killing the demon Aruṇa, men will glorify me as Bhrāmarī

49. Again I shall take a terrible form and devour the Rākṣasas. I shall then be famous as Bhīmā Devī.

50. Whenever there is harassment caused by the Asuras I shall surely incarnate and work for your welfare.

51. The goddess Śatākṣī, Śākambharī and Durgā are identical. In all the three the individual is the same.

52. There is no deity so compassionate as Śatākṣī the great goddess who cried for nine days on seeing her people scorched and distressed.

CHAPTER FIFTYONE

(Review of holy rites)

The sages said :—

1. O blessed disciple of Vyāsa, O Sūta the most excellent among the knowers of the Purāṇas, we wish to hear some other story of the lord.

2. We wish to hear the most excellent sacred rites of Umā, the mother of the universe, those which were narrated to Vyāsa the great Ātman by Sanatkumāra

Sūta said :—

3. All of you are blessed great souls ; steady in your devotional rites to the goddess. Now listen devotedly to the well-guarded secret of the great Śakti.

Vyāsa said :—

4. O omniscient Sanatkumāra, O intelligent son of Brahmā, I wish to hear the wonderful holy rites of Umā.

5. Please tell me what is pleasing to the great mother. What are its characteristics and on doing what can it be efficacious ?

Sanatkumāra said :—

6. O Dvaipāyana of great intellect, listen to the full description I am going to give of the secret that you ask.

7. Three paths of the glorious mother have been narrated which yield both worldly pleasures and salvation. They are paths of knowledge, holy rites and devotion.

8. Jñānayoga is the union of the mind with the Ātman. The union with the external objects is called Kriyāyoga.

9. Bhaktiyoga is the concept of the unity of the Ātman with the goddess. Of the three I mention Kriyāyoga in detail.

10. It is concluded in the sacred scriptures that devotion is generated by activities, knowledge is born of devotion, liberation is the result of knowledge.

11. O excellent sage, the chief reason of liberation is the Yoga. Kriyāyoga is the greatest means of liberation.

12. One shall know the Māyā as Prakṛti and the wielder of Māyā as the eternal Brahman. After realising the identity of the two one is released from the world by bondage.

13-14. O Vyāsa, listen to the merit of the person who builds a temple to the goddess either of stone or of wood or of mud. He who builds a temple to the goddess attains the benefit which a person who worships every day through Yoga attains in plenty. That virtuous soul who builds the temple for the glorious mother enables a thousand past and a thousand future members of his family to attain liberation.

15. The sins committed by a person in a crore of births, whether they be small or big, are quelled at the very moment when the foundation for temple of the glorions mother is laid.

16-17. The glorious great Ambā is the most excellent among all the deities just as Gaṅgā and Śoṇa among the rivers, the earth in forbearance, the ocean in majesty and the sun among the planets.

18. She is the most important among all the deities. He who causes her temple to be built attains established power in every birth.

19-21. One who makes the temple for the mother in any of these holy centres becomes free from bondage—viz. Vārāṇasī, Kurukṣetra, Prayāga, Puṣkara, the banks of the Gaṅgā or the shores of the ocean, Naimiṣa, amarakaṇṭaka, the highly meritorious Śrīparvata, Gokarṇa, Jñānaparvata,[94] Mathurā, Ayodhyā, Dvāravatī etc.

22. He is honoured in the Maṇidvīpa for as many thousand years as the number of years the brickwork holds good.

94. Not identified.

23. He who makes idols with the full complement of characteristics fearlessly attains indeed the great region of Umā.

24. After installing the image of the goddess, in the auspicious stars, planets and the season, man becomes contented and blessed by the favour of the Yogamāyā.

25. After installing an auspicious image of the goddess one can redeem the men of one's family both of the past and the future.

26. O leading sage, by installing the goddess the merit derived is a crore times more than that derived by establishing the three worlds.

27. The merit cannot be calculated of the man who instals the Pañcāyatana[95] deities with Ambikā in the centre and the other four in the four quarters.

28-31. One attains great merit by repeating the names of Viṣṇu a crore times during the solar and lunar eclipses, a hundred crore times by repeating the names of Śiva, a crore times by repeating the names of Śrīdevī, a crore times by building the palace for the goddess. To the man who instals the image of the goddess, mother of the universe, identical with the three Vedas there is nothing inaccessible, thanks to the merit of the glorious mother. His sons, grandsons and others flourish. All his sins perish.

32. Even those who desire mentally the installation of the excellent image attain the great region of Umā inaccessible even to the sages.

33-34. If a man, on seeing the image being made or the temple being built thinks mentally : "If I get sufficient wealth I too will make", his family attains heaven undoubtedly. What is there in the three worlds which cannot be secured by the power of Mahāmāyā ?

35. Those who have resorted only to the goddess the cause of the universe, are not ordinary men. They are the Gaṇas of the Goddess herself.

36. Those who repeat the two syllables "U-mā" day and night, sitting, sleeping or moving become Śivā's Gaṇas.

95. The five deities referred to here are : Sun Ganeśa, Durgā Rudra and Viṣṇu. See p 168 note 174.

37. Those who worship the goddess Śivā, with flowers, incense and lamps whether as daily routine or on special occasions due to certain reasons will attain Umā's abode.

38. Those who clean, scrub and smear the altar of the goddess with cowdung or clay will attain Umā's abode.

39. The goddess mother bestows her blessings on the family of the person who builds a beautiful temple for the goddess.

40. The glorious mother repeats day and night: "May my devotees live for a hundred years. Let them not be the victims of adversities."

41. Ten thousand people of the person who has caused the image of the goddess Umā to be made, are honoured in the Maṇidvīpa.[96]

42. Whatever an aspirant solicits after installing and worshipping the image of the goddess he attains that.

43. Who can calculate the merit of a person who performs the ablution of the installed image of the glorious mother, with clarified butter after smearing it with honey ?

44. The devotee shall perform the ablution of the goddess either with water scented with sandal, aguru, camphor māṁsī, mustā etc. or with the milk of single-coloured cows.

45. The excellent offering shall be made with the incense of eighteen ingredients. The waving of the light for the goddess shall consist of wicks soaked in ghee or camphor.

46. On the fifth, eighth, ninth and tenth days of the dark lunar half and on new moon days the devotee shall worship the mother of the worlds with fragrant flowers.

47. Jananīsūkta, Srīsūkta or Devīsūkta shall be recited or Mūlamantra shall be chanted.

48. All flowers except Viṣṇukrāntā and Tulasī are pleasing to the goddess particularly the lotus.

49. He who offers golden or silver flowers to the goddess goes to the greatest abode where crores of Siddhas live.

50-51. After the worship the rite of forgiveness shall be

96. Not identified. Whether it has a link with the city of Manipura in Assam or with Maṇiparvata in the south Arcot is not clear.

performed by the devotees for the sins committed :—"O goddess, O bestower of happiness and bliss be pleased." He shall eulogise her with these words and meditate on the goddess as seated on a lion with boons and the majestic gesture of protection.

52. After meditating on the goddess, the bestower of desires on the devotees he shall offer various ripe fruits as Naivedya.

53. The man who partakes of Naivedya of Śiva Śakti shakes off all dirt and becomes pure.

54. He who performs the rite of the goddess on the third day of the bright half of Caitra is liberated from the bondage of worldly existence and attains the supreme goal.

55-56. The learned devotee shall perform the festival of the swing on the very day. He shall worship the mother of the worlds Umā and Śiva with flowers, vermilion, garments, camphor, aguru, sandal, incense, lights, naivedyas, garlands, scents and other things.

57. He shall then serve the goddess Ambā, the cause of all welfare along with Śiva.

58. Śivā bestows all desires on him who performs the rites with due observances and the festival of swinging to the goddess every year.

59-61. The third day of the bright half of the month of Vaiśākha is called Akṣayatṛtīyā. The devotee shall observe the holy rites of the mother of the universe on that day without lassitude. He shall worship Gaurī and Śiva with the flowers of Mallikā, Mālatī Campā, Japā, Bandhūka and lotus. He will be quelling the sins perpetrated in a crore of births mentally, verbally and physically. He will enjoy the four aims of life in an unmitigated manner.

62. There is nothing which cannot be achieved by a person who worships the goddess with great devotion after observing all the rites on the third day of the bright half of the month of Jyeṣṭha.

63. In accordance with the wealth that one has, one shall perform the festival of chariot which is extremely pleasing to the goddess, on the third day of the bright half of the month of Āṣādha.

64-65. The chariot is the earth. The two wheels are

the sun and the moon. The horses are the Vedas and the charioteer is the lotus-born Brahmā. The chariot shall be studded with the jewels of different types. It shall be decorated with the garlands of flowers. After making the chariot thus the devotee shall instal Śivā in it.

66. The intelligent man shall imagine that the glorious Ambikā is seated in the middle of the chariot surveying the world for protecting it.

67-69. When the chariot moves the devotee shall shout cries of "Victory" with the words "O goddess, favourably disposed to the distressed, protect us who have resorted to you". The devotee shall propitiate the goddess with the playing of musical instruments. The chariot shall be taken up to the boundary of village and the deity worshipped in the chariot itself. After eulogising with various hymns the deity shall be brought home. After prostrating a hundred times the devotee shall pray to the mother of the universe.

70-72. The intelligent man who performs the worship, holy rites, the festival of the chariot, the worship of the Mother, on the third day of the bright half of the Śrāvana and Bhādrapada, rejoices with his family. In the end he goes to the region of Umā at the highest upper worlds.

73. The devotee shall observe the holy rites of Navarātra in the bright half of Āśvina and realise his desires undoubtedly.

74. Neither Brahmā nor Śiva nor Kārttikeya nor any one else can describe the efficacy of the rite of Navarātra.

75-77. O excellent sages, by performing the Navarātra rite, king Suratha, son of Viratha, regained his lost kingdom. The intelligent king of Ayodhyā, Sudarśana, son of Dhruvasandhi secured the lost kingdom. Performing this great rite and propitiating the goddess the Vaiśya Samādhi being liberated from worldly bondage attained salvation.

78-79. Śivā fulfils the mental desires of the person who performs the rites duly in the bright half of Āśvina on the third, fifth, seventh, eighth, ninth, or the fourteenth day.

80-81. He who performs the holy rite on the third day in the bright half of Kārttika, Mārgaśīrṣa, Pauṣa, Māgha and Phālguna and worships the auspicious goddess with red flowers,

Karavīra and the like, with incense, scents etc. attains all auspicious desires.

82. For acquiring blissful conjugal life this great Vrata shall be performed by women. It shall be performed by men also for the acquisition of learning, wealth and sons.

83. Rites such as Umāmaheśvara and others are also pleasing to the goddess. They shall be performed devotedly by those who are desirous of salvation.

84. This compendium is highly meritorious, enhances devotion to Śiva. It is auspicious. It contains several anecdotes. It yields worldly pleasures and salvation.

85. He who listens to this with devotion or narrates it piously or reads it himself or causes it to be read attains the supreme god.

86. He who keeps this in his abode in the manuscript form written in beautiful hand and duly worships it attains all desires.

87. There will be no fear from goblins, ghosts and other evil spirits at any place. Undoubtedly he will attain sons, grandsons aud riches.

88. Hence this charming and meritorious compendium Umāsaṁhitā shall always be heard and read by those who seek for devotion to Śiva.

KAILASĀSAṀHITĀ

CHAPTER ONE

(The discussion among Vyāsa, Śaunaka and others)

1. Obeisance to Śiva accompanied by Ambā, his sons and the Gaṇas, obeisance to the lord of Pradhāna and Puruṣa, obeisance to him who is the cause of creation, sustenance and dissolution.

The sages said :—

2. The beautiful Umāsaṁhitā full of various anecdotes we have heard. Now narrate the Kailāsasaṁhitā that propagates Śiva's tenets.

Vyāsa said :—

3. O dear, now listen with pleasure. Out of affection for you I shall narrate the divine Saṁhitā Kailāsa expounding Śiva's tenets.

4. Formerly the sages of great power and splendour performing penances on the summit of Himavat[97] desired to go to Vārāṇasī[98] and decided accordingly.

5. They started from the mountain and reached Kāśī. They decided to bathe there and saw Maṇikarṇikā.[99]

6-8. The lordly sages bathed there and performed the Tarpaṇa rites to the gods and others and to Gaṅgā. They visited Viśveśa the lord of the gods, bowed and worshipked him with devotion The sages, the masters of the Vedas eulogised him with Śatarudra and other mantras and thought "O, we are blessed. We are content." Due to Śiva's pleasure they realised everything. They remained ever engaged in devotion to Śiva.

97. This celebrated mountain extends from the Eastern to the Western Sea, is formed after the shape of a bow-string and forms the northern bounds of Bhāratavarṣa.

98. It is named after Varaṇā and Asī, the tributaries of the Ganges on which the city is situated.

99. It is a sacred pool in Vārāṇasī.

9. In the meantime Sūta who had left his hermitage to visit Pañcakrośa[100] reached there. On seeing him the joyous sages paid obeisance to him.

10. After bowing to Viśveśvara, the lord of gods, the consort of Umā, Sūta entered the Muktimaṇḍapa[101] along with them.

11. When Sūta the great soul, the excellent of the Paurāṇikas took his seat, the sages paid respects to him with Arghya and other ingredients of worship.

12. The delighted Sūta saw the sages of auspicious rites and enquired after their health and welfare. They replied suitably.

13. On seeing him pleased at heart the sages spoke in relevance to the context, in order to know the meaning of Praṇava.

The sages said:—

14. O blessed disciple of Vyāsa, O Sūta the best among the Paurāṇikas, you are a great devotee of Śiva, the ocean of perfect knowledge.

15. Lord Vyāsa, the preceptor of the universe has crowned you as the chief of the Paurāṇikas and made you the propounder of the Purāṇas.

16. The Purāṇic lore is firmly set in your heart. Indeed the Purāṇas explain the meaning of the Vedas.

17. Vedas arise from the Praṇava. The Praṇava is lord Śiva. Hence you are the permanent abode of lord Śiva's stay.

18. We shall be free from illness after we have drunk the nectar of Praṇava which is as sweet and pleasing as the honey oozing out of your lotus-mouth.

19. O intelligent one, you alone are our preceptor, none else. Out of compassion please narrate the nature of lord Śiva.

20-21. On hearing their words, the intelligent Sūta, the beloved disciple of Vyāsa, made obeisance to Gaṇeśa,

100. The region upto the distance of five Krośas round Vārāṇasī is called Pañcakrośī. It is sacred to Śiva.

101. It is identical with the Avimukta Tīrtha in Vārāṇasī.

six-faced Kārttika, Maheśvarī, lord Nandīśa-son of Śilāda and husband of Suyaśā, Sanatkumāra and Vyāsa and said.

Sūta said :—

22. Well done, well done, O blessed sages, your sins have been quelled. Your minds are steadied. It is rare in persons of evil deeds.

23-24. O leading sages, I shall narrate to you what was mentioned by my preceptor Vyāsa to the sages in the Naimiṣa forest. On hearing this alone men are blessed with devotion to Śiva. You shall listen with attention and joy.

25-27. Formerly in the Svārociṣa Manvantara, sages of steady rites performed penance in the Naimiṣa[102] forest where all the Siddhas live. They conducted a sacrifice of long duration, propitiated Rudra the leader of sacrifices. They desired to know the supreme nature of the lord. They waited for Vyāsa. They were engaged in devotion to Śiva and wore Rudrākṣa after smearing their bodies with the ashes.

28. Observing their eagerness, lord Bādarāyaṇa, the soul of all, the fruit of the penance of Parāśara appeared before them.

29. On seeing him the sages were delighted with beaming eyes and faces. They stood up and welcomed him with reverence.

30. With due hospitality they offered him a golden seat. Seated cosily on the golden seat the sage Vyāsa spoke majestically.

Vyāsa said :—

31. Hope you are quite well. Please say. Has the leader of the sacrifices been worshipped well by you in this sacrifice ?

32. Why lord Śiva accompanied by Ambā, the lord who releases from worldly bondage has been worshipped with due devotion by you all in this sacrifice.

33. Your activity seems to me to be the outcome of

102. See P. 76 note; P. 432 note.

your desire to hear more of the great nature of lord Śiva, the cause of salvation.

34-35. Thus urged by the sage Vyāsa of great brilliance the great sages of the Naimiṣa forest bowed to him, the noble soul whose mind was delighted by his devotion to Śiva.

The sages said:—

36-37. O holy lord, O leading sage, born of Nārāyaṇa's part, O storehouse of mercy, O intelligent one, O holy lord of all lores, you are the storehouse of the favours of Mahādeva, lord of the universe, accompanied by Ambā and the Gaṇas.

38. Our minds have been yearning for the sight of your lotus feet even as the bees yearn for the touch of lotus flowers. We are now satisfied by the vision of your lotus feet.

39. Inaccessible indeed is the sight of your lotus feet to the sinners. Since now we have obtained it we are really fortunate.

40-42. O blessed one, we are performing this long sacrifice in this Naimiṣāraṇya. We wanted to know the meaning of the Praṇava. We are discussing the greatness of lord Śiva and wish to hear all about him. But we cannot understand the same. Now it behoves you to clear off our doubts. O holy lord, we are only small-minded.

43-44. There is none else in the three worlds to clear our doubts. We are immersed in the ocean of delusion, vast and shoreless. O storehouse of mercy, take us across this ocean in the raft of Śiva's knowledge. We are truly eager to know the principle of Śiva's devotion.

45-46. Requested by the sages, the master of the Vedas, the great sage, father of Śuka, chief of the Vedic scholars, meditated within the pericarp of his heart, on lord Śiva who releases from worldly existence and who is Praṇava, the essential substance of Vedānta. Being delighted in his mind, the great sage spoke.

CHAPTER TWO

(The dialogue between the god and the goddess)

Vyāsa said :—

1-3. O blessed brahmins, the question has been well put by you. The knowledge of Śiva's principle that illuminates the meaning of Praṇava is incomprehensible. It can be obtained surely by those with whom the trident-bearing lord is pleased and not by others who are undoubtedly devoid of Śiva's devotion. This is true.

4. Lord Śiva, consort of Ambā, has been adored by you by long sacrifices. This I see actually.

5. O devotees, I shall narrate to you an ancient story containing a wonderful dialogue between Umā and Śiva.

6-8. Formerly Satī, daughter of Dakṣa, the mother of the universe abandoned her body in the sacrifice of her father in view of the insult offered to Śiva. As a result of the penance the goddess became the daughter of the Himavat. On the advice of Nārada she performed a penance for Śiva on that mountain. When lord Śiva married her with Svayaṁvara rites Pārvatī attained happiness.

9. Once she was cosily seated with lord Śiva on that great mountain. She spoke to the lord.

10-11. O omniscient lord who hath ordained to himself the five-fold duties, O lord easily accessible through devotion, O lord of nectarine body, I was the daughter of Dakṣa in my former birth. I abandoned my body because of the insult offered to you. I have now become the daughter of the mountain Himavat.

12. O lord, please make me merged in the principle of pure Ātman by duly initiating me in the Mantras.

13. Thus requested by the goddess the moon-crested lord replied to the goddess with a delighted mind.

92. Vidyeśvarasaṁhitā (17.95) recounts the five actions by which the supreme power manifests. These are सृष्टि, स्थिति, संहार, तिरोभाव and अनुग्रह ।

Lord Śiva said :—

14. If your mind is thus diverted, O goddess, you are blessed indeed. I shall initiate you so after going to the summit of Kailāsa.

15. Then after leaving Himavat and reaching Kailāsa, the lord of mountains, Śiva, recited mantras Praṇava and others in the proper order after duly initiating her.

16. Then making the goddess merged in the pure Ātman, lord Śiva went to his garden accompanied by the goddess.

17-18. Śiva bedecked the goddess with the full-blown kalpa tree[104] flowers brought by the dearest friends of the goddess the chief of whom was Sumālinī. He made her sit on his lap. Looking at her face he sat there with his face beaming with delight.

19. Then ensued the delightful discourse conformable to the Vedas between Pārvatī and lord Śiva. It was meant for the welfare of the world.

20. O ascetics, then the mother of the universe seated on the lap of her husband looked at the lord's face and said.

The goddess said :—

21. O lord, you have discoursed on the Mantras including the Praṇava. There at the outset I wish to know the meaning of the Praṇava.

22. How did Praṇava originate ? How is Praṇava mentioned ? How many Mātrās have been mentioned ? How is it that it is called the initial mantra of the Vedas ?

23. How many deities are mentioned ? What is the concept of the Vedas thereto ? What types of rites are mentioned ? What is their cause and what is their result ?

24. How do the five Brahmans stay in this mantra in their proper order ? How many Kalās are enumerated ? How is it the Ātman of the universe ?

25. O Śiva, what is the link between the syllables and their meaning ? What are the places of their articulation ? Who is authorised in this ? What is the theme ?

104. It is a mythical wish-filling tree of Indra's Paradise.

26. What is the link between the knower and the known and what is the purpose? What shall be the nature of the practising devotee ? What shall be the place for the practice of meditation ?

27. Of what form is the object of devotion ? What is the benefit derived from this ? What is the procedure ? What is the place of worship ?

28. What is the mystic diagram of the worship ? O Śiva, what are the sages and the rules regarding Nyāsa, Japa etc. What is the order of procedure in this worship?

29. O lord Śiva, please mention these all particularly, if you have mercy on me. I wish to hear everything factually.

30. Thus implored, the moon-crested lord praised the goddess and began to explain.

CHAPTER THREE

(*The way of Sannyāsa*)

Lord Śiva said :—

1. O goddess, listen. I shall explain what you have asked for. Merely by hearing this the individual soul becomes Śiva himself.

2. To understand the meaning of Praṇava is to understand me. Praṇava is the seed of all the lores.

3. It shall be understood as very subtle but possessed of great meaning even as the seed of the Banyan tree though very small contains a huge tree. It is the initial mantra and the essence of the Vedas. Particularly it has me for its form.

4. I am the lord far beyond the attributes, the omniscient and the omnipotent. I am Śiva pervading all but stationed in the single-syllabled mantra Om.

5. They say that whatever object there is whether synthesised into one or analysed in pieces is the meaning of

Praṇava, thanks to the combination and importance of the attributes.

6. It is the imperishable Brahman, the means of attaining all objects. Śiva creates universe at the outset saying "Om".

7. Since there is not much difference between the sense and the sound Om, this is explained thus. Śiva is Praṇava or Praṇava is Śiva.

8. The brahminical sages, the scholars who realize the identity between the sense and the sound know me as the single-syllabled Om.

9. Hence he who aspires for salvation and is free from aberration shall understand Praṇava as the cause of all and me as the Nirguṇa Parameśvara.

10. O goddess, I shall give this crest-jewel of mantras at Kāśī for the liberation of all Individual souls.

11. O Ambā, there at the outset I shall explain Praṇavoddhāra, the knowledge of which imparts the greatest achievement.

12. Firstly the devotee shall extricate Nivṛtti, then the the fuel, time, staff, and the lord.

13. Thus the Praṇava of five syllables is explained by extricating the three Mātrās, Bindu and Nāda. It yields liberation to those who perform the Japa in this manner.

14. Praṇava is the vital breath of all living beings from Brahmā to immobile beings. Being the Prāṇa thus, it is called Praṇava.

15. It consists of A, U and M in the middle, Bindu and Nāda at the end. That is Om.

16. O excellent sage, the first letter (A) is like water in the south, the second letter (U) is in the north ; the letter M is like fire in the middle, before Nāda and Bindu.

17. The three Mātrās are thus mentioned in order : A. U. M. Half a mātrā is beyond it.

18. O goddess, this half mātrā is in the form of Bindu and Nāda. This cannot be described directly. It is known only by the wise.

19. O beloved, the Vedic texts beginning with "Iśānaḥ Sarvavidyānām"[105] issue from me. The Vedas indeed speak the truth.

20. I am the source of the Vedas. Praṇava expresses me. Since it expresses me the Praṇava too is mentioned as Vedādi.

21. 'A' is the great Bīja, Rajas, the four-faced creator. 'U' is the Prakṛti, source, Sattva, the protector Viṣṇu.

22. 'M' is the Puruṣa, the Bījin, Tamas, the annihilator Śiva. Bindu is Maheśvara the lord, the disappearance.

23. Nāda is Sadāśiva the bestower of blessings on all. On the top of Nāda there is Śiva who is greater than the greatest.

24. He is omniscient, the creator, the lord, free from dirt, the imperishable, the inexpressible, the great Brahman, beyond the existent and the nonexistent.

25. In the letters 'A' etc. the later one is pervasive of the earlier. The earlier one is the pervaded.

26. The five Brahmans[106] beginning with Sadya and ending with Īśāna are stationed in the five letters 'A' etc. They are my very forms in order.

27. O Śivā, in the syllable 'A' eight Kalās of the form of Sadya exist. "In 'U' thirteen Kalās of the form of Vāma exist.

28. The eight Kalās of the form of Aghora are stationed in 'M'. In Bindu four Kalās of the form of Puruṣa exist.

29. In Nāda five Kalās born of Īśāna are present. Thus their state of being the soul of the universe is due to the recognition of their sixfold identity.

30. The sixfold objects constitute Mantra, Yantra, deity, universe, the preceptor and the disciple. O beloved, listen to the meaning of these objects.

31. The mantra previously mentioned is a composite

105. TA. 10. 47. 1

106. Vidyeśvarasaṁhitā (17.44) enumerates these five forms as सद्योजात, वाम, अघोर, पुरुष and ईशान

of five letters. The same attains the form of a Yantra. I shall mention the details of its mystic diagram.

32. Yant 'a is in the form of the deity ; the deity is in the form of the universe ; the preceptor too is in the form of the universe and the disciple is of the body of the preceptor.

33. Om is everything, everything is Brahman. (Om Itīdam Sarvam Iti Sarvam Brahma) This Vedic Text establishes the link between the word and its meaning.

34-35. The places of articulation, O goddess are:Ādhāra (support) Maṇipūra (jewel-refill) Hṛdaya (heart) Viśuddhi (purity) Ājñā (order) Śakti (power) Śānti. Beyond Śānti is the lord who is greater than the greatest. The authorised person is he whose non-attachment is firm and stable.

36-37. O goddess, I shall be the theme, thanks to the concept of the identity of the individual and the universal soul. The subject has been clearly mentioned. O goddess, now listen. The link of the Jīva and the Ātman with me and the Praṇava is as between the word and its sense.

38-42. A brahmin with the following characteristics shall approach the preceptor with the requisite qualifications. He shall be regularly engaged in holy rites, be calm, perform penance, shall have self-control, be a brahmin well-versed in the Vedas and endowed with cleanliness and good conduct, unattached to the pleasures of this world and of the next and of the worlds of the gods. He shall perform the holy rites of Śiva. The preceptor shall be one who has understood the tenets and the meanings of sacred texts ; who has mastered Vedānta; who is an ascetic and the most excellent of intelligent men. After approaching him the intelligent brahmin shall prostrate before him and propitiate him by reverential deeds. That disciple is the most excellent who possesses good behaviour and the qualities of peaceful calmness. The disciple shall realise that preceptor is Śiva and Śiva is the preceptor. Then he shall reveal his thought.

43-52. After being permitted by the preceptor the brahmin devotee shall perform holy rites without taking anything except milk, for twelve days on the sea-shore, or on the banks of a river, or on a mountain or in a temple of

Śiva. On the fifth or the eleventh day of the bright half he shall take his bath early in the morning. The intelligent devotee pure in mind shall perform his daily duty. He shall invite the preceptor duly and perform Nāndīśrāddha. He shall get himself shaved of the hair on the head and the moustache and the beards. The hair in the armpit and the private parts must not be shaved. The nails shall be cut. He shall perform his ceremonial ablution with restrained mind. He shall eat only powdered fried grain. In the evening he shall take his bath and perform Sandhyā. In the presence of the preceptor he shall perform the Aupāsana rites in the evening. To Śiva in the form of the preceptor he shall give Dakṣiṇā according to the scriptures. He shall collect articles for Homa, place the holy fires, laukika and others, with the rules of his Gṛhya Sūtra. A brahmin who consecrates the sacred fire shall perform this Aupāsana in the sacrificial fire consecrated by the Prājāpatya sacrifice, reciting mantras from the Vedas and offering due Dakṣiṇās. Then the brahmin shall superimpose the fire in the Ātman and formally renounce the world. The food-offering shall be cooked with the fire-wood and cooked rice and ghee. He shall perform the sacrifice repeating the Puruṣa Sūkta.[107] The ghee shall be offered at the end of every stanza. The Sauviṣṭakṛti shall be performed in accordance with the rules of his own Sūtra. After the sacrifice he shall perform Tāntric activities. The learned devotee shall sit on a cloth, deer-skin or Kuśa grass to the north of the fire. He shall repeat the Gāyatrī mantra silently till the Brāhma Muhūrta, and stabilise his mind firmly.

53. Then he shall take bath and cook the Caru. He shall perform the sacrifice beginning with Puruṣa and ending with the Virāja sūktas.

54. The procedure may follow the opinion of Vāmadeva or of Sanaka and others. But the important one is that of Vāmadeva because he was a liberated soul even while he was in the womb.

107. VS. 31.

55. After performing the remaining rites of the sacrifice he shall perform the Aupāsana rites of the morning. Then he shall superimpose Agni in the Ātman and perform the morning prayers.

56. When the sun has arisen he shall recite Sāvitrī. He shall eschew the three Eṣaṇās and repeat the Preṣa[108] mantras.

57. He shall abandon the tuft, the sacred thread and the girdle too. He shall start to the east or to the north.

58. He shall take with him a staff and a loin-cloth and such other things as are necessary for life. If he is totally detached he need not take these things too.

59. He shall approach the preceptor and prostrate before him thrice. Standing up he shall sit at the feet of the preceptor.

60-61. The teacher shall take the white ashes from the Virāja fire and smear it over the body of the disciple. Repeating the mantra "Agniriti" etc. he shall make the three marks Tripuṇḍra on his forehead. He shall think of me stationed in the lotus of the heart along with you.

62-63. Then the teacher shall place his hand on the head of the disciple. With a delighted mind, the preceptor shall utter the Praṇava mantra thrice in the right ear of the disciple mentioning the sage etc. Then he shall tell him the sixfold meaning.

64. The disciple shall bow prostrate before the preceptor on the ground twelve times. He shall remain subservient to him and practise the study of the Vedānta strenuously.

65. He shall ponder and meditate in the pure Ātman without aberrations, upon me the great Ātman, the Sākṣin of Brahman, the unchanging.

66. Here the person authorised is the ascetic engaged in the pious activities of self-restraint, the master of Vedāntic knowledge and free from rivalry.

67. The lotus of the heart is free from dust, devoid of sorrow, clear and great. It has eight petals with filaments and it shines above the pericarp.

108. Ibid 5.7.

68. After thinking about the region from the Ādhāra-Śakti to the three Tattvas the Dahara Vyoman (the ether-heart) shall be imagined and conceived in the middle.

69. Repeating the single-syllabled Brahman Om, he shall with alert mind think of me along with you in the middle.

70. O beloved, he who performs the rite of this type attains my world. After securing the knowledge of my principles he will attain Sāyujya salvation as the fruit.

CHAPTER FOUR

(*The daily conduct of a Sannyāsin*)

Lord Śiva said :—

1. O goddess, after this I shall mention the daily routine during the Sannyāsa according to the convention. It is out of my affection for you that I am narrating the same.

2. The ascetic shall get up in the Brāhma Muhūrta and think about the preceptor Śiva seated in the thousand-petalled lotus on the head.

3. The preceptor resembling pure crystal, with two eyes and holding the mystic gestures of boon and protection in the hand is conceived as Śiva of beautiful form in the soul.

4. He shall bow to the preceptor with palms joined in reverence and worship him with scents, fragrant flowers etc. created by his imagination.

5. He shall pray thus—"O lord, let whatever I do from morning till sunset and from sunset till daybreak be your worship."

6. After intimating to the preceptor thus and securing the permission he shall retain the breath and sit down, with his mind and the sense-organs under full control.

7-8. He shall then meditate on the six-fold wheel[109] from the root to the Brahma Randhra. In the middle he shall think of me, the Nirguṇa Sadāśiva, free from ailment, the great Brahman, with the lustre of crores of lightning, identical with splendour, with the body of existence, knowledge and bliss.

9. He shall realize identity with me in the form "I am he". The intelligent ascetic then shall go out far according to convenience.

10. The intelligent devotee shall cover the head along with the nose with a piece of cloth. He shall spread some grass on the ground and evacuate his bowels there duly.

11. He shall stand up holding the penis and go to the water-pond. He shall take out water and use it for cleansing carefully.

12-13. He shall wash hands, feet and perform Ācamana twice remembering Om. He shall face the north and clean his teeth always with leaves or grass except on the eleventh and the New-moon day. He shall rinse the mouth by gargling twelve times.

14. After performing Ācamana twice he shall clean the hips with water and clay. At the time of dawn he shall take his bath using clay.

15. The bath and the Sandhyā prayers shall be performed with thoughts on the preceptor and me. The procedure of bath is not detailed here for fear of prolixity. That shall be seen elsewhere.

16. Joining the palms so as to from the Śaṅkhamudrā water shall be poured over the head repeating the Praṇava, twelve times, six times or three times.

17. He shall go to the bank and wash the loin-cloth. He shall perform the Ācamana twice. Repeating the Praṇava he shall sprinkle water over the towel and wipe off the body.

18. He shall wipe off his face first and then the head and other parts of the body standing by the side of the preceptor.

109. The six mystical circles of the body are मूलाधार, स्वाधिष्ठान, मणिपूर, अनाहत, विशुद्ध, आज्ञा

19. A pure loin-cloth shall be tied with its string with the knot on the left side. Then he shall smear his body with the ashes. O daughter of the mountain, now I tell you the procedure thereof.

20. After performing the Ācamana twice he shall take the ashes repeating the Sadyādi mantra[110]. Then repeating the mantras "Agniriti"[111] he shall touch the body.

21-22. Repeating the mantra "Āpo vai—[112]" he shall mix the ashes with water. He shall make two balls of the pasted ashes with the mantras "Om Āpo Jyotī"[113] and "Mā Nastoke"[114]—He shall divide one of the balls into five, O goddess, and apply each respectively to the head, face, chest, private parts and the feet.

23-25. He shall repeat the mantra beginning with "Īśāna[115]—" and ending with "Sadya." After applying the ashes he shall repeat Om touching all the parts of the body. He shall wash his hands, feet and take the other ball. Adoring as before he shall apply three parallel lines on the forehead repeating the mantra 'Tryāyuṣa'[116] and the 'Tryambaka'.[117] He shall apply the same on the chest with the Praṇava and on the shoulders with "Oṁ Namaḥ Śivāya."

26. Uttering Pañcīkaraṇa mantra, the scholarly ascetic shall think of his preceptor. In the manner as explained hereafter he shall perform six Prāṇāyāmas.

27-28. Touching the navel, the joints of the arms and the back in order he shall wash both the hands duly and perform Ācamana twice. He shall take some water in the right hand and cover it with the left hand. Praṇava is then repeated twelve times.

29-31. Sprinkling this water thrice on the head he shall drink water thrice meditating on Oṁkāra—Śiva with

110. VS. 29. 36
111. P. 154 note
112. TA. 10. 22. 1
113. Ibid. 10. 15. 1
114. VS. 16. 16
115. Vidyeśvara Saṁhitā recounts the five forms as **सद्योजात, वाम, अघोर, पुरुष, ईशान** in the reverse order.
116. VS. 3, 62
117. Ibid 3. 60

pure mind—Śiva who is stationed in the middle of the solar disc, the god consisting of all splendour, possessing eight arms, four faces, the wonderful form half-female, endowed with wonderful qualities and bedecked in ornaments. After meditating thus duly he shall offer three Arghyas.

32. After performing the Japa of Gāyatrī hundred and eight times, he shall offer Tarpaṇa twelve times. After performing the Ācamana he shall perform Prāṇāyāma thrice.

33. Then he shall go to the hall of worship thinking on Śiva. After reaching the door he shall wash his feet silently and perform Ācamana twice.

34. He shall enter it duly placing the right foot at first. Inside the Maṇḍapa there, he, the intelligent ascetic, shall draw the mystic diagram in due order.

CHAPTER FIVE

(*The rules governing the mystic diagram of the ascetic*)

Lord Śiva said :—

1-2. The ground shall be tested duly on the basis of smell, colour and taste. In a spot pleasing to the mind the space above shall be covered with a canopy, the ground below shall be scrubbed and cleaned so much as to appear like the surface of a mirror. A square of sides two Aratnis each shall be drawn.

3. Make small squares within the width of a palm-leaf each. Thus there shall be thirteen equal squares in each column.

4-6. The ascetic shall put the piece of palm leaf inside the square and sit facing the west. Towards the east a strong coloured thread shall be fixed. Threads shall be put in all the four directions. Thus there will be one hundred and sixtynine squares. The middle square is the pericarp. The squares adjoining it around in the outside, eight in number, are called eight petals.

7-8. All the petals shall be made white completely. The pericarp shall be made yellow in colour and a red circle shall be drawn within. O goddess, beginning with the petal of Indra to the right hand side the bordering lines shall be coloured alternatively black and red.

9-10. The Yantra illuminating the meaning of the Praṇava shall be written inside the pericarp. The pedestal shall be drawn beneath. Śrīkaṇṭha shall be drawn above it. Amareśa shall be drawn above it and Mahākāla in the middle. On the top of it the staff and beyond that Īśvara shall be drawn.

11. The Pīṭha shall be coloured blue. Śrīkaṇṭha is yellow, Amareśa in red, and Mahākāla in black.

12. The scholarly ascetic shall make the staff smoky coloured and Īśvara white in colour. After drawing the Yantra the red one (Amareśa) shall be encompassed by Sadya.

13. O goddess, only through the Nāda Īśāna shall be known. The rows of its residence shall be taken in order from the south-east one.

14-15. The four squares at the four corners, O beautiful lady, shall be painted white. The first four letters a, ā i and ī shall be written with red minerals and these four are conceived as doors. The two squares adjacent to each of these four shall be painted yellow.

16. In the yellow square in between the south-east squares a lotus of eight petals shall be drawn red in colour with yellow pericarp.

17-19. With purity of mind he shall draw the letter 'ha' in the middle along with the Bindu. In the south-west square of this lotus he shall draw another red lotus with yellow filaments and pericarp. The third letter of the class of Śa along with the sixth vowel and the fourteenth vowel decorated with Bindu and Nāda is, O gentle lady, the excellent Bīja which shall be written in the middle of the lotus.

20-22. In the north-east square of the lotus another lotus shall be drawn with the third letter of the class of "ka"

118. The mystical syllables as mentioned in the verses indicate the following incantations सू (सूर्याय नमः), गु (गुरवे नमः).

along with the fifth vowel. In its middle Bindu and Kaṇṭha shall be decoratively written. In the three columns outside it, beginning with the eastern one five squares shall be taken, O Śivā, daughter of the lord of mountains. The pericarp shall be taken in the middle painted yellow with a red circle.

23. The most excellent of the knowers of the rules shall make the leaves red in colour. Outside the leaves the cavities shall be filled with black colour.

24. The south-east square and others, four in number, shall be filled with white paint. With six Bindus a six-sided figure shall be drawn in black in the east.

25. To the south it shall be painted red. In the north a triangle is painted in white. In the west a crescent moon is painted in yellow.

26-27. The four Bījas shall be written in the squares in order. The Bindu shall be drawn in the east in white. In the south is painted in black the letter U; in the north, letter ma' is painted in red; in the west letter 'a' is painted yellow; thus the four letters are written.

28-29. In the second row from the top O beautiful lady, one shall begin. The first four squares are respectively painted yellow, white, red and black. Below that the four are painted white, blue, yellow and red respectively. O good-faced lady, below that in the triangle it shall be painted red white and yellow.

30. O goddess, from the south to the north the same procedure shall be adopted. In its external row it shall be painted from the east to the middle.

31-36. The colours are yellow, red, black, blue, white and yellow. O beloved, from the south-east onwards colours are red, blue, white, red, black and red. Thus the colours of the six squares are mentioned : from the south to the east; from the south-west to the south-east; from the west to the south; from the north-west to the south-west; from the north to the west; from the north-east, to the north-west. O goddess, thus the procedure of the diagram has been mentioned to you. Having drawn the diagram thus the ascetic with restrained mind shall worship the sun with devotion.

CHAPTER SIX

(Rules of Nyāsa in the path of Renunciation)

Lord Śiva said :—

I-4. The ascetic shall spread a beautiful tiger's hide to the south of the diagram and sprinkle pure water over it repeating the Astra mantra. After uttering the Praṇava at the outset he shall utter the Ādhāra and the Śaktikamala. He shall sit on the tiger's hide repeating the mantra with the dative case ending with Namaḥ.[119] He shall face the north. After performing the Prāṇāyāma duly preceded by the utterance of the Praṇava he shall smear the body with the ashes with the mantras "Agniriti"[120] After bowing to lord Śiva he shall arrange the diagram again.

5-7. Outside he shall adore in order the diagrams of triangle circle and square repeating Om. He shall fill the conch with fragrant pure water repeating the Praṇava. He shall place the conch on the diagrams and worship it with scents, flowers etc. repeating the Praṇava seven times. After repeating the mantra he shall show the Dhenumudrā and Śaṅkhamudrā. He shall sprinkle it with the Astra mantra.

8. He shall sprinkle himself and the scents, flowers and other materials of worship. After performing Prāṇāyāma thrice he shall utter the names of the sages etc.

9-10. Of this mantra of the glorious sun the sage is Devabhāga, the metre is Gāyatri, the deity is the sun. The six-organed Nyāsa shall be made with 'Hrām' etc. Then he sprinkles the Padma not within the purview of Agni.

11-14. The learned ascetic shall worship in it Prabhūtā, Vimalā, Sārā from the former to the latter in order. Then he shall worship Kālāgnirudra, Ādhāra, Śakti, Ananta, Pṛthivī Ratnadvīpa, imaginary trees and garden a house of jewels and the gemset seat at the feet; beginning with the east the gods of virtue, knowledge, detachment and supremacy shall be worshipped. He shall also worship the gods of evil etc. in the corner quarters such as south-east and others.

119. The text indicates the basic mantra of Śiva: ओं शिवाय नमः
120. See P. 153 note.

15-20. He shall worship the lower lid of Māyā and and the upper lid of Vidyā. Thereafter Sattva, Rajas and Tamas shall be worshipped in order. In the quarters beginning with the east and in the middle he shall worship the following:—Dīptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Vimalā, Amoghā, Vaidyutā, Sarvatomukhasaṅjñā, Kandanāla, Suṣira, then Tantukaṇṭakas, then the root lid, filament, (light) and Sakalātman, the five-knotted pericarp and the petals, then the filaments, Brahmā, Viṣṇu, Rudra and Ātman. After worshipping the inner Ātman in the great Ātman of knowledge he shall worship the Yogapīṭha called the Saura. The knower of the root shall conceive the idol as stationed on the pedestal.

21-24. The ascetic sits checking the vital breath with the root from the root. With the power of its splendour he raises the Śakti through the path of the Piṅgalā nerve of the sun stationed in the circle. He causes it to come out with the handful of flowers. Of Śiva whose body is as red as the vermillion, who has his wife as his left half, who is wearing Rudrākṣa garland and holding a noose, a club called Khaṭvāṅga, a skull, a goad, a lotus a conch and a discus; who has four faces, twelve eyes and a spear within the lotus of his heart, he utters the Praṇava first and then Hrām, Hrīm and Saḥ.

25-27. Thereafter he invokes the sun along with the light and power saying 'I invoke obeisance'. He shows the mystic signs of Sthāpanā etc. After performing the Nyāsa of the limbs with the mantra Hrām, Hrīm, Hrum and conceiving the five services O great goddess, he shall worship thrice the six organs in the filaments of the lotus.

28-30. In the second covering the four deities shall be worshipped in the south-east, north-east south-west and the north-west. O Pārvatī, from east to north at the roots of the petals Āditya, Bhāskara, Bhānu and Ravi shall be worshipped in order. O beloved, in the third covering, Arka, Brahmā, Rudra and Viṣṇu shall be worshipped in the north-east and other quarters.

31. In the middle of the leaves from the east onwards he shall worship the Moon, Mars, Mercury, Jupitre, Venus, Saturn and Rāhu.

32. Or he shall worship the twelve Ādityas in the second covering and worship the twelve signs of zodiac in the third covering.

33-34. He shall worship the seven oceans[121] and seven Gaṅgās[122] on its outer side and then the sages, gods, gandharvas, serpents, celestial damsels, the village chiefs, the Yakṣas, Yātudhānas, the seven horses in the form of the Vedas and the Bālakhilyas.

35-37. After worshipping the sun of three coverings and then arranging the square diagram with pious attention he shall place a copper vessel that can hold a prastha of water on its stand. He shall fill it with pure water rendered fragrant with flowers. He shall worship it with scents, flowers and kneel on the ground. The arghya vessel shall be lifted upto the middle of the eyebrows.

38. He shall recite the hymn to the sun-god yielding all accomplishments. O goddess, it yields worldly pleasures and salvation always.

39-40. Obeisance to you of the colour of vermillion, of good disc wearing diamond for the ornament, having eyes resembling lotus, of good lotus and cause of Brahmā, Indra and Viṣṇu. O lord, be pleased to accept this holy arghya offered by me along with the red powder, cloured water, garland, vermilion, kuśa grass, flowers and a golden pot.

41. He shall recite this and offer the arghya to the sun-god and perform obeisance. He shall recite the following piously.

42. "Obeisance to Śiva accompanied by Pārvatī and the Gaṇas. Obeisance to you the primordial cause, of the form of Trinity, Rudra, Viṣṇu and Brahmā".

43-44. After saying this and bowing he shall seat himself. He shall mention the names of the sages etc. again

121. The purāṇas mention seven oceans viz. salt, sugar-cane, wine, ghee, curd, milk and water which surround जम्बु, प्लक्ष, शाल्मलि, कुश क्रौञ्च, शाक and पुष्कर continents respectively.

122. The river Gaṅgā rising from Bindusara (a Himālayan lake) has seven currents of which the three नलिनी, ह्लादिनी, पावनी go to the east, the three सीता, चक्षु and सिन्धु flow to the west and the seventh following the course channelled by Bhagiratha waters the northern region. Cp. Matsya P. cxx. 42.

and wash his hands with water. He shall apply the ashes again as mentioned before. He shall then perform Nyāsas expressive of his devotion to Śiva.

45. After worshipping lord Śiva with bent head and fivefold services he shall bow to the Praṇava in the dative case ending with Namaḥ.

46-47. He shall meditate upon the Praṇava consisting of five letters including the Bindu and fifth vowel 'U' without the fifth vowel and with the Bindu. After uttering this with Bindu he shall utter the composite unit.

48. With these Bījas duly uttered the scholarly ascetic shall bow to the preceptor and the lord of Gaṇas stationed on the arms and thighs.

49. He shall bow to Durgā and Kṣetrapāla also, with palms joined in reverence. He shall repeat "Om Astrāya Phat" six times and wipe off his hands.

50-51. He shall recite the mentra "Apasarpantu"[123] and repeat "Astrāya Phaṭ." Clapping the palms thrice and kicking thrice he shall remove the obstacles; he shall gaze at the heaven-dwellers, the skyfarers.

52. He shall restrain the vital breath and remember the Haṁsa mantra. Through the Brahma Nāḍī he shall then bring about the living consciousness in the heart.

53. He shall meditate on the supreme god of the form of cit in the middle of lunar sphere of cit within the great lotus of thousand petals, full-blown and stationed in the twelve (?)

54. For sixteen, sixty-four and thirty-two seconds he shall perform Pūraka, Kumbhaka and Recaka through Śoṣa Dāha and Plava.

55-58. After retaining the breath as mentioned in his particular Veda through wind, fire, water etc. he shall bring the nerve which is at the Mūla to the cerebral aper-

123 This is the Purānic mantra for warding off the demons. The full text is:—

अपसर्पन्तु भूतानि पिशाचाः सर्वतोदिशम् ।
सर्वेषामविरोधेन पूजाकर्म समारभे ॥

'अपक्रामन्तु' is a variant for 'अपसर्पन्तु' ।

Cp. अपहता असुरा रक्षांसि वेदिषदः VS. 2. 27.

ture. When the body is bathed in the exquisite nectarine current issuing from the lunar sphere of Cit, within the lotus of thousand petals within the twelve, it is purified and thrilled with good emotions. He makes the Ātman descend to the lotus of the heart realising "I am he". He thrusts the Ātman into the Ātman through the nectarine current. Thus he shall piously stabilise the vital breath duly.

59-60. The Yogin with mental concentration shall ponder over the Mātṛkā. He shall fix the developed Mātṛkā through the Praṇava externally. He shall carry out nourishment etc. with restricted vital breath. Thinking upon Śiva in the mind he shall dedicate himself quietly.

61. O goddess, the sage of Praṇava is Brahmā, the metre is Gāyatrī and the deity is the great Ātman, Sadāśiva that is I myself.

62. The letter 'A' is the seed; the letter 'U' is Śaktī; the letter 'M' is Kīlaka. It is used for the sake of liberation.

63. Beginning with the two thumbs and ending with the palms, the hands are wiped off. O goddess, saying 'Om' he shall begin the Nyāsa of the hands.

64. He shall perform the Nyāsa starting with the thumb of the right hand and ending with the little finger of the left hand.

65. Everywhere 'A', 'U', 'M' with the Bindu, and the mantra ending with Namaḥ shall be uttered and the Nyāsa of the hand in the heart etc. be performed.

66. After uttering 'A' at the outset the identity of Brahman and Ātman shall be practised. The mantras ending with 'Ḍe' and 'Namaḥ' shall be utilised in the heart.

67. The Nyāsa of 'U' along with Viṣṇu is made on the head; that of 'M' along with Rudra in the tuft.

68. O Goddess, the sage practising the mantra shall make the Nyāsa of the Kavaca in the eyes and the forehead with an attentive mind.

69-74. The different organs, faces and digits shall be fixed in the five Brahmans. Īśāna's five digits shall be fixed in the head, face, heart, private parts and the feet. The four digits of the Puruṣa shall be fixed in the four faces.

Aghora's eight digits shall be worshipped in the heart, neck, shoulders, navel, belly, back and the chest. Vāmadeva's thirteen digits shall be fixed in the anus, penis, thighs, knees, calves, buttocks, waist and the sides. Sadya's eight digits shall be fixed in eight eyes. The most excellent of the knowers of kalpa shall fix these digits in the feet, hand, vital breath, head and arms.

75. Thus making the Nyāsa of the thirtyeight Kalās the intelligent knower of Pranava shall proceed with the Nyāsa of Praṇava.

76-77. After making the Nyāsa in the arms, elbows, wrists, sides, belly, calves, feet and the back, the devotee, an expert in the Nyāsa, shall perform Haṁsanyāsa, O lady enlightener of the great Ātman.

CHAPTER SEVEN

(*The worship of Śiva*)

Lord Śiva said:—

1-6. The ascetic devotee shall make the square diagram to his left and worship it with Om. He shall place the conch and the missile, with its stand and worship it with the Praṇava after filling it with the water scented with the sandal paste. He shall worship it with the scents and flowers and repeat Praṇava seven times. He shall show the mystic sign of the cow and the conch making a square diagram in front and a semicircle in the middle, a triangle, hexagon and a circle within each in order. After worshipping the diagram with scents, and flowers, he shall place within it the vessel of Arghya on its stand and worship it with scents, repeating the Praṇava. He shall pour holy water and fill it.

7-11. In the vessel, O good-faced lady, tips of Kuśa grass, raw rice grains, barley, other grains, gingelly seeds, ghee-fried object, flowers and ashes too shall be put. It shall be

worshipped with scents, flowers and the "Sadyojāta mantras" with their six ancillaries, Praṇava and the Varma mantras. After veiling it with the Astramantra he shall show the mystic sign of the cow for the sake of protection. The water within it shall be used for sprinkiing himself and the materials of worship—scents, flowers etc., repeating the Astramantra. After saying "Obeisance to the seat of the preceptor" he shall assign the lotus to the north-east of the diagram as seat repeating the Praṇava. As enjoined the idol of the preceptor too shall be conceived there itself.

12-13. After saying "Oṁ guṁ gurubhyaḥ namaḥ" he shall invoke the preceptor and meditate on him as seated facing the south, with a delightful face, looking gentle and crystal pure, showing the mystic gestures of boons and protection with his hands in the form and features of Śiva but with two eyes.

14-15. After meditating thus he shall worship Gaṇapati with scents, flowers etc. in the proper order assigning him a seat on the lotus to the south-west of the mystical diagram with the mantra "Gaṇānāntvā"[125] etc. After invoking the lord he shall meditate on him with concentration.

16-18. He shall be conceived as red in complexion with a huge body bedecked in ornaments holding a noose, a goad, boons and teeth, with elephantine face destroying the hindrances and obstacles of his devotees. After meditating thus he shall worship him with scents, flowers and other services. After offering him the Naivedya of plantain fruits, coconuts, mango fruits and sweet balls he shall make obeisance to the god.

19. In the lotus to the north-west of the diagram the devotee shall conceive the form of Skanda and invoke him too.

20-21. Repeating Skandagāyatrī he shall meditate on Kumāra shining as the rising sun, seated on the peacock, with four arms and splendid limbs, bedecked in coronet holding mystic signs of boons and protection, a spear and a cock[126] as well.

125. VS 23. 19.

126. According to the legend, the cock was presented as a gift by Tvastr. This cock could assume any form ददौ क्रीडनकं त्वष्टा कुक्कुटं कामरूपिणम् (M.P. 159 10.)

22-26. After meditating thus and worshipping with scents and other services, he shall worship Nandin, the chief of the harem in the right wing of the eastern doors, with the lustre of the golden hill bedecked in ornaments with the crescent moon constituting his coronet, of gentle aspect, with three eyes and four arms, holding a trident, a hind, an axe and a golden staff, with his face lustrous as the moon's disc or as the face of a monkey. To his north he shall worship his wife Suyaśā, the daughter of the Maruts of good rites, engaged in bedecking mother Śiva's feet duly with scents, flowers and other services.

27. He shall sprinkle the diagram with the water from the conch veiled by the Astramantra. Then the seat, stand etc. shall be conceived in the proper order.

28-30. On the ground beneath he shall conceive the holy Ādhāra Śakti of dark blue complexion. In front of her he shall conceive the serpent-chief with lifted five hoods and coiling shape, licking the sky as it were with hoods. He shall conceive above it the dignified seat with four lion's feet symbolical of virtue, knowledge, detachment and prosperity. They shall be worshipped beginning with the southeast corner in colours white, yellow, red and dark-blue.

31. Adharma etc. shall be conceived from the east to the north in due order. He shall conceive its body with the lustre of the jewel Lājāvarta.

32. The lower and upper lids, the bulbous root, the stem, the neck, the petals and the pericarp shall be conceived in order and worshipped.

33-35. He shall conceive the eight Siddhis in the petals, the Śaktis in the filaments, the eight Rudras, Vāma and others from the east, all round in order; the Vairāgya in the pericarp and the nine Śaktis in the Bijas, Vāma and others alone beginning with the east and ending with Manonmanī, the Dharma of Śiva in the bulbous root, the Śaivite knowledge in the stem and the zones of fire, sun and the moon above the pericarp.

36-37. The science of the Ātman, and the trio of principles named Śiva shall be conceived thereafter. Above these seats he shall conceive the seat of the deity shining with

the flowers of various colours and brilliance due to the Lore Paravyomāvakāśa.

38-40. From the Ādhāra Śakti to the seat of the sacred lore the devotee shall repeat the mantra. ॐ शिवाय नमः

This is the procedure everywhere. As before, the five Brahmans shall be conceived in the idol in view of the difference due to limbs, faces and digits. The devotee, expert in the mystic signs shall invoke the lord standing with a handful of flowers.

41-45. Uttering the mantra beginning with "I resort to Sadyojāta" and ending with Om repeating the Nāda arising from the Ādhāra and concluding at the Brahmarandhra, along with the twelve knots he shall meditate on the lord in Oṁkāra, pure as crystal, the unsullied, the imperishable, the cause of creation, identical with the worlds, stationed within and without, pervading all, smaller than the smallest and greater than the greatest, visible to the devotees without strain, the unchanging incomprehensible to the gods, Brahmā, Indra, Viṣṇu, Rudra and others, the essence of the Vedas, declared as invisible, by the learned devoid of beginning, middle and end and the panacea for all worldly ills.

46-47. After meditating on him thus with concentration, the devotee shall perform obeisance after showing different mystic signs and performing the rites of invocation, installation, concentration and observance. He shall meditate on lord Śiva himself, of Sakala and Niṣkala forms.

48-63. He shall conceive the lord as pure as crystal, with cool lustre resembling the circular lightning, of delightful aspect bedecked in matted hair and coronet, clad in the tiger's hide with his lotus-like smiling face, with his palms, soles and lips having the lustre of the petals of the red lotus, endowed with all characteristics, bedecked in holding ornaments, divine weapons, perfumed with divine unguents and scents, with five faces, ten arms, the crescent moon for his crest jewel. His gentle face facing the east is lustrous as the rising sun. It has three lotus eyes. The infant moon adorns the crest. His right face has the charming lustre resembling the lustre of the blue cloud. It has crooked

eyebrows, three circular and red eyes, is terrible by its curved fangs, inaccessible to the eyes and has sprout-like lips throbbing. The northern face has the lustre of the coral, is decorated with blue forelocks, has three eyes of graceful movements and crest decorated with the semicircular moon. The western face has the lustre of the full moon brilliant with the three eyes. It is gentle with the crescent moon and is charming with gentle smile. The fifth face is brilliant like crystal and shines with contours of the moon. It is very gentle and dazzling with the three beaming eyes. His right hands hold trident, axe, thunderbolt, sword and dazzling fire. In the left hands he has the bow, arrow, bell, noose and the goad. He has the Nivṛtti Kalā upto the knees, the Pratiṣṭhā Kalā upto the navel; the Vidyā Kalā upto the neck; the Śāntā Kalā upto the forehead and the Śāntyatīta Kalā beyond that. Thus he has a body of five Kalās. He pervades the five paths. He has Īśana for the crown. He is the primeval lord Puruṣa. He has Aghora for the heart, Vāmadeva for his private parts and Sadyojāta for his form. He has thirty-eight Kalās. He is Īśāna identical with the Māṭṛkās and the five Brahmans; he is identical with Oṁkāra, Haṁsanyāsa, the five-syllabled and the six-syllabled mantras, the six mountains and the Jātis.

64-65. After meditating thus, O goddess, he shall meditate on you as Manonmani to my left. Repeating the mantra "Gaurīrmimāya"* preceded by the Praṇava he shall invoke you as before and perform the rites ending with prostration. The sage of pious concentrated mind shall meditate on you, O goddess.

66-70. You have the lustre of the blooming lotus, eyes expansive and wide, face lustrous as the full moon, curly dark hair, complexion of the brilliant blue lotus, crest decorated with the semicircular moon, breasts rounded, plump protruding, smooth and stout, slender middle large buttocks and fine yellow garment. You are endowed with ornaments. In your forehead you have a shining Tilaka. Flowers of various colours decorate your braid of hair. Your feature befits your nature. Your face is bent

*RV. 1 164. 41.

due to bashfulness. You hold splendid golden lotus in your right hand. You are seated on a cosy seat with your left hand placed like a staff.

71. After meditating on me and you like this, O goddess, the ascetic of restrained mind shall perform ablution with the water in the manner of Pranava —prokṣana.

72. He shall offer Pādya repeating mantra "Bhave bhave nātibhave.[128] He shall offer water for Ācamana by uttering "Vāmāya namaḥ"

73. He shall offer a fresh piece of cloth saying Jyeṣṭhāya Namaḥ" (obeisance to the eldest). He shall offer the sacred thread saying Śreṣṭhāya Namaḥ (obeisance to the most excellent).

74. He shall offer water for Ācamana once again saying "Rudrāya Namaḥ" (obeisance to Rudra). He shall offer well consecrated scent saying "Kālāya Namaḥ.

75. He shall offer raw grains saying "Kalavikaraṇāya Namaḥ". He shall offer flowers, saying Balavikaraṇāya Namaḥ"

76. He shall offer incense assiduously saying "Balāya Namaḥ". "He shall offer good lamp saying "Bala-pramathanāya Namaḥ."

77-78. Along with the Vedas including their six ancillaries, Mātṛkā, Pranava and Śiva joined with Śivā, he shall show mystic signs to me and to you, O good-complexioned lady. First he shall render service to me, then to you.

79-80. When he offers things and performs rites to you he shall use the feminine gender. O Pārvati, none but this is the difference. After performing meditation and worship duly in accordence with the rules the expert devotee shall begin the Āvaraṇa Pūjā.

128. TA 10. 43.

CHAPTER EIGHT

(*Śiva's Mental worship*)

Lord Śiva said :—

1. O goddess, there are five Āvaraṇas here. The five Āvaraṇa-worships shall be performed thus.

2. Where they had been previoushy worshipped, the lords Gaṇeśa and Kārttikeyu shall be worshipped in order.

3-5. The five Brahmans shall be worshipped in order in the north-east, east, south, north and west. The devotee shall worship the six ancillaries then. He shall worship the eye and Astra in the southeast, northeast, southwest, northwest and in the middle. Thus the first Āvaraṇa is mentioned. Now listen to the second Āvaraṇa.

6-7. He shall worship Ananta in the petal in the east; the Sūkṣma in the South; Śivottama in the west; Ekanetra in the north; Ekarudra in the northeast; the Trinity in the southeast; Śrīkaṇṭha in the south-west and Śikhaṇḍīśa in the north-west.

8. In the second Āvaraṇa he shall worship the Emperors. (Now the third Āvarana). The devotee shall worship Vṛṣeśāna in the middle of the eastern door.

9-12. Nandin shall be worshipped to the south and Mahākāla to the north of it, Bhṛṅgīśa to the west of the southern door. Vināyaka shall be worshipped in the square to the east of that with scents; Vṛṣabha in the northwest and Guha in the southern square. To the east of the northern door the following eight shall be worshipped in accordance with the rules of circumambulation. They are Bhava, Śarva, Īśāna, Rudra, Paśupati, Ugra, Bhīma and Mahādeva. Such is the worship in the third Āvaraṇa.

13. After invoking Lord Śiva with the mantra "Yo Vedādau Svaraḥ"[129] he shall worship him in the lotus above the pericarp in the east.

14. He shall worship Lord Śiva in the eastern, Viśveśa in the southern, Parameśāna in the northern and Sarveśa in the western petal.

129. TA 10. 10. 3.

15. He shall worship Rudra in the south after invoking him with Ṛk "Ā vo rājānam"[130] in the petals and the pericarp with scents, flowers etc.

16. Śiva shall be worshipped in the east; Hara in the south; Mṛda in the north and Bhava in the petal in the western quarter. They shall be worshipped in this order.

17. After invoking Viṣṇu by uttering the mantra "Pra tad Viṣṇu"[131] etc. he shall worship him in the north on the pericarp and the petals with scents, flowers etc.

18. He shall worship Vāsudeva in the east; Aniruddha in the south; Saṁkarṣaṇa in the north and Pradyumna in the west.

19. The knower of Mantras shall invoke Brahmā with the mantra "Hiraṇyagarbhaḥ Samavartata"[132] etc. and worship him in the lotus to the west.

20. He shall worship Hiraṇyagarbha in the east; Virāja in the south; Puṣkara in the north and Kāla in the west.

21-24. (Now the fifth Āvaraṇa). In the topmost row the Lokapālas shall be worshipped in different spots beginning with the last and proceeding in the manner of circumambulation. The following ten are the Bījas for the Lokapālas :— Rānta (ending with 'Ra'), Pānta (ending with 'Pa'), Jñānta (ending with 'Jña') Lānta (ending with 'La') twice, Apūrvaka (beginning with 'A'), Ṣānta (ending with 'Ṣa'), Sānta (ending with 'Sa') Vedādya (Praṇava) and ŚriBīja. He shall worship the Lokapālas with these Bījas. He shall worship Brahmā and Viṣṇu in accordance with the rules and proper means of service in the north, south-west, south and north-east. He shall worship Deveśa in the outer lines of the fifth Āvaraṇa.

25-26. He shall worship trident in the north-east, thunderbolt in the east; axe in the south-east; arrow in the south; sword in the south-west; noose in the west; goad in the north-west and bow in the north.

130. RV. 4. 3. 1.
131. VS. 5. 20.
132. Ibid. 13. 4.

27. For the satisfaction of Śiva, the knower of the rules shall worship Kṣetrapāla of Rudra facing the west, in accordance with the rules.

28. All these shall be thought of as standing with palms joined in reverence, their faces beaming with smile and glancing at the lord and the goddess with devotion always.

29. After performing the Āvaraṇa worship thus, the devotee shall worship the lord of the gods again for allaying his mental disturbance. He shall know Praṇava as Śiva.

30. After worshipping duly thus with scents and other services he shall offer Naivedya prepared in the proper manner.

31. He shall give water for Ācamana and the Arghya as before, and then offer Tāmbūla and water in accordance with the rules.

32. After performing Nīrājana the balance of the worship shall be completed. After meditating on the lord and the goddess he shall repeat the mantra hundred and eight times.

33-34. Then he shall stand up with a handful of flowers, O Goddess, meditate on lord Śiva with the mantra beginning with "Yo devānām"[133] and ending with "Yo vedādau svaraḥ proktaḥ". The handful of flowers shall be dedicated and he shall perform circumambulation thrice.

35. He shall prostrate with eight parts of the body touching the ground. Endowed with great devotion he shall perform circumambulation again, make obeisance once more.

36-38. While sitting there, he shall adore the lord with the eight names. Then he shall pray thus : "O lord Śiva, good or bad whatever I have done is your great service." After saying this, flowers shall be offered along with the water from the conch. After worshipping him who is worthy of worship he shall repeat the eight names with significant meaning. O goddess, I shall tell you the same because of your devotion to me.

133. VS. 11.39

CHAPTER NINE

(*The mode of interpreting the Praṇava*)

Lord Śiva said :—

1-2. The following eight names indicate Śiva—Śiva, Maheśvara, Rudra, Viṣṇu, Pitāmaha, Saṁsāravaidya, Saravajña, Paramātman.

3. The five names of Sadāśiva are dependent on their condition. If the condition alters the name too alters.

4. The word is permanent. The object indicated by the word is non-permanent. The words are transferable since those indicated by the words are released.

5. Even when words are transferred there are conditions again. The first five names denote things other than Ātman.

6. The other three names derive their origin from difference in the material cause. Śiva exists by creating three types of conditions.

7. Due to the antecedent non-existence of the contact with the primordial Avidyā he is naturally pure-souled and is called Śiva.

8. Lord Śiva who is richly endowed with good attributes is called Śiva by the experts in the Śaiva cult.

9-11. Prakṛti is yonder than the twentythree principles Purusa, the twentyfifth principle is yonder than Prakṛti. The Puruṣa is called Svara as expressed in the Vedas. He becomes intelligible and recognizable only through the Vedas and the Upaniṣads. As the enjoyer he becomes merged in Prakṛti. He who is beyond this Puruṣa is named Maheśvara.

12-13. He is rightly termed Maheśvara because Prakṛti and Puruṣa are subservient to him. Or Māyā is the principle with the three attributes which is imperishable. Know that Māyā is the Prakṛti and Māyin (the wielder of Māyā) is Maheśvara who is eternal and the releaser from Māyā. Hence the name Maheśvara is applicable to him.

14. The word Rud means misery or cause of misery.

The lord who dispels it is called Rudra,[134] lord Śiva, the great or ultimate cause.

15. Śiva is called Viṣṇu because he pervades the principles of Śiva ending with the earth and the bodies, pots etc.

16. Śiva is called Pitāmaha because of his fatherhood of the Trinity which in turn is the cause of the universe.

17-18. A pathologist diagnoses correctly and cures illness through medicines. Similarly Śiva the cause of dissolution, sustenance and origin of the world as well as the router of the gross is called the physician of the world by those who know the nature of the principles.

19-21. Atoms enveloped by the dirt of the ocean of Māyā do not know the gross and subtle things that occur in the three periods of time even when they have the sense-organs for imbibing the five-fold knowledge. But Sadāśiva knows every existent object naturally, even though he has no sense-organs yielding the knowledge of all existent objects. Hence he is called omniscient.

22. Śiva is the great Atman because he is the Ātman of all, he is for ever endowed with the great qualities and there is no greater Ātman than him.

23-26. After eulogising Mahādeva, identical with Praṇava, the imperishable and offering gifts on the head of Īśāna, he worships the lord with the purity of mind, by means of the praṇava. He shall then take a handful of flowers, join palms in reverence, inhale through the left nostril, identifying the inhaled air with Śiva and exhale through the right nostril bidding the ritualistic adieu to the goddess. He shall realise the identity of Śiva with himself. "I am Śiva alone." He shall make the ritualistic dismissal of the deities conceived in the heart.

27. After worshipping the lore and the preceptor he shall fix in the heart the mantras of the conch and the vessel of Arghya.

28-30. After consigning the remnants of the floral offerings to Caṇḍeśa in the north-east quarter he shall restrain

134. For a different derivation and meaning of the word Rudra see Vāyavīya Saṁhitā 1. 12. 30

the vital breath and utter the names of the sages. This Maṇḍala is technically known as Kailāsaprastara. This shall be worshipped every day, or every fortnight, or every month or once in six months or once in a year or during the Cāturmāsya festival. A theist shall necessarily worship my Liṅga every day.

31-32. O goddess, in this context a special order shall be observed. On the day of initiation he shall worship the Liṅga along with the preceptor and bow thrice in front of the preceptor : "Till my death I shall worship Śiva".

33. O beloved, he shall worship it, as mentiond above. He shall pour water from Argha above on the top of Liṅga.

34. After worshipping it with Praṇava he shall offer incense and the lamp. After propitiating Caṇḍa in the north-east he shall offer Nirmālya.

35-36. The Liṅga and the altar shall be washed with the filtered water. Repeating the Praṇava he shall put a flower on the top of the Liṅga. He shall mentally conceive everythig from the Ādhāra Śakti to the seat of the holy lore and install the supreme god.

37-39. He shall perform the ablution of the lord with Pañcagavya etc. or with holy water rendered fragrant with scented articles repeating the mantras from the Ṛg or Sāmaveda such as 'Pāvamāna' 'Rudra' 'Nīla' or 'Tvarita' along with the five Brahmans. The Praṇava or the name of Śiva can be used as mantra. The ablution shall be made with the Arghya water repeating the Praṇava.

40. After wiping the Liṅga with a piece of cloth he shall put a flower on the top. After installing the Liṅga on the pedestal he shall perform the worship of the sun.

41-42. He shall worship the Ādhāraśakti and Ananta beneath the pedestal. After worshipping the throne duly with the lower and upper lid he shall worship Skanda on the foot of the Pīṭha. After conceiving me in the Liṅga he shall worship me along with you.

43-44. The ascetic shall think on me with devotion in accordance with the rules. O beloved, thus I have narrated to you a great secret that shall be guarded assiduously. It shall not be imparted to any one and everyone. It shall be

given to my devotee, to an ascetic free from passion and lust.

45-46. It shall be given to a person devoted to his preceptor, who is calm and who engages in Yoga for attaining me. The foolish fellow who transgresses my directives and gives this away is my enemy. Surely he will go to hell. O goddess, imparting it to my devotee he will become my favourite. After enjoying all pleasures here he shall attain my presence.

Vyāsa said:—

47-48. On hearing this speech of Śiva, the goddess eulogised the lord with various hymns containing the purport of the Vedic mantras. She bowed at the feet of her lord. O excellent sages, she rejoiced with a delighted heart.

49. O brahmins, this is a great secret. It illuminates the meaning of the Praṇava. Leading to the knowledge of Śiva it destroys all your miseries.

Sūta said:—

50-52. After saying this, the excellent sage of great penance, the son of Parāśara, worshipped and honoured with intent devotion by the sages and propounder of the Vedas, thought of the mount Kailāsa and left that hermitage. Delighted in their hearts, at the end of the sacrifice they too worshipped the moon-crested god and the goddess Umā with great devotion. They engaged themselves in Yogic practices of restraint etc. and continued to meditate on Śiva.

53. This was mentioned to Guha by the goddess who mentioned it to Nandin. Lord Nandin mentioned it to the sage Sanatkumāra.

54. O leading sages, from him this was obtained by my preceptor Vyāsa of immeasurable splendour. This holy lore was obtained from him by me also.

55. On knowing your love for the lord and realising that you are his favourite devotee, this secret of secrets has been narrated to you by me.

56. This secret lore dear to Śiva shall be given by you only to ascetics of quiet minds, devotees of Śiva's feet.

57. After saying this the blessed Sūta, most excellent of Paurāṇikas, wandered over the earth, visiting the holy centres.

58. After securing this great secret from Sūta, the sages remained in Kāśī and attained Śiva's abode by attaining salvation.

CHAPTER TEN

(Sūta's instruction)

Vyāsa said :—

1. When Sūta had left, the wondering sages thought and spoke to one another—"What the great sage said about Vāmadeva's opinion has been forgotten. This is indeed distressing to us.

2. When shall we see the excellent sage again? His sight dispels the vast miseries of worldly existence. May the great sage appear again as a result of the merit accruing from the worship of lord Śiva.

3. The sages who were worried with these thoughts worshipped Sūta in the lotus of their heart and stayed there being eager to see him.

4. At the end of a year, the sage, engaged in devotional activities of Śiva, the wise propounder of the meaning to the Purāṇas, came to Kāśī again.

5. On seeing Sūta coming, the sages delighted in their minds, worshipped him duly rising up and offering seat and Arghya.

6. He too congratulated the sages with a smiling face. With pleasure he took the bath in the holy waters of the Gaṅgā.

7. He propitiated the sages, the gods and the Pitṛs with gingelly seeds and rice grains. He came to the bank and put on his dress after sprinkling it with water.

8-9. He performed the Ācamana twice and took the Bhasma repeating the Sadyādi mantras. Wearing the garland

of Rudrākṣa beads he applied the Bhasma to his body and made the Tripuṇḍra marks on the limbs. He then performed his routine rites.

10. With great devotion he eulogised, bowed to and worshipped lord Śiva and Umā along with his sons and chief Gaṇas.

11-12. He worshipped Kālabhairava in accordance with the rules after circumambulating him thrice. He prostrated five times and circumambutaled again. Thinking upon his lotus-feet he eulogised him again with the great hymn.

13-14. He performed the Japa of the sacred Pañcākṣarī lore one thousand and eight times. Standing in front of lord Śiva's image he begged for forgiveness. After worshipping him he took his seat in the the middle of Muktimaṇḍapa offered by the sages who had mastered the Vedas.

15. When all had taken their seats after due obeisance with the recital of the mantras he spoke in accents that increased the piety of the sages.

Sūta said:—

16. O intelligent sages, you all who have fulfilled your vows are blessed. I have come for your sake. Please listen in details.

17. After telling you the meaning of the Praṇava I went on a pilgrimage. Now hear the details.

18. O leading brahmans, after starting from here I went to the southern ocean. I took bath therein and worshipped the goddess Śivā, Kanyākumārī. On my return I came to the river Suvarṇamukharī[135].

19-25. I reached the wonderful city on the Kālahasti Śaila. I took my bath in the waters of Suvarṇamukharī[136]and performed Tarpaṇa to the gods and the sages. Remembering Śiva with the mystic signs I worshipped Kālahastīśa with the lustre of the lunar stone, the lord with the face directed to the west, the wonderful lord of five faces, the lord who

135. This sacred river of South India issues from the Agastya mountain, flows in the North Arcot district near Kālahasti mountain and falls into the southern sea.

136. It is an unidentified town on the sacred hill of Kālahasti on the river Suvarṇamukharī in the North Arcot district.

dispels all sins at his very sight, the lord Triguṇeśvara who bestows Siddhis, worldly pleasures and salvation. Then with great devotion I worshipped Śivā stationed to his right, the goddess who is the bud of the flower of knowledge and the mother of the universe. I performed the Japa of the holy Pañcākṣarī Vidyā one thousand eight times. I circumambulated, eulogised and bowed again. Thus I went round the hill every day with great devotion. I observed all restraints and performed rites every day with rejoicing mind.

26. O great sages, I spent four months there by the favour of the goddess—the bud of the flower of knowledge.

27-28. Once I spread the cloth, deerskin and the Kuśa grass on the seat. Seated on it silently with restrained mind I entered into the mystic trance. "I am Śiva the solidified knowledge and bliss, the perfect one for ever." This realisation dawned in my heart and I was free from agitation.

29-32. Then my preceptor, the ocean of mercy, resembling the dark cloud, with matted tawny hair resembling the lightning, the tall sage bearing the water-pot and staff and wearing the antelope's skin, with the body turned white with the ashes having all auspicious marks with the Tripuṇḍra shining on the forehead, decorated with Rudrākṣa garlands and the two lotus-like wide eyes gleaming, appeared in the lotus of my heart. Thereafter I swooned soon, O theists, this was the wonderful incident indeed.

33. Then I opened my eyes and cried. The tears I shed quashed out like a mountain stream.

34. Then a celestial unimbodied voice was heard from the sky. It was wonderful. O brahmins, listen to that devotedly.

35-36. "O blessed son of Sūta, go to Vārāṇasī; the sages whom you had instructed before, are desirous of the pleasure of your arrival. They are on fast theretoo." After saying this the voice stopped.

37-39. I got up immediately and circumambulated the lord and the goddess with devotion. I bowed and prostrated for twelve times. Considering it the order of my preceptor

and of Śiva and Śivā I set out from the temple. O excellent sages, I have come here in forty days. Please bless me. Please tell me what I shall say now.

40. On hearing the words of Sūta, the sages were delighted in their minds. They bowed to the sage Vyāsa again and again and said.

CHAPTER ELEVEN

(*Description of the Brahman Vāmadeva*)

The sages said:—

1-2. O Sūta, O blessed Sūta, you are our excellent preceptor. We ask you if there be your blessing for us, your faithful disciples, as it has been shown by you who are always affectionate to us.

3. The opinion of Vāmadeva was hinted at by you at the time of Virajā homa formerly. O sage, it was not heard by us in detail.

4. Now we are eager to hear it reverentially and devotedly, O ocean of mercy. It behoves you to narrate it with pleasure.

5-6. On hearing this, Sūta was thrilled with delight. After making obeisance to lord Śiva, the preceptor of preceptors, to the goddess-mother of the trio and to his preceptor Vyāsa with devotion he spoke in a majestic tone delighting the sages.

Sūta said:—

7. O sages, hail to you. May you remain happy always; devotees of Śiva steady-minded and propagators of devotion to Śiva.

8. That wonderful thing has been heard from the lotus-like mouth of the preceptor. This was not mentioned by me before, being afraid of revealing a secret.

9. Indeed you are highly fortunate devotees of Śiva

and stable in your rites. Convinced of this, I shall mention it to you. May this be heard joyously.

10-15. Formerly in the Rathantara kalpa the sage Vāmadeva, roaming over the earth, entered Kumāraśikhara,[137] the southern summit of Meru where the peacock-vehicled lord Kārttikeya, son of Śiva, stays joyously. The sage was a liberated soul even while he was in the womb. He was the most-honoured among the knowers of Śiva's cult. He knew the reality, and the principles of the Vedas, Āgamas, Purāṇas and other sacred scriptures. He knew the births and activities of all living beings, gods, Asuras, mortals and others. The ashes made his body white. He was bedecked in the knots of matted hair. He had no permanent abode, no desire, no egotism and none of the mutually opposing feelings and emotions. He was unclad. He was very wise like Śiva himself. He was surrounded by the leading sages who were like him and who had become his disciples. He sanctified the earth by the pious touch of his feet. His heart dwelt in the great splendour.

16. Lord Kārttikeya, the hero possessed of the power of knowledge, the suppressor of the Asuras, stays there along with Gajavalli and bowed to by all the gods.

17-21. Near the lord there is a lake Skandasaras[138] as vast as an ocean with plenty of deep, sweet, cool, clear water of wonderful attributes. The sage Vāmadeva took his bath there along with his disciples. He saw Skanda seated on the summit attended by the sages, shining like the rising sun, with the peacock as his vehicle. He had four arms and splendid body. He was bedecked in coronet and other ornaments. He was reverentially attended by two excellent Śaktis. He held Śakti and a cock. He showed the mystic gestures of boons and protection with his hands. On seeing Skanda the sage worshipped him with devotion and began to eulogise him.

137. It is not identified.

138. This lake formed of the waters of the Kumāra hill lying to the south of Meru remains unidentified.

Vāmadeva said:—

22. Om, obeisance to the meaning of the Praṇava, to the enterpreter of the Praṇava, to the Bīja of the letters of the Praṇava.

23. Obeisance to the lord in the form of the purport of the Upaniṣad, to their enterpreter and the knower of their purport.

24. Obeisance to Guha, to the deity concealed in the cavities of the hearts of all living beings. Obeisance to the secret one of secret form. Obeisance to the knower of the secret sacred lore.

25. Obeisance to you the minutest of the minute, the greatest of the great, the knower of the greater and the lesser, the lord in the form of the great Ātman.

26. Obeisance to Skanda; to the lord of splendour as red as that of the sun in the form of Skanda; to the lord who wears the coronets adorned with the garlands of the flowers of the divine Mandāra tree.

27. Obeisance to the disciple of Śiva; to the son of Śiva, to the bestower of bliss and happiness, to the beloved of Śiva; to the storehouse of pleasure of Śiva and Śivā.

28. Obeisance to the son of the Gaṅgā, to the intelligent Kārttikeya, to the noble son of Umā, lying in the grove of Śara plants.

29. Obeisance to the six-faced god of six imperishable bodies to the one who interprets in six ways, to the lord whose form is beyond the sixfold path.

30. O soul of the twelve (?) obeisance be to you with twelve wide eyes, with twelve uplifted arms and twelve types of weapons.

31. Obeisance to the four-armed lord, to the calm lord who bears Śakti and a cock, to the bestower of boons; the learned or to one with a bird in his hand. Obeisance to the splitter of the Asuras.

32. Obeisance to the lord whose chest is marked by the saffron that had been smeared over the breasts of Gajavallī. Obeisance to the one whose heart is delighted by the pleasures of the elephant-faced lord Gaṇapati.

33. O lord, whose song of praise is sung by Brahmā

other gods, sages and the Kinnaras, obeisance be to you who are the abode of fame reflected upon by the pious. O lord, whose lotus-like beautiful feet deserve the worship of the garlands that decorate the splendid crowns of the gods, obeisance be to you.

34. He who reads or listens to this divine prayer to Skanda, uttered by Vāmadeva, attains the supreme goal.

35. This prayer sharpens intelligence, enhances devotion to Śiva, increases longevity, imparts health and affluence and yields all desires always.

36-37. O brahmins, after eulogising lord commander-in-chief of the gods thus, circumambulating him thrice and prostrating on the ground Vāmadeva bowed to him once again and went round him. Then he stood bowing down with humility.

38-39. On hearing the eulogy of Vāmadeva, unfolding the facts, the lord, son of Maheśvara, was delighted and said "I am delighted by your worship, devotion and eulogy. Welfare be to you. What shall I do for you ?

40. O sage, you are the chief of Yogins, perfect and free from avarice. There is nothing for people like you which has to be solicited.

41. Still saintly men like you move about in the world for upholding virtue and blessing the worlds.

42. O Brahmin, if it is fit to be heard you shall speak it out. I shall expound it to the people for their welfare.

43. On hearing the words of Skanda, the sage Vāmadeva, bowed with humility and spoke in a tone as majestic as the sound of clouds.

Vāmadeva said:—

44. O lord, you are the great Īśa, the bestower of prosperity to all and sundry. You are omniscient; creator of all and the lord bearing all Śaktis.

45. We are insignificant creatures to speak before you who are a great lord. Still it is your blessing that you speak to me.

46. O intelligent one, I have but a particle of wisdom. Urged thus I ask you. My transgression must be excused.

47. Praṇava is the word that expresses lord Śiva. Lord Paśupati is the goal, the releaser of the bondage of the Paśus, the individual souls.

48. Invoked with the mantra he releases the Jīva instantaneously. Hence siddhi is achieved with the mantra Om for Śiva.

49. The eternal Śruti says, "Verily all this is Om; Om is Brahman. Everything is Brahman."[139]

50. O commander of the gods, obeisance to you, the lord of the gods and of ascetics. Obeisance to you the perfect one.

51. In this situation, there is nothing distinct from Śiva in this world. Śiva is the lord who assumes all forms. Maheśvara is all-pervasive.

52. The universal and the personal application of Praṇava was heard by me. O lord, but I have never had a preceptor like you to tell me that.

53. Hence take pity on me and reveal its meaning in accordance with the rules of instruction and the conduct of the good.

54. My lord alone is the preceptor who cuts off the bondage. O preceptor, now favour me with the exposition of its meaning.

55. Thus requested by the sage, Skanda bowed to Sadāśiva, the very pranava itself who is characterised by thirtyeight excellent digits, who is accompanied by Umā at his side and who is followed by the excellent sages. He then began to expound the path of welfare well guarded in the Vedas.

139. T. U. 1. 8. 1.

CHAPTER TWELVE

(*The procedure of Sannyāsa*)

Subrahmaṇya said:—

1. Well done, well done, O fortunate Vāmadeva, O great sage, you are a great devotee of Śiva and the most excellent of those who possess Śiva's knowledge.

2. Nowhere in the world is there anything not known to you. Still I shall tell you since you wish to bless the worlds.

3. All the individuals in the world are deceived by the Māyā of Iśa. They are deceived by various sacred scriptures.

4. They do not know the great lord, the meaning of the Praṇava, the Nirguṇa and Saguṇa Brahman, the great progenitor of trinity.

5. I shall lift up my right hand and swear unto you truth again and again.

6-12. Śiva is declared as the purport of the Praṇava in the Śruti and Smṛti texts, Purāṇas and the Āgamas; from whom words recede unable to reach him along with the mind; the knower of whose bliss does not have fear from anywhere;[140] from whom this entire universe, beginning with Brahmā, Viṣṇu and Indra is born at the outset with the groups of sense-organs and elements; that which has no cause anywhere at any time; which neither the lightning nor the sun nor the moon does illuminate; by whose splendour this entire universe is resplendent all round; he who is endowed with prosperity himself in the name of Saṃveśvara; who is worthy of being meditated upon by those who are desirous of salvation; he who is the cause of welfare; who is in the middle of the firmament; who is omnipresent, whose soul is light, who is in the form of splendour, knowledge and consciousness; whose splendid Śakti is comprehensible only through emotion and who is both Nirguṇa and Saguṇa, unsullied and auspicious.

13. Three types of his form—gross, subtle and causal

140. Ibid. 2. 9. 1.

shall be meditated upon by those seeking salvation, O sage, and by the Yogins in the proper order.

14. The unsullied being, the primordial and the eternal lord of all who is stated to be the supreme soul has knowledge and the ritual as his innate nature.

15-16. The image of the lord of the gods is Sadāśiva himself, the lord with five mantras for his body and the five digits for his physical form. The lord is as bright as crystal, has cool lustre and is delightful. He has five faces, ten arms and fifteen eyes.

17-18. He the ancient lord has Īśāna for his coronet; Puruṣa for his face; Aghora for his heart; Vāmadeva for his private parts and Sadya for his foot. He is both Sakala and Niṣkala. The six Śaktis, omniscience etc. constitute his six limbs.

19. He is infused with the power of the word throbbing in the lotus of his heart; he is bedecked on his left by Manonmanī, his own Śakti.

20. With reference to the six entities, Mantra, etc., I shall explain the Pranava-souled lord in his composite and personal nature.

21. The order of instruction shall be mentioned at first. Please hear, O sage, indeed the four castes are well known in the world.

22. The Vedas enjoin rituals for the first three castes. The Śūdras are excluded since their only activity is service.

23-25. Nothing but the holy rites of the Śrutis and Smṛtis shall be performed by the first three castes in their respective stages of life. Following the conduct of life enjoined for different stages and castes, excellent sages have attained Śāyujya form of liberation.

26. The Śruti says that the sages are satisfied by Brahmacarya; the gods by sacrifice; and the Pitṛs by progeny.

27-28. Freed from this threefold debt and entering the Vānaprastha stage the devotee shall bear both pleasure and pain, chillness and heat; shall subjugate the senses, control the diet. The ascetic shall practise restraint and other

means of Yoga so that the intellect becomes stable and unswerving.

29-30. Thus he becomes pious and free from activities. After eschewing all activites he shall be devoted to the pursuit of knowledge. That alone bestows the fruit of living liberation and identity with Śiva. It is most excellent and renders free from aberrations those who have restrained their minds.

31. I shall explain different modes of the same with a desire for blessing the worlds. O intelligent one, it is out of affection for you that I do so. Please listen with attention.

32. The ascetic shall approach a preceptor, the most excellent among intelligent ones; the preceptor who knows the principles of sacred scriptures and has mastered the Vedāntic knowledge.

33. After approaching him in accordance with the rules, the ascetic devotee shall please him assiduously by obeisances, prostration etc.

34. The preceptor is Śiva and Śiva is the preceptor. After deciding this in mind he shall express his intention.

35-36. Permitted by the preceptor he shall subsist on milk diet and perform rites for twelve days. On the fourth or the tenth day in the bright lunar fortnight he shall take his early morning bath. With pious mind, he shall perform his routine. He shall invite the preceptor and begin the Nāndī śrāddha.

37-39. The Viśvedevas are Satyavasus. In the Śrāddha of the gods, Brahmā, Viṣṇu and Śiva, in that of the sages, those born of celestial damsels from human beings, in that of the Pitṛs, Vasu, Rudra and Āditya, in that of human beings, the four sages, Sanaka and others, in that of the Bhūtas the five great elements are included.

40. The group of sense-organs consists of the eye, etc; that of the Bhūtas is of four types. In the Pitṛ Śrāddha the father, grandfather and greatgrandfather are included.

41-42. In the Mātṛśrāddha, the mother, grandmother and the greatgrandmother are mentioned. In the Śrāddha of the Ātman the four, viz. himself father, grandfather and

greatgrandfather and their wives are mentioned. In the Śrāddha of mother's father the three ancestors of the maternal grandfather are mentioned.

43. In every Śrāddha a pair of brahmins shall be invited and their feet washed. He shall then perform the Ācamana assiduously.

44-46. He shall pray thus:—"May the dust-particles from the feet of the brahmins sanctify me. They are the cause of prosperity. They destroy all adversities and constitute the bridge on the vast ocean of worldly existence. Like suns they remove the pitch darkness of distress. Like divine cows they meet the desired objects. They are the embodied holy waters in every pilgrim centre." After praying thus he shall bow and prostrate with eight limbs touching the ground. He shall then face the east and remember the lotus-feet of Śiva.

47-49. Wearing the Pavitra in the finger and the sacred thread on the shoulders, being pure and steady he shall perform the Prāṇāyāma thrice. Mentioning the Tithi etc. he shall continue—"As an ancillary rite to my formal renunciation I have to perform eight Śrāddhas beginning with the Śrāddha of Viśvedevas and ending with the Śrāddha of Mātāmaha. I shall perform these with the rules governing the festive rites. with your permission." After proclaiming the intention he shall cast off the Darbha grass to the north.

50. He shall touch water and stand up to begin the formal invitation to the brahmins. With the Pavitra in the hand he shall touch the hands of the brahmins and proclaim:

51-53. "For the sake of Viśvedevas I invite you both and conclude. You shall favour me." This is the procedure throughout. After this he shall draw ten Maṇḍalas beginning from the north. He shall worship these with Akṣatas and ask the Brahmins to stand there.

54-55. He shall utter the names of Viśvedevas in the vocative case. "Here is water for washing the feet". Saying this, he shall offer water from the Darbha grass, flowers and

Akṣata as Pādya. He shall wash his own feet too facing the north. He shall perform Ācamana and ask them to sit in pairs on their seats.

56-57. "Here is the seat to the brahmin in the form of Visvedevas." Saying this he shall offer a few Darbha grass blades. He himself shall stand holding the Darbha grass and say, "In this Nāndīmukhaśrāddha for the sake of Viśvedevas I invite both of you to be present."

58. Then he shall say "Both of you shall accept my invitation." The two brahmins shall say "We accept."

59. He shall request the brahmins—"May you bless me. Let the rite be complete. Let me attain my desires."

60-63. He shall then place cooked rice and other food-stuffs in well washed plantain leaf cups. They shall be covered with Darbha grass. He shall sprinkle water over them. The leafcups shall be lifted up by the hands. He shall offer the food-stuffs into fire saying "Svāhā." The names of the deities shall be used in the dative case. The Mantras "the earth is your vessel,"[141] etc. shall be repeated. After worship the devotee shall say "Na Mama" (not for me). Everywhere this is the procedure.

64 "I salute lord Śiva accompanied by Ambā, the recollection of whose feet and the repetition of whose names makes deficient rites perfect and complete.

65-67. After repeating the prayer he shall say. I have completed Nandīmukhaśrāddha. Confirm that I have done it. He shall propitiate the leading brahmins, let some water drop from his hand, bow to them, stand up and say to them. let the food be even as nectar. Then with palms joined in reverence he shall pray with pleasure.

68. He shall recite Śrīrudra, Camaka, and Puruṣa sūktas duly. After meditating on Sadaśiva he shall repeat the Japas of the five Brahmans.

69. At the end of the meal he shall recite Rudra Sūkta. He shall ask forgiveness of the brahmins. After food he shall offer water.

70. Washing his feet and performing the Ācamana he

141. Āpg. 8 21. 8.

shall approach the Piṇḍas. Facing the east he shall sit silently and perform Prāṇāyāma thrice.

71-72. "I shall perform the rite of offering the Piṇḍas as an ancillary to the Nāndīmukhaśrāddha." After deciding thus he shall draw nine lines from south to north. He shall place twelve Darbhas with their tips to the east over the lines. These are the five places for the gods Dakṣa and others.

73-75. In these places the akṣata grains and water shall be offered silently. In the other places he shall sprinkle water with the mantra "Atra Pitaraḥ",[142] and offer the Akṣata grains and water for worship. The names of different gods shall be mentioned with the dative case ending. Three Piṇḍas shall be offered to each in the five places.

76. The Piṇḍas shall be given separately along with Akṣatas for the full efficacy of the Pitṛs as explained in the Gṛhyasūtra.

77-79. He shall meditate on lord Sadāśiva in the lotus of the heart reciting the verse. By remembering his lotus-like feet he shall give fees to the Brahmins according to his ability. He shall ask forgiveness and bid them farewell. He shall give Piṇḍas to the cows or cast off into running water. After performing "Puṇyāhavācana" he shall take meals with his kinsmen.

80-81. After getting up early in the morning next day the devotee shall perform his routine. He shall observe fast, shave hair except in the armpits and the private parts. He shall cut the moustache, the nails and shave his head.

82. He shall take bath and wear a washed and dried cloth. He shall be pure in thought and body. Silently he shall perform Ācamana twice and apply ashes duly and perform the Puṇyāhavācana.

83. Except the materials for the homa and the articles of gift for the preceptor—because they are naturally pure, every other article shall be sprinkled with holy water.

84. He shall make gift to brahmins especially to devotees and to Śiva in the form of preceptor.

142. VS. 2. 31.

85-87. He shall give cloths and the fee also. He shall prostrate before him. He shall take the loin-cloth, its string, staff and the articles for homa—sacrificial twigs etc. He shall go to sea-shore or a mountain or a river-bank or a Śiva temple or a forest or a cowpen. He shall sit on a good place and perform Ācamana. He shall make his mind pure like a flower bunch.

88-90. He shall repeat Vedic mantras along with Oṁ and recite "Namo Brahmaṇe"[143] etc. thrice. Then he shall repeat the mantra "Agnimīle purohitam",[144] perform the great rite and repeat. "Agnirvai"[145] "Iṣe tvorje tvā", then repeat the Mantras "Agna āyāhi vītaye",[146] Śanno devīrabhīṣṭaye"[147] along with Ma, Ya, Ra, Sa, Ta, Ja, Bha, Na, La, and Ga.

91-92. This shall continue for five years. This is the tradition. Then he shall repeat the text of grammar, Mīmāṁsā and Vedānta. He shall repeat the names of the gods as well.

93-96. He shall perform the Japa of Brahmā, Indra, Sun, moon, Prajāpati Jñānātman and Paramatman with Praṇava in the beginning, namaḥ in the end using the dative case. He shall take some flour of fried grain, eat it with Praṇava, perform Ācamana twice, wash his hands, repeat the mantras mentioned hereafter. He shall repeat the names of Ātman, Antarātman, Jñānātman beginning with Pranava and ending with Namaḥ. After repeating the mantra of Ātman he shall repeat the mantra of Prajāpati.

97-98. He shall then perform the Japa ending with Svāha. Repeating Praṇava he shall take in milk, curd and ghee separately thrice and perform Ācamana twice. With the mind steady he shall sit firmly facing the east and perform prāṇāyāma thrice in accordance with the rules.

143. AB. 8. 9. 5.
144. RV. 1.1.1.
145. VS. 1.1.22; 7. 30; 14. 22
146. Ibid 11. 46.
147. Ibid 26 12.

CHAPTER THIRTEEN

(*The Procedure of Renunciation*)

Subrahmaṇya said :—

1. Then at midday he shall take bath. With the mind fully controlled he shall gather materials for worship such as fragrant flowers, Akṣatas etc.

2. With the mentra, "Gaṅānām tvā" he shall as enjoined invoke lord Gaṇapati worshipped by the gods. He shall worship him in the south-west.

3-5. After invoking the elephant-faced lord Gaṇapati son of Śivā, of red colour, huge body, bedecked in ornaments and holding noose, goad, Rudrākṣa and boon in his lotus-hand he shall worship him at dusk. He shall offer milk pudding (sweet pie), coconut jaggery and other things as Naivedya and also the leaf. After propitiating and bowing to him he shall pray for warding off evil.

6. Thereafter the rites of sacrifice concluding with the sharing of clarified butter shall be performed in the Aupāsana fire according to the rules of one's Gṛhyasūtra.

7. After offering the Pūrṇāhūti with the three Ṛks "Bhūḥ Svāhā[148] and concluding the rites he shall repeat Gāyatrī assiduously till late in the afternoon.

8. He shall perform the evening prayers after bath and the sacrificial rites and inform his preceptor accordingly.

9-10. After offering the Caru therein e shall perform Homa with different faggots of sticks, cooked rice and ghee repeating Rudrasūkta. He shall conceive Lord Śiva in the fire along with Ambā and the five Brahmans—Sadyojāta etc. He shall remember Gaurī and perform homa with the mantra "Gaurīrmimāya[149] etc.

11-12. He shall perform sacrifice, repeat the mantra "Agnaye sviṣṭakṛte svāhā"[150] and then show mystic gestures. Being of steady mind he shall sit on the seat of cloth, deerskin or Darbha grass to the north of the fire and perform the Gāyatrī japa silently till the brāhma muhūrta.

148. VS. 3. 5. 37.
149. RV. 1. 164. 41; TB 2. 4. 6. 11
150. TB. 3.12. 2. 2-8.

13-19. He shall then take bath. If he is feeble he shall smear Bhasma only. He shall cook Caru in the fire and pour ghee over it. Thus sanctifying it he shall consign it to the fire. He shall perform the Japa of the Vyāhṛtis, Rudra Sūkta and the five Brahmans. He shall fix his mind in the lotus-feet of Śiva. He shall perform the Japa of Prajāpati, Indra, Viśvedevas and Brahmā also, with dative case-endings. Praṇava and other mantras shall be repeated ending with Svāhā. He shall perform Puṇyāhavācana, say Agnye svāhā, show mystic gesture in front of the fire. Then he shall repeat Prāṇāya svāhā and offer five Āhutis to Sviṣṭakṛt fire. He shall repeat Rudrasūkta, the five Bṛahmans, the Caturvyūha mantras, Homa and mystic gestures in accordance with his Vedic branch.

20-21. The same procedure he shall adopt for the other gods, along with their ancillary rites. After these rites beginning with the fire, the Virajā homa of the Ātman shall be performed for the purification of the self in the form of twentysix principles.

22-23. He shall say "Let these Tattvas be purified." For the purity of the principle—Ātman, the mantras 'Āruṇaketukas' shall be repeated. He shall silently perform the Homa with the Caru and ghee and remember the lotus-feet of Śiva. O sage, the principles begin with Pṛthivī and end with Puruṣa.

24-27. Pṛthivī, Sound, Speech, Ear—these are five each. The four head, sides, back, belly and the calves shall be added afterwards in the group—skin etc. The Dhātu group consists of seven. Prāṇas are five in number. Anna etc. are the five sheaths. Mind, Citta, intellect, ego, Khyāti come under Saṅkalpa. Guṇas come after; Prakṛti and Puruṣa follow these. Puruṣa is the only enjoyer and the five principles are the objects of his enjoyment.

28. O great sage, destiny, time, attachment, Vidyā, Kāla—this set of five is born of Māyā.

29. The Vedas declare:" Māyā is identical with Prakṛti." The principles as mentioned in the Śruti are born of that.

30. The Vedas declare "Destiny is the nature of Kāla." This set of five is also called "The wheel of five."

31-33. Though sentient, the Puruṣa is confused in thought, not knowing the five principles. Though superior to nature he falls below Prakṛti as the eye of the crow. This set of five—the pure Vidyā Maheśvara, Sadāśiva, Śakti and Śiva is called Vidyātattva or Śivatattva. This is implied in the Vedic text "Prajñānam Brahma."

34. O Sage, the purity of the principles from Pṛthivī to Śiva is effected through the dissolution of its cause.

35. With the eleven mantras he shall mention the god. The word Śivajyotis shall be used in the dative case.

36-38. After Svāhā" he shall say "Na mama" (not to me). By this, renunciation of motive is indicated. In the mantras "Vividyā" "Kaṣṭapotā" after the word Vyāpakāva the word Paramātmane shall be used. The words "Śivajyotis" "Viśvabhūta" and "Ghasanotsuka" shall be mentioned in dative case. After mentioning the god by name the word Devāya shall be uttered.

39. After "Viśvarūpāya" in the mantra "Uttiṣṭhasva" the word "Puruṣāya" shall be uttered and the words "Om Svāhā" shall be added.

40. At the end of the word "Lokatraya" the words "Vyāpine Paramātmane Śivāyedam Na Mama" shall be added.

41-42. He shall conclude the rite according to his own branch of the Veda. He shall eat Caru mixed with ghee and then give fee of gold etc. to the priest. After the ritualistic dismissal of Brahmā he shall perform the morning worship.

43-45. He shall recite the mantra "Saṁ māṁ siñcantu Maruta."[151] He shall warm his hand over the fire repeating the mantra "Yā te Agne[152] and superimpose the fire in his own Ātman, abode of the universal soul. He shall perform the morning prayers and pay respects to the sun. He shall enter water upto the navel, perform the Japa of the mantras with pleasure, devotion and steadiness.

46. The devotee who had been maintaining sacrificial

151. AV. 7. 33. 1.
152. VS 5. 8

fires regularly shall perform the Prājāpatya rite in the sacrificial fire and give his entire possession as gift.

47-51. The brahmin shall superimpose fire in his Ātman and leave the house. In the Sāvitrī mantra he shall utter the first foot and say 'I enter Sāvitrī Bhūḥ Om.' Then he shall utter the second foot and say I enter Sāvitrī Bhuvaḥ Om. He shall utter the third foot and say I enter Sāvitrī Suvaḥ Om. Then he shall repeat all the three feet and say Sāvitrīm Praveśayāmi, at the end of which he shall say Bhūḥ Bhuvaḥ Suvaḥ Om with great pleasure and steady mind.

52-56. He shall then think—"This is Goddess herself having half the body of Śiva. She has five faces, ten arms and fifteen eyes. She is bedecked with a crown set with nine gems over which the crescent moon rises. She is auspicious, pure as crystal and bears ten weapons. Her body is adorned with necklaces, shoulderlets, bangles and anklets. Her ornaments are studded with gems. She wears brilliant garments. She is served by Viṣṇu, Brahmā the leader of the gods, sages, Gandharvas and human beings. She is Śivā pervading all Ātmans. She is charming wife of lord Sadāśiva. She is the mother of the universe and the trio. She is unborn. She is Saguṇa and Nirguṇa as well."

57. After thinking thus the intelligent devotee shall perform the Japa of Gāyatrī the primordial goddess comprising three metrical feet. She is unborn and the bestower of brahminhood

58. The sinner who repeats Gāyatrī in any other manner is tortured in the terrible hell for the period of kalpa.

59. She is born of and merged into Vyāhṛtis. Vyāhrtis are born of the Praṇava and are merged in Praṇava.

60. Praṇava is the initial of all mantras of the Vedas. It expresses Śiva. It is the emperor of all mantras. It is the great Bīja, the greatest mantra.

61. Śiva is Praṇava, Praṇava is Śiva since there is no difference between Śiva and Praṇava that expresses Śiva.

62. It is this very mantra that Śiva speaks to in-

dividual souls who leave off their bodies at Kāśī to attain liberation hereafter.

63. Hence good ascetics worship Śiva the single-syllabled lord who being the cause of the universe is stationed in the lotus of the heart.

64. Men desirous of salvation and unattached to worldly pleasures worship Śiva after realising the futility of worldly pleasures.

65. After dissolving Gāyatrī in the Praṇava identical with Śiva he shall recite the hymn "ahaṁ vṛkṣasya reriva."[153]

66. He shall repeat the hymn beginning with "Yaḥ Chandasām Ṛṣabhaḥ"[154] and ending with "gopāya." Then he shall say I have got up.

67. O sage, he shall recite the mantras in the low, medium and high tone beginning with the Praṇava in the order of creation, sustenance and dissolution.

68-69. In this order he shall say Om Bhūḥ I have renounced. Om Bhuvaḥ I have renounced. Om Suvaḥ I have renounced. Then he shall say the composite Vyāhṛtis Om Bhūḥ, Bhuvaḥ, Suvaḥ.[155]

70. O sage, he shall say "I have renounced after meditating on Sadāśiva in the heart in the low, medium and high pitch gradually.

71. After muttering the Preṣa mantras with attentive mind he shall say "Let all living beings have fearlessness from me, Svāhā."

72. He shall take water in the cupped palms and pour it to the east. He shall uproot the tuft and take out the sacred thread.

73-74. Taking the two in the cupped palms along with water he shall say Om Bhūḥ "Go thou to the ocean" after uttering Suāhā, the name of the wife of the fire. Along with the water in the palms he shall put the two in the water uttering Preṣa mantras. After performing Ācamana thrice he shall come to the bank and cast off all the clothes.

153. TA. 7. 101, TU. 1. 10. 1
154. Ibid. 7. 4. 1 : 10. 6. 1.
155. BDH 2. 10. 17. 27

75-76. He shall then foot a short distance more than seven paces facing north or the east. Then the preceptor shall ask him to stop saying, "for your stay and activity in the world, O holy one, accept this loin-cloth and staff." He shall hand them over to him with his own hands.

77-78. After giving the loin-cloth with its string, and the ochre-coloured robe he shall ask him to wear them. After performing Ācamana twice he shall tell the disciple thus "You are the thunderbolt of Indra."[156]. After praying and saying "A good companion", he shall take up thestaff.

79. He shall approach the preceptor remembering the lotus-like feet of Śiva and fall at his feet thrice with fully restrained mind.

80. Standing up again he shall approach the feet of the preceptor with palms joined in reverence, glancing at his preceptor with love.

81-82. Before the rites are begun he should collect cowdung and make them into balls of the size of a myrobalan fruit and dry them in sunshine. The balls shall be placed in the sacrificial fire at the advent of homa. At the conclusion of the homa the ashes shall be collected and preserved.

83-85. The preceptor shall take the white ashes of the Viraja fire. Repeating the mantras "Agniriti Bhasma"[157] he shall apply the sacred ashes over the body of the disciple from head to foot. Repeating the five mantras "Īśāna"[158] Tryāyuṣa"[159] "Tryambakam Yajāmahe[160] he shall apply the Tripuṇḍra marks too beginning with head.

86. Then the disciple shall meditate devotedly on Śiva, the consort of Umā in the lotus of his heart.

87. Putting his hand on the head of the disciple the preceptor shall utter the Praṇava thrice into the right ear of the disciple along with the names of the sage etc.

88. The excellent preceptor shall be sympathetic and explain Praṇava with the knowledge of the six-fold topics.

156. VS 9. 5.
157. Śiras U 5..
158. TA. 10 47. 1
159. VS. 3. 62
160. Ibid 3. 60.

89. The disciple shall make obeisance to the preceptor by prostrating twelve times. He shall remain subservient to him always. He shall not do anything else.

90. At his bidding the disciple shall pursue Śaivite knowledge in conformity with the Upaniṣadic doctrine and based on the difference of Saguṇa and Nirguṇa.

91. The preceptor shall make the disciple perform all the rites in the morning up to the Japa including the practice of hearing etc.

92. The disciple shall perform the worship in the maṇḍala Kailāsaprastara as enjoined by Śiva.

93. If he cannot worship the deity worshipped by his preceptor he shall take up Śivaliṅga of crystal along with the pedestal.

94. "I shall rather cast life and cut off my head than take meals without worshipping Śiva."

95. Thus shall the disciple devoted to Śiva take vow in the presence of the preceptor which he shall repeat thrice with a steady mind.

96. Thus the disciple shall worship Lord Śiva every day with devoted and diligent mind, following the path of five Āvaraṇas.

CHAPTER FOURTEEN

(*The Praṇava in the form of Śiva*)

Vāmadeva said:—

1-2. O Kārttikeya, the nectarine ocean of perfect knowledge, son of Śiva the lord of gods and the dispeller of distress of the devotees what is perfect knowledge of the sixfold topics that bestows all desires? What are the six topics? What is the perfect knowledge?

3. What is explained therein? What is the fruit of that knowledge? Please mention all that I have asked.

4. Without knowing this I have been deluded by Śiva's Māyā. I am ignorant of the Pāśupata Śāstra.

5-6. I have sought refuge in your lotus-feet. Glancing at me for a long time with your eyes drenched with the nectar of sympathy you shall bless me so that I shall I become free from delusion, drink in the nectarine potion of the knowledge of the feet of Śiva.

7. On hearing these words of the sage the lord bearing the trident of knowledge said words causing fears to other systems of theology.

Subrahmaṇya said:—

8-9. O revered sage, you have enquired about the perfect knowledge of Śiva in his composite and individual state. O performer of good rites, I shall explain that in detail Perfect knowledge comprises the meaning of Praṇava by realising the unity of six topics.

10-11. The first topic is the mantra; the second Yantra; the third deity; the fourth the cosmos; the fifth the preceptor; the sixth the Ātman of the disciple.

12. O excellent sage, I shall explain to you the form of the mantra which makes a man possessed of perfect knowledge.

13. The first and the fifth vowels, the fifth letter of the fifth class of consonants, Bindu and Nāda these five letters are mentioned by the Vedas.

14-15. The initial mantra of the Vedas i.e. Oṁ is of the composite form. Nāda too is the composite of all. The set of four with Bindu as the fifth is established as Vyaṣṭi in the Praṇava that expresses Śiva. O intelligent one, now listen to the form of Yantra that is Śivaliṅga.

16-17. Beneath all, the pedestal shall be drawn; then the first vowel—A; then the letter U, the final letter of the class of Pa i e. Ma followed by Bindu and Nāda. When the Yantra becomes perfect, all desires are achieved.

18. The Yantra is encompassed by the Pranava itself. The Nāda shall be known through the Nāda arising therefrom.

19. O sage, I shall now explain the secret topic of the deity. I shall mention it, out of my affection to you, in the manner explained by Śiva.

20. Beginning with "I resort to the lord born all of a

sudden" and concluding with "Sadā Śivam" the Vedic text clearly expresses the five Brahmans.

21. The five deities shall be known comprising the subtle form of Brahman. These are enlarged in the form of the idol of Śiva too.

22. The Mantra that expresses Śiva expresses his idol too, since there is not much of difference between the idol and the original.

23. I have already referred to the form of Śiva with Iśāna at the head. Now listen about his five faces.

24. Beginning with the fifth one the Sadyojāta and proceeding till Īśāna upwards are the five faces.

25-26. The four Brahmans constitute a Caturvyūha for lord Īśāna, the famous Brahman. These five together constitute the composite. O sage, from Puruṣa to Sadyojāta the four constitute the individual.

27. This set of five is the 'wheel of blessing'. It is the same as Brahman. It is subtle ; free from aberration and ailment.

28. The Anugraha or blessing is twofold : appearance and disappearance. The lord who bestows the greater and the lesser salvation to the souls is another.

29. This is the twofold function of Siva for ever. The five functions of creation etc. come under Anugraha.

30. O sage, there too the deities Sadya etc. are of the form of the great Brahman. The five always bestow happiness.

31. The Anugraha cakra is the greatest bliss presided over by Sadāśiva. It consists of the digit beyond calmness.

32. This region is attainable by the pious ascetics who worship Sadāśiva, with the minds fixed on the Pranava.

33-34. After attaining this region and enjoying vast pleasures along with the lord in the form of Brahman the sages attain equality with Śiva at the advent of the great dissolution. They never fall again in the ocean of the universe.

35. The eternal Veda says "Te brahmaloke"[161] etc. The glory of Śiva is the composite form itself.

36. The Vedic text Atharvaśīrṣa says "Equipped with

161. TA. 10. 10. 3.

glory and prosperity". The ability to bestow glory shall be mentioned of him alone.

37. There is no higher region than that of Śiva. This universe is only an extension of the five Brahmans.

38. Nivṛtti and the Kalās are the offshoots of five Brahmans. They are in the form of subtle elements well known as causes.

39. O sage of good rites, the set of five Brahmans is the cause of gross cosmos.

40. Puruṣa, ear, speech, sound and ether, this set of five is pervaded, O excellent sage, by the Brahman in the form of Iśāna.

41. Prakṛti, skin, hand, sense of touch and wind, this set of five, O great sage, is pervaded by Brahman as Puruṣa.

42. The ego, eye, foot, colour and fire, this set of five is pervaded by Aghora Brahman.

43. The intellect, tongue, arms, taste and water, this set of five is pervaded by the Brahman Vāmadeva.

44. The mind, nose, organ of generation, smell and earth, this set of five is pervaded by the Brahman Sadya. The whole universe is identical with the five Brahmans.

45-46. Praṇava expressive of Śiva is taught through yantra. It is the composite of five letters. The four viz, Bindu etc. constitute the form of yantra in the Śaiva cult. Praṇava is the highest Mantra—the very Śiva himself.

CHAPTER FIFTEEN

(The idol of Śiva for worship)

Subrahmaṇya said :—

1. Henceforth I shall explain, O good-faced lady, the mode of creation for the set of four, Maheśa etc. from Sadāśiva.

2. Sadāśiva the lord of ether is the composite. The set of four, Maheśa etc. is the individualistic form.

3. Maheśa is a thousandth part of Sadāśiva. It has the form of Puruṣa for its face. It is the lord of wind too.

4. He is associated with Māyā Śakti on his left. He is Saguṇa having much activity. The set of four Īśvara etc. is his own Vyaṣṭi.

5. This set of four comprising Īśvara, Viśveśvara, Parameśvara and Sarveśvara is the excellent Tirobhāvacakra.

6. Tirobhāva is twofold. One concerns Rudra, the other the individual souls in view of their physical bodies.

7. The latter remains till equality in activity is achieved. When this is achieved, there remains only the lord of the form of blessing.

8. There all the Īśvaras who are glorified as the deities, are identical with the great Brahman itself, free from alternatives and ailments.

9. The Tirobhāva Cakra consists of the Śāntikalā. This excellent region is presided over by Maheśvara.

10. This region is attainable by those who serve Maheśa etc. It yields Sālokya liberation to the devotees of Maheśvara.

11. The image Rudra is born of a thousandth part of Maheśvara. He has Aghora for his face. He is the lord of the principle of fire.

12. He is associated with Gaurīśakti on his left. He is the cause of dissolution of the universe; of him alone is the Vyaṣṭi born—the set of four, Śiva etc.

13. This set of four consists of Śiva, Hara, Mrda and Bhava. This wheel of dissolution, O sage, is wonderful and divine.

14-16. Dissolution has been classified into three. The first Nitya is the daily slumber of living beings. The second is the conditioned dissolution of Brahmā. The third is the final dissolution. The three have been indicated by the Vedic texts. O excellent sage, the dissolution has been classified into three by the illustrious Rudra for the maturing of the activities of individual souls and for their rest. The souls released from their recurring births are ultimately placed in the great Ātman itself.

17. Thus I have mentioned the three activities of

Rudra in respect of dissolution. The five activities of the lord in respect of creation shall also be explained to you.

18. O sage, the deities Bhava etc. are identical with the great Brahman, being the cause of bliss.

19. This wheel of dissolution has Vidyārūpa Kalā. This healthy region is presided over by Rudra himself.

20 This region is attainable by those who desire the propitiation of Rudras. O sage, it yields the Sāyujya of Rudras gradually through Sālokya.

21. Viṣṇu was born from a thousandth part of Rudra. In the form of Vāmadeva wheel he is the presiding deity of the principle of water.

22. He is associated with Lakṣmī Śakti on the left. He is the protector of all. He has four arms. He has eyes as splendid as the lotus. He is dark-complexioned and bears the characteristics of Śaṅkha etc.

23. Of him alone is the set of four Vāsudevas in the Vyaṣṭi form. It bestows liberation on the devotees of Viṣṇu engaged in worship through meditation.

24. This set of four consists of Vāsudeva, Aniruddha, Saṁkarṣaṇa and Pradyumna. This excellent wheel of sustenance is well known.

25. Sustenance means the protection of the existing universe along with its creator until the completion of the pleasures of the souls, the reapers of the fruit.

26. Protection is the activity of Viṣṇu. In the sustenance also the lord has five activities, viz; creation etc.

27. The deities of whom Pradyumna is the chief are absolute and without distress. They cause bliss to liberated souls.

28. O Brahmin, this wheel of sustenance which is permanent is presided over by Viṣṇu. It is the highest abode.

29. This region is attainable by those who serve the lotus-feet of Viṣṇu. This wheel yields Sālokya etc. to the devotees of Viṣṇu.

30. Brahmā was born of a thousandth part of Viṣṇu. He has the face of Sadyojāta and is the presiding deity of the principle of earth.

31. He is accompanied by the goddess of speech on his left. He is the creator and lord of the universe. He has

four faces. He is red in complexion and his form is possessed of Rajas attribute.

32. Hiraṇyagarbha, Virāṭ, Puruṣa and Kāla, the four constitute his personal form.

33. O Brahmin, this wheel of creation is the cause of Brahmā's sons and other sages. It bestows desires and happiness to the devotee.

34-35. Those who have the knowledge of creation know this to be the function of Brahman. Creation is the process of re-unification of the soul with the body previously annihilated—the body which along with the means, ancillaries and results comes out of Prakṛti for gradual enjoyment. It is pleasing as long as it holds good.

36. O sage, in the creation of the universe there are five functions of the lord. The present time etc. are the deities there.

37. This wheel of creation is in the form of turning round. This charming region is presided over by Brahman.

38. This region is attainable by those who have dedicated their minds to Brahmā. This indeed bestows Sālokya and other liberations on the devotees of Brahmā.

39. Even in regard to the set of four wheels the Praṇava indicates Maheśa etc.

40. O sage, this wheel of universe is glorified by the Śrutis. The Vedas eulogise it as the wheel with five spokes.

41. Although the wheel of the universe with its five constituents: creation etc. has five spokes, it develops and increases by Śiva's energy.

42. It is called a "wheel" because it moves round and round with incessant dissolution and recreation like the whirling fire-brand.

43-44. Because of the immensity of creation it is called Pṛthu, the resultant of the Śakṭi of lord Śiva of immense splendour and of golden features. The wheel is dependent on golden splendour and is surrounded by water encompassed by fire.

45. Fire is surrounded by wind; wind by ether; ether by the primordial element and that by intellect.

46. Intellect is encompassed by the unmanifest. O sage, the universe is thus explained by the learned preceptors.

47. Such are the seven sheaths which protect the universe. The expanse of water is ten times more massive than the wheel.

48. The world above is ten times more than the one below. O leading sage, the universe shall be known thus by those who desire to know that.

49. It is by accepting this sense that the Śruti says "In the middle of water". Of course the earth rotates as the wheel.

50. That Śiva alone accompanied by Śakti performs incessant sports through blessing, disappearance, dissolution. sustenance and creation.

51. O sage, of what avail is much talk? I shall tell you the essence. Śiva endowed with Śakti is all this. It is definite conclusion.

CHAPTER SIXTEEN

(Śiva's principle)

Sūta said:—

1. On hearing this truthful purport enunciated, by the preceptor the leading sage asked him about his doubt concerning the great Ātman.

Vāmadeva said:—

2-3. O lord endowed with the power of knowledge and of the form of great bliss, I have heard the sweet meaning of Praṇava from your glorious lotus-like mouth and nourished intellect. My doubts have gone. O lord, Mahāsena, I ask you something else. Please listen.

4. Surely this universe from Sadāśiva to a worm is reflected in male and female forms everywhere.

5. Is the eternal cause of the universe in the form of a woman, or of a man or a eunuch?

6. Or is it a mixture of both or something else? There has been no decision so far. Deluded by sacred scriptures scholars argue on this point in various ways.

7. The Vedas expatiating on the creation of the universe itself, Viṣṇu, Brahmā and other gods and the Siddhas do not know it.

8-10. Please explain so that the conflicting views may be resolved into one truthful interpretation. We say—"I know," "I do". This is accepted by all. There is no dispute about this. But I have some doubts. "Is there a form of the Ātman or is the Ātman identical with the body, sense-organs, mind, intellect and ego? The two are the points of dispute among many.

11-12. O lord, uproot this poisonous tree of doubt arising from ignorance. I shall be enlightened by you so that my mind may become the fertile ground for the growth of monistic knowledge of the Śaivite cult. O lord of gods, by your benign favour I shall become wise.

Sūta said:—

13. On hearing the enquiry of the sage full of Vedāntic topics, the lord smiled a little and unfolded the secret.

Subrahmaṇya said:—

14. O sage, this very secret was narrated by Śiva while goddess Ambā and I listened.

15. Then I was fully satiated with the drink of her breast-milk. I listened to it and I came to a decisive thought.

16. O sage, I shall sympathetically explain the same to you. O son, it is the greatest secret. Please listen to it now.

17. The arguments in the philosophical text books are extensive beginning with those on Karmans and the principle of existence. But O sage, those arguments shall be listened to with discrimination by a wise person. Then it may yield wisdom.

18. You have taught many disciples. But among them

who is like you? Those base persons are rotting in delusion even now, wrangling in the philosophical texts propounded by Kapila and others.

19. They indulged in insulting Śiva and hence were cursed by the seven sages. Their views should not be heard because they explain false notions.

20-22. There is no scope for inference that consists of the five syllogisms. On seeing smoke they say that there is fire too. But here, O sage, the world is the object of perception. Its cause and support, the great Ātman Śiva must be known directly. The universe in the form of male and female is directly perceived.

23-24. The physical body consists of six sheaths. The first three are born of the parts of the mother and the other three of the parts of the father. So says the Śruti.

25. The Śruti speaks of the Brahman as having the form of existence, knowledge and bliss. The word 'existence' is used in order to exclude the 'non-existent'.

26-27. The exclusion of the insentient is effected by the word sentient. Of course the word Cit is used in all the three genders but it signifies here a male being. The word Cit in the feminine gender is a synonym of the word knowledge. If it is taken to mean 'Light', it is clear that it illuminates.

28. The pair Light and Cit is the cause of the universe. Similarly the Sat and the Cit are the causes of the universe.

29. In the self-same individual the feeling of Śiva and Śakti exists. If there is dirt in the oil or the wick there may be dirt in the light too.

30. Thus dirt and inauspiciousness is seen in the funeral fire also. Śivatva is due to illusion there.

31. There is weakness in the power of Cit in the individual soul. It is to exclude it that the conception of Śakti is ever present.

32. O sage, people say in the world: he is strong, he is powerful and in the Vedas too there is a similar expression.

33. Thus the Śivatva and Śaktitva is present in the

great Ātman. The bliss from the union of Śiva and Śakti is ever rising.

34. Hence, O sage, sinless ascetics aiming at bliss fix their minds in Śiva and attain untainted auspiciousness.

35. The word Brahman in the Upaniṣads signifies Ātman collectively. It can be traced to the root Bṛh to increase or grow.

36. Growing in size and massiveness is ever present in Śiva constituting the five Brahmans. The word Brahman denotes the universe.

37. O Vāmadeva, due to my affection for you I shall explain the origin of the Praṇava when the word Haṁsaḥ is reverted. Listen attentively.

38. If the consonants Sa and Ha are removed it becomes Oṁ. It is the expression of the great Ātman.

39. It shall be known as the great Mantra by the expert sages. This great Mantra is subtle. I shall tell you its analysis.

40. The great Mantra is formed with स and the sixteenth vowel (:) = स: and अ + ह with the fifteenth vowel (ṁ) = अहम् = (सोऽहम्)

41. It is the inverted form of Haṁsa. The meaning of the letter 'Sa' is Śiva. The conclusion is, the Śakti form is expressed by the great Mantra.

42-43. At the instruction of the preceptor, the great mantra is Śiva in the form of Śakti. Hence the great mantra is the individual soul too. The individual soul is in the form of Śakti and is a part of Śiva. Due to the identity with Śiva it attains equality with Śiva. In the passage (of the Vedas) "Prajñānam Brahma" the meaning of "Prajñānam" is seen.

44. Undoubtedly the word "Prajñānam" is a synonym of consciousness. O sage, there is the aphorism.

45. Caitanya is the freedom in respect of the knowledge and activity of every thing in the universe. He whose nature is this is glorified as Ātman.

46-47. Thus a gloss on the aphorisms of Śiva has been mentioned by me. In another aphorism of Śiva viz; "Jñānaṁ Bandhaḥ" the lord speaks of the nature of

individual souls. There the word Jñāna refers to vague knowledge and activity.

48-49. These two (knowledge and activity) are the first throbbing of the great Śakti. It is this Parā Śakti that the Śvetāśvataras eulogised joyously saying "Power of knowledge and activity is natural" They know the three eyes of Śiva constitute knowledge, will and activity.

50. When these reaching the centre of the mind become the object of perception on the part of sense-organs the individual soul enters these, then knows and acts.

51. Hence these are the features of the Ātman alone. I shall now explain then meaning of the creation indicating the identity with the Praṇava.

52. The eternal Śruti says "Om is this all." Beginning with "verily from it", the creation of the universe is glorified.

53. I shall mention the purport of the Vedic passage. Listen to that, O Vāmadeva, due to affecion for you I say this. It is developed by the sense of discrimination.

54-55. It is certain that the union of Śiva and Śakti is the great-Ātman From Parāśakti is born the citśakti. Born of it is the power of bliss. The power of will is born of that. From this is born the power of knowledge and from this is born the power of activity, the fifth one. O sage, the Kalās—Nivṛtti etc. are born of these Śaktis.

56-57. Nāda and Bindu are born of cit and Ānanda Śaktis. O sage, the letter 'ma' is born of Icchāśakti. The fifth vowel 'U' is born of Jñāna Śakti and the letter 'A' is born of Kriyāśakti. The origin of the Praṇava has been mentioned thus. Now listen to the origin of the five Brahmans.

58. From Śiva is born Īśāna; from Īśāna the Puruṣa, from Puruṣa Aghora, from him Vāmadeva and from him Sadyojāta.

59-60. From these mātrās (of the praṇava) are born the thirty eight Kalās, Śāntyatītakalā is born of Īśana; Śāntikalā of Puruṣa; Vidyākalā of Aghora; Pratiṣṭhā and Nivṛtti of Vāmadeva and Sadyojāta. There are five pairs such as Iśāna and cit-śakti etc.

61. This set of five is the cause of activities such as Anugraha etc. as mentioned by the sages who know the principles.

62-63. O sage, the five elements beginning with the ether are born of this set of five letters of the Praṇava which constitute pairs based on the relationship of the word and its meaning.

64. Ākāśa has the only attribute of sound. The wind has the two: sound and touch. The fire has three : sound, touch and colour.

65. The water has four : sound, touch, colour and taste. The earth has five : sound, touch, colour. taste and smell.

66. This is the Vyāpakatva (pervasiveness) of the Bhūtas. The Vyāpakatva is in the inverse order beginning with smell.

67. The five Bhūtas constitute the universe. Virāṭ is the composite form of all. The universe is thus created.

68. It begins with the element of the earth and ends with the element of Śiva. After merging with each other they merge in the individual soul ultimately.

69. Accompanied by the energy it comes out again for the purpose of creation. It appears in the form of the gross cosmos and functions till the period of dissolution.

70. The primeval oozing of Śiva who attempts to create the universe at his will is called Śivatattva.

71. In view of its conformity with the activities this alone becomes the principle of his power of will. Between the two Śaktis of knowledge and activity if the knowledge predominates, the principle is Sadāśiva.

72. O sage, know that as Maheśvara Tattva when the activity is predominant. If there is equality between the two Śaktis know that as the form of pure knowledge.

73-74. After withdrawing his form of great glory with the intellect comprehending the difference between the illusion and reality among various emotions in the form of his own part when Śiva becomes the recipient of all objects through illusion, he is called Puruṣa, the creator. The Vedic text says "Tatsṛṣṭvā" (after creating it).

75. He is transformed as the individual soul deluded by Māyā and devoid of the knowledge of Śiva. His intellect is deluded by different activities.

76. It is the individual soul that is deluded and not the lord. Because the former considers himself different from Śiva.

77. As the magician so also the Yogin has no illusion. Śiva is of perfect knowledge and this is revealed by the preceptor.

78-79. The five Śaktis of Śiva are: activity, knowledge, completeness, eternality and pervasiveness. Even in their shrinking forms they shine always.

80-81. There is a set of five Tattvas of the individual soul, viz, Kalā, Vidyā, Rāga, Kāla and Niyati. Kalā is the cause of doing anything. Vidyā is the means of certain Tattvas. Rāga is the attachment to the sense-objects.

82. Kāla is the illuminator of positive and negative appearances. Being a separating factor it is called Bhūtādi.

83. Niyati means the factor that discriminates and ordains. "This shall be done and this shall not be done by me." It is a Śakti of the lord. Setting it at nought the individual soul falls.

84. This set of five is called "the five sheaths" in view of its nature of enveloping the form. It is the innermost and most essential means.

CHAPTER SEVENTEEN

(The non-dualistic nature of Śiva)

Vāmadeva said:—

1-2. You have mentioned before[162] that the Puruṣa is placed beneath the Niyati and is above Prakṛti. How is it that you say now that it shrinks in form through Māyā and

162. Kailāsa S. 13 31.

is beneath it. O lord, it behoves you to clear this doubt of mine.

Subrahmaṇya said:—

3. This is the Śaivite philosophy of non-dualism. Nowhere does it brook duality. Duality perishes and the non-dualism remains imperishable.

4. The omniscient, omnipotent, Śiva, the Nirguṇa lord of all, the progenitor of the three deities, the Brahman, is formed of existence-knowledge-bliss.

5. That lord Śiva himself, out of his own will, through his own Māyā appears shrinking in size and becomes Puruṣa.

6. He is conceived as the enjoyer through the set of five—Kalās etc. Thus the Puruṣa stationed in Prakṛti enjoys the Guṇas born of Prakṛti.

7. The presence in two places of the Puruṣa is not incompatible. He is the composite of Jñana etc. of both shrinking and intrinsic forms.

8-9. The principle of the mind Prakṛti consists of Buddhi, Manas and Ahaṁkāra achievable through the Guṇas Sattva etc. The Guṇas are born of the Prakṛti, the Sāttvaic from Sattva and so on. From the Guṇas the intellect takes its origin. It is the cause of decisiveness in the objects.

10. From Buddhi the principle of intellect is born and from it ego. From the ego the sense-organs of knowledge. The mind has two aspects—thought and doubt.

11-12. The sense-organs are ears, skin, eyes, tongue and nose and the qualities particularly sensed through those organs are sound, touch, colour, taste and smell. The Tanmātras are born from the Vaikārika Ahaṁkāra.

13. They are called subtle principles by the sages. Now understand the organs of activity and their functions.

14. O sage, they are the organs of speech, hand, feet, anus, penis and the vaginal passage. Their functions are speaking, handling, moving, evacuation and the sexual pleasure.

15. The subtle elements originated in order from the

ego, are the cause of the elements. Their subtle forms are sound etc.

16. From them are born in order the ether, wind, fire, water and the earth. O sage, they are known as the five elements.

17. Their functions are giving space, blowing, cooking, force and supporting.

Vāmadeva said:—

18. O Skanda, you have mentioned before that the elements were created from Kalās etc. How is it that it is being mentioned in another manner? I have great doubt here.

19. "The letter 'A' is the Ātmatattva; the letter 'U' is 'Vidyā; the letter 'Ma' is Śivatattva. O Vāmadeva let this be thought over thus.

20. "The Bindu and Nāda have essence of all the principles. O sage, listen now to what the deities therein are.

21. They are Brahmā, Viṣṇu, Rudra, Maheśvara and Sadāśiva. They are the images of Śiva himself well known in the Vedas

22. This is what you have said before. Now you say in another manner that they are born of the subtle elements. I have a great doubt in this matter.

23. Therefore, O Skanda, it behoves you to favour me by clearing the doubt. On hearing the words of the sage, Kumāra replied thus.

Subrahmaṇya said:—

24-26. O intelligent sage, listen with respect and attention. O sage, in accordance with the Vedic text "Tasmād Vai Etasmād" etc. it is certain that the five Bhūtas are born of the Kalās. They are in the form of the gross cosmos. This explains the body of the lord of Bhūtas (Śiva). In the order of the coming up of the Tattvas from Śiva Tattva to the principle of the earth, O sage, they shall be mentioned as originating from the subtle elements in order.

27. There shall be identity between the subtle elements and the Kalās as causes of the Bhūtas. O excellent among those who know the Brahman, know that there is no mutual antagonism here.

28. In the cosmos both subtle and gross are born the planets: moon, sun stars, etc.

29-32. The deities Brahmā, Viṣṇu, Maheśa and others, the various living beings, Indra and other guardians of the quarters, gods, Pitṛs Asuras, Rākṣasas, human and other mobile beings, beasts, birds, worms, serpents, trees, hedges, creepers and herbs, the eight mountains,[163] the seven rivers[164] Gaṅgā and others, the oceans of great prosperity whatever object is there in the world all are established here.

33. This universe of the form of female and male, of the form of Śiva and Śakti shall deserve attention of learned men like you, experts in the Śaiva knowledge.

34. O sage, the Śruti says "Think that everything is Brahman, everything is Rudra." Thus Sadāśiva is the Ātman of the universe.

35. Due to the concept of thirtyeight Kalās the concept of duality is ever present but he who has purified the Ātman by the concept "I am Sadāśiva" becomes the preceptor Śiva.

36. Such a disciple becomes the preceptor Śiva himself. He attains the form of the Yantra, mantra and the cosmic deity itself.

37. O Brahmin, the disciple whose bondage is severed due to the favour of the preceptor and who is engaged in Śiva's worship becomes a lofty soul indeed.

38. They say that whatever exists whether a composite unit or an analysed piece is the meaning of the Praṇava in view of the predominence of the Guṇas.

39. Out of affection I have explained the non-dualis-

163. The eight principal mountains are महेन्द्र, मलय, सह्य, शुक्तिमत्, ऋक्ष, विन्ध्य and पारियात्र ।

164. The Purāṇas describe the seven streams of Gaṅgā thus : Sītā, Cakṣu, Sindhu, Bhāgīrathī, Nalinī, Hlādinī or Hrādinī, Pāvanī. These originate from the Bindusaras identified with the Mānasa lake.

tic principle to you. It is pleasing to Śiva, it is devoid of aberrations; it is the essence of the Vedas.

40-41. If anyone whether a god or a human being, Siddha or Gandharva, out of arrogance considers this statement otherwise, I shall cut off his head evenly with my good trident which is like a black fire to the enemies.

42. O sage, you yourself are the most excellent of those who know the non-dualistic nature of Śiva. You are the guide for good behaviour on the occasion of the instruction of Saivite knowledge.

43. An impious ghost got his sins removed by the contact with the ashes on your body. By your grace he attained the supreme goal.

44. You are a Śiva yogin, an asset to the three worlds. At your benign glance even the individual soul becomes the supreme soul.

45. It is for instructing the world that a noble soul as yourself look up to me with respect. Indeed the saints wander here and there for helping the wide world.

46-47. This great secret is founded in you. You too, abide by the Praṇavas alone with respect, faith and devotion and unite them with Parameśvara helping people grasp Śaivite conduct including Bhasma and Rudrākṣa.

48. You are Śiva indeed. You follow Śaivite conduct and have understood the concept of non-dualism Wandering about for the welfare of the world you will attain an everlasting happiness.

Sūta said :—

49. After hearing this wonderful cult of Vedānta, explained by Kārttikeya the sage became very humble. He bowed many times and prostrated before him. He behaved like a bee hovering round his lotus-like feet.

CHAPTER EIGHTEEN

(*The procedure of initiating a disciple*)

Śaunaka said :—

1. On hearing that extremely wonderful secret, the essence of the Vedānta, what did Vāmadeva ask of the son of Maheśvara ?

2. Blessed indeed is the Yogin Vāmadeva, who is ever engaged in Śaivite activities and about whom this divine and highly sacred story has come about.

3. On hearing these words, pregnant with love, of the sages, the delighted Sūta, the scholar whose mind is attached to Śiva, spoke to them.

4. You are all blessed. You are the devotees of lord Śiva You help all the worlds, O sages, you hear further their conversation.

5. On hearing the words of Kārttikeya, that quell dualism and produce non-dualistic knowledge the sage became delighted.

6. After bowing to Kārttikeya, son of Śiva and eulogising him in various ways the great sage asked him again regarding the principles, with great humility.

Vāmadeva said:—

7. O lord Kārttikeya, O ocean of nectar, O knower of all principles, how can the ascetics of purified souls attain the position of a preceptor?

8. They cannot have the authority to instruct without a tradition following which the individual souls attain worldly pleasures and salvation.

9. Similarly how is the ceremonial ablution an ancillary to the rite of shaving? O lord, herein I intimate to you this doubt of mine. It behoves you to clear it.

Śubrahmaṇya said:—

10. On hearing the words of Vāmadeva Kārttikeya began to explain after thinking upon Śiva and Śivā.

11. I shall explain Yogapaṭṭa whereby one attains the state of a preceptor. It is a great secret that yields salvation and O Vāmadeva, it is due to my affection to you that I mention it to you.

12-15. During any of these months Vaiśākha, Śrāvaṇa, Āśvina, Kārttika, Mārgaśīrṣa or Māgha, on an auspicious day in the bright half, either on the fifth or on the full moon day the disciple shall finish his daily morning duties. Taking permission from the preceptor he shall take his bath. With restrained mind he shall sit on his hams. With a cloth he shall wipe off the limbs. He shall wear two cloths after tying the waist-band with twice-spun thread. He shall then wash his feet and perform Ācamana twice. After dusting his body with Bhasma he shall wear Tripuṇḍra marks with Sadyādi mantra.[165]

16-17. O sage, the preceptor shall grasp the disciple with his hands and make him sit facing east on a well decorated platform on a pure excellent seat—a cloth, a deerskin or Darbha grass. The disciple shall be wrapped in the cloth.

18. Then he shall take a conch with its stand and purify it with Astra mantra. He shall then place it in front of him on a favourable position.

19. After worshipping the conch with its pedestal with flowers he shall pour pure water into it sanctified by Astra and Varma mantras.

20. After filling it, it shall be worshipped again in the manner mentioned in Ṣaḍaṅga Pūjā. Then he shall repeat the Praṇava seven times.

21. He shall worship it with scents and flowers and show lights and incense. He shall then cover up the conch with Astra and Varma mantras.

22-23. He shall then show the mystic gestures of the cow and conch. In a pure spot to the south of the conch and in front of him he shall make a beautiful and auspicious Maṇḍala according to the rules of worship and worship it with sweet scents and flowers.

24-25. He shall place a pot on its pedestal. It shall be pure and scrubbed well. Threads should be neatly tied round it. It shall be fumigated with incense and filled with pure fragrant water. Five barks, five sprouts and five types of clay shall be mixed with sweet smelling substances and smeared over it, O great sage.

165. See P. 1688 note 110.

26. That pot shall be decorated and embellished with cloths, mango leaves, Dūrvā grass, coconut flowers and other articles.

27. O great sage, he shall put five gems into the pot or if they are not available he shall put gold into it.

28. The five gems are: amethyst, ruby, gold ingot, coral and onyx.

29. After uttering the mystic syllables "Nṛmlaskam" and "Glūm" in the end he shall perform worship in a favourable manner in accordance with the rules.

30. He shall invoke the lord along the path of five coverings in the manner prescribed for sacrifices, beginning with Ādhāra Śakti and then worship.

31. He shall offer milk pudding and cooked rice as Naivedya and the betel leaves as before. After the adoration with the repetitions of eight names, the other mantras shall be chanted.

32-33. Praṇava shall be repeated hundred and eight times. The five Brahmans beginning with Sadyojāta and ending with Īśāna shall be meditated upon. It shall be covered with Astra and Varma mantras. Incense and lights shall be waved with devotion. He shall then show the mystic gestures of cow and the vaginal passage clearly.

34. The preceptor shall then cover the vessel on the top with the Darbha grass. He shall then make a square to the northeast of the Maṇḍala.

35. Then a beautiful seat shall be put over the square in accordance with the rules. He shall then make the boy disciple sit on it in a comfortable posture.

36. The preceptor shall raise the vessel. Repeating "Svasti" he shall pour water on the head of the disciple making a circle with the inverted pot.

37. After uttering the Praṇava once first and then seven times with the names of five Brahmans he shall encircle him at the end of the ablution with the water from the conch.

38. After the rite of waving the charming light he shall wipe him with a towel The disciple shall be made

to wear a new waistband, a loin-cloth and two wearing cloths.

39-40. The feet shall be washed and Ācamana performed twice. Holding the ashes in his hands the preceptor shall smear it over the body of the disciple who is led into the Maṇḍapa and comfortably seated.

41. The preceptor shall be seated with the disciple facing the east and desirous of spiritual knowledge. The preceptor shall tell him—"Be pure in soul."

42-43. He shall sit steady in a trance for a short while thinking "I am the preceptor—Śiva. He shall open his eyes with the mind favourably disposed towards him and without excitement glance at the pupil who is sitting with palms joined in reverence.

44. With his hand smeared with the ashes he shall touch the head of the pupil and instruct in his right ear clearly "Haṁsaḥ Soham."

45. "The first Ham means Śakti-Soul. Saḥ means Śiva. I am he alone." Thus he shall reveal the meaning.

46-47. After instructing him in the meaning of 'Yaḥ Aṇu' he shall express clearly the meaning and purport of the statements in the middle. He shall tell him clearly, "O Brahmin, I shall tell you the statements. Listen and retain them in your mind."

CHAPTER NINETEEN

(*The rules of Yogapaṭṭa*)

Subrahmaṇya said :—

Now the great statements: perfect knowledge is Brahman; I am Brahman; thou art that. This Ātman is Brahman. All this is pervaded by the lord. I am the vital breath. Ātman is perfect knowledge; what is here is there; what is there is here. It is other than what is known; verily it is other than what is unknown too. This is your soul, the immanent and the deathless one. He who is in this

Puruṣa and he who is in the sun both are the same. I am the great Brahman, the greatest, greater than the greatest. I am myself (the Brahman) characterised by bliss, since I am the master of the Vedas and the Śāstras. Brahman is stationed in all living beings. Undoubtedly I am that alone. I am the vital breath of the elements : of the earth, of the waters, of the fire, of the wind, of the ether and of the three Guṇas. I am all. I am the Ātman of all. I transmigrate. I am without a second because I have everything in my Ātman—past, present and future. Indeed all this is Brahman. I am all. I am the liberated. He who is this is I; I am he; I am Haṁsa; I am he. This shall be meditated upon always and everywhere.

1. The meaning of the statement—"Perfect knowledge is Brahman" has already been made known. Parameśvara the Śakti-soul is the meaning of the word Aham.

2. 'A' is the foremost among all letters. It is the greatest splendour 'Śiva'. The letter Ha is of the form of firmament. It is glorified as the Śakti-soul.

3. Bliss is ever-rising due to the union of Śiva and Śakti. The word Brahman indicates the state of being Ātman of all, of Śiva and Śakti.

4. That has been taught before. The devotee shall meditate "I am he" "That you are;" in this the meaning of "That" has already been explained.

5-6. Otherwise there is a likelihood of opposite conception in "I am he" whereas the word "I" is in the masculine, the word "That" is in the neuter. Hence due to the incompatibility they cannot be interpreted together. The cause of the universe, of male and female forms, cannot be otherwise. The concept of the meaning of the instruction is: "Thou art that."

7. In the statement "This Ātman is Brahman" both the words are in the masculine. All this worthy of protection is pervaded by the lord.

8-9. "The Ātman is the perfect knowledge: what is here is there; he who is here is there." The concept is very well interpreted by the scholars.

10-12. In the statement "It is other than what is

known and what is unknown", there is a likelihood of adverse interpretation and conception in regard to the fruit of salvation. I shall explain, O sage, how this misinterpretation shall be prevented. "What is known" means "what is known not properly." What is unknown" means "What is not known before." Otherwise the expression may not be conducive to any meaning.

13-14. "This is your soul, the immanent, and the immortal one." It is Śiva himself, who is in the Puruṣa, or in the sun. Here the two conditions indicate that there is no separateness in the lord.

15-17. Verily the Vedas mention lord Śiva as golden. "Golden-armed" refers to his limbs being golden. Otherwise the lordship cannot be his. In the Chāndogya also in the passage "He who is in Śiva" is mentioned with golden moustache, golden tresses. Everywhere from the nail till the hair he is golden.

18. I shall tell you the purport of the statement "I am the great Brahman". Please listen.

19. The meaning of 'Aham' is Śakti-soul. Siva is indicated thereby. "I am he alone". The statement can be construed thus.

20-21. He is mentioned as the great Brahman, most sublime and the soul of all: "Para, Apara, Parātpara." The words Rudra, Brahmā and Viṣṇu are mentioned in the Vedas. The lord is greater than these. This is indicated by the word 'Para'.

22. By pondering over and practising the words of the Vedas, Śāstras and the preceptor, Śiva, the blissful lord appears in the heart of the pupil.

23. Śiva is stationed in all living beings. Undoubtedly I am he. I am the vital breath of all the Tattvas. I am Śiva.

24-26. After mentioning the Tattvas the Śāstras mention the Tattvas and Guṇas severally. The statement "I am the vital breath of all", O sage, includes the principles in entirety. By saying "I am all" he means "I am the vital breath of the Vidyātattva and the Tattvas of Śiva and Ātman."

Hence "I am the Ātman of all." Since the individual soul is immanent as well, I am his Jīva always.

27. What is past, what is yet to be, what is present—all these are identical with me. Hence I am all. All is Rudra.

28. O sage, the Śruti says that it has originated from Śiva's mouth. "I am the soul of all", because the great qualities are ever present in me.

29. "I am without a second" because there is no other Ātman distinct from the self. The statement "indeed all this is Brahman" has been explained before.

30. I am complete because of my positive aspect. I am ever liberated. All the souls resorting to my nature are liberated due to my grace.

31. "I am he who is Śiva, the soul of all and identical with all. I am Haṁsa. I am Śiva." This is the meaning of all statements, O Vāmadeva, as mentioned by Śiva.

32. The preceptor shall communicate to the pupil the meaning as declared by Śiva and explained in the Vedic passages. It establishes the identity of men with Śiva Himself.

33. He shall then take the conch with the pedestal and purify it with Bhasma and the Astra mantra. He shall put it before the disciple on the square and worship it.

34. He shall worship it with scents repeating Om. It shall be filled with scented water invoked by Astra mantra and filtered with a cloth. It shall be worshipped with the Praṇava Om.

35-36. It shall be worshipped repeating Om seven times. He who makes the slightest slip has to face the greatest terror. So says the Śruti. He shall then address the disciple himself, "Be steady-minded and fearless". Meditating on the lord he shall continue the worship.

37. He shall worship the seat of the disciple with the rite of "Śaḍutthāpana." After conceiving Śiva's seat he shall instal an idol of Śiva.

38-39. He shall fix on the head and the body of the disciple, the five Brahmans, beginning with the head and

ending with the feet. He shall also fix the Kalās of the Praṇava too in the forms of the thirtyeight mantras as distinguished by the trunk, face and Kalās. After invoking Śiva he shall show the mystic gestures of the Kalās.

40. He shall then perform the Nyāsa of the limbs. The sixteen forms[166] of ancillary services beginning with the offering of the seat shall also be performed.

41. Milk pudding shall be offered as Naivedya repeating Om Svāhā. The rites of offering water for gargling and Ācamana, Arghya, incense, lights etc. shall also be performed.

42-45. After worshipping with the eight names he shall perform the Japa along with brahmins well-versed in the Vedas. Passages from the Śrutis: "The knower of Brahman attains.." "Bhṛgu the son of Varuṇa" "He who of gods"[167] and ending with "He who is the greatest is Maheśvara" shall be recited. Taking a garland of Kalhāra flowers he shall stand up and recite the "Siddhi Skandha" section in the Pañcāśika Text of Śrīvirūpākṣa. Thereafter thinking thus "This is my fame. I am complete" and feeling favourably disposed towards him the preceptor shall put the garland round the neck of the disciple.

46. The caste mark on the forehead and the application of the unguent over the body shall be carried out in accordance with his cultural custom.

47-49. The preceptor shall assign a name to him prefixed with the title Śripāda. He shall offer him an umbrella and sandals. He shall delegate to him the power of oratory, authorise him to accept seat in front since the disciple has now become Śiva himself. He shall tell him to be conscious that he is Śiva. The preceptor shall make obeisance in accordance with the tradition in the cult.

50. The disciple shall then stand up and prostrate

166. The sixteen ways of doing homage to a deity are :

आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् ।
मधुपर्काचमस्नानं वसनाभरणानि च ।
गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा ।

167. MŚ 1. 3. 4. 3; MG 2. 2. 19

before his preceptor, the preceptor's preceptor and the other disciples of his preceptor.

51. When the disciple has finished the customary obeisance he shall stand humbly and silently like a well behaved disciple. The preceptor shall tell him like this.

52. "From now onwards be engaged in blessing the worlds. Accept a disciple only after testing him for a year. Accept him duly.

53. Eschew the faults of lust etc. and be devoted to meditation on Śiva. Associate with those who have inherited good tradition and not with others.

54. Till the end of your life never take food without worshipping Śiva. Abiding by your devotion to the preceptor be happy, be happy."

55. In this manner the excellent preceptor, sympathetic and scholarly, shall be favourably inclined towards the disciple.

56. O Vāmadeva, O great sage, out of affection for you the mode of the consecration of the disciple has been mentioned to you though it is a great secret.

57. After saying this Kārttikeya narrated the procedure of hair-cutting and ablution in detail intending to favour the ascetics (anxious to hear him).

CHAPTER TWENTY

(*Rules for hair-cutting and ablution*)

Subrahmaṇya said:-

1. O sage Vāmadeva I shall now explain the rules of hair-cutting and ablution. These if performed immediately are conducive to great purity of the ascetic.

2. O sage, after the consecration as a disciple he shall observe the other rites and get ready for the tonsorial ceremony.

3. He shall bow to the preceptor and secure permission

from him. After washing the head and performing the Ācamana he shall have the tonsure while putting on cloth.

4. After that he shall wash the cloth, the razor etc. with water and clay. The barber also shall be given clay and asked to wash his hands.

5-6. Repeating "Śivam" "Śivam" he shall sprinkle every object with water. He shall then close his eyes with the ring-finger and the thumb. Repeating the Astra mantra he shall open his eyes and look at the razor and other implements of tonsorial rite. Repeating the mantra twelve times he shall sprinkle them with the Astra mantra.

7. He shall take the razor and cut off a patch of hair on the right side. Then a few hair on the front, then the entire hair shall be shaved off.

8. The hair shaven off shall be put on a leaf and not allowed to fall on the ground. The beards, the moustache also shall be shaven. Nails of the hands and feet shall be pared.

9-10. He shall take clay from the root of Bilva, Asvattha or Tulasi. He shall plunge into water twelve times and come to the bank. He shall place the clay on a pure spot of ground and divide it into three parts. Each part shall be divided into three. It shall be sprinkled with water with the Astra mantra.

11. Taking a lump of clay he shall wipe off his hands with it twelve times. Each of the hands shall be separately washed with water.

12. Another lump of clay shall be used similarly for the feet, another lump for the face, another for the arms and so on. After smearing and washing he shall enter water again.

13. Another lump of clay shall be divided into twelve and applied over the beard. He shall then plunge into the water again.

14. He shall come to the bank, gargle sixteen times, perform Ācamana twice and Prāṇāyāma sixteen times repeating the Praṇava.

15. He shall divide another lump of clay into three. With one part he shall purify the hips and feet and perform Ācamana twice.

16. Repeating the Praṇava he shall perform Prāṇāyāma silently sixteen times. He shall take another part of the clay lump and apply it on his thighs thrice repeating "Om".

17. He shall sprinkle water over it repeating Om seven times. He shall apply the clay on the palms once in the beginning and thrice afterwards. Then he shall glance at the holy disc of the sun.

18-19. With another lump of clay he shall purify the armpits by means of the hands on the opposite sides. With steady and pure mind the disciple shall take another lump of pure clay and smear his body fromhead to foot with devotion to the preceptor and eyes fixed in the sun.

20. Fixing the staff on the ground he shall stand up and remember his preceptor who has taught him the mantra with devotion strengthened by wisdom.

21. He shall devoutly remember Sāmba, Maheśāna, Śaṅkara, the moon-crested Śiva, the lord of prosperity and glory.

22. He shall prostrate before the preceptor Śiva thrice with eight limbs and once with five limbs touching the ground and stand up making obeisance.

23. He shall enter the river again and plunge once. Coming up he shall apply the clay on the shoulders in the manner mentioned before.

24. The remaining clay he shall take up and dissolve it in the water and then apply it all over his body.

25. He shall repeat 'Om' thrice and remember the lotus-like feet of Śiva which enable him to cross the ocean of worldly existence.[168]

26. Repeating Om he shall pour water over his body besmeared with the Bhasma of the Virajā Homa. He shall wipe the body, take his bath and apply Bhasma.

27. O sage, then he shall carefully apply Tripuṇḍra in accordance with the rules.

28. After paying obeisance to Maheśvara, the preceptors, holy centres and others he shall perform the midday rites.

168. The last pāda of this verse is defective.

29. O sage, with great devotion he shall worship Śiva accompanied by Śivā and the bestower of perfect knowledge, the protector of the three worlds.

30. With steady mind, abiding by his virtuous duties and pure in body, he shall go to good brahmin householders for alms.

31. He shall divide the alms into five parts and do with them as proper. He shall avoid defiled food.

32. A mendicant shall perform four activities : Purificatory rites, ablution, begging for alms and resorting to isolated places for meditation. He has no fifth rite.

33. He shall use only four types of begging bowls, that made of dried gourd, or of bamboo, or of wood or of clay. He shall not take any other type of bowl.

34. Six things are forbidden to the ascetics: chewing the betel, using the metallic vessel, emission of semen, white cloth, sleeping during the day and taking meal at night.

35. If they observe the rules they are wise. If they do not they are Rākṣasas. The ascetic shall never indulge in activities contrary to the rules.

36. He shall perform the post-shaving ablution assiduously for purity, remembering mentally the supreme Brahman Sadāśiva.

37. O sage, thus out of affection for you, the rites of post-shaving ablution I have explained to you. What else do you wish to hear?

CHAPTER TWENTYONE

(The duties and rites up to the tenth day after the death of ascetics)

Vāmadeva said:—

1-2. There are no crematory rites for the liberated ascetics. I have heard that they are buried. O Kārttikeya, my preceptor, please mention that rite lovingly. There is none in the three worlds who can explain the same.

3-4. O lord, son of Śiva, considering me as your disciple please tell me lovingly the mode of departure for those who are liberated from the corporal cage after realising perfect identity with the Brahman and who have attained their goal after liberation through the path of Upāsanā.

5. On hearing the request of the sage, the son of Śakti, destroyer of demons spoke about the great secret which had been heard from Śiva by Bhṛgu.

6. It is this secret, O sage, that was explained to Bhṛgu, the devotee of Śiva by the omniscient Pināka-bearing lord himself.

7. O Brahmin, I shall explain it to you. It shall not be given to any or every one indiscriminately. It shall be given to a calm disciple equipped with devotion to Śiva.

8. If there is any ascetic who has quit his body while in trance with his devotion for Śiva he becomes Śiva himself.

9. If there is such a person devoid of concentration who does not attain Samādhi, I shall mention the means of remedy for him. Listen attentively.

10. On hearing from his preceptor the lore of Vedānta and Āgamas along with the explanation he shall practise Yoga by means of Yama, Niyama etc.

11. O sage, practising it regularly the ascetic shall be attached to Praṇava and be well-engaged in the meditation on Śiva

12. If he is devoid of courage due to physical weakness, he shall remember Śiva with specific desires and cast off his worn-out body.

13. O sage, there are five deities in the forms of messengers who by the favour of Sadāśiva are put in the charge of Nandin.

14-16. One of them has the shape of a self-killer (fire). Another has a mass of splendour as body. A third is the presiding deity of the day. The fourth is the presiding deity of the bright half of the month and the fifth one is in the form of the sun's transit from capricorn to cancer. These five are engaged in blessing. Another set of five deities is

also well known: Dhūmrā, Tamasvinī, Rātri, Kṛṣṇapakṣābhimāninī, Dakṣiṇāyana. O great sage Vāmadeva, now listen to their activities.

17. The five deities, O sage, take the souls interested in performing holy rites to the heaven by their merit.

18. After enjoying the pleasures in heaven as mentioned, at the diminution of the merit they return to the human realm and take births as before.

19-20. The deities employed in activities divide the sphere beginning with the earth into five in the order of fire etc. They then take the ascetic to Sadāśiva's region. Having led him to the honoured feet of the lord, the deities of blessing stand behind the lord.

21-22. On seeing him come, if he is unattached, Sadā-Śiva lord of the gods teaches him the purport of the great mantra; crowns him as the chief of the Gaṇas and gives him a body similar to his. Śiva lord of all, leader of all, blesses him thus.

23-31. The ascetic is decorated with the deer-skin, axe, trident and the gesture of offering boons. It has three eyes. His matted locks shine by the splendour of Gaṅgā and the crescent moon. He is seated on a splendid aerial chariot. He is delegated the power of bestowing all desires. If he is attached the lord blesses him with an aerial chariot having the speed of the mind, capable of going everywhere, shining like a crore of suns, cool like a crore of moons, full of vessels with celestial nector and divine water, decorated with divine garments, garlands, unguents and ornaments charming with the sounds of dance, music, Mṛdaṅga and other instruments and surrounded by Rudra virgins. When he has enjoyed all pleasures, when his eagerness for enjoyment subsides lord Śiva blesses him imparting to him the purport of the great mantra. He blesses him with immovable trance in the form "I am Śiva, I am perfect." He blesses him with unrestricted Siddhis capable of creating the sun etc. The Siddhis are in the form of throbbings arising from realisation that he is the slave of Siva. The preceptor of the world bestows on him the greatest salvation devoid of return even when the life of the lotus-born deity comes to an end.

32. The attainment of this region is the accumulation of all prosperity and glory. It is the highway to salvation, the conclusion of Vedāntas.

33. When the ascetic of good tradition is slowly dying the other ascetics shall stand around him with their attitude in conformity with their wishes.

34-35. They shall recite the statements beginning with Praṇava and explain their purport with the pious mind. They shall remind him of Śiva the great Nirguṇa splendour and make obeisance to him till he expires.

36. The procedure of obsequies shall be followed. If their bodies are not cremated they are likely to miss the good goal.

37. Since they have renounced all their activities and have resorted to Śiva, if the king defiles their bodies his kingdom will be ruined.

38. The people of that village too will suffer distress. The following procedure shall be taken up to avoid that default.

39. Humbly the king shall begin with "obeisance to Iriṇya"[169] and recite the mantra ending with "obeisance to Āmīvatkas".[170]

40. Repeating Om in the end he shall complete the worship of the lord. O great sage, this procedure will quell the defect.

41. His sons and relatives shall perform the obsequies according to the rules.

42-43. He shall be bathed with water and worshipped with flowers etc. repeating the mantras of Śrirudra, Camaka and Rudrasūkta in order. The conch shall be placed before him and he shall be sprinkled with the water therein. A flower shall be placed on the head and his body shall be wiped repeating the Praṇava.

44. The loin-cloth shall be taken off and fresh one shall be tied. His body shall be dusted with the ashes in accordance with the rules.

45. Tripuṇḍra marks shall be applied in accordance

169. VS. 16. 43.
170. TS 4. 5. 9. 2.

with the rules, and a sandalpaste mark shall also be made. The body shall be decorated with flowers and garlands.

46. Repeating the requisite mantras Rudrākṣa garlands shall be worn over the chest, neck, head, arms, wrists and ears in order.

47. After fumigating with incense the body shall be lifted and placed on a rope-swing. It shall be placed on a charming chariot of the form of five Bahmans.

48. The chariot shall be decorated with fragrant flowers and garlands with the five Brahma mantras beginning with Sadyojāta preceded by Om.

49. The body shall be taken round in procession around the village to the accompaniment of dances, music and chanting of Vedic mantras.

50-56. The ascetics shall dig a ditch as deep as the staff in a holy spot near a holy tree on the eastern or northern side. They shall sprinkle it with water repeating the Praṇava and the Vyāhṛtis. They shall spread the leaves of the Śamī tree and flowers with their tips pointing to the north. Above them Darbha grass shall be spread. His seat whether cloth, deerskin or mat of Darbha grass shall be placed over them. The body shall be sprinkled with Pañcagavya with Praṇava and Brahma mantras. It shall be bathed with the water from the conch repeating Rudrasūkta and the Praṇava. A flower shall be placed on the head. Repeating the Svastivācana mantras and Om the body shall be lifted and placed inside the ditch in the Yogic pose facing the east. It shall be decorated with fragrant flowers and fumigated with incense and fragrant gum resin repeating the mantra "O Viṣṇu, protect the Havya".

57-58. The staff shall be placed in his right hand and the vessel full of water in the left, repeating the mantra "Prajāpate natvadetā".[171] With the mantra "Brahmaja jñānam Prathamam"[172] etc. his head and with the Rudra Sūkta the middle of the eyebrow shall be touched.

171. VS 10. 20.
172. Ibid. 13. 3.

59. The skull shall be split with a coconut repeating the four mantras beginning with "Mā no Mahāntam[173] etc. Then the ditch shall be filled.

60-61. Touching the place, with the mind dwelling on nothing else, the performer of the obsequies shall repeat the five Brahma mantras and the mantra beginning with "Yo devānām"[174] and ending with "Yaḥ paraḥ sa Maheśvaraḥ" he shall worship Mahādeva, Sāmba, the panacea for the ills of the world, the omniscient, the non-dependent and the blesser of all.

62. Then a mud platform, two Aratnis square and one Aratni high, shall be erected and smeared with cow-dung.

63. A mystic diagram shall be inscribed in the middle and worshipped with fragrant flowers, Bilva leaves and Tulasī along with scented raw grains.

64. The waving of the lights fumigating with incense, milk and the food offering shall be offered with Praṇava. The grave shall be circumambulated. They shall them prostrate five times.

65. After repeating the Praṇava twelve times they shall again make obeisance. To every quarter and interstice food offering shall be offered with Praṇava.

66. Thus I have narrated the rites up to the tenth day. O great sage, now listen to the rites of the eleventh day for ascetics.

173. Ibid 16. 15.

174. See P. 1705 note.

CHAPTER TWENTY TWO

(The rites on the eleventh day for the ascetics)

Subrahmaṇya said:—

1. O sage, out of affection for you I shall explain the rite for ascetics on the eleventh day after death.

2-3. The performer of obsequies shall sweep the platform and smear it with cowdung. He shall sprinkle water with Puṇyāhavācana mantras five times from the west to the east. He shall sit down facing the north and draw the mystic diagrams himself, the middle square of 18 cms in length.

4. The Bindu, triangle, hexagon and circle shall be drawn in order. The conch shall be placed in front in accordance with the rules of worship.

5. He shall perform the Prāṇāyāma and after due Saṁkalpa rite, he shall worship the five deities mentioned as messengers before.

6-8. He shall cast off Darbha grass to the north and not touch it again. Beginning with the west the Maṇḍalas shall be worshipped according to the rules for the rite of "Sadutthāpana." Flowers shall be stacked within them like a pedestal with "Om Hrīm. I invoke the messenger goddess in the form of fire, obeisance." This latter portion is common to the five. The gestures of installation shall be shown severally to each.

9. The Aṅganyāsas for the deities shall be performed with Hrām, Hrīm etc. The messenger goddesses shall have the noose, goad, gestures of fearlessness and wish in their hands. They are as lustrous as the lunar stone.

10. They have changed (or enhanced) the hue of the quarters by the lustre of their gemset rings. They wear red garments and shine with lotus-like hands and feet.

11. They look charming with their faces resembling the full moon and brilliant with three eyes. They are decorated with the crescent moon shining above their ruby-set coronets.

12 Their swinging ear-rings tickle their cheeks. They have plump and elevated breasts. They are charming with their necklaces, shoulderlets, bangles and girdles.

13. Their waists are slender and buttocks large. They wear divine red garments. The ruby-set anklets jingle and tinkle in their lotus-like feet. The rings in their toes are very charming.

14. What blessing can be secured from a departed soul? Only from a powerful soul can everything be achieved as from Maheśa.

15. The five deities capable of all activities and eager to bless others are accepted by the lord as the bestowers of bliss.

16. After meditating on the auspicious deities eager to bless he shall offer Pādya at their feet with drops of water from the conch.

17. The water for Ācamana shall be offered in their hands and Arghya on their heads. He shall conceive of their ritualistic ablution with the drops of water from the conch.

18. Beautiful garments red in colour shall be offered along with upper cloths. Coronets and ornaments shall also be offered.

19. Fragrant sandal wood, auspicious Akṣatas and charming fragrant flowers shall also be offered.

20-21. Fragrant incense and lamp with wicks soaked in ghee shall be offered saying "I dedicate everything." Om should be uttered in the beginning and Namaḥ at the end. Then milk pudding with honey shall be offered along with ghee, sugar, sweet pie and plantain fruits stuffed with jaggery.

22. Different articles shall be heaped on separate plantain leaves and rendered fragrant. They shall be sprinkled with water uttering "Bhuḥ Bhuvaḥ Svaḥ."

23. Naivedya shall be offered with; "Om Hrīm Svāhā". With "Namaḥ" water shall be offered with great devotion.

24. O excellent sage, thereafter the rite of Udvāsana shall be performed with devotion. The place shall be mopped clean beginning with the east. Then water for gargling and Ācamana shall be offered with Arghya.

25. After offering Tāmbūla, incense and lights, the circumambulation and obeisance shall be performed. The

deities shall be prayed with the joined palms placed on the head reverentially.

26. "May the glorious mothers be delighted. At the lotus-like feet of Parameśa let them recommend the protection of the deceased ascetic who is desirous of attaining the region of Śiva.

27. After ritualistically dismissing them along the way they had come, the remanents of the Naivedya shall be distributed among the virgins.

28. It shall be given to the cows or cast off into water: There is no other way of disposal. Pārvaṇa and not Ekoddiṣṭa Śrāddha shall be performed for an ascetic.

29. I shall now tell you the rules for the Pārvaṇa for your welfare. O sage, listen.

30-32. The performer of the Pārvaṇa shall take his bath, perform Prāṇāyāma with pious mind wearing the sacred thread as usual. Wearing the Darbha ring he shall say "On this auspicious Tithi I shall perform the Pārvaṇa Śrāddha." In the place of Āsana Darbha grass shall be placed. After Saṁkalpa Darbhas shall be cast off to the north. Water shall be touched. He shall invite four Śaiva brahmins who are steady in their rites. The brahmins shall take oil bath after which they shall be made to sit.

33-34. "Ye all shall represent the Viśvedevas." After saying this he shall say "obeisance to Ātman, Antarātman and Paramātman." Then he shall touch their feet with devotion.

35. The feet of the brahmins shall be washed and they shall be made to sit facing the east. After decorating them with scents, sandal paste etc., they shall be fed in front of Śiva

36-39. The ground shall be smeared with cowdung. Darbha grass shall be spread with their tips to the east. He shall perform Prāṇāyāma and the rite of saṁkalpa "I shall offer the Piṇḍa." He shall then worship the Maṇḍala Ātman, Antarātman and the Paramātman turning the face back. "I am giving these Piṇḍas," saying this he shall offer the Piṇḍas with devotion. Water from the Darbha grass shall be offered. Getting up he shall perform circumambulation and the Namaskāra.

40. After giving gifts to the Brahmins according to the rules he shall offer Nārāyaṇa Bali at the same spot on the same day.

41. Everywhere Viṣṇu shall be worshipped for protection. He shall perform the worship of Viṣṇu and offer milk pudding as Naivedya.

42-43. He shall invite twelve brahmins who are masters of the Vedas. He shall worship them in the names of Keśava etc. with scents, flowers and Akṣatas. He shall propitiate them and offer them shoes, umbrella, cloth, according to the rules. He shall speak to them sweet, auspicious words.

44. He shall spread Darbha grass on the ground with their tips to the east. After saying "Bhūḥ Svāhā, Bhuvaḥ Svāhā, Suvaḥ Svāhā, Om." He shall offer milk pudding as oblation.

45. O great sage, the rite of the eleventh day has been mentioned by me. O brahmin, I shall now explain the twelfthday rites.

CHAPTER TWENTYTHREE

(*The twelfth day rites for Yatis*)

Subrahmaṇya said: —

1-2. He shall get up early in the morning on the twelfth day, take his bath and perform his daily rites. He shall invite some Śaiva ascetics or brahmin devotees of Śiva. After they had taken their baths they shall be fed at midday in accordance with the rules, offering them sweet and auspicious foodstuffs of various sorts.

3-4. In the presence of Parameśa they shall be worshipped in accordance with the Pañcāvaraṇa rites after performing Prāṇāyāma. As in the case of Mahāsaṁkalpa he shall perform the Saṁkalpa rite thus, "I shall perform the worship of the perceptor." He shall then touch the Darbhas.

5. After washing his feet and performing Ācamana he shall make them sit facing east. Ashes shall be smeared all over the body.

6. O sage, the eight—Sadāśiva etc. shall be meditated upon and the brahmins shall be treated with respect.

7. He shall then meditate on Parameṣṭhi Guru as Sāmba with his own name. Paramaguru and Parāt Paraguru shall also be meditated upon.

8-11. He shall say "Here is the seat" and offer seat. With Om as prefix his name shall be mentioned in the accusative case with the addition "I invoke, obeisance". He shall then offer Pādya, Ācamana, Arghya, cloth, scents and Akṣatas. They shall be decorated with flowers. Their names shall be mentioned in the Dative case with Om prefixed and worshipped with fragrant flowers. After fumigating with the incense and offering lights he shall say, "The entire rites of propitiation are over. May they be perfect and complete" and perform obeisance and get up.

12-14. Plantain leaves shall be spread and cleaned with water. Pure cooked rice, milk pudding, sweet pies, cooked dal, vegetable dishes, and other food stuffs shall be placed over them along with plantain fruits, coconuts and jaggery. Darbha grass is put under each leaf. These shall be sprinkled and the Pariṣecana, the sprinkling of foodstuffs shall be performed. He shall then say "Protect the Havya of Viṣṇu" and make them touch the articles.

15. He shall stand up and ofter giving water for drinking he shall request them thus, "May Sadāśiva and others be delighted with me and bestow boons on me".

16. He shall then recite the mantra "Ye devā"[175] etc. and scatter Akṣatas. He shall prostrate, stand up and say "Everywhere may there be nectar".

17-23. Saying this he shall propitiate them. Then repeating the mantra "Gaṇānāṁtvā"[176] he shall recite Rudra, Camaka, Rudrasūkta and Pañcasūkta. After the brahmins had taken their meals they shall be given as many Akṣatas as there

175. VS 1. 4.
176. Ibid 23. 19.

are mantras. Water shall be offered for drinking and washing hands, mouth and feet. When they had performed Ācamana they shall be comfortably seated. Pure water shall be given again. Camphor betel leaves shall be offered and Dakṣiṇās given. Gifts of sandals, seats, leaves, fans, planks and bamboo staff shall be made. They shall be circumambulated and prostrated and their blessings received. Making obeisance again they shall be requested for unflinching devotion to the preceptor. Saying "May Sadāśiva and others go delightedly and comfortably" he shall bid farewell to them. Till the door he shall follow them. When they forbid him follow further, he shall return and take food along with the other brahmins, kinsmen and the poor. He shall then feel contented and happy.

24. This is never affected. It is the truth. He who performs the rite of propitiation of the preceptor every year enjoys great pleasure here and attains Śivaloka hereafter.

25. After saying this to Vāmadeva his disciple blessed by himself, the wise lord Subrahmaṇya delighted in mind said:—

26. Since formerly this was mentioned to the sages of the Naimisa forest by the sage Vyāsa he is our first preceptor. You are the second one famous in the world.

27. Hearing this from the lotus-like mouth of yours the great sage Sanatkumāra, full of devotion to Śiva, shall mention this to Vyāsa. That excellent devotee of Śiva will mention this to Śuka.

28. For every leading sage there will be four disciples. They will be masters of Vedic study and establish virtuous sacred rites.

29. The four disciples of Vyāsa are Vaiśampāyana, Paila, Jaimini and Sumantu.

30. O sage Vāmadeva, your disciples are Agastya, Pulastya, Pulaha and Kratu.

31-32. Sanaka, Sananda, Sanātanāmuni, and Sanatsujāta, these great yogins, favourites of Śiva, the knowers of the Vedas are the disciples of Sanatkumāra. Thus these preceptors, great preceptors etc. are worthy of being worshipped by the yogin Śuka.

33. This perfect knowledge of Praṇava is well established in the four classes of disciples. Being the cause of great glory it is the cause of salvation at Kāśī.

34. This Maṇḍala as the seat of the great Śiva is wonderful. It is worshipped by the great sages conversant with the essence of Vedānta. It is enveloped by the ether as mentioned in the Vedas. May it be conducive to your satisfaction and the welfare of the world. May it yield glory and prosperity.

35. This is the secret par excellence as mentioned by Śiva. It is the conclusion of the Vedānta tenet. O sage, since it has been heard by you from me people call it as your tenet.

36. Hence an ascetic who treads along this path attains Śiva like the rivers that fall into the sea. By the repeated practice of the meditation "I am Śiva", the ascetic becomes Śiva. He can grant salvation even to the class of beings Brahmā etc.

37-38. After teaching this to the sage the lord of gods remembered the lotus-like feet of his parents worshipped by the gods. Kumāra reached Kailāsa of many peaks, Kumāra the preceptor who bestows perfect knowledge.

39. Accompanied by his disciples and making obeisance to the peacock-vehicled lord, Vāmadeva too immediately left for the wonderful mountain Kailāsa.

40. After reaching the summit of Kailāsa the sage approached Śiva. He saw the feet of the lord and the goddess—the feet that bestow salvation and destroy illusion.

41. With great devotion he dedicated himself to him. He prostrated again and again and then got up.

42. Then the sage, with various Vedic and Śāstric hymns eulogised Śiva together with Ambā and their sons.

43. He put the lotus-like feet of the lord and the goddess on his head. With their blessings he stayed there comfortably.

44-45. All of you too shall learn the meaning of the Praṇava Maheśvara, the secret of the Vedas, of the Tāraka Brahman, the bestower of salvation. Remaining here itself

comfortably you will attain the excellent salvation, the unequalled Sāyujya with the feet of Śrīviśveśvara.

46. I shall go to Badarikāśrama[177] for serving the lotus like feet of my preceptor. Let us aspire for the opportunity of having excellent talk again.

177. See P. 1327 note.

VĀYAVĪYASAṀHITĀ

Section I

CHAPTER ONE[178]

(Origin of the sacred lore)

Vyāsa said :—

1. Obeisance to Śiva accompanied by Umā, Gaṇas and his sons, the lord of Prakṛti and Puruṣa and the cause of creation, sustenance and annihilation.

2-3. I seek refuge in Śiva, whose power is unequalled, whose glory spreads everywhere, whose lordship and potency are said to be natural, who is unborn, who is the creator of the universe, eternal, auspicious and the unchanging great Ātman.

4-5. Noble sages engaged in truthful rites, highly fortunate and dignified performed a great sacrifice in the Naimiṣa[179] forest, a virtuous spot and a holy centre of many sacrifices at the confluence[180] of the Gaṅgā and Kālindī, a pathway that leads to Brahmaloka.[181]

6-9. On hearing that the sages of good rites were performing the sacrifice, Sūta the most excellent of Paurāṇikas came to that place, Sūta who was a noble disciple of the intelligent Veda Vyāsa the son of Satyavatī, who was very intelligent and famous in the world, who knew the faults and merits of syllogistic statements. He could satisfy even the queries of Bṛhaspati. He was an expert in narrating the stories of charming anecdotes. He knew the proper time for everything and the policy to be adopted. He was a poet.

10. On seeing Sūta come, the sages were delighted

178. Most of the verses of this chapter are identical in form and content with those of the first chapter in the Vidyeśvara Saṁhitā.

179. See P. 35 note 27.

180. See P. 76 note

181. A particular region is intended to be meant here.

in their minds. They received him and worshipped him suitably.

11. Accepting their welcome and worship he took the proper seat offered by them.

12. By their contact with him the sages of pious souls became eager and impatient to hear the Purāṇic lore.

13. Worshipping him with words of praise the sages sat in front of him and spoke.

14. O omniscient Romaharṣaṇa, the principal devotees of Śiva of great fortune and keen intellect, it is due to the weightiness of our good luck that you have come here now.

15-17. You have directly acquired the Purāṇic lore from Vyāsa. Hence you are a repository of wonderful tales, even as the ocean of precious gems. There is nothing in the three worlds past, present or future, which is not known to you. Fortunately you have come here to visit us. It does not behove you to go in vain without conferring blessing on us.

18. Please narrate to us the holy Purāṇa the storehouse of good stories and the essence of the Vedānta.

19. Thus requested by the sages, the habitual reciters of the Vedic texts, Sūta spoke auspicious words full of sweet and rational meaning.

Sūta said:—

20. I have been honoured, blessed and urged by you all. Why shall I not then expound clearly the Purāṇa, held in esteem by the sages.

21-22. After saluting Śiva, Pārvatī, Skanda, Gaṇeśa, Nandin and Vyāsa the son of Satyavatī, I shall narrate the extremely meritorious Purāṇa which is on a par with the Vedas, which being an ocean of Śaivite knowledge directly yields worldly pleasures and salvation.

23. It is embellished with the topics of the Āgamas full of rational meaning. In the context of the Śveta Kalpa[182] it was narrated by Vāyu formerly.

24. Understand well even as I narrate the various sacred lores, the due order of the Purāṇas and their origin.

25. The sacred lore consists of fourteen texts viz., the

182. On Kalpa see P. 1070 note.

six Aṅgas, the four Vedas, Mīmāṁsā, Nyāya, Purāṇas and the Dharma Śāstras.

26. There are eighteen secular Vidyās—Āyurveda Dhanurveda, Gāndharvaveda etc. ending with Arthaśāstra.

27. Śruti mentions that the original exponent and poet of the eighteen Vidyās, each having its own individual path, is the trident-bearing lord himself.

28. Indeed he is the lord of the universe. At the outset, with the desire of creating the universe, he created Brahmā, as his son.

29. To his eldest son Brahmā, the cause of the universe, Śiva gave these lores in the beginning in order to facilitate the creation of the universe.

30. He created Viṣṇu for the protection, of even Brahmā himself and endowed him with the power of protection.

31. Purāṇa, the first among the Śāstras, was learnt by Brahmā who had acquired the lore and began the creation of the subjects.

32. The Vedas came out of his mouths. The Śāstras too had their origin from him.

33-34. When the people could not follow the big sacred texts, at the instance of Viśveśvara, lord Viṣnu the sustainer and the soul of the universe incarnated on the earth at the end of Dvāpara Yuga, in order to abridge them. He walked about the earth in the name of Vyāsa.

35. O Brahmins, in every Dvāpara Yuga the Vedas are classified by him. The Purāṇas and other texts are written by him.

36. In this Dvāpara age he was born of Satyavatī in the name of Kṛṣṇadvaipāyana as fire from Araṇi.

37. He abridged and classified the Vedas into four groups. He is known as Vedavyāsa.

38. Purāṇas extending to a hundred crore Ślokas were condensed by him into four hundred thousand Ślokas. Even now in the Devaloka they have the original number.

39. Even if a brahmin knows the four Vedas with their Aṅgas and the Upaniṣads he is not an expert if he does not know the Purāṇas.

40. The knowledge of the Vedas shall be enlarged by

Itihāsa and the Purāṇas. The Vedas are afraid of a man of deficient knowledge thinking "This man will deceive me".

41. Purāṇas have five characteristics[183]—creation, subsidiary creation, genealogy, manvantaras and the chronological account of kings, these are described in every Purāṇa.

42. The sages reckon ten Purāṇas and eight big Purāṇas.

43. Brāhma, Pādma, Vaiṣṇava, Śaiva, Bhāgavata, Bhaviṣya. Nāradīya and Mārkaṇḍeya are the eight big Purāṇas.

44-45. Āgneya, Brahmavaivarta, Liṅga, Vārāha, Skānda, Vāmana, Kūrma, Matsya, Garuda and Brahmāṇḍa are the ten small Purāṇas. These are the eighteen Purāṇas in order. Śivapurāṇa, the fourth in the list belongs to Śiva and is conducive to the achievement of all objects.

46. It contains a hundred thousand verses. It is divided into twelve Saṁhitās. It is created by Śiva. All sacred rites are mentioned therein.

47. Men are classified under three castes in accordance with their duties. Hence he who wishes for liberation shall resort to Śiva alone.

48. Even the gods can attain liberation by resorting to him alone and not otherwise.

49. What I mentioned as the Śivapurāṇa on a par with the Vedas, know its creations as I briefly explain.

50-56. There are twelve Saṁhitās: Vidyeśvara, Rudra, Vaināyaka, Auma, Mātr, Rudraikādaśaka, Kailāsa, Śatarudra, Koṭirudra, Sahasrakoṭirudra, Vāyavīya and Dharmapurāṇa. Vidyeśvara contains ten thousand verses. There are eight thousand verses in each of the four—Raudra, Vaināyaka, Auma and Mātṛpurāṇa. Rudraikādaśa contains thirteen thousand verses; Kailāsa six thousand; Śatarudra three thousand; Koṭirudra nine thousand; Sahasrakoṭirudra eleven thousand; Vāyavīya four thousand and Dharma contains twelve thousand verses.

57. Thus Śivapurāṇa contains a thousand verses.

183. On the characteristics, nomenclature and number of the Purāṇas see Introduction to Vol. I.

This Purāṇa, the essence of the Vedas, yields worldly pleasures and salvation.

58. Śiva Purāṇa the fourth one was abridged into seven Saṁhitās with twenty four thousand verses.

59-60. The first Saṁhitā is Vidyeśvara; the second Rudrasaṁhitā; the third Śatarudra. Koṭirudra is the fourth. Umāsaṁhitā is the fifth; the sixth is Kailāsa. The seventh is Vāyavīya. These are only seven compendiums.

61-64. Vidyeśvara contains two thousand verses, Rudra ten thousand five hundred; Śatarudra two thousand one hundred and eighty; Koṭirudra two thousand two hundred and forty; Umā one thousand eight hundred and forty; Kailāsa one thousand two hundred and forty and the Vāyavīya four thousand verses. Thus is the holy text of Śivapurāṇa.

65. I shall now begin the Vāyavīya containing four thousand verses and consisting of two parts.

66. This excellent Śāstra shall not be mentioned to one who is not conversant with the Vedas nor to one who has no faith nor to one who does not know the Purāṇas.

67. It shall be given to a tested virtuous disciple uncontaminated by malice. He shall be a devotee of Śiva and a follower of the Śaiva cult.

68. Obeisance to the holy sage Vyāsa of brilliant splendour whose grace has endowed me with the Purāṇic lore.

CHAPTER TWO

(The problem of the sages)

Sūta said:—

1-3. When a long time had elapsed, many kalpas had come and gone, the present kalpa had started, the activity of creation had begun, and the customs among the enlightened subjects had become established, a dispute arose among the sages of six clans. One said "This is the greatest being."

Another said, "It is not." Because the greatest being could not be reviewed or defined no conclusion was arrived at.

4. In order to see the eternal creator they went where the lord was staying eulogised by gods and Asuras.

5-6. It was on the auspicious and charming peak of Meru,[184] where there were plenty of gods and Asuras where Siddhas and Cāraṇas thronged, where Yakṣas and Gandharvas frequented, where flocks of birds chirped and crew, which was embellished by jewels and corals and which shone due to streams and rivulets, caves and crevices, bushes and hedges.

7-8. There was a forest Brahmavana[185] which abounded in different species of deer. It was ten Yojanas wide and hundred Yojanas long. There were beautiful lakes full of sweet and clean water. It had plenty of trees in full bloom where swarms of bees hummed and hovered.

9. This was a great city as beautiful and brilliant as the midday sun. It could not be attacked by the haughty Daityas, Dānavas and Rākṣasas.

10. It had lofty ramparts and portals made of molten gold. It was embellished by hundreds of main streets, turrets and wooden ceilings.

11. It appeared to lick the sky with crores of huge mansions set with precious gems of variegated colours. It was decorated with many such mansions.

12-13. Lord Brahmā resides there along with his councillors. Going there the sages saw the lord, the noble Ātman served by the groups of gods and sages. He was shining like pure gold. He was bedecked in all ornaments.

14. He was gentle with delightful face. His eyes were as large as the petals of a lotus. He was endowed with a divine lustre. He had smeared divine unguents and scents.

15. He was clad in brilliant white garments. He was bedecked in divine garlands. His lotus-like feet were saluted by the gods, Asuras and leading yogins.

16. Accompanied by Sarasvatī 'whose body had all auspicious marks who held the chowries in her hands, he shone as the sun with his dazzling light.

184. See P. 310 note; P. 62 note.
185. It is not identified.

17. On seeing him the sages were delighted and their eyes and faces shone. With palms joined in reverence and held over their heads they eulogised the leading god.

The sages said:—

18. Obeisance to you in the form of Trinity, the cause of creation, sustenance and annihilation, the ancient Puruṣa, Brahmā the great Ātman.

19. Obeisance to the deity who has Prakṛti for his body, who is the cause of quickening Pradhāna, who though transformed into twentythree principles is yet free from aberration.

20. Obeisance to the deity who has universe for his body, who is stationed within the belly of the universe, who has accomplished his task and whose body is perfectly accomplished.

21. Obeisance to the deity identical with the world, the creator, the sustainer and the annihilator of the world.

22. O Brahmā, it is by you alone that the entire universe is created, sustained and annihilated. Still, due to illusion, O lord, we do not know you.

Sūta said:—

23. Thus eulogised by the fortunate sages, Brahmā spoke to the sages in a majestic tone delighting them.

Brahmā said:—

24. O blessed sages of great splendour and strength, why have you come here all together?

25. The sages foremost of those who know Brahman spoke with palms joined in reverence, with words couched in humility to lord Brahmā who spoke thus.

The sages said:—

26. O lord, we have been encompassed in deep darkness. We are distressed. Unable to understand the greatest being we are arguing among ourselves.

27. Indeed you are the creator of the universe. You are the cause of all causes. O lord, there is nothing here not known to you.

28. Who is that being more ancient than all living beings? Who is the greatest Puruṣa? Who is the purest, perfect, and eternal Being?

29. Who by indulging in wonderful activities has created the universe? O intelligent lord, please mention it and quell our doubts.

30-31. Thus questioned, Brahmā, with smiling eyes, stood up and meditated for long in the presence of the gods, Dānavas and sages. Uttering the words "Rudra" he joined his palms in reverence, with a blissful sensation moistening his body and spoke.

CHAPTER THREE

(*The Naimiṣa episode*)

Brahmā said:—

1-4. Śiva stationed in the middle of the ether shall be meditated upon by those desirous of salvation; Śiva from whom the words recede not approaching him along with the mind;[186] knowing and realising whose bliss-form one has no fear from anywhere; from whom every thing inclusive of Brahmā, Viṣṇu, Rudra, Indra, the elements, the sense-organs, is born at first, who is the creator, meditator and ultimate cause of all causes; who is not born from anything else at any time; who is endowed with glory and prosperity and who is known as Sarveśvara.

5. It was he who created me at the outset as his son and gave me perfect knowledge. It was due to his grace that the lordship of the people was attained by me.

6. He is the lord who stands in heaven like the lofty stump of a tree; and by whom, by the Puruṣa, the great Ātman, all this is filled up.

7. He is active among the inactive creatures; he who being single himself creates many is Maheśvara.

186. TU 2. 9,

8. He rules over all the worlds through the Jīvas. He is the only lord Rudra. There is none second to him.

9. Though he has entered and is ever present in the hearts of the people he is invisible to others; he occupies and views at the universe always.

10. He is the sole lord of infinite Śakti who presides over all causes and is released from Time—Death.

11. He has neither day nor night; neither equals nor superiors. The great knowledge and activity is innate in him.

12. That which is perishable and unmanifest, that which is imperishable and immortal—both these have the imperishable as their Ātman. The sole lord is Śiva himself.

13. By concentrating on him, the person of Sāttvaic feelings becomes the lord himself. At the end the universal illusion recedes from him.

14. The eternal Śruti says "In whom neither the lightning flashes nor the sun blazes nor the moon sheds light and by whose brilliance this universe comes in the limelight."

15. That lord Śiva shall be realised. There is no other region greater than his worthy of attainment.

16. He is the cause. He has no beginning, no end. He is naturally pure, independent and perfect. The mobile and immobile beings are subservient to his will.

17. His body is not the creation of Prakṛti. He is glorious, devoid of examples and definitions. He is both the liberated and liberator. He is not influenced by Time. He is the activiser of time.

18. He has taken up residence above all. He is the repository of all. He is the knower of all. He is the lord of the universe comprising the sixfold path.

19. He is the Being above all beings, one above the other. There is no being above him. He is the bee imbibing the honey of endless bliss.

20. He is an expert in solidifying the unsevered cosmic eggs. He is the ocean of benevolence, prowess, majesty and sweetness.

21. There is no object equal to him or excelling him. He stands as the unparalleled Emperor of all living beings.

22. The universe is created by him indulging in wonderful activities. At the time of dissolution this gets dissolved in him.

23. The living beings are under his control. He is the employer of all. He is seen by great devotion and not otherwise.

24. Sacred rites, charitable gifts, penances and observances, these are advocated by people for the purification of emotions. There is no doubt in this.

25. Viṣṇu, I, Rudra, gods and Asuras are desirous of seeing him even today by performing great penances.

26. He is invisible to fallen wicked men, the despicable and the stupid. He is worshipped within and without by devotees and can be spoken to.

27-28. Forms in the universe are threefold—the gross, subtle and that which is beyond. The gross is seen by us, the gods and others. The subtle is seen by the Yogins. That which is beyond the two, is eternal, knowledge, bliss and the unchanging can be seen by those who dwell in it, are devoted to it and are engaged in the rites concerning it.

29. Of what avail is much talk? Devotion to Śiva is the secret of secrets. He who is endowed with it becomes liberated. There is no doubt in this.

30. Devotion is the result of grace and grace is the result of devotion just as the sprout comes out of the seed and produces the seed.

31. The achievements of the individual are due to the grace of God. Lord alone is achieved in the end through all the means.

32. Virtue and holy rites constitute the means for the attainment of grace. That is indicated by the Vedas. By practising Dharma the sins and merits are levelled to equality.

33. Contact with grace yields excellence of Dharma. After attaining this excellence the sins of the individual decline.

34. When his sins decline through succession of births the devotion to Sarveśvara and Ambā is generated along with knowledge.

35. The grace of the lord varies in accordance with the purity of emotions. Due to grace, eschewment of rites results. Here the eschewment is of the fruits of rites and not the rites themselves.

36. As a result of the abandonment of the desire for the fruits of holy rites, the auspicious Śaivite virtues are attained. This is twofold : that dependent on the preceptor and that which is not.

37. That which is dependent on the preceptor is more important and hundred times more efficacious since in the Śaivite creed there is an association of Śaivite knowledge.

38. In view of the knowledge the man sees the defects in the worldly existence. Thereafter arises non-attachment to the sensual objects and thence Bhāva is attained.

39. When Bhāva is attained the man becomes more inclined towards meditation than towards rituals. A man endowed with knowledge and meditation becomes engaged in Yoga.

40. Through Yoga arises the great devotion and then grace of God. By means of the grace the creature is liberated and becomes equal to Śiva.

41. The different modes of blessings may not be in the order mentioned. The blessing is based on the ability of the man.

42. Some soul is liberated even while in the womb; another even while being born ; a third whether he be a boy or a youth or an old man.

43. A soul born as a lower species, a soul undergoing torture in hell, a soul achieving a heavenly region may be liberated when the tenure is over.

44. Some soul may return after the enjoyment of heavenly region and then liberated. Still another soul may be liberated on its way.

45. Hence there is no stipulated mode or order in the attainment of liberation. The supreme bliss is in accordance with the knowledge and emotion and attained by the grace of the lord.

46-48. Hence, in order to win his grace you shall avoid verbal and mental defects; meditate on Śiva alone along with your wives, sons and others ; abide by him ; be

attached to him. You shall associate with him, resort to him, do holy rites with your minds fixed in him, continue a long sacrifice for a thousand divine years. At the end of the sacrifice due to the efficacy of the mantras Vāyu will come there.

49-50. He will tell you what is good for you along with the means. Then you shall go to the holy and auspicious city of Vārāṇasī where the glorious trident-bearing lord sports about with the goddess for blessing his devotees.

51. O excellent brahmins, after seeing the great wonder therein you come to me again. Then I shall tell you the means of salvation.

52. Thereby in a single birth, salvation comes within your reach, salvation which sets you free from the bondage of births and transmigrations.

53. Now I am releasing this mentally created wheel. The place where its rim gets shattered is auspicious for your penance.

54. After saying this Brahmā created a mental wheel as bright as the sun. After bowing to lord Śiva he released it.

55. Those delighted brahmins bowed to the lord and pursued the wheel to the place where its rim got shattered.

56. The wheel thus hurled fell on a smooth charming rock in a certain forest where the water was sweet and clear.

57. That forest became famous as Naimiṣa. It is worshipped by the sages. It abounds in Yakṣas, Gandharvas, and Vidyādharas.

58-59. Indulging in sexual dalliance with Urvaśī, Purūravas was moving about in the eighteen islands in the ocean. Urged by fate he came to this place and foolishly spoiled the golden sacrificial altar here. The infuriated sages hurled Kuśa grass at him which had the power of thunderbolt and felled him to the ground.

60. Formerly the Viśvasṛja Brahmeśa householders desirous of creating the universe began a divine sacrifice here.

61. There had been many scholarly sages here experts

in words, meanings and logical arguments. They performed rites by their power of intellect and yogic practice.

62. Here persons well-versed in the Vedas refute those who are excluded from Vedic path by their power of arguments. They speak eloquently.

63. This Naimiṣa forest was the fitting place for the penance of the sages. It was beautiful with nectarine clear water flowing from the bottom rocks of the crystalline mountain. It abounded in fruit-bearing trees and was free from beasts of prey.

CHAPTER FOUR

(The advent of Vāyu)

Sūta said :—

1. The fortunate sages of devout rites worshipped lord Śiva and began their sacrifice there.

2. The sacrifice of the sages functioned evoking wonder in everyone like that of the Viśvasṛjas formerly who were desirous of creating the universe.

3. After sometime when the Satra had concluded with the distribution of manifold gifts Vāyu himself came there at the instance of Brahmā.

4-7. Vāyu the disciple of Brahmā, the self-controlled lord who perceives everything directly; in whose bidding stay the fortynine Maruts[187] always; who sustains the bodies of all living beings urging them perpetually by his own functionaries Prāṇa and others; who is endowed with the eightfold glories; who supports the worlds with his holy hands; who is born of Ākāśa; who possesses the two qualities of touch and sound and whom the philosophers call the material cause of fiery principle.

8. On seeing him at the hermitage the sages who were busy in a long Satra remembered the words of Brahmā and felt unequalled pleasure.

187. According to the Vedic concept they are sons of Rudra but a legend represents their origin in an unborn son of Diti whom Indra dashed in the womb into fortynine pieces and gave the name Maruts.

9. Standing up they welcomed and bowed to him. They offered him a golden seat.

10. He seated himself there and was worshipped by the sages. Congratulating them he enquired after their health.

Vāyu said:—

11. O brahmins, hope you are all quite well, now that this great sacrifice has concluded. Hope that the Asuras, the enemies of the gods, the destroyers of sacrifices do not harass you.

12-13. Hope that imprecations and expiatory rites do not take place. Hope that the rites are duly performed by you after worshipping the gods, with Stotra and Śastra hymns and the ancestors with the rites due to them. What do you propose to do afterwards, now that the great Satra has been concluded?

14. When addressed thus by Vāyu, the meditator on Śiva, the sages were delighted in their minds. They considered themselves sanctified. They replied thus humbly.

15. Today we have attained bliss; our penances are rendered fruitful since you have come for the increase of our welfare.

16. Listen to an old anecdote. Formerly we meditated on Prajāpati when we were overwhelmed by darkness. We wanted to acquire perfect knowledge.

17. The lord Brahmā worthy of being sought refuge in, blessed us as we sought refuge in him and said, "O brahmins, Lord Rudra is superior to all. He is the ultimate cause.

18. Only the devotee sees the lord whose real nature cannot be reflected upon or argued over. Devotion is acquired through grace and through grace is bliss attained.

19. Hence, in order to propitiate him perform the Satra. Worship him who is the ultimate cause, perform Satra in Naimiṣa extending over a long period.

20. At the end of the Satra, by means of his grace Vāyu will come there. You will acquire perfect knowledge from his mouth and attain welfare.

21. Commanding thus Brahmā sent us all to this place. O fortunate one, we were eagerly awaiting your arrival.

22. We sat and performed the Satra for a thousand divine years. We had nothing to wish for except your advent.

23. On hearing thus this story of the sages who had performed the satra for a long time Vāyu was delighted in his mind and stayed there surrounded by the sages.

24. On being implored by the sages, the lord succinctly narrated the glory of Śiva beginning with creation in order to enhance their piety.

CHAPTER FIVE

(*The Principles of Śiva cult*)

Sūta said:-

1. There at the outset the fortunate residents of the Naimisa bowed duly to lord Vāyu and asked him.

The sages said:—

2. How did you, sir, acquire the knowledge of Śiva? Wherefore is your devotion to Śiva, the Brahman whose birth is unmanifest.

Vāyu said:—

3. The twenty-first kalpa shall be known as Śvetalohita. In that kalpa the four-faced lord, desirous of creative activity performed a penance.

4-5. Delighted by his austere penance his father lord Śiva, foremost among the handsome assumed the divine form of a bechelor. He became a sage Śveta and uttering divine words appeared in front of him.

6. On seeing his father, Brahmā bowed to him and secured perfect knowledge along with Gāyatrī.

7. Having acquired knowledge, the four-faced lord created all living beings—the mobile and immobile.

8. That immortal knowledge was acquired by me

through the power of penance from that face through which it was acquired by Brahmā.

The sages said:—

9. What is that knowledge attained by you—the knowledge that is auspicious, more truthful than the most truthful, abiding by which a man attains happiness.

Vāyu said:—

10. Great and steady devotion shall be applied by a man who wishes for happiness, for the perfect knowledge of the individual soul, illusion and the lord who releases from the bondage.

11-12. Misery arises from ignorance. It is removed by knowledge that is a correct and precise comprehension of objects. Object is twofold: sentient and non-sentient. There is a controller of the two. The three are called Paśu, Pāśa and Pati.

13. On many occasions knowers of reality call the three by Akṣara, Kṣara and Kṣarākṣarapara.

14. The Paśu is called Akṣara. The Pāśa is called Kṣara. Pati is called Kṣarākṣarapara.

The sages said :—

15. O Māruta, please mention What is Kṣara? What is Akṣara? What is that which is greater and beyond these two?

Vāyu said:—

16. Prakṛti is Kṣara. Puruṣa is Akṣara. The one who urges these two is the greatest Parameśvara.

The sages said:—

17. What is this Prakṛti? Who is Puruṣa? What is the relationship between the two? Who is this instigator Īśvara?

Vāyu said:—

18. Māyā is the Prakṛti. Puruṣa is enveloped by Māyā. The relationship is through the root and Karman. Lord Śiva is the instigator.

The sages said:—

19. What is this Māyā that is mentioned? Of what form is he who is enveloped by Māyā? Of what nature is the root? Whence is it ? What is Śivahood ? Whence is Śiva ?

Vāyu said :—

20. Māyā is the Śakti of Maheśvara. The form of Cit is enveloped by Māyā. The dirt is that which covers the Cit. Śivatva is his own innate purity.

The sages said :—

21. How does the Māyā cover up the pervading one? What for ? Why is this covering up of the Puruṣa ? By what is it made to recede ?

Vāyu said :—

22. Even a pervasive can be covered just as Kalā etc. that are pervasive. The cause is Karman alone. The purpose is enjoyment. It recedes when dirt is quelled.

The sages said :—

23-24. What are these Kalā etc. ? What is Karman ? What its beginning and what its end ? What the fruit ? What the support ? Whose enjoyment ? What is enjoyed What is the means of enjoyment, the cause of the diminution of dirt ? Of what nature is the Puruṣa devoid of dirt ?

Vāyu said :—

25-28. Kalā, Vidyā, Rāga, Kāla and Niyati, these are certain entities The enjoyer is Puruṣa, Karman is merit and sin. The fruits are happiness and misery. The beginningless dirt till the enjoyment rests in the ignorant soul. Enjoyment is for quelling Karman. The unmanifest is what is enjoyed. The means of enjoyment is the body with external and the internal senses as doors. Dirt is quelled by grace acquired by piety. When the dirt is quelled the Puruṣa becomes equal to Śiva.

The sages said :—

29. What are the several functions of the five principles Kalā etc. ? Why is Ātman called the enjoyer and Puruṣa ?

30. Of what nature is that unmanifest ? In what

form is it enjoyed ? What is its instrument in the act of enjoyment ? What is it called body ?

Vāyu said :—

31. Vidyā (learning) that reveals the place and activity, time and passion these are the inducing agents. Time is the conditioning factor there ; destiny is the controlling factor.

32. The unmanifest is the cause. It consists of three Guṇas. It is the source of origin and the place of merger. It is called Pradhāna and Prakṛti by philosophers.

33. Characteristically unmanifest it becomes manifest through Kalās. It is of the form and content of happiness, misery and delusion while being enjoyed. It has the three Guṇas.

34. The Guṇas Sattva, Rajas and Tamas, originate from Prakṛti. Like oil in the gingelly seed they are present in the latest form in Prakṛti.

35-36. Happiness and its cause constitute briefly the Sātttvaic trait. The Rājasaic trait is its opposite. Stunned state and delusion are Tāmasic traits. The Sāttvaic movement is upward progress; the Tāmasic one is downfall ; the middle course is cited as Rājasaic.

37-38. Briefly the unmanifest with its ramifications is as follows : —five subtle and primary elements, five gross elements, five sense-organs of activity and the set of four, viz. Pradhāna, intellect, ego and mind.

39. When it is in the state of a cause, it is unmanifest ; when it is in the state of an effect such as the body, pot etc, it is manifest.

40. Just as the pot is not materially different from clay, so the manifest, body etc. is not materially different from the unmanifest.

41. Hence the unmanifest alone is the cause of the composite viz. organs, body but their support, the object of enjoyment is unmanifest.

The sages said :—

42. How can Ātman which is separate from the sense-organs and the body exist ?

Vāyu said :—

43. The separateness of all-pervading lord from the intellect, sense-organs and the body is definite. There is something called Ātman. A reason thereof is difficult to understand.

44. The intellect, the sense-organs and the bodies are not the Ātman due to indefinite knowledge and non-eternality.

45. Hence the one who has the cognition of experienced objects and comprehends the entire knowables, is sung about in the Vedas and Upaniṣads as the immanent soul.

46. It is eternal. It incorporates and pervades everything. It stands everywhere. Still it is not perceived by any one clearly anywhere.

47. This Ātman cannot be perceived by the eye nor by any other sense-organ. The great Ātman is comprehended only by the enlightened mind.

48. It is neither woman nor man nor an eunuch. It is neither above nor below nor in the sides. It is nowhere.

49. It remains unembodied in the unsteady bodies. It is stable and steady like a stump. It is unchanging. Only the sober, self-possessed and bold can perceive it by means of reflection.

50. Of what avail is much talk? The Puruṣa is separate from the body. Unwarranted is the vision of those who do not see it separate.

51. There is nothing more impure, uncontrolled, miserable and uncertain than the body of the Puruṣa.

52. The Puruṣa becomes happy, miserable or deluded on becoming associated with the body—the seed of all adversities caused by his own activities.

53. As the field flooded with water generates sprouts so also the action flooded with ignorance generates the man.

54. Thousands in number are his bodies both of the past and the future. These are mortals, abodes of excessive distress.

55. A perpetual stay in the bodies that successively

come to the embodied soul and get shattered, is never attained by any one.

56. Covered by and separated from these bodies this soul resembles the disc of the moon in the sky that is covered by and separated from the passing clouds.

57. The different activities of the soul in the different bodies resemble the motion of the die in the different squares in the chess-board.

58. None belongs to him. He does not belong to anyone. The contact with wives, sons and kinsmen is but a chance meeting on the way.

59. The mutual contact of living beings is like that of a piece of log with another log in the great ocean. The two meet together and get separated.[188]

60. He sees the body but the body does not see him. A certain other being, the great Ātman sees both but both of them do not see him.

61. All living beings beginning with Brahmā and ending with the immobile are termed Paśus. Examples cited relate to these Paśus.

62. These Paśus are bound with Pāśa (noose) and are fed upon joy and misery as their fodder. The wise say that these are but instruments of games and sports of lord Śiva.

63. The ignorant creature cannot effect and prevent his happiness and misery. Induced by the lord he goes up to the heaven or falls into the deep ditch.

Śūta said:—

64. On hearing these words of Vāyu, the sages were delighted in their minds. After bowing to him who was expert in the Śaivite Āgama they spoke:—

188. The Verse occurs in the ŚP of MB

CHAPTER SIX

(The Principle of Śiva cult)

The sages said:—

1. You have explained what is Paśu and what is Pāśa. Now mention what is their lord different in characteristics from the two?

Vāyu said:—

2. There is a certain releaser of Paśu from Pāśa. He is Pati, the creator of the universe. He is the abode of endless charming attributes.

3. In his absence how could the universe have been created, since Pāśa is insentient and the Paśu is ignorant?

4. Without an intelligent cause nothing has ever been seen anywhere created by Pradhāna, Paramāṇu or any such insentient being.

5. Since the universe is an effect possessing parts it is dependent on a creator. And creativity can be only in Pati and not in Paśu or Pāśa.

6. Creativity of Paśu without the knowledge of creation like the going of a blind man is due to the inducement of his lord.

7. Realising distinction between him and himself and being gratified after resorting to him Paśu can attain immortality.

8. The sphere of Pati is really greater than and beyond that of Paśu and Pāśa. The knower of Brahman becomes free from births by knowing him alone.

9. Lord the redeemer of the universe sustains the universe of Kṣara and Akṣara, the two in unison, the manifest and the unmanifest.

10. The enjoyer, the enjoyed and the instigator—the three alone shall be distinguished. There is nothing else to be known by the seekers of knowledge.

11-12. The man endowed with truth and penance sees in his Ātman the great Ātman like the oil in the gingelly

seed or the ghee in the curd or water in the current or the fire in the Araṇi.

13. He is the lord born alone. Associated with Īśānīs, his Śaktis he creates the worlds and rules over them.

14. He is always alone. There is none second to him.[189] After creating the worlds he protects them and withdraws them.

15. He has eyes, faces and feet all round.[190]

16. The sole lord and creator of the heaven and earth is Maheśvara. He is the origin and the place of merger of all the gods.[191]

17. The Śruti says that Rudra the great sage is superior to all; he creates Hiraṇyagarbha the first among the deities.[192]

18. I know this great Puruṣa, the undying, steady, having the colour of the sun, the lord stationed beyond darkness.[193]

19. There is nothing greater, subtler and grosser than this. The universe is filled by him.

20. He has all faces, heads and necks. He lies in the cavity of the heart of all. He is all-pervading and present everywhere.

21. He has hands, feet, eyes, heads, ears and faces all around. He stands enveloping everything in the world.

22. He has all apparent attributes but is devoid of the sense-organs. The lord is the friend and refuge of all.

23. They call him the great Puruṣa—who sees without eyes, hears without ears and comprehends all and whom no one knows.

24. He is subtler than the atom, greater than the greatest.[194] He is the unchanging. He lies in the cavity of the heart of this Paśu.

189. TS 1. 8. 6.; N. 1. 15
190. VS 17. 19; MNU. 2. 2.
191. Ibid. 17.
192. MNU 10. 3.
193. Ibid 31. 18.
194. MNU. 8. 3.

25. By the grace of the creator, one devoid of sorrows perceives him who is endowed with the excellence of greatness and who does not possess intelligence but is intelligence itself.

26. I know the unaging ancient omnipresent lord whose birth is denied by those who can expound the knowledge of the Brahman.[195]

27. After annihilating in the end, the lord creates the universe again from the beginning in association with his manifold Śaktis.

28-29. The Māyā of Śiva is the unborn mother of the universe and has variegated colours and shapes. It is white, red and black. She, the unborn, gives birth to man. He, the unborn, resorts to it and gets involved in distress Another Aja, the liberated soul, eschews her after she has been enjoyed.[196]

30. Two birds resort to the same tree. One eats the sweet fruit, the other simply watches without eating.[197]

31-32. Sitting on this tree the deluded Puruṣa bewails. When he sees the lord, the ultimate cause, and realises his greatness he is freed from sorrow and becomes happy.

33. The great Ātman, the Māyin entering this, creates the universe by his Māyā. Māyā shall be known as Prakṛti and Maheśvara as Māyin.

34-35. The universe is permeated by his parts. The Puruṣa attains perpetual peace and calmness on realising lord Śiva the creator and enveloper of the universe and the subtler of the subtlest, from his very inception in the foetus.

36. He alone is Kāla, the protector, the lord of universe. On realising him one is released from the noose of death.

37. On realising the lord pervading all living beings like the subtle cream over the ghee, one is freed from sins.

38. He alone is the great god Śiva, the creator of the universe. Only on realising him one attains immortality.

39. When everything was neither existent nor non-

195. VS. 31. 18
196. TA. 10. 10. 1; MNU 9. 2.
197. RV. I. 164. 20

existent, when it was neither day nor night, Śiva alone existed from whom the ancient wisdom emanated.

40. None can grasp his top, sides or middle. There is nothing resembling him. His is the great fame.[198]

41. Those who are frightened of rebirths meditate on the unborn. For the sake of succour they resort to the front face of Rudra.

42. The two Vidyā and Avidyā lie hidden in the imperishable, infinite great Brahman.

43. Avidyā is perishable while Vidyā is imperishable. He who rules over the two is lord Śiva. He is other than the two.

44. It is he who spreads his net in various ways, creates all and rules all. He possesses such exploits.

45. He illuminates the quarters above, below and to the sides, shining himself. He is innately alone, foremost of all who presides over all.

46. Transforming the attributes, the expressions of nature and expressed ones into what is enjoyed and the one that enjoys, he occupies the universe.

47. The gods and the sages know him as hidden in the secret Upaniṣad, who is Brahman, greater than the greatest. the progenitor of Brahmā and the cause of the universe.

48. Those who knew the lord eschewed their bodies. The lord can be realised only through piety. He is wishless, the cause of positive and negative substances and the creator of Kalās.

49. It is the greatness of the lord whereby this universe revolves but the deluded people call it a natural occurrence or the power of time.

50. It is by him in the form of the annihilator of death that these are enveloped perpetually, the activities urged by him transform into worldly existence along with the elements.

51-53. The individual indulges in activities more and more and returns to the earth. He gets entangled in the tattvas. By means of the fourteen attributes of the Ātman he pursues worldly activities. When these activities cease even the results are quelled.

198. VS. 32. 3.

54. When these are quelled he goes to another world. This is the cause of union of the two—the enjoyer and the enjoyed.

55. Lord alone is beyond the three times. He is attributeless, the knower of all, the lord of the three attributes. He is brahman itself greater than the greatest.

56. We worship and meditate upon the lord of manifold forms, the unborn, lord of people, object of worship and meditation by the entire universe. He is stationed in our minds.

57. He is beyond Kāla. From him the whole cosmos originates. He is the repository of the universe and effects virtue and quells sins. He is the lord of enjoyment.

58. We know him as the greatest of lords, the greatest of deities, the lord of the worlds.

59. He has neither cause nor effect. Nowhere in the universe there is anyone equal or superior to him.

60. It is mentioned in the Vedas that his threefold power is great, manifold and innate, comprising knowledge, strength and activity. It is by these activities that the universe is created.

61. He has no lord, no sex and no ruler. He is the cause of causes and the lord of lords.

62. He has no progenitor nor does he take birth from anywhere. He has no causes of birth such as Dirt, Māyā etc.

63. He is the solitary lord hidden in all living beings.[199] Spread all round he is the innate soul of all living beings. He is mentioned as the presiding deity of all sacred rites.

64. He is the abode of all living beings, the cosmic witness, the provoker of thoughts, devoid of attributes and the sole lord with self-control, devoid of activities and helpless.

65. He is the most permanent among the permanent. He is the most sentient among the sentient.

66. On realising the lord of the universe, comprehensible through Sāṅkhya and Yoga, the cause of the universe the person gets released from all illusions.

67. He is the creator and the knower of the universe. He is the knower of his source, and the creator of time. He

199. Cp. Śveta 4. 6. 11

possesses attributes. He is the lord of Prakrti and the individual soul; he presides over the Guṇas; he is the releaser of illusion.

68-69. After realising the lord who at the outset created Brahmā and taught him the Vedas, through the clarity of my intellect, I shall be desirous of salvation from this worldly existence. I take refuge in Śiva who is devoid of attributes and activities, who is quiescent, the undespicable and the unsullied.

70-71. After realising the great bridge that takes to immortality I shall be quiescent like the fire that has consumed fuel. When men wear the ether as they wear a hide they will realise the end of miseries before they have realised Śiva.

72-73. O sages, due to the power of penance, the grace of the lord and the result of my good fortune I secured the holy knowledge straight from the mouth of Brahmā, the knowledge that quells sins, lies hidden in the Upaniṣads and was enunciated in a previous Kalpa.

74. This excellent knowledge shall not be delivered to one who is not quiet, nor to a son who is not well behaved nor to one who is not one's own disciple.

75. These facts reveal to him who is of noble soul, who has great devotion to the lord and to the preceptor in the form of Śiva.

76. Hence listen to the gist. Śiva is greater than Prakrti and Puruṣa and beyond it. At the time of creation he creates the universe and at the time of dissolution he withdraws everything.

CHAPTER SEVEN

The glory of Time

The sages said:—

1. Every thing originates from Kāla and is annihilated through Kāla. There is nothing independent of Kāla anywhere.

2. The whole universe caught in its mouth whirls like a wheel through the activities of creation and annihilation.

3. By his control, Brahmā, Viṣṇu, Rudra, gods and Asuras cannot transgress the laws of propriety.

4. It classifies itself in the factors of past, present and future and makes people grow old. Thus freely lording over all it is extremely terrible.

5. O skilful one, please tell us. Who is this lord Kāla ? Under whose control is he? Who does not come under his control ?

Vāyu said:—

6. It is the great splendour of lord Śiva named Kālātman. Kalā, Kāṣṭhā, Nimeṣa are the forms it embodies.

7. It is the power of the lord that controls the universe in the form of directives which are untransgressable to the universe consisting of the mobile and immobile beings.

8. The Energy in the form of Kāla consists of its various parts. It comes out of it and permeates it like the piece of steel that sheds sparks of fire.

9. The universe is under the control of Kāla. Kāla is not under the control of the universe. Kāla is under the control of Śiva. Śiva is not subject to its control.

10. Since the unobstructed splendour of Śiva is firmly fixed in Kāla the limit of Kāla is extensive and is untransgressable.

11. Who can go beyond Kāla with the help of intellect? None can go beyond Karman perpetrated by Kāla.

12. Even those who attack the earth and rule it under a single umbrella cannot step beyond Kāla like the oceans that do not overflow the shore.

13. Even those who restrain their sense-organs and conquer the universe cannot conquer Kāla. Kāla overwhelms them.

14. Physicians well-versed in medicines regularly taking in elixirs and aphrodisiacs do not thwart death. Indeed Kāla is untransgressable.

15. The individual soul proposes something on the basis of its glory, beauty, conduct, strength and pedigree but Kāla disposes it.

16. By means of pleasing, displeasing and unexpected contacts, Kāla unites and separates the living beings.

17. At the same time when some one is miserable another is very happy. Wonderful indeed is the unscrutable nature of Kāla.

18. A young man changes into a feeble aged man. A powerful man becomes weak. A rich man becomes deprived of prosperity. O brahmins, the ways of Kāla are wonderful.

19. Neither nobility of birth, nor good conduct nor strength nor skill is of any avail. Kāla is unthwartable.

20. Kāla is impartial in its activity over those who are well guarded donors attended upon by songs and musical instruments as well as those who are helpless, living on doles.

21. Even elixirs, panaceas and well administered medicines do not have any effect if the time is not opportune. Those very things brought into use at the proper time are efficacious and yield happiness.

22. No one dies or is born before time. No one flourishes well before the proper time. No one is happy or miserable before the time for it arrives. There is no object which is untimely.

23. At the proper time the cool wind blows, the rain falls; the heat subsides and every thing grows.

24. Kāla is the cause of all births. Plants grow and perish at the proper time. The living world too comes into life.

25. He who thus correctly understands the principle of Kāla goes beyond it and sees that which is beyond Kāla.

26. Obeisance to the great. Obeisance to Śiva of wonderful form who has no Kāla to influence him, no bondage and liberation and is identical neither with Puruṣa nor Prakṛti nor the universe.

CHAPTER EIGHT

(*The span of life of the trinity*)

The sages said:—

1. By what unit is the duration of life calculated in Kāla ? What is the upper limit of Kāla in the form of number ?

Vāyu said:—

2. The basic unit of life is Nimeṣa. The upper limit is Śāntyatīta.

3. The time taken for the winking of an eye is Nimeṣa. Fifteen such Nimeṣas constitute one Kāṣṭhā.

4. Thirty such Kāsthās make one Kalā. Thirty Kalās make one Muhūrta. Thirty Mühūrtas make one day.

5-6. Thirty days constitute one month of two fortnights. A month constituting the bright and dark halves is one day of the manes.

7-8. Six Māsas constitute one Ayana. Two Ayanas make a year. One human year constitutes one day and night for the celestials, Uttarāyana being the day and Daksināyana the night.

9. The divine month like the human month constitutes thirty days. The year of the gods constitutes twelve months.

10. Three hundred and sixty human years make one divine year.

11. The calculation of yugas is based on the divine unit of time. The wise understand that there are four Yugas in the land of Bhārata.

12. The first Yuga is Kṛta, then comes Tretā. Dvāpara and Kali are the other Yugas. These are the four Yugas.

13. Four thousand years constitute the Kṛtayuga. The period of four hundred years constitutes the intervening junction and a hundred year period constitutes Sandhyāṁśa (a subdivision of the junction).

14. In the three other yugas, their Sandhyās and

Sandhyāṁśas the thousands and the hundreds become reduced by one.

15. Thus the twelve thousand years and the surplus period constitute a Caturyuga. A thousand Caturyugas constitute a Kalpa.

16. Seventyone Caturyugas constitute a Manvantara. In a Kalpa there are fourteen such Manvantaras.

17. In this order, hundreds and thousands of such Kalpas and Manvantaras have passed by this time.

18. They are innumerable and hard to be known precisely. It is impossible to mention them in detail in the precise order.

19. A Kalpa constitutes a day of Brahmā of unmanifest origin. A thousand Kalpas make a year of Brahmā.

20. Eight thousand Brahmā years make one Brahmā Yuga. A thousand Brahmā Yugas make one Savana of Brahmā.

21. Three thousand and three Savanas make the life time of Brahmā.

22-23. A day of Brahmā's life constitutes the life of fourteen Indras, a month of his life constitutes a four hundred and twenty Indras; a year of his life five thousand and forty Indras; his whole life five hundred and forty thousand Indras.

24-25. A day of Viṣṇu is the life-time of Brahmā. A day of Rudra is equal to the life-time of Viṣṇu. A day of Śiva is equal to the life-period of one Rudra. A day of Sadāśiva is the life-period of Śiva. A day of Sākṣāt Śivā is the life-period of Sadāśiva. The life-time of the latter is equal to the life-period of five hundred and forty thousand previous deities.

26. This Kāla functions as directed by Sākṣātśiva. O Brahmins, this is the period of time of creation as mentioned by me.

27. This Kālāntara shall be known as a day of Parameśvara. Parameśvara's night shall be known to extend so long.

28. His day is the period of creation. His night is

the period of dissolution. But understand that he has neither day nor night as we conceive them.

29-31. The dissolution is effected for the benefit of the world. The subjects, the Prajāpatis, the three deities, gods, Asuras, the sense-organs, the sensual objects, the five great elements, the subtle and gross elements, the cosmic Intellect, the deities, all these abide during the day of the self-possessed Parameśvara. They get dissolved at the end of the day. At the end of the night again begins the origin of the universe.

32. Obeisance to the great Śiva, the soul of the universe, whose energy in respect of activity, time and innate nature is untransgressable and under whose command the whole universe functions.

CHAPTER NINE

(*The creation and sustenance*)

The sages said:—

1. How does lord Śiva perform his great sport commanding all, creating the universe and placing it in position?

2. What is it that came into being at the outset? By what are all these pervaded? By which being of huge belly is this swallowed?

Vāyu said:—

3. Śakti came into being at the outset; with Śāntyatītapadā following. From Śiva in association with Śakti Māyā came into being and then the unmanifest from it.

4. Śāntyatītapada originated from Śakti and from it Śāntipada; then the Vidyāpada; from it the Pratiṣṭhāpada came into being.

5. Nivṛttipada originated from Pratiṣṭhāpada. Thus has been briefly described the creation induced by the lord.

6. The creation of these is in the inverse order; the anni-

hilation is in the reverse order. There is a creator apart from and greater than what is indicated by these five Padas.

7. Hence the entire universe is pervaded by the five Kalās. Avyakta is the cause there but activitised by the Ātman.

8-10. It is agreed that everything begins with intellect and ends with Viśeṣa but the makership is neither of the Avyakta nor of the Puruṣa since Prakṛti is insentient and Puruṣa ignorant. Without an intelligent cause nothing is created by the insentient beings—Pradhāna, Paramāṇu etc. But the universe is dependent on a maker since it is an effect composed of parts.

11-12. Hence the creator must be powerful, independent, omnipotent and omniscient with no beginning, no end and endowed with lordly qualities. He is the maker of the universe, Mahādeva, Mahesvara, the protector and annihilator of everything. He is separate from it.

13. The transformation of Pradhāna and the activities of the Puruṣa function at the bidding of the lord of truthful vow.

14. It is in the minds of the noble that this firm and permanent conviction finds a place. A being of meagre consciousness does not resort to this side.

15-17. Hundred Brahmā years constitute the span of Brahmā born of unmanifest It is termed Para. Its half is Parardha. At the advent of Dissolution the Avyakta withdraws to itself all its effects and abides in Ātman.

18. When the Avyakta abides in Ātman, when the effects have been withdrawn, Pradhana and Puruṣa stand on an equal footing.

19. The two have the Guṇas of Tamas and Sattva, remaining on a par with each other. The two without the Guṇas being predominant are mutually interwoven.

20. In the equal and undivided state of Guṇas in the rise of darkness, when the wind was in lull and the water was calm, there was nothing to be seen.

21-22. When the universe was unmanifest the lord meditated upon the great Śakti throughout the night. When it dawned the lord in contact with Māya entered Pradhāna and Puruṣa and set them to motion.

23. Then at the bidding of Brahmā, the creation evolved out of the unmanifest that is the source of origin and the spot of merger for all living creatures.

24. Obeisance to him who is different from the worlds, in a fraction of whose Śakti everything terminates, whose will is ever variegated and wonderful far above that of the universe and whom those who know the path call the lord of the path —the Ātman.

CHAPTER TEN

(*The description of creation*)

Vāyu said:—

1. At the outset, at the bidding of Īśvara the secondary elements beginning with the cosmic intellect and ending with Viśeṣa came into being from the Avyakta presided over by Puruṣa.

2. Then from these, the three deities Rudra, Viṣṇu and Brahmā were born as the cause of all.

3-4. Maheśvara bestows on these the power to pervade all the worlds unobstructed anywhere, unequalled perfect wisdom, the perpetual Siddhis of Aṇimā etc; and the state of being the cause of activities of creation, sustenance and dissolution.

5. In another Kalpa he conferred on each the activities of creation, sustenance and dissolution in order that they may not have any mutual rivalry due to delusion of intellect.

6. These three are born from one another, sustain one another, flourish one another, respect and follow one another.

7. Somewhere Brahmā, somewhere Viṣṇu and somewhere Rudra are praised. However their glory does not diminish.

8. Only impetuous fools censure them. Undoubtedly they become demons and ghosts.

9. Lord Śiva who is beyond the three Guṇas, who is divided into four units, who is all-in-all and the support of all is the cause of creation.

10. The Ātman who has created the universe sportively remains as the lord of three deities as well as of Prakṛti and Puruṣa.

11. He alone is their support, he who is greater than all, who is supreme, eternal, devoid of attributes and is their Ātman and their presiding deity.

12. Hence he alone is Prakṛti, Puruṣa, Sadāśiva, Bhava, Viṣṇu and Brahmā. Everything is identical with Śiva.

13. In the beginning were born the cosmic intellect, the great principle. When it was agitated the ego was born. The ego was split into three.[200]

14. The ego split into the gross and subtle elements and the sense-organs. When the ego had the Śattva predominant the Sāttvika creation took place.

15-16. The secondary creation took place simultaneously. The five sense-organs, the five organs of activity and the eleventh the mind, originated. The mind is both an organ of knowledge and of activity. When the ego becomes associated with Tamas, the Bhūtatanmātras are born.

17. Since it is the cause of Bhūtas it is called Bhūtādi. From this is born the Śabdatanmātra, from this the ether.

18. From the ether the Sparśatanmātra, from it Vāyu, from Vāyu the Rūpatanmātra, from this the Tejas, from Tejas the Rasa tanmātra is born.

19. From Rasa the water ; from this the Gandha Tanmātra is born, from this the Pṛthivī, from these elements the mobile and immobile beings are created.

20. Since they are presided over by Puruṣa and blessed by Avyakta the principles beginning with Mahat and ending with Viśeṣa generate the cosmic egg.[201]

21. When thus the activities of Brahmā are fulfilled Brahmā becomes flourished in that Egg.

22. He is the first embodied soul, called Puruṣa. He is the first creator of living beings. Brahmā thus existed in the beginning.

23. From him was born the intellect, the cause of

200. On the scheme of creation see P. 1072 note.
201. See P. 246 note 208.

virtue and prosperity, with the characteristics of wisdom and detachment.

24-25. Whatever is wished for by the mind is born of Avyakta. He functions in the three worlds, dividing himself into three because he has all in his control, possesses all the attributes and is dependent on Avyakta. In these three forms he creates, supports and annihilates.

26. He is four-faced as creator; as destroyer he is Kāla and as Puruṣa he has thousand heads. The self-born has thus three states.

27. As Brahmā he has Sattva and Rajas, as Kāla Tamas and Rajas, as Viṣṇu he has Sattva alone. Thus the increase of Guṇas in the lord is threefold.

28. As Brahmā he creates the worlds, as Kāla he condenses; as Puruṣa he sustains; he is indifferent. Thus the activity of the lord is threefold.

29. Since he is divided into three he is called Triguṇa. Since he has split himself into four he is glorified as Caturvyūha.

30. Since he is the beginning he is called Ādideva; since he is unborn he is called Aja; since he protects the subjects he is called Prajāpati.

31. The golden Meru is the foetus of that great Ātman; the oceans constitute the water of the womb and the mountains constitute the outer skin of the womb.

32. All these worlds in this universe, the moon, sun, stars, planets and Vāyu are in this cosmic egg.

33. The egg is enveloped with waters ten times bigger than it. The waters are enveloped by Tejas ten times bigger.

34. The Tejas is enveloped by Vāyu ten times bigger. Vāyu is enveloped by Ākāśa and Ākāśa is enveloped by Bhūtādi.

35. The Bhūtādi is enveloped by the Mahat. The Mahat is enveloped by Avyakta. Thus the egg is enveloped by even coverings.

36. O excellent brahmins, eight Prakṛtis, the causes of creation, sustenance and destruction are stationed covering each of these.

37. Thus born of one another, the effects and their causes sustain one another supporting and being supported.

38. Just as the tortoise spreads its limbs first and then withdraws them, so the Avyakta creates the beings and then withdraws them.

39. Everything originating from Avyakta is born in this order. When the time of dissolution arrives it gets dissolved in the reverse order.

40. The Guṇas become equal and unequal due to Kāla. Dissolution takes place when there is equilibrium of the Guṇas. When this is upset, creation takes place.

41. Thus this egg, large and thick, is the source of origin of Brahmā. It is called Brahmā's sphere ; Brahmā is the lord of this.

42. There are thousands and crores of such eggs stationed at the sides, above and below since Pradhāna is present everywhere.

43. In the different places there are four-faced Brahmās, Viṣṇus and Rudras created by Pradhāna with the presence of Śiva.

44. The lord is beyond the manifest. The egg is born of the unmanifest. From that egg is born lord Brahmā and the worlds are created by him.

45. The primary creation of Pradhāna is without the intervention of the cosmic intellect. The ultimate dissolution is effected sportively by the lord alone at the end.

46. What is called as the unmanifest cause is Pradhāna. Brahmā is the progeny of Prakṛti. The Pradhāna has neither beginning nor middle nor end. Its prowess is infinite. It is white and deep red. It is associated with Puruṣa.

47. When the Rajas predominates it becomes generative. It creates the eight secondary tattvas in the beginning, which cause flourishing of the worlds. In the end it devours them.

48. The stability and the subsequent operation of the causes projected by Prakṛti take place by the thought of supreme lord whose prowess is not effected by Prakṛti.

CHAPTER ELEVEN

(*The description of creation*)

The sages said :—

1. Please narrate the Manvantaras, the Kalpas, the subsidiary creations and the re-creation after dissolution.

Vāyu said:—

2. The tenure of Brahmā who comes and goes according to the calculation of time is first a Parārdha and another Parārdha thereafter. At the end of the latter the re-creation takes place.

3. In each day in the life of Brahmā, the fourteen Manus come and go.

4. The Manvantaras and Kalpas have no beginning or end. Being unknowable they cannot be narrated separately.

5. Even if they be knowable, of what avail is it to you to know them. Hence I do not attempt to narrate them separately.

6. Among these Kalpas, I describe the creation and re-creation of this Kalpa.

7. The current Kalpa is named Vārāha. O excellent brahmins, in this Kalpa the Manus are fourteen in number.

8. Among the Manus, Svāyambhuva and others constitute the first seven Manus, Sāvarṇika and others constitute the next seven. Among them Vaivasvata Manu is the seventh.

9. It shall be known that in all the Manvantaras, the creation, sustenance and annihilation are more or less of the same nature.

10-13. When the previous Kalpa had ceased, the storm had burst, the forest and trees had been uprooted, the fire-god had consumed the worlds like dry grass, the earth had been drenched, oceans had overflowed their shores, the quarters had been sunk in deep sheet of water and the waters of dissolution had started their fierce devil dances with the waves for their arms showing movements of gestures by means of the water, Brahmā assumed the form of Visnu, slept soundly in that vast expanse of water.

14. One shall cite this mantra, a Śloka, regarding Nārāyaṇa. O excellent sages, listen to the mantra as well as the actual meaning of the words.

15. Waters are called 'Nārāḥ'. Waters are sons of Nara. He is called Nārāyaṇa because waters constitute his abode.[202]

16-17. With their palms joined in reverence the Siddha residents of Janaloka and the gods awakened the lord of gods who was in Yogic slumber, with hymns, in the morning as the Śrutis had done formerly at the beginning of creation.

18. The lord woke up, got up from his bed and came to the water. He looked all round at the quarters with the Yogic slumber still lingering in the eyes idly.

19. He did not see anything except himself. He sat up like a wonderstruck person and began to ponder deeply.

20. "Where is that charming goddess the great Earth, with her lofty mountains, rivers, cities and forests."

21. Thinking thus Brahmā could not locate the earth. Then he thought of his father, the three-eyed lord.

22. By meditating on the lord of gods, of immeasurable splendour, Brahmā understood that the earth had sunk under water.

23. Then Brahmā desirous of lifting up the Earth, thought of the divine Boar supporting about and diving into the waters.

24-29. He then assumed the form of a Boar and entered the nether worlds in order to lift up the Earth. His body was like a huge mountain. His snorting sound was like thunder. He had the lustre of a blue cloud. He was terrible with his snorting sound. His shoulders were thick, heavy and rounded. His buttocks were plump and raised. The tips of his calves were short and rounded. The hoofs were sharp. His eyes were round and terrible having the brilliance of rubies. The huge body was oval-shaped. The stiff ears shone brilliantly. Inhaling and exhaling his breath he stirred up the waters of dissolution. The shining manes covered his beautiful cheeks and shoulders. He was embellished in gemset

202. Manu. I. 10

jewels of various sorts. He shone like clustering clouds with lightning.

30. Then the boar that resembled a mountain shone well as if he had reached the foot of the lord.

31. Then he lifted the Earth sunk under water and held it on his curved fangs. He rose up from the nether worlds.

32. On seeing him, the Siddhas, sages and other human beings rejoiced and danced. They scattered flowers on his head.

33. The body of the Boar covered up with flowers shone like the mountain of collyrium with glow-worms falling on it.

34. The Boar brought the earth to its own place. It then assumed his natural form and fixed it there.

35. He levelled the earth, fixed the mountains and set up the four worlds on the earth as before.

36. Thus after lifting the earth along with the mountains from the midst of the vast sea of dissolution the lord created the universe—the mobile and immobile beings.

CHAPTER TWELVE

(*The description of creation*)

Vāyu said:—

1. At the time of meditation while he was pondering intelligently, delusion in the form of darkness appeared before him.

2. Darkness, delusion, great delusion, blinding darkness and ignorance; the five appeared before the noble lord.

3. While he was meditating, the creation was ramified into five, enveloped all round by darkness as in a seed vessel (?)

4. Both within and without it was devoid of light benumed and unconscious. It had no intellect, faces and sense-organs.

5-6. Hence this creation became stationary consisting of trees and mountains. On seeing that this creation did not

multiply Brahmā was dissatisfied. He began conceiving and meditating a second time. While he meditated, the lower animals came into being.

7. These animals had light within but not without. They had the form of animals and went a wrong path.

8. When this creation too proved ineffective the creation of the gods of the Sāttvika type took place.

9. Men had plenty of pleasure, were not concealed but had light within and light without. They had innate consciousness too.

10. Again he meditated and from the unmanifest evolved the human creation which had a downward trend. Though effective it was full of misery.

11-13. The human beings had light within and light without. They had Tamas and Rajas in abundance. The fifth creation appeared in four forms in respect of Viparyaya, Śakti, Tusti and Siddhi. These had no possessions, being of different species, prone to eating and drinking, were known as Bhūtas etc.

14. The first creation of Brahmā is that of Mahat; the second is that of subtle elements and is called Bhūtasarga; the third is known as organic.

15. The primary creation took place without the intervention of intellect. The fourth was the creation of immobile beings.

16-17. The fifth was the creation of animal kingdom; the sixth of gods; the seventh of human beings. The eighth is called Anugraha and the ninth Kumāra.

18. The first three creations are primary. They work without intelligence. The five secondary creations function intelligently.

19-20. Brahmā had in the beginning created four sons : Sanaka, Sananda, Sanātana and Sanatkumāra. These are known as yogins free from passion and jealousy.

21-22. They were not interested in the activity of creation because their minds were drawn towards the lord. When Sanaka and others disinterested in creation had left the world,

Brahmā, desirous of creation, performed penance. Though he performed penance nothing happened.

23. When a long time elapsed he was distressed and his distress turned into anger. From the eyes of the infuriated Brahmā drops of tears fell.

24. From these goblins and ghosts emerged. On seeing these born of tears Brahmā censured himself.

25. As a result of anger and annoyance he fell into swoon. Then the enraged Brahmā cast off his breath.

26. Then Rudra, the lord of vital breaths, appeared through the mouth of Brahmā in order to confer unequalled favour.

27. Lord Rudra divided himself into eleven Ātmans. When these appeared they were addressed by him.

28-29. O dear, you have been created by me for blessing the worlds. Hence endeavour assiduously for the establishment and benefit of the world and for its progeny. Thus spoken to, they cried and ran all round.

30. In view of their crying and flight they are called Rudras. Rudras are vital breaths and vital breaths are Rudras.

31. Then Rudra, the merciful son of Brahmā, bestowed vital breaths on Brahmā.

32. Rudra was delighted at the return of Brahmā to life. He spoke to Brahmā.

33. O Brahmā, preceptor of the worlds, do not be afraid. Your vital breaths have been resuscitated by me. O one of good rites, get up comfortably.

34-35 On hearing these words as if heard in dreams Brahmā glanced at Rudra, his eyes shedding lustre of lotuses, when the vital breath returned to him. With palms joined in reverence he spoke in pleasing but majestic tone.

36. "Indeed by your very vision you delight my mind. Who are you, sir, standing in cosmic form dividing yourself into eleven forms?"

37. On hearing his words, Śiva lord of the gods touched Brahmā with his pleasing hands and spoke.

38. Know me as the great Ātman, born as your son. The eleven Rudras have come to protect you well.

39. Hence shake off this lethargy through my blessing. Be wakeful. It behoves you to create beings as before.

40. When the lord spoke thus, Brahmā was pleased. He eulogised Rudra with the eight names.

Brahmā said:—

41-43. (i) Obeisance O lord Rudra, with the splendour of the sun; to lord Bhava the taste, of the form of water; to Śarva of the form of the earth, Nandin the bull; to Īśa, Vasu in the form of touch, to the lord of Paśus, to the fire-god of great brilliance, to Bhīma in the form of ether, the sound, the subtle element, to Ugra of terrible features in the form of the sacrificer, to Mahādeva with Umā and the moon. Obeisance to the lord of eight forms.

44. After eulogising Mahādeva, Brahmā, the grandfather of the worlds requested the lord after due homage.

45. O lord of the past and the future, O Rudra, my son, it was for the creation that you the destroyer of the cupid were born out of my limbs.

46. Hence, O lord of the universe, help me in this task. It behoves you to create beings everywhere.

47. Thus requested by him Rudra, the suppressor of the Tripuras, consented to his proposal.

48. Then Brahmā congratulated him. Permitted by him Brahmā created people.

49. He mentally created Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. He created Dharma and Saṁkalpa too.

50. These are the twelve sons of Brahmā including Rudra. They are the ancient householders.

51. Their families are twelve including the gods. Endowed with progeny and holy rites they are embellished by the sages.

52-53. Then he created the four—the gods, Asuras, Pitṛs and the human beings. Desirous of creating these,

Brahmā set himself to the task of creation along with Rudra. He created the gods from his face and the pitṛs from the sides.

54. From his loins he created the Asuras; from the organ of generation the human beings. The Rākṣasas overwhelmed by hunger were born of his privities.

55. Strong night-prowlers with Tamas and Rajas prominent were born as his sons. The serpents, Yakṣas, Bhūtas and Gandharvas were born.

56. The crows were created from the sides, birds from his chest, goats from the face and serpents from the sides.

57. From his feet were born the horses, elephants, Śarabhas, wild oxen, deer, camels, mules, stags and other animals.

58-62. Medicinal herbs, fruits and roots were born of his hairs. From his eastern face he created Gāyatrī, Ṛks, Trivṛtsāma, Rathantara, Agniṣṭoma and other sacrifices. From his southern face he created Yajus Traiṣṭubha Chandas, the fifteen Stomas, Brhatsāma and Uktha. From his western face he created Sāman, Jagati Chandas, the seventeen Stomas, Vairūpya and Atirātra mantras. From his northern face he created the Atharva Veda, the twentyone Āptorvāman, Anuṣṭubh Chandas and the Vairāja. High and low animals and living beings were born of his different limbs.

63. Yakṣas, Piśācas, Gandharvas, Apsaras, human beings, Kinnaras, Rākṣasas, birds, deer and other animals, serpents etc. were born.

64. The mobile and immobile beings which were perishable and imperishable attained their activities.

65. Created again and again the beings retain their previous nature, violent or non-violent, soft or ruthless, virtuous or evil, true or false.

66-70. They attain birth with the impressions of their previous traits. The creator himself has assigned the variety and diversity to the elements, the sensual objects etc. He himself has assigned them names and forms through the Vedic texts. He has bestowed the names of the sages and the

functions prescribed in the Vedas on those who were born at the close of the night. When a new season arrives its nature appears itself. So also when the new yuga arrives its nature appears along with it. Thus creation manifests itself through the limbs of Brahmā.

71-73. Beginning with intellect and ending with Viśeṣa this secondary creation is derived from Prakṛti itself. There in the Brahmavana which has the light of the moon and the sun, which is embellished by planets, stars, rivers, oceans, mountains and abounds in beautiful cities and countries the unmanifest Brahmā, having his source in the seed of Avyakta and blessed with the benign favour of the lord, the knower of all, moves about.

74-75. The eternal tree in the form of Brahmā shall be resorted to by all. The cosmic intellect is its main stem as well as its branch; the sense-organs its inner hollows; the great elements characterize its size; the Viśeṣa is its tender sprout; Dharma and Adharma its good flowers; happiness and misery its fruits.

76. Wise men say that the heaven is his head; the sky his navel; the sun and the moon his eyes; the quarters his ears and the earth his feet. That unponderable soul is the maker of all living beings.

77. Brahmins are born of his mouth: the Kṣatriyas of his chest, the Vaiśyas of his thighs; the Śūdras of his feet. All the castes are born of his body.

CHAPTER THIRTEEN

(The creation of Brahmā and Viṣṇu)

The sages said:—

1. Sir, you have narrated the creation of the great Ātman through the mouth of the four-faced lord. There we have a doubt.

2-6. The Odd-eyed Śiva is the foremost among the gods. The trident-bearing Śiva is brilliant. Lord Rudra the Kālātman is Kapardin and Nīlalohita. When the end of the yuga arrives he becomes infuriated and annihilates this universe including Brahmā, Viṣṇu and the fire-god. He makes the worlds shrink. Brahmā and Viṣṇu are under his control. They make obeisance to him out of fright. He is the lord who formerly created Brahmā and Viṣṇu from his limbs. He alone is the cause of acquisition and retention. He is the primordial and ancient god. How did such a lord become the son of Brahmā who is born of Avyakta?

7. We have also heard that Brahmā and Viṣṇu were born of Rudra and created Rudra. Thus they mutually created each other.

8. How could the two, progenitors of the living beings, come out of each other thereby possessing both prominence or otherwise ?

9. There is nothing unseen or unheard by you. Every thing is remembered by you who had been the disciple of the lord himself.

10. Please narrate how Brahmā became the lord of all sages. O dear, we are faithful and eager to hear the great glory of the lord.

Vāyu said:—

11. O Brahmins, this question has been well put by you, experts in the art of queries. I had put the same query to Brahmā who replied suitably.

12. I shall narrate how Rudra was born and how Brahmā and Viṣṇu were born from each other.

13-15. The three are the Ātmans as causes born of Maheśvara; they are the causes of creation, sustenance and annihilation of the universe consisting of the mobile and immobile beings. Endowed with great qualities they are sanctified by the great lord. Presided over by his Śakti they can always perform their activities. Brahmā can create; Viṣṇu can protect; Rudra can annihilate.

16-21. But they rivalled with one another. Desirous of excelling one another they propitiated their father, the

supreme lord by means of penance. Attaining all round favour of the lord at the outset in a former Kalpa, Rudra created Brahmā and Viṣṇu. In another Kalpa, Brahma created Rudra and Viṣṇu. In another Kalpa Viṣṇu created Rudra and Brahmā. Thus in different Kalpas, Brahmā, Viṣṇu and Rudra desiring mutual benefit are born of one another. Based on the events in their respective Kalpas, their process in being the cause of origin of one another is extolled by the sages. Now listen to their holy and wonderful story that releases from sins.

22-26. Listen also to what happened to Brahmā in his Kalpa. In the Kalpa, Meghavāhana, Viṣṇu became a cloud and showered the earth for a thousand divine years. Seeing this, Śiva gave imperishable Śakti to Viṣṇu. Obtaining the Śakti from Śiva Viṣṇu created the universe along with Brahmā. On seeing that glory of Viṣṇu, Brahmā created by him was seized by jealousy and said derisively. Go you, O Viṣṇu. The cause of your origin is known to me. Rudra is superior to both of us. There is no doubt in this.

27. It is due to the grace of that lord that you, the sustainer, have become a creator today.

28. I too shall propitiate Rudra, the leader of gods, by means of penance and shall create the entire universe along with you. There is no doubt in this.

29. Slighting Viṣṇu thus, Brahmā attained Śiva by means of penance and submitted to him thus.

30. O lord of the gods, O lord of the universe, Viṣṇu is born of your left and I am born of your right side.

31. Still Viṣṇu created the universe along with me. Due to rivalry he was taunted by me depending on the strength of your support.

32. "O Viṣṇu, your piety towards the lord is not more than that of mine" (I told him) because our origin from you is on the same footing.

33. O Śiva, it behoves you to give all that to me also in the manner you bestowed on him before due to his devotion.

34. Thus implored by him the merciful lord Śiva gave all to him as justifiable.

35. Thus obtaining the state of being the Atman of all in a trice, from Śiva, Brahmā hastened to and saw Viṣṇu.

36-41. He saw Viṣṇu lying on Śeṣa[203] in his abode in the milk-ocean.[204] A white canopy resembling the sun was spread. It was created by him mentally. It was set with gold and gems. Lord Viṣṇu had eyes resembling lotus. He had splendid body with four arms. He was bedecked in ornaments. He was holding conch and discus. His face shone like the disc of the moon. The scar Śrīvatsa marked his chest. He was smiling sweetly. His lotus-like feet attained red hue due to the contact of the lotus-like Lakṣmī. In Yogic slumber he appeared lying in the nectarine milky ocean. By the Guṇa of Tamas he was Kālarudra; by that of Rajas he was Brahmā; by that of Sattva he was Viṣṇu. In Nirguṇa state he was lord Śiva. On seeing him Brahmā spoke seriously—"O Viṣṇu, I am going to devour you as you did me formerly."

42. On hearing this Viṣṇu woke up, saw Brahmā and smiled slightly.

43. In the meantime Viṣṇu was devoured by Brahmā and immediately created through the middle of the eyebrows.

44-47. In the meantime the moon-crested lord came to the place to test their Śakti. Though devoid of form he assumed a form in order to bless them as he had previously done. Both of them were delighted and frightened and so eulogised the lord and bowed to him with respect from a distance. The trident-bearing lord blessed them and vanished even as they watched him with respect.

203. The milky ocean is supposed to be identical with the Sea of Japan. See "geo. of the Purāṇas," PP. 42-44.

204. Skt texts abound in descriptions of Visnu reclining on Serpent Śeṣa. In this context, it may be noted that there is a vivid picture of Śeṣaśāyī Viṣṇu on the outer wall of the Dasāvatāra temple at Deogarh (c. 5th cent. A.D)

CHAPTER FOURTEEN

(*The manifestation of Rudras*)

Vāyu said:—

1. I shall expain the reasons for the manifestation of Rudra in every Kalpa whereby the broken series of Brahmā's creation is resumed.

2. After creating the subjects in every Kalpa, Brahmā born of the cosmic egg felt excessively distressed. He was deluded.

3-4. In order to pacify his misery and to multiply his subjects, in the various Kalpas, Rudra, Brahmā's younger brother, becomes the son of Brahmā and blesses him.

5. He alone is lord Īśa, a mass of splendour, free from ailment, devoid of beginning and end, the creator and the lord making all living beings shrink.

6. Endowed with lordly qualities, he is purified by Parameśvara. He is presided over by his Śakti and marked by his symbols.

7. He has the same name, the same form; he can perform his task; he has same function as he maintains and abides by his commands.

8. He resembles a thousand suns, he is bedecked in crescent moon. Serpents constitute his necklaces, shoulderlets and bangles.

9. He is brilliant holding the skulls of asura Jalandhara, Brahmā, and Indra, his tawny hair, moustache and beard are drenched in the surging waves of Gaṅgā.

10. His lips shine with the tips being hit by the sharp-pointed curved fangs; his ear-rings make a halo around his left ear.

11. He is seated on a great bull; his voice sounds like thunder. He is lustrous like fire, his strength and exploits are great.

12. He whose features are hideous in this manner and who is born as the son af Brahmā bestows wisdom on him and co-operates with him in the activity of creation.

13. It is due to his grace that the creation in every Kalpa functions as a perpetual series.

14. Once, when requested by Brahmā to create, he mentally created all beings exactly like himself.

15. All of them had matted hair; they were free from fear and distress, had blue necks and three eyes, were free from decaying age and death; they had shining tridents as their excellent weapons.

16. The fourteen worlds of the universe were filled up by them. On seeing these various Rudras, Brahmā spoke to Śiva.

17. "Obeisance to you, O lord of gods, do not create such subjects. Welfare to you. Create other subjects that may be endowed with death."

18. When told thus, the lord replied to Brahmā, "Such a creation is not my task. You alone create inauspicious beings.

19. The noble beings of great strength created by me mentally will walk about in my company. They will regulate the sacrifices."

20. After saying thus to the creator, Śiva the lord of living beings desisted from creation and remained in the company of Rudras.

21. From that time onwards the lord does not procreate auspicious beings. He stands in Yogic trance till the dissolution of the universe.

CHAPTER FIFTEEN

(Song of Prayer addressed to Śiva and Śivā)

Vāyu said:—

1. When the creation of Brahmā did not multiply Brahmā thought of creation by the process of sexual intercourse.

2. Since the race of women had not emanated from the lord formerly, Brahmā could not produce creation through sexual intercourse.

3. Then he finally resolved that the lord should be asked in respect of multiplying the subjects.

4. Thinking that without his grace the subjects will not increase, Brahmā began to perform penance.

5-7. His primordial eternal Śakti is subtle, pure, pleasant and intelligible only through piety; it is devoid of attributes, unsullied, unramified unruffled, perpetual and it ever remains with Īśvara. Thus Brahmā pondered over the lord and his great Śakti and performed penance.

8. Ere long the lord was pleased with Brahmā who was endowed with severe penance.

9. Becoming half-female[205] after introducing certain parts into a certain image, the lord himself came there.

10-15. On seeing the lord, Brahmā eulogised him as well as the goddess, with hymns full of subtle meaning—the lord who is beyond darkness, is eternal, without a second, incomprehensible, invisible to the libertine, the creator, overlord, endowed with the creative power, who is beyond arguments, has no fallacious appearance, is immeasurable, unaging, stable, unmoving, devoid of attributes, quiescent. possessed of infinity, omnipresent, bestower of boons, devoid of difference between the Existent and the non-Existent, incomparable, worthy of being sought refuge and permanent. He prostrated before him and then stood up with palms joined with reverence. He eulogised him with faith and humility by means of hymns of subtle, sweet, refined and pious meanings that explained the Vedic texts.

Brahmā said:—

16. O lord, be victorious. O Īśvara, O Maheśvara, splendid with attributes, be victorious.

17. O auspicious goddess, O heroine of Prakṛti and the one beyond Prakṛti and naturally beautiful, be victorious.

18. O lord of fruitful Māyā, of fruitful will, of great sports and of fruitful strength, be victorious.

19. O mother of the universe, O goddess identical with the universe, O creator and companion of the universe, be victorious.

205 See P. 1075 note

20. Be victorious, O lord of eternal prosperity and permanent abode. Be victorious, O lord of eternal form. Be victorious, O lord of permanent devotees.

21. Be victorious O creatress, protectress, annihilatress and the heroine of the three Ātmans.

22. Be victorious, O lord ready to survey, enlarge the universe. Be victorious, O lord from whose terrible glance rises the fire that consumes all the worlds.

23. Be victorious, O goddess incomprehensible to the gods and others, O goddess that shinest brilliantly with your subtle vision. Be victorious, O goddess the part of the gross Śakti of the Ātman. Be victorious, O goddess pervading the mobile and immobile beings.

24. Be victorious. O lord merging various principles of the universe into one. Be victorious, O lord the groups of whose followers have stepped on the heads of Asuras.

25. Be victorious, O goddess affording protection to those who resort to you. Be victorious, O goddess who uproot the spirits of the poisonous tree of worldly existence.

26. Be victorious, O lord enhancing prosperity, prowess and heroism. Be victorious, O lord, stationed beyond the universe, O lord who hast quelled the might of the enemies.

27. Be victorious, O immortal lord who hast laid the rite of "five objects." Be victorious, O goddess having the form of the hymn with the knowledge of the "five objects."

28. Be victorious, O lord, the physician par excellence for the great suffering of the terrible worldly existence. Be victorious, O goddess the moon-light for the layers of darkness of ignorance, the primordial dirt.

29. Be victorious, O black fire that consumed the Tripuras. Be victorious, O goddess Tripurabhairavī. Be victorious, O lord devoid of three attributes. Be victorious O goddess, the possessor of three attributes.

30. Be victorious, O omniscient one. Be victorious, O goddess enlightening every one. Be victorious O lord having prolific divine limbs. Be victorious, O goddess bestowing all desires.

31. O lord, where is your great splendour and where the worthless words of ours. Still O lord, forgive me that babble but with devotion.

32. After eulogising with these and similar hymns the four-faced lord, the creator of the universe bowed again and again to Rudra and Rudrāṇī.

33. This holy and excellent hymn "Ardhanārīśvara Stotra" uttered by Brahmā enhances the delight of Śiva and Śivā.

34. He who recites this with devotion or teaches to anyone whatsoever reaps the fruit thereof as a result of the pleasure of Śiva and Śivā.

35. I bow to Śiva and Śivā the sanctifiers of living beings in the entire universe; the couple whose bodies are devoid of birth and death aud who have taken the bodies of an excellent man and a youthful maiden.

CHAPTER SIXTEEN

(*The manifestation of divine Śakti*)

Vāyu said :—

1-3. Then the delighted god Śiva spoke to Brahmā with a benign and sweet smile. His voice sounded like thunder. All the letters were sweet, majestic, soft, clear, full and rich in meanings. They had royal qualities being pure and efficient in the protection of all subjects.

Lord Śiva said :—

4. Dear child, O fortunate one, the gravity of your statements has been understood by me.

5. It is for the increase in the number of the subjects that this penance has been performed by you. I am delighted with your penance. I shall grant you what you desire.

6. After this sweet and liberal speech the excellent lord created the goddess from a part of his body.

7. It is the goddess whom scholars of the Vedas call

the greatest Śakti endowed with the divine qualities of Śiva the great soul.

8. It was the goddess in whom there is neither birth, nor death nor old age nor other similar things. It was the goddess who manifested herself from the body of Śiva.

9. She from whom words recede along with the mind and the sense-organs,[206] appeared to be born of a part of the body of her husband.

10. The goddess who pervades everything through her greatness was seen like a wonderfully embodied being.

11. It is she who fascinates the entire universe with her Māyā. Really she is unborn but she appeared to be born of Śiva.

12. Her great form is not visible even to the gods. Such a great goddess of all the gods was divided in the body of her lord.

13-14. On seeing the great omniscient, omnipresent subtle goddess, devoid of the difference between Sat and Asat, the goddess who illuminates the universe with her brilliance, Brahmā bowed and prayed.

Brahmā said :—

15. O Goddess in the beginning I was created by the lord and employed in the activity of the creation. I create the universe.

16. O Goddess, the gods and others are mentally created by me. Though they are created again and again they do not increase in number.

17. Hereafter I wish to increase the number through copulation.

18. The race of women has not emerged from you. Hence I cannot create an everlasting race of women.[207]

19-22. Śaktis originate from you. Hence I worship you alone who bestow Śaktis upon everyone everywhere, who grant boons and who are Māyā and the goddess of the gods. O omnipresent goddess for the increase of the mobile

206 Cp. Vāyavīya S. 3. 1.

207 Cp. Ch. 15. V. 2.

and immobile beings, please be born with a part of yours, as the daughter of Dakṣa my son. Thus requested by Brahmā the goddess created a Śakti equal in splendour to herself from the middle of her eyebrows. Lord Śiva looked at her laughingly and spoke.

23-25. "After propitiating Brahmā with penance you shall carry out what he desires". The Śakti obeyed the lord. At the instance of Brahmā she became the daughter of Dakṣa. After giving the incomparable Śakti in the form of Brahman to Brahmā, the goddess re-entered the body of the lord. The lord vanished. Since that time the enjoyment of sexual pleasures in women was established.

26. O leading brahmins, procreation functions through copulation. O leading sages, Brahmā too was satisfied.

27. Thus the manifestation of Śakti has been narrated to you. It enhances merit. It shall be narrated with the story of creation.

28. He who recites this every day attains merits and obtains worthy sons.

CHAPTER SEVENTEEN

(The Narrative of Creation)

Vāyu said :—

1-2. Securing the great and eternal Śakti from the lord and desiring to initiate the process of procreation by copulation, Brahmā became a wondrous man in one half and a woman in one half. From the woman-half was born Śatarūpā.[208]

3. The man-half created Virāja, called Svāyambhuva Manu, the first creation.

4. Performing a difficult penance the gentle Śatarūpā got the Manu of bright fame as her husband.

208. Rudra S. I. 16. 11-12.

5. Śatarūpā bore him two sons, priyavrata and Uttānapāda.

6. She bore two daughters of great fortune from whom emanates all creation. They were Ākūti and Prasūti.

7. Lord Manu gave Prasūti to Dakṣa. Brahmā gave Ākūti to Ruci.

8. The mental son Ruci begot of Ākūti a son Yajña and a daughter Dakṣiṇā. The two make the universe whirl.

9. Lord Dakṣa begot of Prasūti, the daughter of Svāyambhuva, twentyfour daughters called the mothers of the world.

10-16. Lord Dharma took thirteen of his daughters as his wives. They were Śraddhā, Lakṣmī, Dhṛti, Puṣṭi, Tuṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapu, Śānti, Siddhi and Kīrti the thirteenth. The other eleven were Khyāti, Satī, Asambhūti, Smṛti, Prīti, Kṣamā, Sannati, Anasūyā, Ūrjā, Svāhā and Svadhā. O sages, the sages Bhrgu, Śarva, Marīci, Aṅgiras, Pulaha, Kratu, Pulastya, Atri, Vasiṣṭha, Pāvaka and the Pitṛs married them. Thirteen sons beginning with Kāma and ending with Yaśas were begotten by Dharma of Śraddhā and others happy and conducive to happiness. Nikṛti and others were begotten of Himsā by Adharma. They bore the traits of Adharma and were conducive to unhappiness. They had no wives or sons. They practised no virtue.

17-21. The Tāmasa creation was controlled by Dharma. Dakṣa's daughter Satī, wife of Rudra cast off her body as daughter of Dakṣa in the context of the insult offered to her husband. She rebuked Dakṣa and Dakṣa's wife and their kinsmen. She was born as the daughter of Menā and Himavat. On seeing Satī how Rudra created many Rudras with lustres similar to his, has already been narrated. Bhṛgu begot of Khyāti the daughter Lakṣmī who became the wife of Viṣṇu.He begot two sons Dhātṛ and Vidhātṛ who became the founders of Manvantara. Their progeny is numerous, in hundreds and thousands.

22. The descendants of Bhṛgu lived in the Svāyambhuva Manvantara. Sambhūti, son of Marīci, gave birth to a son Paurṇamāsa.

23. He had four daughters and descendants large in number. In that family was born Kaśyapa who had many sons.

24-25. Smṛti, wife of Aṅgiras, bore two sons Āgnīdhra and Śarabha and four daughters. Their progeny continued in thousands. Dantogni was born as the son of Prīti the wife of Pulastya. He was Agastya in the previous birth in the Svāyambhuva Manvantara.

26-27. His descendants famous as Paulastyas were many. Kṣamā bore sons to Pulaha the Prajāpati. The three known as Kardama, Āsuri and Sahiṣṇu had the splendour of the sacrificial fires. Their race is well established.

28. Sannati, wife of Kratu, bore him sons who were equal to Kratu. They did not marry and hence were issueless.

29. They were sixty thousand in number and known as Vālakhilyas. They surround the sun and go ahead of his charioteer.

30. Atri's wife Anasūya bore five sons the Ātreyas and a daughter Śruti, the mother of Śaṅkhapada.

31. The glorified five Ātreyas are Satyanetra, Havya, Āpomūrti, Śanaiścara and Soma.

32. The sons and grandsons of the noble Ātreyas are in hundreds and thousands. They lived in the Svāyambhuva Manvantara.

33-34. Seven sons were born to Vasiṣṭha in Ūrjā and a daughter Puṇḍarīkā. They were Rajas, Gātra, Ūrdhvabāhu, Savana, Anaya, Sutapas and Śukra.

35. Their descendants with the names of Vasiṣṭha were in hundreds and hundred millions all in Svāyambhuva Manvantara.

36. This is the creation of the sages. It is impossible to mention this in detail.

37. Svāhā, wife of the fire-god the mental son of Brahmā in the form of Rudra, bore three sons of unmeasured splendour.

38. They are Pāvaka, Pavamāna and Śuci. Pavamāna is the fire kindled by attrition. Pāvaka is the fire produced by lightning.

39-40. The solar fire is called Śuci. Their sons in order are:—Havyavāha, Kavyavāha and Saharakṣas. They are the deities, manes and gods. Their sons and grandsons are fortynine.

41. They are propitiated in the three rites Kāmya, Naimittika and Nitya. They shall be known as saintly observing holy rites.

42-43. These are in the form of Rudra and devoted to him. Whatever is offered in fire by whomsoever it may be is the offering to Rudra. This is the decision in regard to the fires stated in order.

44-47. O Brahmins, I shall describe the manes now but not in detail. The manes preside over the seasons. Hence the Vedas declare "The seasons are the Pitṛs". The mobile and immobile beings are created in the seasons. Hence it is mentioned in the Śruti, "The things produced in the seasons are the Pitṛs."[209] Noble persons derive prosperity from the Pitṛs who preside over the seasons. They stand in contact with the clouds. The Pitṛs are of two types : Agniṣvāttas and Barhisads.

48-49. Householders are also of two types : Non-sacrificers, and Sacrificers. Svadhā bore the Pitṛs two daughters : Menā and Dharaṇī who uphold the universe. Menā was the daughter of Agniṣvāttas and Dharaṇī the daughter of Barhiṣads.

50. Menā, wife of Himavat, gave birth to Maināka, Krauñca, Gaṅgā and Gaurī sanctified by the embrace of Śiva's body.

51. Dharaṇī, wife of Meru, gave birth to Mandara abounding in divine herbs and beautiful peaks of variegated forms.

52. Mandara the glorious son of Meru became the abode of Śiva due to the strength of penance.

53. Dharaṇī gave birth to three famous daughters Velā, Niyati and Āyati.

54. Āyati and Niyati became the wives of the sons of Bhrgu. I have mentioned to you about their race in Svāyambhuva Manvantara.

209. VS. 17. 5

55. Velā bore Sāgara the holy daughter Savarṇā who became the wife of Prācīnabarhiṣ.

56. Sāmudrī bore Prācīnabarhiṣ ten sons who were called Prācetasas. They were the masters of the science of archery.

57. Dakṣa in Svāyambhuva Manvantara became the son of the Prācetasas in the Cākṣuṣa Manvantara due to the curse of Śiva.

58-59. Thus the divine families, attended upon by the devas, of the noble-souled sons of Brahmā, Dharma and others, have been described by me, O Brahmins. They observed holy rites. They had progenies and were embellished by great prosperity.

60. This creation born of the Prajāpatis cannot be enumerated even in hundreds of crores of years.

61. Holy royal families function in two different lines viz. the solar and the lunar.

62. Iksvāku, Ambarīṣa, Yayāti, Nahuṣa and others belong to those families well known and reputed.

63. There are several other saintly kings of different exploits. Of what avail is their detailed enuneration.?

64. Moreover, in the context of the story of lord Śiva, the eulogy of royal families is not approved of by good men. Thus I do not attempt to speak much.

65. Being relevant so far as it implies the greatness of lord Śiva, I have mentioned creation. Enough of those details too.

CHAPTER EIGHTEEN

(The abandonment of the body by Sati)

The sages said :—

1. How did the goddess, daughter of Dakṣa become the daughter of Himavat and Menā after abandoning the body born of Dakṣa?

2. How was Rudra censured by Daksa the noble soul? What could be the cause whereby Śiva was censured?

3. O wind-god, formerly in the Cākṣuṣa Manvantara how was Dakṣa born due to the curse of Śiva? Please narrate.

Vayū said :—

4. Please listen. I shall narrate the activity of the mean Dakṣa resulting in his insult to all gods due to his sinful blunder.

5. Once formerly, all the gods, Asuras, Siddhas and the sages went to the summit of Himavat in order to see the lord.

6. O Brahmins, the lord and the goddess were seated on a divine seat as they granted interview to the gods and others.

7. At the same time Dakṣa too had accompanied the gods in order to see Śiva his son-in-law and the goddess his own daughter.

8. In view of their dignity, the lord and the Goddess did not give any special preferential treatment to Dakṣa.

9. But deluded that he was, Dakṣa did not realise the greatness of the lord and the goddess. Thinking her to be his daughter he began to nurse a grudge and hatred against her.

10. Due to this enmity and further incited by Brahmā, Dakṣa after initiation did not invite them in the sacrifice.

11. He invited the other sons-in-law and honoured them severally.

12. On hearing from Nārada that they had assembled there, Satī went to her father's abode after informing Rudra.

13-19. She stepped into the aeroplane along with her dear friends. It was a divine plane with doors on all sides; had good conditions; could be easily mounted. It was very charming. It shed golden lustre. It was studded with jewels of various sorts and had a canopy covered with pearls. It was decorated with stringed flower garlands. It had been wrought in molten gold; hundreds of be-jewelled pillars supported it all round. The adamantine steps were neatly built. The columns and festoons were decorated with corals. The chief seat therein was studded with gems and

covered with a silken cloth with flower-designs. Through every aperture rays of diamonds were diffused; a good gemset platform without dents shone. A flagstaff as pure as cloud decorated its front with the sign of the great Bull. It was studded with jewels. The main door was guarded by invincible Gaṇeśvaras wearing jewel-studded bodices and wielding canes in their hands. Many women, experts in playing on Mṛdaṅgas, flutes, Vīṇās and in music were seated there richly dressed and bedecked in ornaments.

20-21. Two Rudra virgins held the auspicious chowries and fans beautiful in their handles set with diamonds, and fanned the goddess. In the middle of the chowries the face of the goddess shone like a lotus in the midst of two fighting swans.

22-23. Sumālinī held over her head a pearl-stringed umbrella as white as the moon. The splendid umbrella shone above the face of the goddess as the moon's disc above the vessel of nectar.

24-25. Śubhāvatī of sweet smiling face sat in front of Satī and delighted her by playing at the game of dice. Suyaśas held the auspicious sandals of the goddess, studded with gems, in the middle of her breasts and served the goddess.

26-27. Another lady held the glistening mirror. Another held the fan. Another held the betelbox. Another held the charming parrot.

28. A certain lady held charming fragrant flowers. Another lotus-eyed lady held the repository of ornaments.

29-30. A certain lady held the unguent, good flowers and the auspicious collyrium. Other ladies did their respective duties. They sat around serving her. In their midst the goddess shone like the moon in the Autumn in the midst of a galaxy of stars.

31-32. Then after the blowing of the conch the great wardrum was sounded indicating the time of departure. Then hundreds of bugles and sweet-toned instruments sounded without being beaten (obstructed) along with the sounds of clapping the hands.

33-34. Then eight hundred groups of the thousand strong-

armed Gaṇeśas equal in brilliance to lord Śiva went ahead. In their midst, the glorious chief of Gaṇas, honoured by the moon and Nandīśvara sat on the Bull like Bṛhaspati on an elephant.

35-37. The divine drums were sounded in heaven. Clouds were divinely pleasing. The sages danced. Siddhas and Yogins rejoiced. Everywhere on the way the clouds in association with the gods and others made showers of flowers above the canopy. The goddess entered her father's house as if in a moment.

38. On seeing her Dakṣa became infuriated which subsequently became the cause of his destruction. He worshipped her younger sisters too in an insulting manner(?)

39. Then the goddess spoke to her father in the midst of the assembly, relevantly unexcitedly and undemeaningly.

The goddess said:—

40. O father, the lord at whose bidding everyone from Brahmā to the Piśācas becomes subservient has not been duly worshipped.

41. Let that alone. Why did you slight me your eldest daughter in a despicable manner?

42. Thus addressed, the infuriated Dakṣa replied angrily "The younger daughters are better than you. They deserve my special reverence.

43. Their husbands evoke my respect and joy, for they are superior to your husband lord Śiva.

44. He is stiff-souled and you have resorted to him. So I dishonour you. He is antagonistic to me."

45. Thus insulted the infuriated goddess spoke to her father within the hearing of all present there.

46. O Dakṣa, you insult my husband the lord of the world, whose insult no one has hitherto made.

47. The Śruti says that these are great sinners—viz. a stealer of learning, a traitor to the preceptor and an insulter of the Vedas and of the god. They deserve to be punished.

48. Therefore a terrible punishment befitting the great sin shall be meted out to you by divine intercession.

49. Since the lord of gods has not been worshipped by you, know that your family is defiled and ruined.

50. After saying thus to her father Satī abandoned her body and without fear went to mountain Himavat.

51. The glorious leader of mountains attained the fruit of his merits. It was for her that he had performed penance for a long time.

52. The goddess blessed the lord of mountains. Through her Yogic Māyā and at her own will, she made him her father.

53. When Satī rebuked Dakṣa and went away, the frightened and agitated Mantras too vanished. The sacrifice became hindered.

54. On hearing about the departure of the goddess, Śiva was angry with Dakṣa and the sages and cursed them.

55-57. O Dakṣa, since for my sake the sinless Satī had been dishonoured and the other daughters worshipped along with their husbands, these sons-in-law of yours will be born but not of a womb in the sacrifices of Brahmā in the Vaivasvata Manvantara. In the Cākṣuṣa Manvantara you will become a king as the grandson of Prācinabarhiṣ and the son of Pracetas.

58. O wicked one, there also I shall put up obstacles before you in all activities regarding virtue, wealth and love.

59. Thus addressed by Rudra of unmeasured splendour, Dakṣa abandoned the body and fell on the ground.

60. Then in the Cāksusa Manvantara Daksa was born as the grandson of Prācinabarhiṣ and the son of Pracetas.

61. Bhṛgu and others were born in the Vaivasvata Manvantara in the sacrifice of Brahmā bearing the bodies of Varuṇa.

62. Then in the Vaivasvata Manvantara in the virtuous sacrifice of the wicked Dakṣa the lord created obstacles

CHAPTER NINETEEN

(*The origin of Vīrabhadra*)

The sages said:—

1. How did the lord create obstacles before the wicked Dakṣa who performed a sacrifice for virtue's sake? We wish to know this.

Vāyu said:—

2-4. When Himavat was delighted by becoming the father of the mother of the universe by the strength of his penance, when Śiva married her and sported with her in his abode on the peak of Himavat when a long time elapsed, in the Vaivasvata Manvantara Dakṣa as the son of Pracetas wanted to perform a horse-sacrifice.

5. On the top of Himavat in an auspicious spot at the source of Gaṅgā, frequented by the sages and the Siddhas Dakṣa began his sacrifice.

6. All the gods Indra and others gathered there and thought of going to attend the sacrifice.

7-8. The Ādityas, Vasus, Rudras, Sādhyas, Maruts, Ūṣmapās, Somapās, Ājyapās, Dhūmapās, Aśvins, Pitṛs, and the other sages came there along with Viṣṇu to take part in the sacrifice.

9. On seeing all the gods assembled there without Śiva, Dadhīca became angry. He spoke to Dakṣa thus.

Dadhīca said:—

10. Indeed that man incurs great sin who does not worship those who deserve worship and worships those who do not befit it.

11. Lord's terrible punishment[210] falls where the wicked are honoured and the good are dishonoured.

12. After saying this the sage spoke again to Dakṣa

210. The statement is reminiscent of the concept of Divine origin of punishment well expounded in the Bhīṣma-Yudhiṣṭhira dialogue in the ŚP of the MB.

"Why don't you worship the lord deserving worship, the lord of souls?"

Dakṣa said:—

13. I see eleven Rudras armed with tridents and having matted hair. I do not know anyone else as the lord.

Dadhīca said:—

14. What avails worshipping the gods in the sacrifice if the king of sacrifice, Rudra, is not worshipped by you?

15. He is unchanging, the creator of Brahmā, Viṣṇu and Rudra, to whom all from Brahmā to Piśācas, say "What shall we do?"

16. He is beyond all Prakṛtis and Puruṣa. He is meditated upon by Yogic scholars, sages and the seers of truthful principles.

17. He is the imperishable great Brahman, the Sat-Asat and Asat; devoid of beginning, middle and end, incomprehensible and eternal.

18. He is the creator, sustainer, and annihilator. I do not see any one else in the form of Śiva in the sacrifice.

Dakṣa said:—

19. I offer this Caru in the golden vessel, sanctified by mantras, after assigning the share to Viṣṇu the lord of sacrifice.

Dadhīca said:—

20. "O Dakṣa, since Rudra the lord of the chief of the gods is not propitiated your sacrifice will not be efficacious."

21. After saying this, the infuriated sage Dadhīca left for his hermitage.

22. Even when the sage walked out, the gods did not leave Dakṣa in view of the inevitability of the disaster that was to take place.

23. O brahmins, in the meantime knowing about all this from Śiva the goddess urged the lord to destroy the sacrifice of Dakṣa.

24. Urged by the goddess the lord created the heroic Vīrabhadra the chief of Ganas, intending to destroy the sacrifice.

25-33. He had a thousand faces, a thousand lotus-like eyes. He was holding a thousand iron clubs, thousands of arrows, spear, axe, mace, bow, discus and the thunderbolt. He looked fierce and terrible. The crescent moon adorned his crest; the thunderbolt illuminated his hands. His hair shone like lightning. He had a huge mouth terrible with the curved fangs and a huge belly. His tongue was like lightnings His lips hung down. His voice sounded like the cloud and th. ocean. He wore the tiger's hide dripping with blood. He ear-rings formed circles close to his cheeks. He had adorned his crest with the garlands from the heads of leading gods. He was bedecked in golden shoulderlets and jingling anklets. He was shining with heaps of gems. His chest was covered by necklaces. He was equal in exploit to the great fabulous animal Śarabha, tigers and lions. His gait was gentle and majestic as that of a stately elephant in rut. His lustre was white like conch, chowrie, Kunda flower, moon and the lotus-stalk. He was like the snow-capped lord of mountains who had become mobile. Flames surrounded him. Wearing pearl ornaments he shone brilliantly as the fire at the dissolution of the world.

34. That chief of Gaṇas knelt and bowed. With palms joined in reverence he stood beside the lord of gods.

35. With his anger he created Bhadrā the goddess Kālī as a witness of his activities and his companion.

36. On seeing Vīrabhadra standing like deadly fire in the company of Bhadrā, Śiva said "Welfare be to you."

37. He submitted to the lord in the company of the goddess. "Please command what task shall I carry out?"

38. Then with a desire to please Pārvatī, Śiva spoke to the huge-armed Vīrabhadra in raised sound.

The lord of gods said :—

39. O chief of Gaṇas, accompanied by Bhadrakālī, destroy the sacrifice of Dakṣa the son of Pracetas.

40. O chief of Gaṇas, I shall witness your exploit staying near Raibhya's[211] hermitage along with the goddess.

211. This sage, friend of Bharadvāja, had his hermitage on the Himālayas on the Ganges.

41-42. In the place Kanakhala[212] there are huge trees near Gaṅgādvāra[213] resembling the mountain with the golden peaks like Meru[214] and Mandara.[215] Dakṣa is holding sacrifice there. Immediately create obstacles in that sacrifice too. Do not delay.

43-44. When this was mentioned by the lord, the goddess, daughter of Himavat looked at Vīrabhadra and Bhadrakālī as does a cow at her calf. Embracing him and sniffing at his head as at the head of Subrahmaṇya[216] she smiled and spoke in sweet voice

The goddess said:—

45. O dear Bhadra, O blessed one, of great strength and exploit, you are born to carry out the task that pleases me. Wipe off my anger and sorrow.

46. In view of his enmity Daksa is performing a sacrifice without inviting the lord of sacrifice. O chief of Ganas, split that sacrifice.

47. At my bidding O dear. inflict violence in the company of Bhadrā. Kill the sacrificer. Let the holy sacrifice be turned into non-sacrifice.

48. At the behest of Śiva and Śivā of wonderful activities, with bent head, as if it was their blessing, Bhadra bowed to them and left.

49-50. The infuriated lord Vīrabhadra, fond of cremation ground, created from his skin-pores chiefs of Gaṇas, and from his right hand hundred crores others.

51. He also created these from his feet, thighs, back,

212. It is a holy place of pilgrimage near Haradvāra. Here the patriarch Dakṣa is said to have performed the great sacrifice where Satī immolated herself.

213. Gaṅgādvāra, identical with Haradvāra is known by various names —Mokṣadvāra, Māyādvāra etc See P. 1082 note, P. 1362 note.

214. See PP. 310 note, 623 note.

215. It is a mythical mountain but identified by some with the mountain of that name to the south of Bhagalpur in Bihar (ASR Vol. VIII. P. 130).

216. Kārttikeya is called six-faced, for he was fostered by the six Pleiads (Krittikas) as their offspring.

sides, mouth, throat, privities, heels, middle of the head, neck, face and belly.

52. Then the universe with all its open spaces and crevices was covered with the chiefs of gaṇas equal in exploit to Bhadra.

53. These had thousand hands holding thousands of weapons and had the lustre of Rudra.

54. They had spears, tridents and maces, axes, stones and rocks. They resembled deadly fire and Rudra. They had three eyes and matted hair.

55. They flew in hundreds and seated on lions roared loudly like clouds.

56. Lord Bhadra surrounded by the Bhadras shone like Kālabhairava surrounded by hundreds of deadly fires at the time of dissolution.

57. In their midst, mounted on a lordly bull and with a bull-emblem, lord Bhadra went ahead like Śiva seated on Nandin.

58. When Bhadra was seated on the bull, Bhasitaprabha held the pearl umbrella and the white chowries.

59. Bhasita shone by the side of Bhadra like the lord of mountains by the side of Śiva.

60. Bhadra too shone in his company as he held the white chowries like the lord with the trident weapon and the crescent moon.

61. Bhānukampa of great splendour bedecked in gold and jewels blew on the auspicious white conch Bhadra in front of Bhadra.

62. The divine drums were sounded with divine tumultuous tone. The clouds in hundreds made showers of flowers on his head.

63. Winds taking up the fragrance of full blown flowers pregnant with honey blew favourbly on their way.

64. Then the elated chiefs proud of their strength danced, rejoiced, cried, laughed, spoke and sang.

65. Then Bhadra stationed in the midst of the Bhadra-ganas in the company of Bhadrā shone like Śiva in the midst of Rudraganas in the company of Pārvatī.

66. In a moment the strong Vīrabhadra with his

followers entered the golden gate of the sacrificial altar.

67. Then the chief of Gaṇas Bhadra entered like Rudra desirous of burning the worlds at the time of dissolution.

CHAPTER TWENTY

(*The destruction of Dakṣa's sacrifice*)

Vāyu said :—

1. Then he saw the great Satra of the gods of great splendour the chief of whom was Visnu. The satra had all the paraphernalia—the flags of various colours etc.

2. Good grass was scattered in straight lines. The sacrificial fire was well-kindled. It was embellished with glittering sacrificial vessels of gold.

3. The rites were performed neatly in accordance with the rules found in the Vedas by the sages who were experts in sacrifices and who performed the rites properly.

4. Thousands of celestial damsels were there. The Satra was attended by the Apsaras. The sweet sound of flutes and lutes spread and was enhanced by the sound of Vedic hymns.

5. On seeing all this, the heroic Vīrabhadra of great exploits roared like a lion or a majestic rumbling cloud.

6. Then a hurrah of joy, filling the sky and superseding the sound of the ocean was produced by the lords of gaṇas.

7. Overwhelmed by the great sound the frightened heaven-dwellers ran helter-skelter dropping their garments and ornaments.

8. "Has the great Meru been burst ? Is the earth pierced through ? What is this?" the gods began to scream and shout.

9. Some abandoned their lives due to fear like lordly elephants in a thick forest on hearing the roar of the lion.

10. Mountains crumbled. The earth quaked. Winds rolled and reeled. The ocean was agitated.

11. Fires did not blaze. The sun did not shine. Neither the planets nor the stars nor the other luminary bodies shone.

12. In the meantime lord Bhadra in the company of Bhadras and the goddess Bhadrā reached the brilliant sacrificial altar.

13. On seeing him, Dakṣa stood steady and firm though he was frightened. He spoke angrily "Who are you? What do you wish?"

14-15. On hearing the words of the wicked Dakṣa, Vīrabhadra of great splendour and of majestically rumbling sound like the cloud smilingly looked at Dakṣa, the gods and the Ṛtviks. He spoke the relevent words full of meaning without the least excitement.

Vīrabhadra said :—

16. We are the followers of lord Śiva of great splendour. We have come for our share. May that be given to us.

17. If the share has not been allotted to us in the sacrifice let the reason be mentioned or let the gods fight with me.

18. When they were told thus by the chief of Gaṇas the gods headed by Dakṣa said—"The mantras are our authorities. We are not the lords."

19. The Mantras said—"O gods, your minds are oppressed by Tamas. Hence you do not deserve the first share. Worship lord Śiva."

20. Though advised by the Mantras the gods with deluded minds did not offer the share to Bhadra. They desired to drop him out.

21. When their truthful and wholesome words went in vain the Mantras turned away from that place and went to the eternal Brahmaloka.

22-23. Then the chief of Gaṇas spoke to the gods headed by Viṣṇu, "You have not accepted the mantras being proud of your strength. Since we have been dishonoured

by the gods thus in this sacrifice, I will drive out your arrogance along with your lives."

24. After saying thus the infuriated lord burnt the sacrificial altar with the fire of his eyes as Śiva had burnt the three Puras.[217]

25-26. Then the lords of gaṇas of mountain-like huge bodies uprooted the sacrificial posts and tied them to the necks of the Hotṛ priests by means of ropes. They broke and powdered the sacrificial vessels of various shapes and sizes dissolved them in water and hurled all the appendages of the sacrifice in the currents of the Gaṅgā river.

27-28. There were heaps of foodstuffs and beverages; milk flowed like rivers exuding nectar; curds formed smooth slimy slush. Sweet smelling meat and foodstuffs lay in heaps high and low. There were juicy beverages, and foodstuffs to be lapped up. The heroes ate, chewed and scattered them.

29-30. The heroic Bhadras born of Vīrabhadra's body hit and split the haughty gods including the guardians of the quarters by means of discus, thunderbolts, spears, Śaktis, nooses, iron clubs, iron rods, swords, axes, Bhindipalas and huge battle-axes

31-32. "Chop off and split" "Hurl quickly" "Let him be killed" "Take away and strike" "Peel and tear off" such ruthless words full of excitement, usual in wars and jarring to the ears arose from the lords of Gaṇas.

33-36. Some rolled their eyes, gnashed their fanglike teeth and bit their lips and palates. They pulled out the sages in the hermitages and killed them. They took away sacrificial ladles and spoons and hurled them into fire and water. They broke domes, gemset platforms. They sang, shouted and laughed again and again drinking blood-like wine. The leading Gaṇas danced.

37. Pounding up the gods including Indra, the leading Gaṇas, strong like lordly bulls, elephants and lions, of unrivalled glory, perpetrated hair-raising deeds of destruction.

217. The three cities or castles of the Asuras Tāraka, Vidyunmālī and Maya were received as gifts from Brahmā pleased by their penance. These were destroyed with a single shaft by Śiva who was annoyed at their savage activities. Prof Agrawal considers the burnings of Tripuras as historical event.

38. The Pramathas rejoiced, struck, ran, prattled, danced, laughed and jumped about.

39. Some of them evinced a desire to seize the watery clouds, some jumped up to seize the sun; others wished to blow along with the wind.

40. Some wielded weapons and rushed through the sky like peaks of mountains; tossed the gods like the Garuḍa tossing huge pythons.

41. Some looking like the black clouds uprooted the houses, windows, daises, hurled them into water and roared.

42. The doors, door-frames and walls of the sacrificial mansion were upset; the windows, ceiling frames, the halls were destroyed utterly. The complete edifice of sacrifice crumbled helplessly like a statement without foundation.

43. While houses were being dismantled, the women shrieked and cried helplessly "O husband" "O child" "O father" "O brother" "O mother" "O uncle."

CHAPTER TWENTYONE

(The punishment of the gods)

Vāyu said :—

1. The chiefs of gods headed by Viṣṇu and Indra were terribly afraid. They fled in excessive fright.

2. Seeing that the gods had fled uninjured and thinking that those who deserved to be punished remained unpunished the leading Gaṇa became angry.

3-4. He took up the all-destroying trident and looked up. He vomitted flames from his mouth, chased the gods as the lion chases the elephants. His gait as he pursued them resembled that of an elephant in its rut.

5-7. Then he agitated the army of the gods as the lord of elephants in rut stirs up a lake, shedding different hues blue, grey and red. He wore a tiger's skin as his cloth which was inlaid with excellent gold and pearls. Cutting, piercing,

moistening, tearing and pounding, Bhadra moved among the hosts of the gods like fire consuming dry grass.

8-9. As he walked about speedily armed with a spear all alone, the gods thought him to be numbering a thousand. The infuriated Bhadrakālī excited by the fight pierced through the gods in the war holding spears shedding flames.

10-11. Bhadra born of Rudra's anger shone in her company as the fire at the time of dissolution with a lustre pale and smoky due to smoke. Pursuing the gods in the course of war, Bhadrakālī shone as the flame of fire at the end of the Kalpa that burns the universe.

12-15. Bhadra the leader of Rudragaṇas angrily kicked the sun and his horse on the head sportively with his left leg. The heroic Gaṇeśvara, Bhadra with self-control hit Pāvaka with his swords, Yama with iron-clubs, Rudras with his spear and Varuṇa with iron clubs. Holding the axe he hit Vāyu with it and Nirṛti with big clubs. The war was a sportive game for him. He attacked the gods and the sages antagonistic to Śiva.

16. Then the lord cut off the tip of the nose of Sarasvatī as well as of the mother of the gods with the tip of his nail.

17. With a dagger he chopped off an arm of Vibhāvasu, and the tongue up to two inches from the tip, of the mother of the gods.

18. The lord nipped off the right nostril and the nipple of the left breast of Svāhā with his nail-end.

19. The impetuous Bhadra uprooted the eyes of Bhaga large and lustrous like the lotus.

20. With the end of his bow he hit Puṣan's pearl like row of teeth. Thereafter Puṣan could not utter words clearly.

21. Then the lord stamped the moon with his toe, as though he was only a worm and ground him on the ground.

22. The infuriated Bhadra cut off the head of Dakṣa and handed it over to Bhadrakālī even as Vīriṇī, wife of Daksa was lamenting.

23. Taking up the head resembling the fruit of a

palmyra the goddess played with it like a ball in the battle-field.

24. Then the sacrifice itself was hit and smashed with feet and hands like fallen women hit by their husbands.

25-26. Catching hold of by the neck, Ariṣṭanemi, Soma, Dharma, Prajāpati Aṅgiras, father of many sons, Kṛśāśva and Kaśyapa, the powerful chiefs of Gaṇas of leonine exploits rebuked and hit them on the heads with fists.

27. Just as in Kaliyuga women of noble families are molested and defiled by paramours forcibly so also the women and the daughters-in-law were molested by Bhūtas and Vetālas.

28-30. Thus the sacrificial spot appeared like a desolate forest. The domes were smashed. The posts were broken. The festivities ended. The hall was burnt. The portals and festoons had crumbled. The army of the gods was uprooted. The sages were killed. The Vedic chant had subsided. The population had dwindled. The distressed women shrieked. The appendages were spoiled.

31. The excellent gods fell on the ground with their arms, thighs and chests pierced, with the heads cut off with the trident.

32. When thousands of gods were killed and their bodies lay sprawled on the ground, the chief of Ganas entered the place of sacrificial fires.

33. On seeing that Bhadra resembling the deadly fire had come the sacrifice was afraid of death and fled assuming the form of a deer.

34. Bhadra pursued him drawing his great bow, terrible due to the twanging sound of the firm bow-string, and discharging the arrows.

35. He sounded the bow by drawing the string to the ears like the thundering cloud. The bowstring, heaven, sky and earth reverberated.

36-37. The sacrifice was terrified on hearing the sound. 'O I am doomed', he thought. He was trembling with the legs shaking. His lustre disappeared. He ran in the form of a deer. The heroic Bhadra, with a half curved arrow, decapitated him.

38. On seeing the sacrifice thus insulted, Viṣṇu was infuriated and got ready for a fight.

39-41. Garuḍa the devourer of serpents and the king of birds bore him speedily over his shoulders. The god Indra and others who had escaped helped him as if ready to abandon their lives. Seeing them along with Viṣṇu like the lion viewing the jackals the lord of Bhūtas laughed. He looked like a lion without distress.

CHAPTER TWENTYTWO

(The destruction of Dakṣa's sacrifice)

Vāyu said :—

1. At that time a chariot resembling a thousand suns and with the emblem of a bull on the banner cloth appeared in the sky.

2. The splendid chariot had two horses and four wheels. Several divine weapons and missiles had been kept ready therein. It was embellished with jewels.

3. It was driven by the same charioteer who drove Śiva's chariot in the latter's war with the Tripuras.

4. At the bidding of Śiva, Brahmā brought the excellent chariot to Vīrabhadra and spoke with palms joined in reverence.

5. "O lord Vīrabhadra the eternal moon-crested lord commands you to mount the chariot.

6. O great-armed one, Śiva, stationed near the hermitage of Raibhya along with Śivā, is witnessing your unbearable exploit.

7. On hearing his words and blessing Brahmā, the heroic leading Gaṇa mounted the divine chariot.

8. In the excellent chariot where Brahmā sat as the charioteer the splendour of Bhadra increased like that of Rudra, the enemy of the Tripuras.

9. Then keeping an excellent conch shining like the

full moon, in his mouth, the powerful Bhānukampa blew on it.

10. At the sound of the conch resembling that of the swan, the fire in the belly of the gods blazed with fear.

11. In an instant the quarters including open spaces and crevices were filled up and thronged with leading Yakṣas Vidyādharas, serpents and Siddhas who desired to witness the battle.

12. Then Nārāyaṇa as the cloud inflicted pain on the Gaṇas as the cattle, through a great shower of arrows from his bow.

13. On seeing Viṣṇu coming and discharging arrows Bhadra took up his bow and showered thousands of arrows.

14. He took up the divine bow and slowly drew it like Śiva who drew the bow Meru.

15. As the bow was drawn a loud report was produced shaking the earth.

16. Then the chief of Gaṇas, of fierce valour and glory took an excellent arrow blazing like a serpent.

17. His hand in contact with the opening of the quiver for taking up the arrows appeared like a serpent wishing to enter an anthill.

18. The arrow lifted and held in the hand shone like the young one of a serpent held within the mouth of a great serpent.

19. With his stout and sharp arrow, the infuriated Bhadra who resembled Rudra, hit the unchanging Visnu on his forehead.

20. Viṣṇu thus insulted and hit on the forehead became angry with the chief of Ganas like a cow or bull becoming angry with the lion.

21. Then he hit the serpent like arm of the chief of Gaṇas, with a cruel, pointed great arrow resembling the thunderbolt.

22. The powerful Vīrabhadra too, with a great velocity discharged an arrow brilliant like ten thousand suns again at his arm.

23. Visnu hit Bhadra. Bhadra hit Visnu. O brahmins both of them hit each other.

24. The tumultuous hair-raising fight between the two discharging the arrows on each other in quick succession then ensued.

25. On seeing their mutual noisy battle the sounds of 'Hā-Hā' raised by the aerial wanderers rose in the sky.

26. Then Bhadra hit in the broad chest of Viṣṇu with an arrow that shone like the sun and the tip of which blazed like fire.

27. Acutely hit by the arrow that fell sharply, Viṣṇu suffered great pain and fell into swoon.

28. He regained consciousness instantaneously and got up. He discharged his weapons against Bhadra.

29. The chief of the army of Śiva stopped all the missiles discharged from Viṣṇu's bow by means of terrible anti-missiles.

30. Then Viṣṇu with eyes reddened by anger discharged an arrow in which his name had been engraved and which had never been obstructed anywhere, against the Gaṇa chief. Showering arrows, lord Bhadra split the arrow into pieces on the way before it reached him.

31-33. Then within an instant he split the bow with a single arrow and the wings of Garuḍa with the two arrows. This was a wonderful feat. Then by his Yogic powers Viṣṇu let loose from his body thousands of terrific gods holding conch, discus and the club. But the mighty Bhadra burnt all of them instantaneously by means of the fire of his eyes like Śiva who burnt the Tripuras.

34-36. Thus infuriated Viṣṇu raised his discus in a hurry and attempted to hurl it on the hero. On seeing him in front with the discus lifted up, the chief of the Gaṇas smiled and without any strain made his hand stiff and benumbed. With his limbs turned numb, Viṣṇu became incapable though he was desirous of hurling the unequalled and terrible discus.

37-39. Gasping for breath with a hand holding the discus he stood idly, immobile like a stone, like the soul without a body, like a bull without a horn or like a lion without its fangs. So stood Viṣṇu. On seeing Viṣṇu in a miserable plight the infuriated Indra and other gods took up their wea-

pons. They hastened to fight with the chief of Gaṇas like cows or bulls attempting to fight with a lion.

40-41. On glancing at them as a lion glances at the deer, Bhadra of Rudra's body, the hero surrounded by excellent heroes, benumbed them with a boisterous laugh.

42. The right hand of Indra who desired to release the thunderbolt it held remained steady as painted in a picture.

43. The hands of others too became fixed, as the activities of idle men at the start remain unprogressive.

44. Thus the gods with their efficacy thwarted in the battle were rendered incapable of standing in front of him.

45. Frightened by the splendour of Vīrabhadra they could not stay further in the battle. In that fierce battle they fled even with their benumbed limbs.

46. The mighty Vīrabhadra hit the fleeing warriors, with sharp arrows like the cloud hitting the mountains with sharp showers.

47. The multitudinous arms of Vīrabhadra, resembling iron clubs, shone with their various shining weapons like serpents with fiery flames.

48. The hero discharging weapons and missiles shone like Brahmā discharging (creating) all living beings.

49. Just as the sun covers the earth by his rays so the hero enveloped the quarters by means of his arrows.

50. The arrows of the Gana chieftains embellished with gold and flying in the firmament like lightning became the standard of comparison.

51. The great arrows took away the lives of the gods even as the water snakes squeeze the lives out of the frogs. They drank their blood as though that were wine.

52. The hands of some had been cut off. The faces of some had been split. Some gods fell on the ground with their sides lacerated and bruised.

53-54. With their limbs shattered by the arrows, joints severed and eyes dislocated they fell dead on the ground. Some desired to enter the earth and some wished to go up to the sky. Being unobstructed they merged into one another. Some entered the earth. Others entered the caves of mountains. Others went up to the sky. Still others entered the water.

55-56. With the gods with their limbs cut off, the hero shone like Bhairava who had seized people and like Śiva who had burnt the three cities.

57. Thus the entire army of the gods was dejected and looked hideous. They had their bodies mutilated by the Gaṇeśvara.

58. Then a terrible stream of flood from the bodies of the warriors began to flow striking terror in the living beings.

59. The ground of the sacrificial rites drenched with the blood shone like the goddess Kauśikī who had killed Śumbha with her garments wet with the blood.

60 When the extremely terrible battle had concluded the earth quaked as though frightened terribly.

61. The ocean was agitated with the surging waves, foams and whirlpools. Meteors fell portending great evil. Trees shed down their branches.

62-64. The quarters looked gloomy. Inauspicious wind blew. Ah, the adverse working of the fate. This is a horse-sacrifice. The sacrificer is Dakṣa himself. Dharma and others are the councillors. The Garuḍa-bannered deity is the patron. Indra and other gods take their shares directly. Still the sacrificer, the sacrifice and the priests are beheaded immediately.

65. Hence no such action shall be performed that is not indicated in the Vedas, and that which excludes Śiva and is taken up by the wicked.

66. A person devoid of devotion to Śiva does not attain the fruit of any rite even though he may perform holy rites and sacrifices.

67. Even after committing great sin, if any one worships Śiva with devotion he is liberated from the sin. No hesitation need be made in this respect.

68. Of what avail is much talk ? If any one censures Śiva, the charitable gifts he makes, the penance, the sacrifice, the homa, everything goes in vain.

69. Then the gods including Viṣṇu and the guardians of the quarters pierced by the arrows discharged from the bow of the chief of Ganas and overwhelmed by great pain fled from the battle.

70. The warriors of the gods with their hair dishevelled

moved about. Some sat exhausted with their huge bodies. Some fell with their faces cut and some perished.

71. Some fell in adversity with their garments, ornaments, weapons and missiles scattered. Eschewing their pride, arrogance and strength they fell evincing signs of dejection.

72. Destroying Dakṣa's sacrifice, performed in the wrong way, by means of weapons the invincible lord of Gaṇas shone amidst the leading Gaṇas like the lion in the midst of bulls.

CHAPTER TWENTYTHREE

(*Śiva's Fury*)

Vāyu said :—

1. Thus the gods headed by Viṣṇu with their bodies split and mutilated attained a miserable plight and trembled. Only a few of them servived.

2-3. The excessively infuriated Pramathas and Gaṇas urged by Vīrabhadra seized the warriors frightened of the battle tying their hands, feet, shoulders and bellies by means of strong iron fetters.

4. In the meantime Brahmā who had secured his favour due to his charioteership, implored Bhadra, the devotee of the daughter of Himavat.

5. "O lord, enough of this fury. The gods are ruined. Please forgive their faults. O you of auspicious rites."

6. Implored thus by Brahmā the delighted chief of Gaṇas became calm.

7. Getting the opportunity through Brahmā the gods joined their palms in reverence above their heads and eulogised him by various hymns.

The gods said :—

8. Obeisance to Śiva the quiescent. Obeisance to the trident-bearing destroyer of sacrifice. Obeisance to Bhadra, the lord of Rudras, the wealth and prosperity of Rudras.

9. Obeisance to Rudra the deity of deadly fire; to the slayer of death and Kāma; the remover of the heads of the gods and of the wicked-souled Dakṣa.

10. O hero, incensurable though we are we have been chastised by you in the war due to our association with this sinner Dakṣa.

11. We have been burnt. O lord, we are afraid of you. You alone are our goal. Save us who have sought refuge in you.

Vāyu said :—

12. Thus eulogised the lord was satisfied. He set gods free from fetters. He took them to the presence of lord Śiva.

13. Śiva, the omnipresent lord of the worlds, was standing in the firmament along with the Gaṇas.

14. On seeing him the gods headed by Viṣṇu were pleased and awe-struck. They bowed to him.

15. Seeing them frightened, Śiva the destroyer of the distress of his devotees said laughingly after glancing at Pārvatī.

Lord Śiva said :—

16. O gods, do not be afraid. You are my own subjects. It is only to bless you that the punishment has been meted out to you by the merciful lord.

17. The transgression of you the gods has been forgiven by us. When we are infuriated you have neither sustenance nor life.

Vāyu said :—

18. Thus spoken to by Śiva of unmeasured splendour the gods immediately had their doubts cleared. The gods danced joyously.

19. Becoming delighted and excited in their minds with bliss, the gods began to eulogise Śiva.

The gods said:—

20. O lord assuming the forms of Brahmā, Viṣṇu and Rudra through Rajas, Tamas and Sattva you are the creator, protector and the annihilator of the worlds.

21. O omniformed, O conceiver of the universe, O sanctifier. O formless, O bestower of happiness you take up forms only for the sake of devotees.

22. O Śiva, O lord of gods, it is due to your favour that the moon became free from ailment, when dead she plunged into Yamunā and regained life and happiness.

23. Sīmantinī whose husband had died, O lord, attained unequalled marital bliss by worshipping you. By performing the holy rites on Mondays she bore sons.

24. The lord gave excellent region to Śrīkara. You protected Sudarśana from the fear of danger from the hosts of kings.

25. The storehouse of mercy enabled Medura to cross the ocean of worldly existence. By your miraculous activity you enlivened the husband of Śāradā.

26. Destroying the calamity of Bhadrāyus you conferred happiness on him. By serving you Sauminī became free from worldly bondage.

Viṣṇu said :—

27. O Śiva you are Brahmā, Viṣṇu and Śiva by means of the Guṇas Rajas, Sattva and Tamas. With the desire to bless the people you became the creator, sustainer and the annihilator.

28. You are the destroyer of the arrogance and the brilliance of everyone. You are the hidden secret of all lores, the cause of blessings for all.

29. O lord, everything originates from you. You are all. Everything is in you. Save us again Please be merciful on me.

30. In the meantime, getting the opportunity Brahmā bowed to him with palms joined in reverence and informed the trident-bearing lord.

Brahmā said:—

31. O lord, be victorious. O destroyer of the distress of your devotees, who else other than you becomes pleased when offences are of this nature ?

32. Those who are killed in battle will regain their souls. When the lord is delighted who will not revive ?

33. The fault in the offences committed by the gods, O lord, is actually a blessing because of the weightiness of your acceptance. I consider so.

34-35. When Brahmā implored thus, the lord smiled and glanced at the face of the goddess. As a result of his affection to Brahmā who was like a son unto him, the lord revived the gods to life.

36. He restored the goddesses—mothers of the gods who had been punished by the Pramathas and others.

37. Lord Brahmā made the face of Dakṣa look like the the face of an old goat as a befitting punishment for his sins.

38. He was resuscitated and endowed with good intellect. On seeing Śiva he was afraid. With palms joined in reverence he eulogised Śiva.

Dakṣa said:—

39. O lord of the universe, O cause of the blessing for the worlds, O lord, be merciful. Forgive my guilt.

40. You are the creator, protector and the annihilator of the worlds. This has been known by me particularly. You are the lord of Visnu and all others.

41. Everything is spread and pervaded by you alone, created and destroyed by you alone. Viṣṇu and other lords are not superior to you.

Vāyu said :—

42. The lord, the storehouse of mercy glanced at the guilty one who was emotionally distressed and smilingly said "Do not fear".

43. Saying so and with a deṣire to please his father Brahmā, the lord bestowed on Dakṣa the imperishable chieftancy of the Gaṇas.

44. Then Brahmā and other gods saluted the lord with palms joined in reverence. In words of humility they eulogised the lord.

Brahmā and others said :—

45. O Śiva, O lord of the gods of the distressed and the helpless, O great lord, be merciful, forgive our guilt.

46. O protector of sacrifices, O lord of sacrifices, O destroyer of sacrifices, O Maheśāna, forgive our guilt.

47. O lord of the gods, O great lord, O nourisher of the vital breath of your devotees, O lord, bestower of punishment on the wicked, be merciful. Obeisance be to you.

48. O lord, you remove the arrogance of the wicked who do not know you. You are the protector of the good whose minds are devoted to you.

49. Certainly due to your kindness your conduct is wonderful. O lord, forgive us for our fault. Lords are favourably disposed towards the distressed.

Vāyu said:—

50. Thus eulogised by Brahmā and other gods lord Śiva, the ocean of mercy, favourably disposed towards the devotees was pleased.

51. Śiva favourably disposed to the distressed blessed Brahmā and other gods and delightedly granted them boons.

52. Then the merciful lord who made their fear subside addressed the gods who had sought refuge in him, with words characterised by smile.

Śiva said :—

53. On seeing you all seeking refuge in me your entire guilt and sin committed as if urged by fate, has been excused by us.

54. O gods headed by Visnu, Brahmā and Indra return happily to Devapura[218] unmindful of the present suppression and without the sense of shame in your minds.

55. Saying this to the gods lord Śiva the destroyer of the sacrifice performed by Dakṣa, along with Śivā, his attendants and followers disappeared even as he stood in the firmament.

56. The gods too returned through the aerial path, free

218. Devapura, 'city of the gods' is identical with Amarāvatī, the capital of Indra's heaven, renowned for its greatness and splendour. It is situated somewhere in the vicinity of Meru.

from worries. Discussing about the heroic exploits of Bhadra, Indra and others went in different directions.

CHAPTER TWENTYFOUR

(Śiva's sports on the Mandara mountain)

The sages said :—

1. Where did Śiva who vanished along with the goddess and his attendants go ? Where did he stay ? What did he do and not do ?

Vāyu said :—

2. The excellent mountain Mandara[219] with different caves became the pleasing spot of penance for lord Śiva.

3. He had performed a great penance for the previlege to support Śiva and Śivā on his head. After a long time he felt the pleasure of contact with their lotus like feet.

4. The beauty of the mountain cannot be mentioned in detail by persons with thousand faces even in hundreds of crores of years.

5. Even if it is possible to describe I do not attempt to describe its beauty lest it should stand comparison with the other beautiful mountains.

6. This is possible to mention that it has the beauty of being qualified to be the residence of the lord through some supernatural magnificence.

7. That was why the lord made this mountain as his harem with a desire to do what was pleasing to the goddess.

8. The slopes of the mountain abounding in rocks and trees humiliate the universe due to the perpetual presence of Śiva and Śivā.

9-10. The mountain renders help to the parents of the worlds with light and clean waters of the streams cool to

219. See P. 1839 note 215

the touch for bath as well as drinking. Due to these merits he is coronated as the king of mountains with the very waters spreading here and there.

11. During the nights when the moon remains at the outskirts of its peaks the mountain shines with the imperial umbrella in the form of the moon.

12. When the tresses of the womenfolk of the gods shake, he appears as being fanned by the chowries signifying his Emperorship.

13. In the morning when the sun rises, the mountain embellished with jewels and gems appears to be eager for observing the beauty of his body in a mirror.

14-15. This king of mountains appears to be honoured with benedictions of victory by the trees that seem to be sages with the twining growths of creepers for the matted hair; through the chirping of vociferous birds, by extending their arms in the form of creepers shaken by the breeze and shedding flowers and tender sprouts.

16-19. With the various peaks some facing down, some shooting up and some projecting sideways he appears to jump into the nether worlds, jump up from the ground, fly through the sky in all directions. Through the vast caves he appears to have kept his mouth gaping. He appears to see the universe and dance continuously. His beauty never fades nor wears out. He appears to stretch himself to devour the universe, to drink the ocean; to vomit the darkness within and to cover up the sky with clouds.

20. The different abodes have mirror-like surface. The tall shady trees in the hermitages set the blazing sunshine at nought.

21. The breezes made cool by their contact with the rivers, tanks and lakes are rendered fruitful by Śiva and Śivā who roam here and there and enjoy them.

22. It was to this excellent mountain that Śiva accompanied by Śivā while staying in the hermitage of Raibhya[220] was attracted and proceeded.

220. See P. 1848 note

23. Reaching the garden there along with the goddess, lord Śiva sported about in the divine harem grounds.

24. As time elapsed and population increased, two demons were born. They were two brothers Śumbha and Niśumbha.

25. As a result of the power of their penance Brahmā granted them the boon that they would not be killed by any man in the universe.

26-27. Brahmā was requested by them thus—"Our death may take place in a battle with the lady with whom we fall passionately in love. She shall be a virgin born of Śiva's part, not from any womb. She should not have experienced the sexual contact with any man. Her exploit shall be unthwartable." Brahmā had consented to their request.

28. Ever since, the two demons wrought havoc in the universe. They defeated Indra and other gods in war. They abolished the study of the Vedas and offering to the gods.

29-30. Then Brahmā requested Śiva, the lord of the gods for killing them—"It behoves you to bestow on the gods the goddess who will kill Śumbha and Niśumbha. She shall be the Śakti born of the sheath of Śiva's colour. She shall be in the form of a virgin devoid of passion. By rebuking her secretly or by infuriating her this shall be arranged.

31-32. Thus requested by Brahmā, the lord Nīlalohita called Kālī in secret outwardly rebuking her while smiling within. The goddess Kālī was angry by her allusion to the colour. Derisively and forcibly she spoke to her husband thus.

The goddess said :—

33. "If my lord has no pleasure in my complexion how is it that I have been held up here so long.

34. If you are displeased with me why do you sport with me? There is nothing in this universe which is unachievable for my lord, the lord of the universe.

35. To my lord taking delight in the soul, happiness is not derivable from sexual indulgence; for the very reason Kāma was reduced to ashes.

36. The life of the lady most beautiful in limbs is in vain though she may possess all other qualities if her husband is not delighted with her.

37. The creation of women rests solely in the enjoyment of her husband. That being the case, where can a woman who is contrary to that be used?

38. Hence, eschewing this colour censured by you in secret I shall attain another colour or I shall cease to exist myself."

39. After saying this she stood up from the bed. Bent upon penance she requested for the permission of her lord in words choked with emotion.

40. Then lord Śiva, afraid of a rupture in love, replied to her falling at her feet.

Lord Śiva said :—

41. "O beloved, why are you angry with me, not knowing that this was only a jocular remark of mine. If I am not delighted with you, where else can I seek delight?

42. If I am not delighted with you how can it be proper since you are mother of this universe and I am its father and lord ?

43. Is our mutual love generated by Kāma? Even before the birth of Kāma the universe existed.

44. The deity Kāma was formulated by me for the sexual pleasure of men and women. Then why did you taunt me for having burnt Kāma ?

45. The mind-born Kāma considered me on a par with the gods. While he attempted to tease me I reduced him to ashes.

46. Even our sport and pastime is meant for the universe. For that very purpose I have made this jocular remark.

47. That purpose ere long will be revealed to you." On hearing this the goddess, remembered the remark that caused her annoyance and said.

The goddess said :—

48. O lord, your jocular remarks I have heard before whereby I have been deceived though I am very bold.

49. Even an auspicious lady of a noble family who does not abandon her life incurs the displeasure of her husband and is held despicable by good men.

50. Your displeasure is very great because I am not fair. How is the remark "Kālī" relevant otherwise though it be a jocular remark?

51. Dark complexion is hated by good men. You too disapprove of it. Without wiping it off by dint of penance I am not inclined to stay here.

Śiva said :—

52. If your distress is such, of what avail is penance? You can assume any other colour at my will or at your choice.

The goddess said :—

53. I do not wish to have any other colour either at your will or at my choice. I shall propitiate Brahmā by penance and become Gaurī.

Śiva said :—

54. O goddess, Brahmā attained his status formerly by my grace. What will you do by invoking him through your penance?

The goddess said :—

55-56. True that Brahmā and other gods acquired their status only from you. Still at your bidding I propitiated Brahmā formerly and in the name of Satī I became Dakṣa's daughter and attained you, the lord of the worlds, as my husband.

57. So now also by propitiating him by penance I wish to become Gaurī. What is the harm therein?

58. Thus replied to by the goddess, Śiva did not insist on his point as he desired to carry out the task of the gods.

CHAPTER TWENTYFIVE

(The goddess attains fair complexion)

Vāyu said:—

1. Then circumambulating the lord and restraining the pangs of separation she went to the mountain Himavat.

2. Out of love she selected the same spot for her penance where she had formerly performed the same along with her friends.

3-7. She visited her parents at their house and bowed to them. Informing them of her intention and securing their permission she went to the penance-grove and discarded her ornaments. She took her bath and assumed the holy dress and features of ascetics. She performed the very difficult penance. She meditated upon the lotus-like feet of her lord. She conceived the same in Śiva's external phallic emblem in accordance with the injunctions. In the three junctions of time every day she worshipped the same with the flowers and fruits of the forest. Thinking thus—"He alone, after assuming the form of Brahmā, will grant me the fruit of this penance", she conducted the penance.

8. After some time had elapsed, seeing her performing the penance a huge tiger approached her with wicked intention.

9. The body of that animal of wicked soul became stiff and benumbed when he approached her.

10. Even after seeing the tiger that approached her with wicked intention the goddess did not turn away from her pious thoughts like ordinary people.

11-12. The animal with his body stunned and overwhelmed with hunger, stood there in front of her glancing perpetually at the goddess and thought, "My prey is nothing else." Virtually this became his cherished goal.

13. Mercy was generated in the heart of the goddess who thought, "He is the perpetual performer of contemplation on me and my protector from the wicked animals."

14. By this feeling of mercy the threefold dirt of the tiger perished and he realised the goddess.

15. His hunger receded. The benumbed stiffness subsided. His congenital wickedness disappeared. Contentment set in.

16. Realising his contentment with great piety he waited upon the goddess as a sudden devotee.

17. He roamed about the penance-grove as a router of wicked animals and wicked souls.

18. The penance of the goddess increased and became gradually acute. Meanwhile the gods sought refuge in Brahmā due to the pressure of the Daityas.

19. The gods submitted to him how Śumbha and Niśumbha inflicted pain on them due to their strength derived from the boons.

20-21. On hearing the distress of the gods Brahmā grew merciful. He knew how Daityas could be destroyed. On being requested he went to the penance-grove of the goddess along with the gods reflecting in his mind that the liberation of the gods from misery could be achieved through his effort.

22-23. Brahmā saw the goddess, the mother of this universe, the mother of Trinity, the daughter of the lord of mountains, the foundation of the universe, firmly engaged in penance. On seeing her he was delighted.

24. On seeing that Brahmā had come along with the gods, the goddess offered him Arghya and received him with words of welcome.

25. Replying suitably and congratulating her the lotus-born Brahmā asked her the purpose of her penance as though he did not know.

Brahmā Said :—

26. What is being striven for, O goddess, by means of this penance ? The benefits of penances are under your control.

27. The fruit of the penance has been obtained by you in having obtained lord Śiva as your husband, who alone is the lord of all worlds.

28. Or all this is only a form of your divine sport. But this is surprising how you can bear separation from the lord.

The Goddess said :—

29. When at the beginning of creation as mentioned in the Vedas you are born of lord Śiva you are the first of my creation, my first-born son.

30. When for multiplying the subjects, Śiva was born of your forehead you became my father-in-law and so elder to me.

31. When the lord of mountains, my father became your son you became my grandfather, O grandfather of the worlds !

32. How can I inform you, the arranger of worldly existence what happened at the harem with my husband ?

33. Of what avail is this talk ? I wish to get rid of my dark complexion through legitimate remedies and obtain white colour.

Brahmā said :—

34. O goddess, why did you perform a severe penance for this purpose ? Was not your wish alone sufficient for that ? Indeed this is only your sport

35. O mother of the universe, your play too benefits the worlds. Hence some benefit pleasing to me may be sought through it.

36. Two Daityas, Śumbha and Niśumbha to whom I had granted boons have turned arrogant. They are harassing the gods. Their destruction is only through you.

37. Do not delay. For a short while be steady. The Śakti that is to be released now shall be their death.

38. Thus requested by Brahmā, the goddess, daughter of the mountain, cast off her outer skin and became white.

39. The outer sheath thus cast off became Kauśikī who is known as Kālī, the virgin with the lustre of the black cloud.

40. She is the Śakti in the form of Māyā, the Yogic slumber of Viṣṇu. She held the weapons, conch, discus, trident in her eight great arms.

41. She had three traits: gentle, terrible and a mixture of the two. She had three eyes. She was moon-crested. She

had not experienced the sexual contact of any man. She was invincible and beautiful.

42. This eternal Śakti was given to Brahmā by the goddess as the would-be destroyer of Śumbha and Niśumbha, the leonine Daityas.

43. A very powerful lion that came there, was given to her as vehicle by the delighted Brahmā.

44. He fixed her abode on the Vindhya mountain. He ordained her worship by the gift of meat, fish, pies and wine.

45-46. That Śakti, approved of by Brahmā, the creator of the universe, bowed to her mother Gaurī and Brahmā in due order. Surrounded by many Śaktis equal to her and born of her she proceeded to the Vindhya[221] ready to slay the leading Daityas.

47-48. The leading Daityas were killed by her in battle, the Daityas whom the arrows of Kāma pierced in the minds and her own arrows split and pierced in the bodies. That battle is not described here as it has been described elsewhere. It can be guessed through other sources as well. I shall resume the present description.

CHAPTER TWENTYSIX

(*The attainment of higher status by the tiger*)

Vāyu said:—

1. After creating Kauśikī and handing her over to Brahmā, Gaurī spoke to Brahmā demanding the recompense.

The goddess said:—

2. Is this tiger that has resorted to me seen by you ? He has guarded my penance grove from wicked animals.

3. Dedicating his mind to me he worships me without thinking of anything else. There is nothing more pleasing to me than his protection.

221 See P. 623 note 69

4. He shall be appointed as an official in my harem. Out of pleasure Śiva will grant him the post of Ganeśvara.

5. I wish to return with my friends keeping him ahead. I seek permission from you the lord of the subjects.

6. Thus addressed, Brahmā smiled and told the goddess describing the lion's wicked antecedents as though the goddess was unaware.

Brahmā said:—

7. O Goddess, animals are cruel. How can your blissful thought be directed to these ? Why do you sprinkle nectar in the mouth of the serpent ?

8. This is a certain night-prowling wicked demon in the garb of a tiger. Cows, Brahmins and saints have been devoured by him.

9. He is roaming about assuming forms as he pleases, pleasing and propitiating them. The fruit of a sinful action must of necessity be reaped by him.

10. Why shall mercy be shown to wicked souls like this ? What is the purpose served by one innately sinful ?

The goddess said:—

11. What you have said is entirely true. Let him be like this. Still he has resorted to me. One who has sought refuge in me shall not be abandoned.

Brahmā said :—

12. I narrated his antecedents without realising his devotion. If there be devotion, sins are not effective ? Your devotee never perishes.

13. What can a man of virtuous rites achieve without depending on your behest ? You alone are the unborn, intelligent, ancient goddess.

14. Bondage and liberation depend on you. There is no greater Śakti than you. Without you rites cannot achieve results.

15. You alone constitute Śakti of living beings. Himself incompetent to do anything what will a mere agent do ?

16. It is only your behest that is the cause of acquisi-

tion of prosperity and glory by Viṣṇu, by me or by any of these—gods, Dānavas or Rākṣasas.

17. Innumerable Brahmās, Viṣṇus and Śivas have passed by. Such innumerable ones are yet to be born, these carry out your behests.

18. O goddess of the gods without propitiating you the fourfold arms of life cannot be acquired by all of us.

19. Since merit and evil have been established by you the mobile and immobile may even be inter-changed.

20. You are the primordial and eternal Śakti of Śiva the great soul, the lord of the universe, the Śakti without beginning, middle or death.

21. For the functioning of the universe you assume some form or other and play about in different aspects. Who knows you factually ?

22. Hence let this wicked tiger too attain the great Siddhi by your blessings. Nothing can prevent it ?"

23. Thus requested by Brahmā after duly reminding her of her great aspect the goddess ceased from her penance.

24-29. Then taking leave of the goddess Brahmā vanished. The goddess visited her parents Menā, Himavat. She bowed to them and alleviated the pangs of her parents due to her absence. The goddess then proceeded to Mandara talking to her friends about the trees in the penance-grove who had been her loving companions. "They are shedding tears due to their grief at separation, by their scattering flowers, they are crying in distress by the chirping sound of birds seated on their boughs." The goddess was impatient to see her lord. She kept the tiger ahead thinking him as son born of herself, out of affection. With the brilliant lustre of her body she illuminated the quarters. Thus Gaurī reached Mandara where lord Śiva was staying—the lord who is the creator, protector and annihilator of the worlds.

CHAPTER TWENTYSEVEN

(*Gaurī's embellishment*)

The sages said:—

1. After assuming fair complexion how did the goddess, the daughter of the excellent mountain look at her husband on entering the mansion ?

2. What was done by the Gaṇeśas at the portals at her entry ? What did the lord do ?

Vāyu said:—

3. It is impossible to narrate adequately such an exquisite sentiment couched in love whereby the imagination of all sentimental people has been captured.

4. She was received by the doorkeepers in full flutter and agitation. The lord was eagerly awaiting her arrival. Entering within the mansion she hesitatingly glanced at the lord.

5. She was welcomed by the inmates of the mansion with loving feelings. She was saluted by the Gaṇa chiefs with words of welcome. She bowed to lord Śiva.

6-8. After bowing no sooner did she get up than the lord seized her with his hands, embraced her and joyously walked her round. Even when he attempted to make her sit on his lap she sat on the couch. Smilingly he seized her from the couch and made her sit on his lap. Smilingly gazing at her with his wide open eyes as if he would drink her in, the lord initiated the conversation with her by speaking himself first.

The lord of the gods said :—

9. O lady, exquisitely beautiful in every limb, has that condition of yours passed wherein no means of pacification is fruitful due to your anger ?

10-11. O lovely lady, I do not mind whether you are Kālī or of any other complexion. My mind is attracted by your innermost feeling. How did this concept escape your

memory ? Out of our will we have accepted physical bodies. Causes dirtying up the mind do not crop up there.

12. Should there be any cause for our mutual displeasure as in the case of ignorant fellows, the whole world consisting of the mobile and immobile beings would cease to exist.

13. I am stationed on the head of Agni. You are stationed on the head of Soma. This universe in the form of "Agnīṣoma" is presided over by us both.

14. We move about for the welfare of the universe. We have taken up physical bodies out of our free will. At our separation the universe is left without support.

15-16. There is another reason based on Scriptural texts and independent arguments. The universe comprising the mobile and immobile beings is integrated as words to their meaning. You are the nectarine word. I am the nectarine meaning. How can the two nectars become disjointed?

17. You are the lore that makes my conviction possible. I am the object of knowledge on the basis of your conviction. How can we separate in asmuch as we are in the forms of knowledge and object of knowledge ?

18. I am not creating and re-creating this universe merely by my activity since everything gets evolved through command or behest. You are the great command.

19. Lordship has behest as its core because it is the symbol of freedom. How can there be lordship in me if I am deprived of command ?

20. We can never stay apart from each other. It was for accomplishing the task of the gods that I made that joke.

21. It was not unknown to you that you got angry ? It was for the protection of the worlds that you feigned anger towards me.

22-24. What is harmful to the living beings does not find room in you. When lord himself spoke thus the goddess, the natural source of love, smiled but did not reply to her husband. Out of bashfulness she did not say anything but gave an accornt of Kauśikī.

The goddess said:—

25. Was not Kauśikī, created by me seen by my lord ? Such a girl has never been before in the world nor will ever be.

26-27. Brahmā will tell you about her prowess, strength, residence on the Vindhya, her victory in the battle with Śumbha and Niśumbha, their death, her blessing to the devotees and her protection of the worlds.

28. At the behest of the goddess who spoke thus her friends brought the tiger in their presence.

29. On seeing him the goddess spoke again—"O lord, see this tiger. There is no other devotee of mine like him.

30-32. My penance-grove was guarded by him from wicked hosts. He is greatly devoted to me. In view of his protecting me he is trustworthy. He has left his native place and come here for your favour. If you are pleased with him and if you love me, O god, let him stay at the door of the harem along with the other guards and under the charge of Nandin himself."

Vāyu said:—

33-34. On hearing the auspicious, loving and sweet words of the goddess the lord said to him "I am pleased". Immediately he was seen like Gaṇeśa wearing the dress and features of a watchman, holding the cane made of gold and a dagger of serpentine lustre and wearing a bodice set with various gems.

35. He was named Somanandin because Soma means Śiva and this tiger pleased Soma as well as Nandin.

36. After carrying out this task pleasing to the goddess the lord with the circular moon on his crest embellished him with divine ornaments set with gems.

37. Then lord Śiva with the moon as his ornament made the majestic beautiful Gaurī the daughter of the lord of Himavat sit on the conch and embellished her with ornaments.

CHAPTER TWENTYEIGHT

(*The glory of Bhasma*)

The sages said:—

1-2. We wish to hear these things in the proper order. What was it mentioned by the lord while pacifying the goddess ? He had said that the universe is in the form of Agnīṣoma. He had said that it was in the form of words and their meanings. He also mentioned lordship has command as its core. You are that command.

Vāyu said:—

3. The body of Rudra which is fiery and terrible is called fire. The moon pertains to Śakti. It is nectarine and is the body of Śakti that causes calmness.

4. What is called Amṛta is Pratiṣṭhā. Tejas is Vidyā and Kalā itself. In all the subtle elements the two are predominant, viz, Rasa and Tejas.

5. Tejas functions in two ways, in the form of the sun and of fire. Rasa too functions in the form of the moon and of water.

6. Tejas is lightning etc. Rasa is sweet etc. The universe of the mobile and immobile beings, is sustained by Tejas and Rasa.

7. Amṛta issues from Agni. Agni increases through Amṛta. The powerful Agnīṣoma is beneficent to the universe.

8. The luxuriant growth of Vegetation is for the Havis. The rain contributes to the flourishing growth of vegetation. So Havis is the outcome of rain, the universe is sustained by Agnīṣoma.

9. The Agni blazes upwards as far as the great Amṛta of Soma. The Amṛta of Soma flows as far as the support of Agni.

10. That is why the Kālāgni stays below and the Śakti upwards. The upward blazing is till burning and the downward flow is till complete drenching.

11. The Kālāgni supported by Ādhāra Śakti proceeds upwards. Similarly Soma having its region in Śiva-Śakti flows downwards.

12. Sivā sustains Śakti from below and Śiva is Śakti-dhara (upholder of Śakti) above. Thus there is nothing not pervaded by Śiva and Śakti.

13. Frequently the world consumed by fire is reduced to ashes. They call it Agnivīrya because Bhasma constitutes the powerful part of the same.

14. He who dusts himself with Bhasma repeating the mantra "Agniriti"[222] etc., if bound becomes free from bondage.

15. Bhasma which is Agnivīrya when drenched with Soma is conducive to the lordship of Prakṛti without having recourse to Yogic union.

16. But being drenched all round by having recourse to Yogic union the Bhasma may turn one back from lordship by the shower of Amṛta belonging to Śakti.

17. Hence for the conquest of death the drenching with Amṛta shall be perpetual. How and wherefore shall one die if the nectarine contact of Śiva and Śakti is acquired ?

18. He who knows the secret of burning and drenching as mentioned is never reborn after leaving the world, the region of Agnīṣoma.

19. He who burns his body with Śaivite fire and drenches it with the nectar of Śakti and Soma attains immortality.

20. It was after keeping this in mind that the lord had said—"The universe is in the form of Agnīṣoma."

CHAPTER TWENTYNINE

(*The analysis of Vāg-Artha*)

Vāyu said:—

1. I shall mention briefly how the universe in the form of 'Vāg-Artha' can be known through the six pathways.

2. There is nothing that is not the meaning of a word.

222. See P. 1730 note 157

There is no word without meaning. Therefore all words make all meanings known in their proper time.

3. The two words and their meanings are the transformations of Prakṛti which is form of Śiva and Śivā.

4. The magnificence in the form of word is mentioned as threefold by scholars—gross, subtle and the great. The gross one is what we hear with our ears.

5-8. The subtle one is in the form of thought, the one beyond is devoid of thought. The Śakti based on the principle of Śiva is Parāśakti. In the name of "Śakti Tattva" it is the root cause of all effects. It is the composite unit (Samaṣṭi) of all Śaktis because it is in association with Jñāna Śakti and is supported by Icchāśakti. The same is called Kuṇḍalinī Māyā and Śuddhādhvaparamā. This Śakti is ramified into six paths. The three paths pertain to words and the three pertain to their meanings.

9-10. The capacity for merging and enjoyment is possessed by all men in accordance with their purity based on the divisions of all Principles. The principles are pervaded by Kalās suitably as in the beginning the great Prakṛti is transformed into five. They are Kalā, Nivṛtti and others.

11-12. The three paths based on words are : the path of mantras, the path of words, the path of letters. The three paths based on meanings are the path of universe, the path of principles, the path of Kalās. These are mutually pervaded and pervading.

13. The mantras are pervaded by the words constituting the statement. The words are pervaded by letters. Learned men call the group of letters a word.

14-17. The letters are pervaded by the words because they are obtained there. The words are pervaded by the Tattvas because of their origin from within and without. They are effected by the Tattvas in various ways. Some of the words have cropped up from the middle, some from the Śaiva Āgamas. Some of Tattvas are those famous in the Sāṅkhya and Yoga systems of Philosophy. Others are famous in the sacred texts of Śiva. The Tattvas are duly pervaded by Kalās.

18. Since in the beginning the primordial Prakṛti is

transformed into five Kalās, Nivṛtti and others pervaded by each other.

19. The undivided Śakti pervades the six paths. She is pervaded by Śivatattva.

20. Everything from Śakti to Earth is born of Śivatattva and pervaded by it alone just as pot etc. are pervaded by clay.

21. The great abode of Śiva is attainable through six paths. The non-pervading Śakti becomes pervasive by the purification by five Tattvas.

22. The situation of the cosmic egg upto Rudra is purified by Nivṛtti. Above that upto the sphere of Avyakta It is purified by Pratiṣṭhā.

23. Above that upto Viśveśvara it is purified by Vidyā in the middle. Above that it is purified by Śānti. At the end of the path the purification is through Śāntyatīta.

24. It is this they call the greatest firmament in view of the contact with Parāprakṛti. These are the five Tattvas whereby the entire universe is pervaded.

25-26. All this could be seen only there by the aspirants. He who wishes to purify without realising the mode of pervasion of the paths is a deceiver of purity. He cannot achieve the fruit. His effort is wasted and leads him to hell.

27. It is not possible to know the Tattvas factually nor their pervasiveness nor increase without the union of Śakti and the individual soul.

28. Śakti is the order of Śiva in the form of cit. With that as the cause Śiva presides over everything.

29. It is not of the nature of the Ātman nor of Māyā nor of secondary nature. It is neither bondage nor liberation but it causes bondage and liberation.

30. She is the acme of Śiva's lordship never swerving. By means of sensations she is of the same traits as he.

31. With her alone he is a householder and with him alone she is a housewife always. As a result of their union the universe is the offspring.

32. Their difference is specified in this that he is the

maker and she is the cause. The single Śiva himself stands two-fold.[223]

33-34. Some declare that their difference consists in their genders: man and woman. Others say that she is undetachably associated with him as the light of the sun. But in the form of cit she is different. The arrangement is that Śiva is the great cause and his behest is the great goddess.

35-36. Urged by his behest the original unchanging Prakṛti becomes threefold in accordance with the three types of effects. It is called Mahāmāyā, Māyā and Triguṇā Prakṛti. It produces the six paths in the form of words and their meanings. The entire universe is thus sixfold. The whole collection of scriptural text is only an extension of this.

CHAPTER THIRTY

(The principle of Śiva)

The sages said:—

1. The activities of deities of domestic nature are curious, dense and inscrutable, even to the gods. They delude our minds.

2. In the union of the principles of Śiva and Śivā no defect is noticeable. However in their activities the Prākṛta feeling is rather prominent.

3. Brahmā and others the causes of creation, sustenance and annihilation attain restraint and blessing from Śiva and are subservient to him.

4. Śiva is not subject to anyone's Nigraha and Anugraha. Surely his lordship is not dependent on any one else.

5. If his lordship is like this, characterised by freedom, it can be either innate or subject to his embodied state

223. Matsya P. 3. 3[1] स्त्रीरूपमर्धमकरोदर्धं पुरुषरूपवत्। In the half male and half female form (अर्धनारीश्वर रूप) Śiva symbolises the progenitive principle.

6. But a physical form does not fit in with a free being for this basic reason. But the form is an effect of some cause. Lordship has no cause for its being.

7. Everywhere the greater and the lower Bhāvas are mentioned. How can these two be relevant in one place?

8. Indeed the great Ātman is devoid of attributes. How can he become possessed of attributes. Svabhāva is unrevertible.

9. If you say that his innate nature is reverted by his own wish he being free, why does not Īśāna make an interchange in permanent and non-permanent things?

10. The wise have said that the embodied Ātman is Sakala; the unembodied Śiva is Niṣkala. The embodied Ātman is presided over by Śiva.

11. If it is contended that the embodied Ātman is the form of Śiva, the dependence of the embodied on the form becomes certain. How can we explain that?.

12. Otherwise how is the form adopted by the non-dependant? The adoption of form is with a purpose to get the fruit of his desire.

13. The assuming of physical bodies out of wish is not consistent with freedom. Such a wish too follows the activities of men.

14. Even beings including Brahmā and Piśācas can assume or cast off their bodies out of their wish. But don't they come under the scope of Karmans?

15. They consider the assumption of bodies at one's choice on a par with jugglery. It is not beyond the achievements derived from Aṇimā and other powers.

16. While Viṣṇu who had assumed the cosmic form was fighting with Dadhīca the latter assumed the cosmic form of Viṣṇu.[224]

17. Although Śiva is the great Ātman and superior to all, his similarity with other beings is observed by us because he has a body.

224 See RS II. Ch. 39

18. They say that Śiva the supreme cause blesses us all. He curbs and kills the gods. How can he be a blesser of all?

19. The lord cut off the fifth head[225] of Brahmā who stubbornly and repeatedly censured Śiva calling him "O son."

20. In the form of a Śarabha he forcefully attacked Viṣṇu the man-lion. Pressing him with his feet he tore off his heart by his sharp claws.

21. With the sacrifice of Dakṣa for a pretext none among the gods or their womenfolk was spared from punishment by the heroic Vīrabhadra.

22. The three cities[226] along with the Daityas, their womenfolk and children were made the fuel for the fire from his eyes in an instant by him.

23. Kāma the husband of Rati, the cause of the sexual pleasure of the people was consigned to the fire from his eyes even as the gods were lamenting.

24. Angrily glancing at some cows walking along the sky and shedding milk over his head he reduced them to ashes immediately.

25. The demon Jalandhara who bound Viṣṇu and his Serpent and hurled them a hundred Yojanas, was pierced after evolving a discus by making a circle in water with the foot [227]

26. He then killed him with his trident in the water (?). By performing penance Viṣṇu secured the discus and became powerful.

27. The family of cruel demons who desired to kill him was scorched in fire. The chest of Andhaka was pierced with the trident.

28-29. After creating a dark woman from his neck he killed Dāraka. After creating Kauśikī out of the outer skin of Gaurī, Śumbha and Niśumbha were killed.[228] The narrative on Skanda is found in the Skanda Purāṇa.

225. See P. 58 note
226 See Linga P ch. 72
227. The details of this episode remain untraced.
228. See Mārkaṇḍeya P.

30. The lord, requested by Brahmā for the destruction of the leading Daitya Tāraka[229] the enemy of Indra, went to his harem on the Mandara mountion.

31-32. The lord indulged in sexual dalliance with the goddess for a long time. Due to the excessive sport the earth appeared to sink into the nether worlds. He deceived his own name and the goddess by withholding the discharge of semen in her. The unbearable semen was discharged into the fire like nectar or the sanctified Havis.

33-34. The fire cast it off into Gaṅgā and other places. Svāhā who assumed the form of the Kṛttikās and sported with her husband gathered the parts and deposited them in the Śara plants somewhere on the Meru. Svāhā was turned into gold in the process.

35. After some time her lustre illuminated quarters and the mountains. Meru itself was turned into gold.

36. After a long time the splendour grew into a boy of beautiful and tender limbs, a model for all boys.

37. On seeing him of charming features, the world of the gods, Asuras and mankind was surprised and fascinated.

38-40. The lord himself came there along with the goddess to see his son. He took the boy on his lap. The gods and the sages though averse to worldly pleasures glanced at his smiling face. The lord made him play on his chest and enjoyed the fun. The lord and the goddess congratulated each other.

41-45 He asked the goddess to feed him on her breast-milk. He blessed him saying "your incarnation is for the welfare of the world." The lord and the goddess were not satiated. Indra who was afraid of the demon Tāraka joined in alliance and performed the coronation of the infant as the commander-in-chief of the gods. The lord vanished himself keeping him in the protection of Indra and the gods. Tāraka's head along with Indra's fear was chopped off by his trident in battle, the trident that resembled the deadly fire and pierced the Asura Krauñca. Viṣṇu Brahmā and other gods particularly eulogised him.

229. RS iv. chs. 1-10

46-47 Rāvaṇa, king of Rākṣasas, arrogant of his prowess lifted up Kailāsa with his long arms. Śiva, the trident-bearing lord of the gods could not brook that sin. He pressed it with his big toe and the demon sank under the pressure.

48. For a brahmin boy whose life came to an end and who sought refuge in him, the lord came there hurriedly and kicked Yama with his foot.

49. The submarine fire, not knowing the bull as the lord's vehicle swallowed him. Thereafter the universe became a vast sheet of water.

50. By means of different activities blissfully beautiful and unknown to the people, the universe has been set to motion frequently.

51. If Śiva is calm and blesses all, he shall fulfil all desires. Being competent why does he not liberate?

52. The variety of beginningless Karmans cannot be the restraining factor here. The Karman that is the cause is also effected by the lord.

53. Of what avail is much talk? O Māruta, please explain in detail so that the arguments of atheism may be refuted quickly.

CHAPTER THIRTYONE

(*Instruction in perfect wisdom*)

Vāyu said:—

1. O brahmins, it is but proper that you have had your doubts prompted by sufficient reasons. Mere desire to know does not bring about atheism in those with good intellects.

2. I shall mention authoritative testimonies in this context quelling your delusions. The wickedness of the wicked is due to the absence of the grace of the lord.

3. It is clear and certain that nothing can be done without the grace of Śiva, the perfect and supreme soul.

4. Innate good nature alone is the sufficient ground for the lord's benediction; nothing can be blessed without innate good nature.

5. The universe in the form of Paśu and Pāśa, has to be blessed. The lord endowed with the authority blesses the universe.

6. The lord, the commander blesses everything always. If a means is adopted for that, how does Śiva become dependant?

7. No blessing can be independent of one that is blessed. Hence the meaning of the word freedom is not characterised by 'not depending on another'.

8. That which is to be blessed is accepted as 'depending on another'. Without blessing, the enjoyment of pleasures or liberation cannot take place.

9. Embodied Ātmans too stand in the category of those who are to be blessed. Śiva's blessing is construed in the form of driving out their ignorance. There is nothing in Siva influenced by ignorance.

10. Śiva in the form of the idol, whereby despite its being Saguṇa the Niṣkala is realised, is called Śaivamūrti only in a figurative use.

11. Actually in the Niṣkala form Śiva is not the cause of the universe. In the Sakala form too he has not been seen by any.

12. The state of being understood through the testimonies alone indicates his nature. Merely on account of this it should not be treated with indifference without the implication.

13. Some form, intense with the similarity of Ātman, is Śiva's idol. The other, the great one, the Ātman of the Mūrti is its implication.

14. Just as fire cannot be obtained without its being mounted in the twigs so also Śiva is not known or understood without its being superimposed in the idol.

15. If some one says "Bring fire," only the burning twig is brought. The fire by itself is not brought. In the same way Śiva is to be worshipped in the form of the idol.

16. That is why an idol is used in the worship of Śiva,

for what is done unto the idol is what is done unto Śiva himself.

17. In the form of different idols, phallic etc. and particularly in Arcā (offerings of flowers etc.) Śiva is worshipped by us.

18. Just as the Ātman of the idol is blessed by the great Ātman so also we, the paśus, are blessed by Śiva stationed in the Mūrtyātman.

19. The Mūrtyātmans, Sadāśiva and others are presided over by Śiva for blessing the worlds.

20. It is for the enjoyment of pleasures and for salvation in particular, that Śiva's connection with the Mūrtyātmans in the form of Tattva and Atattva is accepted.

21. Enjoyment of pleasures is in the nature of the ultimate transformation of the Karmans either by way of happiness or by way of misery. There is no Karman in Śiva and hence of what nature can his enjoyment be?

22. Śiva blessess every one. He does not curb any. It is impossible to attribute to Śiva those faults which are usually present in those who kill.

23. The instances of killing and curbing pointed out with regard to Brahmā and others are those of the activities of Śrikaṇṭhamūrti performed for the welfare of the worlds.

24. Surely Śrikaṇṭha has the overlordship of the universe. Śiva presides over the Mūrti Śrikaṇṭha in the course of his divine sport.

25. Only the gods and others who were faulty were restrained or slain by him as described above. Thereby the gods became sinners and the people free from ailments.

26. Restraining or killing as such is not declared despicable by the learned. That is why the punishment meted out by kings to those who deserve it, is commended.

27. If he does not have that which is achieved through the suzerainty of the whole class of effects how can he rule over the universe?

28. The wish of the lord comprises the establishment of rules and conditions. Brahmā is the commandment. His order is the mode of direction such as, "This shall be done. This shall not be done."

29. The characteristic of a man of good nature is the strict adherence to his directives; the opposite thereof is that of the non-saintly one.

30. If good nature is to be preserved the evil one is to be eschewed. It is quelled by the expedients of Sāma etc. If other means fail punishment alone is the means.

31. This is the characteristic of what is beneficent viz. chastisement ending with disciplinary measures. What is contrary to this is called maleficent.

32. The lord is the standard example of those who perpetually abide by what is beneficent. How can he be condemned by good men for curbing and killing the evil ones alone.

33. Perpetrators of improper actions are to be decried and despised by a judicious person. Improper action is that which afflicts and harasses the world.

34. Every act of curbing and restraining is not attended with hatred. A father who trains his son even by curbing and restraining him does not hate him.

35. There is bound to be some ruthlessness in him who curbs or slays those worthy of it even by standing detached.

36. The lord does not injure others though guilty, otherwise. Of course, he injures the ignorant by adopting neutrality.

37. Hence we shall say that he who inflicts injury ultimately painful is ruthless. Thus a few insist upon this condition. Others do not.

38. Ruthlessness cannot be attributed to the surgeon who operates upon the patient. The inducing factor is kindness alone.

39. Even kindness to violent enemies is not conducive to ultimate good. He who is kind to such persons is ruthless though his ruthlessness is concealed by an illusory kindness.

40. Even neglect and indifference for the opponents who ought to be protected, results in default. He who ought to be protected perishes immediately if neglected despite the capacity of the protector.

41. He wno neglects the man worthy of being protected

on considering the apparent defaults though he observes his plight is in effect ruthless.

42. Hence it is not generally agreed that kindliness is conducive to good in every respect. What is admitted is the performance of what is befitting. Everything else is unapproved.

43-45. In reality there are the defects of passion, etc., in the Mūrtyātmans (Sadāśiva, Brahmā and others). Still the defects belong to them alone and not to Śiva. There may be flaw in the copper put in fire but due to its contact fire does not fade. If impure things are consigned to fire they do not make the fire impure. Some impure things become pure due to their contact with fire. Similarly Śiva does not become impure due to the contact with the Ātmans that are to be purified.

46. The Ātman alone is purified through the contact with Śiva. If the iron-rod is put in fire and heated, the burning is that of the fire, not of the iron-rod.

47. The prosperity, glory etc. of the Mūrtyātmans is really that of lord Śiva and not of the Ātmans. It is the fire, not the fuel, that blazes upwards.

48-50. The state of being the coal belongs to the wood and not to the fire. Similarly Śivatva is imposed on wood, stone and clay. But the attributes Maitrī, etc., are secondary and they act differently. They are conducive to both good and evil to those who are endowed with qualities. What is both secondary and non-secondary is not wholly conducive to good or evil.

51. Learned men do not say that the meaning of Anugraha is secondary. But the liberation from worldly existence is in the form of Ājñā and is beneficent.

52. Carrying out his Ājñā is beneficent. What is beneficent is Blessing. He who employs everything in what is beneficent is the cause of blessing to all.

53. The sense of the word Upakāra (benevolence) is also Anughraha. Since that too is of beneficent nature Śiva is all-benevolent.

54-55. Everything in the form of sentient and non-sentient is engaged in what is beneficent? But obstructed by

their innate nature all do not get the benefit simultaneously. The sun spreads his rays on all the lotuses impartially. But all the flowers do not bloom simultaneously; they do so in accordance with their innate nature.

56-57. Even the innate nature of the entities is the cause of what is destined to be. The innate nature does not transform that what perishes. The contact with fire melts only gold and not the coal. Śiva liberates those whose ignorance is ripe and not the others.

58. What is capable of becoming does not become so by itself without conception. But the maker needs no such conception and is free perpetually.

59. Śiva the blesser is innately pure but the Ātmans (individual souls) are naturally impure.

60. Otherwise how is it that they invariably undergo worldly existence and do not merge into Śiva? Being infested by Karman and Māyā is called worldly existence by the learned.

61. There is sufficient cause for this that this infestation is for individual souls and not for Śiva. That cause is the personal but not extraneous dirt.

62. Should it be extraneous it may happen to anyone through any cause. But this cause is single due to its nature not being variegated.

63-64. Though the Ātman-hood is common some are bound and some liberated. Among those in bondage some have differing degrees of knowledge and eminence due to their being inclined towards abstinence and enjoyment. Some attain the status of identicality with the lord. Some attain the state of nearness.

65. Among those who have attained identicality, some are Śivas. They are stationed on the top of the Adhvas (pathways). Maheśvaras are stationed in the middle; Rudras in the lower region.

66-67. In the vicinity too the three are stationed beyond Māyā: the Ātman is stationed below; the Antarātman is stationed in the middle and the Paramātman is stationed beyond. They are Brahmā, Viṣṇu and Maheśvara. Some Vasus too are stationed in the region of Paramātman.

68. Some are stationed in the region of Antarātman, some in the region of Ātman. In the region of Śāntyatīta Śaivas are stationed and in the Śānta region the Māheśvaras are stationed.

69. Just as Raudras are stationed in Vidyā and the Vaiṣṇavas in Pratiṣṭhā, so also the Ātmans. Brahmā and Brahmā-born are stationed in Nivṛtti.

70. The eight groups of Deva-Beings are the chief ones. The human beings constitute the middling. The five Beings birdes etc. constitute the lower ones. Thus there are fourteen Beings.

71-72. The state of being chief or subsidiary shall be known as the dirt of the worldly being. Just as the food we take in has two states, the undigested and the digested, so the dirt too. When it is undigested the men go lower down; when it is digested they go up. Thus the dirt plays its part in the worldly existence.

73. The individual souls are threefold : those with single dirt, with two dirts and with three dirts. Those with single dirt are the higher ones, those with two dirts the middlings and those with three dirts shall be known as the meanest. Thus they are stationed in order.

74. Those with three dirts are presided over by those with two dirts and those in turn are presided over by those with single dirt. Thus is the conditioned difference in the universe.

75. Śiva presides over all these, those with single, two and three dirts. Though they are of non-Śiva nature they are presided over by Śiva.

76. Similarly the universe which is not in the nature of Rudra is presided over by Rudras. The Mahābhūmi, ending with the cosmic Egg, is presided over by Śatarudra etc.

77. The atmosphere ending with Māyā is pervaded in order by the lords of gods of the size of the thumb all round.

78. The heaven ending with Mahāmāyā is presided over by the lords of worlds, Vāyu, etc., which are stationed within the Adhvas and whose ends are not resorted to. (?)

79. They are the squatters in heaven, atmosphere and earth. They are the gods observing the rites of the gods.

80. Thus functions the ailment of worldly existence with the three dirts and their pathological reasons separately, whether ripe or unripe.

81. The medicine for this ailment is the perfect knowledge of Śiva and nothing else. The physician is the lord Śiva himself who heals the sufferer.

82. In this regard no doubt need be entertained—"Śiva can liberate the souls without subjecting them to misery. Why does he then subject them to misery?"

83. It is certain that the entire worldly existence is misery itself. How can misery be non-misery? The innate nature cannot be otherwise.

84. A patient does not become non-patient merely because the physician administers medicine. The physician redeems the patient from the sickness through the medicines.

85. Similarly, through the administration of the medicine in the form of his Ājñā, Śiva liberates the souls from misery—the souls innately dirty and innately miserable.

86. This inequality like the physician is not the cause of the ailment. So Śiva is the cause of worldly existence need not be a symbol of defect.

87. When misery is innately acquired how can Śiva be its cause? The dirt is inborn in men. It is that which makes them undergo the sufferings of worldly existence.

88. The dirt which is the cause of worldly existence, the insentient Māyā, etc., cannot function by itself without the proximity of Śiva.

89. The wise say just as the magnetic stone causes the movement of the iron filings by its mere proximity, so also Śiva causes the movement of the world.

90. It is not possible to avoid the proximity of Sat without its cause. Moreover the presiding deity Śiva is even unknown to the universe.

91. Nothing functions without Śiva. Everything is induced by him. Still he is not deluded.

92. His Śakti in the form of Ājñā is the all-round restraining factor. This universe is perpetually covered over by it. Still he is not defiled.

93. This is ruled over even from the beginning. He is the lord. His ruling is his Ājñā. Still he is not defiled.

94. He who considers otherwise due to delusion is evil-minded. He perishes and that too due to the power of his Śakti. Still he is not defiled.

95. In the meantime an unembodied voice was heard from the sky. "Satyam (Truth), Amṛtam (nectar), Saumyam" (gentle), Om Amen. This sound came out clearly.

96. Then the sages were surprised and delighted; their doubts were quelled. They bowed to the lord, the wind-god.

97. Although he had cleared their doubts he thought that their knowledge was not firmly established. So he said:

Vāyu said:—

98. Knowledge is of two types: indirect and direct. They say that the former is unsteady and the latter is stable.

99. What is acquired by reasoning and instructions is the indirect knowledge. The direct knowledge results from the practice of rites.

100. Coming to the conclusion that salvation is not possible without direct knowledge, strive assiduously for the acquisition of practice.

CHAPTER THIRTYTWO

(*The description of excellent practice*)

The sages said :—

1. What is that excellent practice of holy rites, whereby salvation is directly acquired? O Māruta, it behoves you to explain it as well as its means.

Vāyu said:—

2. What is termed excellent practice is the great cult of Śiva wherein Śiva the bestower of salvation is directly perceived.

3. It is fivefold divided into five sections, holy rites, penance, japa, meditation and knowledge

4. The five activities along with attendant virtuous rites constitute the greatest Dharma. Thereby one attains the direct and indirect knowledge that bestows salvation.

5. The two Dharmas the higher and secondary are mentioned in the Vedas. In the matter of Dharma the Vedas constitute the final authority for us.

6. The higher dharma upto the practice of Yoga is mentioned in the Vedantic section of the Vedas. The secondary Dharma is mentioned in the Karmakāṇḍa section of the same.

7. The Ātmans freed from Pāśa are authorised in the higher Dharma and in the other one, every one is authorised.

8. This higher Dharma is the means for achieving the greatest virtue of Śiva. It shall be supplemented in all parts by Dhasmaśāstras and other holy treatises.

9. The greatest Dharma of Śiva termed the excellent practice is explained in the Itihāsas and the Purāṇas.

10. In the Śaiva Āgamas a detailed explanation of every thing including the consecratory rites is given.

11. The Śaiva āgama is of two varieties : Śrauta and Aśrauta. The Śrauta consists of condensed Vedic texts; the other one consists of independent texts but well consecrated.

12. The independent texts were originally ten but supplemented subsequently by eight more so as to constitute eighteen texts. They are called Kāmika etc., and the entire literature is called "Śaiva Siddhānta"

13. The Śrauta literature consists of a billion verses. In it the Pāśupata Vrata and Jñāna are explained.

14. In every circle of Yugas, Śiva incarnates as Yogācārya in different places and propagates yoga.

15. The four great sages Ruru, Dadhīca, Agastya and the renowned Upamanyu have condensed these principles and propagated them.

16. They are all Pāśupatas and exponents of the Saṁhitās. Hundreds and thousands of their descendants have been the preceptors of their principles.

17. The great virtue of Śiva mentioned before is four-

fold with regular performance and observance as the basic Ātman for them. Among them the Pāśupata yoga facilitates the direct perception of Śiva.

18. Hence the excellent practice is this Pāśupata Yoga. The mode of it as practised by Brahmā shall now be mentioned.

19. This is Nāmāṣṭakayoga prescribed by Śiva himself. By means of this Yoga the discernment of Śiva is generated.

20. Through this discernment the stable and perfect knowledge is attained ere long. Śiva is delighted with him whose knowledge is well-founded.

21. Thanks to his grace the great Yoga is attained which facilitates the direct perception of Śiva. By perceiving Śiva directly the cause of worldly existence is quelled.

22. Then the devotee is liberated from worldly existence and being liberated he becomes identical with Śiva. The means mentioned by Brahmā is now separately mentioned here.

23-24. Śiva, Maheśvara, Rudra, Viṣṇu, Pitāmaha, Samsāravaidya, Sarvajña and Paramātman—these eight names mainly indicate Śiva. The first five are the names of the deities presiding over the Kalās, Śāntyatīta etc.[230]

25 28. The five names of Sadāśiva originate from the conditioning factors. When the conditioning factors cease to exist they too recede. The region is eternal and the Ātmans who occupy them are non-eternal. When the Padas are changed the Padins are released. In another evolution they attain the same region. But the first five Ātmans undergo the change of names. The last three names are due to the adoption of the three conditioning factors. They indicate only Śiva.

29-30. He who is naturally pure is called Śiva. He has the antecedent non-existence of the contact of the primordial dirt. Or, he who is full of good attributes and is Iśvara is called Śiva by good men who propound the Śaivite principles.

31-35. The name Maheśvara is explained thus: Prakṛti is greater than the twenty-three principles. Puruṣa the twenty fifth principle is greater than Prakṛti.[231] Puruṣa is Praṇava the

230. The twentytwo verses (23-44) of this chapter are the same as the verses 1-22 of Kailāsa S. Ch. 9.

231. See P. 1072 note

first Svara in the Vedas. Since his real nature is comprehensible only through the Vedas he is established in the Vedānta. He who is beyond this Puruṣa, who is associated with Prakṛti is Maheśvara because both the Prakṛti and Puruṣa function in subservience to him. Or, Maheśvara is the wielder of Māyā. Māyā is Prakṛti the principle with the three Guṇas. It is unchanging. He who makes this Māyā energetic is Maheśvara. He is glorified as Kālātman, Paramātman, the primordial, the gross and the subtle.

36. The explanation of the word Rudra:— 'Rud' means misery and 'Drāvayati' means 'routs'. Since the lord quells our misery he is called Rudra.[232] He is Śiva, the great cause.

37. Śiva pervades all living beings, the principles and elements. He is wakefully present in the bodies and presides over them. Hence he is called Viṣṇu.

38. Śiva is the progenitor of the souls that have attained the status of fathers. He is therefore called the grandfather.

39-40. Śiva is called the physician of the universe. Just as the physician who is conversant with the pathology diagnoses and cures the ailment with medicines so also the lord annihilates the worldly existence along with its roots. He is so called by all those who understand the nature of principles.

41-43. Even when they have the sense-organs for comprehending the ten objects of sensual perception, the atoms do not know the beings gross and subtle, present in the three periods of time, in their entirety because they are hidden by the particles of dirt in the form of Māyā, whereas Sadāśiva has not these causes of perception. Even when they are not present, he knows without any strain every object as it is. Hence, he is Sarvajña (omniscient).

44. Śiva is the Ātman of all. He perpetually possesses all these qualities. There is no greater Ātman than Śiva. Śiva is Paramātman.

45-47. By the grace of the preceptor the eight names shall be acquired. The knots of the Kalā, Nivṛtti and others shall be cut off with the five names of Śiva and purified by repetitions, strokes and non-restraints. By means of the Suṣu-

232. For another interpretation, see Vāyavīya. S. ch. 12 v. 29.

mṇā, the *Puryaṣṭaka* alone with the chest, neck, palate, middle of the eyebrows and the hole on the top of the head, shall be cut off.

48-49. The Ātman shall be taken above to the splendour of Śiva beyond the moon stationed in the twelve-petalled lotus of the heart. The mouth is shrunk in size. The body is drenched with the shower of the nectar of the Śakti and merged in their reasons. The Ātman is then let down into the heart.

50-52. The devotee then meditates on the great god Śiva, favourably disposed to his devotees who is conceived as sitting in the white twelve-petalled lotus beyond the moon, who in the sweet crystal-pure, delighted, cool, lustrous form of Ardhanārīśvara, shall be meditated upon. The devotee shall have the mind in normal state. He shall then worship the lord with the eight names of Śiva and the sacred flowers.

53. At the end of the worship the devotee shall perform Prāṇāyāma and concentrate the mind well. He shall perform the japa of the eight names of Śiva.

54-56. He shall perform eight Āhutis in the navel and repeat "Namaḥ" alone with the Pūrṇāhūti, offering eight flowers and conclude worship. With a palmful of water he shall dedicate his Ātman. By doing this, ere long, the auspicious knowledge of Pāśupata cult is obtained. He acquires its magnificent status and the excellent conduct. Then securing the great Yoga he is liberated. There is no doubt in this.

CHAPTER THIRTYTHREE

(*Rules governing Paśupativrata*)

The sages said :—

1. O holy lord, we wish to hear of the great Pāśupata vrata on performing which Brahmā and others have become Pāśupatas.

Vāyu said:—

2. I shall tell you the great secret, Pāśupata vrata

that quells all sins. It is mentioned in the upaniṣad Atharvaśiras.

3. The time is the month of Chaitra and the full-moon-day therein. The place is anywhere acceptable to Śiva having good characteristics. It shall be auspicious, say, the garden in a holy centre or a forest.

4-9. There, first of all, on the thirteenth day he shall perform the special worship after taking his bath and performing the daily rites. He shall take the formal permission of the preceptor after bowing to him and honouring him. He shall wear pure white cloths. The sacred thread shall be white. He shall wear a garland of white flowers. White unguent shall be measured over the body. He shall be seated on Darbha grass. He shall hold a handful of Darbha grass, sit facing east or the north. After performing the Prāṇāyāma three times he shall meditate on the lord and the goddess. By way of submitting to them he shall perform the Saṅkalpa saying, "I am performing this Vrata (of Pāśupata)". The time limit for this Vrata is till death, or twelve years or six years, or three years or twelve months, or six months or three months or a month or twelve days or six days or three days or one day.

10-11. He shall arrange the sacrificial fire duly as in the Virajāhoma. He shall make the offerings of ghee, sacrificial twigs and caru and perform homa. After the Pūrṇāhūti, deserving the purity of the Tattvas, he shall perform the homa with the five-syllabled mantra and the sacrificial twigs.

12-15. In the course of the sacrifice he shall think thus—"Let the Tattvas in my body be purified." The Tattvas are:—The five elements, the five Tanmātras, the five sense-organs of knowledge, the five organs of activity, the seven Dhātus beginning with the skin, the five vital airs beginning with Prāṇa, mind, intellect, ego, the three Guṇas, Prakṛti, Puruṣa, Rāga (passion), Vidyā, Kalā, Niyati, Time, Mayā, pure Vidyā, Maheśvara, Sadāśiva, Śakti and Śiva Tattva.

16. After performing the Homa with the Viraja

mantras he is freed from sin. Attaining Śiva's blessing he is endowed with perfect knowledge.

17. He shall collect cowdung and roll it into balls and repeat the mantras over them. He shall place these into the fire and sprinkle with water. That day he shall take in only the cooked rice soaked in ghee.

18. On the morning of the fourteenth day he shall perform everything as mentioned before. On that day he shall observe fast and thus spend the latter part of the day.

19. On the full moon day also he shall perform similar rites. At the conclusion of the sacrifice the sacred fire shall be extinguished and the ashes gathered assiduously.

20. Thereafter he shall keep matted hair or shave off the hair completely or keep one matted tuft of hair. He shall take bath then. If he is not extremely bashful he shall remain naked thereafter.

21. Or he can wear ochre robes, hide or barks of trees. Only a single cloth or a single bark garment shall be worn. He shall have the staff and the girdle.

22-23. He shall wash the feet and perform Ācamana twice. He shall apply the ashes taken out of the Viraja fire all over his body from head to foot repeating the six mantras beginning with "Agniriti"[233] from the Ātharvaṇa texts.

24. Then in the same way he shall dust the body entirely repeating the Praṇava Oṁ and 'Śiva'.

25. Then repeating the mantra 'Triyāyuṣam' he shall wear Tripuṇḍra marks. He shall realise his own Śiva-hood and perform 'Śivayoga'.

26. He shall act thus during all the three Sandhyās. This Pāśupata Vrata yields worldly pleasures and salvation dispelling Paśu-hood.

7. Freed from Paśu-hood, the devotee shall worship the phallic image of Śiva.

28-29. If capacity permits, an eight-petalled Padma shall be made in gold embellished with the nine precious gems. The pericarp and the filaments shall be furnished.

233. Śiras. U. 5

If the capacity does not permit, a red or a white lotus shall be used. If that is not available, an imaginary lotus shall be conceived.

30. In the middle of the pericarp a small crystal phallic image along with its pedestal shall be kept and worshipped.

31. After installing the phallic image in accordance with the rules with due consecrations the pedestal shall be conceived along with the idol of five faces.

32. The ablution shall be performed with golden vessels, filled with Pañcagavya[234] collected in accordance with one's capacity.

33-35. The vessels shall contain scents along with camphor, sandal and saffron and these shall be smeared over the phallic image bedecked in ornaments. He shall worship it with Bilva leaves, red, white and blue lotuses, other fragrant flowers, holy and auspicious leaves, Dūrvā grass of various types, in accordance with their availability and the rules of worship.

36. Showing of lights, incense and the food offerings shall be made to the deity. After offering it to the deity the devotee shall be engaged in auspicious activities.

37. In this Vrata exquisite and pleasing things acquired legitimately, whatever they may be, shall be offered to the deity.

38. The number of lotuses to be offered is a thousand. O brahmins, with regard to the other flowers it shall be a hundred and eight for each.

39-40. The leaf of the Bilva tree shall never be excluded. A gold lotus is greater than a thousand lotuses. The case of blue lotuses is also on a par with that of Bilva leaves. With regard to the other flowers there is no restriction. They shall be offered just as they are available.

41-43 The Arghya with eight materials of worship as constituents is highly commended. So also the incense and the unguent. To the deity Vāmadevasandal paste is recommended. To the Puruṣa deity yellow orpiment shall be

234. The milk, curd, butter, urine and excrement of the cow constitute the Pañcagavya.

offered; to Īśāna the ashes. In regard to the incense the procedure is different. To Aghora white and black Aguru in the mouth. To Puruṣa fragrant gum-resin in the left; to Saumya scents in the mouth. To Īśāna, Uśīra shall be offered as Dhūpa.

44. Sandal, Aguru, etc., along with sugar candy, honey, camphor and the ghee of a tawny-coloured cow can be offered to all.

45. Thereafter series of lights with camphor and wick soaked in ghee shall be offered. Arghya and Ācamana shall be offered to every face.

46. In the first (outer column of the mystic diagram) Gaṇeśa and Kārttikeya shall be worshipped. Brahmā's body shall also be worshipped.

47. In the second Āvaraṇa shall be worshipped Vighneśas the Cakravartins. The eight deities[235] Bhava and others shall be worshipped in the third Āvaraṇa.

48. There the eleven deities[236] Mahādeva and others shall be worshipped. All the Gaṇeśvaras shall be worshipped in the fourth Āvaraṇa.

49-52. Outside the lotus the mystic diagram and in the fifth Āvaraṇa shall be worshipped the lords of the ten quarters along with their weapons and followers, the mental sons of Brahmā, the luminary bodies, the goddesses and gods, the heaven-walkers, the residents of the netherworlds, the other sages, Yogins, the sacrifices, the birds, the mothers, the Kṣetrapālas with their Gaṇas and the universe including the mobile and immobile beings. These shall be worshipped, as they are possessed of Śiva's pre-eminence. They shall be worshipped for the pleasure of Śiva.

53. Then at the end of the worship of the Āvaraṇas, after worshipping the supreme lord, delicious Havis shall be offered as Naivedya along with ghee and side-dishes.

54-55. The betel with something to chew with to render the mouth fragrant shall be given. After bedecking once again with different flowers and ornaments the detailed

235. For the eight forms of Śiva, see ŚR S. Ch. 2

236. In regard to the names of the eleven forms, the Purāṇas differ. See ŚRS. Ch. 28. V. 26; Matsya P. 5. 29-30

worship shall be concluded with the waving of lights. The drinking bowl with the complements and bedding shall be offered.

56-57. A moon-like necklace shall be dedicated to the bedding. Everything done or caused to be done shall be royal in its quality, very pleasing and befitting. The contrary worship shall be avoided. After reciting the Vyapohana hymns the Japa of the five-syllabled Mantra shall be performed.

58. After circumambulation and obeisance the devotee shall dedicate himself. Then in front of lord he shall worship two brahmin preceptors.

59-64. After offering Arghya and eight flowers the lord shall be ritualistically dismissed from the phallic idol. After restraining the fire from the fire and ritualistically removing that also, the devotee shall perform the service everyday. Then he shall hand over the phallic idol with the insignia and lotuses to the preceptor. Or he shall install it in the temple of Śiva After worshipping the elders, brahmins, Vrata-performers in particular, he shall propitiate brahmin devotees and if possible poor and helpless people also. If he is competent he shall observe fast or take to a diet of fruits and roots. Or he shall have milk for his diet, or live on alms or take single meal everyday only in the night. He shall be pure in body and mind and lie on the bare ground or ashes or grass. He shall wear deerskin or bark garment and observe celibacy. Thus he shall perform the holy rite.

65. If he is strong enough he shall observe fast on sundays on Ardrā star days, on full moon and new moon days and on the eighth and fourteenth days.

66. Mentally, verbally and physically he shall avoid contact with heretics, fallen men, poluted women in their menses and Śūdras, by all means.

67. He shall always practise forgiveness, charity, mercy non-violence to all living beings. He shall remain content, calm and engaged in meditation and Japa.

68. He shall bathe thrice a day or he shall dust with the ashes instead. He shall perform special worship mentally, verbally and physically.

69-70. Of what avail is much talk? A performer of the rite shall not commit any misdeed. If inadvertently he does commit, he shall consider its seriousness or otherwise and perform adequate expiatory rites in the form of worship, sacrifice, Japas etc. Till the conclusion of the Vrata he shall not repeat the mistake.

71. He shall make charitable gifts of cows and oxen, perform worship in accordance with her wealth and capacity devoutly and free from any specific desire, for the pleasure of Śiva.

72. The common features of this Vrata have been narrated briefly. I shall now explain the special features for every month in the manner I have heard.

73-76. In Vaiśākha the phallic idol of adamant, in Jyeṣṭha that of an emerald, in Āṣāḍha that of pearl, in Śrāvaṇa that of Sapphire, in Bhādrapada that of ruby, in Āśvina that of onyx, in Kārttika that of a coral, in Mārgaśīrṣa that of lapis lazuli, in Pauṣa that of topaz in Māgha that of the sun-stone; in Phālguna that of the moon-stone and in Caitra that of sun-tone is auspicious. If gems are not available gold shall be substituted in every month.

77. If gold is not available silver, copper, rock or clay shall be used for making the phallic idol whichever is available. Even lac can be used.

78-82. Or he can make the idol as he pleases having all types of flowers. At the conclusion of Vrata after performing the daily rites he shall perform the special worship and sacrifice as before. After worshipping the preceptor and the Vratins in particular he shall take the permission from his instructor. Sitting facing the east or the north on a Darbha seat holding Darbha grass in the hands he shall restrain Prāṇa and Apāna. He shall make the Japa of the Mūla mantra to the extent of his ability; he shall meditate on Śiva and Śivā. Taking permission and bowing as before he shall say with palms joined in reverence: "O lord, at your behest, I am concluding this Vrata." After saying thus he shall cast off the Darbhas at the root of the idol towards the north.

83. Then he shall eschew the staff, the matted hair,

the bark garment and the girdle too. After performing Ācamana he shall repeat the five-syllabled mantra.

84. He who has resolved to perform this Vrata till death and takes the initiation accordingly and performs the Vrata undistressedly is a Naiṣṭhika.

85. He is an Atyāśramin, a Mahāpāśupata, the most excellent of all austere persons and a great Vratin.

86. Among those desirous of salvation there is none like him who is so content. The Naiṣṭhika who becomes an ascetic is called the excellent Naiṣṭhika.

87. He who performs this rite for twelve days or every day is on a par with the Naiṣṭhika, his Vrata being too severe.

88. A person who applies ghee over his body and performs the rite with devout feelings even for two or three days is also a Naiṣṭhika.

89. He who performs the excellent Vrata without a desire for the fruit feeling that it is his duty, always dedicating his Ātman to Śiva has no one equal to him.

90 A scholarly brahmin covered with ashes is immediately liberated from the terrible effects of even the great deadly sins.

91. The great virility of the Rudra fire is what is glorified as the ashes. Hence a person possessing the ashes is a virile and powerful person at all times

92. A person who has bathed with the ashes is called Bhasmaniṣṭha. His faults perish due to the contact of Bhasma fire.

93. He who has smeared his body with the ashes, wears Tripuṇḍraka with Bhasma and has a Bhasma bath is Bhasmaniṣṭha.

94. Surely the evil spirits, ghosts and goblins and repugnant diseases flee at the very proximity of a Bhasmaniṣṭha

95. It is called Bhasita because it shines; Bhasma because it devours sins; Bhūti because it causes prosperity and Rakṣā because it protects.

96. What else need be cited to indicate the glory of

Bhasma? The Vratin who has had the Bhasma-bath is lord Śiva himself.

97. This Bhasma is a great weapon of the devotees of Śiva. It is a divine missile whereby the mishaps of the elder brother of Dhaumya in the course of his penance had been removed.

98. Hence one should endeavour in all possible ways to collect Bhasma like wealth after performing the Pāśupata vrata and be engaged in Bhasma-bath.

CHAPTER THIRTYFOUR

(The penance of Upamanyu)[237]

The sages said:—

1. It was for obtaining milk that penance was performed by the boy Upamanyu, the elder brother of Dhaumya. So an ocean of milk was granted to him by lord Śiva.

2. How could that infant attain power to propound the sacred doctrine of Śiva? How could he realise the existence of Śiva and perform the penance?

3. How could he attain the perfect knowledge in the course of his observance of penance? How did he secure the protective ashes the virile element of the Rudra fire.

Vāyu said :—

4. It was not an ignorant common infant who performed the penance. He was the son of a great, wise and the learned sage Vyāghrapāda.[238]

5. He was a great Siddha in his former birth who had fallen from his position for some reason. Fortunately he was born as the son of a sage.

6. His penance for the sake of obtaining milk became the gateway to the future grace of lord Śiva obtained due to good luck.

237. For the similarity of expression and contents of this and the following chapter, see Liṅga P. 1. 107

The Upamanyu, episode of the Liṅga P. is concise and condensed; that of ŚP is detailed and comprehensive. The former seems to be the abridged version of the latter.

238. Liṅga P. omits to mention Vyāghrapāda, father of Upamanyu.

7. Śiva granted him perpetual bachelorhood, lordship of all the Gaṇas along with an ocean of milk.

8. The acquisition of Śiva's knowledge is due to Śiva's grace alone. He acquired the knowledge of Śakti even as a boy.

9. His ability to propound the Śivaśāstra was also derived from the lord. He rejoiced in attaining the ocean of knowledge from the sage.

10. There was an apparent reason for his acquisition of Śiva-jñāna. These were his mother's words full of sorrow for the milk.

11-12. Once the boy had tasted some quantity of milk in the hermi age of his uncle. His uncle's son had drunk ample milk to his satiety. The jealous Upamanyu affectionately told his mother thus.

Upamanyu said :—

13. O mother, my blessed mother, O saintly woman, please give me sweet cow's milk. I shall drink it very hot.

Vāyu said:—

14. On hearing the words of her son, the saintly mother, the wife of Vyāghrapāda, was very much distressed.

15. With love and affection she embraced the son and fondled him. Considering her poverty she became dejected and lamented.

16. The boy Upamanyu could not forget the milk he wanted. He the innocent child of great splendour cried frequently pressing his mother to give him milk.

17. Realising that the boy was tenacious the saintly brahmin lady thought of a plan to quieten his stubbornnes

18-19. She had gleaned a few grains which the swee voiced lady ground into a paste with water. "Come on, sc dear," she addressed her son and though she was distress at heart she gave him the improvised milk.

20. On drinking that watery stuff offered as milk, th excited boy shouted. 'O mother, this is no milk.'

21. The distressed mother when she saw the boy thus

in misery caught hold of him, kissed on his head, wiped his lotus-like eyes with her hand and said:—

The mother said:—

22. Rivers full of gems whether in heaven or in the nether worlds are never seen by unlucky people and those devoid of devotion to Śiva.

23. If Śiva is not pleased with them, they do not get those pleasing things viz. kingdom. heaven, salvation or a milk diet.

24. Everything is the result of Śiva's grace and not that of any other lord. Those who are devoted to other lords wander in distress.

25. Whence can we have milk, we who stay in the forest for ever ? O dear, where the sources of milk and where we the forest-dwellers?

26. Wanting everything and overwhelmed by poverty I, your unfortunate mother, have given you this improvised milk grinding the fried grains into paste with water.

27-28. You tasted the boiled milk at your uncle's. So when you drank this sour stuff you found out on comparison that what I gave you was not milk. When you cry out saying so you make me miserable. Without the grace of Lord Śiva you cannot have milk.

29. What is dedicated with devotion at the lotus-like feet of the lord accompanied by Śivā and his Gaṇas is the cause of all riches.

30. The great lord who is the bestower of wealth and befitting benefits to those who desire them, has not been worshipped by us now.

31. Aiming at riches we have not worshipped Śiva hitherto. So we are poor. Hence you do not get milk.

32. O son, nothing else is obtained by us except what has been given by us in respect of lord Śiva or Viṣṇu.

Vāyu said:—

33. On hearing the words of his mother, true but

expressive of her grief, the boy, though distressed within spoke thus in a mature way.

Upamanyu said : —

34. O mother, do not feel unhappy ; if there is Śiva and Śivā everything good will result. O blessed lady, eschew your grief.

35. O mother, listen now to my words. If there is lord Śiva anywhere sooner or later I shall get an ocean of milk.

Vāyu said: —

36. On hearing the words of her highly intelligent son the delighted noble mother replied.

The mother said: —

37. O dear, what you have thought of is auspicious. It increases my pleasure. Do not delay. Worship Sadāśiva and the goddess Śivā.

38. Definitely there is Śiva superior to all, the great cause. The entire universe in created by him. Brahmā and and others are his servants.

39. If we have any prosperity it is created by his grace. We are only the slaves of the lord. Except Śiva, the benefactor of the worlds we do not know anyone else.

40. Eschewing other gods physically, mentally and verbally, worship him alone, with Śivā with due devotion.

41. "Namaḥ Śivāya", this mantra is directly expressive of Śiva, the overlord of the gods, the bestower of boons.

42. The seven crores of mantras including the Praṇava Om merge into this mantra and come out again.

43. Those Mantras are also beneficent with regard to those who are authorized therein. At the behest of the lord every one is authorized in this Mantra.

44. Just as Śiva, this mantra too is capable of protecting all Ātmans base or excellent.

45. This mantra is stronger than any other mantra. Only this and no other mantra is capable of protecting all.

46. Hence eschew all the other Mantras and devote yourself to this five-syllabled mantra. When that is in the mouth nothing is inaccessible here.

47. The excellent Aghora missile affording protection to the devotees of Śiva originates from this mantra. Considering this, be devoted to it and not otherwise.

48. This Bhasma produced in the Viraja fire was obtained by me from your father. It is excellent and it averts great mishaps.

49. Accept the Mantra bestowed on you by me. If the Japa of this mantra is performed your protection will be assured.

Vāyu said:—

50-51. The mother directed him thus saying, "May it be auspicious" and allowed him to go. The sage accepted her words with his bent head. Bowing to her he made preparations for performing penance. Then the mother said to him, "May the gods do everything auspicious for yo ."

52. Permitted by her he went to the mountain Himavat and performed penance with purity of minds. He took in only wind (no food).

53-54. With eight bricks he built an altar and installed Śiva's phallic image of clay. He invoked the unchanging lord Śiva accompanied by the Gaṇas and Pārvatī. He worshipped him with the leaves and flowers available in the forest repeating the five-syllabled Mantra with devotion. He performed penance for a long time.

55-56. Assuming the forms of Rākṣasa certain ghosts of sages cursed formerly by Marīci harassed the lonely, lean boy Upamanyu performing penance though he was an excellent brahmin devotee of Śiva. Thus they caused obstacles to his penance.

57. Though harassed by them he somehow maintained his penance. He uttered "Namaḥ Śivāya" like one in great distress.

58. At the very hearing of that sound the sages who hindered the penance left off that boy and began to serve him.

59. O sages, the whole universe including the mobile and immobile beings became ignited due to the penance of that brahmin, the noble Upamanyu.

CHAPTER THIRTYFIVE

(The story of Upamanyu)

Vāyu said:—

1. Then the excellent gods with their bodies illuminated hastened to Vaikuṇṭha. After bowing they mentioned everything to Viṣṇu.

2-3. On hearing them, lord Viṣṇu thought "What is this?" After understanding the reason he immediately went to the Mandara mountain with a desire to see lord Śiva. On seeing the lord and bowing to him with palms joined in reverence he said:—

Viṣṇu said :—

4. O lord, a certain brahmin well known as Upamanyu has burnt everything by his penance for obtaining the milk.

Vāyu said :—

5. On hearing the words of Viṣṇu, lord Śiva said:— "I shall prevent the boy. You may please go back to your abodes".

6. On hearing the words of lord Śiva, Viṣṇu the favourite of the gods went to his abode after consoling the gods and others.

7. In the meantime, the trident-bearing lord Śiva resolved to go there assuming the form of Indra.

8. Taking up the physical form as the king of gods, accompanied by gods, Asuras, Siddhas and serpents, and seated on a white elephant Sadāśiva went to the hermitage of the sage.

9. The elephant fanned the lord with the chowrie and held the white umbrella with the left hand while bearing the lord of gods accompanied by Śacī.

10. Lord Sadāśiva accompanied by Umā and assuming the form of Indra, shone with that umbrella like the Mandara mountain with the disc of the moon.

11. Assuming the form of Indra, lord Śiva went to the hermitage of Upamanyu in order to bless him.

12. On seeing lord Śiva, in the form of Indra, the sage bowed his head and spoke.

Upamanyu said :—

13. O lord of gods, O lord of the universe, O excellent god, my hermitage is sanctified since you have come here.

Vāyu said :—

14. Glancing at the brahmin who stood steady after saying thus, with palms joined in reverence, Śiva in the guise of Indra spoke majestically.

Indra said :—

15. O sage of good rites, O elder brother of Dhaumya, I am delighted with your penance. Mention the boon you wish to have. I shall grant you whatever you desire.

Vāyu said :—

16. The leading sage when urged thus by Indra spoke with palms joined in reverence—'I request you to grant me the boon of devotion to Śiva'.

17-19. On hearing that Indra said:—"you do not know me the lord of gods the overlord of the three worlds, Indra, saluted by the gods. O brahminical sage, be my devotee. Always worship only me. Welfare be to you. I shall give you everything. Abandon Rudra who is devoid of attributes. What purpose of yours can be served by Rudra who without attributes has become a ghost ostracised from the midst of the gods."

Vāyu said :—

20. On hearing that, the sage began to repeat the

five-syllabled Mantra. He thought that Indra had come there to put obstacles in his holy rites and so said.

Upamanyu said :—

21. You have said all these things in your eagerness to disparage Śiva. In that context you have mentioned the Nirguṇatva of the great lord.

22. You do not know Rudra the lord of the chiefs of the gods, the progenitor of Brahmā, Viṣṇu and Śiva and who is greater than Prakṛti.

23. I desire to get my boon granted by the lord who is separate from Sat and Asat, who is the unmanifest, as mentioned by the propounders of Brahman and who is eternal, single and multifarious

24. I desire to secure the boon from that lord whom the knowers of truth meditate upon, who bestows the goal of Sāṁkhya and Yoga, viz. release.

25. There is no higher truth than Śiva who is the cause of all causes, the creator of Brahmā, Viṣṇu and other gods and who is the lord beyond attributes.

26. Of what avail is such talk? I infer that in the previous birth I committed a great sin because a disparaging remark about Śiva was heard by me.

27. On hearing the censure of Śiva, one shall immediately abandon one's life and slay that person too. He then attains Śiva's region.[239]

28. O base god, let my desire for milk wait. After killing you with Śiva's missile I shall abandon this body of mine.

Vāyu said:—

29. After saying this, Upamanyu, ready to die himself eschewed his desire for milk and got ready to kill Indra.

30-31. He took the ash and reinvigorated it with the Aghorāstra mantra. Aiming it at Indra he cast it off and

239. Liṅga P. adds after this Verse

यो वा चोत्पाटयेज्जिह्वां शिवनिन्दारतस्य तु ।
त्रिः सप्तकुलमुद्धृत्य शिवलोकं स गच्छति ॥

shouted loudly. Remembering the feet of Śiva he attempted to burn off his body. Upamanyu held the fiery missile ready for discharge.

32. When the brahmin attempted this, lord Śiva disguised as Śiva who destroyed the eyes of Bhaga prevented the missile of the Yogin gently.

33. At the behest of the lord, Nandin the favourite of Śiva caught in the middle the Aghorāstra hurled by him.

34. Assuming his own form with the crescent moon for his crest, Lord Śiva revealed himself to the brahmin.

35-36. The Lord showed to him a thousand oceans of milk, nectar curds, ghee, fruits, foodstuffs and a mountain of sweet pies.

37. The lord appeared thus seated on the bull along with the goddess and surrounded by the lords of Gaṇas and holding the divine missiles, trident etc.

38. The Dundubhi drums were sounded in the heaven. There was a shower of flowers; the ten quarters were filled with the gods, chiefs of whom were Viṣṇu, Brahmā and Indra.

39. Then Upamanyu enveloped by the waves of bliss fell at his feet, his mind made humble with devotion.

40. Then the smiling lord Śiva called him nearer, kissed him on the head and granted him boons.

Śiva said:—

41. Partake of various foodstuffs as you please along with your kinsmen, for ever. Be happy always, free from misery. Be my devotee.

42. O fortunate Upamanyu, this goddess Pārvatī is your mother. You have been adopted as my son. The milk ocean is given to you.

43. So also the ocean of honey, of rice with curds and ghee and of fruits etc.

44. O sage, mountains of sweet pies, the ocean of food stuffs, these are given to you. Please take them.

45. Your father is lord Śiva. Your mother is Pārvatī, the mother of the universe. I give you the status of a god; the eternal chieftainship of the Gaṇas.

46. Choose boons as you please. I am delighted. I shall grant you boons. You need not hesitate at all.

Vāyu said:—

47. Saying thus lord Śiva caught him with his hands, kissed him on the head and handed him over to the goddess saying, "This is your son."

48. The goddess received him with pleasure like Guha, placed her hand on his head, granted him the unchangings status of a Bachelor.

49. The milk ocean came in an embodied form holding sweet milk in his hands. Approaching the saintly boy he gave him imperishable condensed milk.

50. The goddess, out of delight, gave him the Yogic prosperity, perpetual contentment, imperishable Brahma-Vidyā and the greatest affluence.

51. The delighted Śiva saw the splendour of his penance, granted boons again to the sage Upamanyu.

52. He gave him the Pāśupata rite, the Pāśupata knowledge and the perpetual ability to propound and discourse.

53. Obtaining the divine boons and the perpetual bachelorhood from Śivā and Śiva he became joyous.

54. Delighted in his mind he bowed with palms joined in reverence. The brahmin then requested lord Śiva for a boon and said.

55. "O lord of the chiefs of the gods, be pleased. Please grant me devotion to you, great, divine and unflinching.

56. O great lord, grant me an abiding faith in persons devoted to you. Grant me the great slavery and the perpetual proximity to you.

57. After saying this, Upamanyu the excellent brahmin eulogised the lord in the words choked with delight.

58. "O great lord, O lord of gods, favourably disposed to those who seek refuge in you. O ocean of mercy, be pleased always, O Śiva, accompanied by Pārvatī.

Vāyu said:—

59. Thus requested lord Śiva, the granter of boons

replied with delighted mind to Upamanyu the excellent sage.

Śiva said:—

60. O dear Upamanyu, I am delighted. Indeed everything has been granted by me to you. O brahminical sage, you are of steady devotion. I wanted to test you.

61. Be free from old age, death and misery. Be glorious and endowed with splendour and divine knowledge.

62. Your kinsmen, your family and spiritual lineage shall be everlasting. O excellent brahmin, your devotion to me shall be permanent.

63. O excellent brahmin, I shall always be present in your hermitage. Near me you shall always blissfully sport about.

64. Thus granting him the boons lord Śiva who had the lustre of a crore suns, vanished there itself.

65. Securing the boons from the lord, Upamanyu, delighted in his mind, went to his mother's abode and attained the supreme bliss.

VĀYAVĪYASAṂHITĀ

Section II

CHAPTER ONE

(Acquisition of sons by Śrīkṛṣṇa)

1. Obeisance to the lord whose chest is marked by the saffron from the plump pair of breasts of Gaurī and who causes the entire world whirl like a wheel.

Sūta said:—

2-4. After narrating how Upamanyu attained favours from the lord, Vāyu got up for the routine observances when the sun reached the middle of the sky. All the sages, the residents of the Naimiṣa forest, resolved within themselves what topic should be asked. After performing their duties as usual, they saw that the lord Vāyu was coming and so sat waiting for him.

5. At the end of the observance of the daily routine lord Vāyu occupied his assigned seat in the middle of the assembly of the sages.

6. Vāyu, saluted by all the worlds, comfortably seated himself in the seat. Keeping well in his mind the glorious prosperity of the lord, he spoke thus.

7. "I resort to that great lord, the unvanquished and the omniscient whose prosperity and glory constitute the universe consisting of the mobile and immobile beings.

8. On hearing the auspicious statement the sages of quelled sins spoke these words in order to hear further the details of the lord's glory.

The sages said:—

9-11. O lord, you have already mentioned the details of Upamanyu of noble soul, how he attained various favours from the supreme lord by means of the penance performed for the sake of milk. Formerly, we had heard that this elder

brother of Dhaumya was met by Śrīkṛsna of unstrained activities, son of Vasudeva. Then Kṛṣṇa performed the Pāśupatavrata and attained perfect knowledge. How did lord Kṛṣṇa attain the perfect knowledge of Paśupati?

Vāyu said:—

12. Vāsudeva, the eternal god, had taken his incarnation out of his own free will. Still he performed the purificatory rites for his body thereby indicating that the human body is worthy of censure.

13. He went to the great sage's hermitage resorted to by other sages, in order to perform a penance for the sake of sons. There he saw the sage Upamanyu.

14-15. The sage had great splendour all over his body being rendered white due to the Bhasma smeared over. His forehead was marked with Tripuṇḍras. He was bedecked in resories of stringed Rudrākṣa beads. The clustered matted hair embellished him. He was surrounded by sages who were his disciples, just as the Veda is surrounded by the scriptural texts. He was calm and engaged in meditation on Śiva.

16. On seeing him hairs stood on their ends in the body of Kṛṣṇa due to delight. Respectfully he circumambulated him thrice and knelt before him. With shoulders drooping and palms joined in reverence he delightfully eulogised him.

17. At the mere vision of the sage, all dirt born of Māyā and Karman of Kṛṣṇa was quelled.

18-19. When the dirt of Kṛṣṇa had been quelled, Upamanyu dusted him with Bhasma repeating the Mantras "Agniriti"[240] etc. He was then made to perform the Pāśupata Vrata lasting for twelve months. Then the sage imparted to him the excellent knowledge.

20. Since then the divine Pāśupata sages of duly completed rites surrounded him.

21. Then at the behest of his preceptor, Kṛṣṇa of great prowess performed penance for the attainment of a son with Śiva and Pārvatī as the deity aimed at.

22. Due to that penance, at the end of a year, lord

240. Śiras Up. 5

Śiva, equipped with great splendour and accompanied by his Gaṇas and Pārvatī appeared there.

23. After bowing to Śiva of handsome features, who appeared before him for granting boons, Kṛṣṇa eulogised him with palms joined in reverence.

24. Kṛṣṇa of composed mind obtained his son Sāmba of good qualities bequeathed by Śiva who was delighted by his penance.

25. Since it was Śiva accompanied by Ambā, who blessed him with a son, he named Jāmbavatī's son Sāmba.

26. Thus I have narrated to you how Kṛṣṇa of wide activities attained knowledge from the great sage and a son from Śiva.

27. He who recites this everyday, listens to it or narrates it to others attains Viṣṇu's wisdom and rejoices with him.

CHAPTER TWO

(The glory of lord Śiva)

The sages said:—

1. What is the Pāśupata knowledge? How is Śiva the lord of Paśus? Why was Dhaumya's elder brother asked by Kṛṣṇa of unstrained activities.

2. O lord Vāyu, of the form of Śiva, please explain all these things. In the whole of the three worlds there is no other person competent to explain it like you.

Sūta said:—

3. On hearing the words of the sages, Vāyu thought upon Śiva, and began to explain.

Vāyu said:—

4. This excellent and exalted Pāśupata knowledge was mentioned to the goddess by lord Śiva on the mountain Mandara.

5. The same question was asked by Kṛṣṇa, the cause of the universe about the animal nature of the gods and others and the overlordship of Śiva.

6. I shall explain it succinctly as imparted to Kṛṣṇa by Upamanyu. Please hear attentively.

7. Formerly Viṣṇu in the form of Kṛṣṇa bowed to Upamanyu sitting in his hermitage and spoke courteously.

Lord Kṛṣṇa said:—

8. O lord, I wish to hear about the divine Pāśupata knowledge as mentioned to the goddess by the lord. I wish to hear about his prosperity and glory entirely.

9. How is the lord known as Paśupati, lord of Paśus? Who are the Paśus? What are those Pāśas (strings) with which they are bound? How are they released?

10. Thus implored by the noble Kṛṣṇa the glorious Upamanyu bowed to the lord and the goddess and spoke as follows.

Upamanyu said:—

11. Every being beginning with Brahmā and ending with immobile beings is called Paśu in relation to the lord of gods. Every being is subject to worldly existence.

12. Śiva, lord of the gods, is known as Paśupati in view of his being the lord of the Paśus. The Pati binds the Paśus through the Pāśas (strings) of dirt.

13-14. He alone releases when he is meditated upon and worshipped with devotion. The twentyfour principles, Māyā, Karman and the three Guṇas are called Viṣayas. These are the Pāśas that bind the Paśus. After binding the Paśus, from Brahmā to the grass, by means of these Pāśas, lord Śiva makes them do their respective duties.

15-20. At his behest Prakṛti generates Buddhi befitting the Puruṣa. Buddhi (cosmic intellect) generates Ahaṅkāra (Ego). The ego generates the eleven sense-organs and five Tanmātras. At his bidding the Tanmātras too, create the great Bhūtas entirely in their order; the great Bhūtas create the physical bodies of all beings from Brahmā to the grass. Intellect determines and resolves. Ego feels pride in and

identifies with what is possessed. Consciousness observes and becomes conscious of things. Mind conceives and imagines. The organs of knowledge apprehend the objects separately.

21-22. The sense-organs grasp their objects and not others and this is due to the divine command of the lord. The organs of activity too do their own duties. Nothing else. It is due to Śiva's order that sound, etc. are grasped, speech, etc. are made. Śiva's weighty command is not to be transgressed by any.

23-26. It is only at the behest of the lord that ether pervades all, yields space to the elements. At the bidding of Śiva the wind sustains the entire universe, internal and external, under different names of Prāṇa, etc. At the bidding of the lord the firegod bears offerings to the gods and oblations to the Pitṛs. It facilitates cooking etc. At his behest the waters enliven all. At the bidding of the lord the earth holds up the universe for ever.

27-30. In respect of Śiva's inviolable command lord Indra protects the gods, kills the Asuras and guards the worlds. By Śiva's command lord Varuṇa rules over the waters and binds those who are to be punished, by means of his noose. At the behest of Śiva the lord of wealth, the lord of the Yakṣas, distributes wealth to the living beings in accordance with their merit. At the bidding of Śiva, Īśāna bestows knowledge on the intelligent ones and affords them riches, and curbs the evil-doers.

31-34. It is at the direction of Śiva that the earth is supported by Śeṣa. The Raudrī and Tāmasī form of Viṣṇu that brings about destruction is created by the four-faced lord. At his behest, through other forms of his own, he protects the universe and annihilates it in the end. He protects, creates and devours the universe through his own three bodies. At his bidding alone Rudra annihilates the universe in the end.

35-37. The Ātman of the universe thus assuming three different forms creates and protects too. Time creates, protects and destroys at his behest. At his bidding with the three parts of his splendour, the sun supports the universe, commands the shower and rains in the heaven. At the behest of

the moon-crested lord, the moon nourishes the plants, delights the living beings and is imbibed by the gods.

38-43. Ādityas, Vasus, Rudras, Aśvins, Maruts, heaven-walkers, Sages, Siddhas, Serpents, human beings, beasts, animals, birds, worms, immobile beings, rivers, oceans, mountains, forests, lakes, Vedas with their ancillaries, the scriptures, the compendiums of mantras, sacrifices, etc., the worlds beginning with Kālāgni and ending with Śiva and their overlords, the innumerable Brahmāṇḍas, their coverings, the past, present and future, the quarters, interstices, the different units of time, Kalā etc.—all these, whatever is seen or heard in the world, are presided over by the order of Śiva.

44. It is through the power of his order that the earth, the mountains, clouds, oceans, luminary bodies, Indra and other gods, the mobile and immobile beings sentient or non-sentient are sustained.

45. O Kṛṣṇa, listen to the wonderful feat performed by the order of Śiva of unmeasured activity and heard by me from the Upaniṣads.

46. After conquering the Asuras in the war formerly, the gods including Indra began to argue with one another "I am the victor, I am the victor".

47. Then lord Śiva assumed the guise of a Yakṣa and stood in their midst devoid of his characteristic features in the limbs.

48. He set a blade of grass on the ground and told the gods, "He who can deform this grass is the conqueror of the Daityas."

49. On hearing the words of the Yakṣa, the thunderbolt-bearing consort of Śacī became infuriated. Smiling a little he attempted to take up the grass.

50. When he could not lift it up he hurled his thunderbolt at it in order to cut it.

51. The thunderbolt coming into contact with the grass appeared to clash with a steel and fell aside.

52. Then the guardians of the quarters and the worlds, of great strength exerted themselves and hurled thousands of their weapons at the grass-blade.

53. The great fire blazed, the fierce wind blew and the

lord of the waters swelled as if the hour of dissolution had arrived.

54. Thus everything initiated by the gods strenuously against the grass was a flop. O Kṛṣṇa, it was due to the power of that Yakṣa alone.

55. Then the infuriated lord of gods asked the Yakṣa, "Who are you, sir?" Then even as they were watching, the Yakṣa vanished.

56. In the meantime the goddess Haimavatī bedecked in divine ornaments, appeared in the sky smiling and shining brilliantly.

57. On seeing her the wonderstruck gods, Indra and others bowed to her humbly and asked, "Who is this uncommon Yakṣa?"

58. The goddess smiled and said—"He is invisible to you. He is the lord by whom this wheel of the world including the mobile and immobile beings, revolves.

59. In the beginning the universe is created by him, and it is annihilated again by him. There is none to control him. Everything is controlled by him".

60. After saying this the great goddess vanished there itself. The surprised gods bowed to her and went to heaven.

CHAPTER THREE

(Upamanyu's advice to lord Kṛṣṇa)

Upamanyu said :—

1. O Kṛṣṇa, listen; this universe of the mobile and immobile beings is pervaded by the Mūrtyātmans of lord Śiva, the great Ātman.

2. Śiva presides over all these by means of his own Mūrtis. His Ātman is incomprehensible. This is said by the sages.

3. These shall be known as his Mūrtis whereby this universe is pervaded viz:—Brahmā, Viṣṇu, Rudra, Maheśāna and Sadāśiva.

4. There are other bodies as well, called Pañcabrahmans. There is nothing which is not pervaded by those bodies.

5. The famous Pañcabrahmans,[241] the bodies of the lord are Īśāna, Puruṣa, Aghora, Vāmadeva and Sadyojāta.

6. His greatest first Mūrti, Īśāna, presides over the individual soul the enjoyer of Prakṛti.

7. The Mūrti of Śiva the lord having embodied forms, named Tatpuruṣa, presides over the unmanifest which is worthy of being enjoyed and which is in the form of the support of the Guṇas.

8. The highly venerable Mūrti Aghora, of the trident-bearing lord, presides over the principle of cosmic intellect consisting of eight parts of Dharma etc.

9. Persons who know the Āgamas call the Mūrti Vāmadeva as the presiding deity of Ego.

10. The intelligent men say that the Mūrti Sadyojāta of Śiva of unmeasured splendour is the presiding deity of the mind.

11. Scholars understand that the Mūrti Īśāna is the presiding deity of the ear speech, sound and the all-pervasive ether.

12. Experts of the Purāṇas understand that the Mūrti Tatpuruṣa is the presiding deity of the skin, hand, touch and Vāyu.

13. The wise understand that the Mūrti Aghora is the presiding deity of the eye, leg, colour and fire.

14. The devotees understand that the Mūrti Vāmadeva is the presiding deity of the tongue, anus, taste and the waters.

15. They say that the Mūrti Sadyojāta is the presiding deity of the nose, sexual organ, smell and the earth.

16. The five Mūrtis of the lord, the sole causes of prosperity shall be assiduously saluted by men seeking Śreyas.

241. Īśāna, Puruṣa (Tatpuruṣa), Aghora, Vāma and Sadya are the five forms of Śiva. In the light of this version, the expression 'Vāmasaṁjña' in ŚRS I. 39 shall be emended to 'Vamassadyaḥ' and translated accordingly.

17. The universe consists of eight Mūrtis, of the primordial lord of the gods, wherein lies stretched the universe as the gems and beads in the string.

18. These famous eight Mūrtis[242] are Śarva, Bhava, Rudra, Ugra, Bhīma, Paśupati, Īśāna, and Mahādeva.

19. The earth, waters, fire, wind, ether, kṣetrajña, the sun and the moon are presided over by the eight Mūrtis, Śarva, etc, of the lord.

20. This is the conclusion of the scripture that the Mūrti of Śarva, in the form of the earth upholds the universe consisting of the mobile and immobile beings.

21. The Mūrti of Bhava the great Ātman, in the form of water enlivens the universe.

22. The Mūrti of Rudra having terrible form, is stationed all over the universe internally and externally and it consists of fire.

23. The Mūrti of Ugra in the form of the wind throbs itself and sustains everything and makes everything throb.

24. The Mūrti of Bhīma is in the form of the ether It splits the elements. It is all-pervasive and gives space to everything.

25. The Mūrti of Paśupati is the presiding deity of the Ātmans, immanent in the souls and splitting the binding cords of the Paśus.

26. The Mūrti of Maheśa named Īśāna, otherwise called the sun, illuminates the universe and moves about in the firmament.

27. The Mūrti of Mahādeva is the cause of the moon who delights and nourishes the universe with his nectarine rays.

28. The eighth Mūrti of the supreme lord Śiva is the Ātman. It pervades all the Mūrtis. Hence the universe has Śiva as its Ātman.

29. Just as the branches are nourished by watering

242. The Aṣṭamūrti concept of Śiva finds its parallel in Śrs Ch. 2. According to this concept, thr eight forms– Śarva, Bhava, Rudra, Ugra, Bhīma, Paśupati, Īsāna and Mahādeva symbolise the five gross material elements, the individual soul (ksetrajña), the principle of heat (sun) and cold moon) respectively. There are variations in regard to their presiding position in certain purāṇas.

the roots of the tree, so also by the worship of Śiva his body, the universe, is nourished.

30. The propitiation of Śiva bestows protection, blessing and renders help unto all.

31. As the father is delighted at the pleasure of his sons and grandsons so also Śiva is pleased at the pleasure of all.

32. There is no doubt if any embodied soul is curbed it is a displeasing injury committed on the eight-bodied lord.

33. With pious emotions worship Śiva who presides over the universe in the form of Aṣṭamūrti Rudra, the great cause.

CHAPTER FOUR

(*The exalted magnificence of Gaurī and Śiva*)[243]

Kṛṣṇa said :—

1. O holy lord, it has been heard how this universe is pervaded by the Mūrtis of lord Śiva, of unmeasured brilliance.

2. Now I wish to know the innate nature of the great lord and the goddess. How is this universe having male and female traits presided over by them?[244]

Upamanyu said:—

3. I shall explain succinctly the glorious magnificene and the innate nature of Śiva and Śivā. It cannot be adequately explained in detail even by Śiva.

4. Śakti is Mahādevī herself and Mahādeva is one possessing Śakti. The entire universe of mobile and immobile beings is a fragment of their exalted magnificence.

5. Some objects are in the form of Cit and some in the form of Acit. Each of them is again twofold Śuddha and Para; Aśuddha and Apara.

243. For the similarity of expression and contents of this chapter see ŚRS. 3

244 Śiva in the half-male and half-female (ardhanārīśvara) form is the cause of the universe. The concept has its basis in the Puruṣa-Prakṛti doctrine of Sāṅkhya philosophers. For details see Sāṅkhyakārikā of Īśvarakṛṣṇa.

6. The wheel of Cit that undergoes worldly existence along with the wheel of Acit is Aśuddha and Apara. The other one is Śuddha and Para.

7. Both the Cit and Acit whether Para or Apara and the lordship of Śiva and Śivā are natural.

8. The universe is subject to the control of Śiva and Śivā, but Śiva and Śivā are not subject to the control of the universe.[245] Since the universe is to be ruled over, Śiva and Śivā are the sovereigns of the universe.

9. Just as Śiva so also the goddess. Just as the goddess so also Śiva. No difference shall be thought of between the two as between the moon and the moonlight.

10. Just as the moon does not shine without the moonlight so also though existing Śiva does not shine without Śakti.

11-12. Just as the sun does not exist without its light nor does the light thereof exist without the sun, so also there is mutual dependence between Śakti and Śaktimān. There is no Śakti without Śiva and no Śiva without Śakti.

13-14. The Śakti is the primordial and solitary one, of the form of Cit and depending on Śiva, by means of which Śiva can bestow worldly pleasures and salvation and which is of the same characteristics as Śiva, the great Ātman through the diverse befitting attributes of the lord.

15. The solitary and great Śakti of the form of Cit, is of parturient trait. It creates the universe with its manifold ramifications at the will of Śiva.

16. It is also called Mūlaprakṛti, Māyā and Triguṇā. It is threefold. The universe is hurled back by her and pervaded.

17. As one unit, as twofold, in hundreds and thousands Śaktis ramify themselves in their function.

18. At the will of Śiva, the great Śakti united with Śivatattva manifests from it at the first creation, like the oil from the gingelly seed.

19. Then the Śakti being agitated by the Kriyā

245 We have emended the reading स विश्वस्य वशे शिवौ to न विश्वस्य वशे शिवौ and translated accordingly.

Śakti originating from the Śaktimān, the primordial sound originates atthe outset of creation.

20. The Bindu comes out of the Nāda; from Bindu comes out Sadāśiva. From him is born Maheśvara and Suddhavidyā originates from Maheśvara.

21. That is the deity of speech, the Śakti of Śiva named Vāgīśā; the same in the form of letters becomes manifest as Mātṛkā.

22. Then by the infusion of the infinite, Māyā creates Kāla, Niyati, Kalā and Vidyā and through Kalā, Rāga and Puruṣa.

23. From Māyā again originates the manifest consisting of the three Guṇas. From this Avyakta the three Guṇas become separated.

24-25. The three Guṇas are Sattva, Rajas and Tamas whereby the entire universe is pervaded. From the Guṇas, on being agitated and stirred up, the three deities are born as well as Mahat and other Tattvas in due order. At the behest of Śiva innumerable seeds are born. They are presided over by the infinite and other Vidyeśas, the Emperors.

26. In accordance with the difference in bodies, Śaktis are said to be different. They shall be known as having diverse forms both gross and subtle.

27. The Śakti of Rudra is called Raudrī, that of Viṣṇu Vaiṣṇavī; that of Brahmā Brahmāṇī and that of Indra Aindrī.

28. Of what avail is much talk? What is glorified as universe is pervaded by Śakti just as the physical body is pervaded by the immanent soul.

29-30. The entire universe of the mobile and immobile beings is full of Śakti. Kalā, the greatest Śakti of the great Ātman, is called Parā Śakti, and it follows the wish of the lord and creates the mobile and immobile universe.

31. Lord Śiva is Śaktimān possessing the three Śaktis of knowledge, activity and wish. He pervades the universe for ever and stays.

32. "This shall be this way." "This shall not be

this way." It is in this form that the wish of the lord permanently restrains activities.

33. Śakti of knowledge is in the form of Buddhi and it determines its effect, instrument, cause and purpose factually.

34. Śakti of activity in the form of conception formulates and evolves the effect—universe, in the manner wished for and in the manner determined.

35. When the threefold Śaktis are risen, the Śakti of parturient traits urged by the Paramā Śakti gives birth to the universe.

36. Śiva is called Śaktimān since he is in association with it. This universe born of both Śakti and Śaktimān is termed Śākta and Śaiva.

37. Just as no boy is born without parents, so also the universe of mobile and immobile beings does not originate without Śiva and Śivā. The universe has both a male and a female source, hence it is in the nature of male and female.

38. It is the effect of the superhuman power of male and female. It is presided over by a male and a female. Śiva is the great Ātman and Śivā the great Śakti.

39. Sadāśiva is Śiva and Manonmanī is Śivā, Maheśvara is known as Śiva and Śivā as Māyā.

40. Puruṣa is the great god and Prakṛti the great goddess. Rudra is the great god himself and Rudrāṇī is his beloved.

41. Viṣṇu is lord Viśveśvara and Lakṣmī his beloved. When Brahmā the creator is Śiva, Brahmāṇī is the beloved of Brahman.

42. The sun is lord Śiva and his light is Śivā. Mahendra is Śiva and Śacī is Pārvatī.

43. Firegod is Mahādeva and Svāhā Śivā. Yama is Śiva and Yamī is Śivā, the daughter of the mountain.

44. Nirṛti is lord Īsa. Nairṛtī is Śivā. Varuṇa is lord Rudra. Vāruṇī is Śivā.

45. Vāyu is the moon-crested lord Śiva and his wife is Śivā, the captivator of Śiva's mind. Sacrifice is the destroyer of sacrifice (=Śiva) and Ṛddhi is Śivā.

46. The moon is Śiva. Rohiṇī is Rudra's beloved. Iśāna is Siva. His Āryā is the goddess Umā.

47. Ananta the Serpent king is Śiva. Ananta's beloved is the goddess Śivā. Kālāgnirudra is Śiva. Kālī is Siva's beloved.

48. Puruṣa Manu is Śiva and Śatarūpā is Śiva's beloved. Dakṣa is lord Śiva himself and Prasūti is Parameśvarī.

49. Ruci is Śiva and Ākūti is Śivā. Bhṛgu is the lord, the destroyer of the eyes of Bhaga. Khyāti is the beloved of the three-eyed lord Śiva.

50. Marīci is lord Rudra. Sambhūti is Śarva's beloved. Aṅgiras is Śiva. Smṛti is Umā herself.

51. Pulastya is the moon-crested lord. Prīti is the wife of the trident-bearing lord. Pulaha is the destroyer of the Tripuras. His wife is the beloved of Śiva.

52. Kratu is Śiva the destroyer of sacrifice. Sannati is the beloved of the lord. Atri is the three-eyed lord. Anasūyā is Umā herself.

53. Kaśyapa is Śiva. His beloved is Śivā herself. Vasiṣṭha is Śiva and Arundhatī is the goddess herself.

54. All men are identical with Śiva. All women are identical with Maheśvarī. Hence all men and women are their exalted superhuman power.

55. Lord is the subject and his beloved is the object. Everything heard is the form of Umā and the hearer is the trident-holder Śiva.

56. All that is worthy of being enquired about is sustained by Śiva's beloved. The enquirer is the universal soul Śiva himself with crescent moon for an ornament.

57. Śiva's beloved holds all objects to be perceived and the perceiver is lord Viśveśvara himself with the crescent moon as the crest-jewel.

58. All objects of taste are identical with the goddess and Śiva is the taster. All lovable objects are identical with Śivā and Śiva is the lover.

59. Goddess Maheśvarī holds all objects of reflection. The reflecter is the all-pervading Lord himself.

60. Lord's beloved holds all objects to be understood. The understander is the lord himself.

61. Lord Śivā is the vital breath of all living beings. Śivā in the form of water is the existence of Prāṇa in all beings.

62. The beloved of Śiva is the abode of individual souls. Lord Śiva is the individual soul himself.

63. The day is the trident-bearing lord and Night is the beloved of Śiva himself. The ether is lord Śiva and the earth is Śiva's beloved.

64. The ocean is lord Śiva. The shore is the daughter of the king of mountains. The tree is the bull-bannered lord. The creeper is Śiva's beloved.

65. The lord holds all masculine beings. The goddess holds all feminine beings.

66. The beloved of Siva holds all words. The moon-crested lord holds all their meanings.

67. Whatever power is held by whatever object is identical with the goddess Viśveśvarī and Maheśvara.

68. O fortunate ones, whatever is great, holy, pure and auspicious is the expansion of their brilliance.

69. As the flame of the brilliant lamp illuminates the house so also their brilliance pervades the universe and illuminates it.

70. The great Śruti says that the excellence of the universe from the blade of grass to Śiva's Mūrti is due to their contact.

71. The two who are in the form of all and confer welfare on all shall be worshipped, bowed to and meditated upon always.

72. O Kṛṣṇa, the innate nature of the lord and the goddess has been explained to you by me in accordance with my ability but I have not exhausted it.

73. The innate nature of the lord and the goddess is beyond the minds of even great men. How can it be explained?

74. Just as it is present in the intellect and the minds, of the devotees who have dedicated their minds to the lord

and who do not turn to any one else, so also it is not present in the intellect of others.

75. The excellence and superhuman power that has been explained now is based on Prakṛti and is great as well. Those who know esoteric secrets understand the secret of non-Prākṛtika excellence.

76. The superhuman excellence of the lord which is non-Prākṛtika is that from which words recede along with the mind and the sense-organs.

77. That superhuman power of Parameṣṭhin is the greatest splendour, the greatest goal and the acme of achievement.

78 Persons who have conquered their vital breath and the sense-organs endeavour to achieve it in order to seal up the door to the prison in the form of womb.

79. A person who has understood the superhuman excellence of Śiva and Śivā which is the divine medicine to resuscitate the dead on being bitten by the serpent of worldly existence, is not afraid of anything.

80. The individual soul who understands factually the Parā and the Aparā excellences goes beyond the Aparā Bhūti and enjoys the Parā Bhūti (the greatest excellence).

81. O Kṛṣṇa, thus I have explained to you the innate nature of the great souls, Śiva and Śivā, though it is a secret because you are a qualified devotee of Śiva.

82. It is the injunction of the Vedas that the Vibhūti of the lord and the goddess shall not be imparted to those who are not disciples or who are not devotees or who are not the followers of Śiva.

83. O Kṛṣṇa of great welfare, so you do not tell others about this. Mention it to people, like you, who are deserving.

84. He who imparts this Vibhūti of Śiva and Śivā to qualified and competent men is liberated from the ocean of worldly existence and attains Sāyujya[245] of Śiva.

246 Sāyujya is the fourth grade of liberation, the other three being Sārūpya, Sālokya and Sānnidhya. Herein the aspirant attains absorption in the divine essence. But ŚP. recounts another grade also, namely *Kaivalya* which means the devotee's total merge or extinction in his godhead. See KRS 11. 3 et seq.

85. By reciting this, crores of sins perish. Repeated thrice or four times it quells even more.

86. All displeasing enemies perish. Friends increase. Learning flourishes. Auspicious intellect functions in Truth.

87. He acquires devotion to Śiva, Śivā, their followers and attendants. He acquires whatever is pleasing and all other things undoubtedly.

88. One should recite this with purity of mind, devotion to Śiva and full conviction. If due to powerful previous Karmans the fruition is prevented, he shall repeat it again. There is nothing inaccessible to him.

CHAPTER FIVE

(*Knowledge of paśupati principle*)

Upamanyu said :—

1. This universe of the mobile and immobile beings is the cosmic body of the lord of the gods. The Paśus do not know it at all due to the intricacy of the Pāśa.

2. O scion of the family of Yadu, not knowing his great, nature, never subject to alteration or doubts, some sages call him many though he is one.

3. About the great lord, without beginning or death, some say he is Aparabrahmarūpa, some say he is Parabrahmarūpa.

4. According to them Aparabrahmarūpa is that aspect when the godhead is identified with the elements, Antaḥkaraṇa the Indriyas, the Pradhāna and the sensual objects. The Parabrahman is the great Brahman in the form of Cit.

5. The godhead is called Brahman because it is immense and it expands. Some say that the Īśa is of the form of Vidyā and Avidyā. Thus there are two forms of lord Brahman, the lord of Brahmā.

6. They say that Vidyā is Cetanā (consciousness) and Avidyā is Acetanā (insentience). The universe too

is in the form of Vidyā and Avidyā as belonging to the lord, the preceptor of the universe.

7. There is no doubt in this that the universe is his form because it is subservient to him. Others know the form of Śiva as delusion and Parā Vidyà.

8. Delusion usually means Ayathābuddhi (not knowing as it is) in regard to the objects. Vidyā is opposite to it where the knowledge is in the true form.

9. The great principle is devoid of alteration or doubts. The opposite thing is connoted by the word Asat as explained by those who propound the Vedas.

10. Since he is the lord of the two, Śiva is called the lord of the Sat and Asat. Some say that he is in the form of Kṣara and Akṣara. Others say that he is beyond Kṣara and Akṣara.

11. The living beings are called Kṣara. The Kūtasṭha is called Aksara. Both these are the forms of the lord because they are under his control.

12-13. Beyond the two is Śiva the quiescent. Hence he is Kṣarākṣarapara. Some say that Śiva is the great cause, that he is in the form of the universal as well as the individual and the cause of both. The Samaṣṭi is unmanifest, they say and the Vyaṣṭi is manifest.

14. They are the forms of the lord because they function at his will. Since he is their cause, those who know the meaning of the 'cause' say that Śiva the great cause is the cause of both the universal and the individual.

15-17. The lord is explained by some as the one who inheres in the form of Jāti and Vyakti. That which inheres whole bodies is called Jāti. Vyakti is in the form of the separate unit and is the support of Jāti. Both are protected by his Ājñā. So the lord is called Jātivyaktivapus.

18-21. By some Śiva is called Pradḥāna-Puruṣa-Vyakta-Kālātman. Pradhāna is Prakṛti. Puruṣa is the individual soul. The twentythree principles constitute the Vyakta (manifest) Prakrti. Kāla is the sole cause of the transformation of the effected creation. Śiva is the lord, creator, activisor, router, and the cause of evolution and dissolution of all these. He is one, the emperor, the unborn.

Hence he is called 'Pradhāna-Puruṣa-Vyakta-Kāla-Svarūpavān'. He is the cause, leader, overlord and the creator of all these.

22. By some he is mentioned as the Ātman of Virāṭ and Hiraṇyagarbha. Hiraṇyagarbha is the cause of the worlds, Brahmā etc., Virāṭ is the cosmic form or being.

23. Śiva is called as the immanent and the great soul. Others say he is the Ātman of Prājña, Taijasa and Viśva.

24. Others say he is the fourth being Saumya. Others say that he is the measurer, measure and the measured as well as the intellect.

25. Others declare that he is the maker, the action, the effect, the instrument and the cause. Others say that he is the Ātman of wakefulness, dream and slumber.

26. Some call him the fourth one or the being beyond the fourth one. Some call him devoid of Guṇas or possessing Guṇas.

27-33. Some call him having worldly existence; Others having no worldly existence. Still others call him free, not free, terrible, gentle, passionate, passionless, inactive, active, possessed or devoid of sense-organs, stable, not stable, with colour or no colour, visible, invisible, expressible, inexpressible, in the form of word and sound or beyond that, possessed or devoid of thought and knowledge, comprehensible or incomprehensible, great and not great.

34. Thus his innate nature, the true form, is being doubted. The sages are unable to determine the true nature of the lord due to the presence of different ideas and beliefs.

35. On the other hand, only those who have resorted to the lord in all piety know Śiva, the great cause, without any strain.[247]

36. As long as the individual does not achieve the realization of the primordial lord who has no lord above him and who is the ruler of the worlds, he remains in misery

247 According to ŚP. the concentrated devotion, not the philosophical argumentation or the talented discour ses can resolve the perfect knowledge of Śiva.

bound by the noose. He undergoes the sufferings of the worldly existence in succession like the rim of the wheel.

37. When the seer sees the maker, the lord, golden in colour, the Puruṣa the origin of Brahma, he shakes off both merits and sins and becomes unsullied. He attains the great equality or union with the lord.

CHAPTER SIX

(*The Principle of Śiva*)

Upamanyu said:—

1-2. Śiva has no bondage due to the atoms, effects, Māyā, Prakṛti, cosmic intellect, ego, mind, sens-eorgans, Taṇmātras or the elements.

3. To Śiva of unmeasured brilliance there is no Kāla or Kalā; no Vidyā or Niyati; neither lust nor hatred.

4. He has no keen desire. He has neither happiness nor unhappiness; neither Karmans nor their after-effects; neither pleasure nor misery as a result of those Karmans.

5. He has no connection with the seats of feelings nor with the impressions of actions. He has no contact with enjoyments of pleasures nor with their impressions of the three units of time—past, present, future

6. He has no cause or maker; he has no beginning no end nor the intervening space. He has no activity or instrument. He has neither Akārya nor Kārya.

7. He has neither kinsman nor non-kinsman; he has no one to check or to urge. He has no lord, preceptor or protector. He has no superior or equal.

8. He has neither birth nor death; neither expectation nor disinclination. He is not subject to injunctions or prohibitions; he has neither liberation nor bondage.

9. He never has anything not conducive to welfare or inauspicious. He has everything auspicious since Śiva is the great Ātman.

10. Presiding over everything by means of his Śaktis, he is stationed without dropping his intrinsic nature. Hence he is known as Śiva.

11. Since the universe consisting of the mobile and immobile beings is presided over by Śiva, he is known as omniformed. One who knows him as such, is never deluded.

12. Śiva is Rudra. Obeisance to him. He is the great Puruṣa beyond the Sat. He has golden arms, he is the lord of gold.

13. Īśāna is the consort of Śivā. He is the trident-bearing, and bull-vehicled lord. The sole Rudra is the great Brahman. He is the black and tawny Puruṣa.

14. He shall be meditated upon in the cavity within the heart as minute as the tip of a hair, with golden hair, and lotus eyes. He is pink and copper-coloured.

15-16. He moves about golden in colour, blue-necked, both gentle and terrible and a mixure of the both, imperishable, deathless and unchangeable. Such is the great lord, the slayer of the god of death. He is liberated from the sentient and non-sentient. He is greater than the great universe.

17. Since the knowledge and supremacy of Śiva excels those of others he excels all the lords of the worlds so say the intelligent persons.

18. In the beginning he was the instructor of the scriptural texts to the Brahmans born during the period of re-creation.

19. He is not conditioned by time. He is the lord of all. He is the preceptor of all the preceptors, subject to the influence of Time.

20. His Śakti is pure, natural and all-excelling. His knowledge is unparalleled. His physical body is eternal and built to defy death.

21. His lordship is unrivalled, so also his happiness, undying strength, power of brilliance, virility, forbearance and mercifulness.

22. Since he is full and perfect he has no selfish end to be served by creation etc. The fruit of his activities is only the blessing of others.

23. Praṇava is the word expressive of lord Śiva. Praṇava is the greatest symbol of Śiva, Rudra and other words.

24. Undoubtedly the great Siddhi can be acquired by meditation on Praṇava that is expressive of Śiva and by the performance of its Japa.

25. Hence intelligent men well-versed in the Āgamas considering identity between the word and its meaning call the lord as single-syllabled.

26. In the Upaniṣads its Mātrās are four A,U, M and nāda.

27. The letter "A" is the Ṛgveda; "U" is the Yajurveda; "M" is the Sāmaveda and the Nāda is the Atharvaveda.

28. The letter "A" is the great Bīja, Rajas and the creator, the four-faced lord. The letter "U" is Prakṛti, the womb, Sattva and the protector Viṣṇu.

29. The letter "M" is Puruṣa, the seed, the Tamas and the annihilator Rudra. Nāda is the great Puruṣa, Īśa, Śiva, devoid of Guṇas and activities.

30. Praṇava expresses everything through the three Mātrās in three ways and indicates Śivātman through half a Mātrā.

31. All this is filled by that Puruṣa than whom there is nothing else greater; than whom there is nothing smaller nor bigger and who like a tree stands steady and stiff in the heaven.[248]

248 TĀ 10.10.3 ; Mahān. U. 10.4.

CHAPTER SEVEN

(The principle of Śiva)

Upamanyu said:—

1. His Śakti shall be known as natural and dissimilar to the universe in its characteristics. It is single but appears in many forms like the light of the sun.

2. Endless are the Śaktis, viz, wish, knowledge, activity and Māyā etc. just like the flames of fire.

3. The Puruṣas—Sadāśiva, Īśvaraaud others, Vidyeśvara Avidyeśvara and others and Prakṛti—greater than the greatest were born of this Śakti.

4. There is no doubt that the principles from Mahat to Viśeṣa, the deities Brahmā and others and whatever there is as effect are produced by it.

5. That Śakti is all-pervasive and subtle. It has the form of enlightenment and bliss. The moon-bedecked lord is called Śaktimān.

6. Śiva is the one who shall be known. Sivā is intellect, the Vedas, the firmness, stability, fixity and the Śakti of knowledge, wish and activity.

7. Ājñā is the great Brahman. The two Vidyās are Parā and Aparā, Śuddhavidyā and Śuddhakalā since everything is created by Śakti.

8. Māyā is Prakṛti. Jīva is Vikṛti. Whatever there is Sat or Asat is pervaded by Śakti.

9. The goddess enchants and deludes the universe without any strain through Māyā. She releases the Jīvas sportively.

10. With her ramified into twentyseven forms, the lord stands pervading the universe.[249] Hence the process of liberation functions.

11-17. Formerly some sages desirous of salvation held a discourse on Brahman. Their minds were pestered by doubts. They began to reflect and ponder. "What is the ultimate

249. Śiva-Śakti shall be distinguished from the Prakṛti of the Sāṅkhya system The Sāṅkhya conceives Prakṛti as the twentyfourth principle Śakti in the present context is identical with Śiva—the 27th principle (Liṅga P. 1. 71) and pervades all the Tattvas including Jīva and Īśvara.

reason? Whence are we born? Whereby do we live? Where is our final establishment? By whom are we presided over? Whereby do we permanently abide by happiness or other things? By whom was the untransgressable arrangement of the universe made? It is not befitting to take time, nature, destiny, chance as the ultimate reason. Nor can it be the Puruṣa or any of the living beings or a Yogin greater than these. Time etc. are insentient and cannot function as the ultimate reason. Though the Ātman is sentient and experiences happiness and misery yet it is incapable of ruling. After these reflections those who meditate can realise the Śakti of the lord, the splitter of the Pāśa but hidden by the Gunas. Through this Śakti when their binding cords are cut they can see the Śaktimān, the cause of all causes, through their divine eyes.

18. He is incomprehensible and through this Śakti he presides over all causes, including the Time-soul.

19. Then through his grace, the great Yoga and the path of devotion they can attain the supreme divine goal.

20. The Vedas declare that only those have permanent peace who see Śiva in their hearts along with that Śakti and none of the others.

21. Never is Śaktimān apart from the blissful Śakti due to the identity between Śakti and Śaktimān

22. In regard to salvation the sequence of knowledge and activity is not intended because if there is divine grace salvation is accessible to everyone.

23. Whether one is a god or an āsura, an animal or a bird, a worm or a germ, one is liberated due to his grace.

24-25. There is no doubt that a child in the womb, a nascent child, a boy, a young, old or a dying man, a soul in heaven or hell, a fallen or a pious, or a wise man or a fool is immediately released if there is divine grace.

26. The merciful lord quells different dirts of his devotees though they may be unqualified. He is pleased with their devotion.

27. Their devotion is due to their grace and the grace is a result of devotion in view of the difference in states. A learned man is not deluded therein.

28. This devotion with grace as its antecedent and causing worldly pleasures and salvation cannot be acquired in a single birth.

29. Maheśvara is delighted with enlightened people not attached to worldly pleasures who follow the rules prescribed in Śrutis and Smṛtis and who achieve Siddhis in the course of several births.

30-31. When the lord of gods is delighted a modicum of devotion is generated in the individual with the consciousness, "My lord exists". Then he begins to be associated with penance and various Śaivite holy rites. After their performance and their frequent practice the devotion becomes greater.

32. As a result of that a greater grace is acquired. As a result of the grace liberation is attained. A liberated soul enjoys bliss.

33. There is no doubt that even a man of limited piety is spared the excruciating pain of being crushed in the machine of the vaginal passage after three births.

34. Service with or without the ancillaries is called devotion. It is threefold due to the three means of mind speech and body.

35. The meditation on Śiva's form is mental service. Repetition of mantras is verbal service. The rites of worship constitute the physical service.

36. This threefold service is called the holy rite of Śiva. It is of five kinds as explained by Śiva the great Ātman.

37-38. In brief they are penance, holy rites, repetition of mantras, meditation and knowledge. Penance is the rite of Cāndrāyaṇa, etc. What is termed holy rite is the worship of Śiva's phallic image. Japa is the repetition of the names of Śiva in three ways. Meditation is pondering over Śiva. What is mentioned in the Śaivite Āgamas as perfect knowledge is meant by the word knowledge here.

39. The Śaivite Āgama was narrated to Śivā by Śiva out of mercy for those who have resorted to him. That is the sole means of ultimate welfare.

40. An intelligent man seeking welfare shall avoid too

much adherence to sensual objects and increase devotion towards Śiva, the great cause.

CHAPTER EIGHT

(The incarnations of Vyāsa)

Lord Kṛṣṇa said :—

1-2. O lord, I wish to hear about Śiva's knowledge expounded by Śiva in the Vedasāra for the salvation of his devotees. It is incomprehensible to non-devotees, the unintelligent and those who do not practise Yoga. It consists of five topics. It is censured by the unwise stupid persons.

3. At places it is opposed to the rites prescribed for the different castes and men in different stages of life. At places it is the same. It has been adopted from the Vedas, their ancillary texts and from the systems of Sāṁkhya and Yoga.

4-5. It extends to a hundred crores of verses as narrated by lord Śiva. How shall the worship be performed, O lord? Who is authorised in the worship? What are the practices of Jñānayoga etc.? O sage of good rites, it behoves you to narrate all these things in detail.

Upamanyu said :—

6-7. I shall succinctly narrate the lore of Śiva condensed from the Vedas as narrated by Siva. I shall avoid its praises or condemnations. It is convincing and divine. It can be acquired only by the grace of the preceptor. It is conducive to salvation without any strain. A detailed explanation of the same is impossible.

8. Formerly, with th desire to create, lord Śiva, equipped with the causes of the effects already present, manifested himself from the unmanifest.[250]

250. The principle of evolution that the effect before its manifestation existed in the invisible form in its cause is the main doctrine of the Sāṁkhya system. In the present context ŚP. is influenced by this thought.

9. Then the lord, the sage, superior to all, procreated the first of the gods Brahmā, the Brahmaṇaspati.

10. While being born, Brahmā saw the lord his father. The lord saw and commanded him.

11. Brahmā viewed by Rudra created the universe. He prescribed the rules for different castes and stages of life separately.

12. For the sake of sacrifice he created Soma. From Soma was born the heaven, earth, fire, sun, sacrifice, Viṣṇu and Indra.

13. They and the gods eulogised Rudra with the hymns dedicated to him. The lord stood before the gods with his face beaming with delight.

14. The lord took away their knowledge, sportively. The deluded gods asked him, 'Who are you, Sir?'

15-18. Lord Rudra said :—"I had been the only primeval being, O gods, I am and I shall be There is none except me or separate from me. I alone satisfy the universe through my splendour. There is none superior to or equal to me. He who knows me is liberated." After saying this the lord vanished there itself. Unable to see him the gods began to eulogise him with Sāmans. They performed the holy rites of Pāśupata as prescribed in the Atharvaśiras Upaniṣads. They smeared Bhasma all over their bodies.

19-25. In order to please them the lord came there with the Gaṇas and Umā. The leading gods saw the lord whom the awakened sinless Yogins of restrained breath see within their hearts. To the left of lord Śiva they saw the beautiful goddess, the greatest Śakti who followed the wish of the lord. The chiefs of the gaṇas who had forsaken worldiness and acquired the region of Śiva and the Siddhas were also seen. Then the gods eulogised the lord and the goddess with the divine hymns from the Vedas and the Purāṇas. The delighted bull-bannered lord saw the gods with mercy and spoke sweetly, 'I am delighted.' Then, bowing to him the gods asked him about this important topic.

The gods said :—

26. O lord, how shall they worship you on the earth? What is the path? Who is authorised in the worship?

27. Glancing smilingly at the goddess, Śiva the chief of the gods revealed his terrible form brilliant as the sun.

28. It was equipped with the attributes of lordship. It comprised all splendours. It was surrounded by the Śaktis, images, planets and the gods.

29-31. The lord had eight arms and four faces. Half of that form was female. On seeing this wondrous form, Viṣṇu and other gods understood the lord as the sun and the goddess as the moon and the remaining parts as elements. They realised the universe of the mobile and immobile beings identical with him. Then they worshipped the lord and made obeisance to him.

32-33. O lord, be pleased to accept our worship. You have the colour of the saffron, the excellent disc and the colourful ornaments of gold. Your eyes resemble the lotus; you hold a lotus and you are the cause of Brahmā, Indra and Nārāyaṇa. The golden vessel is filled with excellent gems and water of brilliant hue. Vermilion and other things, Kuśa grass and flowers too are offered.

34. Obeisance to Śiva the quiescent, the primordial cause, to Rudra accompanied by the Gaṇas; obeisance to him in the form of the sun, to Viṣṇu, to Brahmā.

35-36. He who worships Śiva thus in the solar disc with pure mind, in the morning, midday and at dusk and offers the excellent Arghya, or bows and reads the verses pleasing to the ears does not find anything inaccessible. If he is a devotee he is certainly liberated.

37. Hence for the sake of virtue, wealth, love and salvation, one shall mentally verbally and physically worship Śiva in the form of the sun.

38. Then the lord stationed in the disc glanced at the gods, revealed the sacred scripture, the sequel to all the Āgamas and vanished.

39. Understanding that the Brahmins, Kṣatriyas and the Vaiśyas are authorised in the worship, the gods bowed to the lord and went the way they had come.

40. After a pretty long interval the sacred scripture was forgotten. The goddess seated in the lap of her husband asked him about it.

41. Urged by her, the moon-crested lord narrated to her the sacred scripture—the sequel to all Āgamas.

42. At the behest of Brahmā, it was propagated in the world by me, by my preceptor Agastya and the sage Dadhīca.

43. In the revolution of Yugas the trident-bearing lord incarnates himself on the earth and propagates the knowledge for the salvation of his devotees.

44-48. Now listen to the incarnations of Vyāsa who were masters of Yoga in the different Kalpas:—Ṛbhu, Satya, Bhārgava, Aṅgiras, the brahmin Savitṛ, Śatatejas, Dharma as Nārāyaṇa, Svaraksa, the intelligent Āruṇi, Kṛtañjaya, Kṛtañjaya (the second), Bharadvāja, the wise Gautama, sage Vācaḥśravas, the pious Sūkṣmāyaṇi, sage Tṛṇabindu, Kṛṣṇa, Śakti Śākteya, Uttara, Jātūkarṇya, Hari and sage Kṛṣṇadvaipāyana.

49-51. These incarnations of Vyāsa are up to the end of Dyāpara. There are the incarnations as Yogācāryas of Śiva and their disciples. In different yugas the lord's disciples are four. Their disciples and future disciples are in hnndreds and thousands. By their endeavour, these are purified by their devotion and are liberated by their carrying out the behests of Śiva in the world.

CHAPTER NINE

(Śiva's incarnations as Yogācāryas)

Śrī Kṛṣṇa said:—

1. O lord, please enumerate the incarnations of Śiva as Yogācārya and his disciples in the different circles of Yugas.

Upamanyu said:—

2-6. The following twentyeight are the Yogācāryas in the seventh Manvantara, in the Vārāha Kalpa:—Śveta, Sutāra, Madana, Suhotra, Kaṅka, Laugākṣi, Mahāmāya, Jaigīṣavya, Dadhivāha, Ṛṣabha, sage Ugra, Atri, Supālaka, Gautama, sage Vedaśiras, Gokarṇa, Guhāvāsin, Śikhaṇḍin, Lāngulin, Mahā-

kāla, Śūlin, Muṇḍīśa, Viṣṇu, Somaśarman, and Lakulīśvara. These are in the order of the Yugas.

7. Each of these had four disciples of quiet minds. They are from Śveta to Ruṣya. I shall enumerate them in the proper order.

8-20. Śveta, Śvetaśikha, Śvetāśva, Śvetalohita, Dundubhi, Śatarūpa, Ṛcīka, Ketumān, Vikośa, Vikeśa, Vipāśa, Pāśanāśana, Sumukha, Durmukha, Durgama, Duratikrama, Sanat, Sanaka, Sananda, Sanātana, Sudhāman, Virajas, Śaṅkha, Aṇḍaja, Sārasvata, Megha, Meghavāha, Survāhaka, Kapila, Āsuri, Pañcaśikha, Bāṣkala, Parāśara, Garga, Bhārgava, Angiras, Balabandhu, Nirāmitra, Ketuśṛṅga, Tapodhana, Lambodara, Lamba, Lambatman, Lambakeśaka, Sarvajña, Samabuddhi Sādhyasiddhi, Sudhāman, Kaśyapa, Vasiṣṭha, Virajas, Atri, Ugra, Guruśreṣṭha, Śravaṇa, Śraviṣṭhaka, Kuṇi, Kuṇibāhu, Kuśarīra, Kunetraka, Kāśyapa, Uśanas, Cyavana, Bṛhaspati, Utathya, Vāmadeva, Mahākāla, Mahānila, Vācaḥśravas, Suvīra, Śyāvaka, Yatīśvara, Hiraṇyanābha, Kauśalya, Lokākṣi, Kuthumi, Sumantu, Jaimini, Kubandha, Kuśakandhara, Plakṣa, Dārbhāyaṇi, Ketumān, Gautama, Bhallavī, Madhupiṅga, Śvetaketu, Uśija, Bṛhadaśva, Devala, Kavi, Śālihotra, Suveṣa, Yuvanāśva, Śaradvasu, Akṣapāda, Kaṇāda, Ulūka, Vatsa, Kuliśa, Garga, Mitraka and Ruṣya.

21. These are the disciples of the lord, the Yogācārya. Their number is hundred and twelve.

22. These had become Śiddhas by Pāśupata rites. They used to dust their bodies with Bhasma. They knew the principles and meanings of the sacred texts. They were masters of the Vedas and Vedāṅgas.

23. They were engaged in Śiva's hermitage. They were devoted to Śiva's lore. They were free from attachments. Their minds were attached to Śiva alone.

24. They could bear the mutually clashing pairs—extreme cold, heat etc. They were self-possessed and engaged in the benefit of living beings. They were straightforward,

251. Kapila, Āsuri and Pañcaśikha are the originators of the Sāṅkhya system. (See Īśvarakṛṣna, Sāṅkhyakārikā) Here they are mentioned as the disciples of Yogācārya incarnation of Śiva.

soft and healthy. They had covered anger and their sense-organs.

25. They had strings of Rudrākṣa beads for their ornaments. Their foreheads were marked by Tripuṇḍras. Some had tufts of matted hair. Some had matted tresses. Some had shaven heads.

26. Mostly their diet was confined to fruits and roots. They regularly practised Prāṇāyāma. They were rich in their pride in Śiva. They were devoted to meditations upon Śiva alone.

27. They had destroyed even the seeds of the poisonous tree of worldly existence. They were ready to proceed to the city of Śiva.[252]

28. He who worships Śiva everyday after thinking about these and their preceptors attains Sāyujya with Śiva. No doubt need be entertained in this respect.

CHAPTER TEN

(*Devotion to Śiva*)

Śrī Kṛṣṇa said:—

1-2. O lord, foremost of all Yogins, O leader of the Gaṇas, O excellent sage, O preceptor having the lustre equal to that of the six-faced deity, O storehouse of knowledge, you have assumed the form of a sage but are really the supreme lord. You have incarnated on the earth for breaking the binding cords of men.

3. There is none else but you, among the gods and Dānavas in this universe who knows the true nature of Śiva.

4. Hence my mind is not satiated by drinking in the nectarine lore of the lord coming out of your mouth as if from that of the trident-bearing lord himself.

252. A mythical city 'Śivapura' on the Himālayas particularly on the Kailāsa peak is conceived as the abode of Śiva.

5. O holy lord, what was it that the goddess seated in the lap of her husband, the creator of the universe, had asked him?

Upamanyu said:—

6. You have very pertinently put the question O Kṛṣṇa. I shall explain it precisely to you of auspicious mind. You as the devotee of Śiva are the person fit to hear it.

7. Accompanied by the goddess, the lord went to his beautiful garden on the beautiful mountain Mandara abounding in beautiful caves.

8. Then Śubhāvatī, the beloved friend of the goddess with a smiling face, brought many full-blown flowers of great beauty.

9. Thereupon Śiva, the chief of the gods, seated the goddess on his lap and bedecked her with the flowers. He was much pleased with himself.

10-11. The gentle ladies bedecked in glittering ornaments working in the harem and the confidential attendants, the chiefs of Gaṇas served the goddess and the lord, with chowries in their hands.

12. Then pleasing discourses ensued for the diversion of the lord and the goddess and for the succour of the devotees who sought refuge in him.

13. Then seeing an opportune moment the goddess asked Śiva, the lord of the worlds.

The goddess said:—

14. How can the lord be brought under control by slow-witted men who are not interested in spiritual principles and who do not have self-control?

Lord Śiva said :—

15. I cannot be enticed either by holy rites or penance or Japas or postures or knowledge or by any other means except faith.[253]

16. If men have faith in me I can be brought under

253. The statement is reminiscent of the 'Śraddhā' doctrine of the Bhakti cult.

control, be touched, seen, worshipped and spoken to by some means or other.

17-18. Hence faith shall be sought and acquired by him who desires to subject me to his control. Faith supports the duties of the different castes and is generated in him alone who abides by all duties of the castes and stages of life. No one else has faith in me.

19. At my bidding, the duties as derived from the Vedas of the various stages in life were mentioned formerly by Brahmā.

20-21. That compendium of duties is called Brahmā's Dharma. It consists of expensive rites, and is attended with great stress and strain. The fruits are not comparatively plentiful. By resorting to this great Dharma it is possible for those persons of different castes who resort to me without seeking the support of others, and who have attained the rare faith, to attain virtue, love, wealth and salvation.

22-24. The duties of various castes and stages of life have been re-organised by me. This is my permanent injunction that only those who have devotion to me are authorised in those duties and not others. Hence those who resort to me along the path directed, become liberated from the binding cords of dirt, Māyā, etc. due to my grace. They attain my city[254] whence there is no return. Then they become identical with me and secure bliss.

25-26. Hence, after securing or not securing the duties mentioned by me if my devotee lifts himself up by his efforts, it is an acquisition of what is not acquired superior in qualities crores and crores of times. Hence, one shall practise the duties mentioned by me.

27. O noble lady, these are my incarnations as Yogācārya[255] in all the Manvantaras and thousands of generations.

28. O goddess, the knowledge of generations is inaccessible to those who are not my devotees, who are devoid of

254. The word 'pura' is synonymous with 'city' as well as 'body gross or subtle.

255. The Yogācārya incarnations of Śiva are recounted in the previous chapter.

intellect and who do not practise Yoga. Hence one shall assiduously resort to these.

29. That is a great loss, a great blemish, a delusion, blindness and muteness, if excluded from the path of salvation one shall exert oneself elsewhere.

30. O goddess, my eternal Dharma is fourfold : Jñāna, Kriyā, Caryā and Yoga.

31. Jñāna is the knowledge of Paśu, Pāśa and Pati. Kriyā is the purificatory rite in regard to the six paths under the instructions of the preceptor.

32. Caryā is the practical application of the holy rites such as my worship and the duties of the different castes and stages in life as prescribed by me.

33. Yoga is the fixation of the mind in me, along the path indicated by me, restraining other activities.

34. O goddess, disciplining of the mind is far more excellent than many a horse-sacrifice. It is conducive to salvation. It is inaccessible to those who adhere to sensual objects.

35. The Yoga that removes previous sins, belongs only to the unattached who has conquered the group of sense-organs by restraints and observances.

36. Detachment gives birth to knowledge. Knowledge facilitates the functioning of Yoga.

37-41. One conversant with Yoga, though fallen, is surely liberated. The following shall be carefully maintained. Mercy shall be practised along with non-violence. Knowledge shall be acquired. Truth, non-stealing, faith in scriptures and God, self-restraint, teaching, studying, performing sacrifice, presiding over sacrifice, meditation, piety towards God and practice of knowledge. A brahmin who follows all these for the acquisition of the path of knowledge, attains perfect knowledge ere long and secures Yoga too. O beloved, the wise devotee burns the physical body in a trice with the fire of knowledge. Due to my grace, the devotee conversant with Yoga eschews the bondage of the Karmans. Karman is in the nature of both merit and demerit. Both these are hindrances to liberation. The Yogin shall eschew both the merit and demerit.

42. One is not subjected to bondage merely by the performance of rites. If the rites are performed with desire for the fruits thereof it results in bondage. Hence one shall abandon the fruits of actions.

43. O beloved, at the outset the devotee shall worship me externally by means of Karmayajña. Then he shall resort to the path of knowledge. Afterwards he shall practise Yoga.

44. The Yogins who have understood my innate nature by karma-yajña and who view a clod of earth, a pebble and a gold ingot all alike do not worship me further.

45. A Yogin engaged in the path of knowledge, an excellent sage permanently engaged in Yoga, my devotee enriched by purity of mind, shall attain my Sāyujya.

46. Those who have not had sufficient detachment in their minds but have resorted to me are authorised only in Jñāna, Caryā and Kriyā according to their deserts.

47. My worship shall be known to be two-fold: external and internal. My adorative service is three-fold, differing in view of speech, mind and body.

48. The same adorative service is further explained as fivefold, viz, penance, holy rites, Japa, meditation and knowledge.

49. My external worship is performed in the view of other persons. The same thing known and knowable to oneself alone is the internal worship.

50. The mind that is devoted to me is the true mind and not any mind as it is. The speech that pertains to my name is true speech and not anything else.

51. The body that is marked by the characteristic symbols as prescribed by me such as Tripuṇḍras, and that is engaged in rendering service unto me is the true body—nothing else.

52. By Karman my worship shall be understood and not such extraneous rites as sacrifice, etc. Tapas or penance is the withering of physical body for my sake and not the rites Kṛcchra, etc.

53. Japa is the repetition of either the five-syllabled mantra or the Praṇava or the Rudrādhyāya hymn and not the study of the Vedas.

54. Meditation is the pondering over my form and not the trances of the soul. Jñāna is the knowledge of my Āgamas and not the understanding of other topics.

55. O gentle lady, stability in the Tattvas shall be practised beginning with an external or internal object where the mind feels interested urged by previous impressions.

56. The internal worship is hundred times more excellent than the external one in view of the absence of flaws seen and their intermixture avoided.

57. Purity too is the internal one. External purity is not enough. A man though physically pure is not pure if he is devoid of inner purity.

58. O gentle lady, the adorative service whether external or internal shall be attended with devotion. If devoid of devotion, it is the cause of deceit.

59. I am content and pure. What shall be done unto me by men? Externally or internally only devotion is taken into consideration by me.

60. That activity the soul of which is devotion, O gentle lady, is my eternal Dharma. It shall be performed without yearning for the fruit thereof mentally, verbally and physically.

61. O goddess, resorting to me with the fruit in view is easily feasible since the seeker of the fruit can abandon me in case there is no desired fruit.

62. O pious lady, I am the bestower of fruits in accordance with the extent of devotion even to him who, though seeking fruits, keeps his mind well established in me.

63. Those devotees are dearer to me whose minds are attached to me without reference to fruits but who may later on solicit for favours.

64. Dearer unto me are those who resort to me with abject helplessness, unmindful of fruition or otherwise due to the impressions of previous actions.

65. Verily, they do not acquire any further gain than acquiring me. O goddess, my gain too is nothing else but acquiring them into my fold.

66. Their piety dedicated unto me due to my blessing is compelled to bestow the fruit on them, the fruit being the great beatitude.

67-69. They mention about eight traits for those authorised in Dharma, the noble souls who have dedicated their minds unto me without having recourse to anyone else, those who have favourable disposition to my devotees, who encourage my worship, or offer worship to me themselves or perform all activities of the body for my sake or have interest in listening to my stories, flutter in tones, eyes and limbs, remember me perpetually or surrender to me completely.

70-72. If these eight traits are present even in an outcaste he is equal to a leading brahmin, a sage, a glorious ascetic and a learned scholar. A master of four Vedas is not dearer to me than a Cāṇḍāla[256] devoted to me. Things can be given to and taken from him. He shall be worshipped like me. I am not lost to him nor is he lost to me who offers unto me with devotion, even a leaf, a flower, a fruit or mere water.

CHAPTER ELEVEN

(*The Śaivite knowledge*)

Lord Śiva said:—

1. O goddess, I shall now succinctly mention the duties stipulated on the basis of caste for my authorised devotees, the learned brahmins.

2-7. Daily bath thrice, rites in the holy fire, worship of the Liṅga, charitable gifts, pious feelings for the lord, mercifulness everywhere at all times, truthfulness, contentedness, belief in scriptures and God, non-violence to all living beings, bashful modesty, faith, study of scriptures, Yoga, imparting of knowledge to others, commenting on scriptures, celibacy, listening to spiritual topics, austerities, forbearance, purity, wearing of the sacred thread, upper garment and turban,

256. Here the use of the word 'Mleccha' is important. It signifies the proselytizing attempts of the Śaivite Ācaryas to induce the laity to their fold.

growing the tuft, not resorting to forbidden things, smearing and dusting with Bhasma, wearing Rudrākṣa, O goddess, the worship on festival occasions especially on the fourteenth day, the rite of drinking Brahmakūrca every month in accordance with injunctions, O beloved, worship after performing my ablution with the same, avoidance of the Śrāddha food offered for the propitiation of the manes and of the rice in all sacred rites, stale rice and rice gruel.

8. The avoidance of wine and even its smell or of Naivedya is applicable to all castes, especially the Brahmins.

9-11. The traits of Yogins are ten viz:—forbearance, quietude, contentment, truthfulness, non-stealing, celibacy, my knowledge, non-attachment to worldly objects, using Bhasma and refraining from too much adherence to all. The Vānaprasthas have all these traits as also the partaking of alms during the day. The Brahmacārins shall not take food during the nights.

12. Teaching, presiding over sacrifices and acceptance of monetary gifts are not prescribed by me for the Kṣatriya and the Vaisya class.

13-16. The following are the duties and traits of kings —protection of the people of all castes, slaying of the enemies in battle, chastisement of the wicked and hunting of harmful birds and animals, distrusting everyone everywhere but belief in my Yogins, intercourse with women on proper occasions, maintenance of armies, keeping themselves well informed about the activities of the people through spies spread everywhere always, wearing weapons, armour dusted with Bhasma. These are in brief the duties of kings following my instructions. The characteristics of a Vaiśya are cattle-breeding, trading and agriculture.

17. The duty of a Śūdra is service unto the persons of the other castes, making of parks and resorting to my holy centres.

18. Sexual approach only to one's own wife duly wed is prescribed for a householder and celibacy for all the other three, viz. Brahmacārins, Vānaprasthas and Sannyāsins.

19. The duty prescribed for women is service to their own husbands. Nothing else is an eternal Dharma for them.

O good woman, if the husband directs her she can worship me.

20. If a woman engages herself in holy rites thereby prejudicing her service to her husband she goes to hell undoubtedly.

21-25. Now I shall mention the eternal Dharma of widows. Holy rites, charitable gifts, penance, purity, lying on the bare ground, taking food only at night, celibacy, ash-bath, water-bath, quietness, silence, forbearance, self-composure in accordance with injunctions, observance of fasts on the eighth, eleventh and fourteenth days and on the full moon days and worship to me. Thus I have succinctly mentioned the eternal virtues of persons of differen stages and castes, of brahmins, Kṣatriyas, Vaiśyas, ascetics, Brahmacārins, vānaprasthas, houscholders, Śūdras and women, O gentle lady.

26. O goddess, I shall be meditated upon along with you for ever. The Japa of six syllables[257] shall be performed always. This is the brief compendium of duties as mentioned in the Vedas.[258]

27-30. Those who possess excellent devotion as a result of good impressions in their souls of previous actions, who possess the physical bodies assumed by themselves, who are purified by the essence of my perfect knowledge and who have become holy due to my grace are not effected by sins as the lotus-leaves are not effected by water whether they be attached to it or not. It may not be possible for them to maintain the duties of the different stages in life. They have neither duties to be performed nor evils to be avoided. They have no trance to be practised, no great goal to be attained. They are not subject to do's and dont's like me.

31. Just as I have nothing to be achieved since I am perfect, so also they have nothing to be attained because they are contented. It is undoubtedly so.

32. There is no doubt in this that they are fallen from the Rudraloka. They are Rudras who have assumed human forms for the benefit of my devotees.

257. The six syllabled mantra of Śiva : Oṁ Namaḥ Śivāya.

258. Though prescribing rituals, yoga and other activities of the Śiva-cult, the Purāna does not reject the authority of the Vedas.

33. Just as my injunctions make Brahmā and others act so also their injunctions make other men act.

34. Their sins are quelled by their very vision in view of their excellence of good piety and in view of their carrying out my behests.

35. Proofs indicating excellent fruits are visible in men who have pious feelings for me. They comprehend things not seen before.

36. Suddenly their bodies may throb and tremble; they may perspire, shed tears; their voice may grow hoarse or cracked; they may have a sensation of great bliss. This may recur again and again.

37. The excellent men can be understood by these never-failing indications severally or collectively or by means of the pious feelings of the low, excellent and the middling types.

38. Just as anir on piece in conjunction with the fire is no mere iron piece so also they are not mere human beings. Thanks to my grace.

39. A learned man shall not treat these Rudras with contempt by considering them ordinary men because they have assumed human forms with hands, feet and the like.

40. Insult offered to them by men of confused intellect quells glory, longevity, family and conduct and may cause their fall into hell.

41-43. All those regions except mine, i.e. those of Brahmā, Viṣṇu, Indra, and others who have been uprooted though they may be great souls, are easily to be destroyed like cotton. The prosperity of Buddhi, Prakṛti, and Puruṣa is impure. Hence it shall be eschewed by those who are desirous of the region beyond Guṇas. Of what avail is this talk? By whatever means it may be, fixing of the mind in me is the only way to achieve welfare.

Upamanyu said:—

44. Thus the brief resume of essential knowledge has been expounded by lord Śiva, the great Ātman, for the welfare of the worlds.

45. The Vedas, Śāstras, Itihāsas, Purāṇas and other

lores are but extensive glosses and commentaries of this succinct account of perfect knowledge.

46. This succinct account contains the six topics, viz., Jñāna, Jñeya, Anuṣṭheya, Adhikāra, Sādhana and Sādhya.

47-48. Jñāna is the knowledge acquired from the preceptor. Jñeya is the Pāśa, Paśu and Pati. The Anuṣṭheya is the worship of the Liṅga. It is the devotee who is authorised. Sādhana is Śiva's mantra and Sādhya is the equality with Śiva. If one has the knowledge of the epitome of the six topics one has attained omniscience.

49. After worshipping Śiva externally at the outset by means of Karmayajña with devotion and in accordance with one's affluence, the devotee shall afterwards be engaged in inner sacrifice.

50. If for more virtue one is interested in the inner and not in the external working, the noble soul need not perform the external worship.

51. O Kṛṣṇa, neither within nor without has he ever any duty, he who is contented with the nectar of knowledge and who has identified his Ātman with Śiva by means of his devotion.

52. The devotee shall eschew in order the external and internal worships. Through Jñāna he shall see the Jñeya and then eschew the Jñāna also.

53. If the mind is not concentrated on Śiva, of what avail is the rite even when performed? If the mind is concentrated, of what avail is the rite duly performed ?

54. Hence one shall fix the mind in Śiva by some means or other without performing the rites or performing them internally or externally in order.

55. Persons who have fixed their minds in Śiva, good men who have stabilised their intellect will have the greatest bliss everywhere both here and hereafter.

56. The Siddhis are achieved by the mantra, 'Oṁ Namaḥ Śivāya'. Hence the mantra shall be acquired for the acquisition of the great magnificence which has nothing parallel to it.

CHAPTER TWELVE

(*The glory of the five-syllabled mantra of Śiva*)

Lord Kṛṣṇa said:—

1. O omniscient excellent sage, ocean of all knowledge, I wish to hear precisely about the glory of the five-syllabled mantra.

Upamanyu said:—

2. It is impossible to explain in detail the glory of the five-syllabled mantra even in hundreds of crores of years. Hence hear it in brief.

3-5. The six-syllabled mantra is found in the Veda and Śivāgama. It facilitates the understanding of all topics by the devotees of Śiva. It consists of very few syllables but is pregnant with meaning. It is the essence of the Vedas. It is conducive to salvation. This expression of auspicious nature is devoid of doubts. It is achieved by the order of Śiva. It is attended by many Siddhis. It is divine and delightful to the mind. That expression 'lord Śiva' is majestic and decisive in meaning.

6. The omniscient lord Śiva mentioned the mantra, "Oṁ Namaḥ Śivāya" for the acquisition of all topics and meanings by the embodied beings since it can be easily uttered through the mouth.

7. The first mantra consisting of six syllables is the seed of all lores. It is very subtle but serves a great purpose. It shall be known like the seed of the banyan tree.

8. The omniscient lord, the creator of everything, the all-pervasive Śiva who is beyond the three attributes, is stationed in the single-syllabled mantra Om.

9-10. The five subtle Brahmans are stationed in the mantra "Namaḥ Śivāya" occupying one syllable each. Thus in the six-syllabled subtle mantra, Śiva in the form of Pañca Brahmans[259] is stationed in the way of Expressed and Expressive. Innately Śiva is 'Expressed' and the mantra is 'Expressive' due to its comprehensibility.

259. See Vāyu II. 3. 5.: ŚRS 1. 36.

11. This state of being the expressive and the expressed is beginningless inasmuch as this terrible ocean of worldly existence functions without a beginning.

12-16. Śiva too is beginningless and he is the releaser of persons from the worldly existence. Just as the medicine is naturally antagonistic to ailments so also Śiva is antagonistic to the ills of worldly existence. If the lord of the universe had not been in existence, the whole universe would have been gloomy, since the Prakṛti is insentient and the Puruṣa is ignorant. Pradhāna, the atom etc. are insentient. They never function as the makers themselves without an intelligent cause. The instruction in virtue and evil, the bondage and salvation, the activity of reflection—in view of all these things the first creation of men would not have been possible without the omniscient lord. Just as the patients will be devoid of joy and be distressed without the physician so also the people would be in distress without the lord.

17. Hence, surely there is the lord, the primordial omniscient, perfect, Sadāśiva, the protector of persons from the ocean of worldly existence.

18. Śiva is devoid of beginning, middle and end. He is the lord innately pure, omniscient and perfect as mentioned in Śaivite Āgamas.

19. This mantra expresses him. He is the person expressed by the great Mantra.

20. The Śivajñāna, is as extensive as the expression of Śiva, the six-syllabled mantra, 'Oṁ Namaḥ Śivāya'.

21-23. This mantra is a positive statement and not a parable. How can Śiva, who is all-perfect, all-pervasive, innately pure and who blesses the worlds, mention a false theory ? As things stand by nature along with their virtues and flaws, and the fruits they are capable of producing, how can the omniscient being mention untruth? Only one influenced by passion, ignorance and other flaws will speak untruth.

24. Those two faults are not present in the lord. How can he then make a wrong statement ? Surely therefore the expression that is uttered by Śiva, the omniscient without any flaw, is authoritative.

25. Hence, the statements of lord Śiva shall be faithfully considered by a learned man. In regard to merits and sins as they are, a person having no faith in him falls.

26. The good statements uttered by the sages quiet and calm for the achievement of heaven and salvation shall be considered 'sacred utterances.'

27. The utterances that are actuated by passion, hatred, falsehood, anger, lust and greediness are bad. They cause one's fall into hell.

28. Of what avail is that statement of ignorance and lust which is the cause of worldly pain even if it be polished, soft and charming?

29. Even that ugly statement which on being heard brings in welfare and the destruction of lust etc., should be considered auspicious.

30. Although there are many mantras, there is nothing like the holy mantra uttered by Śiva.

31. The Vedas and Śāstras along with their ancillaries are present in the six syllables. Hence there is no other mantra equal to this.

32. Just as an aphorism is ramified and expanded by its gloss, the six-syllabled mantra is expanded by seven crores of great and subsidiary mantras.

33. Whatever texts there are, the texts expounding Śiva's knowledge, the repositories of lore, they are the commentaries of the succinct aphorism, the six-syllabled mantra.

34. Of what avail are many mantras and Śāstras full of details to one whose heart is firmly established in the mantra "Oṁ Namaḥ Śivāya?"

35. If anyone has stabilised the Mantra "Oṁ Namaḥ Śivāya" by frequent practice, he has learnt all, heard all and performed all.

36. Life is fruitful indeed, of the person, at the tip of whose tongue is present the set of three syllables 'Śivāya' prefixed with the word denoting obeisance.

37. A person steady in the Japa of the five-syllabled mantra is released from the cage of sins whether he be a Śūdra, base-born, fool or a learned man.

38. This was mentioned by the lord when asked by the goddess, for the benefit of all men, particularly of brahmins.

CHAPTER THIRTEEN

(*The greatness of the five-syllabled Mantra*)

The goddess said :—

1-3. O great lord, how are your devotees liberated in the defiled period of Kali, invincible and untransgressable, when the world is enveloped by the darkness of sin, when people are averse to the practice of holy rites, when the legitimate activities of different castes and stages in life have declined, when great danger is imminent, when the question of the rights of the people is involved in doubts, when deviation from duty is certain, when the continuity of spiritual instructions is broken and when the order of preceptors and disciples has disappeared?

Lord Śiva said:—

4. Men of the Kali age are liberated when their souls are purified by devotion after resorting to my pleasing Mantra of five syllables.

5-6. My five-syllabled Mantra affords protection from the fear of worldly existence to those whose minds are inclined towards me although they may be of distorted outlook, greedy, deceitful, ruthless, ungrateful and defiled by unimaginable and inexpressible faults, mental, verbal and physical.

7. O goddess, often I have promised that in this world even a fallen man may become liberated through this Mantra if he happens to be my devotee.

The goddess said :—

8. If a fallen man does not deserve holy rites in any respect, the rites performed by him are conducive to hell.

Then how can the fallen man be liberated through this Mantra ?

Lord Śiva said:—

9. O good woman, what you have said is true. Now listen to what has been a great guarded secret hitherto.

10. Yes, surely, if the fallen man, under delusion, were to worship me with other mantras, excluding the five-syllabled one, he is sure to fall into hell.

11. Persons who live on water or air and those whose bodies are emaciated due to holy rites do not attain my region through those holy rites.

12. But he who worships me even once with devotion repeating the five-syllabled mantra, attains my region through the weightiness of this Mantra alone.

13. Hence, penances, sacrifices, observances and holy rites are not equal to even a croreth part of the worship with the five-syllabled mantra.

14. Indeed he who worships me with the five-syllabled mantra becomes liberated if he is in bondage.

15. He who worships me even once with the five-syllabled mantra with or without the Rudra mantra is liberated even if he is a fallen or a foolish man.

16. O goddess, he who worships me with the six-syllabled or with the five-syllabled mantra, with the Vedic mantra as its ancillary, with devotion to me, is liberated.

17-18. A fallen man or one not fallen can worship with this mantra. My devotee who has conquered anger may or may not be one who has attained me. One who has attained me is a billion times superior to one who has not attained. Hence one should try to attain me by worshipping me with this mantra.

19. He who worships me with this Mantra, being equipped with friendship and other attributes with devotion and celibacy attains similarity to me.

20. Of what avail is much talk ? The devotees are authorised in my five-syllabled mantra which is the most excellent one.

21. It is the efficacy of the five-syllabled mantra where-

by the worlds, the Vedas, the sages, the eternal virtues, the entire universe, and the gods stand steady.

22. At the advent of dissolution when the mobile and immobile beings perish, everything becomes merged in its cause.

23. O goddess, I am the only one staying then. There is no second one anywhere. Then all the Vedas, scriptures etc. are stationed in the five-syllabled mantra.

24. Protected by my Śakti they do not perish. The creation is evolved out of me differently through the Prakṛti and the Ātman.

25-27. Then comes a subsidiary dissolution of the forms and attributes. Then lord Nārāyaṇa assumes the physical body of Māyā and lies on the serpent couch in the midst of the water. The five-faced lord Brahmā born of his umbilical lotus becomes desirous of creating the three worlds. But having none to assist him he becomes incapable. Hence he creates at the outset the ten sages of unmeasured splendour, his mental sons.

28. In order to enhance their achievement Brahmā said to me 'O great lord, please bestow the power on my sons.'

29. Thus requested by him, I who had assumed five faces, mentioned the five syllables, to the lotus-born one.

30. Accepting them with his five faces, the grandfather of the worlds understood me as the great lord, the expressive of great meaning.

31. After understanding the process of its application in accordance with the rules, the patriarch who achieved the Mantra imparted it along with its meaning to his sons in the exact manner.

32-34. After securing the excellent Mantra from him, they desired to propitiate me along the way indicated by him. There is a mountain Mūjavat on the beautiful peak of Meru. It is my favourite resort, ever glorious and always guarded by my devotees. Eager to create the world they performed penance there for a thousand years according to the calculation of the gods, taking in only air.

260. It is a peak of mount Meru, well known for Soma production; it is also mentioned in the RV.

35-36. On seeing their devotion I appeared before them immediately and explained to them all the details, viz., the sage, metre, Kīlaka, Bījaśakti, deity, Nyāsa, the six ancillaries, the limits of the quarters and their application. The aim was to multiply creation through the sages.

37. Thenceforth as a result of the efficacy of the mantra, the sages reinforced by austerities are performing the creation of the gods, asuras and human beings in a splendid way.

38. Now I mention the form of this great mantra. The word 'Namaḥ' shall be uttered at first. It shall be followed by the word 'Śivāya'.

39. This five-syllabled lore is present in all Upaniṣads. It is eternal as well as the seed of all living beings.

40-42. It is the goddess, my own expression coming out of my mouth at first. The goddess having the splendour of molten gold, plump, lifted-up breasts, four arms, three arees, and the crescent moon as the crest-jewel. Her hands are as tender as lotuses. She is gentle with the gestures of boon and protection; she is possessed of all characteristics. She is bedecked in ornaments. She is seated on a white lotus. Her tresses are blue and curly.

43. She has five colours with beaming discs, viz., yellow, black, smoky, golden and red.

44-45. If they are separately worshipped, they shall be adorned with Bindu and Nāda. Bindu is in the form of the semicircular moon. Nāda is in the form of the flame of the lamp. O excellent-faced lady, the Bīja of this Mantra is ranked as the second among the well-known Bījas. The Bīja of the fourth begins with a long vowel. The fifth one is mentioned as Śakti.

46. O good-faced lady, the sage of this mantra is Vāmadeva; the metre is Paṅkti; the deity, I am myself.

47. The several individual sages of the letters are, O good lady, Gautama, Atri, Viśvāmitra, Aṅgiras and Bharadvāja.

48. The metres severally are Gāyatrī, Anuṣṭup, Triṣṭup, Bṛhatī and Virāṭ. The deities severally are Indra, Rudra, Viṣṇu, Brahmā and Skanda.

49. As their places, my faces beginning with the one in the east and ending with the one above are taken. They are identified with the letters "Na" etc. in order.

50. The first, second and the fourth letters are Udātta. The fifth is Svarita and the third is Anudātta.

51. This mantra is otherwise called Mūlavidyā, Śivam, Śaivasūtra, and five-syllabled. This Śaiva mantra is my great heart.

52-53. The letter "Na" is the head; "Maḥ" the tuft; "Śi" the armour; "Vā" the eye; "Ya" the missile. At the end of each letter shall be uttered—Namaḥ, Svāhā, Vaṣaṭ, Huṁ, Vauṣaṭ, Phaṭ.

54. There too, the same is the Mūlamantra with a slight difference. The fifth Varṇa is bedecked by the twelfth vowel ('ḥ')

55. The devotee shall worship me with Japa, Homa, etc., mentally, verbally and physically through this Mantra.

56. Let it be in accordance with their intellect, injunction in the scripture, time, inclination, capacity, wealth and their taste.

57. O Goddess, my worship will lead to salvation whenever, wherever and by whomsover it may be done if it is with devotion.

58. O good woman, whatever is done unto me by one whose mind is attached to me, whether in the proper order or in the reverse order, is dear and is auspicious to me.

59. I have made certain rules governing my devotees who are not unduly helpless in regard to all sacred scriptures.

60. There at the outset, I shall explain the procedure of practising the mantra without which the Japa is futile and with which it is fruitful.

CHAPTER FOURTEEN

(The glory of the five-syllabled Mantra)

Lord Śiva said :—

1. O good-faced lady, a Japa without the behest of the preceptor, holy rites, faith and the prescribed fees is fruitless though the behest might have been secured.

2. If a mantra is well practised with the acquisition of behest, attended with holy rites, equipped with faith in me and accompanied by fee it is greatly efficacious.

3-4. The devotee shall approach the brahmin preceptor who knows the principles, performs Japa, is devoted to meditation and endowed with virtues. He shall strenuously propitiate him mentally, verbally, physically and monetarily. He shall possess the purity of piety.

5-6. A brahmin devotee shall worship the preceptor always strenuously. If he is affluent he shall present devoutly to his preceptor excellent horses, elephants chariots, ornaments, garments, grain and riches.

7-8. He shall not be stringent about money if he desires to achieve Siddhi for himself. Dedicating himself thereafter along with his possessions to the preceptor and after undeceitfully worshipping him to his capacity, he shall learn the mantra and derive knowledge in due order.

9-13. When the preceptor is satisfied he shall let him stay for a year serving him without arrogance. On an auspicious day thereafter he shall make him take his bath after observing fast. For the sake of purity he shall again be subjected to ablution with vessels full of ghee and sacred water wherein holy materials shall be put. He shall dress him well and bedeck him with fragrant garlands, ornaments and garments. The Puṇyāha mantras shall be recited and brahmins worshipped. Then in a holy spot, near the seashore, river bank, cowpen temple or in the house itself, at an auspicious hour when the day is conducive to achievement, when the conjunctions of stars are devoid of defects, he shall bless him and impart to him my knowledge duly.

14-15. In a secluded spot the preceptor delighted in

mind shall repeat the mantra with due accents. He shall then make the disciple repeat it. Then the preceptor shall say 'Let there be welfare. Let there be auspiciousness around. Let everything be pleasing and auspicious'. Thus the preceptor shall impart the mantra and allow him to practise it.

16. Getting thus the mantra and the permission from the preceptor the disciple shall perform the Saṁkalpa with pure mind and repeat the mantra with the rite of initiation.

17. As long as he lives he shall repeat the mantra one thousand and eight times everyday without thinking of anything else and devotedly attached to it alone. He attains the greatest goal.

18. He who completes the Japa four hundred thousand times with great devotion, taking food only in the nights with full self-control, is said to be a Paurāścaraṇika.

19. There is none equal to him in the world who, after the Purāścaraṇa is over, continues to perform the Japa everyday. He is Siddha himself and confers Siddhi on others too.

20-23. He shall take bath, sit in a pleasing posture in a sacred spot. He shall meditate on me in his heart along with you and shall remember his preceptor. He shall sit facing the north or the east, observe silence and concentration of the mind, purify the five principles by means of Dahana and Plāvana rituals. He shall perform the Mantranyāsa, make his body worthy and pure, meditate on us restraining Prāṇa and Apāna. He shall remember the respective place, form, sage, metre, the presiding deity, Bīja, Śakti and the statement. Then he shall perform the Japa of the five-syllabled mantra.

24. Experts in the meanings of Āgama texts say that the mental Japa is excellent, the Upāṁśu Japa (in a low voice) is the middling. The verbal Japa is of the lowest quality.

25. The Japa with Rudra as the presiding deity is the most excellent, that with Viṣṇu as the presiding deity is the middling and that with Brahmā as the presiding deity is of the lowest quality.

26. The muttering of the mantra with high, low or middle accentuation, the words and the letters being clear or otherwise, is called the verbal japa.

27. Upāṁśu Japa is the one where the tongue throbs and there is slight utterance. It may not be heard by others or may be slightly heard.

28. Mental Japa is that where the series of letters are thought well and the words and their meanings are pondered over.

29. If the efficacy of the Vācikajapa is one, that of the Upāṁśu Japa is hundred ; that of the Mānasajapa is a thousand; that of the Sagarbha Japa is hundred times more.

30. The Japa performed with the prāṇāyāma is Sagarbha Japa. In the first and the last even Agarbha Prāṇāyāma is commended.

31. After performing the Prāṇāyāma forty times, the intelligent devotee, knowing the meaning of the mantra, shall remember the mantra. If he is unable to repeat so many times he shall repeat as many times as his physical strength permits him.

32. He shall perform five, three or one Prāṇāyāma whether Agarbha or Sagarbha. The Sagarbha Prāṇāyāma is better of the two.

33. The Sadhyāna Japa is a thousand times better than the Sagarbha Japa. One of the five types of Japas shall be performed upto the extent of one's ability.

34-36. There are various ways of counting the number of times the mantra has been repeated. Counting with the fingers is one mode. Eight times that number can be calculated by lines, ten times by dolls, hundred times by shells or gems, thousand times by corals, ten thousand times by crystal pieces, hundred thousand times by pearls, million times by seeds of lotuses, a crore of times by gold pieces, infinite time by a bundle of Kuśa grass or Rudrākṣa beads.

37-38. A rosary containing thirty beads of Rudrākṣa for Japa bestows wealth, containing twentyseven beads yields nourishment, containing twentyfive beads bestows salvation, containing fifteen beads bestows the fruits of black magic.

39. The thumb used in counting the number bestows salvation. The index finger destroys enemies. The middle finger bestows wealth. The ring finger brings about calmness and peace.

40-41. If there are hundred and eight beads that rosary is the most excellent. If it has hundred beads it is excellent. If it has fifty beads it is the middling. With fifty-four beads it is good. The Japa shall be performed with these different rosaries. They must not be exhibited to anyone.

42. The use of little finger in the Japa shall be avoided. In the act of Japa it is held to be auspicious. The Japa shall be performed by means of the thumb in contact with other fingers.

43. If Japa is performed without the thumb it is futile. If performed in the house it is ordinarily efficacious. If performed in the cowpen it is hundred times more.

44. In a holy forest or park it is thousand times more. On a holy mountain it is ten thousand times more. On the banks of a river it is hundred thousand times more.

45-46. They say that the Japa performed in a temple is a crore of times more efficacious. That performed in my presence is infinite number of times more efficacious. Japa in the presence of the sun, fire, preceptor, moon, lamp. water, brahmins and cows is commended. Sitting east of these is conducive to favourable control; south of these is of the same nature as black magic.

47-50. West of these is conducive to riches and north of these is peace-bestowing. If Japa is performed in the presence of sun, fire, brahmins, gods, preceptors and others one should not turn the face away from them. One should never perform Japa with the turban on, or wearing an armour or a bodice, in the nude, or with the hair dishevelled, or the neck covered, or without the Pavitra in the hand or while impure or while lamenting. While performing Japa the following must be avoided—anger, intoxication sneezing, spitting, yawning and seeing a dog or a lowborn person. If they happen, Ācamana shall be performed or I shall be remembered along with you.

51-53. Or he shall see the luminary bodies or he shall

perform a Prāṇāyāma. One should not perform Japa without a seat to sit on nor shall it be performed lying down, or standing up and walking. One shall not perform Japa in the open street or in an inauspicious place or in darkness. Legs shall not be stretched while performing the Japa nor shall one be in the cocklike posture, or seated in a vehicle or in a couch. Japa shall not be performed when one is worried. If one is competent one shall perform many Japas. Weak persons shall perform Japa according to capacity.

54. Of what avail is much talk? Hear these words in brief. A person of good conduct, performing Japa and meditating purely attains welfare.

55. Good conduct is the greatest virtue. It is the greatest wealth, the greatest knowledge and the greatest goal.[261]

56. A person devoid of good conduct is censured in the world. He will not be happy in the other world. Hence one must possess good conduct.

57. Doing the duties prescribed by the Vedas, Śāstras and the followers of the Vedas is meant by the word good conduct, nothing else.

58. Good conduct is also the conduct of the good. Theism is the source of goodness.

59. If he is a believer he will not err from the path of good conduct or commit errors or get defiled. Hence one shall be a believer in God and the Vedas.

60. Faith is the conviction that happiness and misery are attained by means of good and evil deeds hereafter too just as in this world.

61. O beloved, I shall tell you another secret which shall be guarded well. It shall not be mentioned to any one and every one or to an atheist brute.

62. In the age of Kali there is no greater protective factor than the five-syllabled Mantra to a fallen or a low-born person devoid of good conduct.

63. This mantra is not ineffective when repeated by a person whether walking or standing or doing any other work or whether he is pure or impure.

261. Manu I. 108-110.

64. This mantra is not ineffective even if it is not properly imparted by the preceptor. It is not ineffective even in the case of persons not caring for good conduct and who have not purified the six paths.

65. This mantra is not ineffective in the case of a base-born, a fool, a deluded person, a fallen man and a lowly one transgressing the bounds of decency.

66. There is no doubt in this that this mantra becomes efficacious in the case of a man endowed with devotion to me whatever be his condition. It is not so in the case of other mantras.

67. O beloved, in the case of this mantra, the auspicious hour, date, star, day of the week etc. need not be taken into consideration too much. It is ever wakeful, not slumbering.

68. This great mantra is never harmful to anyone. It may be either Susiddha, or Siddha or Sādhya.

69. It is Susiddha if it is imparted by a preceptor who is a Siddha. If it is imparted by a preceptor who is not a Siddha it is Siddha. The mere mantra is Sādhya.

70. If one has faith in me, the mantra and the preceptor, the mantra will undoubtedly be achieved whether it is Asādhita or Sādhita.

71. Hence a scholarly devotee shall resort to the five-syllabled mantra eschewing other mantras attended with risks in the matter of authorisation.

72. There is no guarantee that if the other mantras are achieved this mantra too will be achieved. But if this mantra is achieved all the other mantras will be achieved.

73. Just as, O goddess, I am not achieved even if the other gods are attained but if I am attained the other gods too are attained so also is the case with the Mantras.

74. Since this mantra functions without reference to castes, the defects found in the other mantras are not found in this mantra.

75. Still this mantra shall not be used for the trivial benefits or against insignificant opponents. Then alone this is very efficacious.

Upamanyu said:—

76. Thus the mode of repeating this mantra of five syllables was explained to the goddess by lord Śiva himself for the benefit of the worlds.

77. He who glorifies this with devotion or listens to it with a pious mind is liberated from all sins and attains the greatest goal.

CHAPTER FIFTEEN

(*The greatness of the Preceptor*)

Śrī Kṛṣṇa said :—

1-2. O holy lord, the greatness of the mantra has been mentioned by you as well as the rules governing its practice as found in the Śruti itself. Now I wish to hear the details of Śivasaṁskāra. While explaining the mode of accepting the mantra it has been slightly indicated.

Upamanyu said :—

3. Well, I shall mention to you the holy and sin-destroying details of consecration as explained by Śiva.

4. The consecration is so called because thereby the devotee is authorised in a splendid manner. It is the mode of purifying the six paths.

5. The same Saṁskāra is called initiation because thereby the perfect knowledge is imparted and the bondage of Pāśa is quelled.

6. The initiation as ordained by Śiva the great Ātman in the Śivāgama is threefold—pertaining to Śiva, Śakti and mantra.

7-8. The initiation of Śiva is that whereby at the mere sight, touch and talk of the preceptor the individual soul gains immediately the consciousness quelling the bondage. It is twofold in view of the difference in the destruction of bondage, viz. acute and more acute.

9. That is Tīvratara whereby the bliss is immediately attained. The acute one purifies the sin of the living man effectively.

10. The Śaktī form of initiation coupled with knowledge is performed by the preceptor with knowledge for his vision, after entering the body of the disciple along the path of Yoga.

11. The Mantra form of initiation is coupled with the rites performed in the sacrificial altar. This has to be performed by the preceptor externally with respect to the dull-witted disciple.

12. The disciple receives blessing in respect of his Śakti,[262] because the pursuit of Śaivite virtue has that as the condition in brief.

13. Where the Śakti is not grasped neither purity nor Vidyā nor right conduct nor salvation nor any achievement is secured.

14. Hence, observing the symbols for securing Śakti, the preceptor shall purify and consecrate the disciple either by knowledge or by means of rites.

15. He who performs otherwise is the wicked person who perishes. Hence the preceptor shall test the disciple in every respect.

16. Since Śakti is enlightenment and bliss, the two are the signs of its manifestation.

17. The symbol of bliss and enlightenment is constituted by the changes and alterations in the mind in the manner of shivering, horripilation and alterations in the voice, eyes and other parts of the body.

18. The disciple too shall carry out the test of the preceptor through these characteristic symbols and contacts with him during the worship of Śiva or through those associated with him or resorting to him.

19. The test for the disciple has in view his worthiness of being taught and for the preceptor the gravity of his pursuit. Hence the disciple shall endeavour in every respect to honour the preceptor.

262. The Śaktipāta doctrine of the Śaivas is concerned with the receptivity of the disciple or the communicability of the preceptor in receiving or imparting instructions in the principles of Śaiva cult.

20. He who is the preceptor is Śiva and he who is Śiva is the preceptor. Whether the preceptor or Śiva the same person is stationed in the form of knowledge.

21. As is Siva so the knowledge. As is the knowlcdge so is the preceptor. The benefit is similar in the worship of Śiva, knowledge or the preceptor.

22. The preceptor is in the form of gods and the mantras. Hence every endeavour shall be made to accept his behest with bent head.

23. The seeker of welfare shall never even think of transgressing the commands of the preceptor, because only he who carries out the behests of the preceptor attains the wealth of knowledge.

24. He shall not do any thing without the permission of the preceptor, nor even walk, stand, sleep or eat. Especially if the work is performed in the presence of the preceptor it must necessarily be with his permission.

25. Since the preceptor is the lord himself and his house is the temple of the lord, the disciple shall not sit as he pleases in the house of the preceptor or in his presence.

26-28. He becomes a fallen man due to his sins as due to the contact with the sinners. As the price of gold sheds off its impurities when put in fire so also the disciple sheds off his sins due to the contact with the preceptor. As the ghee melts when kept near the fire, so also the sin melts in the presence of the preceptor. As the blazing fire burns the twig whether dry or damp, so also the delighted preceptor burns off his sins.

29-31. The disciple shall never incite the anger of the preceptor mentally, verbally or physically. Due to his anger the longevity, prosperity, knowledge and sacred rites all these are burnt. The sacrifices of those who incite his anger are futile as also their restraints and observances. No doubt need be entertained in this respect. No man shall ever make any statement against the preceptor. If out of delusion he were to make such statements he will fall into the Raurava hell.

32-37. If the man is intelligent and seeks welfare he shall not act falsely to the preceptor mentally, verbally or

physically. Whether expressly bidden or not, the disciple shall perform what is beneficent and pleasing to the preceptor. He shall carry out his task in his presence or otherwise. He who conducts himself like this, who is ever devoted, alert in mind and performs what is pleasing to the preceptor is entitled to the Śaivite rites. If the preceptor is intelligent, endowed with virtues, is capable of illumining the great bliss, knows reality and is attached to Śiva he is competent to bestow salvation. None else. The principle of producing knowledge is born of great bliss. Only he by whom that principle is known can point out bliss and not the one who is that only in name but is devoid of true knowledge.

38. Two boats can carry each other across the river. A piece of rock cannot take another piece of rock across the river. If the preceptor is nominal, the liberation too is nominal.

39. Those by whom this principle is known are liberated and can liberate others. There can be no enlightenment, no realisation of the self in one who is devoid of principles.

40. He who is devoid of realisation is an animal. One urged by an animal cannot eschew his animal nature.

41. Hence, only a knower of principles is sought as the liberated and liberator. He is endowed with all characteristics and he is the knower of all Śāstras.

42-43. One devoid of principles is inefficient though he may know all means and rules of procedure. The greatest bliss is generated by the sight of the preceptor whose intellect extending upto personal realisation functions in the principle. Hence an intelligent person shall choose one as his preceptor who can impart enlightenment and bliss.

44-46. The right preceptor shall be served by the disciples who desire salvation and who are expert in humble conduct to that end. When realisation dawns upon him he shall abide in him with stable devotion. He shall never eschew the principles nor neglect them. If neither enlightenment nor bliss is obtained by the disciple even after a year, even slightly, the disciple shall resort to another preceptor.

47. Even though he may resort to another preceptor

he shall never dishononr his previous preceptor, his brothers, or sons or illuminers or urgers.

48-49. Having at the outset approached the brahmin preceptor who has mastered the Vedas, who is intelligent, handsome, of pleasant sight, the bestower of protection and merciful, he shall propitiate him and endeavour to delight him mentally, verbally and physically.

50. He shall continue to propitiate him till he is pleased. If the preceptor is pleased the sins of the disciple are immediately quelled.

51-52. Hence he shall give the preceptor coins, gems fields, houses, ornaments, garments, vehicles, beds, seats etc. in accordance with his wealth and resources. If he wishes for the great goal he shall not be stringent with regard to wealth.

53. Since he is his father, mother, master, kinsman, wealth, happiness, friend, comrade etc. he shall offer everything to him.

54. After offering these, he shall dedicate to him, himself, his family and all his possessions along with water and remain subservient to him for ever.

55. Since he has offered himself to Śiva as his devotee he shall ever remain so. He will have no rebirth thereafter.

56. The teacher shall test the brahmin disciple for a year, the ksatriya for two years and the vaiśya for three years.

57. He shall test the disciples, with commands to give up life and wealth or by engaging the superior devotees in mean tasks and the inferior ones in noble tasks.

58. Even when rebuked or beaten if they do not feel distressed they shall be considered self-controlled and pure and hence deserving consecration in Śaiva rituals.

59-61. The decision of the sacred texts is this that brahmin devotees with the following qualifications shall be consecrated properly and enlightened. They shall be non-violent, merciful, ever active and alert in mind, free from arrogance, intelligent, devoid of rivalry sweet-tongued, straightforward, soft-hearted, pure, humble, steady, endowed with purity of conduct, and well-behaved in every respect.

62. Women by themselves are not authorised in Śaivite consecration. If they are devoted to the lord they can be consecrated at the instance of their husbands.

63-64. A widow can be consecrated with the permission of her sons; a virgin with the permission of her father. The purificatory rite for the pathways is not prescribed for Śudra men, particularly the fallen ones and the intercastes. If they have pious feelings for Śiva, the purification of sins shall be performed by administering holy washings of his feet.

65-67. The consecratory rite for people born of Anuloma marriage shall be performed in the manner customary to the family of the mother. The girl who is authorised in Śaivite rites by her father shall be given in marriage only to a devotee of Śiva and not to a non-devotee. If inadvertently she is given in marriage to a non-devotee she shall try to convince her husband about the Śaivite faith. If she is unable to do so she shall leave him off and perform holy rites mentally.

68-70. The chaste lady Anasūyā abandoned her husband Atri the excellent sage and propitiated Śiva by penance; Draupadī who was not engaged in holy rites of the elders propitiated Nārāyaṇa by penance and attained the Pāṇḍavas as her husbands. In view of the weightiness of Śiva's behest, the woman engaged in Śaivite virtue does not incur sin as she has no choice of freedom.

71-72. Of what avail is much talk? Whoever solely resorts to Śiva shall be purified if he is subservient to the preceptor. The rite of consecration does not differ. He who develops consciousness by the mere sight, touch or talk of the preceptor is not faced with failure.

73-74. The mental consecratory rite which is performed along the path of Yoga is not mentioned here. It is a great secret and shall be known straight from the mouth of the preceptor. The consecratory rite with holy rites shall now be mentioned briefly. Its detailed explanation is not possible.

263. Cp. Vāyavīya S II. 10-20.

CHAPTER SIXTEEN

(*The consecration of the disciple*)

Upamanyu said:—

1. On an auspicious day, in a pure spot devoid of major defects, the preceptor shall at the outset perform the consecration 'Samaya.'

2. After testing the ground duly by way of smell, colour, taste etc., he shall cause a platform to be constructed along the path mentioned in the science of architecture.

3-4. After making the altar, he shall make eight pits in the eight quarters making the chief one in the north-east. It may also be in the west when only the important pit need be dug. It shall be beautified by smearing it with powder.

5. It shall be decorated with garlands, festoons, banners and canopy. In the middle of the altar a mystic diagram shall be drawn. It shall have auspicious characteristics.

6. The powder used for the mystic diagram shall be gold dust mixed with saffron so as to befit for the invocation of the lord. If the devotee is poor he can use the powdered Nīvāra grain mixed with saffron.

7. The width of the mystic lotus diagram may be one hand or two hands. It may be white or red in colour. The pericarp of the lotus of a hand's width shall be eight angulas.

8. The filaments shall be half that length. The remaining portion is occupied by the eight petals. If the width of the lotus is two hands, the measurements will be doubled.

9. Another diagram shall be made on the altar one hand in width or half of it, to the north-east of the previous one and decorated well.

10. Paddy or rice grains mixed with gingelly seeds and flowers shall be strewn on it and covered with Darbha grass. The water-jar with the necessary characteristics shall be placed thereon.

11-12. The water-jar shall be made of gold, silver or copper or it may be earthen. It shall contain scents, flowers,

Akṣatas, Kuśa and Dūrvā grass. It shall be tied round with two cloths and a white thread round the neck. It shall be filled with pure water with bundle of Kuśa grass inserted in it. It shall contain the materials of worship and a covering lid.

13-14. The vessels Bhṛṅgāra and Vardhanī as well as Śaṅkha and Cakra shall also be put. Except the thread the other thing may consist of lotus petals and leaves. On the northern petal of the lotus conceived as seat shall be placed the Vardhanī of the Astrarāja (?) with sandal paste and water.

15. To the east of the diagram the great worship of the lord shall start on the consecrated jar.

16-19. What has been mentioned before can be performed on the seashore, or river-bank, or in the cowpen or on a mountain, or in a temple or in the house or in any other charming place, except the platform. After making the diagram as before and the raised ground for fire the preceptor shall enter the worship chamber with a delighted face. He shall invoke all auspicious things about him. He shall have completed all the daily rites. He shall perform the great worship in the middle of the mystical diagram. He shall invoke Śiva again in the water-jar and worship.

20-21. He shall meditate upon the lord the protector of sacrifice facing the west. In the vessel Astravardhanī he shall worship the weapon of the lord on the south. He shall place the Mantra in the Mantra vessel. Expert in the mantras he shall exhibit the mystic gestures and begin the sacrifice with the mantra.

22. The excellent preceptor shall perform the sacrifice in the sacred fire in the main pit. The other brahmins shall perform the sacrifice all round in the other pits.

23. The excellent preceptor shall perform the sacrifice only in the main pit. The number of sacrifices made by the others is half or one fourth of those of the chief priest.

24. Some shall recite the Vedic mantras or auspicious hymns. Some shall perform the Japa duly.

25-26. Dance, music, instrumental as well as vocal, and other auspicious conventional rites shall be performed.

After propitiating the assembled brahmins he shall make them recite the Punyāha mantras. He shall then worship. He shall pray to the lord with a desire to bless the disciple.

27. 'O lord of the chief of gods be pleased. O lord, ocean of mercy, please enter my body mercifully and release me from the bondage'.

28-30. The preceptor shall perform the Saṁkalpa 'I shall do thus' and with the formal permission, he shall bring the disciple who had been observing fast taking only Haviṣya once and who had taken bath and performed daily rites. The disciple shall continue the Japa of Pranava and meditate on the lord. Auspicious rites shall then be performed for him. In the Maṇḍala in front of the western or the southern door he shall be made to sit on the Darbha grass. The disciple shall sit facing the north.

31-32. The preceptor shall stand facing the east and sprinkle the water from the vessel Prokṣaṇī, on his haed as the disciple sits straight with palms joined in reverence. He shall lightly touch with flowers the eyes of the disciple and bind them with a strip of new silk cloth repeating the mantras.

33. Then he shall make the disciple enter the Maṇḍapa through the door and circumambulate thrice.

34. Then after offering a handful of flowers with a piece of gold to the lord he shall prostrate on the ground facing the east or the north.

35. Then as before, the preceptor shall sprinkle the water on his head and strew flowers. The bandage around his eyes shall be removed.

36-37. After seeing the Maṇḍala, he shall bow to the lord again with palms joined in reverence. The preceptor shall make the disciple sit to the south of the Maṇḍala and to his left on a Darbha grass seat. After propitiating the lord, the preceptor shall place his auspicious hand over his head.

38. Uttering the mantra of Śiva, the preceptor, identical with Śiva, shall place his hand refulgent with Śaivite splendour, on the head of the disciple.

39. With the same hand the preceptor shall touch

all the parts of his body. The disciple shall prostrate on the ground before the lord in the form of the preceptor.

40-41. He shall worship the lord duly and perform three Āhutis. He shall sit as before. The preceptor shall touch the disciple with the tips of the Darbha grass. By means of his Vidyā he shall enter the Ātman. After bowing to the lord he shall perform the rite of Nāḍīsandhāna.

42-44. He shall perform the rite of Prāṇanirgama as mentioned in Śiva Śāstras. Remembering the mystical entry into the body of the disciple he shall perform the Tarpaṇa rite with the mantras. For the Tarpaṇa he shall offer thrice the ten Āhutis with the ancillary mantras. After offering the Pūrṇāhuti, the expert preceptor shall offer again ten Āhutis repeating the Mūlamantra, by way of expiation.

45-46. Worshipping the lord of the gods again and performing the Ācamana the preceptor shall perform Homa duly and uplift the disciple from his caste. If he is a vaiśya he is first lifted into a kṣatriya. Then performing these rites the preceptor shall lift him into a brahmin.

47. If the disciple is a kṣatriya he is first raised into a brahmin and then to the form of Rudra. If the disciple is a brahmin he is raised into the form of Rudra.

48-49. After sprinkling and striking lightly the disciple and remembering the Ātman of the disciple in his own, the preceptor shall drain out the wind that throbs like a flame, through the veins as mentioned. He shall then enter the vein and the heart of the disciple.

50. After entering his consciousness that appears to him like a blue spot he shall meditate on it as blazing with its brilliance free from dirt.

51-52. After breathing in the vein repeating the mantra and showing the Saṁhāra mudrā (the gesture of annihilation) he shall refill it with Pūraka for uniting the Ātmans. Now taking it again with Kumbhaka as with Recaka before, he shall place it in the heart of the disciple.

53. After touching him and giving him the sacred thread secured from Śiva he shall offer three Āhutis and the Pūrṇāhuti thereafter.

54-56. To the south of the lord, the disciple is made to

sit on a splendid seat over which Kuśa, and flowers are strewn. He shall join his palms with reverence and face the north. He shall sit in the posture of Svastika. He shall face the east and sitting in a splendid seat shall repeat the mantras with the auspicious songs and music and take the water-jar. Meditating on the joyous Śiva he shall pour water over the disciple.

57. Wiping off the water over his body and wearing a white cloth, he shall perform the Ācamana. Fully bedecked he shall go to the Maṇḍapa with palms joined in reverence.

58. He shall make him sit as before on the Kuśa seat and worship the lord in the Maṇḍala. He shall perform the Karanyāsa rite.

59. Meditating on the lord he shall take Bhasma in both the hands and smear it over the body of the disciple repeating Śiva's names.

60-61. He shall then perform the rites of Dahana and Plāvana and conclude with the rite of Mātṛkānyāsa. Meditating on Śiva's seat and invoking him on the head of the disciple he shall mentally worship him in the prescribed manner.

62. With palms joined in reverence he shall pray to the lord. 'Stay here permanently'. After submitting this he shall remember him shining with refulgent splendour.

63. After worshipping Siva and securing his behest in the form of Śiva he shall slowly mutter Śiva's Mantra into the ear of the disciple.

64. At the behest of the preceptor he shall repeat the mantra with palms joined in reverence and mind concentrating on it.

65. Then after instructing him in the Śakti mantra, the expert preceptor shall make him repeat it easily and bless him with auspiciousness.

66. After briefly explaining to him the syllabic meaning of the mantra, the preceptor shall advise him about the form of the lord and instruct him in different postures.

67. Then at the behest of the preceptor, in the presence of Śaivite fire and the preceptor, the disciple shall think with devotion and repeat the statement of initiation.

68. 'Better to abandon life, better to cut off the head than to take food without worshipping the three-eyed lord.'

69. The lord alone will invariably give till the delusion is removed. The disciple shall propitiate the lord with concentrated devotion till delusion is quelled.

70. Thereafter the disciple will be known as Samaya in the preceptor's hermitage. He shall carry out the behests of the preceptor and remain subservient to him.

71. Then after performing the rite of Karanyāsa the preceptor shall take the Bhasma with his own hand and hand it over to the disciple along with the Mūlamantra and the Rudrākṣa over which the mantra has been repeated.

72. If it is possible he shall give him the phallic[264] or the embodied idol of the lord, the requisites of worship, sacrifice, Japa and meditation.

73. The disciple shall take these things from the Śaiva preceptor with great respect only at the behest of his family preceptor. Not otherwise.

74. He shall keep on his head everything obtained from the preceptor, with great devotion and preserve it carefully. He shall worship Śiva in the hermitage or in his own house.

75. The preceptor shall impart to him the Śaivite conduct of life in proportion to his devotion and faith as well as his grasping capacity.

76. Whatever is mentioned, or commanded, or even glorified by the preceptor to the Samaya, he shall retain in his intellect.

77. Understanding of Śaivite Āgama, reading it and listening to it shall be done at the behest of the preceptor. Not by himself at his will nor from anyone else.

78. Thus the consecration 'Samaya' has been briefly explained to you. It is the greatest means in attaining the city of Śiva himself.

264. Before re-creation after dissolution, the universe remains unmanifest in the phallic form of Śiva. Hence Śiva is Gūḍhadeha.

CHAPTER SEVENTEEN

(The rules governing Śaivite initiation)

Upamanyu said :—

1. Hereafter the preceptor shall perform the purification of the six pathways after understanding the disciple's capacity, for the sake of liberation from bondage.

2. The six paths[265] are Kalā, Tattva, Bhuvana, Varṇa, Pada and Mantra in brief.

3. The five Kalās, Nivṛtti etc. are the pathway of Kalā. The five Kalās pervade the five paths.

4. The principles from Śivatattva to the earth constitute the paths of principles. They are twentysix, both pure and impure.

5. Those beginning with Ādhāra and ending with Unmana constitute the paths of worlds. They are sixty in number without difference and subsidiary divisions.

6. The fifty letters in the form of Rudras constitute the path of letters. The path of words has many varieties.

7-8. The path of mantras consisting of subsidiary Mantras is pervaded by the excellent mantra. Just as Śiva, the leader of Tattvas, is not included among Tattvas so also the leader of Mantras is not included in the path of Mantra. The Kalādhvā pervades and the other Adhvās are pervaded.

9-10. He who does not know that factually should not perform the rite of the six Adhvās. He who has not understood the form of the six paths cannot understand the order of pervasiveness and is incompetent to perform the rite.

11-14. After making the pits and the Maṇḍapa as before, to the east he shall make the mystic diagram measuring two hastas for keeping the water-jar on. The preceptor shall perform his routine rites and enter the Maṇḍapa with his disciples to begin the worship of Śiva as before. Milk pudding shall be made with rice measuring not less than one Āḍhaka. Half of that shall be offered to the lord as Naivedya and the remaining shall be kept reserved for Homa. In the

265. The purificatory rites of the six pathways are the pre-requisites for the initiation of the disciple in Śiva's cult.

Maṇḍala drawn in front with various colours, the preceptor shall place five water-pots, one in each of the four quarters and one in the middle.

15-17. The preceptor, most expert in the procedural code, shall invoke the five Brahmans[266] on them, repeating the Mūlāvaraṇas along with Bindu and Nāda, and the letters beginning with Namaḥ and ending with Ya. Iśāna is invoked in the middle jar, Puruṣa in the eastern, Aghora in the southern, Vāma in the northern and Sadyojāta in the western jar. After performing the rites of protection, mystic gestures and invocation of the jar he shall sacrifice in the Śiva fire as before.

18-20. The milk pudding reserved for sacrifice shall be offered and what still remains shall be kept for the disciple to eat. The rites upto the Tarpaṇa shall be conducted in the manner mentioned before. After the Pūrnāhuti the rite of illumination with the ancillaries shall be performed.

21-22. In this rite three Āhutis shall be given.[267] With the specific mantras the refulgent deities shall be meditated upon. He shall then take the thrice-spun white threads made by brahmin girls, strung into three and with these bind the tip of the tuft of the disciple.

23-26. The thread shall be let loose till the tip of the toe of the disciple standing straight. The Suṣumṇā (the nerve of the backbone) shall be joined with it. The consciousness shall be invoked with the basic mantra and he shall offer three Āhutis to create its presence. With the flowers he shall strike the chest of the disciple as before and invoke consciousness. It shall then be conceived as placed in the twelve-petalled lotus. The thread shall be joined with the other thread (?) with the Astra and Varma mantras. After veiling the body of the disciple the thread shall be meditated upon (?)

27-30. It shall then be imagined that the three strings

266. The five forms of Śiva 'Pañcabrahmans, viz. Iśāna, Puruṣa, Aghora, Vāma and Sadya are invoked in the water-jars placed in different directions with the basic mantra of Śiva.

267. The mantra is 'ओं हुं शिवाय फट् स्वाहा'.

represent a bond with the objects and the state of enjoyment. The Kalās Śāntyatīta etc. in the forms of the elements ether etc. shall be joined to the thread (?) with their respective names and worshipped. With these as the base the foregoing rites shall be performed. Then he shall survey the pervasion of the dirt etc. in Tattvas. After offering as Āhuti, the pervasion of Kalā in the dirt etc. the Kalās shall be illuminated.

31. After striking the disciple on the head and the thread worne on the body he shall bedeck the sūtra in the Śāntyatīta Pada, repeating the mantra.

32. In this manner after offering the Āhutis of Śāntyatīta upto the end of Nivṛtti he shall perform three Āhutis and worship Śiva in the Maṇḍala.

33. The preceptor shall make the disciple sit to the south of the lord facing the north, on the Maṇḍala strewn with Darbha grass. He shall give him the rice soaked in ghee left after the Homa.

34. The disciple shall take the Caru offered by the preceptor, and eat it repeating the name Śiva. After performing the Ācamana twice he shall repeat the mantra of Śiva.

35. The preceptor shall give him the Pañcagavya on the other Maṇḍala. The disciple shall drink it upto his capacity, perform the Ācamana twice and remember Śiva.

36. He shall make the disciple sit on a third Maṇḍala as before, and hand over a tooth brush twig having the characteristics mentioned in the scriptures.

37. The disciple shall sit silently facing the east or the north and clean his teeth with its soft tip.

38. He shall cast off the tooth brush, wash his hands and mouth, perform Ācamana and remember Śiva. Then at the behest of the preceptor he shall enter Śiva Maṇḍapa with palms joined in reverence.

39-40. If the cast-off tooth brush is seen by the preceptor in the north-east or west or in front it is auspicious, otherwise it is inauspicious. If it is seen in an inauspicious quarter the preceptor shall perform a hundred, or a fifty or twentyfive Homas with the basic Mantra for the removal of the defect.

41. Then he shall strike the disciple and whisper the name of Śiva into his ears. He shall make him settle to the south of the lord.

42. During the night the disciple shall lie on a Darbha mattress covered with an unwashed bed-sheet and consecrated with mantra. While lying he shall meditate on Śiva and keep his head to the east.

43-44. To his tuft the thread has already been tied. Along with that tuft the preceptor shall tie the unwashed bed-sheet. With Varma mantra he shall cover him up. All round him he shall make three lines with gingelly seeds and mustard fully consecrated by Astra mantra. Outside the lines he shall offer oblations to the guardians of the quarters.

45. The disciple shall not take anything in after settling down like this. After getting up the next day he shall intimate to the preceptor if he had any dream.

CHAPTER EIGHTEEN

(*The purification of the six paths*)

Upamanyu said :—

1. After completing ablution and other rites the disciple shall, at the bidding of the preceptor, go near the Maṇḍala of Śiva meditating on Śiva, with palms joined in reverence.

2. All rites upto the binding of the eyes shall be performed as on the previous day, except the worship. Then the preceptor shall show him the Maṇḍala.

3. When flowers are strewn by the disciple whose eyes are tied, the preceptor shall tell him the places where the flowers fell.

4. The preceptor shall take him to the Maṇḍala where worship had already been performed. As before he shall worship lord Īśāna and perform homa in the fire.

5. If any bad dream had been seen by the disciple,

the preceptor shall perform hundred, or fifty, or twentyfive homas with the basic mantra for the removal of that defect.

6-8. The thread tied to the tuft shall be loosened to hang down as before, He shall perform the worship of Ādhāra' based on Nivṛttikalā and conclude with the worship of Vāgīśvarī with due homas. He shall bow to Vāgīśa and Satī who pervade Nivṛtti. He shall worship the lord in the Maṇḍala and make three Āhutis Then the mystical rite of making the simultaneous entry into all types of living beings, shall be performed.

9-10. The rites of striking and sprinkling shall be performed in the gross body of the disciple and then the Ātman shall be taken and placed in the twelve-petalled lotus. It shall be taken again from there through the repetition of the basic mantra and the gestures as prescribed in the scripture. The preceptor shall unite it mentally with all types of living beings simultaneously.

11. The living beings are fourteen in number: the eight types of the gods, five types of the lower animals and birds, and human beings forming one type.

12. In order to facilitate the simultaneous entry into all of them, he shall deposit the Ātman of the disciple along with his mind into Vāgīsānī duly.

13. For the accomplishment of the spiritual knowledge he shall worship and bow to the lord. After performing the homa he shall remember it as developed.

14. He shall duly perform the mystical rites of nativity, the pursuit of previous actions, straightforwardness and the great pleasure of enjoyment.

15. For the sake of redemption and the achievement of birth, longevity, enjoyment and purificatory impressions, the preceptor shall perform three Āhutis and pray to the lord.

16. Thus he shall purify his body that contains the dirt of enjoyment of pleasures and contact with sensual objects. He shall cut off the three bondages of the disciple.

17. By the complete splitting of the bondage he shall make the disciple clean.

18. After making the Pūrṇāhuti in the fire he shall worship Brahmā. After performing three Āhutis for him he shall submit to him the behest of Śiva.

19. 'O Pitāmaha, no hindrance shall be placed for this disciple who is going to the great region of Śiva. This is the behest of Śiva'.

20. Thus imploring him, he shall worship and ritualistically dismiss him. He shall worship Mahādeva and perform three Āhutis.

21. Uplifting the Ātman of the disciple, as before, when it has been purified by Nivṛttikalā he shall deposit it in his own Ātman. He shall then worship Vāgīśa.

22. He shall perform three Āhutis now and ritualistically dismiss him. Returning he shall make it united with Pratiṣṭhākalā.

23. Performing the worship and the three Āhutis simultaneously he shall imagine the entry of the Ātman of the disciple into the Pratiṣṭhā Kalā.

24. Then after invoking Pratiṣṭhā and performing everything as previously mentioned he shall conceive its pervasion and the pervading Vāgīśānī.

25. He shall imagine Vāgīśānī as lustrous as the disc of the full moon. After doing everything as before he shall submit to Viṣṇu the behest of Śiva the great Ātman.

26-28. Performing everything like the ritualistic dismissal of Viṣṇu by means of Vidyā he shall think of Pratiṣṭhā and its pervasion and Vāgīśā too in order. He shall then perform everything concluding with the Pūrṇāhuti in the blazing fire as before. Nīlarudra shall be invoked and its worship performed. As mentioned before, the behest of the lord shall be carried out.

29. Then the lord shall be ritualistically dismissed. For the purpose of quietening him, Vidyākalā shall be conceived and its pervasion surveyed.

30. He shall then as before invoke Vāgīśī that pervades his Ātman, that has the form and features of the early morning sun and that illuminates the ten quarters.

31. He shall perform the remaining rites as before. He shall invoke lord Śiva and propitiate him. After

performing homa he shall mentally submit to the behest of Śiva.

32. After ritualistically dismissing the lord he shall lead another Kalā to Śāntyatītakalā and survey its pervasion.

33. As before he shall meditate on Vāgīśā that pervades the Ātman as resembling the permanent. Upto the final offering (Pūrṇāhuti) everything is as before.

34. After doing everything in accordance with injunctions and worshipping Sadāśiva he shall submit to him the behest of Śiva of unmeasured activity.

35. There too, after worshipping Śiva as before on the head and bowing to Vāgīśa he shall ritualistically dismiss him.

36. Sprinkling then the disciple on the head as before with Śiva mantra he shall think of the merging of Śāntyatītakalā in the Śakti Tattva.

37. On the other side beyond the six pathways he shall think of the greatest Śakti of Śiva that pervades the pathways and that equals a crore of suns.

38-39. He shall bring the disciple as pure as the crystal in front of it. After washing the scissors, the preceptor shall cut off the tuft of the disciple as well as his thread in the manner mentioned in the Śaivite Scriptures. He shall place it in cowdung and consign it to Śiva fire.

40. Then with the basic mantra ending with Vauṣaṭ he shall wash the scissors and hands. He shall restore the consciousness of the disciple to his body.

41-42. The disciple shall take bath and perform Ācamana. Good wishes and blessings shall be conferred on him. He shall be brought to the Maṇḍala and made to prostrate. In order to expiate for the shortcomings in the rites due worship shall be performed. The preceptor shall pour three Āhutis by reciting the mantra.

43. In order to expiate for the shortcomings in the Mantra he shall worship the lord of the gods and pour three Āhutis by muttering the mantra.

44. He shall pour three Āhutis by repeating the mantra mentally. After propitiating Śiva there, in the

Maṇḍala and Pārvatī, he shall pour three Āhutis. With palms joined in reverence the preceptor shall pray thereafter.

45. 'O lord, due to your grace the purity of the six pathways of the disciple has been completed. Now, O lord, lead him unto your imperishable abode.'

46. After submitting thus to the lord he shall perform every thing as before, from Nāḍisandhāna to the Pūrṇāhuti. Then he shall purify the elements

47. Then, for conducting purity he shall meditate on the regions stable or unstable, hot or cold in the purificatory rite of the Bhūtas in the form of unity that is pervaded.

48. After cutting off the knot of the Bhūtas he shall join the Bhūtas on to the great lord Śiva by the path of steady concentration.

49. He shall purify his body, burn it, and drench it with drops of nectar. Steadying the Ātman he shall make his body in consonance with the pure pathways.

50-51. There at the outset he shall place on the head of the disciple the Śāntyatīta kalā that pervades the pathways; the Śāntikalā on the face; Vidyā kalā in the spot beginning with the throat and ending with the navel; Pratiṣṭhā kalā upto the knees; Nivṛtti kalā beneath it. Thereafter he shall meditate on it.

52. With the basic mantra, its Bījas and ancillaries he shall meditate on him in the form of Śiva. He shall invoke the lord in the lotus of the heart and worship him.

53. The teacher shall pray for the perpetual presence of Śiva in the disciple. He shall impose good qualities on the disciple possessed of Śaivite splendour.

54-55. He shall perform three Āhutis praying—'O lord, be pleased to bestow on him the attributes Aṇimā, etc.'[268] Likewise he shall invoke the lord for the presence of these qualities in him, viz:—omniscience, contentment, eternal enlightenment, unviolated Śakti, freedom and infinite power.

268. While offering three Āhutis he shall thrice utter the mantra ओं नमः शिवाय प्रसीद.

56. Then securing permission from the lord and meditating on him in the heart he shall pour water over the disciple from the vessels[269] of Sadyojāta etc. in order.

57. Then after making the disciple sit and worship Śiva as before he shall secure permission from the lord and impart Śiva's knowledge to him.

58. He shall impart also the plicated Mantra[270] beginning with Om and ending with Namaḥ and the Śaktividyā of a similar nature, accompanied by Śiva and Śakti.

59. He shall instruct him in the name of the sage, metre, deity and the efficacy of Śiva and Śivā, the worship of Śiva, his Āvaraṇa and the postures.

60. Worshipping the lord of the gods again he shall submit to Śiva—'Please make whatever has been performed by me a well accomplished thing'.

61. Followed by his disciple the preceptor shall prostrate before the lord on the ground. Thereafter he shall ritualistically dismiss him from the Maṇḍala and the fire.

62. Then those assembled there and worthy of worship shall be duly worshipped.

63. The members of the assembly including the Ṛtviks shall be honoured with the gifts. He who desires his welfare shall not be niggardly.

CHAPTER NINETEEN

(The consecration of the aspirant and the greatness of the Mantra)

Upamanyu said :—

1. Hereafter I shall explain the consecratory rite 'Sādhaka' indicated by me while explaining the greatness of the mantra.

269. It refers to the water-jars wherein the five forms of Śiva are invoked. See Vāyavīya II. 17. 16-17.

270. The mantra is ओं ह्रीं शिवाय नमः ह्रीं ओं ।

2. As before the lord shall be worshipped in the Maṇḍala and the vessels and the homa performed. The disciple shall be brought to the Maṇḍala without his head-dress.

3-4. After performing hundred Āhutis and the rites upto the Pūrṇāhuti, and the rite of Tarpaṇa with the water from the jars repeating the Mūlamantra, the preceptor shall make offering and perform every rite as mentioned before. He shall pour water on the disciple and impart the excellent Mantra.

5. There, after imparting the Śaivite lore in detail, he shall place this in the disciple's hand with water from the flowers.

6. 'By the grace of the supreme lord this great Mantra shall certainly confer on you the Siddhis both of this world and the next one.'

7. After saying this, the preceptor shall worship lord Śiva and secure his formal permission. He shall then impart to the aspirant the Yoga of Śiva, the means of liberation.

8-9. On hearing the instructions of the preceptor, the aspirant disciple shall practise the Mantra before utilising it. This practice of the Mūlamantra is called Puraścaraṇa since it has to be practised before the rite Viniyoga.

10. A devotee who desires salvation need not practise the mantra too often. If practised moderately it is auspicious here and hereafter.

11-16. On an auspicious day, in a holy spot, in the favourable season, the devotee shall take bath and perform the rites of the forenoon scrupulously keeping the teeth and the nails sparkling white in colour. He shall bedeck himself in scented flowers, garlands and ornaments readily available. He shall wear a white head-dress and a white upper cloth. His dress shall be white and pure. He shall sit comfortably in the manner to which he is accustomed either in the temple or in his own house or in any charming place. He shall make his body worthy of Śaivite rites along the path mentioned in the Śaivite scriptures. He shall worship the lord Nakulīśvara. He shall offer milk pudding as Naivedya and conclude the rite of propitiation. After bowing to him he shall

formally take his permission. He shall repeat the mantra ten million or five million, or two and a half million or two million or a million times.

17. Thereafter his diet shall be limited in quantity and confined to milk pudding and such other as is devoid of salt and acidity. He shall not be violent. He shall be forbearing, quiet and self-possessed for ever.

18. If milk pudding is not available he shall take fruits and roots. They are ordained by Śiva himself and in the series of order gradually they are better.

19-20. Whatever he eats daily whether, Caru, ground flour of fried grains, gruel, vegetables, milk, curd, ghee, roots, fruits and water he shall take in only after consecrating it with the mantras while the practice of the mantra is being kept up. He shall remain silent too.

21. He shall take bath in the water from east-flowing or west-flowing rivers and purify himself by repeating hundred and eight mantras or sprinkle himself as strength permits him.

22. He shall perform the rites of Tarpaṇa and homa in the Śaivite fire with seven, five or three materials of worship or with ghee alone.

23. Nothing is inaccessible in this world or the next to him who is a devotee of Śiva and who is an aspirant practising the mantra of Śiva thus with devotion.

24. Or he shall perform the Japa of the mantra a thousand times everyday, with full concentration of the mind. He shall not take food before the thousand Japas are completed.

25. Nothing is difficult of access to him. Nothing is inauspicious to him. He attains learning, prosperity, happiness, and salvation.

26. Whether in the course of practice or application, whether done as a Nitya rite or a Naimittika rite he shall perform the Japa after taking bath with water or with Bhasma.

27. He shall perform the Japa of the five-syllabled mantra, pure in person and mind, with the tuft tied up,

wearing the sacred thread on the body and having the Pavitra round the finger. He shall have the Tripuṇḍra marks and shall wear Rudrākṣa beads.

CHAPTER TWENTY

(*Special consecration*)

Upamanyu said:—

1. The preceptor shall crown consecrated disciple as a preceptor after he has performed the Pāśupata rite if he has the requisite qualities and not otherwise.

2. The Maṇḍala shall be made as before and after worshipping the lord he shall, as before, place five water-jars one in each of the four quarters and one in the middle.

3. Nivṛtti Kalā shall be installed in the vessel in the east, Pratiṣṭhā Kalā in the vessel in the west; Vidyā Kalā in the south. Śānti Kalā in the north and the Parā Kalā in the middle.

4. The following rites shall be performed as before, viz. those of Rakṣā, the Mudrābandha or the gesture of the cow, repetition of mantra over the vessels and the homa till the Pūrṇāhuti.

5. The preceptor shall make the disciple enter the Maṇḍala. He shall not wear the head-dress. The Tarpaṇa and other rites too shall be performed as before.

6. Then the lord shall be worshipped and his permission obtained ritualistically. He shall make the disciple sit on the seat for the pouring of water.

7. The disciple imagined as the five-fold offering of fruits shall be united with the Kalās and conceived as Śiva inasmuch as the mantra has been installed on his body; he shall be worshipped then.

8. Then the water from the vessels beginning with Nivṛtti Kumbha and ending with the middle shall be poured over the disciple repeating the names of Śiva.

9. Then the preceptor shall place his hand, repeating the Śiva mantra on the head of the disciple. The preceptor equipped with the piety towards Śiva shall call him Śivācārya.

10. He shall be adorned. Then the preceptor shall propitiate him in Śivamaṇḍala. After performing hundred and eight Āhutis he shall offer the Pūrṇāhuti.

11. The preceptor shall worship the lord and prostrate on the ground with palms joined in reverence over the head. He shall submit to the lord Śiva.

12. "O lord, by your grace this disciple has been made a preceptor by me. O lord, after blessing him, may the divine behest be bestowed on him.

13. After submitting thus, the preceptor shall bow to Siva again along with the disciple. He shall worship the divine Śiva-Āgama in the same manner as Śiva himself.

14. Then he shall take the ritualistic permission from Śiva. The preceptor shall take the book "Śivajñāna" with both the hands and hand it over to the disciple.

15. The disciple shall accept it with his bent head and place the Vidyā over the seat. He shall then respectfully adore it.

16. The preceptor shall give him royal paraphernalia since one who has attained the status of Ācārya deserves even a kingdom.

17. Then he shall impart to him the modes of discipline followed by elders as mentioned in Śaivite sacred literature and as honoured amongst the people.

18. The preceptor shall test the disciples assiduously through the characteristics mentioned in Śaivite scriptures. He shall consecrate them and impart to them the Śaivite knowledge.

19. He shall infuse in him all these qualities without difficulty, viz. purity, forbearance, mercifulness, non-covetousness and absence of jealousy even strenuously.

20. After thus urging the disciple he shall ritualistically dismiss Śiva from the Maṇḍala. He shall worship the Siva-kumbha, fire and others who had been invited there.

21-23. Or the preceptor accompanied by his atten-

dants shall simultaneously perform all the consecratory rites; the rites shall be repeated twice. The water-vessels shall be installed in the beginning itself as in the rite of the purification of the paths. After performing the Samaya consecration, wholly without ablution Śiva shall be worshipped again after the purification of the path. When that is concluded he shall worship the lord again.

24. After homa the Tarpaṇa rite of the mantra shall be performed. After the blessing of the lord the mantra shall be placed in the hand of the disciple and the remaining rites concluded.

25. Or beginning with the consecration of the Mantra and concluding with the rite of Abhiṣeka the rites of the purification of the path shall be performed by the preceptor.

26. In the purificatory rite of the three Tattvas the rites mentioned for the Kalās Śāntyatīta and others shall be performed.

27. Śiva, Vidyā and Ātmatattva—these are the three Tattvas. Śiva came out of Śakti and from Śiva the Vidyā and from Vidyā the Ātman.

28. The Śāntyatīta path is pervaded by Śiva. The next path is pervaded by Vidyā and the remaining paths are pervaded by Ātman.

29. Intelligent persons who have mastered Śaivite Scriptures laud the consecration through Śakti after considering that the consecration through Śiva is very difficult of access.

30. O Kṛṣṇa, thus the four types of consecratory rites have been narrated to you. What else do you wish to hear?

CHAPTER TWENTYONE

(Nitya and Naimittika rites)

Sri Kṛṣṇa said:—

1. O holy lord, I wish to hear the compulsory and optional rites of those who follow Śaivite conduct of life, as mentioned in Śaivite scriptures.

Upamanyu said:—

2. He shall rise early in the morning and meditate on the lord and the goddess For performing necessaries he shall go out of the house when the sun has risen.

3. In a secluded spot where there is no hindrance he shall evacuate his bowels. After washing in accordance with the rules he shall clean the teeth.

4. On the eighth and other days whenever tooth-brush twig is not available he shall gargle twelve times and clean the teeth.

5. After performing Ācamana he shall take bath either in a river or in a pond or in an eddy or in the house itself.

6. The toilet articles shall be kept on the bank. The dirt of the body shall be washed off. The clay shall be applied over the body. After taking bath he shall apply cow-dung over the body.

7. He shall take bath again and abandon the old cloth. Like a king he shall put on new dress.

8. Neither a Brahmacārin nor an ascetic nor a widow shall take bath with the scented soaps. They shall not use tooth-brush twig for cleaning the teeth.

9. He shall tie his tuft and have the sacred thread in the normal way. He shall enter water and plunge therein. After performing the Ācamana he shall take plunge thrice in the water.

10-11. After plunging in, he shall repeat the mantra and think on Śiva and Śakti. He shall get up and perform Ācamana. Then he shall pour water over the body with the cow-horn along with Darbha, or with the leaf of a Palāśa tree, or the lotus leaf or with both the hands, five or three times.

12. If he is taking bath in a garden or in the house he shall pour water with Vardhanī or a water-jar. When taking bath he shall pour water with the mantras.

13. If one is unable to take water-bath, one shall take a wet cloth and wipe the body from foot to head.

14. Or he shall take the self-bath. That is, one shal' repeat the name Śiva. That bath wherein Śiva is remembered is called the self-bath of a Yogin.

15. In accordance with the rules prescribed in one's code he shall perform the rites of Tarpaṇa for the gods beginning with Ācamana and ending with Brahmayajña.

16. Meditating on lord Śiva stationed in the Maṇḍala and worshipping him duly he shall offer Arghya to Śiva in the form of the sun.

17-19. Or after performing what is prescribed in one's own Sūtra he shall wash his hands and perform the rite of Karanyāsa. He shall make his body united with the Kalās through water taken in the left palm and containing scents and white mustard. He shall then sprinkle water over him through the bunch of Kuśa grass repeating the mantras 'Āpo hi ṣṭhā'[271] etc. accompanied by the basic mantra. Sniffing at the water remaining in the left nostril he shall think on lord Śiva again.

20. Taking off the dark-complexioned sin of the body through the left nostril and that outside, he shall conceive it as gone to the rock.

2 . He shall perform the Tarpaṇa rite to the gods, to the sages in particular, to the Bhūtas and to the Pitṛs. He shall offer Arghya duly.

22. With a handful of red sandal water he shall make a circular Maṇḍala on the ground and embellish it with red powder.

23. There he shall worship the sun with the covers along with his ancillaries repeating the mantra "Khakholkāya" for securing happiness.[272]

271. VS. 11. 50
272. Khakholkāya svāhā. Mahān. U. 20. 23.

24-25. He shall make another Maṇḍala and worship it with its ancillaries. He shall place there a gold-vessel of the size of the Prastha[273] current in the Magadha land. He shall fill it with scented water and red sandal along with red flowers, gingelly seeds, Akṣatas and Kuśa grass.

26-29. Or it can contain Dūrvā, Apāmārga and other articles or mere water. He shall keep that pot over his head. Kneeling down he shall bow to the lord in the Maṇḍala and offer it as Arghya to Śiva. Or he shall take water in the palms joined together and throw it up as an offering to Śiva stationed in the sky in the form of the sun. The water shall contain Darbha grass and the basic Mantra shall be repeated. Again he shall wash his hands and perform the Karanyāsa realising Śiva in the form of the five Brahmans[274] from Īśāna to Sadyojāta. He shall take Bhasma, in the hand and repeating mantra yā dināntaiḥ[275] he shall touch limbs in order, viz— the face, chest, private parts, feet.

30-31. Then repeating the basic mantra he shall touch all parts of the body and wear another cloth. After performing Ācamana twice he shall sprinkle water over himself eleven times repeating the mantra. He shall wear another cloth, perform Ācamana twice and remember Śiva.

32. He shall perform Karanyāsa again and repeating the mantra he shall apply the Tripuṇḍra marks. On the forehead the marks shall be clear, broad and straight. Scented water shall be used to paste the Bhasma.

33-34. It may also be circular or square in shape. It may be a single dot or a semicircular figure. But he shall apply the marks in the same way on the arms, head and chest as on the forehead. Dusting with the Bhasma is not on a par with Tripuṇḍra.

273. According to the present context, the golden jar shall weigh a measure of prastha in vogue in the Magadha country. But it is not clear why Māgadha-prastha is preferred.

Magadha is an eastern country identical with Bihar. But in the Purāṇas it is sometimes located in Madhya deśa and sometimes in Prācya. Cp GAMI p 12 note 4; p 29 note I.

274. Cp. Śrs. 1. 39. Here the word 'Saṅjñaḥ' shall be emended to Sadyaḥ and translated accordingly.

275. TB. 2. 7. 16. 4. The printed text reads 'yā' dināº' which is emended to yā divyāo.

35. Hence it is better to have Tripuṇḍras above without dusting. He shall wear Rudrākṣa beads on the head, round the neck, in the ears and hands.

36. The Rudrākṣa bead with the lustre of gold is excellent. It shall not be cut. What is not worn by others is the most auspicious. To the three castes the colours yellow, red and black are respectively excellent.

37. If the excellent bead is not available whatever is available shall be used for wearing. But it shall not be defective. The lower caste men shall not wear the bead intended for the higher caste. The higher caste men can wear the other types too.

38-39. Impure men shall not wear the Rudrākṣa bead. Everyone shall take bath twice, twice or once a day according to his strength, and worship the lord seated in a charming pose in the pedestal.

40. He shall face the east or the north while meditating on the lord and the goddess. He shall worship the preceptor and the disciples from Śveta to Nakuliśa.[276]

41-42. Again he shall bow to the lord and repeat his eight[277] names, viz. Śiva, Maheśvara, Rudra, Viṣṇu, Pitāmaha Saṁsāravaidya, Sarvajña and Paramātman. Or he shall repeat the name Śiva eleven times or more.

43. For the removal of sickness he shall meditate on the mass of splendour at the tip of his tongue. He shall wash his feet and apply sandal paste on his hands. He shall perform Karanyāsa after wiping off his hands.

276. Vāyavīya S. II. 9. 2-6.
277. Ibid., I 32. 23-24.

CHAPTER TWENTYTWO

(*The compulsory and optional rites of Śaivite Scriptures*)

Upamanyu said:—

1-2. Nyāsa[278] is of three types : Sthiti, Utpatti and Laya. The first is for householders, the second for Brahmacārins, the third for ascetics, forest-dwellers and widows. For housewives the Sthitinyāsa is recommended.

3-4. For a virgin Utpatti Nyāsa is praiseworthy. I shall now mention the characteristics of the Nyāsas. The procedure from the thumb to the little finger is the Sthitinyāsa. The procedure from the right thumb to the left little finger is the Utpattinyāsa. The reverse is Saṁhṛti (Laya).

5. The letters "Na" etc. along with the Bindus shall be fixed in order in the fingers. Śiva shall be fixed on the palms and on the little fingers.

6-7. The Astranyāsa shall be made in the ten quarters by means of the Astramantra. The five Kalās—Nivṛtti etc. in the form of the five elements along with the lords of the elements and accompanied by their respective symbols shall be fixed in the chest, neck, palate, middle of the eye-brows and the Brahmarandhṛa. One shall conceive them in the different Bījas.

8-10. In order to purify them one shall perform the Japa of the five-syllabled mantra. Restraining the vital breath thrice he shall cut off the knot of the elements repeating the Astra mantra and showing the mystic gesture of Astra. The Ātman urged by the vital breath through the Suṣumṇā vein and going out through the Brahmarandhra shall be united with the Śaivite splendour.

11-13. Afterwards the body is withered up by the wind burnt by the deadly fire. Then upwardly the Kalās are dissolved through the wind. Dissolving the burnt body and touching the Kalās with the ocean he shall drench and flood the body through Amṛtas and keep it in its normal

278. Nyāsa is an assignment of the various parts of the body to the deity. It is usually accompanied with prayer and corresponding gesticulation. This forms an essential part of Karma-Yajña.

place. Killed and burnt without the creation of Kalā he shall flood with Amṛta that which is reduced to ashes.

14. In the body consisting of Vidyā, he shall join the Ātman that has come out of Śiva in the form of the flame of a lamp. He shall join it through the Brahmarandhra.

15. After meditating on the Ātman that has entered the body, in the lotus of the heart, he shall sprinkle with the shower of nectar the body consisting of Vidyā.

16. Then he shall perform the rite of Karanyāsa after duly purifying it. Thereafter he shall perform the Dehanyāsa by means of the great Mudrā.

17. After performing the rite of Aṅganyāsa in the manner mentioned by Śiva, he shall perform the Varṇanyāsa in the joints of hands, feet and other parts of the body.

18. After the Nyāsa of the six limbs accompanied by six types, he shall bind the quarters from the south-east onwards.

19. Or he need perform only the Nyāsa of the five limbs beginning with the head. Similarly the Nyāsa of six limbs without the rites of purification etc. of the Bhūtas shall be performed.

20. Thus he shall succinctly perform the purification of the body and Ātman. Attaining the status of Śiva he shall worship Parameśvara.

21. He who has sufficient leisure and is not confused in mind shall perform the rite of Nyāsa in a detailed manner.

22-23. The first is Mātṛkānyāsa; the next is Brahmanyāsa; Praṇavanyāsa is the third; the next is Haṁsa Nyāsa and the fifth Nyāsa is mentioned as Pañcākṣarātmaka (consisting of the five-syllabled mantra).

24-29. The Nyāsa of the various letters is as follows:— the letter A in the head; Ā in the forehead; 'I' and Ī in the eyes; "U" and "Ū" in the ears; "Ṛ" and "Ṝ" in the cheek; 'ḷ' and 'ḹ' in the nostrils; 'e' and "ai" in the lips; o and "au" in the rows of teeth; "aṁ" in the tougue and "aḥ" in the palate; the gutturals are in the five joints of the right hand; the palatals in the joints of the left hand; The linguals and the Dentals in the legs; Pa and Pha in the sides; "Ba" in the back and "Bha" in the navel; "Ma" in the heart; "Ya" to "Sa" in the seven constituent elements,

skin etc; "ha" in the cavity of the heart and "kṣa" in the middle of the eyebrows.

30. After performing the Nyāsa of the letters in the manner of fifty Rudras the five Brahmans shall be fixed in the limbs, face etc. and Kalā.

31. The Karanyāsa may or may not be performed through them. The Brahmans shall be fixed in the head, face, chest, private parts and legs.

32. The Kalās of Īśāna are five; these are fixed in the five faces beginning with the one above and ending with the one in the west.

33. Then the four Kalās of Puruṣa shall be fixed in the four faces beginning with the one in the east.

34-36. The eight Kalās of Aghora shall be fixed in the heart, neck, shoulders, navel, belly, back and the chest; then the thirteen Kalās of Vāmadeva are fixed in the anus, penis, thighs, knees, calves, hips, buttocks, sides, nose, head and the arms. Thus the experts perform the Nyāsa of the thirtyeight Kalās in due order.

37-41. Afterwards the experts of Praṇava shall perform the Praṇavanyāsa in the arms, elbows wrists, sides, belly, thighs, calves and the back. After performing the Praṇavanyāsa thus, the expert devotee shall perform the Haṁsanyāsa as mentioned in Śaivite scriptures, in the eyes, nostrils, arms, eyes, face, forehead, armpits sides, breasts, hips, hands and heels. Or in the manner of five limbs the Nyāsa shall be performed. Then he shall perform the Nyāsa of the five-syllabled mantra.

42-44. Hereby Śivahood is generated along the path as mentioned before. A non-Śiva shall neither practise the mantra of Śiva nor worship Śiva nor meditate upon Śiva nor attain Śiva. Hence one shall dedicate himself to Śiva and eschew his identity. Thinking "I am Śiva" one shall perform Śaivite rites, viz. Karmayajña, Tapoyajña, Japayajña, Dhyānayajña and Jñānayajña.

45-46. Some are engaged in Karmayajña; others in Tapoyajña; still others in Japayajña; others in Dhyānayajña; and others in Jñānayajña. The latter ones are better than

the earlier ones. Karmayajña is of two kinds : one with a specific desire and the other without that.

47-51. A person with a desire, even when he enjoys those pleasures becomes more and more attached to lust. If he is without desire he enjoys pleasures in Rudra's abode and after a descent therefrom is reborn as a person engaged in Tapoyajña. There is no doubt in this. An ascetic enjoys pleasures in Rudra's abode and after a fall therefrom is reborn in the world as a man devoted to Japa and Dhyāna. Such a man devoted to Japa and Dhyāna, thanks to heir excellence, attains knowledge ere long, and thereby attains Śiva's Sāyujya. Hence he becomes a liberated soul even when he is devoted to Karmayajña at the behest of Śiva, if he is without desire. But a person with lust will always be in bondage. Hence one shall be devoted to Dhyāna and Jñāna among the five Yajñas.

52-55. He who has meditation and knowledge crosses the ocean of worldly existence. Dhyānayajña which is freedom from the defects of violence etc. is a pure mental process for salvation and is therefore the greatest means. Just as the persons working outside the palace are seen not enjoying much of the benefits within the royal palace so also the Karmins. To those who meditate, the subtle body of Īśvara becomes visible. But to the Karmins, only the clay, wood etc. are visible. Hence those who are devoted to Dhyānayajña do not accept deities in the form of stone and clay, since they know the reality of Śiva.

56-57. The man who eschews Śiva stationed in the Ātman and worships him externally, resigns the fruit in his hand and licks his elbow. From knowledge, meditation is generated and from meditation knowledge functions better. Through these two, one attains liberation. Hence one shall be devoted to meditation.

58-61. One shall worship the lord and the goddess by means of external service, or with the mind full of faith meditate on them in the twelve-petalled lotus, head, forehead, the middle of the eyebrows, the tip of the nose, face, neck, heart, navel or in any permanent spot. Or he shall worship in a phallic image or an embodied idol or in an

artificial fire or on the ground with devotion in accordance with one's affluence. Or he shall worship the lord both internally and externally. A person engaged in mental worship may or may not perform the external worship.

CHAPTER TWENTYTHREE

(*A gloss on the rules governing worship*)

Upamanyu said:—

1. I shall briefly give a commentary to the rules governing worships mentioned by Śivā to Śivā in the Śaivite scriptures.

2. With or without performing the internal worship which is its ancillary and which concludes with the rites in fire, one shall perform the external worship.

3-4. The materials are mentally conceived and purified. After meditating on Vināyaka and worshipping the lord in accordance with the injunctions, the learned devotee shall propitiate Nandīśa and Suyasā in the south and the north and offer mentally well-conceived seat.

5. It may be a throne or a yogic seat or lotus-seat equipped with the three principles.[279]

6. Śiva shall be meditated on it. He is accompanied by Ambā. He is charming, endowed with all characteristics, auspicious in every limb.

7. He possesses all excellences. He is bedecked in all ornaments. His face, hands and feet, are red. His face beams with smiles resembling the Kunda flower and the moon.

8. He is as pure as the pure crystal. He has three eyes resembling full blown lotus. He has four arms and splendid body. He wears the charming digit of the moon.

279. Āsana is a particular posture or mode of sitting in religious meditation or worship.

9. His hands show the gestures of granting the boon and protection. He holds the deer and an axe. He has serpents for necklaces and bangles. His neck is charmingly blue.

10. He has none to compare with. He is accompanied by his followers and attendants. Then the devotee shall think of him to his left.

11. She is as tender as the petals of full blown-lotus. Her eyes are large and broad. Her face has the lustre of the full moon. Her tresses are dark-blue and curly.

12. Her complexion has the lustre of the petals of a blue lotus. She has the half moon for her coronet. Her breasts are round, weighty, lifted up, smooth and plump.

13. Her middle is slender. Her buttocks are large. She wears an exquisitely fine yellow garment. She is richly bedecked in all ornaments. The Tilaka mark on her forehead is dazzlingly brilliant.

14. She shines with flowers of various colours embellishing her braid of hair. In every respect her features are in consonance with her qualities. Due to bashfulness her face is slightly lowered.

15. In her right hand she bears a shining golden lotus. She is seated on a splendid seat with the other hand placed on it like a supporting staff.

16-19. She splits the Pāśa. She is in the form of existence, knowledge and bliss. After conceiving the lord and the goddess thus and meditating on them in an excellent auspicious seat, the devotee shall worship with piety as flowers along with all types of service. Or he can conceive the form of the lord in any of the following ways:—as Śiva, Sadāśiva, Maheśvara, or as one having the name of twenty-six principles or as Śrīkaṇṭha. Just as Mantra Nyāsa is performed in the body so also in this form the devotee can meditate on embodied Śiva who is beyond Sat and Asat as in the manner of external worship. He shall complete the worship mentally.

20-23. He shall then mentally imagine the Homa in the navel with sacrificial twig, ghee etc. He shall meditate on Śiva in the middle of the eye-brows in the form of the flame

of the pure lamp. Thus in this mentally conceived auspicious worship whether in the body or independently, the rules until the concluding rites in fire are the same. Or after concluding the imaginary procedure of propitiation the devotee shall worship the lord in the phallic image or on the ground or in the fire.

CHAPTER TWENTYFOUR

(The ritual of lord Śiva)

Upamanyu said:—

1. The devotee shall sprinkle the place of worship with scented sandal water for the sake of purity, with the basic mantra. He shall put flowers there.

2. The obstacles shall be warded off. The place shall be veiled with Varma mantra. After performing the rite of Astranyāsa in the quarters, the place of worship shall be arranged.

3. Darbha grass shall be strewn over and washed by means of sprinkling. After cleaning the vessels he shall sanctify the materials.

4-5. He shall wash and sprinkle the vessels[280] of Prokṣaṇī Arghya, Pādya and Ācamanīya. After examining them he shall pour auspicious water therein. He shall place holy materials of worship there to the extent of their availability.

6. The holy materials of worship are many such as gems, silver, gold, scents, flowers, Akṣatas, fruits, sprouts and Darbha grass.

7. In the water for ablution and particularly in that

280. Prokṣaṇī, Arghya, Pādya and Ācamanīya are the vessels containing holy water to be used in the religious ceremonies. Prokṣaṇī contains water used for sprinkling or consecrating, Arghya for respectful offering, Pādya for washing the feet and Ācamanīya for supping.

intended for drinking, sweet scents as well as cool and charming flowers shall be put.

8-9. Sandal and Uśīra shall be put in the Pādya water. In the Ācamaṇīya, nutmeg, berry, camphor, Bahumūla, and Tamālaka shall be put, preferably powdered. Cardamom seeds, camphor and sandal can be put in the vessels.

10. In the Arghya vessel all these materials shall be put—shoots of Kuśa grass, Akṣatas, barley, gingelly seeds, other grains, ghee, white mustard, flowers and Bhasma.

11. The following materials shall be put in the Prokṣaṇī vessel :—Kuśa, flowers, Yava grains, Bahumūla and Tamālaka along with Bhasma.

12. Every vessel shall be blessed by chanting the mantras; externally covered by the Varma mantra and protected by Astra mantra. He shall show the Mudrā of cow.

13. He shall purify the materials of worship by means of the water from the vessel Prokṣaṇī sprinkled on them repeating the basic mantra.

14. If all the vessels are not available the excellent aspirant shall arrange the vessel Prokṣaṇī in every holy rite. Arghya etc. shall be performed by the water therefrom.

15-17. Lord Vināyaka shall be worshipped with various foodstuffs. After that, near the southern doorway he shall duly worship the chief of harem Nandin himself. He resembles the golden mountain in lustre. He is bedecked in all ornaments. The crescent moon is his coronet. He is gentle. He has three eyes and four arms. He is the lord bearing shining trident, deer, axe and sharp-pointed baton. His face resembles the disc of the moon or he is conceived with the face of a monkey.

18-20. In the north the wife of the doorkeeper, the daughter of the Maruts, Suyaśā who bedecks the feet of Ambā shall be worshipped. He shall enter the sanctum sanctorum of Brahmā and worship the Liṅga. The remnants of the previous worship shall be removed. It shall be washed. The flower shall be worn on the head for the sake of purity.

21. With the flower in the hand he shall perform the Japa of the mantra upto the extent of his ability for the purity; through the Mantra Caṇḍa shall be worshipped in the north-east and the Nirmālya given over to him

22-24. Thereafter the seats Ādhāra etc. shall be conceived. The Ādhāra Śakti shall be meditated upon as dark-complexioned and auspicious resting on the ground. In front of Ādhāra Śakti the serpent of curly form with uplifted neck shall be conceived. He is white in colour with five hoods seeming to lick the sky. Above that is the seat in the form of a lion of four feet. The feet are virtue, knowledge, absence of attachment, glory and prosperity.

25-26. They are respectively in the south-east, south-west, north-west and north-east and are coloured white, red yellow and black. Adharma etc. are in the directions east etc. ending with the north. His bodies shall be conceived resembling the jewel Rājāvarta.* Covering for him is the pure white lotus seat.

27. Its petals are eight in number representing the eight attributes, Aṇimā etc. The filaments are the Rudras Vāma etc. in the company of Vāmā and other Śaktis.

28. The seeds too are those Śaktis alone Manonmanī etc. within. The pericarp is the greatest detachment and the stalk is the Śaivite knowledge.

29. The bulbous root at the extremity of the pericarp with the three zones shall be used in the Śaivite rites. Over the three zones the three Tattvas, Ātman etc. are the seats.

30. Above the seats shall be conceived the divine seat refulgent with the pure learning or knowledge, very comfortable and covered over by a covering sheet of colours.

31. He shall perform the rites of invocation, installation prevention, surveying and obeisance showing separate Mudrās for each.

32. After offering Pādya, Acamana, Arghya, scents, flowers, incense, light and Tāmbūla, the devotee shall perform the ablution of Śiva and Śivā.

33-38. Or after conceiving the seat and the deity thus and uniting it into a complete unit with the five Brahmans and others, repeating the basic mantra, the devotee shall invoke Śiva the great cause along with the goddess. The lord is as pure as the crystal, steady and imperishable. He is the

*Rājāvarta is one of the five gems famous for brilliance.

cause of all worlds. He is the great Being who pervades everything from within and without. He is the minutest of all minute things, the greatest of all great things. He is easily visible to the devotees. He is the unchanging lord. He is invisible to Brahmā, Viṣṇu, Rudra and other gods. He is the essence of the Vedas. He is heard by the learned men as the incomprehensible being. He is without beginning, middle or end. He is the medicine for the ailing patients of worldly existence. He is famous as Śivatattva. He is steady and insistent for the welfare of the universe. The devotee shall worship this excellent lord with five types of devotional service.

39. The phallus is the image of Śiva the great Ātman. At the rite of ablution auspicious shouts of victory shall be raised.

40-41. The phallic idol shall be bathed with the liquid Pañcagavya, curds, milk, ghee, honey etc., powdered roots, essence of fruits, powdered gingelly seeds, mustard and fried grains, yava seeds etc. and the meritorious powder of black gram. After bathing the idol it shall be smeared with paste of flour and bathed in hot water.

42-44. The devotee shall rub the idol with the leaves of Bilva etc. for the removal of the smell. Again he shall bathe it with water. Royal service shall be rendered, such as the appliances of scents myrobalan or turmeric paste. Again the phallic and the embodied image shall be washed with scented water, sprinkled with Kuśa grass and flowers or with the water from gold and gemset vessels purified by the chanting of mantras.

45. If the materials are not available whatever is available shall be used. Mere water with chantings of mantra can also be used for the ablution of Śiva. The devotee shall faithfully perform the rite.

46. The water shall be poured with a pot, or couch, or Vardhanī or with the hand holding Kuśa grass and flowers all the time repeating the mantras.

47-48. The hymns of Pavamāna, Rudra, Nīla and Tvarita or the hymns of Liṅga Sūkta or the hymns from Atharvaśiras Upaniṣad or the hymns from the Ṛgveda or Sāmaveda relating to Śiva or the five Brahmans be used

for the ablution of the lord of the chiefs of the gods. The name Śiva and the Praṇava too shall be used.

49. There is no difference in the manner in which the rite of ablution is performed in regard to the lord or the goddess since they are equal.

50. After performing the rites of ablution to the lord those to the goddess shall be performed. This is what the lord of the gods has ordained.

51. When the half-female form of the lord is to be worshipped, no serial order in the performance of rites shall be observed. Similarly in regard to the services rendered to the phallic or the embodied image.

52. After performing the ablution of the phallic idol it shall be wiped with a pure fragrant cloth. The devotee shall then offer garment and the sacred thread.

53-56. These are offered in order—Pādya, Ācamana, Arghya, scents, flowers, ornaments, incense, light, Naivedya, water for drinking, water for rinsing, Ācamanīya once again, substance for the fragrance of the mouth, good and auspicious coronet studded with all gems, ornaments, sacred garlands of different types, fans, chowries, palmyra leaf fan, mirror, and Nīrājana. At the time of Nīrājana there shall be all sorts of auspicious sounds like songs, instrumental music, dance and shouts of 'Victory'.

57-59. In a big flat vessel made of gold, silver, copper or clay he shall worship the lord with lotuses, seeds, flowers, curd, Akṣatas, Nandyāvarta flowers etc. in the forms of Śrīvatsa, Svastika, mirror, Vajra, fire etc. Eight lamps shall be lighted all round and one lamp shall be kept in the middle. In these the nine Śaktis Vāmā etc. shall be meditated upon and worshipped.

60. After covering with Kavaca mantra and protecting with the Astra mantra he shall show the Mudrā of cow and lift the vessel with both the hands.

61. Or only five lamps shall be kept, four in the four quarters and one in the middle, or only one lamp need be lit.

62. Lifting the vessel, the devotee shall whirl it thrice

above the phallic image in the manner of circumambulation, with the basic Mantra.

63. He shall offer Arghya and apply the scented Bhasma on the head. After offering a handful of flowers the rite of Naivedya shall be performed.

64. After offering water for drinking he shall offer Ācamana once again. Tāmbūla with five-scented[281] spices shall be offered.

65. All materials of worship shall be sprinkled with water. Music and dances shall go on. Conceiving the presence of Śiva and Śivā in the phallic image he shall perform the Japa of Śiva according to his ability.

66. Circumambulation, obeisance, eulogy, dedication of the self and submission of one's wish shall be humbly made.

67. Arghya and handful of flowers shall be offered and Mudrā shall be shown in accordance with injunctions. Forgiveness shall be prayed and the lord shall be ritualistically dismissed. The devotee shall meditate on the lord only in his Ātman.

68. In distress the offerings are restricted to those beginning with Pādya and ending with Tāmbūla, or to those beginning with Arghya, or to mere offering of flowers, but with pious feelings.

69. Even that much is enough for earning virtue. As long as he lives the devotee shall not take meals without worshipping Śiva.

70-72. If a sinner takes meals freely there is no atonement for him. If he takes in anything inadvertently he shall vomit it off, take bath and worship the lord and the goddess twice. He shall observe fast thereafter and repeat the names of Śiva ten thousand times. He shall observe celibacy also. The next day he shall make a charitable gift of gold to a devotee of Śiva. Then he shall perform great worship and sanctify himself.

281. The preparation of five kinds of aromatic substances contains कर्पूर, कक्कोल, लवङ्गपुष्प, गुवाक and जातीफल. Cp. कर्पूरकक्कोललवङ्ग-पुष्पगुवाकजातीफलपञ्चकेन। समांशभागेन च योजितेन मनोहर पञ्चसुगन्धकं स्यात्।

CHAPTER TWENTYFIVE

(*The Worship of Śiva*)

Upamanyu said :—

1. What has not been mentioned because I was afraid of losing the sequence of worship, I shall now mention briefly.

2. After offering the light but before offering the Havis, the devotee shall perform the worship of the Āvaraṇa; or just when the time of Nīrājana has arrived.

3-5. In the first Āvaraṇa of Śiva and Śivā, the mantra of Rudra etc. upto the Astra shall be used for Japa. The five Brahmans from Īśāna to Śadyojāta shall be meditated upon in the north-east, east, south and north or in the west, south-east, north-east and south-west or in the north-west north-east and in the four quarters. Beyond that he shall perform the Garbhāvaraṇa and repeat the mantras.

6-8. Or he shall worship everything from the heart to the Astra. Outside he shall worship Indra in the east, Yama in the south, Varuṇa in the west, Kubera in the north, Īśa in the north-east, fire in the south-east, Nirṛti in the south-west, Vāyu in the north-west, Viṣṇu in the south-west, Brahmā in the north-east and the weapons from thunderbolt to the lotus outside the lotus.

9-11. He shall worship the famous forms of the lord in the quarters in order. The deities of the Āvaraṇa shall be meditated upon as looking at the lord and the goddess with palms joined and seated comfortably. He shall worship the Āvaraṇa deities with their names with the word 'Namaḥ' with flowers and bow to them in order. He shall worship the Garbhāvaraṇa with its Āvaraṇa.

12-13. In the Yoga, meditation, Japa and homa whether external or internal, the Haviṣ of six types shall be given as pure rice or rice mixed with green gram. The milk-pudding mixed with curd or honey-soaked jaggery shall be offered with side-dishes.

14. Churned curd shall be given with jaggery and

sugar-candy. Tasteful foodstuffs especially sweet pie and fruits shall be given.

15-16. Cold water with red sandal and flowers thrown in shall be given. A piece of Areca nut soaked in Cardamom juice shall be given. Betel leaves with Khadira etc. shall be given. White and yellow are auspicious. The white lime powder shall be rocky but neither very hard nor defective.

17-18. The camphor, Kankola and Jāti, if fresh, are auspicious. As an unguent the sandal shall be in powdered form. The lower stem is better. The musk and saffron shall be pasted. Only fragrant flowers are holy and auspicious.

19. Flowers devoid of smell, of obnoxious smell, defiled, stale and broken at fall shall not be used for the worship of lord Śiva.

20-21. Soft fine cloths and golden ornaments shall be given along with camphor, gum-resin and sandal, well fumigated and rendered fragrant with flowers.

22. Incense mixed with sandal, gum-resin, camphor, ghee and honey is excellent.

23. Lamps lighted with fragrant ghee from the milk of tawny cows, accompanied by camphor are excellent.

24. Pañcagavya consisting of sweet milk, curd and ghee all taken from tawny cows is favourite of Śiva for bath and drink.

25. Seats of ivory framed in gold and set with gems and the covering cloths of various colours shall be used.

26. Beds shall be comfortable, charming, high and low with soft pillows. They shall be filled with fine cotton.

27. Water taken from an east-flowing or west-flowing river is excellent for bath and drink. It shall be cool and filtered with a cloth.

28. The umbrella shall resemble the moon. It shall be embellished with pearls and nine[282] varieties of gems. It shall be divine and charming with a golden handle.

282. The nine precious gems are : Muktā, Māṇikya, Vaidūrya, Gomeda, Vajra, Vidruma, Padmarāga, Marakata and Nīla.

29. The chowries shall be white and fine. They shall be embellished with gold. The handle shall be studded with gems. They shall shine like two royal swans.

30. The mirror shall be smooth and polished. Divine sweet smelling unguents shall be smeared over it. It shall be studded with gems all round. It shall be decorated with excellent garlands.

31. The conch shall be white like the swan, Kunda flower or the moon. It shall have a majestic resonant sound. At the mouth, back and other places it shall be studded with gems and framed in gold.

32. The bugles shall be charmingly made of gold and decorated with pearls. They shall be capable of producing different notes.

33. Different kinds of drums like Bheri, mṛdaṅga, Muraja, Timiccha, Paṭaha shall be used, capable of sounding like the roaring sea.

34. All pots and vessels shall be beautiful. Their supporting stands shall be made of gold.

35. The temple of Śiva shall be made like a royal palace with all the characteristics mentioned in the science of architecture.

36. It shall be encircled by high walls with the ornamental gateway as lofty as a mountain. It shall be studded with gems. The doors shall be made of gold.

37. It must have a hundred columns of molten gold studded with gems. The canopy shall be embellished with pearls and the festoons at the gateway shall be brightened with corals.

38. Its top shall be decorated with golden domes resembling divine crowns and marked with the lordly missile.

39-40. It shall be richly decorated in the border all round by palatial buildings with tall minarets, great mansions for the residence of kings, royal highways and excellent halls of assembly situated in the different quarters appearing like an inner rampart.

41. It shall contain thousands of courtezans in dance and music and those adepts in playing on flutes and lutes.

42-44. It shall be guarded by heroic guards and watch-

men equipped with elephants, horses and chariots. It shall contain many flower gardens, lakes, and tanks in the different quarters. It shall be inhabited by the brahmin devotees of Śiva, who must know the truth of the Vedas and Vedānta, who are devoted to Śaivite scriptures who are engaged in Śaivite way of life, who must have the characteristics prescribed in Śaivite scriptures, who must be quiet, prosperous and devoted to good conduct, who have smiling faces and who follow lord Śiva.

45-48. All people whether rich or poor shall worship the lord with devotion through the wealth legitimately earned by them. They shall worship in a place built by the people according to their capacity. The temple shall be built in stone, or ivory, or wood or brick or even clay. It may be in a holy forest or on a mountain or on the banks of a river. The worship may be performed in any other holy spot or in the house. Even if the wealth is illegitimately acquired he does not incur sin or hindrance if he worships Śiva with devotion since the lord is subservient to piety.

49. If one worships without devotion even with legitimately earned wealth he does not derive the benefit thereof. Devotion alone is the main concern.

50. The benefit of even a little or a great service rendered by a poor or a rich man, according to the affluence, to Śiva with devotion is the same.

51. Even a poor man urged by devotion, may do what a rich man devoid of devotion will not do.

52. If a man devoid of devotion were to dedicate his entire possession to Śiva he will not derive the benefit thereof. Devotion is the sole criterion.

53. Without this none can go to the divine city of Śiva[283] through any sort of penances.

54. O Kṛṣṇa, this is the secret of secrets in regard to the lord. There is no doubt that a devotee becomes liberated through devotion.

55. The Japa of Śiva's Mantra meditation, Homa, Yajña, penance, learning, charitable gift, study of Vedas—all

283. See p. 1945 note

these are conducive to piety. There is no doubt about this.

56. A person devoid of piety and devotion is not liberated even after doing everything but one with devotion is liberated even without doing anything.

57. To a devotee of Śiva, of what avail are thousands of Cāndrāyaṇas,[284] hundreds of Prājāpatyas,[285] and other monthly fasts.

58. In this world, even non-devotees perform penances in mountain caves for the enjoyment of insignificant pleasures. But only a devotee is liberated through pious feelings.

59. The Sāttvic activity yields salvation. Yogins abide by the Sattvaguṇa. The ritualists perform Rājasic rites bestowing Siddhis because they are enveloped by Rajas Guṇa.

60. Asuras and Rākṣasas possessing Tamas Guṇa and men of that ilk worship the lord for securing worldly pleasures.

61. Whether the attitude is Sāttvic, Rājasic or Tāmasic one performing worship etc. with devotion attains welfare.

62. Since devotion is a boat that saves one from the ocean of sins, of what avail are Rajas and Tamas to one who is endowed with devotion?

63. O Kṛṣṇa, a low born, a base or a fool, or a fallen man, if he resorts to Śiva is worthy of being worshipped by the gods and Asuras.[286]

64. Hence, by all means, one shall worship Śiva with devotion alone, since non-devotees secure no benefit from anywhere.

284. Yājñavalkya 3. 324 et seq; Manu 11. 217. It is a religious observance or expiatory penance regulated by the period of the moon's waxing and waning. Herein the daily quantity of food consisting of fifteen mouthfuls at the full moon is diminished by one mouthful every day during the dark fortnight till it is increased in like manner during the bright fortnight.

285. It is a religious fast or penance. Herein he shall take food for 3 days in the morning, for 3 days in the evening, for 3 days both in the morning and evening and thereafter shall abstain from food for 3 days.

286. The verse is indicative of the proselytizing attempts of the Śaivite Ācāryas to allure the laity to their fold. See Vāyavīya S. II. 10. 70-72 and the footnote thereon.

65. O Kṛṣṇa, I shall tell you a great secret. Listen to my words. This is what has been decided conclusively by the Vedas, scriptures and those who know them, after careful consideration.

CHAPTER TWENTYSIX

(*The worship of Śiva with the ancillary rites*)

Upamanyu said:—

1-2. Even a slayer of brahmin, a wine-addict, a thief, a defiler of the preceptor's bed, one guilty of matricide or patricide, a murderer of a hero and one guilty of destroying a child in the womb becomes absolved of those sins within twelve years by worshipping Śiva with devotion even without mantras.

3. Hence by all means let even a fallen man worship Śiva sustaining himself on alms and conquering the sense-organs. This he shall do if he is a devotee and none else.

4. Even if one commits a great sin he is liberated from that if he worships the lord of the gods with devotion, repeating the five-syllabled mantra.

5. There are many persons who live solely on water or air and who emaciate their bodies by means of holy rites. They cannot attain Śivaloka through these rites.

6. He who worships Śiva even once with devotion repeating the five-syllabled mantra goes to the abode of Śiva due to the efficacy of the mantra of Śiva.

7. Hence the penances and the sacrifices wherein the entire possession may be given as Dakṣiṇā, are not equal to even a croreth part of the worship of Śiva.

8. Whether bound or free, if the devotee worships with the five-syllabled mantra he is liberated. No doubt need be entertained in this respect.

9. Whether a man is a follower of Rudra or not, whether

he is fallen or deluded if he worships but once with Rudra Sūkta he is liberated.

10. A devotee of Śiva who has conquered anger, whether he has or has not secured grace shall worship the lord with the Sūktamantra or the six-syllabled mantra.

11. Surely the former is better than the latter. He becomes liberated and absorbed into Brahman.

12. Hence one shall always worship Śiva with devotion repeating the mantras, once, twice or thrice or always.

13-15. Those who worship the lord shall be known as Maheśvaras themselves. If one does not worship him through knowledge assisted by the prompting of the soul he suffers for long in the world which is an ocean of misery. Even after attaining the rare human body, if a deluded individual does not worship Śiva, his life becomes futile since it does not lead to salvation. After attaining the rare human birth those who worship the lord are excellent and blessed. Their life alone is fruitful.

16-19. Those who are devoted to the lord, whose minds are inclined to him and who endeavour to remember the lord are never subjected to misery. The fruit of the worship of Śiva is the sufficient wealth, charming houses and women folk seductively bedecked in ornaments. Those who desire great pleasures and kingdom in heaven shall love his lotus feet for ever. Good fortune, handsome and brilliant features, good strength, compassionate and renouncing temperament, heroism, fame in the world—all these are secured by one who worships the lord.

20-22. So desiring welfare, one shall invariably worship Śiva, forsaking everything else and dedicating the mind solely to him. The life passes off quickly. Youth goes off rapidly. Sickness approaches all too suddenly. Hence the lord shall be worshipped. Worship Śiva before death overtakes you, before old age attacks you, before the sense-organs become atrophied and inefficient.

23-28. Realising that there is no holy rite in the three worlds, on a par with the worship of Śiva, Sadāśiva shall be worshipped assiduously. If the worship is conducted in a palace the following rites too shall be performed—sacrifice at

the gateway, worship within the screen, offering oblation to Śiva's attendants and perpetual festivities. After offering libation the devotee or his servant shall offer oblation to the attendants in the palace. The devotee shall come out to the accompaniment of instrumental music and facing the northern direction he shall offer flowers, incense, lamp and cooked rice with water. Then he shall stand on the Mahāpīṭha facing the north and offer oblations. Thereafter, whatever had been offered to the lord before, as Naivedya, cooked rice shall be offered to Caṇḍa as Naivedya. The remnants also shall be offered thus.

29-30. Performing Homa, the latter part of worship shall be concluded. After conducting the regular rites he shall perform the perpetual festivities, Japa etc. in accordance with the injunction in Śaivite scriptures. In a large metallic vessel shining splendidly with a red lotus the divine Pāśupata missile shall be invoked and worshipped.

31-35. The vessel shall be carried on the head by a Śaivite brahmin well-bedecked. He shall hold a lighted torch. With dances and songs to the accompaniment of auspicious instrumental music the party shall make three circumambulations round the palace of the lord The movement shall be neither quick nor slow. Thereafter the devotee shall stand a the door with palms joined in reverence shall take it in and ritualistically dismiss the Astra. After one more circumambulation he shall offer eight flowers and conclude the worship.

CHAPTER TWENTYSEVEN

(The rite of sacrifice)

Upamanyu said:—

1-2. I shall mention the sacrificial rites in the fire to be performed in sacred pits, or raised ground or in altar Fire shall be taken ih an iron vessel or a fresh mud pot in

accordance with the injunctions and transferred to the actual place of sacrifice. After due consecration he shall propitiate the lord and commence sacrifice.

3. The pit may be one or two Hastas wide. The altar shall be made in the form of a circle or a square.

4. In the altar he shall make the eight-petalled lotus. It shall be two or four Aṅgulas high above the altar.

5-6. The navel within the altar shall be two Vitastis high One Aṅgula is the distance between the middle and the first knot in the middle finger. Twentyfour such Aṅgulas constitute a Hasta. Three, two or only one Mekhalā (circular girdle) shall also be made.

7-8. The altar shall be made with smooth clay. In the middle of the Mekhalā to the west or south the passage shall be made like the leaf of the Aśvattha tree or like the lower lip of an elephant. It shall be beautifully made slightly lower than the fire. It shall close in gradually.

9-10. The Mekhalā shall be left out a little where it faces the pit. There is no stipulated height for the altar. It shall be made of clay or sand. The circular ground shall be smeared with cowdung and water. The measurement of the basin is not stipulated. The Kuṇḍa shall be made of clay. The altar shall be smeared with cowdung and water.

11. The vessel shall be washed and warmed in fire The sacrificial material shall be sprinkled with water. The devotee shall draw lines on the pit etc. in the manner prescribed in his own branch of learning.

12. The seat of fire shall be made after due sprinkling, with Darbhas or flowers. He shall gather the material for the purpose of worship and sacrifice.

13-15. Things to be washed shall be washed and to be sprinkled shall be sprinkled and purified. Then he shall fetch fire in a supporting vessel. The fire may be one produced from crystals, lens etc. or from wood. It shall be brought from the house of a Vedic scholar. It shall be whirled round the sacrificial pit thrice repeating the Bīja mantra of the fire. The fire shall be placed in its seat through the passage or straight in front.

16-18. Seated near the passage the devotee shall survey

the fire and think that the internal fire stationed in his umbilicus has risen in the form of flames and has merged in the external fire in the form of a disc. The expert devotee shall repeat the basic mantra in the manner prescribed in his Sūtra and shall perform the rites of Anvādhāna[287] and Ājya-saṁskāra. To its south he shall worship the idol of Śiva, perform the rite of Mantranyāsa with the butter and show the Mudrā of cow.

19-20. The sacrificial spoons shall be metallic but not of bell metal, iron or lead. These shall be made of sacrificial wood as mentioned in Smṛtis and approved by artisans. The leaves of the Brahma tree shall be holeless. They shall be raised in the middle.

21-22. The leaves shall be scrubbed with Darbhas, warmed in the fire, then sprinkled with water in the manner prescribed in his Sūtra, repeating the name of Śiva. He shall then make offering to the fire with the eight Bīja mantras. The seven Bījas for the seven flames are respectively Bhrum, Stum, Brum, Śrum, Pum, Ḍrum and Drum.

23-24. The middle tongue has three flames. The flame in the east is yellow. The flame in the south-east is red; that in the south-west is black and the other one is refulgent. As its name implies it is brilliant. It is the flame in the north-west.

25-26. After repeating their Bīja mantras the tongues shall be mentioned and the rite concluding with Svāhā performed in due order. The Ājya shall be used for Āhuti with the mantras of the tongues one by one. In the middle he shall perform three Āhutis repeating 'Ram Vahnyeti Svāhā' either with ghee or with sacrificial twigs. Then the rite of Pariṣecana shall be performed.

27. When this is performed it becomes fire of Śiva. The devotee shall conceive it as the seat of Śiva. The lord shall be invoked there and worshipped, in the half-male and half-female form. After sprinkling everything ending with the light he shall perform the sacrifice with the sacrificial twigs.

287. It is the rite of depositing fuel on the sacred fire

28-29. The sacrificial twigs shall consist of Palāśa or other trees worthy of sacrifice. They shall be twelve Aṅgulas in length. They shall not be crooked. They shall not be dry by themselves. The bark shall be intact, even and without cuts. Or they shall be ten Aṅgulas in length, as thick as the small finger or they may be of the length of Prādeśa.[288] If they are not available any kind of twig shall be offered in the fire.

30. The Ājya Āhuti shall be made with the leaf four Aṅgulas wide, shaped in the form of a Dūrvāpatra. Afterwards, cooked rice of the size of an Akṣa shall be offered.

31. Fried grains, mustard seeds, barleys, gingelly seeds, foodstuffs soaked in ghee etc. shall be offered if possible.

32. The number of Āhutis shall be ten, five or three according to capacity. It is enough even if one Āhuti is made.

33. The butter shall be offered with the wooden spoon and the articles with the wooden ladle or with hand. The Homa shall be performed at the divine or saintly spot.

34. If full articles are not available only one material shall be offered with devotion. As an expiation he shall perform three Āhutis repeating the mantra.

35-36. He shall fill the Sruk with the ghee that has been left after Homa and put a flower on it. The Sruva shall be placed above it upside down along with the Darbha. Through the root of the Darbha the ghee shall fall in drops of the size of a barley grain repeating the mantra ending with Vauṣaṭ.

37. Performing the Pūrṇāhuti he shall perform the rite of sprinkling water. He shall ritualistically dismiss the lord and preserve the fire.

38-42. Or it can also be discharged and placed in the umbilicus of the altar and worshipped everyday. Or, bringing the fire along the path prescribed in Śaivite scriptures it shall be conceived as born of the womb of the goddess of speech, consecrated duly and worshipped. Sacri-

288. i.e. from the tip of the thumb to the tip of the little finger with both of them stretched.

ficial fuels shall be put on the fire again and the sacred sticks laid round the fire covered with a cloth. The vessels shall be placed in pairs. Śiva shall be worshipped then. After purifying the Prokṣaṇī vessel the vessels shall be sprinkled with the water. The Praṇītā vessel shall be filled with the water and placed in the north-east. Then come the rites concluding with the consecration of ghee. After the Sruk and Sruva are purified, the rites of Garbhādhāna Puṁsavana and Sīmantonnayana[289] shall be performed with the rites of Homa in each case. Then he shall think of the fire as born.

43-45. Agni shall be conceived in the form of having three feet, seven hands, four horns, two heads and three eyes, as tawny as honey, having the matted hair, with the moon for his crest, of red colour, red garments and red unguents, bedecked in garlands and ornaments, richly equipped with all characteristics, having the sacred thread and three girdles, holding the Sruk and Sruva in the right hand, iron club, fan and the vessel of ghee in the other.

46-50. After meditating on the fire thus with these features he shall perform post-natal rites. The umbilical cord shall be removed and the purificatory rite for the post-natal pollution shall be performed. The rite of naming shall be performed by giving him the title of Śivāgni with due Āhuti. The rite of ritualistic dismissal of the parents as well as of tonsure, sacred thread shall be performed till the end of Āptoryāma. As a consecratory rite the Homa of ghee-pouring shall be performed. Agni shall be conceived as Sviṣṭakṛt. With the Bīja mantra "Raṁ" the water shall be sprinkled all round. The worship of Brahmā, Viṣṇu, Śiva, Īśa and of their miraculous missiles shall be performed in due order. Then for the sake of incense and lamp, fire shall be taken out by the expert devotee.

51-52. The devotee shall collect the materials of worship, ghee etc., think of the seat of the lord and the goddess, invoke them in the fire and perform the rites until the

289. On the Saṁskāras Garbhādhāna, Puṁsavana, Simantonnayana, Jātakarma, Nāma-karaṇa, Caula and Upanayana (verses 42, 46, 47) see 'Hindu Saṁskāras'

Pūrṇāhuti. Or the devotee following the Śaivite conduct of life shall perform the rites in fire as prescribed in his scriptural code dedicating the same to Śiva. There is no other injunction there.

53-54. The ashes from Śivāgni shall be collected and preserved. Similarly the ashes of Agnihotra rite or from the fire connected with the celebration of marriage. The fire shall be ripe, pure and sweet-smelling. The dung shall be of the cow, tawny in colour. It is commendable if collected as it falls from the cow before it reaches the ground.

55. If he collects the dung that has already fallen on the ground the upper and the lower portions shall be eschewed. The dung shall not be too watery nor too solidified nor dried up It shall not emit foul smell.

56-58. It shall be made into balls and the balls shall be consigned to Śivāgni or other types of fires repeating the basic mantra. The portions over-burnt or under-burnt shall be eschewed and the white ashes shall be gathered and ground into powder. It shall be preserved in receptacles made of metals, wood, clay or stone or any other material. The receptacle of water shall be pure. It shall be kept in a pure auspicious, even place and guarded like valuable wealth.

59. It shall not be handed to any undeserving person. It shall not be kept or thrown in any unholy place. If the hands or limbs are dirty it shall not be touched. It shall not be neglected nor shall one jump over it.

60. Hence after taking the ashes it shall be utilised with the mantras on occasions previously mentioned and not otherwise. It shall not be given to others.

61. The ashes shall be collected before the ritualistic dismissal of the lord. After the rite of the ritualistic dismissal it becomes Caṇḍabhasma.

62. After the rites in the fire have been concluded he shall perform the oblation rite according to the injunctions in the Śaivite scriptures or as mentioned in his own Sūtra.

63. Then after conceiving the seat of Vidyā on the well-smeared Maṇḍala he shall instal the sheath of Vidyā and worship the same with flowers etc. in due order.

64. In front of the seat of Vidyā, the seat of the

preceptor too shall be conceived. After assigning the seat there, he shall worship the preceptor with flowers etc.

65. Thereafter the venerable persons shall be worshipped and the hungry shall be fed. The devotee shall take the wholesome food at leisure, comfortably.

66-67. What has been offered as Naivedya or what is left over he shall partake of, with full faith and not out of covetousness. It shall be for the purity of the Ātman. Out of covetousness he shall not partake of what is offered to Caṇḍa. The injunctions about scents, garlands etc. are the same. But the expert devotee shall not have the conception "I am Śiva".

68. After taking meals he shall perform Ācamana and meditate upon Śiva in the heart repeating the basic mantra. He shall spend the leisure thereafter in discussing Śaivite philosophy and legends.

69. At night he shall perform worship and then make out bed for Śiva and Śivā.

70. He shall offer mentally or physically various food-stuffs, garments, unguents flower-garlands, etc. all performed in a charming way.

71. The devotee shall go to bed at the feet of the lord and the goddess. The householder shall sleep there with his wife. Others shall sleep alone.

72-73. He shall wake up before dawn and utter the first Mātrā. After bowing mentally to the lord accompanied by Ambā and his Gaṇas he shall attend to his morning duties. After washing himself he shall awaken the lord and the goddess by the divine sounds of conch and other instruments.

74. He shall perform the worship of Śiva and Śivā by means of fresh blown fragrant flowers and begin the rites as mentioned before.

CHAPTER TWENTYEIGHT

(*The compulsory and optional rites*)

Upamanyu said:—

1. Now I shall explain the procedure of rites under certain conditions to be performed by those who follow the Śaivite conduct of life in the manner prescribed in the Śaivite scriptures.

2-3. The great worship shall be performed every month in both the fortnights on the eighth and fourteenth days and on the Full-moon and the New-moon days. It must be performed particularly at the tropical and equinoctial transit of the sun and during the eclipses, according to his capacity.

4. Every month he shall observe fast for a day and prepare Brahmakūrca. He shall perform the ablution of Śiva thereby and drink the residue.

5. The atonement for the murder of a brahmin and other great sins is the drinking of Brahmakūrca.[290] There is no better remedy.

6. In the month of Dec-Jan. when the moon is in the asterism Puṣya he shall perform the rite of Nīrājana to the lord. In the month of Jan-February in the Maghā star he shall make the charitable gifts of ghee and woollen blanket.

7. In the month of Feb-March in the star Uttarā-Phālgunī he shall start the great festival. In the month of March-April on the full-moon day and Citrā star, he shall perform the Swing-festival duly.

8. In the month of April-May on the full-moon day with the star Viśākhā he shall make the great temple of flowers. In the month of May June on the star Mūlā he shall offer a pot of cold water.

9-10. In the month of June-July on the star Uttarāṣādhā the rite of investiture with sacred thread shall be performed. In the month of July-August the mystic diagrams shall be arranged. In the month of Aug-September in the star

290. It is a kind of penance in the observance of which the five products (pañcagavya) of the cow are eaten.

Pūrvāṣāḍhā the swimming festival of the lord shall be performed.

11. In the month of Sep-October on the full moon day he shall make charitable gifts of milk pudding and cooked rice with grains recently harvested. On the star Śatabhiṣak he shall perform the rites of fire too with the same.

12. In the month of Octo-November when the moon is in conjunction with the star Kṛttikā he shall light a thousand lamps. In the month of Nov-December on the Ārdrā star he shall perform the ablution of Śiva with ghee.

13. Those who are unable to perform the rites on the respective occasions shall perform the festival in the big hall of the temple or perform worship or more.

14-16. On occasions when commendable rites shall be performed, when the mind is afflicted and dejected, when the conduct of life has become defiled, when bad dreams occur, when wicked men are seen, when inauspicious portents occur or when afflicted by great ailments, the devotee shall perform ceremonial ablutions, worships, Japas, meditations, sacrifices and other rites and offer charitable gifts suitably along with Puraścaraṇa. When the series of Śiva-fire is broken it shall be revived.

17. Śiva bestows salvation on the person who performs his rites thus, perpetually and assiduously, even in a single birth.

18. He who performs in succession the compulsory and optional rites attains the divine and primordial region of lord Śiva.

19-21. The man enjoys great pleasures there for millions and millions of Kalpas. After some time, falling from there he occupies the regions of Umā, Kumāra, Viṣṇu, Brahmā, Rudra and enjoys the pleasures there as mentioned. Again he goes up and transcends the five regions. Securing knowledge of Śiva he attains Śiva's city.

22. A devotee who performs half the number of holy rites has this upward and downward journey twice and thereafter secures knowledge and attains Śiva's Sāyujya.

23-26. A devotee who performs one-fourth of the

number of holy rites goes beyond the two worlds, to the end of the universe and the unmanifest above, and reaches the Pauruṣa and Raudra regions of Śiva. After enjoying the pleasures there in diverse ways for thousands of Yugas when the merit is exhausted he reaches the earth and is born in a great and noble family. There also due to the previous impressions, he will eschew brutish activities and be engaged in Śaivite holy rites. Meditating well due to the holy rites he will attain Śiva's city.

27-28. After enjoying extensive pleasures he will attain the region of Vidyeśvaras. After enjoying the vast pleasures along with Vidyeśvaras he will return for once either within or outside the universe. Thereafter he will secure the perfect knowledge of Śiva and the great devotion. After attaining identity with Śiva he does not return again.

29-30. A person who is devoted to Śiva even as the others are devoted to sensual objects shall be liberated whether he performs or does not perform the Śaivite holy rites. He returns once, twice, or thrice but ultimately does not return.

31-32. He becomes an emperor and is invested with the right in the Śaivite ritual. If one desires welfare one shall seek refuge in Śiva and resort to his holy rites. But we do not compel anyone through any means.

33-35. Neither importunities nor over-discussions are appealing. The Śaivite rites appeal to some others by virtue of the merits they bestow and the previous impressions they invoke if the cause of worldliness in their case is not competent to help. Hence, if one longs for the welfare of the Ātman, one shall ponder over all these things in accordance with his nature and engage himself in the Śaivite holy rites.

CHAPTER TWENTYNINE

(*Description of Kāmya rites*)

Lord Kṛṣṇa said :—

1. O holy lord, the compulsory and optional rites of those who depend on him, as mentioned by Śiva, have been heard by me from your mouth itself which is to be as much respected as the Vedas.

2. Now I wish to hear if there is any Kāmya rite for those who are authorized in Śaivite rites. It behoves you to mention it.

Upamanyu said:—

3-5. Some rites yield benefit here itself. Some yield benefit hereafter. Both of them are of five types. Some rites are in the form of activities, some in the form of penance, some in the form of Japas, some in the form of meditation, some in the form of all these. Those in the form of activities are the rites of Homa and worship.

6. The rites can be fruitful only for those who have all Śaktis. Śakti is the behest of Śiva the great Ātman.

7. Hence only the brahmin who upholds the behest shall perform the Kāmya rites. Now I shall mention the Kāmya rites yielding benefit here and hereafter.

8-10. The internal rites shall be performed by the followers of Śiva and the external by the followers of Maheśvara. In fact the followers of Śiva and of Maheśvara are not different even as Śiva and Maheśvara are not different. Men engaged in the sacrifice of knowledge are the followers of Śiva and seek refuge in him. Those who are engaged in the sacrifice of activities are the followers of Maheśvara. Śaivas shall perform internal and the Māheśvaras external rites.

11-13. In the rite which is going to be mentioned the procedure is not different. The ground shall be tested through smell, colour and taste. It shall be desirable. A canopy shall be spread above. The ground shall be well-scrubbed and smeared to appear like the surface of a mirror. Along the path, as seen in the sacred scriptures he shall consecrate

the eastern sector at first. The Maṇḍala shall be one Hasta or two Hastas in width.

14. An eight-petalled pure lotus along wtth its pericarp shall be drawn by means of gold dust, gem dust etc. gathered according to availability.

15-18. It shall have five Āvaraṇas and shall be very splendid. The Siddhis shall be conceived in the petals. The Rudras along with Śaktis shall be conceived in the filaments. The eight deities Vāma etc. shall be conceived in the petals beginning with the eastern one; Vairāgya in the pericarp, the nine Śaktis in the seeds, Śaivite holy rite in the bulbous root, knowledge of Śiva in the stalk. Above the pericarp the discs of the fire, the sun and the moon shall be conceived. Beyond that shall be conceived the trio: Śiva, Vidyā and Ātmā. Above all seats Śiva shall be conceived equipped with the flowers of various colours.

19-22. He shall worship Śiva with the five Āvaraṇas accompanied by Ambā. Śiva shall be conceived as pure as the pure crystal, delighted and having cool lustre. He is bedecked with the coronet of matted hair resembling a circle of lightning. He wears the hide of the tiger. His lotus face is slightly smiling. His soles, palms and lips resemble the petals of the red lotus. He is richly endowed with all characteristics. He is bedecked in all ornaments, and equipped with excellent weapons. He has divine scents and unguents. He has five faces and ten arms. The sector of the moon is his crest.

23. His eastern face is gentle, having the lustre of the rising sun. It has three lotus eyes and the rising moon for its crest.

24-27. The southern face has the charming lustre of the blue cloud. The brows are crooked and the face is terrible with three red and circular eyes. It is terrible with the curved fangs. None dare offend it. His lips throb. The northern face is like a coral, bedecked with blue forelocks. It has charming movements. It has three eyes and the moon bedecks its crest. The western face has three brilliant eyes and the lustre of the full moon. It also wears the digit of the moon. It is gentle and charming with smiles. The

fifth face is crystal-like with the shining digit of the moon. It is very gentle and looks splendid with the three shining eyes.

28-30. In his right side he shines with the trident, axe, thunderbolt, sword and fire. In his left side he shines brilliantly with the serpent, arrow, bell, noose and goad. The nivṛttikalā envelops him upto the knee, the pratiṣṭhā-kalā to the navel, the Vidyākalā to the neck and the Śāntā-kalā to the forehead. Above that he is enveloped by the great Śāntyatītakalā. Thus pervading the five pathways he has the five Kalās constituting his body.

31-37. The lord has Īśāna as his coronet. He is the eternal one named Puruṣa. Aghora constitutes his heart, Vāmadeva his private parts and Sadyojāta his legs. His form consists of thirtyeight Kalās. The lord consists of the Varṇas, letters. He is identical with the five Brahmans. He is of the Oṁkāra form. He is endowed with the Śakti of Haṁsa Ātman. His lap is enveloped by the Icchāśakti. His right side is flanked by Jñāna Śakti and the left by Kriyāśakti. Sadāśiva in the form Vidyā shall be conceived as identical with the trio of Tattvas. The Mūrti shall be conceived with the basic mantra and everything shall be combined into one unit. Until the Arghya he shall be worshipped duly with the basic mantra. Śiva shall be invoked along with the great Śakti, in the embodied form. The lord devoid of Sat and Asat shall be invoked and worshipped with the five articles of worship.

38-40. He shall be worshipped with the five brahmans and six ancillaries. With Mātṛkās repeating the Praṇava, he shall worship Śiva in the company of Śakti, in the quiet form repeating the mantras. Or he shall worship the lord only with the Śiva mantra. Then he shall begin the Pañcāvaraṇa Pūjā after offering Pādya etc. upto Mukhavāsa. But the rite of Prasthāpana (bidding the deity farewell) shall not be performed.

CHAPTER THIRTY

(The Kāmya rites of the followers of Śiva)

Upamanyu said:—

1. There at the outset he shall worship lords Heramba and Ṣaṇmukha on either side, the right and the left in order, of Śiva and Śivā.

2. Then in the first Āvaraṇa he shall worship the five Brahmans beginning with Īśāna and ending with Sadyojāta along with their Śaktis all round.

3. The six limbs—the heart etc. of Śiva and Śivā shall be worshipped from the south-east.

4. Afterwards he may or may not worship the eight Rudras-Vāma etc. along with their Śaktis all round in order, from the east onwards.

5. Thus, O Kṛṣṇa, the first Āvaraṇa has been mentioned to you. Now listen to the second Āvaraṇa with faith.

6. He shall worship Ananta in the eastern petal and his Śakti to his left. In the southern petal he shall worship Sūkṣma and his Śakti.

7. Then in the western petal he shall worship lord Śiva along with his Śakti. Similarly in the northern petal he shall worship Ekanetra and his Śakti.

8. Afterwards he shall worship Ekarudra and his Śakti in the north-eastern petal. He shall worship Trimūrti and his Śakti in the South-eastern petal.

9. He shall worship Śrīkaṇṭha and his Śakti towards his left in the south-western petal. Similarly he shall worship Śikhaṇḍīśa and his Śakti in the north-western petal.

10. In the second Āvaraṇa the Cakravartins, in the third Āvaraṇa the Aṣṭamūrtis shall be worshipped along with their Śaktis.

11-12. They shall be worshipped in the eight quarters from the east onwards in order. The eight Mūrtis[291] in order are Bhava, Śarva, Īśāna Rudra, Paśupati, Ugra, Bhīma

291. For details see ŚRS. Ch. 2. The eight forms shall be distinguished from the eight names mentioned in the Vāyavīya (I. 32. 23).

and Mahādeva. Afterwards the eleven Mūrtis, Mahādeva etc. shall be worshipped along with their Śaktis.

13-15. The eleven Mūrtis are : Mahādeva, Śiva, Rudra, Śaṅkara, Nīlalohita, Īśāna, Vijaya, Bhīma, Devadeva, Bhavodbhava and Kapardīśa. The first eight shall be worshipped in the south-eastern quarter onwards. Devadeva shall be worshipped in the eastern petel. Bhavodbhava shall be worshipped either in the north-east or in the south-east. Kapālīśa shall be worshipped in their middle.

16-18. In the same Āvaraṇa he shall worship the lordly bull in the east, Nandin in the south, Mahākāla in the north, Śāstṛ in the south-eastern petal or in the petal to the south of the goddess. He shall worship Gaṇeśa in the south-western petal and Śaṇmukha in the western petal. He shall worship Jyeṣṭhā in the north-western petal, Gaurī in the north and Caṇḍa in the north-east. He shall worship Munīndra between Śāstṛ and Nandīśa.

19. He shall worship Piṅgala to the north of Mahākāla. Then he shall worship Bhṛṅgīśvara in the middle of Śāstra and Mātṛ group.

20. He shall worship Vīrabhadra in between the Mātṛs and Vighneśa. He shall worship goddess Sarasvatī in between Skanda and Vighneśa.

21. Srī is to be worshipped at the feet of Śiva in between Jyeṣṭhā and Kumāra. He shall worship Mahāmoṭī in between Jyeṣṭhā and Gaṇāmbā.

22. He shall worship goddess Durgā in between Gaṇāmbā and Caṇḍa. In the same Āvaraṇa he shall worship the host of Śiva's attendants.

23. He shall perform the Japa after due meditation with mental purity, of the female friends of Śivā along with the Śaktis of Rudra, Pramatha and Bhūta.

24. When the third Āvaraṇa has been worshipped thus he shall worship the fourth Āvaraṇa outside it after meditation.

25. The sun shall be worshipped in the eastern, Brahmā in the southern, Rudra in the western and Viṣṇu in the northern petal.

26. There are separate Āvaraṇas to all the four lords.

His six limbs shall be worshipped at the outset along with the Śaktis, Dīptā etc.

27. They are Dīptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Vimalā, Amoghā and Vidyutā. These shall be worshipped all round form the east onwards.

28. The four shall be worshipped in the second Āvaraṇa in order from the east to the north and their Śaktis afterwards.

29-30. Āditya, Bhāskara, Bhānu, Ravi, Arka, Brahmā, Rudra and Viṣṇu these are the extensions of Vivasvat in the east and stationed more so in the south. Bodhinī is in the west and Āpyāyinī in the north.

31. He shall worship in the second Āvaraṇa, Uṣā, Prabhā, Prājñā and Sandhyā after fixing them in Īśāna etc.

32-33. In the third Āvaraṇa he shall worship Soma (moon) Aṅgāraka (Mars), Budha (Mercury) most excellent among the intelligent, Bṛhaspati (Jupiter) of extensive intellect, Bhārgava (Venus), the storehouse of splendour, Śanaiścara (Saturn), Rāhu and Ketu the smoke-coloured and terrible.

34. Or he shall worship the twelve Ādityas in the second Āvaraṇa and the twelve Rāśis (signs of Zodiac) in the third Āvaraṇa.

35-36. Externally he shall worship the groups of seven, sages, gods, Gandharvas, serpents, Apsaras, Grāmaṇīs (leaders), Yakṣas, Yātudhānas, horses, and the seven Vālakhilyas in the form of Chandas.

37. After worshipping the sun in the third Āvaraṇa he shall worship Brahmā along with the three Āvaraṇas.

38. He shall worship Hiraṇyagarbha in the east, Virāṭ in the south, Kāla in the west and Puruṣa in the north.

39-40. Hiraṇyagarbha is the first Brahmā resembling the lotus, Kāla has the lustre of Jāti and collyrium. Puruṣa resembles the crystal. He has three Guṇas : sattva, rajas and tamas. The four are stationed in order in the first Āvaraṇa.

41. Sanat, Sanaka, Sananda and Sanātana shall be

worshipped in the second Āvaraṇa all round beginning with the east.

42. He shall then worship the Prajāpatis in the third Āvaraṇa. The first eight shall be worshipped in the east and the remaining three in order from the east onwards.

43-44. The following are the famous Prajāpatis: Dakṣa, Ruci, Bhṛgu, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Kaśyapa ahd Vasiṣṭha. Their wives too shall be worshipped along with them.

45-46. They are Prasūti, Ākūti, Khyāti, Sambhūti, Dhṛti, Smṛti, Kṣamā, Sannati, Anasūyā, Aditi and Arundhatī. These chaste ladies are ever engaged in the worship of Śiva. Endowed with glory and prosperity they are very pleasing to look at.

47. He shall worship the four Vedas in the first, the Itihāsas and Purāṇas in the second Āvaraṇa.

48. The entire Vedic lore beginning with law codes shall be worshipped in the third Āvaraṇa.

49. The Vedas shall be worshipped beginning with the east. The other texts shall also be worshipped just as one pleases. They are divided into four or eight and their worship performed all round.

50. After worshipping Brahmā endowed with the three Āvaraṇas, in this manner in the south, he shall worship Rudra in the west along with the Āvaraṇas.

51-52. The five Brahmans and the six limbs are his first Āvaraṇa, The second Āvaraṇa consists of Vidyeśvara. There is difference in regard to the third Āvaraṇa : His four forms shall be worshipped beginning with the east.

53-54. The lord is possessed of three Guṇas. As Śiva he shall be worshipped in the east. The Rājasic creator Brahmā shall be worshipped as Bhava in the south. The Tāmasic Agni shall be worshipped as Hara in the west. The Sāttvic bestower of happiness, Viṣṇu shall be worshipped as Mṛḍa in the north.

55. After worshipping Śiva the lord of twentysix principles thus to the west of Śiva, he shall worship Vaikuṇṭha in the northern side.

56-58. In the first Āvaraṇa he shall worship Vāsudeva in the east, Aniruddha in the south, Pradyumna in the west,

Saṁkarṣaṇa in the north. Or the last two can be worshipped inversely. Such are the first and second Āvaraṇas. Matsya (fish), Kūrma (Tortoise), Varāha (Boar) Narasiṁha (man-lion), Vāmana (Dwarf) any of the (three) Rāmas, Kṛṣṇa and the horse-faced Kalki shall be worshipped.[292]

59-61. In the third Āvaraṇa, he shall worship the Cakra in the east, the unthwartable missile Nārāyaṇa in the south, Pāñcajanya in the west and the bow Śārṅga in the north. Thus he shall worship the great Hari—Viśva himself after making an idol of Mahāviṣṇu, Sadāviṣṇu, by means of the three Āvaraṇas. After worshipping the four forms of Viṣṇu thus in the form of a circle of four, their Śaktis too shall be worshipped.

62. He shall worship Prabhā in the south-east, Sarasvatī in the south-west, Gaṇāmbikā in the north-west and Lakṣmī in the north-east.

63. After performing the worship of the sun and other forms as well as their Śaktis, he shall worship the lords of the worlds in the same Āvaraṇa.

64. He shall worship Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Kubera ahd Īśāna thereafter.

65. After worshipping the fourth Āvaraṇa in accordance with the injunctions he shall worship the weapons of Maheśa externally.

66-69. He shall worship the glorious trident in the north-east, thunderbolt in the east, axe in the South-east and the arrow in the south, the sword in the south-west, the noose in the west, the goad in the north-west, the Pināka in the north, the Kṣetrapāla in the west. After worshipping the fifth Āvaraṇa thus externally he shall worship the great bull in the east along with the mothers of the gods of the Āvaraṇas, either externally or in the fifth Āvaraṇa.

70-72. Then the different types of gods shall be wor-

292. In the Āvaraṇa-worship Śiva is the principal deity to be worshipped. The attendant deities of different regions—celestial, atmospheric, ethereal or nether, along with the incarnations of Viṣṇu—Matsya etc. are also worshipped, Buddha is conspicuous by absence. The worship of the deities of heterogeneous traits indicates the cosmopolitan and proselytizing nature of this purāṇa.

shipped all round. The heaven-walkers, sages, Siddhas, Daityas, Yakṣas, Rākṣasas, Ananta and other leading serpents, and those of the different families, Dākinīs, goblins spirits, ghosts Bhairava leaders, different residents of the nether worlds, the rivers, oceans, mountains, forests and the lakes shall be worshipped.

73-76. The animals, birds, trees, worms and other insignificant creatures, men of different forms, deer of the insignificant types, the worlds within the universe, the crores of universes, the innumerable external seed-germs, their worlds, along with their rulers, Rudras stationed in the ten quarters supporting the universe, in fact everything fashioned out of the Guṇas or Māyā or originating from the Śakti shall be worshipped generally considering their presence on either side of Śiva and Śivā. They shall be in the form of Cit and Acit whatever that can be expressed in words.

77. They shall be thought of as having their palms joined in reverence, smiling in their faces and glancing devoutly at the lord and the goddess always.

78. After performing the Āvaraṇa Pūjā thus, he shall worship the lord again for quietening distraction and perplexity and utter the five-syllabled mantra.

79-80. He shall then offer to Śiva and Śivā as Naivedya the sweet and charming Mahācaru, nectarlike and accompanied by side dishes and vegetables. The Naivedya prepared from thirtytwo Āḍhaka measures of grains is commendable and that prepared with less than one Āḍhaka measure is the meanest one. After collecting and preparing the Naivedya to the extent of one's affluencc he shall offer it with faith.

81. After offering water for drinking, pickles, Tāmbūla and performing the rite of Nīrājana he shall conclude the remaining rites of worship.

82. Articles intended for the enjoyment of pleasures shall be excellent ones. The devotee shall not be stingy in spending money for this if he is fairly well to do.

83. Good men say that the Kāmya rites of the stingy and the stubborn, the indifferent and the defaulter in some items do not yield the benefits.

84. Hence if he wishes for the achievement of proper benefits he shall perform the Kāmya rites attending to all the items scrupulously and avoiding indifference.

85. After concluding worship thus and bowing to the lord and the goddess he shall concentrate his mind with devotion and repeat eulogical hymns.

86. After the eulogy he shall perform the Japa of the five-syllabled mantra not less than hundred and eight times. An eager devotee shall perform the Japa more than a thousand times.

87. After performing the worship of Vidyā and of the preceptor he shall perform the members assembled in the proper order in accordance with prosperity and purity.

88. Then he shall perform the rite of ritualistic bidding of farewell to the lord along with Āvaraṇas. He shall give the Maṇḍala to the preceptor along with the articles used in the rite.

89. He can give them to the devotees of Śiva or hand them over to the temple of Śivā.

90. Or he shall worship the lord in the Śiva-fire with the seven articles of sacrifice after duly worshipping the Āvaraṇa deities.

91. This rite is Yogeśvara. Nowhere in the world is there a Yoga superior to this.

92. A benefit of this world or the next unattainable through this does not exist anywhere.

93. We cannot fix like this—"This is the fruit thereof, this is not the fruit." This rite is the excellent means of benefits by way of welfare.

94. This can be said that whatever is solicited is obtained as fruit from this as from the wish-yielding precious stone.[293]

95. Still none shall perform this rite for trivial benefits. A man praying for a small help from a great man demeans himself.

96. If the rite is performed surely the desired fruit

293. It is a fabulous gem that yields the possessor his desires. It is also a mantra that confers the desired fruit.

shall be achieved. Whatever rite is performed, let it be performed with the lord as aim.

97. Hence, an expert man shall perform this rite for the conquests of his enemy or death even if those fruits are not to be secured from any one else whether those fruits are seen or unseen.

98. When great sins are committed, when there is a terror of great epidemics, famine or any other calamity, this rite shall be performed for the pacification of the evil.

99. Of what avail is much talk ? The lord has said that this is the spiritual missile to be used by the devotees of Śiva, to ward off great mishaps.

100. Hence, a person performing this rite with the conviction that there is no greater protection for the Ātman enjoys the benefit.

101. He who reads the hymn with purity of body and mind attains an eighth of the benefit desired.

102. If any one thinks into the hymn, observes fast on the full moon and the new moon days and recites it on those days or on the eighth or fourteenth day, he shall derive half the benefit.

103. He who thinks over the meaning, observes rites on Parvan and other days and performs the Japa of this stotra for a month derives full benefit.

CHAPTER THIRTYONE

(*The Hymn of lord Śiva*)

Upamanyu said :—

1. O Kṛṣṇa, I shall tell you the hymn whereby this holy rite of Yogeśvara is concluded along the path of five Āvaraṇas.

2. Be victorious, O Śiva, the sole lord of the universe, naturally charming one, of the nature of eternal knowledge. You are the principle beyond the region of words and minds O lord, who have transcended the confused universe.

3. O lord, of a naturally pure physical body, O lord of charming activities. O lord, having a great Śakti on a par with yourself, O ocean of pure attributes.

4. O one endowed with infinite splendour, O one of incomparable physical body, the support, and of unarguable greatness, be victorious O one of undisturbed auspiciousness.

5. O Unsullied one, O one having no other support, O one rising up without cause and of incessantly great bliss, be victorious, O cause of extreme delight.

6. Be victorious, O one of excessively great prosperity. O receptacle of excessive mercy, O the sole possession of the free, O one of unequalled affluence.

7. O lord who have enveloped the universe, O one not enveloped by any one, O one standing superior to all, O one to whom there is no one at all who is superior.

8. Be victorious, O wonderful one, who are by no means insignificant. O unwounded one: O unchanging one. O immeasurable one, O one uninfluenced by Māyā, O one having no emotions, O one devoid of dirt, be victorious.

9. O one of great arms, O one of great essence, O one of great attributes, O one of great narratives, O one of great strength, O one of great Māyā, O one of great taste, O one of great chariot.

10. Obeisance to the great lord, the great cause, the quiescent one, more auspicious than any one else.

11-13. The entire universe including the gods and Asuras is subservient into you. Hence who is competent to transgress the behest ordained by you ? This devotee is solely dependent on you. Hence, O sir, bless me and bestow on me what I have prayed for.

14. Be victorious, O goddess, the mother of the universe identical with the universe, and of unlimited prosperity. Be victorious, O goddess of incomparable beautiful person.

15. Be victorious, O goddess transcending speech and mind annihilating the darkness of ignorance, devoid of birth and old age, O one superior to that which is superior to Kāla.

16. Be victorious, O goddess stationed in many rites,

O beloved of the lord of the universe, O goddess, worthy of being propitiated by all the gods, O goddess who multiply the universe.

17. Be victorious, O goddess endowed with divine and auspicious body of auspicious light, O one of auspicious conduct. Be victorious, O goddess, bestowing auspiciousness.

18. Obeisance to the goddess possessed of great and auspicious attributes. The universe born from you merges into you alone.

19-21. Without you even the lord is not competent to bestow the benefits. O goddess of the gods, ever since birth this person has sought refuge in you. Hence, please fulfil the desire of this devotee of yours. Sadāśiva, of five faces, ten arms, resembling the pure crystal, having the physical body constituted by the letters, the five Brahmans and the Kalās, the lord who is both Sakala and Niṣkala, who is endowed with devotion to Śiva and who is beyond the Śānti Kalā, has been worshipped by me with devotion. May he bestow on me what is prayed for by me.

22. May the Icchā Śakti named Śivā seated on the lap of Sadāśiva, the mother of all the worlds, grant me what I desire.

23-26. Lords Heramba and Ṣaṇmukha are the beloved sons of Śiva and Śivā. Their accomplishments are auspicious. They are omniscient. They imbibe the nectar of knowledge. Being content they are mutually affectionate. They are perpetually honoured by Śiva and Śivā. They are always respected and revered by Brahmā and other gods. They are always ready to protect the worlds. Out of their will they take incarnations with their many different parts. They have been always worshipped thus by me on either side of Śiva and Śivā. May they grant me what I have prayed for with due deference for their behest.

27-29. May the lord grant me what I have prayed for—the lord who resembles the pure crystal, who is called Iśāna, Sadāśiva, the great Ātman, who is quiescent, who occupies the firmament transcending the Sāntikalā, who is the final Bīja of the five-syllabled mantra equipped with five Kalās

and has been worshipped by me in the first Āvaraṇa along with Śakti.

30-32. May the lord grant me what I have prayed for—the lord who is ancient, who is named Puruṣa, who resembles the rising sun, who is identified with the eastern face of Śiva Parameṣṭhin, who is in the form of Śānti stationed in the wind, who is engaged in worshipping the feet of Śiva, who is the first among Śiva-Bījas, who has four Kalās and who has been worshipped by me with devotion in the east along with Śakti.

33-35. May the holy middle Brahman grant me what I have prayed for—he who is named Aghora resembling collyrium, who has a terrible physical body, who is identified with the southern face of the lord, who is engaged in the worship of Śiva's feet, who abides in the Vidyā region and is stationed in the middle of fire, who is the second among Śiva's Bījas, who has eight Kalās and has been worshipped along with Śakti to the south of Śiva.

36-38. May the holy Brahman grant me what I have prayed for—he who is Vāma, who has an excellent dress resembling saffron powder, who is identified with the northern face of Śiva and who is well established in Pratiṣṭhā, who is stationed in the middle of the zone of water. He is engaged in worshipping the lord. He is the fourth one among Śiva-Bījas. He has thirteen Kalās. He has been worshipped along with Śakti to the north of the lord.

39-41. May the great Brahman grant me what I have prayed for—he who is named Sadya having gentle characteristics, who is as white as the conch, Kunda flower and the full moon. He is the western face of Śiva that is engaged in worshipping Śiva's feet, who is established in the Nivṛtti region and is stationed in the earth, who is the third one among Śiva-Bījas and is endowed with eight Kalās, and who has been worshipped along with Śakti to the west of the lord.

42. May the two heart-forms of Śiva and Śivā purified by Śiva grant my desire at the behest of the two—Śiva and Śivā.

43. May the two tuft-forms of Śiva and Śivā, depending on Śiva, grant my desire after honouring the behest of the two.

44. May the two coats of mail of Śiva and Śivā purified by Śiva grant my desire at the behest of the two.

45. May the two eye-forms of Śiva and Śivā dependent on Śiva grant my desire at the behest of the two.

46. May the missile forms of Śiva and Śivā always engaged and devoted to the worship of the pair grant my desire at their behest.

47-48. Let these deities Vāma, Jyeṣṭha, Rudra, Kāla, Vikaraṇa, Balavikaraṇa, Balapramathana and Sarvabhūtadamana grant me what I desire, at the behest of the two.

49-50. May the eight deities Ananta, Sūkṣma, Śiva, Ekanetra, Ekarudra, Trimūrti, Śrikaṇṭha and Śikhaṇḍaka and their Śaktis, worshipped in the second Āvaraṇa grant my desire at the behest of the two.

51-52. May the eight Mūrtis Bhava and others and their Śaktis as well as the eleven Mūrtis Mahādeva and others accompanied by their Śaktis, all stationed in the third Āvaraṇa confer the desired benefit after honouring the behest of Śiva and Śivā.

53-57. The king of Bulls, of great splendour, thundering like the great cloud, who is comparable to the peaks of Meru. Mandara, Kailāsa and the Himavat, whose hump is huge in size like the white peaks of clouds and who shines with a tail like the great lord of Serpents, whose face, horns and feet are red in colour, whose eyes are almost red, whose limbs are plump and lifted up, who shines with a charming gait, who has all praiseworthy characteristics, who is glorious, who has glittering gemset ornaments, who is a favourite of Śiva, who is devoted to Śivā, who makes up the banner and vehicle of Śiva and Śivā, who has purified his body by touching their feet with it, who is the king of cows, who is glorious, and is possessed of the excellent and glorious trident as his weapon, may grant my desire at the behest of the two.

58-61. Nandīśvara of great splendour, the son of Pārvatī is worshipped and revered every day by the gods including

Nārāyaṇa. He is stationed at the door of the harem of Śiva along with his attendants. He has the lustre of the lord; he is the suppressor of all Asuras. He is crowned as the president of all Śaivite rites. He is a favourite of Śiva. He is fondly devoted to Śivā. He has the excellent weapon of the glorious trident. He is attached to those who depend on Śiva. They too are attached to him. May he grant my desire at the behest of the two.

62. Mahākāla of great arms is like another Mahādeva unto those who seek refuge in him. May he protect us always.

63. He is a favourite of Śiva and is fondly attached to Śivā. He is their perpetual worshipper. May he grant my desire at the behest of the two.

64. The chastiser is the knower of the meaning and truth of all Scriptures. He is another body of Viṣṇu. He is his son in the form of great delusion. He is fond of honey, meat and wine. May he grant my desire at the behest of the two.

65-66. May the seven mothers—Brahmāṇī, Māheśī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī and Cāmuṇḍā of fierce valour, mothers of all the worlds, grant my desire at the behest of the two.

67-69. He has the face of the elephant in rut. He is the son of Gaṅgā, Umā and Śiva. The firmament is his body ; the quarters his arms ; the moon, the sun and the fire his eyes. He is worshipped by the elephants of the quarters, Airāvata and others. The ichor of Śaivite knowledge comes out of him. He wards the obstacles of gods. He causes obstacles to the Asuras and others. He is sanctified by Śiva. May he grant my desire at the behest of the two.

70-74. Ṣaṇmukha is born of Śiva. He holds Śakti and thunderbolt. He is the son of fire. He is also the son of Gaṅgā, Gaṇāmbā and Kṛttikās. He is surrounded by Viśākha, Śākha and Naigameya. He is the conqueror of Indra and the demon Tāraka. He is the Generalissimo of Indra's armies. He pierced the important mountains Meru and others with his splendour. He resembles molten gold. He has eyes resembling petals of lotuses. He is Kumāra and the model for all tender beings. He is the favourite of Śiva and

fondly attached to Śivā. He is a perpetual worshipper of Siva's feet. May he grant my desire at the behest of the two.

75. Jyeṣṭhā, the excellent deity granting boons, is always engaged in worshipping them. May she grant my desire at the behest of the two.

76-79. The goddess is saluted by the three worlds in the form of Ulkā (meteor, comet). She is requested by Brahmā to multiply the creation through Śivā. She came out from the middle of the eyebrows of Śivā who divided herself into Dākṣāyaṇī, Satī, Menā, Haimavatī, Umā. She is the mother of Kauśikī, Bhadrakālī, Aparṇā and Pāṭalā. She is Rudrāṇī the beloved of Rudra. She is always engaged in worshipping Śiva. May she grant my desire at the behest of the two.

80. Caṇḍa is the lord of all the Gaṇas who is born of the face of Śiva. May he grant my desire at the behest of Śiva and Śivā.

81. May Piṅgala the chief of Gaṇas, the prosperous one, fondly attached to Śivā and a favourite of Śiva, grant my desire at the behest of the two.

82. May the chief Gaṇa Bhṛṅgīśa who is interested in propitiating Śiva grant my desire at the behest of Śiva.

83-85. Vīrabhadra is of great splendour. He resembles snow, Kunda flower and the moon. He is the beloved of Bhadrakālī. He is the perpetual protector of mothers. He removed the head of Yajña and of Dakṣa of wicked soul, he pared the limbs of Viṣṇu, Indra, Yama and other gods. He is a follower of Śiva. He is a glorious executor of Śiva's behests. May he grant my desire at the behest of Śiva.

86. Sarasvatī born of the lotus-like speech of Maheśa is interested in worshipping Śiva and Śivā. May she grant my desire.

87. Lakṣmī is stationed in the chest of Viṣṇu. She is engaged in worshipping Śiva and Śivā. At the very bidding of Śiva and Śivā, may she grant my desire.

88. Mahāmoṭī is engaged in worshipping the feet of Mahādevī. At her very bidding may she grant my desire.

89-90. Kauśikī is the daughter of Pārvatī. She rides on a lion. She is the great Māyā, the slumber of Viṣṇu. She is the suppressor of the demon Mahiṣa. She destroyed Śumbha

and Niśumbha. She is fond of wine and meat. May she grant my desire duly honouring at the behest of her mother.

91-95. Rudras have the lustre of Rudra. Pramathas are famous for their prowess. The Bhūtas have great virility. They have the lustre of Mahādeva. They are perpetual Yogins. They are uncomparable and devoid of conflicting pairs of defaults. They are free from dangers. They are accompanied by their Śaktis and followers. They are bowed to by the world. They are competent to create and annihilate the worlds. They are mutually loving and accommodating. They are very affectionate and respectful to one another. They are favourites of Śiva and are marked by his traits. They are gentle, terrible and mixture of both. They are in the midway between the two. They are ugly, good-featured and multifeatured. May they grant my desire at the behest of the two.

96-97. The group of the friends of the goddess has all the characteristics of the goddess. They are accompanied by the daughters of Rudras and Śaktis many in number. They have been worshipped in the third Āvaraṇa of Śiva with great devotion. Let them grant my desire at the behest of the two.

98-101. The sun is the Mūrti with illuminated disc of Maheśa. He is Nirguṇa, Guṇasaṅkīrṇa, Guṇakevala, and Avikārātmaka. The first one is single with general variations. He is of extraordinary activity in creation, sustenance and annihilation. Thus he is divided into three, four or five ways. He is worshipped in the fourth Āvaraṇa of Śiva along with the followers. He is a favourite of Siva and fondly attached to Śivā. He is engaged in worshipping the feet of Śiva. May he grant my desire at the behest of the two.[294]

102-105. The eight Mūrtis of the sun viz. Āditya, Bhāskara, Bhānu, Ravi, Arka, Brahmā, Rudra, and Viṣṇu, the eight Śaktis Dīptā[295] etc., the six Aṅgas of the sun-god, the

294. The verses 99 to 102 are repeated. See Verses 110 to 113.

295. The Śaktis– Dīptā, Sūksmā, Jayā etc., eight in number (Cp. Vāyavīya S. II. 30. 27) are the female guardian deities of the quarters and sub-quarters from the east onwards.

Śaktis viz. Vistarā, Sutarā, Bodhinī, Āpyāyinī, Uṣā, Prabhā, Prājñā and Sandhyā and the planets beginning with Soma and ending with Ketu purified by Śiva—may these urged by the behest of Śiva and Śivā grant me everything auspicious.

106-112. May the twelve Ādityas, and the twelve Śaktis, sages, Gandharvas, serpents, Apsaras, Grāmaṇīs, Yakṣas Rākṣasas, Asuras, the seven sets of seven, the seven horses identical with the Vedas and Vālakhilya and others, the worshippers of Śiva's feet, grant me everything at the behest of Śiva and Śivā. Brahmā the chief of the universe, a form of the lord of gods, having sixtyfour attributes and achievements, and established in the principle of Buddhi, shall be worshipped in the fourth Āvaraṇa of Śiva. He is a favourite of Śiva, fondly attached to Śivā and is engaged in worshipping the feet of Śiva. May he grant my desire at the behest of the two.

113-115. Hiraṇyagarbha the lord of the worlds, the Virāṭ, Kāla, Puruṣa, Sanat, Sanaka, Sananda, Sanātana, the Prajāpatis, the sons of Brahmā, Dakṣa and others, eleven in number with their wives, Dharma and Saṁkalpa—all these are engrossed in their devotion to Śiva being subservient to the behests of Śiva. May these grant my desire.

116-117. May the four Vedas, the Itihāsas, Purāṇas, Dharma-Śāstras accompanied by the Vedic lore, although mutually disagreeing but based on the nature of Śiva, grant my desire at the behest of Śiva and Śivā.

118-123. Then the great lord Rudra, the important form of lord Śivā, is the lord of the zone of Fire and possesses all Aiśvaryas. He is enriched with the identity with Śiva. He is devoid as well as possessed of attributes. He is Sāttvic, Rājasic and Tāmasic. Basically he is not prone to aberrations. Then outwardly he assumes aberrations. He is of extraordinary activity apart from the activity of creation etc. He cut off the head of Brahmā. He is his father as well as his son. He is the progenitor and son of Viṣṇu to whom he controls. He is the enlightener of both. The lord blesses them for ever. Rudra is stationed within and without the cosmos. He is the lord of the worlds. He is fond of Śiva to whom

he is fondly attached. He is engaged in the worship of Siva. May he grant my desire at the behest of Śiva.

124-125. His six ancillaries Brahman etc. and the eight deities ending with Vidyeśa, the four different Mūrtis devoted to Śiva, with Śiva as their cause, Śiva, Bhava, Hara and Mṛḍa —may these grant my desire at the behest of Śiva.

126-133. Viṣṇu is another form of the great lord Śiva himself. He is the lord of the principle of water. He is stationed in the region of the unmanifest. He is Nirguṇa. He is predominantly Sāttvic as well as possessed of single Guna. He does not identify himself with the created things. He has the three general aberrations. He is of extraordinary activity apart form that of creation. He compares with Brahmā though he is born of the right part of Śiva. He is created by the first Brahmā and he is his creator too. Viṣṇu abides within and without the universe. He is the lord of the worlds. With his discus he destroys Asuras. He is the younger brother of Indra. He has manifested himself in ten forms under the curse of Bhṛgu. He incarnated on the earth at his will for removing the burden of the Earth. His strength is immeasurable and incomprehensible. He is the wielder of Māyā. He fascinates the universe with his Māyā in the form of Mahāviṣṇu and Sadāviṣṇu. He is worshipped by the devotees of Viṣṇu in the seat of the three Mūrtis. He is a favourite of Śiva and is fondly attached to him. He is engaged in the worship of his feet. May he grant me what is auspicious at the behest of Śiva.

134-136. The four Mūrtis of Viṣṇu, viz Vāsudeva, Aniruddha, Pradyumna, and Saṁkarṣaṇa, the ten Avataras viz—the fish, tortoise, boar, man-lion, dwarf, Rāma trio, Kṛṣṇa and the horse-faced Kalki, his discus Pāñcajanya and the bow Śārṅga—may these grant my desire at the behest of the two.[296]

137. May Prabhā, Sarasvatī, Gaurī, and Lakṣmī sanctified by Śiva grant my desire at the behest of the two.

138-139. May Indra, Agni, Yama, Nirṛti, Varuṇa,

296. The Verse is repeated. See Vāyavīya S. 30. 58.

Vāyu, Soma, Kubera and Iśāna the wielder of the trident grant my desire at the behest of Śiva and Śivā. These are engaged in the worship of Śiva and have sanctified by their pious feelings to him.

140-141. May the divine weapons of the lord and the goddess—viz—the trident, thunderbolt, axe, arrow, sword, noose, goad and the excellent weapon Pināka protect me always at behest of the two.

142-143. May the bull, the powerful son of Kāmadhenu, rivalling with the submarine fire Vaḍavā, surrounded by five mother-cows[297] who has attained the state being the vehicle of the lord and the goddess, grant my desire, at the behest of the two.

144. The five mother-cows stationed in Śiva's region are Nandā, Sunandā, Surabhi, Suśīlā and Sumanās.

145. They are engaged in devotion to Śiva and are engrossed in his worship. May these grant my desire at the behest of the two.

146-150. Kṣetrapāla of great splendour resembling the blue cloud with his face terrible due to the curved fangs, refulgent with throbbing red lips, with red hairs lifted up, with the crooked, eyebrows, three circular red eyes, with the moon and the serpents as ornaments, being in nude form holds the trident noose, sword and the skull in his hands, of terrible aspect, surrounded by Bhairavas, Siddhas and Yoginīs, is seated in every temple. He is the protector of the good. Bowing to lord Śiva is his great interest. He is purified by pious feelings towards Śiva. He protects those who seek refuge in him particularly as his own sons. May he grant my desire at the behest of the two.

151. May the four deities Tālajaṅgha and others worshipped in the first Āvaraṇa protect me at the behest of Śiva and Śivā.

152. May Bhairava and others who surround him all round bless me at the behest of the two.

153-155. Nārada and other sages who are worshipped even by the gods, the Sādhyas, serpents, gods who reside in

297. For the names of the mother-cows, see below verse 144.

Janaloka, the residents of Maharloka who have been deposed from authority, the seven sages and others along with the Gaṇas moving about in aeroplanes—all these engaged in the worship of Śiva and subservient to his bidding may grant my desire at the behest of the two.

156 163. The four types of gods beginning with Gandharvas and ending with the Piśācas, Siddhas, Vidyādharas and others who move about in the sky, the Asuras and Rākṣasas who reside in the netherworlds, Ananta and other leading serpents, Vainateya and other birds, Kuṣmāṇḍas, Pretas, Vetālas, Grahas and Bhūtas, Ḍākinīs, Yoginīs, Śākinīs and evil witches, temples, parks, houses, holy centres, mansions continents, oceans, rivers, lakes, sumeru and other mountains, forests, animals, birds, trees, germs, worms, deer, the worlds, overlords of the worlds, seeds of life along with their Āvaraṇas, ten quarters, elephants of the quarters, letters, words, mantras, Tattvas along with their lords, Rudras who support the cosmos and other Rudras and their Śaktis whatever is seen, heard or inferred in this world—may all these grant my desire at the behest of the two.

164-167. The great lore of Śiva capable of releasing the individual soul from the fivefold bondage is different from Paśuvidyā. The scripture of Śaivite virtue and the Dharma, the Purāṇa of Śiva approved of by Śrutis, and the Śaivite scriptures Kāmikā and others of four types honoured by Śiva and Śivā and worshipped by me may all these make this holy rite accomplished well and fruitful.

168-169. May the early preceptors from Śveta to Nakulīśa along with their disciples, the preceptors born as members of their families, especially my preceptors, both Śaivas and Māheśvaras engrossed in Śiva's knowledge and holy rites, permit this holy rite to be fruitful and well accomplished.

170-172. May the lay brahmiṅs, Kṣatriyas, those who are experts in the knowledge of the Vedas and the ancillaries together with their tenets in the lines of Śaivite virtue, those who are well-versed in all sacred scriptures, the followers of Sāṁkhya, Vaiśeṣika, Nyāya and other systems of philosophy, the followers of the sun, Brahma, Rudra and Viṣṇu and all

other good men particularly those who are wedded to Śaivite discipline—permit this holy rite which is the instrument for achieving my purpose.

173-174. The followers of Śiva who adhere to the philosophical path, those who perform the Pāśupata rites those who observe the holy rites and the Śaivite holy men such as Kapālikas—all these are adherents and executors of Śiva's behests. They shall be worshipped by me at the behest of Śiva. May these bless me. Let them praise the successful holy rite.

175. Those who adhere to the path of knowledge according to the southerners, those who follow the southern cult and the northern cult abide by me without mutual clash since I wish and seek the welfare through the mantras.

176. May the atheists, tenacious rogues, ungrateful and Tāmasic heretics and great sinners be far away from me.

177. Of what avail is the long eulogy? Let all the faithful bless me. Let all good men pronounce everything auspicious.

178. Obeisance to Śiva accompanied by Śivā. Obeisance to you the primordial cause accompanied by your son. Obeisance to you encircled by the universe in the form of five Āvaraṇas.

179. After saying this he shall prostrate before Śiva and Śivā and perform the Japa of the five-syllabled mantra not less than hundred and eight times.

180. Similarly he shall perform the Japa of Śakti mantra, dedicate it to Śiva and crave forgiveness. He shall thus conclude the remaining rites of worship.

181. This holiest of holy hymns is pleasant and agreeable to Śiva and Śivā. It yields all desires. It is the sole means for the achievement of worldly pleasures and salvation.

182. He who repeats this everyday or listens to this with mental purity shakes off sins and attains Śivasāyujya soon.

183-184. Slayers of cows, ungrateful wretches, murderers of heroes, those who slay children in the womb, murderers of those who seek refuge, those who kill

friends and those who confide in them, those who commit wicked sins such as matricide, patricide.—all these are released from their sins on repeating this hymn.[298]

185. When bad dreams and evil portents occur indicating terror and danger this hymn shall be repeated. Then those dangers do not befall.

186. The man who regularly performs the Japa of this hymn obtains longevity, health, prosperity and everything else desired.

187. The benefit thus mentioned is of the mere Japa of the hymn without worshipping. It is impossible to count the benefit if the Japa of the hymn is performed along with worship.

188. Let the accruing of the benefit stand alone. When this Japa is repeated the lord on hearing this stands in the heaven along with the goddess.

189. Hence after worshipping the lord and Umā in the heaven the devotee shall stand with palms joined in reverence and repeat the hymn.

CHAPTER THIRTYTWO

(*The rites for achieving worldly benefits*)

Upamanyu said :—

1. O Kṛṣṇa, what has been mentioned to you is the site which yields benefit here and hereafter. It is a great synthesis of physical rites, penance, Japas and meditation.

2. Now I shall mention that great rite of worship, Homa, Japa, meditation, penance and charitable gifts, which yields benefits here itself to men who follow Siva.

3. The devotee expert in the meaning of mantras shall at the outset practise mantras since the rites of visible benefits here itself are not fruitful otherwise.

298. This is another instance of the proselytizing attempt of the Purāṇic Ācāryas to entice the laity to their fold.

4. A learned and sensible devotee, even after the mantra has been achieved, shall not haphazardly perform any rite the fruit whereof has been thwarted by some unseen powerful obstacle.

5. Atonement is possible for that obstacle. Hence he shall perform that atonement after testing it at the outset by means of omens.

6. He who due to delusion performs the rite yielding the benefit here itself does not attain the fruit thereof and becomes the laughing stock.

7. Without faith and devotion no one shall perform the rite intended to yield direct benefit. He becomes an unbeliever and an unbeliever does not attain fruit.

8. It is not the fault of the lord if the rite does not yield the fruit since it is found to yield fruit here itself for those who perform the rite exactly as ordained.

9. An aspirant who has mastered the mantras overcoming the obstacles and who performs the rite with full confidence and conviction attains the fruit.

10. Or, for the attainment of the benefit let him be scrupulously celibate, eating only the Haviṣya, milk-pudding or fruits.

11. He shall not even think of, much less physically do, such prohibited actions as violence. He shall be pure always with clear dress and smear the body with Bhasma always.

12-17. After observing the rules of conduct, the devotee shall on an auspicious and favourable day with the characteristics mentioned before, smear the ground with cowdung in a spot bedecked with garlands of flowers and draw the auspicious lotus shining with its own refulgence. It shall be of molten gold with eight petals and filaments, with the pericarp in the middle set with all gems. It shall be not less than a Hasta in width and must have a stalk befitting its size. He shall conceive Animā etc. in the bulbous root made of gold, in accordance with the injunctions. He shall instal the phallic idol with its pedestal, made of gems, gold or crystal with the requisite characteristics. He shall invoke

the eternal lord accompanied by Ambā and the Gaṇas. Śiva's form as Maheśvara shall also be conceived in the idol

18-19. It shall have four arms and four faces. It shall be bedecked in all ornaments. It shall wear the tiger's hide with the smiling face and the gestures of granting boons and of protection to the devotee. Other hands shall hold the deer and the axe. Or if the conceiver desires he can conceive of the Mūrti as having eight arms.

20. Then the right hand holds the trident, axe, sword and the thunderbolt. The left hands hold the noose, goad, iron club and the serpent.

21. The Mūrti shall have the lustre of the rising sun. It shall have three eyes in every face. The face towards the east is gentle and has the refulgence befitting its size and features.

22. The southern face resembles the blue cloud and has a terrific appearance. The northern face has the lustre of coral and is bedecked with dark forelocks.

23. The western face is gentle, with the lustre of the full moon. Seated on his lap is the great Śakti of Maheśvara

24-25. She is famous as Mahālakṣmī dark coloured and wholly charming. After conceiving the Mūrti thus and unifying it into a whole he shall invoke the embodied lord and worship him. For the purpose of ablution he shall arrange for Pañcagavya prepared from a tawny cow.

26-27. There shall be Pañcāmṛta and particularly the full seeds. He shall prepare the Maṇḍala ahead decorated with gem-dust. The water-pot of Īśāna shall be put in the pericarp. The water-pots of Sadyojāta shall be placed around, afterwards.[299]

28-30. Eight pots of Vidyeśa shall be filled with the waters of holy centres and threads shall be tied round them. Sacred articles of worship shall be dropped therein with due incantations in accordance with the injunctions. They shall be completely covered into the silken cloth with the mantras. When the proper time arrives he shall perform the ablution of the lord with Pañcagavya.

299 On the consecrated water-jars see Vāyavīya S. 17. 16-17

31-33. Waters dropped from the Darbha grass, golden and gemset vessels, scented and flowery waters purified with the mantras shall be taken from the vessels and Maheśvara shall be bathed. Scents and flowers shall be offered, lights shown and the worship performed. The unguent shall be not less than a Pala by weight and the maximum shall be eleven Palas.

34-36. Auspicious and charming flowers of good colour and fragrance blue and other lilies, plenty of Bilva leaves, red lotuses and white lotuses if available shall be used. The incense shall be offered with the black Aguru. The gum-resin shall be used with the camphor and ghee. The ghee used for lamps shall be of the milk of tawny cows. The five Brahmans, the six Aṅgas and the Āvaraṇas shall be worshipped.

37. The Naivedya shall be made of Caru prepared in ghee and milk with jaggery. The water shall be rendered fragrant with the Pāṭala flowers, lilies and lotuses.

38. Well-consecrated Tāmbūla along with five fragrant spices shall be offered.[300] The ornaments offered shall be made in gold and set with gems.

39. Freshly woven cloths of various colours and of fine fabric attractive to the sight shall be offered with songs and instrumental music.

40. The maximum number of times for Japa is hundred thousand. According to the benefit desired the number of worship varies from one to three.

41. The number of sacrifices is not less than ten for every article and the maximum is hundred. In such rites as Māraṇa and Uccāṭana Śiva shall be conceived terrific in form.

42. When quiescent or nourishing rites are being performed, Śiva shall be thought of as gentle in the phallicimage in the Śiva-fire and in other idols as well.

43. In Māraṇa and other rites the Śruk and Śruva shall be made of iron. In all other rites such as quiescent these shall be made of gold.

300. On the Pañcasaugandhika, see P. 2006 note.

44-46. In the rite of Mṛtyuñjaya the Homa is performed with Dūrvā mixed with ghee and cow's milk, or honey or with Caru along with ghee, or milk alone. For the rites intended to quell ailments to attain prosperity and subdue poverty, gingelly seeds, ghee, milk or lotus-flowers shall be used. Persons seeking to bring persons under control shall perform Homa with Jātī flowers and ghee.

47. A Brahmin shall perform the rite of Ākarṣaṇa with ghee and Karavīra flowers, Uccāṭana with oil and Stambhana with honey.

48. Stambhana rite can be performed with mustard also; Pātana with garlic; Tāḍana with the blood of mule, camel or of both.

49. Māraṇa and Uccāṭana shall be performed with Rohi and gingelly seeds. Vidveṣaṇa rite shall be performed with the oil of Lāṅgala.

50-52. Bandhana rites and the rite of paralysing of a vast army shall be performed with the seeds of Rohi. In Ābhicārika rites the articles of Homa shall be used with the red mustard and the Homa shall be performed with oils extracted from manually operated machines. It can also be performed with seeds of cotton in combination with Kaṭukī and husk. In Ābhicārika rites the devotee shall perform Homa with mustard seeds mixed with oil. Milk yields the subdual of fevers and is conducive to good fortune.

53. Homa offered with honey, ghee, curds, milk and rice-grains or with Caru grants all desires.

54. Quiescent, nourishing, Vaśya and Ākarṣaṇa rites shall be performed with the seven articles of worship sacrificial twigs etc.

55. Vaśya. Ākarṣaṇa and Śrīpada (glorious position) rites shall be performed with the leaves of Bilva for Havana. It yields conquest over the enemies.

56. In quiescent rites the twigs of Palāśa, Khadira etc. shall be used. In rites of cruelty the twigs of Karavīra and Arka shall be used. Twigs of thorny trees shall be used in the rite of war.

57. A quiet man shall perform the quiescent and

nourishing rites particularly. A ruthless man with angry mind shall perform Abhicarika rites.

58. When the harassment is unbearable and condition is pitiable, when there is no other remedy, only then shall one perform the Ābhicārika rite against desperadoes.

59. No virtuous man, occupying honourable position or otherwise shall perform the Ābhicārika rite against the ruler of his country.

60. Even if he happens to be a desperado one shall not perform Ābhicārika rite against a person who has sought refuge in Śiva, mentally, verbally or physically.

61. A man performing Ābhicārika rite against the ruler of his country whether he be a devotee of Śiva or not, shall have a fall immediately.

62. If he wishes for his own happinness he shall not perform Ābhicārika rite against the protector of his country or against any devotee of Śiva.

63. If he performs the rite of Māraṇa etc. against any other person he shall perform expiatory rites after due repentence.

64. Whether the devotee is rich or poor he shall worship the lord in a Bāṇa or selfborn or Ārṣaka or a Vaidika liṅga.

65. If liṅgas of gold and gems are not available or if he is unable to possess them he shall perform the worship mentally or with substitute articles.

66. If a devotee can perform worship in some part he too derives the benefit of that part in accordance with his ability.

67. If the benefit is not seen even if the rite is performed, it shall be repeated twice or thrice. By all means the benefit will be received.

68. Whatever material is used in worship, gold, gem and other articles shall be handed to the preceptor apart form the Dakṣiṇā offered separately.

69. If the preceptor does not wish to receive, the entire gift shall be given to Śiva or the devotees of Śiva. It shall not be given to any other.

70-71. If any one performs the rite himself without

the help of a preceptor the procedure shall be the same. He shall not appropriate the gift to himself. If he appropriates the articles of worship for himself out of greed under delusion he will not attain his desire.

72. The liṅga used for worship may be taken by himself or given to others. If he takes that himself he shall worship it everyday or cause it to be worshipped on his behalf.

73. If he performs the rite as ordained he cannot but have the benefit. What other inducement for worship shall there be?

74-75. Still I shall mention about the excellent achievement through the rite. Even if he is attacked by the enemy or tormented by ailments, even if he falls into the jaws of death he will be freed without danger. Even the worst miserly fellow will become worthy of respect. The poor will become Kuvera,[301] god of wealth.

76. The ugly man will become beautiful, the aged will become young. The enemy will turn a friend, the opponent will grow subordinate.

77-79. The nectar that may have turned into poison shall become nectar again. The ground may turn into ocean and ocean into ground; the ditch into a mountain and the mountain into a ditch; fire into a lotus lake and the lotus lake into fire; the park into a forest and the forest into a garden; the animal into a lion and the lion into an animal.

80. Women will run after him voluntarily. Prosperity will behave like a chaste lady and will not leave him. The goddess of speech will be his slave girl, fame a prostitute.

81. The intelligence will roam about as it pleases. His mind will be pure like a diamond. His strength will be like a violent gust of wind or like an elephant in rut.

82. His activities on the side of the enemies will be paralysed in their effort. The friends of enemies will become their enemies.

83. The enemies along with their kinsmen will be no better than corpses though physically alive. Though faced

301. Vaiśravaṇa is the patronymic name of Kuvera, son of Viśravas.

with mishaps he will be freed from them and become immortal.

84. Even if he takes unwholesome food it will act as aphrodisiac. Even if he indulges in sexual intercourse every-day it will give him fresh thrills.

85. Everything hitherto inaccessible to him will become accessible like the myrobalan in the palm. Even Siddhis aṇimā etc. will become available at his will.

86. Of what use is much talk ? When this rite is performed there remains nothing unattainable.

CHAPTER THIRTYTHREE

(Rites for deriving benefits hereafter)

Upamanyu said:—

1. Now I shall mention the rite for the benefits attainable solely after death. There is nothing like this rite in the three worlds.

2-6. The rite is attended with the excellence of merits. It has been performed by all the gods, particularly by Brahmā, Viṣṇu, Rudra, Indra, the guardians of the quarters, the nine planets—sun-god and others, by Viśvāmitra, Vasiṣṭha and other sages who know Brahman, by Śveta, Agastya, Dadhīca and others, by us seeking refuge in Śiva, by Nandīśvara, Mahākāla, Bhṛṅgīśa and other Gaṇeśvaras, by the Daityas residing in the nether worlds, by Śeṣa and other serpents, by Siddhas, Yakṣas, Gandharvas, Rākṣasas, Bhūtas, Piśācas and practically by every one who has attained his respective position. It is by means of this rite that the gods have attained their godhood.

7. Brahmā attained his Brahmāhood, Viṣṇu his Viṣṇuhood, Rudra his Rudrahood and Indra his Indrahood. It is by means of this rite that Gaṇeśa attained his Gaṇeśahood.

8-10. The liṅga shall be bathed with white sandal water. Therein Śiva and Śivā shall be worshipped with

full-blown white lotuses and bowed to. He shall make a lotus-seat very charming and endowed with all characteristics by means of gold-dust and gem-dust in accordance with one's affluence. In the midst of the filaments a small liṅga shall be placed. It shall be of the size of the thumb, but charming, auspicious and rendered fragrant with all scents. It shall be placed to the south and worshipped with Bilva leaves.

11-12. To the south he shall apply Aguru. To the west he shall apply red arsenic. To the north he shall apply sandal and to the east he shall apply yellow orpiment. He shall then worship with charming fragrant flowers of various colours.

13. The black Aguru shall be used for incense and fumigation along with Guggulu. Fine cloths bright in colours shall be offered.

14. Milk-pudding mixed with ghee, and lamps with ghee for burning shall be offered. After offering everything with repetitions of mantras he shall circumambulate.

15. After bowing with devotion to the lord of the gods he shall eulogise the lord and crave forgiveness. Naivedya consisting of all offerings shall be offered to the Liṅga.

16-17. It shall be dedicated to Śiva with his mantras. The devotee shall seek refuge in Dakṣināmūrti. He who performs the worship with the auspicious five scents shall be freed from all sins. He shall be honoured in Śiva's region. This holy Vrata of Śiva liṅga is the most excellent, a great secret.

18. This has been mentioned to you since you are a great devotee. This shall not be given to any one and everyone. It shall be given to devotees of Śiva as mentioned by Śiva formerly.

CHAPTER THIRTYFOUR

(Delusion of Viṣṇu and Brahmā)

Upamanyu said :—

1. The achievement of benefit that has been mentioned here from the Nitya, Naimittika and Kāmya rites can entirely be secured immediately by installing the phallic and the bodily image of Śiva.

2. The world is in the form of Liṅga. Everything is founded on Liṅga. Hence if the Liṅga is installed, everything is installed.

3. It is only by resorting to the installation of the Liṅga that Brahmā, Viṣṇu, Rudra or other deities maintain their splendour.

4. What more reason can be advanced for the installation of Liṅga than that Liṅga of Viśveśvara has been installed by Śiva too?

5. Hence by all means one shall instal the phallic or the bodily image of Śiva for his welfare here and hereafter.

Śrī Kṛṣṇa said :—

6. What is a Liṅga? How is lord Śiva a Liṅgin? How did he have the status of a Liṅga? Why is he worshipped in it?

Upamanyu said :—

7. The unmanifest is called the Liṅga. It is the source of attributes as well as that wherein the universe merges and dissolves. It has neither beginning nor end. It is the material cause of the universe.

8. It is the Māyā, the Mūlaprakṛti as extensive as the firmament. This universe including the mobile and immobile beings is born of that.

9. The universe is of three types: the impure, pure and the pure-impure. From the Liṅga are born Śiva, Maheśa, Rudra, Viṣṇu and Brahmā.

10. The Bhūtas with the sense-organs merge into this at the bidding of Śiva. He is Liṅgin since he commands the Liṅga.

11-12. Since the Liṅga can do nothing by itself without being commanded by Śiva, since the dissolution of the universe born of it is only within it, this constitutes the state of being Liṅga in Śiva and not due to any other reason. The Liṅga is the body of Śiva and Śivā because it is presided over by them.

13. Hence Śiva is worshipped therein for ever along with Śivā. The goddess is the pedestal of the Liṅga and Liṅga is lord Śiva himself.

14. By the worship of Liṅga alone, Śiva and Śivā are worshipped. Their having the Liṅga for their body is not the ultimate reality.

15-16. Since they are pure it is their body only in a secondary sense. That is the great Śakti of Śiva the great Ātman. Śakti at the behest of Śiva gives birth to mobile and immobile beings. One cannot describe the glory of the Liṅga, even in hundreds of years, by which Brahmā and Viṣṇu were deluded at the outset.

17-19. Formerly when the universe was in the state of dissolution, Viṣṇu lying on his couch in the waters went into deep slumber. He lay comfortably asleep. Brahmā the grandfather of the worlds casually went there. He saw the lotus-eyed Viṣṇu sleeping undisturbedly. Deluded by the Māyā of Śiva, Brahmā said to Viṣṇu.

20-21. "Who are you? Tell me". o saying he hit Viṣṇu angrily and wakened him. Struck by the blow of his hand Viṣṇu woke up in a trice and got up from his bed. He saw Brahmā there. Viṣṇu though infuriated within addressed him politely.

22-25. "O dear son, whence have you come? Why are you agitated? Tell me." On hearing the words of Viṣṇu, indicative of his lordly attitude Brahmā felt irritated due to his Rājasic qualities and spoke again. "Why do you address me as "dear son" like a preceptor calling his disciple? Don't you know that I am the lord. This universe is my creation. After dividing myself into three, I create, protect and annihilate. There is none in the universe who has created me." When thus addressed Viṣṇu said to Brahmā.

26-30. "I am the primordial creator of this universe,

the protector and the annihilator. You too, O sir, were born of me formerly. At my unthwartable bidding you divided yourself into three and began creation. You create the three worlds, protect, dissolve and re-create it. You forget Viṣṇu the lord of the universe free from ailments. You insult even me, your father. It is not your fault. You have been deluded by my Māyā. Due to my favour this delusion of yours will disappear ere long. O Brahmā, listen to the truth. I am the lord of all gods. I am the creator, sustainer and annihilator. There is no other lord equal to me."

31. A verbal dispute between Brahmā and Viṣṇu arose thus. Thereafter a terrible fight ensued causing horripilation.

32-36. Due to Rājasic quality they fought and hit each other with fists. In order to dispel their arrogance and to enlighten them, the wonderful Liṅga of the lord appeared in between them. It had thousands of flames. It was incomprehensible and incomparable. It did not increase or decrease. It had no beginning, no middle, no end. Brahmā and Viṣṇu were enchanted by thousands of flames. Ceasing from their fight they began to think "What is this?" When they could not understand the reality they attempted to survey its beginning and end.

37. Brahmā took the form of a swan with wings all round and went up assiduously with the speed of the mind or wind.

38. Viṣṇu, the Ātman of the universe, assumed the form of a Boar resembling a mass of collyrium and went downwards.

39. Thus hastening down for a thousand years he did not have even a glimpse of the root of Liṅga.

40. Meanwhile, Brahmā too was going up to know his top. But unable to see the end he became exhausted and fell down.

41. Similarly the weary Viṣṇu with dejected mind due to the great distress quickly rose up from below.

42. When they met each other again they were completely perplexed and stared at each other with a smile of shame. Deluded by the Māyā of Siva they did not know what to do or what not to do.

43. They stood in front, at the back and on either side of it and bowed. They began to think "Of what nature is this ?"

CHAPTER THIRTYFIVE

(*The delusion of Viṣṇu and Brahmā*)

Upamanyu said:—

1. Then there manifested the single-syllabled Brahman in the characteristic way o a word with its sound 'Om'. It expressed the Brahman.

2. That too was incomprehensible to Brahmā and Viṣṇu because their minds had been screened with Rajas and Tamas.

3. Then that syllable divided itself into four, the three Mātrās—A, U, Ma and half the Mātrā thereafter.

4. The letter 'a' attached itself to the southern side of the blazing Liṅga, the letter "u" to the north and the letter "ma" to its middle.

5-6. The half a Mātrā sound was heard on the head of the Liṅga. Even when the great syllable Praṇava was divided, the two gods did not understand the purpose of division. The unmanifest Praṇava then underwent the change into the Veda.

7. There the letter "a" became the Ṛgveda, the letter "u" the Yajurveda, the letter "ma" the Sāmaveda and the Nāda the Atharvaveda.

8-10. The Ṛgveda established half of itself succinctly. Thus Brahmā possessed of the Rajas, the first among the deities in rites also, the creator of the worlds and the principles as well as the unchanging Ātman; Nivṛtti in the path of Kalā and Sadyojāta in the five Brahmans, the lower portion in the parts of Liṅga and the source in the three reasons. It established the sixtyfour Guṇas and Aiśvarya of the cosmic intellect Aṇimā etc. Thus with the ten topics the universe was pervaded by the Ṛgveda.

11-13. Then the Yajurveda established itself in the ten ways : Sattva among the attributes, Viṣṇu the first among the deities in the rites also, sustenance in the worlds and the firmament, Vidyā in the three principles, Pratiṣṭhā in the paths of Kalā and Vāmadeva in the five Brahmans, the parts of Liṅga and Yoni in the three causes. The Prākṛta was established in accordance with the Aiśvarya. Hence the universe is of the form of the Yajurveda.

14-16. Similarly the Sāmaveda established itself in ten ways. It established Tamas and Rudra the first among the deities in the rites, annihilation in the three worlds and the excellent Śiva in the Tattvas, Aghora in the five Brahmans and Vidyā among the Kalās, the upper seat in the parts of the Liṅga and the source in the three causes. So also the Aiśvarya of the Puruṣa. Thus the universe is pervaded by the Sāman.

17-20. Then the Atharvaveda established itself thus. It was devoid of Guṇas. It placed Maheśvara, Sadāśiva as the first among the deities. Though the great Ātman, Śiva is devoid of activities. It established Sadāśiva for the purpose of activities. It created pure blessing whereby the creatures are liberated. Above the worlds, where the words recede along with the mind are the Unmanā worlds over which is the divine Somaloka where the lord stays with Umā.

21-22. He who reaches above there in the Unmanā world does not return. Śānti and Śāntyatītā are all-pervasive among the Kalās. Among the five Brahmans it is Puruṣa and Īśāna. There is the head of the Liṅga, the most excellent among the parts, where the sole Niṣkala Śiva shall be invoked and propitiated.

23-33. Among the Tattvas it is the greater Tattva than Bindu, Nāda and Śakti. It is greater than the greatest and in reality a non-Tattva. It transcends the three causes. It is beyond Māyā the cause of agitation. It is beyond Ananta, the Śuddhavidyā, Maheśvara, Sadāśiva the great lord of all lores. It is beyond the lord who has mantras for his body, who is accompanied by all Śaktis, who has five faces and ten arms and who is both Sakala and Niṣkala. Beyond even that, beyond the Bindu, the half moon, the moon, the

great Nāda, the lord of Suṣumṇā, the lord of Brahmarandhra beyond that, beyond Śakti and beyond the principle of Śiva the great cause there is lord Śiva who has no cause. He is the creator of causes, the subject and object of meditation and stationed in the middle of the great sky above the great Ātman. Equipped with prosperity and glory he is the lord of all. He has no overlord. He is beyond Aiśvarya due to Māyā, beyond humanity, beyond the big and small, beyond what is to be discarded, what is not to be discarded, beyond Śuddhavidyā, Unmanā, and the Aiśvarya of Unmanā. He is great and devoid of beginning, limitless and independent, stable and unsurpassable. Thus with ten such characteristics Atharvaveda is very weighty and so the universe is pervaded by it.

34-42. Ṛgveda said again—"The state of wakefulness is being mentioned by me whereby I perpetually express the Ātmatattva". Yajurveda said—"The state of dream is being mentioned by me because the Vidyā that has transformed itself into objects of enjoyments is to be known through me." Sāmaveda said:—"What is called sound slumber is being mentioned wholly by me through Śiva that is my meaning and Tāmasic in form. Atharvaveda said :--"What is called the fourth stage and what is beyond the fourth is expressed by me." The three which are of the nature of the path are termed Śiva, Vidyā, Ātman. Their state of three attributes is attainable through the Vedas and shall be purified by him who wishes for Śiva's region. What is called Turīya, beyond the path is the greatest region of salvation. That which is beyond it is the purifier of this path because of its attributeless state. The Nāda is the measurer of both. The end of Nāda has me for its Ātman. Hence the supreme lord is the chief in view of freedom from my topics. Whatever object is there whether compounded or separated, they call as the meaning of Praṇava in view of the association of the Guṇas. Therefore, this single-syllabled Brahman is the expression of all meanings.

43. Therefore, at the outset Śiva creates the universe saying "Om". Śiva is Praṇava and Praṇava is Śiva.

44-46. That is because there is not much of difference

betwcen that which is expressed and the expression. Rudra is devoid of thought. The words along with the mind recede without reaching him. He is that which is expressed by the single-syllabled Om. Letter "a" expresses Brahmā, the letter "u" Viṣnu, the letter "ma" expresses Śiva.

47-50. The deity Brahmātman is born of the right limb of Maheśa. Viṣnu came out of the left. So he is termed Vidyā. Nilarudra came out of the heart of Śiva and is called Śiva. Brahmā is the activiser of creation, Viṣṇu the enchanter maintains sustenance. Rudra who controls both is the initiator of annihilation. The three are the causes of the universe. Śiva, the source of the three, is the great cause.

51. The Liṅga stood in between you two in order to enlighten you when you became mutually inimical due to your Rājasic quality and could not understand this meaning.

52-53. Thus they call me "Om". What was thus mentioned by the Atharva was repeated by the Ṛgveda, Yajurveda, Sāmaveda and thousands of their Śākhās. Even when the Vedas themselves declared thus clearly through their own mouths it was not comprehended by the two who thought it were a dream.

54. In order to enlighten them and to remove their ignorance the statement of the Vedas was inscribed in the Liṅga too.

55. On seeing that inscribed in the Liṅga due to the favour of Śiva the deities were pacified and enlightened.

56-61. On realising the mode of evolution and dissolution, the nature of the six pathways and the splendour beyond the Puruṣa possessing brilliance, the Brahman than whom there is nothing greater, Niṣkala Śiva Īśvara, who is the perpetual lord of this universe consisting of Paśu and Pāśa who has no fear from any quarter, who is stable without increase or decrease who pervades within and without who has neither inside nor outside, who is unsurpassable, who is different from all the worlds, who is indefinable, incomprehensible, inexpressible, who is essentially in the form of brilliance, who is quite delighted and ever rising, who is the abode of auspiciousness and who is accompanied by a

similar Śakti, Brahmā and Viṣṇu joined the palms in reverence above their heads and spoke thus in fright to the lord.

Brahmā said :—

62. Whether I am ignorant or not, O lord, I was created by you at the beginning. Whose fault is it that I have been under such a delusion?

63. Let my ignorance alone. O lord, when you are near who can fearlessly talk about his duty or that of others.

64. O lord of gods, our mutual wrangle too is splendidly auspicious since it has yielded us the benefit of paying our homage to the feet of the lord.

Viṣṇu said :—

65. O lord, I do not have the power of eulogising you in the manner befitting your greatness. On the other hand if the devotees keep quiet in front of the lord it is merely a transgression of virtue.

66. What is proper to be achieved is the relevant point now. Without knowing anything I have blurted out something for which I pray to be excused.

67. That you were the primordial cause we forgot due to your Māyā. I am deluded, puffed up and have hence been chastised by you.

68. Of what avail is this submission? O lord, I am extremely afraid because I have endeavoured to determine your size when in fact you cannot be gauged.

69. O Śiva, they call you a great lord, the destroyer of the distress of the frightened. I entreat you to forgive my transgression thus.

70. When thus implored lord Śiva became highly delighted. He blessed the two deities and spoke to them smilingly.

Lord Śiva said:—

71. Dear Brahmā, dear Viṣṇu, you had been deluded by my Māyā. You were proud of your lordship and became mutually inimical.

72. You did not cease even when the wrangle turned into an actual fight. Therefore the creative activity of you both, the cause of the universe, was broken in the middle.

73-74. In order to turn you back from your mutual

dissention arising from ignorance and arrogance and to dispel your delusion and pride I indulged in this sport of manifesting myself in the phallic idol. Hence eschew a recurrence of your dispute and forget the shame. Devoid of mutual rivalry you shall resume your respective duties.

75-77. Formerly at my command the compendiums on knowledge were given to you in order to proclaim your causal nature. The jewel of Mantras consisting of five syllables has been imparted to you. But you forgot all this. I shall give you everything as before together with my behest since without that you cannot create or sustain.

78-80. After telling Viṣṇu and Brahmā thus, the lord gave them the principal mantra along with the Jñānasaṁhitā. After obtaining the divine order of the lord, the jewel of Mantra pregnant with meaning, and the Kalās, they prostrated at the feet of the lord. They stood without fear. They were overpowered by joy.

81-83. In the meantime there was a great wonder. As if by magic the Liṅga of the god became invisible. Due to the sudden snapping of love they lamented and cried loudly, saying to each other 'O what a false thing has befallen us, Pondering over the unimaginable prowess of Śiva they became free from pain.

84. Becoming great friends once again and embracing each other the leading deities returned to their duties in the universe.

85. Ever since that Indra and other gods, Asuras, sages, men, serpents as well as women instal Liṅgas in accordance with the injunctions and worship him in the Liṅga.

CHAPTER THIRTYSIX

(Installation of Śiva)

Śrī Kṛṣṇa said :—

1. O lord, I wish to hear the rules governing the installation of the phallic and the embodied image of Śiva.

Upamanyu said :—

2. On a day in the bright half of the month not unfavourable to him, the devotee shall make the Liṅga of the proper size in the manner prescribed in the Śaivite scriptures.

3. Selecting an auspicious spot he shall test the ground. He shall perform the ten forms of service.

4. But before the actual performance of this service Vināyaka shall be worshipped. After purifying the spot and other rites he shall take the Liṅga to the ablution chamber.

5. With a gold rod dipped into the solution of saffron he shall draw the characteristic signs in the prescribed manner.

6. He shall purify the Liṅga along with its axle or nave with a solution of eight or five types of clay as well as with Pañcagavya.

7. After worshipping the Liṅga along with its pedestal he shall take it to the water-receptacle and keep the Liṅga immersed in water.

8-14. In a well-constructed shed for the immersion of Liṅga, pure and well-embellished with festoons and screens all round, surrounded by garlands of Darbha grass, an inner shed for the seat shall be arranged in the middle. The seat may be metallic or wooden in the shape of a lotus. On the eight quarters the representations of the eight elephants of the quarters shall be made. Eight pots shall be kept for the eight guardians of the guarters. Eight auspicious things shall be kept ready. The guardians of the quarters shall be duly worshipped. Subhadra, Vibhadra, Sunanda and Vinanda the gatekeepers of the lord shall be worshipped in the four quarters. The Liṅga shall be bathed and worshipped with the pedestal. It shall be tied with two cloths and bunches of Kuśa grass. It shall be brought to the Pīṭha and laid

over it immersed in water. The head of the Liṅga shall be put to the east and the threads shall be put below, the nave to the west of it. The Liṅga shall be kept in water for one, three or five nights.

15. Thereafter the liṅga shall be worshipped after due ceremonies as before. After worship it shall be carried along the path of festivities to the place of rest.

16. A resting place shall be made in the middle of the Maṇḍala. After bathing the liṅga with pure water he shall worship it.

17. A mystical lotus-diagram shall be drawn in the north-east on a spot of ground well-smeared. The water vessel of Śiva shall be purified. Śiva shall be invoked and worshipped.

18. In the middle of the altar he shall make a diagram of white lotus in accordance with injunctions and to the west of it he shall draw the lotus of Caṇḍikā.

19. The bed shall be made of silken cloth or other cloth fresh from the loom, before being washed or of flowers or Darbha grass. After making it up he shall put golden flower in it.

20-22. The Liṅga shall be brought there with the songs and music vocal and instrumental. It shall be wrapped in two red cloths and a bunch of Kuśa grass along with the nave and laid down as before. A lotus shall be drawn in front and in its petals he shall place the water-pots of Vidyeśa and the vessel Vardhanī of Śiva. The excellent brahmins shall perform Homa all round the three lotuses.

23-25. Beginning with the east, the eight Mūrtis shall be placed all round or only the four Mūrtis Brahmā and others in the four quarters. The conductors of the Homa shall possess good mastery of the Vedas. They shall be accompanied by those who can repeat the mantras well. The preceptor shall perform the main Homa either in the north-east or in the west. He shall use all the seven materials in order. The other brahmins shall perform half or one-fourth of the number of sacrifices that the preceptor performs.

26-28. Or the preceptor alone shall perform the main sacrifice. He shall perform the Pūrṇāhuti and then

another set of hundred and eight Homas with ghee. He shall place his hand ritualistically on the top of the Liṅga repeating the basic mantra. After each Homa he shall touch both the Liṅga and the pedestal. On the whole a hundred or a fifty or twentyfive Homas shall be performed with the seven materials of worship. He shall perform the Pūrnāhuti and give Dakṣiṇā.

29. The priest and the sculptor shall be given half or one-fourth of what the preceptor is given and half of that shall be given to the other brahmins in accordance with one's capacity.

30-32. Then either an image of the bull made of gold or a bunch of Kuśa grass shall be placed in the pit. Brahmaśilā shall be purified with water and clay, also with Pañcagavya, with pure water. It shall be placed in the pit after smearing it with sandal. Repeating the names of the nine Śaktis, the rite of Karanyāsa shall be performed. Then in accordance with the injunctions prescribed in Śaivite scriptures he shall strew the minerals—Haritāla and others along with scents, seeds and medicinal herbs.

33-35. The Liṅga shall be installed on the Brahmaśilā and dripped in the exudations of trees. To the east and the north the aloe wood shall be placed repeating the basic mantra. Repeating the basic mantra of Śakti the nave shall be joined to the articles of fixation and joining. The place shall be purified. Arghya shall be given and flowers offered. Thereafter the screen shall be drawn all round.

36. The ablution and other rites of the Liṅga shall be performed in a befitting manner. After taking it away from the place of rest the Kalaśas shall be placed in order.

37-39. The great worship begins with the worship of the ten water-jars. In the water inside the Śivakumbha, the thumb and the ring-finger shall be jointly inserted with the Śiva mantras. Water thus taken shall be sprinkled. The knower of mantra shall touch the north-east side of the Liṅga. He shall perform the Nyāsas of Śakti, Vidyā and Vidyeśas in order at the root of the Liṅga. He shall perform the ablution of the Linga with auspicious water.

40. The nave and the Liṅga shall be bathed with the

water of Vardhanī and Vidyeśa Kalaśas. The seats, supports etc. shall be arranged.

41. After performing the Nyāsa rite of the five Kalās he shall meditate on the blazing Liṅga. Facing the east or north with palms joined in reverence he shall invoke Śiva and Śivā.

42-44. He shall conceive the lord arriving with the goddess, seated on the lordly bull or in an aerial chariot. He shall be conceived as fully bedecked in shining ornaments. He is surrounded on all sides by Brahmā, Viṣṇu, Maheśa, sun-god, Indra, other gods and the dānavas with their body drenched in the tears of delight with palms joined in reverence above the heads. They are eulogising, dancing and bowing. Then with the five services the worship shall be concluded.

45. There is no further rite after the five reverential services. The installation of idols is wholly identical with that of the Liṅga.

46. At the rite of Lakṣaṇoddhāra the eyes shall be shut. The immersion shall be performed with the idols placed prone on the bed.

47. The installation of the idol with the rites for the temple is better than without those rites. If the idols are immersed in the water of the vessel the mantras shall be repeated touching the chest.

48-49. Affluent people shall first build the temple and then perform the installation. If the devotee is not affluent he shall perform the installation of the phallic or the embodied image and shall afterwards build the Śiva temple in accordance with his capacity. Now I shall mention the mode of worship at the house and the excellent installation rite.

50-53. The idol shall be small in size but endowed with all traits. In the northern transit of the sun (Jan-July) on an auspicious day in the bright half of the month, the altar shall be made in an auspicious spot. He shall draw the diagram of the lotus in as before. The idol shall be purified with water and clay as before. An auspicious seat shall be kept in the north. Covering the Liṅga with flowers he shall place it on the seat. Flowers and leaves shall be strewn and

the vessel placed in the middle. Four vessels shall be placed all round. In those five vessels the five Brahmans are ritualistically fixed. After worship Mudrās shall be shown and the Rakṣā mantra repeated.

54-55. After placing the flower on its top it shall be sprinkled with the water from the Prokṣaṇī vessel. Again it shall be worshipped along with the proclamation of victory. With the water from the vessels of the four deities from Īśāna to Vidyā he shall bathe the Liṅga with the basic mantra.

56. The rite of the Nyāsa of the five Kalās shall be performed and the worship too as before. The devotee shall worship the lord and the goddess there everyday.

57. Or only one vessel shall be placed with the basic mantra and everything fixed therein. Every other rite shall be performed as before.

58. Too much unclean Liṅga shall at first be purified and reinstalled. Unclean Liṅgas shall be sprinkled with holy water. Slightly unclean Liṅgas too shall be worshipped.

59. Bāṇa Liṅgas may be installed at will, for they have been already consecrated by Śiva himself.

60-61. Such other Liṅgas may also be installed. In regard to a Svayambhū, a divine or a sage Liṅga the same is the procedure. If there is no pedestal, a pedestal shall be assigned and the rite of Prokṣaṇa performed.

62. Burnt, weakened or partially broken Liṅga shall be thrown in a pond or a river. That which can be joined shall be joined and installed.

63. The lord shall be dismissed ritualistically from the idol that is mutilated, after due worship but retained in the heart.

64. If the worship is in default for one day it shall be doubled, if in default for two days, great worship shall be performed. Samprokṣaṇa rite shall be performed thereafter.

65. If there is default in worship for about a month, or for more days, some advocate reinstallation. But others say that the Samprokṣaṇa rite alone is enough.

66-67. Samprokṣaṇa rite is as follows:—The lord is ritualistically dismissed from the Liṅga as before, bathed

with clay of eight or five types, water, Pañcagavya and purified with water from Darbha grass and sprinkled with water from the Prokṣaṇī vessel, one hundred and eight times with the basic mantra.

68. Holding flowers and Darbha, the hand shall be placed on the top of the Liṅga five times and the basic mantra shall be repeated hundred and eight times.

69. Beginning from the head and ending with the pedestal, the Liṅga shall be touched repeating the basic mantra. The great worship shall be performed after invoking the lord as before.

70. If an installed Liṅga is not available, he shall worship the lord in a place sacred to Śiva, or in water, fire, the sun or the sky.

CHAPTER THIRTYSEVEN

(*The Goal of Yoga*)

Śrī Kṛṣṇa said :—

1. Everything mentioned succinctly by your holiness with regard to knowledge, rites and activities, after taking out the essence, has been heard by me. It is as sacred as the Vedas.

2. Now I wish to hear about Yoga which is very difficult to achieve along with its authorisation, ancillaries, injunctions and purpose.

3-4. If death were to overtake before, it can be averted without resorting to the practices of penance, by taking recourse to Yoga whereby the man avoids becoming a self-killer. Hence it behoves you to mention factually the different types of Yoga and their relative importance, cause, time and procedure.

Upamanyu said:—

5. O Kṛṣṇa, the question has been pertinently put by you

who understand the meaning of all questions. Hence I shall mention everything in order. Listen attentively.

6-7. All other activities are restrained and the mind kept steady in Śiva. This is succinctly called Yoga. It is of five types : Mantrayoga, Sparśayoga, Bhāvayoga, Abhāvayoga and Mahāyoga which is greater than everything.

8. The concentration of the mind without disturbances, on the expressed meaning of the mantra along with the practice of the mantra is mantrayoga.

9. Coupled with Prāṇāyāma the same is called sparśayoga. Without the contact of Mantra, it is Bhāvayoga.

10. Wherein the universe with all its parts is meditated upon it is called Abhāvayoga since in that the existent object is not seen.

11. Wherein the nature of Śiva is contemplated without any conditioning or restricting factor, the concentration of the mind on Śiva is called Mahāyoga.

12. In this Yoga only he is authorised whose mind is detached from the perceived and Veda-ordained objects of pleasure.

13. The mind is detached only on perceiving the defects in the objects and in the attributes of the lord, perpetually.

14-15. In brief the Yoga is of eight or six ancillaries. The eight ancillaries are Yama, Niyama, Āsana Prāṇāyāma, Pratyāhārā, Dhāraṇa, Dhyānā and Samādhi as mentioned by the wise.

16. The six Aṅgas are in brief Āsana, Prāṇasaṁrodha, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi.

17-18. The definitions of all these separately have been mentioned in Śivaśāstra and other Śaivite scriptures, especially Kāmikā etc. They are mentioned in Yogaśāstras and Purāṇas also. Yama is the observance of restraints such as non-violence, non-stealing, abstention from sexual intercourse and non-acceptance of monetary gifts. The five constitute the subdivisions of Yama.

19. Niyama is the positive curb or restraint with the following five subdivisions—purity, contentment, penance, japa and attentiveness.

20. Āsana is the Yogic pose and is of eight types such

as Svastika, Padma, Ardhendu, Vīra, Yoga, Prasādhita, Paryaṅka and Yatheṣṭa.

21. Prāṇa is the vital breath in the body. Āyāma is checking. Hence Prāṇāyāma means checking or restraining the breath. It is of three forms—Recaka, Pūraka and Kumbhaka.

22. One of the nostrils is pressed with the finger and the air from the belly is let out through the other. This is Recaka (Exhaling).

23. Then through the other nostril the external air is inhaled and the body is filled up like the bellows. It is Pūraka (Inhaling).

24. He does not breathe out the internal or breathe in the external air. He remains steady like the filled-up jar. It is called Kumbhaka (Retention).

25. The three, Recaka etc. shall not be done hurriedly or slowly. The practiser of Yoga shall adopt them gradually with restraint.

26. The practice of Recaka shall begin with the purification of the veins and conclude with its voluntary exit as mentioned in the Yogānuśāsana.

27. Prāṇāyāma is one of the four varieties in view of the time-units, Kanyaka etc.

28. Kanyaka is without Udghāta (strokes). Its duration is twelve Mātrās. Madhyama has two strokes, its duration is twentyfour Mātrās.

29. Uttama has three strokes and its duration is thirty-six Mātrās. Uttara is the Prāṇāyāma that causes perspiration and trembling of the body.

30. The yogin has experiences—the thrill of bliss, horripilation and shedding of tears. He may prattle. There may be vertigo and senselessness.

31. Mātrā is the unit of time required for the snapping of the fingers after moving them round the knees neither speedily nor slowly.

32. The duration of Prāṇāyāma shall be increased in accordance with the Mātrās and strokes. The veins shall be necessarily purified.

33. The Prāṇāyāma is again twofold : Agarbha and

Sagarbha. Restraining the breath without meditation and Japa is called Agarbha Prāṇāyāma. If they too are included it is called Sagarbha.

34. The Sagarbha Prāṇāyāma is hundred times more efficacious than the Agarbha. Yogins practise Sagarbha Prāṇāyāma.

35-36. The vital breaths of the body can be conquered through the mastery over Prāṇa. The vital breaths are Prāṇa, Apāna, Samāna, Udāna, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya.[302] That which causes the movement is called Prāṇa.

37. Apāna is the vital air that takes the food lower down. Vyāna is diffused through the limbs and it develops them.

38. Udāna is the vital air that affects the vulnerable points in the body among the limbs. The vital air that spreads equally is called Samāna.

39. The vital air Nāga is for the activity of belching. Kūrma is for the activity of closing the eyes; the vital air Kṛkara is the activity of sneezing and the vital air Devadatta is the activity of yawning.

40. Dhanañjaya is the vital air that circulates through the body. It does not leave off even the dead body. Gradually practised, Prāṇāyāma is very efficacious.

41. It burns off all defects. It preserves the body of practisers. When the Prāṇa is mastered the symptoms are manifest.

42-44. Urine, phlegm and faeces are reduced in quantity. Ability to eat much and to breathe slowly, lightness of the body, ability to walk fast, enthusiasm, clearness of voice and tone, destruction of ailments, strength, brilliance, comeliness of features, courage, intelligence, youthfulness, firmness and all round pleasure these are the symptoms. All forms of

302. The vital airs of the body, Prāna, Apāna and others, ten in number, play a distinct role in the general yogic exercises. The practices of these airs constitute an important feature of Śivayoga too. The present context describes the various processes in regulating the function of vital airs as a part of Śivayoga.

austerities, expiations, sacrifices, charitable gifts, holy rites do not merit even a sixteenth part of the benefit of Prāṇāyāma.

45-47. The total withdrawal of the sense-organs operating in their respective objects is called Pratyāhāra. The sense-organs are the mind etc. They are capable of according heaven and hell. When restrained they yield heaven, when let loose they are hellish. Hence the intelligent man who seeks happiness shall have recourse to perfect knowledge and detachment, and lift up his soul through his own soul after carefully restraining the horses of his sense-organs.

48-50. In brief, what is called Dhāraṇā is the fixation of the mind in a spot. The spot is Śiva alone and nothing else. The Dhāraṇā shall take place when the mind is established in the spot for a stipulated duration and when it does not swerve from the target. The initial stability of the mind is generated through Dhāraṇā. Hence one shall endow the mind with fortitude by the practice of Dhāraṇā.

51-56. The root 'Dhyai' means to contemplate. Frequent contemplation of Śiva with an unconfounded mind is called Dhyāna. It is a series of visions in the mind that is fixed on the object of meditation to the exclusion of other visions. Eschewing everything else, Śiva, the cause of auspiciousness, the great lord of the gods, shall be meditated upon. Thus concludes the Atharvaveda. Similarly the great goddess Śivā shall be meditated upon. In the Vedas Śiva and Śivā are mentioned as pervading all living beings. In the Smṛtis and Śāstras they are mentioned as present everywhere and awakened always. They are omniscient. They shall always be meditated upon in different forms. There are two benefits accruing from meditation, the first one being freedom from other visions and the second one the acquisition of Siddhis, Aṇimā etc.

57. The knower of Yoga shall practise Yoga with the knowledge of four things—the meditator, the meditation, the object of meditation and the benefit of meditation.

58. The meditator shall be a man who is endowed with knowledge and detachment, who is faithful, patient, who is free from ego and who is always enthusiastic.

59. A person who is tired of Japa shall begin meditation. A person who is tired of meditation shall begin Japa. A person who practises Japa and Dhyāna acquires Yoga quickly.

60. Dhāraṇā extends upto the twelve-petalled lotus of the heart. Dhyāna is the fixation of the Dhāraṇā in the twelve-petalled lotus. When Dhyāna extends to the twelve-petalled lotus it is called Samādhi.

61. Samādhi is the final state of Yoga. Through Samādhi, the lustre of intellect begins to function.

62. In Samādhi, the vision is steady like the calm ocean, the form vanishes but the vision persists.

63. Fixing the mind in the object of meditation he shall see it steadily. The Yogin thus like the fire extinguished is absorbed in Samādhi.

64. He neither hears nor smells nor prattles nor sees nor feels the touch. The mind does not think.

65. Nor does he identify with anything external. Nor is it bound like the inanimate log of wood. A person whose Ātman has thus merged into Śiva is called Samādhistha.

66. Just as the lamp in a windless spot never flickers so also is the Yogin who is Samādhistha, An intelligent man shall not swerve. He shall be steady.

67. All his obstacles and hindrances perish gradually if the Yogin practises the excellent Yoga.

CHAPTER THIRTYEIGHT

(Obstacles in the path of Yoga)

Upamanyu said:—

1-2. There are ten obstacles in the path of those who practise Yoga :—Idleness, acute ailments, blunder, doubtfulness about the spot, unsteady mind, lack of faith, illusions, miseries, dejectedness and indulgence in sensual objecs.

3. Idleness affects the body and the mind. Ailments are caused by the imbalance of the Dhātus. They are also due to the defective previous Karmans.

4. Blunder is the non-contemplation of the means of Yoga. Doubtfulness is the double perception—"this or this?"

5. Unsteadiness is the inability to stabilise the mind. Lack of faith connotes absence of piety in the path of Yoga.

6-7. Illusion is misconception. Misery is of three types. That due to ignorance is spiritual misery. The misery that affects the body due to previous actions is the corporal misery. Thunderbolt, missiles, poisons are the miseries caused by divine intercession.

8. Dejectedness is the agitation due to the frustration of desires. Indulgence in diverse sensual objects is the overfondness for them.

9. When the obstacles subside and the Yogin is absorbed in Yoga the signs begin to appear. They are divine indications of the imminent success.

10. The Upasargas are—Pratibhā, Śravaṇa, Vārtā, Darśana, Āsvāda and Vedanā. They are the Siddhis at the expense of Yoga.

11. The correct perception of objects whether they be subtle, hidden by other objects, or of bygone days, or situated far off, or not yet born is called Pratibhā.

12. Śravaṇa is the ability to hear all sounds without any strain. Vārtā is the knowledge of everything concerning all embodied beings.

13. Darśana is the ability to see all divine objects without difficulty. Similarly, Āsvāda is the ability to taste divine delicacies.

14-15. Vedanā is the ability to know the divine touch and the divine smell. All the lords of the worlds beginning with Brahmā stand before him and give him many gems and jewels. Words naturally sweet and eloquent function through his mouth.

16. The divine potions, aphrodisiacs and divine medicines are offered to him by celestial damsels who pay him their homage.

17. Though this is only a fraction of the Siddhis of

Yoga, when this is done he will have confidence in salvation: "This has been seen by me. In the same manner salvation too shall occur."

18-19. The Yogic Siddhi pertaining to the earth named 'Paiśāca Pada' consists of eight types of powers, viz., leanness, bulkiness, infancy, old age, youthfulness, the ability to assume different forms and the ability to collect sweet-smelling scents without any earthly part.

20-23. The wonderful Yogic Siddhi pertaining to water consists of sixteen powers, viz:—he can stay under water, he can come out of the earth, at his will he can drink up even the ocean and be none the worse for it, wherever he wishes he can let water spring up or he can hold water in the palm of his hand. Whatever he wishes to eat he can transform into juicy substance, he can assume these forms, he can have the body free from cuts and wounds. Over and above these powers he can have the eight powers of the Yogins.

24-25. The Yogic Siddhi called Taijasa consists of twenty-four types of powers viz: —the ability to create fire from the body, absence of fear of being scorched by the fire, the ability to burn the universe without difficulty, placing of fire in water or in the palms, re-create things burnt in fire, cook food in the mouth, create bodies with the fire and wind and above all these are the sixteen powers of the Āpya Yogins.

26-28. The wise know that the Yogic Siddhi called Māruta consists of thirtytwo types of powers viz:—the speed of the mind, the ability to enter the bodies of living beings, to hold weighty things like mountains etc. without difficulty, weightiness, weightlessness, holding the wind within the palms, ability to shake even the earth with the tip of the finger, to produce bodies with the wind and apart from these the twenty-four powers of the Taijasa Yogins.

29-31. The Yogic Siddhi called Aindra pertaining to the ether consists of forty powers:—Shadowlessness, absence of the sense-organs, ability to walk over the ether, to have the sense-objects at will, to transgress the ether, to instil the ether into the body, to solidify ether, having no body and

over and above these the thirtytwo powers of the Māruta Yogins.

32-34. Ability to acquire whatever is desired, to wander as he pleases, to attack all, to see all the hidden secrets of others, to create bodies according to the task, to bring others under control, to appear pleasing, and to see the world, these powers along with those of the Aindra Yogins constitute the cāndramasa type of yogin. The powers are mainly mental and the number of powers is fortyeight.

35-36. Ability to cut, to strike, to bind and to release, seizure of all living beings under the influence of worldly existence, ability to delight all, mastery over death and time these are the special powers of the Prājāpatya Yogins. These powers along with those of Cāndramasa Yogins are fiftysix in number.

37-39. Creation by mere conception, protection, and annihilation, ability to exercise authority, to make minds function, dissimilarity with all, creation of a separate universe doing auspicious and inauspicious things—these powers along with the Prājāpatya powers, altogether numbering sixtyfour, constitute the powers of the Yogin of the Brāhma type.

40. This Aiśvarya functions through intellect. The power greater than and beyond this is the Prākṛta Aiśvarya called Vaiṣṇava. The sustenance of the universe is his alone. Only Brahmā can explain that region wholly and not others.

41. Beyond that is the region of Puruṣa which functions the attributes and then the region of Gaṇeśa and then the region of Īśvara. This can be understood by Viṣṇu a little and cannot be understood by others.

42. All the Siddhis due to knowledge and the Upasargas shall be checked assiduously by means of great detachment.

43. The great Aiśvarya that affords protection and is coveted by all cannot by acquired if the mind is attached to false appearances, forms and attributes.

44. Hence he who abandons the attributes and the pleasures of the gods, Asuras and kings, considering them as worthless as blades of grass acquires the greatest Yogic power.

45. Or the sage with Yogic powers shall move about with a desire to bless the universe. He can then enjoy the pleasures at his will and attain salvation.

46-52. Now I shall explain the practice of Yoga. Listen attentively. The time and the spot shall be auspicious; it may be the temple of Śiva and or other clean place; it shall be a secluded spot devoid of people, creatures, noises and other disturbances. It shall be well-scrubbed and smeared. It shall be rendered fragrant with scents and incense. Flowers shall be strewn. There shall be canopies etc. above. The place shall be abounding in Kuśa grass, flowers, sacrificial twigs, water, fruits, roots, etc. It shall not be near fire or water-receptacles. There shall not be too many dry leaves. The place shall not be infested by flies, mosquitoes, serpents and beasts of prey. There shall not be harmful beasts or wicked men instilling terror. It shall not be the cremation ground, monastery, anthill, dilapidated house, meeting-place of highways, banks and shores of rivers and oceans nor should it be the middle of streets. It shall not be a park in disrepair nor a dilapidated cowshed. It shall not be displeasing nor repulsive. It shall not have been defiled by vomited material or undigested foul smell or faeces and urine. The Yogin shall not practise when he has vomiting or when he suffers from diarrhoea, when he has taken too much of food, or when he has exhausted himself. If he is too hungry or too thirsty or too much worried he shall not practise Yoga. If he is engaged in any of the tasks set by his preceptor he shall not practise Yoga.

53-54. He shall have proper food and activity. He shall be sober in recreation and rest. Both his sleep and wakefulness shall be of the normal proper nature. He shall eschew all tiresomeness. The seat shall be soft, pleasant, sufficiently wide, level and pure. He shall practise one of the poses Padmaka, Svastika and others.

55-60. He shall pay homage to all those venerable persons who reside with his preceptors. He shall keep his head and chest erect. The head shall be lifted up a little. The teeth should not gnash one another. The tongue should be kept well within the teeth and motionless. The scrotum

and the penis shall be well guarded by the soles and heels of the feet. The arms shall be placed sideways above the thighs without any strain. The back of the right hand shall be kept over the left palm. The back shall be gradually straightened and the chest shall be projected forward. The eyes shall be fixed at the tip of the nose. He shall not look at any other quarter. The vital breath shall be retained. He shall be as motionless as a stone. He shall meditate on Śiva along with the goddess within his own body, in the seat of the lotus of his heart. He shall worship by meditational sacrifice.

61-63. He shall remember the lord at the root or tip of the nose, or in the umbilicus, or neck, or in the palate or the gullet or in the middle of the eyebrows or at the nostrils or in the forehead or on the head. After conceiving a suitable seat to Śiva and Śivā he shall remember Śiva with or without Āvaraṇa in the two-petalled, or twelve-petalled lotus in accordance with injunction. Or it may be in the ten-petalled six-cornered or four-cornered lotus.

64-66. The lotus shall be conceived in the middle of the eye-brows as having two petals and as brilliant as lightning. To the south and north of the lotus in the middle of the eyebrow two leaves shall be conceived with the colour of lightning ending with letters. The leaves of the sixteen-petalled lotus are the sixteen vowels. They shall be conceived beginning from the petal to the east and proceeding in order.

67-69. The twelve letters beginning with 'Ka' and ending with 'Ṭha' are the leaves. The lotus of the colour of the sun, which is meditated inside the heart and which is of the colour of the cow's milk has ten letters from "Da" to "Pha" for its petals. The letters upto the letter "La" (i.e Ba, Bha, Ma, Ya, Ra and La) constitute the six petals of the lotus with petals facing down and having the colour of the smokeless burning coal. The letters from "Va" to "Sa" constitute the petals of the lotus at the Mūlādhāra, having the colour of gold.

70. He shall meditate on the lord and the goddess in any of these lotuses according to his taste. The mind shall be steady.

71-73. He shall conceive him in any of the following forms—of the size of the thumb, pure, brilliant and illuminating all round, of the form of pure lamp, endowed with its Śakti completely, of the size of the digit of the moon, of the form of the star, the awn of Nīvāra grain and the stalk of the lotus, of the circular shape of the Kadamba, of the form of the dewdrop. He shall contemplate on him as the lord of different Tattvas of the earth and others of which the meditator wishes the mastery.

74-75. The Mūrtis beginning with Brahmā and ending with Sadāśiva, the eight Mūrtis beginning with Bhava, the gross Mūrtis of Śiva prescribed in the Śaivite scriptures, the terrible, the quiet or the mixture of both shall be meditated upon by the sages without the desire for fruits, and by the experts in meditation.

76-78. If the terrible forms of the lord are meditated upon they shall dispel sins and ailments. If the mixtures of the form are contemplated upon, the effect is often delayed. If the calm and the gentle form is contemplated upon, the effect is neither immediate nor delayed. But the special benefit in the gentle form is salvation, peace and intellect. The Siddhis are achieved gradually. There is no doubt about this.

CHAPTER THIRTYNINE

(*The Śaivite Yoga*)

Upamanyu said :—

1. Some Yogins perform meditation with the full conviction that Siddhis are immediately acquired by those who remember the lord.

2. In order to steady the mind some perform meditation on the gross form. The mind that is fixed on the gross form becomes stable in the subtle form.

3. When Śiva is directly meditated upon, Siddhis are achieved. Even when the other forms are meditated upon the devotee shall think of the form of Śiva also.

4. He shall observe the steadiness of the mind and frequently meditate. This meditation, they say, has at the outset a specific object. Thereafter it becomes devoid of any specific object.

5. Philosophers say that there is no Nirviṣaya meditation. They hold that a series of intellectual vision is called meditation.

6-9. But the intellectual vision by itself without an object shall also function. Therefore the fact is—the Saviṣaya meditation is on the lord who is conceived as brilliant as the sun. The meditation on the subtle form is Nirviṣaya. Saviṣaya meditation has a definite form in view. Meditation of the formless is the Nirviṣaya meditation. The two are called Nirbīja and Sabīja also. Hence the practiser shall at the outset perform the Saviṣaya or Sabīja meditation and in the end perform Nirbīja or Nirviṣaya meditation.

10-13. The benefits derived from Prāṇayāma are Śānti, Praśānti, Dīpti and Prasāda. When adversities subside it is called Śānti. Praśānti is the destruction of ignorance both external and internal. The external and internal illumination is called Dīpti. The normal and the healthy state of the intellect is called Prasāda. When the intellect is in healthy normal state the internal and external sense-organs too acquire healthy and normal state.

14-18. The meditator shall perform meditation after realising the four : viz. the meditator, meditation, the object of meditation and the benefits of meditation. The meditator as defined by good men shall be richly endowed with knowledge and detachment. His mind shall never be excited. He shall have faith and his Ātman shall remain delighted. The root Dhyai means to contemplate. Frequent contemplation on Śiva with even a little practice of Yoga shall quell sins of the person who meditates on the lord with faith and unexcited mind.

19. The object of meditation on the form of intellectual visions is Dhyeya and that is Śiva himself accompanied by Śivā.

20. The experience of salvation and the perfect Aṇimā etc. is the direct fruit of meditation on Śiva.

21. Man shall eschew everything and be engaged in meditation since he will be having both happiness and salvation from the practice of meditation.

22. Knowledge cannot be attained without meditation. A non-yogin cannot have meditation. The ocean of worldly existence is crossed by the person who has both meditation and knowledge.

23. The clear and single-centred knowledge devoid of all conditioning factors can be achieved only by a Yogin who regularly practises Yoga.

24. The minds of only those whose sins have been entirely quelled become inclined towards knowledge and meditation. Those whose intellects have been defiled by sins find it wholly inaccessible.

25. Just as the blazing fire burns both the dry and the wet twigs, so also the fire of meditation burns in a trice both the auspicious and the inauspicious Karmans.

26. Just as even a modicum of light dispels darkness so also even the slightest practice of Yoga destroys great sins.

27. There is no limit to the benefits acquired by one who meditates on the lord with faith even for a moment.

28. No holy centre is so efficacious as meditation; no penance, no sacrifice is equal to it. Hence one shall perform meditation strenuously.

29. Yogins do not resort to holy centres full of waters nor to deities made of stone or clay because they have belief only in their Ātmans.

30. Just as the gross form of the lord fashioned out of clay or wood is observed by the non-yogins so also his subtle form can be perceived by the Yogins.

31. Just as in the Royal household, the interior officials not the workers outside are the favourites of kings so also those who are engaged in inner meditation are the favourites of lord Śiva and not those who perform holy rites.

32. Just as the exterior workers do not enjoy the pleasures in the royal palace, the same is the case with the Karmins.

33. If a person in his attempt for knowledge and

Yoga were to die in the middle he shall go to Rudraloka even due to his mere endeavour for yoga.

34. He enjoys happiness here and is reborn in the family of a Yogin. Attaining knowledge and Yoga or the path of knowledge he transcends the worldly existence.

35. Even by performing sacrifices, that goal is not obtained which a man with the desire for the knowledge of Yoga attains.

36. The fruit derivable by worshipping a crore of brahmins can be attained by giving alms alone to a Śiva Yogin.

37. By giving cooked rice to him the benefits of sacrifices, Agnihotras, charitable gifts and pilgrimages can be secured.

38. Those who disparage Śivayogins under delusion undergo sufferings in hells along with those who listen, till the dissolution of the world.

39-42. Only when there is some listener, does a person disparage the Yogin. Hence the listener too is a sinner. Those who worship Śivayogins attain pleasures here and salvation hereafter. Hence, Śivayogins shall be honoured and revered by those who seek worldly pleasures, giving them asylum, food stuffs and drinks, beds and blankets. The Yogic virtue cannot be smashed by the iron clubs of sins. It is very strong and shall be considered to possess adamantine fibres. Yogins are not smeared by sins like the lotus leaf not affected by water.

43. Even the land where the sage engaged in Śivayoga resides is hallowed and sacred, let alone Śivayogin himself.

44. Hence a shrewd and efficient man shall eschew all activities and practise Śivayoga in order to quell miseries.

45. A Yogin who has achieved the fruits of Yoga may sport about after enjoying the pleasures as he wishes or shall remain here performing the requisite services.

46. Or let him consider worldly pleasures worthless and eschew them. Due to detachment let him abandon rites and be liberated.

47. Or seeing evil portents and realising death as imminent the Yogin engaged in the practice of Yoga shall resort to a Śaivite holy centre or temple.[303]

48. If he has courage enough he shall abandon his life there voluntarily even without ailments.

49-50. He who voluntarily forsakes his life as prescribed in Śaivite scriptures, by observing fast, or by consigning his body to Śiva-fire, or by plunging into Śaivite holy rivers, shall immediately be liberated.

51. Even if he is afflicted by ailments and dies after resorting to Śaivite holy centres he shall be liberated.

52. Since voluntary death by means of fasts etc. is sought with a mind full of confidence and devotion, they say that this death is commendable.

53. After killing a person engaged in disparaging Śiva or being afflicted himself, if a devotee eschews his life, not ordinarily possible to forsake, he is not reborn.

54. He who dies after fighting being incapable of killing a disparager of Śiva shall be liberated with the members of his family for twentyone generations.

55. No man treading the path of salvation is equal to one who eschews his life for Śiva or for a devotee of Śiva.

56-57. Hence his liberation from the worldly sphere becomes speedier. If a Śivayogin dies after resorting to one of the means cited before or after attaining the purity of the six pathways, obsequies shall not be performed as they are done for the layman.

58-60. His descendants shall not observe post-mortem pollution. His body shall be buried under ground or burnt in fire, or cast off in Śaivite holy waters or left abandoned like a log of wood or a clod of clay. Or if at all some post-mortem holy rite has to be some auspicious rite. The descendant shall propitiate devotees. Only a devotee

303. As detailed in the purāṇas, the regions sacred to Śiva (Śiva-kṣetras) are spread over the vast expanse of Indian territory. The Purāṇas place these in all directions, mostly on the rivers, sea-coasts, forests or hills

of Śiva shall inherit his wealth. If his children are not initiated in Śaivite cult the wealth shall be handed over to Śiva. No child shall take it.

CHAPTER FORTY

(*Journey of the sages of Naimiṣa*)

Sūta said :—

1. After explaining to the sages, who honoured and exalted him, the path of knowledge that had been previously imparted by the sage Upamanyu of restrained senses to Śrī Kṛṣṇa, Vāyu vanished in the air at sunset.

2. The next day in the morning the sages of Naimiṣa set out to perform the holy rite of ablution at the end of their Sattra.

3. Then at the behest of Brahmā the delighted goddess Sarasvatī herself flowed as an auspicious river of sweet water.

4. On seeing her the sages were delighted in their minds. They concluded the Sattra they had begun and plunged into the river.

5. After performing the rite of Tarpaṇa to the gods with her auspicious waters they remembered the previous events and went to Vārāṇasī.

6. There they saw the holy river Gaṅgā descending from the Himālayan ridges and flowing to the south. They took their bath there and went along the bank.

7-9. After reaching Vārāṇasī they rejoiced much. They plunged into the north-flowing waters of the Gaṅgā. They visited Avimukteśvara[304] and worshipped it. They were about to start when they saw a brilliant splendour in the sky that resembled a crore of suns. Its spreading lustre pervaded all the quarters.

304. Avimukteśvara, the celebrated phallic emblem of Śiva, is placed in the holy city of Vārāṇasī.

10. Then the Siddhas and sages who had performed Pāśupata rites with their bodies covered with Bhasma came there in hundreds and merged into that splendour.

11. When those noble saints merged in it, the splendour suddenly vanished. It was highly mysterious.

12. On seeing that great mystery the sages from Naimiṣa could not know what it was. They went to the forest Brahmavana.[305]

13-15. Even before they arrived there, the wind-god, the purifier of the worlds, had mentioned to Brahmā the creator of the worlds and the source of the Vedas how he visited the sages of Naimiṣa, what he talked to them, how they were inclined to Śiva, his attendants and Śivā and how they had concluded their Sattra of long duration. When permitted by Brahmā, the wind-god left for his own city.

16-17. Brahmā was comfortably seated in his abode acting as an umpire when Tumburu and Nārada had their mutual rivalry in regard to their musical performance. He was taking a keen interest in their performance while Gandharvas and Apsaras waited on him.

18. That being inopportune time the sages were stopped at the threshold by the gate-keepers and they sat outside the palace of Brahmā towards a side.

19-21. Nārada was pronounced equal to Tumburu[306] in musical skill. Permitted by Brahmā to act in collaboration with him he eschewed mutual rivalry and quarrel and contracted friendship with Tumburu. With him and the other Gandharvas and Apsaras, he started from the palace of Brahmā like the sun coming out of the clouds, in order to sing and play on his Vīṇā before lord Nakulīśvara.

22. On seeing Nārada the sages bowed to him and asked him whether that time was suitable to see the lord.

23. Saying "Yes, this is the proper time, come this way in", the gatekeeper went away in hurry on another mission.

305. Not identified.

306. Tumburu is well known as the first-rate musician among the Gandharvas.

24. The gatekeepers intimated to Brahmā and the party entered the abode.

25. After entering, the party prostrated to the lord from distance. Or being permitted by Brahmā, the party stood there respectfully.

26-30. The lotus-seated lord enquired after their health and said—"I have had your news from Vāyu. But tell me when the wind-god had vanished how did you proceed" Thereupon the sages related everything:—their journey to Vārāṇasī after their sacrificial ablution, their visiting the Liṅgas, their worship of Avimukteśvara, the appearance of the mass of splendour in the sky, the merging of the sages therein, the disappearance of the splendour and their desire to understand the reality thereof. All this they submitted to Brahmā with reverence.

31-32. On hearing what was mentioned by the sages the four-faced creator of the universe shook his head and spoke in a majestic tone—"A great Siddhi in the next world awaits you all."

33. The lord has been propitiated by you through the protracted Sattra. The fact that the lord is delighted has been indicated.

34. The refulgence in the air seen by you in Vārāṇasī is the splendour of Maheśvara Liṅga.

35. The sages who were merged therein are those who had performed the Pāśupata rites in accordance with the Vedic injunctions. They have become liberated. Their sins have been washed in view of their stable piety.

36. Just as they achieved salvation by means of Pāśupata rite, so also, ere long, you too will achieve liberation. This fact is indicated by the splendour seen by you.

37. Fortunately your time has come up now. You go to the southern summit of Meru resorted to by the gods.

38. There my son the sage Sanatkumāra is waiting for Nandin, the lord of the Bhūtas.

39-40. Formerly, on seeing Lord Śiva, Sanatkumāra did not pay homage due to his ignorance or arrogance of being a Yogin or carelessness or lack of humility. Due to this offence Nandin was infuriated and he made him a camel.

41-42. I bewailed this for a long time. I worshipped the lord and the goddess and craved forgiveness. With great difficulty I atoned for his wickedness. Sanatkumāra was restored to his previous form.

43-45. Lord Śiva smiled and spoke to the chief of Gaṇas. This sage was arrogant and he insulted me. Hence O sinless one, explain my true nature to him. The eldest son of Brahmā who took me for a fool is given to you as your disciple. He will be the protagonist of my knowledge. He will perform your coronation as the presiding deity of virtue.

46. Thus addressed, the leader of the Bhūtas was pleased to accept the behest.

47. Sanatkumāra is performing penance on the Meru at my behest for the propitiation of the Gaṇa.

48. He shall be seen by you all before the lord of the Gaṇas meets him. Ere long, Nandin will come there to delight him.

49. After bidding thus the Viśvayogin sent the sages to Kumāraśikhara,[307] the southern peak of Meru.

CHAPTER FORTYONE

(*Instruction of Vyāsa*)

Sūta said :—

1. There is a lake known as Skandasaras[308] as vast as the ocean. It has nectar-like sweet cool water, deep, clean and light.

2. Crystal slabs are neatly fixed all around. The place abounds in blooming flowers in the seasons throughout.

307. Not identified According to the context this hill can be placed to the south of mount Meru.

308. Not identified

3. Lilies, lotuses and other aquatic plants resemble the stars. The waves are like clouds. The sky itself appears to have come to the earth.

4. The steps that lead to it consist of blue stones and are beautiful. People can ascend and descend comfortably. Through these the lake brightens all the eight quarters.

5-8. The sons of sages take water and flowers from it for the worship of the deities. They wear white sacred threads, white loin-cloth and bark garments. Some get into it for taking bath. Some come up from it after taking bath. Some have matted hair. Some have tufts. Some have shaven heads. They are embellished with Tripuṇḍras. Some have grave or helpless or smiling faces. They have various vessels Ghaṭas, Kalaśas, Kamaṇḍalus, Karakas or lotus-cups for taking water.

9-11. Some stand on rocks submerged in water as if avoiding contact with the low-born people. They observe good conduct and their bodies are grey with Bhasma. They plunge into the water here and there. On the rock are seen the remnants of worship—gingelly seeds, raw rice-grains, flowers, Darbhas, Pavitras These indicate that the brahmins who come here for bath perform worship and Tarpaṇas to the gods, sages and the manes.

12-14. At places people perform worship on dry banks after performing Arghya to the sun as indicated by the scattered oblations and flowers. At places leaders of elephant herds are merging in and emerging out of water. At places the deer, the hind and the horses have come to quench thirst. At places peacocks and elephants are drinking water. At places oxen and hostile bulls are butting against the banks.

15-17. In some places the sound of the Kāraṇḍava is heard. In some places there is the chirping sound of the Sārasa. In some places the ruddy goose cackles. In some places the bees hum. The lake appears to be holding a loving conversation perpetually with the birds and animals living on the trees and taking bath therein or drinking its water. Through the cooing sound of the cuckoos lying hidden on the trees on its banks it appears to invite all those who are oppressed by the sun.

18-20. On the northern bank of the lake under the Kalpa tree, on a platform of adamantine rock, the sages from Naimiṣa saw Sanatkumāra seated on a soft deer-skin. He had just woken up from his trance. He was being worshipped by the sages and the leading Yogins. On seeing him they bowed to him and stood in reverence.

21. On being asked they told him the purpose of their visit. The tumultuous sound of Dundubhi was heard in the heaven immediately.

22-25. At the same time an aerial chariot brilliant as the sun was visible. All round, it was surrounded by leading Gaṇas, numerous and countless. It was thronged by the celestial damsels and surrounded by Rudra girls. Sounds of Mṛdaṅga, lute and flute were heard. It had canopies set with gems of various colours. It shone with strings of pearls. It was encircled by sages, Siddhas, Gandharvas, Yakṣas, Cāraṇas, Kinnaras dancing, or playing on instruments. A banner marked by the sign of a heroic bull was fluttering from a post set with corals. The aerial chariot had a gabled front.

26-33. In the middle of the aerial chariot the son of Brahmā accompanied by the sages saw the son of Śilāda seated in a divine throne with Suyaśā, brilliant as the goddess Lakṣmī. On either side there was a chowrie. He sat under a royal umbrella with a gemset handle, resembling the pure moon. He had three eyes. Even by his gestures he reminded one of the lord. He appeared like the untransgressable behest of the creator. He was one who blessed all. He stood directly in front of Śiva. He held an excellent trident. As the commander of the Gaṇas he looked like another Viśveśvara. He could curb and bless the rulers of the universe. He had four arms, a splendid body embellished with the digit of the moon. A serpent adorned his neck and the moon his head. He was the embodied form of Aiśvarya. He appeared like active efficiency. It seemed that the very salvation or the omniscient lord had come there. On seeing him the son of Brahmā was highly delighted. He stood up with palms joined in reverence. He seemed to dedicate himself to him.

34-36. In the meantime when the aerial chariot reached

the ground, Sanatkumāra prostrated. After eulogising him he informed him of the arrival of the sages—"These are the sages of six families who had performed the Sattra of long duration in Naimiṣa. At the bidding of Brahmā they have come here to have a sight of you, O lord. On hearing these words of the son of Brahmā, Nandin cut off their Pāśas by his mere glance immediately. He imparted to them the Śaivite virtue and the perfect knowledge of Śiva Yoga. Then he returned to the lord.

37. Everything was imparted by Sanatkumāra to Vyāsa my direct preceptor who imparted the same to me and now I succinctly mention this to you.

38. This excellent gem of Śivapurāṇa should not be mentioned to those who do not know the Vedas, nor should it be imparted to a disciple who is not a devotee of Śiva nor to an atheist. If it is imparted to these out of delusion it yields hell.

39. If it is imparted, accepted, read or heard along the stipulated path accompanied by service it yields happiness, the three aims of life—Dharma, Artha, and Kāma and in the end, liberation invariably.

40. You and I have helped each other through this path. I have realised my desire. I shall go now. Let everything be auspicious to you always.

41. Then Sūta blessed them and left. The righteous sages fixed their abode permanently at the outskirts of Vārāṇasī after performing the sattra at Prayāga when they perceived that everything was being defiled by the advent of the Kali age.

42. Then the sages performed the Pāśupata rites with the desire to get released from the bondage. They attained enlightenment. They learnt modes of Samādhi and achieved the greatest Bliss.

Vyāsa said :—

43. This wholesome Śivapurāṇa is concluded now. It shall be read and heard assiduously.

44. It shall not be mentioned to an atheist nor to one lacking in faith nor to a stubborn rogue nor to one who is not a devotee of Śiva nor to a religious hypocrite.

45. On hearing this once, the sins are reduced to ashes. A non-devotee attains devotion and a devotee attains more devotion.

46. If it is heard again a further devotion is achieved. If it is heard again salvation is the result. Therefore it shall be heard over and again by those who desire salvation.

47. If one aims at some big benefit one shall read or hear this Purāṇa five times with a pious mind. He is sure to achieve the desired result.

48. Kṣatriyas of yore, excellent brahmins and Vaiśyas repeated it seven times and attained the vision of Śiva.

49. If a man with devotion hears it, he enjoys all pleasures here and secures liberation hereafter.

50. Śivapurāṇa is a great favourite of Śiva. It yields worldly pleasures and liberation. It increases devotion and it is on a par with the Vedas.

51. May Śiva with his Gaṇas, sons and Ambā bestow blessings upon those who explain or listen to this Purāṇa.

—o—

INDEX

Abhilāṣāṣṭaka (eight verses for the fulfilment of desire) 1634-35
Actions,—classified in three categories 1347 note 153
Activities, threefold—of Rudra 1735-38
Adharma-Mahiṣa 113
Adhisīma-Kṛṣṇa 1 note 1.
Adhvaryu priests 465
Adhvaryu-s,—at the sacrifice of Dakṣa 402
Āditya-s, twelve—949 note 258
Aghorāstra 1209
Agni,—Anuvāka 80-81—pradakṣiṇā 358 note 270; —a sa dove swallows Śiva's semen 717;—cursed by Pārvatī 718; —deposits Śiva's semen 721; —gives spear to Kārttikeya 724.
Agniṣṭoma 3 note 8
Agnivarṇa 1613
Aguṇa 1613
Ahīnagu 1613
Āhuka,—a Bhilla 1186
Āhukā, wife of Āhuka 1186
Aims of life 2092
Air, seven bands of—842 note 193
Airāvata 814 note 183
Aja 1613
Ajāmila 714 note 133
Akṣāśva 1605
Akṣauhiṇī 951 note 261
Ākūti 251
Alakā (c) 265 note 226; 266; 605;- capital of Kubera 377; 459 note 337; various names of—377 note 283
Alakanandā (r) 459 note 338
Ālīḍha, a posture 283; 1051 note 332
Altar, wedding—643
Amarāvatī(c) 606 note 54; 872 note 215; 9030 note 244; 1630 note 58
Amarṣaṇa 1614
Ambarīṣa 1150; 1152;1599;1612
Amṛtamanthana (churning of the ocean) 1160-61
Anaraṇya 1172; 1612; story of —612-17;
Ānarta 1599 note 26; —son of Śaryāti 1599
Anasūyā, 1148; story of—in the context of Gaṅgā 1268 *et seq.*
Andhaka, an asura 980 note 285; 1301; —860 note 204; son of Hiraṇyākṣa 989; — performed a penance 989 *et seq.*;—995 note 300;—fights 1002;—acquires the status of gaṇa 1016; —meditates on Śiva 1018
Andhatāmisra, a hell 1013
Aṅgada 1382
Aṅgiras Brahmins 1191
Aniruddha, son of Pradyumna 1033
Añjanā, mother of Hanumat 1324 note 147
Annihilation 64-65
Antarīkṣa 1614
Anuparṇa 1612
Anurūpa 252
Apsarās, celestial damsels 912 note 235
Arbuda (m) 1186 note 74; —1265
Ardhanārīśvara, form of Śiva 472 note 344; 1919 note 244

Arinābha 1603
Arindama, Dama 264-65
Arjuna, penance of—1234; —son of Pṛthā 1245; —son of Pāṇḍu 1252; —trees 28
Army, four units of—1320 note 146
Aruṇācala (m) 61 note 44
Arundhatī, identical with Sandhyā 303 note 239; daughter of Medhātithi 304; wife of Vasiṣṭha 608 note 55; daughter-in-law of Brahmā 609
Aruṇoda (lake) 1520 note 250
Āryāvarta 1603
Āsana 1999 note 279
Ascetics, number of—born of Brahmā's sweat 285; ten-day rites after the death of—1760-65; eleventh day rite 1766; twelfth day rite 1769.
Ash (Bhasma), three types of —123; etymology of—124; method of using—124 ; —es, greatness of—154-63; kinds of—154; use of—154; mantras for using 154 note 155; deities for—161; parts for —162-63
Asikni,—daughter of Pañcajana 328; 335;—mother of Satī 409
Āśramas 383 note 290
Asta (m) 628 note 71
Aṣṭamūrti,—concept of Śiva 1918 note 242
Aṣṭāṅga praṇāma 54 note 41; 381 note 288
Aṣṭāṅgayoga 485
Asuras, penances of—989 note 296; —of warrior class 1006 note 307;— killed by Durgā : Mahiṣa 1645; Dhūmralocana 1650; Caṇḍa 1651; Muṇḍa 1651, Raktabīja 1654; Śumbha 1651; Niśumbha 1651
Aśvamedha 4 note 10; 1506 note 239
Aśvamukhas 378 note 285
Aśvatthāman 1238
Aśvinī, daughter of Dakṣa 1307
Aśvins 101 note 83
Atirātra, a sacrifice 1501; note
Atithi, son of Kuśa, 1613
Atri, a sage 1148; 1268
Attributes (guṇas) 253-54 note 218
Aurva, a sage 1373 note 165; 1610
Auṣadhiprastha (c) 490 note 10; 513
Avanti (c) 1314 note 144
Āvaraṇa-worship 2032 note 292
Āvarta 365 note 273
Avidyā (illusion) 320 note 251
Avidyāpañcaka 247 note 213
Avimukta, identical with Kāśī; —kṣetra 1024 note 317
Avimukteśvara, a phallic emblem of Śiva at Vārāṇasī 2086 note 304
Ayodha 1603
Ayodhyā (c) 164; 1630 note 55
Ayutajit 1612

Badara 76 note
Badarī 927
Badarikāśrama 927 note 142
Baḍavānala 373 note 277; 548; 912 note 234
Bahlaka 1599 note 25
Bāhu 1608
Bāhudā (r) 1606
Bahūdakas 1609 note 42
Bala 1613
Baladeva, son of Vasudeva and brother of Kṛṣṇa 1600
Bali,—son of Virocana 750 note 147; packed off to Sutala region 955
Bāli 1381

Balinātha 115
Balipīṭha 129
Bāṇa 227, son of Bali 1460 note 219;—fights 1041; chopping of his arms 1047;—attains the status of Śiva's gaṇa 1057; ruled at Śoṇitapura 1033; ancestry of—1033 note 323
Barbari or Barbarikā, Abir, Ābhīra Deśa 891 note 227
Barhi 1614
Barhiṣads, number of –born of Brahmā's sweat 286
Bāṣkala, (c) 10 note 14
Baṭuka 1229
Bhadrā (r) 1521 note 254
Bhadra 1306
Bhadravaṭa (c) 1084 note 18
Bhadrāyu 1180; Śiva tests—1180 *et seq*
Bhāgavata, identical with Devī-Bhāgavata 1637 note 76
Bhagīratha 1612
Bhāgīrathī (r) 459 note 338
Bhairava 57; 128;—plucks off the fifth head of Brahmā 434; attempt of—to cut off the fifth head of Brahmā 58 note 43; 1102 note 25; eight—s 948 note 255; sports of—1103
Bhānu 1614
Bhānumat 1614
Bhārata or Bhārata varṣa 74 note 51; 386; 597 note 45; situation of—1522; extent of—1522; subdivisions of—1522; excellence of—1536
Bhārgava 1608; 1610
Bhasma, glory of—1871
Bhīma 1189;—son of Kumbhakarṇa 1330
Bhīmarathī (r) 1523 note 267
Bhīṣma 1238
Bhogavatī, (c) capital of Nāgas 53, 606
Bhṛgu, 252;—as goat-bearded 465; a Prajāpati 1055 note 335; 397 note 299; —s 416 note 317
Bhṛgukaccha, (Bharukaccha; Broach) 1262 note 116
Bhṛgutuṅga, a peak of Himālayas 1081 note 8
Bhṛṅgi 18
Bhūtasaṅghas 817
Bhūtāṣṭamī, a day sacred to Śiva 1109
Bilva, 146 note 152; —a tree 41; glory of—148-49
Bindu 103 note 85
Binduga 10-23; 916 note 85
Bindusaras, a Himālayan lake 1262 note 117
Blessing (anugraha) 65
Body, origin and development of —1541-45; stages and impurity of—1545-50
Bondage, eight kinds of—118; threefold—of activities 1347
Brahmā, fight between Viṣṇu and—53; —as swan 56; —in search of the top of fiery column 56; origin of —199-200; penance of—200; arrogance of—201; dispute between —and Viṣṇu 202-203; sons of—249 note 215;— as swan to gauge the top of Liṅga; reasons for assuming the form of swan 245; —in form of male and female 251 note 216; lotus seat of—281, mental sons of Brhamā 279; 305 note 242; 1447; physical sons of —305 note 242; sons of—316 note 250; 385 note 292, 1530; 1589; birth of —from Viṣṇu's navel 1116 note 31; —stares at Satī 360; Śiva's

attempt to slay Brahmā 360; Viṣṇu intervenes to save—361; Śiva spares—364—rebukes Brahmins, Bhṛgu and others 399; —curses Kāma 287; Kāma's prayer to—287;—mitigates the curse 287; —addresses Kāma 306-308 four-faced —885—note 223; fifth head of—58 note 43; —praises Śiva 59; a day of—988 note 295; Viṣṇu grants a boon to—2019.
Brahmagiri (m) 1349 note 155
Brahmakūrca 2021 note 290
Brahmaloka 76, 84, 1775
Brāhma-muhūrta 218 note 191
Brahman, etymological meaning of—63; Śiva identical with five Brahmans 1682 note 106
Brāhmaṇa, six duties of—1123 note 37; supremacy of—456; Kṣuva's legend on the supremacy of —445-56
Brahmapura (c) 512 note 20
Brahmapurī (c)1265 note 126
Brahmarandhra 82
Brahmāstra 453 note 338
Brahmastrī (r) identical with Sarasvatī 630 note 92
Brahmavana (f)1779 note 185; 2087 note 305
Bṛhadaśva 1603; 1614
Bṛhadbala 1614
Bṛhadbhāja 1614
Bṛhadraṇa 1614
Bṛhallohita 297
Bṛhaspati 74; 871 note 213; 598 note 46, 713;
Bṛhatī 338 note 259
Buddha, Gotama 751 note 153
Buddhi, wife of Gaṇeśa 233 ; 252
Budha 1598
Caitraratha (f) 1520 note 249
Caitrarathī 1606
Cakṣu (r) 1521 note 253
Cañculā 9-23; 916 note 238
Caṇḍa 148; —an attendant of Yama 1485
Candrabhāgā(Cenāb)(r) 295; 950 note 259; 293 note 237 (m) 293
Candrakuṇḍa 1254
Candrakūpa 1126
Candrāṅgada 1180
Candrasena 1319
Candrāyaṇa 148 note 154; 84; 2011 note 284
Cāṇūra, a wrestler in Kaṁsa's service, slain by Kṛṣṇa 811
Capricornus 74; 76; 92
Caste, origin of—1537; rise and fall of—1538; —s, profession of —84-85
Caturthīkarman 698 note 124
Celestial ladies,—make witty remarks to Śiva 688
Celestial voice,—reproaches Dakṣa and eulogises Śiva and Śivā 417-20
Chāgala, a peak of the Himālayas, 1078 note 7
Chariot, aerial, 2091
Chāyā 226
Chinese silk 584 note 50
Cintāmaṇi, a gem 1317, 2033 note 293
Citragupta, chief attendant of Yama 1485
Citrahotrapura (c) 1138
Citrakūta (m) 629, note 82, 1266; 1458 note 216
Citralekhā, daughter of Kumbhāṇḍa and companion of Uṣā 1029 note 321
Citraratha =Puṣpadanta, an emissary of Śiva 943 note 251

City,—of Kirātas 7, 8;—of Yama 8; 9; *Pl.*—seven sacred—5 note 12
Clay idols, worship of—96
Clouds : Puṣkara, Āvarta etc. 806 note 176
Cock, gift of—presented to Karttikeya by Tvaṣṭṛ 1698
Concealment 64
Conduct,—for a Brahmin 78; —for Kṣatriya 78; —for Vaiśya 78; —Śūdra 78;—for Vṛṣala and Dasyu 76; Śaivite—1748
Consecration, special 1988; —of a disciple 1971; —of an aspirant 1985; qualifications for—in Śaiva ritual 1969.
Continents, seven—1150 note 59; 1518 note 242; Varṣas, mountains, oceans and rivers of—1522-29
Cosmic chariot 840-43 note 192
Cosmic egg,—of twentyfour principles, 246 note 208; insentient—becomes sentient 247
Cosmology, discription of—248 note 214; 249
Creation, description of—250-54; 1587-89, 1806-17; origin and development of —1573-87;—Brahmā and Viṣṇu 1817-20; narrative of— 1827-31.
Crime and punishment 1491-95

Dadhīca, Dadhīci 145; 402 note 308; 445; 1123 note 35; 1267; a brahmin 1303; fight between—and Kṣuva 447; —kicks Kṣuva 450; —advises Dakṣa in favour of Śiva 403; —walks out of Dakṣa's sacrifice 404; master of illusion 454;—receives boon from Śiva 449-51; fight between Viṣṇu —; son of Cyavana 1167; offers bones for making a thunderbolt 1169.
Daityas, anti-Brāhmaṇa activities of—1061 note 342; —as Brāhmaṇas 1062 note 342
Dākini 1254 note 107; 1256
Dakṣa,—son of Brahmā 1055 note 336; penance of—325;—granted boon by Kāli 326; progeny of—332; 1581 note 15; twenty-seven daughters of—1307; Satī daughter of —301; crooked intellect of 400; —curses the moon 253; 301; 1308;—curses Nandin 397; —cursed by Nandin 397; sacrifice of—276 *et seq.*; —reproaches Śiva 412; Satī's rejoinder to—412-14; Viṣṇu admonishes—430-35; invitees at the sacrifice of 402; —Prajāpati 273; —as deer-headed 465-66; purgation of —467; —praises Śiva 467-68; sacrifice of —in the form of a goat 142 note 149
Dakṣa's sacrifice, destruction of—440-45; 1841-44 ; 1847-52
Dakṣiṇā 252
Dakṣiṇa fire 416
Dakṣiṇāmūrti 2055
Dambha, a dānava 924, penance of —925;—granted a boon by Viṣṇu 925; a son Śaṅkhacūḍa born to—925
Daṇḍa (punishment) divine origin of—1836 note 210
Daṇḍaka (f) 1466 note 224; 386 note 294

Daṇḍapraṇāma 54, note 41
Dardura (m) 628 note 73
Dāruka, 1254 note 111; 1257.
Dārukā, a demoness
Dāruvana, Dārukāvana (f) 411 note 314; 1083 note 14; 1297; 1373 note 164.
Daśāṅga Annadāna 93
Daśaratha, 386; 1613
Daśārṇa 1621 note 44;—mantra 71
Dasyus 1236 note 95
Death, ascertainment of the time of—1555-60 ; deception of—1560; nine sounds of conquest of—1564
Debts, three 331 note 255
Decoration, flowery 1492 note 232
Deities, eight—2038
Delusion,—of Viṣṇu and Brahmā 2056-64
Demerits, stages of—77; method of quelling—78
Devagiri (c) (Daulatābad) 1385
Devakūṭa (m) 1521 note 255
Devaloka, concept of—1302
Devānīka 1613
Devapura, city of gods, Amarāvatī 1145 note 55; 1856 note 218
Devapriya, son of a brahmin 1315
Devarāja, a Brāhmin 6·
Devaśaila or Devagiri 1258 note 114
Devāsura-saṅgrāma 742-757
Devotees of Śiva 1457-60 ; 1465-67; 1633; list of—1418-21—; four kinds—469-70
Devotion, power of—376-387;—preferable to Jñāna and Vāirāgya 382; three kinds of —16;—open to all 1946, note 256; —to Śiva 1940-46
Devotion and knowledge,—not contradictory terms 1441 note 199;
Dhanus 76
Dhanvantari 101 note 82
Dhanyā,—yoginī, wife of Janaka 480
Dharma, son of Brahmā 284; ten tenets of—1607 note 30; status of—in the four ages 620; —252
Dharmadhvaja 927
Dharmagupta, king of Vidarbha 1205
Dharmapura, (c) a place of pilgrimage 1123 note 35
Dharmarāja 264
Dharmaratha 1611
Dharmavāhin, son of a Brahmin 1315
Dhṛṣṭa 1597; 1601
Dhṛti 252
Dhruva 685 note 118; 1613
Dhundhu, a Rākṣasa 1603
Dhundhumāra 1603
Dikpāla-s, guardians of quarters 376 note 281
Dīkṣita, a title 257
Dīrghabāhu 1613
Dispute,—between Brahmā & Śiva 2058
Diti,—mother of Daitya-s 1061 note 341
Divākara 1614
Divine; semi—beings 361 note 33
Draught;—for a hundred years 1262
Draupadī, wife of Pāṇḍavas
Dhṛḍhāśva 1605
Droṇa (m) 871 note 214, 365, 1238
Dṛṣadvatī 1605
Dukūlā, wife of Sudarśana
Dundubhi, Nirhrāda, anti-Brahmin activities of—1062; —slain 1063

Durgā, hymn to—319 ;—s, nine 426 note 324
Durvāsas, son of Atri and Anasūyā 713 note 130; 1150
Duryodhana,—an emissary of Asura Andhaka 993; 1238
Dūṣaṇa, an Asura 1315; —killed by Śiva with 'hum' sound 1317
Duties,—of four castes 79-86
Dvaita (forest) 1228 note 88
Dvāpara 84, 91
Dvārakā, Dvāravatī 547 note 25; 1033 note 325; 1229 note 90, 1600

Ekacakrā, (c) 1205 note 82
Ekārṇava 1071 note 3; 1642 note 79

Festival,—of chariot 1671;—of swing 1671

Gālava 1607
Gaṇḍakī (Gaṇḍaka) (r.) 1263 note 120
Gandhamādana (m) 405 note 309; 1519 note 247
Gaṇeśa 18; 75; birth of—718; 766; 767 note 165; his fight with the Gaṇas of Śiva 777-83; his head is chopped off 782;—is resuscitated 783; elephant-head of—787;—crowned as the chief of Gaṇas 788; wrangling on marriage between —and Karttikeya 794;—wins the race 796-98; sons of—799
Gaṅgā, (r) story of—in the context of Anasūyā 1268 *et seq.*,—descending from the Himalayan ridges and flowing to the south 2088; north-flowing waters of —at Vārāṇasī 2086 —identical with Gautamī 1361
Gaṅgādvāra, identification of—1082 note 9; 1362
Gaṅgāvataraṇa, 515 note 22
Gauḍa deśa, 164 note 165
Gaurī 1606 note 29; —śikhara (m) 557
Gaurītilaka, a diagram 1429
Gautama, a sage 1292
Gautamī (r) 1254
Gems, five—2008 note 282
Ghuśmā, —second wife of Sudharmā
Ghuśmeśvara, episode of—Jyotirliṅga 1394
Gift,—of food 1495-1500
Godā,—varī 75 note 56
Gokāmukha (m) 629 note 85
Gokarṇa, 12 note 15 1285 note 133
Gomanta (c) 952 note 268
Graha, an Asura 1457
Guṇanidhi 255 *et seq.*

Haihaya, (t) identification of—1452 note 209; —s 1608-9 note 33
Haimavatī 1605
Haṁsāśva 1605
Hanūmān (Hanūmat), chief of monkeys 1323, 1381
Hariścandra 1608
Harṣaketu 1611
Haryaśva 1605
Hell, description of—1479, 1484 note 231; cells of—1486; pangs of—1488-90 ; modes of suffering in—1491; names of—1486-87 ; 1514-16; uplift from 1514-16
Hemakūṭa (m) 1518 note 244
Himavat (m) 1518 note 243
Hiraṇyakaśipu, an Asura 1457
Hiraṇyanābha 1613
Hiraṇyapura (c) 605 note 50; 1585 note 19
Huṇḍa, an Asura 1010

Iḍaviḍā 255 note 219
Ikṣvāku 1190; 1597
Incarnations of Śiva :
Pañcabrahma—1069-73; Aṣṭamūrti—1074-75 ; half-female—1075-78; Ṛṣabha—1078-81; nineteen—1081-86 ; Nandīśvara—1086-97 ; Bhairava—1097-1110; Nṛsiṁha (Man-lion)—1110-13; Śarabha—1113-22 ; Gṛhapati-1123-39 ; Yakṣeśvara—1139-1143 ; Mahākāla—1143; Tāra-1143; Bāla—1143; Śrīvidyeśa Ṣoḍaśa—1143 ; Bhairava—1143; Chinnamastaka—1143 ; Dhūmavān—1144 ; Bagalāmukha—1144; Mātaṅga—1144; Kamala 1144; Eleven— 1145-47 note 56. Durvāsas—1148-54 ; Hanūmat —1154-57 ; Maheśa—1157-58 ; Bull—1159-66; Pippalāda—1167-74; Vaiśyanātha —1174-80 Dvijeśvara—1180-86; Yatinātha—1186-90 ; Kṛṣṇa-darśana—1190-95 ; Avadhūteśvara—1195-1198 ; Bhikṣuvarṇa—1199-1205 ; Sureśvara -1206-12; student-ascetic—1212-18 ; Sunartaka naṭa—1218-21; Brahmin—1221-24 ; Aśvatthāman—1224-28 ; Kirāta—1228-53; twelve jyotirliṅgas—1253-58.
Indra,—perturbed by Nārada's penance 175; —seeks help of Kāma to disturb his penance 176; dialogue between—and Kāmadeva 537; —clipped the wings of mountains 645;—as Śatakratu 626 note 70; —914 note 237;—enemy of Bala or Vala 1004;—seducer of Ahalyā 751 note 155;—inters the womb of Diti and cuts the unborn child into 49 pieces 751 note 154; —incurs sin for slaying Vṛtra—an Asura Brahmin 751 note 156; cuts off three heads of Viśvarūpa, son of Tvaṣṭṛ 752 note 157; —son of Viṣṭarāśva 1603
Indrajit 1382
Indrakīla 1233 note 91
Indraloka 77, 84
Initiation,—of disciple 1749-52; 1977-80

Jābālaśruti 1422
Jaimini 1613
Jalandhara, son of the sea 1198; birth of—863; coronation of—by Śukra 865;—married to Vṛndā, daughter of Kālanemi 863;—ruler of Asuras 878; capital city of—880 note 221; dialogue between Nārada and—881; battle between gods and—866-914
Jāmbavatī, wife of Kṛṣṇa 1912
Jambha, an Asura 1010
Jambu (r) 375; 1519 note 248
Jambudvīpa, description of—1518-22
Janmejaya 1 note 1
Japa,—of five-syllabled mantra 109; method of—109; result of—109-111
Jātakarma 1090 note 22
Jaṭila-Pārvatī, dialogue of 578-89
Jaṭodakā (r) 1093
Jayā, maid of Pārvatī 554
Jīva, activities of—119, libe-

ration of—120
Jñānasaṁhitā 2
Jvālāmukhī 277
Jyotirliṅgas, twelve —1254, 1261 (Somanātha, Mallikārjuna, Mahākāla, Amareśvara, Kedāra, Bhīmaśaṅkara, Viśveśvara, Tryambaka, Vaidyanātha, Nāgeśa, Rāmeśvara, Ghuśmeśvara); names and localities of—148; glory of —1259
Jyotiṣmat 1590;
Jyotiṣṭoma 301

Kacchapa 714 note 134
Kailāsa, 9; 54 note 40; 247 note 211; 255; 941 note 250; gods' Journey to—52; Nārada's Journey to —177; Jñāna—111;—abode of Guhyakas 269
Kākavandhyā 31
Kakudmin 1599
Kakutstha 1603
Kāla, a sage 1123
Kālacakra 113; five wheels of Kāla 114-15
Kāladāna 128
Kāladīpikā 541
Kālanemi 866, note 208, 895
Kālañjara 629 note 88; 1084; 1273 note 128
Kalāpagrāma 1613 note 43
Kalās, sixtyfour—308 note 246; 1997
Kālasūtra 713 note 129
Kālātīta 111
Kalāvatī, wife of Vṛṣabhāna and mother of Rādhā 480
Kālī, worship of—89; 91; description of—320; praise of—320-21; 325-26; —identical with Satī, daughter of Dakṣa 327;—attains fair complexion 1862-67 —or Mahākāli 1638 *et seq.* incarnations of— 1665
Kali age 2 note 6; 3; 6; 7, *et seq*; characteristics of —35-38; 84
Kaliṅga 263 note 225
Kalki, destroyer of Mlecchas 874 note 217
Kalmāṣapāda, identical with Mitrasaha 1191; 1612
Kalpa, span of—1070 note;—s process of events in—1364 note 160

Kalpa tree 3 note 9; 51 note 39; 376; 806 note 178; 1679 note 104;—on the northern bank of Skandasaras 2091
Kāma, description of—280; arrows of—281 ; names of —'s arrows 281-83; power of—281; 306; names of— —282; marriage of—288 ; birth of his attendants 314; unable to disturb Nārada in penance 177; —reaches the abode of Śiva 313; inability of—to overpower Śiva 313; destruction of—544-54; resuscitation of—690-92
Kāmada (f) 1266 note 127
Kāmadhenu, a mythical cow 26; 812
Kamalākṣa, son of Tāraka 803
Kāmarūpa (Assam) 570 note 35; 1256; 1330 note 151.
Kamaṭha, a demon killed by Mitrasaha 1290
Kāmbojas 1609 note 40
Kāmpilya (c) 255 note 220; 1623 note 47
Kaṇadhūma, a penance 1008
Kaṅakhala(c) a sacred place of pilgrimage near Haradvāra 401 note 302; 466; 1839 note 212

Kāñcī (Conjeeveram)(c) 1365-66; 1631 note 62
Kanyā (r) 75 note 62; 76
Kapālin 402 note 307
Kapila 952 note 264; 1611 621 note 62; Kapilā (c) 1285
Kapilāśva 1605
Karavīra (m) 628 note 75
Kardama 251
Karkaṭaka 76
Karkaṭī, mother of Kumbhakarṇa 1330
Karṇa 1238
Karṇikī (c) 1274 note 130
Kārttikeya,—is born 721-22; 731; 734; six-faced—836 note 189;—is crowned 732-735 —attacks Indra whom Brahmā protects 725; — receives gifts from gods736-37; —kills ten thousand billions of heroic demons 724;. slays Bāṇa, Tāraka & others 758; feats of —738; symbolic interpretation of the victory of —over Tāraka 760 note 162 Nārada's hymn to—738;— and his brothers 1582 note 16
Karavīra (m) 628 note 75
Karūṣa 1597
Kāśī(c) 74;164;266 note 227; —holy centre of Śiva 197; various names of—197; glory of—1342
Kāśī and Prayāga, comparative merit of—1348 note 154
Kaśyapa 332; son of Marīci 954; father of gods 1145; family of—1583
Kauśikī (Kosī) (r) 1263 note 119; 1265
Kāverī (r) 75 note 64; 77; 91.
Kavi 1602
Kedāra(m) 1328—Gaṅgā(r)) 76 note 66.
Kekayas (t) 1608 note 31
Keśakarma 256 note 222
Ketaka, denunciation of—by Śiva 59
Ketaki, a flower 56
Khaśas (t) 1609 note 37
Khaṭvāṅga 1612
Khyāti 252
King,—protector of social order 446 note 331; divinity of—447; nobler than a Brahmin 447; Śukra on the powers of —447
Kingship, prestige and powers of—59
Kinnara, synonyms of —268 note 230; —s 378 note 285
Kirāta 1522 note 256; — Arjuna dialogue 1244
Kīrti 252
Kīrtiman, eldest son of Anaraṇya
Kīrtimālinī, wife of Bhadrāyu 1180
Kīrtimukha 146; 890 note 226
Kiṣkindhā,(c) identification of —1381 note 171
Knowledge, review of—1444
Kolā(Kolhāpura) (c) 1639 note78
Kratu 252
Krauñca (m) 560 note 32 ; 629 note 78; 799 note 171; —harassed by Bāṇa 758; Mallikārjuna Jyotirliṅga on —800 note; 1313 note 143.
Krauñca-Dvīpa, description of—1526 note 281
Kriyā 252
Kṛśāśva 252
Kṛṣṇa 547; son of Vasudeva of Yādava race 1464 note 220; defiled wives of others and violated rules of marriage 751; acquisition of son by —1910-12; Upamanyu's advice to—1916
Kṛṣṇāveṇī or Veṇikā (r) 75 n te; 57; 630

Kṛta 84, 91
Kṛta age 43 note 32
Kṛtamālā (r) 1523 note 270
Kṛtañjaya 1614
Kṛtāśva 1605
Kṛttikas,—as foster-mothers of Kārttikeya; —as women of yogic practice and digits of Prakṛti 732
Kṛtyā, description of —895 —activities of —895
Kṣamā 252
Kṣema and Lābha, sons of Gaṇeśa 799
Kṣemadhanvan 1613
Kṣetrapāla 946 note 252
Kṣiprā, Śiprā (r) 303 note 240
Kṣuva 445; friend of Dadhīca 446; 1167
Kubera or Kuvera 226; 255 note 219; 269 note 231; 611
Kulaparvatas 1747 note 163
Kumāraśikhara; southern summit of Meru 1714 note 137, 2089 note 307
Kumārī(r) 1524 note 275
Kumbha, an Asura 76; 1010
Kumbhāṇḍa or Kūṣmāṇḍa 1029
Kumbhodara, attendant of Śiva 837 note 190
Kumuda, son of Śeṣa 759 note 160
Kurukṣetra 'land of Kurus' 40 note 31; 1630 note 52
Kuśa 1613
Kuśadvīpa, identification of —1457 note 215, description of—1526 note 280
Kuśāvatī (c) 1363
Kuvalāśva 1603

Lābha & Kṣema, sons of Gaṇeśa 799
Lājāhoma 681 note 113
Lajjā 252
Lakṣmaṇa 386; —incarnation of Śeṣa 908 note 231
Lakṣmī 252; 893 note 228; —as the wife of Viṣṇu 319; worship of —89
Lakṣmīnārāyaṇa 977
Lāṅgala 1614
Laṅkā (c) 164; 1367;—capital city of Rāvaṇa 1155 note 62
Lavaṇa, king of Mathurā 1452
Learning, six qualities of—408
Libations 260 note
Liberation,—explained 114; forms of—120 achievable by devotion and knowledge 1344
Liṅgasthāna 61
Liṅgatobhadra, a diagram 1429 note 193
Lohita (Bṛhallohita)(l) 294 note 238
Lokāloka (m) 842 note 194
Lokapālas, regents of quarters 1055 note 337; 1419 note 187.
Loka-s, seven 1450 note 203
Lolārka (sun) 1125
Madayantī, wife of Mitrasaha 1290
Madhu, a Rākṣasa 1603
Madhu & Kaiṭabha 750 note 148; 955 note 269; 1643 note 81; slaying of—1644
Madhuparka 600 note 47; 615; 1172
Madhuvāhaka 963 note 277
Madhuvana (f) 530
Mādhyandin 680 note 111
Mahābala, glory of—1285-94; a phallic image of Śiva at Gokarṇa 1294
Mahābhadra (lake) 1520 note 250
Mahācaṇḍa, an attendant of Yama 1485

Mahākāli 422 note 320
Mahākāśī (c) 374
Mahākośī (r) 1631 note 67
Mahālakṣmī, —identical with Sītā, daughter of Dhanya 480; incarnation of—1645
Mahālaya (m) 1631 note 67
Mahāmṛtyuñjaya 332 note; 447-48
Mahānandā, a prostitute 1174
Mahāraurava 1913 note 236
Mahendra (m) 164 note 167; 628 note 76; 1466 note 223
Mahīrāvaṇa 1156
Mahiṣa, father of Asura Gaja 1054 note 334; son of Rambhā 1645; leader of Asuras 1647; —fights with Durgā and is killed by her 1648-49
Mahīsāgara saṅgama 742 note 144; 1262 note 115
Maināka, son of Menakā or Menā and Himavat 494 note 12
Maintenance 64
Mālatī 922 note 240
Malaya (m) 164 note 166; 628 note 72; 952 note 262
Mallikā-Sarasvatī (r) 1262 note 118
Manana 46-48
Mānasa (l) 376; 1520 note 250
Mandara (m) 48 note 36; 560 note 30; 1519 note 247; 1839 note 215; 1857.
Māndhātā 1606
Manes, birth of—286; power of—1615-19
Maṅgalā 274
Maṇibhadra, gaṇa chief 1319
Maṇidvīpa 1670 note 96
Maṇigrīva 651 note 102
Maṇikarṇikā, a sacred pool 1125 note 38; 1974 note 99
Man-lion (Nṛsiṁha) —incarnation of Śiva 1110
Mantra, two-syllabled—'Śiva'; five-syllabled—109; 296; 948 note 257; 1207; 1240; 1741; 1951-58; mode of japa 1959-65; secret of —131; efficacy of—for raising social standard, 116; —for warding off demons 1695 note 123; —of Śakti-vidyā 1985.
Manu 251; names and number of—1585; race of Vaivasvata —1597-1615
Vaivasvata to Ikṣāku 1597-1615. Ikṣāku to Satyavrata 1602-1607; Satyavrata to Sagara 1607-12 ; Sagara to Sumitra 1612-14
Manvantaras, fourteen—368 note 274; names of—1589
Māras, etymology of—312
Mārgaśīrṣa 74
Mārīca 908 note 229
Marīci, son of Brahmā 252-954
Mārkaṇḍeya, son of Mṛkaṇḍa 621 note 61
Marriage feast 694
Mars, a planet 510, story of—510-12
Maru (desert) 587 note 202
Marudeva 1614
Marut 1613; —s etymology of —1587; fortynine—1786 note 187
Marutvat 1614
Mathurā (c) 164, 1630 note 56
Mātṛs 1028
Maya : an Asura artificer 807 note 177;—in league with the sons of Tāraka 809; —escaped Tripura fire 849
Māyā, Śiva's—386-87; varieties of—explained 112
Māyācakra 129, 130
Māyāmoha 820 note 184; deluded by—Asuras adopt

Jaina-dharma and are slain 820—49; preachings of—against Vedic ritual 826-30
Medhā 252
Medhas, a sage 1641
Meghanāda 1156
Meghavāhana Kalpa 266
Menā, Menakā 375 note 279; wife of Himavat, mother of Pārvatī 475 note 2;—incurs the imprecation of Sanaka 478; ancestry of—478; story of—and her sisters 478; various names of—491 note 11;—prays to Śiva 491-93; goddess grants —a boon 493; views of——about a bridegroom 507; lament of—at the sight of —656-64; —deluded by Siva's magic 664; obduracy of—664
Menakā, a celestial nymph 377
Merits, stages of—77; method of quelling—78; —accruing from the installation of phallic image 2056; —of death in the cause of Śiva 2085
Meru (m) 310 note 247; 623 note 64;—560 note 29; common resort of gods 1108; southern summit of—2088.
Meṣa 76
Military science 964 note 278
Milky ocean 224 note 200; 322; 324
Mīna 77
Missiles, various sorts of—1043 and note 328; 1046 note 330
Mithilā (c) 1292
Mitra 1598
Mitrajit 1614
Mitrasaha, an Ikṣvāku king 1290; 1612
Mlecchas 835 note 188; 1028 note 319
Monkeys, Sugrīva, Hanumān, Nala, Nīla and others 908 note 230
Moon, narrative of—301
Mother-cows 2044 note 297
Mothers, seven—2039
Mountains, winged—1375 note 167
Mṛtyuñjaya mantra 1021, 1310;—vidyā 447
Mucukunda 1606
Mūḍha, an Asura 1282
Mūjavat (m) 1956 note 260
Mūka, an Asura, killing of—
Muktimandapa 1675 note 101
Mūlādhāra 82
Muṇḍidruha 1612
Murāri 748 note 146
Mūrti-s, eight—of Śiva 2038; eleven—of Śiva 2038
Nabhaga 1190; 1597
Nābhaga, son of Nabhaga 1190
Nābhāga, son of Śrutasena 1612
Nabha-s 1613
Nāda 103 note 86, a mystical sound 678 note 109
Nāgakesara 310 note 248
Nāgapāśa 1037 note 326
Naigama, brother of Kārttikeya 724 note 136
Naimiṣa 35 note 27; 76 note 278; 432;—a forest 1295; 1630 note 50;—episode 1781-86; a sacred place 1785-86; journey of the sages of—2086
Nala, son of Vīrasena 1189, king of Niṣadha 1235 note 92; 1613
Nandā, (r) 459 note 338
Nandana, son of Hiraṇya-kaśipu 482 note 6; 1457; 1624 note 48
Nandā tithis 337
Nandīgrāma (c) 1174 note 69
Nandikeśa shrine, virtue of

—1280-84
Nandikeśvara, an attendant of Śiva 50
Nāndīmukha 638 note 97
Nandin, son of Śilāda 398 and son of Suyaśā 2091; curses Brāhmins 398;—curses Dakṣa 398; —as Airāvata 1207
Nandīśa 18
Nandīśvara,—pays tribute to Śiva 568; coronation and nuptials of—1092
Nara-Nārāyaṇa, a temple of —1327 note 149
Nārada 174; son of Brahmā 181 note 179; his penance in the Himālayan cave 175; his invincibility 177; his pride 177-79; his journey to Kailāsa 177; his journey to Brahmaloka 178; his journey to Viṣṇu-loka 178; —desires to wed Śrimatī 182; illusion of 183;—with the face of a monkey 183; Rudra's attendants enlighten—184; —curses attendants of Rudra 185; —curses Viṣṇu 185-86 ;—visits holy centres of Śiva 193; —reaches Kāśī and puts questions to Brahmā 193-94; —talks to Himavat about Pārvatī 501-506 ; —instructs Pārvatī 551; —629 note 86.
Nārāyaṇa, etymology of 712 note 128
Nārāyaṇa-saras 329; 330; 574 note 37
Narmadā (r) 75 note 53; 630 note 94; 1262
Nayapāla (Nepal) 1296; 1328
Nectar, drunk by the gods 956 note 274
Nikumbha 1605
Nīla (m) 629 note 80
Nine gems 2008 note 282
Nīpa 1622 note 46
Nirvindhyā (r) 1148 note 58
Niṣadha (m) 628 note 74; 1189 note 75; 1518 note 245;—a country 1380; (k) 1612; 1613
Niśumbha,—killed by Durgā 1651
Nivātakavacas, Asuras 646
Nivṛtta 107; way of worship for—149
Non-dualism, Śaivite philosophy of—1745
Nṛga 1601
Nyāsa,—defined 71 note 50; —of Matṛkās 71; 1240; rules of—1692; three types of— 1995; three kinds of—1996; explanations of 1996-97

Ocean,—of salt 863 note 207; milky—1820 note 203; southern —1382;—s, four —848 note 199; seven—1694 note 121
Om, meaning of—105; Praṇava as —106; glorification of—106; —as Mantra 65 ; —as Yantra and Tantra 66, note 47; installation of phallic idol with -66;— as single-syllabled Brahman 2059; and the phallic image 2059; Mātrās of—2059; Vedic interpretation of—2059-61
Oṁkāra Māndhātā 1254 note 105
Omens, —at Dakṣa's sacrifice 428-30

Padmā, daughter of Anaraṇya 1173; wife of Pippalāda 617; story of—617-22
Padmākara, Vaiśya 1185
Pahlavas (t) 1609 note 41
Pāka, an Asura 11010

Pampā (r) 75 note 61
Pañcabrahman,—form of Śiva 1733; —concept of Śiva 1917 note 241; 1978 note 266; 2007
Pañcacūḍā, a celestial damsel 1550; episode of—1554
Pañcadevatā (five deities) 168 note 174
Pañcagavya, constituents of —105; 1546 note 290
Pañcajana 1611
Pañcakaccha 80
Pañcakrośī 1341; 1675 note 100
Pañcamahāyajñas (five daily sacrifices) 1123 note 36
Pañcamakāra 813 note 182
Pañcasvara 308 note 244
Pañcanada 1093
Pañcārṇa mantra 29 note 24
Pañcasaugandhika 2006 note 281
Pañcāśika—text of Virūpākṣa 1756
Pañcāyata, —system 1358 note 158
Pañcāyatana 1669 note 95
Pañcīkaraṇa, pentuplication of the Bhūtas 250
Pāṇḍavas 1159
Pāṇḍya (k) 1203
Pāradas (t) 1609 note 35
Parents, on the worship of—796-97
Pārijāta 887
Pāripātra or Pāriyātra(m)164 note 167; 629 note 77
Pārṣadas 733, 769
Paraśurāma,—incarnation of Viṣṇu 751 note 151,—kills his mother Reṇukā 751 note 151; —severs a tusk of Gaṇeśa 751 note 152,—1453 note 211
Pārvatī, concept of—19 note 18; birth of—494-99; childhood sports of—499 *et seq*; childhood names of—500; Nārada forestalls future of —502-4;—propitiates Śiva 506; Śiva appears before—506; penance of—557-59;—returns home after penance 594; betrothal of —626; marriage of—as Śacī 1207; —Jaṭila Saṁvāda 1212-17
Paryukṣaṇa, sprinkling of water 680 note 112;
Paśu, Pāśa, Paśupati, concepts of—1789; 1913
Pāśupata, a form of knowledge 995 note 299
Pāsupata knowledge 1912-15; 1928; devotion as the means of—1928 note 247
Pāsupata rite 2087-88
Pāśupata weapon 53
Paśupatināṭha, a phallic image 1296
Paśupativrata 1891-99
Pātāla 247 note 210;—abode of Nāgas with Bhogavatī as the capital 760 note 161; 1659 note 93
Path of knowledge 2086
Pathways, six—1977 note 265; purification of—1980-85.
Penance,—of silence 296; three kinds of—603; efficacy of—1500-1504, kinds of—1533; results of—1534; characteristics of—1534
Phalgu (r) 1263 note 121
Phallic idol of Śiva; worship of—49; worship of—with Oṁkāra 67; mode of worshipping—67; excellence of—67; fruits of worship of—104;—as a symbol 105; five types of—121; subsidiary types of —122, clay used in making—135; mode

of worshipping earthern-135-142; number of—in different rites 142-44; sizes of—144; anecdote of—217 ; —of precious 'metal' and stone 226-27; Pratijñeśvara, Kapāleśvara, Kumareśvara and Stambheśvara 759 ; glory of—1263; symbolical of creative force 1299; appearance of—203; names of—1632; —as Gūḍhadeha 1976 note 264; —2056-70
Piṅgalas 978
Pippalāda, story of—617-22
Piśāca 20, 22 *et seq.*
Plakṣadvīpa, description of 1525 note 278
Planets, spheres of—1529-31
Portraits of gods 645
Prabhā (c) 265 note 226
Prabhāsa 1310 note 141; 1084 note 19
Pradyumna 547
Prahlāda, son of Hiraṇyakaśipu 987 note 293; coronation of—989;
Prajāpati, Dakṣa—251-54; 273; 324-336; 1574; 1580 ff and note 15
Prajāpati-s—lords of created beings 562; —sons of Brahmā, ten in number 279-88; 305 note 242; 316 note 250
Prājāpatya 2011 note 285;—s *Ibid*
Prājāpatya rite 1430
Prakṛti, five forms of—934
Pralamba, ally of Tāraka, slain by Kārttikeya to relieve Kumuda 759 note 160
Pramathas 269 note
Praṇava, twofold—106-107; application of—107; repetition of—after seventy 83; —as Śiva 1731-42; 106; five-syllabled—1681-82
Prasenajit 1605; 1614
Prastha, Māgadha—1993 note 273
Pratiṣṭhāna (Paiṭhan, Paiṭnīnasī pūrī) (c) identification of—8 note 13; 1599 note 24.
Prativyoman 1614
Pratyālīḍha 1051 note 332
Pravṛtta 107 note 87
Prayāga (c) 35 note 27; 393
Prayāti 1601
Prayer, song of—1822-25
Preceptor, glory of—125; —superior to father 125; greatness of—1965
Principle of previous action 1277-78
Prīti 255
Priyamedhas, son of Brahmin 1315
Priyavrata 251, 1597
Proselytizing attempts of Śaivite Ācāryas 2011 note 286
Pṛthu 1603
Pṛthuśruta 1614
Pulaha 252
Pulastya 252
Puṁsavana (rite of seeking a male child) 333 note 256; 1129 note 41
Puṇḍarīka 1613
Punishment,—of the gods 1844
Puṇyajana (Rākṣasas) 1600
Puṇyāhavācana 128
Purāṇas, glory of—1504-8; number of—1508 note 240; eighteen—1636; nomenclature of—1636-37
Purāṇic Ācāryas, proselytizing attempt of—2047
Pūrṇā (r) 1264 note 123
Pūrṇapātra 685 note 122
Purukutsa 1606
Purūravas 1598
Puruṣa, thousand-footed—

1452 note 207
Puruṣottama (m) 629 note 79
Puruṣottamapuri (Bhuvaneśvara) (c) 1264 note 125
Pūṣan, broken-toothed-465
Puṣkara, 1631 note 73; 365; 923 note 241,—dvīpa, 1528-29 note 282
Puṣkara (k.) 1614
Puṣpabhadrā (r) 952 note 263; 614, 1172
Puṣpadanta, an emissary of Śiva 943
Puṣṭi 252

Rādhā, —curses Sudāmā 925; 935 note 247; 939;—as fifth form of Prakṛti 934; —'s curse 940; 954
Raghu 1613
Rāhu, an Asura, son of Vipracitti and Siṁhikā 867 note 209; as a messenger of Jalandhara 886
—(k) (Raivata) 1599
Raibhya, friend of Bharadvāja 1838
Rājasūya 3 note 7 ; a sacrifice 1506 note 239
Rājāvarta, a gem 2003
Rākṣasas, atrocities perpetrated by—1375-76; Śiva's protection of—1379 five groups of— 1610
Rāma, Gītā narrated by Śiva to—32; Satī's test of—'s divinity 384; 386; Viṣṇuism of—389; —kills Tāḍakā, Bāli and Rāvaṇa 751 note; son of Daśaratha 1236 note 94;—1613
Rambha—celestial damsel 377; 71 note 131; 1130
Rāmeśvara, greatness of—1381-84
Raṇañjaya 1614
Rati, daughter of Dakṣa 286; birth of—286; Kāma's infatuation for—289; lament of—545
Ratnamāla (forest or mountain) 1255 note 113; 1315 note 145
Raurava, a hell 83, 85
Rāvaṇa, a Rākṣasa 1286; —of the family of Pulastya 1368; —king of Rākṣasas 1367
Ṛbhus,—destroy Śiva's attendants 417 ;—416 note 318
Red powder 685 note 121
Renunciation, procedure of —1725-31
Revā (r) 75 note 55; 91; 1273 note 129
Revatī, daughter of Kakudmin 1599
Rites,—of obsequies 72; —of sapiṇḍīkaraṇa 72; of periodical Śrāddha 73; — for achieving prosperity 81, 86 ; —for achieving desires 98, 2024; compulsory and optional —98, 1991-99, 2021-23;—of Āvāhana 136; —of Upaveśana, 136;—of Upasarpaṇa, 136; —of Phatikabandha 136 ;—of Kaṭibandhana 137 ;—of Vastrasamarpaṇa 137 ; —of flower-offering 137 ; —of Navarātra 1672; ancillary—2012; —of sacrifice 2014-20; Kāmya —2024-34; —for attaining benefits 2047; —for benefits attainable after death 2054-55;—for installing Śiva's phallic image 2065-70—of Tarpaṇa 2086
Ritual, Review of Śiva's—1667-73—of Śiva 2001-2006
Ṛkṣa 164 note 167

Ṛkṣakula (m) 1148 note 57
Ṛkṣavat (m) 1523 note 261
Rohiṇī—daughter of Dakṣa 63, 1308; —wife of Moon 63; 713; 1308
Rohita 1608
Romaharṣaṇa, Lomaharṣaṇa 35 note 29
Ṛṣabha, story of—1078; 1180
Ṛṣīkā, daughter of a Brahmin 1282; penance of —1282
Ṛṣikulyā (r) 1524 note 273; identical with Koel river 1524 note 274
Ṛṣyamūka (m) 1155
Ṛṣyaśṛṅga, son of Vibhāṇḍaka 1470
Ṛtuparṇa (k) friend of king Nala 1612
Ṛtviks,—in Dakṣa's sacrifice 401 note 303
Ruci 251
Rudra, interpretation of the three-eyed—101 note 81 ; names of eleven—s 138 note 127; 948 note 256; 1583 note 18;—born of Surabhi 1147 note 56; his period of life 215; manifestation of 244; 1821-22; his refusal to create 250; —identical with Saguṇa Śiva; magic of—422 ; —girls 2091
Rudrākṣa 460; glorification of—150-71; places for the growth of—164; auspicious kinds of—165; 169-70; inauspicious kinds of—165 ; number of—s to be worn on different parts of the body 166-67 ; mantras for wearing—170; efficacy of—93; 171
Rudraloka 75, 77
Ṛudrasṛṣṭi, concept of—1069 note 1
Rukmiṇi 547
Ruṇaka 1614

Sabalāśvas, sons of Dakṣa 330
Śacī 377
Sacred lore, origin of—1774
Sacred thread 81 note 74
Sacrifice, place for—127; altar for—127; articles for —127; gods invoked at—127; —of Dakṣa 400-404
Ṣaḍvikāras, six causes of perturbation 27 note 21
Sages, six clans of—44; seven —163 note 164; —invited at Dakṣa's sacrifice 400; present at Śiva's marriage 638; list of—1130; problem of—1778; six families of—who performed sattras in Naimiṣa 2091; Nandin cuts off the Pāśas of—2091; Nandin imparts Śaivite knowledge to—2091; —perform sattras at Prayāga 2091; —fix their abode at Vārāṇasī 2092
Sagara 1608; story of—1610-11; —institutes a horse-sacrifice 1611; sixty thousand sons of—1611
Saguṇa & Nirguṇa aspects 1441-44
Sahadeva 1614
Sahasvat 1613
Sahya (m) 164 note 167; 560 note 28; 623 note 65; 1262, 1330 note 152
Śaivite knowledge 1946-50
Śaivite ritual—open to all 2011
Śākadvīpa, description of—1527 note 282
Sakalīkaraṇa 103
Śakas 1604 note 32; 1609 note 34
Sāketa (c) 1264 note 124
Śākha, brother of Kārttikeya

7 note 136
Śakti, epithets of—196; characteristics of—196;—personified as Kālī, Caṇḍī and Bhairavī 778 note 167; names of—s 784; —of a god 999 note 303; manifestation of—1825; eight —s as the guardian deities of the quarters and sub-quarters 2041
Śakti, son of Vasiṣṭha 304; 638 note 98
Śaktipāta doctrine 1966 note 262
Śaktisaṁhitā 146
Śakuni 1603
Śākya 1614
Śālagrāma 37; —rocks 977
Śālivāhana 8 note 13
Śālmalidvīpa, description of —1526 note 279
Sālokya, a liberation 45 note 33; 62; 340 note 260,—1735
Sālva (k) 410 note 312; —s a tribe 1199
Salvation, review of—1439-41
Samādhi, a Vaiśya 1641
Sāmba, son of Kṛṣṇa and Jāmbavatī
Śambara 547
Sambhūti 252
Saṁhatāśva 1605
Sāmīpya, a liberation 62
Saṁskāras (sacraments) Upākarma (rite of initiation) 1132 note 50; Vidyārambha (learning alphabet) 1132 note 49; Karṇavedha (boring ears) 1132 note 48; Cūḍākarma (tonsure) 1132 note 47; Annaprāśana (feeding the child) 1132 note 46; Niṣkramaṇa (taking child out of threshold) 1132 note 45; Nāmakaraṇa (giving name) 1132 note 44; Jātakarma (prenatal rite) 1131
Saṁśrava Prāśana 685 note
Saṁvartaka 365 note 273
Saṁyaminī (c) 262 note 224
Sanaka 399; story of – 479; —curses Menā and her sisters 480
Sananda 140
Sanatkumāra 2 note 5; son of Brahmā 2088; arrogance of —2088; Nandin curses—to become a camel 2088—restored to his former self 2089
Sanaya, son of Padmākara Vaiśya 1185
Sandhi, son of Pṛthuśruta 1614
Sandhyā,—prayers 36; 81; expiatory rites for the omission of—81; —daughter of Brahmā 273 note 234; names of—279; her song of prayer 297-99; description of—280; deities excited at the sight of—283, 285; story of—291-304; reborn as Arundhatī, daughter of Medhātithi 291; wife of Vasiṣṭha 291; her song of prayer 297-99; Śiva's boons to—300; identical with Arundhatī 302; marries Vasiṣṭha 302; morning—302; evening—302
Śāṇḍilya, a sage 1205
Sañjīvanī (Amṛtajīvanī) a herb restoring dead to life 871; 1156
Sañjaya 1614
Śaṅkha, an Asura 869
Śaṅkha-cūḍa 925; penance and marriage of—926; previous birth of—930
Śani (saturn) 766 note 163

Ṣaṇamukha (six-faced Kārttikeya), description of— 2039
Sannati 252
Sannyāsa, way of—1680 procedure of—1718-24
Sannyāsin, daily conduct of —1688-89; way of Śiva's worship for —1689; 1697
Śānti 252
Śarabha,—incarnation of Śiva 113 *et seq.*
Sarasvatī(r) 47 note 11; 47 note 35; 74; 75 note 60; 91 note 78; 1630 note 59; 2086
Sarasvatī, wife of Brahmā 350
Sarayu (r) 91 note 78
Sārṣṭi, liberation 62
Sārūpya, a state of liberation 62; 1341 note 152
Sarvakarman 1612
Sarvatobhadra, a diagram 1429 note 193
Śaryāti 1597
Śaśabindu 1606
Ṣaṣṭakāla 266
Śatadhṛti 1056 note 338
Śatākṣī, incarnations of—1663
Satarūpā 251, 1575 note
Satī 252; 273; 274 note 233 *et seq*; birth of—333; —daughter of Daksa 1678; penance of—339; Śiva's boon to——349; Dalliance of—and Śiva 369—379 ; —assumes the form of Sītā 388;—reproaches Viṣṇu, Brahmā, Indra and others 410-411; —casts off her body in Yogic fire 415; 1831—reborn as the daughter of Menā and Himavat 472-75
Sātvatas 1042 note 327
Satyaloka 93, 97, 247 note 212
Satyaratha, king of Vidarbhas 1202
Satyarathā, wife of Triśaṅku 1608
Satyavatī, mother of Vyāsa 979 note 280
Satyavrata 1606
Saugandhika, five kinds of— 102 note 84
Saugandhika park 459
Saumini, a Chāṇḍālī, emancipation of—1287-90
Śaunaka, a sage I note I
Saurāṣtra 1254 note 102
Sāyujya, liberation 62; 1416 note 186; 1925
Sea, southern 294
Self-immolation, ways of— 2085; virtue of—2085
Self-realization, knowledge as means of—230; freedom from worship after 230
Semi-divine beings (ten) 1166 note 66
Śeṣa 226; —the couch of Viṣṇu 385 note 293; 562; —upholder of earth 714 note 134; Viṣṇu reclining on—1820
Setubandha 1254 note 112
Seven continents 614 note 58; 796
Seven heavens 948 note 254
Seven oceans 683 note 115
Seven regions,—below earth 1015
Śibi 1597
Siddha—s 378 note 284
Siddhāśrama 952 note 265
Siddha vidyā 736
Siddhi 235 note 203; 754 note 158; eight kinds of —948 note 253
Siddhi and Buddhi, daughters of Prajāpati Viśvarūpa married to Gaṇeśa 233; 252; 798 note 170
Śīghra 1613
Sikhāṣṭaka 82, 83

Śila 94
Śilāda 398
Śilāda Śālaṅkāyāna 1090
Śilanidhi 181
Sīmanta arting the hair of pregna t woman) 1129 note 42
Sīmantinī, wife of Candrāṅgada 1180
Simha 76
Sin,—for immoral sexual intercourse 1183;—s, kind of—77; ways of—77; 1471-79 notes 226-29
Sindhu (r) 76 note 65; 91 note 78
Sindhurāja 1612
Sindhusāgara saṅgama 329 1630 note 60
Śiprā, Kṣiprā(r) 303 note 240
Sītā, daughter of Janaka, kidnapped by Rāvaṇa 1381
Sītā(r) 1521 note 251
Śītoda (lake) 1520 note 250
Śiva, slayer of Tripura 17 note 17; Pañcabrahma form of—34 note 25; 847 note 197; 1072; five faces of—34; 141 note 148; Sakala & Niṣkala forms of —50; phallic and embodied forms of——50; Brahmatva of—50; — at the battle of Brahmā and Viṣṇu 55; —in the form of a column of fire 55; gifts offered to —60 ; distribution of gifts among attendants by—60; worship of—by Brahmā. Viṣṇu and other gods 60; five activities of—63 ; phallic emblem of—superior to his embodied image 63; prayers to—66; prayers of Brahmā and Viṣṇu to—66 —as the bestower of enjoyment 104; —as Bharga 105; etymology of—124; eight forms of—132 note 89; 464; 604; 1023; 1074 note 5; earthen phallic image of—132-34; eight names of—140; hymn to—141; 2034; 2047; three-eyed—141 note 147; offering to—146-48; glorification of the names of—150-53 ; salutation to—172; three forms of—173; 363 note 272; destroyer of Tripura 189 note 182; efficacy of the name of—189, 190; worship of—190; 2007; six-syllabled mantra of——190 note 184; mode of worshipping—231-237 ;— separate from Śakti 279; Viṣṇu's praise of—317 ; illusion of—318; —as the creator of Brahmā and Viṣṇu 318; incarnations of —*see under incarnations*; — lord of goblins 321; 396; his power of delusion 331; 177; 400; 405; 409; 479; 540; 601; praise of—340-41; 360; concept of—342; 379;—as blue-necked 348 note 348; —marries Satī 353;—sports with Satī 357; 369-79 ; Bull of—369;—protector of Vedic virtue 393;—abandons Satī 394; separation of—and Satī explained 394; Dakṣa reproaches and curses—396-97; Dakṣa's enmity with—407; —enlightens Nandin and pacifies him 399;—in his council chamber 406 ; —symbolizes five elements 462; gods eulogize —460-64 —swallows Kālakūṭa poison 463 note 341; 1112 note 30; will of—479; 549; glory of—1461; 's

boon to Menā 493 —performs penance 508; Kāma hits—509;—burns Kāma 509; 551;—quells the pride of Pārvatī 509; —'s fire 550; five-syllabled mantra of—553; —'s views on marriage 569-70; —consents to marry Pārvatī 571;—an avadhūta 577; —a dancer 595-96;—in many forms 596;—in the guise of Brahmin 600; marriage procession of—639-43 ; —meets Himavat 648 ;—'s wonderful sport 650-55 —'s comely form 666; 668; marriage of—675-80; —'s epithets Tripurāri, Purāri, Purusūdana 729 note 139; —as Paśupati 844 note 195—tests Indra 859; third eye of—862 ;—kills Śaṁkhacūḍa 956-971; attributes of—1016-17 ; one hundred and eight forms of—1018; —as the fourth state 1045 note 329; —as the twentyseventh principle 1104 and note 27; —as Indra 1207; battle between Arjuna & —1241 note 96; tiger hide of —1251 note 99; elephant hide of —1251 note 100; glory of phallic idols of—1263;— as buffalo 1328; one thousand names of—1397-1413; efficacy of the names of—1414; principles of—1738-44; 1788-99; 1875 ; 1879-91; 1929-1935 ; five Śaktis of—1744; non-dualistic nature of—1744; fury of—1852 ; doubts on the nature and exploits of —1875-79; concept of—and Śivā 1919 ff; Ardha-nārīśvara form of—1919 note 244; glory of —Śivā 1919-26; Yogācārya incarnations of—1938; disciples of Yogācārya—1939 and note 251; forms of—Śivā 2037-38; attendants and adherents of —Śivā 2038-46; —explains himself 470-71;—identical with Brahman 471

Śivā,—as Śakti of Śiva 117; worship of—117; efficacy of—118; names of—253; three forms of—319;—became Dakṣa's daughter 324; —mother of Universe 409; gods eulogize—486 ;— as possessed of attributes 486 note 8;—as mother goddess 486

Śiva cult, principles of 1788-99

Śiva-Gaṅgā 72

Śiva-Gāyatrī 1304 note 140

Śiva-jñāna, a treatise on Śiva ritual 1989

Śiva-kṣetra (Śaivite holy centre) 76; 2086 note 303

Śivālaya, a lake 1393 note 274

Śivaloka 8, 76

Siva mantra 838 note 191

Śiva-māyā (spell of Śiva) 1468-71

Śiva-Pārvatī dialogue 520-24

Śiva-Pārvatī,— Puruṣa and Prakṛti 508

Śivapura 1940 note 252

Śivapurāṇa, glory of—1-33; seven Saṁhitās of—4; 42-43; 1777; rules for listening to —24-33; merits of listening to—38-43; size of 42; date of—1613 ; verses of—1777 ; people worthy or unworthy of listening to

—2092; merit accruing from listening to—2093
Śivarātri,—a day sacred to Śiva 60; glory of—61; 261 note 223; 1063 note 343; 1303; 1422; mode of observing—1431; glory of observing —1431-39; narrative of hunter in context of—1431-39
Skandasaras (l) 1714 note 138; 2089 note 308; description of 2089-90; Kalpa tree on the Northern bank of —2091
Smṛti 252
Śobhāvatī, a harlot 7
Society, fourfold—1053 note 333
Ṣoḍaśa pūjā (sixteen ways of homage) 1756
Solar eclipse 92
Somanātha, a Jyotirliṅga 1307
Somaskanda 115
Somayāga 257
Son, importance of—among the Asuras 983 note 288; custom of adopting—983 note 289
Śoṇa (r) 74 note 52
Śoṇabhadra (r) 630 note 89
Śoṇitapura 532 note 23; 536; 1027
Soul, five tattvas of individual —1744
Splendour, emergence of —at Vārāṇasī 2087;—as the indication of Śiva's pleasure 2088
Spring, birth of—307; description of—307
Śraddhā 252;—doctrine of Bhakti cult 1941
Śrāddhadeva 1190 note 77
Śravaṇa (listening to the stories of the lord) 46-48
Śrāvastaka 1603
Śrāvasti 1603 note 28
Śrīda 266
Śrīgiri (m) 629 note 84
Śrīkara, a cowherd boy 1323
Śrīmatī, daughter of Śīlanidhi 181
Śṛṅgaverapura (c) 1438 note 195
Śṛṅgin 1518 note 246
Śṛṅgitīrtha identical with Gaurīśikhara 557 note 27
Śrīśaila (m) 952 note 266; 1254 note 103
Srutasena 1612
Sruti 46 note 34
Sthala 1613
Sthānaka 1051 note 332
Sthāneśvara (c) 456 note 335
Subrahmaṇya, identical with Kārttikeya 1839
Śuciṣmatī, wife of Viśvānara 1124
Sudakṣiṇa, king of Kāmarūpa 1332
Sudāmā, friend of Kṛṣṇa born as Saṅkhacūḍa 934, 937
Sudāman (m) 1523 note 260
Sudarśana, king of Ayodhyā and son of Dhruvasandhi 1672 —son of Dadhīci Śuddhoda 1614
Sudehā, wife of Sudharmā 1385
Sudharmā 868 note 211;—a Brāhmin 1385
Śūdraka 1614
Sugrīva 1381
Śuka, son of Vyāsa 980 note 282
Sukanyā 1599
Suketu 1611
Śukra, revives Asuras slain in battle 1004;—swallowed by Śiva 1012; reborn 1017
Śukreśa 1025
Sukṛta, son of a Brahmin 1315
Suktimat (m) 164 note 167 1524 note 276

Śumbha,—killed by Durgā 910 note 232; 955 note 273
Sumbha and Niśumbha 1859
Sumeru 375
Sumitra 1614
Supārśva (m) 1519 note 247
Supratīka 1614
Supriya, a Vaiśya 1376
Surabhi 1147
Surasā (r) 1523 note 265
Suratha, son of Viratha, 1614 episode of—1639.
Sūryānuvāka 80
Sūta, his origin I note 2
Sutapas 1614
Suvarcā, wife of Dadhīci 1167
Suvarṇamukharī (r) 75 note 59; 76; 1711 note 135 and 136
Suvāda, son of a Brahmin 1276
Svadhā 252
Svadhākāra 461 note
Svāhā 252
Svasampatha 685 note 120
Svastyayana 402 note 306
Svayaṁvara 181 note 178
Śveta (m) 1518 note 246
Śvetadvīpa 479
Svetakalpa 766 note 164
Śvetanadī (r) 75 note 63

Tāḍakā, slaying of—751 note 150
Taganas 1609 note 36
Takṣaka, son of Kadru 739 note 143;1458 note 217;1614
Tālajaṅghas 1608-9 note 32
Tamasā (Tons) (r) 75 note 54; 91 note 78
Tāmraparṇī (r) 77 note 68; 91; 1523 note 271
Tāpasāraṇya (f) 303
Taptakā (Taptī, Tāpī) (r) 1263 note 122; 1523 note 268
Tārā 713; wife of Bṛhaspati abducted by Moon 1309
Tāraka, his boasting 750,—son of Vajrāṅga-Vajrāṅgī 520; 710 note 125; birth of—525; —performed penance 520; received boons from Brahmā 531
Tārakākṣa, son of Tāraka 803
Tāraputras 225 note 201;
Tarkamudrā 460
Tattvas 199 note 187; 919 note 239; 1990
Temples, Śiva's 73
Tiger, demon as—1862; change in —1862; attains the status of gaṇa 1875; named Somanandin 1870
Time, measure of—in regard to deities 215, 216; glory of—1799
Time-durations 711 note 127
Tīrtharāja 1630 note 50
Trayyāruṇi 1606
Tretā 81, 91
Trikūṭa (m) 629 note 81
Trinity 82; function of—82 ; 344; concept of—470 note 343; life's span of—1802
Tripuṇḍra 80 note 70; marking of —with the ashes 232; 264
Tripuras 802 note 173; virtues of—815; destruction of—955 note 270; 1843 note 217
Tripurī, three cities of Asuras 739; on the burning of—846 note 196
Trisaṅku 1608
Trisrotas (r) 1093 note 24
Triveṇī 150 note 151
Triviṣṭapa or Tripiṣṭaka note 298; 868 note 210
Triyāmā (r) 1524 note 272
Tṛka 1608
Tryambaka (m) 1631 note 63
Tuhuṇḍa, an Asura 1010
Tulā 76

Tulasī, daughter of Dharmadhvja 927; —married to Śaṅkhacūḍa 929; curse of —973; Śiva consoles—976
Tumburu, a Gandharva 21, 23; 642 note 99
Tumburu & Nārada, rivalry between —in musical performance 2087; Brahmā an Umpire in the musical contest between —2087;
Tuṅgabhadrā (r) 75 note 58
Tuṣṭi 252
Tvaṣṭṛ identical with Viśvakarman 301 note
Ujjayinī (c) 1254 note 104
Upamanyu, 1451 note 205; instructions of—to Kṛṣṇa 1456-61
Urukriya 1614
Urvaśī 1598
Utkala 1599 note 23
Uttaṅka 1603

Vaikuṇṭha 401 note 400
Vaiśravaṇa=Kubera 2053 note 301
Vaivasvatapura, capital of Yama 1480
Vārāṇasī (c) 1021 note 312
Varuṇa 1598
Vasiṣṭha, preceptor of Mitrasaha 1191; —curses Mitrasaha 1191; 1599
Vasu 1590 ;—s a class of deities 1419 note 188
Vasusthalī (c) 265 note 226
Vatsavṛddha 1614
Vaṭuka, concept of—1305 ; son of Caṇḍī 1307
Vāyu, wind-god, report of—to Brahmā 2087; city of—2087
Vedapriya, son of a brahmin 1315
Vegavatī (r) 77 note 69
Veṅkaṭa (m) 629 note 83
Vidarbhapura, (c) 1189 note 76
Vidhṛti 1613
Vikukṣi-Śaśāda, king of Ayodhyā
Viṁśatigrāma (c) 1276
Vindhya (m) a Kula-parvata, 23 note 19; 1325 note 148
Vipula(m) 1579 note 247
Vīrasena, son of Mahāsena 1379; 1613
Viṣṇu, fight between Brahmā and—52-53;—as Boar 56; 245; origin of—197 ; penance of—198; Nārāyāṇa as the name of—198 ; description of—315 ; Brahmā's praise of—315 ; knower of Śiva-cult 315 ; Lakṣmī as the wife of—319 ; slayer of Madhu & Kaiṭabha 347 note 263; Śiva's praise of—391 ; dialogue between Vīrabhadra and—— 434-40; his praise of Śiva 468 ;—as an enchantress 750; 1161 incarnations of —873; 955 notes 271-72 Śeṣaśāyi—874 note 219 ; delusion of—918.
Viṣṭarāśva 1603
Viśvakarmā, son of Vasu Prabhāsa 1582 note 17
Viśvāmitra, son of Gāthin or Gādhi 1504; 1606
Viśvasa 1614
Viśvayogin 2089
Viśveśvara, a Jyotirliṅga at Kāśī 1340; glory of—1343
Vṛka 1608
Vyāsa, Yogācārya incarnations of—1938

War, fruits of righteous—1539; —not exclusive to Kṣatriya caste 1540 note 288
Water-jars for worship 1985 ;

2001 note 280; 2049
Western ocean, 1373
Wish-yielding stone 2033 note 293
Women, nature of—1551-54
Worlds, description of—1529; nether—1511-14 ; fourteen —upper and lower 1572 note 241
Worship, rules governing Śiva's—1999,—of Śiva with ancillary rites 2012
Yajñadatta 255 *et seq*
Yajñas, five—1997-98
Yājñavalkya (Kauśalya) 1613
Yakṣa, son of Sthala 1613
Yama, emissaries of—1479; capital of—1480; spirits waiting on—1484; complexion of—1484
" unā (r) 76 note 67
Yauvanāśva, identification of —1452
Yavanas 1609 note 38
Yoga, kinds of—108; characteristics of —108: goal of—2070; nature of—2071; types of—2071 ; ancillaries of —2071-75 ; role of vital airs in the exercise of —2073 note 302; ten obstacles in the path of—2075-76; indications of success in—2076; Siddhis and their powers in—2077-78; suitable place for—2079; conditions fit for—2079; postures in—2079-80; practice of—2079-81; Śaivite —2081
Yuvanāśva, king of Śrāvasti 1603-1606