

कूर्मपुराणम्

पूर्वभागः

Kūrma Purāṇa

Pūrva-bhāga

Chapter-1

Beatitude of Indradyumna

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमदीरयेत्॥१॥

After bowing in reverence to Nārāyaṇa, Nara the best among the humans, the goddess Sarasvatī (the goddess of speech) initially, the Purāṇa should be started thereafter.¹

नमस्कृत्याप्रमेयाय विष्णवे कूर्मस्त्विणो।
पुराणं संप्रवक्ष्यामि यदुक्तं विश्वयोनिना॥ १॥

I bowing in reverence to the immeasurable lord Viṣṇu, the Supreme Soul, having the form of a Kūrma (divine form of tortoise), am going to narrate Kūrma Purāṇa which has been narrated initially by Viṣṇu, the lord of universe.

सत्राते सूतमनधं नैमिषया महर्षयः।
पुराणसंहितां पुण्यां पप्रच्छु रोमहर्षणम्॥ २॥

At the conclusion of the Yajña a Naimiṣāraṇya, the ascetics of the place, the

1. This is a benedictory verse which occurs at the commencement of every Purāṇa and Mahābhārata. Agni Purāṇa describes about Nara and Nārāyaṇa thus: "The ten-fold devas (celestials) are the (first) transition from the natural or the quiescent condition of the soul. *Manus* or mind is the eleventh organ. Then came into existence the self-sprung Lord desirous of creating various creatures. He first created water and in it seeds. Waters are called Nara for they are the creation of Nara (the spirit of God); and since they were his first *Ayana* or place of motion, he hence is named Nārāyaṇa or moving on the waters. The egg engendered in the water was gold-hued. In it Brahmā himself was born and therefore the Śruti reveals him to us *Svayambhū* or self-born.

Maharśis of that place inquired from the sinless Sūta,² named Romaharṣaṇa,³ about the Purāṇa Saṁhitā.

त्वया सूत महाबुद्धे भगवान् ब्रह्मवित्तमः।
इतिहासपुराणार्थं व्यासः सम्प्रगुपासितः॥ ३॥
तस्य ते सर्वरोमाणि वचसा हृषितानि यत्।
द्वैपायनस्य तु भवांस्ततो वै रोमहर्षणः॥ ४॥

They said, O Immensely wise Sūta, you for achieving the divine knowledge, have adored lord Vyāsa, the foremost among those well versed in the knowledge of Brahman. Your hair stood at ends at the speech of the sage Dvaiḍāyana Vyāsa. Because of this, you came to be known as Romaharṣaṇa.

भवन्तमेव भगवान् व्याजहार स्वयं प्रभुः।
मुनीनां संहितां वक्तुं व्यासः पौराणिकीं पुरा॥ ५॥

In ancient times, the sage Vyāsadeva had requested you to narrate the Paurāṇika Saṁhitā of the sages.

त्वं हि स्वायम्भुवे यज्ञे सुत्याहे वितते सति।
संभूतः संहितां वक्तुं स्वाशेन पुरुषोत्तमः॥ ६॥

After a recess in the *yajña*, the bath was finished he had declared that you had been born as *amīśa* of the lord for narrating the *Purāṇa Saṁhitā*.

तस्माद्वत्नं पृच्छामः पुराणं कौर्ममुत्तमम्।
वक्तुमर्हसि चास्माकं पुराणार्थविशारदा॥ ७॥

2. The word signifies the offspring of a Kṣatriya by a Brahmin woman. This mixed caste used to keep horses and drive cars in the days of yore. A particular family of this caste however became famous for its knowledge of Purāṇas and other sacred writings.
3. Another name Sūta, the pupil of Vyāsa and supposed narrator of the Purāṇas.



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Therefore we are inquiring about the excellent *Kūrma Purāṇa*. O Sage, you are well-versed in the interpretation of the *Purāṇas*. Therefore you are competent to narrate the same.

मुनीनां वद्यनं श्रुत्वा सूतः पौराणिकोत्तमः।
प्रणाम्य मनसा प्राह गुरुं सत्यवतीसुतम्॥८॥

Hearing the words of the sages, Sūta, the foremost among the knowers of *Purāṇa*, said to his preceptor, the son of Satyavatī, with reverence in his mind.

रोमहर्षण उवाच

नमस्कृत्य जगद्योनि॑ कूर्मरूपधरं हरिम्।
वक्ष्ये पौराणिकी॑ दिव्यां कथां पापप्रणाशनीम्॥९॥
यां श्रुत्वा पापकर्मापि गच्छेत परमां गतिम्।
न नास्तिके कथां पुण्यामिमां बूयात्कदाचन॥१०॥

Romaharṣaṇa said, "After offering my salutation to lord Viṣṇu in the form of Kūrma, I shall narrate the story of this divine *Purāṇa*, listening to which even a sinner shall achieve the highest position. But this auspicious story should not be revealed to the non-believers.

श्रद्धानाय शान्ताय धार्मिकाय द्विजातये।
इमां कथामनुबूयात्साक्षान्नारायणेरिताम्॥११॥

This auspicious story should be narrated to faithfuls, peaceful, religious minded people, the Brāhmaṇas and those with a religious bent of mind, because it has been narrated by lord Nārāyaṇa himself.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितञ्चैव पुराणं पञ्चलक्षणम्॥१२॥

The *Purāṇa* comprises of *Sarga* (primary creation of the universe), *Pratisarga* (secondary creation),¹ *Vamśa* (dynasties of the monarchs and the *r̥sis*) *Manvantara* (span of Manu's age) and *Vamśānucarita* or the history of the ancient rulers.

ब्राह्मं पुराणं प्रथमं पादां वैष्णवमेव च।

1. A secondary or continued creation out of the primitive matter or a portion of a *Purāṇa* which trends of destruction and renovation of the world.
MW, p. 672.

शैवं भागवतञ्चैव भविष्यं नारदीयकम्॥१३॥
मार्कण्डेयमथामेयं ब्रह्मवैवर्त्तमेव च।
लैङ्गं तथा च वाराहं स्कान्दं वामनमेव च॥१४॥
कौर्मं मात्स्यं गारुडञ्च वायवीयमनन्तरम्।
अष्टादशं समुद्दिष्टं ब्रह्माण्डमिति संज्ञितम्॥१५॥
अन्यान्यपुराणानि मुनिभिः कथितानि तु।
अष्टादशं पुराणानि श्रुत्वा संक्षेपतो द्विजाः॥१६॥

The following eighteen *Purāṇas* are comparable with the Brahman.

(1) Brāhma Purāṇa, (2) Padma Purāṇa (3) Viṣṇu Purāṇa, (4) Śiva Purāṇa (5) Bhāgavata Purāṇa, (6) Bhaviṣya Purāṇa, (7) Nārādiya Purāṇa (8) Mārkaṇḍeya Purāṇa, (9) Agni Purāṇa, (10) Brahmavaivarta Purāṇa, (11) Linga Purāṇa, (12) Varāha Purāṇa, (13) Skanda Purāṇa, (14) Vāmana Purāṇa, (15) Kūrma Purāṇa, (16) Matsya Purāṇa, (17) Garuḍa Purāṇa, (18) Vāyu Purāṇa.

These eighteen *Purāṇas* as said to be equating the globe. "O Brāhmaṇa, listening to the briefs of these eighteen *Purāṇas*, the sages have composed other *upa-purāṇas*.

आद्यं सनत्कुमारोक्तं नारसिंहमतः परम्।
तृतीयं स्कान्दमुद्दिष्टं कुमारेण तु भाषितम्॥१७॥

The first *upa-Purāṇa* has been composed by Sanatkumāra. Thereafter comes *Nṛsiṁha-upa-purāṇa* and the third is *Skanda-upa-purāṇa*, which has been composed by Kumāra Kārttikeya.

चतुर्थं शिवधर्मार्थं साक्षान्त्रदीशभाषितम्।
दुर्वाससोक्तपाञ्चर्यं नारदीयमतः परम्॥१८॥

The fourth one is an *upa-purāṇa*, known by the title of *Śivadharma*, which has been composed by Nandī himself. Then follows *Nārādiya Purāṇa* which is quite astonishing and was composed by the sage Durvāsā.

कपिलं वामनञ्चैव तथैवोशनसेरितम्।
ब्रह्माण्डं वासुदेवं कालिकाहृष्मेव च॥१९॥

माहेश्वरं तथा साम्बं सौरं सर्वर्थसञ्चयम्।

पराशरोक्तं मारीचं तथैव भार्गवाहृष्मम्॥२०॥

Then follow *Kāpila* and *Vāmana upa-Purāṇas* which were composed by (Uṣaṇā)

Śukrācārya.¹ Then comes the *Brahmānda*, *Varuṇa*, *Kālikā*, *Maheśvara*, *Sāmba*, *Saura upa-Purānas*, besides *Mārica* and *Bhārgava upa-purānas* which were composed by Parāśara.

Story of Kūrma Purāṇa

इदनु पञ्चदशकं पुराणं कौर्मसुत्तमम्।
चतुर्द्वा संस्थितं पुण्यं संहितानां प्रभेदतः॥ २१॥
ब्राह्मी भागवती सौरी वैष्णवी च प्रकीर्तिताः।
चतस्रः संहिताः पुण्या धर्मकामार्थमोक्षदाः॥ २२॥

This excellent *Kūrma Purāṇa* is listed as 15th in the list. This holy *Purāṇa* contains the four different *Samhitās*. These are known under the titles of Brāhmaṇī, Bhāgavatī, Saurī and Vaiṣṇavī. All this *Samhitās* bestow *dharma*, (righteousness) *kāma*, (all kinds of desires) *artha* (riches) and *mokṣa* (final emancipation) respectively, besides being extremely auspicious.

इयनु संहिता ब्राह्मी चतुर्वेदैस्तु समिताः।
भवन्ति षट् सहस्राणि श्लोकानामत्र संख्याः॥ २३॥

This *Brāhmaṇī Samhitā* is equated with the four Vedas, which comprises of six thousand verses.

यत्र धर्मर्थकामानां मोक्षस्य च मुनीश्वराः।
माहात्म्यमाखिलं ब्रह्मन् ज्ञायते परमेश्वरः॥ २४॥

O Best of the sages, Immense glory of *dharma*, *artha*, *kāma* and *mokṣa* is contained therein. The complete knowledge of Supreme Brahman is also achieved from this.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं पुण्या दिव्या प्रासङ्गिकी कथा॥ २५॥
ब्राह्मणाद्यैर्यं धार्या धार्मिकैर्वेदपारगैः।
तामहं वर्णविद्यामि व्यासेन कथितां पुरा॥ २६॥

It describes of *Sarga*, *Pratisarga*, *Vamśa*, history of *vamśas* or royal dynasties, and *vamśānucarita*, the auspicious stories of royal dynasties. The Brāhmaṇas devoted to *dharma* besides the people of other castes, should patronise this story. I shall now repeat the story which had earlier been narrated by Vyāsa.

1. He was the priest of the Daityas and the presiding priest of the Sacrifice undertaken by Bali.

पुरामृतार्थं दैतेयदानवैः सह देवताः।
मन्थानं मन्दरं कृत्वा ममस्युः क्षीरसागरम्॥ २७॥
मन्थमाने तदा तस्मिन्कूर्मस्तुपी जनार्दनः।
बभार मन्दरं देवो देवानां हितकाम्यया॥ २८॥

In earlier times, the gods together with the Daityas and Dānavas,² using the mountain Mandarācala³ as the churning rod, churned the ocean of milk. During the churning of the ocean Viṣṇu in the form of Kūrma, for the welfare of the gods, carried the mountain Mandarācala over his back.

देवाश्च तुष्टुवुर्देवं नारदाद्या महर्षयः।
कूर्मस्तुपधरं दृष्ट्वा साक्षिणं विष्णुमव्ययम्॥ २९॥

Then Nārada⁴ looking at the imperishable

2. The mythological account of this war between the gods and the demons or the *Suras* and *Asuras* is as follows :

(Viṣṇu wanted to make his favourites the gods, immortal and powerful. He asked them to churn the ocean of milk so that ambrosia might be provided. The demons offered their services to the gods which they did not decline. When ambrosia was produced Viṣṇu, assuming the form of a beautiful damsel, distributed the whole amongst the Suras. Hence the quarrel arose. It continued for thousands of years. The demons were very powerful and some of them became invincible and unconquerable by the grace of their god Śiva. Though they could not exterminate the gods, yet they defeated them often, drove them from the celestial region and took possession of it.)

3. The first mountain of the world.
4. He is one of the well-known celestial sages. In the Vedas, he is described as one of the descendants of Kaṇva and author of several hymns of the Rg-veda. In mythology he is often associated with Parvata and acts like a messenger of gods to men and is known as the son of Brahmā. He is the friend of Kṛṣṇa and is the inventor of *Vīṇā* or lute. In the Mahābhārata he is described as the king of the celestial musicians.-

The following account of Nārada's telling Vālmīki about Rāma occurs in the first chapter of Rāmāyaṇa: The ascetic Vālmīki asked that best of sages and foremost of those conversant with words, ever engaged in austerities and Vaidika studies, Nārada saying, "Who at present in this world is alike crowned with qualities and endued with prowess, knowing duty and grateful and truthful and firm in vow, who is qualified by

Viṣṇu, who is witness of all started eulogising the lord with the gods and the sages.

तदन्तरेऽभवदेवी श्रीनारायणवल्लभा।
जग्राह भगवान् विष्णुस्तामेव पुरुषोत्तमः॥ ३०॥

During the said churning of the ocean, the extremely beloved goddess of lord Viṣṇu, also emerged out of the ocean. Lord Puruṣottama-Viṣṇu, accepted her as his wife.

तेजसा विष्णुमव्यक्तं नारदाद्या महर्षयः।
मोहिता: सह शक्रेण श्रेयोवचनमबूद्धन्॥ ३१॥
भगवन् देवदेवेश नारायण जगन्मय।
कैषा देवी विशालाक्षी यथावद्बूहि पृच्छताम्॥ ३२॥

Indra as well as other gods and the *r̥sis* were attracted towards the goddess because of her beauty and asked lord Viṣṇu speaking the welfare words, "O Lord of gods, O Nārāyaṇa who is this lady with vast eyes. You kindly speak out the reality about her at our request."

श्रुत्वा तेषां तदा वाक्यं विष्णुर्दानवर्महन्तः।
प्रोवाच देवीं संप्रेक्ष्य नारदादीनकल्पयान्॥ ३३॥
इयं सा परमा शक्तिर्ममयी ब्रह्मरूपिणी।
माया मम प्रियानन्ता यथेदं धार्यते जगत्॥ ३४॥

Then listening to the words of the gods, lord Viṣṇu who shattered the Dānavas, looking at the goddess spoke to the sinless sages like Nārada and others, "This is the supreme energy of my form and embodiment of Brahman. This endless Māyā is beloved to me by whom this universe is held.

virtue of his character and who is ever studious of the welfare of all creatures? Who is learned, has studied society and know the art of pleasing his subjects ? And who alone is ever lovely to behold ? Who has subdued his heart and controlled his anger, is endowed with personal grace and devoid of malice and whom, enraged in battle, do even the gods, fear? Great is my curiosity to hear of such a person. You can, O Maharsi, tell me of a man of this description." Hearing Vālmīki's words, Nārada, cognizant of the three worlds, said with alacrity,"Do you listen ! Rare as are the qualities mentioned by you, I will, O sage, having duly considered, describe to you a person endued with them. There is one sprung from the line of Ikṣvāku, known by the name of Rāma.

अनयैव जगत्सर्वं सदेवासुरमानुषम्।
मोहयामि द्विजश्रेष्ठा ग्रसामि विसुजामि च॥ ३५॥

O best of the Brāhmaṇas, she is Māyā with the use of whom, I delude the whole world including gods, Asuras, and human beings, besides devouring it or consigning the same.

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्।
विद्यया वीक्ष्य चात्मानं तरन्ति विपुलामिमाम्॥ ३६॥

Which is the creator as well as the destroyer of the world which regulates the birth and death in the universe. By the means of knowledge, the people realise Self and cross this vast Maya.

अस्यास्त्वंशानधिष्ठाय शक्तिमन्तोऽभवन् सुराः।
ब्रह्मेशानादयः सर्वे सर्वशक्तिरियं मम॥ ३७॥

This Māyā is my total strength. All the gods including Brahmā and Śiva, become powerful with the achieving of a part or a ray of the same.

सैषा सर्वजगत्सूतिः प्रकृतिस्त्रिगुणात्मिका।
प्रागेव मतः संजाता श्रीःकल्पे पद्मवासिनी॥ ३८॥

She produces the entire universe, known as Prakṛti of three *guṇas* or qualities is known as Lakṣmī dwelling over the lotus, who was born earlier then me in the *kalpa*.

चतुर्भुजा शहृचक्रपद्महस्ता स्वगन्विता।
कोटिसूर्यप्रतीकाशा मोहिनी सर्वदेहिनाम्॥ ३९॥

She is four-armed holding a conch, *cakra* and a lotus. She is adorned with a garland of gems having luster of crores of suns. She can confuse all the living beings.

नालं देवा न पितरो मानवा वासवोऽपि च।
मायामेतां समुत्तर्तुं ये चान्ये भुवि देहिनः॥ ४०॥

All the gods, ancestors, humans, vasus and all other creatures on earth are unable to over come her."

इत्युक्ता वासुदेवेन मुनयो विष्णुमबूद्धन्।
बूहि त्वं पुण्डरीकाक्षं यद्धि कालक्षयेऽपि च॥ ४१॥

At these words spoken by lord Vāsudeva, the sages then spoke to lord Viṣṇu, O Lord with lotus like eyes, you kindly speak to us about the ancient times.

अथोवाच हृषीकेशो मुनीन्मुनिगणार्चितः।

अस्ति द्विजातिप्रवर इन्द्रद्युम इति श्रुतः॥४२॥
 पूर्वजन्मनि राजासावध्यः शङ्करादिभिः।
 दृष्टा मां कूर्मसंस्थानं श्रुत्वा पौराणिकीं स्वयम्॥४३॥
 संहितां मम्मुखादिव्यां पुरस्कृत्य मुनीश्वरान्।

The lord R̄ṣikeśa, who had been adored by the sages, spoke to them, “In earlier times there lived a Brāhmaṇa named Indradyumna, who had been quite popular. He had been a king in the earlier birth, and was invincible from the gods like Śiva and others. Finding me in the form of a tortoise, he himself heard the story of this *Purāṇa* from my mouth.

संहितां मम्मुखादिव्यां पुरस्कृत्य मुनीश्वरान्।
 ब्रह्माणश्च महादेवं देवांश्चान्यान् स्वशक्तिभिः॥४४॥
 मच्छक्तौ संस्थितान् बुद्धा मामेव शरणं गतः।
 संभाषितो मया चाथ विप्रयोनि गमिष्यति॥४५॥

Thereafter, O Sages, Brahmā, Śiva and other gods listened to this divine *Purāṇa Samhitā* from my mouth. Then believing that he was under my strength, he took refuge under me. Then I said to him, “You will take a birth as a Brāhmaṇa.

इन्द्रद्युम इति ख्यातो जाति स्मरसि पौर्वकीम्।
 सर्वेषामेव भूतानां देवानामप्यगोचरम्॥४६॥
 वक्तव्यं यदगुह्यतमं दास्ये ज्ञानं तवानघ।
 लक्ष्मा तन्मापकं ज्ञानं मामेवान्ते प्रवेक्ष्यसि॥४७॥

Your name would be Indradyumna and you will also know about your earlier birth. O Sinless one. Then I shall import the divine knowledge to you which is beyond the reach of the living beings as well as the gods. After achieving the divine knowledge, you will get absorbed in me.

अंशान्तरेण भूम्यां त्वं तत्र तिष्ठ सुनिर्वृतः।
 वैवस्वतेऽन्तरेऽतीते कार्यार्थं मां प्रवेक्ष्यसि॥४८॥

You stay on earth in your other form with another particle of yours. After the lapse of the Manvantara, you will again be absorbed in me.”

मां प्रणाम्य पुरीं गत्वा पालयामास मेदिनीम्।
 कालधर्मं गतः कालाच्छ्रेतद्वीपे मया सह॥४९॥
 भुक्त्वा तान्वैष्णवान् भोगान्योगिनामप्यगोचरान्।

मदाज्ञया मुनिश्रेष्ठा जज्ञे विप्रकुले पुनः॥५०॥

Then he, offering his salutation to me, returned to his abode and started ruling the earth. In due course of time, he passed away. In Śvetadvīpa, O Sages, he enjoyed all the pleasures with me, which are beyond the reach of the great Yogins in Viṣṇuloka. Thereafter at my command, he was reborn in the race of Brāhmaṇas.

ज्ञात्वा मां वासुदेवाख्यं तत्र द्वे निहितेऽक्षरे।
 विद्याविद्ये गूढरूपं यद्ब्रह्म परमं विदुः॥५१॥
 सोऽर्च्यामास भूतानामाश्रयं परमेश्वरम्।
 व्रतोपवासनियमैर्हेमैर्ब्रह्माण्तर्पणैः॥५२॥

Taking me to be the supreme Brahman, by name Vasudeva, in whom the two eternals *vidyā* and *avidyā* are enshrined, Indradyumna, continued to perform *Vratas*, fasting, *homas*, besides oblations prescribed for the Brāhmaṇas, following all the rules and adored lord Parameśvara, who happens to be the refuge of all beings.

तदाशीस्तन्नमस्कारस्तन्निष्ठस्तत्परायणः।
 आराध्यन् महादेवं योगिनां हृदि संस्थितम्॥५३॥

He adored lord Mahādeva, with his blessings, offering salutation to him, with full faith and devotion in great lord Śiva.

तस्यैवं वर्तमानस्य कदाचित्परमा कला।
 स्वरूपं दर्शयामास दिव्यं विष्णुसमुद्धवम्॥५४॥

With this type of performance by the king, lord Viṣṇu displayed before him his divine form.

दृष्ट्वा प्रणाम्य सिरसा विष्णोर्भगवतः प्रियाम्।
 संस्तूय विविधैः स्तोत्रैः कृताञ्जलिरभाषतः॥५५॥

Finding Lakṣmī, the beloved of lord Viṣṇu, there, he offered his salutation to her and recited with folded hands many *stotras* in her favour.

इन्द्रद्युम उवाच

का त्वं देवि विशालाक्षि विष्णुचिह्नाङ्किते शुभे।
 यथात्थेन वै भावं नवेदानीं द्वावीहि मे॥५६॥

Indradyumna said, “O Goddess, having vast eyes, auspicious signs of Viṣṇu, who are you?

You understanding my mind now please apprise me of the truth about yourself.”

तस्य तद्वाक्यमाकर्ण्य सुप्रसन्ना सुमङ्गला।
हसन्ती संस्मरन्विष्णुं प्रियं ब्राह्मणमब्रवीत्॥५७॥

On hearing his words, the delightful goddess spoke with a smile over his face, recalling the name of her beloved Viṣṇu.”

श्रीस्त्वाच

न मां पश्यन्ति मुनयो देवाः शक्रपुरोगमाः।
नारायणत्मिकामेकां मायाहं तन्मयी परा॥५८॥

Lakṣmī said, “The gods like Indra and others besides the sages, are unable to visualise me. I am the Supreme Māyā alone, the form of lord Nārāyaṇa.

न मे नारायणाद्देवो विद्यते हि विचारतः।
तन्मय्यहं परं ब्रह्म स विष्णुं परमेश्वरः॥५९॥

In case you think over carefully, then there is no difference between me and Nārāyaṇa. Indeed Nārāyaṇa himself is lodged in me and I happen to be Supreme Brahman Viṣṇu.

येऽर्च्यथन्तोहं भूतानामाश्रयं पुरुषोन्तमम्।
ज्ञानेन कर्मयोगेन न तेषां प्रभवाप्यहम्॥६०॥

I hardly influence those who adore lord Viṣṇu— the refuge of all the living beings by means of *Jñāna-yoga* (perfekt knowlde) and *Karma-yoga*¹ (path of unselfish deeds)

तस्मादनादिनिधनं कर्मयोगपरायणः।
ज्ञानेनाराधयानन्तं ततो मोक्षमवाप्यसि॥६१॥

Therefore depending on *karmayoga* with the application of *jñāna*, you should adore lord Viṣṇu, who is beyond the beginning or the end. You will achieve mokṣa (final beatitude) by so doing.

इत्युक्तः स मुनिश्चेष्ट इन्द्रद्वयमो महापतिः।
प्रणम्य शिरसा देवीं प्राञ्जलिः पुनरब्रवीत्॥६२॥
कथं स भगवानीशः शाश्वतो निष्कलोऽच्युतः।
ज्ञातुं हि शक्यते देवि बूहि मे परमेश्वरि॥६३॥

1. The *Jñāna-yoga* as based on the acquisition of true knowledge and *karma-yoga* is the Yoga as based on performance of ceremonial rites., Bhag. iii,3.

O best of the sages; at these words of the goddess Indradyumna offered her salutation to the goddess, lowering his head. Then with his hands folded he said, “O goddess, O Parameśvarī, you tell me, how could one know about Viṣṇu, who is everlasting, auspicious and infallible?”

एवमुक्ताथ विप्रेण देवी कमलवासिनी।
साक्षात्त्रारायणो ज्ञानं दास्यतीत्याह तं मुनिम्॥६४॥

At the speaking of these words by the Brāhmaṇa, the goddess, dweller of the lotus flower then said, “Lord Nārāyaṇa shall impart this knowledge to you.

उभाभ्यामथ हस्ताभ्यां संस्पृश्य प्रणतं मुनिम्।
सृत्वा परात्परं विष्णुं तत्रैवान्तरखीयता॥६५॥

Then the goddess touching the sage with her hand, recalling the name of Viṣṇu in her mind, disappeared at the same time from the same place.

सोऽपि नारायणं द्रष्टुं परमेण समाधिना।
आराधयद्वृषीकेशं प्रणतात्तिप्रभञ्जनम्॥६६॥

The Brāhmaṇa, also in order to have an audience with lord Viṣṇu, started adoring lord Hṛṣikeśa who removes the miseries of the people.

ततो बहुतिथे काले गते नारायणः स्वयम्।
प्रादुरासीम्महायोगी पीतवासा जगन्मयः॥६७॥

After the laps of many months lord Nārāyaṇa— the great *yogi*, clad in a yellow coloured cloth (*pūtāmbara*) himself appeared on the scene.

दृष्टा देवं समायान्तं विष्णुमात्मानमव्ययम्।
जानुभ्यामवन्ति गत्वा तुष्टाव गरुडध्वजम्॥६८॥

Finding the eternal-souled lord Viṣṇu, the Brāhmaṇa, started eulogising Garuḍa-bannered God, by kneeling on the ground.

इन्द्रद्वयम उवाच

यज्ञेशाच्युतं गोविन्दं प्राधवानन्तं केशवं।
कृष्णं विष्णों हृषीकेशं तुभ्यं विश्वात्मने नमः॥६९॥
नमोऽसु ते पुराणाय हरये विश्वमूर्तये।
सर्गस्थितिविनाशानां हेतवेऽनन्तशक्तये॥७०॥

निर्गुणाय नमस्तुभ्यं निष्कलाय नमोनमः।
पुरुषाय नमस्तेऽस्तु विश्वरूपाय ते नमः॥७१॥

Indradyumna said, “O Yajñeśa (lord of sacrifice), Acyuta (imperishable), Govinda (protector of the universe), Mādhava,¹ Ananta (Infinite Spirit), Keśava, Kṛṣṇa, Viṣṇu, Hṛṣikeśa (one who has controlled his senses), you are the soul of the universe, salutation to you. You are Purāṇa-Puruṣa, the cause of creation, preservation, and dissolution. You possess enormous strength. Salutation to you. You are Nirguṇa,² salutation to you. You have the spotless form, salutation to you repeatedly. Salutation to Puruṣottama (Supreme person), salutation to you the form of the universe.

नमस्ते वासुदेवाय विष्णवे विश्वयोनये।
आदिमध्यान्तहीनाय ज्ञानगम्याय ते नमः॥७२॥
नमस्ते निर्विकाराय निष्पत्त्याय ते नमः।
भेदाभेदविहीनाय नमोऽस्त्वानन्दरूपिणे॥७३॥
नमस्ताराय शान्ताय नमोऽप्रतिहतात्मने।
अनन्तमूर्तये तुभ्यमपूर्तीय नमो नमः॥७४॥

Salutation to Vāsudeva, Salutation to Viṣṇu, the cause of universe, who is beyond beginning, middle or the end, and can be realized by means of perfect knowledge. Salutation to you. You are unblemished, free of confusion, salutation o you. You possess enormous beauty and formless, salutation to you again and again.

नमस्ते परमार्थाय मायातीताय ते नमः।
नमस्ते परमेशाय ब्रह्मणे परमात्मने॥७५॥
नमोऽस्तुते सुसूक्ष्माय महादेवाय ते नमः।
नमस्ते शिवरूपाय नमस्ते परमेष्ठिने॥७६॥

1. Belonging or peculiar to the descendants of Madhu i.e. the Yādavas, Hariv.; representing Kṛṣṇa
2. Ṛṣis have always meditated on their Supreme Deity in His two aspects, namely *Saguṇa* or immanent and *Nirguṇa* or transcendent. The entire universe is resolvable into two factors, Nature and God; by the former may be understood the "totality of perceptible phenomena and by the latter the eternal ground or cause whose essence they express." God is Himself the Real Absolute and Nature is His objective manifestation. He is the eternal abiding ground and Nature is the transient phenomenon.

Salutation to you the form of highest reality. You are beyond the reach of Māyā, salutation to you. O Parameśa (great lord), O Brahman, O Supreme soul, salutation to you. You take to subtle form, salutation to you. You are great god, salutation to you. Salutation to you in the form of Śiva. Salutation to the Supreme one (Parameśṭhin).

त्वयैव सृष्टमखिलं त्वमेव परमा गतिः।
त्वं पिता सर्वभूतानां त्वं माता पुरुषोत्तमः॥७७॥

You have created the entire universe. You are the hieghest goal, O Puruṣottama, you happen to be the living being of all the living beings.

त्वमक्षरं परं धाम चिन्मात्रं व्योम निष्कलम्।
सर्वस्याधारमव्यक्तमनन्तं तमसः परम्॥७८॥

You are indestructible, undecaying, the supreme abode. You are endowed with pure consciousness like the sky. You happen to be the support of all, invisible, beyond measure as well as beyond darkness.

प्रपश्यन्ति महात्मान ज्ञानदीपेन केवलम्।
प्रपद्यन्ते ततो रूपं तद्विष्णोः परमं पदम्॥७९॥

The Yogins can only visualise the great soul by means of the lamp of knowledge. Thereafter whatever form they achieve, it reflects the supreme position of lord Viṣṇu.”

एवं स्तुवन्तं भगवान् भूतात्मा भूतभावनः।
उभाभ्यामथ हस्ताभ्यां पस्पर्शं प्रहसन्निव॥८०॥

When so eulogised by Indradyumna, lord Viṣṇu, who is creator of all beings and Atman of all living creatures, smilingly touched Indradyumna with both the hands.

स्वृष्टमात्रो भगवता विष्णुना मुनिपुङ्कवः।
यथावत्परमं तत्त्वं ज्ञातवांस्तत्प्रसादतः॥८१॥

With the very touch of lord Viṣṇu, the best of the sages, by the grace of the lord, came to realise the Supreme reality.³

ततः प्रहृष्टमनसा प्रणिपत्य जनाद्दनम्।
प्रोवाचोन्निद्रपद्माक्षं पीतवाससमच्युतम्॥८२॥

3. The state of or identification with Brahman. True or real state.

Then Indradyumna, with his delightful mind, offered his salutation at the feet of Janārdana, and spoke to the lotus-eyed Acyuta clad in yellow garment.

**त्वप्रसादादसन्दिग्धमुत्पत्रं पुरुषोत्तमः।
ज्ञानं ब्रह्मैकविषयं परमानन्दसिद्धिदम्॥८३॥**

He said, “O Puruṣottama, by your grace I have achieved the doubtless and spotless knowledge which bestows the supreme bliss, and relates to Brahman.

**नमो भगवते तुभ्यं वासुदेवाय वेदसे।
कि करिष्यामि योगेश तम्मे वद जगन्मय॥८४॥**

I offer my salutation to lord Vāsudeva, the creator of universe. O Yogeśvara, what should I do now? You please tell me.”

**श्रुत्वा नारायणो वाक्यमिन्द्रद्युम्नस्य माधवः।
उवाच सम्मितं वाक्यमशेषं जगतो हितम्॥८५॥**

Listening to the words of Indradyumna Nārāyaṇa-Mādhava, smilingly spoke the words which were beneficial for the world.

श्रीभगवानुवाच

**वर्णश्रिंमाचारवतां पुंसां देवो महेश्वरः।
ज्ञानेन भक्तियोगेन पूजनीयो न चान्यथा॥८६॥**

The lord said, “Lord Maheśvara is adorable with devotion and knowledge by the people according to the duties of the castes they respectively belong to and not otherwise.

**विज्ञाय तत्परं तत्त्वं विभूतिं कार्यकारणम्।
प्रवृत्तिश्चापि मे ज्ञात्वा मोक्षार्थश्चरमच्चर्येत्॥८७॥**

A person desirous of final emancipation should adore Iśvara, well realising about me as Supreme soul, being cause of all the activities, and my functions of nature.

**सर्वसंगान्परित्यज्य ज्ञात्वा मायामयं जगत्।
अद्वैतं भावयात्मानं द्रक्ष्यसे परमेश्वरम्॥८८॥**

Getting free from all the attachments, and realising the world to be of illusory nature, the soul should be dubbed in the feeling of non-duality and by so doing you will witness Parameśvara.

त्रिविधां भावनां ब्रह्मान्नोच्यमानां विबोध मे।

एका मद्विषया तत्र द्वितीया व्यक्तसंश्रया॥८९॥
अन्या च भावना ब्राह्मी विज्ञेया सा गुणातिगमा।
आसामान्यतमाङ्गाय भावनां भावयेद्युधः॥९०॥
अशक्तः संश्रयेदाद्यामित्येषा वैदिकी श्रुतिः।
तस्मात्सर्वप्रयत्नेन तन्निष्ठस्तत्परायणः॥९१॥
समाराधय विश्वेशं ततो मोक्षमवाप्यसि।

O Best of the Brāhmaṇas, you should learn about the three types of feelings about me. Of them, one concern myself, the other is related to the universe and the third feeling is related to Brahman. This is beyond the *gunas*. Depending on any one of these feelings you should perform meditation. In case one is not competent enough, then he should take refuge in the first type of feeling. This has been ordained by the Vedas. Therefore one should adore lord Viśveśvara (Lord of universe) with great attention and devotion. One can achieve *mokṣa* (final beatitude) with the same.”

इन्द्रद्युम्न उवाच

**किन्तत्परतं तत्त्वं का विभूतिर्जनार्दन॥९२॥
किङ्कार्यं कारणं कस्त्वं प्रवृत्तिश्चापि का तव।**

Indradyumna said, “O Janārdana, what is the supreme reality? What is the *Vibhūti*? (manifestation of power) What is the object? What is the cause? Who are you? What is your inclination?”

श्रीभगवानुवाच

**परात्परतं तत्त्वं परं ब्रह्मैकमव्ययम्॥९३॥
नित्यानन्दमयं ज्योतिरक्षरं तमसः परम्।
ऐश्वर्यं तस्य यन्नित्यं विभूतिरिति गीयते॥९४॥
कार्यं जगदथाव्यक्तं कारणं शुद्धमक्षरम्।
अहं हि सर्वभूतानामन्तर्यामीश्वरः पुरः॥९५॥**

The lord said, “There is a Brahman beyond the moveable and immovable beings, which is the Supreme Soul and is imperishable. He is unbroken, blissful, beyond darkness, and is the form of the supreme luster. His eternal grandeur is called *Vibhūti*. The universe is the task for him while the pure and spotless, eternal, invisible is the cause for the same. I happen to be Iśvara of all the living being and an omniscient.

सर्गस्थित्यन्तकर्तुत्वं प्रवर्त्तिर्मम गीयते।
एतद्विज्ञाय भावेन यथावदखिलं द्विज॥ १६॥
ततस्त्वं कर्मयोगेन शाश्वतं सम्यगच्छ्य।

The creation, preservation and destruction is my nature. O Brāhmaṇa, by well understanding all these facts thoughtfully, you, embracing *Karma-yoga*, adore upon the eternal Brahman.

इन्द्रद्युम्न उवाच

के ते वर्णाश्रमाचारा यैः समाराध्यते परः॥ १७॥
ज्ञानञ्च कीदृशं दिव्यं भावनात्रयमिश्रितम्।
कथं सृष्टिमिं पूर्वं कथं संहिते पुनः॥ १८॥

Indradyumna said, “What is the code of conduct for different casts and stage of life? by which the supreme *tattva* could be adored? What type of the divine knowledge is there comprising of the three types of feelings? How was the world created in earlier times and, how did it meet with its destruction?

कियत्यः सृष्टयो लोके वंशा मन्वन्तराणि च।
कानि तेषां प्रमाणानि पावनानि ब्रतानि च॥ १९॥
तीर्थान्यर्कादिसंस्थानं पृथिव्यायामविस्तरम्।
कति द्वीपाः समुद्राश्च पर्वताश्च नदीनदाः॥ २०॥
बूहि मे पुण्डरीकाक्षं यथावदधुना पुनः।

What is the number of creations in the world? What is the number of *vamśas* and the Manvantaras? What is the size of all these? What are the auspicious *vratas*? What is the area of expansion of the holy places, the sun and the others planets? What is the number of *dvīpas* (islands), oceans, mountains, rivulets and the rivers? O Lord with lotus like eyes, you kindly apprise me about the reality of each one of them.”

श्रीकूर्म उवाच

एवमुक्तोऽथ तेनाहं भक्तानुग्रहकाम्यया॥ २० १॥
यथावदखिलं सम्यगवोच मुनिपुंगवाः।
व्याख्यायाशेषमेवेदं यत्पृष्ठोऽहं द्विजेन तु॥ २० २॥
अनुग्रहं च तं विंशं तत्रैवात्महितोऽभवम्।

Lord Kūrma said, “When so inquired by Indradyumna, in order to shower his grace over his devotee, O Sages, I narrated the factual position to the Brāhmaṇa as had been asked by

him, in considerable details. Then showering my grace over the Brāhmaṇa, I disappeared from that place.

सोऽपि तेन विद्यानेन मदुक्तेन द्विजोत्तमाः॥ २० ३॥

आराध्यामास परं भावपूतः समाहितः।

त्यक्त्वा पुत्रादिषु स्नेहं निर्द्वन्द्वो निष्परिग्रहः॥ २० ४॥

O Brāhmaṇa, he also, getting purified with the words spoken by me, started meditating with a concentrated mind. Discarding his attachment for his son and others, and was freed from worldly attachments.

संन्यस्य सर्वकर्माणि परं वैराग्यमाश्रितः।

आत्मन्यात्मानमन्वीक्ष्य स्वात्मन्येवाखिलं जगत्॥ २० ५॥

Discarding all the activities taking refuge in the supreme renunciation, he started visualising the entire universe in his own soul and his own soul in the entire universe.

संप्राप्य भावनामन्त्यां ब्राह्मीमक्षरपूर्विकाम्।

अवाप परमं योगं येनैकं परिपश्यति॥ २० ६॥

यं विनिद्राजितश्वासाः कांक्षन्ते मोक्षकांक्षिणः।

Achieving the last *bhāvanā* (transcendental meditation) on basis of *Akṣara* (permanent, unalterable) *brahman*, he has gained highest yoga, as a result of which one sees Brahman of non-duality, which the Yogins desirous of achieving *mokṣa*, overcoming their sleep and controlling their vital breath, becomes desirous of achieving that Brahman.

ततः कदचिद्योगीन्द्रो ब्रह्माणं द्रष्टुमव्ययम्॥ २० ७॥

जगामादित्यनिर्देशान्मानसोत्तरपर्वतम्।

आकाशेनैव विप्रेन्द्रो योगैश्वर्यप्रभावतः॥ २० ८॥

Subsequently, the foremost of Yogins, in order to be face to face with the eternal Brahmā, as per the directions of the Sun, went to Mānasa lake located to the west of the Meru mountain by the sky way because of the influence of the proficiency in yoga.

विमानं सूर्यसङ्काशं प्रादुर्भूतमनुत्तमम्।

अन्वगच्छदेवगणा गच्छवाप्त्यसां गणाः॥ २० ९॥

An excellent plane having the luster of the sun appeared for his use. The crowds of the gods, Gandharvas celestial musicians, and group of nymphs followed him.

दृष्ट्वान्ये पथि योगीन्द्रं सिद्धा ब्रह्मर्घयो ययुः।
ततः स गत्वानुगिरिं विवेश सुरवन्दितम्॥ ११०॥

Finding the movement of the Yogindra, the other *siddhas*¹ and the *Brahmaryis* also followed him. On the way, he, passing through the mountain, reached the place adorned by the gods.

स्थानं तद्योगिभिर्जुषं यत्रास्ते परमः पुमान्।
संप्राप्य परमं स्थानं सूर्यायुतसमप्रभम्॥ १११॥
विवेश चान्तर्भवनं देवानाऽच्यु दुरासदम्।
विचिन्तयामास परं शरण्यं सर्वदेहिनाम्॥ ११२॥

The place was served by the *yogis* and the dwelling place for the high ranking people. He then entered the place having the luster comparable with the luster of ten thousand suns, and was beyond the reach of the gods. Thereafter he entered in meditation for the lord who happens to be the refuge of all the people.

अनादिनिधिनं चैव देवदेवं पितामहम्।
ततः प्रादुरभूतस्मिन् प्रकाशः परमाद्भुतः॥ ११३॥

The lord is the grand-sire of all, god of gods, beyond the birth and death. Thereafter a very wonderful mass of lustre appeared in front of him.

तम्भ्ये पुरुषं पूर्वमपश्यत् परमं पदम्।
महान्तं तेजसो राशिमगम्यं ब्रह्मविद्विषाम्॥ ११४॥

He witnessed therein the Ancient Puruṣa, who happened to be the supreme position. It was a mass of splendour and beyond the comprehension and unapproachable for those who hate the Brahman.

चतुर्मुखमुदाराङ्गर्भिर्पूरुपशोभितम्।
सोऽपि योगिनमन्वीक्ष्य प्रणमन्तमुपस्थितम्॥ ११५॥

1. *Siddha* is a Semi-divine being supposed to be of great purity and holiness and characterised by eight supernatural faculties namely.

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

He had a beautiful body, had four heads, and was surrounded by the flames from all the sides. He witnessed the great Yogi who was offering his salutation to him.

प्रत्युद्दय स्वयं देवो विश्वात्मा परिषस्वजे।
परिष्वक्तस्य देवेन द्विजेन्द्रस्याथ देहतः॥ ११६॥
निर्गत्य महती ज्योत्स्ना विवेशादित्यमण्डलम्।
ऋग्यजुः साप्तसंज्ञं तत्पवित्रममलं पदम्॥ ११७॥
हिरण्यगर्भो भगवान् यत्रास्ते हव्यकव्यभुक्।
द्वारं तद्योगिनामाद्यं वेदान्तेषु प्रतिष्ठितम्॥ ११८॥

The supreme soul of the universe, moved forward himself, and embraced the *yogi*. Then a divine light emerging from the body of the Brāhmaṇa, entered into the solar orb. The place was the most auspicious one, known by the name of *Rk*, *Yajuh* and *Sāma* besides being most auspicious, where the illustrious Hiranyagarbha, the consumer of oblation offered to gods and Pitṛs had been present. That is the first entrance of Yogins, which is well established in the Vedānta.

ब्रह्मतेजोपयं श्रीमद्दद्यष्टा चैव मनीषिणाम्।
दृष्टमात्रो भगवता ब्रह्मणार्चिर्मयो मुनिः॥ ११९॥
अपश्यदैश्वरं तेजः शान्तं सर्वत्रां शिवम्।
स्वात्मानमक्षरं व्योम यत्र विष्णोः परं पदम्॥ १२०॥
आनन्दमचलं ब्रह्म स्थानं तत्परमेश्वरम्।
सर्वभूतात्मभूतस्थः परमैश्वर्यमास्थितः॥ १२१॥
प्राप्तवानात्मनो धाम यत्त्मोक्षाख्यमव्ययम्।

It is illustrious, full of fortunes and the viewer of the ascetics. At the very sight of Brahmā, the illustrious sage, witnessed the splendour of Viṣṇu, who is omniscient, bestower of welfare, form of soul, indestructible, resembling, the abode of Brahman and the Viṣṇu, was blissful, in moveable, the abode of Brahman and the Iśvara. The sage who had been established in great fortunes, then he achieved his own (Atman's) abode, known as *mokṣa* or the abode of the eternal lord.

तस्मात्सर्वप्रथलेन वर्णाश्रमविधौ स्थितः॥ १२२॥
समाश्रित्यान्तिमं भाव मायां लक्ष्मीं तरेद्बुधः।

Therefore, the learned person, making all the efforts, following the rules of righteous code

and conduct as prescribed for different classes and stages of life, should overpower through ultimate meditation Lakṣmī in the form of Māyā with the intention of achieving mokṣa.

सूत उवाच

व्याहृता हरिणा त्वेवं नारदाद्या महर्षयः॥ १२३॥

शक्रेण सहिताः सर्वे पप्रच्छुर्गुरुद्वजम्।

Sūta said, “Thus lord Hari spoke to Nārada and other sages. Thereafter Indra, together with all the Ṛsis, inquired of the lord, having the banner of Garuḍa.

ऋषय ऊचुः

देवदेव हृषीकेश नाथ नारायणाव्ययः॥ १२४॥

तद्वदाशेषमप्माकं घटुक्तं भवता पुरा।

इन्द्रद्युम्नाय विप्राय ज्ञानं धर्मादिगोचरम्॥ १२५॥

The Ṛsis said, “O Lord of Gods, O Hṛṣikeśa, Nārāyaṇa, the eternal one, imparted the same knowledge to him, which he had a earlier times imparted by you to the Brāhmaṇa Indradyumna, you kindly narrate the same to us fully.

शुश्रूषुश्वाप्ययं शक्रः सखा तव जगन्मय।

ततः स भगवान् विष्णुः कूर्मस्तीपी जनार्दनः॥ १२६॥

रसातलगतो देवो नारदाद्यैर्महर्षभिः।

पृष्ठः प्रोक्तोच सकलं पुराणं कौर्ममुत्तमम्॥ १२७॥

O Lord of the universe, Indra, your friend, is also anxious to learn about the same.” Thereafter at the request of Nārada and other sages, then lord Kūrma the dweller of Pātāla, narrated the *Kūrma Purāṇa* in its entirety.

सत्रिथौ देवराजस्य तद्वक्ष्ये भवतामहम्।

धन्यं यशस्यमायुष्यं पुण्यं मोक्षप्रदं नृणाम्॥ १२८॥

I shall narrate this *Purāṇa* before you, which bestows riches, fame, glory, long life, auspicious merits, besides mokṣa.

पुराणश्रवणं विग्राः कथनञ्च विशेषतः।

श्रुत्वा चाध्यायमेवैकं सर्वपापैः प्रमुच्यते॥ १२९॥

O Brāhmaṇas, the listening to this *Purāṇa* and its story have the special importance. By listening to a single chapter of this *Purāṇa*, person is relieved of all his sins.

उपाख्यानमर्थैकं वा ब्रह्मलोके महीयते।

इदं पुराणं परमं कौर्मस्वरूपिणा॥ १३०॥

उक्तं वै देवदेवेन श्रद्धातव्यं हिजातिभिः॥ १३१॥

Or otherwise, by listening to a single episode of this *Purāṇa*, a person is adored in the Brahmaloka. Lord Viṣṇu who took to the form of Kūrma or tortoise and as such this *Purāṇa* earned the title of *Kūrma Purāṇa*. Because of this, it is also called *Kūrma Purāṇa* as well. It is a matter of faith for the Brāhmaṇas.

**इति श्रीकूर्मपुराणे पूर्वभागे इन्द्रद्युम्नमोक्षवर्णनं नाम
प्रथमोऽध्यायः॥ १॥**

Chapter-2

Description of Varṇas and Āśramas¹

कूर्म उवाच

श्रुणुध्यमृषयः सर्वे यत्पृष्ठोऽहं जगद्वितम्।
वक्ष्यमाणं मया सर्वपिदद्युम्नाय भाषितम्॥ १॥

Kūrma said, “For the benefit of the universe, the question you have from me, all the sages should listen to the reply attentively. I am repeating the entire speech which had been delivered by me to Indradyumna.

भूतैर्भृत्यैर्भवद्दिश्च चरितैरुपवृहितम्।
पुराणं पुण्यदं नृणां मोक्षधर्मानुवर्त्तिनाम्॥ २॥

This Kūrma Purāṇa which comprises of the events relating to the present, past and future, is extremely auspicious for the followers of the path of mokṣa.

अहं नारायणो देवः पूर्वमासीन्न मे परम्।
उपास्य विपुलां निद्रां भोगिशश्यां समाप्तिः॥ ३॥

I happen to be lord Nārāyaṇa, there was none before me. I had been reclining over the serpent bed in deep sleep.

चिन्तयमि पुनः सृष्टि निशाते प्रतिबुध्य तु।
ततो मे सहसोत्पन्नः प्रसादो मुनिपुंगवाः॥ ४॥
चतुर्मुखस्ततो जातो ब्रह्मा लोकपितामहः।
तदन्तरेऽभवत्क्लोधः कस्माच्चित्कारणात्तदा॥ ५॥

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

Then at the end of the night, I woke up and thought about the creation. Then, O sages, I suddenly felt blissful, Then Brahmā, the creator of the universe was born of the same. At that point of time, I somehow got enraged.

आत्मनो मुनिशार्दूलासत्र देवो महेश्वरः।
रुद्रः क्रोधात्मको जज्ञे शूलपाणिस्त्रिलोचनः॥६॥
तेजसा सूर्यसङ्काशस्त्रैलोक्यं संदहन्निव।
तदा श्रीभवदेवी कमलायतलोचनाः॥७॥

O best of the sages, then Maheśvara, with the terrific form emerged out of me, holding a trident in his hand and having three eyes. He looked as if burning all the three *lokas* with his flames. Thereafter Lakṣmi having the lotus like eyes was born.

सुरूपा सौम्यवदना मोहिनी सर्वदेहिनाम्।
शुचिस्मिता सुप्रसन्ना मङ्गला महिमास्पदा॥८॥
दिव्यकान्तिसमायुक्ता दिव्यमाल्योपशोभिता।
नारायणी महामाया मूलप्रकृतिरव्यया॥९॥

She had a beautiful form, the charming face, who could attract all the living beings, wearing the serene smile over the face, was delightful, auspicious as well as the glorious one. She possessed the divine luster, adorned with a divine garland, and was known as Nārāyaṇī, Mahāmāyā (great deluding Potency) and the eternal Mūlaprakṛiti (primordial nature).

स्वधामा पूरयन्तीदं मत्पार्श्वं समुपाविशत्।
तां दुष्टा भगवान् ब्रह्मा मामुवाच जगत्पतिम्॥१०॥

She filled the universe with her lustre, she arrived and seated herself by my side. Looking at her, Brahmā addressed me as the lord of the universe.

मोहायाशेषभूतानां नियोजय सुरूपिणीम्।
येनेयं विपुला सृष्टिर्वद्विते मम माधव॥११॥

“O Mādhava, you depute this beauty to overpower the living beings of the universe in delusion, which will result in the expansion of my creation.”

तथोक्तोऽहं श्रियं देवीमब्रवं प्रहसन्निव।
देवीदमखिलं विश्वं सदेवासुरमानुषम्॥१२॥

मोहयित्वा ममादेशात्संसारे विनिपातय।

At these words of Brahmā, I spoke smilingly to the goddess Lakṣmī, “O Goddess, after confusing all the gods, demons, and the humans, in the world, at my command, you spread yourself in the entire world.

ज्ञानयोगरतान्तान् ब्रह्मिष्ठान् ब्रह्मवादिनः॥१३॥
अक्रोधनान् सत्यपरान्दूरतः परिवर्जय।
ध्यायिनो निर्ममान् शान्तान्यार्थिकान्वेदपारगान्॥१४॥
याजिनस्तापसान्विप्रान्दूरतः परिवर्जय।
वेदवेदान्तविज्ञानसंछिन्नाशेषसंशायान्॥१५॥
महायज्ञपरान्विप्रान्दूरतः परिवर्जय।

But leave aside untouched those engaged in path of knowledge, those who possessing self-control, devoted to Brahman, who expound the Vedas. Keep yourself far off those who are devoid of anger besides those who are devoted to truth. Those who are engaged in meditation, who are spotless, peaceful, religious minded, well-versed in the Vedas, performers of the *yajñas*, and the Brāhmaṇas besides the ascetics. Those who have been cleared of all the doubts in the Vedas as well as the Vedānta, or the Brāhmaṇas who perform the *yajñas* regularly, should be left out.

ये यजन्ति जपैर्हेमैर्देवदेवं महेश्वरम्॥१६॥
स्वाध्यायेनेज्यया दूरात्तान् प्रयत्नेन वर्जय।
भक्तियोगसमायुक्तानीश्वरार्पितमानसान्॥१७॥

Such of the people, who perform *japa*, religious studies, and meditate upon Maheśvara, by performing of the *yajñas* they should be left out making all the efforts. Those whose minds are engaged in the path of devotion (Bhakti-yoga), and those who are devoted to the lord and having the spotless minds, should be left out from a distance.

प्राणायामादिषु रतान्दूरात्परिहरामलान्।
प्रणवासक्तमनसो रुद्रजप्यपरायणान्॥१८॥
अथर्वविशिरसो वेचुन् धर्मज्ञान्यरिवर्जय।
बहुनात्र किमुक्तेन स्वधर्मपरियालकान्॥१९॥
ईश्वराराधनरतान्मन्त्रियोगान्नं मोहय।
एवं मया महामाया प्रेरिता हरिवल्लभा॥२०॥

Those who are devoted to the *Pranava* doctrine, engaged in the *tapas* for Rudra, well-versed in the *Atharva śiras* and other religious minded people should be left out. What more should be spoken in this connection? At my command, do not delude those who follow *dharma* and those engaged in the adoration of the lord should not be deluded." In this way, Mahāmāyā, the spouse of lord Hari, was thus influenced by me.

यथादेशं चकारासौ तस्माल्लक्ष्मीं समर्च्येत्।
श्रियं ददाति विपुलां युष्टिं मेधां यशो बलम्॥ २१॥
अर्चिता भगवत्पत्नीं तस्माल्लक्ष्मीं समर्च्येत्।
ततोऽसृजत्स भगवान् ब्रह्मा लोकपितामहः॥ २२॥

She acted as per my command and because of this, Lakṣmī should be adored. When so adored, the said Lakṣmī, bestows enormous riches, progress, wisdom, glory and the prowess. Because of this, Lakṣmī, the spouse of Viṣṇu, should be adored. Thereafter Brahmā, the grandsire, resorted to the creation of the universe.

चराचराणि भूतानि यथापूर्वं ममाज्ञया।
मरीचिभृगविकृरसं पुलस्त्वं पुलहं क्रतुम्॥ २३॥
दक्षमत्रिं वसिष्ठञ्च सोऽसृजद्योगविद्यया।
नवैते ब्रह्मणः पुत्रा ब्राह्मणा ब्राह्मणोत्तमाः॥ २४॥
ब्रह्मवादिन एवैते मरीच्याद्यास्तु साधकाः।
ससर्ज ब्राह्मणान्वकत्रात् क्षत्रियांश्च भुजाद्विभुः॥ २५॥
वैश्यानूरुद्वयादेवः पदभ्यां शूद्रान् पितामहः।
यज्ञनिष्ठतये ब्रह्मा शूद्रवर्जं ससर्जन्ते ह॥ २६॥

Then Brahmā as per my earlier command, created several types of moveable and immoveable living beings. Thereafter by yogic power he created (nine sons) Marīci, Aṅgirā, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. These nine sons of Brahmā are the best among the Brāhmaṇas, who were expounders of the Vedas. Marīci and others were *sādhakas*. Brahmā created Brāhmaṇas, out of his mouth and the Kṣatriyas out of the arms. Brahmā, the grand sire created the Vaiśyas out of both the thighs and the Śūdras out of his feet. Thereafter for the performance of the *yajñas*, the three *varṇas*, except the Śūdras were created.

गुपये सर्वदेवानां तेभ्यो यज्ञो हि निर्बभौ।
ऋचो यजूषि सामानि तथैवाश्वर्णानि च॥ २७॥
ब्रह्मणः सहजं रूपं नित्यैषा शक्तिरव्यया।
अनादिनिधना दिव्या भागुत्सृष्टा स्वयम्भुवा॥ २८॥

The *yajña* was created for the protection of the gods. Thereafter the *mantras* of R̄gveda, Yajurveda, Sāmaveda and Atharvaveda were created. All of them are the natural forms of Brahmā. They represent the eternal and immutable Potency (*Śakti*). Brahmā then created the divine speech (*Vāk*) which was free from the beginning or the end.

आदौ वेदमयी भूता यतः सर्वा: प्रवृत्तयः।
अतोऽन्यानि हि शास्त्राणि पृथिव्यां यानि कानिचित्।
न तेषु रमते धीरः पाषण्डी रमते बुधः।
वेदार्थविक्त्तमैः कार्यं यत्स्मृतं मुनिभिः पुरा॥ ३०॥
स ज्ञेयः परमो धर्मो नान्यशास्त्रेषु संस्थितः।
या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः॥ ३१॥
सर्वास्ता निष्फलाः प्रेत्य तमेनिष्ठा हि ताः स्मृताः।
पूर्वकल्पे प्रजा जाताः सर्वबाधाविवर्जिताः॥ ३२॥

Initially, it was the speech of the Vedas, which produced the perseverance, the people with wisdom do not indulge in the scriptures other than these in the world. Only the cheats do so. In earlier times, the sages well versed in the interpretation of the Vedas, had remembered for the accomplishment of the task, it should be treated as the supreme *dharma* and not the one available in the other literature. The *Smṛtis* which are contrary to the Vedas,¹ and the evil practices, bestow no good reward after the death, because all of them are shrouded in *tamas*. At the start of the *kalpas* the people devoid of all the obstruction were born.

शुद्धान्तःकरणाः सर्वा: स्वधर्मपरिपालकाः।
ततः कालवशान्तासां रागद्वेषादिकोऽभवत्॥ ३३॥

All of them have spotless minds and devoted to *dharma*. Then under the influence of the

1. All the sacred writings of the Hindus are divided into two classes namely *Śruti* or Vedas and *Smṛti* or what is remembered. The Vedas constitute the *Śruti* for they are regarded by them as revealed and the sacred Laws etc. now pass under the name of *Smṛti*.

time, the attractions and jealousies were developed in them.

अधर्मो मुनिशार्दूलाः स्वर्धर्मप्रतिबन्धकः।

ततः सा सहजा सिद्धिस्तासां नातीव जायते॥ ३४॥

O Best of sages, the *adharma* (unrighteousness) becomes the obstruction for *dharma*. Because of this it does not possess the best of the *siddhis* (yogic power).

रजोमात्रात्मिकास्तासां सिद्ध्येऽन्यास्तदाभवन्।

तासु क्षीणास्वशेषासु कालयोगेन ताः पुनः॥ ३५॥

Then they attained other *siddhis* of purely *rājasic* nature. Thereafter because of the *kālayoga* e.i. in course of time, they faced decline and they again re-emerged.

वार्तोपायं पुनश्चकुर्हस्तसिद्धिज्य कर्मजात्।

ततस्तासां विभुद्वहा कर्मजीवमकल्पयत्॥ ३६॥

Again in due course of time, the means of livelihood and the handicrafts were created. Thereafter the omniscient Brahmā, created the best means of livelihood.

स्वायथ्मुको मनुः पूर्वं धर्मान्त्रोवाच सर्वदृढः।

साक्षात्प्रजापतेर्मूर्तिर्निसुष्टा ब्रह्मणो द्विजाः॥ ३७॥

भृगादयस्तद्वदनाच्छुत्वा धर्मान्थोचिरे।

यजनं याजनं दानं ब्राह्मणस्य प्रतिग्रहः॥ ३८॥

अध्यापनं चाध्ययनं षट्कर्माणि द्विजोत्तमाः।

दानमध्ययनं यज्ञो धर्मः क्षत्रियवैश्ययोः॥ ३९॥

दण्डे युद्धं क्षत्रियस्य कृषिर्वैश्यस्य शास्यते।

शुश्रूषैव द्विजातेनां शूद्राणां धर्मसाधनम्॥ ४०॥

कारुकर्म तथाजीवः पाकयज्ञादिधर्मतः।

ततः स्थितेषु वर्णेषु स्थापयामास चाश्रमान्॥ ४१॥

Initially, Manu, the son of self-born deity, with all pervading vision and the form of the eternal one proclaimed the righteous duties of all persons. O Brāhmaṇas, he was very embodiment of Prajāpati created by god Brahmā himself. Bhṛgu and others Brāhmaṇas heared the Dharma-śāstra from his mouth as narreted by him and again they proclaimed them as follows : The performing of the *yajña*, presiding over other's sacrifices, the giving of charitable gifts, and the receiving of the charities, study of the Vedas and it's teaching, are the six duties which were prescribed for the Brāhmaṇa. The

giving of charities, studies and to function as the performer of the *yajñas*, are the activities meant for the Kṣatriyas and Vaiśyas out of them, the waging of the war and the awarding of the punishment, were to be carried out by the Kṣatriyas, the Vaiśyas were also made responsible for farming. The Śūdras were meant for serving the Brāhmaṇas and others. Their *Pāka-yajña* (whatever they cook) with righteousness and serving as an artisan, was also their livelihood. Thereafter with the establishment of all the four classes (*varṇas*) Brahmā also established four āśramas.

गृहस्थज्य वनस्य च भिक्षुकं ब्रह्मचारिणम्।

अग्नयोऽतिथिशुश्रूषा यज्ञो दानं सुरार्च्यनम्॥ ४२॥

गृहस्थस्य सप्तासेन धर्मोऽयं मुनिपुंगवाः।

होमो मूलफलाशित्वं स्वाध्यायस्तप एव च॥ ४३॥

सविभागो यथान्यायं धर्मोऽयं वनवासिनाम्।

भैक्षाशनज्य मौनित्वं तपो ध्यानं विशेषतः॥ ४४॥

सप्तग्रन्थानज्य वैराग्यं धर्मोऽयं भिक्षुके मतः।

भिक्षाचर्या च शुश्रूषा गुरोः स्वाध्याय एव च॥ ४५॥

सन्ध्या कर्माणिकार्थज्य धर्मोऽयं ब्रह्मचारिणाम्।

ब्रह्मचारिवनस्थानां भिक्षुकाणां द्विजोत्तमाः॥ ४६॥

साधारणं ब्रह्मचर्यं प्रोवाच कमलोदभवः।

ऋतुकालाभिगमित्वं स्वदारेषु न चान्यतः॥ ४७॥

The four āśramas are those of householders, the forest dweller (*Vānaprasthas*), the mendicant (*Bhikṣukas*), and Brahmacārin (religious student). O Best of sages, protection of fire, serving the quests, performing of the *yajñas*, to give away charities, adoration of the gods, are briefly the duties of the householder. Performing of homa, consuming of the fruits and roots, studies, *tapas* and judicious distribution are the duties of the forest dwellers. To receive the food by begging alms, to keep silence, performing of *tapas* and meditation, achieving of the realistic knowledge and detachment, are the duties of a Bhikṣu or a Sannyāsi. Begging of alms, serving the preceptors, studies of the Vedas, performing of *Sandhyās*, and performing of the oblation in fire are the duties of Brahmacārin. O Best of the Brāhmaṇa, to maintain celibacy (*brahmacarya*),

are also essential for the *Vānaprastha* and a Sannyāsī. This has been ordained by Brahmā. They should enjoy the company of their spouses during the menstruation only and not other wise.

पर्ववर्जं गृहस्थस्य ब्रह्मचर्यमुदाहतम्।
आगर्भधारणादाज्ञा कार्या तेनाप्रमादतः॥४८॥

A house holder who does not have union with his wife, except on the festive occasions, he is considered to be performing the *brahmacharya*. Therefore, discarding the arrogance and upto the conception of the wife, this process has been allowed to be preserved.

अकुर्वास्तु विप्रेन्द्रा भूणहा तूपजायते।
वेदाभ्यासोऽन्वहं शक्त्या श्राद्धञ्चातिथिपूजनम्॥४९॥
गृहस्थस्य परो धर्मो देवताभ्यर्थनं तथा।
वैवाह्यमनिमिषीत सायं प्रातर्यथाविधि॥५०॥
देशान्तरगतो वाथ मृतपत्नीक एव च।
त्रयाणामाश्रमाणान्तु गृहस्थो योनिस्त्रियते॥५१॥

O Indras among the Brāhmaṇas, in case the process is not followed, one earns the sin of killing of the foetus. It is incumbent on the householder to study Vedas regularly, to perform Śrādha as per one's capacity, to serve the quests, and the adoration of the gods. The marriage fire should be ignited in the morning and the evening, whether he is out of his city or even when his wife is dead. Thus the householder's *āśrama* is the best of the three *āśramas*.

अन्य तमुपजीवन्ति तस्माच्छ्रेयान् गृहाश्रमी।
एकाश्रम्य गृहस्थस्य चतुर्णा श्रुतिदर्शनात्॥५२॥
तस्माद्गृहस्थमेवैकं विशेयं धर्मसाधनम्।
परित्यजेदर्थकामौ चौ स्यातां धर्मवर्जितौ॥५३॥

Rest of the three *āśramas* are dependent on the *Grhaṭhāśrama* or the *āśrama* of the householder. Therefore the householder's *āśrama* is the best. Therefore the *Grhaṭhāśrama* should be considered to be the means of dharma. The *dharma* devoid of *artha* and *kāma* should be discarded.

सर्वलोकविरुद्धञ्च धर्ममध्याचरेन्न तु।
धर्मात्संजायते ह्यर्थे धर्मात्कामोऽभिजायते॥५४॥

One should not follow the dharma which is

against all the people of the world. *Artha* is earned out of *dharma* and the *kāma* also gets increased with *dharma*.

धर्म एवापवर्गाय तस्माद्धर्मं समाश्रयेत्।
धर्मश्वार्थश्च कामश्च त्रिवर्गस्त्रिगुणो मतः॥५५॥

Dharma (righteousness) is the cause of *mokṣa* (final emancipation), therefore, one should take refuge in *dharma*. *Dharma*, *artha* and *kāma* comprise of the three *gunas*.

सत्त्वं रजस्तमश्वेति तस्माद्धर्मं समाश्रयेत्।
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः॥५६॥
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः।
यस्मिस्थर्मसमायुक्तौ हार्थकामौ व्यवस्थितौ॥५७॥
इह लोके सुखी भूत्वा प्रेत्यानन्त्याय कल्पते।
धर्मात्संजायते मोक्षो हार्थात्कामोऽभिजायते॥५८॥

These three *gunas* are *sattva*, *rajas* and *tamas*.¹ Therefore one should depend upon

1. The three *guṇas* or the universal tendencies of Nature form a most important factor in the metaphysical system of the Hindus. The entire universe, consisting of animate and inanimate creations, has emerged out of God and into Him, it will, in course of time, subside. He is the Absolute Reality and all things, present to our consciousness, are its phenomena or shows. The God is the neumenon and the universe before us is the phenomenon. The Absolute Real God manifests Himself as related for creating the universe which is called His Māyā. The creating power or energy of God is Prakṛti or Nature the material cause of the universe. It is blind and purposeless, without form or parts, is eternal, material, universal, forming for itself yet undeveloped being from which proceeds the visible world. In this creative energy of God, the material cause of the universe we find, on an analysis, three universal tendencies which are named by the Rsis the three *Gunas*. The action of these universal tendencies is not only visible in the nature of men, but it is equally so in the lower order of animate beings as well as in the inanimate creation. We find three universal tendencies or forces acting on the face of the creation. There is the chaotic or disorganising tendency which leads 'everything into confusion, there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonizing tendency by which every object gravitates to a centre in creation and which tries to

dharma. Those who take refuge in *Satvaguṇa*, they proceed to the higher regions. Those possessing *rajoguṇa* proceed on to the middle region, while embracing *tamoguṇa* proceed to the netherworld. A person in whom *artha* and *kāma* remain unitedly, he enjoying all the comforts in this loka and enjoys all the pleasures even after death. *Mokṣa* is achieved by *dharma* and *kāma* gets increased by *artha*.

एवं साधनसाध्यत्वं चातुर्विधे प्रदर्शितम्।
य एवं वेद धर्मर्थकाममोक्षस्य मानवः॥५९॥
माहात्म्यं चानुतिष्ठेत स चानन्त्याय कल्पते।
तस्मादर्थज्यच कामज्य त्यक्त्वा धर्मं समाश्रयेत्॥६०॥

Thus there appears that there is utility and purposefulness in the combination of *dharma*, *artha*, *kāma* and *mokṣa*. A person who is aware of the glory of *dharma*, *artha*, *kāma* and *mokṣa*, and makes use of them accordingly, he enjoys the unending pleasure. Therefore discarding

bring all objects of creation into one universal order. Thus in the creation there is one disorganising tendency, one isolating tendency and one organising tendency. These three universal tendencies are inherent in creation, both animate and inanimate and every form of growth is dependent upon the working of these tendencies. They are not the materials or ingredients which form all the objects of Nature but the laws that regulate their creation the inherent energies or tendencies. The first is called the *Tama guna* or the disorganizing tendency or the energy that brings on confusion in the work of creation and puts obstacles in the way of order or harmony. The second is called *Raja-guṇa* or isolating tendency or the inherent energy by which every object, in nature, struggles to secure its own independence and to isolate itself from the rest. The third is the *Sattva-guṇa* or the tendency that tries to establish universal order, the energy that tries to overcome contusion and isolating tendencies and bring every thing into the centre of a universal order. Because the creative energy of the God is invested with these three qualities or universal tendencies therefore every object in the creation partakes of its nature. Thus the harmonizing or organizing tendency is called the *Sattva-guṇa*; the isolating tendency is called the *Raja-guṇa* and the disorganizing tendency is called the *Tamas-guṇa*. These three universal tendencies, energies or qualities regulate the entire creation.

artha and *kāma* one should depend on *dharma*.

धर्मात्संजायते सर्वमित्याहुर्ब्रह्मवादिनः।

धर्मेण धायते सर्वं जगत्स्थावरजंगमम्॥६ १॥

The expounders of the Vedas say that *Dharma* yields everything. The entire moveable and immoveable universe is held by means of *dharma*.

अनादिनिधना शक्तिः सैषा ब्राह्मी द्विजोत्तमाः।

कर्मणा प्राप्यते धर्मो ज्ञानेन च न संशयः॥६ २॥

O Best of the Brāhmaṇas, this is the Brāhma-sakti, which is beyond beginning or the end. One can achieve *dharma* by means of deeds (*karmas*) and the knowledge. There is no doubt about it.

तस्माज्ज्ञानेन सहितं कर्मयोगं समाश्रयेत्।

प्रवृत्तज्य निवृत्तज्य द्विविधं कर्म वैदिकम्॥६ ३॥

ज्ञानपूर्वं निवृत्तं स्यात्प्रवृत्तं यदतोऽन्यथा।

निवृत्तं सेवमानस्तु याति तत्परमं पदम्॥६ ४॥

Therefore, one should take refuge with activity filled with knowledge. There are two types of Vedic *karma* according to the methods of *nivṛtti* and *pravṛtti*. The activity which is supported by knowledge, it is based on *nivṛtti*. The activity which is sided by ignorance, it is known as based of *pravṛtti*. The one who performs activity based on *nivṛtti*, he achieves the highest position.

तस्मान्निवृत्तं संसेव्यमन्यथा संसरेत्पुनः।

क्षमा दमो दया दानमलोभस्त्याग एव च॥६ ५॥

आर्जवं चानसूया च तीर्थानुसरणं तथा।

सत्यं सन्तोषमास्तिक्यं श्रद्धा चेन्द्रियनिग्रहः॥६ ६॥

देवताभ्यर्थनं पूजा ब्राह्मणानां विशेषतः।

अहिंसा प्रियवादित्वमपैशुन्यमकल्कला॥६ ७॥

सापासिकमिमं धर्मं चातुर्वर्णर्जब्रवीन्मनुः।

प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्॥६ ८॥

Therefore, one should resort to *nivṛtti* activity, otherwise one shall have to wander again in world. As ordained by Manu, forgiveness, control of the sense organs, compassion, giving of charities, absence of greed, renunciation, simplicity, free from jealousy, making of pilgrimage, truthfulness, satisfaction, belief in god, devotion, control of

sense organs, adoration of gods and the Brāhmaṇas, non-violence, sweet talk, not to indulge in backbiting, sinlessness, are the qualities which should be applicable in all the *Varnas*, as ordained by Manu. The active Brāhmaṇas have been equated with Brahmā—the Prajāpati.

स्थानमैन्द्रं क्षत्रियाणां संग्रामेच्चपलायिनाम्।
वैश्यानां मारुतं स्थानं स्वर्धर्मनुवर्त्ताम्॥ ६९॥
गान्धर्वं शूद्रजातीनां परिचारेण वर्तताम्।
अष्टाशीतिसहस्राणामृषीणामूदधर्मरत्साम्॥ ७०॥
स्मृतं तेषानु यत्स्थानं तदेव गुरुवासिनाम्।
सप्तर्षीणानु यत्स्थानं स्मृतं तद्वै वनोक्तसाम्॥ ७१॥

The Kṣatriyas who do not desert the battle ground, achieve the place of Indra, the Vaiśyas who follow their *dharma* achieve the place of Maruts and the Śūdras who serve the Brāhmaṇas achieve the position of Gandharvas. The place which has been earmarked for eighty eight *urdhvareta* ascetics the same place is earmarked for a student who carries on his studies with the preceptor. The Vānaprasthas achieve the position of Saptarśis.

प्राजापत्यं गृहस्थानां स्थानमुक्तं स्वर्यभुवा।
यतीनां जितचित्तानां न्यासिनामूदधर्मरत्साम्॥ ७२॥
हैरण्यगर्भं तत्स्थानं यस्मान्नावत्ति पुनः।
योगिनामृतं स्थानं व्योमाख्यं परमक्षरम्॥ ७३॥
आनन्दमैश्वरं धाम सा काष्ठा सा परा गतिः।

Svayambhū Brahmā has prescribed the place of Prajāpatyas for the householders. Hiranyagarbha is the abode for the ascetics, those who have restrained their passions and abandoned the world. This is the exactly the place from where, one does not have to return to the earth. For the yogis, the place is blissful abode in the space, which nectar like, blissful, filled with all the riches, which is extreme as well as supreme.

ऋषय ऊचुः:

भगवन्देवतारिज्ञ हिरण्याक्षनिषूदन॥ ७४॥
चत्वारो ह्याश्रमाः प्रोक्ता योगिनामेक उच्यते।

The *R̄sis* said, "O Lord you are the killer of the enemies, destroyer of Hiranyakṣa, you have

described the āśramas as four, but you have prescribed a single āśrama for the yogis.

कूर्म उवाच

सर्वकर्मणि संन्यस्य समाधिमचलं श्रितः॥ ७५॥

य आसते निश्चलो योगी संन्यासी च पञ्चमः।

सर्वेषामाश्रमाणानु द्वैविध्यं श्रुतिदर्शितम्॥ ७६॥

Kūrma said- "Whosoever discarding all the activities is always absorbed in meditation, he surely is a yogin, besides being a Pañcama Sannyāsi. The śruti has prescribed all the āśramas of two types.

ब्रह्मार्युपकुर्वाणो नैष्ठिको ब्रह्मतत्परः।

योऽधीत्य विधिवदेवान् गृहस्थाश्रमाद्वजेत्॥ ७७॥

उपकुर्वाणको जेयो नैष्ठिको मरणात्तिकः।

The Brahmacārins are also of two types i.e. *Upakurvāṇa* and *Naiṣṭhika*, who is absorbed in Brahman. The one who enters the household life after studying the Vedas, he is known as *upakurvāṇa*. The *Naiṣṭhika* Brahmacārin is the person who observes *Brahmacarya* till death.

उदासीनः साधकश्च गृहस्थो द्विविधो भवेत्॥ ७८॥

कुटुम्बशरणायत्तः साधकोऽसौ गृही भवेत्।

ऋणानि त्रीण्यपाकृत्य त्यक्त्वा भार्याधनादिकम्॥ ७९॥

एकाकी यस्तु विचरेदुदासीनः स मौक्षिकः।

तपसत्प्रति योऽरण्ये यजदेवान् जुहोति च॥ ८०॥

स्वाध्याये चैव नितो वनस्थस्तापसो मतः।

तपसा कर्वितोऽत्यर्थं यस्तु ध्यानपरो भवेत्॥ ८१॥

सांन्यासिकः स विज्ञेयो वानप्रस्थाश्रमे स्थितः।

योगाभ्यासरतो नित्यपासस्त्वर्जितेन्द्रियः॥ ८२॥

ज्ञानाय वर्तते भिष्यः प्रोच्यते पारमेष्ठिकः।

यस्त्वात्मरतिरेव स्यान्नित्यत्सो महामुनिः॥ ८३॥

सम्पर्द्धनसप्तनः स योगी भिष्मिरुच्यते।

Even the householders are of two type known as *Udāsīna* and *Sādhaka*. A person or a householder who remains engaged in the upkeep of the family he is called the *sādhaka* and the one who getting relieved of the three types of debts, discarding the wife and the riches, wanders alone, getting desirous of *mokṣa* he is called *Udāsīna* or detached. The householder who performs *tapas* in the forest, adores the gods, performing the *yajña*, and

keeps himself in studies, such a mendicant is called a *Vānaprastha*. The one who reduces his body, becoming lean and thin, remains engaged in meditation, he should be taken to be a *Sannyāsī*. The one who is always engaged in yogic practices, controlling all the sense organs, becoming a *bhikṣu*, he is called *Pārameśthika*. One who sports with his soul, always remains blissful, becoming studious, and is possessed with *Samyag-darśana*, such a yogin is called the *Bhikṣu*.

ज्ञानसंन्यासिनः केचिद्वेदसंन्यासिनोऽपरे॥८४॥

कर्मसंन्यासिनः केचित्रिविधा पारमेष्ठिकाः।

योगी च त्रिविधो ज्ञेयो भौतिकः सांख्य एव च॥८५॥

तृतीयो ह्याश्रमी प्रोक्तो योगमुन्तममश्रितः।

प्रथमा भावना पूर्वे सांख्ये त्वक्षरभावना॥८६॥

तृतीय चान्तिमा प्रोक्ता भावना पारमेष्ठरी।

तस्मादेतद्विजानीष्वमाश्रमाणां चतुष्टयम्॥८७॥

Some are known as *Jñāna-Sannyāsins*.¹ Others are *Veda-sannyāsins*² and some are *karma-sannyāsins* (renouncers of actions). In this way the *Pārameśthika* are of three type. The Yogins are also of three types viz. *Bhautikas* (Vaidikas), *Sāṃkhyas* and third are *Āśramins*, who have resorted to the excellent Yoga. Initially there is the first *bhāvanā* (meditation) of Yoga is said for the first type of Yogins. For the *Sāṃkhyas akṣara-bhāvanā*³ is said and in the third there is the *Pārmeśvarti-bhāvanā* or the meditation on Supreme soul. Thus the *āśramas* should be known to be of four types.

सर्वेषु वेदशास्त्रेषु पञ्चमो नोपपट्टते।

एवं वर्णाश्रमान् सृष्ट्वा देवदेवो निरञ्जनः॥८८॥

दक्षादीन्नाह विश्वात्मा सुजात्वं विविधा प्रजाः।

ब्रह्मणो वचनात्पुत्रा दक्षाद्या मुनिसत्तमाः॥८९॥

असृजन्त प्रजाः सर्वे देवमानुषपूर्वकाः।

इत्येवं भगवान् ब्रह्मा स्त्रैष्टत्वे संव्यवस्थितः॥९०॥

There is no mention of the fifth *āśrama* in any one of the Vedas and the Sāstras. In this

1. The renouncers by knowledge.

2. Those who renounced the Vedas after complete study.

3. Contemplation on eternal one.

way the spotless god of gods, the lord who is the soul of the universe, explained the details of the *varnas* and *āśramas* after creating them to the sages like Dakṣa and others. Then he said, "Now you can create various types of living beings." Listening to the words of Brahmā, his son Dakṣa and other sages, besides the gods and the humans resorted to the various types of creations.

अहं वै पालयामीदं संहरिष्यति शूलभृत्।

तिस्रस्तु मूर्त्यः प्रोक्ता ब्रह्मविष्णुमहेश्वराः॥९१॥

रजः सत्त्वतमोयोगात्परस्य परमात्मनः।

अन्योन्यमनुरक्तासे ह्यन्योन्यमुपजीविनः॥९२॥

अन्योन्यप्रणताश्वैव लीलया परमेश्वराः।

ब्राह्मी माहेश्वरी चैव तथैवाक्षरभावना॥९३॥

तिस्रस्तु भावना सदे वर्तन्ते सततं द्विजाः।

प्रवतीते मध्यजस्त्रामाद्या त्वक्षरभावना॥९४॥

द्वितीया ब्रह्मणः प्रोक्ताः देवस्याक्षरभावना।

अहं चैव महादेवो न भिन्नः परमार्थतः॥९५॥

Thus getting engaged in the task of the creation, Brahmā said, "I shall maintain the earth and Lord Śiva shall look after its destruction. With the combination of *Sattva*, *rajas* and *tamas* there are three images of the supreme soul, known as Brahmā, Viṣṇu and Maheśa. They are self supporters and are attached with one and other. They adore one another playfully only. There are three *Bhāvanās Brāhma* (concerning lord Brahmā), *Māheśvarī* (concerning lord Śiva) and *Akṣarabhaṇā* (meditation on the Eternal). All are always lodged in Rudra. The first *Akṣarabhaṇā*, functions perpetually in me. The second *Akṣara-bhāvanā* is said to belong to Brahmā. In fact, myself and Mahādeva have no separate entity.

विभज्य स्वेच्छयात्मानं सोऽन्तर्यामीश्वरः स्थितः।

त्रैलोक्यमखिलं स्त्रैषु सदेवासुरमानुषम्॥९६॥

पुरुषः परतोऽव्यक्तः ब्रह्मत्वं समुपागमत्।

तस्माद्ब्रह्मा महादेवो विष्णुर्विश्वेश्वरः परः॥९७॥

एकस्यैव स्मृतास्त्रिस्त्रासद्वल्कार्यवशात्मभोः।

तस्मात्सर्वग्रयलेन वन्धा पूज्या विशेषतः॥९८॥

Īśvara—the supreme being, for the creation of

the gods, humans and the three worlds, remains there dividing himself. The Supreme person who is unmanifest (*Avyakta*) achieved the form of Brahman. Therefore, Brahmā, Viṣṇu and Śiva— all the three of them were divided into three. Therefore all the three of them are equally respectable besides being adorable.

यदीच्छेदविरात्स्थानं यज्ञन्मोक्षाख्यमव्ययम्।
वर्णश्रीमप्रयुक्तेन धर्मेण प्रतिसंयुतः॥ १९॥
पूजयेदभावयुक्तेन यावज्जीवं प्रतिज्ञया।
चतुर्णामाश्रमाणान्तु प्रोक्तोऽयं विधिवद् द्विजाः॥ २०॥

In case one is desirous of achieving eternal state of *mokṣa* without delay, then lovingly following the duties of cast and stages of life, should adore the lord as one lives, with utmost devotion. O Brāhmaṇas, thus I have explained the position about all the *varṇāśrama dharma* elaborately.

आश्रमो वैष्णवो ब्राह्मो हराश्रम इति त्रयः।
तल्लिङ्गधारी नियतं तद्भक्तजनवत्सलः॥ १० १।
ध्यायेदथार्थयेदेतान् ब्रह्मविद्यापरायणः।
सर्वेषामेव भक्तानां शश्मीलिङ्गमनुत्तमम्॥ १० २॥

There are three types of *āśramas* known as *Vaiṣṇava*, *Brāhma* and *Harāśrama* (relating to lord Viṣṇu, Brahmā and Śiva). One who is devotee of a particular sect he should wear a particular mark. The devotee, engaged in the practice of *Brahmavidyā*, should adore and meditate upon them. The Liṅga of Śiva is the best for all the devotees.

सितेन भस्मना कार्यं ललाटे तु त्रिपुंड्रकम्।
यस्तु नारायणं देवं प्रपन्नः परमं पदम्॥ १० ३॥
ब्राह्मयेत्सर्वदा शूलं ललाटे गच्छवारिष्मिः।
प्रपन्ना ये जगद्बीजं ब्रह्माणं परमेष्ठिनम्॥ १० ४॥
तेषां ललाटे तिलकं धारणीयन्तु सर्वदा।
योऽसावनादिर्भूतादिः कालात्मासौ धृतौ भवेत्॥ १० ५॥

They should plaster their foreheads with white *bhasma* (sacrificial ashes) with *tripuṇḍra*. Those who have taken refuge with Nārāyaṇa, should mark a trident with the sandal paste on forehead. Such of the devotees, who have taken refuge with Brahmā—the *Paramēṣṭhin*, the seed-creator of the world, he should always apply

tilaka (a circular mark) over the forehead. Thereby it is as the devotee wears the form of beginningless and eternal *kālātmā* (presiding god of time).

उपर्योगभागयोगात्रिपुंड्रस्य तु धारणात्।
यज्ञत्रप्रधानं त्रिगुणं ब्रह्मविष्णुशिवात्मकम्॥ १० ६॥

धृतनु शूलधरणादभवत्येव न संशयः।

With the application of *tripuṇḍra* over the upper and the lower part of body, thereby Pradhana is worn, which is consisting of three qualities in the form of Brahmā, Viṣṇu and Śiva. There is no doubt that they are so worn by wearing the trident mark.

ब्रह्मतेजोपयं शुक्लं यदेत्नमण्डलं रवेः॥ १० ७॥

भवत्येव धृतं स्थानमैश्वरं तिलके कृते।

तस्मात्कार्यं त्रिशूलांकं तथा च तिलकं शुभम्॥ १० ८॥

With the application of *tilaka*, a person holds the place of riches in solar region which is white and endowed with the lustre of Brahman. By wearing this *tilaka* mark he certainly holds the region of Īśvara. Therefore the symbol of a trident and the *tilaka* are auspicious and bestows welfare.

आयुष्यज्यापि भक्तानां त्रयाणां विधिपूर्वकम्।

यज्ञेत जुहुयादग्नौ जपेद्व्याज्जितेन्द्रियः॥ १० ९॥

शान्तो दान्तो जितक्रोधी वर्णाश्रमविधानवित्।

एवं परिचरेद्वेवान् यावज्जीवं समाहितः॥ १० १॥

तेषां स्वस्थानमचलं सोऽचिरादधिगच्छति॥ ११ १॥

By performing this appropriately, there is an increase in the age of all the three types of devotees. The one who has controlled his sense organs, is peaceful and the one who has overpowered the anger, should adore the lord. One should perform *homa* (oblation) in fire and give away the charities performing the *japa*. In this way one should adore through out the life and by doing so he shall achieve the infallible place of the gods in no time.

इति श्रीकूर्मपुराणे पूर्वभागे वर्णश्रमवर्णनं नाम
द्वितीयोऽध्यायः॥ २॥

Chapter-3

Chronology of Āśramas

ऋषय ऊचुः:

वर्णा भगवतोदिष्टाश्त्वारोऽप्याश्रमास्तथा।

इदानीं क्रमस्माकमाश्रमाणां वद प्रभो॥ १॥

The Ṛṣis asked, "O Lord, you have spoken on all the four *varṇas* as well as the four *āśramas*. Now you kindly speak on the *āśramas* in a sequence.

कूर्म उवाच

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा।

क्रमेणैताश्रमाः प्रोक्ताः कारणादन्यथा भवेत्॥ २॥

Lord Kūrma said, Brahmācārin, Householder, Vānaprastha, and Saṇṇyāsins are the four *āśramas* prescribed in a sequence. There could be a difference in sequence due to some reasons.

उत्पन्नानविजानी वैराग्यं परमं गतः।

प्रव्रजेद्ब्रह्मचर्यात् यदीच्छेत्परमां गतिम्॥ ३॥

A person who had gained the divine knowledge, or a detached person with forethought, being desirous is of *mokṣa* then he can embrace *Sannyāsa* while in *Brahmacarya*.

दारानाहत्य विधिवदन्यथा विविर्मैर्खैः।

यजेदुत्पादयेत्पुत्रान् विस्तो यदि संन्यसेत्॥ ४॥

अनिष्टा विधिवद्यज्ञेरनुत्पाद्य तथात्मजान्।

न गार्हस्य गृही त्यक्त्वा संन्यसेद्बुद्धिमान् द्विजः॥ ५॥

Otherwise a householder should after marriage perform several *yajñas* with his wife, and produce sons. In case of his feeling detached, he should embrace *Sannyāsa*. But without performing the *yajña* appropriately and without producing sons, a householder with wisdom, should not accept *Sannyāsa*, renouncing the householder responsibilities.

अथ वैराग्यवेगेन स्थातुं नोत्सहते गृहे।

तत्रैव संन्यसेद्बुद्धाननिष्टापि द्विजोत्तमः॥ ६॥

In case, however, because of the being of his attaining *vairāgya*, a householder is not inclined to live in the household, then the best of the Brāhmaṇa should at once embrace *Sannyāsa*.

तथापि विविधैर्यज्ञेरिष्टा वनमथाश्रयन्।

तपस्तत्वा तपोयोगाद्विरक्तः संन्यसेद्बहिः॥ ७॥

Besides, he, after performing several types of *karmas* should embrace the Vānaprastha āśrama and after performing *tapas* in that position, developing the feeling of renunciation, should embrace *Sannyāsa*.

वानप्रस्थाश्रमं गत्वा न गृहं प्रविशेत्युनः।

न संन्यासी वनञ्चाथ ब्रह्मचर्यञ्च साधकः॥ ८॥

Accepting the *Vānaprastha-āśrama*, he should never enter his house— thereafter. Similarly the *sādhaka* as well as the *Sannyāsi* should not re-enter his house.

प्राजापत्यान्निरूप्येष्ठिमान्नेयीमथवा द्विजः।

प्रव्रजेत्तु गृही विद्वान् वनाद्वा श्रुतिचोदनात्॥ ९॥

प्रकर्तुमसमर्थोऽपि जुहोति यजति क्रियाः।

अथः पङ्कुर्दिग्दो वा विरक्तः संन्यसेद्बुद्धजः॥ १०॥

An intelligent householder, after performing the *Āgneyī* and *Prājāpatya* sacrifices, should enter *Sannyāsa* from Vānaprastha's position according to the provision of the scriptures. In case, he is capable to do so, he continues in all the activities, while performing the *homa*. A blind, lame, and pauper Brāhmaṇa should, getting detached accept *Sannyāsa*.

सर्वेषामेव वैराग्यं संन्यासे तु विद्धीयते।

पतत्येवाविरक्तो यः संन्यासं कर्तुमिच्छति॥ ११॥

The renunciation is essential for embracing *Sannyāsa*. In case, an unattached person becomes desirous of embracing *Sannyāsa*, he is sure to fall.

एकस्मिन्नथवा सम्पर्वतेतामरणान्तिकम्।

श्रद्धावानाश्रमे युक्तः सोऽप्तुत्वाय कल्पते॥ १२॥

Otherwise, one should continue to perform in one and the same *āśrama* always. In this way, one who performs himself dutifully in one and the same *āśrama*, he is bound to achieve the place of nectar.

न्यायागतधनः शान्तो ब्रह्मविद्यापरायणः।

स्वधर्मपालको नित्यं ब्रह्मपूर्याय कल्पते॥ १३॥

A person who earns his livelihood judiciously, remains peaceful, devoted to Brahmanavidyā, and follows his own *dharma*, he always aspires for Brahman.

ब्रह्मण्याधाय कर्मणि निःसङ्गं कामवर्जितः।
प्रसन्नेनैव मनसा कुर्वाणो याति तत्पदम्॥ १४॥

The one who absorbing all the *karmas* in Brahman, and the engages himself in other activities delightfully, he surely achieves the position of Brahman.

ब्रह्मणा दीयते देयं ब्रह्मणे संप्रदीयते।
ब्रह्मैव दीयते चेति ब्रह्मार्पणमिदं परम्॥ १५॥

Whatever is to be given is given by Brahman, therefore the whole thing is dedicated to Brahman. Since Brahman, is given therefore it is treated as *Brahmārpaṇa* (highest kind of dedication).

नाहं कर्ता सर्वमेतद्ब्रह्मैव कुरुते तथा।
एतद्ब्रह्मार्पणं प्रोक्तमृषिभिस्तत्त्वदर्शिभिः॥ १६॥

The feeling that everything is Brahman and all the activities are performed by him, is considered to be *Brahmārpaṇa* by the *rṣis* well versed in the *tattva*.¹

प्रीणातु भगवानोऽशः कर्मणानेन शाश्वतः।
करोति सततं बुद्ध्या ब्रह्मार्पणमिदं परम्॥ १७॥

A person with wisdom who tries to please the lord with his performance, for him thus feeling should be treated as *Brahmārpaṇa*.

यद्वा फलानां संन्यासं प्रकुर्यात्परमेष्ठरो।
कर्मणाभेतदप्याहुर्ब्रह्मार्पणमनुज्ञतम्॥ १८॥

Otherwise, the one who dedicates the rewards of his *karmas* to the lord always, intelligently, for him the dedication of the *karmas* is treated to be *Brahmārpaṇa*.

कार्यमित्येव यत्कर्म नियतं सङ्गवर्जितम्।
क्रियते विदुषा कर्म तदभवेदपि मोक्षदम्॥ १९॥

A man of letters, getting unattached performs the activities as prescribed in the *Śāstras* taking them to be his duty, regularly, such of his activities bestow *mokṣa* for him.

अथवा यदि कर्मणि कुर्यान्नित्यान्यपि द्विजः।
अकृत्वा फलसंन्यासं बध्यते तत्कलेन तु॥ २०॥

Otherwise when a Brāhmaṇa, without foregoing the reward, performs the activities, he

is not bound with reward of those *karmas*.

तस्मात्सर्वप्रयत्नेन त्वक्त्वा कर्माश्रितं फलम्।
अविद्वानपि कुर्वीत कर्मायोति चिरात्पदम्॥ २१॥

Due to this, discarding the reward of the *karmas* by all means, in case one engages himself in activities, he, in due course of time, achieves the desired position.

कर्मणा क्षीयते पापमैहिकं पौर्विकं तथा।
मनःप्रसादमन्वेति ब्रह्मविज्ञायते नरः॥ २२॥

With the performing of the *karmans*, all the sins of the earlier births are washed out. Then the mind of the said person gets delighted and he is considered to be the one who knows Brahman.

कर्मणा सहितज्ञानात् सम्यग्योगोऽभिजायते।
ज्ञानं च कर्मसहितं जायते दोषवर्जितम्॥ २३॥

Jñāna in combination with *karmas*, surely bestows the appropriate yoga. The *jñāna* with *karma* gives rise to spotlessness.

तस्मात्सर्वप्रयत्नेन यत्र तत्राश्रमे रतः।
कर्मणीश्वरतुष्ट्वर्थं कुर्यान्नैक्यर्थमाप्नुयात्॥ २४॥

Because of this, while making all the efforts and living in a *āśrama*, for the pleasure of the god, discarding the detachment, one should engage himself in activities and by doing so one develops the feeling of detachment.

संप्राप्य परमं ज्ञानं नैक्यर्थं तत्प्रसादतः।
एकाकी निर्ममः शान्तो जीवन्नेव विमुच्यते॥ २५॥

Because of the lord's grace, achieving the supreme knowledge, with an unattached view, he being deprived of the confusion, spending the life peacefully, achieves liberation.

वीक्षते परमात्मानं परं ब्रह्म महेश्वरम्।
नित्यानन्दी निराभासस्तस्मिन्नेव लयं व्रजेत्॥ २६॥

Thereafter, he has an audience with lord Parameśvara, and feeling blissful, is absorbed in Brahman in an invisible manner.

तस्मात्सर्वेतत् सततं कर्मयोगं प्रसन्नदीः।
तृप्ते परमेशस्य तत्पदं याति शाश्वतम्॥ २७॥

Therefore a person with a delightful mind, for the continuous pleasure of Parameśvara, should take refuge with *karmayoga* (the path of action)

1. Who gained the real state, i.e. Soul's identity with Brahman.

and by doing so, the achieves the eternal position.

एतद्वः कथितं सर्वं चातुराश्रम्यमुन्मम्।
न होतस्मतिक्रम्य सिद्धिं विन्दति मानवः॥२८॥

In this way, all the four *āśramas* have been explained by me in the best possible way. By transgressing them, a person, can never achieve success.

इति श्रीकूर्मपुराणे पूर्वभागे चातुराश्रम्यकथनं नाम
तृतीयोऽध्यायः॥३॥

Chapter-4

Description of Prākṛta-Sarga

Sūta Uvā�

श्रुत्वा श्रामविधिं कृत्स्नमृषयो हृष्टेतसः।
नपस्कृत्य हृषीकेशं पुनर्वचनमबृवन्॥ १॥

Sūta said, "After listening to the methodology of all the four *āśramas*, the Ṛsis felt delighted. All of them again, offering their salutation to lord Hṛṣikeśa (Lord Kurma), again spoke.

Munay Ḍuḥ:

भाषितं भवता सर्वं चातुराश्रम्यमुत्तमम्।
इदानीं श्रोतुमिच्छापो यथा सम्भवते जगत्॥ २॥

The Ṛsis said, "you have well described all the four stages of life (*āśramas*). Now we would like to know about the creation of the universe.

कुरुतः सर्वपिदं जातं कस्मिंश्च लयपेत्यति।
नियन्ता कश्च सर्वेषां वदस्व पुरुषोत्तम॥ ३॥

O Lord Puruṣottama, wherefrom has the universe emerged? Where shall it be absorbed? Who is the controller of the same? You kindly speak it out.

श्रुत्वा नारायणो वाक्यमृषीणां कूर्मरूपधृक्।
प्राह गप्तीरया वाचा भूतानां प्रभवोऽव्ययः॥ ४॥

Lord Nārāyaṇa, taking to the form of Kūrma, the eternal one, creator of *bhūtas*, listening to the words of the ascetics, spoke out in deep voice.

Kūrm Uvā�

महेश्वरः परोऽव्ययः चतुर्व्यूहः सनातनः।
अनन्तक्षाप्रमेयश्च नियन्ता सर्वतोमुखः॥ ५॥

Kūrma said, "Lord Maheśvara, the supreme one, unmanifest, the everlasting one, Caturvyūha (lord of four manifestation i.e. Vasudeva, Sankarsana, Pradyumna and Aniruddha),¹ infinite, beyond measure, boundless, the face of all the living beings, is the controller of all.

अव्यक्तं कारणं यत्त्रित्यं सदसदात्मकम्।
प्रधानं प्रकृतिश्चेति यमाहुस्तत्त्वचिन्तकाः॥ ६॥

Those who are well-versed in *tattvas*, have termed him invisible, cause, eternal, form of truth and falsehood, Pradhāna and Prakṛti.

गच्छवर्णरसैर्हीनं शब्दस्पर्शविवर्जितम्।
अजरं धृतपश्यत्यं नित्यं स्वात्मन्यवस्थितम्॥ ७॥

The same supreme soul is free from smell and colour, free from essence, beyond the sound and touch, beyond old age, Dhruva, indestructible, eternal and the one who is absorbed in his own soul.

जगद्योनिर्महाभूतं परब्रह्म सनातनम्।
विग्रहः सर्वभूतानामात्मनाधिष्ठितं महत्॥ ८॥
अनाद्यन्तपञ्चं सूक्ष्मं त्रिगुणं प्रभवाव्ययम्।
असाम्रातमविज्ञेयं ब्रह्माग्रे समवर्तते॥ ९॥

It is the place of origin of the universe, and the Primary element. *Parabrahman*, infinite, the cosmic body of all creatures, the *mahat* presided over by the soul. It has neither beginning nor end, unborn, subtle, having three qualities (*gunas*), origin of all beings, imperishable, and beyond the knowledge. It is only Brahman was in existence in the beginning.

गुणसाम्ये तदा तस्मिन् पुरुषे वात्मनि स्थिते।
प्राकृतः प्लयो ज्ञेयो यावद्विश्वसमुद्भवः॥ १०॥

When there is the complete equation of the *guṇas* and the puruṣa exists in his blissful state, this should be known as Prākṛta-pralaya or the dissolution pertaining till the creation of the universe.

ब्राह्मी रात्रिरियं प्रोक्ता ह्रहः सृष्टिस्ताहता।
अहर्न विद्यते तस्य न रात्रिर्हृषपचारतः॥ ११॥

1. Four forms of Lord Vasudeva, defined in Pancaratra system, but here according Pasupata system explain the four stages of Lord Mahesvara.

This dissolution is considered to be the night of Brahmā, while the same is the day for the creation. Practically there is neither a day nor the night for Brahmā. it is only figurative application.

निशान्ते प्रतिबुद्धोऽसौ जगदादिमान्।
सर्वभूतमयोऽव्यक्तादन्तर्यामीश्वरः परः॥ १२॥
प्रकृति पुरुषं चैव प्रविश्याशु महेश्वरः।
क्षेभ्यामास योगेन परमेश्वरः॥ १३॥

At the end of the night by waking up, Maheśvara, who is the being the eternal, representing all the *bhūtas*, invisible, all pervading and the form of the supreme soul, —the same Prakṛti and Puruṣa, entered the space and disturbed it violently.

यथा मदो नरस्त्रीणां यथा वा माधवोऽनिलः।
अनुप्रविष्टः क्षेभ्याय तथासौ योगमूर्तिमान्॥ १४॥

As the wind of the spring season or the god of love, entering the male and a female, disturbs them both, similarly Brahman the form of *yoga*, disturbed both of them.

स एव क्षेभ्यको विप्राः क्षेभ्यश्च परमेश्वरः।
स संकोचविकासाद्यां प्रधानत्वे व्यवस्थितः॥ १५॥

O Brāhmaṇas, the same Supreme lord is the subject and object of agitation. By means of removal and increase, the same is established as being Pradhāna.

प्रधानाद्यक्षेभ्यमानाच्य तथा पुंसः पुरातनात्।
प्रादुरासीमहद्वीजं प्रधानपुरुषात्मकम्॥ १६॥

Being agitation of Pradhāna and ancient Puruṣa, a great seed called *mahat* was born out from them.

महानात्मा मतिर्द्विह्या प्रबुद्धिः ख्यातिरीश्वरः।
प्रज्ञा धृतिः स्मृतिः संविदेतस्मादिति तत्स्मृतम्॥ १७॥

This *Mahat* is Ātman, *Mati*, Brahmā, *Prabuddhi*, *khyāti*, Īśvara, *Prajñā*, *Dhṛti*, *Smṛti*, and *Samvit*. This has been ordained by the scriptures.

वैकारिकसैजसश्च भूतादिश्वैव तामसः।
त्रिविद्योऽयमहंकारो महतः संबूक्ष्व ह॥ १८॥

The *ahamkāra* (Ego) of three types i.e. *Vaikārika* (product of *sattva-guṇa*), *taijas*

(product of *rajas-guṇa*) and *bhūtādi* (all elements), the product of *Tamas* were born out of *Mahat*.

अहंकारोऽभिमानश्च कर्ता मन्ता च स स्मृतः।
आत्मा च मत्यरो जीवो गतः सर्वाः प्रवृत्तयः॥ १९॥

Ahamkāra is said by name of *Abhimāna*, the the agent and the thinker. The supreme soul and *jīva* (individual soul) abide in all and from them all actions arise.

पञ्चभूतान्यहंकारात्मनात्राणि च जडिरे।
इदिन्द्रियाणि च सर्वाणि सर्वं तस्यात्मजं जगत्॥ २०॥

Out of the same *ahamkāra*, born five *mahābhūtas*,¹ five *tanmātrās*,² besides the sense organs were formed. Thus entire universe born of it.

मनस्त्वव्यक्तजं प्रोक्तं विकारः प्रथमः स्मृतः।
येनासौ जायते कर्ता भूतादीश्वानुपश्यति॥ २ १॥

The mind is believed to have been created from *Avyakta*, which is said the first product. Because of this the same happens to be doer, besides being the viewer of other type of *bhūtādi ahamkāra*.

वैकारिकादहंकारात्सर्गो वैकारिकोऽभवत्।
तैजसानीन्द्रियाणिस्युर्देवा वैकारिका दश॥ २ २॥
एकादशं मनस्त्र स्वगुणेनोभयात्मकम्।
भूततन्मात्रसर्गोऽयं भूतादेरभवद्द्विजा॥ २ ३॥

The *vaikārika-ahamkāra* produced the *vaikārika* creation.³ The sense organs are *taijas* or the product of *Rajoguṇa*, and the ten *devas* are *Vaikārika* (who preside over sense organs). The eleventh mind is of the nature of both because of its own qualities. O Brāhmaṇas, the creation of *Bhūta-tanmātra* (gross and subtle elements) was made from *Bhūtādi* or the

1. Five material elements, such as the earth, water, light, (heat) air and ether.
2. Subtle elementary particles five proper sensibles of *Śabda*, *Sparśa*, *Rūpa*, *Rasa* and *Gandha* viz., sound, touch, sight, taste and smell,
3. *Vaikārika* is the first creation which is the outcome of the first transition from the natural or the quiescent condition of soul. *Taijas* or luminous bodies *Tāmasa*; is the creation of the quality of ignorance.

tāmasic Ego.¹

भूतादिस्तु विकुर्वाणः शब्दमात्रं ससर्ज ह।
आकाशो जायते तस्मात्स्य शब्दो गुणो मतः॥ २४॥

When Bhūtādi (*Tāmasa-ahamkāra*) undergoes modifications, it created the subtle element of sound (*śabda-tanmātra*). The ether was created out of it and sound happens to be its quality.

आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह।
वायुरुपत्यद्यते तस्मात्स्य स्पर्शं गुणं विदुः॥ २५॥

When ether, after mutation of the original form, it creates subtle element of touch (*Sparsa-tanmātra*). The wind emerged out of it, and the touch is known as its quality.

वायुश्चापि विकुर्वाणो रूपमात्रं ससर्ज ह।
ज्योतिरुपत्यद्यते वायोस्त्रूपगुणमुच्यते॥ २६॥

The wind also, after getting modification creates *rūpa-tanmātra* (form or colour subtle element). The fire emerged out of the wind, having the quality of form.

ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह।
साध्वन्ति ततोऽध्यांसि रसाधारणि तानि च॥ २७॥

The fire after having changes created subtle element of test (*rasa-tanmātra*) and the waters emerged out of it which are the sources of *rasa*.

आपश्चापि विकुर्वाणा गच्छमात्रं ससर्जिरे।
सङ्घातो जायते तस्मात्स्य गच्छो गुणो मतः॥ २८॥

The water also getting modificatons, created subtle element of smell (*gandha-tanmātra*), as a result of which the mass of earth born of it. Smell is said the quality for the same.

आकाशं शब्दमात्रं तु स्पर्शमात्रं समावृणोत्।
द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत्॥ २९॥

Ether has only *Śabda-tanmātra* which enveloped the *sparsa-tanmātra*. Therefore Vāyu had the two qualities of *śabda* and *sparsa*.

रूपं तथैवाविशतः शब्दस्पर्शौ गुणावृभौ।

त्रिगुणः स्यात्तो वह्निः स शब्दस्पर्शरूपवान्॥ ३०॥

Both the gunas of *śabda* and *sparsa*, entered into *rūpa*, as a result of which Agni had possessed the three gunas i.e. *Śabda*, *Sparsa* and *Rūpa*.

शब्दः स्पर्शश्च रूपञ्च रसमात्रं समाविशत्।

तस्मात्वतुर्गुणा आपो विजेयास्तु रसात्मिकाः॥ ३१॥

Then *śabda*, *sparsa* and *rūpa* entered into *rasa-tanmātrā*. Therefore waters having *Rasa* quality, should be known possessing of the four gunas.

शब्दः स्पर्शश्च रूपञ्च रसो गच्छं समाविशत्।

तस्मात्पञ्चगुणा भूमिः स्थूला भूतेषु शब्दाते॥ ३२॥

The *śabda*, *sparsa*, *rūpa* and *rasa* entered gandha (smell). As a result of this, the earth was possessed of five gunas.² It is therefore considered as grossest among the five *Mahābhūtas*.

सान्ता धोराश्च मूढारच्य विशेषास्तेन ते स्मृताः।

परस्परानुप्रवेशाद्वारयन्ति परस्परम्॥ ३३॥

Calmness, terribleness, and dullness have been said the special characteristics of the *bhūtās*. All of them entering among themselves and sustain one another.

एते सप्त महात्मानो हान्योन्यस्य समाश्रयात्।

नाशकनुवन् प्रजाः स्वष्टमसमागम्य कृत्स्नशः॥ ३४॥

All the seven of them, having the great soul, depending on one another live on earth. Inspite of that, they cannot engage themselves in creation.

पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च।

महदादयो विशेषान्ता हाण्डमुत्पादयन्ति ते॥ ३५॥

Because it is presided over by Puruṣa³ and

2. Five elements produced from the five elemental particles, namely, (i) ether or the vehicle of sound; it has the property of audibility; (2) air, sensible to hearing and touch; (3) fire, sensible to hearing, touch and sight; (4) water, sensible to hearing, touch, sight, taste , (5) earth sensible to hearing, touch, sight, test and smell.

3. Soul termed Puruṣa or Ātmā which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable and immaterial.

1. Five Tanmātrās or subtle particles or atoms perceptible to beings of a superior order, but unapprehended by the grosser senses of mankind. These are the production of the consciousness of ego.

with the grace of the *Avyakta*, right from *Mahat* ending with *Viśeṣa*, all combined create the cosmic egg.

एककालसमुत्पन्नं जलबुद्धवच्च तत्।
विशेषेभ्योऽण्डमधवद्वृत्तुदकेशयम्॥२६॥

The egg, emerging at one and the same time, resembled the bubble in water with the cumulative effect of the aforesaid *viśeyas*, it grew into a gigantic form, and slept in the water.

तस्मिन् कार्यस्य करणं संसिद्धं परमेष्ठिनः।
प्रकृतेऽण्डे विवृद्धे तु क्षेत्रज्ञो ब्रह्मसंज्ञितः॥३७॥

In the process, Parameṣṭhin, the cause of the task, the egg born of *Prakṛti* started growing therin. The presided soul (*kṣetrjña*) was given the name of *Brahmā*.

स वै शरीरो प्रथमः स वै पुरुष उच्यते।
आदिकर्ता स भूतानां ब्रह्माये समर्वत्तम्॥३८॥

He is the first embodied person, also known as *Puruṣa*. He happens to be the first creator of all beings. That *Brahmā* was existed in the beginning of universe.

यमाहुः पुरुषं हंसं प्रधानात्परतः रित्यतम्।
हिरण्यगर्भं कपिलं छन्दोपूर्ति सनातनम्॥३९॥

The one who is considered to be beyond *Pradhāna-Prakṛti*.¹ He is called *Hamsa*, *Hiranyagarbha*, of tawny-colour, the ancient form of the Vedas and *Sanātana*.

मेरुस्त्वमभूतस्य जरायुश्चापि पर्वताः।
गर्भोदकं समुद्राश्च तस्यासन्परमात्मनः॥४०॥

The Meru became his placenta and the mountains became the embryo, while the ocean became the foetal fluid of that great soul.

तस्मिन्नाण्डेऽभवद्विशं सदेवासुरमानुषम्।
चन्द्रादित्यौ सनक्षत्रौ सग्रहौ सह वायुना॥४१॥

Within that cosmic Egg evolved the whole world including gods, the asuras, the human beings, the moon, the sun, the constellations, the planets, and wind.

1. The twenty-five principles of Sāṃkhya's system are (first) *Prakṛti* or *Pradhāna* . the universal and material cause; the root or the other plastic origin of all. It is eternal productive but not produced.

अद्विद्वशगुणादिभूत्य ब्रह्मातोऽण्डं समावृतम्।
आपो दशगुणेनैव तेजसा ब्रह्मातो वृताः॥४२॥

The outer part of the egg was covered with the water which was ten times more than the egg. The outer part of the same was covered with ten times more of fire.

तेजोदशगुणेनैव ब्रह्मातो वायुना वृतम्।
आकाशेनावृतो वायुः खं तु भूतादिनावृतम्॥४३॥

That tejas (fire) was further covered with the ten times more of *Vāyu*. Similarly *Vāyu* was covered with ether, besides ether was surrounded by *Bhūtādi*.

भूतादिर्महता तद्वद्व्यक्तेनावृतो महान्।
एते लोका महात्मानः सर्वे तत्त्वाभिमानिनः॥४४॥
वसन्ति तत्र पुरुषासदात्मनो व्यवस्थिताः।
ईश्वरा योगधर्माणो ये चान्ये तत्त्वचिन्तकाः॥४५॥
सर्वज्ञाः शास्त्ररजसो नित्यं मुदितमानसाः।
एतैरावरपैरण्डं प्राकृतैः समधिर्वृतम्॥४६॥

Similarly *Bhūtādi* is covered with *Mahat* and *Mahat* was covered with *Avyakta*. All these lokas combined, besides great-souled persons all skilled in Supreme knowledge, inhabit them. They are influential, and devoted to the Yogas. Some are devoted to the search of the reality. They are omniscient, devoid of *rajoguṇa*, and always remained delightful. This cosmic Egg was surrounded with the seven sheaths originating from *Prakṛti*.

एतावच्छक्यते वक्तुं मायैषा गहना द्विजाः।
एतत्प्राणानिंकं कार्यं यम्या बीजमीरितम्॥४७॥

O Brāhmaṇas, it can only be said, that the *Māyā* is quite mysterious. This is the task of *Prakṛti*, which has been termed as the seed by me.

प्रजापते: परा पूर्तिगतीयं वैदिकी श्रुतिः।
ब्रह्माण्डमेतत्सकलं सप्तलोकबलान्वितम्॥४८॥
द्वितीयं तस्य देवस्य शरीरं परमेष्ठिनः।
हिरण्यगर्भं भगवान् ब्रह्मा वै कनकाण्डजः॥४९॥

This is the highest form of Prajāpati, according to the Vedic texts. The *Brahmāṇḍa* is the second body of Parameṣṭhin (*Brahmā*), having the strength of the seven lokas. *Brahmā*

having been born out of the golden egg, is known as Hiranyagarbha.

तृतीयं भगवद्गुणं प्राहुर्वेदर्थवेदितः।
रजोगुणमयं चान्यदूपं तस्यैव धीमतः॥५०॥

Those who well-versed in the Vedas describe him to be the third form of the lord Brahmā. There is another form of the intelligent one, which is embodied with *rajoguna*.

चतुर्मुखसु भगवान् जगत्सृष्टौ प्रवर्तते।
सृष्टं च पाति सकलं विश्वात्मा विश्वतोमुखः॥५१॥
सन्तं गुणमुपाश्रित्य विष्णुर्किञ्चेश्वरः स्वयम्।

The four-faced Brahmā engages himself in the task of the creation of the universe. While Viṣṇu, the lord of universe, resorting to *Sattvaguna*, maintains all this creation. He is the soul of the universe, and having faces all round.

अन्तकाले स्वयं देवः सर्वात्मा परमेश्वरः॥५२॥
तमोगुणं समाश्रित्य रुद्रः संहरते जगत्।
एकोऽपि सन्महादेवस्त्रिधासौ समवस्थितः॥५३॥
सर्वरक्षालयगुणैर्निर्गुणोऽपि निरञ्जनः।
एकधा स द्विधा चैव त्रिधा च बहुधा गुणैः॥५४॥

At the time of dissolution of the world, Parameśvara, the soul of the universe, himself being lord Rudra, under the influence of *tamoguṇa*, destroys the universe. Lord Mahādeva, inspite of his being spotless and absolute, is active in creation, maintenance and destruction. He remains present in all the three forms. With the influence of the different *guṇas* of creation, protection and dissolution, he sometimes appears in one form, two forms or divides himself some times in three forms.

योगेश्वरः शरीराणि करोति विकरोति च।
नानाकृतियास्त्रुपनामवन्ति स्वलीलया॥५५॥

The lord of Yoga, by his sportive activity, creates and dissolves the several types of bodies of different forms, activity, features and names.

हिताय चैव भक्तानां स एव ग्रसते पुनः।
त्रिधा विभक्त्य चात्मानं त्रैलोक्ये संप्रवर्तते॥५६॥

With the sole desire of the welfare of the devotees, he devours them again. He divides himself in three forms and then changes in the three world.

सृजते ग्रसते चैव वीक्षते च विशेषतः।
यस्मात्सृष्टुनुगृह्णति ग्रसते च पुनः प्रजाः॥५७॥
गुणात्मकत्वात्वैकाल्ये तस्मादेकः स उच्यते।
अत्रे हिरण्यगर्भः स प्रादुर्भूतः सनातनः॥५८॥

He resorts to the special creation, destroys as well, while protecting the same at the same time. Because of the said quality, he is conceived to be one in all the three times, i.e. past, present and future. The eternal Hiranyagarbha Brahmā appeared first of all.

आदित्यादादिदेवोऽसावजातत्वादजः स्मृतः।
पाति यस्मात्प्रजाः सर्वाः प्रजापतिरिति स्मृतः॥५९॥

Because of his emerging on earth, first of all, he has been known as Ādideva. Because of his being unborn, he is also called as *Aja*. All the people are maintained by him because of which he is also known as Prajāpati.

देवेषु च महादेवो महादेव इति स्मृतः।
बृहत्त्वाच्च स्मृतो ब्रह्मा परत्वात्परमेश्वरः॥६०॥

Since he happens to be the greatest of all the gods, he is also known as Mahādeva. Because of his being of the gigantic form, he is known as Brahmā. Since he happens to be above all, he has been known as Parameśvara.

वशित्वादप्यवश्यत्वादीश्वरः परिभाषितः।
ऋषिः सर्वत्रगत्वेन हरिः सर्वहरो यतः॥६१॥

Because of his possessing the quality of overpowering others and because he cannot be overpowered by others, he is known as Īśvara. Because of his movement in all the places, he has been known as *Rṣi*. Because he can steel everything, he is known by the name of Hari.

अनुत्पादाच्च पूर्वत्वात्स्वयंभूतिः स स्मृतः।
नराणामयनं यस्मातेन नारायणः स्मृतः॥६२॥

Since he is beyond birth, besides being the earliest one, he has been known as Svayambhū. Similarly since he is the abode of the *Naras*, he is known as Nārāyaṇa.

हरः संसारहणाद्विभूत्वाद्विष्णुरुच्यते।
भगवान्सर्वविज्ञानादवनादेमिति स्मृतः॥६३॥

He is called Hara, because of he removes bondages of the world. Besides being endless, he is called Viṣṇu. Because of his being all

knowledgeable, he has been known Bhagavān and because of his protecting the living beings, he has been called as *Om̄*.

सर्वज्ञः सर्वविज्ञानात्सर्वः सर्वमयो यतः।
शिवः स्यान्निर्मलो यस्माद्विभुः सर्वगतो यतः॥६४॥

Because of his possessing all the knowledge, he is known as *Sarvajña* (omniscient). He is Sarva, because he is identical with all. He is called as Śiva, because of his being spotlessness and because he is present everywhere, he is called *Vibhu*.

तारणात्सर्वदुःखानां तारकः परिगीयते।
बहुनाऽत्र किमुक्तेन सर्वं ब्रह्मयं जगत्॥६५॥
अनेकभेदभिन्नस्तु क्रीडते परमेश्वरः।

Because of his relieving all the living beings from all the miseries, he is known as Tāraka. What is the use of speaking much? Actually, the entire world is like Brahman. This Paramesvara appears in various forms.

इत्येष ग्राकृतः सर्गः संक्षेपात्कथितो मया।
अबुद्धिपूर्विकां विप्रा ब्राह्मीं सृष्टि निबोधत्॥६६॥

In this way, the creation starting from Prakṛti,¹ has been described by me in brief. O Sages, now you listen about the creation of Brahmā, prior to Mahat (the principle of Cosmic intelligence).

इति श्रीकूर्मपुराणे पूर्वभागे ग्राकृतसर्गवर्णनं नाम
चतुर्थोऽध्यायः॥४॥

Lord Kūrma said, "Because he is not born from any prior person, he is called Svayambhū and because of the collection of the waters, he is called Nārāyaṇa. Because of his possessing all the *Vibhūtis* (fortunes), he is called Viṣṇu. Because of his being all knowledgeable, he is called Bhagavān and because of his extending protection to all, he is called Om̄. Because of his possessing the knowledge of *sattva*, he is known as omniscient. O Best of the Brāhmaṇas, the life span of lord Brahmā cannot be described in a large number of years. In brief, the said period of life has been known to be of two types.

स एव स्यात्परः कालस्तदते सुज्यते पुनः।

निजेन तस्य मानेन चायुर्वर्षशतं स्मृतम्॥५॥

That is the end of everything, after which the new creation follows. With the own standards of Svayambhū, his age has been prescribed to be of a hundred years.

तत्परार्द्धं तदर्द्धं वा परार्द्धमधिकीयते।

कष्टा पञ्चदश ख्याता निमेषा द्विसत्तमाः॥६॥

It is known as *padārtha* or the half of it— the *Parārdha*. O Best of the Brāhmaṇas, fifteen *nimeṣas* (winking of the eyes), make a *kāṣṭhā*.

कष्टा त्रिंशत्कला त्रिंशत्कला भौहृत्तिकी गतिः।

तावत्संख्यैरहोरात्रं मुहूर्तमनुषं स्मृतम्॥७॥

Thirty *kāṣṭhās* make a *kāla*, while three *kāṣṭhās* make a *Muhūrta*. The thirty *muhūrtas* make an *ahorātra*.

अहोरात्राणि तावंति मासः पक्षद्वयात्मकः।

तैः षड्भिरयनं वर्षं द्वेऽयने दक्षिणोत्तरे॥८॥

Again thirty *ahorātras* make two fortnights (bright and dark) are equivalent to a month; six months make an *ayana*. Two *ayanas* as known as *Uttarāyaṇa* and *Dakṣināyaṇa*, which make a year.

अयनं दक्षिणं रात्रिदेवानामुत्तरं दिनम्।

दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम्॥९॥

चतुर्युगं द्वादशभिस्तद्विभागं निबोधत।

चत्वार्युगः सहस्राणि वर्षाणां तत्कृतं युगम्॥१०॥

Dakṣināyaṇa is the night for the gods, while *uttarāyaṇa* is the day for them. Twelve thousand divine years make the four *yugas*

Chapter-5

Details of numbers of Kālas

कूर्म उवाच

अनुत्पादाच्य पूर्वस्मात् स्वयंभूरिति स स्मृतः।
नराणामयनं यस्मातेन नारायणः स्मृतः॥ १॥
हरः संसारहरणाद्विभुत्वाद्विष्णुरुच्यते।
भगवान् सर्वविज्ञानादवनादेमिति स्मृतः॥ २॥
सर्वज्ञः सर्वविज्ञानात्सर्वः सर्वमयो यतः।
स्वयम्भूतो निवृत्तस्य कालसंख्या द्विजोत्तमाः॥ ३॥
न शक्यते समाख्यातुं बहुर्वरपि स्वयम्।
कालसंख्या समासेन परार्द्धद्वयकल्पिता॥ ४॥

1. Creation originating from the intellectual principle.

known as Satya, Tretā, Dvāpara and Kaliyuga. You listen to their division. Out of them Kṛtayuga or Satya comprises of four thousand years.

तस्य तावच्छतीसस्या सम्यांशश्च कृतस्य तु।
त्रिशति द्विशति सस्या तथा चैकशति क्रमात्॥ ११॥

Satyayuga has the evening of four hundred years. The part of *Sandhyā* is of equal duration. This *sandhyā* is respectively for three hundred, two hundred and a hundred years duration.

अंशकं षट्शतं तस्मात्कृतसम्यांशकैर्विना।
त्रिद्व्येकधा च साहस्रं विना सम्यांशकेन तु॥ १२॥
त्रेताद्वापरतिष्ठाणां कालज्ञाने प्रकीर्तितम्।
एतदद्वादशसाहस्रं साधिकं परिकल्पितम्॥ १३॥

Leaving the part of *sandhyā* of Satyayuga out of them, the period of the rest of the *sandhyās* extends to six hundred years. Without the part of *Sandhyā*, two, and a thousand years for Tretā, have been cowered into the time span of Dvāpara and Kali.

तदेकसप्तिंगुणं मनोरन्तरमुच्यते।
ब्रह्मणो दिवसे विप्रा मनवश्च चतुर्दश॥ १४॥

Seven times that number (or seventy one divine yogas) make a Manvantara. O Brāhmaṇas, day of Brahmā comprises of fourteen Manvantaras.

स्वायम्भुवादयः सर्वे ततः सावर्णिकादयः।
तैरियं पृथिवी सर्वा सप्तद्वीपा सपर्वता॥ १५॥
पूर्णं युगसहस्रं वै परिपाल्या नरेश्वरैः।
मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै॥ १६॥
व्याख्यातानि न सन्देहः कल्पे कल्पे न चैव हि।
ब्राह्मणेकमः कल्पस्तावती रात्रिरिष्टते॥ १७॥

Svāyambhūva and all other Manus, thereafter the kings like Sāvarṇika and others rule the earth with seven *dvīpas*, seven mountains, for a thousand yugas. In each Manvantara, the *kalpas* are described. There is no doubt about it. A single day of Brahmā comprises of a *kalpa*. The night is of the same duration.

चतुर्युगसहस्रं तु कल्पमाहुर्मनोषिणः।
त्रीणि कल्पशतानि स्युस्तथा षष्ठिद्विजोत्तमाः॥ १८॥
ब्रह्मणो वत्सरस्तज्जैः कथितो वै द्विजोत्तमाः।

स च कालः शतगुणः परार्द्धं चैव तद्विदुः॥ १९॥

The learned person, have conceived the duration of the *kalpas* as equivalent to a thousand *Caturyugas*. O Brāhmaṇas, in this way, three hundred and sixty *kalpas* are completed. After this the people well-versed with the calculation of time have considered it to be one year of Brahmā. The same span when multiplied by hundred times, is called *Parārdha*.

तस्यान्ते सर्वसत्त्वानां सहेतौ प्रकृतौ लयः।
तेनायं प्रोच्यते सद्दिः प्राकृतः प्रतिसंचरः॥ २०॥

Ultimately the entire universe is absorbed into *Prakṛti*, which is the cause of the creation of all the living beings. Because of this, the noble people, call it as reabsorption into *Prakṛti* (*Prākṛta-Pratisaṅcāra*).

ब्रह्मनारायणेशानां त्रियाणां प्रकृतौ लयः।
प्रोच्यते कालयोगेन पुनरेव च सम्भवः॥ २१॥

Brahmā, Nārāyaṇa and Maheśa, all the three combined get absorbed in *Prakṛti* and in due course of time they re-emerge on earth.

एवं ब्रह्मा च भूतानि वासुदेवोऽपि शङ्करः।
कालेनैव तु सूज्यन्ते स एव ग्रस्ते पुनः॥ २२॥

In this way, Brahmā, all the living beings, Vāsudeva besides Śaṅkara, because of the movement of times, meet with their end on earth.

अनादिरेष भगवान् कालोऽनन्तोऽजरोऽमरः।
सर्वगत्वात्स्वतत्रत्वात्सर्वात्मत्वामहेश्वरः॥ २३॥

The same lord is called Mahēśvara, because of his having no beginning, form of Kāla, endless and imperishable.

ब्रह्मणो बहवो स्त्रा हान्ये नारायणादयः।
एको हि भगवानीशः कालः कविरिति श्रुतिः॥ २४॥

There are innumerable Brahmās, Rudras, and Nārāyanas. Only Omniscient form of Kāla, and lord Īśvara is one. This has been ordained by the Vedas.

एकमत्र व्यतीतं तु परार्द्धं ब्रह्मणो द्विजाः।
साम्प्रतं वर्तते त्वर्द्धं तस्य कल्पोऽयमग्रजः॥ २५॥

O Brāhmaṇas, a *Parārdha* of Brahmā has already lapsed and the second *Parārdha* is passing presently and happens to be his earlier

kalpa.

योऽतीतः सोऽन्तिमः कल्पः पादा इत्युच्यते बुधैः।
वाराहो वर्तते कल्पस्तस्य वक्ष्यामि विस्तरम्॥ २६॥

The *kalpa* which has already lapsed has been known as the *Padma-kalpa*. Presently *Vārāha-kalpa* is passing and I shall speak about it in detail.

इति श्रीकृष्णपुराणे पूर्वभागे कालसंख्याकथनं नाम
पञ्चमोऽध्यायः॥ ५॥

Chapter-6

Recovery of Earth from Water

कूर्म उत्तराच

आसीदेकार्णवं घोरमविभागं तपोमयम्।

शान्तवातादिकं सर्वं न प्राज्ञायत किञ्चन॥ १॥

Lord Kūrma said, "Initially there was a vast sheet of waters, a terrible ocean full of darkness, which was undivided and undisturbed by the wind. Nothing could be visible.

एकार्णवे तदा तस्मिन्नेषु स्थावरजग्न्मे।

तदा समभवद्ब्रह्मा सहस्राक्षः सहस्रपात्॥ २॥

With the destruction of all the moveables and immoveables, Brahmā emerged with a thousand eyes and a thousand feet.

सहस्रशीर्षा पुरुषो स्वमवर्णो ह्रतीन्द्रियः।

ब्रह्मा नारायणाख्यस्तु सुख्वाप सलिले तदा॥ ३॥

The same Puruṣa-Nārāyaṇa, who had a thousand heads, having complexion of gold, went to sleep in the ocean.

इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति।

ब्रह्मस्वरूपिणं देवं जगतः प्रभवाव्ययम्॥ ४॥

This verse speaks about Nārāyaṇa, who is the form of Brahman, creator of the universe, and indestructible.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः।

अयनं तस्य ता यस्मात्तेन नारायणः स्मृतः॥ ५॥

Waters are known by the name of *Nārā*, since the waters are born of Nara (the cosmic man), and since the water constitutes his abode, he is known as Nārāyaṇa.

तुल्यं युगसहस्रस्य नैशं कालमुपास्य सः।

शर्वर्थने प्रकुरुते ब्रह्मत्वं सर्गकारणात्॥ ६॥

ततस्तु सलिले तस्मिन्विज्ञायांतर्गतां महीम्।

अनुमानातद्व्यारं कर्तुकामः प्रजापतिः॥ ७॥

He enjoyed the sleep for a thousand *yugas* and at the end of the night, He assumed the function of Brahmā for the purpose of creation. Thereafter the earth was lodged at the bed of the ocean. Thus anticipating, Prajāpati desired to rescue the same.

जलक्रीडासु स्थिरं वाराहं रूपमास्थितः।

अद्यृच्छं मनसाप्यन्वैर्वाङ्मयं ब्रह्मसंज्ञितम्॥ ८॥

Then the lord took to the form of a boar which was interested in the water sports, which was undefeated by others. Because of its being the form of speech he was equated with Brahman.

पृथिव्युद्धरणार्थाय प्रविश्य च रसातलम्।

दंष्ट्र्याभ्युज्जहरैनामात्माधारो धराधरः॥ ९॥

For the redemption of the earth, he entered the nether-world. The *Ātmādhāra* (self-supporter) or *Dharādhāra* (carrier of the earth) god Varāha lifted up the earth, with his sharp tusk.

दृष्ट्वा दंष्ट्राग्रविन्यस्तां पृथ्वीं प्रथितपौरुषम्।

असुवञ्जनलोकस्था सिद्धा ब्रह्मार्षयो हरिम्॥ १०॥

Finding the earth lodged over the tip of the tusk of Varāha, all the Siddhas, and Brahmarśis, stationed in the *Janaloka* started praising Hari.

ऋषय ऊचुः:

नमस्ते देवदेवाय ब्रह्मणे परमेष्ठिने।

पुरुषाय पुराणाय शाश्वताय जयाय च॥ ११॥

The sages said, "Salutation to the lord of gods, the form of Brahman, Parameṣṭhin, *Purāṇa-puruṣa*, eternal one, and to the form of victory.

नमः स्वयम्भुवे तुभ्यं स्त्रेषु सर्वर्थवेदिने।

नमो हिरण्यगर्भाय वेद्यसे परमात्मने॥ १२॥

You are self-born, creator of the universe, well-versed in all the knowledge, salutation to you, O Hiranyagarbha, O Brahmā, Viṣṇu and Śiva, besides being the supreme soul, salutation to you.

नमस्ते वासुदेवाय विष्णवे विश्वयोनये।
नारायणाय देवाय देवानां हितकारिणे॥ १३॥

Obeisance to Lord Vāsudeva, to Viṣṇu, to the creator of universe, to the lord Nārāyaṇa, bestower of welfare on the gods, form of the gods, salutation to you.

नमोऽस्तु ते चतुर्वर्कन्त्र शार्ङ्गचक्रासिधारिणे।
सर्वभूतात्मभूताय कृटस्थाय नमोनमः॥ १४॥

O four-faced one, holder of Śārṅga bow, *cakra* and sword, salutation to you. You are the form of soul for all the *bhūtas* the unchanging, one, salutation to you.

नमो वेदरहस्याय नमस्ते वेदयोनये।
नमो बुद्धाय शुद्धाय नमस्ते ज्ञानरूपिणे॥ १५॥

Salutation to the secret of the Vedas. Salutation to origin of the Vedas, salutation to the one possessing all the wisdom and being the spotless one and the form of knowledge.

नमोऽस्त्वानन्दरूपाय साक्षिणे जगतां नमः।
अनन्तायाप्रमेयाय कार्याय कारणाय च॥ १६॥

Salutation to the blissful one and the witness of the universe. Salutation to the one, who is beyond measure, the limitless one, and the form of cause and the task.

नमस्ते पञ्चभूताय पञ्चभूतात्मने नमः।
नमो मूलप्रकृतये मायारूपाय ते नमः॥ १७॥

Salutation to the one, having the form of five elements. Salutation to soul of the five elements, and the one, having the form of Mūlaprakṛti (Primordial nature) and Māyā.

नमोऽस्तु ते वराहाय नमस्ते मत्स्यरूपिणे।
नमो योगाधिगम्याय नमः संकर्षणाय ते॥ १८॥

Salutation to the one, who has taken to the form of Varāha. Salutation to the one who could be known by the yogic practices, salutation to Saṁkarṣaṇa.

नमस्त्रिमूर्तये तुर्यं त्रिधामे दिव्यतेजसे।
नमः सिद्धाय पूज्याय गुणत्रयविभागिने॥ १९॥

Salutation to Trimūrti, Salutation to Tridhāma (having three abodes), one of divine lustre, the Siddha, adorable one and the one who divides the guṇas into three.

नमोस्त्वादित्यरूपाय नमस्ते पदयोनये।
नमोऽमूर्त्ताय मूर्त्ताय माधवाय नमो नमः॥ २०॥

Salutation to the form of Āditya. Salutation to the form of lotus-born one, and the one who is formless, to the embodied one and Mādhava (the consort of Lakṣmī).

त्वयैव सृष्टमखिलं त्वय्येव सकलं स्थितम्।
पालयैतज्जगत्सर्वं त्राता त्वं शरणं गतिः॥ २१॥

It is you who has created the eternal universe. The entire universe is lodged in you. You are the preserver of the universe. You are the protector as well as the refuge of all.

इत्यं स भगवान् विष्णुः सनकाद्यैरभिष्ठृतः।
प्रसादमकरोत्तेषां वराहवपुरीश्वरः॥ २२॥

When so eulogised by the sages like Sanaka and others, lord Viṣṇu, who had taken to the form of Varāha, was pleased.

ततः स्वस्थानमानीय पृथिवीं पृथिवीधरः।
मुमोच रूपं मनसा धारयित्वा धराधरः॥ २३॥

The Varāha—the lord of the earth, established her at the proper place. Thereafter lord Dharādhara (supporter of the earth) discarded the form of boar.

तस्योपरि जलौघस्य महतो नौरिव स्थिता।
विततत्वाच्च देहस्य न मही याति संप्लवम्॥ २४॥

Then the earth was lodged over the oceanic waters like a boat. Because of the vastness of her body, the earth could not drown in water.

पृथिवीं स समीकृत्य पृथिव्यां सोऽचिनोद्दिरीन्।
प्राक् सर्गदध्यानखिलान् ततः सर्गेऽदध्यनः॥ २५॥

The lord made the earth plain, re-established all the mountains which had been burnt earlier. Thereafter he thought of re-creation.

इति श्री कूर्मपुराणे पूर्वभागे पृथिव्युद्धारे षष्ठोऽध्यायः॥ ६॥

Chapter-7

Description of Sarga or Creation

कूर्म उवाच

सृष्टि चिन्तयतस्तस्य कल्पादिषु यथा पुरा।

अबुद्धिपूर्वकः सर्गः प्रादुर्भूतस्तमोमयः॥ १॥

Lord Kūrma said, “Whom the Prajāpati, as before, conceived of starting the creation, then

there emerged the dark creation which was devoid of wisdom.

तमोमोहो महामोहस्तामिस्रश्चान्धसंज्ञितः।
अविद्या पञ्चमी तेषां प्रादुर्भूता महात्पनः॥ २॥

It was covered with five sheaths of *Tama* (darkness), *Moha* (delusion), *Mahāmoha* (great delusion), *Andhatāmisra* (blinding darkness) and the fifth one among them was *Avidyā*. All came out of the great-souled Prajāpati.

पञ्चधावस्थितः सर्गो ध्यायतः सोऽभिमानिनः।
संवृत्सत्पसा चैव बीजकुम्भवदावृतः॥ ३॥

Thus the sarga remained five-fold, even he was meditating and identified himself with it. It was covered with darkness like the seed in the well.

बहिरन्तश्चाप्रकाशस्तत्त्वो निःसंग एव च।
मुख्या नगा इति प्रोक्ता मुख्यसर्गस्तु स स्मृतः॥ ४॥

The said sarga was devoid of light inside and outside, besides being surprised and lonely. Its prominent mountains were treated as the creation.

तं दृष्ट्वाऽसाधकं सर्गममन्यदपरं प्रभुः।
तस्याभिध्यायतः सर्गं तिर्यक् स्नोतोऽभ्यवर्त्तत॥ ५॥

The lord, then thinking such a creation to be incomplete, thought of resorting to some other creation, which influenced the *tiryak* source.

यस्मात्तिर्यक् प्रवृत्तः स तिर्यक्स्रोतः ततः स्मृतः।
पश्चादयस्ते विख्याता उत्पथग्राहिणो द्विजाः॥ ६॥

Since it was influenced in a slanting way, therefore, it was known as *tiryak-srotas*. O Brāhmaṇas, therefore, they come to be known as beasts etc. which followed the unstraight path.

तमप्यसाधकं ज्ञात्वा सर्गमन्यं सर्वसं ह।
अर्धस्रोत इति प्रोक्तो देवसर्गस्तु सत्त्विकः॥ ७॥

Finding it also to be of no use, he resorted to another creation, which was the *sāttvik* creation of the gods and was called as *ūrdhvatasrotas*.

ते सुखप्रीतिबहुला बहिरन्तस्त्वनावृताः।
प्रकाशा बहिरन्तश्च स्वभावादेवसंज्ञिताः॥ ८॥

All of them were more comfortable and loveable. They were uncovered and had the

same light inside and outside. They came to be known as *Devas*.

ततोऽभिध्यायतस्तस्य सत्याभिध्यायिनस्तदा।
प्रादुरासीत्तदा व्यक्तादर्वाकस्त्रोतस्तु साधकः॥ ९॥

Thereafter thinking over the truth, they started meditating at the same time. Then from the unmanifest appeared as *Arvāk-srotas* creation, competent of performing his purpose.

तत्र प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिकाः।
दुःखोल्कटा तत्त्वयुता मनुष्याः परिकीर्तिताः॥ १०॥

They came to be known as the human beings. Those are possessing enough of light of knowledge, having the quality of *Sattva*, defiled and afflicted with *Tamas* and dominated with *Rajas*.

तं दृष्ट्वा चापरं सर्गममन्यद्वगवानजः।
तस्याभिध्यायतः सर्गं सर्गो भूतादिकोऽभवत्॥ ११॥

ते परिग्रहिणः सर्वे संविभागरताः पुनः।
खादिनश्चाप्यशीलाश्च भूताद्याः परिकीर्तिताः॥ १२॥

Observing that creation, lord Aja (the unborn Brahmā), thought of another creation. While so doing, the creation of the *bhūtādika* was formed. They were filled with detachment, desirous of good as per their own wishes, desirous of eating and were deprived of the qualities of gentleness and other noble qualities.

इत्येते पञ्च कथिताः सर्गा वै द्विजपुण्गवाः।
प्रथमो महतः सर्गो विज्ञेयो ब्रह्माणस्तु सः॥ १३॥

O Brāhmaṇas, thus five *Sargas* have been explained here. Out of them, *Mahat* is to be known the first creation of Brahmā.

तन्मात्राणां द्वितीयस्तु भूतसर्गो हि संस्मृतः।
वैकारिकस्तृतीयस्तु सर्गं ऐन्द्रियकः स्मृतः॥ १४॥

There is the second creation of the subtle elements, which is called *Bhūtasarga*. The third is the *Vaikārika* creation known as *Aindriyaka* (produced from sense organ).

इत्येष प्राकृतः सर्गः संभूतो बुद्धिपूर्वकः।
मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः॥ १५॥

This *Prākṛta Sarga* is filled with wisdom. *Mukhya-sarga* is considered as fourth one. The immobile beings are expressed by the term

Mukhya.

तिर्यक्स्रोतस्तु यः प्रोक्तस्तिर्यग्ययोन्यः स पञ्चमः।
तथोर्ध्वस्रोतसां षष्ठो देवसर्गस्तु स स्मृतः॥ १६॥
ततोऽवर्क्ष्रोतसां सर्गः सप्तमः स तु मानुषः।
अष्टमो भौतिकः सर्गे भूतादीनां प्रकीर्तिः॥ १७॥

The *tiryak-srotas* referred to above, is the fifth creation relating to the animals and birds. Similarly, the creation known as *urdhva-srotas* is the sixth and considered as *Devasarga*. Thereafter Arvāk-srots creation to be the seventh human creation. The eighth creation of the bhūtas is known as *Bhautika* creation.

नवमश्वैव कौमारः प्राकृता वैकृतास्त्वमे।
प्राकृतास्तु त्रयः पूर्वे सर्गास्ते बुद्धिपूर्वकाः॥ १८॥

The ninth one is known as the *Kaumāra*-creation. It happens to be *Prākṛta* as well as *Vaikṛta*. First three sargs are the *Prākṛta-sargas*, which all are established without pertaining to intellect.

बुद्धिपूर्वं प्रवर्तन्ते मुख्याद्या मुनिपुंगवाः।
अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान्॥ १९॥
सनकं सनातनं चैव तथैव च सनन्दनम्।
क्रतुं सनक्लुमारं च पूर्वमेव प्रजापतिः॥ २०॥

O Best of the sages, the creations beginning with the *Mukhya* (immovable) one function through the antecedence of the *Buddhi* (intellect). In the beginning Brahmā, created his mind-born sons, who were similar to him. They were Sanaka, Sanātana, Sanandana, Kratu, and Sanatkumāra. They were produced first of all.

पञ्चैते योगिनो विग्राः परं वैराग्यमाश्रिताः।
ईश्वरासक्तमनसो न सृष्टौ दधिरे मतिम्॥ २१॥

They five were Brāmanas endowed with yogic power and because of their detachment their minds were devoted to Īśvara (Supreme lord) and as such they took no interest in creation.

तेष्वेवं निरपेक्षेषु लोकसुष्टौ प्रजापतिः।
मुमोह मायया सद्यो मायिनः परमेष्ठिनः॥ २२॥

Thus having no interest in the creation of the universe, Prajāpati fainted suddenly by the Māyā of Parameṣṭhin.

संबोधयामास च तं जगन्मायो महामुनिः।
नारायणो महायोगी योगिचित्तानुरञ्जनः॥ २३॥

Then Nārāyaṇa— the great sage and Yогin, who is the creator of the worlds through Māyā, and who delighted the minds of the Yogins and the great Yогin, delivered a discourse to his son.

बोधितस्तेन विश्वात्पा तताप परमं तपः।
स तप्यमानो भगवान् किञ्चित्पत्यपद्यत॥ २४॥

When so discoursed by Nārāyaṇa, the soul of universe, performed a great penance. Even after so performing the *tapas* the Lord achieved nothing.

ततो दीर्घेण कालेन दुःखाक्षोद्योऽभ्यजायत।
क्रोधाविष्टस्य नेत्राभ्यां प्रापतत्रशुबिन्दवः॥ २५॥

Then after the passing of a long time, he developed anger because of his failure. When in anger the tears started dropping from his eyes.

भृकुटीकृटिलात्स्य ललाटात्परमेष्ठिनः।
समुत्पन्नो महादेवः शरण्यो नीललोहितः॥ २६॥

Then out of the curved eyebrows of Brahma's forehead, Mahādeva of dark-blue complexion, the refuge of all, emerged himself.

स एव भगवानीशस्तेजोराशिः सनातनः।
यं प्रपश्यन्ति विद्वांसः स्वात्मस्थं परमेश्वरम्॥ २७॥

He is the lord possessing all the lustre, and known as eternal Īśvara, who is visualised by the people with wisdom as Parameśvara lodged in the soul.

ओकारं समनुस्मृत्य प्रणाम्य च कृताङ्गलिः।
तमाह भगवान् ब्रह्मा सृजेमा विविधाः प्रजाः॥ २८॥

Then getting reminded of *Omkāra*, offering his salutation to him with folded hands, Brahmā spoke to him, “create these various subjects.”

निशम्य भगवद्वाक्यं शंकरो धर्मवाहनः।
आत्मना सदृशान् रुद्रान् सर्सज मनसा शिवः।
कर्पदिनो निरातङ्कांश्चिनेत्रान्नीललोहितान्॥ २९॥

Listening to the words of Brahmā, Śiva— the transmitter of righteousness, mentally created Rudras resembling himself, with matted locks of hair over the head, devoid of violence, adorned with three eyes each and having the purple complexion.

तं प्राह भगवान् ब्रह्मा जन्ममृत्युयुताः प्रजाः।
सृजेति सोऽब्रवीदीशो नाहं मृत्युजरान्विताः॥ ३०॥
प्रजाः स्मृक्ष्ये जगन्नाथं सृजत्वमशुभाः प्रजाः।
निवार्यं स तदा रुद्रं ससर्ज कमलोद्धवः॥ ३१॥

Then lord Brahmā spoke to them, “You create the people who shall be subject to the birth and death.” Then Śiva said, “O Lord of the universe, I shall not create people who have to face old age and death. Such type of inauspicious subjects should be created by you. Then Brahmā, born of the lotus, prohibiting the Rudras, resorted to the creation himself.

स्थानाभिमानिनः सर्वान् गदतस्तान्निबोधत।
आपेऽग्निरन्तरिक्षं च द्यौर्वायुः पृथिवी तथा॥ ३२॥
नद्यः समुद्राः शैलाश्च वृक्षा वीर्यं एव च।
लवाः काष्ठाः कलाश्चैव मुहूर्ता दिवसाः क्षयाः॥ ३३॥
अर्द्धमासाश्च मासाश्च अथनाव्युगादयः।
स्थानाभिमानिनः सृष्टा साधकानसृजत्पुनः॥ ३४॥

Then Brahmā created the living beings who were presiding their respective places, about whom, I am speaking now. You please listen. These included water, fire, space, sky, wind, earth, rivers, the oceans, mountains, trees, creepers, small particles, *kāṣṭhās*, *kāla*, *muhūrtas*, days, nights, fortnights, months, *ayanas*, years and *yugas*. Thus creating those who were presiding over their places, then he created the *Sādhakas*.

परीचिभृगवङ्गिरसः पुलस्यं पुलहं क्रतुम्।
दक्षपत्रिं वसिष्ठं च धर्मं संकल्पमेव च॥ ३५॥

Then he created (ten sons) Marīci, Bhrgu, Aṅgirā, Pulastya, Pulaha, Kratu, Dakṣa, Atri, Vasiṣṭha, Dharma and Samkalpa.

प्राणादब्रह्मासृजदक्षं चक्षुभ्यां च परीचिनम्।
शिरसोऽग्निरसं देवो हृदयादभृगुमेव च॥ ३६॥

Dakṣa was created by Brahmā out of his vital airs (*prāṇa*), while Marīci was created out of his eyes. Aṅgirā emerged out of the forehead, while Bhrgu emerged out of his heart.

नेत्राभ्यामविनामानं धर्मं च व्यवसायतः।
संकल्पं चैव संकल्पात्सर्वलोकपितामहः॥ ३७॥

The grandsire of the universe, created Atri

out of his eyes, Dharma out of his occupations and Samkalpa out of his firm resolve.

पुलस्यं च तथोदानादव्यानाच्च पुलहं मुनिम्।
अपानात् क्रतुमव्याप्तं समानाच्च वसिष्ठकम्॥ ३८॥

Pulastya was created out of the *Udāna-vāyu*, Pulaha was created from *Vyāna-vāyu* while deliberate Kratu, who was created from *Apāna*, and Vasiṣṭha was created out of the *Samāna-vāyu*.

इत्येते ब्रह्मणा सृष्टाः साधका गृहमेधिनः।
आस्थाय मानवं रूपं धर्मस्तैः संप्रवर्त्तितः॥ ३९॥

These are the *Sādhakas*, the householder sages created by Brahmā. Then he, taking to the human form, the righteousness or religion established by them.

ततो देवासुरपितृन् मनुष्यांश्च चतुष्टयम्।
सिस्कृष्टभर्गवानीशः स्वमात्मानमयोजयत॥ ४०॥

Thereafter lord Brahmā desirous of creating the four, viz., Devas, Asuras, Pitṛs, and the human beings, engaged himself therein.

युक्तात्मनस्तमोमात्रा ह्युक्तिकाभूत्वजापते।
ततोऽस्य जघनात्पूर्वमसुरा जज्ञिरे सुताः॥ ४१॥

When the soul of Prajāpati endowed with yogic power, the substance of *Tamas* (dark traits) became increased. Then the *asuras* as his sons emerged out of his thighs.

उत्सर्जसुरान् सृष्टा तां तनुं पुरुषोत्तमः।
सा चोत्सृष्टा तनुस्तेन सद्यो रात्रिरजायत॥ ४२॥

After the creation of the *asuras* lord Puruṣottama cast off that physical body. Getting thus separated from him, the body took to the form of night.

सा तमोबहुला यमात्प्रजासत्स्यां स्वपन्त्यतः।
सत्त्वमात्रात्मिकां देवस्तनुमन्यां गृहीतवान्॥ ४३॥

The said night was filled with darkness and because of this the subjects sleep during the night. Thereafter Prajāpati, took to another body based on *Sāttvika* elements.

ततोऽस्य मुखतो देवा दीव्यतः संप्रजज्ञिरे।
त्यक्ता सापि तनुस्तेन सत्त्वप्रायमभूहिनम्॥ ४४॥

Thereafter out of his resplendent mouth, emerged the gods. When he also discarded that

body, then it was turned as the day with predominant *Sattva* element.

तस्मादहो धर्मयुक्ता देवताः समुपासते।
सत्त्वमात्रात्मिकामेव ततोऽन्यां जगृते तनुम्॥४५॥

Because of this, the religious minded gods, perform adoration during the day. Thereafter he embraced an other body with *sāttvika* elements.

पितृवन्मन्यमानस्य पितरः संप्रज्ञिरे।
उत्सर्ज पितृन् सृष्टा तत्स्तामपि विश्वदृक्॥४६॥

The manes who considerd him like a father emerged out of the said body. In this way Brahmā, the viewer of the universe, after creating the Pitṛs, discarded that body as well.

सापविद्वा तनुस्तेन सद्यः सस्याः व्यजायत।
तस्मादहृदैवतानां रात्रिः स्याद्विद्विषाम्॥४७॥

The body discarded by Brahmā was turned into the form of *Sandhyā* (dusk). Therefore the day time is for the gods and the night time is for the enemies of the gods.

तयोर्मध्ये पितृणां तु मूर्तिः सस्या गरीयसी।
तस्माद्वेवासुराः सर्वे मुनयो मानवास्तदा॥४८॥
उपासते सदा युक्ता रात्र्यहोर्मध्यमां तनुम्।
रजोमात्रात्मिकां ब्रह्मा तनुमन्यां ततोऽसृजत्॥४९॥

In between both of them, the great *Sandhyā* i.e. evening twilight is the time for *Pitṛs*. Therefore, all the gods, demons, sages and human beings always adore with concentration, in the middle time of the day and the night. Thereafter Brahmā created another body with predominant *Rajoguṇa*.

ततोऽस्य जज्ञिरे पुत्रा भनुष्या रजसावृताः।
तामथाशु स तत्याज तनुं सद्यः प्रजापतिः॥५०॥
ज्योत्स्ना सा चाभवद्विग्राः प्राक्सस्या याधिदीयते।
ततः स भगवान्ब्रह्मा संप्राप्य द्विजपुंगवाः॥५१॥
मूर्तिं तमोरजःप्राया पुनरेवाभ्यपूजयत्।
अथकारे क्षुधाविष्टा राक्षसास्तस्य जज्ञिरे॥५२॥

The human beings endowed with *rajas* quality were born as his sons out of that body. In due course of time, Prajāpati the also discarded that body. O Brāhmaṇas, thereafter the said body was turned into resplendence, which was called the dawn and also morning

twilight. O best of the Brāhmaṇas, then lord Brahmā, attained the body consisting of *tamoguṇa* and *rajoguṇa*. Then out of the darkness the Rākṣasas were born overwhelmed with hunger.

पुत्रास्तमोरजःप्राया बलिनस्ते निशाचराः।
सर्प यक्षास्तथा भूता गन्धर्वाः संप्रज्ञिरे॥५३॥

They all sons were born exceedingly powerful, endowed with nature of *Tamas* and *Rajas* and were walking in the night (*Niśācara*). Similarly the serpents, goblins, Yakṣas and Gandharvas were also born.

रजस्तमोभ्यामाविष्टांस्ततोऽन्यानसृजत्रभुः।
वयांसि वयसः सृष्टा अवीच्य वक्षसोऽसृजत्॥५४॥

Thereafter the lord created another living beings endowed with quality of *Rajas* and *Tamas*. He created the birds out of his age and the sheep were born out of his chest.

मुखतोऽजान् ससर्जन्यान् उदराङ्गाश्च निर्ममे।
पद्म्यां चाश्वान्स्तमातंगात्रासभान् गवयान्मृगान्॥५५॥
उष्णानश्वतराश्वैव अरलेश्व प्रजापतिः।
ओषध्यः फलमूलानि रोमध्यस्तस्य जज्ञिरे॥५६॥

The goats and others were born out of the mouth, the cows were born out of the belly. The horses, donkeys, elephants and the deer emerged out of the feet, while the fruits and roots besides the medicinal plants emerged out of the pores of his body. The camels and mules were made out of his elbows.

गायत्रं च त्रिष्ठवै त्रिवृत्तोमं रथन्तरम्।
अग्निष्टोमं च यज्ञानां निर्ममे प्रथमान्मुखात्॥५७॥

The four-faced Brahmā, created Gāyatrī metre out of his first (eastern) face, besides the *Rks*, *Trivrt-stoma* mantras, *Rathantara* (collection of Sāman), and *Agniṣṭoma* among all *Yajñas*.

यजूषि त्रैष्टुभं छन्दस्तोमं पञ्चदशं तथा।
बृहत्साम तथोवक्षङ्ग दक्षिणादसृजन्मुखात्॥५८॥

The mantras of *Yajuṣ*, *Trīṣṭubha* metre, and the *Pañcadaśa* stomas, *Brhatsāma*, and *Uktha*,

1. A kind of recited verses forming a subdivision of the Śāstras, they generally form a series, and are recited in contradistinction to the Sāman verses.

emerged out of the right or southern face of Brahmā.

सामनि जागतं छन्दस्तोमं सप्तदशं तथा।
वैरूपमतिरात्रं च पश्चिमादसृजनुखात्॥५९॥

The hymns of *Sāman* and *Jagatī* metre, and *Sapta-daśa stoma*, besides *Vairūpa* (mantras of *Sāman*), and *Atirātra* sacrifice were also created from his western face.

एकविंशत्यर्थाणमासोर्यामाणमेव च।
अनुष्टुभं सवैराजमुत्तरादसृजनुखात्॥६०॥

The mantras named *Eka-vimśa* of Atharvaveda, the sacrifice *Aptoryāma*, *Anuṣṭubha* metre and *Vairāja* hymns (of *Sāmaveda*) emerged out of the northern face of Brahmā.

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जङ्गिरे।
ब्रह्मणो हि प्रजासर्गं सृजतस्तु प्रजापतेः॥६१॥
यक्षान् पिशाचान् गन्धर्वास्तथैवाप्सरसः शुभाः।
सृष्टा चतुष्टयं सर्गं देवर्षिपितृमानुषम्॥६२॥
ततोऽसृजच्य भूतानि स्थावराणि चरणि च।
नरकिन्नररक्षासि वयः पशुमृगोरगान्॥६३॥

Whether big or small, several living beings emerged out of limbs of Brahmā. While resorting to the creation of the living beings, Brahmā-Prajāpati, also created Yakṣas, Piśācas, Gandharvas as well as of creations, viz., the gods, *Ryis*, *Pitrs* and the human, then he created the moveable and immoveable beings. Then he created humans, Kinnaras, Rākṣasas, birds, animals, deer and serpents and other eternal and temporary creation, both the moveable or immovable.

अव्ययं च व्ययं चैव द्वयं स्थावरजङ्गमम्।
तेषां ये यानि कर्माणि प्राक् सृष्टेः प्रतिपेदिरे॥६४॥
तान्येव ते प्रपट्यन्ते सृज्यमानाः पुनः पुनः।
हिसाहिसे मृदुकूरे धर्माधर्मावृतानृते॥६५॥
तद्वाविताः प्रपट्यन्ते तस्मात्तस्य रोचते।
महाभूतेषु नानात्वमिन्द्रियार्थेषु मूर्तिषु॥६६॥
विनियोगं च भूतानां धातैव व्यदधात्स्वयम्।
नामरूपं च भूतानां प्राकृतानां प्रपञ्चनम्॥६७॥

Whatever the deeds had been taken by these creation in their previous birth, they achieve

them created again and again. The violence or non-violence, softness or harshness, righteousness or unrighteousness, truthness and falsehood, were achieved by them as per their earlier performance and as such they like it. The creator himself has created all the organs of senses besides the matters concerning them and the other related matters.

वेदशङ्क्लेभ्य एवादौ निर्ममे स महेश्वरः।
आर्षाणि चैव नामानि यश्च वेदेषु सृष्टयः॥६८॥
शर्वर्घन्ते प्रसूतानां तान्येवैभ्यो ददात्यजः।

Initially Maheśvara created the names and forms of creatures as per the provisions of the Vedas. That unborn deity gave the names of the sages to those who were born at the close of his night.

यावन्ति प्रतिलिङ्गानि नानारूपाणि पर्यये॥६९॥
दृश्यन्ते तानि तान्येव तथा भावाद्युगादिषु॥७०॥

Whatever forms and functions are seen in the beginnings of the Yugas are definitely the same as are seen in the various cycles of ages.

इति श्रीकूर्मपुराणे पूर्वभागे सप्तमोऽध्यायः॥७१॥

Chapter-8

Description of the Prominent Sargas

कूर्म उवाच

एवं भूतानि सृष्टानि स्थावराणि चराणि च।

यदास्य ताः प्रजाः सृष्टा न व्यवर्द्धन्त धीमतः॥ १॥

Kūrma said, “Thus the moveable and immoveable creatures were created. But the created beings of wise Prajāpati, did not increase.

तमोमात्रावृतो ब्रह्मा तदाशोचत दुःखितः।

ततः स विद्ये बुद्धिमर्थनिश्चयगामिनीम्॥ २॥

Then Brahmā overpowered with *tamoguna*, feeling painful, started grieving. Therefore he used his own intellect, which could be the course of success.

अथात्मनि समद्राक्षीत्तमोमात्रां नियामिकाम्।

रजः सत्त्वं च संवृतं वर्तमानं स्वधर्मतः॥ ३॥

Thereafter he visualised *Tāmasa* elements within himself as main cause/controlling

everything. Rajas and Sattva qualities also were present with their own functions enveloped by Tamas.

तमसु व्यनुदत्पश्चात्रजः सत्त्वेन संयुतः।
तत्त्वः प्रतिनुन्नं वै मिथुनं समजायत॥४॥
अधर्माचरणो विग्रा हिंसा चाशुभलक्षणा।
स्वां तनुं स ततो ब्रह्मा तामपोहत भास्वराम्॥५॥

Then he discarded tamoguṇa and he was then united *rajoguṇa* with *Sattva-guṇa*. With the decline of tamas element, it appeared in the form of *mithuna*. O Brāhmaṇas, she was the performer of violence following the path of adharma. Thereafter Brahmā covered the shining body.

द्विकारोत्पुनर्दर्देहमर्द्धेन पुरुषोऽभवत्।
अर्द्धेन नारी पुरुषो विराजमसृजत् प्रभुः॥६॥

Again he divided his body into two parts. Half the part of the body was male, while the other half of the body was that of a female. The lord in the form of Puruṣa, produced *Virāj*.¹

नारीं च शतरूपाख्यां योगिनीं ससृजे शुभाम्।
सा दिवं पृथिवीं चैव महिमा व्याप्य संस्थिता॥७॥

The female Yognī, known by the name of Śatarūpā² having all the noble symptoms was produced. She stood there illumining the earth and the sky with her lustre.

योगैश्वर्यर्कलोपेता ज्ञानविज्ञानसंयुता।

1. Brahma having divided his own substance into male and female, produced from the female the male power *Virāj*, who then produced the first Manu or Manu Svāyambhuva, who then created the ten Prajāpatis. Mn. i,32; The Bhāgavata Purāṇa states that the male half of Brahmā was Manu, and the ether half Śata-rūpā, and does not allude to the intervention of *Virāj*; other Purāṇas describe the union of Śata-rūpā with *Virāj* or Puruṣa in the first instance, and with Manu in the second; *Virāj* as a sort of secondary creator, is sometimes identified with Prajāpati.

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

योऽभवत्पुरुषात्पुत्रो विराङ्गव्यक्तजन्मनः॥८॥
स्वायंभुवो मनुर्देवः सोऽभवत्पुरुषो मुनिः।
सा देवी शतरूपाख्या तपः कृत्वा सुदुश्वरम्॥९॥
भर्तारं दीपयशसं मनुप्रेवान्वपद्यता।
तस्माच्य शतरूपा सा पुत्रद्वयमसूयता॥१०॥

The female was possessing all the riches and prowess, besides the knowledge and spiritual enlightenment. The *virāj*-son who was born of the unborn Puruṣa, subsequently came to be known as Svāyambhuva Manu. The female named Śatarūpa performed hard *tapas* and achieved the glorious Manu as her husband. Two sons were born to Śatarūpā from Manu.

प्रियव्रतोत्तानपादौ कन्याद्वयमनुत्तमम्।
तयोः प्रसूति दक्षाय मनुः कन्यां ददे पुनः॥११॥
प्रजापतिरथाकूर्तिं मानसो जगृहे सचिः।
आकूत्या मिथुनं जडे मानसस्य रुचेः शुभम्॥१२॥
यज्ञं च दक्षिणां चैव याश्यां संवर्द्धितं जगत्।
यज्ञस्य दक्षिणायां च पुत्रा द्वादशा जज्ञिरे॥१३॥
यामा इति सप्तराख्याता देवाः स्वायंभुवेऽन्तरा।

Both of them were known as Priyavrata and Uttānapāda. The best of two girls were also born to her. Out of them, the girl named Prasūti, was given away to Dakṣa by Manu. Then Ruci the mind born son of Prajāpati, accepted the second daughter named Ākūti. With the union of Ruci and Ākūti, a *mithuna* with auspicious symbols was born in the form of human creation. Both of them were known by the names of Yajña and Dakṣinā and the entire universe developed out of them. By Yajña, Dakṣinā gave birth to twelve sons. They all were *Devas* during the time of Svāyambhava Manu and they came to be known by the name of Yāmā.

प्रसूत्यां च तथा दक्षश्वतस्त्रो विशतिं तथा॥१४॥
ससर्ज कन्या नामानि तासां सम्यक् निबोधत।
श्रद्धा लक्ष्मीर्घतिस्तुष्टिः पुष्टिर्घेदा क्रिया तथा॥१५॥
बुद्धिर्लर्ज्जा वपुः शान्तिः सिद्धिः कीर्तिस्त्रयोदशी।
पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीः शुभाः॥१६॥

Similarly Dakṣa-prajāpati, produced twenty four daughters from Prasūti. You attentively listen to the names of the twenty four daughters

born to Prasūti- Śraddhā (faith), Lakṣmī (riches), Dhṛti (firmness), Tuṭi (satisfaction), Puti (nourishment), Medhā (recollection), Kriyā (action), Buddhi (intelligence), Lajjā (bashfulness), Vapu (body), Śānti (peace) Siddhi (accomplishment), and Kīrti (fame) was the thirteenth. These auspicious daughters of Dakṣa were accepted by *Dharma* as his wives.

तात्पर्यः शिष्टा यवीयस्य एकादश सुलोचनाः।
ख्यातिः सत्यं संभूतिः स्मृतिः प्रीतिः क्षमा तथा॥ १७
सन्ततिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा।

The remaining eleven daughters had the beautiful eyes, and were known by the names of Khyāti, Sūti, Sambhūti, Smṛti, Prīti, Kṣamā, Santati, Anasūyā, Úrjā, Svāhā and Svadhā.

भृगुर्भवो मरीचिक्षा तथा चैवाङ्गिरा मुनिः॥ १८॥
पुलस्त्यः पुलहश्चैव क्रतुः परमधर्मवित्।
अत्रिर्विसिष्टो वह्निक्ष पितस्त्र यथाक्रमम्॥ १९॥
ख्यात्याद्या जगृहुः कन्या मुनयो ज्ञानसत्तमाः।
श्रद्धाया आत्मजः कामो दर्पे लक्ष्मीसुतः स्मृतः॥ २०॥

The eleven Ṛsis possessing the best of wisdom known as Bhṛgu, Bhava, Marīci, Aṅgirā,¹ Muni, Pulastya, Pulaha, Kratu— The extremely religious one, Atri, Vasiṣṭha, Vanhi and Piṭrs, accepted Khyāti and other girls as their wives. Kāma was the son of Śraddhā and Darpa was the son of Lakṣmī.

धृत्यास्तु नियमः पुत्रसुष्टुच्याः सन्तोष उच्यते।
पुष्टुच्या लाभः सुतश्चापि मेधापुत्रः शमस्तथा॥ २१॥

Niyama was the son of Dhṛti, while Santoṣa was the son of Tuṣṭi. Lābha was the son of Puṣṭi and Sāma was the son of Medhā.

1. **Aṅgiras**, Author of the hymns of RV. ix, of a code of laws, and of a treatise on astronomy. He is considered as one of the seven Ṛsis of the first Manvantara, as a Prajāpati, as a teacher of the Brahmavidyā, which he had learnt from Satyavāha, a descendant of Bharadvāja, etc. Among his sons, the chief is Agni, others are Samvarta, Utathya, and Brhaspati; among his daughters are mentioned Sinīvālī, Kuhū, Rākā, Anumati, and Akūpārā; but the Ṛcas or Vedic hymns, the manes of Havishmat, and mankind itself are styled his offspring. In astronomy he is the planet Jupiter, and a star in Ursa Major.

क्रियायाश्चाभवत्युत्रो दण्डश्च नय एव च।
बुद्ध्या बोधः सुतस्तद्वामादोऽप्यजायत॥ २२॥

Danda and Naya were other sons of Kriyā. Pramāda and Bodha was the sons of Buddhi.

लज्जाया विनयः पुत्रो वपुषो व्यवसायकः।
क्षेमः शान्तिसुतश्चापि सिद्धिः सिद्धेजायत॥ २३॥

Vinaya was the son of Lajjā, Vyavasāya (exertion) was the son of Vapu (body). Kṣema (well-being) was the son of Śānti (peace) and Siddhi was the son of Siddhi.

यशः कीर्तिसुतस्तद्विद्येते धर्मसूनवः।
कामस्य हर्षः पुत्रोऽभूद्वेवानन्दोऽप्यजायत॥ २४॥

Yaśa (fame) was the son of Kīrti. Thus all of them were the sons of Dharma. Harṣa and Devānanda were the sons of Kāma.

इत्येष वै सुखोदर्कः सर्गो धर्मस्य कीर्तिं।
जज्ञे हिंसा त्वधर्मद्वै निकृतिं चानुतं सुतम्॥ २५॥

In this way, this is said to be the progeny of Dharma. Hiṁsa (violence) produced the sons named Nikṛti and Anṛta (falsehood) from Adharma.

निकृतेसुतनयो जज्ञे भयं नरकमेव च।
माया च वेदना चैव मिथुनं त्विदमेतयोः॥ २६॥

Nikṛti (Wickedness) had two twins known as Bhaya and Naraka, Māyā and Vedanā. Both were twins of them.

भयाज्जज्ञेऽथ वै माया मृत्युं भूतापहरिणम्।
वेदना च सुतं चापि दुःखं जज्ञेऽथ रौरवात्॥ २७॥

Māyā in union with Bhaya produced Mrtyu who happened to be the killer of all. Naraka in union with Vedanā produced a son named Duḥkha.

मृत्योर्बाधिर्जराशोकौ तृष्णा क्रोष्टश्च जज्ञिरे।
दुःखोज्जरा: स्मृता ह्येते सर्वे चाधर्मलक्षणाः॥ २८॥

Mrtyu had the wife named Vyādhi, who gave birth to Jarā (old age), Śoka (grief), Trṣṇā (thirst), and Krodha (fury). All of them had the symbols of *adharra* (evilness) and resulted in grief.

नैषां भार्यास्ति पुत्रो वा सर्वे ते हृषीरेतसः।
इत्येष तामसः सर्गो जज्ञे धर्मनियामकः॥ २९॥
संक्षेपेण मया प्रोक्ता विसृष्टिमुनिपुङ्गवाः॥ ३०॥

They had neither wives nor the sons. All of them were *Urdhvaretas* (or *Brahma-cārins*).¹ This *Tāmasika* creation was produced as controller of *Dharma*. O Best of the sages, I have described the creation of the universe in brief.

इति श्रीकूर्मपुराणे पूर्वभागे
मुख्यादिसर्गकथनेऽष्टमोऽध्यायः॥८॥

Chapter-9

The Emergence of Brahmā

सूत उवाच

एतच्छुल्वा तु वचनं नारदाद्या महर्षयः।
प्रणम्य वरदं विष्णुं प्रप्रच्छुः संशयान्विताः॥ १॥

Sūta said, "Listening to these words, Nārada and other Mahāṛṣis, becoming doubtful, offered their salutation to the lord— the pronouncer of the boons and asked him.

मुनय ऊचुः

कथितो भवता सर्गे मुख्यादीनां जनार्दन।
इदानीं संशयं चेयमस्माकं छेतुर्महसि॥ २॥

The sages said, "O Janārdana, you have spoken about the main Sarga. Now you kindly remove our doubt, because you are competent enough to do so.

कथं स भगवानीशः पूर्वजोऽपि पिनाकधृक्।
पुन्त्रत्वमगमच्छुभुर्ब्रह्मणोऽव्यक्तजन्मनः॥ ३॥
कथं च भगवाञ्जे ब्रह्मा लोकपितामहः।
अण्डतो जगतामीशस्तनो वक्तुमिहर्दसि॥ ४॥

How could lord Śiva, the holder of the Pināka-bow, though born earlier than Brahmā, become the son of Brahmā whose birth was not manifest? How could Brahmā, the lord of the universe, and also known as the grandsire, emerge out of the egg? You are the only person to speak on the subject."

कूर्म उवाच

शृणुध्वमुषयः सर्वे शंकरस्यामितौजसः।
पुन्त्रत्वं ब्रह्मणस्तस्य पद्मयोनित्वमेव च॥ ५॥

Kūrma said, "O R̥ṣis, Lord Śiva, possessing

the enormous lustre, to be the son of Brahmā, and Brahmā in turn to be born of the lotus are mysterious. Still all of you should listen to me attentively.

अतीतकल्पावसाने तमोभूतं जगत्नयम्।
आसीदेकाण्वं घोरं न देवाद्या न चर्षयः॥ ६॥

At the end of the last *kalpa*, all the three *lokas* were filled with darkness. There was only terrible oceanic water. There were neither the gods, nor the sages.

तत्र नारायणो देवो निर्जने निरुपल्वते।
आश्रित्य शेषशयनं सुघाप पुरुषोत्तमः॥ ७॥

There in that lonely and undisturbed place, the Supreme person lord Nārāyaṇa, reclining over the serpent bed was sleeping in the waters of the troubleless ocean.

सहस्रशीर्षा भूत्वा स सहस्राक्षः सहस्रात्।
सहस्रबाहुः सर्वज्ञश्चिन्त्यमानो मनोषिभिः॥ ८॥
पीतवासा विशालाक्षो नीलजीमूतसन्निभः।
ततो विभूतियोगात्मा योगिनां तु दयापरः॥ ९॥

He had a thousand heads, a thousand feet, a thousand eyes and a thousand arms. He is an omniscient form is adored by the ascetics, clad in the yellow garments and vast eyes. He had the complexion of the blue clouds. He was quite merciful on Yogins, the great yogic soul of Super human power and pride.

कदाचित्स्य सुप्तस्य लीलार्थं दिव्यमङ्गुतम्।
त्रैलोक्यसारं विमलं नाभ्यां पंकजमुद्घृष्ण॥ १०॥

Once during his sleep, a spotless lotus of divine character emerged of its own accord from his navel which was quite astonishing and the essence of the three worlds.

शतयोजनविस्तीर्णं तरुणादित्यसन्निभम्।
दिव्यग्रस्थमयं पुण्यं कर्णिका केसरान्वितप्॥ ११॥

The lotus was spread in an area of a thousand *yojanas* was quite fresh and had the lustre of the sun at noon. It has the divine fragrance, quite auspicious and endowed with the pericarp and saffron.

तस्यैवं सुचिरं कालं वर्तमानस्य शार्ङ्गिणः।
हिरण्यगर्भो भगवांसं देशमुपचक्रमे॥ १२॥

1. Who practises chastity.

In this way, when lord Viṣṇu, the holder of the Śāringa bow, with sleeping there, lord Hiranyaagarbha reached there.

स तं करेण विश्वात्मा समुद्याप्य सनातनम्।
प्रोवाच मृशुरं वाक्यं मायया तस्य मोहितः॥ १३॥

The eternal soul of the universe then lifted up the eternal one, with his one hand. Then under the influence of his Māyā, he spoke these sweet words.

अस्मिन्नेकार्णवे घोरे निर्जने तमसावृते।
एकाकी को भवांश्वेति ब्रूहि मे पुरुषर्षभा॥ १४॥

“Who are you in this lonely ocean which is the terrific one, living in a solitary condition? O Best of the human, you kindly enlighten me.”

तस्य तद्वचनं श्रुत्वा विहस्य गरुदध्वजः।
उवाच देवं ब्रह्माणं मेधगम्भीरनिःस्वनः॥ १५॥

Listening to the word of Brahmā, the Garuḍa-bannered lord Viṣṇu, smilingly spoke the words which were deep as the rumbling of a cloud.

भो भो नारायणं देवं लोकानां प्रभवाव्ययम्।
महायोगीश्वरं मां वै जानीहि पुरुषोत्तमम्॥ १६॥
मयि पश्य जगत्कृत्स्नं त्वं च लोकपितामह।
सपर्वतमहाद्वीपं समुद्रैः सप्तभिर्वृतम्॥ १७॥

“O Brahman, you know me to be imperishable, a great person Narayana, the great lord of Yogins, the source of the birth of all the creatures. You are the grand-sire of the universe. You better visualise in me the entire world which is surrounded with the mountains and the seven oceans.”

एवमाभाष्य विश्वात्मा प्रोवाच पुरुषं हरिः।
जानन्नपि महायोगी को भवनिति वेदसम्॥ १८॥

Thus speaking, lord Hari, the soul of the universe, the great Yigin, asked Brahmā, inspite of his being all knowledgeable, Who are you?

ततः प्रहस्य भगवान् ब्रह्मा वेदनिधिः प्रभुः।
प्रत्युवाचाम्बुजाभासं सस्मितं श्लक्षणया गिरा॥ १९॥

Then Brahmā, the treasury of the Vedas, replied with a smile in sweet voice, to Viṣṇu, having the lustre of the lotus.

अहं धाता विधाता च स्वयम्भूः प्रपितामहः।
मध्येव संस्थितं विश्वं ब्रह्माहं विश्वतोमुखः॥ २०॥

He said, “I am the creator and dispenser of destiny. I am self-born and the great-grandsire. The entire universe is lodged in me. I happen to be Brahmā having faces on all the sides.”

श्रुत्वा वाचं स भगवान्विष्णुः सत्यपराक्रमः।
अनुज्ञाप्यथ योगेन प्रविष्टो ब्रह्मणस्तनुम्॥ २ १॥

Lord Viṣṇu of true powerful one, hearing these words, with his permission, entered the body of Brahmā.

त्रैलोक्यमेतत्सकलं सदेवासुरमानुषम्।
उदरे तस्य देवस्य द्वाष्टा विस्मयमागतः॥ २ २॥

Lord Viṣṇu, finding all the gods, *asuras* the humans, and the three worlds in the abdomen of that deity, felt surprised.

तदास्य वद्वान्निष्क्रम्य पत्रगेन्द्रनिकेतनः।
अथापि भगवान्विष्णुः पितामहमथाब्रवीत्॥ २ ३॥

Thereafter the lord Viṣṇu, who was reclining over the serpent bed, coming out of his body said to Brahma.

भवानप्येवमेवाद्य शाश्वतं हि ममोदरम्।
प्रविश्य लोकान्पश्यतान्विचित्रान्पुरुषर्षभा॥ २ ४॥

“O best among the men, in this manner you also entere my womb today and witness the astonishing type of the universe.”

ततः प्रह्लादिनीं वाणीं श्रुत्वा तस्याभिनन्द्य च।
श्रीपतेस्तुरं भूयः प्रविवेश कुशध्वजः॥ २ ५॥

Then listening to the words which pleased the mind, and felicitating him, lord Kuṣadhwaja (Brahma), entered the belly of lord Viṣṇu.

तानेव लोकानार्भस्थानपश्यत्सत्यविक्रमः।
पर्यटित्वाथ देवस्य ददृशेऽन्तं न वै हरेः॥ २ ६॥

The truthful Brahmā observed all the *Lokas* established inside the belly of Viṣṇu. Then wandering everywhere there, he was unable to find the end of lord Hari.

ततो द्वाराणि सर्वाणि पिहितानि महात्मना।
जनार्दने ब्रह्मासौ नाभ्यां द्वारमविन्दत्॥ २ ७॥
तत्र योगबलेनासौ प्रविश्य कनकाण्डजः।
उज्जहारात्मनो रूपं पुष्कराच्छतुराननः॥ २ ८॥

Thereafter great-souled Janārdana, closed all the exit points. Then Brahmā found an exits through the navel. Then the four faced Brahmā,

on the strength of his yogic practices, got himself out in the form of a lotus.

**विरराजारविन्दस्थः पद्मगर्भसमद्युतिः।
ब्रह्मा स्वयंभूर्गगवाङ्गग्नेनिः पितामहः॥ २९॥**

At that point of time Brahmā—born of lotus or self born one. Looked graceful like the lustre of the inner lotus.

**समन्यमानो विश्वेशमात्पानं परमं पदम्।
प्रोक्षाच विष्णुं पुरुषं मेघगच्छीरया गिरा॥ ३०॥**

Then Brahmā describing himself to be the soul of the universe, spoke in the words which were as deep as the sound of the clouds, to lord Viṣṇu.

**कृतं किं भवतेदानीमात्मनो जयकांक्ष्याः।
एकोऽहं प्रबलो नान्यो मा वै कोणि भविष्यति॥ ३१॥**

“What have you done with the intention of your victory? I alone am all powerful. There would be none else comparable with me.”

**श्रुत्वा नारायणो वाक्यं ब्रह्मणोक्तमतन्त्रितः।
सान्त्वपूर्वपिदं वाक्यं बधाषे मधुरं हरिः॥ ३२॥
भवान्याता विद्याता च स्वयंभूः प्रप्रितामहः।
न मात्सर्याभियोगेन द्वाराणि पिहितानि मे॥ ३३॥
किन्तु लीलारथमेवैतत्र त्वां बाधितुमिच्छ्या।
को हि बाधितुमन्विच्छेदवेदं पितामहम्॥ ३४॥**

Listening to the words so spoken by Brahmā, becoming alert, lord Nārāyaṇa Hari, assuring him, spoke the sweet words, “You are Dhātā (creator), Vidhātā (protector), self born and the great grand-sire. I never closed the exit passages out of jealousy. I did so only sportingly. Who would have intention to obstruct you, the grandfather, lord of Devas.

**न हि त्वं बाध्यसे ब्रह्मन् मान्यो हि सर्वथा भवान्।
मम क्षमस्व कल्याणं यन्मयापकृतं तव॥ ३५॥**

O Brahman, there is no obstruction for you. You are always adorable for me. O Bestower of welfare in case I have done any harm to you, you kindly forgive me for the same.

**अस्माच्च कारणाद्ब्रह्मनुत्रो भवतु मे भवान्।
पद्मयोनिरिति ख्यातो मत्त्रियार्थं जगन्मय॥ ३६॥**

O Brahman, because of the same reason, you shall be my son. O the image of the universe, in

order to perform my pleasant task, you will be known by the name of Padmayoni.

**ततः स भगवादेवो वरं दत्त्वा किरीटिने।
प्रुर्षमतुलं गत्वा पुनर्विष्णुमभाषत॥ ३७॥**

Thereafter lord Brahma, bestowing a boon on Viṣṇu, the holder of a crown on the head, feeling extremely delighted spoke to Viṣṇu again.

**भवान्सर्वान्मकोऽनन्तः सर्वेषां परमेश्वरः।
सर्वभूतान्तरात्मा वै परं ब्रह्म सनातनम्॥ ३८॥**

You are the soul pervading in all the living beings and are beyond measure, greay lord, the soul of all the living beings and are the eternal Supreme Brahman.

**अहं वै सर्वलोकानामात्मालोको महेश्वरः।
मन्मयं सर्वमेवेदं ब्रह्माहं पुरुषः परः॥ ३९॥**

I am the great lord, pervading all the living beings in the form of light. All the mobiles and immobiles are my own. I happen to be Brahman—the Supreme Person.

**नावाभ्यां विद्यते ह्यन्यो लोकानां परमेश्वरः।
एका मूर्तिद्विद्या भिन्ना नारायणप्रितामहौ॥ ४०॥**

There is no other Supreme lord except the two of us. Nārāyaṇa and the grand-sire, are of one and the same form.”

**तेनैवमुक्तो ब्रह्माणं वासुदेवोऽब्रवीदिदम्।
इयं प्रतिज्ञा भवतो विनाशाय भविष्यति॥ ४१॥**

At these words of Brahmā, Vāsudeva, then spoke to Brahmā. This resolve of yours, shall be for the destruction alone.

**किं न पश्यसि योगेन ब्रह्माधिपतिमव्ययम्।
प्रधानपुरुषेशानं वेदाहं परमेश्वरम्॥ ४२॥**

Do you not visualise by means of *yoga*, the indestructible lord Brahmā? I am aware of Parameśvara, who happens to be the lord of Pradhāna and Puruṣa. I know him as Supreme Spirit.

**यं न पश्यन्ति योगीन्द्राः सांख्या अपि महेश्वरम्।
अनादिनिधनं ब्रह्म तमेव शरणं ब्रज॥ ४३॥**

Lord Maheśvara who is invisible from the great Yogins and those well-versed in the Sāṃkhya philosophy. You should take refuge

with the Brahman who is beyond the birth and death."

ततः कुद्धोऽम्बुजाभासं ब्रह्मा प्रोवाच केशवम्।
भगवन्नूनामात्मानं वेदि तत्परमाक्षरम्॥४४॥
ब्रह्माणं जगतामेकमात्मानं परमं पदम्।
आवाभ्यां विद्यते त्वन्यो लोकानां परमेश्वरः॥४५॥

Listening to these words, enraged Brahmā said to Keśava, having the eyes resembling the lotus flowers, "O Lord, I am surely aware of the indestructible *Ātman*, the eternal one, who resembles the form of Brahman, the soul of the universe and enjoys the supreme position. There is no other lord of the universe, except the both of us.

संत्यज्य निद्रां विपुलां स्वमात्मानं विलोकय।
तस्य तक्षोधजं वाक्यं श्रुत्वापि स तदा प्रभुः॥४६॥

Discarding the prolonged Yoga-nidrā, you better peep into your soul." Thus listening to his enraged words, the lord spoke at that time.

मापैवं वद कल्याणं परिवादं महात्मनः।
न मे ह्याविदितं ब्रह्मन् नान्यथाहं वदामि ते॥४७॥

"O Bestower of welfare, don't speak the words of denouncement about the great soul, to me, O Brahman, Nothing is unknown to me and I do not speak the falsehood.

किन्तु मोहयति ब्रह्मनन्ता पारमेश्वरी।
मायाशेषविशेषाणां हेतुरात्मसमुद्भवा॥४८॥

But O Brahmā, the endless *Māyā* of the lord, which is cause of all beings, emerges from *Ātman*, that deludes all."

एतावदुक्त्वा भगवान्विष्णुसूर्णीं बभूव ह।
ज्ञात्वा तत्परमं तत्त्वं स्वमात्मानं सुरेश्वरः॥४९॥

Thus speaking, Viṣṇu kept quiet. Viṣṇu the lord of all the gods, had spoken those words after knowing well the supreme *tattva*, in his mind.

कुतो ह्यपरिमेयात्मा भूतानां परमेश्वरः।
प्रसादं ब्रह्मणे कर्तुं प्रादुरासीत्ततो हरः॥५०॥

Thereafter, lord Śiva, the soul beyond measure, lord of the *bhūtas*, for bestowing welfare on Brahmā, suddenly emerged from somewhere.

ललाटनयनो देवो जटामण्डलमण्डितः।
त्रिशूलपाणिर्भगवांस्तेजसां परमो निधिः॥५१॥

Lord Śiva had the metted locks of hair over his head, and a third eye over the forehead, he held a trident in his hand besides being the treasure of the lustre.

विद्याविलासग्रथिता ग्रहैः सार्केन्दुतारकैः।
मालामत्यदभुताकारां धारयन्यादलच्छिनीम्॥५२॥

He was adorned with a long garland comprising of the sun, the moon, the constellations which fell upto the feet.

तं दृष्ट्वा देवमीशानं ब्रह्मा लोकपितामहः।
मोहितो माययात्यर्थं पीतवाससमब्रवीत्॥५३॥

Under the influence of *Māyā*, Brahmā— the grand sire of the universe, at the sight of Īśanadeva, spoke to Viṣṇu, who was clad in *pītāmbara*— the yellow lower costume.

क एष पुरुषो नीलः शूलपाणिस्त्रिलोचनः।
तेजोराशिरमेयात्मा समायाति जनार्दनः॥५४॥

He said, "O Janārdana, who is this person of blue complexion, holder of the trident, having three eyes and possessing the enormous lustre?"

तस्य तद्वचनं श्रुत्वा विष्णुदीनवर्महनः।
अपश्यदीश्वरं देवं ज्वलन्तं विमलेऽप्ससि॥५५॥

Listening to these words Viṣṇu, the destroyer of the demons, also spotted the illustrious Deveśvara in the sky.

ज्ञात्वा तं परमं भावमैश्वरं ब्रह्मभावनः।
प्रोवाचोत्थाय भगवान्देवदेवं पितामहम्॥५६॥

Realising about the Īśvara the form of Supreme being, Viṣṇu got up and spoke to Brahmā—the god of gods and said.

अयं देवो महादेवः स्वयंज्योतिः सनातनः।
अनादिनिधिनोऽचिन्त्यो लोकानमीश्वरो महान्॥५७॥
शंकरः शम्पुरीशानः सर्वात्मा परमेश्वरः।
भूतानामधिष्ठो योगी महेशो विमलः शिवः॥५८॥
एष धाता विधाता च प्रधानः प्रभुरव्ययः।
यं प्रपश्यन्ति यत्यो ब्रह्मभावेन भाविताः॥५९॥

"He is the lord Mahādeva, who is self illumining ancient, beyond birth and death, unthinkable, and is the lord of all the *lokas*. He

is Śambhu, īśāna, the soul of all, Parameśvara, lord of the *bhūtas*, yogi, Maheśa, spotless and known as Śiva. He is *Dhātā*, *Vidhātā*, and indestructible. Only those ascetics who meditate upon him as Brahman, can perceive him.

सृजत्येष जगत्कृत्स्नं पाति संहरते तथा।

कालो भूत्वा महादेवः केवलो निष्कलः शिवः॥६०॥

It is he, the great lord, becoming Kala creates the entire universe. He preserves the same and destroys it in due course of time. He is spotless, besides being the bestower of welfare.

ब्रह्माणं विदधे पूर्वं भवत्तं यः सनातनः।

वेदांश्च प्रददौ तु यथं सोऽयमायाति शंकरः॥६१॥

He is the one who initially created Brahmā, who is the ancient one, who bestowed Vedas on you, the same Śiva is arriving.

अस्थैव चापारं भूर्ति विश्वयोर्नि सनातनीम्।

वासुदेवायाधानं मामवेहि प्रपितामह॥६२॥

O Grandsire, he is also known by the other name of Vāsudeva. Understand me to be only another form of his, the form that is eternal and the source of the universe.

किं न पश्यसि योगेशं ब्रह्माधिपतिमव्ययम्।

दिव्यं भवतु ते चक्षुर्येन द्रक्ष्यसि तत्परम्॥६३॥

Are you not aware of the indestructible Yogeśvara, the lord of Brahman? You can only visualise him with the divine eyes."

लब्ध्वा चैवं तदा चक्षुर्विष्णोलर्तेकपितामहः।

बुद्ध्ये परमं ज्ञानं पुरतः समवस्थितम्॥६४॥

Thereafter Brahmā, the grandsire of the universe, receiving the divine sight from Viṣṇu, realized that highest knowledge present before him.

स लब्ध्वा परमं ज्ञानमैश्वरं प्रपितामहः।

प्रपेदे शरणं देवं तमेव पितरं शिवम्॥६५॥

Brahmā— the grand-sire, after receiving the divine knowledge from Viṣṇu, took refuge in lord Śiva.

ओंकारं समनुस्मृत्य संस्तभ्यात्मानमात्मना।

अर्थर्वशिरसा देवं तुष्टव च कृताज्जलिः॥६६॥

Having been reminded of *Omkāra*, he established himself with his own soul.

Thereafter folding his hands, he adored the lord reciting the *mantras* from *Atharvaśiras upaniṣad*.

संस्तुतस्तेन भगवान् ब्रह्मणा परमेश्वरः।

अवाप परमां ग्रीति व्याजहार समयन्निवा॥६७॥

At the prayer so offered by Brahmā, lord Parameśvara, was immensely pleased with him and then spoke to him with a serene smile on his face.

मत्समस्त्वं न सन्देहो वत्स भक्तश्च मे भवान्।

मर्यौत्पादितः पूर्वं लोकसुष्टुर्यमव्ययः॥६८॥

"O Son, you are like me. There is no doubt about it. You happen to be my devotee as well. Initially, I had created you, the eternal being, for the creation of the universe.

त्वमात्मा ह्यादिपुरुषो मम देहसमुद्भवः।

परं वरय विश्वात्मवरदोऽहं तवानघा॥६९॥

You are the soul, the first person (*Ādi Puruṣa*), and born out of my body. O Soul of the universe, I bestow a boon on you which should be received by you, which is quite an excellent one."

स देवदेववचनं निशाय कमलोद्भवः।

निरीक्ष्य विष्णुं पुरुषं प्रणम्योवाच शंकरम्॥७०॥

The lotus-born one, listening to the words of lord Śiva, the god of gods, looking at Viṣṇu attentively, spoke to Lord Śiva.

भगवन्भूतभव्येश महादेवाम्बिकापते।

त्वामेव पुत्रमिच्छामि त्वया वा सदृशं सुतम्॥७१॥

O Bhagavan, O Lord of the past and future, O Mahādeva, O Lord of Ambikā, I desire you as my son or a son like you.

मोहितोऽस्मि महादेव मायया सूक्ष्मया त्वया।

न जाने परमं भावं याथात्थेन ते शिवा॥७२॥

O Mahādeva, I have been confused with your subtle *Māyā*, O Śiva, I have not understood your ideas completely.

त्वमेव देव भक्तानां माता भ्राता पिता सुहृत्।

प्रसीद तव पादाङ्गं नमामि शरणागतः॥७३॥

You are the god of the devotees, the mother, the brother, the father and the friend. I take

refuge in you. I offer my salutation at your feet. Kindly be pleased with me."

स तस्य वचनं श्रुत्वा जगन्नाथो वृषभजः।
व्याजहार तदा पुत्रं समालोक्य जनार्दनम्॥७४॥

The bull-bannered Lord Śiva, listening to the words of Brahmā, and looking at the son Janārdana, thus spoke.

यदर्थितं भगवता तत्करिष्यामि पुत्रका।
विज्ञानमैश्वरं दिव्यमुत्पत्त्यति तवानघम्॥७५॥

"O Son, I shall do whatever is desired by you. You will soon be bestowed with the divine knowledge concerning Īśvara.

त्वमेव सर्वभूतानामादिकर्ता नियोजितः।
कुरुष्व तेषु देवेश मायां लोकपितामहा॥७६॥

You are established as the creator of all the beings. O Lord of the gods, O grand-sire of the universe, you establish your *Māyā* in them.

एष नारायणो मत्तो ममैव परमा तनुः।
भविष्यति तवेशान योगक्षेमवहो हरिः॥७७॥

This Nārāyaṇa has also emerged out of me. He is the Supreme form of mine alone. Hari takes care of your sustenance and welfare."

एवं व्याहत्य हस्ताभ्यो ग्रीतः स परमेश्वरः।
संस्पृश्य देवं ब्रह्माणं हरिं वचनमब्रवीत्॥७८॥

Saying thus Lord Parameśvara, with great pleasure, touching Brahmā with both the hands, spoke to Hari.

तुष्टोऽस्मि सर्वथाहं ते भक्तस्त्वं च जगन्मय।
वरं वृणीष्व नावाभ्यामन्योऽस्ति परमार्थतः॥७९॥

"I am always pleased with you and you happen to be my devotee. Therefore you receive the boon. In reality, there is none else in the world, except both of us."

श्रुत्वाथ देववचनं विष्णुर्विश्वजगन्मयः।
प्राह प्रसन्नया वाचा समालोक्य च तनुखम्॥८०॥

Then listening to the words of Mahādeva, lord Viṣṇu, the soul of the universe, looking at his face delightfully spoke these words.

एष एव वरः इलाध्यो यदहं परमेश्वरम्।
पश्यामि परमात्मानं भक्तिर्भवतु मे त्वयि॥८१॥

"The only praise-worthy boon for me would be that I should always remain looking at you. I

should always remain devoted to you."

तथेत्युक्त्वा महादेवः पुनर्विष्णुमध्याष्ठतः।
भवान् सर्वस्य कार्यस्य कर्त्त्वहमध्यदेवतम्॥८२॥

Lord Śiva, "Be it so." Then he again said to Viṣṇu, "You are the performer of all the tasks, and I happen to be the established god.

त्वम्य मन्मयं चैव सर्वमेतत्र संशयः।
भवान् सोमस्त्वहं सूर्यो भवान्नात्रिरहं दिनम्॥८३॥

Everything is enshrined in you and in me. There is no doubt it. In case you are the moon, then I am the sun. In case you are the night then I am the day.

भवान् प्रकृतिरव्यक्तमहं पुरुष एव च।
भवान् ज्ञानमहं ज्ञाता भवान्मायाहमीश्वरः॥८४॥

In case you are invisible, Prakṛti then I am the Puruṣa. In case you are the knowledge then I am the one who knows the knowledge. In case you are *Māyā* then I am Īśvara.

भवान्विद्यात्मिका शक्तिः शक्तिमानहमीश्वरः।
योऽहं स निष्कलो देवः सोऽसि नारायणः प्रभुः॥८५॥

Incase, you are power born of knowledge, then I happen to be the master of that power. Incase I am the invisible god then you are lord Nārāyaṇa.

एकीभावेन पश्यन्ति योगिनो ब्रह्मवादिनः।
त्वामनाश्रित्य विश्वात्मन् योगी मामुपेष्यति।
पालयैतज्जगत्कृत्स्नं सदेवासुरमानुषम्॥८६॥

The *yogis* well-versed in the Brahman, visualise everything without any differentiation. O Soul of the universe, the Yogins cannot achieve me without taking refuge in you. Therefore you preserve the entire universe comprising of the gods, asuras and humans."

इतीदमुक्त्वा भगवान्नादिः स्वमायया मोहितभूतभेदः।
जगाम जन्मद्विविनाशहीनं धामैकमव्यक्तमनन्तशक्तिः॥

Thus speaking, Eternal lord Śiva, possessing the enormous prowess and free from birth, death and old age, retired to his one and only abode.

इति श्रीकूर्मपुराणे पूर्वभागे पदोद्धवप्रादुर्भाववर्णनं नाम
नवमोऽध्यायः॥९॥

Chapter-10

Description of Rudra's Creation

कूर्म उवाच

गते महेश्वरे देवे भूय एव पितामहः।
तदेव सुमहत्पदं भेजे नाभिसमुत्थितम्॥ १॥

Lord Kūrma said, "After the departure of Lord Mahādeva, Brahmā, the grand-sire, took refuge over the vast lotus flower, which had emerged out of the navel.

अथ दीर्घेण कालेन तत्राप्रतिमपौरुषौ।

महासुरौ समायातौ भ्रातरौ मधुकैटभौ॥ २॥

After a long time two demons possessing the enormous strength and known by the names of Madhu and Kaiṭabha arrived there.

क्रोधेन महताविष्टै महापर्वतविग्रहौ।

कर्णान्तरसमुद्भूतौ देवदेवस्य शार्द्धिणः॥ ३॥

Both of them were filled with rage. They were born out of the ears of Viṣṇu, each holding a Śāringa bow.

तावागतौ समीक्ष्याह नारायणमजो विभुः।

त्रैलोक्यकण्टकावेतावसुरौ हन्तुर्महसि॥ ४॥

At their arrival, Brahmā, said to Nārāyaṇa, "Both the demons are like the thorn for the three worlds. Therefore it would be quite proper to kill them."

तदस्य वचनं श्रुत्वा हरिनारायणः प्रभुः।

आज्ञापयामास तयोर्वर्धार्थं पुरुषावृभौ॥ ५॥

Listening to the words of Brahmā, lord Hari commanded two warriors to kill them.

तदाज्ञया महद्युद्धं तयोस्ताभ्यामभूदिद्वजाः।

व्यजयत्कैटभं जिष्णुः विष्णुश्च व्यजयन्मधुम्॥ ६॥

O Brāhmaṇas, at the command of lord Viṣṇu, both the demons fought a great war with both the warriors. Viṣṇu overpowered Kaiṭabha and Madhu.

ततः पद्मासनासीनं जगन्नाथः पितामहम्।

बभाषे मधुरं वाक्यं स्नेहविष्टमना हरिः॥ ७॥

Then Hari, the lord of the universe, feeling delighted spoke sweet words to Brahmā, seated over the lotus seat.

अस्मान्मयोह्यमानस्त्वं पद्मादवतरं प्रभो।

नाहं भवन्तं शक्नोमि वोद्धुं तेजोमयं गुरुम्॥ ८॥

"O Lord, you better get down from the lotus being carried by me. I am unable to carry you further, because you are quite heavy and illustrious.

ततोऽवतर्य विश्वात्मा देहमाविश्य चक्रिणः।

अवाप वैष्णवीं निद्रामेकीभूतोऽथ विष्णुना॥ ९॥

Brahmā got down and then entered in the body of Viṣṇu and uniting with Viṣṇu, he became one with him and was overpowered with the Vaiṣṇavī sleep.

सह तेन तथाविश्य शङ्खचक्रगदाधरः।

ब्रह्मा नारायणाख्योऽसौ सुच्चाप सलिले तदा॥ १०॥

Then Nārāyaṇa, the carrier of śaṅkha, cakra, gadā and the lotus went to sleep with Brahmā.

सोऽनुभूय चिरं कालमानन्दं परमात्मनः।

अनाद्यनन्तमद्वैतं स्वात्मानं ब्रह्मसंज्ञितम्॥ ११॥

ततः प्रभाते योगात्मा भूत्वा देवश्चतुर्मुखः।

ससर्ज सुष्ठुं तद्वाणं वैष्णवं भावमाश्रितः॥ १२॥

Both of them slept there for a long time. Thereafter Yogātmā, at dawn, turning as the four faced one, taking refuge under Vaiṣṇavism, created being of the same type.

पुरस्तादसृजदेवः सनन्दं सनकं तथा।

ऋभुं सनक्लुमारं च पूर्वजं तं सनातनम्॥ १३॥

ते द्वन्द्वमोहनिर्मुक्ताः परं वैरायमाश्रिताः।

विदित्वा परमं भावं ज्ञाने विदधिरे मतिम्॥ १४॥

The lord initially created Sanandana, and Sanaka, then Ṛbhu and Sanatkumāra were created, who happen to be the ancient ancestors. All of them were free from heat and cold, disturbances and confusion and achieved the highest Vairāgya (detachment). Realising the supreme knowledge by thus own efforts, and they established their wisdom accordingly.

तेष्वेवं निरपेक्षेषु लोकसृष्टौ पितामहः।

बभूव नष्टचेता वै मायया परमेष्ठिनः॥ १५॥

Since finding them disinterested in creation, Brahmā, under the influence of the Māyā of Parameṣṭhin, felt confused.

ततः पुराणपुरुषो जगन्मूर्तिः सनातनः।

व्याजहारात्मनः पुत्रं मोहनाशाय पद्मजम्॥ १६॥

विष्णुरुवाच

कच्छिन्नु विसृतो देवः शूलयणिः सनातनः
यदुक्तो वै पुरा शम्भुः पुत्रत्वे भव शङ्करः॥ १७॥
प्रयुक्तवान् मनो योऽसौ पुत्रत्वेन तु शङ्करः।
अबाप संज्ञां गोविन्दात्पद्मयोनिः पितामहः॥ १८॥

Then lord Viṣṇu, the form of the universe, the *Purāṇa Puruṣa*, in order to relieve his son of the confusion, spoke to Brahmā. “Have you forgotten lord Śiva, the holder of the trident? You had prayed to Śiva, to come in the form of a son. Then lord Śiva had made up his mind to emerge as your son.” At these words of Lord Govinda, Brahmā, the grand-sire, born out of the lotus, felt enlightened.

प्रजाः स्मृष्टं मनश्चक्रं तपः परमदुस्तरम्।
तस्यैवं तप्यमानस्य न किञ्चित्समर्त्तं॥ १९॥
ततो दीर्घेण कालेन दुःखाक्रोधोऽभ्यजायत।
क्रोदाविष्टस्य नेत्राभ्यां प्रापतन्नश्रुविन्दवः॥ २०॥

He then resolved, for the creation of the living beings, and performed severe *tapas*. While thus performing the tapas, he achieved nothing. At his failure, after a long time, he felt enraged with his eyes filled with anger, the tears started falling from his eyes.

ततस्तेष्यः समुद्भूताः भूताः प्रेतास्तदाभवन्।
सर्वास्तानग्रतो दृष्ट्वा ब्रह्मात्मानमविन्दता॥ २१॥
जहौ प्राणांश्च भगवान् क्रोधाविष्टः प्रजापतिः।
तदा प्राणमयो रुद्रः प्रादुरासीत्रभोर्मुखात्॥ २२॥

From the drops of tears, several goblins and *pretas* were produced. Finding all the ugly creatures before him, Brahmā was united with his soul ending his life at the same time. Thereafter Rudra was born out of the enraged mouth of Brahmā.

सहस्रादित्यसङ्काशो युगान्तदहनोपमः।
रुरोद सुस्वरं धोरं देवदेवः स्वयं शिवः॥ २३॥

Rudra was resplendent like a thousand suns and looked like the fire of the time of dissolution. Then Mahādeva started crying aloud.

रोदमानं ततो ब्रह्मा मारोदीरित्यभाषत।

रोदनादुद्र इत्येवं लोके ख्यातिं गमिष्यसि॥ २४॥

Then Brahmā said to the crying Rudra, “Don’t cry and in case you do so, you would be known in the world as Rudra.”

अन्यानि सप्त नामानि पत्नीः पुत्रांश्च शाश्वतान्।
स्थानानि तेषामष्टानां ददौ लोकपितामहः॥ २५॥

Thereafter Pitāmaha-Brahmā, gave him seven more names, besides eight types of the everlasting wives besides the sons.

भवः शर्वस्तथेशानः पशूनां पतिरेव च।
भीमश्चोत्रो महादेवस्तानि नामानि सप्त वै॥ २६॥

The seven names are— Bhava, Sarva, Isāna, Paśupati, Bhīma, Ugra and Mahādeva.

सूर्यो जलं मही वह्निर्युराकाशमेव च।
दीक्षितो ब्राह्मणश्चन्द्र इत्येता अष्टमूर्त्यः॥ २७॥

Their eight images include— the sun, water, earth, the fire, Vāyu, eather, the initiated Brāhmaṇa and the moon.

स्थानेष्वेतेषु ये रुद्रान्स्यायन्ति प्रणामन्ति च।
तेषामष्टतनुर्देवो ददाति परमं पदम्॥ २८॥

The people who meditate upon the Rudras in those particular places, the lord endowed with eight types of bodies make them achieve the salvation.

सुवर्च्चला तथैवोमा विकेशी च शिवा तथा।
स्वाहा दिगश्च दीक्षा च रोहिणी चेति पलयः॥ २९॥

The names of their eight wives are Suvarcalā, Umā, Vikeśī, Sivā, Svāhā, Dig, Dikṣā and Rohinī.

शनैश्चरस्तथा शुक्रो लोहिताङ्गे मनोजवः।
स्कन्दः सर्गोऽथ सन्तानो बुधश्चैवां सुताः स्मृताः॥ ३०॥

The names of their eight sons are: Śanaiścara, Śukra, Lohitāṅga, Manojava, Skanda, Sarga, Santāna and Būdha.

एवप्रकारो भगवान्देवदेवो महेश्वरः।
प्रजा धर्मञ्ज कामं च त्यक्त्वा वैराग्यमाश्रितः॥ ३१॥

The lord Maheśvara— the god of gods, who was the said nature, discarding the duty of procreation and desire, achieved *Vairāgya* (renunciation).

आत्मन्याधाय चात्मानमैश्वरं भावमास्थितः।
पीत्वा तदक्षरं ब्रह्म शाश्वतं परमामृतम्॥ ३२॥

He established his own soul in the soul and consuming the nectar like Brahman, achieved the position of Iśvara.

प्रजा: सृजति चादिष्टे ब्रह्मणा नीललोहितः।
स्वात्मना सदृशानुद्रान् सप्तर्ज मनसा शिवः॥ ३३॥

Again at the command of Brahmā, Śiva of blue-complexion resorted to the creation of the subject. He created Rudras of his own mind, resembling himself.

कपर्दिनो निरातङ्कान्नीलकण्ठान् पिनाकिनः।
त्रिशूलहस्तानुद्रिक्तान् सदानन्दान्निलोचनान्॥ ३४॥

All of them had the locks of hair over the head, were carefree, blue throated, holding the Pināka bow and trident in hands, blissful and had three eyes each.

जरामरणिर्मुक्तान् महावृषभवाहनान्॥
वीतरागांश्च सर्वज्ञान् कोटिकोटिशतान्निर्भुः॥ ३५॥

All of them were beyond the birth and death, having the huge bulls as their vehicles, were unattached and omniscient. They were created by the lord in crores of numbers.

तान्दृष्टा विविधानुद्रान्निर्मलान्नीललोहितान्।
जरामरणिर्मुक्तान् व्याजहार हरं गुरुः॥ ३६॥

The spotless blue complexioned Rudras were free from birth and death, and were born from Śiva, observing whom, Brahmā then spoke to Hara.

मासाक्षीरोदशीर्द्वे प्रजा मृत्युविवर्जिताः।
अन्याः सृजस्व जन्ममृत्युसमविताः॥ ३७॥

O Lord, do not create the people who are devoid of birth and death. You resort to some other creation who should face birth and death.

ततस्तमाह भगवान् कपर्दी कामशासनः।
नस्ति मे तादृशः सर्गः सृज त्वं विविधा: प्रजा:॥ ३८॥

Then lord Śiva, clad in tiger skin, destroyer of Kāma replied, "I do not have such type of creation, therefore, you resort to such a type of creation.

ततःप्रभृति देवोऽसौ न प्रसूते शुभा: प्रजा:।
स्वात्मजैरेव तै रूद्रर्निर्वृत्तात्मा ह्यतिष्ठता॥ ३९॥

Since that time lord Śiva, does not indulge in creating auspicious beings. He accompanied with his mind born sons, becoming detached, got himself established.

स्थाणुत्वं तेन तस्यासीद्वेवदेवस्य शूलिनः।
ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा धृतिः॥ ४०॥
द्रष्टृत्वमात्मसंबोधो ह्यधिष्ठातृत्वमेव च।
अव्ययानि दशैतत्त्वानि नित्यं तिष्ठन्ति शंकरे॥ ४१॥
एवं स शंकरः साक्षात्पिनाकी परमेश्वरः।

For the same reason lord Śiva, the holder of trident, came to be known as Sthānu. Then ten qualities of Jñāna, Vairāgya, riches tapas, truthfulness, forgiveness, patience, self-realisation, and leadership always remain present with Śiva. Then lord Śiva, the holder of Pināka-bow is Parameśvara-incarnate.

ततः स भगवान् ब्रह्मा वीक्ष्य देवं त्रिलोचनम्॥ ४२॥
सहैव मानसै सूर्दैः प्रीतिविस्फारलोचनः॥
ज्ञात्वा परतरं भावमैश्वरं ज्ञानचक्षुषाः॥ ४३॥
तुष्टवाजगतामीशं कृत्वा शिरसि चाङ्गलिम।

Thereafter at the sight of the three eyed lord Mahādeva, with his sons, the eyes of Brahmā, blossomed like the lotus flowers. Then realising the grandeur of lord Śiva. Brahmā placing both his hands over the head in *añjali* pose, started praising Śiva, the lord of the universe.

ब्रह्मोवाच

नमस्तेऽस्तु महादेव नमस्ते परमेश्वर॥ ४४॥
नमः शिवाय देवाय नमस्ते ब्रह्मरूपिणो।
नमोऽस्तु ते महेशाय नमः शान्ताय हेतवे॥ ४५॥

Brahmā said, "O Mahādeva, salutation to the you. Salutation to you O Parameśvara, Salutation to god Śiva, who is the form of Brahman. Salutation to the form of Brahman. Salutation to Maheśa, who is peaceful.

प्रधानपुरुषेशाय योगाधिपतये नमः।
नमः कालाय रुद्राय महाग्रासाय शूलिने॥ ४६॥
Salutation to the Supreme Puruṣa and the lord of the *yoga*. Salutation to Kāla, Rudra, Mahāgrāsa and the carrier of Śūla.
नमः पिनाकहस्ताय त्रिनेत्राय नमोनमः।
नमस्त्रिमूर्तये तुभ्यं ब्रह्मणे जनकाय ते॥ ४७॥

ब्रह्मविद्याधिपतये ब्रह्मविद्याप्रदायिने।

नमो वेदरहस्याय कालकालाय ते नमः॥४८॥

Salutation to the holder of the Pināka bow. Salutation again and again to three eyed lord. Salutation to Trimūrti and the producer of Brahmā. He is the lord of Brahmavidyā, besides being the bestower of Brahmavidyā. You are the secrets of the Vedas and the lord of Kāla, Salutation to you.

वेदान्तसारसाराय नमोवेदात्ममूर्तये।

नमो बुद्धाय रुद्राय योगिनां गुरवे नमः॥४९॥

प्रहीणशोकैर्विविधैर्भूतैः परिवृताय ते।

नमो ब्रह्मण्यदेवाय ब्रह्माधिपतये नमः॥५०॥

You are the essence of Vedānta, the form of *Vedātma*. Salutation to you. Salutation to the enlightened Rudra. Salutation to the preceptor of the yogis. You are surrounded by the living beings who have been deprived of grief. You are Brahmanyadeva salutation to you. Salutation to *Brahmādhipati*.

ऋष्टकायादिदेवाय नमस्ते परमेष्ठिने।

नमो दिग्वाससे तुभ्यं नमो मुण्डाय दण्डिने॥५१॥

अनादिमलहीनाय ज्ञानगम्याय ते नमः।

नमस्ताराय तीर्थाय नमो योगद्विहेतवे॥५२॥

Salutation to Trayambaka, Ādideva, Parameṣṭī. Salutation to the one having the body without robes, holder of the skulls and the daṇḍa.

नमो धर्मादिगम्याय योगगम्याय ते नमः।

नमस्ते निष्प्रपञ्चाय निराभासाय ते नमः॥५३॥

ब्रह्मणे विश्रूपाय नमस्ते परमात्मने।

त्वयैव सृष्टमखिलं तवय्येव सकलं स्थितम्॥५४॥

Salutation to the one who could be achieved with the application of dharma. Salutation to you since you can be achieved by yogic practices, Salutation to you since you are free from delusion and are the invisible one. Salutation to Brahman— the form of the universe. Salutation to you possessing the form of the great soul. The universe has been created by you and everything is enshrined in you.

त्वया संह्रियते विश्वं प्रधानाद्यं जगन्मय।

त्वमीश्वरो महादेवः परं ब्रह्म महेश्वरः॥५५॥

You destroy everything from *Pradhāna Prakṛti* to entire world. You are Īśvara, Mahādeva, Supreme Brahman, and Maheśvara.

परमेष्ठी शिवः शान्तः पुरुषो निष्कलो हरः।

त्वमक्षरं परं ज्योतिस्त्वं कालः परमेश्वरः॥५६॥

You are Parameṣṭī, Śiva, Peaceful, Puruṣa, Omnipotent, Hara, indestructible, the supreme flame and Parameśvara in the form of Kāla.

त्वमेव पुरुषोऽनन्तः प्रधानं प्रकृतिस्तथा।

भूमिरापोऽनलो वायुव्योमाहङ्कार एव च॥५७॥

यस्य रूपं नमस्यामि भवन्तं ब्रह्मसंज्ञितम्।

यस्य द्यौरभवन्मूर्द्धा पादौ पृथ्वी दिशो भुजाः॥५८॥

आकाशमुदरं तस्मै विराजे प्रणमाम्यहम्।

You are beyond distinction, *Pradhāna* and *Prakṛti*. The earth, water, fire, wind, sky and *Ahamkāra* are your forms. Therefore salutation to you since you are equated with Brahman. The one whose head is the sky and the earth represents his two feet, the directions are his arms, they sky is his belly, I offer my salutation to the same *Virāt-Puruṣa*.

सन्तापयति यो नित्यं स्वधाभिर्भासयन् दिशः॥५९॥

ब्रह्मतेजोमयं विश्वं तस्मै सूर्यात्मने नमः।

हव्यं वहति यो नित्यं रौद्री तेजोमयी तनुः॥६०॥

कव्यं पितृगणानां च तस्मै वह्यात्मने नमः।

The one who illuminates the directions with his resplendence, the one who makes the world to suffer with his Brahmateja, I offer my salutation to such a soul of Sūrya. The one who possesses the illustrious and terrific body, the one who carries the *havya* and *kavya* for the Pitrs, I offer my salutation to the same *Puruṣa* resembling the fire.

आप्याद्ययति यो नित्यं स्वधामा सकलं जगत्॥६१॥

पीयते देवतासंघेस्तस्मै चन्द्रात्मने नमः।

बिभर्त्यशेषभूतानि यान्तश्चरति सर्वदा॥६२॥

शक्तिमहिश्वरो तुभ्यं तस्मै वाच्यात्मने नमः।

सृजत्यशेषमेवेदं यः स्वकर्मानुरूपतः॥६३॥

आत्मन्यवस्थितस्तस्मै चतुर्वक्त्रात्मने नमः।

यः शेते शेषशयने विश्वमावृत्य मायया॥६४॥

स्वात्मानुभूतियोगेन तस्मै विष्ववात्मने नमः।

The one who makes the world shine with his lustre, whose rays are consumed by the groups of gods, I offer my salutation to the same moon. The Śakti¹ of whom roaming inside, retains the rest of the *bhūtas*, I offer my salutation to Puruṣa, having the form of the wind. The one who creates the universe according to the *karmas* of each one of them, I offer my salutation to the four faced lord who is established in the soul. The one who with his self experience, making use of the *yoga*, overshadowing the world with his *Māyā*, and sleeps over the serpent bed, I offer my salutation to Viṣṇu.

बिभर्ति शिरसा नित्यं द्विसप्तभुवनात्मकम्॥६५॥

ब्रह्माण्डं योउखिलाधारस्तस्मै शेषात्मने नमः।

यः पराने परानन्दं पीत्वा देव्यैकसाक्षिकम्॥६६॥

नृत्यत्यनन्तमहिमा तस्मै सद्ग्रात्मने नमः।

योउन्नरा सर्वभूतानां नियन्ता तिष्ठतीश्वरः॥६७॥

यस्य केशेषु जीमूता नद्यः सर्वाङ्गसच्चिषु।

कुक्षौ समुद्राश्वत्वारस्तस्मै तोद्यात्मने नमः॥६८॥

The one who carries over his head the globe comprising of the fourteen *bhuvanas*, and the one who is the base of the entire world, salutation to him in the form of Śeṣa. The one who after the great dissolution feels blissful, performs the divine dance in ecstasy, the one who is the lone witness, and becomes glorious, I offer my salutation to lord Rudra. The one who is lodged in the heart of the living beings, as an Īśvara from whose locks of hair, flow the rivers and in whose belly all the four oceans are lodged, I offer my salutation to the lord of waters.

तं सर्वसाक्षिणं देवं नमस्ये विश्वतस्तुम्।

यं विनिद्रा जितश्वासाः सनुष्टुः समर्दर्शनः॥६९॥

ज्योतिः पश्यन्ति युज्ञानास्तस्मै योगात्मने नमः।

यथा सन्तरते मायां योगी संक्षीणकल्पम्॥७०॥

अपारतरपर्यन्तां तस्मै विद्यात्मने नमः।

यस्य भासा विभात्यर्को महो यन्तमसः परम्॥७१॥

प्रपद्ये तत्परं तत्त्वं तदूपं परमेश्वरम्।

नित्यानन्दं निराधारं निष्कलं परमं शिवम्॥७२॥

प्रपद्ये परमात्मानं भवन्तं परमेश्वरम्।

The one who is witness of all and pervades in the world, salutation to you. The one who is without sleep, the one who has controlled his breath, content, impartial, engaged in yogic practices, salutation to you. By the grace of whom, the *yogic*, becoming sinless, cross the vast ocean of *Māyā*, I offer my salutation to Parameśvara who is the form of *vidyā*. With whose lustre, the sun shines, who is beyond darkness, I take refuge with lord Parameśvara, who is the form of *Advaita*. The one who is always blissful, without any support, spotless, extremely beneficial, I take refuge with the great Siva, the unsullied, the perfect eternal bliss.”

एवं सुत्वा महादेवं ब्रह्मा तद्वावभावितः॥७३॥

प्राञ्जलिः प्रणतस्तस्यौ गृणन् ब्रह्म सनातनम्।

ततस्तस्य महादेवो दिव्यं योगमनुत्तमम्॥७४॥

ऐश्वरं ब्रह्म सद्ग्रावं वैराग्यं च ददौ हरः।

कराभ्यां कोमलाभ्यां च संस्पृश्य प्रणतार्त्तिहाः॥७५॥

व्याजहार स्मयन्नेव सोऽनुगृह्ण पितामहम्।

यत्त्वयाशर्यथिं ब्रह्मन् पुत्रते भवता मम॥७६॥

कृतं मग्ना तत्सकलं सुजस्व विविधं जगत्।

निधा भिन्नोऽस्म्यहं ब्रह्मन् ब्रह्मविष्णुहराख्यया॥७७॥

Thus eulogising Mahādeva, getting influenced with his grace, Brahmā, offering prayer to ancient Brahman, stood there with folded hands. Thereafter, Mahādeva, bestowed on Brahmā, the divine and the best Yoga and the divine state of being in communion with Brahman as well as the *Vairāgya*. Siva, who removes the pain of the devotees, touched Brahma with his soft hands and spoke to him with a smile and said, “O Brahmā, you had desired me to be your son. I have granted the same. Therefore you better busy yourself in making various types of creations. O Brahmā, I

1. The active power of a deity regarded as his wife. In the Hindu system of worship every deity is worshipped along with his consort. No worship is complete unless this active energy in the shape of a female deity is adored. But Śakti, in Hindu mythology, popularly and generally refers to Durgā the consort of Siva.

alone function myself as Brahmā, Viṣṇu and Śiva,— by these three names.

सर्गरक्षालयगुणैर्निकलः परमेश्वरः।

स त्वं ममाय्रजः पुत्रः स्मृष्टेहेतोर्विनिर्मितः॥७८॥

Because of the qualities of creation, maintenance and destruction, I am Paramēśvara, undivided. You are my son created simply for the creation of the universe.

ममैव दक्षिणादंगाद्वामाङ्गात्पुरुषोत्तमः।

तस्य देवाधिदेवस्य शम्भोर्हदयदेशतः॥७९॥

सम्पभूवाश रुद्रो वा सोऽहं तस्य परा तनुः।

ब्रह्मविष्णुशिवा ब्रह्मन् सर्गस्थित्यन्तहेतवः॥८०॥

You have been born of my right side while Viṣṇu has been born of my left side. From heart of Śambhu, Indra has emerged. Or otherwise, I happen to be his earlier body. O Brahman, Brahmā, Viṣṇu and Śiva are responsible for creation, preservation and destruction respectively.

विभज्यात्मनमेकोऽपि स्वेच्छया शंकरः स्थितः।

तथान्यानि च रूपाणि मम मायाकृतानि च॥८१॥

Inspite of his being one, Śaṅkara, as per his own will, lives dividing himself into three parts. Their other forms have been created by me due to my Māyā.

अरूपः केवलः स्वस्थो महादेवः स्वभावतः।

य एश्यः परतो देवस्त्रिमूर्तिः परमा तनुः॥८२॥

माहेश्वरी त्रिनयना योगिनां शान्तिदा सदा।

तस्या एव परां मूर्तिं मामवेहि पितामहो॥८३॥

The said Mahādeva, is by nature formless, unparallel, and lodged in self. Beyond them is the form of Trimūrti. His form of three eyed Māheśvarī, bestows peace on all the yogis. O Grand-sire, you take me to be the best form of Maheśvara.

शाश्वतैश्वर्यविज्ञानं तेजो योगसमन्वितम्।

सोऽहं ग्रसमिसकलमधिष्ठाय तमोगुणम्॥८४॥

कालो भूत्वा न मनसा मामन्योऽभिभविष्यति।

The form, which possessing all the fortunes, *Vijñāna*, and *tejas* combined into one, takes the form Kāla and then under the influence of *temoguṇa*, devours the entire universe. No one

can read my mind even in dream.

यदा यदा हि मां नित्यं विचिन्तयसि पद्मजा॥८५॥

तदा तदा मे साक्रियं भविष्यति तवानघ।

एतावदुक्त्वा ब्रह्माणं सोऽभिवन्द्य गुरुं हरः॥८६॥

सहैव मानसैः पुत्रैः क्षणादन्तरधीयत।

सोऽपि योगं समास्थाय सप्तर्ज विविधं जगत्॥८७॥

नारायणाख्यो भगवान्यथापूर्वं प्रजापतिः।

मरीचिभृगवङ्गिरसः पुलस्त्यं पुलहं क्रतुम्॥८८॥

दक्षमत्रिं वसिष्ठञ्च सोऽसुजद्योगविद्याया।

नव ब्रह्माण इत्येते पुराणे निश्चयो मतः।

सर्वे ते ब्रह्माणा तुल्याः साधका ब्रह्मवादिनः॥८९॥

सङ्कल्पञ्चैव धर्मञ्च सुगधर्माश्च शाश्वतान्।

स्थानाभिमानिनः सर्वान्यथा ते कथितं पुरा॥९०॥

O Brahmā, born of lotus, when you adore me always, then O Sinless one, you shall achieve my closeness.” Thus speaking, Śiva, felicitating the preceptor Brahmā, accompanied with his mind born sons, disappeared in a moment. The lord Prajāpati, also known as Nārāyaṇa, depending on *yoga*, engaged himself in creating the universe as before. With the use of *yoga-vidyā*, he created Marīci, Bhṛgu, Aṅgira, Pulasta, Pulaka, Kratu, Dakṛa, Atri and Vasiṣṭha. These are the nine Brahmās (or nine sons of Brahmā) who have been described. All of them inspite of being the *Sādhakas*, are comparable with Brahmā, as exponents of the Vedas. Thus I have spoken to you the resolution (*Saṅkalpa*), Dharma, various duties special to different Yugas and the deities identifying themselves with the abodes (*sthānas*).

इति श्रीकूर्मपुराणे पूर्वभागे रुद्रसुष्टिनाम दशमोऽध्यायः॥१०॥

Chapter -11

Incarnation of the Goddess

कूर्म उवाच

एवं सृष्टा मरीच्यादीन्देवदेवः पितामहः।
सहैव मानसैः पुत्रैस्ताप परमं तपः॥ १॥

Lord Kūrma said, “Thus creating Marīci and other Prajāpatis, the grand-Sire-lord of gods, started performing *tapas* with his mind-born sons.

तस्यैवं तपतो वक्त्रादुरः कालाग्निसम्भवः।
त्रिशूलपणिरीशानः प्रादुरासीत्रिलोचनः॥ २॥
अर्द्धनारीनरवपुः दुष्टेक्ष्योऽतिभयंकरः।
विभजात्मानमित्युक्त्वा ब्रह्मा चान्तर्दद्ये भयात्॥ ३॥

Thus performing the *tapas*, Rudra emerged from the mouth of Brahmā, with the fire of the time of dissolution emerging out of him. He was holding a trident in his hand and had three eyes over the face. His body was half male and other half of a female. It was difficult to have a look at him. He was terrific in out look. Then Brahmā, getting terrified, said, "Divide your soul" and thereafter he disappeared.

तथोक्तोऽसौ द्विद्या स्त्रीत्वं पुरुषत्वं तथाकरोत्।
विभेद पुरुषत्वञ्च दशधा चैकद्या पुनः॥ ४॥

At these words he divided himself in two parts of a male and a female. Thereafter he divided Puruṣa into eleven parts.

एकादशैते कथिता स्त्रास्त्रिभुवनेश्वराः।
कपालीशादयो विग्रा देवकार्यं नियोजिताः॥ ५॥

O Brāhmaṇas, those eleven Rudras, were known as Iśvaras in the three worlds. They are the well-known as Kapālī and others, and are engaged in the task of the gods.

सौम्यासौयैस्तथा शान्ताशान्तैः स्त्रीत्वञ्च स प्रभुः।
विभेद बहुधा देवः स्वरूपैरसितैः सितैः॥ ६॥

Thereafter Rudradeva also divided the female part into, peaceful and unpeaceful (disturbed) white and non white, besides beautiful and ugly.

ता वै विभूतयो विग्रा विश्रुताः शक्तयो भुवि।
लक्ष्म्यादयो यद्युपुषा विश्वं व्याप्नोति शांकरी॥ ७॥

O Brāhmaṇas, all those *vibhūtis* become well known Śaktis on earth like Lakṣmī and others. They pervade the worlds being the forms of Śiva.

विभज्य पुनरीशानी स्वात्मांशमकरोद्द्विजाः।
महादेवनियोगेन पितामहमृपस्थिताः॥ ८॥

O Brāhmaṇas, then Iśāni—the Śakti of Śiva, at the command of Śiva, divided herself into two parts and then she went to the grand-sire.

तामाह भगवान् ब्रह्मा दक्षस्य दुहिता भव।
सापि तस्य नियोगेन प्रादुरासीत्रजापते॥ ९॥

Brahmā then said to Iśāni-Śakti, "You become the daughter of Dakṣa-Prajāpati." Thus at the command of Prajāpati, she appeared as the daughter of Dakṣa-Prajāpati.

नियोगादब्रह्मणो देवीं ददौ रुद्राय तां सतीम्।
दाक्षीं स्त्रोऽपि जग्राह स्वकीयामेव शूलभृत्॥ १०॥

Then at the command of Brahmā, Sati, who was the foremost of the daughters of Dakṣa was presented to lord Rudra. Rudra—the carrier of trident also accepted her as his wife.

प्रजापतिविनिर्देशात्कालेन परमेश्वरी।
विभज्य पुनरीशानी आत्मानं शंकराद्विभोः॥ ११॥
मेनायामभवत्पुत्री तदा हिमवतः सती।
स चापि पर्वतवरो ददौ रुद्राय पार्वतीम्॥ १२॥
हिताय सर्वदेवानां त्रैलोक्यस्यात्मनो द्विजाः।

After sometime, the same Parameśvari Satī, at the command of Brahmā, dividing her body in the *yajña* of Dakṣa, ended her life and was reborn as the daughter of Menakā. Then Himālaya, the best of the mountain, gave his daughter for the welfare of the gods as well as the three lokas to lord Śiva.

सैषा माहेश्वरी देवी शंकराद्वशरीरिणी॥ १३॥
शिवा सती हैमवती सुरासुरनमस्कृता।
तस्याः प्रभावमतुलं सर्वे देवाः सवासवाः॥ १४॥
वदन्ति मुनयो वेत्ति शंकरो वा स्वयं हरिः।
एतद्व कथितं विग्राः पुत्रत्वं परमेष्ठिनः॥ १५॥
ब्रह्मणः पद्मयोनित्वं शङ्करस्यामितौजसः॥ १६॥

The same goddess who held half of the body of Śiva, was known by the names of Maheśvarī, Śivā, Satī and Hemavatī and was adored by the gods and the *asuras* alike. The enormous influence of the goddess was well known to Indra and all the gods, the sages, lord Śiva himself and lord Hari as well. O Brāhmaṇas, the way in which lord Rudra became the son of Brahmā, and the event of the birth of Brahmā out of lotus, besides the enormous influence of lord Śiva, has been described by me.

इति श्रीकूर्मपुराणे पूर्वभागे देववतारे एकादशोऽध्यायः॥ ११॥

Chapter-12

Glory of the Goddess

कूर्म उवाच

इत्याकर्ण्यथ मुनयः कूर्मस्त्वेण भाषितम्।
विष्णुना पुनरेवेमं पप्रच्छुः प्रणता हरिम्॥ १॥

Sūta said, "Lord Viṣṇu, who took to the form of Kūrma when so narrated the story, the sages again offered their salutation to lord Viṣṇu and asked.

ऋषय ऊचुः

कैषा भगवती देवी शङ्कराद्वशरीरिणी।
शिवा सती हैमवती यथावद्बूहि पृच्छताम्॥ २॥

The sages said, "Who is the goddess known as the batter half of the lord Śiva? Her names have been described as Śivā, Satī and Haimavatī. You speak out the truth about her at our request."

तेषां तद्व्यानं श्रुत्वा मुनीनां पुस्थोत्तमः।
प्रत्युवाच महायोगी ध्यात्वा स्वं परमं पदम्॥ ३॥

Listening to the words of those sages, Puruṣottama—the great Yogin, replied concentrating his mind over own highest region.

कूर्म उवाच

पुरा पितामहेनोक्तं मेरुपृष्ठे सुशोभने।
रहस्यमेतद्विज्ञानं गोपनीयं विशेषतः॥ ४॥

Kūrma said, "In earlier times, the grand-sire Brahmā, lodged over the back of the Meru mountain, had narrated this mystrious secret knowledge which is to be protected perfectly.

साहृद्यानां परमं साइर्ख्यं ब्रह्मविज्ञानमुत्तमम्।
संसारार्णवमनानां जन्मनामेकमोचनम्॥ ५॥

This is the best of the Sāṅkhyā philosophy to the followers of Sāṅkhyā-doctrine. It is an excellent knowledge of Brahman. It rescues the people who are drowned in the ocean of the universe.

या सा माहेश्वरी शक्तिर्ज्ञानरूपतिलालसा।
व्योमसंज्ञा परा काष्ठा सेयं हैमवती मता॥ ६॥

The Śakti of lord Maheśvara is the form of immense desire and the knowledge. She is Haimavatī, which is considered as highest point

of perfection termed as Vyoman.

शिवा सर्वगतानन्ता गुणातीतातिनिष्कला।
एकानेकविभागस्था ज्ञानरूपतिलालसा॥ ७॥

She is the one who bestows welfare, pervading all, beyond the *guṇas*, and is undivided. She being one, appears in many forms, she is full of enormous desires.

अनन्या निष्कले तत्त्वे संस्थिता तस्य तेजसा।

स्वाभाविकी च तन्मूला प्रभा भानोरिवामला॥ ८॥

Because of the splendour of Īśvara, she is enshrined in the undivided Reality, is endless and is spotless like the rays of the sun.

एका माहेश्वरी शक्तिरेकोपाधियोगतः।

परावरेण रूपेण ऋडते तस्य सत्रिधी॥ ९॥

The Potency of lord Maheśvara is one (by herself), but due to conditioning factors, she assumes various greater and lesser forms and sports about in his presence.

सेयं करोति सकलं तस्याः कार्यमिदं जगत्।

न कार्यं नापि करणमीश्वरस्येति सूरयः॥ १०॥

The same Śakti is the performer of everything. The world happens to be the field of her activity. The people with wisdom know that Īśvara is neither a performer nor the cause.

चतस्रः शक्तयो देव्याः स्वरूपत्वेन संस्थिताः।

अथिष्ठानवशान्तस्याः शृणुध्वं मुनिपुङ्गवाः॥ ११॥

O Best of the sages, the goddess has four Śaktis, who have been established in their own forms. You listen about them.

शान्तिर्विद्या प्रतिष्ठा च निवृत्तिश्चेति ताः स्मृताः।

चतुर्व्यूहस्ततो देवः प्रोच्यते परमेश्वरः॥ १२॥

They are known by the names of Śānti (peace), Vidyā (knowledge), Pratiṣṭhā (stability) and Nivṛtti (renunciation). Because of this lord Mahādeva is known as Caturvyūha¹ Parameśvra.

अनया परया देवः स्वात्मानन्दं समश्नुते।

चतुर्व्यूपि च वेदेषु चतुर्मूर्तिर्पर्हेश्वरः॥ १३॥

Because of the same Supreme Śakti, the lord feels blissfulnees (communion with his Ātman). The same Maheśvara is also lodged in the

1. Having four manifestations.

Vedas in the form of Caturmūrti (four forms).

अस्यास्त्वनादिसंसिद्धैश्चर्यमतुलं महत्।
तत्सम्बन्धादनन्तैषा रुद्रेण परमात्मना॥ १४॥

Her enormous fortunes have established from the ancient times. Because of her relation with lord Rudra, she is known as beyond measure.

सैषा सर्वेश्वरी देवी सर्वभूतप्रवर्तिका।
प्रोच्यते भगवान् कालो हरिः प्राणो महेश्वरः॥ १५॥

This Goddess is the sovereign ruler of all and makes all beings function. Lord Hari is called as Kāla, Prāṇa (vital airs) and Supreme Lord.

तत्र सर्वमिदं प्रोत्पोतञ्जैवाखिलं जगत्।
स कालाग्निहरो देवो गीयते वेदवादिभिः॥ १६॥

The entire universe is absorbed in her. The people well-versed in the Vedas, offer prayer to lord Mahādeva being extolled as Kälagni (the destructive fire of the universe).

कालः सृजति भूतानि कालः संहरति प्रजाः।
सर्वे कालस्य वशगा न कालः कस्यचिद्दृशः॥ १७॥

Actually it is Kāla (Time), who creates all the living beings and it is Kāla who destroys the subjects. All the mobiles and immobiles are under the control of Kāla, but Kāla is beyond the control of anyone.

प्रधानं पुरुषस्तत्त्वं महानात्मा त्वहंकृतिः।
कालेनान्यानि तत्त्वानि समाविष्टानि योगिना॥ १८॥

Pradhāna, Puruṣa, Mahat, Ātman and *Ahaṁkāra*, besides the other *tattvas*¹ are pervaded by Kāla, the Yogin.

तस्य सर्वजगन्मूर्तिः शक्तिर्मयेति विश्रुता।
तदेवं भ्रामयेदीशो मायावी पुरुषोत्तमः॥ १९॥

The same goddess, which is the form of universe, is well known as Śakti or Māyā. Iśa, the wielder of Māyā, the excellent Puruṣa deludes (whirls) this world by means of that Māyā.

सैषा मायात्मिका शक्तिः सर्वकारा सनातनी।
विश्वरूपं महेश्वर्य सर्वदा सम्प्रकाशयेत्॥ २०॥

1. In Sāṃkhya philosophy, *tattvas* are in 25 number, viz. *a-vyakta, buddhi, ahaṁkāra*, the 5 tanmātras, the 5 Mahā-bhūtas, the 11 organs including *manas*, and, lastly, *Puruṣa*, (*Sāṃkhya-kārikā*).

The same ancient Śakti, the form of *Māyā* and the performer of all the activities, illuminates the universal form of lord Śiva.

अन्याश्च शक्तयो मुख्यास्तस्य देवस्य निर्मिताः।
ज्ञानशक्तिः क्रियाशक्तिः प्राणशक्तिरिति त्रयम्॥ २१॥

Other prominent Śaktis were also created by him which are of three types, viz., *Jñāna-Śakti* (the power of knowledge), *Kriyā-Śakti* (the power of activity) and *Prāṇa-Śakti* (the power of vital airs).

सर्वासामेव शक्तीनां शक्तिमन्तो विनिर्मिताः।
मायायैवाथ विप्रेन्द्राः सा चानादिरनश्वरा॥ २२॥

O Best of the Brāhmaṇas, the lord of these Śaktis has also been created by means of *Māyā*, who is eternal and indestructible.

सर्वशक्त्यात्मिका माया दुर्निवारा दुरत्यया।
मायावी सर्वशक्तीशः कालः कालकरः प्रभुः॥ २३॥

The *Māyā* is the form of the entire Śaktis, it cannot be averted and is unsurmountable one. Kāla, the wielder of *Māyā*, is the Lord of all these potencies, the lord of destruction and creation.

करोति कालः सकलं संहरेत्काल एव हि।
कालः स्यापयते विश्रुं कालाधीनमिदं जगत्॥ २४॥

Kāla on the other hand, creates all, destroys them as well. It is Kāla which establishes the entire world. The universe is subservient to Kāla.

लब्ध्वा देवाधिदेवस्य सन्निधिं परमेष्ठिनः।
अनन्तस्याखिलेशस्य शम्भोः कालात्मनः प्रभोः॥ २५॥
प्रधानं पुरुषो माया माया सैव प्रपद्यते।
एकासर्वगतानन्ता केवला निष्कला शिवा॥ २६॥

Parameṣṭhin, the lord of the gods who is beyond measure, lord of the entire world, soul of Kāla, achieving the closeness of lord Śiva, achieves the same *Māyā*, who happens to be all pervading, beyond measure, unchangeable and Śivā.

एका शक्तिः शिवैकोऽपि शक्तिमानुच्यते शिवः।
शक्तयः शक्तिमन्तोऽन्ये सर्वशक्तिसमुदभवाः॥ २७॥

The same Śakti is one and Śiva also is one. Śiva is known as Śaktimān (possessor of

potency). All other minor Śaktis as well as the Śaktimān are connected with the same Śiva-Śakti.

शक्तिशक्तिमतोर्भेदं वदन्ति परमार्थतः।
अभेदज्यानुपश्यन्ति योगिनस्तत्त्वचिन्तकाः॥ २८॥

As per the realistic point of view, there is a difference between Śakti and those endowed with them, but the yogis, meditating on Reality, find no difference between them.

शक्तयो गिरिजा देवी शक्तिमानथ शङ्करः।
विशेषः कल्प्यते चायं पुराणे ब्रह्मवादिभिः॥ २९॥

All these Śaktis represent the goddess Pārvatī, while Śiva is Śaktimān (Lord of powers). In the Purāṇas, this special difference is mentioned by the expounders of Brahman or Veda.

भोग्या विश्वेश्वरी देवी महेश्वरपतिद्वात्।
प्रोच्यते भगवान्भोक्ता कपर्दी नीललोहितः॥ ३०॥

The chaste spouse of Māheśvara, the goddess of the universe, is the object which is to be enjoyed. While Śiva the Lord with matted locks of hair and red complexion is regarded as the enjoyer.

मन्ता विश्वेश्वरो देवः शङ्करो मन्मथान्तकः।
प्रोच्यते भर्तिरीशानी मन्तव्या च विचारतः॥ ३१॥

Śiva, the Lord of the universe, also known as the killer of Kāma (god of love), is the thinker (the subject), while goddess Īśānī (Pārvatī) is proclaimed by the knowers, to be the intellect (the object).

इत्येतदखिलं विप्राः शक्तिशक्तिमदुद्भवम्।
प्रोच्यते सर्ववेदेषु मुनिभिस्तत्त्वदर्शिभिः॥ ३२॥

O Brāhmaṇas, the entire universe is produced by Śakti and Śaktimān and it has been so prescribed in the Vedas by the sages well-versed in the *tattvas*.

एतत्रदर्शितं दिव्यं देव्या माहात्म्यपुत्तम्।
सर्ववेदान्तवादेषु निश्चितं ब्रह्मवादिभिः॥ ३३॥

Thus the best and the divine glory of the goddess has been narrated by me, which has been well prescribed by the knowers of Brahman on the basis of the scriptures on Vedānta Śāstras.

एवं सर्वगतं सूक्ष्मं कूटस्थमचलं ध्रुवम्।

योगिनस्तत्पश्यन्ति महादेव्याः परं पदम्॥ ३४॥

In this way, the all pervading, subtle, dweller of the mountain, immobile, and eternal great goddess, and her place is visualised by Yogins.

आनन्दमक्षरं ब्रह्म केवलं निष्कलं परम्।

योगिनस्तत्पश्यन्ति महादेव्याः परं पदम्॥ ३५॥

The one who is the form of bliss, form of indestructible Brahman, pure and perfect, the same place of the goddess is visualised by the great Yogins.

परात्परतरं तत्त्वं शाश्वतं शिवमच्युतम्।

अनन्तप्रकृतौ लीनं देव्यस्तत्परमं पदम्॥ ३६॥

That great region of the goddess is greater than the greatest. It is the eternal Reality unswerving auspicious, merged within the infinite Prakṛti.

शुभं निरञ्जनं शुद्धं निर्गुणं द्वैतवर्जितम्।

आत्मोपलब्धिविषयं देव्यास्तत्परमं पदम्॥ ३७॥

The Supreme abode of the goddess, is auspicious, spotless, pure, absolute, without any differentiation, and is the subject of self-realisation.

सैषा धात्री विधात्री च परमानन्दमिच्छताम्।

संसारतापानखिलान्निहन्तीश्वरसंश्रयात्॥ ३८॥

She happens to be the creator, as well as the dispenser of destiny. She in combination with Īśvara, removes all the sufferings of the universe.

तस्माद्विमुक्तिमन्विच्छन् पार्वतीं परमेश्वरीम्।

आश्रयेत्सर्वभूतानामात्मभूतां शिवात्मिकाम्॥ ३९॥

Therefore getting desirous of salvation, one should take refuge in her, the supreme Goddess, the Ātman of all beings and of the nature of Śiva.

लब्ध्वा च पुत्रीं शर्वाणीं तपस्तप्त्वा सुदुश्शरन्।

सभार्यः शरणं यातः पार्वतीं परमेश्वरीम्॥ ४०॥

Achieving Śarvāṇī as his daughter after performing severe penance, Himavān, should sought refuge in the great goddess Pārvatī, with his wife.

तां दृष्ट्वा जायमानाज्य खेच्छयैव वराननाम्।

मेना हिमवतः पली प्राहेदं पर्वतेश्वरम्॥ ४१॥

On seeing the noble-faced Pārvatī, who was born out of her own free will, Menā, the wife of Himavān, said to the king of mountains.

मेनोवाच

पश्यबालामिमां राजन् राजीवसदुशाननाम्।
हिताय सर्वभूतानां जाता च तपसावयोः॥४२॥

Menā said, O King, look at this girl, who has the face like a lotus. She has been born as a result of the performing of penance by both of us for the welfare of the living beings.

सोऽपि दृष्ट्वा ततो देवीं तरुणादित्यसन्निभाम्।
कपर्दिनीं चतुर्वर्कनां त्रिनेत्रामतिलालसाम्॥४३॥
अष्टहस्तां विशालाक्षीं चन्द्रावयवभूषणाम्।
निर्गुणां सगुणां साक्षात्सदसदव्यक्तिवर्जिताम्॥४४॥
प्रणम्य शिरसा भूमौ तेजसा चातिविह्वलः।
भीतः कृताज्जलिस्तस्याः प्रोवाच परमेश्वरीम्॥४५॥

Listening to the words of Menā, Himālaya too glanced at the goddess. She had the lustre of the rising sun, had matted locks of hair over the head, having four faces and three eyes, with mind filled with affection. She had eight arms, wide eyes, ornamented with the crescent of the moon, absolute, devoid of the manifestation of both *Sat* and *Asat*, endowed with and devoid of *guṇas*. He bowed down to her and spoke to that supreme goddess with his palm joined in reverence.

हिमवानुवाच

का त्वं देवी विशालाक्षि शशाङ्कवयवाङ्किते।
न जाने त्वामहं वत्से यथावद्बूहि पृच्छते॥४६॥

Himālaya said, "O Goddess with wide eyes, who are you? Who are you, ornamented with the moon crescents. O daughter, I do not know you well and because of that, I ask you."

गिरीन्द्रवचनं श्रुत्वा ततः सा परमेश्वरी।
व्याजहार महाशैलं योगिनामभयप्रदा॥४७॥

Then listening to the words of the lord of mountains, Parameśvarī, the bestower of fearlessness unto the Yogins, said to Himālaya.

श्रीदेव्युवाच

मां विद्धि परमां शक्तिं महेश्वरसमाश्रयाम्॥४८॥

अनन्यामव्ययामेकां यां पश्यन्ति मुमुक्षवः।
अहं हि सर्वभावानामात्मा सर्वात्मना शिवा॥४९॥

The goddess said, You should recognize me as the Supreme Śakti of lord Maheśvara and I am non-different from him, unchanging and absolute, who is adored by the people desirous of *mokṣa*. I happen to be the soul of all conceived beings, besides being the bestower of welfare.

शाश्वतैश्वर्यविज्ञानमूर्तिः सर्वप्रवर्तिका।

अनन्तानन्तमहिमा संसाराणवतारिणी॥५०॥

I am the form of eternal fortunes and perfect knowledge, and am the source behind the movement of all. I am beyond measure and make the people to cross through the ocean of the universe.

दिव्यं ददामि ते चक्षुः पश्य मे रूपमैश्वरम्।
एतावदुक्त्वा विज्ञानं दत्वा हिमवते स्वयम्॥५१॥
स्वं रूपं दर्शयामास दिव्यं तत्परमेश्वरम्।

I bestow on you the divine eyes with which you can visualise my divine form. Thus speaking, she bestowed on Himālaya, the special type of knowledge, exhibiting at the same time, her divine form.

कोटिसूर्यप्रतीकाशं तेजोबिम्बं निराकुलम्॥५२॥
ज्वालामालासहस्राङ्यं कालानलशतोपमम्।
दंष्ट्राकरालं दुर्धर्षं जटामण्डलमण्डितम्॥५३॥
किरीटिनं गदाहस्तं शङ्खचक्रधरं तथा।
त्रिशूलवरहस्तञ्च घोररूपं भयनकम्॥५४॥
प्रशान्तं सौम्यवदनमनन्ताश्वर्यसंयुतम्।
चन्द्रावयवलक्ष्माणं चन्द्रकोटिसमप्रभम्॥५५॥
किरीटिनं गदाहस्तं नूपुरैरुपशोभितम्॥५६॥
शङ्खचक्रधरं काम्यं त्रिनेत्रं कृत्तिवाससम्।
अण्डस्थं चाण्डबाह्यस्थं बाह्यमाभ्यन्तरं परम्॥५७॥

सर्वशक्तिमयं शुभं सर्वाकारं सनातनम्।
ब्रह्मोन्नेपेन्द्रयोगीन्द्रैर्वन्द्यमानपदाम्बुजम्॥५८॥
सर्वतः पाणिपादान्तं सर्वतोऽक्षिशिरोमुखम्।
सर्वमावृत्य तिष्ठती ददर्श परमेश्वरीम्॥५९॥

Her form was resplendent with the lustre of crores of suns, with illustrious body,

unperturbed, adorned with thousand garlands of flames, resembling lakhs of kālāgnis (world-destructive conflagrations), terrific with fangs wearing the *mukuta* of the matted locks of hair, holding a club, conch, discus and trident. She had the awful form, horrible to look at, simultaneously, completely peaceful form too, having beautiful face with utmost surprise, having the head adorned with the moon digit, having the lustre of crores of suns, wearing the *kirīṭa* crown, holding a club in hand, decorated with anklets adorned with a divine garland and clad in the divine garments, besmeared with the divine fragrance. She was quite attractive, having three eyes, clad in tiger skin, spread inside and outside the globe, pervading inside and outside of all the living beings, omnipotent, having pleasant complexion, the ancient one and the form of all, adored by Brahmā, Indra, Upendra and the Yogins at her lotus like feet, having the hands, feet, the eyes and the heads on all the sides. Having such a type of form, and the one who covered all, such a goddess Parameśvarī, was seen by Himālaya.

दृष्टा तदीदृशं रूपं देव्या माहेश्वरं परम्।
भयेन च सप्तविष्टः स राजा हृष्टमानसः॥६०॥

Looking at the best form of Māheśvarī, the mountain king, feeling panicky, felt delighted at the same time.

आत्मन्याधाय चात्मानमोङ्कारं समनुस्मरन्।
नामामृष्टसहस्रेण तुष्टव परमेश्वरीम्॥६१॥

Then he concentrating his mind in his own soul and reciting the *Omkāra mantra*, quite loudly, he started eulogising Parameśvarī with a thousand and eight epithets.

हिमवानुवाच

शिवोमा परमा शक्तिरनन्ता निष्कलाभला।
शान्ता माहेश्वरी नित्या शाश्वती परमाक्षरा॥६२॥
अचिन्त्या केवलानन्त्या शिवात्मा परमात्मिका।
अनादिरव्यया शुद्धा देवात्मा सर्वगच्छला॥६३॥

Himavān said, You are Śivā, Umā, and the Supreme Śakti, beyond measure, beyond change and spotless. You are peaceful, Māheśvarī, everlasting, Śāśvatī (permanent) and

Paramākṣarā (the supreme imperishable). You are beyond comprehension, absolute, beyond measure, the soul of Śivā, the Supreme soul, without beginning, the one without decline, the spotless one, the divine soul, all pervading and the immobile one.

एकानेकविभागस्था मायातीता सुनिर्मला।
महामाहेश्वरी सत्या महादेवी निरञ्जना॥६४॥
काष्ठा सर्वान्तरस्था च चिच्छक्तिरतिलालसा।
नन्दा सर्वात्मिका विद्या ज्योतीरुपामृताक्षरा॥६५॥
शान्तिः प्रतिष्ठा सर्वेषां निवृत्तिरमृतप्रदा।
व्योममूर्तिर्व्योमलया व्योमाधाराच्युतामरा॥६६॥
अनादिनिधनामोद्या कारणात्माकलाकुला।
स्वतः प्रथमजा नाभिरमृतस्यात्मसंश्रया॥६७॥

You have single as well as the multiplied forms, beyond *Māyā*, extremely spotless, the great Māheśvarī, Satyā, Mahādevī, Nirañjana (the untainted), Kāṭhā (the highest point), pervading all the living beings, *Cicchakti* (the power of consciousness), Atilāsā (highly solicitous), Nandā (delightful one), Sarvātmikā (of the soul of all), Vidyā (learning), Jyoti-rūpā (the form of brilliance), Amṛtā (immortal), Akṣarā (imperishable), Śānti (peace), Pratiṣṭhā (stability), Nivṛtti (renunciation), Amṛtapradā (nectar-giver), Vyomamūrti (having ether as her form), Vyomālāyā (the seat of dissolution of the firmament), Vyomādhārā (support of the firmament), Acyutā (the unswerving), Amarā (the immortal), Anādīnidhanā (having neither beginning nor destruction), Amoghā (un-failing), Kāraṇātāmā (the soul of the cause), Ākulākulā (much agitated), Svataḥ Prathamajā (self-born at the outset), Amṛtasya nābhi (navel of immortality) and Ātma-Saṁśrayā (self-supporting).

प्राणेश्वरप्रिया माता महामहिषवासिनी।
प्राणेश्वरी प्राणरूपा प्रधानपुरुषेश्वरी॥६८॥
महामायाऽथ दुष्पुरा मूलप्रकृतिरीश्वरी।
सर्वशक्तिकलाकारा ज्योत्स्ना द्यौर्महिमास्पदा॥६९॥
सर्वकार्यनियंत्री च सर्वभूतेश्वरेश्वरी।
संसारयेनिः सकला सर्वशक्तिसमुद्भवा॥७०॥
संसारपोता दुर्वारा दुर्नीरीक्ष्या दुरासदा।

प्राणशक्तिः प्राणविद्या योगिनी परमा कला॥७१॥

Prāṇeśvarapriyā (beloved to the Lord), Mātā, Mahā-mahiṣavāsinī (dweller on a great buffalo), Prāṇeśvarī (goddess of the vital breath), Prāṇarūpā (form of vital air), Pradhāna-puruṣeśvarī (controller of Pradhāna and Puruṣa), Mahāmāyā, Saduṣpūra (very difficult to be filled up), Mūlaprakṛti (the original), Iśvarī, Sarvaśaktivalāvārā, Jyotsnā (moon-light), Dyauḥ (the firmament of moonlight), Mahimāspadā (the cause of grandeur), Sarvakāyanīyantrī (controller of all beings), Sarvabhūteśvareśvarī (the goddess of the Lord of all living beings), Sarīṣārayoni (the source of origin of all the worlds), Sakalā (having the due digits), Sarvaśakti-samudbhavā (originated with all powers), Sarīṣārapotā (protector of the world), Durvārā (unthwartable), Durnirikṣyā (difficult to be seen), Durāsadā (not attainable easily), Prāṇaśakti (the vital energy and power), Prāṇavidyā (lore of vital breath), Yoginī, Paramā Kalā (the Supreme art).

महाविभूतिर्दुर्घर्षा मूलप्रकृतिसम्भवा।

अनाद्यनन्तविभवा परमाद्यापकर्षिणी॥७२॥

सर्गस्थित्यन्तकारणी सुदुर्वीच्या दुरत्यया।

शब्दयोनिः शब्दमयी नादाख्या नादविग्रहा॥७३॥

अनादिरव्यक्तगुणा महानन्दा सनातनी।

आकाशयोनिर्योगस्था महायोगेश्वरेश्वरी॥७४॥

महामाया सुदुष्पारा मूलप्रकृतिरीश्वरी।

प्रधानपुरुषातीता प्रधानपुरुषात्मिका॥७५॥

Mahāvibhūti (form of great riches), Durdharā (unslightable), Mūlaprakṛti-samībhavā (originated from principal Nature), Anādyanantavibhavā (having the form of beginningless and infinite), Paramādyā (the earliest one), Apakarṣiṇī (remover). Sargasthityantakāraṇī (creator, protector and annihilator), Sudurvācyā (difficult to be described), Duratyayā (difficult to be surmounted), Śabda-yoni (the source of origin of words and sounds), Śabdāmayī (of the form of sounds), Nādākhyā (having the epithet ‘sound’), Nādavīrahā (having Nāda as the physical body), Anādi (beginningless),

Avyaktaguṇā (with unmanifest guṇas), Mahānandā (with great delight), Sanātani (eternal), Ākāśayoni (source of the origin of ether), Yogasthā (well-established in Yoga), Mahā-yogeśvareśvari (goddess of the great lords of Yogas), Mahāmāyā, Suduṣpārā (extremely difficult to cross), Mūlaprakṛti, Iśvarī, Pradhāna-Puruṣatītā (beyond Pradhāna and Puruṣa), Pradhāna-puruṣātmikā (the soul of Prakṛti and Puruṣa).

पुराणा चिन्मयी पुंसामादिपुरुषस्वरूपिणी।

भूतान्तरस्था कूटस्था महापुरुषसंज्ञिता॥७६॥

जन्ममृत्युजारातीता सर्वशक्तिसमन्विता।

व्यापिनी चानवच्छिन्ना प्रधानानुप्रवेशिणी॥७७॥

क्षेत्रज्ञशक्तिरव्यक्तलक्षणा मलवर्जिता।

अनादिमायासम्भिन्ना त्रितत्त्वा प्रकृतिग्रहा॥७८॥

महामायासमुत्पन्ना तामसी पौरुषी धृवा।

व्यक्ताव्यक्तात्मिका कृष्णा रक्ता शुक्लप्रसूतिका॥७९॥

Purāṇā (the ancient one), Cinmayī (of the form of consciousness), Ādipuruṣarūpā (of the form of the primeval Person), Bhūtāntarasthā (stationed in the heart of living beings), Kūṭasthā (abiding in the soul of all), Mahāpuruṣasamjñitā (termed as a great Puruṣa), Janma-mṛtyu-jarātītā (who is beyond birth, death and old age), Sarvaśakti-samnvitā, Vyāpini (all-pervasive), Anavacchinā (who is unrestricted), Pradhānānupraveśini (who permeates into Pradhāna), Kṣetrajña-Śakti (potency of the soul), Avyaktalakṣaṇā (of unmanifest characteristics), Malavarjitā (devoid of dirt or impurities), Anādimāyā-sambhinnā (who is distinct from the primordial Māyā), Tritattvā, Prakṛtigrahā, Mahāmāyāsamutpannā (born of great Māyā), Tāmasī, Pauruṣī, Dhruvā, Vyaktā-avyaktātmikā (of the nature of both manifest and unmanifest), Kṛṣṇā (of dark colour), Raktā (having red-complexion), Prasūtikā (mother).

अकार्या कार्यजननी नित्यं प्रसवधर्मिणी।

सर्गप्रलयनिर्मुक्ता सृष्टिस्थित्यन्तधर्मिणी॥८०॥

ब्रह्मगर्भा चतुर्विंशा पद्मनाभाच्युतात्मिका।

वैद्युती शाश्वती योनिर्जगन्मातेश्वरप्रिया॥८१॥

सर्वाधारा महारूपा सर्वेश्वर्यसमन्विता।
विश्वरूपा महागर्भा विश्वेश्वच्छानुवर्तिनी॥८२॥
महीयसी ब्रह्मयोनिः महालक्ष्मीसमुद्भवा।
महाविमानमध्यस्था महानिद्रात्महेतुका॥८३॥

Akāryā (non-effect), Kāryajananī (cause of effect), Nityam prasavadharmī (having the attribute of continuous procreation), Sargapralayanirmuktā (free from creation and dissolution), Śr̄ṣṭisthityantadharminī (having the attributes of creation, sustenance and annihilation), Brahmagarbhā, Caturvimśā (being characterised by 24 principles), Padmanābhā, Acyutātmikā, Vaidyutī (of the nature of lightning), Śāśvatī, Yoni, Jaganmātā, Īśvarapriyā, Sarvādhārā (support of everything), Mahārūpā, Sarvaiśvaryasamanvitā (endowed with all kinds of prosperity), Viśvarūpā, Mahāgarbhā, Viśveśecchānuvartini (following the wish of the lord of universe), Mahīyasi (very great), Brahmayoni, Mahālakṣmī-samudbhavā, Mahāvimāna-madhyasthā (stationed in the middle of the great aerial chariot), Mahānidrā (of long slumber), Ātmahetukā (cause of soul).

सर्वसाधारणी सूक्ष्माहविद्या पारमार्थिका।
अनन्तरूपानन्तस्था देवी पुरुषभेदहिनी॥८४॥
अनेकाकारसंस्थाना कालत्रयविवर्जिता।
ब्रह्मजन्मा हरेमूर्तिब्रह्मविष्णुशिवात्मिका॥८५॥
ब्रह्मेश्विष्णुजननी ब्रह्माख्या ब्रह्मसंश्रया।
व्यक्ता प्रथमजा ब्राह्मी महती ब्रह्मरूपिणी॥८६॥
दैराग्यैश्वर्यधर्मात्मा ब्रह्मपूर्ति हृदिस्थिता।
अपां योनिः स्वयम्भूतिर्मानसी तत्त्वसम्पवा॥८७॥

Sarvasādhāraṇī (common to all), Sūksmā (subtle), Avidyā, Paramārthikā (the real entity), Anantarūpā, Anantasthā, Devī, Puruṣa-mohinī (fascinator of the Puruṣa), Anekākārāsāṁsthānā (remaining in various shapes), Kālatrayavivarjītā (devoid of three Kālas), Brahmajanmā, Harer Mūrti, Brahmaviṣṇuśivātmikā (having nature of Brahmā, Viṣṇu and Śiva), Brahmaśeśa-Viṣṇujananī (mother of Brahmā, Īśa and Viṣṇu), Brahmākhyā, Brahmaśāṁśrayā (residing within Brahman), Vyaktā, Prathamajā (first-born), Brāhmī, Mahatī, Brahmaṛūpiṇī, Vairāgyaiśvaryadharmaṭmā (of the nature of

detachment, prosperity and piety), Brahmamūrti, Hṛdisthitā (stationed within the heart), Apāmyoni (source of the origin of the waters), Svayambhūti (self-born), Mānasi (mentally conceived), Tattvasambhavā (origin of the principles).

ईश्वराणी च शर्वाणी शंकरार्थशरीरिणी।
भवानी चैव रुद्राणी महालक्ष्मीरथाम्बिका॥८८॥
महेश्वरसमुपत्ना भुक्तिमुक्तिफलप्रदा।
सर्वेश्वरी रार्ववन्द्या नित्यं मुदितमानसा॥८९॥
ब्रह्मेन्द्रोपेन्द्रनिमिता शंकरेच्छानुवर्तिनी।
ईश्वरार्थासनगता महेश्वरपतिव्रता॥९०॥
सकृद्विभाता सर्वार्त्तिसमुद्रपरिशोषिणी।
पार्वती हिमवत्युत्री परमानन्ददायिनी॥९१॥

Īśvarāṇī, Śarvāṇī, Śaṅkarārdha-śarīriṇī (forming half the person of Śaṅkara), Bhavāṇī, Rudrāṇī, Mahālakṣmī, Ambikā, Maheśvarasamutpannā (born of Maheśvara), Bhukti-mukti-phala-pradā (yielder of the fruits of enjoyment and salvation), Sarveśvarī, Sarvavandyā, Nityamudita-mānasā (always delighted in the mind), Brahmendropendranamitā (adored by Brahmā, Indra and Upendra), Śaṅkarecchānuvartini (abiding by the wish of Śaṅkara), Īśvarārddhāsanāṁgatā (occupying half the seat of Īśvara), Maheśvara-pativratā, Sakṛdvibhātā (dawning but once), Sarvārtisamudrapariśoṣiṇī (the drier-up of the ocean of everyone's distress), Pārvatī, Himavatputrī, Paramānandadāyini (bestower of highest bliss).

गुणाद्या योगजा योग्या ज्ञानमूर्तिर्विकाशिनी।
सावित्री कमला लक्ष्मीः श्रीरनन्तोरसि स्थिता॥९२॥
सरोजनिलया गंगा योगनिद्रा सुरादिनी।
सरस्वती सर्वविद्या जगज्ज्येष्ठा सुमंगला॥९३॥
वाग्देवी वरदा वाच्या कीर्तिः सर्वार्थसाधिका।
योगीश्वरी ब्रह्मविद्या महाविद्या सुशोभना॥९४॥
गुह्यविद्यात्मविद्या च धर्मविद्यात्मभाविता।
स्वाहा विश्वम्भरा सिद्धिः स्वधा मेदा धृतिःश्रुतिः॥९५॥
Guṇādhyā (endowed with good qualities), Yogajā (born of Yoga), Jñānamūrti, Vivāśinī, Sāvitrī, Kamalā, Lakṣmī, Śrī, Anantā, Urasisthitā, Sarojanilayā (residing in lotus),

Gaṅgā, Yoganidrā, Asurārdini (destroyer of the demons), Sarasvatī, Sarvavidyā, Jagaj्जyeṭhā (eldest in the universe), Sumaṅgalā, Vāgdevī (goddess of speech), Varadā (bestower of boons), Avācyā (inexpressible), Kīrti, Sarvārthaśādhikā (accomplisher of all affairs), Yogiśvarī, Brahmavidyā, Mahāvidyā, Suśobhanā (highly auspicious), Guhyavidyā (having the secret lore), Ātmavidyā, Dharmavidyā, Atmabhāvitā (purified by the soul), Svāhā, Viśvambharā (the earth), Siddhi (super-normal power), Svadhā, Medhā (intellect), Dhṛti (fortitude), Śruti,

नीतिः सुनीतिः सुकृतिर्मध्यवी नरवाहिनी।
पूज्या विभावती सौम्या भोगिनी भोगशायिनी॥ १६॥
शोभा च शंकरी लोला मालिनी परमेष्ठिनी।
त्रैलोक्यसुन्दरी नम्या सुन्दरी कामचारिणी॥ १७॥
महानुभावा सत्त्वस्था महामहिषमर्दिनी।
पद्मनाभा पापहरा विचित्रमुकुटांगदा॥ १८॥
कान्ता चित्राम्बरधरा दिव्याभरणभूषिता।
हंसाख्या व्योमनिलया जगत्सृष्टिविवर्धिनी॥ १९॥

Nīti (policy), Sunīti, Sukṛti, Mādhavī, Naravāhīnī, Pūjyā, Vibhāvati (lustrous), Saumyā (gentle), Bhoginī (enjoyer), Bhogaśayinī (lying on the body of the serpent), Śobhā, Śaṅkarī, Lolā (oscillating), Mālinī (wearing the garlands), Parameshthinī, Trailokyasundarī, Namyā (worthy of being bowed to), Sundarī (charming), Kāmacāriṇī (moving about as she pleases), Mahānubhāvā (highly dignified), Sattvasthā (established in the Sattvaguṇa), Mahāmahiṣamardinī, Padmanābhā, Pāpaharā, Vicitramukutāṅgadā (having wonderful coronet and bracelets), Kāntā (shining), Citrāmbaradharā (wearing clothes of variegated colours), Divyābharaṇa-bhūṣitā (bedecked in divine ornaments), Harisākhyā (bearing the appellation swan), Vyomanilayā (having the firmament as the abode), Jagatśṛṣṭivardhinī (increaser of the creation of the universe).

नियन्त्री यन्त्रमध्यस्था नंदिनी भद्रकालिका।
आदित्यवर्णा कौबेरी मध्यूरवरवाहना॥ १००॥
वृषासनगता गौरी महाकाली सुरार्चिता।
अदितिर्नियता रौद्रा पद्मगर्भा विवाहना॥ १०१॥

विरूपाक्षी लेलिहाना महासुरविनाशिनी।
महाफलानवद्यांगी कामरूपा विभावरी॥ १०२॥
विचित्रलमुकुटा प्रणतार्त्तिप्रभञ्जनी।
कौशिकी कर्षणी रात्रिस्त्रिदशार्तिविनाशिनी॥ १०३॥

Niyantī (the controller), Yantramadhyasthā (stationed in the middle of the mystic diagram), Nandinī (delighter), Bhadrakālikā, Ādityavarṇā (having the lustre of the sun), Kauberī, Mayūravara-vāhanā (having excellent vehicle of peacock), Vṛṣāsanagatā (going about, seated on the bull), Gaurī, Mahākālī, Surārcitā (worshipped by Devas), Aditi, Niyatā (well-restrained), Raudrā (terrible), Padmagarbhā (having lotus for the womb), Vivāhanā (having a bird for vehicle), Virūpākṣī (with odd number of eyes), Lelihānā (licking up), Mahāsuravināśinī, Mahāphalā, Anavadyāṅgi (having faultless, limbs), Kāmarūpā (having pleasant features), Vibhāvarī (night), Vicitraratna-mukutā, Praṇatārtiprabhañjanī (the breaker of the distress of those who bow down), Kauśikī, Karṣanī (the dragger), Rātrī (night), Tridasārtivināśinī (destroyer of the distress of Gods),

वहुरूपा स्वरूपा च विरूपा रूपर्वर्जिता।
भक्तार्तिशमनी भव्या भवतापविनाशिनी॥ १०४॥
निर्गुणा नित्यविभवा निःसारा निरपत्रपा।
तपस्विनी सामगीर्तिर्भवाङ्कनिलयालया॥ १०५॥
दीक्षा विद्याधरी दीपा महेन्द्रविनिपातिनी।
सर्वतिशायिनी विश्वा सर्वसिद्धिप्रदायिनी॥ १०६॥
सर्वेश्वरप्रियाभार्या समुद्रान्तरवासिनी।
अकलंका निराधारा नित्यसिद्धा निरामया॥ १०७॥

Bahurūpā, Svarūpā, Virūpā, Rūpavarjītā, Bhaktārtiśamanī (suppressor of distress of the devotee), Bhavyā, Bhavatāpa-vināśinī (suppressor of the distress due to worldly existence), Nirguṇā, Nityavibhavā (having perpetual wealth), Nihsārā (of topmost excellence), Nirapatrapā (devoid of bashfulness), Tapasvinī (female ascetic), Sāmagīti (Sāman songs), Bhavāṅkanilayālāyā (having the lap of Bhava as abode and residence), Dīksā, Vidyādhari, Diptā, Mahendravinipātīnī (bringing about the

downfall of Mahendra), Sarvātiśayinī (excelling everyone), Viśvā, Sarvasidhi-pradāyinī, Sarveśvara-priya-bhāryā (the beloved wife of the lord of all), Samudrāntaravāsinī (resident in the middle of the ocean), Akalaṅkā (blemishless), Nirādhārā (devoid of support), Nityasiddhā, Nirāmayā (devoid of ailments),

कामधेनु बृहदगर्भा श्रीमती मोहनाशिनी।
निःसंकल्पा निरातङ्गा विनया विनयप्रिया॥ १०८॥
ज्वालामालासहस्राङ्ग्या देवदेवी मनोमयी।
महाभगवती भर्गा वासुदेवसमुद्भवा॥ १०९॥
महेन्द्रोपेन्द्रभगिनी भक्तिगम्या परावरा।
ज्ञानज्ञेया जरातीता वेदान्तविषया गतिः॥ ११०॥
दक्षिणा दहती दोर्घा सर्वभूतनमस्कृता।
योगमाया विभागज्ञा महामोहा गरीयसी॥ १११॥

Kāmadhenu (wish-yielding divine cow), Bṛhadgarbhā, Dhīmatī (intelligent), Mohanāśinī (destroyer of delusion), Niḥsaṅkalpā (devoid of conception), Nirātaṅkā (devoid of agony), Vinayā, Vinayapriyā, Jvālāmālāsaḥasrādhyā (richly endowed with thousands of clusters of flames), Devadevī, Manomayā, Mahābhagavatī, Bhargā, Vasudevasamudbhavā (born of Vasudeva), Mahendropendrabhaginiī (sister of Mahendra and Upendra), Bhaktigamyā (accessible only through devotion), Parāvarā (the greatest and most excellent), Jñānajñeyā (being both the knowledge and the knowable), Jarātītā (beyond old age), Vedāntaviṣayā (the object of the Vedānta), Gati (the final goal), Dakṣinā (dexterous), Dahati (self-immolation into fire), Dīrghā (long), Sarvabhūtanamaskṛtā (bowed to by all living beings), Yogamāyā, Vibhāgajñā (knower of the divisions), Mahāmohā (great delusion), Garīyasī (very great),

सस्था सर्वसमुद्भूतिर्ब्रह्मविद्याश्रयादिभिः।
बीजांकुरसमुद्भूतिर्हाशक्तिर्हामितिः॥ ११२॥
क्षान्तिः प्रज्ञा चित्तिः सच्चिन्महाभोगीन्द्रशायिनी।
विकृतिः शाङ्करी शास्त्रिणगर्थवर्तेविता॥ ११३॥
वैश्वानरी महाशाला महासेना गुहप्रिया।
महारात्रिः शिवानन्दा शची दुःस्वप्नाशिनी॥ ११४॥
इज्या पूज्या जगाद्वात्री दुर्विनेया सुरूपिणी।

तपस्विनी समाधिस्था त्रिनेत्रा दिवि संस्थिता॥ ११५॥

Sandhyā (twilight), Sarvasamudbhūti (cause of birth of all by means of Brahmavidyā-śrayā, i.e. doctrine of Brahman, and others means), Bījāṅkurasamudbhūti (cause of the origin of seeds and shoots), Mahāsakti, Mahāmati, Kṣanti, Prajñā, Citi (knowledge), Sat-cit (existence and consciousness), Mahābhogīndraśayinī (lying on the couch of the body of the leader of serpents), Vikrti, Śāṅkarī, Śāsti (the rule), Gaṇagandharvasevitā (served by Gaṇas and Gandharvas), Vaiśvānari (the cosmic fire), Mahāśālā (the great hall of the divine fire Vaiśvānara), Mahāsenā, Guhapriyā, Mahārātri, Śivānandā (bestower of bliss on Śiva), Śacīduḥsvāpanāśinī (destroyer of the bad dream of Śacī), Ijyā (sacrifice), Pūjyā, Jagaddhātrī (the nursing mother of the universe), Durvijñeyā (extremely difficult to be comprehended), Surūpiṇī (having a beautiful form), Tapasvinī (a female ascetic), Samādhishthā (absorbed in trance), Trinetrā, Divi sarīsthitā (stationed in the heaven),

गुहाम्बिका गुणोत्तिर्महापेठा मरुत्सुता।
हव्यवाहान्तरागादिः हव्यवाहसमुद्भवा॥ ११६॥
जगद्योनिर्जगन्माता जन्ममृत्युजरातिगा।
बुद्धिर्महाबुद्धिमती पुरुषान्तरवासिनी॥ ११७॥
तरस्विनी समाधिस्था त्रिनेत्रा दिवि संस्थिता।
सर्वेन्द्रियमनोमाता सर्वभूतहृदि स्थिता॥ ११८॥
संसारतारिणी विद्या ब्रह्मवादिमनोलया।

ब्रह्माणी बृहती ब्राह्मी ब्रह्मभूता भवारिणी॥ ११९॥

Guhāmbikā (the mother of Guha or Kārttikeya), Guṇotpatti (the cause of origin of all qualities), Mahāpīṭhā, Marutsutā, Havyavāhāntarāgādi (having fondness etc. for the sacrificial fire), Havyavāhasamudbhavā (born of sacrificial fire), Jagadyoni, Jaganmātā, Janma-mṛtyu-jarātīgā (going beyond the barriers of birth, death and old age), Buddhi, Mahābuddhimati, Puruṣāntaravāsinī (staying within Puruṣa), Tarasvainī (of great velocity), Samādhishthā (absorbed in a trance), Trinetrā, Divi sarīsthitā (stationed into heaven), Sarvendriyamanomātā (mother of all sense

organs and mind), Sarvabhūtahṛdisthitā (stationed in the hearts of all living beings), Saṁsāratāriṇī, Vidyā, Brahmavādimanolayā (residing in the minds of expounders of Brahman), Brahmāṇī, Br̥hatī, Brāhmī, Brahmabhūtā, Bhavāraṇī.

हिरण्मयी महारात्रि: संसारपरिवर्त्तिका।

सुमालिनी सुरूपा च भाविनी हारिणी प्रभा॥ १२०॥

उन्मीलनी सर्वसहा सर्वप्रत्ययसाक्षिणी।

सुसौम्या चन्द्रवदना ताण्डवासक्तमानसा॥ १२१॥

सत्त्वशुद्धिकरी शुद्धिर्मलयत्रविनाशिनी।

जगत्प्रिया जगन्मूर्तिस्त्रिमूर्तिरप्ताश्रया॥ १२२॥

निराश्रया निराहारा निरंकुशपदोद्धवा।

चन्द्रहस्ता विचित्राङ्गी स्त्रिविणी पद्मधारिणी॥ १२३॥

परावरविधानज्ञा महापुरुषपूर्वजा।

विश्वेश्वरप्रिया विद्युत् विद्युजिह्वा जिताश्रमा॥ १२४॥

विद्यामयी सहस्राक्षी सहस्रवदनात्मजा।

सहस्ररश्मि: सर्वस्था महेश्वरपदाश्रया॥ १२५॥

क्षालिनि मृण्मयी व्यासा तैजसी पद्मबोधिका।

महामायाश्रया मान्या महादेवमनोरपा॥ १२६॥

व्योमलक्ष्मीः सिंहरथा चेकितानामितप्रभा।

वीरेश्वरी विमानस्था विशेषा शोकनाशिनी॥ १२७॥

Hiraṇmayī (of golden form), Mahārātri, Saṁsāraparivartikā (the transformer of the Saṁsāra), Sumālinī (having good garlands), Surūpā, Bhāvinī, Hāriṇī, Prabhā, Unmīlā (eye-opener), Sarva-sahā (endurer of everything), Sarva-pratyaya-sākṣīnī (witness of all notions), Susaumyā, Candravadanā, Tāṇḍavāsakta-mānasā (whose mind is interested in Tāṇḍava dance), Sattva-śuddhikarī (purifier of the mind), Śuddhi, Malatrayavināśinī (destroyer of three types of impurities), Jagatpriyā, Jaganmūrti, Trimūrti, Amṛtāśrayā (receptacle of the nectar), Nirāśrayā, Nirāhārā, Nirākuśapadodbhavā (born of that free curbless region), Candrahastā, Vicitrāṅgī, Sragviṇī (having garlands), Padmadhāriṇī, Parāvara-vidhānajñā (knower of the greater as well as smaller procedures), Mahāpuruṣa-pūrvajā (born prior to great Puruṣa), Viśveśvara-priyā, Vidyut, Vidyujjihvā (having lightning for her tongue), Jitāśramā (who has conquered exhaustion), Vidyāmayī,

Sahasrākṣī, Sahasra-vadanātmajā (daughter of the thousand-faced), Sahasra-raśmi (having thousand rays), Sattvasthā, Maheśvarapadāśrayā, Kṣalinī (one who washes), Mṛṇmayī (of the nature of earth), Vyāptā, Taijasvī, Padmabodhikā (opener of the lotus), Mahāmāyāśrayā, Mānyā (worthy of honour), Mahādevamanoramā (pleasing to the mind of Mahādeva), Vyomalakṣmī (splendour of the firmament), Siṁharathā (having a lion-yoked chariot), Cekitānā (conscious), Amitaprabhā (of unmeasured lustre), Viśvarī (goddess of heroes), Vimānasthā, Viśokā (devoid of sorrow).

अनाहता कुण्डलिनी नलिनी पद्मभासिनी।

सदानन्दा सदाकीर्तिः सर्वभूताश्रयस्थिता॥ १२८॥

वाग्देवता ब्रह्मकला कलातीता कलारणी।

ब्रह्मश्री ब्रह्महदया ब्रह्मविष्णु शिवप्रिया॥ १२९॥

व्योमशक्तिः त्रियाशक्तिर्ज्ञनशक्तिः परा गतिः।

क्षोभिका बध्यिका भेद्या भेदाभेदविवर्जिता॥ १३०॥

अभिन्ना भिन्नसंस्थाना वशिनी वंशहरिणी।

गुह्यशक्तिर्गुणातीता सर्वदा सर्वतोमुखी॥ १३१॥

Anāhata (non-struck spiritual sound), Kunḍalini (decorated with ear-rings or having spiral coils of the Yogic form), Nalinī, Padmabhāsinī, Sadānandā, Sadākīrti, Sarvabhūtāśrayasthitā (stationed in support of all living beings), Vāgdevatā (deity of speech), Brahmakalā, Kalātītā (going beyond the digit), Kalāraṇī, Brahmaśrī, Brahmahrdayā, Brahma-Viṣṇu-Śiva-priyā, Vyomaśakti (power of firmament), Kriyāśakti, Jñāna-Śakti, Parāgati (greatest goal), Kṣobhikā (agitator), Bhedyā (who can be differentiated), Bhedābheda-vivarjitā (devoid of difference and non-difference), Abhinnā (non-different), Bhinnasaṁsthānā (having varied resting places), Vaśinī (submissive), Varṇśahāriṇī (captivater of the race), Guhya-Śakti (having concealed power), Guṇātītā (transcender of Guṇas), Sarvadā (bestower of everything), Sarvatomukhī (having faces in all directions),

भगिनी भगवत्पत्नी सकला कालहारिणी।

सर्ववित् सर्वतोभद्रा गुह्यातीता गुहावलिः॥ १३२॥

प्रक्रिया योगमाता च गङ्गा विशेषश्वरी।
 कलिला कपिला कान्ता कमलाभा कलान्तरा॥ १३३॥
 पुण्या पुष्करिणी भोक्त्री पुरन्दरपुरस्परा।
 पोषिणी परमैश्वर्यभूतिदा भूतिभूषणा॥ १३४॥
 पञ्चब्रह्मसमुत्तिः परमर्थार्थविग्रहा।
 धर्मदेया भानुमती योगिज्ञेया मनोजवा॥ १३५॥

Bhagini (fortunate woman), Bhagvatpatnī, Sakalā (perfect), Kālahāriṇī, Saravatī (knower of all), Sarvatobhadrā (having welfare all round), Guhyātītā (going beyond the hidden), Guhāvalī (having groups of caves), Prakriyā, Yogamātā, Gaṅgā, Viśveśvareśvarī Kalilā (impervious), Kapilā (tawny-coloured), Kāntā, Kamalābhā, Kalāntarā (the heart of fine arts), Puṇyā, Puṣkariṇī, Bhoktrī, Purandarapurassarā (going ahead of Indra), Poṣinī (nourisher), Paramaiśvarya-bhūtidā (bestower of supreme power and prosperity), Bhūtibhūṣaṇā (having holy ashes as ornament), Pañcabrahmasamutpatti (born of five Brahmans), Paramārthārthavigrahā (embodiment of reality), Dharmodayā (rise of piety), Bhānumatī (having rays), Yogijñeyā, Manojavā (possessing speed of the mind),

मनोरमा मनोरसका तापसी वेदरूपिणी।
 वेदशक्तिर्वेदमाता वेदविद्याप्रकाशिनी॥ १३६॥
 योगेश्वरेश्वरी माता महाशक्तिमनोमयी।
 विश्वावस्था वियन्यूर्तिविद्युन्माला विहायसी॥ १३७॥
 किन्नरी सुरभी विद्या नन्दिनी नन्दिवल्लभा।
 भारती परमानन्दा परापरविभेदिका॥ १३८॥
 सर्वप्रहरणोपेता काम्या कामेश्वरेश्वरी।
 अचिन्त्यानन्तविभवा भूलेखा कनकप्रभा॥ १३९॥

Manoramā (beautiful), Manoraskā (having mind in the chest), Tāpasī (ascetic), Vedarūpiṇī (having the form of Veda), Vedaśakti, Vedamātā, Vedavidyā-prakāśinī (revealer of Vedic lore), Yogayogeśvarī, Mātā, Mahāśakti, Manomayī, Viśvāvasthā, Viyanmūrti (having the form of the firmament), Vidyunmālā, Vihāyasī (having nature of the sky), Kinnarī, Surabhī, Vidyā, Nandinī, Nandivallabhā, Bhāratī, Paramānandā, Parāparavibhedikā (identifier between the greater and the smaller),

Sarvapraharāṇopetā (having all weapons), Kāmyā (desirable), Kāmeśvareśvarī, Acintyā (inconceivable), Anantavibhavā (with infinite riches), Bhūlekha (line of the ground), Kanakaprabhā (having golden lustre),

कूप्याण्डी धनरत्नाळ्ड्या सुगंधा गच्छदायिनी।
 त्रिविक्रमपदोद्भूता धनुष्याणिः शिवोदया॥ १४०॥
 सुदुर्लभा धनाध्यक्षा धन्या पिंगलत्तोचना।
 शान्तिः प्रभावती दीसि: पङ्कजायतलोचना॥ १४१॥
 आद्या भूः कमलोद्भूता गवां माता रणप्रिया।
 सत्किया गिरिशा शुद्धिर्नित्यपृष्ठा निरन्तरा॥ १४२॥
 दुर्गा कात्यायनी चंडी चर्चितांगा सुविग्रहा।
 हिरण्यवर्णा जगती जगद्यंतप्रवर्तिका॥ १४३॥

Kuśmāṇḍī, Dhanaratnādhyā (endowed with riches and jewels), Sugandhā, Gandhadāyinī, Trivikramapadodbhūtā (born of the feet of Trivikrama i.e., Viṣṇu), Dhanuṣpāni (weilder of bow in her hand), Śivodayā (of auspicious rise), Sudurlabha (very rare), Dhanādhyakṣā (presiding deity over riches), Dhanyā (greatfulness), Piṅgalalocanā (having yellow eyes), Śānti, Prabhāvatī (splended-one), Dipti, Pañkajāyatālocanā (the one having lotus like eyes), Ādyā (the first), Bhūḥ (the earth), Kamalodbhūtā (lotus-born), Gomātā, Raṇapriyā (fond of battle), Satkriyā (performer of good ritual), Girīśā, Śuddhi, Nityapuṭā (perpetually nourished), Nirantarā (having no weak points), Durgā, Kātyāyanī, Caṇḍī (terrible), Carcitāṅgā (limbs embodied with fragrance substance), Suvigrahā (having beautiful body), Hiraṇyavarṇā, Jagatī, Jagadyantra-pravarttikā (operator of the machine of the universe),

मन्दराद्रिनिवासा च गरहा स्वर्णपालिनी।
 रत्नमाला रत्नगर्भा पुष्टिर्विश्वप्रमाणिनी॥ १४४॥
 पद्मनाभा पद्मनिभा नित्यरुष्टामृतोद्भवा।
 धुन्वती दुष्क्रम्पा च सूर्यमाता दृष्टद्वती॥ १४५॥
 महेन्द्रभगिनी सौम्या वरेण्या वरदायिका।
 कल्याणी कमलावासा पञ्चचूडा वरप्रदा॥ १४६॥
 वाच्यामेश्वरी विद्या दुर्जया दुरतिक्रमा।
 कालरात्रिर्हावेगा वीरभद्रप्रिया हिता॥ १४७॥

Mandarādrinivāsā (dweller on mount Mandara), Garahā (destroyer of poison),

Svarṇamālinī, Ratnamālā, Ratnagarbhā, Puṣṭi, Viśvapramāthinī (destroyer of the world), Padmanābhā, Padmanibhā (resembling a lotus), Nityaruṣṭā (perpetually angry), Amṛtodbhavā (born of the nectar), Dhunvatī (shaking), Duṣprakampā (difficult to be shaken), Sūryamātā, Dr̥ṣadvatī (a Vedic river), Mahendrabhaginī (sister of Indra), Saumyā (gentle), Varenyā (excellent), Varadāyikā (bestower of the boons), Kalyāṇī, Kamalāvāsā, Pañcacūḍā (having five locks of hair), Varapradā, Vācyā (expressible), Amareśvarī, Vidyā, Durjayā (invincible), Duratikramā (one who cannot be transgressed), Kālarātri, Mahāvegā (having great speed), Virabhadrapriyā, Hitā (benefactress),

भद्रकाली जगन्माता भक्तानां भद्रदयिनी।

कराला पिंगलाकारा कामभेदा महास्वना॥ १४८॥

यशस्विनी यशोदा च षडध्वपरिवर्तिका।

शङ्खिनी पद्मिनी सांख्या सांख्ययोगप्रवर्तिका॥ १४९॥

चैत्रा संवत्सरालढा जगत्समूरुणी ध्वजा।

शुभारि: खेचरी स्वस्था कंबुग्रीवाकलप्रिया॥ १५०॥

खगध्वजा खगारुढा वाराही पूर्णमालिनी।

ऐश्वर्यपद्मनिलया विरक्ता गरुडासना॥ १५१॥

Bhadrakālī, Jaganmātā, Bhaktānām bhadrā-dāyinī (granter of welfare on devotees), Karālā (terrible), Piṅgalākārā (of tawny features), Kāmabheda, Mahāsvanā (having loud voice), Yaśasvinī (famous), Yaśodā, Śaḍadhva-parivartikā (revolving through the six paths), Śāṅkhinī, Padminī, Sāṃkhyā, Sāṃkhyayoga-pravartikā (promulgator of Sāṃkhyā and Yoga systems), Caitrā, Sarīvatsarārūḍhā (riding on the year), Jagatsampūraṇī (the filler of the universe), Dhvajā, Śumbhāri (enemy of Śumbha), Khecarī (moving in the firmament), Svasthā (stationed in heaven), Kambugrīvā (conch-necked), Kalipriyā (fond of quarrel), Khagadhvajā (bird-bannered), Khagārūḍhā (riding on a bird), Vārāhī (of the boar incarnation), Pūgamālinī (having Areca palms as galands), Aiśvaryapadmanilayā (having riches as the lotus abode), Viraktā (detached), Garudāsanā (seated on Garuḍa),

जयन्ती हृदगुहागम्या गह्वेषा गणाश्रणीः।

सङ्कल्पसिद्धा साम्यस्था सर्वविज्ञानदायिनी॥ १५२॥

कलि: कल्कविहन्त्री च गुह्योपनिषदुत्तमा।

निष्ठा दृष्टिः स्मृतिर्व्यासिः पुष्टिसुष्टिः क्रियावती॥ १५३॥

विश्वामरेश्वरेशाना भुक्तिमुक्तिः शिवामृता।

लोहिता सर्पमाला च भीषणा वनमालिनी॥ १५४॥

अनन्तशश्यनानन्ता नरनारायणोद्भवा।

नृसिंही देव्यमथनी शङ्खचक्रगदाधरा॥ १५५॥

Jayantī (victorious), Hṛdguhāgamyā (comprehensible in the cavity of the heart), Gahvareṣṭhā (stationed in the cavity), Gaṇāgraṇī (chief of the groups), Saṃkalpasiddhā (possessing achievements by mere conception), Sāmyasthā (stationed in similarity), Sarvavijñānadāyinī (bestower of all perfect enlightenment), Kālī Kalkavihāntrī (destroyer of dirt and hypocrisy), Guhyopaniṣaduttamā (having the excellent secret well guarded), Niṣṭhā, Dr̥ṣṭī, Smṛti, Vyāpti, Puṣṭi, Tuṣṭi, Kriyāvatī, Viśvāmaraśvareśānā (controller of all the gods), Bhukti, Mukti, Śivā, Amṛtā, Lohitā (red), Sarpamālā, Bhīṣaṇī, Vanamālinī, Anantaśayanā, Anantā, Nara-nārāyaṇodbhavā (born of Nara and Nārāyaṇa), Nṛsiṁhī (man-lion-formed), Daityamathanī (suppressor of the demons), Śaṅkha-cakra-gadā-dharā (holder of conch, discus and iron-club),

सङ्कर्षणी समुत्पत्तिरम्बिका पादसंश्रया।

महाज्वाला महाभूतिः सुमूर्तिः सर्वकामधुक्॥ १५६॥

शुभा च सुसना सौरी धर्मकामार्थपोक्षदा।

भूमध्यनिलया पूर्वा पुराणपुरुषारणिः॥ १५७॥

महाविभूतिदा मध्या सरोजनयना समा।

अष्टादशभुजानाद्या नीलोत्पलदलप्रभा॥ १५८॥

सर्वशक्त्यासनारुढा धर्माधर्मविवर्जिता।

वैराग्यशज्जाननिरता निरालोका निरिन्द्रिया॥ १५९॥

Samkarṣaṇī (squeezing and dragging), Samutpatti, Ambikāpādasamśrayā (having the feet of Ambikā for support), Mahāvālā, Mahābhūti (of great prosperity), Sumūrti, Sarvakāmadhuk (yielding all desires), Śubhrā (white in complexion), Sustanā (having good breasts), Saurī (of solar lustre), Dharmakāmārthamokṣadā (bestower of the four

Puruṣārthas viz. Dharma, love, wealth and salvation), Bhrūmadhyanilayā (residing in the middle of the eyebrows), Apūrvā (unprecedented), Purāṇapuruṣāraṇī (having Viṣṇu as the consort), Mahāvībhūtidā (bestower of great prosperity), Madhyā, Sarojanayanā (lotus-eyed), Asamā (unequalled), Aṣṭādaśabhujā (having eighteen arms), Anādyā (beginningless), Nīlopaladalaprabhā (having the lustre of petals of a blue lotus), Sarvaśaktyāsamārūḍhā (riding on the seat of all śaktis), Dharmādharmaivivarjitā (transcendental to both piety and impurity), Vairāgyajñānaniratā (absorbed in perfect knowledge and detachment), Nirālokā (devoid of light), Nirindriyā (devoid of sense organs),

विचित्रगहनाधारा शास्त्रतस्थानवासिनी।
स्थानेश्वरी निरानन्दा त्रिशूलवरधारिणी॥ १६०॥
अशेषदेवतामूर्तिर्देवता वरदेवता।
गणाम्बिका गिरे: पुत्री निशुभ्विनिपातिनी॥ १६१॥
अवर्णा वर्णरहिता त्रिवर्णा जीवसम्भवा।
अनन्तवर्णानन्यस्था शङ्करी शान्तमानसा॥ १६२॥
अगोत्रा गोमती गोची गुह्यरूपा गुणोत्तरा।
गौर्गर्गव्यप्रिया गौणी गणेश्वरनमस्कृता॥ १६३॥

Vicitragahanādhārā (support of deep and wonderful things), Śāsvatasthānavāsinī (resident of the permanent abode), Sthāneśvarī (goddess of the proper abode), Nirānandā (devoid of bliss), Trīśūlavaranadhāriṇī (holder of excellent trident), Aśeṣadevatāmūrti (having the form of the entire group of lords), Devatāvara devatā (excellent among the deities), Gaṇāmbikā (mother of the gaṇas), Gireḥputrī (daughter of the mountain), Niśumbhavinipātī (the overthrower of Niśumha), Avarṇā (devoid of castes), Varṇarahitā (devoid of colour), Trivarṇā (having three castes or colours), Jīvasambhavā (cause of birth of the living beings), Anantavarṇā, Ananyasthā (stationed in the lord), Śāṅkarī, Śāntamānasā (of quite mind), Agotrā (having no spiritual lineage), Gomati (possessing cows or words), Goptrī (protectress), Guhyarūpā (having secret form), Guṇottarā (foremost in attributes), Gauḥ (cow),

Gih (word), Gavyapriyā (fond of milk products), Gauṇī (of Guṇa traits), Gaṇeśvaranamaskṛtā (bowed down by the leader of the Gaṇas),

सत्यभामा सत्यसन्धा त्रिसञ्च्चा सञ्चिवर्जिता।
सर्ववादाश्रया सांख्या सांख्ययोगसमुद्भवा॥ १६४॥
असंख्येयाप्रमेयाख्या शून्या शुद्धकुलोद्भवा।
बिन्दुनादसमुत्तिः शम्भुवामा शशिप्रभा॥ १६५॥
पिशङ्ग भेदरहिता मनोज्ञा मधुसूदनी।
महाश्री: श्रीसमुत्पत्तिस्तमःपारे प्रतिष्ठिता॥ १६६॥
त्रितत्त्वमाता त्रिविद्या सुसूक्ष्मपदसंश्रया।
शान्ता भीता मलातीता निर्विकारा शिवाश्रया॥ १६७॥

Satyabhāmā, Satyasandhā (strictly adhering to truth), Trisandhyā (having three junctions), Sandhivarjītā (devoid of joints), Sarvavādāśrayā (support of all schools of philosophers), Saṅkhyā (reason), Saṅkhyayogasamudbhavā (born of the schools of Saṅkhya and Yoga philosophy), Asaṅkhyeyāprameyākhyā (having innumerable and immeasurable names), Śūnyā (void), Śuddhakulodbhavā (born of pure family), Bindunādasamutpatti (cause of the origin of Bindu and Nāda), Śambhuvāmā (consort of Śiva), Śaśiprabhā (having the lustre of the moon), Piśāngā (tawny coloured), Bhedarahitā (devoid of differences), Manojñā (beautiful), Madhusūdanī (destroying Madhu), Mahāśrī, Śrīsamutpatti, Tamahṛpāre pratiṣṭhitā (established beyond darkness), Tritativamātā (mother of three principles), Trividhā, Susūkṣmapadasaṁśrayā (resorting to very subtle position), Śāntā (quiescent), Bhītā (of fearing nature), Malātītā (going beyond dirt), Nirvikārā (changeless) and Śivāśrayā (having the support of Śiva).

शिवाख्या चित्तनिलया शिवज्ञानस्वरूपिणी।
दैत्यदानवनिर्माथी काश्यपी कालकर्णिका॥ १६८॥
शास्त्रयोनि: क्रियामूर्तिश्वतुर्वर्गप्रदर्शिका।
नारायणी नरोत्पत्तिः कौमुदी लिङ्घारिणी॥ १६९॥
कामुकी कलिताभावा परावरविभूतिदा।
वराङ्गजातमहिमा बडवा वामलोचना॥ १७०॥
सुभद्रा देवकी सीता वेदवेदाङ्गपारगा।
मनस्विनी मन्युमाता महामन्युसमुद्भवा॥ १७१॥

You are well known by the name of Śivākhyā, Cittanilayā (having the mind as the abode), Śivajñānasvarūpiṇī, Daityadānavanirmāthī (suppressor of the demons), Kāsyapī (of the race of Kaśyapa), Kālakarṇikā (the pericarp of Kāla), Sāstrayoni (the source of the origin of the scripture), Kriyāmūrti (having activity as form), Caturvargapradarsikā (the revealer of the four types of human aims), Nārāyaṇī, Narotpatti, Kaumudilingadhārīṇī (wearing the symbols of moonlight), Kāmukī-kalitābhāvā (possessing the traits of a loving women), Parāvaraṇibhūtidā (bestower of the greater and smaller riches), Parāṅgajātamahimā (having the greatness arising out of the great limbs), Baḍavā (mare), Vāmalocanā (having beautiful eyes), Subhadrā, Devakī, Sītā, Vedavedāṅgapāragā (one who has mastered the Vedas and Vedāṅgas), Manasvinī (high-minded), Manyumātā (mother of anger), Mahāmanyusamudbhavā (born of great Manyu or Mahārudra).

अमन्युरमृतास्वादा पुरुष्टात् पुरुष्टात्।
अशेच्या भिन्नविषया हिरण्यरजतप्रिया॥ १७२॥
हिरण्यरजनी हेमा हेमाभरणभूषिता।
विश्वाजमाना दुर्जेया ज्येतिष्ठोमफलप्रदा॥ १७३॥
महनिद्रासमुद्भूतिरिनद्रा सत्यदेवता।
दीर्घा ककुत्यनी हृद्या शांतिदा शांतिवर्द्धनी॥ १७४॥
लक्ष्यादिशक्तिजननी शक्तिक्रप्रवर्तिका।
विशक्तिजननी जन्या षड्ग्निपरिवर्जिता॥ १७५॥

You are Amanyu (devoid of anger), Amṛtasvādā (tasting nectar), Puruḥūtā (frequently invoked), Puruṣṭutā (much eulogised), Aśocyā (not pitiable), Bhinnaviṣayā (having different objects), Hiranyarajatapriyā (fond of gold and silver), Hiranyaajanī (golden night), Haimā (golden), Hemābharaṇabhūṣitā (bedecked in golden ornaments), Vibhrājamānā (shining), Durjñeyā (incomprehensible), Jyotiṣṭomaphalapradā (bestower of the fruits of sacrifice Jyotiṣṭoma), Mahānidrā-samudbhūti (born of great slumber), Anidrā, Satyadevatā, Dīrghā, Kakudmini (lofty), Hṛdyā, Sāntidā (bestower of peace), Sāntivardhīnī,

Lakṣmyādiśaktijanānī (mother of Lakṣmī and other goddesses), Śakticakrapravartikā (operator of Śakti-cakra), Triśakti-Janani (creator of three śaktis), Janyā (bride's maid), Saḍūrmiparivarjītā (devoid of the six waves viz. sorrow, delusion, hunger, thirst, old age and death),

सुधौता कर्मकरणी युगान्तदहनात्मिका।
संकर्षणो जगद्वात्री कामयोनिः किरीटिनो॥ १७६॥
ऐंत्री त्रैलोक्यनमिता वैष्णवी परमेश्वरी।
प्रद्युम्नदयिता दात्री युग्मदृष्टिस्त्रिलोचना॥ १७७॥
मदोत्कटा हंसगतिः प्रचण्डा चण्डविक्रमा।
वृषावेशा वियन्माता विन्ध्यपर्वतवासिनी॥ १७८॥
हिमवन्मेरुनिलया कैलासगिरिवासिनी।
चाणूरहन्तुतनया नीतिज्ञा कामरूपिणी॥ १७९॥

Sudhautā (well washed), Karmakaraṇī (performer of activities), Yugānta-dahanātmikā (of the nature of the fire at the close of the Yugas), Saṁkarṣaṇī, Jagaddhātrī, Kāmayonī, Kīrīṭinī (wearing the crown), Aindrī (belonging to Indra), Trailokyānamitā (adored to by three worlds), Vaiṣṇavī, Parameśvarī, Pradyumna-dayitā (beloved of Pradyumna), Dātrī (donor), Yugmadṛṣṭi (having a pair of visions), Trilocanā (three-eyed), Madotkaṭā (excessively rapturous), Haṁsagati (having the gait of a swan), Pracanḍā (very fierce), Caṇḍavikramā (of fierce exploits), Viṣṭavesā (having enthusiasm for piety), Viyanmātā, Vindhya-parvatavāsinī (residing on the Vindhya mountain), Himavanmerunilayā (having her abode in mountains Himavat and Meru), Kailasagirivāsinī, Cāṇūrahantītanayā (daughter of the slayer of Cāṇūra), Nitijñā (knower of the right policy), Kāmarūpiṇī (assuming any form at will),

वेदविद्या व्रतस्नाता ब्रह्मशैलनिवासिनी।
वीरभद्रप्रजा वीरा महाकामसमुद्भवा॥ १८०॥
विद्याधरप्रिया सिद्धा विद्याधरनिराकृतिः।
आप्यायनी हरंती च पावनी पोषणी कला॥ १८१॥
मातृका मन्मथोद्भूता वारिजा वाहनप्रिया।
करीषिणी सुधावाणी वीणावादनतत्परा॥ १८२॥
सेविता सेविका सेव्या सिनीवाली गरुदती।
अरुस्थती हिरण्याक्षी मृगाङ्गा मानदायिनी॥ १८३॥
You are Vedavidyā, Vratasnātā,

Brahmaśailanivāsinī, Vīrabhadraprajā (progeny of Vīrabhadra), Vīrabhadrapriyā, Vīrā (heroic), Mahākāmasamudbhavā (born of great love), Vidyādharpriyā, Siddhā (of achievement), Vidyādharanirākṛti (refutation of the Vidyādhara), Āpyāyanī (developer and nourisher), Harantī (captivating), Pāvāni (sacrificer), Poṣāṇī, Kalā, Mātṛkā, Manmathodbhūtā (born of Kāma), Vārija (born of water), Vāhanapriyā, Karīṣīṇī (goddess of wealth), Sudhāvāṇī (nectar-speeched), Vīnāvādanatpatrā (exclusively devoted to playing the lute), Sevitā (one who is served), Sevikā (server), Sevyā (worthy of being served), Sinīvālī (new moon night with the moon slightly visible), Garutmatī (having Garuḍa), Arundhatī, Hiranyākṣī (golden eyed), Mrgāñkā (deer-marked), Mānadāyinī (bestower of honour),

वसुप्रदा वसुमती वसोर्द्धरा वसुंधरा।

धाराधरा वरारोहा परावाससहस्रदा॥ १८४॥

श्रीफला श्रीमती श्रीशा श्रीनिवासा शिवप्रिया।

श्रीधरा श्रीकरी कल्या श्रीधरार्द्धशरीरणी॥ १८५॥

अनंतदृष्टिरक्षुद्रा धात्रीशा धनदप्रिया।

निहंत्री दैत्यसङ्गानां सिंहिका सिंहवाहना॥ १८६॥

सुवर्चला च सुश्रोणी सुकीर्तिश्छशसंशया।

रसज्ञा रसदा रामा लेलिहानामृतस्वर्वा॥ १८७॥

Vasupradā, Vasumatī, Vasordhārā (continuous flow of riches), Vasundharā, Dhārādhārā (holder of continuous current), Varārohā (possessing excellent waist), Parāvāsahasradā (bestower of thousands of great residences), Śrīphalā (having fortune as fruits), Śrimatī, Śrīsā (goddess of glory), Śrinivāsā, Śivapriyā, Śrīdhārā (holder of fortune), Śrīkarī (maker of fortune), Katyā (auspicious), Śrīdhārārdhaśārīriṇī (sharer of half of the body of Śrīdhāra), Anantadṛṣṭī (with infinite vision), Akṣudrā (not insignificant), Dhātriśā (goddess of the earth), Dhanadapriyā (beloved of Kubera), Daityasaṅgha-nihantī (the killer of groups of demons), Simhikā (lioness), Simhavāhanā (having a lion as vehicle), Suvarcalā (shining brilliantly), Suśrōṇī (having good buttocks), Sukīrti, Chinnasarīśayā (with

all doubts cleared), Rasajñā (knower of taste), Rasadā (giver of taste), Rāmā (a good looking woman), Lelihānā (licking), Amṛtasravā (producing continuous flow of nectar),

नित्योदिता स्वयंज्योतिस्तुका पृतजीवना।

वज्रदण्डा वज्रजिह्वा वैदेही वज्रविग्रहा॥ १८८॥

मङ्गल्या मङ्गला माला निर्मला मलहारणी।

गायर्वी करुका चान्द्री कम्बलाश्वतरप्रिया॥ १८९॥

सौदामिनी जनानन्दा भृकुटीकुटिलानना।

कर्णिकारकरा कक्षा कंसप्राणापहारणी॥ १९०॥

युगम्यरा युगावर्ता त्रिसम्या हर्षवर्द्धनी।

प्रत्यक्षदेवता दिव्या दिव्यगच्छा दिवः परा॥ १९१॥

Nityoditā (rising perpetually), Svayamjyotiḥ (self-enlighted), Utsukā (curious), Amṛtajīvanā (having nectarine life), Vajradanḍā (having thunderbolt as staff), Vajra-jīhvā (having adamantine tongue), Vaidehī, Vajra-vigrahā (having adamantine physical body), Maṅgalyā, Maṅgalāmālā, Nirmalā (pure), Malahāriṇī (dispeller of impurities), Gāndharvī, Karuṇā (mercy), Cāndrī (belonging to moon), Kambalāśvatarapriyā (fond of blanket and mule), Saudāminī (lightning), Janānandā (giving delight to people), Bhrukuṭīkuṭilānanā (having a face with crooked eyebrows), Karṇikārakarā (having the karṇikāra flower in the hand), Kakṣā (room), Karṇasprāṇāpahāriṇī (destroyer of Karṇa's life), Yugandharā (bearer of the yoke), Yugāvartā (repeating in every Yuga), Trisandhyā (the three junctions), Harṣavardhanī (increaser of joy), Pratyakṣadevatā, Divyā, Divyagandhā (with divine fragrance), Divahparā (beyond heaven),

शक्तासनगता शाक्री साध्या चारुशरासना।

इष्टा विशिष्टा शिष्टेष्टा शिष्टाशिष्टप्रपूजिता॥ १९२॥

शतरूपा शतावर्ती विनता सुरभिः सुरा।

सुरेन्द्रमाता सुद्युमा सुषुमा सूर्यसंस्थिता॥ १९३॥

समीक्ष्या सत्रतिष्ठा च निवृत्तिर्जनपारगा।

धर्मशास्त्रार्थकुशला धर्मज्ञा धर्मवाहना॥ १९४॥

धर्मधर्मविनिर्मात्री धार्मिकाणां शिवप्रदा।

धर्मशक्तिर्धर्मयी विधर्मा विश्वधर्मिणी॥ १९५॥

Śakrāsanagatā (seated in Indra's seat), Śūkari,

Sādhyā, Cāru-śarāsanā (wielder of beautiful bow), Iṣṭā (desirable), Viśiṣṭā (specialized), Śiṣṭeṣṭā (desirable to Śiṣṭas), Śiṣṭāśiṣṭa-prapūjītā (adored by both good and wicked), Śatarūpā, Śatāvartā (hundred times repeated), Vinatā (humble), Surabhi, Surā (wine), Surendramātā (mother of the ruler of Devas), Sudyumnā (having good energy and splendour), Suṣumnā, Sūryasāṁsthitā, Samīkṣyā (worthy of being seen), Satpratiṣṭhā, Nivṛtti (renunciation), Jñānapāragā (going beyond the shares of knowledge), Dharmasāstra¹-kuśalā (expert in

1. The General body of law comprehending *ācāra* (ritual) *Vyavahāra* (civil acts and rules) and *Prāyaścitta* (expiation) is denominated the *Dharma Śāstra*.

The *Dharma Śāstra* is to be sought primarily in the *Samhitās* (collections or institutes) of the holy sages, whose number according to the list given by Yājñavalkya is twenty: namely, Manu, Atri, Viṣṇu, Hārita, Yājñavalkya, Uṣanā, Āngirā, Yama, Āpastamba, Saṁvara, Kātyāyana, Brhaspati, Parāśara, Vyāsa, Śaṅkha and Likhita, Dakṣa, Gautama, Śatātapa and Vasiṣṭha, Parāśara, whose name appears in the above; list, enumerates also twenty select authors; but instead of Yama and Vyāsa, he gives Kashyapa, Gārgya and Pracetā, The Padma-purana omitting the name of Atri which is found in Yājñavalkya's list, completes the number of thirty-six by adding Marīci, Pulastyā, Pracetā, Bhṛgu, Nārada, Kaśyapa, Viśvāmitra, Devala, Rṣyaśringa, Gārgya, Baudhāyana, Paitihināśi, Jābāli, Sumantu, Pāraskara, Lokākṣi and Kuthumi. Rēmakṛṣṇa in his gloss to the *Grhya* or *Gṛihya-sūtras* of Pāraskara, mentions thirty-nine, of whom nine are not to be found in any of the above lists. These (nine) are Agni, Cyavana, Chagaleya, Jatukarṇa, Pitāmaha, Prajāpati, Buddha, Satayana and Soma.

By Parāśara, author of one of the *Samhitās*, (referring to the Hindu division of the world into, four ages are assigned, as appropriate to the *Kṛta-yuga* or first age, the institutes of Manu, to the *Treṭā* or second, the ordinances of Gautama, to the *Dvāpara* or third those of Śaṅkha and Likhita and to the *Kali* or fourth, (the present sinful age as it is deemed,) his (Parāśara's) own ordinances. The distinction, however, does not seem ever to have been actually observed, the institutes of all and every one of the sages being respected as of equal authority next to those of Manu.

the interpretation of scriptures on Dharma), Dharmajñā (knower of Dharma), Dharmavāhanā, Dharmādharmavinirmātrī

The *Mānava Dharma Śāstra* or the *Samhitā* of Manu, is above all of them : it is regarded by us Hindus as next in sanctity to our scriptures, the *Vedas* and is the oldest of the memorial laws. The author of the *Manu-Samhitā* is that Munu, who is *Svāyambhuva* (sprung from the *Self-Existent*.) He is the grandson of Brahmā and the first of the seven Manus who governed the world. It was he who produced the holy sages and the rest and was not only the oldest but also the greatest of the legislators.

Besides the usual matters treated of in a code of laws, the *Laghu Samhitā* of Manu, which comprises in all 2, 685 *slokas* or couplets and is divided into twelve chapters, comprehends a system of cosmogony, the doctrines of metaphysics, precepts regulating the conduct, rules for religious and ceremonial duties, pious observances and expiation and abstinence, moral maxims, regulations concerning things political, military and commercial, the doctrine of rewards and punishments after death and the transmigration of souls together with the means of attaining eternal beatitude.

The other sages wrote *Samhitās* on the same model and they all cited Manu for authority, whose *Samhitā* must therefore be fairly considered to be the basis of all text-books on the system of Hindu jurisprudence. The law of Manu was so much revered even by the sages that no part of their codes was respected if it contradicted Manu. The sage Brhaspati, now supposed to preside over the planet Jupiter, says in the law tract, that " Manu held the first rank among legislators, because he had expressed in his code the whole sense of the *Veda*; that no code was approved, which contradicted Manu; that other *Śāstras* and treatises on grammar or logic retained splendour so long only as Manu, who taught the way to just wealth, to virtue and to final happiness, was not seen in competition with them. Vyāsa too, the son of Parāśara before mentioned, has decided, that the *Veda* with its *Angas* or the six compositions deduced from it, the revealed system of medicine, the *Purāṇas* or sacred histories and the code of Manu were four works of supreme authority, which ought never to be shaken by arguments merely human. Above all he is highly honored by name in the *Veda* itself where it is declared that what Manu pronounced was a medicine for the soul.

(maker of Dharma and Adharma), Dhārmikānām Śivapradā (giver of welfare on the virtuous), Dharmasakti, Dharmamayī (full of piety), Vidharmā (of special virue), Viśvadharminī,

धर्मन्तरा धर्मपी धर्मपूर्वा धनावहा।
धर्मोपदेष्ट्री धर्मात्मा धर्मगम्या धराधरा॥ १९६॥
कापाली शकला मूर्ति: कलाकलितविग्रहा।
सर्वशक्तिविनिर्पुक्ता सर्वशक्त्याश्रयाश्रया॥ १९७॥
सर्वा सर्वेष्वरी सूक्ष्मा सूक्ष्मज्ञानस्वरूपिणी।
प्रधानपुरुषेशोशा महादेवैकसाक्षिणी॥ १९८॥

Dharmāntarā, Dharmamayī (full of virtue), Dharmapūrvā, Dhanāvahā (bestower of wealth), Dharmopadeṣṭrī (instructress in virtue), Dharmātmā (soul of the virtue), Dharmagamyā (approachable through virtue), Dharādhara (support of the earth), Kāpāliśakalā (the digit of the lord Kapalin), Mūrti (form), Kalākalitavighrahā (having the body constructed of the digits), Sarvaśaktivinirmuktā (free from all Śaktis), Sarvaśaktiyāśrayāśrayā (the supporter of the supporter of all Śaktis), Sarvā (all), Sarveśvarī, Sūkṣmā, Sūkṣmajñānasvarūpiṇī (having the subtle knowledge as the form), Pradhānapuruṣesā (goddess of Pradhāna and Puruṣa), Iśā (controller), Mahādevaikasākṣinī (the sole witness of Mahādeva),

सदाशिवा वियन्मूर्तिर्वेदमूर्तिरमूर्तिका।
एवं नामा सहस्रेण सुत्वाऽसौ हिमवानिरिः॥ १९९॥
भूयः प्रणाम्य भीतात्मा प्रोक्षाचेदं कृताञ्जलिः।
यदेतदैश्वरं रूपं घोरं ते परमेश्वरी॥ २००॥
भीतोऽस्मि साप्ततं दृष्टा रूपमन्यत्रदर्शय।
एवमुक्ताथ सा देवी तेन शैलेन पार्वती॥ २०१॥
संहत्य दर्शयामास स्वरूपमपरं पुनः।
नीलोत्पलदलप्रख्यं नीलोत्पलसुगच्छि च॥ २०२॥

Sadāśivā (perpetually auspicious), Viyanmūrti (having the ether as the form), Vedamūrti (having the Vedas for her form) and Amūrtikā (formless). Thus eulogising the goddess with a thousand names, offering his salutation to her again, folding his hands in panic, he said, "O Parameśvarī, this Iśvarī from yours is quite awful, looking at which I feel

frightened. Please you take to another form." At these words of the king of the mountain, Pārvatī, winding up her awful form, at once appeared in another form, which resembled the blue lotus and having the fragrance of the same.

द्वित्रें द्विभुजं सौम्यं नीलालकविभूषितम्।
रक्तपाटाम्बुजतलं सुरक्तकरपल्लवम्॥ २०३॥
श्रीमद्विलाससदद्वृत्तं ललाटतिलकोञ्ज्वलम्।
भूषितं चारुसर्वाङ्गं भूषणैरतिकोपलम्॥ २०४॥
दधानमुरसा मालां विशालां हेमनिर्मिताम्।
ईषस्त्वितं सुबिम्बोष्ठं नूपुरागावसंयुतम्॥ २०५॥
प्रसन्नवदनं दिव्यमनन्तमहिमास्पदम्।
तदीदृशं समालोक्य स्वरूपं शैलसत्तमः॥ २०६॥
भीतिं सन्त्वज्ज हृष्टात्मा बभाषे परमेश्वरीम्।

She had two eyes and two arms, she was immensely beautiful decorated with black hair over the head. Her soles were red like the lotus and her palms were also red. She was quite graceful, sportive and with noble intentions. She had a bright *tilakam* over the forehead. Her tender body was adorned with various types of beautiful ornaments. A beautiful long garland of beads was falling over her breasts. Her face bore the serene smile. Her lips resembled the ripe wood apple fruit. Her anklets issued the giggling sound. Her face was delightful, as well as glorious. Finding her in this form, the lord of mountains, getting panicky, spoke to Parameśvarī (the Supreme Goddess).

हिमवानुवाच

अद्य मे सफलं जन्म अद्य मे सफलं तपः॥ २०७॥
यन्मे साक्षात्त्वमव्यक्ता प्रपन्ना दृष्टिगोचरम्।
त्वया सुष्टुं जगत् सर्वं प्रधानाद्यं त्वयि स्थितम्॥ २०८॥
त्वयेव लीयते देवी त्वयेव परमा गतिः।
वदन्ति केचिच्चामेव प्रकृतिं प्रकृतेः पराम्॥ २०९॥
अपरे परमार्थज्ञाः शिवेति शिवसंश्रयात्।
त्वयि प्रधानं पुरुषो महान्ब्रह्मा तथेश्वरः॥ २१०॥

Himavān said, My life has become successful today. My penance too has become successful because, you, the invisible one, have appeared before me. You have created the entire universe. The world of which Pradhāna is the first

principal, is stationed in you. The entire world gets absorbed in you. You are the supreme position, some of the people call you Prakṛti, and some consider you to be beyond Prakṛti. Some of the people call you Śivā, since you are related to Śiva. The Prakṛti, Puruṣa, Mahat, Brahmā and Iśvara are all lodged in you.

अविद्या नियतिर्माया कलाद्याः शतशोऽभवन्।
त्वं हि सा परमा शक्तिरनन्ता परमेष्ठिनी॥ २१॥
सर्वभेदविनिर्मुक्ता सर्वभेदश्रयाश्रया।
त्वमधिष्ठाय योगेशि महादेवो महेश्वरः॥ २२॥
प्रधानाद्यं जगत्सर्वं करोति विकरोति च।
त्वयैव सङ्घटो देवः स्वात्मानन्दं समश्नुते॥ २३॥

Several of the *Padārthas*, like *Avidyā*, *Niyati* (destiny), *Māyā*, *Kāla* and others have emerged from you. You are Ananta, the Supreme Śakti as well as Parameṣṭhī, you know all the secrets, and you are the refuge of all the secrets. O Yogeśvarī, after establishing you, lord Mahādeva, lord Maheśvara creates the entire universe beginning with Pradhāna and dissolves it. By combining with you, lord Mahādeva enjoys the self-pleasure.

त्वमेव परमानन्दस्त्वमेवानन्ददायिनी।
त्वमक्षरं परं व्योम महज्ज्योतिर्निरञ्जनम्॥ २४॥
शिवं सर्वगतं सूक्ष्मं परं ब्रह्म सनातनम्।
त्वं शक्रः सर्वदेवानां ब्रह्मा ब्रह्मविदामसि॥ २५॥
वायुर्बलवतां देवि योगिनां त्वं कुमारकः।
ऋषीणाञ्च वसिष्ठस्त्वं व्यासो वेदविदामसि॥ २६॥
सांख्यानां कपिलो देवो रुद्राणाञ्चापि शंकरः।
आदित्यानामुपेन्द्रस्त्वं वसूनाञ्छैव पावकः॥ २७॥

You alone are blissful, bestower of greatest bliss, besides being indestructible, *Mahākoṣa* (the imperishable firmament), form of *Mahājyoti* (the unsullied ethereal light), and without blemish. You are the form of Śiva, pervading in all the padārthas, subtle, Sanātana, and the form of Supreme Brahman. You are like Indra among the gods, besides being Brahmā, among those well-versed in Brahman. O Goddess, you are the wind among the forceful ones, Sanatkumāra among the yogis, Vasiṣṭha among the *Rṣis*, Vyāsa among those well-versed

in the Vedas, Kapila among those well-versed in *Sāṃkhya* philosophy and Śiva among the Rudras. You are Upendra (*Viṣṇu*) among the Ādityas,¹ while Pāvaka among the Vasus.

वेदानां सामवेदस्त्वं गायत्रीच्छन्दसामसि।
अध्यात्मविद्या विद्यानां गतीनां परमा गतिः॥ २८॥
माया त्वं सर्वशक्तीनां कालः कलयतामसि।
ओंकारः सर्वगुह्यानां वर्णानाञ्च द्विजोत्तमः॥ २९॥
आश्रमाणां गृहस्थस्त्वमीश्वराणां महेश्वरः।
पुंसां त्वमेकः पुरुषः सर्वभूतहृदि स्थितः॥ २३॥
सर्वेणिष्ठादां देवि गुह्योपनिषदुच्यसे।
ईशानश्चापि कल्पानां युगानां कृतमेव च॥ २१॥

You are *Sāmaveda* among the Vedas, *Gāyatrī* among the metres, *Adhyātmavidyā* (spiritual science) among the lores, *Paramagati* (salvation) among the *gatis*; you are *Māyā* of all the Śaktis, and *Kālārūpā* among the destroyers; you are *Omkāra* among the secret *padārthas*. Brāhmaṇa among the castes, *Gṛhasthāśrama* among the *āśramas* and Maheśvara among the gods. You are the unique Puruṣa among all the living beings. You are, O Goddess, *Guhyopaniṣad* among the *Upaniṣads*, you are *Īśāna-kalpa* among the *kalpas*, while you are Kṛta Yuga, among the *yugas*.

आदित्यः सर्वमार्गाणां वाचां देवी सरस्वती।
त्वं लक्ष्मीश्वरारूपाणां विष्णुर्मायविनामसि॥ २२॥
अरुथीति सतीनां त्वं सुपूर्णः पततामसि।
सूक्तानां पौरुषं सूक्तं साम ज्येष्ठं च सामसु॥ २३॥
सावित्री चापि जाप्यानां यजुषां शतरूढ्रियम्।
पर्वतानां महामेरुनन्तो भोगिनामपि॥ २४॥
सर्वेषां त्वं परं ब्रह्म त्वमयं सर्वमेव हि॥ २५॥

You are Ādityarūpā (solar path) among the paths, Sarasvatī among the speeches; among the divine forms you are Lakṣmī, and Viṣṇu among the gods possessing *Māyā*. Among the Satīs (chaste woman), you are Arundhatī, and Garuḍa among the birds; you are Puruṣa-Sūkta among

1. A son of Aditi, god, divinity in general Name of 12 divinities (Suns) taken collectively, then 12 Suns are supposed to shine only at the destruction of the Universe or Name of Viṣṇu in the 5th dwarf Incarnation.

the Sūktas, and you are the Jyeṣṭha Sāman among the Sāmans; You are Sāvitrī among the recitable *mantras* and are Śatarudrīya among the *yajñas*. You are Mahāmeru among the mountains, and Anantanāga among the serpents. You are the form of Supreme Brahman among all objects, and everything is pervaded by you.

रूपं तवाशेषविकारहीनमगोचरं निर्मलमेकरूपम्।

अनादिमध्यान्तमनन्तमाद्यं नमामि सत्यं तपसः परस्तात्॥
यदेव पश्यन्ति जगत्रसूतिं वेदान्तविज्ञानविनिश्चितार्थाः।
आनन्दमात्रं प्रणवाभिधानं तदेव रूपं शरणं प्रपद्ये॥ २७॥

अशेषभूतान्तरसन्निविष्टं

प्रधानपुंयोगवियोगहेतुम्।

तेजोमयं जन्मविनाशहीनं

प्राणाभिधानं प्रणतोऽस्मि रूपम्॥ २८॥

O Goddess, your form is free from all the blemishes. You are imperceivable, spotless, having a single form, free from the beginning, middle or end. You are infinite, darkness, and are truthful in form. I offer my salutation to you. The people who can well interpret the provisions of Vedānta, conceive you as the creator of the universe, I take refuge with Praṇava (*Om*) the bestower of bliss. You pervade in all the living beings, being the cause of the union and separation of Prakṛti and Puruṣa, illustrious, beyond the birth and death, I therefore offer my salutation to the form of Prāṇa (vital breath).

आद्यन्तहीनं जगदात्मरूपं

विभिन्नसंस्थं प्रकृतेः परस्तात्।

कूटस्थमव्यक्तवपुस्थैव

नमामि रूपं पुरुषाभिधानम्॥ २९॥

सर्वाश्रयं सर्वजगद्विधानं

सर्वत्रिगं जन्मविनाशहीनम्।

सूक्ष्मं विचित्रं त्रिगुणं प्रधानं

नतोऽस्मि ते रूपमरूपभेदम्॥ २३०॥

आद्यं महान्तं पुरुषाभिधानं

प्रकृत्यवस्थं त्रिगुणात्मबीजम्।

ऐश्वर्यविज्ञानविरोधर्थे:

समन्वितं देवि नतोऽस्मि रूपम्॥ २३१॥

You are beyond beginning or end, you are the form of the soul of the earth, you have many forms, beyond Prakṛti, and invisible body, have the name of Puruṣa. Therefore salutation to you. You are the refuge of all, organiser of the entire universe, all pervading, beyond birth and death, subtle, astonishing, Triguṇa, Pradhāna, and devoid of the difference in forms. I offer my salutation to your form. You are primordial, Mahat, form of Puruṣa, established in Prakṛti, *Sattva*, *Rajas* and *Tamas* and their seeds, the fortunes, besides being the coordinator of the opposite *Dharmas*, salutation to you.

द्विसप्तलोकात्मककम्बुसंस्थं

विचित्रभेदं पुरुषैकनाथम्।

अनेकभेदैरधिवासितं ते

नतोऽस्मि रूपं जगदण्डसंज्ञम्॥ २३२॥

अशेषवेदात्मकमेकमाद्यं

त्वत्तेजसा पूरितलोकभेदम्।

त्रिकालहेतुं परमेष्ठिसंज्ञं

नमामि रूपं रविमंडलस्थम्॥ २३३॥

सहस्रमूर्ढान्मनन्तशक्तिं

सहस्रबाहुं पुरुषं पुराणम्।

शयानमन्तःसलिले तवैव

नारायणाख्यं प्रणतोऽस्मि रूपम्॥ २३४॥

दंष्टाकरालं त्रिदशाभिवन्द्यं

युगान्तकालानलकर्तृरूपम्।

अशेषभूताण्डविनाशहेतुं

नमामि रूपं तव कालसंज्ञम्॥ २३५॥

I offer my salutation to your form with the astonishing secrets with fourteen Bhuvanas lodged in the water and are controlled by a single master, which inspite of its various divisions is given the name of the cosmic egg. You have the forms of all the Vedas, who illumines the universe with her own lustre, I offer my salutation to you. You have the form of all the Vedas, lodged in the solar region, I offer my salutation to your form. You have a thousand heads, you fill in the world with your lustre and are lonely, eternal, the cause of the three units of time (past, present and future) and known as Parameṣṭhi, I offer my salutation to

you. You possess unlimited prowess, possessing thousands of arms and heads of infinite power, You are Purāṇa Puruṣa, well known as Nārāyaṇa sleeping in the oceanic waters. I offer my salutation to you. You are awful with your fangs, adorable by the gods, you are fire of the time of dissolution. Salutation to you. The one who destroys the egg of all the living beings, I offer my salutation to such form of Kāla.

फणासहस्रेण विराजमानं

भोगीन्द्रमुख्यैरपि पूज्यमानम्।

जनार्दनारुद्रतनुं प्रसुप्तं

नतोऽस्मि रूपं तव शेषसंज्ञम्॥ २३६॥

अव्याहतैश्वर्यमयुग्मनेत्रं

ब्रह्मामृतानन्दरसज्जमेकम्।

युगान्तशेषं देवि नृत्यमानं

नतोऽस्मि रूपं तव सूद्रसंज्ञम्॥ २३७॥

प्रहीणशोकं प्रविहीनरूपं

सुरासुरर्चितपादपद्मम्।

सुकोमलं देवि विभासि शुभ्रं

नमामि ते रूपमिदं भवानि॥ २३८॥

ओं नमस्तेऽस्तु महादेवि नमस्ते परमेश्वरि।

नमो भगवतीशानि शिवायै ते नमो नमः॥ २३९॥

You are adored by the great serpents each possessing thousand hoods, on whose body rides Janārdana, I offer my salutation to such a deity known by the name of Śeṣa. I bow in reverence before your form. You possess enormous fortunes, have three eyes, you remain alive even at the end of the yuga and are well aware of the nectar of the bliss of Brahman. You are the form of Rudra, dancing in the space, I offer my salutation to you. O Goddess, O Bhavāni, I offer my salutation to your present form, which is devoid of grief, is formless, whose lotus like feet are adored by the gods and demons. O Mahādevī, salutation to you, O Parameśvarī, I offer my salutation to you, O Bhagavatī, O Īśānī, O Śivā, salutation to you again and again.

त्वन्मयोऽहं त्वदाधारस्त्वमेव च गर्तिर्पमा।

त्वामेव शरणं यास्ये प्रसीद परमेश्वरि॥ २४०॥

मया नास्ति समो लोके देवो वा दानवोऽपि वा।

जगन्मातैव मत्पुत्री सम्पूता तपसा यतः॥ २४१॥

एषा तवाम्बिके देवि किलाभूत्यितुकन्यका।

मेनाशेषजगन्मातुरहो मे पुण्यगौरवम्॥ २४२॥

I am complete with your form alone, and you alone happen to be my base. O Parameśvarī, be pleased with me. I take refuge in you. There is no God or Demon comparable with me in this world, because, it is with the influence of my *tapas* (penances), that you are known as the universal mother and have been born to me as my daughter. O Ambikā, O Goddess, your mother Menā, the daughter of the Pitṛs, has become the mother of the rest of the world. This is due to the grace of my merits.

पाहि मापमरेशानि मेनया सह सर्वदा।

नमामि तव पादाङ्गं ब्रजामि शरणं शिवम्॥ २४३॥

O mistress of the gods, both Menā and you should always protect me. I offer my salutation at your feet and also seek refuge in Śiva.

अहो मे सुमहद्वाग्यं महादेवीसमागमात्।

आज्ञापय महादेवि किं करिष्यामि शंकरि॥ २४४॥

It is a matter of great fortune for me, that I could have an audience with you. O Mahādevī, O Pārvatī, get me a command, what should I do?

एतावदुक्त्वा वचनं तदा हिमगिरीश्वरः।

संप्रेक्षमाणो गिरिजा प्राञ्जलिः पार्षगोऽभवत्॥ २४५॥

Speaking these words, the Lord of mountains, Himālaya, with folded hands, reached before Pārvatī.

अथ सा तस्य वचनं निशम्य जगतोऽरणिः।

सस्मितं प्राह पितरं स्मृत्वा पशुपतिं पतिम्॥ २४६॥

Thereafter, listening to his words, Pārvatī, resembling the fire of the universe and remembering Paśupati (Śiva), her husband in her mind, smilingly spoke to her father.

शृणुष्व चैतत्रयमं गुह्यमीश्वरगोचरम्।

उपदेशं गिरिश्चेष्ट! सेवितं ब्रह्मवादिभिः॥ २४७॥

यन्मे साक्षात् परं रूपमैश्वरं दृष्टमुत्तमम्।

सर्वशक्तिसमायुक्तमनन्तं प्रेरकं परम्॥ २४८॥

शान्तः समाहितमना मानाहंकारवर्जितः।

तत्रिष्ठस्तप्तरो भूत्वा तदेव शरणं ब्रज॥ २४९॥

Śrīdevī, said, O Best of the mountains, you listen to my message, which is secret, known to Īśvarī, and served by the people well-versed in Brahman. My form is all powerful, beyond measure, extremely surprising, and the best, therefore, you listen to my message, you should have complete faith in the above form, with a peaceful mind, concentrating on the same. Getting relieved of pride, having full faith in me, you should take refuge in me.

भक्त्या त्वनन्यथा तात मद्भावं परमाश्रितः।

सर्वज्ञतपोदानैस्तदेवार्च्य सर्वदा॥ २५०॥

O Father, with utmost devotion, having full faith in me, you should adore that form by means of performing *yajñas*, *tapas*, besides the charities.

तदेव मनसा पश्य तदूद्ध्यायस्व यजस्व तत्।

ममोण्डेशान्संसारं नाशयामि तवानघ॥ २५१॥

अहं त्वं परया भक्त्या ऐश्वरं योगमास्थितम्।

संसारसागरादस्मादुद्धराम्यचिरेण तु॥ २५२॥

You visualise that form with your mind, meditate on the same, besides eulogising it. O sinless one, with my advice, I shall divert your worldly intelligence from the worldly affairs. Because of your utmost devotion, I shall make you cross the ocean of the universe with your mind absorbed in *yoga*.

ध्यानेन कर्मयोगेन भक्त्या ज्ञानेन चैव हि।

प्राप्याहं ते गिरिशेष्ठ नान्यथा कर्मकेटिभिः॥ २५३॥

O Best of the mountains by means of meditation, *karmayoga* devotion (the path of desireless action) and *jñāna*, I can easily be achieved, and not by performing of the crores of ritualistic acts.

श्रुतिस्मृत्युदितं सम्यक्कर्मवर्णश्रिमात्मकम्।

अध्यात्मज्ञानसहितं मुक्तये सततं कुरु॥ २५४॥

The best of *dharma*s enshrined in the *Śrutis* and *Smṛtis*, are also meant for salvation. All of them should be followed with the divine knowledge of self.

धर्मात्संजायते भक्तिर्भवत्यां संप्राप्यते परम्।

श्रुतिस्मृतिभ्यामुदितो धर्मो यज्ञादिको मतः॥ २५५॥

It is from *Dharma*, the devotion develops,

and with the devotion, one achieves the Supreme goal viz. Brahman as well as the *mokṣa*. The *dharma* defined in the *Śrutis* and *Smṛtis*, has been equated with the *yajña*.

नान्यतो जायते धर्मो वेदाद्धर्मो हि निर्बभौ।

तस्मान्मुमुक्षुर्धर्मर्थीं मद्भूपं वेदमाश्रयेत्॥ २५६॥

One cannot achieve *dharma* by any other means. The following of the *Vedas* develops *dharma*. Therefore those desirous of *mokṣa* (ultimate liberation) and *dharma* should resort to the *Vedas* which are my embodiment.

ममैवैषा परा शक्तिर्वेदसंज्ञा पुरातनी।

ऋग्यजुःसामरूपेण सर्गादौ संप्रवर्तते॥ २५७॥

It is my own ancient and supreme potency that is termed as the *Vedas*. The same takes to the form of *Rgveda*, *Yajurveda*, and *Sāmaveda* at the start of the creation.

तेषामेव च गुप्त्यर्थं वेदानां भगवानजः।

ब्राह्मणादीन्सर्जार्थं स्वे स्वे कर्मण्ययोजयत्॥ २५८॥

For the protection of the same *Vedas*, Lord Brahmā, created the Brāhmaṇas and established them in their respective activities.

येन कुर्वन्ति मद्भर्मं तदर्थं ब्रह्मनिर्मिताः।

तेषामधस्तान्नरकांस्तामिसादीनकल्पयत्॥ २५९॥

The one who does not recite my *dharma*, the *Tāmisra* hells of the lower regions has been made for them by Brahmā.

न च वेदादृते किञ्चिच्छास्त्रं धर्माभिधायकम्।

योऽन्यत्र स्पते सोऽसौ न सम्पाद्यो द्विजतिभिः॥ २६०॥

There is no other scripture, except the *Vedas* in this world which could establish *dharma*. A person who devotes to the other scriptures, discarding the *Vedas*, the Brāhmaṇas should have no talk with such people.

यानि शास्त्राणि दृश्यन्ते लोकेऽस्मिन्विविधानि तु।

श्रुतिस्मृतिविरुद्धानि निष्ठा तेषां हि तामसी॥ २६१॥

Those various scriptures which are against the *Śrutis* and *Smṛtis* seen in this world, are based on Tamo-guṇa or ignorance and belief or devotion in them is of *tāmasika* nature.

कापालं भैरवञ्जैव यामलं वामर्माहतम्।

एवंविविधानि चान्यानि मोहनार्थानि तानि तु॥ २६२॥

All other Śāstras like Kāpālas, Bhairavas, Yāmalas, Vāma, Ārhata-Bauddha and Jaina,¹ are simply to create confusion.

ये कुशास्त्राभियोगेन मोहयनीह मानवान्।
मया सृष्टानि शास्त्राणि मोहायैषां भवान्तरे॥ २६३॥

Such of the people who try to mislead the public by means of the denounced Śāstras, I have created my own Śāstras in order to confuse them in the next birth.

वेदार्थवित्तमैः कार्यं यत्स्मृतं कर्म वैदिकम्।
तत्रयलेन कुर्वन्ति पत्रियास्ते हि ये नराः॥ २६४॥

The people who have well interpreted the Smṛtis as activity belonging to the Vedas, have prescribed some *karmas* to be performed by the people, and the people who perform them, they are extremely dear to me.

वर्णनामनुकम्पार्थं मन्त्रियोगाद्विराट् स्वयम्।
स्वायम्भुवो मनुर्धर्मान्मुनीनां पूर्वमुक्तवान्॥ २६५॥

In order to shower grace on the people of all the *Varnas*, the Virāṭ Puruṣa (great personality), Svāyambhūva Manu himself formerly promulgated the Code of Dharma to the sages, at my behest.

श्रुत्वा चान्येऽपि मुनयस्तम्भुखाद्वर्द्धमुक्तमम्।
चक्रुद्धर्मप्रतिष्ठार्थं धर्मशास्त्राणि चैव हि॥ २६६॥

The other ascetics also listening to the same dharma from his mouth, further created the Śāstras (codes of Dharmas) for the establishment of *dharma*.

तेषु चान्तहितेष्व युगातेषु महर्षयः॥
ब्रह्मणो चनात्तानि करिष्यन्ति युगे युगे॥ २६७॥

At the time of the end of the yuga, with the disappearing of the those Śāstras, at the command of Brahmā, those Maharsi, continued to compose Śāstras in each one of the yugas.

अष्टादशपुराणानि व्यासादैः कथितानि तु।
नियोगादब्रह्मणो राजसेषु धर्मः प्रतिष्ठितः॥ २६८॥

O King, eighteen major Purāṇas were composed by the sage Vyāsa, at the command

of Brahmā, in which the *Dharma* had been enshrined.

अन्यान्युपुराणानि तच्छिष्यैः कथितानि तु।
युगे युगेऽत्र सर्वेषां कर्ता वै धर्मशास्त्रवित्॥ २६९॥

His disciples composed the Upa-Purāṇas. In each and every *yuga*, those well-versed in the *Dharma-Śāstras*, composed these up-Purāṇas, in every *yuga*.

शिक्षा कल्पो व्याकरणं निरुक्तं छन्द एव च।
ज्योतिःशास्त्रं न्यायविद्या सर्वेषामुपबृंहणम्॥ २७०॥
एवं चतुर्दशैतानि तथा हि द्विजसत्तमाः।
चतुर्वेदैः सहोक्तनि धर्मो नान्यत्र विद्यते॥ २७१॥

These Śāstras are supportive of *sikṣā* (phonetics), *kalpa* (the rules regarding holy rites), *Vyākaraṇa* (Grammar), *Nirukta* (Etymology), *Chandas* (Prosody), *Jyotiṣa* (Astrology) and *nyāya-vidyā* (Logic),² besides

2. It is the dialectic philosophy of Gautama dealing with the metaphysics of Logic. The text of Gautama's *Nyāya Sūtras* is a collection of *Sūtras* in five books or lectures each divided into two daily lessons and these again are sub-divided into sections.

Besides there are other important treatises namely (i) *Nyāya Lilāvati* of Vallabhācārya (2) *Tarkabhāṣā* of Keśava Miśra (3) *Tarkabhāṣāprakāśa* of Govardhana Miśra (4) *Bhāvārtha-dīpikā* of Gaurikānta (5) *Tarkabhāṣasāra Mañjari* of Mahādeva (6) *Nyāya Saṅgraha* of Rāmalingakīrti. There is another compendious work on Indian Logic *Padārthatdīpikā* by Kanḍa-bhatta a noted grammarian. There are some metrical treatises the most important of which are *Kusumāñjali* and *Nyāya Sankṣepa*.

Doctrine. The order observed both by Gautama and Kanḍa, hr delivering the precepts of the science which they engage to unfold is enunciation, definition and investigation. Enunciation (*Uddeśa*) is the mention of a thing by its name. Definition (*Lakṣana*) sets forth a peculiar property, constituting the essential character of a thing. Investigation (*Parikṣā*) consists in disquisition upon the pertinence and sufficiency of the definition. Constantly to this the teachers of philosophy premise the terms of the science, proceed to the definition and then pass on to the examination of subjects so premised.

In a logical arrangement the "predicaments" *padārtha* or object of proof are six as they are

1. Enlightened. A general term applied to the chief saints of the Buddha sect. They are ranked by them as superior to the gods of other sects.

enumerated by Kanāda; viz substance, quality, action, community, particularity and aggregate or intimate relation, to which a seventh is added by other authors, privation or negation. These again compose a twofold arrangement positive and negative, *Bhāva* and *abhāva*, the first comprising six and the latter one's.

According to the Buddhists this *padartha* or predicament is knowledge (*jñāna*) and according to the *Vedantists* the predicament or object is *Brahmā* the universal being in whom all exists.

Gautama enumerates sixteen heads or topics : among which, proof or evidence and that which is to be proven are chief the rest are subsidiary or accessory as contributing to knowledge and ascertainment of truth. They are (1) proof (2) that which is to be known and proven (3) doubt (4) motive (5) instance (6) demonstrated truth (7) member of a regular argument or Syllogism (8) reasoning by reduction to absurdity (9) determination or ascertainment (10) determination or disquisition (ii) controversy (12) objection (13) fallacious reason (14) perversion (15) futility (16) confutation.

There is no discrepancy between these two arrangements. They are held to be reconcilable; the one more ample, the other more succinct; but both leading to like results.

Nyāya as well as the *Sāmkhya* concur with other schools of psychology in promising beatitude and moksha, deliverance from the evil for the reward of a thorough knowledge of the principles which they teach.

Soul then is that which is to be known and proven. Gautama, how ever, enumerates under this head, besides soul, it associate body, the external sense, intellect or understanding, mind of the internal organ, activity, fault, transmigration, fruit or consequence of deeds, pain or physical evil and lastly liberation, making together with soul twelve objects of proof.

1 Evidence or proof by which these objects are known and demonstrated is of four kinds: (1) perception (2) inference of three sorts (consequent, antecedent and analogous) (3) comparison and (4) affirmation (comprising tradition and as well as revelation). (a) The first and most important, of twelve objects of evidence or matters to be proven enumerated by Gautama, is soul. It is the site of knowledge or sentiment; distinct from body and from the senses; different for each individual co-existent person, infinite eternal, perceived by the mental organ. This is the living soul *jīvātman* or animating spirit of an individual person. But the

expanding them. Thus, O Best of the Brāhmaṇas, these fourteen Śāstras are appended and are linked with the Vedas. *Dharma* is enshrined in these Śāstras and no where else.

एवं पैतामहं धर्मं मनुव्यासादयः परम्।

स्थापयन्ति ममादेशाद्यावदभूतसंप्लवम्॥ २७२॥

Thus the *dharma* as established by the grand sire, is continued to be further established by Manu, Vyāsa and others, till the end of the time of dissolution.

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसञ्चरो।

परस्याते कृतात्मानः प्रविशन्ति परम्पदम्॥ २७३॥

All these sages, on the arrival of *Pratisaṅcārapralaya* (the time of the dissolution of the world), after attaining realization of the Ātman, enter the great region together with Brahmā.

तस्मात्सर्वप्रश्यलेन धर्मार्थं वेदमाश्रयेत्।

धर्मेण सहितं ज्ञानं परं ब्रह्म प्रकाशयेत्॥ २७४॥

Therefore making all the efforts, one should take refuge with the Vedas for the following of the *dharma*, because the knowledge with *Dharma* illuminates the Parabrahman.

ये तु संगान् परित्यज्य मामेव शरणं गताः।

उपासते सदा भक्त्या योगमैश्वरमास्थिताः॥ २७५॥

सर्वभूतदयावन्तः शांता दांता विमत्सराः।

अपानिनो बुद्धिमन्तस्तापसाः शंसितव्रताः॥ २७६॥

मच्चिन्ता मद्भूतप्राणा मज्जानकथने रताः।

सन्यासिनो गृहस्थाश्च वनस्था ब्रह्मचारिणः॥ २७७॥

तेषां नित्यभियुक्तानां मायातत्त्वं समुद्धितम्।

नाशयामि तमः कृत्स्नं ज्ञानदीपेन नो चिरात्॥ २७८॥

A person, who discarding the attraction, takes refuge with me, and getting established in the divine yoga of Iśvara, always adores me with devotion, and remains compassionate on all the living beings, besides being peaceful, merciful, devoid of jealousy, devoid of pride, wise, perform penances and vows, and devote his mind and the life in me, engaged in the spreading of the knowledge about me, becomes

Supreme Soul or Paramātmā is one, the seat of eternal knowledge; demonstrated as the maker of all things.

either recluse, *Vānaprasthin* (forest-hermit) or *Brahmacārin*, for all such people who are devoted to *dharma*, I remove their darkness with the lamp of divine knowledge and destroy the delusion that rises up in them, without any delay as they are intelligent and persevering.

ते सुनिर्दृतमसो ज्ञानेनैकेन मन्मयाः।
सदानन्दास्तु संसारे न जायन्ते पुनः पुनः॥ २७९॥

When the darkness of their ignorance is removed, then with achieving of the *Kevalajñāna* (perfect knowledge), they become like me. They transforming themselves in blissful form, are never born in the world again and again.

तस्मात्सर्वप्रकारेण मदभक्तो मत्परायणः।
मामेवाच्चय सर्वत्र मनसा शरणं गतः॥ २८०॥

Therefore devoting yourself to me in every way and being fully absorbed in me, worship me exclusively, seeking me mentally as your refuge.

अशक्तो यदि मे ध्यातुमैश्वरं रूपमव्ययम्।
ततो मे परमं रूपं कालादृशं शरणं ब्रज॥ २८१॥

In case one is unable to concentrate on this form of mine which is eternal, then one should take refuge in my supreme form beginning with *Kāla* (time).

तद्यत्स्वरूपं मे तात मनसो गोचरं तवा।
तन्निष्ठस्तप्तरो भूत्वा तदर्थनपरो भव॥ २८२॥

Therefore, O Father, whatever form of mine is enshrined in your mind, then getting devoted to the same form, you should serve the same.

यनु मे निष्कलं रूपं चिन्मात्रं केवलं शिवम्।
सर्वोपाधिविनिर्मुक्तमनन्तमपृतं परम्॥ २८३॥
ज्ञानेनैकेन तल्लभ्यं क्लेशेन परमं पदम्।
ज्ञानमेव प्रपश्यन्तो मामेव प्रविशन्ति ते॥ २८४॥
तद्बुद्ध्यस्तदात्मानस्त्रिष्ठास्तप्तरायणाः।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्दूतकल्पषाः॥ २८५॥

My perfect form which is pure consciousness, entire auspiciousness, devoid of all conditioning factors, the imperishable, the supreme goal, that supreme position could be achieved by with difficulty, by making the best of efforts for spiritual knowledge. Those who comprehend

that spiritual knowledge can enter into me, because in that same form, they are filled with intelligence, Ātman dwelling on it and stabilised therein, and having that as the ultimate resort, they washing away their sins with *jñāna*, never return to the world.

मामनाश्रित्य परमं निर्वाणममलं पदम्।
प्राप्यते न हि राजेन्द्र ततो मां शरणं ब्रज॥ २८६॥

O Rajendra, without having refuge in me, one cannot achieve that great state of bliss, the region devoid of impurities. Therefore you should take refuge in me.

एकत्वेन पृथक्त्वेन तथा चोभयथापि वा।
मामुपास्य महीपाल ततो यास्यसि तत्पदम्॥ २८७॥

O King, with the adoring of a single form of mine or by different forms or in both ways, you would be able to achieve *mokṣa*.

मामनाश्रित्य तत्तत्वं स्वभावविमलं शिवम्।
ज्ञायते न हि राजेन्द्र ततो मां शरणं ब्रज॥ २८८॥

O King, without taking refuge in me, you cannot know about the spotless *Sivatattva* (the ultimate Reality which is pure by nature and auspicious). Therefore, you take refuge in me.

तस्मात्त्वमध्यं रूपं नित्यं वा रूपमैश्वरम्।
आराध्य प्रथलेन ततोऽन्यत्वं प्रहास्यसि॥ २८९॥

Therefore, you, making all the efforts, should adore the form of *Īśvara*, and by so doing, you shall be relieved of the darkness of ignorance.

कर्मणा मनसा वाचा शिवं सर्वत्र सर्वदा।
सप्तराथ्य भावेन ततो यास्यसि तत्पदम्॥ २९०॥

By your action, thought or speech, you should always adore *Siva* who will make you achieve *mokṣa*.

न वै यास्यन्ति तं देवं मोहिता मम मायया।
अनाद्यनन्तं परमं महेश्वरमजं शिवम्॥ २९१॥
सर्वभूतात्मभूतस्यं सर्वधारं निरञ्जनम्।
नित्यानन्दं निराभासं निर्गुणं तमसः परम्॥ २९२॥
अद्वैतमचलं ब्रह्म निष्कलं निष्पत्तिकम्।
स्वसंवेद्यमवेद्यं तत्परे व्योमि व्यवस्थितम्॥ २९३॥

Those who are deluded by my *Māyā*, do not attain that lord Mahādeva, who is eternal, beyond measure, the Supreme Parameśvara, and

beyond birth. The same Śiva is lodged in all the living beings in the form of the soul. He is the support of all, unblemished, always blissful, invisible, *Nirguṇa* (transcendent), devoid of *tamoguṇa*, not dualistic, unshakable, devoid of deceitfulness, self-known, beyond knowledge, and is lodged in the space.

सूक्ष्मेण तप्सा नित्यं वेष्टिता मम मायया।
संसारसागरे धोरे जायन्ते च पुनः पुनः॥ २९४॥

The people having been overpowered with my everlasting subtle, *Māyā* of ignorance, are born again and again in the ocean of the world.

भक्त्या त्वन्यया राजन् सम्यग्जानेन चैव हि।
अन्वेष्ट्य व्य हि तद्ब्रह्म जन्मबन्धनिवृत्तये॥ २९५॥

O King, by means of the utmost devotion and adequate knowledge for getting free from the bondage of birth and death, one should devote himself for the search of the Brahman.

अहंकारञ्ज मात्सर्य कामं ऋषिप्रिग्रहम्।
अथर्माभिनिवेशञ्ज त्यक्त्वा वैराग्यमास्थितः॥ २९६॥

Therefore, discarding involvement in pride, jealousy, passions, anger, attraction and *adharma*, one should take refuge with *vairāgya* or detachment.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।
अवेक्ष्य चात्मनात्मानं ब्रह्मभूयाय कल्पते॥ २९७॥

One should visualise all the living beings in his own soul and his own soul in all the living beings. In this way the soul be visualised by means of the soul and by so doing, one becomes the form of Brahman.

ब्रह्मभूतः प्रसन्नात्मा सर्वभूताभयप्रदः।
ऐश्वर्यं परमां भर्त्ति विद्वेतानन्यभाविनीम्॥ २९८॥

Turning himself as Brahman he becomes a delightful soul, and provides protection to all. Such a person ultimately achieves, the utmost devotion of the lord.

वीक्ष्यते तत्परं तत्त्वमैश्वरं ब्रह्म निष्कलम्।
सर्वसंसारनिर्मुक्तो ब्रह्मण्येवावतिष्ठते॥ २९९॥

He gets an audience with unchanging, lordly, unsullied, supreme *tattva* of Brahman and becoming free from the entire world he gets absorbed in Brahman.

ब्रह्मणोऽयं प्रतिष्ठानं परस्य परमः शिवः।
अनन्यश्चाव्ययश्चैकक्षात्माधारो महेश्वरः॥ ३००॥

Lord Śiva himself is the one who establishes the supreme Brahman himself. He is Maheśvara, beyond destruction, unparalleled and the foundation of all the *bhūtas*.

ज्ञानेन कर्मयोगेन भक्त्या योगेन वा नृपा।
सर्वसंसारमुक्त्यर्थमीश्वरं शरणं द्वजा॥ ३०१॥

O King, for the achieving of the salvation in the universe, you take refuge with Īśvara, by means of *jñānayoga* (the path of perfect knowledge), *bhaktiyoga* (path of devotion) and *karmayoga* (path of action).

एष गुह्योपदेशस्ते मया दत्तो गिरीश्वर।
अच्छीक्ष्य चैतदधिलं यथेष्टु कर्तुमर्हसि॥ ३०२॥

O Lord of the mountains, I have delivered this secret advice to you. Now you should act as you please.

अहं वै याचिता देवैः सञ्चाता परमेश्वरात्।
विनिन्द्य दक्षं पितरं महेश्वरविनिन्दकम्॥ ३०३॥
धर्मसंस्थापनार्थ्य तवाराधनकारणात्।
मेना देहसुप्तपत्रा त्वामेव पितरं श्रिता॥ ३०४॥
स त्वं नियोगाद्वयस्य ब्रह्मणः परमात्मनः॥
प्रदास्यसे मां रुद्राय स्वयंवरसमागमे॥ ३०५॥

At the demand of the gods, I become, all powerful, emerging from Parameśvara, I had denounced Dakṣa Prajāpati, my own father who had denounced Maheśvara and for the establishment of *dharma*, and because of your devotion for me, I have been born out of the body of Menā. I am now dependent on you as my father. You at the inspiration or the command of Brahmadeva, should hand me over to Rudradeva, in *svayamvara*.¹

1. This was a ceremony prevalent in ancient India. A royal maiden used to invite all the eligible bridegrooms and select one after her heart. The following account of the condition of her *Svayamvara* occurs in the Ādi Parva, CLXXXVII of Mahābhārata.

"Causing a machinery to be erected in the sky the king Drupada set up a mark to be shot through that machinery. He said; He who will string this bow and he who will be able to shoot the mark above the

तत्सम्बन्धान्तरे राजन् सर्वे देवाः सवासवाः।
त्वां नमस्यन्ति वै तात प्रसीदति च शंकरः॥ ३०६॥
तस्मात्सर्वप्रयत्नेन मां विद्धीश्वरगोचराम्।
संपूज्य देवमीशानं शरणं शरणं ब्रजा॥ ३०७॥

Because of the relationship of Maheśvara with me and yourself, Indra and all other gods shall bow in reverence to you. On the other hand, lord Śiva shall also feel pleased. Therefore you take me to be the form of Iśvara by all the means. Adoring lord Śiva, you should go and take refuge with him.

स एवमुक्तो हिमवान् देवदेव्या गिरीश्वरः।
प्रणम्य शिरसा देवीं प्राज्जलिः पुनरब्रवीत्॥ ३०८॥

Thus Pārvatī, the goddess of the gods, spoke to Himāchala, the lord of the mountains. He then offered his salutation with folded hands and spoke to the goddess.

विस्तरेण महेशानि योगं माहेश्वरं परम्।
ज्ञानं वै चात्मनो योगं साधनानि प्रचक्षव मे॥ ३०९॥
तस्मैतत्परमं ज्ञानमात्मना योगमुत्तमम्।
यथावदव्याजहारेशा साधनानि च विस्तरात्॥ ३१०॥

“O Spouse of lord Maheśa, you enlighten me on *yoga*, knowledge about self, the *Yoga* and the means for the same.” Thereafter, Iśvara spoke on the supreme knowledge, the best of *yoga*, and the means for the same in detail.

निशाच्य वदनाभ्योजाद् गिरीन्द्रो लोकपूजितः।
लोकमातुः परं ज्ञानं योगासक्तोऽभवत्युनः॥ ३११॥

Himavān, the lord of mountains, listening to the supreme *jñāna* from the mouth of the Goddess Pārvatī, felt attracted towards *yoga*.

प्रददौ च महेशाय पार्वतीं भाग्यगौरवात्।
नियोगादब्रह्मणः साध्वी देवानाश्वैव सन्निधौ॥ ३१२॥

Because of the height of the good fortune and at the command of Brahmā, Himālaya in association with the gods, gave over Pārvatī to Maheśa.

य इमं पठतेऽध्यायं देव्या माहात्म्यकीर्तनम्।
शिवस्य सन्निधौ भक्त्या शुचिस्तद्भावभावितः॥ ३१३॥

machinery with these ornamented arrows, will obtain my daughter.

सर्वपापविनिर्मुक्तो दिव्ययोगसमन्वितः॥
उल्लंघ्य ब्रह्मणो लोकं देव्याः स्थानमवाप्नुयात्॥ ३१४॥

He who with devotion reads this chapter recounting the greatness of goddess Pārvatī in the presence of Śiva, becomes pure by the merger of his heart in the goddess and shall be free from all sins. He will be endowed with divine *Yoga* and will go beyond the world of Brahmā and shall attain the abode of the goddess.

यश्वैतत्पर्ति स्तोत्रं ब्राह्मणानां समीपतः।
समाहितमनाः सोऽपि सर्वपापैः प्रमुच्यते॥ ३१५॥

A person who, with a concentrated mind shall reads this *stotra* in the presence of Brāhmaṇas, he shall be relieved of all the sins.

नामामष्टसहस्रन्तु देव्या यत्समुदीरितम्।
ज्ञात्वाक्मण्डलगतामावाहा परमेश्वरीम्॥ ३१६॥
अभ्यर्च्य गच्छपुष्टाद्यैर्भक्तियोगसमन्वितः।
संस्मरन्परमं भावं देव्या माहेश्वरं परम्॥ ३१७॥
अनन्यमानसो नित्यं जपेदामरणादद्विजः।
सोऽन्तकाले स्मृतिं लब्ध्वा परं ब्रह्माधिगच्छति॥ ३१८॥
अथवा जायते विप्रो ब्राह्मणस्य शुचौ कुले।
पूर्वसंस्कारमाहात्म्यादब्रह्मविद्यामवाप्नुयात्॥ ३१९॥

A thousand and eight names of the goddess have been highlighted in this chapter, well-realising which, a person, contemplating her in the sphere of the sun, endowed with devotion, should adore the goddess with sandal-paste, fragrance and then remembering lord Maheśvara as well, should recite the hymn regularly. Such a Brāhmaṇa, by so doing, achieves the supreme Brahman at the end. Or otherwise he is reborn in the best of the Brāhmaṇa family and because of his earlier noble deeds, he achieves *Brahmavidyā* well.

सम्प्राप्य योगं परमं दिव्यं तत्पारमेश्वरम्।
शान्तः सुसंयतो भूत्वा शिवसायुज्यमाप्नुयात्॥ ३२०॥

Such a person by achieving the extremely divine *Yoga* concerning Parameśvara, concentrating his mind, achieves *Sāyujya* (identity) with lord Śiva.

प्रत्येकञ्चाथ नामानि जुहुयात्सवनत्रयम्।
महामारिकृतैर्देवैर्भृहदोषैश्च मुच्यते॥ ३२१॥

A person, who reciting (the thousand and eight names), thrice a day, performing the Homa, shall be relieved from all the evil effects of epidemics and malefic planets.

जपेद्वाऽहरहनित्यं संवत्सरमतन्त्रितः।
श्रीकामः पार्वती देवीं पूजयित्वा विधानतः॥ ३२२॥
सम्पूज्य पार्श्वतः शश्वं त्रिनेत्रं भक्तिसंयुतः।
लभते महतीं लक्ष्मीं महादेवप्रसादतः॥ ३२३॥

A person desirous of fortunes, who adoring the goddess Pārvatī and the three-eyed Śiva, performs the *japam* regularly for a year, he achieves enormous riches by the grace of lord Śiva.

तस्मात्सर्वप्रयत्नेन जपत्वं हि द्विजातिभिः।
सर्वपापापनोदार्थं देव्या नामसहस्रकम्॥ ३२४॥

Therefore, the Brāhmaṇas, making all the efforts, for the removal of all the sins, should recite the thousand names *stotra* of the goddess.

सूत उवाच

प्रसङ्गात्कृथितं विग्रा देव्या माहात्म्यमुत्तमम्।
अतः परं प्रजासर्गं भृगवादीनां निबोधत॥ ३२५॥

Sūta said, “O Brāhmaṇas, I have narrated the excellent glory of the goddess, in this context. After this, you listen attentively, the creation of Bhrgu and others.”

इति श्रीकूर्मपुराणे पूर्वभागे देव्या माहात्म्ये
द्वादशोऽध्यायः॥ १२॥

The noble souled Meru had two daughters known as Āyati and Niyati whose husbands were Dhātā and Vidhātā. Both of them had two sons known as Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya was born of Mṛkaṇḍu, while Vedaśiras was born to Prāṇa as a son, who was extremely illustrious.

मरीचेरपि सभूतिः पूर्णमासमसूयता।
कन्याचतुष्टयञ्चैव सर्वलक्षणसंयुतम्॥४॥
तुष्टिर्ज्येष्ठा तथा वृष्टिः कृष्टिश्चितिस्तथा।
विरजाः पर्वतञ्चैव पूर्णमासस्य तौ सुतौ॥५॥

Sambhūti, the daughter of Marīci, gave birth to a son named Pūrṇamāsa, besides four daughters possessing all the noble symptoms. Tuṣṭi was the eldest of all. The remaining three were known by the names of Vṛṣṭi, Kṛṣṭi and Apaciti. Pūrṇamāsa had two sons known by the names of Virajas and Parvata.

क्षमा तु सुषुवे पुत्रान्युलहस्य प्रजापतेः।
कर्दमञ्च वरीयांसं सहिष्णु मुनिसत्तमम्॥६॥
तथैव च वरीयांसं तपेनिदर्थूतवल्मषम्।
अनसूया तथैवात्रेज्ञे पुत्रानकल्मषान्॥७॥
सोमं दुर्वाससञ्चैव दत्तात्रेयञ्च योगिनम्।
स्मृतिश्चाङ्गिरसः पुत्री जज्ञे लक्षणसंयुता॥८॥

Kṣamā— the wife of Prajāpati Pulaha, gave birth to many sons and Kardama was the greatest of them all. Sahiṣṇu was an excellent sage, the younger of them was also an ascetic who wiped off all sins through penance. Anasūyā gave birth to the sinless sons of Atri, who were known as Soma, Durvāsas¹ and Dattatreya, the great Yogi. A daughter named Smṛti, possessing all the noble symptoms, was born to Aṅgirasa.

सिनीवालीं कुहूञ्चैव राकामनुमतीमपि।
प्रीत्यां पुलस्त्यो भगवान्दध्मोजिमसुजतप्रभुः॥९॥

Lord Pulastya, produced from his wife Prīti, daughters known as Sinīvālī,² Kuhū, Rākā and

Chapter-13

Genealogy of the daughter of Dakṣa

सूत उवाच

भृगोः ख्यात्यां समुत्पन्ना लक्ष्मीनारायणप्रिया॥

देवौ धाताविधातारौ मेरोर्जमातारौ शुभौ॥ १॥

Sūta said, Lakṣmī, the beloved of Nārāyaṇa, was born as a daughter of Khyāti, the wife of Bhṛgu. There were two sons-in-law of Meru known as Dhātā and Vidhātā.

आयतिनियतिञ्चैव मेरोः कन्ये महात्मनः।

तयोर्धातुविधातुभ्यां यौ च जातौ सुतावुभौ॥ २॥

प्राणञ्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुतः।

तथा वेदशिरा नाम प्राणस्य ह्युतिमान्सुतः॥ ३॥

1. A dreadful Ṛshi, who was of a highly wrathful temperament. Every one stood in dread of his imprecation.

2. Sinīvālī— moon on the first day on which it is visible. Rgveda II.32.6. Gungū— a synonym of Kuhu

Anumati, besides a son named Dambhoji.

पूर्वजम्नि सोऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे।
देवबाहुस्तथा कन्या द्वितीया नाम नामतः॥ १०॥

In the previous birth, during the Svāyambhuva Manvantara, he came to be known as the sage Agastya, as well as another son Devabāhu. He had a daughter named Dvitīyā.

पुत्राणां षष्ठिसाहस्रं सन्ततिः सुषेवे क्रतोः।
ते चोद्धरेतसः सर्वे बालखिल्या इति स्मृताः॥ ११॥

Prajāpati Kratu had sixty thousand sons from Santati (Dvitīyā), who were all Brahmacāris and were known as Bālakhilyas.

वसिष्ठश्च तथोज्जर्जायां सप्त पुत्रानजीजनत्।
कन्याञ्च पुण्डरीकाक्षां सर्वशोभासमन्विताम्॥ १२॥

Vasiṣṭha on the other hand, produced seven sons and a beautiful daughter known as Puṇḍarīkākṣa.

रजोमात्रोर्ध्वबाहुश्च सवनश्चनगस्तथा।
सुतपाः शुक्र इत्येते सप्त पुत्रा महीजसः॥ १३॥

The seven sons of great prowess were named as Rajas, Mātra, Īrdhvabāhu, Savana, Ananya, Sutapas and Śukra.

योऽसौ रुद्रात्मको वहिर्ब्रह्मणस्तनयो द्विजाः।
स्वाहा तस्मात्सुतान् लेभे त्रीनुदाराम्हौजसः॥ १४॥

पावकः पवमानश्च शुचिरग्निश्च रूपतः॥ १५॥

निर्मथः पवमानः स्याद्वैयुतः पावकः स्मृतः॥ १६॥

यश्चासौ तपते सूर्ये शुचिरग्निस्त्वसौ स्मृतः।
तेषान्तु सन्ततावन्ये चत्वारिंशत्य एञ्च च॥ १७॥

O Brāhmaṇas, Vahni, of the form of Rudra, was the son of Brahmā. He produced from Svāhā three large-hearted and immensely

the day of conjunction when the moon rises invisible. It would be seen if there phases of moon were identifiable with Indrāṇī or Varuṇāṇī or with both. (H.H. Wilson on R̄gveda II.32.8, p. 78). Sinivālī - The day preceding that of the new moon or that day on which the moon rises with a scarcely visible crescent या पूर्वामावस्या सा सिनीवालायोत्तरासाकुहू - Aitareya Brāhmaṇa and सा दृष्टेन्दुः सिनीवाली स नष्टेन्दुकलाकुहूः कलाहोन साऽनुमतिः पूर्णे राका निशाकरे अमावस्यात्मावस्या दर्श पूर्वेन्दुसंगमः

illustrious sons— named Pāvaka, Pavamāna and Śuciragni. They were resembling the fire in form. The fire produced by attrition is called Pavamāna; while the fire produced from lightening is called Pāvaka. The one which burns while remaining in the sun is called Śuci. Their further progeny were forty-five in number.

पवमानः पावकश्च शुचिस्तेषां पिता च च यः।

एते चैकोनपञ्चाशद्वृह्णयः परिकीर्तिः॥ १७॥

Pavamāna, Pāvaka, Śuci and their father are all known as the ‘Forty-nine’ fires.

सर्वे तपस्विनः प्रोक्ताः सर्वे यज्ञेषु भागिनः।

रुद्रात्मकाः स्मृताः सर्वे त्रिपुण्ड्राङ्कितमस्तकाः॥ १८॥

All of them are said to be ascetics. These ascetics are said to be participating in all the *yajñas* and are the forms of Rudras. Because of this, their foreheads are marked with Tripundra lines.

अयज्वानश्च यज्वानः पितरो ब्रह्मणः सुताः।

अग्निष्वाता बर्हिषदो द्विष्ठा तेषां व्यवस्थितिः॥ १९॥

तेभ्यः स्वधा सुतां जज्ञे मेनां वै धारणीं तथा।

ते उभे ब्रह्मवादिन्यौ योगिन्यौ मुनिसन्तमाः॥ २०॥

The *Pitrīs* known by the names of Ayajvāna (non-performers of sacrifices) and Yajvāna (performers of sacrifices) are said to be the sons of Brahmā. They are of respectively classed as Agniṣvāttas (non-possessors of fire) and Barhiṣads (possessors of fire). Svadhā produced two daughters named Menā and Dhāriṇī from them. O best of the sages, both of them came to be known as the Yoginīs.

असूत मेना मैनाकं ऋौञ्जन्तस्यानुजन्तथा।

गङ्गा हिमवतो जज्ञे सर्वलोकैकपावनी॥ २१॥

Menā gave birth to Maināka and Krauñca his younger brother. Gaṅgā, the purifier of the universe, was born out of Himālaya.

स्वयोगाग्निबलादेवीं पुत्रीं लेभे महेश्वरीम्।

यथावत्कथितं पूर्वं देव्या महात्म्यमुत्तमम्॥ २२॥

Himālaya with the strength of the fire of his *yoga*, achieved Maheśvarī as his daughter. I have already narrated the excellent glory of the goddess.

धारिणी मेरुराजस्य पल्नी पद्मसमानना।
देवौ धाताविधातारौ मेरोजमातारावृभौ॥ २३॥

The lotus faced Dhāriṇī was the wife of king Meru. The two gods Dhātā and Vidhātā were the sons-in-law of Meru.

एषा दक्षस्य कन्यानां मयापत्यानुसन्ततिः।
व्याख्याता भवतां सद्यो मनोः सृष्टि निबोधत॥ २४॥

Thus I have narrated before you the facts about the daughters of Dakṣa and their progeny. Now you listen to the creation of Manu, shortly.

इति कूर्मपुराणे पूर्वभागे दक्षकन्याव्याप्तिवंशः।
त्रयोदशोऽध्यायः॥ १३॥

Chapter-14

Progeny of Svāyambhuva Manu

सूत उवाच

प्रियव्रतोत्तानपादौ मनोः स्वायम्भुवस्य तु।
धर्मज्ञौ तौ महावीर्यौ शतरूपा व्यजीजनत्॥ १॥

Sūta said, The queen Śatarūpā of Svayambhūva Manu, gave birth to Priyavrata and Uttānapāda, who were quite religious ones and immensely valorous.

ततसूतानपादस्य ध्रुवो नाम सुतोऽभवत्।
भक्त्या नारायणे देवे प्राप्तवान् स्थानमुत्तमम्॥ २॥
धृवाच्छिष्ठिष्ठ भाव्यश्च भाव्याच्छम्भुव्यजायत्।
शिष्टेराधत्त सुच्छाया पञ्च पुत्रानकल्पयान्॥ ३॥

Thereafter Uttānapāda had a son named Dhruva, who attained the excellent region because of his devotion towards lord Nārāyaṇa. Dhruva had two sons named Śiṣṭi and Bhāvya. The latter had a son named Śambhu. Suchhāya gave five sinless sons, in union with Śiṣṭi.

वसिष्ठवचनादेवी तपस्तप्त्वा सुदुश्वरम्।
आराध्य पुरुषं विष्णु शालग्रामे जनार्दनम्॥ ४॥
रिपुं रिपुञ्जयं विप्रं कपिलं वृषतेजसम्।
नारायणपरान्शुद्धान्स्वर्घमपि पिलकाम्॥ ५॥

Then Succhāya at the advice of the sage Vasishtha performed extremely difficult tapas adoring lord Viṣṇu the supreme Puruṣa. The five sons named Rīpu, Rīpuñjaya, Vipra, Kapila and Vṛṣateja were born to her. All of them were

engaged in the devotion of Nārāyaṇa and were spotless, and the protectors of their own religion.

रिपोराधत्त महिषी चक्षुषं सर्वतेजसम्।
सोऽजीजनत्पुष्करिण्यां सुरूपं चाक्षुषं मनुम्॥ ६॥
प्रजापतेरात्मजायां वीरणस्य महात्मनः।
मनोरजायन्त दश सुतास्ते सुमहौजसः॥ ७॥
कन्यायां सुमहावीर्यो वैराजस्य प्रजापतेः।
उरुः पुरुः शतद्युमस्तपस्वी सत्यवाक् शुचिः॥ ८॥
अग्निष्ठुदतिरात्रश्च सुद्युमश्चाभिमन्युकः।
ऊरोरजनयत्पुत्राखडाग्नेयो महाबलान्॥ ९॥
अङ्गं सुमनसं ख्याति क्रतुमाद्विरसं शिवम्।
अङ्गाद्वेषोऽभवत्पश्चाद्वैयो वेनादजायत॥ १०॥

The queen of Rīpu, gave birth to the illustrious Cākṣus as the son, while Cākṣus produced from Puṣkarinī, the daughter of Vīraṇa Prajāpati, a beautiful son Cāksusa Manu. The valorous Cākṣus Manu produced from the daughter of Vairāja Prajāpati, ten illustrious sons, known as Uru, Pūru, Śatadyumna, Tapasvī, Satyavāk, Śuci, Agniṣṭuta, Atirāja, Sudyumna and Abhimanyu. Uru on the other hand, produced from his wife named Āgneyī, Āṅga, Sumanas, Khyāti, Kratu, Āṅgirasa, and Śiva as valorous sons. Then Vena was born of Āṅga while Venya (Pṛthu) was born of Vena.

योऽसौ पृथुरिति ख्यातः प्रजापालो महाबलः।
येन दुष्या मही पूर्वं प्रजानां हितकाम्यया॥ ११॥
नियोगादब्रह्मणः सार्द्धं देवेन्द्रेण महौजसा।

The same Vainya, who was quite powerful and the well-wisher of his people, subsequently came to be known as Pṛthu, who in the earlier times, at the command of Brahmā, for the welfare of the people, milked the earth with Indra.¹

1. A complete account of Vena's oppressions and haughtiness occurs in Viṣṇupuran. He oppressed his subjects and grew so haughty that he did not allow the sages even to perform a sacrifice in honor of Hari. For this insolence the Ṛṣis killed him. So that he might not die son-less and the kingdom might not suffer from the absence of a king they rubbed Vena's right hand from which sprang the popular king Pṛthu.

वेनपुत्रस्य वितते पुरा पैतामहे मखो॥ १२॥
 सूतः पौराणिको जज्ञे मायारूपः स्वयं हरिः।
 प्रवक्ता सर्वशास्त्राणां धर्मज्ञो गुरुवत्सलः॥ १३॥

In earlier times, in the vast *Paitāmaha* sacrifice (pertaining to Brahmā sacrifice) of Vena's son, Hari took to an illusory form and took birth in the form of Sūta, the knower of Purāṇas. He had been the orator of all the śāstras, devoted to *dharma*, and respectful to his preceptor.

तं मां वित्त मुनिश्रेष्ठाः पूर्वोद्भूतं सनातनम्।
 अस्मिन्मन्त्रन्तरे व्यासः कृष्णद्वापायनः स्वयम्॥ १४॥
 श्रावयामास मां प्रीत्या पुराणः पुरुषो हरिः।
 मदन्वये तु ये सूताः सम्भूता वेदवर्जिताः॥ १५॥
 तेषां पुराणवक्तुलं वृत्तिरासीदजाज्ञया।

O Best of the sages, I happen to be the said Sūta Paurāṇika. Since I had been born in earlier times, therefore I am known as Sanātana. During this Manvantara, Kṛṣṇa Dvaipāyana who became Vyāsa, the Purāṇa Puruṣa, the form of Hari, showered his grace on me and lovingly made this Purāṇa to be heard by me. All the Sūtas who had been born in my race without the knowledge of the Vedas, all of them at the command of lord Aja, earned their livelihood with the reciting of the Purāṇas.

स च वैन्यः पृथुर्धीमान्त्यसन्यो जितेन्द्रियः॥ १६॥
 सार्वभौमो महोत्तेजाः स्वधर्मपरिपालकः।
 तस्य बाल्यात्प्रभृत्येव भक्तिर्नारायणोऽभवत्॥ १७॥

Pṛthu, the son of Vena, was truthful, extremely wise, had controlled his sense organs,

The goddess Earth- A beautiful story about Pṛthu's attack of Earth on behalf of his subjects occurs in Viṣṇu Purāṇa. Once the country suffered from famine and draught. Petitioned by the Rsis Pṛthu got enraged and pursued the Earth with uplifted arrows. She fled from one place to another and at last helplessly agreed to give what Pṛthu wanted. She asked him to give her a calf and level the surface of the earth. She then gave milk which is the root of all vegetation. This story has a great moral value. It shows that Pṛthu was the first king who levelled the surface of the earth and introduced cultivation. From him the Earth received the name of Pṛthivī i.e. the daughter of Pṛthu.

was universal monarch, extremely illustrious and follower of his *dharma*. Since his childhood, he was devoted to Nārāyaṇa.

गोवर्धनगिरि प्राप्तस्तपस्तेषे जितेन्द्रियः।
 तपसा भगवान्मीतः शंखचक्रगदाधरः॥ १८॥

He being the controller of the sense organs, went to the Govardhana mountain and started performing penance there. Lord Viṣṇu, the holder of discus, conch and iron club was pleased with his penance.

आगत्य देवो राजानं प्राह दामोदरः स्वयम्।
 धार्मिको रूपसम्पन्नो सर्वशस्त्रभृतांवरौ॥ १९॥
 मत्रसादादसन्दिधौ पुत्रौ तत्र भविष्यतः।
 एवमुक्त्वा हृषीकेशः स्वकीयां प्रकृतिं गतः॥ २०॥

Lord Dāmodara himself arrived there and spoke to the king, "You will surely have two sons by my grace who would be quite religious, beautiful and the best among the carriers of the weapons." Thus speaking, the lord was absorbed in Prakṛti (and disappeared).

कैन्योऽपि वेदविधिना निश्चलां भक्तिपुद्धल्न्।
 सोऽपालयत्स्वकं राज्यं चिन्तयन्मधुसूदनम्॥ २१॥

Pṛthu on the other hand, having his deep devotion in the lord, concentrating his mind at lord Madhusūdana, kept on ruling his country.

अचिरादेव तन्वङ्गी भार्या तस्य शुचिस्मिता।
 शिखण्डिनं हविर्द्वन्मन्तर्द्वन्नादव्यजायता॥ २२॥

In short time Śucismitā, the lean and thin wife of Pṛthu, gave birth to Śikhaṇḍī and Havirdhāna.

शिखण्डिनोऽभवत्युप्रवः सुशील इति विश्रुतः।
 धार्मिको रूपसम्पन्नो वेदवेदाङ्गारगः॥ २३॥

The son of Śikhaṇḍī, came to be known as Suśīla who was quite a religious one, beautiful and well-versed in the Vedas and the post-Vedic literature.

सोऽधीत्य विद्यवद्वेदान्यर्थेण तपसि स्थितः।
 मतिश्वके भाग्ययोगात्सञ्चासम्रति धर्मवित्॥ २४॥

He, after studying the Vedas appropriately was engaged in *tapas*. The religious-minded one was then attracted towards renunciation.

स कृत्वा तीर्थसंसेवां स्वाध्याये तपसि स्थितः।
 जगाम हिमवत्युष्टं कदाचित्सिद्धसेवितम्॥ २५॥

After going round all the holy places, he again concentrated on the study of the Vedas as well as the performing of the *tapas*. With the move of destiny, he went to the Himālaya served by the *Siddhas*.

तत्र धर्मवनं नाम धर्मसिद्धिप्रदं वनम्।
अपश्यद्योगिनां गम्यमगम्यं ब्रह्मविद्विषाम्॥ २६॥

Reaching there, he came across a forest known as Dharmavana, which bestowed the achievement of *dharma*. It was accessible to Yogins and inaccessible to the haters of Brahman.

तत्र मन्दाकिनीनाम सुपुण्या विमला नदी।
पदोत्पलवनोपेता सिद्धाश्रमविभूषिता॥ २७॥

There was a spotless and auspicious river known by the name of Mandākinī flowing there, having the forest of red and blue lotus flowers, and a number of the hermitages of the *Siddhas* there.

स तस्या दक्षिणे तीरे मुनीन्द्रैर्योगिभिर्युतम्।
सुपुण्यमाश्रमं रथ्यमपश्यत्रीतिसंयुतः॥ २८॥

On the right bank of the river, he found a hermitage full of ascetics and the *yogis*. It was quite a pleasant one. Finding it, he loved the place.

मन्दाकिनीजले स्नात्वा सन्तर्प्य पितृदेवताः।
अर्चयित्वा महादेवं पुष्टैः पदोत्पलादिभिः॥ २९॥

Then he took bath in the river Mandākinī, offering oblations to the manes and the gods, he adored lord Mahādeva, with several types of the lotus flowers.

ध्वात्वार्कसंस्थपीशानां शिरस्याधाय चाञ्छलिम्।
सम्प्रेक्षमाणो भास्वनं तुष्टाव परमेश्वरम्॥ ३०॥
रुद्राध्यायेन गरिशं रुद्रस्य चरितेन च।
अन्यैश्च विविधैः स्तोत्रैः शार्भवैर्वेदसम्भवैः॥ ३१॥

Again concentrating his mind on Īśāna, he was lodged in the solar region, placing both the hands over the head in an *añjali* posture, he offered his salutation to the sun and offered his prayer to the Śiva. He recited *Rudrādhyāya*, *Rudracarita* and other prayers of Śiva, as prescribed in the Vedas, adoring him at the same time.

अतस्मिन्नतरेऽपश्यत्समायान्तं महामुनिम्।
श्वेताश्वतरनामानं महापाशुपतोत्तमम्॥ ३२॥
भस्मसन्दिग्धसर्वाङ्गं कौपीनाच्छादनाच्चितम्।
तपसा कर्षितात्मानं शुक्लयज्ञोपवीतिनम्॥ ३३॥

In the meantime, he spotted the great sage Śvetāśvatara who was the best of Pāśupatas (devotees of Śiva). The said ascetic had applied ashes all over his body. He wore *Kaupin* (loin cloth), having lean and thin body, because of his performing *tapas*. He was wearing a white sacred thread, *yajñopavīta*.

समाप्य संस्तवं शम्भोरानन्दास्त्राविलेक्षणः।
वबन्दे शिरसा पादौ प्राञ्जलिवाक्यमब्रवीत्॥ ३४॥

After rendering his prayer to lord Śiva, his eyes were filled with blissful tears. He offered his salutation at the feet of the sage and spoke loving words with hands folded.

ध्योऽस्म्यनुग्रहीतोऽस्मि यन्मे साक्षान्मुनीश्वरा।
योगीश्वरोऽद्य भगवान्दृष्टे योगविदां वरः॥ ३५॥

O Great sage, I feel beholden, to have an audience with you today. You are the best of all, full of fortunes and a great *yogi*.

अहो मे सुमहद्वाग्यं तपासि सफलानि मे।
किं करिष्यामि शिष्योऽहं तव मां पालयानघ॥ ३६॥

It is a matter of great fortune for me, that my penances has met with success. O Sinless one, what type of service can I render to you? I happen to be your disciple. You kindly look after me.

सोऽनुगृह्याथ राजानं सुशीलं शीलसंयुतम्।
शिष्यत्वे प्रतिज्ञाह तपसा क्षीणकल्पषम्॥ ३७॥

The great sage, finding the noble king having become lean and thin due to his performing of the penances, accepted him as his disciple.

सांन्यासिकं विधिं कृत्स्नं कारयित्वा विचक्षणः।
ददौ तदैश्वरं ज्ञानं स्वशाखाविहितब्रतम्॥ ३८॥

The astonishing saint made the king to perform the entire procedure for the embracing of *Sannyāsa* and admitted him into his own branch of *Sannyāsa*. Then he bestowed the divine knowledge to him.

अशेषं वेदसारं तत्पशुपाशविमोचनम्।
अन्त्यश्रममिति ख्यातं ब्रह्मादिभिरनुष्ठितम्॥३९॥

He enlightened him on the theory of *Paśu* (Individual soul) and *Pāśa* (the binding noose of *Avidyā*), the essence of all the Vedas, known as *Antyāśrama* and is established by Brahmā and others.

उवाच शिष्यान्संप्रेक्ष्य ये तदाश्रमवासिनः।
ब्राह्मणाः क्षत्रिया वैश्या ब्रह्मचर्यरपरायणाः॥४०॥
मया प्रवर्तितां शारखामधीत्यैवेह योगिनः।
समासते महादेवं ध्यायन्तो विश्वमैश्वरम्॥४१॥

Observing all his disciples living in that *āśrama*, he said, Those of the disciples viz. Brāhmaṇas, Kṣatriyas and Vaiśyas who are performers of Brahmacarya, should study the branch initiated by me to become the Yogins and attain lord Viśveśvara Śiva after meditating on the universe as the creation of the Lord.

इह देवो महादेवो रममाणः सहोमया।
अध्यास्ते भगवानीशो भक्तानामनुकम्पया॥४२॥

This is the place, where lord Mahādeva, the god of gods, sporting with his consort Umā, lives with a desire to bless the devotees.

इहाशेषजगद्भाता पुरा नारायणः स्वयम्।
आराधयन्महादेवं लोकानां हितकाम्यया॥४३॥

In earlier times, lord Nārāyaṇa, the preserver of entire world, had adored lord Mahādeva for the welfare of the people.

इहैनं देवमीशानं देवानामपि दैवतम्।
आराध्य महीं सिद्धिं लेभिरे देवदानवाः॥४४॥

This is the place where the gods as well as the demons, adoring lord Śiva had met with enormous powers.

इहैव मुनयः सर्वे मरीच्याद्या महेश्वरम्।
दृष्ट्वा तपोबलाज्ञानं लेभिरे सार्वकालिकम्॥४५॥

It is here, that Marīci and other sages, had perceived lord Śiva by the strength of their penances and achieved the everlasting knowledge.

तस्मात्त्वमपि राजेन्द्र तपोयोगसमन्वितः।
तिष्ठ नित्यं मया सार्द्धं ततः सिद्धिमवाप्यसि॥४६॥

Therefore, O best of the kings, you too stay

here practising Yoga and penance. You should live with me, only then you shall achieve success.

एवमाभाष्य विप्रेन्द्रो देवं ध्यात्वा पिनाकिनम्।
आचचक्षे महामन्त्रं यथावत्सर्वसिद्धये॥४७॥
सर्वपापेषामनं वेदसारं विमुक्तिदम्।
अग्निरित्यादिकं पुण्यमृषिभिः सम्प्रवर्त्तितम्॥४८॥

Thus speaking, the excellent Brāhmaṇa, devoting his mind towards lord Śiva, the carrier of the Pināka bow, for the achievement of all the success, advised him on the *Agnimantra*, which happens to be the remover of all the sins, the essence of all the Vedas, bestower of *mokṣa*, auspicious and practiced by the Ṛsis. This was done by him appropriately.

सोऽपि तद्वचनाद्राजा सुशीलः श्रद्धयान्वितः।
साक्षात्पाशुपतो भूत्वा वेदाभ्यासरतोऽभवत्॥४९॥

On hearing his words, the noble king having been filled with devotion, turning himself to be a Pāśupata, engaged himself in the study of the Vedas.

भस्मोद्भूलितसर्वाङ्गः कन्दमूलफलाशनः।
शान्तो दान्तो जितऋषिः संन्यासविधिमाश्रितः॥५०॥

The king then applied sacred ashes over his body, consumed roots and fruits of the forest, remaining extremely peaceful, overpowering the anger, embraced *sannyāsa* appropriately.

हविर्दानस्तथानेत्यां जनयामास वै सुतम्।
प्राचीनबर्हिषं नामा धनुर्वेदस्य पारगम्॥५१॥

Havirdhāna, produced a son from Āgneyi who was known as Prācīnabarhis, and he became quite proficient in Dhanurveda (science of archery).

प्राचीनबर्हिर्भगवान्सर्वशस्त्रभृतां वरः।
समुद्रतनयायां वै दश पुत्रानजोजनत्॥५२॥

Lord Prācīnabarhis was the best among the carriers of the weapons. He produced ten sons from his wife Samudratanayā.

प्रचेतस्ते विख्याता राजानः प्रथितौजसः।
अधीतवन्तः स्वं वेदं नारायणपरायणाः॥५३॥

All of them were quite strong and were

known by the name of Prācetasas. They getting devoted to lord Nārāyaṇa, studied their respective Vedas.

दशभ्यस्तु प्रचेताभ्यो मारिषायां प्रजापतिः।

दक्षो जने महाभागो यः पूर्वं ब्रह्मणः सुतः॥५४॥

From the ten Pracetas, the great Dakṣa Prajāpati was born from Māriṣā. He happened to be the first son of Brahmā as well.

स तु दक्षो महेशन रुद्रेण सह धीमता।

कृत्वा विवादं रुद्रेण शासः प्राचेतसोऽभवत्॥५५॥

The intelligent Dakṣa, developing a controversy with Rudra Mahādeva, was cursed by Rudra and thereby became the son of Pracetas.

समायान्तं महादेवो दक्षं देव्या गृहं हरः।

दृष्ट्वा यथोचितां पूजां दक्षाय प्रददौ स्वयम्॥५६॥

तदा वै तमसाविष्टः सोऽधिकां ब्रह्मणः सुतः।

पूजामनर्हमन्विच्छञ्जगाम कुपितो गृहम्॥५७॥

Lord Śiva, finding Dakṣa arriving in his abode, himself adored him appropriately, but Dakṣa, the son of Brahmā, infested with Tamoguṇa, had been immensely enraged at that time. Therefore, he thinking his adoration by Śiva to be improper, left the place burning with rage.

कदाचित्स्वगृहं प्राप्तां सतीं दक्षः सुदुर्मनाः।

भर्त्रा सह विनिन्द्यैनां भर्त्सयामास वै रुषा॥५८॥

अन्ये जापातरः श्रेष्ठा भर्तुस्तव पिनाकिनः।

त्वमप्यसत्सुताऽस्माकं गृहाद् गच्छ यथागतम्॥५९॥

Once when Satī had arrived in the house of Dakṣa, he started denouncing Śiva, in presence of Satī, with a sad mind in great anger. He uttered that his other sons-in-law were far better than Śiva. "You too are my evil daughter. Therefore you return to you abode in the same way as you have arrived."

तस्य तद्वाक्यमाकर्ण्य सा देवी शङ्करप्रिया।

विनिन्द्य पितरं दक्षं ददाहात्मानमात्मना॥६०॥

प्रणम्य पशुभर्तरं भर्तरं कृत्तिवाससम्।

हिमवदुहिता साभूत्तपसा तस्य तोषिता॥६१॥

At these words of Dakṣa, his own father, concentrating her mind in Śiva, who was clad in tiger skin and known as Paśupati, the preserver

of all, offering her salutation to him, she then burned herself. Thereafter, she was pleased with the penances of Himālaya and the same goddess was born as the daughter of Himālaya.

जात्वा तां भगवान्रूपः प्रपन्नार्तिहरो हरः।

शशाप दक्षं कुपितः समागत्याथ तदगृहम्॥६२॥

त्यक्त्वा देहमिमं ब्राह्मं क्षत्रियाणां कुले भव।

स्वस्या सुतायां मूढात्मा पुत्रमुत्यादयिष्यसि॥६३॥

On coming to know about the burning of Satī, lord Rudra, who removes the miseries of his devotees, getting enraged, pronounced a curse on Dakṣa in his own house itself, "You abandoning away this body, born of Brahmā, shall be born in Kṣatriya race and engrossed with foolishness, shall produce a son from your own daughter."

एवमुक्त्वा महादेवो यथौ कैलासपर्वतम्।

स्वायम्भुवोऽपि कालेन दक्षः प्राचेतसोऽभवत्॥६४॥

Thus speaking lord Mahādeva, returned to his abode in Mount Kailāśa. Dakṣa Svāyambhūva, inspite of his being the son of Brahmā, in due course of time was born as the son of the Pracetas.

एतद्वः कथितं सर्वं मनोः स्वायम्भुवस्य तु।

निसर्गं दक्षपर्यन्तं शृण्वतां पापनाशनम्॥६५॥

Thus I have narrated the details about the creation from Svāyambhūva Manu to Dakṣa. This story removes all the sins of the listeners.

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशानुकीर्तने

चतुर्दशोऽध्यायः॥१४॥

Chapter-15

Destruction of Daksa's Sacrifice

नैमिषेया ऊचुः

देवानां दानवानाञ्च गन्धर्वोरगरक्षसाम्।
उत्पत्तिं विस्तराददूहि सूत वैवस्वतेऽन्तरे॥ १॥
स शसः शाभ्मुना पूर्वं दक्षः प्राचेतसो नृपः।
किमकार्यीन्महाबुद्धे श्रोतुमिच्छाम साम्प्रतम्॥ २॥

The hermit of Naimisāraṇya said, “O Sūta, in the Vaivasvata Manvantara, you kindly speak out in detail about the creation of the gods, Gandharvas, serpents and the Rākṣasas. When

so cursed by Śiva, what did Dakṣa, the son of Pracetas, do thereafter? O Immensely intelligent one, we intend to listen everything from your mouth presently."

सूत उवाच

वक्ष्ये नारायणेनोक्तं पूर्वकल्पानुषङ्गिकम्।
त्रिकालबद्धं पापघ्नं प्रजासर्गस्य विस्तरम्॥ ३॥

Sūta said, in the earlier *kalpa*, the creation of the people related to the same period, had been spoken by Nārāyaṇa himself which I am going to repeat out. It relieves of all the sins.

स शपः शम्भुना पूर्वं दक्षः प्राचेतसो नृपः।
विनिन्द्य पूर्ववैरेण गंगाद्वारेऽयजद्बवम्॥ ४॥

Dakṣa, the Royal son of Pracetas, having been cursed in the earlier birth, because of his earlier enmity denouncing Śiva, performed a *yajña* (sacrifice) at Gaṅgādvāra in which Viṣṇu was adored as chief God.

देवश्च सर्वे भागार्थमाहता विष्णुना सह।
सहैव मुनिभिः सर्वैरागता मुनिपुंगवाः॥ ५॥

All the gods along with Viṣṇu were invoked in the *yajña*, for receiving their respective shares of the sacrifice. All the best of the Ṛsis accompanied with other sages arrived there.

दृष्टा देवकुलं कृत्स्नं शंकरेण विना गतम्।
दधीचो नाम विप्रिष्ठः प्राचेतसमथाब्रवीत्॥ ६॥

Finding the arrival of all the Gods except lord Śiva, the Brāhmaṇa sage Dadhīca spoke to Prācetas (Dakṣa).

दधीच उवाच

ब्रह्माद्यास्तु पिशाचान्ता यस्याज्ञानुविधायिनः।
स देवः साम्प्रतं रुद्रो विधिना किन्त्र पूज्यते॥ ७॥

Dadhīca said, "Right from Brahmā to Piśāca, every one adores lord Śiva. Why is the same lord Śiva being neglected in this *yajña*?"

दक्ष उवाच

सर्वेष्वेव हि यज्ञेषु न भागः परिकल्पितः।
न मन्त्रा भार्यया सार्द्धं शंकरस्येति नेत्यते॥ ८॥
विहस्य दक्षं कुपितो वचः प्राह महामुनिः।
शृणवतां सर्वदेवानां सर्वज्ञानमयः स्वयम्॥ ९॥

Dakṣa said, "His part has not been conceived in all the *yajñas*. Moreover, there are no

mantras of Śiva with his spouse. Therefore Śiva cannot be adored here." Then the sage Dadhīca, possessing all the knowledge, laughed and spoke in anger, to all the gods, who kept on listening to him.

दधीच उवाच

यतः प्रवृत्तिर्विश्वात्मा यश्चासौ परमेश्वरः।
सम्पूज्यते सर्वयज्ञैर्विदित्वा किन्त्र शङ्करः॥ १०॥

Dadhīca said, "The one who pervades the entire world, the one who happens to be the soul of the universe, besides being Parameśvara, and is adored in all the *yajñas*, he is none else than lord Śaṅkara. This fact is well known. But inspite of the same, why is he being neglected?"

दक्ष उवाच

न ह्यं शङ्करो रुद्रः संहर्ता तामसो हरः।
नगः कपाली विदितो विश्वात्मा नोपपट्यते॥ ११॥

Dakṣa said, "Rudra Śiva is not auspicious, he is a Tāmasika god concerned with the destruction. He moves holding a human skull and is well known in this respect. Therefore it would be improper to call him the soul of the universe.

ईश्वरो हि जगत्खष्टा प्रभुर्नारायणो हरिः।
सत्त्वात्मकोऽसौ भगवानिज्यते सर्वकर्मसु॥ १२॥

The all competent Nārāyaṇa-Viṣṇu happens to be Īśvara indeed, besides being the creator of the universe. The said lord possessing *sattvaguṇas* is adored in all the holy rites."

दधीच उवाच

किं त्वया भगवानेष सहस्रांशुर्न दृश्यते।
सर्वलोकैकसंहर्ता कालात्मा परमेश्वरः॥ १३॥

Dadhīca said, "Are you unable to see lord Sūrya having a thousand rays. He is the only destroyer of all the lokas besides being Parameśvara in the form of Kāla?

यं गृह्णन्तीह विद्वांसो धर्मिका ब्रह्मवादिनः।
सोऽयं साक्षी तीव्रस्त्वचिः कालात्मा शङ्करी तनुः॥ १४॥
एष रुद्रो महादेवः कपाली च घृणी हरः।
आदित्यो भगवान्सूर्यो नीलग्रीवो विलोहितः॥ १५॥

The people speaking on Brahman and the religious people of wisdom offer prayer to him.

He is the witness of all, he is the form of Kāla, having enormous lustre, the sun infact is the body of lord Śiva. He also happens to be lord Rudra. He is kind-hearted and he is lord Āditya, the destroyer of all. The same lord is Nilakanṭha (blue-necked) and Vilohita (very ruddy).

संस्तूयते सहस्रांशुः सामाध्वर्युहेतुभिः।
पश्यैनं विश्वकर्माणं रुद्रमूर्तिं त्रयीमयम्॥ १६॥

The same sun with a thousand rays is offered prayer by *Adhvaryus*¹ and singer of the *Sāmaveda*. You conceive him as Rudramūrti, who is the creator of the three worlds."

दक्ष उवाच

य एते द्वादशादित्या आगता यज्ञभागिनः।
सर्वे सूर्या इति ज्येष्ठा न ह्यन्यो विद्यते रविः॥ १७॥

Dakṣa said, "The twelve Ādityas have arrived to participate in the *yajña*. All of them are known as Sūrya. There is no other sun except them all."

एवमुक्ते तु मुनयः समायाता दिदृक्षवः।
बाढमित्यबृवनक्षं तस्य साहाय्यकारिणः॥ १८॥

At these words of Dakṣa, all the sages, who had arrived to participate in the *yajña*, spoke supporting Dakṣa. "This is the fact."

तमसाविष्टमनसो न पश्यन्तो दृष्टवजम्।
सहस्रशोऽथ शतशो बहुशो भूय एव हि॥ १९॥
निन्दन्तो वैदिकाभ्यन्त्रान् सर्वभूतपतिं हरम्।
अपूजयन्दक्षवाक्यं मोहिता विष्णुमायया॥ २०॥

They were unable to visualise because of ignorance that lord Śiva is having the bull-banner. Because of this, they kept on denouncing hundreds and thousand times lord Śiva, or even more than that. They kept on denouncing Vedic *Mantras* and Śiva, the lord of all the *bhūtas*. They were influenced with the *Māyā* of Viṣṇu, they kept on supporting the words of Dakṣa.

देवाश्च सर्वे भागार्थमागता वासवादयः।
नापश्यन्देवमीशानमृते नारायणं हरिम्॥ २१॥

At the same time, Indra and other gods also

arrived to participate in the *yajña*. No one could find lord Śiva, except lord Hari.

हिरण्यगर्भे भगवान्ब्रह्मा ब्रह्मविदां वरः।

पश्यतामेव सर्वेषां क्षणादन्तरधीयत॥ २२॥

At the same time, Brahmā—the best among those who were well-aware of Brahman, being Hiranyagarbha, suddenly disappeared from the scene.

अन्तहिते भगवति दक्षो नारायणं हरिम्।

रक्षकं जगतां देवं जगाम शरणं स्वयम्॥ २३॥

At the disappearing of Brahmā, Dakṣa himself took refuge with Nārāyaṇa, the preserver of the universe.

प्रवर्त्यामास च तं यज्ञं दक्षोऽथ निर्भयः।

रक्षको भगवान्विष्णुः शरणागतरक्षकः॥ २४॥

Dakṣa started the *yajña* fearlessly. Lord Viṣṇu, who was the protector of those who took refuge with him, was his protector.

पुनः प्राह च तं दक्षं दधीचो भगवान्वृष्टिः।

संप्रेक्ष्यविष्णुर्गणान्देवासर्वान्वै रुद्रविद्विषः॥ २५॥

Dadhīca, finding the gods and the sages antagonistic to lord Rudra, said to Dakṣa.

अपूज्यपूजने चैव पूज्यानां चाप्यपूजने।

नरः पापमवाप्नोति महद्वै नात्र संशयः॥ २६॥

"A person earns enormous sin by neglecting adoration of the adorable person and adoring of the undesirable deities. There is no doubt about it.

असतां प्रग्रहो यत्र सताञ्जैव विमानना।

दण्डो दैवकृतस्तत्र सद्यः पतति दारुणः॥ २७॥

Where the people with falsehood are respected and the noble people are humiliated, there the punishing rod of the destiny surely falls."

एवमुक्त्वाथ विप्रिणिः शशापेश्वरविद्विषः।

समागतान्द्वाहाणांस्तान्दक्षसाहाय्यकारिणः॥ २८॥

Thus speaking, the said Ṛṣi Dadhīca, pronounced a curse on the Brāhmaṇas, who had arrived there and were envious of Śiva.

यस्माद्विषः कृतो वेदाद्वद्विषः परमेश्वरः।

विनिन्दितो महादेवः शंकरो लोकवन्दितः॥ २९॥

भविष्यन्ति त्रयीबाह्याः सर्वेऽपीश्वरविद्विषः।

1. A priest of a particular class, who institutes an *Adhvarya* (sacrifice). The adherent of the *Yajur-veda*.

निन्दन्तीहैश्वरं मार्गं कुशास्त्रासक्तचेतसः॥३०॥
मिथ्याधीतसमाचारा मिथ्याज्ञानप्रलयिनः।
प्राप्य घोरं कलियुगं कलिजैः परिपीडिताः॥३१॥

“Because you have driven out Parameśvara from the prescribed Vedic practices and have particularly humiliated lord Śiva who is adored by the universe, therefore all of you shall fall from the Vedic path Trayi (three Vedas) prescribed by lord Śiva. Those of the people under the influence of the false scriptures, their studies as well as their conduct and human behaviour shall be falsified. Even otherwise those possessing the false knowledge, reaching the age of terrific Kaliyuga, shall have to suffer from all the sides.

त्यक्त्वा तपोबलं कृत्सं गच्छव्यं नरकान्युनः।
भविष्यति हर्षीकेशः स्वाश्रितोऽपि पराइमुखः॥३२॥

All of you discarding your entire *tapas*, will fall again in hell. Lord Hṛṣikeśa, with whom you have taken refuge, shall also desert you.”

एवमुक्त्वाथ विप्रष्टिर्विरराम तपोनिधिः।
जगाम मनसा रुद्रमशेषाघविनाशनम्॥३३॥

Thus speaking, the great *Rsi*, the ocean of *tapas*, stopped, and he mentally took refuge with lord Śiva, the destroyer of all the sins.

एतस्मिन्नतरे देवी महादेवं महेश्वरम्।
पर्ति पशुपतिं देवं ज्ञात्वैतत्त्राह सर्वदृक्॥३४॥

In the mean time, learning all this, the omniscient goddess Satī went to lord Mahādeva and apprised him of the factual position.

दक्षो यज्ञेन यजते पिता मे पूर्वजन्मनि।
विनिन्द्य भवतो भावमात्मानं चापि शंकर॥३५॥

She said, “Dakṣa, the father of my earlier birth is denouncing you, glorifying himself while performing a *yajña*.

देवा महर्षयश्चासंस्त्र साहाय्यकारिणः।
विनाशयाशु तं यज्ञं वरमेतं वृणोम्यहम्॥३६॥

Several of the great *Rsis* and the gods have assembled there for his help. Therefore, you at once destroy that *yajña*. This is the boon I seek from you.”

एवं विज्ञापितो देव्या देवदेवः परः प्रभुः।

ससर्ज सहसा रुद्रं दक्षयज्ञजिघांसया॥३७॥

When Satī so spoke to Śiva, lord Mahādeva transformed himself as Rudra for the destruction of the *yajña* of Dakṣa.

सहस्रशिरसं क्लृद्धं सहस्राक्षं महाभुजम्।
सहस्रपाणिं दुर्द्वर्ष्य युगान्तानलसत्रिभम्॥३८॥
दंष्ट्राकरानं दुष्टेष्यं शङ्खचक्रधरं प्रभुम्।
दण्डहस्तं महानादं शार्ङ्गिणं भूतिभूषणम्॥३९॥

The said Rudra had thousand heads, a thousand eyes, and great arms. He was enraged, terrific and looked like the fire at the time of dissolution. He had awful fangs. He was difficult to look at, holding conch, discus and club, holder of staff, creating deafening sound, and had smeared his body with ashes.

वीरभद्र इति ख्यातं देवदेवसमवितम्।
स जातमात्रो देवेशमुपतस्ये कृताञ्जलिः॥४०॥

He possessed the lustre of Mahādeva and was known by the name of Virabhadra. Soon after his birth, he stood before Śiva with folded hands.

तमाह दक्षस्य मखं विनाशाय शिवोऽसु ते।
विनिन्द्य मां स अजते गङ्गाद्वारे गणेश्वर॥४१॥

Śiva said, “Let you meet with welfare. Then he commanded Virabhadra for the destruction of Dakṣa's sacrifice, who is performing the sacrifice at Gaṅgādvāra, denouncing me.”

ततो बध्यप्रमुकेन सिंहैकेन लीलया।
वीरभद्रेण दक्षस्य विनाशमगमलक्तुः॥४२॥

Thereafter, like a lion released from captivity, Virabhadra, destroyed the *yajña* of Dakṣa without much effort.

मन्युना चोमया सृष्टा भद्रकाली महेश्वरी।
तया च सार्द्धं वृषभं समारुह्य ययौ गणः॥४३॥

At that point of time, the goddess Maheśvari created Bhadrakālī. The said Gaṇa (the attendant Virabhadra), mounted over a bull, reached there.

अन्ये सहस्रशो रुद्रा निसृष्टास्तेन धीमता।
रोमजा इति विख्यातास्तस्य साहाय्यकारिणः॥४४॥

The intelligent one then created thousands of Rudras, who subsequently came to be known as

Romajas or those born of the hairpits in order to assist him.

शूलशक्तिगदाहस्ता दण्डोपलकरास्तथा।
कालानिरुद्रसङ्काशा नादयन्तो दिशो दश॥४५॥

Each one of them held tridents, Śakti and iron clubs in their hands. Some of the Rudras had sticks, pebbles and stones in their hands. All of them resembled the fire at the time of dissolution and they created sound, which was spread in all the ten directions.

सर्वे वृषभमारुढा सभार्यांश्चातिभीषणाः।
समावृत्य गणश्चेष्ट यर्युर्दक्षमखं प्रति॥४६॥

All the Rudras were accompanied with their spouses, were mounted over the bulls and had awful appearance. All those *gānas* marched forward towards the sacrifice of Dakṣa.

सर्वे सम्प्राप्य तं देशं गङ्गाद्वारमिति श्रुतम्।
ददृशुर्यज्ञदेशं वै दक्षस्यामिततेजसः॥४७॥

Reaching Gaṅgādvāra, they spotted the illustrious place of Dakṣa's sacrifice.

देवाङ्गनासहस्राढ्यमप्सरोगीतनादितम्।
वेणुवीणानिनादाढ्यं वेदवादाभिनादितम्॥४८॥

The place of sacrifice had thousands of damsels there, where the sound of the songs by the *apsarās* rented the sky. The sweat music of flutes and lutes was being heard there. The sound of the Vedic mantras echoed in the sky.

दृष्टा सहर्षिभिर्हृवैः सप्तासीनम्भजापतिम्॥४९॥
उवाच स प्रियो स्त्रैर्वीरभद्रः स्मयन्निवा॥५०॥

वयं हनुचराः सर्वे शर्वस्यामिततेजसः।
भागार्थं लिप्सया भागान् प्राप्ता यच्छत्वमीप्सितान्॥५१॥

Finding Dakṣa there with the gods and the Ṛsis, Virabhadra spoke to the other Rudras. "All of us are the *gānas* of Śiva, possessing enormous strength, and have arrived here to receive our shares in the *yajña*. Therefore you grant desired shares to us."

अथ चेत्कस्यचिदियं माया मुनिवरोत्तमाः।
भागो भवदृश्यो देयसु नास्मध्यमिति कथ्यताम्॥५२॥

O Best of the sages, at whose command this is being done? That the entire share of the sacrifice goes to you and not to us? You kindly

tell us."

तम्भूतज्ञापयति यो वेत्स्यामो हि वयं ततः।
एवमुक्ता गणेशेन प्रजापतिपुरःसराः॥५३॥

You also tell us about the person who commands you, to enable us to take care of him. Thus the Gaṇeśvara spoke to Prajāpati and all others.

देवा ऊचुः

प्रमाणं वो न जानीमो भागे मन्त्रा इति प्रभुम्।
मन्त्रा ऊचुः सुरा यूयं तमोपहतचेतसः॥५४॥
येनाघ्वरस्य राजानं पूजयेयुर्महेश्वरम्।
ईश्वरः सर्वभूतानां सर्वदेवतनुहरः॥५५॥
पूज्यते सर्वयज्ञेषु सर्वाभ्युदयसिद्धिदः।

The gods said, "The *mantras* fall as your share of the *yajña* but we are unaware about the related evidence." At these words of the gods, the *Mantras* retaliated, "All of you having been overpowered with darkness, are not adoring lord Maheśvara. He happens to be Īśvara of all the living beings. Lord Hara is the lord of all the gods, who is adored in all the *yajñas* and bestows all the prosperity and the siddhis."

एवमुक्त्वा महेशानमायया नष्टचेतनाः॥५६॥
न मेनिरे ययुर्मन्त्रा देवान्मुक्त्वा स्वमालयम्।
ततः सभद्रो भगवान् सभार्यः सगणेश्वरः॥५७॥

At these words of the Mantras gods, all of them were by the deluding potency of great god Śiva, and they did not agree to the words of the *Mantras*. The *Mantras* then discarded the gods and returned to their abodes.

स्पृशन् कराभ्यां विप्रिष्ठं दधीं प्राह देवहा।
मन्त्राः प्रमाणं न कृता युष्माभिर्बलदर्पितैः॥५८॥
यस्मात्प्रसहृ तस्माद्वो नाशयाम्यद्य गर्वितान्।
इत्युक्त्वा यज्ञशालां तां ददाह गणपुङ्गवः॥५९॥

Thereafter accompanied with the Gaṇeśaras and his spouse Bhadrakālī, lord Virabhadra touching the sage Dadhīca with his hands, spoke to him, "being proud of your strength, you have not cared for the Vedic *Mantras* recited by the Ṛsis, therefore, I shall forcibly destroy all of you." Thus speaking Virabhadra, the best of the Śivaganas, burnt out the place of *yajña*.

गणेश्वराश्च संकुद्धा यूपानुत्पाट्य चिक्षिपुः।
प्रस्तोत्रा सह होत्रा च अश्वच्छैव गणेश्वराः॥६०॥
गृहीत्वा भीषणाः सर्वे गङ्गास्रोतसि चिक्षिपुः।

The other Gaṇeśvaras, getting enraged, uprooted the pillars of *yajñāsālā* (sacrificial hall). All the terrific Gaṇeśvaras, caught hold of *Prastotṛ*, *Hotṛ* (the priests) and the sacrificial horse and hurled them to the waters of the Gaṅgā.

वीरभद्रोऽपि दीसात्मा शक्रस्यैवोद्यतं करम्॥६१॥
व्यष्टभ्ययददीनात्मा तथान्येषां दिवौकसाम्।
भगनेत्रे तथोत्पाट्य करग्रेणैव लीलया॥६२॥

Then Virabhadra with an illustrious body, paralysed the hands of Indra as he raised it to strike and did the same with other gods. Sportively he plucked out the eyes of Bhaga by the tip of his finger nails.

निहत्य मुष्टिना दन्तान् पूष्णश्छैवमपातयत्।
तथा चन्द्रमसं देवं पादाङ्गुष्ठेन लीलया॥६३॥
धर्षयामास बलवान् समयमानो गणेश्वरः।
वह्नेहस्तद्वयं छित्त्वा जिह्वामुत्पाट्य लीलया॥६४॥

He also broke the teeth of Pūṣan with the administering of a fist, which fell on the ground. Similarly the great warrior Virabhadra, smilingly, with the striking of the big toe, kicked the lord Moon without much efforts.

जघान मूर्खिं पादेन मुनीनपि मुनीश्वराः।
तथा विष्णुं सगरुडं समायानं महाबलः॥६५॥

O Muniśvaras, cutting both the hands of Agni, his tongue too was removed without much efforts. The other sages were also kicked with the feet.

विव्याध निश्चितैर्बणैः स्तम्भयित्वा सुर्दर्शनम्।
समालोक्य महाबाहुरागत्य गरुडो गणम्॥६६॥
जघान पक्षैः सहसा ननादाम्बुनिधिर्थाः।
ततः सहस्रशो रुद्रः ससर्ज गस्तडान् स्वयम्॥६७॥
वैनतेयादभ्यधिकान् गरुडं ते प्रदुदुवुः।
तान्दृष्ट्या गरुडो धीमान् पलायत महाजवः॥६८॥
विसुज्य माधवं वेगात्तद्बुतमिवाभवत्।
अन्तहिते वैनतेये भगवान् पद्मसम्भवः॥६९॥

The great warrior made the *Sudarśana Cakra*

of lord Viṣṇu, who was arriving mounted on Garuḍa, inactive. Then he made him also inactive with the shooting of many arrows. Then Garuḍa having large arms, attacked Virabhadra with his wings and then started thundering like the ocean. Thereafter Rudra himself created thousands of Garuḍas who were more powerful than Garuḍa, the son of Vinatā. They attacked Garuḍa. Finding this, the wise Garuḍa, leaving Viṣṇu there, fled away from that place with great speed. This indeed was a surprise.

आगत्य वारयामास वीरभद्रञ्ज केशवम्।
प्रासादयामास च तं गौरवात्परमेष्ठिनः॥७०॥

With the disappearing of Garuḍa, lord Brahmā reached there. He stopped Virabhadra and Keśava from fighting. Thereafter, both of them honouring the presence of Brahmā, started appeasing each other.

संस्तूय भगवानीशं शम्भुस्तत्रागमत्स्वयम्।
वीक्ष्य देवाधिदेवं तमुमां सर्वगुणैर्वृताम्॥७१॥
तुष्टव भगवान् ब्रह्मा दक्षः सर्वे दिवौकसः।
विशेषात्पार्वतीं देवीमीश्वराद्वशरीरिणीम्॥७२॥

At the same time Lord Śambhu arrived there praising Virabhadra and Viṣṇu both. At that point of time, the lord of gods, having a look at the all virtuous Umā, lord Brahmā, Dakṣa and all the gods, offered prayers to them. All of them particularly eulogised the goddess who had been the better half of Śiva.

स्तोत्रैर्नानाविधैर्दक्षः प्रणम्य च कृताञ्जलिः।
ततो भगवती देवी प्रहसनी महेश्वरम्॥७३॥
प्रसन्नमनसा रुद्रं वचः प्राह घृणांनिधिः।
त्वमेव जगतः सष्टा शासिता चैव रक्षिता॥७४॥

Dakṣa offered his salutation to them with folded hands reciting prayers at the same time. Then the goddess Bhagavatī spoke smilingly to lord Śiva, “O ocean of kindness, you happen to be the creator of the universe, you exercise your control over the same and also protect it.

अनुग्राहो भगवता दक्षश्चापि दिवौकसः।
ततः प्रहस्य भगवान् कपर्दी नीललोहितः॥७५॥
उवाच प्रणतान्देवान् प्राचेतसमथो हरः।
गच्छ देवताः सर्वाः प्रसन्नो भवतामहम्॥७६॥

You should shower your grace over Dakṣa as well as other gods." At this, the lord with matted locks of hair and blue-red complexion, started smiling. Then lord Śiva, spoke to the bowing gods, and Pracetas, "O Gods, Now you can leave. I am pleased with you.

संपूज्यः सर्वयज्ञेषु न निन्द्योऽहं विशेषतः।

त्वञ्चापि शृणु मे दक्ष वचनं सर्वरक्षणम्॥७७॥

You should adore me in all the yajñas appropriately. More particularly, you should never denounce me. O Dakṣa, you also listen to my words, which provide protection to all.

त्यक्त्वा लोकैषणामेतां मदूभक्तो भव यत्ततः।

भविष्यसि गणेशानः कल्पान्तेऽनुग्रहान्मम॥७८॥

Getting free from worldly illusion, you are devoted to me making all the efforts and by so doing at the end of the present *kalpa*, you shall become the lord of Gaṇas.

तावन्तिष्ठ ममादेशात्स्वाधिकारेषु निर्वृतः।

एवमुक्त्वा तु भगवान् सपलीकः सहानुगः॥७९॥

अदर्शनमनुप्राप्तो दक्षस्यामिततेजसः।

अन्तहिते महादेवे शंकरे पदासम्भवः॥८०॥

व्याजहार स्वयं दक्षमशेषजगतो हितम्।

Till then at my command, getting free from your rights, you should continue in what you are authorised." Thus speaking, accompanied with his wife as well as the *Ganas*, lord Śiva disappeared from the sight of the illustrious Dakṣa. At the disappearing of lord Śiva, lord Brahmā, born of lotus, then spoke words which were beneficial for the entire universe.

ब्रह्मोवाच

किञ्चायं भवतो मोहः प्रसन्ने वृषभध्वजे॥८१॥

यदा च स स्वयं देवः पालयेत्त्वामातद्वित्तिः।

सर्वेषामेव भूतानां हृद्येष परमेश्वरः॥८२॥

Brahmā said, "When the bull-bannered Śiva has been pleased, then what is your delusion? The lord Śiva, getting delighted himself is protecting you, then why should you be agitated? The same Parameśvara dwells in the hearts of all the living beings.

पश्यन्ति य ब्रह्मभूता विद्वांसो वेदवादिनः।

स चात्मा सर्वभूतानां स बीजं परमा गतिः॥८३॥

The people who are well-versed in the Vedas and being orators, they always have an audience with him. He is the soul of all the living beings. He alone serves as the seed for all. He happens to be the final goal.

स्तूयते वैदिकैमन्त्रैर्देवदेवो महेश्वरः।

तमर्चयन्ति ये रुद्रं स्वात्मना च सनातनम्॥८४॥

Lord Maheśvara, the lord of gods, is always eulogised with the reciting of the Vedic *mantras*. Such of the people who adore the eternal Rudra with utmost devotion, they surely achieve the supreme position.

चेतसा भावयुक्तेन ते यान्ति परमं पदम्।

तस्मादनादिपथ्यान्तं विज्ञाय परमेश्वरम्॥८५॥

कर्मणा मनसा वाचा समाराधय यत्ततः।

यत्नात्परिहरेशस्य निन्दा स्वात्मविनाशनीम्॥८६॥

Therefore, well-realising the lord Parameśvara who is beyond beginning, middle or end, should be adored by action, thought and behaviour making all the efforts. You should get rid of the denouncement of Śiva, making all the efforts, which could result into the self-destruction.

भवन्ति सर्वदोषाया निन्दकस्य क्रिया हि ताः।

यस्तु चैष महायोगी रक्षको विष्णुरव्ययः॥८७॥

All the activities of a person who denounces Śiva, result in earning of blemishes. The eternal Mahāyogi Viṣṇu, who provides protection to all, is nobody else than the glorious god Rudra himself. There is no doubt about it.

स देवो भगवान्स्त्रो महादेवो न संशयः।

मन्यन्ते ते जगद्योनिं विभिन्नं विष्णुमीश्वरात्॥८८॥

मोहादवेद निष्ठत्वाते यान्ति नरकं नराः।

वेदानुवर्त्तिं रुद्रं देवं नारायणं तथा॥८९॥

एकीभावेन पश्यन्ति मुक्तिभाजो भवन्ति ते।

यो विष्णुः स स्वयं रुद्रो यो रुद्रः स जनार्दनः॥९०॥

Such of the people who treat Viṣṇu, the source of the origin of the universe, as separate from Lord Śiva, it is all due to delusion alone. Such of the people being ignorant to the Vedas, ultimately fall in the hell. The people who

follow the Vedas, they do not differentiate between Śiva and Viṣṇu and achieve mokṣa. Lord Viṣṇu is himself Rudra, while Rudra is Janārdana himself.

इति भत्वा भजेद्देवं स याति परमां गतिम्।
सृजत्येष जगत्सर्वं विष्णुस्तपश्यतोश्वरः॥ ११॥

Believing them both to be one, those who adore them they achieve the highest position. Lord Viṣṇu creates the entire universe and Īśvara (Śiva) surveys and protects it.

इत्थं जगत्सर्वमिदं सूदनारायणोद्भवम्।
तस्मात्यक्त्वा हरेर्निन्दां हरे चापि समाहितः॥ १२॥
समाश्रय महादेवं शरणं ब्रह्मवादिनाम्।

Thus the entire universe emerges from Rudra and Nārāyaṇa together. Therefore discarding the denouncing of Hari, adoring lord Śiva, one should take refuge with Śiva, in whom the Brahmanvādins (the expounder os Brahman) take refuge.

उपश्रुत्याथ वचनं विरिञ्छस्य प्रजापतिः॥ १३॥
जगाम शरणं देवं गोपतिं कृत्तिवाससम्।
येऽन्ये शापाग्निर्दृश्याः ददीचस्य महर्षयः॥ १४॥
द्विषन्तो मोहिता देवं सम्बभूतुः कलिष्ठथा।
त्यक्त्वा तपोबलं कृत्स्नं विप्राणां कुलसम्भवाः॥ १५॥

Listening to the words of Brahmā, Dakṣa-Prajāpati, sought refuge in the lord of the earth, god Śiva, clad in elephant's hide. Great sages who were burnt down by the fire of Dadhīca's curse became haters of god Śiva due to delusion. In due course, in the Kali age, they, being entirely bereft of the power of their penance, came to be born again in Brāhmaṇa families because of the impressions in their previous life and the command of god Brahmā.

पूर्वसंस्कारमाहात्म्यादब्रह्माणो वचनादिह।
युक्तशापास्ततः सर्वे कल्पान्ते रौरवादिषु॥ १६॥
निपात्यमानाः कालेन सम्प्राप्यादित्यवर्चसम्।
ब्रह्माणां जगतामीशमनुज्ञाताः स्वयम्भुवाः॥ १७॥
समाराघ्य तपोयोगादीशानं त्रिदशाधिपम्।
भविष्यन्ति यथापूर्वं शंकरस्य प्रसादतः॥ १८॥

Because of their having been cursed by the sage, they were thrown in Raurava and other

hells till the end of the kalpa. In due course of time, they reaching Brahmā, who had been illustrious like the sun, and at his command again adored lord Īśāna (Śiva), performing hard penances and by the grace of lord Śiva, the controller of the universe, they shall regain their lost position.

एतद्वः कथितं सर्वं दक्षयज्ञनिषूदनम्।
शृणुष्व दक्षपुत्रीणां सर्वासां चैव सन्ततिम्॥ १९॥

Thus I have narrated the complete story of the destruction of the sacrifice of Dakṣa. Now you listen about the daughters of Dakṣa and their progeny.

इति कूर्मपुराणे पूर्वभागे दक्षयज्ञविधवांसो नाम
पञ्चदशोऽध्यायः॥ १५॥

Chapter-16

Progeny of Dakṣa's Daughters

सूत उवाच

प्रजाः सृजेति सन्दिष्टः पूर्वं दक्षः स्वयंभुवा।
ससर्ज देवान् गन्धर्वान् वृषभासुरोरगान्॥ १॥

Sūta—the great sage said, “At the command of Svāyambhūva lord, for the start of the creation, Dakṣa Prajāpati initially created the gods, Gandharvas, *R̥sis, asuras*, and the serpents.

यदास्य सृजतः पूर्वं न व्यवद्वन्त ताः प्रजाः।
तदा ससर्ज भूतानि मैथुनैव सर्वतः॥ २॥

But, in earlier times the creation of Dakṣa Prajāpati, could not expand, then the living being were created with the sexual intercourse.

अशिक्न्यां जनयामास वीरणस्य प्रजापतेः।
सुतायां धर्मयुक्तायां पुत्राणान्तु सहस्रकम्॥ ३॥

He produced from the immensely religious daughter of Vīraṇa, known as Aśikinī, a thousand sons.

तेषु पुत्रेषु नष्टेषु मायया नारदस्य तु।
षष्ठिं दक्षोऽसृजत्कन्या वैरिण्यां वै प्रजापतिः॥ ४॥

When those sons were destroyed with the illusion of Nārada, then Dakṣa Prajāpati again produced sixty daughters of Vīriṇi.

ददौ स दश धर्माय कश्यपाय ऋयोदश।
विंशत्सप्त च सोमाय चतस्रोऽरिष्टनेमये॥ ५॥

Out of those sixty daughters, Dakṣa gave ten to Dharma, thirteen to Kaśyapa,¹ twenty seven to the Soma and four to Ariṣṭhanemi.

द्वे चैव बहुपुत्राय द्वे कृशाश्वाय धीमते।
द्वे चैवांगिरसे तद्वत्तासां वक्ष्येऽथ विस्तरम्॥६॥

Two of them were given to Bahuputra, and two to the intelligent Kṛṣṇa. Two were given to the sage Aṅgiras. Now I shall deal with the expansion of their progeny.

मरुत्वकती वसुर्यामी लभा भानुररुधती।
संकल्पा च मुहूर्ता च साध्या विश्वा च भामिनी॥७॥
धर्मपत्न्यो दश त्वेतास्तासां पुत्रान्निबोधत।
विश्वेदेवास्तु विश्वायां साध्या साध्यानजीजनत्॥८॥

The names of the ten wives of Dharma were- Marutvatī, Vasu, Yāmī, Lambā, Bhānu, Arundhatī, Saṁkalpā, Muhūrtā, Sādhyā and Viśvā. Now you know about their sons. Viśvedevas were born to Viśvā, while Sādhyā gave birth to the Sādhyas.

मरुत्वत्यां मरुत्वन्तो वस्वास्तुवस्वस्तथा।
भानोस्तु भानवाश्वैव मुहूर्तास्तु मुहूर्तजाः॥९॥

Marutvatī produced Marutvants and Vasu produced the eight Vasus. The Bhānus (Ādityas) were born of Bhānu and Muhūrtā gave birth to sons named Muhūrtas.

लम्बायाश्वाय घोषो वै नागवीथी तु यामिजा।
पृथिवीविषयं सर्वमरुद्यत्यामजायत॥१०॥

Ghoṣa was born of Lambā, while Yāmī gave birth to Nāgavīthas. All the objects of Earth were produced by Arundhatī.

संकल्पायास्तु संकल्पो धर्मपुत्रा दश सृताः।
ये त्वेनेवसुप्राणा देवा ज्योतिःपुरोगमाः॥११॥

A son named Saṁkalpa was born of Saṁkalpā. In this way, these ten sons are said to

1. He was the son of Marīci, the son of Brahmā and one of the progenitors of created beings. In Purāṇas he is described as the husband of Aditi and twelve other daughters of Dakṣa and father of gods, demons, men and of the entire animal creation. He is one of the seven sages and father of Vivaśvat and Viṣṇu and grand-father of Manu. Aditi had twelve sons of whom Shukra was the eldest and Viṣṇu the youngest.

have been born to *Dharma*. I shall recount to you the family extension of those well-known Vasu-gods whose very life is wealth and who are the forerunners of luminaries.

वसवोऽष्टौ समाख्यातास्तेषां वक्ष्यामि विस्तरम्।
आपो ध्रुवश्च सोमश्च धरश्चैवानलोऽनिलः॥१२॥
प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्तिताः।
आपस्य पुत्रो वैतण्डजः श्रमः शान्तो ध्वनिस्तथा॥१३॥

Vasus are said to be eight in number. Now I shall speak about them in detail. Their names are Āpa, Dhruva, Soma, Dhara, Anala, Anila, Pratyūṣa, and Prabhāsa. They are believed to be the eight Vasus. The Vasu named Āpa had the sons known as Vaitaṇḍya, Śrama, Śānta and Dhvani.

ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकाशनः।
सोमस्य भगवान्वर्चा धरस्य द्रविणः सुतः॥१४॥

Dhruva's son was lord Kāla, the calculator of the worlds. Varcas was the son of Soma and Draviṇa was the son of the Vasu known as Dhara.

मनोजवोनिलस्यासीदविज्ञातगतिस्तथा।
कुमारो ह्यनलस्यासीत्सेनापतिरिति स्मृतः॥१५॥

Anala was the fifth Vasu whose sons were Manojava and Avijñātagati. The son of Anila was known as Kumāra—the chief of the army.

देवलो भगवान्योगी प्रत्यूषस्याभवत्सुतः।
विश्वकर्मा प्रभासस्य शिल्पकर्ता प्रजापतिः॥१६॥

Devala, the great Yogi, was the son of Pratyūṣa. Prabhāsa was the eighth Vasu, whose son was Viśvakarman, a Prajāpati and well-versed in architecture.

अदितिर्दितिदनुस्तद्वरिष्ठा सुरसा तथा।
सुरभिर्विनता चैव ताप्ता क्रोधवशा त्विरा॥१७॥
कदुमुनिश्च धर्मज्ञा तत्पुत्रान्वै निबोधत।
अंशो धाता भगस्त्वष्टा मित्रोऽथ वरुणोऽर्यमा॥१८॥
विवस्वान् सविता पूषा हंशुमान्विष्णुरेव च।
तुषिता नाम ते पूर्वं चाक्षुषस्यान्तरे मनोः॥१९॥
वैवस्वतेऽन्तरे प्रोक्ता आदित्याश्चादितेः सुताः।
दितिः पुत्रद्वयं लेभे कश्यपाद्वलगर्वितम्॥२०॥
हिरण्यकशिष्यं ज्येष्ठं हिरण्याक्षं तथानुजम्।
हिरण्यकशिष्यपुर्देत्यो महाबलपराक्रमः॥२१॥

Their daughters were known as Aditi, Diti, Danu, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadru, Muni and Dharmajñā. You also know about their sons. The sons of Aditi were Arṁśa, Dhāṭṛ, Bhaga, Tvaṣṭṛ, Mitra, Varuna, Aryaman, Vivasvān, Savitṛ, Pūṣan, Amśumān and Viṣṇu. They were known by the names of Tuṣitas and lived in the Cākṣuṣa Manvantara. In the Vaivasvata Manvantara, they are called Ādityas (as they were sons of Aditi). Diti in union with Kaśyapa produced two valorous sons. The elder of them was known as Hiranyakaśipu and the younger one was known as Hiranyākṣa. The Daitya known as Hiranyakaśipu possessed enormous prowess and was immensely strong.

आराध्य तपसा देवं ब्रह्माणं परमेश्वरम्।
दृष्ट्वा लेखे वरान्दिव्यान्सुत्वासौ विविधैः स्तवैः॥ २२॥

Hiranyakaśipu performing hard *tapas* pleased lord Brahmā. He eulogised him reciting several *stotras* and was bestowed with the divine boons.

अथ तस्य बलादेवाः सर्व एव महर्षयः।
बाधितास्ताडिता जग्मुर्देवदेवं पितामहम्॥ २३॥
शरण्यं शरणं देवं शश्च सर्वजगन्मयम्।
ब्रह्माणं लोककर्त्तरं त्रातारं पुरुषं परम्॥ २४॥
कूटस्थं जगतामेकं पुराणं पुरुषोत्तमम्।

In due course of time, all the ascetics started suffering from his prowess beyond measure. They then went to lord Brahmā, who provides protection to all, besides being the protector god, creator of the lokas, the great being, the motionless unchangeable Supreme Soul and the sole Puruṣottama of the world.

स याचितो देववरैर्मुनिभिश्च मुनीश्वराः॥ २५॥
सर्वदेवहितार्थाय जगाम कमलासनः।
संस्तूयमानः प्रणतैर्मुनीन्द्रैरपरैरपि॥ २६॥
क्षीरोदस्योत्तरं कूलं यत्रास्ते हरिरीश्वरः।
दृष्ट्वा देवं जगद्योनिं विश्वुं विश्वगुरुं शिवम्॥ २७॥
ववन्दे चरणौ मूर्ढा कृताञ्जलिरभाषता।

When so prayed by the sages and the gods bowing in reverence, then lotus-seated Brahmā for the welfare of all the gods, went to the northern shore of the ocean of milk, where lord

Hari had been sleeping over the serpent bed. At the sight of lord Viṣṇu, who provides welfare to all, Brahmā bowed in reverence at his lotus like feet with both the hands folded.

ब्रह्मोवाच

त्वं गतिः सर्वभूतानामनन्तोऽस्यखिलात्मकः॥ २८॥

व्यापी सर्वामरवपुर्महायोगी सनातनः।

त्वमात्मा सर्वभूतानां प्रधानप्रकृतिः परा॥ २९॥

Brahmā said, “O Lord you are the activity of all the living beings. You are endless, and are the form of the entire universe. You are omniscient, all the gods represent your body. You are a great *yogi* and eternal. You are the soul of all the *bhūtas*. You are also the supreme Prakṛti.

वैराग्यैश्वर्यनिरतो वागतीतो निरञ्जनः।

त्वं कर्ता चैव भर्ता च विहन्ता च सुरद्विषाम्॥ ३०॥

You are always engaged in detachment and prosperity. You are beyond speech. You are unblemished. You are the creator of the universe besides being its preserver. You are the destroyer of demons, the enemies of the gods.

त्रातुर्महस्यनन्तेश त्रातासि परमेश्वर।

इत्थं स विष्णुर्भगवान् ब्रह्माणा सम्प्रबोधितः॥ ३१॥

O Endless one, O Iśa, you can only protect at the moment. O Parameśvara, you are our protector.” In this way Brahmā, prayed to Viṣṇu appropriately.

प्रोवाचोन्निद्रपद्माक्षं पीतवासाः सुरान्द्विजाः।

किमर्थं सुमहावीर्याः सुप्रजापतिकाः सुराः॥ ३२॥

इमं देशमनुप्राप्ताः किं वा कार्यं करोमि वः।

O Brāhmaṇas, then lord Viṣṇu, waking up, possessing the eyes like the fully blossomed lotus flowers, yellow-clothed, spoke to the gods, “O Valorous gods, what for have you arrived here in this country with Brahmā, the Prajāpati? or otherwise what should I do for you?”

देवा ऊचुः

हिरण्यकशिपुर्नाम ब्रह्माणो वरदर्पितः॥ ३३॥

बाधते भगवन्दैत्यो देवान् सर्वान् सहर्षिभिः।

अवध्यः सर्वभूतानां त्वामृते पुरुषोत्तमम्॥ ३४॥

The gods said, “Because of the boon from

Brahmā, Hiranyakaśipu has become arrogant. O Lord, the said Daitya is causing pains to ascetics and the gods. He is invincible except from you.

हनुर्महसि सर्वेषां त्रातासि त्वं जगन्मय।
श्रुत्वा तदेवतैरुक्तं स विष्णुर्लोकभावनः॥ ३५॥
वधाय दैत्यमुख्यस्य सोऽसृजत्पुरुषं स्वयम्।
मेरुपर्वतवर्षाणां धोरस्तपं भयानकम्॥ ३६॥
शंखचक्रगदापाणिं तं प्राह गरुडध्वजः।
हत्वा तं दैत्यराजानं हिरण्यकशिषुं पुनः॥ ३७॥
इमं देशं समागतुं क्षिप्रमहसि पौरुषात्।
निशम्य वैष्णवेक्षयं प्रणाम्य पुरुषोत्तमम्॥ ३८॥
महापुरुषमव्यक्तं यथौ दैत्यमहापुरम्।
विमुञ्जन् भैरवं नादं शङ्खचक्रगदाधारः॥ ३९॥

O Universal lord, you are the protector of all. Therefore he has to be killed.” Listening to the words of the gods, Viṣṇu, the protector of the universe, himself created a being, like himself, for the killing of the Daitya. His body resembled the Sumeru mountain, had a terrific form, and held in his hands, the conch, discus and iron-club. Then Lord Viṣṇu said to him. “With your prowess, you kill Hiranyakaśipu, the lord of the Daityas and then return to this country.” Listening to the words of lord Viṣṇu, he offered his salutation to lord Viṣṇu. Thereafter, holding the Śāṅkha, Cakra and Gadā and creating thundering sound, he moved towards the place of the Daitya.

आरुहा गरुडं देवो महामेरुरिवापरः।
आकर्ण्य दैत्यग्रवरा महामेघरवोपमम्॥ ४०॥
समं च चक्रिरे नादं तथा दैत्यपतेर्भयात्।

He mounted over Garuḍa, who appeared like another Sumeru mountain. Listening to thundering sound resembling the rumbling sound of a great cloud, even the great Daityas together with Hiranyakaśipu, started creating their thundering sound simultaneously, feeling panicky.

असुरा ऊचुः

कश्चिदागच्छति महान् पुरुषो देवनोदितः॥ ४१॥
विमुञ्जन् भैरवं नादं तं जानीमो जनार्दनम्।
ततः सहासुरवर्गैर्हिरण्यकशिषुः स्वयम्॥ ४२॥

सन्नद्दैः सायुधैः पुत्रैः सप्रहादैस्तदा ययौ।
दृष्टा तं गरुडारुढं सूर्यकोटिसमप्रभम्॥ ४३॥

The *asuras* said, “Some great person is arriving at the inspiration of the gods and is thundering aloud. Therefore he appears as Janārdana to us.” Thereafter the best of the *asura* and Hiranyakaśipu became alert. They carried all the weapons with them. Prahlāda also was associated with them. At the same time, Hiranyakaśipu also arrived there with his sons and he spotted the lord Viṣṇu having the lustre of crores of suns, mounted over Garuḍa.

पुरुषं पर्वताकारं नारायणमिवापरम्।
दुद्रवुः केचिदन्योन्यमूचुः सम्भान्तलोचनाः॥ ४४॥

The said person was of a gigantic size of a mountain. Finding him there many of the Daityas took to their heels getting frightened. The others started talking with one another in confusion.

अयं स देवो देवानां गोप्ता नारायणो रिपुः।
अस्माकमव्ययो नूनं तत्सुतो वा सपागतः॥ ४५॥

He is the same Nārāyaṇadeva, who is the protector of the gods and our enemy. Surely he happens to be his son who has arrived here.

इत्युक्त्वा शस्त्रवर्षाणि ससृजुः पुरुषाय ते।
स तानि चाक्षतो देवो नाशयामास लीलया॥ ४६॥

Thus talking among themselves, they attacked that person with their arrows, but the imperishable God playfully destroyed those weapons.

हिरण्यकशिषो पुत्राश्त्वारः प्रथितौजसः।
पुत्रं नारायणोद्भूतं युयुधुर्मेघनिःस्वनाः॥ ४७॥

At that point of time, the four illustrious sons of Hiranyakaśipu, thundering like the clouds, started fighting.

प्रहादश्चानुहादश्च संहादो ह्राद एव च।
प्रहादः प्राहिणोद्भ्रात्यमनुहादोऽथ वैष्णवम्॥ ४८॥
संहादश्चापि कौमारमाग्नेयं ह्राद एव च।
तानि तं पुरुषं प्राप्य चत्वार्यस्त्राणि वैष्णवम्॥ ४९॥

All the four of them, Prahrāda, Anuhrāda, Saṁhrāda and Hrāda arrived there. Out of them Prahrāda held Brahmāstra, Anuhrāda held Vaiṣṇavāstra, Saṁhrāda hurled the Kaumārāstra

and Hrāda discharged the Āgneyāstra, which were shot by them. But those weapons, reaching that Puruṣa, could not frighten him even in a slightest way.

न शेकुश्चलितुं विष्णुं वासुदेवं यथातथम्।
अथासौ चतुरः पुत्रान्महाबाहुर्महाबलः॥५०॥
प्रगृहा पातेषु करैश्चिक्षेप च ननाद च।
विमुक्तेष्वथ पुत्रेषु हिरण्यकशिषुः स्वयम्॥५१॥
पादेन ताडयामास वेगेनोरसि तं बली।
स तेन पीडितोऽत्यर्थ गरुडेन सहानुगः॥५२॥
अदृश्यः प्रयौ तूर्ण यत्र नारायणः प्रभुः।
गत्वा विज्ञापयामास प्रवृत्तमस्तिलं तदा॥५३॥

Thereafter the immensely valorous Viṣṇu-Puruṣa, caught hold of the legs of the four sons of Hiranyakaśipu, threw them away and then thundered aloud. When the sons of the Daitya king were so thrown away, Hiranyakaśipu himself arrived there and forcefully kicked the Viṣṇu-Puruṣa over his chest. The said Puruṣa, together with Garuda and his other followers felt extremely painful and then disappeared to the place of Nārāyaṇa. After going unto him, he narrated all the happenings to Nārāyaṇa.

सञ्ज्ञिन्य मनसा देवः सर्वज्ञानमयोऽमलः।
नरस्यार्द्धतनुं कृत्वा सिंहस्यार्द्धतनुं तथा॥५४॥

Lord Viṣṇu possessing all the knowledge thought with a spotless mind and turned himself in the form of half human and half lion.

नृसिंहपुरव्यक्तो हिरण्यकशिषोः पुरे।
आविर्बभूव सहसा मोहयन्दैत्यदानवान्॥५५॥

Then taking to the form of Narasiṁha, the lord reached the place of Hiranyakaśipu. Then confusing the Daityas and Dānavas, he suddenly appeared there.

दंष्ट्राकरालो योगात्मा युगान्तदहनोपमः।
समारुद्धात्मनः शक्तिं सर्वसंहारकारिकाम्॥५६॥
भाति नारायणोऽनन्तो यथा मध्यन्दिने रविः।
दृष्ट्वा नृसिंहं पुरुषं प्रह्लादं ज्येष्ठपुत्रकम्॥५७॥

He had awful fangs, but still his form Yogic. He looked at that time like the fire at time of dissolution. Invoking his fully destructible Śakti, Nārāyaṇa, the form of *Ananta* (infinite),

appeared like the sun of the noon time.

विद्याय प्रेरयामास नरसिंहस्य सोऽसुरः।
इमं नृसिंहं पुरुषं पूर्वस्मादूनशक्तिकम्॥५८॥
सहैव तेऽनुजैः सर्वैर्नाशयाशु मर्येतिः।
स तत्रियोगादसुरः प्रह्लादे विष्णुमव्ययम्॥५९॥

Finding Nṛsiṁha Puruṣa there, Hiranyakaśipu asked his elder son to face him. He said that Nṛsiṁha is of less strength than the earlier one, therefore at my command all of you should face him and kill him at the same time.

युयुधे सर्वयलेन नरसिंहेन निर्जितः।
ततः संमोहितो दैत्यो हिरण्याक्षस्तदानुजः॥६०॥
ध्यात्वा पशुपतेरस्त्रं सर्वसं च ननाद च।

Then at the command of his father, Prahrāda started fighting with Viṣṇu, but was conquered by him. Then the daitya fainted. He then dispatched his younger brother, Hiranyākṣa. At the same time the younger brother Hiranyākṣa meditated and discharged the miraculous weapon Pāśupati and started roaring aloud.

तस्य देवाधिदेवस्य विष्णोरमिततेजसः॥६१॥
न हानिमकरोदस्त्रं तथा देवस्य शूलिनः।
दृष्ट्वा पराहतं त्वस्त्रं प्रह्लादो भाग्यगौरवात्॥६२॥
मैते सर्वात्मकं देवं वासुदेवं सनातनम्।
सन्त्यज्य सर्वशस्त्राणि सत्त्वयुक्तेन चेतसा॥६३॥
ननाम शिरसा देवं योगिनां हृदयेशयम्।

But the weapon of Śiva, the carrier of the trident, shot by him could do no harm to Viṣṇu. Thus finding the weapon becoming infractuous, because of the glory of the destiny Prahrāda realized that he is the eternal lord Vāsudeva, the soul of all.

सन्त्यज्य सर्वशस्त्राणि सत्त्वयुक्तेन चेतसा॥६३॥
ननाम शिरसा देवं योगिनां हृदयेशयम्।
स्तुत्वा नारायणं स्तोत्रैः ऋग्यजुःसामसम्भवैः॥६४॥

Then, he with the mind crowned with Sattvaguṇa, dropped all the weapons, and offered his salutation to lord Viṣṇu, who dwells in the hearts of the Yogins. He praised lord Nārāyaṇa with hymns of Rk, Yaju, and Sāma.

निवार्य पितरं भ्रातृन् हिरण्याक्षं तदाब्रवीत्।
अयं नारायणोऽनन्तं शाश्वतो भगवानजः॥६५॥

He prevented his father, brothers and Hiranyakṣa, and said that He is Lord Nārāyaṇa, the unborn and eternal one.

पुराणः पुरुषो देवो महायोगी जगन्मयः।
अयं धाता विधाता च स्ववंज्योतिर्निरञ्जनः॥६६॥

He is the Lord, the ancient Person, great Yogi, the soul of the universe. He is creator and dispencer of the destiny and he himself is self illumining besides being spotless.

प्रधानं पुरुषं तत्त्वं मूलप्रकृतिरव्ययः।
ईश्वरः सर्वभूतानामन्तर्यमी गुणातिगः॥६७॥
गच्छव्यमेन शराणं विष्णुमव्यक्तमव्ययम्।

He is Pradhāna, as well as Puruṣa, the ultimate Reality, the form of unchanging *Mūlaprakṛti*, the lord of all the living beings, he moves in the minds of all, and is beyond the reach of *gunas*. Therefore, all of you should take refuge in invisible and indestructible Viṣṇu."

एवमुक्तः सुदुर्बुद्धिहिरण्यकशिपुः स्वयम्॥६८॥
प्रोवाच पुरुपत्त्वर्थं मोहितो विष्णुमायया।
अयं सर्वात्मना वध्यो नृसिंहोऽल्पपराक्रमः॥६९॥
समागतोऽस्मद्द्वन्मिदानीं कालचोदितः।

At these words of Prahlāda, Hiranyakṣipu—the evil minded one, having been influenced with the *Māyā* of Viṣṇu, said to his son—“This Nṛsiṁha, devoid of strength has to be killed on all accounts. He has arrived here at the instance of the god of death.”

विहस्य पितरं पुत्रो वचः प्राह महामतिः॥७०॥
मा निन्दस्वैनमीशानं भूतानामेकमव्ययम्।
कथं देवो महादेवः शास्त्रतः कालवर्जितः॥७१॥

The extremely wise son said to his father, smilingly. “Don't denounce him, He happens to be Īśvara of all the living beings, besides being indestructible. He is everlasting Mahādeva and is beyond time.

कालेन हन्ते विष्णुः कालात्मा कालरूपदृक्।
ततः सुवर्णकशिपुरुतामा कालचोदितः॥७२॥
निवारितोऽपि पुत्रेण युयुधे हरिमव्ययम्।
संरक्तनयनोऽनन्तो हिरण्यनयनाग्रजम्॥७३॥

नखैर्विदारयामास प्रह्लादस्यैव पश्यतः।
हते हिरण्यकशिपौ हिरण्याक्षो महाबलः॥७४॥

He is Viṣṇu, the form of Kāla. Therefore Kāla can do no harm to him. Thereafter, the wicked Hiranyakṣipu, much against the advice of Prahlāda under the influence of Kāla, started fighting with the everlasting lord Viṣṇu. Then lord Ananta, with red eyes tore out the elder brother of Hiranyakṣa (i.e. Hiranyakṣipu) with his nails.

विसृज्य पुत्रं प्रह्लादं दुदुवे भयविह्वलः।
अनुहादादयः पुत्रा अन्ये च शतशोऽसुराः॥७५॥
नृसिंहदेहसम्भूतैः सिर्हर्नेता यमक्षयम्।
ततः संहत्य तदूपं हरिनारायणः प्रभु॥७६॥

At the death of Hiranyakṣipu the immensely valorous Hiranyakṣa, getting frightened, deserting his son (i.e. nephew) Prahlāda fled away from the place. Then Anuhrāda and other sons of the Daitya king were dispatched to the abode of Yama,¹ by the lions, which emerged out of the body of Narasiṁha. Thereafter lord Viṣṇu withdrew his Narasiṁha form.

स्वमेव परमं रूपं ययौ नारायणाह्वयम्।
गते नारायणे दैत्यः प्रह्लादोऽसुरसत्तमा॥७७॥
अभिषेकेण युक्तेन हिरण्याक्षमयोजयत्।
स बाधयामास सुरानणे जित्वा मुनीनपि॥७८॥

Then he himself took again to his own real majestic form of Nārāyaṇa. After the departure of Nārāyaṇa, Prahlāda then crowned Hiranyakṣa as the king of the Daityas. He also harassed the sages and the gods conquering them.

लब्धवान्धकं महापुत्रं तपसाराध्य शंकरम्।
देवाङ्गित्वा सदेवेन्द्रान् क्षुब्ध्वा च धरणीमिमाम्॥७९॥

He adored Śiva, performing severe *tapas* and got a great son named Andhaka, who conquering Indrajit and others, created agitation on the earth.

नीत्वा रसातलं चक्रे वेदान्वै निष्ठभांस्तथा।
ततः सब्रह्मका देवा: परिप्लानपुरुषिणः॥८०॥

1. The god of death, identified with the name of Yama, said to be a son of Adharma by Nirṛti or of Brahmā or of Kali or of Maya.

Thereafter he carried the Vedas in the nether-worlds and made them infructuous. Consequently the faces of Brahmā and all other gods faded out.

गत्वा विज्ञापयामासुर्विष्णवे हरिमन्दिरम्।
स चिन्तयित्वा विश्वात्मा तद्वधोपायमव्ययः॥८१॥

All the gods then went to the abode of Viṣṇu and informed him about the painful situation. Then Viṣṇu, the soul of the universe and the everlasting lord, thought about the means for the destruction of the demon.

सर्वदेवमयं शुभ्रं वाराहञ्च पुरा दद्य।
गत्वा हिरण्यनयनं हत्वा तं पुरुषोत्तमः॥८२॥

For that purpose, lord Puruṣottama (Viṣṇu) took to the form of Śveta Varāha (white boar) embodying within it the power of all devas and killed Hiranyakṣa.

दंष्ट्रयोद्भारयामास कल्पादौ धरणीमिमाम्।
त्यक्त्वा वाराहसंस्थानं संस्थाप्यैवं सुरद्विषः॥८३॥

Then at the beginning of the *kalpa*, he redeemed the earth, which had been submerged in water, carrying it over the tip of his tusk. Thereafter killing the enemies of the gods, he discarded his Varāha form.

स्वामेव प्रकृतिं दिव्या ययौ विष्णुः परं पदम्।
तस्मिन् हतेऽमररपौ प्रह्लादो विष्णुतत्परः॥८४॥
अपालयत्स्वकं राज्यं भावं त्यक्त्वा तदासुरम्।
यजते विधिवदेवान्विष्णोराराधने रतः॥८५॥

Then depending on his own divine Prakṛti, lord Viṣṇu reached his Supreme eternal abode. At the killing of Hiranyakṣa, the enemy of the gods, Prahlāda— the devotee of lord Viṣṇu, discarded the demonic temperament and started serving the people as their ruler. Getting devoted to Viṣṇu, he duly performed the *yajñas* quite appropriately.

निःसप्तलं सदा राज्यं तस्यासीद्विष्णुवैभवात्।
ततः कदचिद्मुरो ब्राह्मणं गृहमागतम्॥८६॥

By the grace of lord Viṣṇu, his kingdom was always without enemies. In due course of time, a Brāhmaṇa arrived in his abode.

न च सम्भाषयामास देवानाञ्चैव मायथा।
स तेन ताप्सोऽत्यर्थं मोहितेनावमानितः॥८७॥

But influenced with the illusion of the gods, the Brāhmaṇa was not welcomed by Prahlāda appropriately. Thus because of the arrogance of his being a ruler, the Brāhmaṇa was humiliated.

शशापासुरराजानं क्रोधसंरक्तलोचनः।
यत्तद्वलं समाश्रित्य ब्राह्मणानवमन्यसे॥८८॥
सा शक्तिर्विष्णवी दिव्या विनाशन्ते गमिष्यति।
इत्युक्त्वा प्रययौ तूर्णं प्रह्लादस्य गृहादद्विजः॥८९॥

Because of the insult, the Brāhmaṇa with his eyes red in anger pronounced a curse on the demon king. “You are disregarding and dishonouring the Brāhmaṇas by resorting to your Vaiṣṇavī Śakti. That power of yours will be destroyed.” Thus speaking, the Brāhmaṇa at once left the place of Prahlāda.

मुमोह राज्यसंसक्तः सोऽपि शापबलात्ततः।
बाधयामास विप्रेन्द्रान्न विवेद जनार्दनम्॥९०॥
पितुर्वधमनुस्मृत्य क्रोधं चक्रे हरिं प्रति।
तयोः समभवद्युद्धं सुघोरं रोमर्हषणम्॥९१॥
नारायणस्य देवस्य प्रह्लादस्यामरद्विषः।
कृत्वा स सुमहद्युद्धं विष्णुना तेन निर्जितः॥९२॥

Because he was eagerly attached to the kingdom he was deluded due to the force of the curse. He began to harass the leading Brāhmaṇas. He did not understand Viṣṇu. Not only this, Prahlāda getting reminded of the killing of his father, felt enraged. Because of this, a terrific war was fought between Nārāyaṇa and Prahlāda, the enemy of the gods. By waging such a great war he was defeated at the hands of Viṣṇu.

पूर्वसंस्कारमाहात्म्यात्परस्मिन् पुरुषे हरौ।
सञ्चातं तस्य विज्ञानं शरणं शरणं ययौ॥९३॥

At that point of time, because of the glory of his earlier *samskāras*, the divine knowledge about lord Hari dawned on him. Then he reached before Hari to take refuge with him.

ततः प्रभूति दैत्येन्द्रो हानन्यां भक्तिमुद्धरन्।
नारायणे महायोगमवाप पुरुषोत्तमे॥९४॥

Since that time, the king of the Daityas became immensely devoted to lord Hari, the most excellent of all Puruṣas and attained Yoga.

हिरण्यकशिपोः पुत्रे योगसंसक्तचेतसि।
अवाप तन्महाराज्यमन्यकोऽसुरपुद्धवः॥१५॥

Thus when the mind of Prahlāda, the son of Hiranyakasīpu, was so devoted to Yoga, then Andhaka, the great demon, usurped his kingdom which was quite vast.

हिरण्यनेत्रतनयः शम्भोर्द्देहसमुद्धवः।
मन्दरस्थामुमां देवीं चकमे पर्वतान्मजाम्॥१६॥

Because of his birth from the body of Śiva, the son of Hiranyākṣa, became desirous of Umā, the daughter of the mountain stationed at Mandrācala mountain.

पुरा दासुवने पुण्ये मुनयो गृहमेधिनः।
ईश्वराराधनार्थाय तपश्चेषुः सहस्रशः॥१७॥

In earlier times, thousands of house-holder sages were performing penance in order to propitiate Īśvara, in the auspicious Dāruvana (pine forest).

ततः कदाचिन्महनी कालयोगेन दुस्तरा।
अनावृष्टिवोग्रा ह्यासीदभूतविनाशिनी॥१८॥

Once a terrific draught which was destroyer of all the living beings occurred in that country. There were no rains at all for a long time.

समेत्य सर्वे मुनयो गौतमं तपसां निधिम्।
अयाचन्त क्षुद्धाविष्टा आहारं प्राणधारणम्॥१९॥

Then the people of that place went to sage Gautama and demanded from him the food to maintain their lives.

स तेष्यः प्रददावत्रं मृष्टं बहुतरं बुधः।
सर्वे बुभुजिरे विप्रा निर्विशकेन चेतसा॥२०॥

The intelligent Gautama, served enough of food to all the people who had arrived there. All the Brāhmaṇas took food with Gautama, without any doubt.

गते च द्वादशे वर्षे कल्पान्त इव शांकरी।
बभूव वृष्टिर्पहती यथापूर्वमभूज्जगत्॥२१॥

After the period of twelve years, which was like the time of dissolution, the rain of welfare was showered and the world was filled with grain as before.

ततः सर्वे मुनिवराः समामन्यं परस्परम्।
महर्षिं गौतमं प्रोचुर्गच्छाम इति वेगतः॥२२॥

निवारयामास च तान् कञ्चित्कालं यथासुखम्।
उषित्वा मदगृहेऽवश्यं गच्छचमिति पण्डिताः॥१०३॥

All the sages then in consultations among themselves, said to the sage Gautama, "We intend to leave this place shortly." Gautama then stopped the Brāhmaṇas, saying, "You please continue to stay in my house comfortably for some time more, after which you can go."

ततो मायामयीं सृष्टा कृष्णां गां सर्वं एव ते।
समीपं प्रापयामासुर्गैतमस्य महात्मनः॥१०४॥

Then the Brāhmaṇas created an illusory black cow and drove her near to the noble-souled sage Gautama.

सोऽनुवीक्ष्य कृपाविष्टस्तस्याः संरक्षणोत्सुकः।
गोष्ठे तां बन्ध्यामास स्पृष्टमात्रा ममार सा॥१०५॥

Looking at the cow, Gautama was filled with compassion and keeping in view her protection he lodged her in the cowpen. But because of her being an illusory one, she died with the simple touch.

स शोकेनाभिसन्तसः कार्याकार्यं महामुनिः।
न पश्यति स्म सहसा तमृषि मुनयोऽब्रुवन्॥१०६॥

Finding her to be dead, the great sage was filled with grief and feeling non-plussed, he was unable to take a decision. Then suddenly the sages spoke to the R̄yi Gautama.

गोवध्येयं द्विजश्रेष्ठं यावत्तव शरीरगा।
तावत्तेऽन्नं न भोक्तव्यं गच्छामो वयमेव हि॥१०७॥

"You have attracted the sin of killing of a cow, therefore till such time this great sin continues to engulf you body, we shall not be able to take food from you. Therefore we are leaving this place.

तेनातोऽनुमताः सन्तो देवदासुवनं शुभम्।
जग्मुः पापवशान्नीत्वा तपश्चर्तुं यथा पुरा॥१०८॥

After getting permission from the sage Gautama, all the Brāhmaṇas proceeded on to the auspicious Devadāru forest, in order to perform penance as before.

स तेषां मायया जातां गोवध्यां गौतमो मुनिः।
केनापि हेतुना ज्ञात्वा शशापातीवकोपतः॥१०९॥

The sage Gautama somehow came to know

of the trick played by the Brāhmaṇas with the creation of an illusory cow. He was filled with rage and pronounced a curse on them.

भविष्यति ब्रयीबाहा महापातकिभिः समाः।

बहुशस्ते तथा शापाज्जायमानाः पुनः पुनः॥ ११०॥

He declared, "You people shall be devoid of the three Vedas and shall become like the grave sinners." Because of this curse, the Brāhmaṇas, faced rebirth again and again.

सर्वे संप्राप्य देवेशं शङ्करं विष्णुमव्ययम्।

अस्तुवन् लौकिकैः स्तोत्रैस्त्विष्टा इव सर्वगौ॥ १११॥

देवदेवौ महादेवौ भक्तानामार्तिनाशनौ।

कामवृत्त्या महायोगी पापान्नस्त्रातुर्मर्हतः॥ ११२॥

Then they having been *ucchishta* (unacceptable like leavings of food after meals), adored Śiva, the Lord of gods as well as Viṣṇu, the immutable deity with many *stotras*. They said, "Both of you are omniscient, and are great Yogis by your own sweat will. You are competent enough to free us from the sin."

तदा पार्श्वस्थितं विष्णुं संप्रेक्ष्य वृषभध्वजः।

किमेतेषां भवेत्कार्यं प्राह पुण्यैषिणामिति॥ ११३॥

Then the bull-bannered lord Śiva, looking at Viṣṇu who was standing nearby said, "How could the task of these Brāhmaṇas be established who are desirous of merits?"

ततः स भगवान्विष्णुं शरण्यो भक्तवत्सलः।

गोपतिं प्राह विप्रेन्द्रानालोक्य प्रणतान् हरिः॥ ११४॥

Then lord Viṣṇu, who is dear to the devotees, looking at the bowed down Brāhmaṇas, spoke to lord Śaṅkara—also known as Gopati.

न वेदवाहो पुरुषे पुण्यलेशोऽपि शङ्करा।

सङ्गच्छते महादेव धर्मो वेदाद्विनिर्बभौ॥ ११५॥

"O Lord, the one who is ex-communicated by the Vedas, even the slightest part of the merit is not left with him, because, O Lord Mahādeva, *Dharma* emerges from the Vedas.

तथापि भक्तवात्सल्याद्रक्षितव्या महेश्वर।

अस्माभिः सर्व एवैते गन्तारो नरकानपि॥ ११६॥

O Maheśvara, still because of your being compassionate on the devotees, we should protect all of them who are bound to fall in the

hell.

तस्माद्विवेदवाहानां रक्षणार्थाय पापिनाम्।

विमोहनाय शास्त्राणि करिष्यामो वृषध्वज॥ ११७॥

Therefore, O bull-bannered lord, in order to delude the sinners, who have been discarded by the Vedas, we shall compose *Śāstras* (Scriptures) which could save them."

एवं सम्बोधितो रुद्रो माधवेन मुरारिणा।

चकार मोहशास्त्राणि केशवोऽपि शिवेरितः॥ ११८॥

कापालं नाकुलं वामं भैरवं पूर्वपश्चिमम्।

पाञ्चरात्रं पाशुपतं तथाच्यानि सहस्रशः॥ ११९॥

Thus addressed by Viṣṇu, the slayer of Mura, Rudradeva composed deluding *Śāstras* and Keśava too did the same, on being urged by Śiva. Those Scriptures were the treatises of the cults of *Kāpāla*, *Nākula*, *Vāma*, *Bhairava*, both of western and eastern variety, *Pañcarātra*, Pāśupata and thousands of other cults as well.

सृष्टा तानाह निर्वेदाः कुर्वाणाः शास्त्रचोदितम्।

पतन्तो नरके घोरे बहून् कल्पान् पुनः पुनः॥ १२०॥

जायन्तो मानुषे लोके क्षीणपापचयास्ततः।

ईश्वराराधनबलादगच्छत्वं सुकृताङ्गतिम्॥ १२१॥

After creating such literatures, he said to the Brāhmaṇas, "You having been out-caste from the Vedic religion, should, performing the deeds as prescribed in the *Śāstras* will keep on falling in the hell for many *kalpas*, again and again. You will then be born as humans. Then after the decline of all your sins, you will achieve salvation by the adoration of the lord.

वर्त्तत्वं मत्प्रसादेन नान्यथा निष्कृतिर्हि वः।

एवमीश्वरविष्णुभ्यां चोदितास्ते महर्षयः॥ १२२॥

आदेशं प्रत्यपद्यन्त शिवस्यासुरविद्विषः।

चक्रस्तेऽन्यानि शास्त्राणि तत्र तत्र रताः पुनः॥ १२३॥

Because of my grace, you will behave in this way, otherwise, there is no scope of your deliverance. Thus both Mahādeva and Viṣṇu, inspired those sages accordingly. The sages who were inimical to the *asuras*, kept on following the command of Śiva and following the scriptures, they created other *Śāstras*.

शिष्यानध्यापयामासुर्दर्शयित्वा फलानि च।

मोहापसदनं लोकमवतीर्थं महीतले॥ १२४॥
 चकार शंकरो भिक्षां हितायैषां द्विजैः सह।
 कपालमालाभरणः प्रेतभस्मावगुणितः॥ १२५॥
 विमोहयँल्लोकपिमं जटामण्डलमण्डितः।

Displaying the results achieved by them, they started teaching their pupils. On the other hand, lord Śiva, incarnating on earth, kept on begging for alms along with the Brāhmaṇas. Śiva wore the garland of skulls and had applied the ashes of the cremation ground over his body. He kept on deluding the entire world, wearing the matted locks of hair over the head.

निक्षिप्य पार्वतीन्देवीं विष्णावमिततेजसि॥ १२६॥
 नियोज्य भगवान्स्त्रो भैरवं दुष्टनिग्रहे।
 दत्त्वा नारायणे देव्यानन्दनं कुलनन्दनम्॥ १२७॥

He left Pārvatī with the illustrious Viṣṇu and deputed Bhairava for the subjugation of the wicked people. He entrusted the care of Pārvatī to Nārāyaṇa.

संस्थाप्य तत्र च गणादेवानिन्द्रपुरोगमान्।
 प्रस्थिते च महादेवे विष्णुर्विश्वतनुः स्वयम्॥ १२८॥
 स्त्रीरूपधारी नियतं सेवते स्म महेश्वरीम्।
 ब्रह्मा हुताशनः शक्तो यमोऽन्ये सुराणुगवाः॥ १२९॥
 सिद्धेविरे महादेवीं स्त्रीरूपं शोभनं गताः।

Establishing his *gaṇas* as well as Indra there, Mahādeva left the place. Thereafter Viṣṇu, the embodiment of the universe assumed the form of a woman and served Maheśvarī. Brahmā, Agni, Indra, Yama, and other best of the gods, taking to the form of damsels, kept on serving Pārvatī, the great goddess.

नन्दीश्वरश्च भगवान् शम्भोरत्यन्तवल्लभः॥ १३०॥
 द्वारादेशे गणाध्यक्षो यथापूर्वमतिष्ठत।
 एतमित्तन्तरे दैत्यो हास्यको नाम दुर्मतिः॥ १३१॥
 आहर्तुकामो गिरिजामाजगामाथ मन्दरम्।
 सम्प्राप्तमन्थंकं दृष्ट्वा शंकरः कालभैरवः॥ १३२॥
 न्येष्यदेवयात्मा कालरूपधरो हरः।
 तयोः समभवद्युद्धं सुधोरं रोमहर्षणम्॥ १३३॥

Lord Nandiśvara, the dearest of the lord Śiva, stood guard at the entrance gate. At the same time, the evil-minded Andhakāsura for kidnapping Pārvatī, arrived at Mandrācalā.

Finding the arrival of Andhaka, Kālabhairava, the terrific form of Śiva, stopped him. A terrific battle that caused hairs to stand on their ends, started between the two of them.

शूलेनोरसि तं दैत्यमाजघान वृष्ट्वजः।
 ततः सहस्रशो दैत्याः सहस्रायकसञ्जिताः॥ १३४॥

The bull-bannered Kālabhairava attacked over the chest of Andhaka with his trident. Thereafter, thousands of Daityas appeared there in the name of Sahasrāndhakas.

नन्दीश्वरादयो दैत्यस्यकैरभिनिर्जिताः।
 घण्टाकर्णो मेघनादश्चण्डेशश्चण्डतापनः॥ १३५॥
 विनायको मेघवाहः सोमनन्दी च वैद्युतः।
 सर्वेऽन्यकं दैत्यवरं सम्प्राप्तातिबलान्विताः॥ १३६॥
 युयुषुः शूलशक्त्यृष्टिगिरिकूटपरश्वरैः।
 श्रामयित्वा तु हस्ताभ्यां गृहीत्वा चरणद्वयम्॥ १३७॥
 दैत्येन्नेणातिबलिना क्षिप्ताते शतयोजनम्।
 ततोऽन्यकनिष्ठाये शतशोऽथ सहस्रशः॥ १३८॥
 कालसूर्यप्रतीकाशा भैरवज्ञाभिदुद्धुवुः।
 हाहेति शब्दः सुमहान् बभूवातिभयंकरः॥ १३९॥

Nandiśvara and others were defeated by those Andhakas. The extremely valorous eight *gaṇas* of Śiva known as Gaṇṭakarṇa, Meghanāda, Caṇḍeśa, Caṇḍatāpana, Vināyaka, Meghavāha, Somanandī and Vaidyuta, started fighting with Andhakas with spears, śaktis, double-edged swords, mountain peaks and battle-axes. Then the extremely valorous Daityarāja, Andhaka, caught hold of each one of them by the feet and threw them all at a distance of a hundred *yojanas* (1 Yojana = 12 Kms.). Then the horrible thousands of *asuras*, created by the demon attacked Bhairava simultaneously. There was commotion everywhere there and horrible sound was created.

युयुषे भैरवो देवः शूलमादाय भैरवम्।
 दृष्ट्वायकानां सुबलं दुर्जयन्निर्जितो हरः॥ १४०॥
 Bhairava started fighting carrying a trident with him, but he, the form of Śiva, was defeated at the hands of the invincible army of Andhaka.
 जगाम शरणन्देवं वासुदेवमजं विभुम्।
 सोऽसृजदभगवान्विष्णुर्देवीनां शतमुत्तमम्॥ १४१॥

देवीपार्श्वस्थितो देवो विनाशाय सुरद्विषाम्।
तदास्थकसहस्रनु देवीभिर्यमसादनम्॥ १४२॥
नीतं केशवमाहात्म्याल्लीलयैव रणाजिरे।

Thereafter, he went and took refuge with the unborn, all pervading Vāsudeva. Lord Viṣṇu on his part created hundreds of the best of the goddesses for the destruction of the demons. Lord Viṣṇu them stood before the goddess Pārvatī. The goddesses so created by Viṣṇu, on the other hand playfully killed thousands of Andhakas and sent them to the abode of Yama.

दृष्टा पराहतं सैन्यमश्कोऽपि महासुरः॥ १४३॥
पराद्भुखो रणात्स्मात्पलायत महाजवः।
ततः क्रीडा महादेवः कृत्वा द्वादशवार्षिकीम्॥ १४४॥

Finding his army having been shattered by the enemy, Andhaka fled away from the battle ground, showing his back.

हिताय भक्तलोकानामाजगामाथ मन्दरम्।
सम्प्राप्तमीश्वरं ज्ञात्वा सर्व एव गणेश्वरः॥ १४५॥
समागम्योपतिष्ठन्त भानुमन्तमिव द्विजाः।
प्रविश्य भवनं पुण्यमयुक्तानां दुरासदम्॥ १४६॥

Then lord Mahādeva, completing his worldly sports of twelve years, for the benefit of devotees, reached back at the Mandarācala mountain. Learning about the arrival of the lord Śiva there, all the Śivaganas assembled there, as the Brāhmaṇas assemble before the sun. Then Śiva entered his abode, which was beyond the reach of the people deprived of Yoga.

ददर्श नन्दिनदेवं भैरवं केशवं शिवः।
प्रणामप्रवरणं देवं सोऽनुगृह्णाथ नन्दिनम्॥ १४७॥

Śiva then spotted Nandi, Viṣṇu and Bhairava. He graced Nandi, who was ready to offer his salutation to lord Śiva.

प्रीत्यैनं पूर्वमीशानः केशवं परिषस्वजे।
दृष्टा देवो महादेवों प्रीतिविस्फारितेक्षणाम्॥ १४८॥

Then lord Śiva embraced Keśava (Viṣṇu) quite lovingly. Then he spotted Pārvatī, whose eyes started blossoming on the arrival of lord Śiva.

प्रणतः शिरसा तस्याः पादयोरीश्वरस्य च।
न्यवेदयज्जयन्तस्मै शङ्करायाथ शङ्करः॥ १४९॥

Kālabhairava, bowing in reverence at the feet of Śiva and Pārvatī, informed Śiva about his victory. Then he reciting the glory of lord Viṣṇu, stood before him.

भैरवो विष्णुमाहात्म्यप्रतीतः पार्श्वगोऽभवत्।
श्रुत्वा तं विजयं शम्पुर्विक्रमङ्केशवस्य च॥ १५०॥
समास्ते भगवानीशो देव्या सह वरासने।
ततो देवगणाः सर्वे मरीचिप्रमुखा द्विजाः॥ १५१॥
आजग्मुर्मन्दरन्द्रष्टु देवदेवं त्रिलोचनम्।

Learning about the victory and the prowess of lord Viṣṇu, lord Śiva, seated himself on an excellent seat along with the goddess Pārvatī. Then all the gods and the Brāhmaṇas like Marīci and others, arrived at Mandarācala to have an audience with lord Śiva.

येन तद्विजितं पूर्वन्देवीनां शतमुन्तमम्॥ १५२॥
समागतत्दैत्यसैन्यमीशदर्शनकांक्षया।
दृष्टा वरासनासीनन्देव्या चन्द्रविभूषणम्॥ १५३॥
प्रणेमुरादराहेव्यो गायनि स्मातिलालसाः।
प्रणेमुर्गिरिजा देवीं वामपार्श्वे पिनाकिनः॥ १५४॥

The hundred goddesses, who had earlier conquered the Daityas, also arrived there to have an audience with lord Śiva. Finding moon-bedecked Śiva seated over an excellent seat along with the goddess, all of them bowed down in reverence to him. Then they started singing with great eagerness and offered their salutation to Girijā who was lodged to the left of Śiva.

देवासनगतादेवीं नारायणमनोमयीम्।
दृष्टा सिंहासनासीनं देव्यो नारायणं तथा॥ १५५॥
प्रणाम्य देवमीशानं पृष्ठवत्यो वराह्नाः।

Then finding goddess identical with Nārāyaṇa's mind, occupying a throne of the lord and Nārāyaṇa occupying a throne (like exalted seat), the goddesses bowed in reverence to him as well. Then the best of the damsels asked lord Śiva.

कन्या ऊचुः
कस्त्वं विश्राजसे कान्त्य केयम्बाला रविप्रभा॥ १५६॥
कोऽन्वयमधाति वपुषा पङ्कजायतलोचनः।
निशम्य तासां वचनं वृषेन्द्रवरवाहनः॥ १५७॥
व्याजहार महायोगी भूताधिपतिरव्ययः।

अयन्नारायणो गौरी जगन्माता सनातनः॥ १५८॥

The damsels said, "Who are you illumining with your own lustre? Who is this damsel resembling the lustre of the sun? Who is this person of eyes large like lotus, having a beautiful body?" Listening the words spoken by them, Śiva, the great *yogi*, lord of the *Bhūtas* and imperishable lord said, "He is Nārāyaṇa, the eternal one and she is Gaurī, the mother of the universe.

विभज्य संस्थितो देवः स्वात्मानं बहुधेश्वरः।
न मे विदुः परन्तरं देव्याश्च न महर्षयः॥ १५९॥

This lord of the gods is established here dividing himself in many ways. The great sages as well as Devas are unaware of the Supreme Reality about me as well that of goddess Pārvatī.

एकोऽयं वेद किश्चात्मा भवानी विष्णुरेव च।
अहं हि निष्पृहः शान्तः केवलो निष्परिग्रहः॥ १६०॥

Only Viṣṇu—the soul of the universe as well as the goddess Bhavāṇī know about the same. In reality, I am unattached, peaceful, absolute and am devoid of attractions.

मामेव केशं प्राहुर्लक्ष्मीं देवीमथाम्बिकाम्।
एष धाता विधाता च कारणं कार्यमेव च॥ १६१॥

The people with wisdom call me Keśava and goddess Ambikā as Lakṣmī. He is the creator and the dispenser of destiny. He is the cause as well as the effect.

कर्ता कारयिता विष्णुर्मुक्तिमुक्तिफलप्रदः।
भोक्ता पुमानप्रभेयः संहर्ता कालरूपषृक्॥ १६२॥

Lord Viṣṇu is the performer and the one who makes others to perform. He also bestows the pleasure as well as the *mokṣa*. In the form of Puruṣa, he is the one who enjoys all the pleasures, and is limitless. In the form of Kāla, he is the destroyer as well.

स्त्रष्टा पाता वासुदेवो विश्वात्मा विश्वतोमुखः।
कूटस्थो ह्यक्षरो व्यापी योगी नारायणोऽव्ययः॥ १६३॥

He is the creator, protector, one who makes others to perform, Vāsudeva, the universal soul, having faces on all the sides, the immutable, imperishable, all pervading, a *Yogi*, Nārāyaṇa

and unblemished.

तारकः पुरुषो ह्यात्मा केवलं परमं पदम्।
सैषा मांहेश्वरी गौरी मम शक्तिरिञ्जना॥ १६४॥

He is the Puruṣa enabling all to cross the ocean of worldly existence. He is the Soul, the highest Supreme region. This Gaurī is my spotless Śakti.

शांता सत्या सदानन्दा परं पदमिति श्रुतिः।
अस्यां सर्वमिदञ्जातमत्रैव लयमेष्टति॥ १६५॥

She is calm, truthful, blissful and enjoys the supreme position. This is what has been ordained by the *Śrutis*. In fact, the entire universe has emerged out of her and everything gets dissolved in her.

एषैव सर्वभूतानां गतीनामुत्तमा गतिः।
तत्याहं संगतो देव्या केवलो निष्कलः परः॥ १६६॥

She alone is the best refuge of all living beings. In union with her, I, the absolute, Supreme, unsullied Lord, perceive everything including the imperishable Soul.

पश्याम्यशेषमेवाहं परमात्मानमव्ययम्।
तस्मादनादिमद्वैतं विष्णुमात्मानमीश्वरम्॥ १६७॥

एकमेव विजानीय ततो यास्यथ निर्वितम्।
मन्यन्ते विष्णुमव्यक्तमात्मानं श्रद्धयाच्चिता॥ १६८॥

ये भिन्नदृष्ट्या चेशानं पूजयन्तो न मे प्रियाः॥
द्विष्णन्ति ये जगत्सूतिं मोहिता रौरवादिषु॥ १६९॥

पच्यमाना न मुच्यन्ते कल्पकोटिशतैरपि।
तस्मादशेषभूतानां रक्षको विष्णुरव्ययः॥ १७०॥

यथावदिह विज्ञाय ध्येयः सर्वापदि प्रभुः।

Therefore, all of you should conceive the eternal, devoid of duality, Īśvara and form of self, known as Viṣṇu, in a single form. Only them you will be able to achieve bliss. The one who, with utmost devotion, treats Viṣṇu as invisible and the form of soul, he is dear to me. But those who consider me to be separate from Viṣṇu and worship accordingly, they cannot be dear to me. Such of the people, who out of confusion are envious of Viṣṇu, the creator of the universe, they fall in the terrific hells and they cannot be freed for crores of births. Therefore, Viṣṇu is the protector of all the living

beings. Realising this pretty well, he should be remembered at the time of all the misfortunes."

श्रुत्वा भगवतो वाक्यं देवाः सर्वे गणेश्वराः॥ १७१॥

नेमुनारायणं देवं देवीं च हिमशैलजाम्।

प्रार्थयामासुरीशाने भक्ति भक्तजनप्रियो॥ १७२॥

भवनीपादयुगले नारायणपदाम्बुजे।

Listening to the words of lord Śiva, all the gods and the Gaṇeśvaras offered their salutation to Nārāyaṇa and the goddess Pārvatī. They prayed for devotion towards Īśāna, the beloved of his devotees, and prayed at the lotus like feet of Nārāyaṇa and Pārvatī.

ततो नारायणन्देवं गणेशा मातरोऽपि च॥ १७३॥

न पश्यन्ति जगस्तूतिं तदद्भुतमिवाभवत्।

Then suddenly all the Mātrikas and Gaṇeśvaras, could not see the Lord Nārāyaṇa, the source of origin of the universe. This was an astonishing event.

तदन्तरे महादैत्यो ह्रास्यको मन्मथास्थकः॥ १७४॥

मोहितो गिरिजां देवीमाहर्तुं गिरिमायौ।

In the mean time, Andhaka, having been overpowered by the passions arrived at Mandarācala for abducting Pārvatī, forcibly.

अथानन्तवपुः श्रीमान्योगी नारायणोऽमलः।

तत्रैवाविरभूदैत्यैर्युद्धाय पुरुषोत्तमः॥ १७५॥

Thereafter Puruṣottama-Nārāyaṇa, having the spotless body, being a great Yogi, appeared there for fighting with the Daityas.

कृत्वाय पर्ष्णे भगवन्तमीशो

युद्धाय विष्णुं गणदेवमुख्यैः।

शिलादुपत्रेण च मातुकाभिः

स कालस्लोकेऽपि जगाम देवः॥ १७६॥

At that point of time, lord Viṣṇu by his side, accompanied with prominent Gaṇas, Śilāda's son Nandīśvara and the mothers, Lord Īśa, Kāla-Rudra marched on for the waging of the war.

त्रिशूलमादाय कृशानुकल्पं

स देवदेवः प्रययौ पुरस्तात्।

तमन्वयुस्ते गणराजवर्या

जगाम देवोऽपि सहस्रबाहुः॥ १७७॥

Lord Mahādeva, holding a trident emitting

fire flames, marched ahead. He was followed by the thousand-armed Viṣṇu as well as his own Gaṇas.

राज मध्ये भगवान् सुराणां

विवाहनो वारिजपर्णवर्णः।

तदा सुमेरोः शिखराधिरूढः

त्रिलोकहष्टिर्भगवानिवार्कः॥ १७८॥

At that point of time, lord Viṣṇu having the complexion of a lotus flower, mounted over Garuḍa, appeared. Then the incomprehensible lord Śiva having a thousand shapes like the sungod viewing the three worlds from the top of the Sumeru mountain, manifested himself.

जयन्ननादिर्भगवानमेयो

हरे: सहस्राकृतिराविरासीत्।

त्रिशूलपाणिर्गग्ने सुघोषः

पपात देवोपरि पुष्पवृष्टिः॥ १७९॥

The victorious, eternal and beyond measure, lord Śiva, then took to thousands of forms holding a trident in his hand. He created thundering sound in the sky. The rain of flowers started falling over the gods at that time.

समागतं वीक्ष्य गणेशाराजं समावृतं दैत्यरिपुं गणेशैः।

युद्धो शक्रेण समातृकाभिर्गणैरशेषैर्मरप्रधानैः॥ १८०॥

The demon Andhaka finding Śiva having been surrounded by his Gaṇas, started fighting with Indra, Mātṛkās (the 'mothers'), the whole of the army of Gaṇas and other prominent gods.

विजित्य सर्वानपि ब्राह्मीर्यात्

स संयुगे शम्भुरनन्तधामा।

समाययौ यत्र स कामरुद्रो

विमानमारुद्धा विहीनसन्त्व॥ १८१॥

After defeating all by means of the prowess of his arms in the battle, Andhaka, riding his own aerial car, came to the place where Śiva of infinite splendour and Kālarudra who had lost his inherent strength was standing.

दृष्ट्वास्थकं समायान्तं भगवान् गरुडध्वजः।

व्याजहार भग्नदेवं भैरवं भूतिभूषणम्॥ १८२॥

Finding Andhaka approaching him, the Garuḍe-bannered lord Viṣṇu, spoke to lord Śiva who had smeared ashes over his body.

हन्तुर्महसि दैत्येशमस्यकं लोककण्टकम्।
त्वामृते भगवान् शक्तो हन्ता नान्योऽस्य विद्यते॥ १८३॥

“It is you alone who can destroy the Daitya king Andhaka, who is the thorn of the universe. Except you none else is strong enough to kill him.

त्वं हर्ता सर्वलोकानां कालात्मा हौश्री तनुः।
स्तूयते विविधैर्मन्त्रैर्वेदविद्विचक्षणैः॥ १८४॥

Because, it is you alone, who in the the illustrious Kāla form, destroy the *lokas*. The learned people eulogise you appropriately reciting the Vedic *mantras*.

स वासुदेवस्य बचो निशम्य भगवान् हरः।
निरीक्ष्य विष्णुं हनने दैत्येन्द्रस्य मतिन्दृष्टौ॥ १८५॥

Listening to the words of Vāsudeva, lord Śiva looked meaningfully at Viṣṇu and decided to kill the Daityas.

जगाम देवतानीकं गणानां हर्षवर्द्धनम्।
स्तुवन्ति भैरवं दैवमन्तरिक्षचरा जनाः॥ १८६॥

Then he marched towards the army of the gods in order to increase delight of them. The dwellers of the space then started eulogising lord Śiva.

जयानन्त महादेव कालमूर्ते सनातन।
त्वमग्निः सर्वभावानामन्तस्तिष्ठसि सर्वगः॥ १८७॥
त्वमन्तको लोककर्ता त्वस्थाता हरिरव्ययः।
त्वं ब्रह्मा त्वं महादेवस्त्वस्थाप परमं पदम्॥ १८८॥

They said, “O Limitless one, Victory to you, O Eternal form of Kāla, you pervade everywhere and reside in the body of all in the form of fire. You are the destroyer as well as the maker of all, you are the creator of the universe, besides being the sustainer. You are indestructible Hari. You are Brahmā, Mahādeva, the illustrious Supreme place, and the final emancipation.

ओंकारमूर्तिर्योगात्मा त्रयीनेत्रस्त्रिलोचनः।
महाविभूतिर्विश्वेशो जयानन्त जगत्यते॥ १८९॥

You are the form of *Omkāra*, Yogic soul, having three eyes representing the three Vedas, possessing enormous fortunes, besides being the lord of the universe. O Limitless one, victory to you.”

ततः कालाग्निरुद्रोऽसौ गृहीत्वान्यकपीश्वरः।
त्रिशूलाश्रेष्ठु विन्यस्य प्रननर्त सताङ्गतिः॥ १९०॥

Thereafter, this controller of the world Kālāgñi-rudra, the goal of the good, caught hold of the Andhaka and pierced him with the tip of his trident and started dancing.

दृष्टास्थकं देवगणाः शूलप्रोतं पितामहः।
प्रणेमुरोश्वरं देवं भैरवमध्वरमोचनम्॥ १९१॥

Thus finding that the trident has pierced the body of Andhaka, the gods along with Brahmā, started offering their salutation to lord Bhairava, the releaser from worldly bondage.

अस्तुवन्मुनयः सिद्धा जगुर्गच्छर्वकिन्नराः।
अन्तस्तिष्ठप्सरः सङ्घा नृत्यन्ति स्म मनोहराः॥ १९२॥

The sages and the siddhas also started praying. The Gandharvas and Kinnaras sang. The charming groups of celestial damsels danced in the sky.

संस्थापितोऽथ शूलाश्रे सोऽस्यको दग्धकिल्बिषः।
उत्पन्नाखिलविज्ञानसुषुषाव परमेश्वरम्॥ १९३॥

Therefore, Andhaka having been pierced at the tip of the trident, was freed of all the sins. All the type of perfect knowledge emerged in him and he started praying to Parameśvara (Śiva).

अन्यक उत्तराच

नमामि मूर्धा भगवन्तमेकं
समाहितो यं विदुरीशतत्त्वम्।
पुरातनं पुण्यमनंतरस्तुपं
कालं कर्वि योगवियोगहेतुम्॥ १९४॥

Andhaka said, “I with a concentrated mind, offer my salutation to Śiva, bowing my head in reverence, who is known by the people as Īśvara, the form of merits, the ancient holy one, Kāla, poet and is well-versed in the Yoga (union) and Viyoga (separation).

दंष्ट्राकरालं दिवि नृत्यमानं
हुताशवकरं ज्वलनार्करूपम्।
सहस्रपादाक्षिणिरेभियुक्तं
भवन्तमेकं प्रणामामि रुद्रम्॥ १९५॥

You have the terrific fangs, the one who dance in the sky, having the face resembling the

fire, resplendent, form of sun, having a thousand feet, eyes and heads, form of Rudra and the unique one, salutation to you.

जयादिदेवामरपूजिताङ्गे
विभागहीनामलतत्त्वरूपा
त्वमग्निरेको बहुधाभिष्ट्यो
वद्यादिभेदैरखिलात्परूपः॥ १९६॥

You are the one whose feet are adored by the gods, the indivisible one, the spotless one, the eternal lord, salutation to you. You are the one (sacrificial) fire worshipped in various ways; you abide in all souls through external differences.

त्वामेकमाहुः पुरुषं पुराण-
मादित्यवर्णन्तमसः परस्तात्।
त्वं पश्यसीदं परिपाश्यजसं
त्वमन्तको योगिगणानुजुष्टः॥ १९७॥

You are called the unique Purāṇapuruṣa. You have the complexion of the sun, you are beyond *tamoguṇa* and beyond darkness. You witness the world and protect it also. You happen to be its destroyer and are served by the *Yogīs*.

एकोऽन्तरात्मा बहुधा निविष्टे
देहेषु देहादिविशेषहीनः।
त्वमात्मतत्त्वं परस्मात्मशब्दं
भवन्तमाहुः शिवमेव केचित्॥ १९८॥

You happen to be the unique inner soul of all and enter into different bodies. But still you are bodyless. You are the universal soul known as Paramātma. You are called Śiva by some people.

त्वमक्षरं ब्रह्मपरं पवित्रं-
मानंदरूपं प्रणवाभिधानम्।
त्वमीश्वरो वेदविदां प्रसिद्धः
स्वायम्भुवोऽशेविशेषहीनः॥ १९९॥

You are imperishable and auspicious Brahman. You are blissful and are also known as *omkāra*. You are the well known self-born Īśvara. You are the master of those who know Vedas, devoid of all special characteristics.

त्वमिद्रूपो वरुणोऽग्निरूपो
हंसः प्राणो मृत्युरंतोऽसि यज्ञः

प्रजापतिर्भगवानेकरूपो

नीलग्रीवः स्तूयसे वेदविद्विः॥ २००॥

You are the form of Indra, Varuṇa, Agni, Harisa, *Prāṇa* (the vital breath), *Mṛtyu*, the end and the *yajña*. You are Prajāpati, Ekarūpa, lord Nīlagrīva (blue-necked) and have several other names, reciting which the people well-versed in the Vedas, adore you.

नारायणस्त्वं जगतामनादिः
पितामहस्त्वं प्रपितामहस्या।
वेदांतगुह्योपनिषत्सु गीतः
सदाशिवस्त्वं परमेश्वरोऽसि॥ २०१॥

You are the form of Nārāyaṇa, eternal, Brahmā, the grandfather, and are the great grand sire of all. You have been eulogised in the unpaniṣads, which are the secretive form of *Vedānta*. You are Sadāśiva and Parameśvara.

नमः परस्मै तमसः परस्तात्
परात्मने पञ्चनवान्तराय।
त्रिशक्त्यतीताय निरञ्जनाय
सहस्रशक्त्यासनसंस्थिताय॥ २०२॥

You are beyond *tamoguṇa* (ignorance), the supreme soul pervading the fourteen *bhuvaṇas*, beyond the three *śaktis*, spotless, stationed over a seat with a thousand *śaktis*. Salutation to you.

त्रिमूर्त्येऽनन्तपदात्ममूर्तये
जगन्निवासाय जगन्मयाय।
नमो जनानां हृदि संस्थिताय
फणीन्द्रहाराय नमोऽस्तु तुभ्यम्॥ २०३॥

You are the form of Trimūrti, beyond measure, the form of the supreme soul, dweller of the universe, lodged in the hearts of the people and you use the garland of serpent as necklace. Salutation to you.

मुनीन्द्रिसद्बुद्धाचितपादपद्म
ऐश्वर्यधर्मासनसंस्थिताय।
तमः परान्ताय भवोदध्वाय
सहस्रचन्द्राक्षसहस्रमूर्ते॥ २०४॥

You are the one whose lotus-like feet are adored by the siddhas and the sages. O Lord having the thousand forms, you are lodged over

the seat of *dharma* and the fortunes, you are beyond the supreme one, and the source of the creation of the universe. Salutation to you.

मनोस्तु सोमाय सुमध्यमाय
नमोस्तु देवाय हिरण्यबाहो!
नमोऽग्निंद्राकर्विलोचनाय
नमोऽम्बिकायाः पतये मृडाया॥ २०५॥

Salutation to one who is accompanied by Umā, of beautiful waist. O Lord! with gold like arms, obeisance to you. Salutation to one with the fire, the moon and the sun as eyes. Bow to the gracious consort of Ambikā.

नमोऽस्तु गुह्याय गुह्यंतराय
वेदान्तविज्ञानविनिष्ठिताय।
त्रिकालहीनामपलधामधामे
नमो महेशाय नमः शिवाय॥ २०६॥

You are secretive and are lodged in the inmost cavity of the heart, who can be known by the means of knowledge of *Vedānta*, salutation to you. You are devoid of three *kālas* (times), having the spotless abode, known as Maheśa, salutation to you.”

एवं स्तुतः स भगवान् शूलाग्रादवतार्य तम्।
तुष्टः प्रोवाच हस्ताभ्यां स्पृष्टा च परमेश्वरः॥ २०७॥

When so praised Andhaka, Parameśvara Śiva was pleased. Then he removed Andhaka from the tip of the trident and touching him with both the hands, Śiva said.

प्रीतोऽहं सर्वथा दैत्य स्तवेनानेन साम्प्रतम्।
सम्प्राप्य गाणपत्यं मे सत्रिधाने सदा वस॥ २०८॥

“O Daitya, I am extremely pleased with the *stotra* recited by you. Therefore becoming the chief of my *gaṇas*, you always reside with me.

आरोग्यस्थित्रसंदेहो देवैरपि सुपूजितः।
नंदीश्वरस्यानुचरः सर्वदुःखविवर्जितः॥ २०९॥

With your body having been shattered with the tip of the trident, you will be without ailments. You will be well adored by the gods and shall serve as an attendant to Nandī, and you shall be relieved of all your sufferings.”

एवं व्याहतमात्रे तु देवदेवेन देवताः।
गणेश्वरं महादेत्यमंधकं देवसत्रिधी॥ २१०॥

At these words of lord Mahādeva, the gods accepted Andhaka, the terrific Daitya, as Gaṇeśvara of Śiva.

सहस्रसूर्यसङ्काशं त्रिनेत्रं चंद्रचिह्नितम्।
नीलकण्ठं जटामौर्लिं शूलाशक्तं महाकरम्॥ २११॥
दृष्टा तं तुष्टुवृद्देत्यमध्यर्यं परमङ्गत्ताः।
उवाच भगवान् विष्णुर्देवेवं स्मयन्निव॥ २१२॥

At that point of time he started illumining with the lustre of a thousand suns, having three eyes, with the moon digit over his head. He had blue throat, had the matted locks of hair over the head and holding a spear in his mighty arm. At the sight of the Daitya, the gods were surprised and started praising him. Then lord Viṣṇu spoke to Śiva smilingly.

स्थाने तव महादेव प्रभावः पुरुषो महान्।
नेक्षते ज्ञातिजान् दोषान् गृह्णाति च गुणानपि॥ २१३॥

“O Mahādeva! your influence is like a great personality, you are unconcerned with the blemishes relating to the castes, but you recognize the qualities alone.”

इतीरितोऽथ भैरवो गणेशदेवपुङ्गवः।
सकेशवः सहांधको जगाम शङ्करांतिकम्।
निरीक्ष्य देवमागतं सशङ्करः सहान्यकम्।
समाधवं समातृकं जगाम निर्वृतिं हरः॥ २१४॥

At these words of Viṣṇu, Bhairava, the leading Deva, Chief of the Gaṇas, Andhaka together with Viṣṇu reached before Śiva. At the arrival of Nārāyaṇa, with Māṭkās and Andhaka, lord Śiva felt extremely pleased.

प्रगृह्य पाणिनेश्वरो हिरण्यलोचनात्मजं
जगाम यत्र शैलजा विमानमीशवल्लभा।
विलोक्य सा समागतं पतिं भवार्त्तिहरिणम्।
उवाच सान्ध्यं सुखं प्रसादमन्धकम्प्रति॥ २१५॥

The Śiva holding Andhaka, the son of Hiranyākṣa by the hand, went to the aerial chariot where Pārvatī, the daughter of mountain, had been seated. Finding her husband, the remover of all the obstructions of the world, accompanied with Andhaka, Pārvatī expressed happiness and pleasure on behalf of Andhaka.

अथान्यको महेश्वरीं ददर्श देवपाश्वर्गां

पपात दण्डवत् क्षितौ ननाम पादपद्मयोः।
नमामि देववल्लभामनादिमद्रिजामिमां
यतः प्रधानपुरुषो निहन्ति याखिलञ्जगत्॥ २१६॥

Thereafter Andhaka, finding Pārvatī with Śiva, at once prostrated on the ground. He said, "The one from whom *Prakṛti* and *Puruṣa* are born, the daughter of the mountain and the one who destroys the entire world, I offer my salutation to the same eternal beloved of Śiva with lotus-like feet.

विभाति या शिवासने शिवेन साकमव्यया।
हिरण्मयेऽतिनिर्मले नमामि तां हिमाद्रिजाम्।
यदन्तराखिलञ्जगज्जगन्ति यान्ति संक्षयं
नमामि यत्र तामुमामशेषदोषवर्जिताम्॥ २१७॥

The eternal one who is lodged over the beautiful golden throne with her lord Śiva, I bow in reverence to the same, the daughter of Himālaya. From whose body the entire universe emerges and is then absorbed in the same, I offer my salutation to the goddess Umā, devoid of all sins.

न जायते न हीयते न वद्धते च तामुमां
नमामि तां गुणातिगां पिरीशपुत्रिकामिमाम्।
क्षमस्व देवि शैलजे कृतं मया विमोहितं
सुरासुरैर्नमस्कृतं नमामि ते पदाम्बुजम्॥ २१८॥

The one who is never born, and also does not have to decline or expand, I offer my salutation to the daughter of Himālaya. O Daughter of the mountain, my past conduct had been due to some delusion, I beg forgiveness for the same. I bow at your lotus like feet which are worshipped by the gods as well as the demons.

इथं भगवती देवी भक्तिन्प्रेण पार्वती।
संस्तुता दैत्यपतिना पुत्रत्वे जगृहेऽच्यकम्॥ २१९॥

Thus bowing in humility with devotion, Andhaka offered prayer to the Goddess Pārvatī. Then Pārvatī accepted Andhaka as her own son.

ततः स मातृभिः सार्द्धं भैरवो रुद्रसम्भवः।
जगाम त्वाज्ञया शश्बोः पातालं परमेश्वरः॥ २२०॥
यत्र सा तामसी विष्णोमूर्तिः संहारकारिका।
समाप्ते हरिरव्यक्तो नृसिंहाकृतिरीश्वरः॥ २२१॥

Then lord Bhairava having been born out of

Rudra, at the command of lord Śiva, proceeded on to the Pātāla with the Māṭkās. It was here that the Tāmasa form of Viṣṇu, the cause of annihilation of the world existed. The unmanifest lord Hari remains there in the form of Nṛsiṁha.

ततोऽनन्ताकृतिः शाष्ट्यः शेषेणापि सुपूजितः।
कालाग्निरुद्रो भगवान् युयोजात्मानमात्मनिः॥ २२२॥

Then Śeṣanāga also adored Śiva having the endless form. Lord Kālāgni-Rudra, absorbed his own form in himself, winding up the Bhairava form.

युञ्जतस्तस्य देवस्य सर्वा एवाथ मातरः।
बुभुक्षिता महादेवं प्रणाम्याहुस्त्रिलोचनम्॥ २२३॥

Even as the lord was in the Yogic unison, the hungry Māṭkās bowed down in reverence to the three-eyed Mahādeva, and said to him.

मातर ऊचुः

बुभुक्षिता महादेव त्वमनुज्ञातुमर्हसि।
त्रैलोक्यं भक्षयिष्यामो नान्यथा तृप्तिरस्ति नः॥ २२४॥

The mothers said, "O Mahādeva, we are hungry. At your command, we can consume the three worlds, otherwise our hunger cannot be subsided."

एतावदुक्त्वा वचनं मातरो विष्णुसम्भवाः।
भक्षयाङ्गक्रिरे सर्वं त्रैलोक्यं सच्चराचरम्॥ २२५॥

Thus speaking all the Māṭkās who had emerged out of Viṣṇu, started consuming the three worlds.

ततः स भैरवो देवो नृसिंहवपुषं हरिम्।
दध्यौ नारायणदेवं प्रणाम्य च कृताङ्गलिः॥ २२६॥

Then Bhairava devoting his kind in Hari in the form of Narasiṁha, offered his salutation to Nārāyaṇa, with folded hands.

उपेशचिन्तितं ज्ञात्वा क्षणात्प्रादुरभूद्धरिः।
विज्ञाप्यामास च तं भक्षयन्तीह मातरः॥ २२७॥
निवारयाशु त्रैलोक्यं त्वदीया भगवन्निति।
संस्मृता विष्णुना देव्यो नृसिंहवपुषा पुनः।
उपतस्युर्महादेवं नरसिंहाकृतिं ततः॥ २२८॥

Knowing about the anxiety of Śiva, Hari at once appeared on the scene, and said to Śiva, "The Māṭkās, your own creations, are

consuming the entire universe. You stop them at once, O Lord." Then at the instance of Hari in the form of Narasimha, the goddesses went to Mahādeva.

सम्प्राय्य सन्निधिं विष्णोः सर्वसंहारकारिकाः।
प्रददुः शम्पवे शक्तिं भैरवायातितेजसे॥ २२९॥

In the presence of Viṣṇu, all the destroying goddesses transferred their prowess to Śiva, in the form of Bhairava.

अपश्यंस्ता जगत्सूति नृसिंहमतिभैरवम्।
क्षणादेकत्वमापन्नं शेषाहिं चापि मातरः॥ २३०॥

At that point of time, all the three viz., Brahmā, the creator of the universe, the terrific Narasiṁha and the serpent Śeṣa were absorbed into one single entity.

व्याजहार हृषीकेशो ये भक्ताः शूलपाणये।
ये च मां संस्मरन्तीह पालनीयाः प्रथलतः॥ २३१॥

At that point of time lord Viṣṇu had declared that, "those who are devoted to trident bearer Śiva, and those who are devoted to me, all of them are to be protected by us, making all the efforts.

ममैव मूर्तिरतुला सर्वसंहारकारिका।
महेश्वरांगसंभूता भुक्तिमुक्तिप्रदायिनी॥ २३२॥

This unequalled form that destroys everything is my own, and is born of Maheśvara's person. The said form provides devotion and salvation to the devotees.

अनन्तो भगवान् कालो द्विषावस्था ममैव तु।
तामसी राजसो मूर्तिर्देवश्चतुर्मुखः॥ २३३॥

Thus both Kālabhairva, the infinite and the four-faced Brahmā, the god of gods are my own forms. The former is my tāmasic form, while the later is my Rājasic form.

सोऽहं देवो दुराधर्षः काले लोकप्रकालनः।
भक्षयिष्यामि कल्पान्ते रौद्रेण निखिलं जगत्॥ २३४॥

It is I that utterly unthwartable god Kāla, the calculator of the universe, who, at the end of the kalpa, taking to the terrific form of Rudra shall consume the entire world.

या सा विमोहिनी मूर्तिर्मम नारायणाह्याः।
सत्त्वोद्ग्रिता जगत्सर्वं संस्थापयति नित्यदा॥ २३५॥

My pleasant form as Nārāyaṇa, has the excess of *sattvaguna*. Therefore this form of mine, stabilises and protects the universe for ever.

स विष्णुः परमं ब्रह्म परमात्मा परा गतिः।
मूलप्रकृतिरव्यक्ता सदानन्देति कथ्यते॥ २३६॥

The same Viṣṇu is the Supreme Brahman, the Supreme soul, the final goal, invisible *Mūlaprakṛti* (unmanifest primordial nature), and is known as all-blissful.

इत्येवं बोधिता देव्यो विष्णुना विष्णुमातरः।
प्रपेदिरे महादेवं तमेव शरणं परम्॥ २३७॥

The goddesses, the Vaiṣṇavite matriarchs who were thus enlightened by Viṣṇu sought ultimate refuge in that great lord alone.

एतद्वः कथितं सर्वं मयाश्वकनिष्ठूदनम्।
माहात्म्यं देवदेवस्य भैरवस्थामितौजसः॥ २३८॥

Thus I have narrated he complete story of the destruction of Andhaka and the glory of the Bhairava form of Śiva to you.

इति श्रीकूर्मपुराणे पूर्वभागे अन्धकनिर्बहृणां नाम
घोडशोऽध्यायः॥ १६॥

Chapter-17

Progeny of Dakṣa's Daughters (The story of the Daitya King Bali)

सूत उवाच

अथके निगृहीते वै प्रह्लादस्य महात्मनः।
विरोचनो नाम बली बभूव नृपतिः सुतः॥ १॥

Sūta said, “Having punished Andhakāsura thus, and at his taking command as the chief of Śivaganas, Virocana, the valorous son of Prahlāda became the king.

देवाङ्गित्वा सदेवेन्द्रान् बहून्वर्षान्महासुरः।
पालयामास धर्मेण त्रैलोक्यं सचराचरम्॥ २॥
तस्यैव वर्त्तमानस्य कदाचिद्विष्णुचोदितः।
सनत्कुमारो भगवान् पुरं प्राप महामुनिः॥ ३॥

Virocana—the great *asura*, conquered all the gods including Indra and righteously ruled the three worlds for a long time. During his performing as the ruler, Sanatkumāra, the holy sage, once reached the capital of the *asura* at the instance of lord Viṣṇu.

गत्वा सिंहासनगते ब्रह्मपुत्रं महासुरः।
ननामोत्थाय सिरसा प्राञ्चलिर्वाक्यमब्रवीत्॥४॥

The great *asura* who was seated over his throne, got up at once and welcomed the great sage, getting down from the throne. With folded hands he spoke to the sage.

धन्योऽस्यनुगृहीतोऽस्मि सम्मासो मे पुरोत्तमम्।
योगीश्वरोऽद्य भगवान्यतोऽसौ ब्रह्मवित्स्वयम्॥५॥

He said, "I am quite graceful, and indebted to you that a great learned Brāhmaṇa, Lord of Yogins, had reached my place, by himself.

किमर्थमागते ब्रह्मन् स्वयन्देवः पितामहः।
ब्रूहि मे ब्रह्मणः पुत्र किं कार्यं करवाण्यहम्॥६॥

O Brāhmaṇa, you yourself are Brahman; you kindly reveal to me the purpose of your arrival here? O Son of Brahmā, you tell me, the particular task, which I can accomplish for you."

सोऽब्रवीद्गवान्देवो धर्मयुक्तं महासुरम्।
द्रष्टुपश्यागतोऽहं वै भवत्ते भाग्यवानसि॥७॥

Then lord Sanatkumāra spoke the words which were quite religious, "O Mahāsura, you are very fortunate and a lord in reality. I have arrived here, in order to have an audience with you,

सुदुर्लभा नीतिरेषा दैत्यानान्दैत्यसत्तमा।
त्रिलोके धार्मिको नूनं त्वादृशोऽन्यो न विद्यते॥८॥

O Best of the Daityas, such a type of nice policy and temperament is difficult to be found among the *asuras*. There is surely no more religious a person as comparable with you in the three worlds."

इत्युक्तोऽसुरराजोऽसौ पुनः प्राह महामुनिम्।
धर्माणां परमं धर्मं ब्रूहि मे ब्रह्मवित्तम्॥९॥

At these words of the sage, the *asura* king again spoke, "O Best of those well-versed in Brahman, you kindly elucidate unto me the greatest of all virtues."

सोऽब्रवीद्गवान्योगी दैत्येन्नाय महात्मने।
सर्वं गुह्यात्मं धर्ममात्मज्ञानमनुत्तमम्॥१०॥

Thereafter, the great *yogi*, spoke to the noble king of the Daityas, the most secret knowledge about the self-learning.

स लब्ध्वा परमं ज्ञानं दत्त्वा च गुरुदक्षिणाम्।
निधाय पुत्रे तद्राज्यं योगाभ्यासरतोऽभवत्॥११॥

The Daitya king on the other hand, after receiving the best of knowledge, paid *Gurudaksinā* (money by way of fees) unto the preceptor, and entrusting the care of his kingdom to his son, engaged himself in yogic practices.

स तस्य पुत्रो मतिमान् बलिर्नाम महासुरः।
ब्रह्मण्यो धार्मिकोऽत्यर्थविजित्येऽथ पुरन्दरम्॥१२॥

His most intelligent son was known by the name of Bali. He was devoted to the Brāhmaṇas, was extremely religious, and had conquered even Indra.

कृत्वा तेन महद्युद्धं शक्रः सर्वामरैर्वृतः।
जगाम निर्जितो विष्णुन्देवं शरणमच्युतम्॥१३॥

Indra with all the gods, fought a great battle with him. Indra on the other hand having been defeated at the hands of Bali, took refuge with lord Viṣṇu.

तदन्तरेऽदितिर्देवी देवमाता सुदुःखिता।
दैत्येन्नाणां वधार्थाय पुत्रो मे स्यादिति स्वयम्॥१४॥
तताप झुमग्नेहरं तपोराश्च ततः परम्।
प्रपन्ना विष्णुमव्यक्तं शरणं शरणं हरिम्॥१५॥

In the meantime, due to the defeat of Indra, Aditi, the mother of gods feeling extremely painful, performed great penance with the desire of getting a son, who could defeat the lord of the *Daityas*. For this purpose, she took refuge with lord Viṣṇu.

कृत्वा हत्याकिञ्चल्के निष्कलं परमपदम्।
वासुदेवमनाद्यांतमानन्दं व्योम केवलम्॥१६॥

She witnessed in her lotus like heart, Viṣṇu in his unchangeable form, who was beyond the beginning or end, blissful, resembling the sky and unparalleled one known as Vāsudeva.

प्रसन्नो भगवाचिष्णुः शङ्खचक्रगदाधरः।
आविर्बधूव योगमत्वा देवमातुः पुरो हरिः॥१७॥

Then lord Viṣṇu, the holder of conch, discus and mace, the Yogic soul, appeared before her in a delightful form.

दृष्ट्वा समागतं विष्णुमदितिर्भक्तिसंयुता।

मेरे कृतार्थमात्मानं तोषयामास केशवम्॥ १८॥

Finding the arrival of lord Viṣṇu, with her mind filled with devotion, Aditi thought her to be successful. Then she offered prayer to lord Keśava.

अदितिरुवाच

जयाशेषदुःखौघनाशैकहेतो
जयानन्तमाहात्प्रयोगाभियुक्ता
जयानादिमध्यान्तविज्ञानमूर्ते
जयाकाशकल्पामलानन्दरूप॥ १९॥

Aditi said, "O Lord you are the cause of destruction of all miseries, hail to you. You are enormously glorious, lord of the yogic practices, victory to you. You are beyond beginning, middle and the end. O Form of *Vijñāna*, victory to you. O Lord resembling the sky, O Blissful one, victory to you.

नमो विष्णवे कालरूपाय तुभ्यं
नमो नारसिंहाय शेषाय तुभ्यम्।
नमः कालरूपाय संहारकत्रे
नमो वासुदेवाय तुभ्यं नमस्ते॥ २०॥

O Viṣṇu, O Form of Kāla, salutation to you. Salutations to you the Man-lion. Bow to you, to Śeṣa. Salutations to you being Kālarudra and the destroyer. Salutation to you, O Vāsudeva.

नमो विश्वमात्याविधानाय तुभ्यं
नमो योगगम्याय सत्याय तुभ्यम्।
नमो धर्मविज्ञाननिष्ठाय तुभ्यं
नमस्ते वराहाय भूयो नमस्ते॥ २१॥

O the producer of the Māyā of the universe, salutation to you. Salutation to the one who could be achieved by means of Yoga and is the form of truth. Salutation to you having faith in dharma. Salutation to you in the form of Varāha, again and again.

नमस्ते सहस्रार्कचन्द्राभमूर्ते
नमो वेदविज्ञानधर्मपिंगम्य।
नमो भूद्यरायाप्रमेयाय तुभ्यं
प्रभो विश्वयोनेऽथ भूयो नमस्ते॥ २२॥

O God, having resplendence comparable to thousands of suns and the moons, salutation to you again and again. You can be known by

means of the *Vedas*, *Vijñāna* and *dharma*, salutation to you. You are the upholder of the earth and beyond change, salutation to you. You are the source of the origin of the universe, salutation to you again and again.

नमः शम्भवे सत्यनिष्ठाय तुभ्यं

नमो हेतवे विश्वरूपाय तुभ्यम्।

नमो योगपीठान्तरस्थाय तुभ्यं

शिवायैकरूपाय भूयो नमस्ते॥ २३॥

Salutation to truthful Śambhu. You are the cause of the world as well as the form of the universe, salutation to you. You are lodged in the *yogapīṭha* (middle of Yogic seat), salutation to you. You have an unique and auspicious form, salutations to you again and again."

एवं स भगवान् विष्णुर्देवमात्रा जगन्मयः।

तोषितश्छन्दयामास वरेण प्रहसन्निव॥ २४॥

When so eulogised by the mother of the gods, Lord Viṣṇu, the form of the universe, smilingly said to her, You ask for a boon.

प्रणम्य शिरसा भूमौ सा वब्रे वरमुत्तमम्।

त्वामेव पुत्रं देवानां हिताय वरये वरम्॥ २५॥

She bowed before him placing her head over the ground and said, "I, for the welfare of the gods want you in the form of a son."

तथास्तिक्त्याह भगवान् प्रपन्नजनवत्सलः।

दत्त्वा वरानप्रमेयस्तत्रैवान्तरधीयत॥ २६॥

At this, the lord who is benevolent on those who take refuge in him, said, "Be it so." Thus bestowing a boon on her, he disappeared from the scene.

ततो बहुतिथे काले भगवन्तं जनार्दनम्।

दधार गर्भं देवानां माता नारायणं स्वयम्॥ २७॥

After the lapse of a long time, the mother conceived lord Janārdana, Lord Nārāyaṇa himself, in her womb.

समाविष्टे हृषीकेशो देवमातुरथोदरम्।

उत्पाता जज्ञिरे घोरा बलेवैरोचनेः पुरे॥ २८॥

When lord Hṛṣīkeśa entered the womb of the mother of the goddess, great disturbances were created in the city of Bali, the son of Virocana.

निरीक्ष्य सर्वानुत्पातान्दैत्येन्द्रो भयविहलः।
प्रह्लादमसुरं वृद्धं प्रणाम्याह पितामहम्॥ २९॥

Observing these evil portents, the panicky king of the Daityas spoke to his old grandfather Prahlāda.

बलिरुचाच

पितामहं महाप्राज्ञं जायते ऽस्मिन्युगान्तरे।
किमुपातो भवेत्कार्यमस्माकं किनिपितकः॥ ३०॥

Bali said, "O Grand sire, why are these disturbances being created in our city? What should be done by us?"

निशम्य तस्य वचनञ्चिरं ध्यात्वा महासुरः।
नमस्कृत्य हृषीकेशमिदं वचनमब्रवीत्॥ ३१॥

Listening to the words of Bali, Prahlāda—the great *asura* thought for a long time and bowing in reverence to lord Hṛṣīkeśa, spoke to Bali.

प्रह्लाद उवाच

यो यज्ञैरित्यते विष्णुर्यस्य सर्वमिदं जगत्।
दधारासुरनाशार्थं माता तं त्रिदिवौकसाम्॥ ३२॥

Prahlāda said, "Lord Viṣṇu, who is adored in the world by performing of the *yajñas* and who controls the entire universe, has entered the womb of the mother of the gods, for the destruction of the *Daityas*.

यस्मादभिन्नं सकलं भिद्यते योऽखिलादपि।
स वासुदेवो देवानां मातुर्देहं समाविशत्॥ ३३॥

The one who is separate from all, and from whom all are separated, the same Vāsudeva has entered the womb of the mother of the gods.

न यस्य देवा जानन्ति स्वरूपं परमार्थतः।
स विष्णुर्दितेर्देहं स्वेच्छाद्य समाविशत्॥ ३४॥

The one about whose form even the gods are not aware, the same lord Viṣṇu, of his own accord has entered the womb of the mother of the gods, Aditi.

यस्माद्वन्ति भूतानि यत्र संयान्ति संक्षयम्।
सोऽवतीर्णो महायोगी पुराणपुरुषो हरिः॥ ३५॥

The one from whom all the living beings emerge, and also get absorbed, the same Mahāyogī, Hari, the *Purāna Purusa* has incarnated on earth.

न यत्र विद्यते नामजात्यादिपरिकल्पना।
सत्तामात्रात्मरूपोऽसौ विष्णुरंशेन जायते॥ ३६॥

The one whose name and caste can not be conceived, and who is of the mere form of existence, is being born with a portion of himself.

यस्य सा जगतां माता शक्तिस्तद्वर्मधारिणी।
माया भगवती लक्ष्मीः सोऽवतीर्णो जनार्दनः॥ ३७॥

The goddess Lakṣmī happens to be his *Māyā* or his Sakti, the same Janārdana has incarnated into the womb of Aditi, the mother of the gods.

यस्य सा तामसी मूर्तिः शंकरो राजसी तनुः।
ब्रह्मा सञ्जायते विष्णुरंशेनैकेन सत्त्वधृक्॥ ३८॥

The one whose *tāmasic* form is Śiva, and Rājasic form is Brahmā, the same Viṣṇu, having the form of *Sattvaguṇa*, incarnates in an *amīsa*."

इति सञ्चिन्त्य गेविन्द भक्तिनप्रेण घेतसा।
तमेव गच्छ शरणं ततो यास्यसि निर्वृतिम्॥ ३९॥

Thus thinking, feeling humble with devotion, you go and take refuge with the same Govinda and by so doing you will achieve eternal bliss.

ततः प्रह्लादवचनाद्विलैर्वैरोचनिर्हरिष।
जगाम शरणं विश्वं पालयामास धर्मवित्॥ ४०॥

Then listening to the words of Prahlāda, Bali, the son of Virocana, went and took refuge with Hari. Thereafter, he kept on ruling the country with a righteous mind.

काले प्रासे महाविष्णुं देवानां हर्षवर्द्धनम्।
असूत कश्यपाद्यैनं देवमातादितिः स्वयम्॥ ४१॥

In due course of time, Aditi the mother of the gods herself produced lord Viṣṇu as son, in union with Kaśyapa.

चतुर्भुजं विशालाक्षं श्रीवत्साङ्कितवक्षसम्।
नीलमेघप्रतीकाशं भ्राजमानं श्रिया वृतम्॥ ४२॥

The lord was four armed, with vast eyes, and his chest was studded with Śrīvatsa mark. He was illuminating like the blue clouds. He looked graceful with his own lustre.

उपतस्थुः सुराः सर्वे सिद्धाः साध्याश्च चारणाः।
उपेन्द्र इन्द्रप्रमुखा ब्रह्मा चर्षिगणैर्वृतः॥ ४३॥

He happened to be the younger brother of Viṣṇu, thus realising, all the Gods, *Siddhas*,

Sādhyas and the Cāraṇas, besides the Ṛṣis, started adoring him, with Brahmā.

कृतोपनयनो वेदानन्धैष्ट भगवान् हरिः।
सदाचारं भरद्वाजान्तिलोकाय प्रदर्शयन्॥ ४४॥

Lord Hari, whose investiture with the sacred thread was performed, studied the Vedas and the code of good conduct from sage Bharadvāja holding it as a model for the people in the three worlds.

एवञ्च लौकिकं मार्गं प्रदर्शयति स प्रभुः।
स यत्रमाणं कुरुते लोकस्तदनुवर्त्तते॥ ४५॥

Thus the lord displayed the human traditions. Because, whatever is done by an eminent person, his actions are followed by the people as an authority.

ततः कालेन मतिमान् बलिर्वैरोचनिः स्वयम्।
यज्ञैर्यज्ञैश्वरं विष्णुर्भर्यथामास सर्वगम्॥ ४६॥

After sometime, Daitya king Bali,¹ the son of Virocana, himself organized *yajñas* in favour of Viṣṇu, the all-pervading Lord of *Yajñas*.

ब्राह्मणान्यूजयामास दत्त्वा बहुतरं धनम्।
ब्रह्मर्षयः समाजमुर्यज्ञवाटं महात्मनः॥ ४७॥

In these *yajñas*, he distributed enough of wealth to the Brāhmaṇas, welcoming them. Several of the Brāhmaṇas participated in the *yajñas*.

विज्ञाय विष्णुर्भगवान् भरद्वाजप्रचोदितः।
आस्थाय वामनं रूपं यज्ञदेशमथागमतः॥ ४८॥

Learning about this and having been inspired by the sage Bharadvāja, lord Viṣṇu taking to the form of a dwarf reached the place of *yajña*.

कृष्णाजिनोपवीताङ्गः आषाढेन विराजितः।
ब्राह्मणो जटिलो वेदानुद्विस्त्रं सुमहाद्युतिः॥ ४९॥

He had worn the skin of a black antelope and the sacred thread and hold a staff of the *Palāśa* wood. He was in the form of a Brāhmaṇa with matted locks of hair over the head. He was quite

1. Bali was a powerful and pious king. Even now people point out his city near Madras. The king grew so very powerful by his virtues that even Indra the king of celestials had to give his sovereignty to him. Therefore to kill him Viṣṇu incarnated himself as a dwarfish Brāhmaṇa.

resplendent to look at and was reciting the Vedic hymns.

सम्प्राप्यासुरराजस्य समीपं भिक्षुको हरिः।
स्वपदभ्यां ऋमितं देशमयाचत बलिं त्रिभिः॥ ५०॥

Thus lord Hari, in the form of Bhikṣu arrived at the place of Bali and begged for space traversed by three steps of his own feet.

प्रक्षाल्य चरणौ विष्णोर्बलिर्भावसमन्वितः।
आचामयित्वा भृङ्गारमादाय स्वर्णनिर्मितम्॥ ५१॥

The king Bali, getting emotional, carrying a golden vase filled with water, washed the feet of lord Viṣṇu and sipped the water with which the feet of the lord were washed.

दास्ये तथेदं भवते पदत्रयं
प्रीणातु देवो हरिरव्ययाकृतिः।
विचित्त्य देवस्य कराग्रपल्लवे
निपातयामास सुशीलतञ्चलम्॥ ५२॥

Then Bali said, “I shall give you three feet length of earth. Let lord Hari, the eternal one, be pleased with me.” Thus contemplating, Bali poured the cool water on the sprout-like hands of Lord Hari.

विचक्रमे पृथिवीमेष चैतामथान्तरिक्षं दिवमादिदेवः।
व्यपेतरागन्दितजेश्वरतं प्रकर्तुकामः शरणं प्रपन्नम्॥ ५३॥

The Lord of Daityas had sought refuge in him. Thereafter desirous of making him free from covetousness and other passions, Vāmana the eternal lord, expanded himself to the earth, the sky as well as the space.

आक्रम्य लोकत्रयमीशपादः
प्राजापत्याद्ब्रह्मलोकं जगाम।
प्रणेमुरादित्यमुखाः सुरेन्द्रा
ये तत्र लोके निवसन्ति सिद्धाः॥ ५४॥

The foot of the lord, covered all the three *lokas* and crossing through the *loka* of Prajāpati, reached Brahmaloka and he was adored by Ādityas, the Siddhas and other gods there.

अथोपतस्थे भगवाननादिः
पितामहस्तोषयामास विष्णुम्।
भित्त्वा तदण्डस्य कपालमूर्धं
जगाम दिव्याभरणोऽथ धूयः॥ ५५॥

The eternal lord, the beginningless grandsire

of the world, offered worship to him and propitiated him. Then Viṣṇu, clad in divine garments, breaking through the upper crest of the Cosmic egg, rose to further heights.

अथाण्डभेदान्निपपात शीतलं
महाजलं पुण्यकृद्धिं जुष्टम्।
प्रवर्तिता चापि सरिद्वरा सा
गेत्युक्त्वा ब्रह्मणा व्योमसंस्था॥ ५६॥

With the piercing through of the globe, a lot of water started falling, which was converted into the form of an excellent river which was termed by god Brahmā as Gaṅgā stationed in the sky way.

गत्वा महान्तं प्रकृतिं ब्रह्मयोनिं
ब्रह्मणमेकं पुरुषं विश्वयोनिम्।
अतिष्ठदीशस्य पदं तदव्ययं
दृशा देवास्तत्र तत्र सुवन्ति॥ ५७॥

After reaching the great Prakṛti, Pradhāna, the source of Brahman and then the sole Puruṣa, the origin of the universe, he stabilised his foot at the unchanging region of the Iśa. The gods dwelling in these places started praising the imperishable foot of the lord.

आलोक्य तं पुरुषं विश्वकायं
महान् बलिर्भक्तियोगेन विष्णुम्।
ननाम नारायणमेकमव्ययं
स्वचेतसा यं प्रणमन्ति वेदाः॥ ५८॥

Finding the lord with the gigantic body, the great king Bali, having been filled with devotion, bowed in reverence to everlasting Viṣṇu, who is revered even by the Vedas.

तमब्रवीद्गवानादिकर्ता
भूत्वा पुनर्वामनो वासुदेवः।
ममैव दैत्याधिपतेऽधुनेदं
लोकत्रयं भवता भावदत्तम्॥ ५९॥

Then the eternal lord Vāsudeva, again took to the form of Vāmana and said to Bali, "O Daitya king, you have presented all the three *lokas* to me just now."

प्रणम्य मूर्खा पुनरेव दैत्यो
निपातयामास जलं कराग्रे।
दास्ये तवात्मानमनन्तधाने

त्रिविक्रमायामितविक्रमाय॥ ६०॥

Then the Daitya king, again bowed in reverence to lord Viṣṇu, poured the water at the tip of the hand of Vāmana and said, "O Trivikrama, O Valorous one, Immensely illustrious one, I shall offer myself unto you.

प्रगृह्य सुनोरपि सम्प्रदत्तं
प्रह्लादसूनोरथं शङ्खपाणिः।
जगाद् दैत्यं जगदन्तरात्मा
पातालमूलं प्रविशेति भूयः॥ ६१॥

After accepting *dāna* from the son of Prahlāda, i.e., Bali, the lord who is the soul of the universe and is holder of the conch in his hand, again spoke to the Daitya, "Now you enter the nether world."

समास्यतां भवता तत्र नित्यं
भुक्त्वा भोगादेवतानामलभ्यान्।
ध्यायस्व मां सततं भक्तियोगात्
प्रवेक्ष्यसे कल्पदाहे पुनर्माम्॥ ६२॥

You enjoying always the pleasures which are beyond the reach of even the gods, live there, devoting your mind to me. By so doing, you will get absorbed in me at the end of the *kalpa*.¹

उत्क्लैवं दैत्यसिंहं तं विष्णुः सत्यपराक्रमः।
पुरन्दराय त्रैलोक्यं ददौ जिष्णुसुरक्रमः॥ ६३॥

The truthful, victorious and immensely valorous Viṣṇu, thus speaking to the lion-like Daitya king, gave the three worlds unto Indra.

संसुवन्ति महायोगं सिद्धा देवर्विकिन्नराः।
ब्रह्मा शक्रोऽथ भगवान्तर्द्रादित्यमरुदणाः॥ ६४॥

At that point of time, lord Viṣṇu was praised by Siddhas, divine R̄ṣis, Kinnaras, Brahmā, lord Indra, Rudra, Āditya and Maruts.

कृत्वैतदद्दुतं कर्म विष्णुर्वामनस्तप्यृक्।
पश्यतामेव सर्वेषां तत्रैवान्तरथीयतः॥ ६५॥
सोऽपि दैत्यवरः श्रीमान्यातालं प्राप नोदितः।
प्रह्लादेनासुरवरैर्विष्णुभक्तस्तु तत्परः॥ ६६॥

After performing this unique and astonishing

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

feat, Viṣṇu in the form of Vāmana, disappeared in full view of all. The fortunate Daitya also, at the instance of lord Hari and being urged by Prahlāda and other Daityas, went to *Pātāla* with. Because of his being devoted to Viṣṇu, he was obedient to him.

अपृच्छद्विष्णुमाहात्म्यं भक्तियोगमनुत्तमम्।
पूजाविधानं प्रह्लादं तदहासौ चकार सः॥६७॥

Thereafter, Bali, listened to the glory of lord Viṣṇu from Prahlāda, besides the excellent *Bhaktiyoga* and the method of worship. Then Bali did as per the advice of Prahlāda.

अथ रथचरणं सशङ्ख्याणिं
सरसिजलोचनमीशमप्रमेयम्।
शरणमुपययौ स भावयोगात्
प्रणयगतिं प्रणिधाय कर्मयोगम्॥६८॥

Then the king Bali with great emotional attachment, practicing *karmayoga* through *bhāvayoga*, took refuge in lord Viṣṇu, the holder of conch, having lotus-like eyes and beyond measure.

एष वः कथितो विप्रा वामनस्य पराक्रमः।
स देवकार्याणि सदा करोति पुरुषोत्तमः॥६९॥

O Brāhmaṇas, I have narrated the entire story of Vāmana to you. Lord Puruṣottama always performs the tasks of the gods.

इति श्रीकूर्मपुराणे पूर्वभागे त्रिविक्रमचरितवर्णनं नाम
सप्तदशोऽध्यायः॥१७॥

ततः शक्रादयो देवा गत्वोचुः कृत्तिवाससम्।
त्वदीयो बाधते ह्यस्मान्बाणो नाम महासुरः॥३॥

Then Indra and other gods went to Kṛttivāśas (elephant-hide-robed Śiva) and said to him, “Bāṇa, Your devotee is troubling us the most.”

व्याहृतो दैवतैः सर्वैर्द्विवदेवो महेश्वरः।
ददाह बाणस्य पुरं शेरणैकेन लीलया॥४॥

At the prayer of all the gods, lord Maheśvara, shooting a single arrow burnt the city of Bāṇa, quite playfully.

दह्यमाने पुरे तस्मिन्बाणो रुद्रं त्रिशूलिनम्।
ययौ शरणमीशानङ्गोपति नीललोहितम्॥५॥
मूर्ढन्याधाय तल्लिङ्गं शाम्भवं रागवर्जितः।
निर्गत्य तु पुरातस्मान्तुष्टाव परमेश्वरम्॥६॥

While the city was burning, Bāṇa took refuge with Śiva, the holder of a trident, lord of the Bull, Iśāna and having blue-red complexion known as Rudra. Placing Śivalinga over his head, becoming unattached, he left the city and started praying lord Śiva.

संसुतो भगवानीशः शङ्करो नीललोहितः।
गाणपत्येन बाणं तं योजयामास भावतः॥७॥

Having been thus praised, the brown complexioned lord Śiva established him over the position of Gaṇapati.

अथैवञ्च दनोः पुत्रास्ताराद्याश्चातिभीषणाः।
तारस्तथा शम्बरश्च कपिलः शंकरस्तथा।
स्वर्भानुर्वृष्पर्वा च प्रधान्येन प्रकीर्तिताः॥८॥

Danu has sons like Tāra and others who were quite strong. They were terrific. Among them Tāra, Śambara, Kapila, Śaṅkara, Svarbhānu and Viṣaparvā were the foremost.

सुरसायाः सहस्रन्तु सर्पणामभवद्द्विजाः।
अनेकशिरसां तदवत्खेचराणां महात्मनाम्॥९॥

O Brāhmaṇas, a thousand serpents were born of the womb of Surasā as well as thousands of noble-souled, multi-headed and heaven-wanderers.

अरिष्टा जनयामास गन्धर्वाणां सहस्रकम्।
अनन्ताद्या महानागाः काद्रवेयाः प्रकीर्तिताः॥१०॥

Ariṣṭā gave birth to a thousand Gandharvas. Ananta and other great serpents having been

Chapter-18

Description of the race of Kaśyapa

सूत उवाच

बले: पुत्रशतं त्वासीन्महाबलपराक्रमम्।

तेषां प्रधानो द्युतिमान्बाणो नाम महाबलः॥१॥

Sūta said, “The king Bali had a hundred sons who were immensely valorous. Bāṇa happened to be the bravest and the chief among them.

सोऽतीव शङ्करे भक्तो राजा राज्यमपालयत्।

त्रैलोक्यं वशमानीय बाधयामास वासवम्॥२॥

The king Bāṇa had been a great devotee of Śiva. He, conquering the three worlds, ruled the universe. He even troubled Indra.

born of Kadrū came to be known as Kādraveyas.¹

ताम्रा च जनयामास षट् कन्या द्विजपुंगवाः।
शुक्रोऽस्येनीश्च बासीश्च सुग्रीवां ग्रथिकां शुचिम्॥ ११॥

O Best of the Brāhmaṇas, Tāmrā gave birth to six daughters, namely, Śuki, Śyeni, Bhāsi, Sugrīvā, Granthikā and Śuci.

गास्तथा जनयामास सुरभिर्महिषीस्तथा।
इरा वृक्षलतावल्लीतृणजातीश्च सर्वशः॥ १२॥

The cows and buffaloes were born of Surabhi. Irā gave birth to the trees, creepers, vines and all types of grasses.

खसा वै यक्षरक्षांसि मुनिरप्सरसस्तथा।
रक्षोगणं क्रोधवशाज्जनयामास सत्तमाः॥ १३॥

O Excellent sages, Muni gave birth to the Yakṣas, Rākṣasas and Apsaras. It was out of anger that she gave birth to the group of Rākṣasas.

विनातायश्च पुत्रौ द्वौ प्रख्यातौ गरुडासूणौ।
तयोश्च गरुडो धीमान्तपसाप्त्वा सुदुश्श्रम्।
प्रसादाच्छूलिनः प्रासो वाहनत्वं हरेः स्वयम्॥ १४॥

Vinatā, the daughter of Dakṣa had his famous sons named Garuḍa and Aruṇa. The wise Garuḍa performed severe *tapas* and with the grace of Śiva, became the vehicle of lord Viṣṇu.

आराध्य तपसा देवं महादेवं तथासुणः।
सारथ्ये कल्पितः पूर्वं प्रीतेनार्कस्य शाश्वुना॥ १५॥

Aruṇa also performed severe *tapas* for Mahādeva, who was pleased and by his grace, he became the charioteer of Sun-god.

एते कश्यपदायादाः कीर्तिताः स्थाणुजङ्घमाः।
वैवस्वतेऽन्तरे ह्यस्मिक्षृणवतां पापनाशनम्॥ १६॥

In the Vaivasvata Manvantara, these mobile and immobile beings are the descendants of Kaśyapa, which have been described to you. They remove the sins of the listeners.

समविशसुताः प्रोक्ताः सोमपत्याश्च सुब्रताः।
अस्त्रिनेमिपलीनामपत्यानां ह्यनेकशः॥ १७॥

O man of holy vows, the twenty-seven daughters of Dakṣa, were married to the moon. The wives of Ariṣṭanemi, also gave birth to many sons and daughters.

बहुपुत्रस्य विदुषश्चतसो विद्युतः स्मृताः।
तद्वदंगिरसः श्रेष्ठा ऋषयो वृषसत्कृताः॥ १८॥

The intelligent Bahuputra had four Devagaṇas known as Vidyuta. The excellent sages Āṅgirasas became adorable due to their piety.

कृशश्चस्य तु देवर्षेऽर्द्वप्रहरणाः सुताः।
एते युगसहस्रान्ते जायन्ते पुनरेव हि।
मन्वन्तरेषु नियतं तुल्यकार्यैः स्वनामभिः॥ १९॥

The sons of Devarṣi Krṣāśva, became the attributes of the gods. All of them at the end of the thousands of *yugas* in the different Manvantaras, are born again with similar achievements and with their respective designations.

इति श्रीकूर्मपुराणे पूर्वभागे वंशानुकीर्तनं
नामाऽष्टादशोऽध्यायः॥ १८॥

1. Kādraveyas a species of Nāga born from Tārkṣya (Kaśyapa) and Kadru having innumerable hoods. Paurāṇika Koṣa, p. 98.

Chapter-19

Description of the dynasty of Ṛṣis

सूत उवाच

एतानुत्पाद्य पुत्रांस्तु प्रजासन्तानकारणात्।
कश्यपः पुत्रकामस्तु चचार सुमहत्पः॥ १॥

Sūta said, “With the desire of begetting more sons, for the increase in worldly population, Kaśyapa performed great *tapas* for the continuity of progeny.

तस्यैवन्तपतोऽत्यर्थं प्रादुर्भूतौ सुताविमौ।
वत्सराश्चासितश्चैव तावुभौ ब्रह्मवादिनौ॥ २॥

As a result of his performing so severe penances, he produced two sons named Vatsara and Asita. Both of them were well-versed in Brahman.

वत्सरानैष्युवो जज्ञे रैभ्यश्च सुमहायशाः।
रैभ्यस्य जज्ञिरे शूद्राः पुत्राः श्रुतिमतां वराः॥ ३॥

Vatsara had a son named Naidhruva and Raibhya who were immensely glorious. Raibhya produced the sons known as Śūdras

who were the most excellent among the learned ones.

च्यवनस्य सुता भार्या नैदृवस्य महात्मनः।
सुमेधा जनयामास पुत्रान्वै कुण्डपायिनः॥४॥

Mahātmā Naidruva's wife was Sumedhā, the daughter of the sage Cyavana, who gave birth to the sons known as Kuṇḍapāyins.

असितस्यैकपर्णायां ब्रह्मिष्ठः समपद्यतः।
नामा वै देवलः पुत्रो योगाचार्यो महातपाः॥५॥

Asita produced a son who was well-versed in the Vedas, from his wife Ekaparṇā. He was known as Devala, who was a great preceptor of Yoga as well as performed great penance.

शाण्डिल्यः परमः श्रीमान् सर्वतत्त्वार्थविच्छुचिः।
प्रसादात्पार्वतीशस्य योगमुन्तमवासवान्॥६॥

The second son was known as Śāṇḍilya, who possessed enormous fortunes and was knower of the true principles. He, by the grace of Pārvatī, achieved the best of the yogic *Siddhis*.

शाण्डिल्यो नैदृवो रैष्यः त्रयः पुत्रस्तु काश्यपाः।
नवप्रकृतयो विप्राः पुलस्त्यस्य वदामि वः॥७॥

Śāṇḍilya, Naidruva and Raibhya, having human temperament, belonged to the race of Kaśyapa. O Brāhmaṇas, now I shall speak about the children of Pulastyā.

तृणबिन्दोः सुता विप्रा नामा ऐलविलाः स्मृताः।
पुलस्त्याय तु राजधिस्तां कन्यां प्रत्यपादयत्॥८॥

O Brāhmaṇas, Ailavilā was the daughter of the sage Tṛṇabindu, who was given over by the royal sage in marriage to the sage Pulastyā.

ऋषिस्त्वैलविलस्तस्यां विश्रवाः समपद्यतः।
तस्य पत्न्यश्वतस्तु पौलस्त्यकुलवर्द्धिकाः॥९॥

पुष्पोत्कटा च वाका च कैकसी देववर्णिनी।
रूपलावण्यसम्पन्नासांश्च शृणुत प्रजाः॥१०॥

From Ailavilā, the sage known as Viśravaś was born. He had four wives, who flourished the race of Pulastyā. They were known by the names of Puṣpotkaṭa, Vākā, Kaikasi and Devavarṇinī, all of them possessed excellent beauty. You listen to their progeny.

ज्येष्ठं वैश्रवणं तस्य सुषुवे देववर्णिनी।
कैकस्यजनयत्पुत्रं रावणं राक्षसाधिपम्॥११॥

कुष्मकर्णं शूर्पणखान्तरैव च विभीषणम्।
पुष्पोत्कटाप्यजनयत्पुत्रान्विश्रवसः शुभान्॥१२॥

महोदरं प्रहस्तञ्च महापार्श्वं खरस्तथा।
कुष्मीनसीन्तथा कन्यां वाकायां शृणुत प्रजाः॥१३॥

Devavarṇinī gave birth to the eldest of the sons known as Vaiśravāna. Kaikasi gave birth to Rāvaṇa, the lord of Rākṣasas. Thereafter, the son Kumbhakarṇa, Śūrpanakhā,¹ the daughter and Vibhīṣaṇa, another son were born to her. Puṣpotkaṭa on the other hand, gave birth to Mahodara, Prahaṣṭa, Mahāpārṣva and Khara, the sons, besides a daughter named Kumbhīṇasī. Now you listen about the children of Vākā.

त्रिशिरा दूषणश्वैव विद्युजिह्वो महाबलः।
इत्येते कूरकर्माणः पौलस्त्या राक्षसा दशा।

सर्वे तपोबलोत्कष्टा रुद्रभक्ताः सुधीषणाः॥१४॥

She gave birth to Trisiras, Dūṣaṇa and Vidyujihva of great strength. All of them were performers of the cruel deeds and came to be known as the ten Paulastya demons. All of them were endowed with the power of penance and physical strength. They were quite awful, and were immensely devoted to Rudra.

पुलहस्य मृगाः पुत्राः सर्वे व्यालश्च दंष्ट्रिणः।

भूताः पिशाचा ऋक्षाश्च शूकरा हस्तिनस्तथा॥१५॥

Pulaha's sons were deer, all kind of serpents, fanged beasts, goblins, Piśācas, bears, boars and the elephants.

अनपत्यः क्रतुसम्मिन् स्मृतो वैवस्वतेऽन्तरे।

मरीचे: कश्यपः पुत्रः स्वयमेव प्रजापतिः॥१६॥

In the Vaivasvata Manvantara, Kratu was without progeny. Kaśyapa who himself was Prajāpati, was the son of Marīci.

भृगोरथाभवच्छक्रो दैत्याचार्यो महातपाः।

स्वाध्याययोगनिरतो हरभक्तो महाद्युतिः॥१७॥

From Bhṛgu, was born Śukra, who became the preceptor of the demons. He engaged himself always in *stutis* and the yogic practices.

1. She was the sister of Rāvaṇa, the king of Laṅkā and of Khara, the king of Janasthāna. These Rākṣasas were probably barbarian kings reigning in the Southern India whom Rāma killed and extended his conquests.

He was quite illustrious and was devoted to Śiva.

**अत्रः पुत्रोऽभवद्विः सोदर्यस्तस्य नैष्ठुवः।
कृशाश्वस्य तु विप्रर्थे: धृताच्यामिति नः श्रुतम्॥ १८॥**

Vahni was the son of Atri and Naidhruva was his uterine-brother. It is heard that some sons were born of Ghṛtāci from the Brāhmaṇa sage Kṛśāsva.

**स तस्याञ्जनयामास स्वस्यात्रेयान्महौजसः।
वेदवेदाङ्गनिरतान्तपसा हतकिल्विषान्॥ १९॥**

The sons known as Svastyātreyas were included in them. All of them were fully devoted to the study of the Vedas and the post Vedic literature and destroyed their sins by performing *tapas*.

**नारदस्तु वसिष्ठाय ददौ देवीमरुथतीम्।
ऊर्ध्वेरितास्तु तत्रैव शापाद्वक्षस्य नारदः॥ २०॥**

Nārada had given over Arundhatī to Vasiṣṭha but at the same time, because of the curse of Dakṣa, he himself became a *Brahmacārī*.

**हर्ष्येषु तु नष्टेषु मायया नारदस्य तु।
शशाप नारदं दक्षः क्रोधसंरक्तलोचनः॥ २१॥
यस्मान्मम सुताः सर्वे भवता मायया द्विज।
क्षयन्नीतास्त्वशेषेण निरपत्यो भविष्यसि॥ २२॥**

This was due to the fact that when Haryāśvas (the sons of Dakṣa) were lost due to the *Māyā* of Nārada, Dakṣa Prajāpati, with eyes red shot with anger, pronounced a curse on Nārada- “Since you have destroyed all my sons with your illusion, therefore you will never have any sons.”

**अरुथत्यां वसिष्ठस्तु शक्तिमुत्यादयत्सुतम्।
शक्तेः पराशरः श्रीमान् सर्वज्ञस्तपतां वरः॥ २३॥**

Vasiṣṭha on the other hand, produced a son named Śakti, from his wife Arundhatī. Parāśara, the best of the ascetics, who was omniscient was born as a son to Śakti.

**आराध्य देवदेवेशमीशानं त्रिपुरान्तकम्।
लेखे त्वप्रतिमं पुत्रं कृष्णद्वैपायनं प्रभुम्॥ २४॥**

Parāśara, the great sage, adored the slayer of Tripuras, the Lord of the chief of Devas, Śiva and produced a great sage son named Lord

Kṛṣṇadvaipāyana.

**द्वैपायनाच्छुको जज्ञे भगवानेव शंकरः।
अंशांशेनावतीर्योर्व्या स्वं प्राप परमं पदम्॥ २५॥**

Śuka was born of Dvaipāyana, who resembled lord Śiva himself. He was born out of the amṛta of lord Śiva and then he attained his own great region.

**शुकस्यास्याभवन् पुत्राः पञ्चात्यन्तपस्त्विनः।
भूरिप्रवाः प्रभुः शशुः कृष्णो गौरश्च पञ्चमः॥ २६॥**

**कन्या कीर्तिमती चैव योगमाता धृतब्रता।
एतेऽत्रिवशाः कथिता ब्रह्मणा ब्रह्मवादिनाम्॥ २७॥**

अत ऊर्ध्वं निबोधत्वं कश्यपाद्राजसन्ततिम्॥ २८॥

Sukadeva, on the other hand, was immensely illustrious and produced five ascetic sons who came to be known by the names of Bhūriśravas, Prabhu, Śambhu, Kṛṣṇa and Gaura, besides three daughters known by the names of Kīrtimatī, Yogamātā and Dhṛtavrata. These persons of the family of Atri, the expounders of Brahman, have been narrated by Brahmā. Now you listen about the royal progeny from Kaśyapa.

**इति श्रीकूर्मपुराणे पूर्वभागे ऋषिवंशवर्णं नाम
एकोनविंशोऽध्यायः॥ १९॥**

Chapter-20

Description of Royal Dynasty

सूत उवाच

अदिति: सुषुवे पुत्रमादित्यं कश्यपात्रभुम्।
तस्यादित्यस्य चैवासीद्वार्याणां तु चतुष्टयम्॥ १॥
संज्ञा राज्ञी प्रभा छाया पुत्रांस्तासान्निबोधत।
संज्ञा त्वाष्ट्री तु सुषुवे सुर्यान्मनुमनुत्तमम्॥ २॥

Sūta said, “From Kaśyapa, Aditi produced a powerful son named Āditya, who had four wives named Saṃjñā, Rājñī, Prabhā and Chāyā. Listen to the names of their sons, Saṃjñā, the daughter of Tvaṣṭṛ, produced from the Sun-god, Yama, Yamunā and Vaivasvata, the best of Manus.

यमञ्च यमुनाञ्चैव राज्ञी रेवत्तमेव च।
प्रभा प्रभातमादित्या छाया सावर्णीमात्मजम्॥ ३॥

शनिञ्च तपतीञ्चैव विष्टिञ्चैव यथाक्रमम्।
मगोस्तु प्रथमस्यासन्नव पुत्रास्तु तत्समा:॥४॥

While Prabhā gave birth to Prabhāta as son from Āditya. Chāyā gave birth to sons Sāvarṇi, Śani, Tapati and Viṭi in the same order. The first Manu had nine sons who were as valorous as their father.

इक्ष्वाकुर्नभगञ्जैव धृष्टः शर्यातिरेव च।
नरिष्ठंतश्च नाभागो हरिष्टः कस्तस्तथा॥५॥
पृष्ठश्च महातेजा नवैते शक्तसन्निभाः।
इला ज्येष्ठा वरिष्ठा च सोमवंशं व्यवद्धयत्॥६॥

Their names were Ikṣvāku, Nabha, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Ariṣṭa, Karuṣa and illustrious Pr̥ṣadhma. All these nine were glorious like Indra. Ilā, the eldest and the most excellent, contributed to the growth of the race of the moon.

बुधस्य गत्वा भवनं सोमपुत्रेण सङ्गता।
असूत सोमजादेवी पुरुखसमुत्तमम्॥७॥

Reaching the abode of Buddha, in union with the son of the moon, the goddess Ilā, produced a son named Purūravas.

पितॄणां तृप्तिकर्त्तरं बुधादिति हि नः श्रुतम्।
प्राप्य पुत्रं सुविमलं सुध्युम इति विश्रुतम्॥८॥
इला पुत्रत्रयं लेखे पुनः स्त्रीत्वमविन्दता।
उत्कलञ्च गयञ्जैव विनतञ्च तथैव च॥९॥
सर्वे तेऽप्रतिमप्रख्याः प्रपन्नाः कमलोद्धवम्।
इक्ष्वाकोश्चाभवद्वीरो विकुक्षिनाम पार्थिवः॥१०॥

Purūravas, who had been born of Budha, was the propitiator of the Piṭrs. This has been heard by us. Ilā, after getting spotless son, well-known as Sudyumna, again attained womanhood, and gave birth to three sons named- Utkala, Gaya and Vinata. All these sons were immensely intelligent and were devoted to Brahmā. The valorous king Vikukṣi was born of Ikṣvāku.

ज्येष्ठपुत्रः स तस्यासीद्दश पञ्च च तत्सुताः।
तेषां ज्येष्ठः ककुत्स्योऽभूत्काकुत्स्यस्तु सुयोधनः॥११॥

He was the eldest son of Ikṣvāku, who had fifteen other sons. Kakustha was the eldest of them. Suyodhana was the son of Kakustha.

सुयोधनात्पृथुः श्रीमान्विश्वकर्ष पृथोः सुतः।
विश्वकादार्द्रेको धीमान्युवनाश्वश्च तत्सुतः॥१२॥

The glorious Pṛthu was born of Suyodhana, while Viśvaka was Pṛthu's son. The intelligent Ādraka was born from Viśvaka, who had a son named Yuvanāśva.

स गोकर्णमनुप्राप्य युवनाश्वः प्रतापवान्।
दृष्ट्वासौ गौतमं विप्रं तपन्तमनलप्रभम्॥१३॥

Once, the glorious Yuvanāśva, desirous of begetting a son, went to Gokarṇa-tīrtha, where he found the sage Gautama resembling the fire, performing the *tapas*.

प्रणम्य दण्डवद्धमौ पुत्रकामो महीपतिः।
अपृच्छत्कर्मणा केन धार्मिकं प्राप्नुयां सुतम्॥१४॥

With the desire to have a son, king prostrated before the sage Gautama and then asked him, "By what means can I achieve a righteous-minded son?"

गौतम उवाच

आगाध्य पुरुषं पूर्वं नारायणमनापयम्।
अनादिनिधनं देवस्यार्मिकं प्राप्नुयात्सुतम्॥१५॥

Gautama said, "By adoring the primordial person, lord Viṣṇu, having no beginning, middle or end, you can achieve the religious-minded son.

तस्य पुत्रः स्वयं ब्रह्मा पौत्रः स्यान्नीललोहितः।
तमादिकृष्णमीशानमाराध्यानोति सत्सुतम्॥१६॥

He is the one having Brahmā as his son, while the brown-bodied Śiva is his grandson, by adoring the same Kṛṣṇa Īśāna, everyone can achieve the best of son.

न यस्य भगवान् ब्रह्मा प्रभावं वेत्ति तत्त्वतः।
तमाराध्य हृषीकेशं प्राप्नुयाद्वार्मिकं सुतम्॥१७॥

The one whose power and influence is unknown even to Brahmā, by adoring the same lord Hṛṣikeśa, you can achieve the excellent son, with a religious mind."

स गौतमवचः श्रुत्वा युवनाश्वो महीपतिः।
आराधयन् हृषीकेशं वासुदेवं सनातनम्॥१८॥

Then king Yuvanāśva, listening to the words of the sage Gautama, started adoring the eternal Hṛṣikeśa.

तस्य पुत्रोऽभवद्वीरः सावस्तिरिति विश्रुतः।

निर्मिता येन सावस्तिः गौडदेशे महापुरी॥ १९॥

In due course of time, he had a valorous son, named Sāvasti, who established the city of Sāvasti in the land of Gauḍa.

तस्माच्च बृहदश्वोऽभूत्समात्कुवलयाश्वकः।

धुम्युमारः समभवत् धुम्युं हत्वा महासुरम्॥ २०॥

Bṛhadaśva was born of him. Kuvalayāśva was born of Bṛhadaśva. He became known as Dhundhumāra by killing the great Asura Dhundhu.

धुम्युमारस्य तनयास्त्रयः प्रोक्ता द्विजोत्तमाः।

दृढाश्वश्वैव दण्डाश्वः कपिलाश्वस्तथैव च॥ २१॥

दृढाश्वस्य प्रमोदस्तु हर्यश्वस्तस्य चात्मजः।

हर्यश्वस्य निकुञ्जस्तु निकुञ्जात्संहताश्वकः॥ २२॥

कृतश्वोऽथ रणाश्वश्च संहिताश्वस्य वै सुतौ।

युवनाश्वो रणाश्वस्य शक्तुन्यबलो युधिः॥ २३॥

After killing the demon Dhundhu,¹ he came to be known as Dhundhumāra, who had three sons, who were known as the excellent Brāhmaṇas. They were known as Daṇḍāśva, Dṛḍhāśva and Kapilāśva. Dṛḍhāśva had the son named Pramoda, whose son was known as Haryāśva. Nikumbha was born to Haryāśva while Saṁhatāśva was born to Nikumbha as a son. Saṁhatāśva had two sons known as Kṛtāśva and Raṇāśva. Yuvanāśva, the son of Raṇāśva, was as strong as Indra in the battle-field.

कृत्वा तु वारुणीमिष्टमृषीणां वै प्रसादतः।

लेभे त्वप्रतिमं पुत्रं विष्णुभक्तमनुत्तमम्॥ २४॥

मान्धातारं महाप्राज्ञं सर्वशस्त्रभृतं वरम्।

मान्धातुः पुरुकुत्सोऽभूदम्बरीश्वश्च वीर्यवान्॥ २५॥

मुचुकुदश्च पुण्यात्मा सर्वे शक्तसमा युधिः।

1. Bhāgavata Purāṇa IX.23.35-39 p. 473. One of the five sons of Rucaka whom his brother exiled. Śaivyā was his wife. Who was a barren woman. In a battle victory he got a merides whom he brought in a chariot. Śaivyā's fear did not allow him to reveal the truth. He called her his daughter-in-law. Viśvedevas and Pitara blessed her with a son Vidarbha whose two sons Krutha and Keśi started a lineage. Paurāṇika Kośa P. 189.

अम्बरीषस्य दायादो युवनाश्वोऽपरः स्मृतः॥ २६॥

By performing the Vārunī yajña and by the grace of the sages, Yuvanāśva got a son named Māndhātā, who was immensely wise, virtuous and was the best of all the carriers of the weapons. Māndhātā had three sons known as Purukutsa, valorous Ambarīṣa and the auspicious Mucukunda. All of them were like Indra on the battle-field. Ambarīṣa's successor was another Yuvanāśva.

हरितो युवनाश्वस्य हरितस्तसुतोऽभवत्।

पुरुकुत्सस्य दायादत्त्वसदस्युमर्हायशाः॥ २७॥

नर्मदायां समुत्पन्नः सम्भूतिस्तसुतः स्मृतः।

विष्णुवृद्धः सुतस्तस्य त्वनरण्योऽभवत्ततः।

बृहदश्वोऽनरण्यस्य हर्यश्वस्तसुतोऽभवत्॥ २८॥

Harita was the son of Yuvanāśva, and his son was known as Hārita. Purukutsa's successor was Trasadasyu of great fame. He had a son named Sambhūti, who was born of Narmadā. Viṣṇuvṛddha was the son of Sambhūti, while Anaraṇya was the son of Viṣṇuvṛddha. Bṛhadaśva was the son of Anaraṇya, who had a son named Haryāśva.

सोऽतीव धार्मिको राजा कर्दमस्य प्रजापतेः।

प्रसादाद्वार्मिकं पुत्रं लेभे सूर्यपरायणम्॥ २९॥

He was an extremely righteous king. By the grace of Kardama, the Prajāpati, he begot a son who was quite a religious one and was devoted to the sun.

स तु सूर्यं समध्यर्च्यं राजा वसुमानः शुभम्।

लेभे त्वप्रतिमं पुत्रं त्रिधन्वानमरिन्दमम्॥ ३०॥

Vasumanas was his name, who adored the sun, bestowed welfare on all and got a unique son named Tridhanvan who could subjugate his enemies.

अयग्याश्वमेधेन शत्रुञ्जित्वा द्विजोत्तमाः।

स्वाध्यायवान्दानशीलस्तीर्षुर्धर्मतप्यरः॥ ३१॥

O Excellent Brāhmaṇas, the king Vasumanas, after conquering the enemies, performed the Aśvamedha sacrifice. He was quite studious, charitable, devoted to *dharma* and was desirous of achieving *mokṣa*.

ऋषयस्तु समाजगुरुं ज्ञवाटं महात्मनः।
वसिष्ठकश्यपमुखा देवाश्चेन्पुरोगमाः॥ ३२॥

In the *yajña* performed by him, Vasiṣṭha, Kaśyapa and other Ṛsis participated, besides the gods headed by Indra.

तान् प्रणाम्य महाराजः प्रप्रच्छ विनयान्वितः।
समाप्य विधिवद्यज्ञं वसिष्ठादीन्द्रिजोत्तमान्॥ ३३॥

After completing the *yajña* appropriately and bowing in reverence to Vasiṣṭha and other excellent Brāhmaṇas, he asked them.

वसुमना उवाच

किं हि श्रेयस्करतरं लोकेऽस्मिन् ब्राह्मणर्थभाः।
यज्ञस्तपो वा संन्यासो द्रुतं मे सर्ववेदिनः॥ ३४॥

Vasumanas said, “O Excellent Brāhmaṇas, which is more conducive to welfare in this world? Is it sacrifice, penance or renunciation? Be pleased to tell me, O knowers of everything.”

वसिष्ठ उवाच

अधीत्य वेदान्विधिवत्सुतांश्चोत्पाद्य थलतः।
इष्टा यज्ञेश्वरं यज्ञर्गच्छेद्वनमथात्पवान्॥ ३५॥

Vasiṣṭha said, “After appropriate study of the Vedas, after begetting and assiduously bringing them up, one should worship the lord of *yajñas* by performing sacrifices and realising the Ātman should repair to the forest.”

पुलस्त्य उवाच

आराध्य तपसा देवं योगिनप्यरमेश्वरम्।
प्रवृजेद्विधिवद्यज्ञरिष्टा पूर्वं सुरोत्तमान्॥ ३६॥

Pulastya said, “Initially one should adore the gods, Parameśvara and perform the *yajñas*, then one should embrace *sannyāsa* (renunciation) appropriately.”

पुलह उवाच

यमाहुरेकं पुरुषं पुराणपरमेश्वरम्।
तपाराध्य सहस्रांसुन्तपसो मोक्षमानुयात्॥ ३७॥

Puloha said, “By means of penance, one shall propitiate that thousand-rayed deity whom they call the sole ancient Person and the Supreme Lord, and shall obtain liberation.”

जमदग्निरुवाच

अजो विश्वस्य कर्ता यो जगद्वाजं सनातनः।
अन्तमी च भूतानां स देवस्तपसेज्यते॥ ३८॥

Jamadagni said, “The one who is the seed of the universe, and is well aware of the inner feelings of all, is eternal, beyond birth, creator of the universe, the same Viṣṇu can be achieved with the performing of *tapas*.

विश्वामित्र उवाच

योऽग्निः सर्वात्मकोऽनन्तः स्वयम्भूर्विश्वतोमुखः।
स रुद्रस्तपसोयेण पूज्यते नेतरैर्मर्खेः॥ ३९॥

Viśvāmitra said, “The one who has the form of fire, is the universal soul, beyond measure, having faces all-round, besides being self-born, the same Rudra can be achieved by severe *tapas* and not with the performing of other sacrifices.”

भरद्वाज उवाच

यो यज्ञरिज्यते देवो वासुदेवः सनातनः।
स सर्वदैवततनुः पूज्यते परमेश्वरः॥ ४०॥

Bharadvāja said, “The eternal Vāsudeva, who is adored with the performing of the *yajñas*, and whose form is constituted of all deities, is the Supreme Lord and he should be adored.”

अत्रिरुवाच

यतः सर्वमिदं जातं यस्यापत्यं प्रजापतिः।
तपः सुमहदास्थाय पूज्यते स महेश्वरः॥ ४१॥

Atri said, “The one from whom the entire universe has emerged, and who has the son like Prajāpati Brahmā, the same Maheśvara should be adored performing the severe *tapas*.”

गौतम उवाच

यतः प्रधानपुरुषो यस्य शक्तिरिदं जगत्।
स देवदेवस्तपसा पूजनीयः सनातनः॥ ४२॥

Gautama said, “The one from whom Pradhāna and Puruṣa were born, and the one whose śakti is represented by the universe, the same eternal god of gods, can be achieved with the performing of *tapas*.”

कश्यप उवाच

सहस्रनयनो देवः साक्षी शम्भुः प्रजापतिः।
प्रसीदति महायोगी पूजितस्तपसा परः॥ ४३॥

Kaśyapa said, "The god who is the witness of all, having a thousand eyes, besides being the excellent yogī and Prajāpati, the same Śambhu is pleased with the performing of the *tapas*."

क्रतुरुवाच

प्राप्ताद्ययनयज्ञस्य लब्धपुत्रस्य चैव हि।
नान्तरेण तपः कश्चिद्दर्घमशास्त्रेषु दृश्यते॥ ४४॥

Kratu said, "The one who has achieved Vedic studies and performed *yajñas*, besides the sons, for such a person, there could be no other way, except to perform the penance. Nothing else is advised in the *dharmaśāstras*."

इत्याकर्षं स राजपित्तान् प्रणाम्यातिहष्टधीः।
विसर्जयित्वा संपूज्य त्रिधन्वानमथाब्रवीत्॥ ४५॥

Hearing this from the Royal-Rṣis, that saintly king, feeling extremely delighted, bowed in reverence before the sages and after adoring them, sent them off. Then he spoke to Tridhanvan.

अपराधयिष्ये तपसा देवमेकाक्षराह्यम्।
प्राणं ब्रह्मतं पुरुषमादित्यान्तरसंस्थितम्॥ ४६॥

"By means of penance I shall now worship the Lord designated with the single syllable Om, the great *puruṣa* who is lodged in the middle of the solar disc.

त्वनु धर्मरतो नित्यं पालयैतदतन्द्रितः।
चातुर्वर्णसमायुक्तमशेषं क्षितिमण्डलम्॥ ४७॥

You getting free from laziness, devoting yourself to *dharma*, protect the entire earth comprising of the four castes of people."

एवमुक्त्वा स तद्राज्यं निदायात्मभवे नृपः।
जगामारण्यमन्धस्तपस्तुमनुत्तमम्॥ ४८॥

Thus speaking, the sinless king entrusted the care of his kingdom to his son and retired to the forest for the performing of severe *tapas*.

हिमवच्छिखरे रम्ये देवदारुवनाश्रये।
कन्दमूलफलाहरैरुत्पन्नैरयजत्सुरान्॥ ४९॥

He reached the beautiful peaks of Himālaya, in the forest of Devadāru and started worshipping the gods with bulbous and other roots and fruits grown in the forest and subsisted on them.

संवत्सरशतं साग्रं तपोनिर्दूतकिल्बिषः।
जजाप मनसा देवीं सावित्रीं वेदमातरम्॥ ५०॥

He burnt all his sins performing *tapas* for more than a hundred years and continued reciting the Mantras of goddess Sāvitri, the mother of the Vedas.

तस्यैवतपतो देवः स्वयम्भूः परमेश्वरः।
हिरण्यगर्भो विश्वात्मा तं देशमगमत्स्वयम्॥ ५१॥

Finding him so engaged in hard penance, Hiranyagarbha, lord Svayambhūva, the soul of the world, himself reached there.

दृष्ट्वा देवं समायानं ब्रह्माणं विश्वतोमुखम्।
नाम शिरसा तस्य पादयोर्नाम कीर्त्यन्॥ ५२॥

Finding the arrival of the Lord Brāhmā, having faces in all the four directions, the king reciting his name, fell over the feet of lord Brahmā in reverence.

नमो देवाधिदेवाय ब्रह्मणे परमात्मने।
हिरण्यमूर्तये तु तु तु सहस्राक्षाय वेदसे॥ ५३॥

He said, "O God of gods, O Brāhmā, O Supreme soul, the gold-complexioned creator having a thousand eyes, salutation to you.

नमो धात्रे विधात्रे च नमो देवात्ममूर्तये।
सांख्ययोगाधिगम्याय नमस्ते ज्ञानमूर्तये॥ ५४॥

You are *Dhātā* and *Vidhātā*, salutation to you. Salutation to the form of the soul of the gods. You could be achieved through the knowledge and practice of *sāṃkhya* and *yoga*, salutation to you.

नमस्त्रिमूर्तये तु तु तु स्त्रै सर्वार्थवेदिने।
पुरुषाय पुराणाय योगिनां गुरवे नमः॥ ५५॥

Salutation to you having the form of Trimūrti. Salutation to the *Purāṇa Puruṣa* and the preceptor of the yogīs."

ततः प्रसन्नो भगवान्विरच्छिविश्वभावनः।
वरं वरय भद्रन्ते वरदोऽस्मीत्यभाषतः॥ ५६॥

Then, lord Brahmā feeling pleased, said, "Let you meet with welfare. I intend to bestow a boon on you. I am the granter of boons."

राजोवाच

जपेयन्देवदेवेश गायत्रीं वेदमातरम्।
भूयो वर्षशतं साग्रं तावदायुभवेन्मम॥ ५७॥

The king said, “O Lord of gods, I should have the longevity for the period of a hundred years and more so that I could continue to recite the mantra of Gāyatrī, the mother of the Vedas.”

वाढमित्याह विश्वात्मा समालोचनं नराधिपम्।
सृष्टा कराभ्यां सुप्रीतस्त्रैवान्तरथीयता॥५८॥

The universal soul—Brahmā, said looking at the king, “Very well.” Thereafter, the delightful Brahmā touched the king with both his hands and disappeared thereafter.

सोऽपि लब्धवरः श्रीमाङ्गजापातिप्रसन्नधीः।
शान्तस्त्रिष्ववणस्नायी कन्दमूलफलाशनः॥५९॥

Soon after the receiving of the boon, the delightful king continued the reciting of the *mantra*. He took bath thrice a day, feeling calm continued to consume fruits and roots.

तस्य पूर्णे वर्षश्चते भगवानुग्रदीधितिः।
प्रादुरासीन्महायोगी भानोर्मण्डलमध्यतः॥६०॥

After completion of a hundred years, the lord of fierce-rays, the great Yогin, appeared in front of him from the solar disc of the sun.

तं दृष्ट्वा वेदवपुषं मण्डलस्थं सनातनम्।
स्वयम्भुवमनाद्यन्तं ब्रह्माणं विस्मयङ्गतः॥६१॥

Finding Brahmā, having the body of the Vedas, being eternal, lodged in the solar disc, the king felt surprised.

तुष्टव वैदिकर्मत्रैः सावित्रा च विशेषतः।
क्षणादपश्यत्पुरुषं तमेव परमेश्वरम्॥६२॥

He started offering prayer to him reciting the Vedic hymns, more particularly the *Sāvitrī mantra*. After a moment, he found him in the form of Parameśvara.

चतुर्मुखं जटामौलिमष्टहस्तं त्रिलोचनम्।
चन्द्रावयवलक्ष्माणं नरनारीतनुं हरम्॥६३॥

He had four faces, had matted locks of hair over the head, had eight hands and three eyes. He was marked with the moon’s digits; infact he was Ardhanārīśvara (half male and half female body) Śiva.

भासयन्तं जगत्कृत्स्नं नीलकण्ठं स्वरश्मिभिः।
रक्तमाल्यानुलेपनम्॥६४॥

The entire universe had been covered with his

rays. He had a blue throat, was clad in red garments, garlands and unguents. He himself was red in colour.

तद्वावभावितो दृष्ट्वा सद्दावेन परेण हि।
ननाम शिरसा रुद्रं सावित्रा तेन चैव हि॥६५॥

Having an audience with such a Rudradeva, the king becoming emotional, with an overwhelming mind, reciting the *Gāyatrī mantra*, with devotion, offered his salutation to Rudradeva, lowering his head.

नमस्ते नीलकण्ठाय भास्वते परमेष्ठिनः।
त्रयीमयाय रुद्राय कालरूपाय हेतवे॥६६॥

Then the king said, “O Nīlakanṭha, O Illustrious Parameṣṭhī, the form of the Vedas, Rudra, Kālarūpa and the cause of all, salutation to you.”

तदा प्राह महादेवो राजानं प्रीतमानसः।
इमानि मे रहस्यानि नामानि शृणु चानघ॥६७॥

Then Mahādeva, getting pleased spoke to the king, “O sinless king, these are my secret names and you care to listen to them.

सर्ववेदेषु गीतानि संसारशमनानि तु।
नमस्कुरुष्व नृपते एधिर्मा सततं शुचिः॥६८॥

All of them have been described in the Vedas and are blissful for the world. O King, keeping yourself always pure, you adore me with the reciting of these names.

अधीष्ठ शतरुद्रीयं चजुषां सारमुद्घृतम्।
जपस्वानन्यचेतस्को मस्यासक्तमना नृप॥६९॥

O King, completely devoting yourself in me, you study and recite the Śatarudrīya-adhyāya which is the gist of Yajurveda.

ब्रह्माचारी निराहारो भस्मनिष्ठः समाहितः।
जपेदामरणादुद्रं स याति परमं पदम्॥७०॥

A person, who, being a celibate, observing fast, applying ashes over the body, with a devoted mind, recites my Japa of Rudra, till the time of death, he achieves the supreme position.”

इत्युक्त्वा भगवानुद्रो भक्तानुग्रहकाम्यया।
पुनः संवत्सरशतं राजे ह्यायुरकल्पयत्॥७१॥

Thus speaking, lord Rudra, bestowed to him

another lease of life of a hundred years. He is always benevolent on his devotees.

दत्त्वास्मै तत्परं ज्ञानं वैराग्यं परमेश्वरः।
क्षणादत्तदीर्थे रुद्रस्तदद्भुतपित्वाभवत्॥७२॥

Paraimeśvara Rudra, bestowing the supreme knowledge and detachment, disappeared in a moment. In this way, the astonishing event happened.

राजापि तपसा रुद्रं जजापानन्यमानसः।
भस्मच्छन्नत्रिष्ववणं स्नात्वा शान्तः समाहितः॥७३॥

The king also, applied ashes over his body, taking bath every day, remaining calm, with a devoted mind, started performing the *japam* of Śatarudrīya.

जपतस्तस्य नृपतेः पूर्णे वर्षशते पुनः।
योगप्रवृत्तिरभवत्कालात्कालपरं पदम्॥७४॥
विवेशैतद्वेदसारं स्थानं वै परमेष्ठिनः।
भानोः सुमण्डलं शुश्रृं ततो यातो महेश्वरम्॥७५॥

While so performing the *japam* for a period of full hundred years, the Yogic activity began to function (resulting in deeper mediation). Then after some time, the king entered the place of Brahmā, the Parameṣṭhi, who is the gist of the Vedas. Then achieving the solar region, finally achieved the place of Maheśvara, which happened to be the supreme.

यः पठेच्छुणुयाद्वापि राजश्चरितमुत्तमम्।
स्वपापविनिर्मुक्तो ब्रह्मलोके महीयते॥७६॥

A person who reads or even listens to the excellent conduct of the king Vasumanas, he getting relieved of all the sins, is adored in the Brahmaloka.

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशकीज्ञने विशोऽध्यायः।

righteous mind. He got a son who was well-read and was known by the name of *Trayāruṇa*.

तस्य सत्यव्रतो नाम कुमारोऽभूमहाबलः।
भार्या सत्यधना नाम हरिश्चन्द्रमजीजनत्॥ २॥

He had a son named Satyavrata who was extremely strong. Satyadhanā was the name of his wife and Hariścandra was born of her.

हरिश्चन्द्रस्य पुत्रोऽभूद्रेहितो नाम वीर्यवान्।
हरितो रोहितस्याथ धुम्युस्तस्य सुतोऽभवत्॥ ३॥
विजयश्च सुदेवश्च धुम्युपत्रौ बभूवतुः॥
विजयस्याभवत्युत्रः कारुको नाम वीर्यवान्।
कारुकस्य वृकः पुत्रस्तस्माद्वाहुरजायत्॥ ४॥
सगरस्तस्य पुत्रोऽभूद्राजा परमधार्मिकः।
द्वे भार्ये सगरस्यापि प्रभा भानुमती तथा॥ ५॥
ताभ्यामाराथितो वह्निः प्रददौ वरमुत्तमम्।
एकं भानुमतीपुत्रमगृहादसमञ्जसम्॥ ६॥
प्रभा षष्ठिसहस्रन्तु पुत्राणां जगृहे शुभा।
असमञ्जसपुत्रोऽभूदंशुमान्नाम पार्थिवः॥ ७॥

Rohita was the son of Hariścandra who was quite valorous. Vṛka was the son of Rohita, from whom was born Bāhu. Harita was Rohita's son. Harita's son was known as Dhundhu. Sudeva and Vijaya were the two sons of Dhundhu. Kāruka, the son of Vijaya was extremely valorous. Sagara, his son, was an extremely virtuous king. Sagara had two wives, known as Prabhāvatī and Bhānumatī. Both of them had been bestowed with a boon each by lord Agni. Bhānumatī gave birth to a son named Asamañjasa, while Prabhāvatī produced sixty thousand sons. The son of Asamañjasa was known as the king Arñśumān.

तस्य पुत्रो दिलीपस्तु दिलीपातु भगीरथः।
येन भागीरथी गङ्गा तपः कृत्वावतारित॥ ८॥

Dilīpa was his son and Bhagīratha was born to Dilīpa. Bhagīratha, after performing severe *tapas*, brought Gaṅgā over the earth. Because of this she came to be known as Bhāgīrathī.

प्रसादादेवदेवस्य महादेवस्य धीमतः।
भगीरथस्य तपसा देवः प्रीतमना हरः॥ ९॥

The wise Mahādeva, the god of gods, had been merciful on him. With the *tapas* performed

Chapter-21

Description of Ikṣvāku Dynasty (Story of Rāma)

सुत उवाच

त्रिधन्वा राजपुत्रस्तु धर्मेणापालयन्महीम्।
तस्य पुत्रोऽभवद्विद्वांसस्यारुण इति श्रुतः॥ १॥

Sūta said, "Thereafter Tridhanvan, the son of the king, started ruling the country with a

by Bhagīratha, lord Śiva felt delighted.

बधार शिरसा गङ्गां सोमान्ते सोमभूषणः।
भगीरथसुतश्चापि श्रुतो नाम बधूव ह॥ १०॥

Then the moon-bedecked Mahādeva bore Gaṅgā on his head near the moon-crest. Śruta was known as the son of Bhagīratha.

नाभागस्तस्य दायादः सिंधुद्वीपस्ततोऽभवत्।
अयुतायुः सुतस्तस्य ऋतुपर्णो महाबलः॥ ११॥

He had a son named Nābhāga, while Sindhudvīpa was the son of Nābhāga. His son came to be known as Ayutāyu who had a son named R̥tuparṇa.

ऋतुपर्णस्य पुत्रोऽभूत्सुदासो नाम धार्मिकः।
सौदासस्तस्य तनयः ख्यातः कल्माषपादकः॥ १२॥

Saudāsa was the most religious-minded son of R̥tuparṇa. Saudāsa had a son named Kalmāṣapāda.

वसिष्ठस्तु महातेजाः क्षेत्रे कल्माषपादके।
अश्मकं जनयामास तमिक्षवाकुकुलध्वजम्॥ १३॥
अश्मकस्योत्कलायान्तु नकुलो नाम पार्थिवः।
स हि रामभयाद्राजा वनं प्राप सुदुःखितः॥
दधत् स नारीकवचं तस्माच्छतस्थोऽभवत्।
तस्माद्विलिलिः श्रीमान् वृद्धशर्मा च तत्सुतः॥ १४॥
तस्माद्विश्वसहस्तस्मात्खट्वाङ् इति विश्रुतः।
दीर्घबाहुः सुतस्तस्माद्रघुस्तस्मादजायत॥ १५॥

Vasiṣṭha of great splendour begot of the wife of Kalmāṣapāda the son named Asmaka, who was established as the flag for the Ikṣvāku dynasty. From Utkalā, the wife of Aśmaka, a son named Nakula was born, who became the king. The said king went on exile getting frightened from Paraśurāma. Reaching in the forest, he took to the form of a woman. Śataratha was born of Nakula, while Bilibili was born as son of Śataratha. Vṛddhaśarmā was born to him as his son. He had a son named Viśvasha, who had a well-known son named Khaṭvāṅga. Dīrghabāhu was his son. Raghu was born of Dīrghabāhu.

रघोरजः समुत्पन्नो राजा दशरथस्ततः।
रामो दाशरथिर्विरो धर्मज्ञो लोकविश्रुतः॥ १६॥
भरतो लक्ष्मणश्चैव शानुमन्त्र महाबलः।

सर्वे शक्तसमा युद्धे विष्णुशक्तिसमान्विताः॥ १७॥

Aja was born as son to Raghu, while Daśaratha was born as son to Aja. The valorous and great Rāma was born as a son to Daśaratha. He was immensely strong, religious-minded and glorious. Besides Rāma, Daśaratha had three more sons known as Bharata, Lakṣmaṇa and valorous Śatrughna. All of them having possessed the sakti of Viṣṇu, were comparable to Indra in the battlefield.

जज्ञे रावणनाशार्थं विष्णुरंशेन विश्वभुक्।
रामस्य भार्या सुभगा जनकस्यात्मजा शुभा॥ १८॥
सीता त्रिलोकविख्याता शीलौदार्यगुणान्विता।
तपसा तोषिता देवी जनकेन गिरोन्द्रजा॥ १९॥
प्रायच्छज्जानकीं सीतां राममेवाश्रितं पतिम्।

Lord Viṣṇu, the consumer of the universe, had incarnated on earth from his own *anīśa* for the killing of Rāvaṇa. The extremely virtuous wife of Rāma was Sītā, the daughter of Janaka and was well known in the three worlds. She was quite humble and extremely beautiful. Because the king Janaka had pleased Pārvatī, the daughter of Himālaya, therefore Pārvatī gave away Sītā to Janaka as his daughter. Sītā on the other hand, had the support of Rāma who became her husband.

प्रीतश्च भगवानीशस्त्रिशूली नीललोहितः॥ २०॥
प्रददौ शत्रुनाशार्थं जनकायाद्वृतं धनुः।
स राजा जनको धीमान् दातुकामाः सुतामिमाम्॥ २१॥
अघोषयद्मित्रघो लोकेऽस्मिद्विजपुङ्गवाः।
इदं धनुः समादातुं यः शक्नोति जगत्नये॥ २२॥
देवो वा दानवो वापि स सीतां लब्धुपर्हति।

The bluish-red complexioned, trident bearer Śiva, feeling extremely delighted, for the destruction of the enemies, handed over an astonishing bow to Janaka. O Best of the Brāhmaṇas, the intelligent king Janaka, the destroyer of his enemies on earth, desirous of the marriage of his daughter, declared that who-so-ever shall lift up the bow would achieve Sītā in the marriage.

विज्ञाय रामो बलवाङ्मनकस्य गृहं प्रभुः॥ २३॥
भञ्ज्यामास चादाय गत्वासौ लीलयैव हि।

उद्वाहाथ तां कन्यां पार्वतीमिव शंकरः॥ २४॥

रामः परमधर्मात्मा सेनामिव च षण्मुखः।

Knowing about the vow of Janaka, the valorous lord Rāma, reached the abode of Janaka and lifting the bow playfully, broke it. Then Sītā was married to Rāma, the highly virtuous soul, as Pārvatī had been wedded to Śiva, or Senā was married to six-headed god Kārttikeya. Thus Sītā was married to Rāma.

ततो बहुतिथे काले राजा दशरथः स्वयम्॥ २५॥

रामं ज्येष्ठसुतं वीरं राजानं कर्तुमर्हसि।

तस्याथ पल्ली सुभगा कैकेयी चारुहासिनी॥ २६॥

निवारयामास पर्ति प्राह सप्त्वान्तमानसा।

मत्सुतं भरतं वीरं राजानं कर्तुमारभत्॥ २७॥

पूर्वमेव वरौ यस्मादत्तौ मे भवता यतः।

स तस्या वचनं श्रुत्वा राजा दुःखितमानसः॥ २८॥

Thereafter the lapse of a long period, the king Daśaratha, himself desired to crown his son Rāma as the king. Then his wife Kaikeyī who was quite beautiful and fortunate, stopped her husband and said, "My valorous son Bharata is fit enough to be crowned as the king, because earlier you had promised me to give two boons. The king Daśaratha felt dejected in his mind with the listening to her words.

बाढमित्यब्रवीद्वाक्यं तथा रामोऽपि धर्मवित्।

प्रणम्याथ पितुः पादौ लक्ष्मणेन सहाच्युतः॥ २९॥

ययौ वनं सपल्नीकः कृत्वा समयमात्मवान्।

But inspite of his mind having been hurt, Daśaratha agreed to her words with a heavy heart, saying, "So be it." Accordingly the unwavering Rāma, the knower of Dharma, who could not transgress the traditions, accompanied by Lakṣmaṇa, bowing at the feet of Daśaratha, proceeded on to the forest with his wife Sītā.

संवत्सराणां चत्वारि दश धैव महाबलः॥ ३०॥

उवास तत्र भगवान् लक्ष्मणेन सह प्रभुः।

कदाचिद्द्वस्तोऽरण्ये रावणो नाम राक्षसः॥ ३१॥

परिद्राजकवेषणं सीतां हत्वा ययौ पुरीम्।

अदृष्टा लक्ष्मणो रामः सीतामाकुलितेन्द्रियौ॥ ३२॥

दुःखशोकाभिसन्तसौ बभूवतुरस्त्वद्मौ।

In this way, the valorous Rāma dwelt in the

forest for a period of fourteen years along with Lakṣmaṇa. During his stay in the forest, a Rākṣasa named Rāvaṇa, taking to the form of an ascetic, kidnapped Sītā and took her to his place. Both Rāma and Lakṣmaṇa finding Sītā absent from Pañcavati,¹ became extremely anguish and sorrow. He was the destroyer of the enemies, but still they were overpowered with grief and pain.

ततः कदाचित्कपिना सुग्रीवेण द्विजोत्तमाः॥ ३३॥

वानराणामभूत्सर्वं रामस्याक्लिष्टकर्मणः।

सुग्रीवस्यानुगो वीरो हनूमान्नाम वानरः॥ ३४॥

वायुपुत्रो महातेजा रामस्यासीलियः सदा।

स कृत्वा परमं धैर्यं रामाय कृतनिश्चयः॥ ३५॥

आनयिष्यामि तां सीतामित्युक्त्वा विच्छार ह।

महीं सागरपर्यन्तां सीतादर्शनतत्परः॥ ३६॥

O Best of the sages, then at some time Rāma of indefatigable energy, the performer of the great deeds, made friendship with Sugrīva². Sugrīva had a faithful attendant named Hanumān who was the son of the wind-god. He became dear to Śrī Rāma. Hanumān, keeping enormous patience, reached before Rāma and emphatically told him, "I shall surely bring Sītā back." Thus speaking, he traversed throughout the areas upto the ocean in search of Sītā.

जगाम रावणपुरीं लङ्घां सागरसंस्थिताम्।

तत्राथ निज्जने देशे वृक्षमूले शुचिस्मिताम्॥ ३७॥

अपश्यदमलां सीतां राक्षसीभिः समावृताम्।

अश्लूर्णेक्षणां हृद्यां संस्मरन्तीपनिदिताम्॥ ३८॥

राममितीवरश्यामं लक्ष्मणञ्चात्मसंस्थिताम्।

निवेदयित्वा चात्मानं सीतायै रहसि प्रभुः॥ ३९॥

He ultimately reached the city of Laṅkā- the

1. Nasik, a district in the Bombay Presidency, is now pointed out as corresponding with the Pañcavati forest of Rāmāyaṇa. The river Godāvarī still flows there.

2. Sugrīva was the king and Hanumān the commander-in-chief of the Vānaras. They were a non-Aryan tribe inhabiting south India, corresponding, in my belief, with the modern Shanars living in the Southern districts of Madras. Sugrīva's fort is still pointed out in the jungles of Travancore, Kishkinda was the capital of Sugrīva.

capital of Rāvāṇa, which was lodged in the mid-ocean. There he saw Sītā lodged in a lonely forest under the shade of a tree. The spotless and chaste Sītā was surrounded by the demonesses. Her eyes were wet with tears, still she appeared quite graceful. She looked innocent while uttering the name of Rāma. Her mind was absorbed in the memories of dark blue-complexioned Rāma and the self-possessed Lakṣmaṇa. Hanumān, finding Sītā in seclusion, introduced himself to her.

असंशयाय प्रददावस्यै रामाङुलीयकम्।
दृष्ट्वांगुलीयकं सीता पत्न्यः परमशोभनम्॥४०॥
मे ने सप्तागतं रामं प्रीतिविस्फुरितेक्षणा।
समाश्वास्य तदा सीतां दृष्ट्वा रामस्य चान्तिकम्॥४१॥
नयिष्ये त्वां महाबाहुमुक्त्वा रामं ययौ पुनः।
निवेदयित्वा रामाय सीतादर्शनमात्मवान्॥४२॥
तस्यौ रामेण पुरतो लक्ष्मणेन च पूजितः।

For the removal of any doubt, Hanumān handed over the finger ring of Rāma to Sītā. At that point of time finding the beautiful finger ring of her husband, Sītā whose eyes blossomed because of the love of her husband, accepted it as if Rāma himself had met her. Hanumān on the other hand, reassured Sītā variously and said, "I shall myself carry you to the large-armed Rāma." Thus speaking he again returned to Rāma. Hanumān who had controlled all his senses, narrated to Rāma about his audience with Sītā. Thus having been adored by Lakṣmaṇa, he stood before Rāma.

ततः स रामो बलवान्सार्थं हनुमता स्वयम्॥४३॥
लक्ष्मणेन च युद्धाय बुद्धिज्ञके हि राक्षसः।
कृत्वाथ वानरशैलकामार्गं महोदये॥४४॥
सेतुं परमधर्मात्मा रावणं हतवान्त्रभुः।
सपलीकं हि ससुतं सधातुकमरिन्दमः॥४५॥
आनयामास तां सीतां वायुपुत्रसहायवान्।
सेतुमध्ये महादेवपीशानं कृतिवाससम्॥४६॥
स्थापयामास लिङ्गस्यं पूजयामास राघवः।

Thereafter, the valorous Rāma, in the company of Lakṣmaṇa and Hanumān, together with the hundreds of monkeys built a bridge over the ocean and prepared a road for reaching

Laṅkā. Thereafter, the religious Rāma, killing Rāvāṇa, together with his wife, son and the brothers, with the help of Hanumān, the son of the wind-god, got Sītā back from Laṅkā. He also built a temple in the middle of the bridge, dedicated to lord Kṛttivāsa Śiva, enshrining Śivalīṅga therein. Thereafter Rāghava Rāma adored Śiva.

तस्य देवो महादेवः पार्वत्या सह शंकरः॥४७॥
प्रत्यक्षमेव भगवान्दत्तवान्वरमुत्तमम्।
यत्त्वया स्थापितं लिङ्गं द्रक्ष्यन्तीदं द्विजातयः॥४८॥
महापातकसंयुक्तास्तेषां पापं विनक्ष्यति।
अन्यानि चैव पापानि स्नातस्यात्र महोदयै॥४९॥

Thereafter, lord Śiva appeared before Rāma with Pārvatī. Lord Śiva bestowed an excellent boon on Rāma saying, "The *linga* which has been consecrated by you, shall be visited by all the people. Even the grave sinners who would visit this place shall be relieved of all the sins. Similarly, a person who shall take bath in the ocean, all his sins will be washed out.

दर्शनादेव लिङ्गस्य नाशं यान्ति न संशयः।
यावत्स्थास्यन्ति गिरयो यावदेशा च मेदिनी॥५०॥
यावत्सेतुश्च तावद्य स्थास्याप्यत्र तिरोहितः।
स्नानं दानं तपः श्राद्धं सर्वं भवतु चाक्षयम्॥५१॥

With the mere look at the Rāmeśvara *linga*, all the sins of a person shall be washed out. There is not the slightest doubt about it. Till the mountain are there on earth, and the earth remains, the bridge will continue here. I shall stay here in an invisible form. The bath taken here and the charities performed at this place shall remain undecaying. The Śrāddhas performed here shall also be undecaying or everlasting.

स्मरणादेव लिङ्गस्य दिनपापं प्रणश्यति।
इत्युक्त्वा भगवाञ्छम्भुः परिष्वज्य तु राघवम्॥५२॥
सनन्दी सगणो रुद्रस्त्रैवान्तरधीयत।
रामोऽपि पालयामास राज्यं धर्मपरायणः॥५३॥

With the mere recollection of this *linga*, the sins performed during the day shall be wiped out." Thus speaking, Lord Śiva embraced Rāma. Then lord Śiva together with Nandin and other

attendants, disappeared from the scene. Thereafter, the religious-minded Rāma ruled the country with due devotion to piety.

अभिषित्तो महातेजा भरतेन महाबलः।
विशेषाद्ब्राह्मणान्सर्वान्यूजयामास चेश्वरम्॥५४॥
यज्ञेन यज्ञहन्तारमप्त्वेनेन शङ्करम्।
रामस्य तनयो जज्ञे कुश इत्यभिविश्रुतः॥५५॥
लवश्च सुमहाभागः सर्वतत्त्वार्थवित्सुधीः।
अतिथिस्तु कुशाज्जने निषधस्तत्सुतोऽभवत्॥५६॥
नलश्च निषधस्यासीत् नभस्तस्मादजायत।
नभसः पुण्डरीकाक्षः क्षेमधन्वा तु तत्सुतः॥५७॥

Bharata on the other hand, crowned Rāma as the king. He especially honoured the lord as well as the Brāhmaṇas. Rāma pleased lord Śiva, the destroyer of the sacrifice of Dakṣa, with the performing of Aśvamedha sacrifice. Rāma had a son named Kuśa. He had another son named Lava, who was well-versed in the entire scriptures as well as the principles. A son named Atithi was born to Kuśa, who had a son named Niṣadha. Nala was born as son to Niṣadha. Nabhas was born of him. Puṇḍarīkākṣa was the son of Nabhas, while Kṣemadhanvan was his son.

तस्य पुत्रोऽभवद्वीरो देवानीकः प्रतापवान्।
अहीनगुस्तस्य सुतो महस्वांस्तस्तुतोऽभवत्॥५८॥

A son named Devānīka was born to Kṣemadhanvan. Ahīnagu was his son and had Mahasvān as his son.

तस्माद्यन्द्रावलोकस्तु ताराधीशश्च तत्सुतः।
ताराधीशाद्यन्द्रगिरिर्भार्नुवित्तस्ततोऽभवत्॥५९॥
श्रुतायुरभवत्समादेते चेक्ष्वाकुवंशजाः।
सर्वे प्राधान्यतः प्रोक्ताः समासेन द्विजोक्तमाः॥६०॥
य इमं शृणुयान्नित्यमिक्ष्वाकोर्वशमुत्तमम्।
सर्वपापविनिर्मुक्तो देवलोके महीयते॥६१॥

Candrāvaloka was born to him. Tārādhīśa happened to be his son. Candragiri was born of Tārādhīśa. Bhānuvitta was born of him. He had a son named Śrutāyu. All of them were born in Ikṣavāku dynasty. O Excellent Brāhmaṇas, I have spelt out the names of prominent kings in brief. A person who listens to the story of the

Ikṣavāku dynasty, he getting relieved of all the sins, achieves Devaloka (the heavenly region).

इति श्रीकूर्मपुराणे पूर्वभागे इक्ष्वाकुवंशवर्णनं नाम
एकविंशोऽध्यायः॥२१॥

Chapter-22

Description of Lunar Dynasty

सूत उवाच

ऐलः पुरुरवाश्वाथ राजा राज्यमपालयत्।
तस्य पुत्रा बभूवुहि षडिन्द्रसमतेजसः॥ १॥

Sūta said, "Thereafter Purūravas, the son of Ilā, started ruling the country. He had six sons who were as valorous as Indra.

आयुर्मायुरमायुश्च किञ्चायुश्चैव वीर्यवान्।
शतायुश्च श्रुतायुश्च दिव्याश्चैवोर्वशीसुताः॥ २॥

The divine sons of Urvaśī were- Āyu, Māyu, Amāyu, valorous Viśvāyu, Satāyu and Śrutāyu.

आयुषस्तनया वीरा: पञ्चैवासन्महौजसः।
स्वर्भानुतनयायां वै प्रभायामिति नः श्रुतम्॥ ३॥

The five valorous sons of Āyu, were born of Prabhā, the daughter of Svarbhānu. This is what has been heard by us.

नहुषः प्रथमस्तेषां धर्मजो लोकविश्रुतः।
नहुषस्य तु दायादाः पञ्चेन्द्रोपमतेजसः॥ ४॥
उत्पन्नाः पितृकन्यायां विरजायां महाबलाः।
यातिर्यातिः संयातिरायातिः पञ्चमोऽश्रुकः॥ ५॥

Nahuṣa was the first among them, who had been well-versed in *dharma* and was quite famous. Nahuṣa had five illustrious successors, comparable with Indra in splendour. They were born of Virajā, the daughter of *Pitṛs*. They were known by the names of Yati, Yayāti, Saṁyāti, Āyāti and Aśvaka.

तेषां यथाति पञ्चानां महाबलपराक्रमः।
देवयानीमुशनसः सुतां भार्यामवाप सः॥ ६॥

Out of these five sons, Yayāti possessed enormous prowess and was quite strong. He got Devayānī, the daughter of Śukra as his wife.

शर्मिष्ठामासुरीञ्चैव तनयां वृषपर्वणः।
यदुञ्च तुर्वसुञ्चैव देवयानी व्यजायत॥ ७॥

Besides, Yayāti had Śarmiṣṭhā, as his wife as

well. Devayānī produced Turvasu and Yadu as sons.

दुहृञ्चानुञ्च पुरुञ्च शर्मिष्ठा चाप्यजीजनत्।
सोऽभ्यषिद्विदत्रिकप्य ज्येष्ठं यदुमनिदित्म्॥ ८॥
पुरुमेव कनीयांसं पितुवचनपालकम्।
दिशि दक्षिणपूर्वस्यां तुर्वसुं पुत्रमादिशत्॥ ९॥

Sarmiṣṭhā, on the other hand, produced Druhyu, Anu and Pūru. Yayāti, neglecting his eldest son Yadu, who disobeyed the command of his father, crowned his youngest son Pūru as the king. The kingdom of the south-east was given over to Turvasu.

दक्षिणापरयो राजा यदुं श्रेष्ठं न्ययोजयत्।
प्रतीच्यामुन्तरायाञ्च दुहृञ्चानुमकल्पयत्॥ १०॥

The king out of the five sons gave away, south and the west part of the kingdom to his excellent son, Yadu.¹ Druhyu and Anu were given the rule of the western and the northern territories respectively.

तैरियं पृथिवी सर्वा धर्मतः परिपालिता।
राजापि दारसहितो वनं प्राप महायशाः॥ ११॥

All the kings started ruling the countries with a religious mind, while the glorious king Yayāti, together with his wife left for the forest.

यदोरप्यभवन् पुत्राः पञ्च देवसुतोपमाः।
सहस्रजित्था श्रेष्ठः क्रोष्टुर्नीलो जिनो रघुः॥ १२॥

Yadu also had five sons resembling the gods. Sahasrajit was the best of them all. The remaining four were known by the names of Kroṣṭu, Nila, Jina and Raghu.

सहस्रजित्सत्तद्वच्छतजित्राम पार्थिवः।
सुताः शतजितोऽप्यासंस्रयः परमधार्मिकाः॥ १३॥
हैहयश्च हयश्चैव राजा वेणुहयश्च यः।
हैहयस्याभवत्पुत्रो धर्म इत्यभिविश्रुतः॥ १४॥

Śatajit was the son of Sahasrajit. Śatajit had extremely religious three sons known as Haihaya, Haya and Veṇuhaya. Dharma was well known as the son of Haihaya.

तस्य पुत्रोऽभवद्विग्रा धर्मनित्रः प्रतापवान्।
धर्मनेत्रस्य कीर्तिस्तु सञ्जितस्तसुतोऽभवत्॥ १५॥

1. An account of this family is to be found in Viṣṇu and Bhāgavata Purāṇas.

O Brāhmaṇas, the glorious Dharmanetra, had been the son of *Dharma*. Dharmanetra had a son named Kirti who had a son named Sañjita.

महिष्मः सञ्जितस्याभूद्दश्रेण्यस्तदन्वयः।
भद्रश्रेण्यस्य दायादो दुर्दमो नाम पार्थिवः॥ १६॥

Mahiṣma was the son of Sañjita, while Bhadraśreṇya was the son of the former. The son of Bhadraśreṇya was known as Durdama.

दुर्दमस्य सुतो धीमानन्धको नाम वीर्यवान्।
अन्यकस्य तु दायादाश्वत्वारो लोकसंमताः॥ १७॥
कृतवीर्यः कृताग्निश्च कृतवर्मा च तत्सुतः।
कृतौजाश्च चतुर्थोऽभूत्कार्तवीर्यस्तथार्जुनः॥ १८॥

Durdama's son was the intelligent and valiant king Andhaka. Andhaka had four famous sons, known as Kṛtavīrya, Kṛtagni, Kṛtavarmā and Kṛtaujas. Kṛtavīrya had a son named Arjuna with thousand arms.

सहस्राहुर्द्युतिमास्यनुर्वेदविदां वरः।
तस्य रामोऽभवन्मृत्युर्जामदग्न्यो जनार्दनः॥ १९॥

Arjuna had a thousand hands and was the foremost of those well-versed in archery. He met defeat at the hands of Rāma, the son of Jamadagni and the incarnation of Janārdana (Viṣṇu).

तस्य पुत्रशतान्यासन्यश्च तत्र महारथाः।
कृतास्त्रा बलिनः शूरा धर्मात्मानो मनस्त्विनः॥ २०॥
शूरश्च शूरसेनश्च कृष्णो धृष्णास्तथैव च।
जयध्वजश्च बलवान्नारायणपरो नृपः॥ २१॥

Arjuna had a hundred sons, five out of whom were quite strong, valorous, powerful, righteous-minded as well as learned. They were known by the names of Śūra, Śūrasena, Krṣṇa, Dhṛṣṇa and Jayadhvaja. Jayadhvaja was quite strong and was also devoted to Nārāyaṇa.

शूरसेनादयः पूर्वे चत्वारः प्रथितौजसः।
रुद्रभक्ता महात्मानः पूजयन्ति स्म शङ्करम्॥ २२॥

The first four sons including Śūra and others were quite famous, strong, devoted to Rudra and were the noble souls. They all worshipped lord Siva.

जयध्वजस्तु मतिमानेवं नारायणं हरिम्।
जगाम शरणं विष्णुं दैवतं धर्मतत्परः॥ २३॥

Jayadhvaja was quite intelligent, devoted to religion and took refuge with lord Nārāyaṇa-Hari, and worshipped him alone.

तमूचुरितरे पुत्रा नायं धर्मस्तवानन्ध।
ईश्वराराधनरतः पितास्माकमिति श्रुतिः॥ २४॥

The other sons spoke to him, "O Sinless one, this is not your faith. Our father worshipped Śiva. This is what has been heard by us."

तानब्रवीन्महातेजा ह्रेष धर्मः परो मम।
विष्णोरंशेन सम्भूता राजानो ये महीतले॥ २५॥

The immensely illustrious Jayadhvaja replied, "This is my faith, all the kings of the earth derive their lineage from Viṣṇu and are his *amśa*."

राज्यं पालयितावश्यं भगवान्युरुषोत्तमः।
पूजनीयोऽजितो विष्णुः पालको जगतां हरिः॥ २६॥

Lord Puruṣottama will surely maintain the kingdom. Hari, the preserver of the universe and invincible Viṣṇu are adorable.

सत्त्विकी राजसी चैव तामसी च स्वयं प्रभुः।
तिस्रस्तु मूर्त्यः प्रोत्काः सुष्टिस्थित्यन्तहेतवः॥ २७॥

There are three forms of the self-born lord, relating to the creation, sustenance and destruction, also known as the *Sattva*, *Rajas* and *Tamas*.

सत्त्वात्मा भगवान्विष्णुः संस्थापयति सर्वदा।
सृजेद्ब्रह्मा रजोमूर्तिः संहरेत्तामसो हरः॥ २८॥

Lord Viṣṇu is the form of *Sattva* and is always engaged in the sustainment of the universe. Brahmā, the form of *Rajas* is engaged in the creation and Maheśa, representing *Tamas* is engaged in destruction of the universe.

तस्मान्महीपतीनान्तु राज्यं पालयतामिदम्।
आराध्यो भगवान्विष्णुः केशवः केशिमहनः॥ २९॥

Therefore, Lord Viṣṇu, Keśava the suppressor of Keśin, is the adorable lord being propitiated by the kings who protect their respective kingdoms.

निशम्य तस्य वचनं भ्रातरोऽन्ये मनस्विनः।
प्रेचुः संहारको रुद्रः पूजनीयो मुमुक्षुभिः॥ ३०॥

Listening to the words of the king, his other steady-minded brothers spoke. "The people

desirous of *mokṣa* (liberation), should adore Rudra, the destroyer.

अयं हि भगवानुरुद्रः सर्वं जगदिदं शिवः।
तमोगुणं समाश्रित्य कालान्ते संहरेत्प्रभुः॥ ३१॥

The lord Rudra is verily the Supreme deity. Under the influence of *tamoguṇa*, he destroys the whole universe at the end of the kalpa.

या सा घोरतमा मूर्तिरस्य तेजोमयी परा।
संहरेद्विद्यया पूर्वं संसारं शूलभृत्याः॥ ३२॥

The trident-bearing lord dissolves the world by means of *Vidyā* at the outset and then with his terrific and illustrious form, he destroys the universe."

ततस्तानब्रवीद्राजा विचिन्त्यासौ जयध्वजः।

सत्त्वेन मुच्यते जन्तुः सत्त्वात्मा भगवान्हरिः॥ ३३॥

Thereafter the king Jayadhvaja, after the deep thinking, spoke to those people, "A living being is redeemed by means of *Sattvaguṇa* and lord Hari is the form of *Sattva*."

तमूचुर्धारितरो रुद्रः सेवितः सत्त्विकैर्जनैः।
मोचयेत्सत्त्वसंयुक्तः पूजयेत्सततं हरम्॥ ३४॥

His brothers said, "The *Sāttvika* people too adore Rudra. Lord Śiva also liberates the *Sāttvika* persons. One who is endowed with *Sattva Guṇa* shall always worship Śiva."

अथाब्रवीद्राजपुत्रः प्रहसन्वै जयध्वजः।

स्वधर्मो मुक्तये मुक्तो नान्यो मुनिभिरिष्यते॥ ३५॥

At this, the prince Jayadhvaja laughingly said, "For achieving salvation, one's own *dharma* is always favourable and none else. This is opinion of the sages as well.

तथा च वैष्णवां शक्तिं नृपाणान्दधतां सदा।

आराधनं परो धर्मो मुरारेमितौजसः॥ ३६॥

Therefore, embracing the Vaiṣṇavī Śakti, the rulers should always adore the resplendent lord Viṣṇu which is the greatest *Dharma* of kings."

तमब्रवीद्राजपुत्रः कृष्णो मतिमतां वरः।

यदर्जुनोऽसम्जनकः स धर्मं कृतवानिति॥ ३७॥

एवं विवादे वितते शूरसेनोऽब्रवीद्वचः।

प्रमाणमृषयो ह्यत्र ब्रूयुसे तनथैव तत्॥ ३८॥

Thereafter the prince Kṛṣṇa, who was the best among the learned people, said to him, "This

had been established by Arjuna, our father. Therefore, his adoration is the *dharma* for us.” With the escalation of the controversy, Śūrasena spoke these words, “The sages are the authority in this case. We should therefore do whatever is told by them”

ततस्ते राजशार्दूलाः पप्रच्छुर्ब्रह्मवादिनः।
गत्वा सर्वे सुसंरब्धाः समर्पणां तदाश्रमम्॥ ३९॥

Thereafter, all of them consulted the learned *Ryis*. Then all of them feeling enthusiastic, reached the hermitage of Saptarśis or the seven divine sages.

तानबूबुंसं मुनयो वसिष्ठाद्या यथार्थतः।
या यस्याभिमता पुंसः सा हि तस्यैव देवता॥ ४०॥

Vasiṣṭha and other sages enlightened them about the reality that in whomsoever deity one is inclined, the same becomes adorable for him.

किन्तु कार्यविशेषेण पूजिता चेष्टदा नृणाम्।
विशेषात्सर्वदा नायं नियमो हन्त्यथा नृपाः॥ ४१॥

But if the gods are adored for a particular purpose, they surely establish the task of their devotees. Therefore, O kings, it is not the rule that after the establishment of the task, all have to adore the same deity.

नृपाणां दैवतं विष्णुस्तथेशश्च पुरन्दरः।
विप्राणामनिरादित्यो ब्रह्मा चैव पिनाकधृक्॥ ४२॥

Viṣṇu, Śiva and Indra, all are the lords of the kings, while Agni, Āditya (sun-god), Brahmā and Śaṅkara (Pināka-wielding deity) are the gods for the Brāhmaṇas.

देलानां दैवतं विष्णुर्दनवानां त्रिशूलधृक्।
गच्छर्वाणां तथा सोमो यक्षाणामपि कथ्यते॥ ४३॥

Viṣṇu is the god of gods, the trident-bearing Śiva is the god for the demons, while the Soma (moon) is the god for the Yakṣas and Gandharvas.

विद्याधराणां वाग्देवी सिद्धानां भगवान् हरिः।
रक्षसां शंकरो रुद्रः किन्नराणाञ्च पार्वती॥ ४४॥

Sarasvatī is the deity for the Vidyādharaṇas, Lord Hari is meant for the *siddhas*, while Rudra-Śiva is the deity for the Rākṣasas. Pārvatī is the deity for the Kinnaras.

ऋषीणां भगवान् ब्रह्मा महादेवस्त्रिशूलभृत्।
मान्या स्त्रीणामुमा देवी तथा विष्णवीशभास्कराः॥ ४५॥

Brahmā happens to be the deity for the *Ryis*, besides the trident-bearing Śiva. Viṣṇu is the deity for the women, besides goddess Umā, Sūrya and Īśa.

गृहस्थानाञ्च सर्वे स्वुर्ब्रह्मा वै ब्रह्मचारिणाम्।
वैखानसानामर्कः स्याद्यतीनां च महेश्वरः॥ ४६॥

All these gods can be adored by the householders. Brahmā is the god for Brahmacārins, Arka (Sūrya) for the Vaikhānasas (recluses) while Maheśvara is for the *Sannyāsins*.

भूतानां भगवान्कृदः कुम्भाण्डानां विनायकः।
सर्वेषां भगवान् ब्रह्मा देवदेवः प्रजापतिः॥ ४७॥

Rudra is the god of the goblins, while Vināyaka is the god of Kūṣmāṇḍas. Prajāpati Brahmā happens to be the god of all.

इत्येवं भगवान् ब्रह्मा स्वयं देवो हाभाषत।
तस्माज्जयध्वजो नूनं विष्णवाराधनमर्हति॥ ४८॥

This is what has been stated by Brahmā himself. Thus, Jayadhvaja is surely entitled to adore lord Viṣṇu.

किन्तु रुद्रेण तादात्म्यं बुध्वा पूज्यो हरिन्द्रैः।
अन्यथा नृपतेः शत्रुं न हरिः संहरेद्यतः॥ ४९॥

But taking Rudra to be the same as Viṣṇu, one should adore lord Hari. Otherwise the enemies of the kings cannot be destroyed by lord Viṣṇu.

सम्प्रणम्याथ ते जग्मुः पुरीं परमशोभनाम्।
पालयाञ्चक्रिरे पृथ्वीञ्जित्वा सर्वान्निपुन्णेः॥ ५०॥

Thereafter the kings offering their salutation to the sages, retired to the beautiful city and after conquering the enemies in the battlefield started protecting the earth.

ततः कदाचिद्विन्द्रो विदेहो नाम दानवः।
भीषणः सर्वसत्त्वानां पुरीं तेषां समाययौ॥ ५१॥

O Best of the Brāhmaṇas, thereafter, once, a terrific Dānava known by the name of Videha reached the city.

दंष्ट्राकरालो दीप्तात्मा युगान्तदहनोपमः।
शूलमादाय सूर्याभ्यं नादयन्वै दिशो दशः॥ ५२॥

तत्रादश्रवणान्मर्त्यास्तत्र ये विनसन्ति ते।
तत्युजुज्जीवितं त्वन्येदुद्गुर्भयविह्लाः॥५३॥

He was awful to look at with his fangs; his body was burning like the fire flames and appeared like the fire of the time of dissolution. His trident was dazzling like the sun and was issuing horrible sound which was spread in all the directions. All the people living there started dying listening to his thunder. Some people started fleeing out of terror.

ततः सर्वे सुसंयत्ता: कार्त्तवीर्यात्मजास्तदा।
शूरसेनादयः पञ्च राजानस्तु महाबलाः॥५४॥

Then, the sons of Kārttavīrya, the five powerful kings including Śūrasena and others got ready for a fight.

युयुधुर्दानवं शक्तिगिरिकूटासिमुद्धैः।
तान् सर्वान् स हि विप्रेन्द्राः शूलेन प्रहसन्निव॥५५॥
युद्धाय कृतसंरभा विदेहं त्वभिदुद्गुवः।
शूरोऽस्त्रं प्राहिणोद्रौद्रं शूरसेनस्तु वारुणम्॥५६॥

All of them rushed towards the Dānava, carrying mountains, swords, clubs. O Best of Brāhmaṇas, all the five kings, getting determined for a war, attacked the demon. With his trident he single-handedly fought all of them laughingly. Śūra shot the the miraculous weapon of Rudra, while the missile of Varuṇa was shot by Śūrasena.

प्राजापत्यं तथा कृष्णो वायव्यं धृष्ण एव च।
जयध्वजश्च कौबेरमैन्द्रमाग्नेयमेव च॥५७॥

Kṛṣṇa shot *Prājāpatya* weapon, while the weapon of Vāyu was shot by Dhṛṣṇa. Jayadhvaja discharged the mighty weapons of Kubera, Indra and Agni.

भञ्ज्यामास शूलेन तान्यस्त्राणि स दानवः।
ततः कृष्णो महावीर्यो गदामादाय भीषणाम्॥५८॥
स्मृष्टमत्रेण तरसा चिक्षेप च ननाद च।
सम्प्राप्य सा गदाऽस्योरो विदेहस्य शिलोपमम्॥५९॥

The Dānava destroyed all those weapons with his trident. Thereafter, the immensely strong Kṛṣṇa, picked up his horrible club and threw it against the Dānava with full force. As soon as it touched him, he roared loudly. The iron club hit the chest of Videha which was like a rock.

न दानवञ्चालयितुं शशाकान्तकसन्निभम्।
दुदुवुस्ते भयग्रस्ता दृष्टा तस्यातिपौरुषम्॥६०॥

The club could do no harm to the chest of the horrible Dānava; witnessing the strength of the Dānava, all the kings fled away in terror.

जयध्वजस्तु मतिमान् सस्मार जगतः पतिम्।
विष्णुं जयिष्णुं लोकादिमप्रमेयमनामयम्॥६१॥
त्रातारं पुरुषं पूर्वं श्रीपतिं पीतवाससम्।
ततः प्रादुरभूचक्रं सूर्यायुतसमप्रभम्॥६२॥

At that point of time, the intelligent Jayadhvaja recited the name of Viṣṇu, the lord of the universe, who is beyond change, is protector of all, eternal Puruṣa, lord of Lakṣmī and the one who is clad in Pītāmbara. Then the *Sudarśana-cakra* having the lustre of a million suns, appeared on the spot.

आदेशाद्वासुदेवस्य भक्तानुग्रहणात्तदा।
जग्राह जगतां योनि॑ स्मृत्वा नारायणं नृपः॥६३॥

At the command of lord Vāsudeva, the king Jayadhvaja held it in his hand, reciting the name of Nārāyaṇa, the place of the origin of the universe.

प्राहिणोद्वै विदेहाय दानवेभ्यो यथा हरिः।
सम्प्राप्य तस्य घोरस्य स्कंधदेशं सुदर्शनम्॥६४॥
पृथिव्यां पातयामास शिरोऽद्रिशिखराकृतिः।
तस्मिन् हते देवरिपौ शूराद्या भ्रातरो नृपाः॥६५॥

The king then shot the *cakra* at Dānava Videha, in the same way as lord Viṣṇu, issues the same on his enemies. The *cakra* crossing through the shoulders of the Dānava, cut off his head, which fell down on earth. At the killing of the Daitya, all the kings including the king Śūra were delighted.

तद्विचक्रं पुरा विष्णुस्तपसाराध्य शंकरम्।
यस्मादवाप तत्स्मादसुराणां विनाशकम्॥६६॥

In earlier times, lord Viṣṇu, performed *tapas* for Śiva, and received that *cakra* for the destruction of the Daityas and Rākṣasas. The *cakra* had been received by Viṣṇu for the same purpose.

समायुः पुरीं रम्यां भ्रातरञ्चाप्यपूजयन्।
श्रुत्वा जगाम भगवाञ्चयध्वजपराक्रमम्॥६७॥

कार्तवीर्यसुतं द्रष्टुं विश्वामित्रो महामुनिः।
तमागतमथो दृष्टा राजा सम्भान्तलोचनः॥६८॥

The kings reached in the beautiful city and they adored their brother. Listening to the prowess of Jayadhvaja, lord Viśvāmitra arrived there to meet the son of Kārttavīrya. On his arrival, the eyes of the king were confused a little.

समावेश्यासने रम्ये पूजयामास भावतः।
उवाच भगवन् धोरः प्रसादाद्वतोऽसुरः॥६९॥
निपातितो मया सोऽथ विदेहो दानवेश्वरः।
त्वद्वाक्याच्छिन्नसन्देहो विष्णुं सत्यपराक्रमम्॥७०॥
प्रपन्नः शरणं तेन प्रसादो मे कृतः शुभः।
यश्यामि परमेशानां विष्णुं पश्यदलेक्षणम्॥७१॥
प्रपन्नः शरणं तेन प्रसादो मे कृतः शुभः।
यश्यामि परमेशानां विष्णुं पश्यदलेक्षणम्॥७१॥

The king made him sit over a magnificent seat, adored him and said, “O Lord, by your grace, the terrible demon Videha has been killed by me. My doubt has been cleared at your words. I have taken refuge with the valorous Viṣṇu, who is quite truthful. Because of this, he has shown his grace on me. I shall adore the lotus-eyed lord Viṣṇu.

कथं केन विद्यनेन सम्पूज्यो हरिरीश्वरः।
कोऽयं नारायणो देवः किप्रभावश्च सुब्रताः॥७२॥

You tell me, as to how lord Hari should be adored. Who is Nārāyaṇadeva and what is his influence?

सर्वमेतन्माचक्षव परं कौतूहलं हि मे।
जयध्वजस्य वचनं श्रुत्वा शान्तो मुनिस्ततः।
दृष्टा हरौ परां भक्तिं विश्वामित्र उवाच ह॥७३॥

“You kindly enlighten me on all these points because, I am quite anxious about all of them.” Then listening to the words of Jayadhvaja, and realising about the true devotion of the king towards lord Viṣṇu, sage Viśvāmitra having a peaceful mind, spoke calmly.

विश्वामित्र उवाच

यतः प्रवृत्तिर्भूतानां यस्मिन्सर्वं यतो जगत्॥७४॥
स विष्णुः सर्वभूतात्मा तमाश्रित्य विमुच्यते।

यमक्षरात्परतात्परं प्राहुर्गुहाश्रयम्॥७५॥

Viśvāmitra said, “The one from whom all the living beings emerge, and in whom all the living beings get absorbed, he is Viṣṇu the supreme soul. One gets redeemed by taking refuge in him. He is called the knower of the *tattva*, undecaying Brahman, and even beyond that and is the one who resides in the cave like heart of all.

आनन्दं परमं व्योम स वै नारायणः स्मृतः।
नित्योदितो निर्विकल्पो नित्यानन्दो निरञ्जनः॥७६॥
चतुर्व्यूहधरो विष्णुरव्यूहः प्रोच्यते स्वयम्।
परमात्मा परं धाम परं व्योम परं पदम्॥७७॥

He is the highest bliss and the form of the sky. He is also remembered as Nārāyaṇa. He always appears on earth, without substitute, always blissful, spotless, possessing *Caturvyūhas* (four manifestations), but he himself is said to be devoid of *Vyūha*. Viṣṇu is the supreme soul, the supreme abode resembling the supreme sky, and is the final place.

त्रिपादमक्षरं ब्रह्म तमाहुर्ब्रह्मवादिनः।
स वासुदेवो विश्वात्मा योगात्मा पुरुषोत्तमः॥७८॥

The R̄is well-versed in Brahman call him as *tripada* or the one having three *amśas*, besides undecaying Brahman. He is soul of the universe, *Yogātmā*, *Puruṣottama* and *Vāsudeva*.

यस्यांशसम्बन्धो ब्रह्मा रुद्रोऽपि परमेश्वरः।
स्ववरणश्रीमधर्मेण पुंसां यः पुरुषोत्तमः॥७९॥
एतावदुक्त्वा भगवान्विश्वामित्रो महातपाः॥८०॥

Parameśvara Rudra and Brahmā, were born of his *amśa*. Each and every person, following the *Varnāśrama-dharma* (caste and stage of life), shedding away the desires, should adore lord Viṣṇu. Thus speaking the sage Viśvāmitra, getting adored from Śūra and other kings left for his place.

शूराद्यैः पूजितो विश्रो जगामाथ स्वमाश्रयम्।
अथ शूरादयो देवमयजन्त महेश्वरम्॥८१॥
यज्ञेन यज्ञगम्य तं निष्कामा रुद्रमव्ययम्।
तात्वसिद्धस्तु भगवान्याजयामास धर्मवित्॥८२॥

Thereafter, Śūra and others started adoring Śiva—who is pleased, with the performing of

yajñas. They worshipped him with the performing of the sacrifice. The *yajña* was presided over by lord Vasiṣṭha who was well-versed in *dharma*.

गौतमोऽगस्तिरात्रिश्च सर्वे रुद्रपराक्रमाः।
विश्वामित्रस्तु भगवाञ्चयध्वजमर्सन्दमम्॥८३॥
याजयामास भूतादिमादिदेवं जनार्दनम्।
तस्य यज्ञे महायोगी साक्षाहेवः स्वयं हरिः॥८४॥
आविरासीत्स भगवान्तद्बुतमिवाभवत्॥८५॥

The performers of the *yajña* were Gautama, Agastya and Atri. All of them were devoted to Rudra. The *yajña* of Jayadhvaja was organised by the sage Viśvāmitra, in which the primordial god Janārdana (Viṣṇu), too was adored. In the said *yajña*, lord Hari himself appeared which was quite astonishing.

जयध्वजोऽपि तं विष्णुं रुद्रस्य परमां तनुम्।
इत्येवं सर्वदा बुद्ध्वा यत्नेनायजदच्युतम्॥८६॥

Jayadhvaja after realising Viṣṇu to be the best form of Rudra, adored him making all the efforts.

य इमं शृणुयान्नित्यं जयध्वजपराक्रमम्।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति॥८७॥

A person who listens to the prowess of Jayadhvaja daily, he getting relieved of all the sins, finally achieves Viṣṇuloka.

इति श्रीकूम्पेराणे पूर्वभागे सोमवंशानुकीर्तनं नाम
द्वाविंशोऽध्यायः॥२२॥

descendants of Yadu starting from Vṛṣa, were the performers of the noble deeds.

वृषो वंशकरस्तेषां तस्य पुत्रोऽभवन्मधुः।
मधोः पुत्रशतं त्वासीद्वृषणस्तस्य वंशभाक्॥ ३॥

Vṛṣa was the one who expanded the dynasty. His son was known as Madhu, who also had a hundred sons. Vṛṣaṇa was the one who prolonged their race.

वीतिहोत्रसुतश्चापि विश्रुतोऽनन्त इत्यतः।
दुर्जयस्तस्य पुत्रोऽभूत्सर्वशास्त्रविशारदः॥ ४॥

The son of Vitihotra came to be known by the name of Anata. His son Durjaya was well-versed in the scriptures and was invincible.

तस्य भार्या रूपवती गुणैः सर्वैरलंकृता।
पतिद्वतासीत्यतिना स्वर्धर्मपरिपालिका॥ ५॥

His wife was extremely beautiful besides being all virtuous. She was quite chaste and devoted to her husband. She performed her *dharma* remaining devoted to her husband.

स कदाचिन्महाराजः कालिन्दीतीरसंस्थिताम्॥
अपश्यदुर्वर्णी देवीं गायन्ती मधुरश्रुतिम्॥ ६॥

Once the king while seating on the banks of Kālindī, spotted the beautiful damsel Urvaśī, who was singing sweet songs, in tune with music.

ततः कामाहतमनासत्समीपमुपेत्य वै।
प्रोवाच सुचिरं कालं देवि रस्तु मयार्हसि॥ ७॥

At the sight of Urvaśī, the mind of the king was filled with passions. Moving close to her, the king spoke to her, "O Goddess, you are good enough to enjoy sexual pleasures with me for long.

सा देवी नृपतिं दृष्ट्वा रूपलावण्यसंयुतम्।
रेमे तेन चिरं कालं कामदेवमिवापरम्॥ ८॥

The goddess Urvaśī, too finding the king full of youth and beauty, resembling Kāmadeva, enjoyed the sexual pleasures with him for long.

कालात्मबुद्धो राजा तामुर्वर्णीं प्राह शोभनाम्।
गमिष्यामि पुरे रथ्यां हसन्तोत्यब्रवीद्वचः॥ ९॥

Getting enlightened after a long time, the king then spoke to Urvaśī, "I shall now move on to my beautiful city." At this, Urvaśī spoke to him smilingly.

Chapter-23

Description of Jayadhvaja Dynasty

सूत उवाच

जयध्वजस्य पुत्रोऽभूत्तालजद्वा इति स्मृतः।

शतं पुत्रास्तु तस्यासन्तालजद्वा इति स्मृताः॥ १॥

Maharshi Sūta said, "The king Jayadhvaja had a son who was known by the name of Tālajaṅgha, who had a hundred sons, who were known as Tālajaṅghas.

तेषां ज्येष्ठो महावीर्यो वीतिहोत्रोऽभवन्मृपः।

वृषप्रभृतयश्चान्ये यादवाः पुण्यकर्मिणः॥ २॥

Vītihihotra had been the eldest of all his sons, who succeeded him as the king. All other

न होतेनोपभोगेन भवतो राजसुन्दरा।
प्रीतिः सज्जायते महां स्थात्वयं वत्सरं पुनः॥ १०॥

She said, "O Beautiful king, I do not feel satisfied after having enjoyed the sexual pleasures with you for so long. Therefore you should stay on with me for one more year.

तामब्रवीत्स मतिमान् गत्वा शीघ्रतरं पुरीम्।
आगामिष्यामि भूयोऽत्र तन्मेऽनुज्ञातुर्महसि॥ ११॥

Then the intelligent king spoke to her, "Presently I shall go to my city and shall come back again. Therefore you please permit me to go back."

तामब्रवीत्स सुभगा तथा कुरु विशाम्पते।
नान्याप्सरसा तावद्रत्नव्यं भवता पुनः॥ १२॥

The excellent bodied damsels then said to the king, "O Lord of the people, you do as you like. But you should in the mean time, do not have sexual relations with any other celestial lady."

ओमित्युक्त्वा ययौ तूर्णं पुरीं परपशोभनाम्।
गत्वा पतिब्रतां पल्लीं दृष्टा भीतोऽभवत्वृपः॥ १३॥

The king said, "Very well." Thereafter he went back to his charming abode, but finding his chaste wife here, the king got extremely frightened.

संप्रेक्ष्य सा गुणवती भार्या तस्य पतिब्रता।
भीतं प्रसन्नया प्राह वाचा पीनपयोधरा॥ १४॥

Looking at the frightened king, his virtuous and chaste wife having well-developed breasts, said to him with delight.

स्वामिन् किमत्र भवतो भीतिरद्य प्रवर्त्तते।
तदद्भूहि मे यथातत्त्वं न राज्ञां कार्त्तयेत्त्विदम्॥ १५॥

"O Master, why are you feeling frightened here today? Such fear is not conducive to the enhancement of your reputation as a king. You better tell me correctly."

स तस्या वाक्यमाकर्ण्य लज्जावनतमानसः।
नोवाच किञ्चित्पतिर्ज्ञानदृष्ट्या विवेद सा॥ १६॥

Listening to the words of his wife, the king was overwhelmed with shame in his mind. He gave no reply. But still the chaste queen, could know the truth by her yogic powers, the factual position.

न भेतव्यं त्वया राजन् कार्यं पापविशेष्यनम्।
भीते त्वयि महाराज राष्ट्रं ते नाशमेष्यति॥ १७॥

Then the wife spoke to her husband, "O King, you should not be afraid at all. Whatever sin has been committed by you, a repentance should be performed for the same. O King by your so remaining frightened, your entire nation shall get destroyed.

ततः स राजा द्युतिमान्निर्गत्य तु पुरात्ततः।
गत्वा कण्वाश्रमं पुण्यं दृष्ट्वा तत्र महामुनिम्॥ १८॥

Thereafter, that brilliant king getting out of his abode, went to the hermitage of the sage Kaṇva, where he could have an audience with the great sage.

निशम्य कण्ववदनात्रायश्चित्तविधि शुभम्।
जगाम हिमवत्यृष्टं समुद्दिष्टं महाबलः॥ १९॥

He came to know about the way of repentance from the mouth of the sage Kaṇva. The valorous king then proceeded on to the ridge of the Himālaya mountain as directed.

सोऽपश्यत्यथि राजेन्द्रो गन्धर्ववरमुत्तमम्।
भ्राजमानं श्रिया व्योम्नि भूषितं दिव्यमालया॥ २०॥

The best of the kings then came across a Gandharva on the way, who looked quite resplendent, wearing a divine garland around his neck.

वीक्ष्य मालाममित्रधः सस्माराप्सरसं वराम्।
उर्वशीं तां मनश्चक्रे तस्या एवेयमर्हति॥ २१॥

The king who was the destroyer of the enemies, had enjoyed sexual pleasure with the Urvaśī, wearing the same garland. The king then thought, "This garland either belongs to her or is suitable for her only."

सोऽतीव कामुको राजा गन्धर्वेणाथ तेन हि।
चकार सुमहद्युद्धं मालामादातुमुद्यतः॥ २२॥

The king had been quite passionate. Therefore, the king fought with Gandharva, a terrific war and became ready to snatch away the garland from him.

विजित्य समरे मालां गृहीत्वा दुर्जयो द्विजाः।
जगाम तामप्सरसं कालिन्दीं द्रष्टुमादरात्॥ २३॥

The king defeated the Gandharva in the battle ground and the invincible king snatched away the garland. Thereafter he reached the same bank of Kālīndī in search of the celestial lady Urvaśī.

अदृष्टाप्सरसं तत्र कामबाणाभिपीडितः।
बध्राम सकलां पृथ्वीं सप्तद्वीपसमन्विताम्॥ २४॥

He could not find the *Apsarā* there. He became extremely passionate and started roaming about on earth in the seven continents.

आक्रम्य हिमवत्पार्श्वमुर्वशीदर्दणोत्सुकः।
जगाम शैलप्रवरं हेमकूटमिति श्रुतम्॥ २५॥

Feeling anxious for finding Urvaśī, he went to the ridges of the Himālayas and scaled Hemakūṭa. This has been heard.

तत्र तत्राप्सरोवर्या दृष्ट्वा तं सिहिक्रमम्।
कामं सन्दधिरे घोरं भूषितं चित्रमालया॥ २६॥

The best of the *apsarās* dwelling in those places, finding the king having been adorned with the divine garland, took him to be the god of love.

संस्मरन्नुर्वशीवाक्यं
तस्यां संसक्तमानसः।
न पश्यति स्म ताः सर्वा
गिरे: शृङ्गणि जग्मिवान्॥ २७॥

The king having been reminded of the words of Urvaśī, did not care for these *apsarās*. And he climbed the peaks of the mountain.

तत्राप्सरसं दिव्यमदृष्ट्वा कामपीडितः।
देवलोकं महामेरुं यथो देवपराक्रमः॥ २८॥

Being unable to find the celestial damsel there, the passionate king, then reached the great Meru, the region of the Devas.

स तत्र मानसं नाम सरस्त्रैलोक्यविश्रुतम्।
भेजे शृङ्गमतिक्रम्य स्वबाहुबलभावितः॥ २९॥
तस्य तीरेषु सुभगाञ्चरन्तीमतिलालसाम्।
दृष्टवाननवद्याही तस्यै मालान्ददौ पुनः॥ ३०॥

The king who was respected because of the strength of his arms, reached the lake Mānasa, which is famous in the three worlds. There he found Urvaśī the virtuous one, full of passion,

and having spotless limbs. The king then handed over the garland to her.

स मालया तदा देवीं भूषितां प्रेक्ष्य मोहितः।
रेमे कृतार्थमात्मानं जानानः सुचिरन्तया॥ ३१॥

At that point of time, the king finding the *apsarā* Urvaśī with the divine garland, was filled with passions and treating himself to be successful, enjoyed sexual pleasures with her for a long time.

अथोर्वेशीं राजवर्यं रतान्ते वाक्यमब्रवीत्।
किं कृतं भवता वीरं पुरुं गत्वा तदा नृपा॥ ३२॥

At the end of the sexual exercises, Urvaśī, spoke to the excellent king, "What did you do after your return to your city?"

स तस्य सर्वमाचष्ट पत्न्या यत्समुदीरितम्।
कण्वस्य दर्शनञ्चैव मालापहरणं तथा॥ ३३॥
श्रुत्वैतदव्याहृतं तेन गच्छेत्याह हितैषिणी।
शापं दास्यति ते कण्वो ममापि भवतः प्रिया॥ ३४॥

At these words of Urvaśī, the king repeated the words spoken to him by his wife. He also narrated to her, about his visit to the sage Kaṇva and his acquiring the garland from a Gandharva. Listening to the words of the king, then Urvaśī, who wished welfare of the king, said to him, "You should go back, because the sage Kaṇva shall otherwise pronounce a curse on you, and your wife will curse myself."

तथा सकृम्भाराजः प्रोक्तोऽपि मदमोहितः।
न च तत्कृतवान्वाक्यं तत्र सन्यस्तमानसः॥ ३५॥

When she so repeatedly insisted, the passionate king refused to act according to her words because his mind was completely attached to her.

तदोर्वशी कामरूपा राजे स्वं रूपमुक्तटम्।
सुरोमाशं पिङ्गलाक्षं दर्शयामास सर्वदा॥ ३६॥

Then Urvaśī, who could take to any form at will, displayed her hideous form to the king, having thick hair over the body, and the tawny coloured eyes.

तस्यां विरक्तचेतस्कः स्मृत्वा कण्वाभिभाषितम्।
घिङ्गामिति विनिश्चित्य तपः कर्तुं समारभत्॥ ३७॥

Witnessing such a ugly form, the king felt detached from her, and recalling the words of the sage Kaṇva, he felt "Disgrace to me." He then decided and started performing penance.

संवत्सरद्वादशकं कन्दमूलफलाशनः।

भूय एव द्वादशकं वायुभक्षोऽभवन्नपः॥ ३८॥

He lived on the forest roots and fruits for twelve years. Thereafter, he lived for a further period of twelve years on the air alone.

गत्वा कणवाश्रमं भीत्या तस्मै सर्वं न्यवेदयत्।

वासपम्परसा भूयस्तपोयोगमनुत्पम्॥ ३९॥

Thereafter the king went to the hermitage of the sage Kaṇva, narrated the entire story of his *tapas* including his enjoying of the sexual pleasure with the *apsarā*.

बीक्ष्य तं राजशार्दूलं प्रसन्नो भगवानृषिः।

कर्तुकामो हि निर्बोजं तस्याधिमिदमब्रवीत्॥ ४०॥

The great sage felt delighted at the sight of the great king, then with the idea of removing all his sins, he spoke to the king.

कणव उत्ताच

गच्छ वाराणसीं दिव्यामीश्वराद्युषितां पुरीम्।

आस्ते मोचयितुं लोकं तत्र देवो महेश्वरः॥ ४१॥

Kaṇva said, "O King, you go to Vārāṇasī, which is quite divine and is the living place for Īśvara (Śiva). Lord Maheśvara lives there in order to relieve all the people of their sins.

स्नात्वा सन्तर्थं विधिवद्वायां देवताः पितृन्।

दृष्ट्वा विश्वेश्वरं लिङ्गं किल्बिधान्मोक्षसे क्षणात्॥ ४२॥

Taking a bath in the Gaṅgā appropriately, offering oblation to the gods and the *Pitr̄s*, and having an audience with the *Liṅga* of Viśveśvara (lord Śiva) there, you shall be relieved of all the sins in a moment.

प्रणम्य शिरसा कणवमनुज्ञाप्य च दुर्ज्जयः।

वाराणस्यां हरं दृष्ट्वा पापान्मुक्तोऽभवत्ततः॥ ४३॥

Then the invincible king, bowing in reverence to the sage Kaṇva, seeked his permission and proceeded on to Vārāṇasī. By having a sight of lord Hara, there, he was relieved of all his sins.

**जगाम स्वपुरीं शुभ्रां पालयामास मेदिनीम्।
याजयामास तं कण्वो याचितो धृण्या मुनिः॥ ४४॥**

Thereafter the king returned to his shining city and performed a sacrifice on the earth. On being requested, the sage Kaṇva, out of compassion, presided over the *yajña*.

तस्य पुत्रोऽथ मतिमान् सुप्रतीक इति स्मृतः।

बभूव जातमात्रं तं राजानमुपतस्थिरे॥ ४५॥

उर्वश्याञ्च महावीर्याः सप्त देवसुतोपमाः।

कन्या जगृहिरे सर्वा गच्छवर्यो ददिता द्विजाः॥ ४६॥

An intelligent son named Supratīka was born to the king. People acclaimed him as their king since his very birth. Urvaśī too gave birth to seven sons who looked quite divine and were extremely valorous. O Brāhmaṇas, all of them were married to the pleasing daughters of the Gandharvas.

एष वः कथितः सम्यक् सहस्रजित उत्तमः।

वंशः पापहरो नृणां क्रोष्टोरपि निबोधत॥ ४७॥

Thus, I have described the race of Sahasrajit which relieves the people of all the sins. Now you listen from me, the details of the race of Kroṣṭu.

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशानुकीर्तने

त्रयोर्विशोऽध्यायः॥ २३॥

Chapter-24

Description of the glory of Yadu Varmśa

सूत उवाच

क्रोष्टोरेकोऽभवत्पुत्रो वृजिनीवानिति श्रुतः।

तस्य पुत्रोऽभवत्ख्यातिः कुशिकस्तसुतोऽभवत्॥ १॥

Sūta said, “Vajravān was a famous son born to Kroṣṭu. He had a son named Śānti who had a son named Kuśika.

कुशिकादभवत्पुत्रो नामा चित्ररथो बली।

अथ चैत्ररथिलेकि शशबिन्दुरिति स्मृतः॥ २॥

Citraratha was the valorous son of Kuśika. The son of Citraratha was known as Śāśabindu in the world.

तस्य पुत्रः पृथुयशा राजाभूद्धर्मतत्परः।

पृथुकर्मा च तत्पुत्रस्तस्मात्पृथुजयोऽभवत्॥ ३॥

Pṛthuyaśas was his son, who was quite a religious one. The name of his son was Pṛthukarman, who had a son named Pṛthujaya.

पृथुकीर्तेऽभूतस्मात्पृथुदानस्तोऽभवत्।
पृथुश्रवास्तस्य पुत्रस्तस्यासीत्पृथुमत्तमः॥४॥

He had a son named Pṛthukirti, who had a son named Pṛthudāna. Pṛthuśravas was the son of Pṛthudāna and Pṛthusattama was born as a son to the Pṛthuśravas.

उशनास्तस्य पुत्रोऽभूच्छतेषुस्तसुतोऽभवत्।
तत्माद्वै स्वक्मकवचः परावृत्तश्च तसुतः॥५॥

Pṛthusattama had a son named Uśanas, who had a son named Śateṣu. Rukmakavaca was born to him as his son. His son was known as Parāvṛtta.

परावृत्तसुतो जज्ञे यामधो लोकविश्रुतः।
तस्माद्विदर्थः सङ्गजे विद्यात्कथकौशिकौ॥६॥

Parāvṛtta had a son named Yāmagha who was quite popular in the world. A son named Vidarbha was born to him. Vidarbha had the sons named Kratha and Kauśika.

लोमपादस्तुतीयस्तु बध्नुस्तस्यात्मजो नृपः।
ध्यतस्तस्याभवत्पुत्रः श्वेतस्तस्याप्यभूसुतः॥७॥

Lomapāda was the name of his third son. His son became the king Babhru. The name of his son was Dhṛti, and Dhṛti had a son named Śveta.

श्वेतस्य पुत्रो बलवान्नामा विश्वसहः स्मृतः।
तस्य पुत्रो महावीर्यः प्रभावात्कौशिकः स्मृतः॥८॥

The valorous Viśvasaha was the son of Śveta. His son Kauśika of great virility is known for his prowess.

अभूतस्य सुतो धीमान् सुमन्तश्च ततोऽनलः।
अनलस्य सुतः श्वेनिः श्वेनेरन्येऽभवसुताः॥९॥

The intelligent Sumanta was his son and Anala was born to him as his son. Śveni was the son of Anala, who produced many sons.

तेषां प्रधानो द्युतिमान्वष्टुधान्तसुतोऽभवत्।
वपुष्मतो बृहन्मेधाः श्रीदेवस्तसुतोऽभवत्॥१०॥

Dyutimān was the foremost of them. Vapuṣmān was the son of Dyutimān, while

Vapuṣmān had a son named Br̄hanmedhas. Śrīdeva happened to be his son.

तस्य वीतरथो विप्रा रुद्रभक्तो महाबलः।
ऋथस्याप्यभवल्कुन्तिर्वृण्णिस्तस्याभवत्सुतः॥११॥

O Brāhmaṇas, the son of Śrīdeva was devoted to Śiva and extremely valorous, known by the name of Vitaratha. Kunti was the son of Kratha and Vṛṣṇi was born to Kunti.

तस्मान्नवरथो नाम बभूव सुमहाबलः।
कदाचिन्मृगयां यातो दृष्ट्वा राक्षसमूर्जितम्॥१२॥

An extremely valorous son named Navaratha was born to him. Once he went out for hunting and he had an encounter with a terrific demon.

दुद्राव महताविष्टो भयेन मुनिपुङ्ग्वाः।
अन्वधावत संकुद्वो राक्षसस्तं महाबलः॥१३॥

O Best of the sages, the king getting terrified tried to flee from the place. But the enraged and powerful demon followed him.

दुर्योधनोऽग्निसंकाशः शूलासक्तमहाकरः।
राजा नवरथो भीतो नातिदूरादवस्थितम्॥१४॥
अपश्यत्परमं स्थानं सरस्वत्याः सुगोपितम्।
स तद्वेगेन महता सम्प्राप्य मतिमात्रृपः॥१५॥

The invincible demon known as Duryodhana, looked like the burning flames, issuing lustre and holding a trident in his hand. Looking at him, the king Navaratha spotted a temple of the goddess Sarasvatī, from a distance which happened to be quite a safe place. The intelligent king reached there while running.

ववद्दे शिरसा दृष्ट्वा साक्षादेवीं सरस्वतीम्।
तुष्टाव वाभिरिष्टाभिर्बद्धाङ्गलिरमित्रजित्॥१६॥

There he had an audience with the goddess Sarasvatī, he bowed in reverence to her. The king, the conqueror of the enemies, offered prayer to the goddess with folded hands.

पपात दण्डवद्धमौ त्वयाहं शरणङ्गतः।
नमस्यामि महादेवीं साक्षादेवीं सरस्वतीम्॥१७॥

He prostrated himself on the ground and said, "O Goddess, I take refuge with you. I offer my salutation to the goddess Sarasvatī.

वाग्देवतामनाद्यन्तामीश्वरीं ब्रह्मचारिणीम्।

नमस्ये जगतां योर्नि योगिनीं परपां कलाम्॥१८॥

You are the goddess of speech, beyond the beginning or the end, you are Īśvari, Brahmacāriṇī, the place of the origin of the world, Yoginī, the supreme form of death, I offer my salutation to you.

हिरण्यगर्भसम्भूतां त्रिनेत्रां चन्द्रशेखराम्।

नमस्ये परमानन्दां चिक्कलां ब्रह्मरूपिणीम्॥१९॥

You were born of Brahmā, having three eyes, with the crescent lodged over the head. You are the form of *Cit*, the very embodiment of the Brahman itself.

पाहि मां परमेशानि भीतं शरणमागतम्।

एतस्मिन्नतरे कुद्धो राजानं राक्षसेश्वरः॥२०॥

हन्तुं समागतः स्थानं यत्र देवी सरस्वती।

समुद्यम्य तथा शूलं प्रविष्टे बलगर्वितः॥२१॥

O Paramēśvarī, you protect me, since, I am frightened and have taken refuge in you." In the meantime, the enraged *Rākyasa* also arrived there for the killing of the king, in the holy shrine of Sarasvatī, filled with arrogance and holding a trident in his hand.

त्रिलोकमातुर्हि स्थानं शशाङ्कादित्यसत्रिभम्।

तदन्तरे महद्धूतं युगान्तादित्यसत्रिभम्॥२२॥

Then Sarasvatī, the mother of the universe, had her abode like the sun and the moon. In the meantime, a great spirit resembling the sun at the end of Yugas, pierced the Rākṣasa.

शूलेनोरसि निर्भिद्य पातयामास तं भुवि।

गच्छेत्याह महाराज न स्थातव्यं त्वया पुनः॥२३॥

He attacked at the chest of the *Rākṣasa* with his trident, felling him on the ground. Then he spoke to the king. "O King you better leave this place, because you should stay here no more.

इदानीं निर्भयस्तूर्णं स्थानेऽस्मिन्नराक्षसो हतः।

ततः प्रणाम्य हृष्टात्मा राजा नवरथः परम्॥२४॥

पुरीं जगाम विप्रेन्द्राः पुरन्दरपुरोपमाम्।

स्थापयामास देवेशीं तत्र भक्तिसमच्चितः॥२५॥

You should at once become fearless. The *Rākṣasa* has been killed here." O Best of the Brāhmaṇas, thereafter, the king Navaratha,

feeling extremely pleased, offering his salutation to the goddess, retired to his city which resembled Indrapurī. Reaching there, he consecrated the image of goddess Sarasvatī there with utmost devotion.

ईजे च विविधैर्यज्ञैर्मैद्वीं सरस्वतीम्।

तस्य चासीहशस्थः पुत्रः परमधार्मिकः॥२६॥

देव्या भक्तो महातेजाः शकुनिस्तस्य चात्मजः।

तस्मात्करम्भः सम्भूतो देवरातोऽभवत्ततः॥२७॥

He adored the goddess Sarasvatī, performing various *yajñas*, and the *homas*. The extremely religious Daśaratha was the son of Navaratha. He was also devoted to the goddess and was quite illustrious. Śakuni was his son, to whom a son named Karambha was born. Devarāta was the son of Karambha.

ईजे स चाश्रमेदेन देवक्षत्रश्च तत्सुतः।

मधुस्तस्य तु दायादस्तस्मात्कुसरजायतः॥२८॥

Devarāta performed the *Aśvamedha* sacrifice. A son named Devakṣatra was born to him. Madhu was the son of Devakaṣatra, while Kuru was born to Madhu.

पुत्रद्वयमभूतस्य सुपात्रा चानुरेव च।

अनोस्तु प्रियगोत्रोऽभूदंशुस्तस्य च रिक्थभाक्॥२९॥

Kuru had two sons, known as Sumātrā and Anu. Priyagotra was the son of Anu, and Arīśu was born as son to him.

अथांशोरम्भको नाम विष्णुभक्तः प्रतापवान्।

महात्मा दाननिरतो धनुर्वेदविदां वरः॥३०॥

Andhaka was the glorious son of Arīśu, who was devoted to Viṣṇu. He was a noble soul, engaged in charitable gifts and the best among those having the knowledge of archery.

स नारदस्य वचनाद्वासुदेवार्चने रतः।

शास्त्रं प्रवर्त्तयामास कुण्डगोलादिभिः श्रुतम्॥३१॥

He remained devoted to Vāsudeva, at the advice of Nārada. He composed sacred scripture listened to by Kundā (son born of an adulterous woman) and Gola (widow's son).

तस्य नामा तु विष्ण्वातं सात्वतानाञ्च शोभनम्।

प्रवक्तते महच्छास्त्रं कुण्डादीनां हितावहम्॥३२॥

The Śāstras well known after his name, auspicious to Sātvatas and conducive to the welfare of Kuṇḍa and others has been still current.

सात्वतस्तस्य पुत्रोऽभूत्सर्वशास्त्रविशारदः।
पुण्यश्लोको महाराजस्तेन वै तत्रवर्त्तिम्॥ ३३॥

Sātvata was the son of Andhaka, who was well-versed in all the śāstras. The king with the meritorious reputation, also founded the sacred lore.

सात्वतान्सत्त्वसम्पन्नकौशल्या सुधुवे सुतान्।
अस्यकं वै महाभोजं वृष्णिं देवावृथं नृपम्॥ ३४॥
ज्येष्ठञ्च भजनामाख्यं धनुर्वेदविदां वरम्।
तेषां देवावृथो राजा चचार परमं तपः॥ ३५॥

Kauśalyā—his wife, produced powerful sons known as Sātvatas, endowed with Sattvaguṇa, and were known by the names of Andhaka, Mahābhoja, Vṛṣṇi and king Devavṛdha and Bhajamāna. Bhajamāna was the eldest of all, who was the best in the art of archery. Out of these brothers, the king Devavṛdha, performed severe *tapas*.

पुत्रः सर्वगुणोपेतो मम भूयादिति प्रभुः।
तस्य बधूरिति ख्यातः पुण्यश्लोकोऽभवत्पृष्ठः॥ ३६॥

He prayed to the lord to have a son possessing all the virtues. His son came to be known as Babhru, who possessed the auspicious glory and was the sovereign ruler over all.

धार्मिको रूपसम्पन्नसत्त्वज्ञानरतः सदा।
भजमानाः श्रियन्दिव्यां भजमानाद्विजज्ञिरे॥ ३७॥

Babhru was quite a religious-minded one, besides being beautiful, and was always engaged in the knowledge of the Truth. Bhajamāna produced the sons who possessed enormous riches and were known as Bhajamānas.

तेषां प्रधानौ विख्यातौ निमिः कृकण एव च।
महाभोजकुले जाता भोजा वैमातृकास्तथा॥ ३८॥

Two of his sons were quite prominent who were known as Nimi and Krkana. In the dynasty of Mahābhoja, Bhojas and Vaimātṛkas were born.

वृष्णोः सुमित्रो बलवाननमित्रस्तिमिस्तथा।
अनमित्रादभूत्रिष्ठो निघस्य द्वौ बभूवतुः॥ ३९॥

Sumitra, Anamitra and Timi were the sons of Vṛṣṇi. Nighna was born as son to Anamitra. Nighna had two sons.

प्रसेनस्तु महाभागः सत्राजित्राम चोत्तमः।
अनमित्रात्सिनिर्जन्मे कनिष्ठो वृष्णिनन्दनात्॥ ४०॥

One of them was highly fortunate Prasena, and the other was excellent Satrājit. Sini was the youngest son born of Anamitra, the son of Vṛṣṇi.

सत्यवाक् सत्यसम्पन्नः सत्यकस्तत्पुत्रोऽभवत्।
सात्यकिर्युयुधानस्तु तस्यासङ्गोऽभवत्सुतः॥ ४१॥

Satyaka was the name of his son, who because of his truthful nature was known as Satyasampanna. Yuyudhāna was the son of Satyaka, while Asaṅga was the son of Yuyudhāna.

कुणिस्तस्य सुतो धीमांसतस्य पुत्रो युगम्थरः।
माद्रां वृष्णिः सुतो जज्ञे वृष्णोर्वै यदुनन्दनः॥ ४२॥

The intelligent Kuṇi was the son of Asaṅga. While Yugandhara was the son of Kuṇi. Vṛṣṇi II was born of Mādrī by Yadu.

जज्ञाते तनयौ वृष्णोः श्वफल्कश्चित्रकस्तु हि।
श्वफल्कः काशिराजस्य सुतां भार्यामिवन्दत॥ ४३॥

Vṛṣṇi had two sons, known as Śvaphalka and Citraka. Śvaphalka married the daughter of the king of Kāśi as his wife.

तस्यामजनयत्पुत्रमङ्गुरं नाम धार्मिकम्।
उपमंगु तथा मंगुडन्ये च बहवः सुताः॥ ४४॥

A religious-minded son named Akrūra was born of her. She had other sons named Upamaṅgu, Maṅgu and several others.

अकूरस्य स्मृतः पुत्रो देववानिति विश्रुतः।
उपदेवश्च देवात्मा तयोर्विश्वप्रमाणिनौ॥ ४५॥

Akrūra's son was well known as Devavān and the divine-souled Upadeva who had sons called Viśva and Pramāthin.

चित्रकस्याभवत्पुत्रः पृथुर्विपृथुरेव च।
अश्वग्रीवः सुबाहुश्च सुधाश्वकगवेक्षकौ॥ ४६॥

The sons of Citraka were known as Prīthu,

Vipṛthu, Asvagrīva, Subāhu, Sudhāśvaka and Gavekṣaka.

अन्धकस्य सुतायान्तु लेखे च चतुरः सुतान्।
कुकुरं भजमानञ्च शमीकं बलगर्वितम्॥४७॥

He begot of the daughter of Andhaka, four sons, viz. Kukura, Bhajamāna, Śamīka and Balagarvita.

कुकुरस्य सुतो वृष्णिर्विष्णोस्तु तनयोऽभवत्।
कपोतरोमा विख्यातस्तस्य पुत्रो विलोमकः॥४८॥

Kukura's son was Vṛṣṇi, and Kapotaroman was the son of Vṛṣṇi. Vilomaka was his son.

तस्यासीन्तुम्बुरुसखा विद्वान्पुत्रस्तमः किल।
तपस्याप्यभवत्पुत्रस्तथैवानकदुदुभिः॥४९॥

Tama was the intelligent son of Vilomaka, who was the friend of Gandharva Tumburu. Similarly, Ānakadundubhi was the son of Tama.

स गोवद्वन्नमासाद्य तताप विपुलं तपः।
वरं तस्मै ददौ देवो ब्रह्मा लोकमहेश्वरः॥५०॥
वंशस्ते चाक्षया कीर्तिर्जनयोगस्तथोत्तमः।
गुरोरप्यधिकं विप्राः कामरूपित्वमेव च॥५१॥

He performed great penance over the peak of the Govardhana mountain. Lord Brahmā, the lord of the universe bestowed a boon on him, for the expansion of his race, glory and the best of *jñānayoga*. O Brāhmaṇas, he also achieved the boon that he could have power greater than the preceptor Bṛhaspati, and the changing of his own form at will.

स लब्ध्वा वरमव्यग्रो वरेण्यो वृषवाहनम्।
पूजयामास गानेन स्थाणुं त्रिदशपूजितम्॥५२॥
तस्य गानरतस्याथ भगवान्मिकापतिः।
कन्यारलं ददौ देवो दुर्लभं त्रिदशैरपि॥५३॥

After securing boon from that excellent deity, he propitiated with music unagitatedly with a composed, concentrated mind the bull-bannered deity, Lord Śiva, adored by Devas. To him who was engaged in music, Lord Śiva, the consort of Pārvatī, gave the jewel of a girl inaccessible even to Devas.

तथा स सङ्गतो राजा गानयोगमनुत्तमम्।
अशिक्षयदमित्रः प्रियां तां भ्रान्तलोचनाम्॥५४॥

The king, killer of the enemies, united with her, trained his beloved wife of tremulous eye, the excellent art of music.

तस्यामुत्पादयामास सुभुजं नाम शोभनम्।
रूपलावण्यसम्प्रां द्वीपतीमिति कन्यकाम्॥५५॥

In union with his wife, he produced a splendid son named Subhuja and a charming daughter known as Hrīmatī.

ततसं जननी पुत्रं बाल्ये वयसि शोभनम्।
शिक्षयामास विधिवद्गानविद्याञ्च कन्यकाम्॥५६॥

The mother then trained her son and the daughter, during the childhood itself, the art of music and singing.

क्रतोपनयनो वेदानधीत्य विधिवद्गुरोः।
उद्वाहात्मजां कन्यां गच्छर्वाणां तु मानसीम्॥५७॥

The child Subhuja, after his thread ceremony studied the Vedas appropriately from his preceptor, and married the mind-born daughter Mānasī of the Gandharvas.

तस्यामुत्पादयामास पञ्च पुत्राननुत्तमान्।
वीणावादनतत्त्वज्ञानं गानशास्त्रविशारदान्॥५८॥

She produced five excellent sons from Subhuja. All of them, were well-versed in the playing of *Vīṇā*, knowing all the related secrets. They were experts in the science of music.

पुत्रैः पौत्रैः सप्तलीको राजा गानविशारदः।
पूजयामास गानेन देवं त्रिपुरनाशनम्॥५९॥

The king who was well-versed in the art of music, used to adore Śiva—the destroyer of Tripuras, together with his sons, wife and the grandsons.

द्वीपतीञ्चारुसर्वाङ्गिं श्रीमिवायतलोचनाम्।
सुबाहुनामा गच्छर्वस्तामादाय यथौ पुरीम्॥६०॥

A Gandharva named Subāhu took Hrīmatī who was beautiful in all limbs, with large eyes like Lakṣmī, to his city.

तस्यामप्यभवन् पुत्रा गच्छर्वस्य सुतेजसः।
सुषेणारुसुग्रीवसुभोजनरवाहनाः॥६१॥

She also produced the sons of Gandharva who were quite illustrious and were known by the names of Suṣena, Dhīra, Sugrīva, Subhoja and Naravāhana.

अथासीदभिजित्युत्रश्चनोदकदुन्दुभेः।
पुनर्वसुशाभिजितः सम्बूवाहुकस्ततः॥ ६२॥

Thereafter, Candanodakadundubhi got a son named Abhijit, who had a son named Punarvasu. He had a son named Āhuka.

आहुकस्योग्रसेनश्च देवकश्च द्विजोत्तमाः।
देवकस्य सुता वीरा जज्ञिरे त्रिदशोपमाः॥ ६३॥

O Best of the Brāhmaṇas, Āhuka had two sons, known as Ugrasena and Devaka. Out of them, Devaka produced many sons resembling the gods and were quite powerful.

देववानुपदेशं सुदेवो देवरक्षितः।
तेषां स्वसारः सप्तासन्वसुदेवाय तां ददौ॥ ६४॥
धृतदेवोपदेवा च तथान्या देवरक्षिता।
श्रीदेवा शान्तिदेवा च सहदेवा च सुव्रता॥ ६५॥
देवकी चापि तासां तु वरिष्ठाभूत्सुमध्यमा।
उप्रसेनस्य पुत्रोऽभुन्यग्रोधः कंस एव च॥ ६६॥
सुभूमी राष्ट्रपालश्च तुष्टिमाङ्गुरेव च।
भजमानादभूत्युत्रः प्रख्यातोऽसौ विदूरथः॥ ६७॥

They were known by the names of Devavān, Upadeva, Sudeva, and Devarakṣita. They had seven sisters, known as Dhṛtadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntidevā, Sahadevā of holy rites and Devakī. Devakī, of beautiful waist, was the best among them, who had been married to Vasudeva.¹ The sons of Ugrasena were known as Nyagrodha, Karīsa, Subhūmi, Rāṣṭrapāla, Tuṣṭimān and Śāṅku. The well-known son Vidūratha was born of Bhajamāna.

तस्य सूरसमस्तस्मात्रिक्षत्रश्च तत्सुतः।
स्वयंभोजस्तस्तस्तस्माङ्गात्रीकः शत्रुतापनः॥ ६८॥

Vidūratha had a son named Śūrasama, and his son was known as Pratikṣatra. Svayambhoja was the son of Pratikṣatra and Dhātriṇī was his son, who could subjugate his enemies.

कृतवर्माथ तत्पुत्रः शूरसेनः सुतोऽभवत्।
वसुदेवोऽथ तत्पुत्रो नित्यं धर्मपरायणः॥ ६९॥

Kṛtavarmā was the son of Dhātriṇī. Kṛtavarmā had a son named Śūrasena. Vasudeva was the son of Śūrasena, who was engaged in religious rites.

वसुदेवान्महाबाहुर्वासुदेवो जगदगुरुः।
वभूव देवकीपुत्रो देवैरभ्यर्थितो हरिः॥ ७०॥

The powerful-armed Vāsudeva, the preceptor of the universe, was born of Vasudeva. At the prayer of the gods, lord Viṣṇu, became the son of Devaki.

रोहिणी च महाभागा वसुदेवस्य शोभना।
असूत पत्नी संकर्षं रामं ज्येष्ठं हलायुधम्॥ ७१॥

The other beautiful wife of Vasudeva, known as the virtuous Rohinī, produced Saṅkarṣaṇa, the eldest son known as Rāma, the carrier of a plough as his special weapon.

स एव परमात्मासौ वासुदेवो जगन्मयः।
हलायुधः स्वयं साक्षाच्छेषः सङ्कर्षणः प्रभुः॥ ७२॥

The one who has been called as Vāsudeva, the son of Vasudeva, had been the lord of the universe, while Balarāma, the carrier of the plough, was the incarnation of serpent Śeṣa.

भृगुशापाच्छ्लेनैव मानयन्मानुषों तुनम्।
बभूव तस्यां देवक्या रोहिण्यामपि माधवः॥ ७३॥

In fact on the pretext of the curse of Bhṛgu, Viṣṇu accepted the human body and incarnated as Kṛṣṇa from the womb of Devakī and Balarāma from the womb of Rohinī.

उमादेहसमुद्भूता योगनिद्रा च कौशिकी।
नियोगाद्वासुदेवस्य यशोदातनया त्वभूत्॥ ७४॥

Similarly at the command of Vāsudeva, Kauśikī, the Yogic-slumber, emerged out of the body of Umā and was born as the daughter of Yaśodā.

ये चान्ये वसुदेवस्य वासुदेवाग्रजाः सुताः।
प्रागेव कंसस्तान्सर्वाङ्गधान मुनिसत्तमाः॥ ७५॥

O Best of the sages, the other sons of Vasudeva and the elder brothers of Kṛṣṇa, had been killed by Karīsa earlier.

सुषेणश्च ततो दायी भद्रसेनो महाबलः।
वज्रदम्भो भद्रसेनः कीर्तिमानपि पूजितः॥ ७६॥

1. Vasudeva had two wives Devakī and Rohinī. Baladeva was transferred from the womb of the former to that of the latter and therefore he was called Saṅkarṣaṇa.

Vasudeva had also the sons named Suṣeṇa, Dāyin, Bhadrasena, Mahābala, Vajradambha, Bhadrasena, and adorable Kīrtimān.

हतेष्वेतेषु सर्वेषु रोहिणी वसुदेवतः।
असूत रामं लोकेशं बलभद्रं हलायुधम्॥७७॥

When all of them had been killed, Rohiṇī gave birth to Halāyudha Balabhadra, the lord of the worlds.

जातेऽथ रामे देवानामादिमात्मानमच्युतम्।
असूत देवकी कृष्णं श्रीवत्साङ्कितवक्षसम्॥७८॥

After the birth of Balarāma, Kṛṣṇa, Acyuta, the first among Devas, was born from the womb of Devakī with a Śrīvatsa mark over the chest.

रेवती नाम रामस्य भार्यासीसुगुणान्विता।
तस्यामुत्पादयामास पुत्रौ द्वौ निशितोल्मुकौ॥७९॥

The virtuous Revatī was married to Balarāma, who gave birth to two sons named Niśīta and Ulmuka.

षोडशस्त्रीसहस्राणि कृष्णस्याक्षिलष्टकर्मणः।
बभूतुश्चात्मजास्तासु शतशोऽथ सहस्रशः॥८०॥

Lord Kṛṣṇa, the performer of the noble tasks, had sixteen thousand wives, and hundreds and thousands of sons were born to them.

चारुदेष्णः सुचास्त्व चारुवेषो यशोधरः।
चारुश्चराक्षारुयशाः प्रद्युम्नः साम्ब एव च॥८१॥
रुक्मिण्यां वासुदेवस्य महाबलपराक्रमाः।
विशिष्टाः सर्वपुत्राणां सम्बूद्धवरिमे सुताः॥८२॥

The prominent among them were Cārudeṣṇa, Sucāru, Cāruveṣa, Yaśodhara, Cāruśravas, Cāruyaśas, Pradyumna and Sāmba. All of them were born from Rukmiṇī, as sons of Kṛṣṇa. They were quite strong besides being foremost of all.

तन्दृष्टा तनयान्वीरान् रौक्मिणेयाञ्जनाईनात्।
जाम्बवत्यब्रवीकृष्णं भार्या तस्य शुचिस्मिता॥८३॥

Observing the valorous sons of Kṛṣṇa from Rukmiṇī, Jāmbavatī of smiling face, said to Kṛṣṇa,

मम त्वं पुण्डरीकाक्षं विशिष्टगुणवत्तरम्।
सुरेशसमितं पुत्रं देहि दानवसूदन॥८४॥

She said, "O Lotus-eyed one, O Killer of

demons, you also bestow a son on me who should be excellent and resemble Indra in prowess."

जाम्बवत्या वचः श्रुत्वा जगन्नाथः स्वयं हरिः।
समारेभे तपः कर्तुं तपोनिधिगरिन्द्रमः॥८५॥

Listening to the words of Jāmbavatī, Hari, the God, who subjugated his enemies, a storehouse of penance, started performing *tapas* himself.

तच्छृणुष्व मुनिश्चेष्ठा यथासौ देवकी सुतः।
दृष्टा लेभे सुतं सूर्यं तप्त्वा तीव्रं महत्पतः॥८६॥

O R̄ṣiś, then Kṛṣṇa, the son of Devakī, performed severe austerities, and had an audience with Śiva, and got the son. You listen to the relevant story.

इति श्रीकूर्मपुराणे पूर्वभागे यदुवंशानुकीर्तनं नाम
चतुर्विंशोऽध्यायः॥२४॥

Chapter-25

Glory of Kṛṣṇa and Yaduvaṁśa

सूत उवाच

अथ देवो हृषीकेशो भगवान्युरुषोत्तमः।
तताप धोरं पुत्रार्थं निधानं तपसस्तपः॥ १॥

Sūta said, “Thereafter, Hṛṣīkeśa-lord Puruṣottama, performed a severe penance for begetting a son, though he, himself was the lord of *tapas*.

स्वेच्छायाप्यवतीर्णोऽसौ कृतकृत्योऽपि विश्वसृक्।
चचार स्वात्मनो मूलं बोधयन्परमेश्वरम्॥ २॥

He is the creator of the entire universe, he had incarnated on earth of his own free-will. Inspite of that, he indicating that Parameśvara was his own root, performed penance for him in the world.

जगाम योगिभिर्जुष्टं नानापक्षिसमाकुलम्।
आश्रमं तूपमन्योर्वै मुनीन्द्रस्य महात्मनः॥ ३॥

He went to the hermitage of the noble-souled sage Upamanyu for the purpose, which had a large number of birds chirping in the same, and was served by a large number of yogis.

पतन्त्रिराजमारुषः सुपर्णमतितेजसम्।
शंखचक्रगदापाणिः श्रीवत्साङ्गितलक्षणः॥ ४॥

At that point of time he was riding over the resplendant bird king Garuda and carried a conch, cakra and iron club in his hands. The Śrivatsa mark was at his chest.

नानादुमलताकीर्ण नानापुष्पोपशोभितम्।
ऋषीणामाश्रमैर्जुष्टं वेदघोषनिनादितम्॥५॥

The hermitage had a large number of trees and the creepers besides a number of varieties of flowers. It had several hermitages of the sages, besides the sound of the reciting of the Vedic hymns, was emerging there.

सिंहक्षेशरभाकीर्ण शार्दूलगजसंयुतम्।
विमलस्वाधुपानीयैः सरोभिरुपशोभितम्॥६॥

I was infested with bears, Śarabhas (the fabulous animal having eight feet), lions, elephants, which kept on wandering in the hermitage. It also had lakes containing pure and sweet water.

आरामैर्विविधैर्जुष्टं देवतायतनैः शुभैः।
ऋषिभिरुपुत्रैश्च महामुनिगणैस्तथा॥७॥
वेदाध्ययनसम्पन्नैः सेवितं चानिहोत्रिभिः।
योगिभिर्धाननिरतैर्नासाग्रन्यस्तलोचनैः॥८॥

There were several orchards and auspicious temples for deities in the hermitage. There were Ṛṣis, the sons of Ṛṣis, the great ascetics in groups, the performers of Agnihotras (fire-worship) engaged in the study of the Vedas, besides the Yogins engaged in meditation concentrating their gaze on the tips of the noses.

उपेतं सर्वतः पुण्यं ज्ञानिभिस्तत्त्वदर्शिभिः।
नदीभिरभितो जुष्टं जापकैर्ब्रह्मवादिभिः॥९॥

It was auspicious from all the sides, and it was being served well by the wise seers having excellence in *tattvas*, the rivers, which surrounded it from all the sides as well as the ascetics muttering the *mantras*.

सेवितं तापसैः पुण्यैरीशाराधनतत्परैः।
प्रशान्तैः सत्यसङ्कल्पैर्निःशौकैर्निरुपद्रवैः॥१०॥

The hermitage was served by the ascetics, engaged in the auspicious *tapas* for lord Śiva, who had been quite calm by nature, always had truthful resolve, free from agonies, and undisturbed by troubles.

भस्मावदातसर्वाङ्गैः सद्ग्राम्यपरायणैः।
मुण्डतैर्जटिलैः शुद्धैस्तथान्तैश्च शिखाजटैः॥११॥
सेवितं तापसैर्नित्यं ज्ञानिभिर्ब्रह्मवादिभिः।
तत्राश्रमवरे रथे सिद्धाश्रमविभूषिते॥१२॥

The inmates of the *āśrama* had applied ashes over the body, reciting the *mantra* of Rudra. Some of them had their heads clean shaven, while others had the matted locks of hair over the heads. The place was resorted to always by wise ascetics and expounders of the Brahman. The *āśrama* was the best and quite charming and appeared more graceful because of the hermitages of the Siddha Yogins.

गंगा भगवती नित्यं वहन्त्येवाघनाशिनी।
स तत्र वीक्ष्य विश्वात्मा तापसान्वीतकल्पधान्॥१३॥
प्रणामेनाथ वचसा पूजयामास माधवः।
तं ते दृष्ट्वा जगद्योनिं शंखचक्रगदाधरम्॥१४॥
प्रणेमुर्भक्तिसंयुक्ता योगिनां परमं गुरुम्।
स्तुवन्ति वैदिकैर्मन्त्रैः कृत्वा हृदि सनातनम्॥१५॥

The auspicious Ganga which removed the sins of the people always flowed there. Reaching there, Kṛṣṇa, the soul of the universe, had an audience with the ascetics, who were devoid of all the sins. Mādhava—Kṛṣṇa honoured them speaking sweet words and also adored them. All the ascetics on their part, having an audience with Kṛṣṇa, the holder of conch, discus and an iron club, besides being the preceptor of the *yogīs*, offered their salutation to him. Thereafter, they began to eulogise him with the Mantras of Vedic origin, after retaining the eternal deity in the heart.

प्रोचुर्स्येन्यमव्यक्तमादिदेवं महामुनिम्।
अयं स भगवानेकः साक्षी नारायणः परः॥१६॥

At the sight of the invisible Mahāmuni Kṛṣṇa, all of them conversed among themselves, "He is lord Nārāyaṇa himself who is beyond the supreme being and is the cosmic witness of all.

आगच्छत्यधुना देवः प्रधानपुरुषः स्वयम्।
अयमेवाव्ययः सप्ता संहर्ता चैव रक्षकः॥१७॥

The lord Kṛṣṇa, inspite of his being *Pradhāna Puruṣa* has himself arrived here. He is beyond

decay, the creator, the destroyer as well as the protector of all.

अमूर्ते मूर्तिमान् भूत्वा मुनीन्द्रष्टुमिहागतः।
एष धाता विधाता च समागच्छति सर्वगः॥ १८॥

He himself is formless, but has arrived here in human form, to meet the sages. He is the creator and the dispenser of destiny. He is omnipresent and is arriving here.

अनादिरक्षयोऽनन्तो महाभूतो महेश्वरः।
श्रुत्वा बुद्ध्वा हरिस्तेषां वचांसि वचनातिगः॥ १९॥

He is eternal, beyond decay, beyond measure, limitless, *Mahābhūta* (the great spirit) as well as the *Maheśvara*.” Hari, Govinda, who is beyond the scope of words, heard and understood their words.

यथौ स तूर्णं गोविन्दः स्थानं तस्य महात्मनः।
उपम्पृश्याथ भावेन तीर्थे तीर्थे स यादवः॥ २०॥

Then, Govinda hurriedly reached the hermitage of Upamanyu. Mādhava, belonging to the *Yaduvaṁśa*, visiting each and every *tīrtha* touched the water of that place.

चकार देवकीसूनुर्देवर्षिपितृतर्पणम्।
नदीनां तीरसंस्थाने स्थापितानि मुनीश्वरैः॥ २१॥
लिङ्गानि पूजयामास शभोरमिततेजसः।
दृष्टदृष्ट्वा समायान्तं यत्र यत्र जनार्दनम्॥ २२॥

Kṛṣṇa, the son of Devakī, performed the holy rite of *tarpana* for the Gods, Sages and *Pitṛs*. He also adored the *Śivalingas* of unmeasured brilliance, consecrated by the sages over the banks of the river.

पूजयाञ्जकिरे पुष्पैरक्षतैस्तन्निवासिनः।
समीक्ष्य वासुदेवं तं शार्ङ्गशङ्कासिधारिणम्॥ २३॥
तस्थिरे निश्लालाः सर्वे शुभाङ्ग यत्मानसाः।
यानि तत्रास्त्वयाणां मानसानि जनार्दनम्॥ २४॥

Wherever lord Janārdana went, the people of those places welcomed the lord offering him the flowers and the unbroken rice-grains. At the very sight of lord Vāsudeva, the holder of the Śārṅga bow, a conch and a sword, the people stood there motionless. All of them felt totally devoted to lord Kṛṣṇa, with auspicious limbs.

दृष्ट्वा समाहितान्यासन्निष्कामत्ति पुरा हरिम्।
अथावगाह्य गङ्गायां कृत्वा देवर्षितर्पणम्॥ २५॥

आदाय पुष्पवर्याणि मुनीन्द्रस्याविशदगृहम्।

Such of the sages who were desirous of getting involved in *yogic* exercises, they at the sight of lord Janārdana, were at once engaged in meditation and they did not move out their limbs. Thereafter, Vāsudeva, entered the holy Gaṅgā and taking his bath, he performed oblation for the Gods, *Pitṛs* and the *Rṣis*. Then, carrying the best flowers in his hands, he entered the hermitage of the sage Upamanyu.

दृष्ट्वा तं योगिनां श्रेष्ठं भस्मोद्भूलितविश्रहम्॥ २६॥
जटाचीरधरं शान्तं ननाम शिरसा मुनिम्।
आलोक्य कृष्णमायान्तं पूजयामास तत्त्ववित्॥ २७॥

Reaching there, he had a look at the great sage, the best of the Yogins, having body besmeared with the holy ashes, wearing the matted locks of hair as well as the bark garments, and who looked peaceful. He offered his salutation to the sage lowering his head. The learned sage also finding the arrival of lord Kṛṣṇa, adored him.

आसने वासयामास योगिनां प्रथमातिथिम्।
उवाच वचसां योनिङ्गानीमः परमम्पदम्॥ २८॥
विष्णुमव्यक्तसंस्थानं शिष्यभावेन संस्थितम्।
स्वागतं ते हृषीकेश सफलानि तपांसि नः॥ २९॥

He offered Kṛṣṇa, the preceptor of the *yogīs*, and the prominent guest, a seat and speaking like a pupil he addressed lord Viṣṇu, saying, “I am quite well aware about you. O Hṛṣikeśa, you are welcome here. Our penance has met with success today.

यत्साक्षादेव विश्वात्मा मद्गोहं विष्णुरागतः।
त्वां न पश्यन्ति मुनयो यतन्तोऽपीह योगिनः॥ ३०॥
तादृशस्यात्रभवतः किमागमस्कारणम्।
श्रुतोपमन्योस्तद्वाक्यं भगवान्देवकीसुतः॥ ३१॥
व्याजहार महायोगी प्रसन्नं प्रणिपत्य तम्।

Because lord Viṣṇu has himself reached my place and You are the soul of the universe, we are glad. The people fail to have an audience with you making all the efforts. What is the

cause of an adorable person to arrive here?" Listening to the words of Upamanyu—the great sage, the great yogī and son of Devakī, offered his salutation to the sage and said.

कृष्ण उवाच

भगवन्द्रष्टुमिच्छामि गिरीशं कृत्तिवाससम्॥ ३२॥
सम्भ्रासो भवतः स्थानं भगवद्वर्षनोत्सुकः।
कथं स भगवानीशो दृश्यो योगविदां वरः॥ ३३॥

Kṛṣṇa said, "O Lord, I would like to have an audience with Kṛttivāsa lord Śiva (wearing elephant-hide). Getting anxious to meet lord Śiva, I have arrived at your hermitage. You tell me, how could I have a meeting with lord Śiva, who is the best among those well-versed in the yogic exercises?

मयाचिरेण कुत्राहं द्रक्ष्यामि तमुमापतिम्।
प्रत्याहं भगवानुको दृश्यते परमेश्वरः॥ ३४॥
भक्त्यैवोग्रेण तपसा तत्कुरुष्वेह संयतः।
इहेश्वरं देवदेव मुनीन्द्रा ब्रह्मवादिनः॥ ३५॥

I would like to meet the lord of Umā, without delay." When so asked by Kṛṣṇa, lord Upamanyu replied, "One can meet lord Śiva by devotion or by performing severe penance. Concentrating your mind, you perform penance here itself.

ध्यायन्त्याराधयन्त्येन योगिनस्तापसाश्च ये।
इह देवः सपलीको भगवान् वृषभध्वजः॥ ३६॥

The best of the sages, well-versed in Brahman, meditate for Īśvara, the god of gods, here. The *yogīs* and ascetics also adore him here.

क्रीडते विविधैर्भूतैर्योगिभिः परिवारितः।
इहाश्रमे पुरा रुद्रं तपस्तप्त्वा सुदारुणम्॥ ३७॥
लेखे महेश्वराद्योगं वसिष्ठो भगवानृषिः।
इहैव भगवान्व्यासः कृष्णद्वैपायनः स्वयम्॥ ३८॥
दृष्ट्वा तं परमेशानं लब्धवान् ज्ञानमैश्वरम्।
इहाश्रमे पुरारुद्रं तपस्तप्त्वा सुदारुणम्॥ ३७॥
लेखे महेश्वराद्योगं वसिष्ठो भगवानृषिः।
इहैव भगवान्व्यासः कृष्णद्वैपायनः स्वयम्॥ ३८॥
दृष्ट्वा तं परमेशानं लब्धवान् ज्ञानमैश्वरम्।
इहाश्रमं पदे रम्ये तपस्तप्त्वा कर्पदिनः॥ ३९॥

अविन्द्युत्रकान्त्वात्सूरयो भक्तिसंयुताः।
इह देवा महादेवीं भवानीञ्च महेश्वरीम्॥ ४०॥
संस्तुवन्तो महादेवं निर्भया निर्वृतिं ययुः।
इहाराध्य महादेवं सावर्णिस्तपतां वरः॥ ४१॥

The bull-bannered lord Śiva accompanied with his consort, the goblins and the Yogins enjoy their sports here. This is the place, where the blessed sage Vasiṣṭha, performing severe *tapas*, achieved Rudra and achieved the Yogic power from Maheśvara. Blessed Kṛṣṇa Dvaiḍipāyana as well, had an audience with lord Śiva here and he achieved the divine knowledge. In this charming *āśrama*, adoring lord Śiva, the sages endowed with devotion, performed penance and secured sons from Rudra having matted hair. The gods with their mind filled with devotion offer prayer to the goddess Bhavānī, Mahādevī as well as Mahādeva and fearlessly achieve ecstatic pleasure.

लब्धवान्परमं योगं ग्रन्थकारत्वमुत्तमम्।
प्रवर्त्यामास सतां कृत्वा वै संहितां शुभाम्॥ ४२॥
इहैव संहितां दृष्ट्वा कामो यः शशिपायिनः।
महादेवश्वकारेमां पौराणीं तन्नियोगतः॥
द्वादशैव सहस्राणि श्लोकानां पुरुषोत्तमा।
इह प्रवर्त्तिता पुण्या द्व्यष्टसाहस्रिकोत्तरा।
वायवीयोत्तरं नाम पुराणं वेदसंमतम्॥
द्विजः पौराणिकीं पुण्यां प्रसादेन द्विजोत्तमैः।
इहैव ख्यापितं शिष्यैर्वैश्याप्याद्यनभाषितम्॥ ४३॥

It is here, that Sāvarṇi, the best of the ascetics, adoring Mahādeva, had achieved the best of yoga, besides the proficiency in the composing of the splendid Samhitā of Purāṇas for the good people. The same Sāvarṇi, again, had modified the *Puranic Samhitās* for the good and welfare of the people. It was here that Kāma saw Mahādeva and composed the Samhitā of Śaśipāyins based on Purāṇas at his behest. It contained twelve thousand verses. The Purāṇa named Vāyavīyottara, acceptable to the Vedas, a Samhitā containing sixteen thousand verses was enunciated here. This Vāyavīyottara Purāṇa is recognised by the Vedas. The best of the

Brāhmaṇa disciples, mercifully, popularized this Saṁhitā, which was composed by Vaiśampāyana.

यज्ञवल्क्ये महायोगी दृष्ट्वा तपसा हरम्।
चकार त्रियोगेन योगशास्त्रमनुत्तमम्॥४४॥

This is the same place where the sage Yājñavalkya performing the severe *tapas*, had an audience with Śiva and by his grace composed the excellent Yogaśāstra.

इहैव भृगुणा पूर्वं तप्त्वा पूर्वं महातपः।
शुक्रो महेश्वरात्पुत्रो लब्धो योगविदां वरः॥४५॥

In earlier times, the sage Bhṛigu, performing hard *tapas*, had achieved a son named Śukra who was well versed in the Yoga, by the grace of Śiva.

तस्मादिहैव देवेश तपस्तप्त्वा सुदुश्वरम्।
द्रष्टुर्महसि विश्वेशमुं भीमं कर्पद्धिनम्॥४६॥

Therefore, O Lord of gods, you also perform the severe *tapas* here and should have an audience with lord Śiva, the wearer of the matted locks of hair who is known as the lord of the universe."

एवमुक्त्वा ददौ ज्ञानमुपमन्युर्महामुनिः।
व्रतं पाशुपतं योगं कृष्णायाक्षिलष्टकर्मणे॥४७॥

Thus the sage Upamanyu granted the perfect knowledge, the holy rite pertaining to Pāśupata doctrine and its Yogic practice to Kṛṣṇa of indefatigable activity.

स तेन मुनिवर्येण व्याहतो मधुसूदनोः।
तत्रैव तपसा देवं स्त्रमाराधयत्प्रभुः॥४८॥

Similarly at the advice of the sage, lord Madhusūdana Kṛṣṇa, started performing *tapas* for lord Śiva.

भस्मोद्भूलितसर्वाङ्गे मुण्डो वल्कलसंयुतः।
जजाप रुद्रपतिशं शिवैकाहितमानसः॥४९॥

Vāsudeva then applied ashes all over his body, getting his head shaved, clad in the bark garments, devoting his mind in Śiva, continued to perform the Japa of Rudra.

ततो बहुतिथे काले सोमः सोमार्द्धभूषणः।
अदृश्यत महादेवो व्योमि देव्या महेश्वरः॥५०॥

After the lapse of a considerable time, lord Śiva accompanied by Umā, and adorned with the crescent moon, was spotted by Kṛṣṇa in the sky.

किरीटिनं गदिनं चित्रमालं पिनाकिनं शूलिनं देवदेवम्।
शार्दूलचर्मार्घरसंवृताङ्गे देव्या महादेवमसौ ददर्श॥५१॥

He was adorned with the *kirīṭa* crown, carrying a club, wearing a wonderful garland of variegated colours and was holding Piṇāka bow, as well as the trident. Such a Mahādeva, accompanied with Pārvatī, the great goddess, was spotted by Kṛṣṇa. He was clad in the tiger skin.

प्रभुं पुराणं पुरुषं पुरस्तात्
सनातनं योगिनमीशितारम्।
अणोरणीयासमनन्तशक्तिं
प्राणोश्वरं शम्भुमसौ ददर्श॥५२॥

Vāsudeva found before him the ancient *puruṣa*, the lord of the vital airs, eternal, the great *Yogī*, Iśvara, smaller than the smallest, and extremely powerful Śiva.

परश्वधासक्करं त्रिनेत्रं नृसिंहचर्मवृत्तभस्मगात्रम्।
स उद्दिनतं प्रणवं बृहनं सहस्रसूर्यप्रतिमं ददर्श॥५३॥

He held a battle axe in his hand, and had three eyes. His body was plastered with the ashes and he wore the tiger skin. He was uttering Praṇava OM from his mouth. He possessed the lustre of a thousand suns. Lord Śiva appeared in this form.

न यस्य देवा न पितामहोऽपि
नेत्रो न चाग्निर्वरुणो न मृत्युः।
प्रभावमद्यापि वदन्ति रुद्रं
तदादिदेवं पुरतो ददर्श॥५४॥

His glory is beyond the description of the gods, Brahmā, Indra, Agni, Varuṇa and even *Mṛtyu* (the god of Death). Such a type of Rudra was found by Kṛṣṇa before him.

तदान्पण्यद्विगीशस्य वामे
स्वात्मानमव्यक्तमनन्तस्तुपम्।
सुवन्तमीशं बहुभिर्वचोभिः
शङ्खासिचक्रान्वितहस्तमाद्यम्॥५५॥

He found on the left of Girīśa his self, the unmanifest form of infinite, who was praising the lord variously with various words and who was holding conch, sword and discus in the form of Ādi-puruṣa.

कृताञ्जलि दक्षिणतः सुरेण
हंसाधिरुदं पुरुषं दर्दशी।
स्तुवानमीशस्य परं प्रभावं
यितामहं लोकगुरुं दिविस्थम्॥५६॥

He found lord Brahmā, the grandsire of the universe, mounted over the swan, being the preceptor of the world, standing to the right side, who stood in the sky in human form and was adoring Śiva with folded hands.

गणेश्वरानकसहस्रकल्पा-
नन्दीश्वरादीनमितप्रभावान्।
त्रिलोकभर्तुः पुरतोऽन्वपश्यत्-
कुमारमन्निप्रतिमं गणेशम्॥५७॥

The immensely glorious Nandīśvara having the lustre of thousands of suns, besides Gaṇeśa, the lord of the three worlds and Kumāra, as resplendent as the fire, were also spotted by him.

मरीचिमत्रि पुलहं पुलस्त्वं
प्रचेतसं दक्षमथापि कण्वम्।
पराशरं तत्पुरतो वसिष्ठं
स्वायम्भुवञ्चापि मनुं ददर्श॥५८॥

The sages like Marīci, Atri, Pulaha, Pulastya, Pracetas, Dakṣa, Kanva, Parāśara, Vasiṣṭha and Svāyambhuva Manu were also seen by him.

तुष्टाव मन्त्रैरमरप्रधानं
बद्धाञ्जलिर्विष्णुरुदारबुद्धिः।
प्रणम्य देव्या गिरिशं स्वभक्त्या
स्वात्मन्यथात्मानमसौ॑ विचिन्त्य॥५९॥

Then contemplating over the universal Ātman within his self, the large-hearted and wise Viṣṇu, offered his salutation to the Goddess and Girīśa with folded hands. Thus thinking, he pleased the lord with prayers.

कृष्ण उवाच
नमोऽस्तु ते शाश्वत सर्वयोग
ब्रह्मादयस्त्वामृषयो वदन्ति।

तमश्च सत्त्वञ्च रजस्त्रयञ्च

त्वामेव सर्वं प्रवदन्ति संतः॥६०॥

Kṛṣṇa said, “O Eternal lord, O Sarvayoga (possessor of all Yogas), salutation to you. Brahmā and other R̄yis regard you as ‘All’, i.e., embodiment of everything like sattva, rajas and tamas.

त्वं ब्रह्मा हरिरथं रुद्रविश्वकर्ता
संहर्ता दिनकरमण्डलाधिवासः।
प्राणसत्त्वं हुतवहवासवादिभेद-
स्त्वामेकं शरणमुपैमि देवमीशम्॥६१॥

You yourself are Brahmā, Hari, Rudra, Viśvakarmā, and the destroyer. You also dwell in the solar disc. You are Prāṇa (vital breath), Agni and Indra, besides other forms. I take refuge with the same Iśa.

साहृद्यास्त्वामगुणमथाहुरेकरूपं
योगस्यं सततमुपासते हृदिस्थम्।
वेदास्त्वामभिदधतीह रुद्रमीड्य
त्वामेकं शरणमुपैमि देवमीशम्॥६२॥

Those believing in the Sāṃkhya philosophy, visualise you as *nirguṇa* (devoid of guṇas). Those believing in Yoga system, say that you are *Ekarūpa* and always adore you in their hearts. The Vedas also describe you in the form of Rudra, the praiseworthy deity; I offer my salutation to you and take refuge in you.

त्वत्पादे कुसुममथापि पत्रमेकं
दत्त्वासौ भवति विमुक्तविश्वबन्धः।
सर्वादं प्रणुदति सिद्धयोगिजुष्टं
सृत्वा ते पादयुगलं भवत्रसादात्॥६३॥

By offering a single flower or tree leaf at your foot, a person is freed from the worldly bondage. By your grace, with the mere remembering of your lotus-like feet served by Siddhas and Yogins, a person is freed from all the sins.

यस्याशेषविपागहीनमप्मलं हृद्यन्तरावस्थितं।
ते त्वां योनिमनन्तमेकमचलं सत्यं परं सर्वगम्॥६४॥
स्थानं प्राहुरनादिमध्यनिधनं यस्मादिदं जायते।
नित्यं त्वाहमुपैमि सत्यविभवं विष्णेश्वरं तं शिवम्॥६५॥

Your place is spotless, without any division, is lodged in the heart, the one who is without the beginning, middle or the end. You are treated to be the origin of all. You are endless, immobile, truthful, and omnipresent; the entire world has emerged out of you. I therefore take refuge in lord Śiva who is Viśveśvara.

ओं नमो नीलकण्ठाय त्रिनेत्राय च रंहसे।
महादेवाय ते नित्यमीशानाय नमो नमः॥६६॥

O Nīlakanṭha (blue-throated), O trident bearer, O three-eyed and the form of Ekānta, salutation to you. I bow in reverence to Īśāna and Mahādeva.

नमः पिनाकिने तुभ्यं नमो मुण्डाय दण्डिने।
नमस्ते वज्रहस्ताय दिग्वस्त्राय कपटिने॥६७॥

Salutation to the holder of the bow Pināka. Salutation to the form of *munda* (staff-bearer of tonsured head) and the carrier of a trident. Salutation to the holder of thunderbolt in his hand, without robes, and having the locks of hair over the head.

नमो भैरवनादाय कालरूपाय दंष्ट्रिणे।
नागयज्ञोपवीताय नमस्ते वह्निरेतसे॥६८॥

You are the creator of the Bhairva sound, the form of Kāla, wearing the serpent as the sacred thread, and the form of fire, salutation to you.

नमोऽस्तु ते गिरीशाय स्वाहाकाराय ते नमः।
नमो मुक्ताङ्गासाय भीमाय च नमो नमः॥६९॥

Salutation to the lord of the mountains. Salutation to you, O *Svāhākāra* (the consecrator by the utterance of *Svāhā*), Salutation to you having the gigantic form and the one who indulges in the loud laughter.

नमस्ते कामनाशाय नमः कालप्रमाणिने।
नमो भैरववेषाय हराय च निषङ्गिणे॥७०॥

You are the destroyer of Kāmadeva and the subjugator of Kāla, salutation to you. Salutation to Hara of terrible apparel, to Hara, the archer.

नमोऽस्तु ते त्र्यम्बकाय नमस्ते कृत्तिवाससे।
नमोऽम्बिकाधिपतये पशूनां पतये नमः॥७१॥

You are having three eyes and are clad in tiger skin, salutation to you. You are the lord of

the goddess Ambikā, as well as the animals. Salutation to you.

नमस्ते व्योमरूपाय व्योमाधिपतये नमः।
नरनारीशरीराय साहृच्योगप्रवर्तिने॥७२॥

You have the form of sky, also the lord of the sky, salutation to you. You have the body of a man and a woman and are the propounder of Sāṃkhya and Yoga systems of philosophy. Salutation to you.

नमो भैरवनाथाय देवानुगतलिङ्गिने।
कुमारागुरुवे तुभ्यं देवदेवाय ते नमः॥७३॥

You are the lord of Bhairavas, whose Liṅga is adored by the gods. You are the preceptor of Kumāra Kārttikeya, salutation to you. Salutation to the god of gods.

नमो चञ्जाधिपतये नमस्ते ब्रह्माचारिणे।
मृगव्याधाय महते ब्रह्माधिपतये नमः॥७४॥

You are the lord of the *yajñas* and *Brahmacārin*, salutation to you. You are great hunter of deer, and lord of Brahmā, salutation to you.

नमो हंसाय विश्वाय मोहनाय नमो नमः।
योगिने योगगम्याय योगमायाय ते नमः॥७५॥

You are Harīṣa (the Swan), to the universe, salutation to you again and again. You are a Yогin who can be known by the yogic practices. You possess Yogamāyā and as such salutation to you.

नमस्ते प्राणपालाय धण्टानादप्रियाय च।
कपालिने नमस्तुभ्यं ज्योतिषां पतये नमः॥७६॥

You are protector of life, you like the sound of the bells, bearer of the skull, besides being the lord of luminaries. Salutation to you.

नमो नमोऽस्तु ते तुभ्यं भूय एव नमो नमः।
महां सर्वात्मना कामान् प्रयच्छ परमेश्वरः॥७७॥

Salutation to you again and again. Salutation to you again and again. O Parameśvara, You better fulfil my wishes in a universal form.”

सूत उवाच

एवं हि भक्त्या देवेशमधिष्ठृय स माधवः।
पपात पादयोर्विप्रा देवदेव्योः स दण्डवत्॥७८॥

Sūta said, "Lord Mādhava, thus offered prayer to the lord with utmost devotion and O Brāhmaṇas, he fell at the feet of the lord and the goddess prostrate like a staff.

उत्थाप्य भगवान् सोमः कृष्णं केशिनिषूदनम्।
बभाषे मधुरं वाक्यं मेघगम्पीरनिःस्वनः॥७९॥

Then lord Śiva, having the majestic voice like the rumbling sound of clouds, lifted up Kṛṣṇa, the killer of Keśin, and spoke sweet words to him.

किमर्थं पुण्डरीकाक्षं तप्यते भवता तपः।
त्वमेव दाता सर्वेषां कामानां कर्मणामिह॥८०॥

Śiva said, "O Lotus-eyed one, what for are you performing the hard *tapas*? You yourself are the bestower of the reward of all the deeds and holy rites in this world.

त्वं हि सा परमा मूर्तिर्मप नारायणाह्वया।
न विना त्वां जगत्सर्वं विद्यते पुरुषोत्तम॥८१॥

You yourself are my Nārāyaṇa form. O Puruṣottama, without you, there could be no existence for the universe.

वेत्य नारायणानन्तमात्मानं परमेश्वरम्।
महादेवं महायोगं स्वेन योगेन केशव॥८२॥

O Nārāyaṇa, you know the infinite Ātman, the Supreme Lord, Mahādeva, the master of great Yoga, by means of your own Yoga, O Keśava."

श्रुत्वा तद्वचनं कृष्णः प्रहसन्वै वृषभजम्।
उवाचान्वीक्ष्य विश्वेशं देवीञ्च हिमशैलजाम्॥८३॥

Lord Kṛṣṇa, listening to the words of lord Mahādeva, smilingly looking at the bull-bannered Śiva as well as Pārvatī—the great goddess, said to them.

ज्ञातं हि भवता सर्वं स्वेन योगेन शङ्कर।
इच्छाम्यात्मसमं पुत्रं त्वद्दक्तं देहि शङ्कर॥८४॥

He said, "O Śankara, you have understood everything by means of your *Yoga*. I am desirous of a devoted son like myself. You kindly bestow the same to me."

तथास्त्वित्याह विश्वात्मा प्रहष्टमनसा हरः।
देवीमालोक्य गिरिजां केशवं परिषस्वजे॥८५॥

Thereafter Śiva, the universal soul, with a delightful heart, said, "Be it so." Then, looking at the goddess Girijā, he embraced lord Kṛṣṇa.

ततः सा जगतां माता शङ्कराद्वशरीरिणी।
व्याजहार हृषीकेशं देवी हिमगिरिन्द्रजा॥८६॥

Then Girijā, the mother of the worlds, the sharer of half the body of Śiva and the daughter of Himagiri, spoke to Kṛṣṇa.

अहं जाने तवानन्तं निश्चलां सर्वदाच्युतं।
अनन्यामीश्वरे भक्तिमात्मन्यपि च केशव॥८७॥

She said, "O Limitless one, O Infallible one, I am well aware of your utmost devotion towards Śiva as well as myself.

त्वं हि नारायणः साक्षात्सर्वात्मा पुरुषोत्तमः।
प्रार्थितो दैवतैः पूर्वं सञ्चातो देवकीसुतः॥८८॥

I am also aware of the fact that you are none else than Nārāyaṇa yourself, besides being the universal soul and Puruṣottama. You were born as the son of Devakī, as you had been entreated to do so by gods formerly.

पश्य त्वमात्मनात्मानमात्मानं भम सम्प्रति।
नारायोर्विद्यते भेद एकं पश्यन्ति सूरयः॥८९॥

See Ātman through your own Ātman now. There is no difference between us. Sages consider both of us as identical.

इमानिह वरानिष्टान्मत्तो गृहीष्व केशव।
सर्वज्ञत्वं तथैश्वर्यं ज्ञानं तत्पारमेश्वरम्॥९०॥

ईश्वरे निश्चलां भक्तिमात्मन्यपि परं बलम्।

Still, O Keśava, you should accept my desired boons. You receive from me the universal knowledge, fortunes, knowledge relating to Parameśvara, utmost devotion in Iśvara, and strength in your soul."

एवमुक्तस्तया कृष्णो महादेव्या जनाह्वनः॥९१॥
आदेशं शिरसा गृह्ण देवोऽप्याह तथैश्वरम्।
प्रगृह्ण कृष्णं भगवान्येशः।
करेण देव्या सह देवदेवः।
सम्पूज्यमानो मुनिभिः सुरेशै-
र्जगाम कैलासगिरिं गिरीशः॥९२॥

At these words of the goddess Pārvatī, Śrī Kṛṣṇa, accepted her behest gracefully.

Thereafter, lord Śiva bestowed his blessings on Kṛṣṇa." Lord Śiva, after holding the hand of Lord Kṛṣṇa, getting adored by the gods and the sages, retreated to mount Kailāśa accompanied by the goddess Pārvatī.

इति श्रीकूर्मपुराणे यदुवंशानुकीर्तने कृष्णातपश्चरणं नाम
पञ्चविंशोऽध्यायः॥ २५॥

Chapter-26

Performing of penances by Kṛṣṇa

सूत उवाच

प्रविश्य मेरुशिखरं कैलासं कनकप्रभम्।

राम भगवान्सोमः केशवेन महेश्वरः॥ १॥

Sūta said, "Thereafter lord Śiva started sporting with Keśava over the mountain Kailāsa, having the lustre of gold.

अपश्यंस्ते महात्मानं कैलासगिरिवासिनः।

पूजयाञ्छक्रिरे कृष्णं देवदेवमिवाच्युतम्॥ २॥

Then the dwellers of Kailāsa could have an audience with the infallible lord Kṛṣṇa and they adored him like the lord of Devas.

चतुर्बाहुमुदाराङ्गं कालमेघसमप्रभम्।

किरीटिनं शार्ङ्गपाणिं श्रीवत्साङ्कितवक्षसम्॥ ३॥

दीर्घबाहुं विशालाक्षं पीतवाससमच्युतम्।

दधानमुरसा मालां वैजयन्तीमनुजापाम्॥ ४॥

भ्राजमानं श्रिया देव्या युवानमतिकोमलम्।

पद्मांघ्रि पद्मनयनं सम्पितं सदगतिप्रदम्॥ ५॥

Lord Kṛṣṇa had four arms, splendid limbs and lustre like a black cloud. He was wearing a coronet, holding a Śāringa bow in his hand, with his chest having been marked with the Śrīvatsa mark. He had long arms, broad eyes, and was clad in yellow garments. He was wearing an excellent Vaijayantī garland. He had an extremely soft body, youthful, and looked graceful with his divine lustre. His feet resembled the lotus flowers, while the eyes also resembled the lotus flowers. He was sweet-smiling and the bestower of liberation from the world.

कदाचित्तत्र लीलार्थं देवकीनन्दवर्द्धनः।

भ्राजमानः श्रिया कृष्णश्चार गिरिकन्दरम्॥ ६॥

Lord Kṛṣṇa, the increaser of the delight of Devakī, once for the enjoying of the bliss entered the mountain caves.

गन्धर्वाप्सरसां मुख्या नागकन्याश्च कृत्वशः।

सिद्धा यश्चाश्च गन्धर्वा देवास्तं च जगन्मयम्॥ ७॥

दृष्ट्वश्वर्यं परं गत्वा हर्षादुत्कुल्लोचनाः।

मुमुक्षुः पुष्पवर्षणि तस्य मूर्धिं महात्मनः॥ ८॥

The prominent *apsarās*, the Gandharvas, all the *nāgā* girls, Siddhas, Yaksas, and the gods looked at Kṛṣṇa with great surprise. With their eyes blooming like flowers out of great joy, they showered flowers on the head of that noble soul.

गन्धर्वकन्यका दिव्यास्तद्वदप्सरसो वराः।

दृष्ट्वा चकमिरे कृष्णं सुसुतं शुचिभूषणाः॥ ९॥

The divine girls of Gandharvas, adorned with beautiful ornaments, besides the *apsarās* while offering prayers, were filled with passion at the sight of lord Kṛṣṇa.

काश्चिद्गायन्ति विविधं गानं गीतविशारदाः।

सम्प्रेक्ष्य देवकीसूनुं सुन्दरं काममोहितः॥ १०॥

Looking to the charming son of Devakī, having been infested with love, some of them started singing songs in various tunes.

काश्चिद्द्विलासबहुला नृत्यान्ति स्म तदग्रतः।

सम्प्रेक्ष्य सम्पितं काश्चित्पुस्तद्वदनामृतम्॥ ११॥

Some of them feeling passionate, started dancing before Kṛṣṇa. Some of them started imbibing the nectar-like beauty of his body with their eyes looking at his smiling face.

काश्चिद्द्वृष्टिपर्याणि स्वांगादादाय सादरम्।

भूषयाञ्छक्रिरे कृष्णं कन्या लोकविभूषणम्॥ १२॥

Some of the girls removed the valuable ornaments from their bodies, and started decorating Kṛṣṇa, the ornament of the world.

काश्चिद्द्वृष्टिपर्याणि समादाय तदङ्गतः।

स्वात्मानं भूषयामासुः स्वात्मकैरपि माधवम्॥ १३॥

Some of them removing the ornaments from the body of Kṛṣṇa started decorating themselves, and offering their own ornaments to Śrī Kṛṣṇa.

काचिदागत्य कृष्णस्य समीपं काममोहिता।

चुचुम्ब वदनाम्बोजं हरेर्मुखमृगेक्षणा॥ १४॥

Some of them having been infested with passion, having the deer like eyes, went to Kṛṣṇa and started kissing his face.

प्रगृह्ण कश्चिद् गोविन्दं करेण भवनं स्वकम्।
प्रापयामास लोकादिं मायया तस्य मोहिताऽ॥ १५॥

Some of the girls having been deluded with the *Māyā* of Kṛṣṇa, holding his hand, tried to drag him to her own abode.

तासां स भगवान् कृष्णः कामान् कमललोचनः।
बहूनि कृत्वा रूपणि पूर्यामास लीलयाऽ॥ १६॥

Then the lotus-eyed lord Kṛṣṇa, took to many forms sportingly and fulfilled the desires of those damsels.

एवं वै सुचिरं कालं देवदेवपुरे हरिः।
रेमे नारायणः श्रीमान्मायया मोहयञ्जगत्॥ १७॥

Thus, for a long time, the glorious Hari, Nārāyaṇa sported in the city of the lord of Devas, fascinating the whole universe with his *Māyā*.

गते बहुतिथे काले द्वारवत्या निवासिनः।
बभूवुर्विकला भीता गोविन्दविरहे जनाऽ॥ १८॥

After the lapse of a long time, the dwellers of Dvāravatī, were upset in the absence of Govinda, besides being frightened.

ततः सुपर्णो बलवान्पूर्वमेव विसर्जितः।
स कृष्णं मार्गमाणस्तु हिमवन्तं यथौ गिरिम्॥ १९॥

Thereafter, the bird Garuḍa with beautiful wings, who had been released earlier, went there in search of Kṛṣṇa at Himālaya.

अद्वृष्टा तत्र गोविन्दं प्रणम्य शिरसा मुनिम्।
आजगामोपमन्यु तं पुरीं द्वारवतीं पुनः॥ २०॥

When he could not find Kṛṣṇa there, he bowed in reverence to the sage Upamanyu and returned back to Dvāravatī.

तदन्तरे महादैत्या राक्षसाश्चातिभीषणाः।
आजगमुद्वरकां शुभ्रां भीषयन्तः सहस्रशः॥ २१॥

In the meantime, in the absence of Kṛṣṇa, thousands of the terrific demons, reached the beautiful city of Dvārakā and started creating disturbances there.

स तान् सुपर्णो बलवान् कृष्णातुल्यपराक्रमः।

हत्वा युद्धेन महतः रक्षति स्म एवीं शुभाम्॥ २२॥

Then the beautiful Garuḍa, who was as valorous as Kṛṣṇa himself, protected the city of Dvārakā, killing the demons in fight.

एतस्मिन्नेव काले तु नारदो भगवान्वृषिः।
दृष्ट्वा कैलासशिखरे कृष्णं द्वारवतीं गतः॥ २३॥

At the same time, Nārada, finding lord Kṛṣṇa at the Kailāśa mountain, reached Dvāravatī.

ते दृष्ट्वा नारदमृषिं सर्वे तत्र निवासिनः।
प्रोचुर्नारायणो नाथः कुत्रास्ते भगवान् हरिः॥ २४॥

The people of Dvārakā, finding the arrival of the sage Nārada, asked him the whereabouts of Kṛṣṇa.

स तानुवाच भगवान्कैलासशिखरे हरिः।
रमतेऽद्य महायोगी तं दृष्ट्वाहमिहागतः॥ २५॥

Nārada said, “The great Yogi Kṛṣṇa is sporting over the Kailāśa mountain. Finding him there, I have arrived here.

तस्योपश्रुत्य वचनं सुपर्णः पतां वरः।
जगामाकाशको विप्राः कैलासं गिरिमुत्तमम्॥ २६॥

O Brāhmaṇas, on hearing the world of Nārada, Garuḍa, the best among the birds, went to Kailāśa, by the sky way.

ददर्श देवकीसूनं भवने रत्नमण्डते।
तत्रासनस्य गोविन्दं देवदेवान्तिके हरिम्॥ २७॥

In a gem-studded palace there, he found Kṛṣṇa, the son of Devakī, seated near lord Śiva, over a seat.

उपास्यमानमर्रैद्व्यन्त्रीभिः समन्ततः।
महादेवगणैः सिद्धैर्योगिभिः परिवारितम्॥ २८॥

The divine damsels as well as the gods surrounding him from all sides, who were adoring him. He was also being adored by the *Ganás* of Mahādeva, the *Siddhas* and the *Yogīs*.

प्रणम्य दण्डवद्मौ सुपर्णः शङ्करं शिवम्।
निवेदयामास हरिं प्रवृत्तं द्वारकापुरे॥ २९॥

Garuḍa, prostrated before Śiva on earth like a staff and honouring him, narrated the happenings in Dvārakā.

ततः प्रणम्य शिरसा शङ्करं नीललोहितम्।
आजगाम पुरीं कृष्णः सोऽनुज्ञातो हरेण तु॥ ३०॥

आरुहा कश्यपसुतं स्त्रीगणैरभिपूजितः।
वचेभिरभृतास्वादैर्मानितो मध्यसूदनः॥ ३१॥

Thereafter the brown-complexioned Śiva, was offered salutation quite humbly by Kṛṣṇa, and seeking permission from him, riding over Garuda, the son of Kaśyapa, reached Dvārakā. At that point of time, Madhusūdana was worshipped by the crowd of damsels who honoured him speaking the nectar like words.

वीक्ष्य यान्तमपित्रघं गच्छवाप्सरसां वराः।
अन्वगच्छन्महायोगं शङ्खचक्रगदाधरम्॥ ३२॥

Looking at the departure of lord Kṛṣṇa, the subjugator of the enemies, the divine Apsarās, and the Gandharvas, followed the *Mahāyogi* holding conch, discus and club.

विसर्जयित्वा विश्वात्मा सर्वा एवाङ्गना हरिः।
ययौ स तूर्णं गोविन्दो दिव्यां द्वारवतीं पुरीम्॥ ३३॥

Kṛṣṇa, the universal soul, relieving all the damsels, then proceeded on to the heaven-like splendid city of Dvāravatī.

गते देवेऽसुररिपौ च कामिन्यो मुनीश्वराः।
निशेव चन्द्ररहिता विना तेन चकाशिरे॥ ३४॥

With the departure of Kṛṣṇa, the destroyer of the Dānavas, the passionately loving women were faded out like the night without the moon.

श्रुता पौरजनासूर्णं कृष्णागमनमुत्तमम्।
मण्डयाञ्चक्रिरे दिव्यां पुरीं द्वारवतीं शुभाम्॥ ३५॥

Hearing the good news of arrival of lord Kṛṣṇa, the people at once decorated the beautiful city of Dvāravatī.

पताकाभिर्विशालाभिर्धर्जैरन्तर्बहिः कृतैः।
मालादिभिः पुरीं रम्या भूषयाञ्चक्रिरे जनाः॥ ३६॥

The people hoisted flags and banners inside and outside Dvārakā and decorated the city with the garlands, fastoons etc.

अवादयन्त विविधान्वादित्रान् मधुरस्वनान्।
शङ्खान् सहस्रशो दध्मुर्वीणावादान्वितेनिरे॥ ३७॥

Several of the musical instruments started issuing sweet notes. The sound of thousands of conches, rented in the air and the sound for the playing on lute was spread everywhere.

प्रविष्टमात्रे गोविन्दे पुरीं द्वारवतीं शुभाम्।
अगायन्मधुरं गानं लिङ्गो यौवनशोभिताः॥ ३८॥

Lord Govinda, soon after his entry in the city of Dvāravatī, the young charming women started singing sweet songs.

दृष्टा ननुतीशानं स्थिताः प्रासादमूर्द्धसु।
मुमुक्षुः पुष्पवर्षाणि वसुदेवसुतोपरि॥ ३९॥

They started dancing at the sight of Kṛṣṇa and reaching the top floors of the palaces, they started showering the flowers over Vasudeva Kṛṣṇa.

प्रविश्य भगवान् कृष्णस्वाशीर्वादाभिर्द्वितः।
वरासने महायोगी भाति देवीभिरन्वितः॥ ४०॥

Thus having been honoured with benedictions, lord Kṛṣṇa entered the city of Dvārakā. He was then seated over an excellent seat, and looked graceful in the company of the ladies.

सुरम्ये मण्डपे शुभे शङ्खादैः परिवारितः।
आत्मजैरभितो मुख्यैः स्त्रीमहसैश्च संबृतः॥ ४१॥
तत्रासनवे रथ्ये जाम्बवत्या सहाच्युतः।
भ्राजते चोमया देवो यथा देव्या समन्वितः॥ ४२॥

In the charming ceremonial hall, he was surrounded by the musicians playing musical instruments including the *Śāṅkha*. All the close relatives surrounded him besides thousands of damsels. Seated with Jāmbavatī, Kṛṣṇa, appeared so beautiful as Pārvatī looked graceful with Śiva.

आजग्मुर्देवगन्धर्वा द्रष्टुं लोकादिमव्ययम्।
महर्षयः पूर्वजाता मार्कण्डेयादयो द्विजाः॥ ४३॥

O Brāhmaṇas, at that point of time, the Gods, Gandharvas, elderly sage Mārkaṇḍeya and other Ṛsis, and other people arrived there to have a look at the undecaying lord.

ततः स भगवान् कृष्णो मार्कण्डेयं समागतम्।
ननामोत्थाय शिरसा स्वासनञ्च ददौ हरिः॥ ४४॥

Lord Kṛṣṇa then offered his salutation to the sage Mārkaṇḍeya, lowering his head and offered him his own seat.

संपूज्य तानृषिगणान् प्रणामेन सहानुगः।
विसर्जयामास हरिर्दच्चा तदभिवाञ्छितान्॥ ४५॥

Lord Hari bowing in reverence adored all the sages, and bestowed the desired boons to them and bid them farewell.

तदा मध्याह्नसमये देवदेवः स्वयं हरिः।
स्नातः शुक्लाम्बरो भानुमुण्ठिष्ठन् कृताञ्जलिः॥४६॥

Then Hari—the god of gods, took his bath and was clad in white garments. Then he adored the sun with folded hands.

जजाप जायं विधिवत्रेक्षपाणो दिवाकरम्।
तर्पयामास देवेशो देवान् पितृगणाम्नुनीन्॥४७॥

Looking at the sun, Kṛṣṇa recited the *mantras* appropriately and offered oblations to the gods, *Pitrs*, and the *Rsis*.

प्रविश्य देवभवनं मार्कण्डेयेन चैव हि।
पूजयामास लिङ्गरथं भूतेशं भूतिभूषणम्॥४८॥

Entering the temple of the lord in the company of sage Mārkaṇḍeya, he adored lord of Bhūtas (Śiva) adorned with the ashes, embodied in the Linga.

समाप्त नियमं सर्वं नियन्ता स स्वयं नृणाम्।
भोजयित्वा मुनिवरं ब्राह्मणानभिपूज्य च॥४९॥
कृत्वात्मयोगं विप्रेन्ना मार्कण्डेयेन चाच्युतः।
कथं पौराणिको पुण्यां चक्रे पुत्रादिभिर्वृत्तः॥५०॥

O Brāhmaṇas, then the lord who controls the universe, performed all the religious activities appropriately. Then he served food to the ascetics, honoured the Brāhmaṇas, performing his *Ātmayoga*. Acyuta, surrounded by his sons and others discussed the holy Paurāṇic stories, with sage Mārkaṇḍeya.

अथैतत्सर्वमखिलं दृष्ट्वा कर्म महामुनिः।
मार्कण्डेयो हसन्कृष्णं बभाषे मधुरं वचः॥५१॥

Thereafter, Mārkaṇḍeya, the great sage, observing all the activities, smilingly spoke the sweet words to Kṛṣṇa.

मार्कण्डेय उत्तराच
कः समाराघ्यते देवो भवता कर्मभिः शुभैः।
ब्रूहि त्वं कर्मभिः पूज्यो योगिनां ध्येय एव च॥५२॥
त्वं हि तत्परमं ब्रह्म निर्वाणममलं पदम्।
भारावतराणार्थाय जातो वृष्णिकुले प्रभुः॥५३॥

Mārkaṇḍeya said “Who is the god being

adored by you with these auspicious deeds, when you yourself are worthy of being worshipped by means of holy rites, and deserve to be meditated upon by Yogins? You are the Supreme Brahman, the final liberation. You are the lord having been born on the earth in the family of Viṣṇis to relieve the burden of the earth.

तमब्रवीन्महाबाहुः कृष्णो ब्रह्मविदां वरः।
शृण्वतामेव पुत्राणां सर्वेषां प्रहसन्निव॥५४॥

Then Kṛṣṇa, the long-armed one, the best among those who are well-versed in Brahman, spoke smilingly to him even as all his sons were listening.

श्रीभगवानुवाच

भवता कथितं सर्वं सत्यमेव न संशयः।
तथापि देवमीशानं पूजयामि सनातनम्॥५५॥

Śrī Kṛṣṇa said, “Whatever has been spoken by you is the truth. There is no doubt about it. But still I may tell you that I am adoring Īśāna (lord Śiva).

न मे विप्रास्ति कर्तव्यं नानवासं कथञ्चन।
पूजयामि तथापीशं जानन्वै परमं शिवम्॥५६॥

O Brāhmaṇa, there is nothing to be done by me, and nothing is beyond my reach. Still, knowing fully well all this, I adore Supreme lord Śiva.

न वै पश्यन्ति ते देवं मायथा मोहिता जनाः।
तत्शैवात्मनो मूलं ज्ञापयन् पूजयामि तम्॥५७॥
न च लिङ्गर्थनात्युण्यं लोके दुर्गतिनाशनम्।
तथा लिङ्गे हितायैषां लोकानां पूजयेच्छिवम्॥५८॥

The people who are overpowered with illusion, are unable to have an audience with Śiva. But, I adore him introducing him to be my original cause. There is nothing more auspicious than the adoration of *Linga*, which removes all the misfortunes. Therefore the Śiva embodied in the *linga* should be worshipped for the welfare of the people.

योऽहं तर्लिङ्गमित्याहुर्वेदवादविदो जनाः।
ततोऽहमात्ममीशानं पूजयाम्यात्मनैव तत्॥५९॥

The *linga* happens to be my own form. This

is what is believed by the people well-versed in the Vedic literature. Therefore, I adore Īśāna who happens to be my pure Ātman, by means of my own self.

तस्यैव परमा मूर्तिस्तन्मयोऽहं न संशयः।
नावयोर्विद्यते भेदो वेदेष्वेतत्र संशयः॥ ६० ॥

I myself am his own supreme form and am like Śiva himself. There is no doubt about it. This aspect has been testified in the Vedas. This is certain.

एष देवो महादेवः सदा संसारभीरुभिः।
याज्ञः पूज्यश्च वन्द्यश्च ज्ञेयो लिङ्गः महेश्वरः॥ ६१ ॥

For the terrified people because of the miseries of worldly existence, lord Śiva is always adorable. He should always be offered sacrifices, worshipped, respected and realized in the *Liṅga* form.

मार्कण्डेय उवाच

किं तल्लिंगं सुरश्रेष्ठं लिङ्गं संपूज्यते च कः।
बूहि कृष्णं विशालाक्षं गहनं होतदुत्तमम्॥ ६२ ॥

Mārkaṇḍeya said, "O Excellent god what is the *liṅga*, and who is adored in the form of *liṅga*? O Kṛṣṇa with vast eyes, you kindly speak out on this profound and excellent mystery.

श्रीभगवानुवाच

अव्यक्तं लिङ्गमित्याहुरानन्दं ज्योतिरक्षयम्।
वेदा महेश्वरं देवमाहुर्लिङ्गनमव्ययम्॥ ६३ ॥

Lord Kṛṣṇa said, "They call the *Avyakta* (the unmanifest) as the *Liṅga*, which is blissful, the eternal splendour. The Vedas and the scriptures call the undecaying Maheśvara as the *liṅga*.

पुरा चैकार्णवि घोरे नष्टे स्थावरजंगामे।
प्रबोधार्थं ब्रह्मणो मे प्रार्द्धभूतो महाशिवः॥ ६४ ॥
तस्मात्कालात्समारभ्य ब्रह्मा चाहं सदैव हि।
पूजयावो महादेवं लोकानां हितकाम्यया॥ ६५ ॥

In the ancient times, when all the mobiles and the immobiles were destroyed in the vast sheet of water of the deluge, Mahāśiva manifested himself in order to enlighten me and Brahmā. Since that time, for the welfare of the three worlds, myself and Brahmā, adore Śiva."

मार्कण्डेय उवाच

कथं लिङ्गमभूत्पूर्वमैश्वरं परमं पदम्।
प्रबोधार्थं स्वयं कृष्णं वक्तुमर्हसि साम्रातम्॥ ६६ ॥

Mārkaṇḍeya said, "O Kṛṣṇa, now you tell us as to how the *liṅga*, the highest region of Īśvara, appeared in order to enlighten you both?

श्रीभगवानुवाच

आसीदेकार्णवं घोरमविभागं तमोमयम्।
मद्ये चैकार्णवे तस्मिन्छङ्खचक्रगदाधरः॥ ६७ ॥
सहस्रशीर्षा भूत्वाहं सहस्राक्षः सहस्रपात्।
सहस्रबाहुः पुरुषः शयितोऽहं सनातनः॥ ६८ ॥

Then lord Viṣṇu said, "When there was a vast sheet of water of deluge filled with darkness, which was terrible and undemarcated, then I had been sleeping over the serpent bed with a thousand heads, a thousand eyes, thousand arms, and a thousand feet, holding the conch, discus and the club.

एतस्मिन्नन्तरे दूरे पश्यामि स्माप्तिप्रभम्।
कोटिसूर्यप्रतीकाशं भ्राजमानं श्रियावृतम्॥ ६९ ॥
चतुर्वर्कनं महायोगं पुरुषं कारणं प्रभुम्।
कृष्णाजिनधरं देवमृग्यजुः सामभिः स्तुतम्॥ ७० ॥
निषेद्धमात्रेण स मां प्रासो योगविदां वरः।
व्याजहार स्वयं ब्रह्मा स्मयमानो महाद्युतिः॥ ७१ ॥

In the meantime, I looked from a distance lord Brahmā, offering prayer, having vast resplendence, having the lustre of the crores of suns, illuminating, graceful, the great yogī, four-faced, the cause of the universe, the ancient *Puruṣa*, clad in the skin of the black antelope, being eulogized by the Vedas like the *Rk*, *Yajuh* and *Sāma*. In a moment, Brahmā, the best of the Yogins, smilingly, himself came near me and asked.

कस्त्वं कुतो वा किञ्चेह तिष्ठसे वद मे प्रभो।
अहं कर्ता हि लोकानां स्वयम्भूः प्रपितापहः॥ ७२ ॥

Who are you? Where from have you arrived? What for are you staying here? You kindly tell me. I am the self-born Brahmā, the creator of the universe."

एवमुक्तस्तदा तेन ब्रह्मणाहमुवाच ह।
अहं कर्त्तास्मि लोकानां संहर्ता च पुनः पुनः॥ ७३ ॥

एवं विवादे वित्ते मायया परमेष्ठिनः।
प्रबोधार्थं परं लिङ्गं प्रादुर्भूतं शिवात्मकम्॥७४॥
कालानलसमप्रख्यं ज्वालामालासमाकुलम्।
क्षयवृद्धिविनिर्मुक्तमादिमध्यान्तवर्जितम्॥७५॥

At these words of Brahmā, I replied to him, “I am the one who creates the universe again and again, besides destroying the same. Because of the *Māyā* of Paramēṣṭhi, the controversy escalated. Then in order to enlighten them about factual and truthful position, a *Śivalīṅga* appeared on the scene. The said *Śivalīṅga* had may flames emerging out of it like the fire at the time of dissolution. It was free from expansion or decay and was beyond, the beginning, middle or the end.

ततो मामाह भगवान्धो गच्छ त्वमाशु वै।
अन्तमस्य विजानीष्व अर्थं गच्छेऽहमित्यजः॥७६॥
तदाशु समयं कृत्वा गतामूर्ध्मधश्च तौ।
पितामहेऽप्यहं नानं ज्ञातवन्तौ समेत्य तौ॥७७॥

Then lord Brahmā asked me, “You atonce go beneath the *linga* and try to find out the limit of it and I shall go up. Both of us, myself and the grandsire, were unable to find out the limit of it even after a hundred years.

ततो विस्मयमापन्नौ भीतौ देवस्य शूलिनः।
मायया मोहितौ तस्य ध्यायन्तौ विश्वमीश्वरम्॥७८॥
प्रोद्धरन्तौ महानादमोङ्गरं परमं पदम्।
तं प्राञ्छलिपुटौ भूत्वा शम्भुं तुष्टुवतुः परम्॥७९॥

Then influenced with the illusion of the trident-bearer, both of us were frightened and surprised and started meditating upon *Īśvara*. Thereafter, both of us uttering *Omkāra*, offered our salutation to lord Śiva, and started eulogising Śiva with palms joined in reverence.

ब्रह्मविष्णु ऊचतुः-

अनादिमूलसंसारोगवैद्याय शम्भवे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८०॥
प्रलयार्णवसंस्थाय प्रलयोङ्गूतिहतवे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८१॥
ज्वालामालाप्रतीकाय ज्वलनस्तम्भरूपिणे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८२॥

आदिमध्यान्तहीनाय स्वभावामलदीपये।
नमः शिवायानन्ताय ब्रह्मणे लिङ्गमूर्तये॥८३॥
महादेवाय महते ज्योतिषेऽनन्ततेजसे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८४॥
प्रधानपुरुषेशाय व्योमरूपाय वेधसे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८५॥

Both Brahmā and Viṣṇu said, “O Lord, you are eternal having the basic form, physician for the worldly ailments, you are the root-cause of which is the beginningless Avidyā (*Māyā*), salutations to you, the quiescent Brahman of the form of *linga*. You are lodged in the vast ocean of the dissolution, you are Śiva, being the cause of creation and dissolution, having the form of *linga*, salutation to you. You are the form of fire flames, like the burning pillar, you are Śiva, calm, and having the form of Brahman. Salutation to you. You are beyond the beginning, middle or end, spotless by nature, you are infinte Brahman of the form of *linga*, salutation to you. O Mahādeva, you are great, form of fire flame, beyond measure, illustrious Śiva, you are peaceful, Brahman in the form of *linga*, salutation to you. You are Īśvara of the Pradhāna and Puruṣa, obeisance to you, the Vedhas (Creator), of the form of firmament.

निर्विकाराय सत्याय नित्यायातुलतेजसे।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये॥८६॥
वेदान्तसाररूपाय कालरूपाय ते नमः।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८७॥

You are unblemished, truthful, everlasting, immensely illustrious, calm, Śiva in the form of *linga*, salutation to you as Brahman. You are the gist of *Vedānta*, the form of Kāla, learned, form of *linga*. Śiva, peaceful Brahman. Salutation to you.

एवं संस्तुयमानस्तु व्यक्तो भूत्वा महेश्वरः।
भाति देवो महयोगी सूर्यकोटिसमप्रभः॥८८॥
वक्त्रकोटिसहस्रेण ग्रसमान इवाम्बरम्।
सहस्रहस्तचरणः सूर्यसोमाग्निलोचनः॥८९॥
पिनाकपाणिर्भगवान् कृत्तिवासास्त्रिशूलधृक्।
व्यालयज्ञोपवीतश्च मेघदुन्दुभिनिःस्वनः॥९०॥

At the prayer of both Brahmā and Viṣṇu, Maheśvara appeared there with the resplendence of crores of suns. He was consuming the sky with the thousands and crores of his mouths. He had thousands of hands and feet, had three eyes representing the sun, moon and fire. He held a bow in his hands, he had the elephant's hide for his garments. He carried a trident, and used a serpent as the sacred thread. He issued sound like the cloud or the *dundubhi* (divine drum).

अथोवाच महादेवः प्रीतोऽहं सुरसत्तमौ।
पश्येत मां महादेवं भवं सर्वं प्रमुच्यताम्॥ १॥
युवां प्रसूतौ गात्रेभ्यो मम पूर्वं सनातनौ।
अयं मे दक्षिणे पार्श्वे ब्रह्मा लोकपितामहः।
वामपार्श्वे च मे विष्णुः पालको हृदये हरः॥ २॥

Mahādeva said, “O Excellent gods, I am pleased with you. I am Mahādeva, therefore you have a look at me. Shed away the entire fright. Both of you had emerged out of my body as the eternal gods. Brahmā, the grandsire was born out of my right side and Viṣṇu emerged out of my left side. Saṅkara is lodged in my heart.

प्रीतोऽहं युवयोः सम्पव्वरं दद्य यथेष्यितम्।
एवमुक्त्वाथ मां देवो महादेवः स्वयं शिवः।
आलिङ्ग्य देवं ब्रह्माणं प्रसादाभिमुखोऽभवत्॥ ३॥

I am extremely pleased with you, therefore, I bestow on you the desired boons.” Thus speaking, Mahādeva Śiva, himself got ready to grace both of us with an embrance.

ततः प्रहृष्टमनसौ प्रणिपत्य महेश्वरम्।
ऊचतुः प्रेक्ष्य तद्वक्त्रं नारायणपितामहौ॥ ४॥
यदि प्रीतिः समुत्पन्ना यदि देयो वरो हि नः।
भक्तिर्भवतु नौ नित्यं त्वयि देव महेश्वरे॥ ५॥
ततः स भगवानीशः प्रहसन्परमेश्वरः।
उवाच मां महादेवः प्रीतं प्रीतेन चेत्सा॥ ६॥

Then both Nārāyaṇa and Brahmā—the grandsire, offered their salutation to Maheśvara and looking at his face, said, O Lord, in case you have developed affection for us, and you intend to bestow boons on us, then you grace us with a boon that both of us should remain devoted to you. Then the delighted Īśvara, smilingly said to me.”

देवदेव उवाच

प्रलयस्थितिसर्गाणां कर्ता त्वं धरणीपते।
वत्स वत्स हरे विश्वं पालयेत्यराघरम्॥ ७॥
त्रिधा भिन्नोऽस्प्यहं विष्णो ब्रह्मविष्णुहराख्यया।
सर्गस्थालयगुणैर्निर्गुणोऽपि निरङ्गनः॥ ८॥
संप्रोहं त्यज भो विष्णो पालयैनं पितामहम्।
भविष्यत्येव भगवांस्तव पुत्रः सनातनः॥ ९॥
अहं च भवतो वक्त्रात्कल्पादौ सुररूपधृक्।
शूलपाणिर्भविष्यामि क्रोधजस्तव पुत्रकः॥ १००॥

Then lord Śiva, the god of gods said, “O Lord of the Earth, O Son Hari, you are responsible for the creation, sustenance and the destruction of the world. You better look after the mobile and immobile world. Inspite of my being spotless and attributeless, for the creation, sustenance and destruction of the world, I shall be known as Brahmā, Viṣṇu and Śiva-Hara, dividing myself into three forms. O Viṣṇu, eschew your delusion and protect Brahmā, the grandsire of the worlds. The eternal lord will definitely be your son. At the start of the *kalpa*, I shall also appear from your mouth and shall take to the divine form. Then carrying a trident in my arm, I shall be your enraged son.”

एवमुक्त्वा महादेवो ब्रह्माणं मुनिसत्तम।
अनुगृह्ण च मां देवस्तत्रैवान्तरथीयत॥ १० १॥
ततः प्रभृतिलोकेषु लिङ्गार्द्या सुप्रतिष्ठिता।
लिङ्गं ततु यतो ब्रह्मन् ब्रह्माणः परमं वपुः॥ १० २॥

O Excellent sages, thus speaking lord Mahādeva, showering his grace on me as well as Brahmā, disappeared from that place. The worship of the *lingas*, started since that date and had been well-established in this world. The *linga* is the supreme form of Brahman.

एतलिंगस्य माहात्म्यं भाषितं ते मथानघ।
एतदुद्ध्यन्ति योगज्ञा न देवा न च दानवाः॥ १० ३॥
एतद्विद्धि परमं ज्ञानमव्यक्तं शिवसंज्ञितम्।
येन सूक्ष्मपचिन्त्यं तत्पश्यन्ति ज्ञानचक्षुषः॥ १० ४॥
तस्मै भगवते नित्यं नमस्कारं प्रकुर्वेह।
महादेवाय देवाय देवदेवाय भृगिणो॥ १० ५॥

O Sinless one, I have spoken to you about the glory of *linga*, which is known to the people

who are well-versed in yogic exercises. The truth about the same is neither known to the Devas nor the Dānavas. This is the invisible supreme knowledge designated as Śiva-lore. Those having the divine sight of knowledge, can see that Lord, subtle and incomprehensible. Therefore, we offer our salutation to Śiva, the lord of gods in the form of Rudra.

नमो वेदरहस्याय नीलकण्ठाय ते नमः।
विभीषणाय शान्ताय स्थाणवे हेतवे नमः॥१०६॥
ब्रह्मणे वामदेवाय त्रिनेत्राय महीयसे।
शंकराय महेशाय गिरीशाय शिवाय च॥१०७॥
नमः कुरुत्व सततं ध्यायत्व च महेश्वरम्।
संसारसागरादस्मादचिरादुद्धरिष्यसि॥१०८॥

Salutation to you, being the secret of the Vedas, salutation to the blue-throated one. Salutation to the one who creates terror, is peaceful standing, and the cause of the universe. O Vāmadeva, the three-eyed one, the glorious one, Brahman, Śāṅkara, Maheśa, Giriśa and Śiva, salutation to you, being cause of all." One should always adore him. Meditate mentally on Maheśvara, and by so doing, you will be free from the ocean of the universe.

एवं स वासुदेवेन व्याहृतो मुनिपुङ्गवः।
जगाम मनसा देवमीशानं विश्वतोमुखम्॥१०९॥
प्रणम्य शिरसा कृष्णमनुजातो महामुनिः।
जगाम चेप्सितं शम्भु देवदेवं त्रिशूलिनम्॥११०॥

At these words of Vāsudeva, Mārkandeya, the great sage, meditated upon the universal lord Śiva (Īśāna). Then offering his salutation to lord Kṛṣṇa with humility, getting his permission, he returned to the place of Śiva, the holder of a trident.

य इमं श्रावयेन्नित्यं लिङ्गध्यायमनुत्तमम्।
शृणुयाद्वा पठेद्वपि सर्वपापैः प्रमुच्यते॥१११॥
श्रुत्वा सकृदपि हेतत्पञ्चरणमुन्तमम्।
वासुदेवस्य विप्रेन्द्राः पापं मुञ्जति मानवः॥११२॥
जपेद्वाहरन्नित्यं ब्रह्मलोके महीयते।
एवमाह महायोगी कृष्णद्वैपायनः प्रभुः॥११३॥

The one who will listen to the excellent chapter on *linga*, narrate it or recite the same,

he, will be relieved of all the sins. After hearing even for once it becomes the performance of the penance of Vāsudeva. Or otherwise, by reading it daily, he will achieve the glorious position in the Brahmaloka. This is what has been ordained by the great Yogi, the lord Kṛṣṇa Dvaiḍāyan.

इति श्रीकूर्मपुराणे पूर्वभागे यदुवंशानुकीर्तने लिङ्गोत्पत्तिनाम
षड्विशोऽध्यायः॥२६॥

Chapter-27

Departure of Kṛṣṇa to his abode

सूत उवाच

ततो लब्धवरः कृष्णो जाप्यवत्यां महेश्वरात्।
अजीजनन्महात्पानं साम्बमात्पजमुत्तमम्॥ १॥
प्रद्युमस्य ह्यभूत्पुत्रो ह्यनिरुद्धो महाबलः।
तावुभौ गुणसम्पन्नौ कृष्णस्यैवापरे तनू॥ २॥

Sūta said, “Then lord Kṛṣṇa, having received a boon from Maheśvara, produced a son named Sāmba from Jāmbavatī. Pradyumna, on the other hand also got a valorous son named Aniruddha.¹ Both the virtuous sons were as if the other two bodies of Kṛṣṇa himself.

हत्वा च कंसं नरकमन्यांश्च शतशोऽसुरान्।
विजित्य लीलया शक्रञ्जित्वा बाणं महासुरम्॥ ३॥
स्थापयित्वा जगत्कृत्स्नं लोके धर्माश्च शाश्वतान्।
चक्रे नारायणो गन्तुं स्वस्थानं बुद्धिमुत्तमाम्॥ ४॥

After killing Karṇa, Naraka and hundreds of other *asuras*, Indra was conquered playfully and then defeating the great demon Bāna, establishing the eternal dharma in the entire world, Nārāyaṇa, then thought of returning to his own abode.

एतस्मिन्नन्तरे विप्रा भृगवाद्याः कृष्णमीश्वरम्।
आजग्मुद्वारकां द्रष्टुं कृतकार्यं सनातनम्॥ ५॥

In the meantime, Bhṛgu and other Brāhmaṇas came to Dvārakā in order to see the eternal lord Kṛṣṇa who had accomplished his mission.

स तनुवाच विश्वात्मा प्रणिपत्याभिषूज्य च।
आसनेषूपविष्टान्वै सह रामेण धीमता॥ ६॥

1. He was the husband of Uṣā. This story is described at length in *Harivamśa*.

गमिष्यामि परं स्थानं स्वकीयं विष्णुसंज्ञितम्।
कृतानि सर्वकार्याणि प्रसीदत्वं मुनीश्वराः॥७॥

After bowing to and worshipping them and when they had been comfortably seated alongwith the intelligent Rāma, Kṛṣṇa, the Ātman of the universe said, “O Best of the sages, all the tasks have been established by me. I shall now return to the abode of Viṣṇu. Let all of you be pleased to permit me.

इदं कलियुगं धोरं सम्प्राप्तमधुनाऽशुभम्।
भविष्यन्ति जनाः सर्वे ह्यस्मिन्यापानुवर्तिनः॥८॥
प्रवर्तयद्वं विज्ञानमज्ञानाङ्गं हितावहम्।
येनेमे कलिजैः पापैर्मुच्यन्ते हि द्विजोत्तमाः॥९॥

The terrific age of Kali has arrived, when all the people would get inclined towards the committing of the sins. Therefore, O Best of the Brāhmaṇas, you should propagate the auspicious knowledge to the ignorant people for their welfare, to get them relieved from the sins of the Kali age.

ये मां जनाः संस्मरन्ति कलौ सकृदपि प्रभुम्।
तेषां नश्यति तत्पापं भक्तानां पुरुषोत्तमे॥१०॥
येऽर्द्धविष्यन्ति मां भक्त्या नित्यं कलियुगे द्विजाः।
विधिना वेददृष्टेन ते गमिष्यन्ति तत्पदम्॥११॥

The people who in the age of Kali shall remember me, even once, all their sins will be washed out. The people who, in the age of Kali, shall adore me everyday with devotion, they will surely achieve my place in accordance with the injunction prescribed in the Vedas.

ये ब्राह्मणा वंशजाता युष्माकं वै सहस्रशः।
तेषां नारायणे भक्तिर्भविष्यति कलौ युगे॥१२॥
परात्परतं यान्ति नारायणपरा जनाः।
न ते तत्र गमिष्यन्ति ते द्विष्यन्ति महेश्वरम्॥१३॥
ध्यानं योगस्तपस्तमं ज्ञानं यज्ञादिको विधिः।
तेषां विनश्यति क्षिप्रं ये निन्दन्ति महेश्वरम्॥१४॥

The thousands of the Brāhmaṇas who would be born in your dynasties, they shall be devoted to Nārāyaṇa, in the age of Kali. Those who are devoted to Nārāyaṇa, achieve the highest position with Nārāyaṇa, because of their devotion. But such of the people who remain

envious of Maheśvara, they would not be able to achieve that supreme position. Such of the people who denounce Maheśvara, all their meditation Yogic practice, penance, knowledge and the yajñas, become infructuous.

यो मां समर्च्येन्नित्यमेकान्तं भावमाश्रितः।
विनिन्ददेवमीशानं स याति नरकायुतम्॥१५॥
तस्मात्संपरिहर्तव्या निन्दा पशुपतेर्द्विजाः।
कर्मणा मनसा वाचा मद्भक्तेष्वपि यत्ततः॥१६॥

Those who adore me everyday with single-minded devotion, but denounces lord Śiva, they fall into ten thousand hells for ten thousand years. Therefore, O Brāhmaṇas, one should not denounce by action, thought or behaviour, Paśupati Śiva, as well as my devotees, making all the efforts.

ये च दक्षाद्वारे शासा दधीचेन द्विजोत्तमाः।
भविष्यन्ति कलौ भक्तैः परिहार्या प्रयत्नतः॥१७॥
द्विष्णो देवमीशानं युष्माकं वंशसम्बवाः।
शासाश्च गौतमेनोर्व्या न सम्भाष्या द्विजोत्तमैः॥१८॥

O Best of the Brāhmaṇas, the devotees should avail such denouncement in the age of Kali, as was done by Dadhīca in the yajña of Dakṣa. Such of the Brāhmaṇas who have been born in your races but are envious of Śiva, and have been born on earth as a curse of the sage Gautama, are not worthy of being conversed with by the excellent Brāhmaṇas.”

एवमुक्ताश्च कृष्णेन सर्वे ते वै महर्षयः।
ओमित्युक्त्वा ययुस्तूर्णं स्वानि स्थानानि सत्तमाः॥१९॥
ततो नारायणः कृष्णो लीलयैव जगन्मयः।
संहत्य स्वकुलं सर्वं यद्यौ तत्परमं पदम्॥२०॥

At these words of lord Kṛṣṇa, all the best of the Rsis declared, “This is correct.” Thus speaking, all of them left for their abodes. Thereafter, lord Kṛṣṇa, the pervader of the world, sportingly dissolved his entire race, and attained that Supreme region.

इत्येष वः समासेन राज्ञां वंशः सुकीर्तिः।
न शक्यो विस्तराद्वक्तुं किं भूयः श्रोतुमिच्छन्ति॥२१॥
यः पठेच्छणुयाद्वापि वंशानां कथनं शुभम्।
सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते॥२२॥

Thus, I have described the races of the kings in brief, because the exhaustive description of the same can not be done. Now what else do you want to listen from me? A person, who reads or listens to the stories of these auspicious races, he is relieved of all the sins and becomes adorable even in the heaven.

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशानुकीर्तनं नाम
सप्तविंशोऽध्यायः॥ २७॥

Arjuna lovingly said to the sage Vyāsa, “O Great sage, where from are you coming? Where are you going in such a haste? With an auspicious audience with you my entire grief has vanished. O Vayāsadeva, with lotus like eyes, you tell me in case I could be of any use to you?” Then the sage Kṛṣṇa Dvaipāyana Vyāsa, who was surrounded by the pupils, sat over the river bank and said.

इति श्रीकूर्मपुराणे पूर्वभागे पार्थाय व्यासदर्शनं
नामाष्टाविंशोऽध्यायः॥ २८॥

Chapter-28

Pārtha's Encounter with Vyāsa

ऋषय ऊचुः

कृतं त्रेता द्वापरञ्च कलिञ्छेति चतुर्थगम्।
एषां प्रभावं सूताद्य कथयस्व समाप्तः॥ १॥

The Ṛṣis said, “O Sūta, there are four *Yugas* (sons) named, *Kṛta*, *Tretā*, *Dvāpara* and *Kaliyuga*. You kindly speak out the influence of each one of them.”

सूत उवाच

गते नारायणे कृष्णे स्वमेव परमं पदम्।
पार्थः परमधर्मात्मा पाण्डवः शत्रुतापनः॥ २॥
कृत्वा चैवोत्तरविधिं शोकेन महतावृतः।
अपश्यत्पथि गच्छन्तं कृष्णद्वैपायनं मुनिम्॥ ३॥
शिष्यैः प्रशिष्यैरभितः संवृतं ब्रह्मवादिनम्।
पपात दण्डवद्दूमौ त्यक्त्वा शोकं तदर्जुनः॥ ४॥

Sūta said, “After the departure of Nārāyaṇa to his abode, Pārtha, the son of Pañḍu, the highly virtuous soul, and the destroyer of his enemies, after performing the subsequent obsequies rites, was overwhelmed with great grief. He on his way found Kṛṣṇa Dvaipayāna surrounded by his disciples. Arjuna, then shedding away the grief, prostrated before the sage like a staff on the ground, offering his salutation to him.

उवाच परमप्रीत्या कस्मादेतन्महामुने।
इदानीं गच्छसि क्षिप्रं कं वा देशं प्रति प्रभो॥ ५॥
सन्दर्शनादौ भवतः शोको मे विपुलो गतः।
इदानीं मम यत्कार्यं ब्रूहि पद्यदलेक्षणा॥ ६॥
तमुवाच महायोगी कृष्णद्वैपायनः स्वयम्।
उपविश्य नदीतीरे शिष्यैः परिवृतो मुनिः॥ ७॥

Chapter-29

Description of Yugadharma

व्यास उवाच

इदं कलियुगं धोरं सम्प्रासं पाण्डुनन्दन।
ततो गच्छामि देवस्य पुरीं वाराणसीं शुभाम्॥ १॥
अस्मिन् कलियुगे धोरे लोकाः पापानुवर्त्तिनः।
भविष्यन्ति महाबाहो वर्णश्रिमविवर्जिताः॥ २॥
नान्यत्यपश्यामि जन्मनां मुक्त्वा वाराणसीं पुरीम्।
सर्वपापोपशमनं प्रायश्चित्तं कलौ युगे॥ ३॥

Vyāsa said, "O Son of Pañdu, the terrific Kaliyuga has arrived and because of this, I am proceeding to Vārāṇasī, the abode of Śiva. O mighty-armed one, in this horrible Kaliyuga, the people shall be devoid of the *Varṇāśrama dharma* (religious discipline of the four castes and stages of life), and shall indulge themselves into the grave sins. I do not find any other place, except Vārāṇasī, where one could relieve himself of all the sins. There is no other place of repents available on earth.

कृतं त्रेता द्वापरञ्च सर्वेष्वेतेषु वै नराः।
भविष्यन्ति महात्मानो धार्मिकाः सत्यवादिनः॥ ४॥
त्वं हि लोकेषु विख्यातो धृतिमाञ्जनवत्सलः।
पालयाद्य परं धर्मं स्वकीयं मुच्यसे भयात्॥ ५॥

During *Kṛtyuga*, *Tretā* and *Dvāpara* the people will be usually noble-souled, religious-minded as well as truthful in speech. You are well known the world over, as the beloved of the people besides being patient. Therefore, you should follow your own *dharma* and by so doing you shall be free from the fear.

एवमुक्तो भगवता पर्षः परपुरञ्जयः।
पृष्ठवान्मणिपत्यासौ युगधर्मान्द्विजोत्तमाः॥६॥
तस्मै प्रोवाच सकलं मुनिः सत्यवतीसुतः।
प्रणम्य देवमीशानं युगधर्मान्सनातान्॥७॥

O Best of the Brāhmaṇas, at these words of the sage Vyāsa, Arjuna, the conqueror of cities of enemies, offering salutation to him, asked him about the respective duties in the different Yugas. Then Vyāsa, the son of Satyavatī, offering his salutation to lord Śiva, explained to Arjuna, the eternal *Yugadharma*s.

व्यास उवाच

वक्ष्यामि ते समासेन युगधर्मान्नरेश्वरा।
न शक्यते मया राजन्विस्तरेणाभिभाषितुम्॥८॥
आद्यं कृतयुगं ग्रोक्तं ततस्त्रेतायुगं बृथैः।
तृतीयं द्वापरं पर्षं चतुर्थं कलिस्त्रच्यते॥९॥
ध्यानं तपः कृतयुगे त्रेतायां ज्ञानमुच्यते।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे॥१०॥

Vyāsa said, O King, O Pārtha, I shall explain the *Yugadharma*s to you in brief, because I cannot narrate the same exhaustively. O Pārtha, the learned people call *Kṛtayuga* as the first one. The second one is *Tretāyuga*, the third one is *Dvāpara*, while the fourth one is *Kaliyuga*. The means of salvation in *Kṛtayuga* is meditation, *jñāna* or knowledge in *Tretāyuga*, performance of sacrifices in *Dvāpara*, while charities are prescribed only in *Kaliyuga*, which are the best means of salvation.

ब्रह्मा कृतयुगे देवस्त्रेतायां भगवान् रविः।
द्वापरे दैवतं विष्णुः कलौ देवो महेश्वरः॥११॥
ब्रह्मा विष्णुस्तथा सूर्यः सर्व एव कलावपि।
पूज्यन्ते भगवान्सद्वश्वतुर्खण्डिपि पिनाकधृक्॥१२॥
आद्ये कृतयुगे धर्मश्वतुष्टादः प्रकीर्तिः।
त्रेतायुगे त्रिपादः स्यादिद्विपादो द्वापरे स्थितः॥१३॥
त्रिपादहीनस्तिष्ठेतु सत्तामात्रेण तिष्ठति।
कृते तु मिथुनोत्पत्तिर्वृत्तिः साक्षादलोलुपा॥१४॥

Brahmā happens to be the god in *Kṛtayuga*. Similarly, Sūrya happens to be the god in *Tretā*, Viṣṇu is the god in *Dvāpara*, while Maheśvara Rudra is the god in the age of Kali. Brahmā, Viṣṇu and Sūrya are adored in *Kaliyuga* too.

But Rudra, the holder of the Pināka bow, is adored in all the four *Yugas*. The *Dharma* had full four feet in *Kṛtayuga*. It has three feet in *Tretāyuga*, two feet in *Dvāpara*. But in *Kaliyuga*, *Dharma* is deprived of the three feet and it merely exists.

प्रजास्तुपाः सदा सर्वाः सर्वानन्दाश्च भोगिनः।
अधमोत्तमत्वं नास्त्यासां निर्विशेषाः पुरञ्जय॥१५॥
तुल्यमायुः सुखं रूपं तासु तस्मिन् कृते युगे।
विशेषकास्तत्त्वबहुला एकान्तबहुलास्तथा॥१६॥
ध्याननिष्ठास्तपेनिष्ठा महादेवपरायणाः।
ता वै निष्कामचारिण्यो नित्यं मुदितमानसाः॥१७॥
पर्वतोदधिवासिन्यो ह्यनिकेताः परन्तप।
रसोल्लासः कालयोगात्रेताख्ये नश्यति द्विजाः॥१८॥

During the *Kṛtayuga*, the creation was as a result of the conjugal pleasure between the man and woman. The earnings of the people were devoid of greed. The subjects were always contented and all the people enjoyed all the pleasures. There was no inferiority and superiority among them. During *Kṛtayuga*, the age, pleasure and beauty were equal. The entire people were devoid of grief and well-versed in the *tattvas*. They liked seclusion, engaged themselves in meditation, performed *tapas*, and were engaged in the worship of Mahādeva. The people performed the selfless deeds. They had the delightful hearts. O scorcher of enemies, the people stayed on mountains and in the ocean. They had no fixed abode.

तस्यां सिद्धो प्रनष्टायामन्या सिद्धिरवर्तते।
अपां सौख्ये प्रतिहते तदा मेघात्मना तु वै॥१९॥
मेघेभ्यस्तनयित्युभ्यः प्रवृत्तं वृष्टिसर्जनम्।
सकृदेव तया वृष्ट्या संयुक्ते पृथिवीतत्त्वे॥२०॥
प्रादुरासन् तथा तासां वृक्षा वै गृहसंज्ञिताः।
सर्वः प्रत्युपयोगस्तु तासां तेष्यः प्रजायते॥२१॥

O Brāhmaṇas, thereafter in due course of time, in *Tretāyuga* the cheerfulness had disappeared. When that Siddhi perished, another type of Siddhi appeared. With the disappearing of the pleasure of the waters, the rain fall on the earth from thundering clouds and the lightening were apparent. Such a rain fell, early once only,

the trees were grown for the benefit of the people. The things of daily use were procured from the trees.

वर्तयन्ति स्म तेष्यस्तास्त्रेतायुगमुखे प्रजाः।
ततः कालेन महता तासामेव विपर्ययात्॥ २२॥
रागलोभात्मको भावस्तदा ह्याकस्मिकोऽभवत्।
विपर्ययेण तासां तु तेन तत्कालभाविता॥ २३॥
प्रणश्यन्ति ततः सर्वे वृक्षास्ते गृहसंज्ञिताः।

Thus by the beginning of *Tretāyuga*, the subjects maintained themselves through them. After the lapse of a long time, the people, due to their aberration, developed attitude of passion as well as the greed, as a result of which and due to the influence of *Kāla* (time), all the trees that had been their habitation were destroyed.

ततस्तेषु प्रनष्टेषु विभ्रान्ता मैथुनोद्धवाः॥ २४॥
अधिष्यायन्ति तां सिद्धिं सत्यापिष्यानतस्तदा।
प्रादुर्बभूत्सासां तु वृक्षास्ते गृहसंज्ञिताः॥ २५॥

At the destruction of the trees, the subjects born of legal copulation became confused and perplexed. Then getting reminded of *Satyayuga*, all the people remembered the earlier *Siddhis* of *Satyayuga*. By so doing, the trees which had disappeared were grown again.

वस्त्राणि ते प्रसूयन्ते फलान्याभरणानि च।
तेष्वेव जायते तासां गच्छवर्णरसान्वितम्॥ २६॥
अपाक्षिकं महावीर्यं पुट्के पुट्के मधु।
तेन ता वर्तयन्ति स्म त्रेतायुगमुखे प्रजाः॥ २७॥
हृष्टस्तुष्टास्तथा सिद्ध्या सर्वा वै विगतज्वराः।
पुनः कालान्तरेणैव ततो लोभावृतास्तदा॥ २८॥
वृक्षांस्तान् पर्यगृह्णत मधु वा याक्षिकं बलात्।
तासां तेनापचारेण पुनर्लोभकृतेन वै॥ २९॥

Those trees then started producing the garments, ornaments and the fruits. For the people, each leaf of those trees contained fragrance, colour, juice, and the powerful honey which emerged without the use of honey-bees. In this way, the people lived on the products of the trees till *Tretāyuga*. Because of the same *Siddhi*, all the people became healthy, and free from ailments. In due course of time, all of them were again overpowered with greed and they

started collecting the eatables and the life-saving honey forcibly from the trees, which emerged without the bees.

प्रनष्टा मधुनासाद्वै कल्पवृक्षाः कवचित् कवचित्।
शीतवर्षातपैस्तीवैस्तास्ततो दुःखिता भृशम्॥ ३०॥
द्वन्द्वैः संपीड्यमानास्तु चक्रावरणानि च।
कृत्वा द्वन्द्वविनिर्दातान् वार्तीपायमचिन्तयन्॥ ३१॥
नष्टेषु मधुना साद्वै कल्पवृक्षेषु वै तदा।
ततः प्रादुरभूत्तासां सिद्धिस्त्रेतायुगे पुनः॥ ३२॥
वार्तायाः साधिका हन्या वृष्टिस्तासां निकामतः।
तासां वृष्ट्युदकानीह यानि निमैर्गतानि तु॥ ३३॥

With the display of their greedy conduct again, several of the *kalpa-vṛkṣas* (wish-yielding trees) were destroyed with the honey. Then they started suffering from cold, rain and heat. Then they suffering from heat and cold, created covers and clothes for themselves. After devising means that counteracted the contradictory climatic changes, they began to think of agriculture and trade. Thereafter in the *Tretāyuga*, as a means for their living, another *Siddhi* facilitating agriculture or trade cropped up and there had been the rainfall, which suited their desires.

अभवन् वृष्टिसन्तत्या स्रोतःस्थानानि निमग्नाः।
यदा आपो बहुतरा आपन्नाः पृथिवीतत्त्वे॥ ३४॥
अपां भूमेश्वरं संयोगादौषध्यस्तास्तदाभवन्।
अफालकृष्णश्चानुसा ग्राम्यारण्याश्चतुर्दश॥ ३५॥
ऋतुपुष्पफलैश्चैव वृक्षगुल्माश्च जङ्गिरे।
ततः प्रादुरभूत्तासां रागो लोभश्च सर्वशः॥ ३६॥

The constant rains resulted into the formation of several lakes as well as the rivers. With the availability of enough of water on earth, and with the combination of the water and the earth, several types of medicinal herbs were grown. Fourteen types of cereals started growing without sowing, ploughing or irrigation besides the fruits, reeds, forest trees, creepers etc. Thereafter all the people were infested with various types of attachments and greeds.

अवश्यम्भावितर्थेन त्रेतायुगवशेन वै।
ततस्ता पर्यगृह्णत नदीक्षेत्राणि पर्वतान्॥ ३७॥

वृक्षगुल्मौषधीश्चैव प्रसहा तु यथाबलम्।
विपर्येण तासां ता ओषध्यो विविशुर्महीयम्॥ ३८॥

All this was inevitable due to the influence of Tretāyuga. Thereafter all the people, on the basis of their strength, forcibly occupied the river regions, mountains, creepers, bushes, trees and medicinal herbs. Because of this adverse conduct, all the medicinal herbs started merging with the earth.

पितामहनियोगेन दुदोह पृथिवीं पृथुः।
ततस्ता जगृहुः सर्वा हृन्योन्यं क्रोधमूर्च्छिताः॥ ३९॥
सदाचारे विनष्टे तु बलात्कालबलेन च।
मर्यादायाः प्रतिष्ठार्थं ज्ञात्वैतद्गवान्मजः॥ ४०॥
ससर्ज क्षत्रियान्ब्रह्मा ब्राह्मणानां हिताय वै।
वर्णाश्रमव्यवस्थाङ्गं त्रेतायां कृतवान्मधुः॥ ४१॥

Then at the command of the grandsire Brahmā, Pr̄thu—the great king, milked these out of the earth. Thereafter all the people getting enraged, started grabbing the belongings of others forcibly. Because of the influence of the time, they were perforce deprived of the good conduct. Being aware of all this, Brahmā, in order to safeguard the limitations, created the Kṣatriyas for the establishment of disciplined behaviour and for the welfare of the Brāhmaṇas.

यज्ञप्रवर्तनञ्चैव पशुहिंसाविवर्जितम्।
द्वापरेऽप्यथ विद्यन्ते मतिभेदात्तथा नृणाम्॥ ४२॥
रागो लोभस्तथा युद्धं मत्वा बुद्धिविनिश्चयम्।
एको वेदश्चतुष्पादसुनिधा त्विह विभाव्यते॥ ४३॥
वेदव्यासैश्चतुर्द्वा च न्यस्यते द्वापरादिषु।
ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः॥ ४४॥

The lord established the *Varnāśrama* during *Tretāyuga* and changed the performance of the *yajñas* without animal sacrifice. During the time of *Dvāpara* as well, because of the difference in wisdom, there started the struggle because of attachment, jealousies, and greed. Considering the passion, covetousness, mutual fight and wrong conclusions in the mind among the people one Veda of four feet appeared as three different Vedas.

मन्त्रब्राह्मणविन्यासैः स्वर्वर्णविपर्ययैः।

संहिता ऋग्यजुःसामानं प्रोच्यन्ते परमर्षिभिः॥ ४५॥
सामान्योद्भावना चैव दृष्टिभेदैः क्वचित्क्वचित्।
ब्राह्मणं कल्पसूत्राणि ब्रह्मप्रवचनानि च॥ ४६॥
इतिहासपुराणानि धर्मशास्त्राणि सुब्रता।
अवृत्तिर्मरणञ्चैव तथैवान्ये ह्युपद्रवाः॥ ४७॥

The Vedas differ due to the difference in the visions among the sons of sages or altered visions. The Samhitās of *Rk*, *Yajus* and *Sāma* are being recited by the great sages by introducing Mantras and Brāhmaṇas with due changes in accents and syllables. At places there had been difference of opinion and as such those Rsis composed, Brāhmaṇas, Kalpasūtras, Vedānta, Itihāsa, Purāṇas, besides the Dharmasāstras. Then the problems of the lack of rain fall, death and several other disturbances cropped up.

वाङ्मनःकायजैदैर्घ्यिर्विदो जायते नृणाम्।
निर्वेदाज्जायते तेषां दुःखमोक्षविचारणा॥ ४८॥
विचारणाच्च वैराग्यं वैराग्याद्वेषदर्शनम्।
दोषाणां दर्शनाद्यैव द्वापरे ज्ञानसम्भवः॥ ४९॥

Because of the ailments relating to the mind, speech and the body, there developed inactiveness, with the development of inactiveness, a person develops a desire to get rid of the ailment. This results into the development of detachment. Because of this, one visualises his own shortcoming. It is due to realization of defects that knowledge becomes possible in *Dvāpara*.

एषा रजस्तमोयुक्ता वृत्तिर्वै द्वापरे द्विजाः।
आद्ये कृते तु धर्मोऽस्ति स त्रेतायां प्रवर्तते॥ ५०॥
द्वापरे व्याकुलीभूत्वा प्रणश्यति कलौ युगे॥ ५१॥

O Brāhmaṇas, this tendency in *Dvāpara* emerged out of the mixture of *rajoguṇa* and *tamoguṇa*. During the *Satyayuga*, *dharma* had been established, which continued in the *Tretāyuga*. During *Dvāpara*, the *dharma* becomes agitated, while during the *Kaliyuga*, it totally disappeared.

इति श्रीकृष्णपुराणे पूर्वभागे युगवंशानुकीर्तनं
नामैकोन्त्रिशोऽध्यायः॥ २९॥

Chapter-30

Discussion between Arjuna and Vyāsa on Yugadharma

व्यास उवाच

तिष्ठे मायामसूयाञ्च वधञ्चैव तपस्विनाम्।
साधयन्ति नरा नित्यं तमसा व्याकुलीकृताः॥ १॥

Vyāsa said, "In the *Kaliyuga* the people, feeling by the attribute of *tamoguṇa*, shall always remain engaged in malice, collecting of riches and the killing of the ascetics.

कलौ प्रमारकौ रोगः सततं क्षुद्रदयं तथा।
अनावृष्टभृयं घोरं देशानाञ्च विपर्ययः॥ २॥

During the *Kaliyuga*, epidemics of fatal disease, perpetual fear of hunger and starvation, fear of droughts and destruction of countries prevail.

अथर्विका निराहारा महाकोपाल्पतेजसः।
अनृतं ब्रुवते लुभ्यस्तिष्ठे जाताः सुदुष्टजाः॥ ३॥

The people born in the age of *Kali* shall be deprived of *dharma* and food, and shall be filled with anger having little lustre. They shall be greedy, indulging in falsehood and possessing the evil progeny.

दुरिष्टदुर्खितैश्च दुराचारैर्दुरागमैः।
विप्राणां कर्मदोषैश्च प्रजानां जायते भयम्॥ ४॥

They shall have evil desires, shall engage in false studies, evil conduct, and study the fake scriptures. Because of the misconduct of the Brāhmaṇas, blemishes shall emerge among the Brāhmaṇas.

नाधीयते तदा वेदान् न यजन्ति द्विजातयः।
यजन्ति यज्ञान्वेदांश्च पठन्ते चाल्पबुद्धयः॥ ५॥

The Brāhmaṇas shall be disinterested in the study of the Vedas in the age of *Kali*, nor would they be interested in the performing of the *yajñas*. People short of wisdom, shall engage themselves in the performing of the *yajñas* and the study of the Vedas.

शूद्राणां मन्त्रयोगैश्च सम्बस्यो ब्रह्मणैः सह।
भविष्यति कलौ तस्मिज्ज्यनासनभोजनैः॥ ६॥

During the age of *Kali*, the Brāhmaṇas and

the Śūdras shall sleep together, sit together, eat together, besides the reciting of the mantras together performing the *yajñas*.

राजानः शूद्रभूयिष्ठा ब्राह्मणान्बाधयन्ति च।
भूषणहत्या वीरहत्या प्रजायेत नरेश्वरे॥ ७॥

Most of the Śūdras shall be rulers, who will cause pain to the Brāhmaṇas. The practice of abortion shall be common among the rulers, besides the killing of the valorous people.

स्नानं होमं जपं दानं देवतानां तथाचनम्।
तथाच्यानि च कर्मणि न कुर्वन्ति द्विजातयः॥ ८॥

The Brāhmaṇas, shall be averse to the taking of bath, performing of *Homas*, *Japas*, charities, adoration of the gods, and other auspicious deeds.

विनिन्दन्ति महादेवं ब्राह्मणान् पुरुषोत्तमम्।
आमायधर्मशास्त्राणि पुराणानि कलौ युगे॥ ९॥

The people in *Kaliyuga* shall denounce Mahādeva Śiva, Brāhmaṇa, Puruṣottama, Viṣṇu, Vedas, Dharmasāstras as well as the Purāṇas.

कुर्वन्त्यवेददृष्टानि कर्मणि विविधानि तु।
स्वधर्मे तु रुचिर्वै ब्राह्मणानां प्रजायते॥ १०॥

The people shall indulge in many type of deeds, which are against the teaching of the Vedas. The Brāhmaṇas shall no more remain interested in their own *dharma*.

कुशीलचर्याः पाण्डेवृथास्त्वैः समावृताः।
बहुयाचनका लोका भविष्यन्ति परस्परम्॥ ११॥

The people shall display evil conduct, take to useless forms, surrounded with the false people and shall be demanding mutually excessively.

अदृशूला जनपदाः शिवशूलाश्चतुष्पथाः।
प्रमदाः केशशूलाश्च भविष्यन्ति कलौ युगे॥ १२॥

The people in *Kaliyuga* shall sell the cereals in the *janapadas*, besides the sellers of Śivalingas at the road crossings. The youthful maidens will sell their bodies.

शुक्लदन्ता जिनाख्याश्च मुण्डाः काषायवाससः।
शूद्रा धर्म चरिष्यन्ति युगान्ते समुपस्थिते॥ १३॥

At the end of the *yuga*, Śūdras calling themselves Jinas (subduers of sense organs),

with beautiful teeth, shaving off their heads, clad in ochre robes and black-antelope, shall perform holy rites.

सस्यचौरा भविष्यन्ति तथा चेलाभिमर्शनः।
चौराद्योराश्च हर्तरो हर्तुर्हन्ता तथापरः॥ १४॥

The people shall steal the cereals, besides the costumes of others. There would also be people who would abduct the thieves.

दुःखप्रचुरमल्पायुर्देहेत्सादः सरोगता।
अधर्माभिनिवेशत्वात्तमो वृत्तं कलौ स्पृतम्॥ १५॥

There would be enough of miseries and the people shall have short lives. They shall be full of lethargy, with ailments in the body. They shall be more interested in evil activities from attachment to Adharma.

काषायिणोऽथ निर्देश्यास्तथा कापालिकाश्च ये।
वेदविक्रयिणश्चाच्च तीर्थविक्रयिणः परे॥ १६॥

During the age of Kali, some people shall be clad in saffron costumes, some of them shall be illiterate, devoid of sophisticated behaviour, some of them shall wear the garland of skulls, some of them will be selling the Vedas, while some of them shall be selling their sacred places.

आसनस्थान्द्विजान्दृष्ट्वा चालयन्त्यत्पुद्धयः।
ताडयन्ति द्विजेन्द्रांश्च शूद्रा राजोपजीविनः॥ १७॥

The people short of wisdom, shall force the seated Brāhmaṇas to get up from their seats. The Śūdras with royal protection shall punish the Brāhmaṇas.

उद्यासनस्थाः शूद्राश्च द्विजमध्ये परत्तण।
द्विजामानकरो राजा कलौ कालबलेन तु॥ १८॥

O Arjuna, the Śūdras, during the Kaliyuga shall occupy high seats among the Brāhmaṇas. The rulers shall insult the Brāhmaṇas.

पुष्पैश्च भूषणैश्चैव तथान्वैर्मङ्गलैर्द्विजाः।
शूद्रान्वर्चिरन्त्यत्पशुतभाग्यबलान्विताः॥ १९॥

The Brāhmaṇas with the little of knowledge, having little fortunes, and strength shall offer flowers, ornaments, and other auspicious articles to the Śūdras.

न प्रेक्षन्तेऽर्धितांश्चापि शूद्रा द्विजवरान्वय।

सेवावसरमालोक्य द्वारे तिष्ठन्ति च द्विजाः॥ २०॥

O King, the Śūdras shall not look at the Brāhmaṇas worthy of adoration, while the Brāhmaṇas shall wait at the gate to avail of an opportunity to serve them.

वाहनस्थान्समावृत्य शूद्राज्ञ्छूद्रोपजीविनः।

सेवन्ते ब्राह्मणास्तांस्तु स्तुवन्ति सुतिभिः कलौ॥ २१॥

During the Kaliyuga, the Brāhmaṇas, while earning their living from the Śūdras, mounting over the vehicles, shall surround the Śūdras and serve them, offering several prayers and praises.

अध्यापयन्ति वै वेदाज्ञ्छूद्रान्शूद्रोपजीविनः।

एवं निर्वेदकानर्थान्नास्तिक्यं घोरमाश्रिताः॥ २२॥

In a way depending upon the total atheismness, the Brāhmaṇas, earning their livelihood from the Śūdras, shall teach the Vedas and their commentary.

तपोयज्ञकलाननु विक्रेतारो द्विजोत्तमाः।

यत्यश्च भविष्यन्ति शतशोऽथ सहस्रशः॥ २३॥

The best of the Brāhmaṇas, and hundreds and thousands of ascetics, shall become the sellers of the merit of penance, sacrifice and the arts.

नाशयन्तः स्वकाम्यर्मानधिगच्छन्ति तत्पदम्।

गायन्ति लौकिकैर्गानैर्देवतानि नराधिपाः॥ २४॥

O King, (the Brāhmaṇas) destroying their own *dharma*, do not attain that region. They shall adore the gods with the worldly songs.

वामपाशुपताचारास्तथा वै पाञ्चरात्रिकाः।

भविष्यन्ति कलौ तस्मिन्ब्राह्मणाः क्षत्रियास्तथा॥ २५॥

During the Kaliyuga, all the Brāhmaṇas and Kṣatriyas shall become the followers of *Vāmatāntrikas*, the Pāśupatas, and Pāñcarātrikas.

ज्ञाने कर्मण्यपाते लोके निष्क्रियतां गते।

कीटमूषिकसर्पश्च धर्षयिष्यन्ति मानुषान्॥ २६॥

Distancing themselves from *jñāna* and the *karmas*, the people shall become inactive and troubled by the insects, rats and the serpents.

कुर्वन्ति चावतारणि ब्राह्मणानां कुलेषु वै।

देवीशापविनिर्दग्धाः पुरा दक्षाद्वये द्विजाः॥ २७॥

The Brāhmaṇas who had been burnt in the Dakṣa's sacrifice in earlier times, because of the

curse of Dadhīca, shall reborn in the families of Brāhmaṇas.

निन्दन्ति च महादेवं तमसाविष्टचेतसः।
वृथा धर्मञ्जरिष्यन्ति कलौ तस्मिन्युगान्तिके॥ २८॥

At the end of *Kaliyuga*, the Brāhmaṇas, overshadowed with *tamoguna*, shall denounce Lord Śiva and shall indulge in the useless religious practices.

सर्वे वीरा भविष्यन्ति ब्राह्मणाद्याः स्वजातिषु।
ये चान्ये शापनिर्दधा गौतमस्य महात्मनः॥ २९॥
सर्वे तेऽवतरिष्यन्ति ब्राह्मणास्तामु योनिषु।
विनिन्दन्ति हृषीकेशं ब्राह्मणं ब्रह्मवादिनः॥ ३०॥

The other Brāhmaṇas who had been burnt with the curse of Gautama, shall be valorous in their own castes. All these Brāhmaṇas shall incarnate in the same *yonis*. They will revile god Hṛṣīkēśa, Brāhmaṇas and expounders of Brahman or the Vedas.

वेदब्राह्मद्वाताचारा दुराचारा वृथाश्रमाः।
मोहयन्ति जनान् सर्वान् दर्शयित्वा फलानि च॥ ३१॥
तमसाविष्टमनसो बैडालद्वातिकाधमाः।
कलौ रुद्रो महादेवो लोकानामीश्वरः परः॥ ३२॥

They possessing the evil conduct shall act contrary to the provision of the Vedas, engaged in useless exercises, surrounded by *tamoguṇa*, deceitful people, showing the greed, and deluding all other people. Rudra Mahādeva is the real lord of the people during *Kaliyuga*.

तदेव साध्येन्द्रिणां देवतानां च दैवतम्।
करिष्यत्यवताराणि शंकरो नीललोहितः॥ ३३॥
श्रौतस्मार्तप्रतिष्ठार्थं भक्तानां हितकाम्यया।
उपदेश्यति तज्जनां शिष्याणां ब्रह्मसंज्ञितम्॥ ३४॥
सर्ववेदान्तसारं हि धर्मच्छेदनिर्दर्शितान्।
सर्ववर्णान् समुद्दिश्य स्वधर्मा ये निर्दर्शिताः॥ ३५॥

The people should adore lord Mahādeva, who happens to be the god of gods. The brown-complexioned Śiva, for the establishment of Śrauta (Vedic) and Smārta *dharma*s (belonging to the Smṛtis), and for the welfare of the devotees shall incarnate on earth. He will enlighten his devotees on the subjects of the gist of *Vedāntas*, the knowledge relating to the

Brahman, and all the *dharma*s enshrined in the Vedas, which have been narrated earlier.

ये तम्रीता निषेवन्ते येन केनोपचारतः।
विजित्य कलिजान्दोषान्यन्ति ते परमं पदम्॥ ३६॥

A person, who shall adore Śiva by any means, he, overpowering the blemishes of the age of *kali*, shall achieve the supreme position.

अनायासेन सुप्रहत्पुण्यमानोति मानवः।
अनेकदोषदृष्टस्य कलेरेको महान् गुणः॥ ३७॥

A person achieves the great merits without much efforts. This is the matter of greatest advantage of the *Kaliyuga*.

तस्मात्सर्वप्रयत्नेन प्राप्य माहेश्वरं युगम्।
विशेषाद्ब्राह्मणो रुद्रमीशानं शरणं द्रजेत्॥ ३८॥

Therefore in the Age of *Kali*, making all the efforts, all the people, particularly the Brāhmaṇas, should take refuge with Īśāna Rudra.

ये नमन्ति विरुपाक्षमीशानं कृत्तिवाससम्।
प्रसन्नचेतसो रुद्रं ते यान्ति परमं पदम्॥ ३९॥

Such of the people who bow in reverence to Virupākṣa-Śiva (having terrible eyes) clad in elephant hide, they getting delighted, achieve the excellent place.

यथा रुद्रनमस्कारः सर्वकामफलो ध्रुवः।
अन्यदेवनमस्कारात् तत्फलमवानुयात्॥ ४०॥

As by bowing in reverence to Rudra one gets all his desires fulfilled surely, the reward can not be achieved by adoring the other gods.

एवंविधे कलियुगे दोषाणामेव शोधनम्।
महादेवनमस्कारो ध्यानं दानमिति श्रुतिः॥ ४१॥

In this way the blemishes are removed in *Kaliyuga*. The scriptures ordain that, the offering of salutation to lord Mahādeva and the giving of the charities, are the only means of purifying defects.

तस्मादनीश्वरानन्यान् त्यक्त्वा देव महेश्वरम्।
सपाश्रयेद्विरुपाक्षं यदीच्छेत्परमं परम्॥ ४२॥

Therefore, if one is desirous of salvation, then discarding the other gods, he should take refuge with Virupākṣa-Śiva.

नार्चयन्तीह ये सूरं शिवं त्रिदशवंदितम्।
तेषां दानं तपो यज्ञो वृथा जीवितमेव च॥४३॥

The one who does not adore Śiva who is worshipped by all the gods, the charities, *tapas* and *yajña* performed by him, besides his own life become of no consequence.

नमो रुद्राय महते देवदेवाय शूलिने।
ऋष्क्काय त्रिनेत्राय योगिनां गुरुवे नमः॥४४॥

Salutation to Śiva, the holder of trident, three-eyed and the god of gods who is the preceptor of the Yogins.

नमोऽस्तु देवदेवाय महादेवाय वेदसे।
शास्त्रवे स्थाणवे नित्यं शिवाय परमेष्ठिने॥४५॥

Salutation to the god of gods, Mahādeva, the one who represents Brahmā, Viṣṇu and Maheśa, Śambhu, Sthānu and Parameṣṭhi.

नमः सोमाय रुद्राय महाग्रासाय हेतवे।
प्रपद्येऽहं विरूपाक्षं शरण्यं ब्रह्मचारिणम्॥४६॥

Salutation to Soma, Rudra, the great destroyer and the cause of all, I take refuge with Virūpākṣa, the Brahmacārī, worthy of being a refuge.

महादेवं महायोगमीशानं चांबिकापतिम्।
योगिनां योगदातारं योगमायासमावृतम्॥४७॥
योगिनां गुरुमाचार्यं योगिगम्यं पिनाकिनम्।
संसारताराणं सूरं ब्रह्माणं ब्रह्माणोऽधिष्ठिम्॥४८॥
शास्त्रं सर्वगं शान्तं ब्रह्मण्यं ब्रह्मण्प्रियम्।
कपर्दिनं कालमूर्तिमूर्ति परमेश्वरम्॥४९॥
एकमूर्ति महामूर्ति वेदवेद्यं दिवस्पतिम्।
नीलकण्ठं विश्वमूर्ति व्यापिनं विश्वरेतसम्॥५०॥
कालाग्निं कालदहनं कामदं कामनाशनम्।
नमस्ये गिरिशं देवं चन्द्रावयवभूषणम्॥५१॥
विलोहितं लेलिहानमादित्यं परमेष्ठिनम्।
उत्रं पशुपतिं भीमं भास्करं परमं तपः॥५२॥

I offer my salutation to Mahādeva, the form of Mahāyoga, Īśāna, the lord of Ambikā, bestower of Yoga on the Yogins, surrounded with *Yogamāyā*, the preceptor of the *Yogīs*, the teacher attainable by the *Yogīs*, holder of the Pināka-bow, the one who makes one to cross over the ocean of the universe, the lord of

Brahmā, all-pervading, protector of the scriptures as well as the Brāhmaṇas, dear to the Brāhmaṇas, having matted locks of hair over the head, Kālamūrti (embodiment of Kāla), formless one, Parameśvara, one who though multiform appears as one form, knowable through the Vedas, Lord of the heaven, Nīlakanṭha, Viśvamūrti (embodiment of the universe), omniscient, seed of the universe, Kālāgni (fire of death), Kāladahana (the fire at the time of dissolution), bestower of boons, destroyer of Kāma, lord of mountains, having the crescent as the ornament, having special type of red complexion, who puts forth his tongue, Āditya, Parameṣṭhin, the fierce Paśupati, the terrible deity, the resplendent sun and supreme penance, salutation to you.

इत्येतल्लक्षणं प्रोक्तं युगानां वै समाप्ततः।
अतीतानागतानां वै यावन्मन्वन्तरक्षयः॥५३॥

Thus, I have brought out in brief the characteristics of Yugas and also of the Yogas of the past and future until the end of the Manvantara.

मन्वन्तरेण चैकेन सर्वाण्येवान्तरणि वै।
व्याख्यातानि न सन्देहः कल्पः कल्पेन चैव हि॥५४॥

By speaking about a single Manvantara, all the Manvantaras get explained. Similarly with the explaining of a *Kalpa*, all the *Kalpas* get defined. There is no doubt about it.

मन्वन्तरेषु चैतेषु अतीतानागतेषु वै।
तुल्याभिमानिनः सर्वे नामस्त्वर्पैर्भवन्त्युत॥५५॥

In each one of the past and the future Manvantaras, there are the supreme gods having the similar names and forms.”

एवमुक्तो भगवता किरीटी श्वेतवाहनः।
बभार परमां भक्तिमीशानेऽव्यभिचारिणीम्॥५६॥

At these words of the sage Vyāsa, Arjuna, decorated with the *Kirīṭa* crown, and having a white chariot, embraced the supreme devotion to Śiva.

नमश्वकारं तपूषिं कृष्णद्वैपायनं प्रभुम्।
सर्वज्ञं सर्वकर्त्तरं साक्षाद्विष्णुं व्यवस्थितम्॥५७॥

Then he offered his salutation to the sage

Kṛṣṇadvaipāyana, who was omniscient, the creator of all and the form of lord Viṣṇu.

तमुवाच पुनर्व्यासः पार्थं परपुरञ्जयम्।
कराभ्यां सुशुभाश्याञ्च संस्पृश्य प्रणतं मुनिः॥ ५८॥

Then Arjuna, who conquered the cities of the enemies, was touched by Vyāsa with both the hands and then said.

धन्योऽस्युग्रहीतोऽसि त्वादुशोऽन्यो न विद्यते।
त्रैलोक्ये शङ्करे नूनं भक्तः परपुरञ्जय॥ ५९॥

He said, “O Conqueror of the cities, I feel graceful and indebted to you. Surely there is none else comparable with you in devotion for lord Śiva.

दृष्टुवानसि तं देवं विश्वाक्षं विश्वतोमुखम्।
प्रत्यक्षमेव सर्वेषां रुद्रं सर्वजगन्मयम्॥ ६०॥

You have directly perceived lord Rudra, having universal vision, having faces all round, and the one who is embodiment of the universe.

ज्ञानं तदैश्वरं दिव्यं यथावद्विदितं त्वया।
स्वयमेव हृषीकेशः प्रीत्योवाच सनातनः॥ ६१॥

You have well understood the divine knowledge of Śiva. This fact has already been highlighted by none else than the eternal Hṛṣīkeśa (Vyāsa, his incarnation) himself, out of delight.

गच्छ गच्छ स्वकं स्थानं न शोकं कर्तुमर्हसि।
द्रुजस्व परया भक्त्या शरणं शरणं शिवम्॥ ६२॥

Now you move on to your own place. You should not feel grieved, you take refuge with Śiva with utmost devotion.”

एवमुक्त्वा स भगवाननुगृह्णार्जुनं प्रभुः।
जगाम शङ्करपुरीं समाराशयितुं भवम्॥ ६३॥

Thus speaking to Arjuna, lord Vyāsa, extending his grace on him for engage himself in the meditation of Śiva, reached Vārāṇasī, the abode of the lord.

पाण्डेवेयोऽपि तद्वाक्यात्संप्राप्य शरणं शिवम्।
सन्त्वज्य सर्वकर्मणि ज्ञात्वा तत्परमोऽभवत्॥ ६४॥

Arjuna, on his part, on the advice of Vyāsa, discarding all his engagements, devoted himself exclusively in the worship of Śiva through spiritual knowledge.

नार्जुनेन समः शास्पोर्भक्त्या भूतो भविष्यति।
मुक्त्वा सत्यवतीसुनुं कृष्णं वा देवकीसुतम्॥ ६५॥

In fact, except the son of Satyavatī (Vyāsa) and Kṛṣṇa, the son of Devakī, neither anyone has been, nor will be born who is equal to Arjuna in the matter of devotion to Śambhu.

तस्मै भगवते नित्यं नमः शान्ताय धीमते।
पाराशर्याय मुनये व्यासायामिततेजसे॥ ६६॥

Salutation to Vyāsa, the son of Pārāśara, who had been calm, full of wisdom, extremely illustrious, always.

कृष्णद्वैपायनः साक्षाद्विष्णुरेव सनातनः।
को ह्यन्यस्तत्त्वतो रुद्रं वेति तं परमेश्वरम्॥ ६७॥

Kṛṣṇadvaipāyana Vyāsa is the eternal lord Viṣṇu in reality. Who else is there except him, who knows about Śiva, so well.

नमः कुसङ्कं तमृषि कृष्णं सत्यवतीसुतम्।
पाराशर्यं महात्मानं योगिनं विष्णुमव्ययम्॥ ६८॥

All of you should offer your salutation to Kṛṣṇadvaipāyana, the son of Pārāśara and Satyavatī, Mahātmā, the great Yogin, imperishable, form of Viṣṇu.

एवमुक्त्वा तु मुनयः सर्वं एव समाहिताः।
प्रणेमुस्तं महात्मानं व्यासं सत्यवतीसुतम्॥ ६९॥

At these words of the sage, all the Ṛsis with the concentration of mind, then adored Mahātmā Vyāsa, the son of Satyavatī.

इति श्रीकृष्णपुराणे पूर्वभागे व्यासार्जुनसंवादे युग्धर्मनिरूपणं
नाम त्रिशोऽध्यायः॥ ३०॥

Chapter-31

The Glory of Vārāṇasī

ऋषय ऊचुः:

प्राप्य वाराणसीं दिव्यां कृष्णद्वैपायनो मुनिः।
किमकार्षीम्भाबुद्धिः श्रोतुं कौतूहलं हि नः॥ १॥

The Ṛṣis said, “Reaching the divine city of Vārāṇasī, what did the learned Kṛṣṇa Dvaiḍayāna Vyāsa do there? We are quite anxious to know about the same.”

सूत उवाच

प्राप्य वाराणसीं दिव्यामुपस्थित्य महामुनिः।

पूजयामास जाह्नव्यां देवं किञ्चेष्वरं शिवम्॥२॥

Sūta said, "The great sage, reaching at divine Vārāṇasī, sipped the water of the Gaṅgā first of all and then adored the lord Viśveśvara there.

तमागतं मुनि दृष्ट्वा तत्र ये निवसन्ति वै।

पूजयाङ्गक्रिरे व्यासं मुनयो मुनिपुङ्गवम्॥३॥

Finding the arrival of the sage there, the sages, who were dwelling there, adored the excellent sage Vyāsa.

प्रपञ्चः प्रणताः सर्वे कथां पापप्रणाशिनीम्।

महादेवाश्रयां पुण्यां मोक्षधर्मान्सनातनम्॥४॥

All these people bowing in reverence to the sage Vyāsa, then enquired from him the auspicious story relating to Mahādeva, which is remover of all sins and also about the eternal dharma of final emancipation.

स चापि कथयामास सर्वज्ञो भगवानृषिः।

माहात्म्यं देवदेवस्य धर्म्यं वेदनिर्दर्शनात्॥५॥

The omniscient and illustrious sage Vyāsa, then started narrating the glory of God of the gods, as propounded in the Vedas.

तेषां मध्ये मुनीन्द्राणां व्यासशिष्यो महामुनिः।

पृष्ठवाङ्मैपिनिर्वासं गूढमर्थं सनातनम्॥६॥

Among those sages, Jaimini, the disciple of sage Vyāsa asked him about the eternal mysterious one.

जैमिनिस्वाच

भगवन् संशयञ्चैकं छेन्नमर्हसि सर्ववित्।

न विद्यते ह्यविदितं भवतः परमर्षिणः॥७॥

Jaimini said, "O Bhagavan, you are all knowledgeable lord, and you are competent to remove one of my doubts. You are the great sage and nothing is unknown to you.

केचिद्ध्यानं प्रशंसन्ति धर्मपेवापरे जनाः।

अन्ये साहृदयं तथा योगं तपश्चात्ये मर्हयः॥८॥

ब्रह्मचर्यमयो नूनमन्ये प्रारुर्भर्हयः।

अहिंसां सत्यमर्यन्ये संन्यासमपरे विदुः॥९॥

Some praise the meditation, other people praise the dharma. Still other hold Sāmkhya and Yoga in high esteem. The other Rṣis consider

the performing of the tapas as the best. Some of the great sages praise the Brahmacarya. Some Rṣis praise ahimsā while others hold sañnyāsa as the best one.

केचिद्द्यानं प्रशंसन्ति दानंमध्ययनं तथा।

तीर्थयात्रां तथा केचिदन्ये चेन्द्रियनिग्रहम्॥१०॥

किमेषाङ्गं भवेच्छ्रेयः प्रबूहि मुनिपुङ्गव।

यदि वा विद्यतेऽप्यन्यगुह्यं तद्वक्तुमर्हसि॥११॥

Some of the people, praise compassion, some charities, and the religious studies. Some of them praise pilgrimage, others the control of senses. Therefore, O best of the sages, which one of all these is more useful, you kindly tell us. In case there be some other secret means, you also kindly speak out the same."

श्रुत्वा स जैमिनेर्वाक्यं कृष्णद्वैपायनो मुनिः।

प्राह गर्भीरया वाचा प्रणम्य वृषकेतनम्॥१२॥

Hearing the words of Jaimini, the sage Kṛṣṇadvaipāyana, bowing his head in reverence to the bull-bannered Śiva, spoke in deep voice.

श्रीभगवानुवाच

साधु साधु महाभाग यत्पृष्ठं भवता मुने।

वक्ष्ये गुह्यतमादगुह्यं शृणवन्त्वन्ये मर्हयः॥१३॥

Vyāsa said, "O Virtuous sage, whatever has been asked by you is quite correct. I shall speak out the extremely secret knowledge. All the sages should listen to the same.

ईश्वरेण पुरा प्रोक्तं ज्ञानमेतत्सनातनम्।

गूढमप्राज्ञविद्विष्टं सेवितं सूक्ष्मदर्शिभिः॥१४॥

This eternal secret knowledge was imparted by Īśvara himself in ancient time. The ignorant are envious of this great knowledge, while it is embraced by those possessing subtle vision.

नाश्रद्धाने दातव्यं नाभक्ते परमेष्ठिनः।

नावेदविदुषे देयं ज्ञानानां ज्ञानमुत्तमम्॥१५॥

This secret knowledge is the best among all type of knowledges. This should not be imparted to the faithless person. The said knowledge should also not be imparted to a person who is not devoted to Śiva, or to a person, having no knowledge of the Vedas.

मेरुशृङ्गे महादेवमीशानं त्रिपुरद्विषम्।
देवासनगता देवी महादेवमपृच्छत॥ १६॥

Once the foe of Tripura, lord Śiva, was seated over the Meru mountain with goddess Pārvatī. At that point of time Pārvatī asked Śiva.

श्रीदेव्यवाच

देवदेव महादेव भक्तानामार्त्तिनाशन।
कथं त्वां पुरुषो देवमधिरादेव पश्यति॥ १७॥

Pārvatī said, "O God of gods, O Mahādeva, you are the remover of the miseries of your devotees. How can the people have an audience with you without delay?

सांख्ययोगस्तपो ध्यानं कर्मयोगात् वैदिकः।
आथासबहुलान्याहुर्यन्ति चान्यानि शङ्कर॥ १८॥

O Śiva, the systems of Sāṃkhya and the Yoga, penance, meditation, path of action of the Vedas, and several other means can be achieved with utmost labour and efforts.

येन विभ्रान्तचित्तानां ज्ञानानां योगिनामपि॥
दृश्यो हि भगवान्सूक्ष्मः सर्वेषामपि देहिनाम्॥ १९॥
एतदगुह्यतमं ज्ञानं गूढं ब्रह्मादिसेवितम्।
हिताय सर्वभक्तानां ब्रूहि कामाङ्गनाशन॥ २०॥

Therefore, the method by which the people with confused minds, the Yogins, learned people and all living beings, could have an audience with the lord without much effort, the same knowledge, which is beyond the reach of Brahmā, which is extremely secret, the same may kindly be revealed for the benefit of the devotees."

ईश्वर उत्तर

अवाच्यमेतद् गूढार्थं ज्ञानमज्जैर्बहिष्कृतम्।
वक्ष्ये तत्र यथातत्त्वं यदुक्तं परमर्षिभिः॥ २१॥

Īśvara said, "This secret knowledge is beyond description, which had been discarded by the ignorant people, but I shall speak out the factual position to you, which had been narrated by the great Rsis.

परं गुह्यतमं क्षेत्रं मम वाराणसी पुरी।
सर्वेषामेव भूतानां संसारार्णवतारिणी॥ २२॥

The city of Vārāṇasī is my sacred and most secret place which makes all the living beings

on earth to cross the ocean of the worldly existence.

तस्मिन् भक्ता महादेवि मदीयं व्रतमास्थिताः।
निवसन्ति महात्मानः परं नियममास्थिताः॥ २३॥

The great-souled devotees of mine who have taken to the observance of my vows and who adhere to those great observances, stay at that place.

उत्तमं सर्वतीर्थानां स्थानानामुत्तमञ्च यत्।
ज्ञानानामुत्तमं ज्ञानमविमुक्तं परं मम॥ २४॥

Vārāṇasī happens to be my *Avimukta-kṣetra*, is the best of all the places and the places of pilgrimage. It also possesses the best of all the knowledge.

स्थानान्तरे पवित्राणि तीर्थान्यायतनानि च।
श्रमशाने सम्प्रियान्येव दिवि भूमिगतानि च॥ २५॥

All the auspicious places of pilgrimage in the heaven and the earth, besides the temples in other places, are all lodged in the cremation ground here.

भूलोके नैव संलग्नमन्तरिक्षे ममालयम्।
अविमुक्ता न पश्यन्ति मुक्ताः पश्यन्ति चेतसा॥ २६॥

I instead of having my abode in the earth, it is lodged in the space. The people who are not liberated do not perceive it. But it could be visualised by meditation.

इमशानमेतद्विख्यातमविमुक्तमिति स्मृतम्।
कालो भूत्वा जगदिदं संहराम्यत्र सुन्दरिः॥ २७॥
O Beautiful one, this region of the cremation ground is known as *Avimukta*-region (not deserted by me). I, in the form of Kāla, destroy the universe here.

देवीदं सर्वगुह्यानां स्थानं प्रियतमं मम।
मद्भक्ता यत्र गच्छन्ति मामेव प्रविशन्ते ते॥ २८॥

O Goddess, this place is particularly dear to me of all the places. My devotees, who live here, get absorbed in me ultimately.

दत्तं जसं हतुञ्जेष्टं तपस्तसं कृतञ्च यत्।
ध्यानमध्ययनं ज्ञानं सर्वं तत्राक्षयं भवेत्॥ २९॥

The charities, *japam*, *homa*, *yajña*, *tapas* and the meditation performed here, besides the studies, and the knowledge gained here,

becomes everlasting.

जन्मान्तरसहस्रेषु यत्पापं पूर्वसञ्चितम्।

अविमुक्ते प्रविष्टस्य तत्सर्वं ब्रजति क्षयम्॥ ३० ॥

The sins performed in the thousands of earlier births, are washed out with the mere entry in the *Avimukta* region.

ब्राह्मणः क्षत्रिया वैश्या: शूद्रा ये वर्णसङ्कराः।
स्त्रियो म्लेच्छाश्च ते चान्ये संकीर्णाः पापयोनयः॥ ३१॥
कीटाः पिपीलिकाश्चैव ये चान्ये मृगपक्षिणाः।
कालेन निधनं प्राप्ता अविमुक्ते वराननेः॥ ३२॥
चन्द्रार्द्धमौलयस्यक्षा महावृषभवाहानाः।
शिवो मम पुरे देवि जायन्ते तत्र मानवाः॥ ३३॥

O Beautiful one, irrespective of one being a Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, or a person of mixed breed, women, Mlecchas, and persons of degraded castes, insects, flies, animals, birds, whosoever meets his death in this region, O Goddess, O Śivā, all of them get absorbed in lord Śiva, having a crescent moon over his head, having three eyes, with the great Nandī-bull as his vehicle. They are then reborn as human beings in my loka.

नाविमुक्ते मृतः कश्चिन्नरकं याति किल्विधी।
ईश्वरानुगृहीता हि सर्वे यान्ति पराङ्गतिम्॥ ३४॥

Even a great sinner, meeting with his death in the *Avimukta kyetra*, never falls in the hell. All of them getting indebted to Īśvara, achieve the best of positions.

मोक्षं सुदुर्लभं ज्ञात्वा संसारं चातिभीषण्।
अशमना चरणो हत्वा वाराणस्यां वसेन्नरः॥ ३५॥

Realising that salvation to be extremely difficult to achieve, and treating the world to be extremely terrific, one should strike his feet with stone and stay on in Kāśī.

दुर्लभा तपसोऽवासिर्भूतस्य परमेष्ठरि।
यत्र तत्र विपन्नस्य गतिः संसारमोक्षणी॥ ३६॥

O Parameśvarī, it is difficult for a person to perform the penance here, but whenever one dies in Kāśī, he achieves salvation.

प्रसादाद्वृते होनो मम शैलेन्द्रनन्दिनि।
अत्राबुधा न पश्यन्ति मम मायाविमोहिताः॥ ३७॥

O Daughter of the mountain, the person who dies in Vārāṇasī, all his sins are burnt out due to my grace. The ignorant people getting deluded with my illusion, are unable to see this place.

अविमुक्तं न पश्यन्ति मूढा ये तमसावृताः।
विष्मूत्रेतसां मध्ये संविशन्ति पुनः पुनः॥ ३८॥

An ignorant person, overpowered with the darkness do not perceive *Avimukta*. He enters in the midst of faeces, urine and semen again and again.

हन्यमानोऽपि यो देवि विशेषद्विघ्नशतैरपि।
स याति परमं स्थानं यत्र गत्वा न शोचति॥ ३९॥
जन्ममृत्युजरामुक्तं परं याति शिवालयम्।
अपुनर्मरणानां हि सा गतिर्मोक्षकांक्षिणाम्॥ ४०॥

O Goddess, when a person badly suffering from various obstructions, reaches Kāśī, he achieves the supreme position, and reaching that place, he is relieved of all the gloom. He is freed from birth, old age, death and achieves the best place of Śiva. The people desirous of *mokṣa* and are not interested in re-birth, they achieve the supreme position.s

यां प्राप्य कृतकृत्यः स्यादिति मन्येत पण्डितः।
न दानैर्न तपोभिश्च न यज्ञैर्नपि विद्यथा॥ ४१॥
प्राप्यते गतिरुक्तष्टा याविमुक्ते तु लभ्यते।
नानावर्णा विवर्णाश्च चण्डालाद्या जुगुप्तिः॥ ४२॥
किल्विषैः पूर्णदेहा ये प्रकृष्टैस्तापकैस्तथा।
भेषजं परमं तेषामविमुक्तं विदुर्बुधाः॥ ४३॥

A person by achieving Kāśī, feels successful, this is what the learned people believes. Such a best position cannot be achieved by performing charities, *tapas*, *yajñas* or even by means of knowledge, as compared to the one achieved by the death in the *Avimukta* region. The *Avimukta* region serves as the divine penacea for the people of different castes, the hated ones, the Cāndālas and others, those who are full of serious and intense sins. This is what the learned people speak.

अविमुक्तं परं ज्ञानमविमुक्तं परं पदम्।
अविमुक्तं परन्तत्वमविमुक्तं परं शिवम्॥ ४४॥
कृत्वा वै नैषिकीन्दीक्षामविमुक्ते वसन्ति ये।

तेषां तत्परमं ज्ञानं ददाम्यन्ते परं पदम्॥४५॥

The *Avimukta-kṣetra* is the region of supreme knowledge, the greatest principle, the greatest region, and the form of supreme bliss. The people, who receiving *dikṣā*, live in Kāśī, with utmost devotion, they ultimately achieve the supreme knowledge, and the supreme position.

प्रयागं नैमिषं पुण्यं श्रीशैलोऽथ हिमालयः।
केदारं भद्रकर्णञ्च गया पुष्करमेव च॥।४६॥
कुम्भेत्रं सद्रकोटिर्नर्मदा हाटकेश्वरम्।
शालिग्रामञ्च पुष्याग्रं वंशं कोकामुखं तथा॥।४७॥
प्रभासं विजयेशानं गोकर्णं शङ्कुर्कण्कम्।
एतानि पुण्यस्थानानि त्रैलोक्ये विश्रुतानि च॥।४८॥
यास्यन्ति परमं मोक्षं वाराणस्यां यथा पृताः।
वाराणस्यां विशेषणं गङ्गा त्रिपथगामिनी॥।४९॥
प्रविष्टा नाशयेत्यापं जन्मान्तरशतैः कृतम्।
अन्यत्र सुलभा गङ्गा श्राद्धं दानं तथा जपः॥।५०॥

The auspicious places of pilgrimage known as Prayāga,¹ the sacred Naimiṣāraṇya, Śrīśaila, Himālaya, Kedāra, Bhadrakarṇa, Gayā, Puṣkara, Kurukṣetra, Rudrakoṭi, Narmadā, Hāṭakeśvara, Śāligrāma, Puṣpāgra, Varīśa, Kokāmukha, Prabhāsa, Vijayēśāna, Gokarṇa, and Śānikukarṇa, are well known in the three worlds. But the way, one achieves salvation after his death in Vārāṇasī, is not found elsewhere. The three way moving Gaṅgā, while entering Kāśī, destroys the sins of a person, committed during the past hundred years or so.

ब्रतानि सर्वमेवैतद्वाराणस्यां सुदुर्लभम्।
यजेत्तु जुहुयात्रित्यं ददात्यर्घ्यतेऽपरान्॥।५१॥
वायुप्रक्षश्य सततं वाराणस्यां स्थितो नरः।
यदि पापो यदि शठो यदि चाधार्मिको नरः॥।५२॥
वाराणसीं समासाद्य पुनाति स कुलत्रयम्।

The bath in the Gaṅgā, performing of Śrūddha, charities, *Japam* and other religious rites can be had elsewhere as well, but the results of performing of these activities in Vārāṇasī are difficult to be achieved elsewhere. One should always perform *Yajña* and *Homa* in

1. A sacred shrine of the Hindus, the junction of the rivers Gaṅgā and Yamunā.

Vārāṇasī everyday, offer charitable gifts, besides adoring the other gods. A person who lives in Vārāṇasī inhaling air alone, even if he is a degraded one, sinful, wicked and irreligious, still, he reaching Vārāṇasī, purifies his three generations.

वाराणस्यां महादेवं ये स्तुवन्त्यर्घ्यन्ति च॥।५३॥
सर्वपापविनिर्मुक्तास्ते विज्ञेया गणेश्वराः।

The people who adore and praise Mahādeva in Vārāṇasī, they getting relieved of all the sins, become Gaṇeśvaras of Śiva. It should be known accordingly.

अन्यत्र योगाज्ञानाद्वा संन्यासादथवान्यतः॥।५४॥
प्राप्यते तत्परं स्थानं सहस्रैव जन्मना।
ये भक्ता देवदेवेशे वाराणस्यां वसन्ति वै॥।५५॥
ते विदन्ति परं मोक्षमेकेनैव तु जन्मना।
यत्र योगसत्था ज्ञानं मुक्तिरेकेन जन्मना॥।५६॥

At other holy centres, the greatest abode (Mokṣa) could be achieved through Yoga or knowledge or renunciation in a thousand births, but by adoring Viśveśvara Śiva with devotion at Vārāṇasī, by the devotees there, they achieve the same in a single birth alone. One need not go to any other penance grove after reaching *Avimukta* where Yoga, perfect knowledge and salvation, are acquired in a single birth.

अविमुक्तं समासाद्य नान्यद् गच्छेत्पोवनम्।
यतो मया न मुक्तं तदविमुक्तमिति स्मृतम्॥।५७॥
तदेव गुह्यं गुह्यानामेतद्विज्ञाय मुच्यते।
ज्ञानध्याननिविष्टानां परमानन्दमिच्छताम्॥।५८॥

या गतिर्विहिता सुभ्रूसाविमुक्ते मृतस्य तु।

This region is secret of all the secrets, and realising this, a person achieves *mokṣa*. O lady of fine eyebrows, the blissful position which is achieved by the people engaged in *prāṇadhyāna*, the same position is achieved by a person, who dies in *Avimukta-kṣetra*.

यानि कान्यविमुक्तानि देवैरुक्तानि नित्यशः॥।५९॥
पुरी वाराणसी तेष्यः स्थानेभ्योऽप्यधिका शुभा।
यत्र साक्षात्महादेवो देहान्तेऽक्षम्यमीश्वरः॥।६०॥
व्याचष्टे तारकं ब्रह्म तथैव ह्यविमुक्तकम्।
यत्तत्परं तत्त्वमविमुक्तमिति स्मृतम्॥।६१॥

एकेन जन्मना देवि वाराणस्यां तदाप्यते।
भूमध्ये नाभिमध्ये च हृदयेऽपि च मूर्धनि॥ ६२॥
यथाविमुक्तमादित्ये वाराणस्यां व्यवस्थितम्।
वरुणायास्तथा ह्यस्या मध्ये वाराणसी पुरी॥ ६३॥

The *Avimukta* regions which have been spelt out by the gods, Vārāṇasī happens to be the best and more rewarding as compared to all of them besides being auspicious. Lord Īśvara, himself, explains the *Tārakabrahman* (i.e. Brahman that enables one to cross the ocean of worldly existence). O Goddess, that great principle which is greater than the greatest, is obtained in a single birth at Vārāṇasī. The *Avimukta* lodged in *Āditya lokas* between the two eyebrows, inside the navel, in the heart, over the forehead, similarly, the same is lodged in Vārāṇasī as well. This city is lodged between the rivers Varanā and Asi, earning the name of Vārāṇasī.

तत्रैव संस्थितं तत्त्वं नित्यमेवाविमुक्तिकम्।
वाराणस्याः परं स्थानं न भूतं न भविष्यति॥ ६४॥
यथा नारायणो देवो महादेवादिकेश्वरात्।
तत्र देवाः सगन्धर्वाः सयक्षोरगराक्षसाः॥ ६५॥
उपासते मां सततं देवदेवः पितामहः।

The supreme *tattva* of *Avimukta* is permanently located in Vārāṇasī. Therefore, there had been no other place better on earth, as compared to Vārāṇasī in the past, nor shall it be there in future. Like Nārāyaṇa, Mahādeva and Sun-god abide there, so do other gods along with Gandharvas, Yakṣas, serpents and Rākṣasas. God Brahmā, the grand-sire of the world and the god of gods always propitiates me there.

महापातकिनो ये च ये तेभ्यः पापकृतमाः॥ ६६॥
वाराणसीं समासाद्य ते यान्ति परमां गतिम्।
तस्मान्मुमुक्षुर्नियतो वसेद्यामरणान्तिकम्॥ ६७॥

The people who commit sins much more than the great sinners, they get redeemed by reaching Vārāṇasī. Therefore, he who seeks liberation should invariably reside in Vārāṇasī till death, O Mahādevī.

वाराणस्यां महादेविं ज्ञानं लब्ध्वा विमुच्यते।
किन्तु विद्या भविष्यन्ति पापोपहतचेतसाम्॥ ६८॥

O Great Goddess achieving perfect knowledge at Vārāṇasī, one gets liberated. But those whose minds are overpowered with sins, they will have to face difficulties.

ततो नैव चरेत्यापं कायेन मनसा गिरा।
एतद्रहस्यं वेदानां पुराणानां द्विजोत्तमाः॥ ६९॥

O Excellent Brāhmaṇas, one should not indulge in sins at Kāśī, by action, thought, or behaviour. This is the gist of the Vedas and Purāṇas.

अविमुक्तश्चाश्रयं ज्ञानं न किञ्चिद्देविं तत्परम्।
देवतानामृषीणांश्च शृणुतां परमेष्ठिनाम्॥ ७०॥
देव्यै देवेन कथितं सर्वपापविनाशनम्।
यथा नारायणः श्रेष्ठो देवानां पुरुषोत्तमः॥ ७१॥

The knowledge which is attained by staying in the *Avimukta-kṣetra*, there is nothing better known, than this. This is what lord Śiva had told Pārvatī, in the presence of the great sages, Devas and Parameṣṭhin, about the city of Vārāṇasī, which removes all the sins.

यथेष्वराणां गिरीशः स्थानानांश्चैतदुत्तमम्।

As Nārāyaṇa is the best among the gods, as Mahādeva is the best among Īśvaras, similarly, Vārāṇasī is the best among all the sacred places.

यैः समाराधितो स्त्रः पूर्वस्मिन्नेव जन्मनि॥ ७२॥
ते विन्दन्ति परं क्षेत्रमविमुक्तं शिवालयम्।
कलिकल्पसम्भूता येषामुपहता मतिः॥ ७३॥
न तेषां वीक्षितं शक्यं स्थानं तत्परमेष्ठिनः।

Those who have adored Rudra in the earlier birth, they achieve the best of *Avimukta-kṣetra*, the place of Śiva. Those who have lost the wisdom because of the sins of *Kaliyuga*, they are unable to visit the auspicious place of Parameṣṭhin.

ये स्मरन्ति सदा कालं विन्दन्ति च पुरीमिमाम्॥ ७४॥
तेषां विनश्यति क्षिप्रमिहामुत्र च पातकम्।

Those who always remember Kāla (lord Śiva) and live in the city of Vārāṇasī, they are freed from the sins of this as well the future worlds.

यानि चेह प्रकुर्वन्ति पातकानि कृतालयाः॥ ७५॥
नाशयेत्तानि सर्वाणि तेन कालतनुः शिवः।

In case, some people living in the abode of Śiva, commit sins, they are destroyed by lord Śiva, having the form of Kāla.

आगच्छतामिदं स्थानं सेवितुं मोक्षकांश्चिणाम्॥७६॥
 मृतानां वै पुनर्जन्म न भूयो भवसागरे।
 तस्मात्सर्वप्रयत्नेन वाराणस्यां वसेन्नरः॥७७॥
 योगी वाप्यथवायोगी पापी वा पुण्यकृत्तमः।
 न लोकवचनात् पित्रोर्वै चैव गुरुवादतः॥७८॥
 मतिरुक्तमणीया स्यादविमुक्तगतिं प्रति॥७९॥

The persons who arriving here for seeking *mokṣa*, but meet with their end here, then they are never reborn on earth. Therefore, making all the efforts, a person should live in Kāśī, irrespective of his being a Yogin or otherwise, a sinner or an auspicious soul, one should not become averse to avoiding of the benefit of living in the *Avimukta-kṣetra*, even at the advice of the people, his parents or even the elderly persons.”

सूत उवाच

एवमुक्त्वाथ भगवान्व्यासो वेदविदां वरः।
 सहैव शिष्यप्रवर्वर्वाणस्याञ्चाचार ह॥८०॥

Sūta said, “After thus speaking lord Vyāsa, the best among those well-versed in the Vedas, went to Vārāṇasī along with his disciples.

इति श्रीकृष्णपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम
 एकत्रिंशोऽध्यायः॥ ३ १॥

इदं तद्विमलं लिङ्गमोङ्कारं नाम शोभनम्।
अस्य स्मरणमात्रेण मुच्यते सर्वपातकैः॥ ३॥

He said, "This is known as Omkāreśvara Linga which is spotless besides being beautiful. With the sheer memory of it, all the sins of a person are washed out.

अत्र तत्परमं ज्ञानं पञ्चायतनमुत्तमम्।
अर्चितं मुनिभिर्नित्यं वाराणस्यां विमोक्षदम्॥ ४॥

It is here that the excellent supreme knowledge of five Āyatanas (five-faced Śiva?), capable of granting absolute emancipation from world, has been always worshipped by the sages.

अत्र साक्षात्महादेवः पञ्चायतनविग्रहः।
रमते भगवान्नद्रे जन्मूनामपवर्गदः॥ ५॥

It is here that lord Rudra, taking to the form of five deities (*Pañcāyatana*), bestow *mokṣa* to the people.

यज्ञत्पाशुपतं ज्ञानं पञ्चार्थमिति कथ्यते।
तदेव विमलं लिङ्गमोङ्कारं समवस्थितम्॥ ६॥

The knowledge pertaining to Paśupati, which has five topics or imports, the same is enshrined in the Omkāreśvara linga.

शान्त्यतीतापरा शान्तिर्विद्या चैव यथाक्रमम्।
प्रतिष्ठा च निवृत्तिश्च पञ्चार्थे लिङ्गमैश्वरम्॥ ७॥

The five topics are super-quiescence, supreme peace, knowledge, stability and cessation. All these aspects are enshrined in this Linga.

पञ्चानामपि देवानां ब्रह्मादीनां यदाश्रयम्।
ओङ्कारबोधितं लिङ्गं पञ्चायतनमुच्यते॥ ८॥

This Linga is the place of abode of five deities viz. Brahmā and other deities (stated above), earning it the name of *Pañcāyatana*.

संसरेदैश्वरं लिङ्गं पञ्चायतनमव्ययम्।
देहान्ते तत्परं ज्योतिरानन्दं विशते पुनः॥ ९॥

A person who at the time of death, remembers, the *Pañcāyatana Sivalinga*, he enters into the supreme flame of bliss.

अत्र देवर्षयः पूर्वे सिद्धा ब्रह्मर्षयस्तथा।
उपास्य देवमीशानं प्राप्तवन्तः परं पदम्॥ १०॥

Chapter-32 The Glory of Vārāṇasī

सूत उवाच

स शिष्यैः संवृतो धीपान् गुरु द्वैपायनो मुनिः।
जगाम विपुलं लिङ्गमोङ्कारं मुक्तिदायकम्॥ १॥

Sūta said, "Then Kṛṣṇa Dvaiipāyana Vyāsa, accompanied with his pupils, went to the great Omkāreśvara Linga, which is the bestower of salvation.

तत्राभ्यर्थ्यं महादेवं शिष्यैः सह महामुनिः।
प्रोवाच तस्य माहात्म्यं मुनीनां भावितात्पनाम्॥ २॥

The sage adored Mahādeva there with his disciples and then explained to them about the glory of the said Linga.

The divine sages, Siddhas and Brahmarṣis, by adoring the Lord Īśāna here had attained liberation.

मत्स्योदर्यस्ते पुण्यं स्थानं गुह्यतमं शुभम्।
गोचर्ममात्रं विप्रेन्द्रा ओकारेश्वरमुत्तमम्॥ ११॥

O Best of the Brāhmaṇas, there is an extremely auspicious place, which is quite secret, at the bank of the river Matsyodarī. The best of the Omkāreśvara liṅga of the size of the cow's hide is installed there.

कृत्तिवासेश्वरं लिङ्गं मध्यमेश्वरमुत्तमम्।
विश्वेश्वरं तथोकारं कपर्दीश्वरमुत्तमम्॥ १२॥
एतानि गुह्यलङ्घनि वाराणस्यां द्विजोत्तमाः।
न कश्चिदिह जानाति विना शम्भोरुन्महात्॥ १३॥

O Excellent Brāhmaṇas, the Kṛttivāseśvaralīṅga, Madhyameśvara-liṅga, Viśveśvaralīṅga, Omkāralīṅga and the excellent Kapardīśvaralīṅga are the Liṅgas which have been consecrated at the secret spots in Vārāṇasī. No one on earth can know about them without the grace of lord Śiva, in this world.

एवमुक्त्वा ययौ कृष्णः पाराशर्यो महामुनिः।
कृत्तिवासेश्वरं लिङ्गं द्रुतं देवस्य शूलिनः॥ १४॥

Then the great sage, Kṛṣṇadvaipāyana, the son of Parāśara, went to see the Kṛttivāseśvara Liṅga of the trident-bearer Mahādeva.

सम्भव्यर्थं सदा शिष्यैर्महात्म्यं कृत्तिवाससः।
कथयामास विप्रेभ्यो भगवान् ब्रह्मवित्तम्॥ १५॥

Then the sage, adoring the Liṅga with his disciples, highlighted about the glory to the Brāhmaṇas, of the Kṛttivāseśvaralīṅga.

अस्मिन् स्थाने पुरा दैत्यो हस्ती भूत्वा भवान्तिकम्।
ब्राह्मणान् हन्तुमायात येऽत्र नित्यमुपासते॥ १६॥

He said, "In earlier times, a demon had arrived in the form of a wild elephant for the killing of the Brāhmaṇas, who had been adoring Bhava (Śiva) always.

तेषां लिङ्गान्महादेवः प्रादुरासीत् त्रिलोचनः।
रक्षणार्थं द्विजश्रेष्ठा भक्तानां भक्तवत्सलः॥ १७॥

O Best of the Brāhmaṇas, then for the protection of his devotees, the three-eyed lord Śiva emerged out of that Liṅga.

हत्वा गजाकृतिं दैत्यं शूलेनावज्ञया हरः।
वासस्तस्याकरोकृति कृत्तिवासेश्वरस्ततः॥ १८॥

Lord Śiva, striking with his trident, killed the demon in an elephant form, and used the elephant hide as his garment. Since that day he came to be known as Kṛttivāseśvara.

अत्र सिद्धिं परां प्राप्ता मुनयो मुनिपुंगवाः।
तेनैव च शरीरेण प्राप्तास्तत्परमं पदम्॥ १९॥

O Excellent Sages, the ascetics had achieved the excellent Siddhis here and also achieved the liberation with the same body.

विद्या विद्येश्वरा रुद्राः शिवा ये वः प्रकीर्तिताः।
कृत्तिवासेश्वरं लिङ्गं नित्यमावृत्य संस्थिताः॥ २०॥

Those who are glorified as Vidyā, Vidyēśvaras, Rudras and Śivas surround the Kṛttivāseśvaralīṅga forever, and are established here.

ज्ञात्वा कलियुगं घोरमधर्मबहुलं जनाः।
कृत्तिवासं न मुञ्चन्ति कृतार्थस्ते न संशयः॥ २१॥

A person who considering the Kaliyuga as full of Adharma, do not discard the Kṛttivāseśvaralīṅga, they are successful in their lives. There is no doubt about it.

जन्मान्तरसहस्रेण मोक्षोऽन्यत्राप्यते न वा।
एकेन जन्मना मोक्षः कृत्तिवासे तु लभ्यते॥ २२॥

Elsewhere, whether a person might not achieve liberation by having births for thousands of times, but during a single birth with the devotion of Kṛttivāsa, one achieves liberation.

आलयः सर्वसिद्धानामेतत्स्थानं वदन्ति हि।
गोपितं देवदेवेन महादेवेन शाश्वताना॥ २३॥

This place has been described to be the abode of all the Siddhas, which is protected by lord Śarīrbhu.

युगे युगे हृत्र दान्ता ब्राह्मणा वेदपारगः।
उपासते महादेवं जपन्ति शतसुद्रियम्॥ २४॥

सुवृन्ति सततं देवं महादेवं त्रियम्बकम्।
ध्यायन्तो हृदये नित्य स्थाणुं सर्वान्तरं शिवम्॥ २५॥

In each and every Yuga, the Brāhmaṇas controlling their senses, well-versed in the

Vedas, recite the Śatarudrīya. They always eulogize the three-eyed lord Śiva with a devoted heart on Sthānu, who is present within everyone.

गायत्नि सिद्धाः किल गीतकानि
ये वाराणस्यां निवसन्ति विप्राः।
तेषामपैकेन भवेन मुक्ति-
र्थं कृत्तिवासं शारणं प्रपन्नाः॥ २६॥

Surely the songs are sung by the Siddhas for the Brāhmaṇas, who live in Vārāṇasī and those who take refuge with the *Kṛttivāsalīnga*. They achieve liberation in this birth itself.

सम्प्राप्य लोके जगतामभीष्टं
सुदुर्लभं विप्रकुलेषु जन्मा।
ध्यानं समादायं जपन्ति रुद्रं
ध्यायन्ति चित्ते यतयो महेशम्॥ २७॥

After securing the birth in the families of the Brāhmaṇas very rare in the world and liked by all the worlds, the ascetics have recourse to meditation, perform the Japa of Rudra and meditate on Maheśa in their minds.

आराधयन्ति प्रभुमीशितरं
वाराणसीमध्यगता मुनीन्द्राः।
यजन्ति यज्ञेरभिसन्धिहीनाः
स्तुवन्ति रुद्रं प्रणमन्ति शम्भुम्॥ २८॥

Similarly the great Rṣis who live in Vārāṇasī adoring lord Śiva, and freeing themselves from all the attachments, perform the *yajñas* for Mahādeva in a selfless manner, praising Rudra, and offering salutation to Śiva.

नमो भवायामलभावधामे
स्थाणुं प्रपद्ये गिरिशं पुराणम्।
स्मरामि रुद्रं हृदये निविष्टं
जाने महादेवमनेकरूपम्॥ २९॥

Salutation to lord Bhava, having pure emotions and splendour. I take refuge with the lord of Mountains, who also is *Purāṇa Puruṣa*. I remember Rudra, who is lodged in my heart. I am well aware of lord Śiva having many forms.

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम
द्वात्रिशोऽध्यायः॥ ३२॥

Chapter-33

The Glory of Vārāṇasī

सूत उवाच

समाभाष्य मुनीश्चीमादेवदेवस्य शूलिनः।

जगाम लिङ्गं तदद्वच्छुं कपर्दीश्वरमव्ययम्॥ १॥

Sūta said, “The intelligent Vyāsa, after delivering the lecture, want to see the indestructible *Kapardīśvaralinga*, that unchanging Liṅga of the trident-bearing lord.

स्नात्वा तत्र विधानेन तर्पयित्वा पितॄन्दिजाः।

पिशाचमोचने तीर्थे पूजयामास शूलिनम्॥ २॥

O Brāhmaṇas, then he took his bath appropriately at the holy *Piśācamocana-tīrtha* and offering oblations to the Pitṛs, adored Śiva, the trident-bearing deity.

तत्राश्चर्यमपश्यत्से मुनयो गुरुणा सह।

मेनिरे क्षेत्रमाहात्म्यं प्रणेमुर्गिरिशं हरम्॥ ३॥

The sages had a chance of visualising the astonishing *tīrtha* with their preceptor. They well understood the glory of the place and offered their salutation to Giriśvara.

कश्चिदभ्याजगामेमं शार्दूलो घोरस्तपथृक्।

मृगीमेकां भक्षयितुं कपर्दीश्वरमुत्तमम्॥ ४॥

Suddenly, they found that a terrific tiger arrived near the *Kapardīśvaralinga* in order to devour a hind.

तत्र सा भीतहृदया कृत्वा कृत्वा प्रदक्षिणम्।

धावमाना सुसम्प्रान्ता व्याघ्रस्य वशमागता॥ ५॥

The terrified hind, ran round and round the Śivaliṅga in agitation, and ultimately submitted to the tiger.

तां विदार्य नखैस्तीक्ष्णैः शार्दूलः सुमहाबलः।

जगाम चान्यद्विजनं स दृष्ट्वा तान्मुनीश्वरान्॥ ६॥

The immensely strengthful tiger, tore out the hind with its sharp nails and at the sight of the sages moved to some other secluded place.

मृतमात्रा च सा बाला कपर्दीशाग्रतो मृगी।

अदृश्यत महाज्वाला व्योम्नि सूर्यसमप्रभा॥ ७॥

When the hind met with death in front of the *Kapardī Śivaliṅga*, a huge fire flame appeared in the sky, like the sun rays.

त्रिनेत्रा नीलकण्ठा च शशाङ्काङ्क्षितशेखरा।
वृषाधिरुद्धा पुरुषस्तादृशैरेव संवृता॥८॥
पुष्पवृष्टि विमुञ्जनि खेचरास्तस्य मूर्ढनि।
गणेश्वरः स्वयं भूत्वा न दृष्टस्तक्षणात्ततः॥९॥

The flame of fire had three eyes, blue throated, with the head adorned with the crescent mark, mounted over a bull, and was surrounded by the men. The inmates of the space started showering flowers on his head. He, then suddenly was turned into a Ganeśvara and disappeared from that place.

दृष्टदाश्र्वर्यवरं जैमिनिप्रमुखास्तदा।
कपर्दीश्वरमाहात्म्यं पप्रच्छुर्गुरुमच्युतम्॥१०॥

At that point of time, Jaimini and other disciples witnessing a great event, enquired of their preceptor, the glory about *Kapardisvara*.

तेषां प्रोवाच भगवान्देवाग्रे चोपविश्व सः।
कपर्दीशस्य माहात्म्यं प्रणाम्य वृषभध्वजम्॥११॥

After bowing down to the bull-bannered deity, all of them took their seats before Vyāsa, who started narrating the glory of *Kapardisvara* to his disciples.

(स्मृत्यैवाशेषापापौदं क्षिप्रमस्य विनश्यति।
कामक्रोधादयो दोषा वाराणस्यां निवासिनः॥
विघ्नाः सर्वे विनश्यन्ति कपर्दीश्वरपूजनात्॥
तस्मात्सदैव द्रष्टव्यं कपर्दीश्वरमुत्तमम्॥)
इदं देवस्य तल्लिङ्गं कपर्दीश्वरमुत्तमम्।
पूजितव्यं प्रथलेन स्तोतव्यं वैदिकैः स्तवैः॥१२॥

(With the recalling of the name of *Kapardisa*, all the sins are washed out.) With the adoration of *Kapardisvara*, and by living in Vārāṇasī, all the blemishes like desire, anger etc., are washed out. Because of this, one should always visit *Kapardisvaralinga* periodically. Therefore, one should adore *Kapardisvaralinga* appropriately, offering prayer to it with the vedic *stotras*.

ध्यायतामत्र नियतं योगिनां शान्तचेतसाम्।
जायते योगसिद्धिश्च षण्मासेन न संशयः॥१३॥

The Yogins with peaceful minds, who appropriately meditate upon Śiva there, meet with success in Yogic Siddhi in six months. There is no doubt about it.

ब्रह्महत्यादिपापानि विनश्यन्त्यस्य पूजनात्।
पिशाचमोचने कुण्डे स्नातस्यात्र समीपतः॥१४॥

By so adoring the *linga* and by taking a bath in the *Pisācamocana-tīrtha*, the terrific sins like the killing of a Brāhmaṇa and other similar sins are removed.

अस्मिन् क्षेत्रे पुरा विप्रास्तपस्वी शंसितव्रतः।
शङ्कुर्क्षणे इति ख्यातः पूजयामास शूलिनम्॥१५॥

O Brāhmaṇas, an excellent ascetic Śaṅkukarṇa, of praiseworthy holy rites, had in earlier times worshipped the trident-bearing lord.

जजाप सूद्रमनिशं प्रणवं सूद्रस्तपिणम्।
पुष्पधूपादिभिः स्तोत्रैर्नप्तस्कारैः प्रदक्षिणैः॥१६॥

He adored Śiva throughout the day and night, offering his salutation as well as the flowers, incense etc. He also muttered the Rudra-*Praṇava mantra*, circumambulating the *linga*.

उवास तत्र योगात्मा कृत्वा दीक्षां तु नैषिकीम्।
कदाचिदागतं प्रेतं पश्यति मम क्षुधाचित्तम्॥१७॥
अस्थिर्चर्मपिनद्वाङ्मङ्गं निःश्वसन्तं मुहुर्मुहुः।
तं दृष्ट्वा स मुनिश्रेष्ठः कृपया परया युतः॥१८॥
प्रोवाच को भवान् कस्मादेशादेशमिमं गतः।
तस्मै पिशाचः क्षुधया पीड्यमानोऽब्रवीद्वृच्यः॥१९॥

The said *Yogatma*, after receiving the religious initiation, lived there. Once he spotted a *preta* (ghost), who had arrived there, and was suffering from hunger, having been reduced to skeleton. He was breathing heavily. Looking at him, the heart of the sage was filled with compassion, and he asked him, "who are you? Where from have you come?" Then the *pisāca* who had been suffering from hunger, spoke to the sage.

पूर्वजन्मन्यहं विप्रो धनधान्यसमन्वितः।
पुत्रपौत्रादिभिर्युक्तः कुटुम्बभरणोत्सुकः॥२०॥

He said, "I had been a Brāhmaṇa in my earlier birth having enough of cereals and riches, I had sons and grandsons, and I always remained busy in looking after them.

न पूजिता मया देवा गावोऽव्यतिथस्तथा।
न कदाचिल्कृतं पुण्यमल्पं वा स्वल्पमेव वा॥२१॥

Besides that, I had never taken care of the gods, cows and the guests. I performed no merits even of the smallest quantity.

एकदा भगवान्कूद्रो गोवृषेश्वरवाहनः।
विशेश्वरो वाराणस्यां दृष्टः स्पृष्टो नमस्कृतः॥ २२॥

Once I had a look at lord Rudra, with the lordly bull as his vehicle, at Vārāṇasī. I touched him offering my salutation to him.

तदाचिरेण कालेन पञ्चत्वमहमागतः।
न दृष्टं तमहघोरं यमस्य वदनं मुने॥ २३॥

Soon thereafter, I met with my end. O Sage, I have not witnessed the horrible face of Yama.

ईदृशीं योनिमापन्नः पैशाचीं क्षुधयाद्दितः।
पिपासया परिक्रान्तो न जानामि हिताहितम्॥ २४॥

Presently, achieving the position of a *piśāca*, am suffering from hunger and thirst, unable to think about my good or bad.

यदि कञ्चित्समुद्धतुमुपायं पश्यसि प्रभो।
कुरुष्व तं नमस्तुभ्यं त्वाहं शरणं गतः॥ २५॥

O Lord, in case you have in view any means for my liberation then you speak out the same to me. I take refuge with you."

इत्युक्तः शङ्कुकर्णोऽथ पिशाचमिदमब्रवीत्।
त्वादृशो न हि लोकेऽस्मिन्निद्यते पुण्यकृत्तमः॥ २६॥
यत्त्वया भगवान् पूर्वं दृष्टे विश्वेश्वरः शिवः।
संस्पृष्टो वन्दितो भूयः कोऽन्यस्त्वत्सदृशो भुविः॥ २७॥

After saying this, Śaṅkukarṇa said to the ghost, "There is no other person as meritorious as you are, in this world because you had an audience with the lord and also touched him, offering your salutation at the same time. Who could then be there comparable with you.

तेन कर्मविपाकेन देशमेतं समागतः।
स्मानं कुरुष्व शीघ्रं त्वमस्मिन् कृण्डे समाहितः॥ २८॥
येनेमां कुत्सितां योनि क्षिप्रपेव प्रहास्यसि॥ २९॥

As a reward of the same deed, you have reached this place. With a devoted mind, you enter this *kūṇḍa* (holy pond) and have a bath. By doing so you will be liberated from this horrible form."

स एवमुक्तो मुनिना पिशाचो

दयावता देववरं त्रिनेत्रम्।
स्मृत्वा कपर्दीश्वरमीशितारं
चक्रे समाधाय मनोऽवगाहम्॥ ३०॥

At these words of the compassionate sage, the *piśāca*, with his devoted mind, remembering lord Śiva, with matted locks of hair, having three eyes, took his bath into the holy pond.

तदावगाहान्मुनिसन्निधाने
ममार दिव्याभरणोपपन्नः॥
अदृश्यतार्कप्रतिमे विमाने
शशांकचिह्नांकितचारुमौलिः॥ ३१॥

After taking his bath, he met with his end near the sage. Then getting adorned with the divine ornaments, he was seen over an aerial chariot that resembled the sun itself, and appeared there with his crest marked by the moon.

विभाति रुद्रैरुदितो दिविस्थैः।
समावृतो योगिभिरप्रमेयैः।
स वालखिल्ल्यादिभिरेष देवो
यथोदये भानुरशेषदेवः॥ ३२॥

The *piśāca* then appeared having been surrounded with Rudras, the great Yogins, like the rising sun, the lord of all, surrounded by Vālakhilya sages and others at the time of dawn.

सुवृत्ति सिद्धा दिवि देवसंघे
नृत्यंति दिव्याप्सरसोऽभिरामाः।
मुञ्जन्ति वृष्टिं कुसुमालिमिश्रां
गम्यर्वविद्याधरकिन्नराद्याः॥ ३३॥

The gods and the Siddhas started praising him in the sky. The divine and beautiful Apsaras, started dancing. The Gandharvas, Vidyādhara, Kinnaras, and others, started raining flowers over him.

संसूयमानोऽथ मुनींद्रसंघै-
रवाण्य बोधं भगवत्प्रसादात्।
समाविशन्मण्डलमेवमग्रं
त्रयीमयं यत्र विभाति रुद्रः॥ ३४॥

Groups of the sages were praising him, and by the grace of lord Śiva, he achieved the divine knowledge as well. Then he entered the solar

disc consisting of three Vedas, where Rudra resides always.

दृष्ट्वा विमुक्तं स पिशाच्यभूतं
मुनिः प्रहृष्टे मनसा महेशम्।
विचिन्त्य रुद्रं कविमेकमग्रं
प्रणाम्य तुष्टाव कपर्दिनं तम्॥ ३५॥

Having been relieved of the position of a *pisāca*, the sage was immensely delighted, and devoting his mind to lord Rudra-Maheśa, offering his salutation to him, he engaged himself in pleasing the lord with matted locks of hair.

शंकुकर्ण उवाच
नमामि नित्यं परतः परस्ताद्
गोपारमेकं पुरुषं पुराणम्।
ब्रजामि योगेश्वरमीशितार-
मादित्यमन्मिं कलिलाधिरूढम्॥ ३६॥

Saṅkukarṇa said, "I offer my salutation to the eternal lord, who is better than the best, secretive, and the ancient *Puruṣa*. I take refuge with Yogeśvara, Īśvara, Āditya, form of fire, and the one who is lodged in the hearts of all.

त्वां ब्रह्मपारं हृदि सन्निविष्टं
हिरण्यमयं योगिनमादिहीनम्।
ब्रजामि रुद्रं शरणं दिविस्थं
महामुनिं ब्रह्मपरं पवित्रम्॥ ३७॥

O Lord, You are beyond Brahman, are lodged in the hearts of all, the form of gold, a Yigin, beyond birth, the protector, living in the sky and the great sage resembling Brahman and are auspicious. I take refuge with you.

सहस्रपादाक्षिणिरोऽभियुक्तं
सहस्रबाहुं तमसः परस्तात्।
त्वां ब्रह्मपारं प्रणामामि शंभुं
हिरण्यगर्भाधिपतिं त्रिनेत्रम्॥ ३८॥

O Lord, You are having a thousand feet, a thousand eyes, a thousand heads, a thousand arms, beyond darkness, beyond Brahman, the lord of Hiranyagarba, having three eyes, besides being lord Śambhu. I offer my salutation to you.

यतः प्रसूतिर्जगतो विनाशो

येनाहतं सर्वमिदं शिवेन।
तं ब्रह्मपारं भगवन्तमीशं
प्रणाम्य नित्यं शरणं प्रपद्ये॥ ३९॥

You are the creator and the destroyer of the universe, you are Śiva, Lord Īśa, the other shore of Brahman, I take refuge with the same Śiva, offering my salutation to you forever.

अलिङ्गभातोकविहीनरूपं
स्वयंप्रभुं चित्प्रतिमैकरुद्रम्।
तं ब्रह्मपारं परमेश्वरं त्वां
नमस्करिष्ये न यतोऽन्यदस्ति॥ ४०॥

You are beyond all symbols, having the invisible form, self-luminous, the Lord of consciousness, exclusive Rudra, salutation to you. I offer my salutation to the lord who is beyond Brahman, and beyond whom nothing exists.

यं योगिनस्त्यक्तसबीजयोगा-
ल्लङ्घ्वा समाधिं परमात्मभूताः।
पश्यन्ति देवं प्रणतोऽस्मि नित्यं
तद्ब्रह्मपारं भवतः स्वरूपम्॥ ४१॥

The god, who is visualised by Yogins by yogic practices and meditations, wherein the *Sabīja* form is eschewed, I always offer my salutation to your same form which is beyond Brahman.

न यत्र नामानि विशेषत्वसिन्नं
संदृशे तिष्ठति यत्स्वरूपम्।
तं ब्रह्मपारं प्रणतोऽस्मि नित्यं
स्वयंभुवं त्वां शरणं प्रपद्ये॥ ४२॥

O Lord, where there is no name, where there is no special pleasure and its satisfaction, the one who is invisible having no form, I bow in reverence to Śiva who is beyond Brahman. I take refuge in you, the self-born god.

यद्वेदवेदाभिरता विदेहं
स ब्रह्मविज्ञानमधेदमेकम्।
पश्यन्त्यनेकं भवतः स्वरूपं
तद्ब्रह्मपारं प्रणामामि नित्यम्॥ ४३॥

The learned people well-versed in the Vedas, describe him bodyless, indivisible, having non-

duality, having the form resembling Brahmanijñāna, one without a second yet perceived in many forms. I, therefore, bow in reverence to the one who is beyond Brahman.

यतः प्रधानं पुरुषः पुराणो
विवर्तते यं प्रणमन्ति देवाः।
नमामि तं ज्योतिषि संनिविष्टं
कालं बृहनं भवतः स्वरूपम्॥४४॥

You are the one by whose grace *Pradhāna* and Ancient *Puruṣa* exist, I bow in reverence to the form of Kāla, who is respected by the Devas and which is enveloped in brilliance.

ब्रजामि नित्यं शरणं महेशं
स्थाणुं प्रपद्ये गिरिशं पुराणम्।
शिवं प्रपद्ये हरमिन्दुमौलिं
पिनाकिनं त्वां शरणं ब्रजामि॥४५॥

I always take refuge with Maheśa. I resort to Śthāṇu, Girīśa, the *Purāṇa-Puruṣa*, besides being moon-crested, Hara and take refuge with the holder of the Piñāka-bow."

सुत्वैवं शंकुकर्णोऽसौ भगवन्तं कपर्हिनम्।
पपात दण्डवद्धूमौ प्रोच्चरन्नप्रणवं शिवम्॥४६॥

In this way the sage Śaṅkukarṇa, kept on offering prayer to Śiva having locks of hair over the head. Then repeating the auspicious Praṇava Mantra (*Om*), he prostrated on earth like a staff.

तत्क्षणात्परमं लिङ्गं प्रादुर्भूतं शिवात्पकम्।
ज्ञानमानन्दमद्वैतं कोटिकालाग्निसन्निभम्॥४७॥

At the same time, the greatest *Linga* of the nature of Śiva appeared which was the form of knowledge, blissful, form of non-duality, resembling a crore of fires annihilating the universe.

शंकुकर्णोऽथ स तदा मुनिः सर्वात्मकोऽमलः।
निर्लिप्ये विमले लिङ्गे तदद्वृतमिवाभवत्॥४८॥

Then the spotless sage Śaṅkukarṇa, of the nature of the soul of all, was absorbed in the spotless *linga*. This was an astonishing event.

एतद्रहस्यमाख्यातं माहात्म्यं च कपर्हिनः॥
न कश्चिद्देवति तमसा विद्वानप्यत्र मुह्यति॥४९॥

I have thus revealed the secret as well as the glory of the *Kapardiliṅga*. Because of

tamoguṇa, no one understands it. Even the learned people get confused about it.

य इमां शृणुयान्नित्यं कथां पापप्रणाशिनीम्॥
भक्तः पापविमुक्तात्मा रुद्रसामीष्यमानुयात्॥५०॥

The devotees who listen daily to this auspicious story, all their sins are removed, and they achieve the vicinity of Rudra.

पठेद्य सततं शुद्धो ब्रह्मपारं महास्तवम्॥
प्रातर्मध्याह्नसमये स योगं प्राप्नुयान्नरः॥५१॥

A person who getting purified shall recite this *Brahmapāra stotra* daily in the morning as well as in the noon, he will surely achieve Yoga.

इहैव नित्यं वत्स्यामो देवदेवं कपर्हिनम्॥
द्रक्ष्यामः सततं देवं पूजयामस्त्रिलोचनम्॥५२॥
इत्युक्त्वा भगवान्व्यासः शिष्यैः सह महाद्युतिः॥
उवास तत्र युक्तात्मा पूजयन्वै कपर्हिनम्॥५३॥

Then the sages said- "All of us shall stay here and see *Kapardin*, the lord of the Devas forever. We shall constantly worship the three-eyed deity." Thus speaking, the illustrious holy sage Vyāsadeva, lived there along with his disciples, adoring lord *Kapardī* there with concentrated mind.

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम
त्रयस्त्रिशोऽध्यायः॥३३॥

Chapter-34

The Glory of Vārāṇasī

सूत उवाच

उषित्वा तत्र भगवान् कपर्दीशान्तिके पुनः।
ययौ द्रष्टुं मध्यमेशं बहुवर्षगणान्प्रभुः॥ १॥

Sūta said, "They lived for many years near *Kapardiśvara Śiva*, then the sage *Vedavyāsa*, moved on to have a look at the *Madhyameśvara-liṅga*.

तत्र मन्दाकिनीं पुण्यामृषिसंघनिषेविताम्।
नदीं विमलपानीयां दृश्य हष्टोऽभवन्मुनिः॥ २॥

Surrounded by the groups of Ṛṣis, at the bank of the auspicious and pure *Mandākinī* river, with the spotless water flowing in it, the sage *Vyāsa* was immensely pleased.

स तामन्वीक्ष्य मुनिभिः सह द्वैपायनः प्रभुः।
चकार भावपूतात्मा स्नानं स्नानविधानवित्॥३॥

Looking at the auspicious river, the sage Vyāsa with auspicious soul, well-versed in the rites of ablution, took his bath in the sacred river with other sages.

(पूजयामास लोकादिं पृष्ठैर्नानिविधैर्भवम्॥
प्रविश्य शिष्यप्रवरैः सार्द्धं सत्यवतीसुतः॥)
सन्तर्थं विधिवदेवानृषीन् पितृगाणांस्तथा।
मध्यमेश्वरमीशानमर्चयामास शूलिनम्॥४॥

(Entering with his disciples in the auspicious river water, Vyāsa—the son of Satyavatī, adored lord Śiva, the eternal one with many flowers.) He offered oblation, appropriately to the gods, R̄sis and Pitrs and then adored the *Madhyameśvara-līṅga* of trident-bearing lord Śiva.

ततः पाशुपताः शांता भस्मोद्भूलितविग्रहाः।
द्रष्टुं समागता रुद्रं मध्यमेश्वरमीश्वरम्॥५॥
ओकारासक्तमनसो वेदाध्ययनतत्पराः।
जटिला मुण्डिताश्चापि शुद्धयज्ञोपवीतिनः॥६॥
कौपीनवसनाः केचिदपरे चाच्चवाससः।
ब्रह्मचर्यरत्नाः शांता दांता वै ज्ञानतत्पराः॥७॥

Then the devotees of Madhyameśvara Śiva, with ashes applied over their bodies, with a peaceful mind, arrived there to have a look at Madhyameśvara-Śiva. All of them were devoted to Omkāra and were engaged in the Vedic studies. They had matted locks of hair over the heads, some of them were with shaven heads, wearing the auspicious *yajñopavītas*. Some of them wore *kaupīna* (had only the loin cloth), while others were without robes. All of them practiced celibacy and were peaceful by nature, possessing divine knowledge, having controlled their sense organs.

दृष्ट्वा द्वैपायनं विप्राः शिष्यैः परिवृतं मुनिम्।
पूजयित्वा यथान्यायमिदं वचनमबूबन्॥८॥
को भवान् कुत आयातः सह शिष्यैर्महामुने।
प्रोचुः पैलादयः शिष्यास्तानृषीन्यर्थभावितान्॥९॥

O Brāhmaṇas, “The sage Vyāsa, surrounded by his disciples, was adored by the sages who

put him a question, “O Great sage, who are you? Where from have you arrived with your disciples?” Then Paila and other disciples, overwhelmed by the religious feelings, spoke to the R̄sis.

अयं सत्यवतीसुतः कृष्णद्वैपायनः प्रभुः।
व्यासः स्वयं हषीकेशो येन वेदाः पृथक्कृताः॥१०॥

“He himself is Hṛṣikeśa, son of Satyavatī, lord Kṛṣṇadvaipāyana Vyāsa, who himself had classified the Vedas.

यस्य देवो महादेवः साक्षादेवः पिनाकधृक्।
अंशाशेनाभवत्युत्रो नामा शुक इति प्रभुः॥११॥
यो वै साक्षात्महादेवं सर्वभावेन शंकरम्।
प्रपन्नः परया भक्त्या यस्य तज्जानमैश्वरम्॥१२॥
ततः पाशुपताः सर्वे ते च हष्टतनूरुहाः।
ऊचुरव्यग्रमनसो व्यासं सत्यवतीसुतम्॥१३॥

Suka is the name of his son. He is the one who was born of the *anīśa* of Śiva—the holder of the Pināka bow, who has taken refuge with lord Mahādeva with utmost devotion. He is the one who has attained the full knowledge about Īśvara. Thereafter all the devotees of Śiva, thrilled with delight, spoke to Vyāsa—the son of Satyavatī with a quiescent mind.

भगवन् भवता ज्ञातं विज्ञानं परमेष्ठिनः॥
प्रसादादेवदेवस्य यत्तम्भाहेश्वरं परम्॥१४॥

“You know well about Parameṣṭhin-Śiva, who is the god of gods. You have also achieved the complete knowledge about Maheśvara.

तद्वदास्माकमव्यग्रं रहस्यं गुह्यमुत्तमम्।
क्षिप्रं पश्येम तं देवं श्रुत्वा भगवतो मुखात्॥१५॥

You kindly enlighten us on this excellent, unrevealed secret about Śiva without any agitation. By so listening from you the glory of Śiva, may we see the lord quickly.

विसर्जयित्वा ताज्जिष्यान् सुमन्तुप्रमुखांस्तदा।
प्रोवाच तत्परं ज्ञानं योगिष्यो योगवित्तमः॥१६॥

Then sending off disciples whose chief was sage Sumantu, from that place, the best among the knowers of Yogic practices, narrated to the great Yogins, about the best of the knowledge.

तत्क्षणादेव विमलं सम्पूर्णं ज्योतिसुत्तमम्।
लीनास्तत्रैव ते विप्राः क्षणादन्तरधीयत॥ १७॥

At the same time, the excellent flame, divine in nature, appeared there. All the Brāhmaṇas were absorbed in the same and then disappeared.

ततः शिष्यान् समाहृत्य भगवान् ब्रह्मवित्तमः।
प्रोवाच पद्धमेशस्य माहात्म्यं पैलपूर्वकान्॥ १८॥

Then calling Paila and other disciples before him, Vyāsa, who was best among those who were the speakers on Brahman, explained to them the glory of the *Madhyameśvara linga*.

अस्मिन् स्थाने स्वयं देवो देव्या सह महेश्वरः।
रमते भगवान्नित्यं रूद्रैश्च परिवारितः॥ १९॥
अत्र पूर्वं हृषीकेशो विश्वात्मा देवकीसुतः।
उवास वत्सरं कृष्णः सदा पाशुपतैर्वृतः॥ २०॥

He said, "This is the place, where lord Śiva, in company of Pārvatī and gaṇas, keeps on sporting always. In earlier times Kṛṣṇa, the universal soul, son of Devakī, had lived here for a year with the Paśupatas.

भस्मोद्भूलितसर्वाङ्गे रुद्राराधनतप्तरः॥
आराधयन् हरिः शंभुं कृत्वा पाशुपतं ब्रतम्॥ २१॥
तस्य वै ब्रह्मः शिष्या ब्रह्मचर्यपरायणाः।
लब्ध्वा तद्विनाज्ञानं दृष्टवन्तो महेश्वरम्॥ २२॥

Applying ashes over his body, and devoting himself to the propitiation of Rudra, Hari was engaged in the meditation of Śiva, embracing *Paśupata* vows. Many of his disciples who were observing *Brahmacarya*, having been enlightened by his words, had an audience with Maheśvara.

तस्य देवो महादेवः प्रत्यक्षं नीललोहितः।
ददौ कृष्णस्य भगवान्वरदो वरमुत्तमम्॥ २३॥

Lord Mahādeva, the blue-red complexioned God appeared directly before Kṛṣṇa. The besotter of boons that he is, the lord conferred upon him excellent boons.

येऽर्चयिष्यन्ति गोविन्दं मद्भक्ता विधिपूर्वकम्।
तेषां तदैश्वरं ज्ञानमुत्पत्त्यति जगन्मय॥ २४॥

Siva said, "O Universal form, such of my

devotees who adore Govinda appropriately, shall achieve the divine knowledge pertaining to Isvara.

त्वमीशोऽर्चयितव्यश्च ध्यातव्यो मत्परैर्जनैः।
भविष्यसि न सन्देहो मत्प्रसादाद् द्विजातिभिः॥ २५॥

By my grace, O Lord, You shall be adored by my devotees as well as the Brāhmaṇas. There is no doubt about it.

ये च द्रक्ष्यन्ति देवेण ध्यात्वा देवं पिनाकिनम्।
ब्रह्मत्यादिकं पापं तेषामाशु विनश्यति॥ २६॥

Such of the people who meditating on Śiva, the holder of the Pināka bow, shall have an audience with you, all their sins like *Brahmahatyā* and others shall disappear.

प्राणांस्त्यजन्ति ये विप्राः पापकर्मरता अपि।
ते यान्ति परमं स्थानं नात्र कार्या विचारणा॥ २७॥

Such of the Brāhmaṇas who inspite of their being sinful, give up their life here, they shall achieve liberation, there is no doubt about it.

धन्यास्तु खलु ते विप्रा मन्दाकिन्यां कृतोदकाः।
अर्चयन्ति महादेवं पद्धमेश्वरमुत्तमम्॥ २८॥

Graceful are the Brāhmaṇas who taking bath in the river Mandākinī, adore the excellent *Madhyameśvara-linga*.

स्नानं दानं तपः श्राद्धं पिण्डनिर्वपणं त्विह॥
एकैकशः कृतं विप्राः पुनात्यासप्तमं कुलम्॥ २९॥

Whosoever takes bath and performs charities, *tapas*, śrāddha and *pindadāna* (offering of the balls of rice as *pinda*) duly at this place, he sanctifies his seven generations.

सन्निहत्यामुपस्थृश्य राहुग्रस्ते दिवाकरे।
यतफलं लभते मर्त्यस्तस्मादशगुणं त्विह॥ ३०॥

The merit one gets by taking a bath at Kurukṣetra, during the solar eclipse, one achieves ten times more the merit by taking a bath here."

एवमुक्त्वा महायोगी मध्यमेशान्तिके प्रभुः।
उवास सुचिरङ्गालं पूजयन्तै महेश्वरम्॥ ३१॥

Thus speaking Vyāsa— the great Yогin, adoring lord Maheśvara stayed at the place of *Madhyameśvara* for a long time.

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम
चतुर्स्त्रिंशोऽध्यायः॥ ३४॥

Chapter-35

The Glory of Vārāṇasī

सूत उवाच

ततः सर्वाणि गुह्यानि तीर्थान्यायतनानि च।
जगाम भगवान्व्यासो जैमिनिप्रमुखैर्वृतः॥ १॥

Sūta said, “Thereafter, accompanied with the disciples like Jaiminī and others, visited all the sacred places as well as the temples mentioned below.

प्रयागं परमं तीर्थं प्रयागादधिकं शुभम्।
विश्वरूपं तथा तीर्थं कालतीर्थमुत्तमम्॥ २॥
आकाशाख्यं महातीर्थं तीर्थञ्चैवानुषं परम्।
स्वल्लीनमञ्च महातीर्थं गौरीतीर्थमनुत्तमम्॥ ३॥

He visited the excellent Prayāga-tīrtha, Viśvarūpa-tīrtha, which is greater in sanctity than the Prayāga-tīrtha. He went to the unsurpassable pond kālatīrtha, Ākāśamāhatīrtha, the excellent Āñusa-tīrtha, Mahātīrtha named Svaralīna, besides the Gaurītīrtha that surpasses all.

प्राजापत्यं परं तीर्थं स्वर्गद्वारं तथैव च।
जग्मुकेश्वरमित्युक्तं चर्माख्यं तीर्थमुत्तमम्॥ ४॥
गयातीर्थं महातीर्थं तीर्थञ्चैव महानदी।
नारायणं परं तीर्थं वायुतीर्थमनुत्तमम्॥ ५॥
ज्ञानतीर्थं परं गुह्यं वाराहं तीर्थमुत्तमम्।
यमतीर्थं महापुण्यं तीर्थं संवर्तकं परम्॥ ६॥
अग्नितीर्थं द्विजश्रेष्ठाः कालकेश्वरमुत्तमम्।
नागतीर्थं सोमतीर्थं सूर्यतीर्थं तथैव च॥ ७॥
पर्वताख्यं महापुण्यं मणिकर्णमनुत्तमम्।
घटोत्कर्चं तीर्थबरं श्रीतीर्थञ्च पितामहम्॥ ८॥
गङ्गातीर्थन्तु देवेशं तथा तत्तीर्थमुत्तमम्।
कापिलञ्चैव सोमेशं ब्रह्मतीर्थमनुत्तमम्॥ ९॥

“O Best of the Brāhmaṇas, he visited the holy places like Prājāpatya, Svargadvāra, Jambukeśvara and the excellent tīrtha known as the Carma, then Gayā, Mahānādī-tīrtha, the highly sacred Nārāyaṇa-tīrtha, the best Vāyu-tīrtha, the extremely auspicious Jñāna-tīrtha, the excellent Varāha-tīrtha, the extremely meritorious Yama-tīrtha, the excellent

Sarīrvartaka-tīrtha, Agni-tīrtha, Kālakesvara-tīrtha, Nāgatīrtha, Somatīrtha, Sūryatīrtha, Parvata-tīrtha, Maṇikarṇa-tīrtha, Gaṭotkacatīrtha, Śrī-tīrtha and Pitāmaha-tīrtha, Gaṅgā-tīrtha, the excellent Deveśa-tīrtha, Kapila-tīrtha, Someśa-tīrtha and excellent Brahma-tīrtha were visited by them.

(यत्र लिङ्गं पूजनीयं स्नातुं ब्रह्मा यदागतः॥
तदानीं स्थापयामास विष्णुस्तल्लिंगमैश्वरम्॥
ततः स्नात्वा समागत्य ब्रह्मा प्रोवाच तं हरिम्।
मयानीतमिदं लिङ्गं कस्मात्स्थापितवानसि।
तमाह विष्णुस्त्वतोऽपि रुद्रे भक्तिर्दृढा यतः।
तस्मात्प्रतिष्ठितं लिङ्गं नामा तत्र भविष्यति॥)
भूतेश्वरं तथा तीर्थं तीर्थं धर्मसमुद्द्रवम्।
गच्छतीर्थं सुशुभं वाहेयं तीर्थमुत्तमम्॥ १०॥
दौर्वासिकं होमतीर्थं चन्द्रतीर्थं द्विजोत्तमाः।
चित्रांगदेश्वरं पुण्यं पुण्यं विद्याधरेश्वरम्॥ ११॥
केदारं तीर्थमुख्याख्यं कालञ्चरमनुत्तमम्।
सारस्वतं प्रभासञ्च खेटकर्णं हरं शुभम्॥ १२॥

(The place where the adorable Śivalīṅga is consecrated, Brahmā arrived there for taking bath. At the same time Viṣṇu, consecrated the divine Śivalīṅga there. Then when Brahmā arrived thereafter taking his bath, he said to Viṣṇu, “I have brought this *linga* here, wherefore did you consecrate it?” Then Viṣṇu said to him, “I am fully devoted to Rudra, therefore, I consecrated the Śivalīṅga.” But this Śivalīṅga will be known by your name.) O best of the Brāhmaṇas, then he went to Bhuteśvara-tīrtha, Dharmasamudbhava-tīrtha, extremely auspicious Gandharva-tīrtha, the excellent Vahneya-tīrtha, Daurvāsika-tīrtha, Homa-tīrtha, Candra-tīrtha, auspicious Citrāṅgadeśvara-tīrtha, auspicious Vidyādhareśvara-tīrtha, Kedāra-tīrtha, Mukhya-tīrtha, Kālañjara-tīrtha, Sārasvata-tīrtha, Prabhāsa-tīrtha, Kheṭakarṇa and Harati-tīrtha were the spots visited by them.

लौकिकाख्यं महातीर्थं तीर्थञ्चैव हिमालयम्।
हिरण्यगर्भं गोप्रख्यं तीर्थञ्चैव वृषध्वजम्॥ १३॥
उपशानं शिवञ्चैव व्याघ्रेश्वरमनुत्तमम्।
त्रिलोचनं महातीर्थं लोलार्कञ्चोत्तराहृयम्॥ १४॥

कपालमोचनं तीर्थं ब्रह्महत्याविनाशनम्।
शुक्रेश्वरं महापुण्यमानन्दपुरमुत्तमम्॥ १५॥

Thereafter he visited the Laukika-mahātīrtha, Himālaya-tīrtha, Hiranyagarbha-tīrtha, Goprekṣya-tīrtha, Vṛṣadhvaja-tīrtha, Upaśanta, Śiva, very excellent Vyāghreśvara-tīrtha, the great Trilocana-tīrtha, Lolarka and Uttara-tīrtha, Kapālamocana-tīrtha which is remover of sins created by Brahmahatyā (slaughter of the Brāhmaṇas), extremely auspicious Śukreśvara-tīrtha and the Ānandapura-tīrtha.

एवमार्दिनि तीर्थानि प्राधान्यात्कथितानि तु।
न शक्या विस्तराद्वक्तुं तीर्थसंख्या द्विजोत्तमाः॥ १६॥

O Best of the Brāhmaṇas, thus I have narrated to you the prominent holy places. Practically it is impossible to describe the names of the holy places in detail.

तेषु सर्वेषु तीर्थेषु स्नात्वाभ्यर्च्य सनातनम्।
उपोष्य तत्र तत्रासौ पाराशर्यो महामुनिः॥ १७॥
तर्पयित्वा पितृदेवान् कृत्वा पिण्डप्रदानकम्।
जगाम पुनरेवापि यत्र विश्वेश्वरः शिवः॥ १८॥

Then the great sage Vyāsa, the son of Parāśara, took bath in all the holy places, adored the eternal lord, and observed fast there. Then he offered oblation to the gods and the manes performing the *Pindadāna* at the same time. Then he returned the place of Śiva, the lord of universe.

स्नात्वाभ्यर्च्य महालिङ्गं शिष्ये सह महामुनिः।
उवाच शिष्याभ्यर्मत्वा यथेष्टुं गन्तुमर्हत्य॥ १९॥

The religious minded, the great sage Vyāsa, taking bath with his disciples addressed to them, "Now you are free to go to your respective places."

ते प्रणम्य महात्मानं जग्मुः पैलादयो द्विजाः।
वासञ्ज तत्र नियतो वाराणस्यां चकार सः॥ २०॥

O Brāhmaṇas, then Paila and other disciples, bowing in reverence to the great souled Vyāsa, retired to their respective places while Vyāsa himself continued to stay in Vārāṇasī.

शान्तो दान्तस्त्रिष्वप्वणं स्नात्वाभ्यर्च्य पिनाकिनम्।
भैक्षाहारो विशुद्धात्मा ब्रह्मचर्यपरायणः॥ २१॥

Remaining calm, controlling his sense organs, taking bath thrice a day, with a purified soul, he lived by getting food by begging and adoring Śiva at the same time.

कदचित्तत्र वसता व्यासेनामिततेजसा।
भ्रममाणेन भिक्षा वै नैव लब्धा द्विजोत्तमाः॥ २२॥

O Excellent Brāhmaṇas, once, when he was so living at Kāśī, the immensely illustrious Vyāsa, while wandering for begging food, could not get the alms.

ततः क्रोधावृत्तनुर्नगणामिह वासिनाम्।
विघ्नं सृजामि सर्वेषां येन सिद्धिर्हि हीयते॥ २३॥

Then the sage, having been filled with anger said, "I shall resort to creation which could cause obstructions for the people living here, as a result of which the Siddhis possessed by all of them would decline."

तत्क्षणात्सा महादेवी शंकराद्वशरीरिणी।
प्रादुरासीत्स्वयं प्रीत्या वेषं कृत्वा तु मानुषम्॥ २४॥
भो भो व्यास महाबुद्धे शस्त्र्या न त्वया पुरी।
गृहण भिक्षां मत्स्त्वमुक्त्वैवं प्रददौ शिवाः॥ २५॥

Then suddenly the goddess Pārvatī- the spouse of Śiva, appeared there livingly herself and spoke to Vyāsa, "O Learned one, don't pronounce a curse on the city of Vārāṇasī. You better receive the alms from me." Thus speaking Śivā gave alms to the sage Vyāsa.

उवाच च महादेवी क्रोधनस्त्वं यतो मुने।
इह क्षेत्रे न वस्तव्यं कृतघोऽसि यतः सदा॥ २६॥

Mahādevī said, "O Sage, the cause for which you have been angered, therefore you should not stay in this region, because you are ungrateful."

एवमुक्तः स भगवान्नाज्जात्वा परां शिवाम्।
उवाच प्रणतो भूत्वा स्तुत्वा च प्रवरैः स्तवैः॥ २७॥

At these words of Pārvatī, lord Vyāsa, looked attentively at the supreme power and bowed in reverence to her praising her with several excellent hymns.

चतुर्दश्यामथाष्टम्यां प्रवेशं देहि शाङ्करि।
एवमस्त्वत्प्रनुजाय देवी चान्तरधीयत॥ २८॥

He said, "O Spouse of Śāmkara, you allow me to enter in Vārāṇasī on the eighth and the fourteenth day of the moon." She replied, "Be it so," and then disappeared.

एवं स भगवान्व्यासो महायोगी पुरातनः।
ज्ञात्वा क्षेत्रगुणान् सर्वान् स्थितस्तस्याथ पार्श्वतः॥ २९॥

Thus the illustrious one, the great Yogi, the ancient sage Vyāsa being aware of all the merits of Kāśī, started living close to the same.

एवं व्यासं स्थितं ज्ञात्वा क्षेत्रं सेवन्ति पण्डिताः।
तस्मात्सर्वप्रथलेन वाराणस्यां वसेत्तरः॥ ३०॥

The learned people therefore, because of the association of Vyāsa with Kāśī serve this region. Therefore a man should try to stay at Kāśī, making all the efforts.

सूत उवाच

यः पठेदविमुक्तस्य माहात्म्यं शृणुयादथ।
श्रावयेद्वा द्विजाञ्छान्तान् स याति परमां गतिम्॥ ३१॥

Sūta said, "A person who reads about the glory of the *Avimukta-kṣetra*, listens to it or recites the same to the peaceful Brāhmaṇas, he achieves the final emancipation.

श्राद्धे वा दैविके कार्ये रात्रावहनि वा द्विजाः।
नदीनां चैव तीरेषु देवतायतनेषु च॥ ३२॥
ज्ञात्वा समाहितमनाः कामक्रोधविवर्जिताः।
जपेदीशं नमस्कृत्य स याति परमां गतिम्॥ ३३॥

O Brāhmaṇas, the one, who while performing the *Śrāddhas*, or the auspicious rites for the gods, during the day or the night, discarding the lust and anger, with a concentrated mind, well realising about the glory of Kāśī, shall offer his salutation to the Lord of universe, he would surely achieve final and the greatest goal.

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्ये
पञ्चनिशोऽध्यायः॥ ३५॥

The sages said, "O Suvrata, you have narrated the glory of Avimukta-kṣetra appropriately. Now you kindly speak out the glory of Prayāga.

यानि तीर्थानि तत्रैव विश्रुतानि महान्ति वै।
इदानीं कथयास्माकं सूत सर्वार्थविद्वान्॥ २॥

You also enlighten us over the important holy and sacred places there, O Sūta, you are well aware of all such topics.

सूत उवाच

शृणुष्वमृषयः सर्वे विस्तरेण ब्रवीमि वः।
प्रयागस्य च माहात्म्यं यत्र देवः पितामहः॥ ३॥

Sūta said, "Listen O R̥sis, I am going to speak out the glory of Prayāga in details. This is the place where Brahmā is lodged.

मार्कण्डेयेन कथितं कौन्तेयाय महात्मने।
यथा युधिष्ठिरायैततद्वक्ष्ये भवतामहम्॥ ४॥

The details about the region which were revealed by the sage Mārkaṇḍeya to the great-souled Yudhiṣṭhīra, the son of Kuntī, are being revealed by me to you.

निहत्य कौरवान् सर्वान्ध्रातुभिः सह पार्थिवः।
शोकेन महताविष्टो मुमोह स युधिष्ठिरः॥ ५॥
अचिरेणाथ कालेन मार्कण्डेयो महातपः।
सम्प्राप्तो हास्तिनपुरं राजद्वारे स तिष्ठति॥ ६॥

After killing all the Kauravas, the king Yudhiṣṭhīra together with his brothers, became deluded and was filled with gloom. After some time, Mārkaṇḍeya, the great sage, reached Hastināpura and stood at the royal gate of the palace.

द्वारपालोऽपि तं दृश्या राजे कथितवान्दुतम्।
मार्कण्डेयो द्रष्टुमिच्छंस्त्वामास्ते द्वार्यसौ मुनिः॥ ७॥

Finding him there, the door-keeper at once rushed to the king and said, "The sage Mārkaṇḍeya wants to meet you. He is waiting at the gate."

त्वरितो धर्मपुत्रस्तु द्वारमभ्येत्य सत्वरम्।
द्वारमभ्यागतस्येह स्वागतं ते महामुने॥ ८॥
अद्य मे सफलं जन्म अद्य मे तारितं कुलम्।
अद्य मे पितरस्तुष्टास्त्वयि तुष्टे सदा मुने॥ ९॥

Chapter-36

The Glory of Prayāga

ऋषय ऊचुः

माहात्म्यमविमुक्तस्य यथावत्समुदीरितम्।
इदानीज्ञ प्रयागस्य माहात्म्यं ब्रूहि सुव्रता॥ १॥

Then the king Yudhiṣṭhīra, the son of Dharmā, reached at the gate with speed, and said to the sage, “O Great sage, you are welcome, My birth has been successful. You have redeemed my race today. With your satisfaction today, my ancestors will ever feel contented.”

सिंहासनमुपस्थाप्य पादशौचार्चनादिभिः।
युधिष्ठिरो महात्मेति पूजयामास तं मुनिम्॥ १०॥
मार्कण्डेयस्तु संषृः प्रोवाच स युधिष्ठिरम्।
किमर्थं मुहासे विद्वन् सर्वं ज्ञात्वा समागतः॥ ११॥

Then the sage was seated over the lion-throne. Yudhiṣṭhīra washed his feet adoring him at the same time. Then adoring the sage, he asked about his welfare. Then the sage Mārkaṇḍeya said to Yudhiṣṭhīra, “O Intelligent one, why do you get bewildered? I have arrived here, getting well aware of the situation.”

ततो युधिष्ठिरो राजा प्रणम्य शिरसाब्रवीत्।
कथयस्व समासेन येन मुञ्चामि किल्बिषम्॥ १२॥

Then the king Yudhiṣṭhīra, bowing his head, offered his salutation to the sage and said, “You kindly tell me in brief the means to rid myself of the sin?”

निहता बहवो युद्धे पुमांसोऽनपराधिनः।
अस्माभिः कौरवैः सार्वं प्रसङ्गान्मुनिसत्तम्॥ १३॥
येन हिंसासमुद्भृताज्जन्मान्तरकृतादपि।
मुच्येम पातकादद्य तद्वान्वक्तुर्मर्हति॥ १४॥

O Best of the sages, while fighting with the Kauravas, I have surely killed many innocent people. You tell me the way out to get myself relieved of the sins committed by me in this birth as well as in several previous births. You are competent enough to speak out the related means for the purpose.”

मार्कण्डेय उवाच

शृणु राजन्महाभाग यन्मां पृच्छसि भारत।
प्रयागगमनं श्रेष्ठं नराणां पापनाशनम्॥ १५॥
तत्र देवो महादेवो रुद्रोऽवात्सीन्नरेश्वर।
समास्ते भगवान् ब्रह्मा स्वयम्भूः सह दैवतैः॥ १६॥

Mārkaṇḍeya said, “O King, O Fortunate one, O Scion of the family of Bharata, you listen to the reply to the question you have asked me. It

would be better for you to visit Prayāga on pilgrimage, which removes the sins of the people. O Lord of kings, Mahādeva Rudra, dwells there. Lord Brahmā too lives there with other gods.

युधिष्ठिर उवाच

भगवञ्चोतुमिच्छामि प्रयागमने फलम्।
मृतानां का गतिस्त्र सातानाञ्चैव किम्फलम्॥ १७॥
ये वसन्ति प्रयागे तु ब्रूहि तेषान्तु किम्फलम्।
भवते विदितं होतत्तमे ब्रूहि नमोऽस्तु ते॥ १८॥

Yudhiṣṭhīra said, “O holy Lord, I would like to listen to the glory of going on pilgrimage to Prayāga. What is the goal attained by those who meet with their end there? What merit accrues to a person who takes his bath there, what is the reward achieved by the people; who lives in Prayāga? You kindly tell me. You are well aware of everything. Salutation to you.”

मार्कण्डेय उवाच

कथयिष्यामि ते वत्स प्रयागस्नानं फलम्।
पुरा महर्षिभिः सम्यक्कथ्यमानं मया श्रुतम्॥ १९॥

Mārkaṇḍeya said, “O Son, I shall speak out the reward achieved by a person who takes his bath at Prayāga. Whatever had been heard by me from the mouth of the great sages earlier, the same is going to be repeated by me.

एतत्रजापतेः क्षेत्रं त्रिषु लोकेषु विश्रुतम्।
अत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः॥ २०॥

This is the region of Prajāpati and is well known in the three world. A bath here, earns for a person a place in the heaven and those who meet with their death here, are never reborn.

तत्र ब्रह्मादयो देवा रक्षां कुर्वन्ति संगताः।
बहून्यन्यानि तीर्थानि सर्वपापापहनि तु॥ २१॥

All the gods including Brahmā collectively protect the place. There are several other places there which removes all the sins.

कथितुं नेह शक्नोमि बहुवर्षशतैरपि।
संक्षेपेण प्रवक्ष्यामि प्रयागस्येह कीर्तनम्॥ २२॥

Its glory cannot be explained in hundreds of years. Therefore I shall narrate the glory of Prayāga, in brief.

षष्ठिर्धनुः सहस्राणि तानि रक्षन्ति जाह्नवीम्।
यमुनां रक्षति सदा सविता समवाहनः॥ २३॥
प्रयागे तु विशेषेण स्वयं वसति वासवः।
मण्डलं रक्षति हरिः सर्वदेवैश्च सम्पितम्॥ २४॥

The region of Prayāga is spread in an area of sixty thousand Dahnus, that includes Gaṅgā. The sun-god mounted over the chariot of seven horses, protects the river Yamunā. Indra particularly dwells in Prayāga. Lord Viṣṇu, together with all the gods, protects the entire area of Prayāga.

न्यग्रोधं रक्षते नित्यं शूलपाणिर्महेश्वरः।
स्थानं रक्षन्ति वै देवाः सर्वपापहरं शुभम्॥ २५॥

Maheśvara—the holder of the trident, protects the *Nyagrodha* (holy fig-tree) for ever, then all the gods protect this place which is the remover of all the sins.

स्वकर्मणा वृता लोका नैव गच्छन्ति तत्पदम्।
स्वल्प्यमल्प्यतरं पापं यस्य चास्ति नराधिप॥ २६॥

O King, the people having been surrounded by the sins and those whose slightest sins are left with them, are unable to visit that place.

प्रयागं स्मरमाणस्य सर्वमायाति संक्षयम्।
दर्शनात्तस्य तीर्थस्य नामसंकीर्तनादपि॥ २७॥
मृत्तिकालभ्यनाद्वापि नरः पापात्प्रमुच्यते।
पञ्चकुण्डानि राजेन्द्र येषां मध्ये तु जाह्नवी॥ २८॥

With the mere remembering of the name of Prayāga, or the sight of the place or with the reciting of its name, all the sins of a person are washed out. O Son, the touch of the dust of that place removes all the sins. There are five *kundas* there, through which flows the holy Gaṅgā.

प्रयागं विशतः पुंसः पापं नश्यति तत्क्षणात्।
योजनानां सहस्रेषु गंगां स्मरति यो नरः॥ २९॥
अपि दुष्कृतकर्मासौ लभते परमां गतिम्।
कीर्तनान्मुच्यते पापाद् दृष्ट्वा भद्राणि पश्यति॥ ३०॥

The moment a person enters the city of Prayāga, all his sins are removed. A person who remembers the Gaṅgā thousands of *yojanas* away, he, inspite of his being a grave sinner, achieves liberation. With reciting of its name, a person is freed from his sins and at the sight of

the same, one achieves welfare.

तथोपसृश्य राजेन्द्र सुरलोके महीयते।
व्याधितो यदि वा दीनः कुञ्जो वापि भवेन्नरः॥ ३१॥

In case an ailing person, miserable or an angered person, sips the water of the Gaṅgā, he achieves great glory in the heaven.

पितॄणां तारकञ्चैव सर्वपापप्रणाशनम्।
यैः प्रयागे कृतो वास उत्तीर्ण भवसागरः॥ ३२॥
गंगायमुनमासाद्य त्यजेत्राणान्यत्वतः।
ईप्सिताँल्लभते कामान्वदन्ति मुनिपुण्गवा॥ ३३॥

The holy place of Prayāga, destroys all the sins, redeems the manes, therefore, those who live in Prayāga, they should be taken as having been redeemed from the ocean of the universe. The excellent sages say that a person who making all the efforts goes to the confluence of the Gaṅgā and Yamunā and ends his life there, he achieves the desired fruits.

दीपकाञ्चनवर्णर्धैर्विमानैर्भानुवर्तिभिः।
सर्वरत्नमर्थैर्हित्वैर्नाश्वजसमाकुलैः॥ ३४॥
वरांगनासमाकीर्णर्मदते शुभलक्षणः।
गीतवादित्रिनिधोर्षिः प्रसुसः प्रतिबृद्ध्यते॥ ३५॥

Such a person enjoys his stay in the divine plane, having the shade of the molten gold, stationed on the sphere of the sun, studded with the divine gems all over, with various banners fluttering, and crowded with damsels. After his sleep, he is woken up with several songs and playing on musical instruments.

यावन्न स्मरते जन्म तावत्कर्मे महीयते।
तस्मात्स्वर्गात्परिभृष्टः क्षीणकर्मा नरोत्तमः॥ ३६॥

Even before he remembers his birth, he is honoured in heaven. Therefore, O Best of the people, with the decline of the merits, he falls from the heaven.

हिरण्यरत्नसम्पूर्णे समृद्धे जायते कुले।
तदेव स्मरते तीर्थं स्मरणात्तत्र गच्छति॥ ३७॥

Then he is reborn in a prosperous family possessing gems studded in gold and other precious stones. Then he remembers the same holy place of Prayāga and by so doing, he reaches there.

देशे वा यदि वारण्ये विदेशे यदि वा गृहे।
प्रयांगं स्मरमाणास्तु यस्तु प्राणान् परित्यजेत्॥ ३८॥
ब्रह्मलोकमवाप्नोति वदन्ति मुनिपुंगवाः।
सर्वकामफला वृक्षा मही यत्र हिरण्मयी॥ ३९॥

A person who with his mind devoted in Prayāga, meets with his end in a city, forest, or a foreign country, he achieves Brahmaloka. This is what has been ordained by the best of sages. The land of Brahmaloka is where the earth is golden and contains trees yielding all desires.

ऋषयो मुनयः सिद्धास्त्रं लोके स गच्छति।
स्त्रीसहस्राकुले रथ्ये मंदाकिन्यास्तटे शुभे॥ ४०॥
मोदते मुनिभिः सार्द्धं स्वकृतेनेह कर्मणा।
सिद्धचारणगच्छर्वैः पूज्यते देवदानवैः॥ ४१॥

He achieves the *loka*, which is the dwelling place of the *Rsis*, sages and the siddhas. The said person enjoys all the pleasures earned by his merits over the charming banks of the river Mandakīnī and is adored by the Siddhas, Cāraṇas, Gandharvas, the Gods and the Dānavas.

ततः स्वर्गात्परिभ्रष्टो जम्बुद्वीपपतिर्भवेत्।
ततः शुभानि कर्मणि चिन्तयानः पुनः पुनः॥ ४२॥
गुणवान्वृत्तसम्पन्नो भवतीत्यनुशुश्रुम॥
कर्मणा मनसा वाचा सत्ये धर्मे प्रतिष्ठितः॥ ४३॥

After falling from the heaven, he becomes the lord of Jambūdvīpa. Then thinking about the noble deeds, he turns virtuous as well as possesses high character. He is then established in *dharma* (truth and piety) by his action, thought and behaviour.

गंगायमुनयोर्मध्ये यस्तु ग्रासं प्रयच्छति।
सुवर्णमथ मुक्तां वा तथैवान्यत्परिग्रहम्॥ ४४॥
स्वकार्ये पितृकार्ये वा तीर्थे योऽभ्यर्चयेन्नरः।
निष्फलं तस्य ततीर्थं यावत्तफलमश्नुते॥ ४५॥

A person, who at the time of the adoration of the gods, performing the rites for manes, at the confluence of the Gaṅgā and Yamunā, and receives charity, food, gold, jewels, or any other thing, he then enjoys the reward of the same. Thereafter his stay at the holy place becomes infructuous.

अतस्तीर्थे न गृह्णीयात्पुण्येष्वायतनेषु च।
निमित्तेषु च सर्वेषु अप्रमत्तो द्विजो भवेत्॥ ४६॥

Therefore, one should not receive charities in the holy places as well as the temples. The Brāhmaṇas should remain alert in all the situations.

कपिलां पाटलां धेनुं यस्तु कृष्णां प्रयच्छति।
स्वर्णशृङ्गीं रौध्रगुरुं चैलकर्णीं परस्त्विनीम्॥ ४७॥
तस्य यावन्ति लोमानि सन्ति गात्रेषु सत्तमः।
तावद्वृष्टसहस्राणि रुद्रलोके महीयते॥ ४८॥

O Best of the persons, a person who gives away in charity at Prayāga, a white, red or black milking cow, with horns and hoofs covered with gold and gems, covering its body with garments from back to the ears, he gets established in the Rudraloka, for the number of years, equivalent to the number hair on the cow's body.

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमाहात्म्ये
षट्ट्रिंशोऽध्यायः॥ ३६॥

Chapter-37

Glory of Prayāga

मार्कण्डेय उवाच

कथयिष्यामि ते वत्स तीर्थयात्राविधिक्रमम्।
आर्षेण तु विधानेन यथादृष्टं यथाश्रुतम्॥ १॥

The sage Mārkandeya said, “I shall explain the sequence and procedure of the pilgrimage to the holy centres. This is the procedure, which has been witnessed or heard on the basis of the ancient tradition. I am going to repeat the same to you.

प्रयागतीर्थयात्रार्थो यः प्रथाति नरः क्वचित्।
बलीवर्द्ध समारूढः शृणु तस्यापि यत्कलम्॥ २॥

When a person desirous of going on pilgrimage to Prayāga, mounted over a bull, you listen to the related reward.

नरके वसते घोरे समा: कल्पशतायुतम्।
ततो निवर्त्तिं घोरो गवां क्रोधः सुदारुणः॥ ३॥
सलिलञ्ज न गृह्णन्ति पितरस्तस्य देहिनः।
यस्तु पुत्रांस्तथा बालानन्नहीनाऽमुञ्जति॥ ४॥

A person who travels for pilgrimage mounted

over the bull, falls in the hell for thousands of *kalpas*. On his return home, the rage of all the cows and bulls falls on him. If a man leaves off his sons in their childhood without food to eat, the *Pitṛs* do not accept the water libations offered by him.

यथात्मानं तदा सर्वं दानं विश्रेषु दापयेत्।
ऐश्वर्याल्लोभ्योहाद्वा गच्छेद्यानेन यो नरः॥५॥
निष्कलं तस्य तत्तीर्थं तम्भाद्यानं विवर्जयेत्।
गंगायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति॥६॥
आर्षेण तु विधानेन यथाविभविवस्तरम्।
न स पश्यति तं घोरं नरकं तेन कर्मणा॥७॥

Thereafter, he should give away all his belongings in charity to the Brāhmaṇas. A person who because of his possessing fortunes, greed or confusion, undertakes the pilgrimage travelling in a vehicle, his pilgrimage becomes infructuous. Therefore, no vehicle should be used. A person who at the confluence of the Gaṅgā and Yamunā performs *kanyādāna* according to the *Ārya* procedure (i.e., pertaining to sages), he because of the merit of the same, never has to face the hell.

उत्तरान् स कुरुन् गत्वा मोदते कालमव्ययम्।
वटमूलं समाश्रित्य यस्तु प्राणान् परित्यजेत्॥८॥
स्वर्गलोकानतिक्रम्य रुद्रलोकं स गच्छति।
यत्र ब्रह्मादयो देवा दिशश्च सदिगीश्वराः॥९॥
लोकपालाश्च पितरः सर्वे ते लोकसंस्थिताः।
सनक्तुमाप्रमुखास्तथा ब्रह्मर्षयोऽपरे॥१०॥
नागाः सुर्णाः सिद्धाश्च तथा नित्यं समाप्तते।
हरिश्च भगवानास्ते प्रजापतिपुरस्कृतः॥११॥

Then he, reaching Kurukṣetra in the north, enjoys pleasures for a long time. A Brāhmaṇa, who taking refuge of the banyan tree, meets with the end of his life, he transgressing the heaven reaches Rudraloka, which is the dwelling place of Brahmā and the gods, all the directions with their lord, all the Lokapālas, the inanes who are the dwellers of *Pitṛloka*, Sanatkumāra and other Ṛsis, besides Brahmarsis, Nāgas, Suprarṇas, and Siddhas. Lord Viṣṇu honoured by Prajāpati also lives there.

गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम्।
प्रयागं राजशार्दूलं त्रिषु लोकेषु विश्रुतम्॥१२॥

O Excellent king, “The holy place of Prayāga, which is the place of the confluence of the Gaṅgā and Yamunā, is the hip or the centre of the earth. Because of this it is well known, the world over.

तत्राभिषेकं यः कुर्यात्सङ्घमे शंसितव्रतः।
तुल्यं फलमवाप्नोति राजसूयाश्रमेदयोः॥१३॥

A person performing the praiseworthy religious vows, taking bath in the confluence appropriately, he earns the merit equivalent to the *Rājasūya*¹ and the horse-sacrifice.

न मातृवचनात्तान् न लोकवचनादपि।
मतिरुक्तमणीया ते प्रयागगमनं प्रति॥१४॥
षष्ठितीर्थसहस्राणि षष्ठिकोट्यस्तथापराः।
तेषां सात्रिष्यमत्रैव तीर्थानां कुरुनदन॥१५॥

Therefore, O Dear one, one should not change the decision for visiting Prayāga, even at the instance of one's own mother or anyone else. O Son of Kuru, one gets the association of sixty thousand *tīrthas* and other sixty crores of sacred places here.

या गतिर्योगयुक्तस्य सञ्चस्तस्य मनीषिणः।
सा गतिस्त्यजतः प्राणान् गङ्गायमुनसङ्घमे॥१६॥

The merits which are earned by the Yogins, Sannyāsins, or the learned persons, the same merits are achieved by a person who gives up his life at the confluence of the Gaṅgā and Yamunā.

न ते जीवन्ति लोकेऽस्मिन्यत्र तत्र युधिष्ठिर।
ये प्रयागं न सम्प्राप्नाश्चिषु लोकेषु विजिताः॥१७॥

O Yudhiṣṭhira, the people who live here and there on earth, do not live a real life in this world, unless they visit Prayāga. Those who have not reached Prayāga, they are the most deceived ones in the three worlds.

1. A great sacrifice performed by a Universal monarch in which the tributary princes also took part at the time of the coronation as a mark of his undisputed sovereignty. अजा वै राजसूयेनेष्टा भवति सप्राद् Satapatha Brāhmaṇa V.S. Apte, p. 467.

एवं दृष्टा तु ततीर्थं प्रयागं परमं पदम्।
मुच्यते सर्वपापेभ्यः शशाङ्कं इव राहुणा॥ १८॥

Thus by seeing the holy place of Prayāga, the greatest region, a person is freed of all the sins like the moon from the clutches of Rāhu.

कम्बलाश्वतरौ नागौ यमुनादक्षिणे तटे।
तत्र स्नात्वा च पीत्वा च मुच्यते सर्वपातकैः॥ १९॥

On the southern bank of the river Yamunā, there live two *Nāgas* known by the names of Kambala and Aśvatara. By taking a bath there and sipping its water, a person is relieved of all his sins.

तत्र गत्वा नरः स्नानं महादेवस्य धीमतः।
समस्तांस्तारयेत् पूर्वान्दशातीतान् दशावरान्॥ २०॥

An intelligent person, by taking a bath there, redeems ten past and ten future generations by the grace of Siva.

कृत्वाभिषेकं तु नरः सोऽश्वमेधफलं लभेत्।
स्वर्गलोकमवान्नोति यावदाभूतसंप्लवम्॥ २१॥

By taking a bath there, a person earns the merit of *Aśvamedha* sacrifice and live in the heaven till the time of dissolution.

पूर्वपार्श्वे तु गंगायास्त्रैलोक्ये याति मानवः।
अवटः सर्वसामुद्रः प्रतिष्ठानं च विश्रुतम्॥ २२॥

Towards the eastern region of the Gaṅgā, there is a cavity which is known to have the water of all the oceans, known by the name of *Avatākūpa*. The sacred place of Pratiṣṭhāna is also established there.

ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति।
सर्वपापिवशद्वात्पा सोऽश्वमेधफलं लभेत्॥ २३॥

A person, who shedding away the anger and observing celibacy, stays there for three nights, he gets purified, having been relieved of all the sins, and earns the merit of performing of the *Aśvamedha* sacrifice.

उत्तरेण प्रतिष्ठानं भागीरथ्यास्तु सव्यतः।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम्॥ २४॥
अश्वमेधफलं तत्र स्मृतमन्ने तु जायते।
यावद्वृद्धश्च सूर्यश्च तावत्सर्वे महीयते॥ २५॥

To the north of Pratiṣṭhāna, and to the left

hand side of the Gaṅgā, there is a well known sacred place of Harīsaprapatana. By simple remembering of the same, one achieves the merit of *Aśvamedha* sacrifice. He is adored in the heaven till the sun and the moon shine.

उवर्शीपुलिने रम्ये विपुले हंसपाण्डुरो।
परित्यजति यः प्राणाङ्गणु तस्यापि यत्कलम्॥ २६॥

There is a charming and vast region there, which has the sand, as white as the swan. The region is known as Urvaśipulina. A person, who meets with his end there, you listen to the merit which is earned by him.

षष्ठिवर्षसहस्राणि षष्ठिवर्षशतानि च।
आस्ते स पितृभिः सार्द्धं स्वर्गलोके नराधिष्ठान॥ २७॥

O Ruler of men, he lives with the manes in the heaven for sixty thousand and sixty hundred years there.

अथ सन्ध्यावटे रम्ये ब्रह्मचारी समाहितः।
नरः शुचिरूपासीत ब्रह्मलोकमवाप्नुयात्॥ २८॥

Thereafter a person who, seated under the Sandhyāvāta, observing celibacy, remaining pure, seated in meditation, performs *tapas*, he achieves Brahmaloka.

कोटितीर्थं समासाद्य यस्तु प्राणान् परित्यजेत्।
कोटिवर्षसहस्राणि स्वर्गलोके महीयते॥ २९॥

A person who going to the *koti-tīrtha*, meets with the end of his life, he lives in the heaven for a thousand crores of years and is adored there.

यत्र गङ्गा महाभागा बहुतीर्थतोवना।
सिद्धं क्षेत्रं हि तज्जेयं नात्र कार्या विचारणा॥ ३०॥
क्षितौ तारयते मर्त्यन्नागांस्तारयतेऽप्यद्यः।
दिवि तारयते देवांस्तेन सा त्रिपथा स्मृता॥ ३१॥

The Gaṅgā here is possessing enormous fortunes. This is known as Siddhi Kṣetra. No one should have any doubt about it. The Gaṅgā here is called *Tripathā* (having triple paths) because she redeems the human beings on the earth, the serpents in the nether-worlds and the gods in the heaven.

यावदस्थीनि गङ्गयां तिष्ठन्ति पुरुषस्य तु।
तावद्वृद्धसहस्राणि स्वर्गलोके महीयते॥ ३२॥

Till such time, the bone-ashes of a person remain in the Gaṅgā, he remains established in the heaven for so many thousand years.

तीर्थानां परमं तीर्थं नदीनां परमा नदी।
मोक्षदा सर्वभूतानां महापातकिनामपि॥ ३३॥
सर्वत्र सुलभा गंगा त्रिषु स्थानेषु दुलभा।
गंगाद्वारे प्रयागे च गंगासागरसंगमे॥ ३४॥

The Gaṅgā happens to be the foremost of all the sacred places and is the holiest of all the rivers, which redeems all the sinners and other living beings. Though, the Gaṅgā is easy to access everywhere, but is difficult to access in three places viz. at Gaṅgādvāra (the origin place), Prayāga and at its confluence with the ocean.

सर्वेषामेव भूतानां पापोपहतचेतसाम्।
गतिमन्वेषमाणानां नास्ति गंगासमा गतिः॥ ३५॥
पवित्राणां पवित्रं यन्मङ्गलानाञ्च मंगलम्।
महेश्वरात्परिश्रृष्टा सर्वपापहरा शुभाः॥ ३६॥

Those whose minds have been shattered with sins, and those who are in search of liberation, there is no place for them on earth better than the Gaṅgā. Of all the auspicious things, the Gaṅgā is most auspicious, and the bestower of welfare. She emerged from the matted locks of hair of Śiva, is auspicious and removes all the sins.

कृते तु नैमित्यं तीर्थं त्रेतायां पुष्करं वरम्।
द्वापरे तु कुरुक्षेत्रं कलौ गंगा विशिष्यते॥ ३७॥
गंगामेव निषेवन्ते प्रयागे तु विशेषतः।
नान्यत्कलियुगे रौद्रे भेषजं नृप विद्यते॥ ३८॥
अकामो वा सकामो वा गंगायां यो विद्यते।
स मृतो जायते स्वर्गे नरकं च न पश्यति॥ ३९॥

During Kṛtaguga, the place of Naimeshāraṇya is the best tīrtha, Puṣkara is best in Tretāyuga, Kurukṣetra is the best in Dvāpara. But in the age of Kali, indeed Gaṅgā is of special efficacy in washing off sins, and that too especially at Prayāga. In the terrific age of Kali, there is no other antidote better than the Gaṅgā. A person, who unwantedly or deliberately meets with his end at Gaṅgā, he does not have to face the hell

and he achieves the heaven.

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमहात्म्ये
सप्तत्रिंशोऽध्यायः॥ ३७॥

Chapter-38

The Glory of Prayāga

मार्कण्डेय उवाच

षष्ठिस्तीर्थसहस्राणि षष्ठिस्तीर्थशतानि च।
माघमासे गमिष्यन्ति गंगायमुनसंगमे॥ १॥
गवां शतसहस्रस्य सम्प्रदत्तस्य यत्फलम्।
प्रयागे माघमासे तु त्र्यहं स्नातस्य यत्फलम्॥ २॥

Mārkanḍeya said, “In the month of Māgha (Jan-Feb.), sixty thousand and sixty hundred *tīrthas* go over to the confluence of Gaṅgā and Yamunā for purification. The merit one gets by giving away in charity a hundred thousand cows, the same merit is achieved by a person by taking a bath for three days in Prayāga, in the month of Māgha.

गंगायमुनयोर्मध्ये करीषान्निञ्च साधयेत्।
अहीनांगो ह्वरोगश्च पञ्चेन्द्रियसमन्वितः॥ ३॥
यावंति रोमकूपाणि तस्य गात्रेषु भूमिपा।
तावद्वृष्टसहस्राणि स्वर्गलोके महीयते॥ ४॥

A person, who sitting before the fire ignited with the cow dung cakes, at the confluence of the Gaṅgā and Yamunā, meditating the lord, he becomes free from ailments with all the healthy limbs. All his five sense organs start functioning well. O King, the number of hair pits he has on his body, for the same number of thousands of years, he remains established in the heaven.

ततः स्वर्गात्परिश्रिष्टो जबूद्वीपतिर्भवेत्।
भुक्त्वा स विपुलाभोगास्ततीर्थं लभते पुनः॥ ५॥

On his fall from the heaven, he becomes the lord of Jambūdvīpa, and enjoying enormous pleasures there, he achieves the same sacred place again.

जलप्रवेशं यः कुर्यात्संगमे लोकविश्रुते।
राहुग्रस्तो यथा सोमो विमुक्तः सर्वपातकैः॥ ६॥

A person, who enters the confluence of the Gaṅgā and Yamunā at the Prayāga, which is

well known in the world, he is relieved of all the sins, as the moon is freed from the eclipse of Rāhu.

सोमलोकमवाप्नोति सोमेन सह मोदते।
षष्ठिवर्षसहस्राणि षष्ठिवर्षशतानि च॥७॥

He achieves Somaloka (region of the moon) and delightfully stays with the moon for sixty-six thousand years.

स्वर्गतः शक्रलोकेऽसौ मुनिगच्छसेविते।
ततो भ्रष्टसु राजेन्द्र समृद्धे जायते कुले॥८॥

Thereafter, he reaches Indraloka being served by Gandharvas and sages. O Great king, after falling from there, he is reborn in a prosperous family.

अथःशिरास्तु यो धारामूर्ध्वपादः पिबेन्नरः।
सप्तवर्षसहस्राणि स्वर्गलोके महीयते॥९॥

A person who drinks the water at the confluence in śīrṣāsana posture with legs raised upwards and the head downwards, he is adored in the heaven for seven thousand years.

तस्मादभ्रष्टसु राजेन्द्र अग्निहोत्री भवेन्नरः।
भुक्त्वाथ विपुलाभ्योगांस्ततीर्थं भजते पुनः॥१०॥

O Great king, after falling from that place the person becomes Agnihotri. Then he, enjoying various pleasures, achieves the same *tirtha* again.

यः शरीरं विकर्त्तिवा शकुनिभ्यः प्रयच्छति॥११॥
विहंगैरुपभुक्तस्य शृणु तस्यापि यत्फलम्।
शतं वर्षसहस्राणां सोमलोके महीयते॥१२॥

The one who severs his limbs and feeds the birds with his own flesh, you listen to the merit, he achieves for the same. He is adored in the Somaloka for a hundred thousand years.

ततस्तस्मात्परिश्छिष्टो राजा भवति धर्मिकः।
गुणवान्नपसंपत्तो विद्वांसु प्रियवाक्यवान्॥१३॥

After falling from there, he becomes a virtuous, religious-minded, handsome, learned and sweet-tongued king.

भोगान् भुक्त्वाथ दत्त्वा च ततीर्थं भजते पुनः।
उत्तरे यमुनातीरे प्रयागस्य च दक्षिणे॥१४॥
ऋणप्रमोचनं नाम तीर्थन्तु परमं सृतम्।

एकरात्रोषितः स्नात्वा ऋणात्त्र प्रमुच्यते॥१५॥

स्वर्गलोकमवाप्नोति अनृणश्च सदा भवेत्॥१६॥

Thereafter, he, enjoying all the pleasures, giving away charities again resorts to the same *tirtha*. There is a sacred place known as Rñapramocana, lodged to the south of Prayāga and on the northern bank of the Yamunā. By spending a night there and by taking a bath at that place, a person is relieved of all his debts. He achieves the heaven and remains always free from debt.

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमाहात्म्यं नाम
अष्टत्रिंशोऽध्यायः॥३८॥

Chapter-39

The Glory of Prayāga

मार्कण्डेय उवाच

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता।
समागता महाभागा यमुना यत्र निमग्ना॥ १॥
यैनैव मिःसूता गंगा तेनैव यमुना गता।
योजनानां सहस्रेषु कीर्तनात्पापनाशिनी॥ २॥
तत्र स्नात्वा च पीत्वा च यमुना यत्र निमग्ना।
सर्वपापविनिर्मुक्तः पुनात्यासम्म कुलम्॥ ३॥

Mārkanḍeya said, “Yamunā, the daughter of Sūrya, the goddess, which is well known in the world, joins the river Gaṅgā at Prayāga. The route by which the Gaṅgā flows, Yamunā also flows by the same route. The river Yamunā too removes one of all his sins even when he remembers her from a distance of thousands of Yojanas. By taking a bath in the Yamunā, and with drinking of her water, a person is relieved of all his sins, purifying his seven generations.

प्राणांस्त्यजति यस्तत्र स याति परमां गतिम्।
अग्नितीर्थमिति ख्यातं यमुनादक्षिणे तटे॥ ४॥
पश्चिमे धर्मराजस्य तीर्थं त्वनरकं स्मृतम्।
तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः॥ ५॥

He who abandons his life there attains the highest destination. The Agnitīrtha is lodged over the southern bank of the Yamunā. In the western side of the river, there is a holy place of Anaraka (Non-hell) dedicated to Dharmarāja.

By taking a bath there, a person achieves the heaven. A person whose life ends there, he is never reborn.

कृष्णपक्षे चतुर्दश्यां स्नात्वा सन्तर्थं वै शुचिः।
धर्मराजं महापापैर्मुच्यते नात्र संशयः॥६॥

On the fourteenth day of the dark fortnight, when a person getting purified after taking a bath there, offers oblation to Dharmarāja, he is surely relieved of the grave sins. There is no doubt about it.

दशतीर्थसहस्राणि दशकोट्यस्तथापराः।
प्रयागसंस्थितानि स्युरेवमाहुर्पर्नीषिणः॥७॥

Ten thousand *tīrthas*, and other ten crores of sacred spots are lodged at Prayāga. This is what has been stated by the people with wisdom.

तिस्रः कोट्योऽद्व्यकोटिश्च तीर्थानां वायुरब्रवीत्।
दिवि भूम्यन्तरिक्षे च तत्सर्वं जाह्नवीं स्मृता॥८॥
यत्र गंगा महाभागा स देशस्तत्पोवनम्।
सिद्धक्षेत्रं तु तज्ज्येयं गङ्गातीरं समाश्रितम्॥९॥
यत्र देवो महादेवो माधवेन महेश्वरः।
आस्ते देवेश्वरो नित्यं तत्तीर्थं तत्पोवनम्॥१०॥

Vāyu has said that in the heaven, earth and space, three and half crores of *tīrthas* are lodged. Gaṅgā is indeed the best of all. The region through which the highly blessed Gaṅgā flows is itself a penance-grove. The places lodged over the banks of the Gaṅgā, are known as Siddhi-kṣetras. Maheśvara, Mahādeva, the overlord of Devas alongwith Mādhava lives there. They are eternal *tīrthas* and *tapovanas*.

इदं सत्यं द्विजातीनां साधूनामात्मजस्य च।
सुहदांश्च जपेल्कर्णे शिष्यस्यानुगतस्य च॥११॥

This is the truth, which should be communicated repeatedly into the ears of the Brāhmaṇas, the sages sons, friends, disciples and the followers.

इदं धन्यमिदं स्वर्वार्थमिदं मेध्यमिदं शुभम्।
इदं पुण्यमिदं रथ्यं पावनं धर्ममुक्तम्॥१२॥

Graceful is this *tīrtha* which bestows heaven, is auspicious and bestower of welfare, besides being meritorious. This is charming, pure, the best, and is quite a religious one.

महर्षीणामिदं गुह्यं सर्वपापप्रमोचनम्।
अत्राधीत्य द्विजोऽध्यायं निर्मलत्वमवाप्नुयात्॥१३॥

This is the secret of the great Maharṣis, which removes all the sins. A Brāhmaṇa who pursues his self-study of the Vedas here shall attain purity.

यशेदं शृणुयान्नित्यं तीर्थं पुण्यं सदा शुचिः।
जातिस्मरत्वं लभते नाकपृष्ठे च मोदते॥१४॥

Such of the people, who remaining purified, listen abut the glory of the sacred place always, they would regain the memories of the earlier births and shall enjoy all the pleasures in the heaven.

प्राप्यन्ते तानि तीर्थानि सद्दिः शिष्टानुदर्शिभिः।
स्नाहि तीर्थेषु कौरव्य मा च वक्रपतिर्भव॥१५॥

Such of the people who follow the path of the noble people, can achieve all the *tīrthas*. O Son of the Kuru race, you better go and have a bath in the holy place. Don't think otherwise."

एवमुक्त्वा स भगवान्मार्कण्डेयो महामुनिः।
तीर्थानि कथयामास पृथिव्यां यानि कानिचित्॥१६॥

Thus speaking Mārkandeya, the great sage, spoke abut the holy places on earth.

भूसमुद्रादिसंस्थानं ग्रहाणां ज्योतिषां स्थितिम्।
पृष्ठः प्रोवाच सकलमुक्त्वाथ प्रययौ मुनिः॥१७॥

Then at the request of the king, the sage also spoke about the earth, the ocean, the planets and their positions quite exhaustively and then he left the place.

सूत उत्तराच

य इदं कल्यमुख्याय शृणोति पठतेऽथवा।
मुच्यते सर्वपापेस्तु रुद्रलोकं स गच्छति॥१८॥

Sūta said, "A person, who, getting up early in the morning, listens to the glory of the Prayāga *tīrtha*, or recites it, he is relieved of all the sins and proceeds on to Rudraloka.

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमाहात्म्यं नाम
एकोनचत्वारिंशोऽध्यायः॥३९॥

Chapter-40

The dynasties of the kings

मुनय ऊचुः

एवमुक्तास्तु मुनयो नैमिषीया महामुनिम्।
पप्रच्छुरुत्तरं सूतं पृथिव्यादिविनिर्णयम्॥ १॥

The sages said, “After the narration of the glory of Prayāga as stated above, the Ṛṣis dwelling at the Naimiṣāraṇya, questioned the sage Sūta, about the division of the earth and the planets.

ऋषय ऊचुः

कथिते भवता सर्गः मनुः स्वायंभुवः शुभः।
इदानीं श्रोतुमिच्छामन्त्रिलोकस्यास्य मण्डलम्॥ २॥
यावन्तः सागरद्वीपासत्था वर्षणि पर्वताः।
वनानि सरितः सूर्यो ग्रहाणां स्थितिरेव च॥ ३॥
यदाधारमिदं सर्वं येषां पृथ्वी पुरात्मियम्।
नृपाणां तत्सप्तमासेन तत्तद्वृक्षुमिहर्विष्ट॥ ४॥

Ṛṣis said, “You have explained about the auspicious creation of Svāyambhuva Manu. Now we intend to listen about the *Trilokamandala* (the spheres of the three worlds). It behoves you to recount here everything succinctly regarding matters such as how many are the oceans and islands, continents, sub-continents, mountains, forests, rivers as well as the situation of the sun and planets, the details of the earth on which everything depends and about the kings to whom the earth belonged since ancient times.

सूत उवाच

वक्ष्ये देवाधिदेवाय विष्णवे प्रभविष्णवे।
नमस्कृत्याप्रमेयाय यदुक्तं तेन धीमता॥ ५॥

Sūta said, “Offering salutation to lord Viṣṇu, the god of gods, I am going to repeat the same as had been spoken by all competent, and invincible Viṣṇu.

स्वायम्भुवस्यास्य मनोः प्रागुक्तो यः प्रियव्रतः।
पुत्रस्याभवन्युत्राः प्रजापतिसमा दश॥ ६॥
आग्नीष्ठश्चाग्निबाहुश्च वपुष्मान्युतिमांसत्था।
मेधा मेधातिर्थिव्यः सवनः पुत्र एव च॥ ७॥
ज्योतिष्मान्दशमस्तेषां महाबलपराक्रमः।

धार्मिको दाननिरतः सर्वभूतानुकम्पकः॥ ८॥

I have already spoken about Priyavrata, the son of Svāyambhuva Manu. He had ten sons resembling Prajāpati known by the names of Āgnīdhra, Agnibāhu, Vapuṣmān, Dyutimān, Medhā, Medhātithi, Havya, Savana, Putra and Jyotiṣmān, who was the tenth. He was quite valorous, strong, religious-minded one, charitable, and was compassionate on all.

मेधाग्निबाहुपुत्रास्तु त्रयो योगपरायणाः।
जातिस्मरा महाभागा न राज्ये दधिरे मतिम्॥ ९॥

Out of them, three sons viz. Medhā, Agnibāhu and Putra were inclined towards Yoga. They were extremely fortunate and were aware of the happenings of their earlier births. Therefore, they were not interested in the affairs of the kingdom.

प्रियव्रतोऽध्यषिङ्गद्वै सप्तद्वीपेषु सप्त तान्।
जम्बुद्वीपेष्वरं पुत्रामानीष्ठमकरोवृपः॥ १०॥

The king Priyavrata established the other seven sons to rule over the seven continents. Āgnīdhra was declared as the ruler of Jambūdvīpa.

प्लक्षद्वीपेष्वरश्चैव तेन मेधातिथिः कृतः।
शाल्मलीशं वपुष्मनं नरेन्द्रमधिषिक्तवान्॥ ११॥

Medhātithi was declared as the lord of Plakṣadvīpa, while Vapuṣmān was given the island of Śālmalidvīpa, consecrating them as the rulers of these places.

ज्योतिष्मन्तं कुशद्वीपे राजानं कृतावान् प्रभुः।
द्युतिमन्तश्च राजानं क्रौञ्चद्वीपे समादिशत्॥ १२॥

Then Priyavrata declared Jyotiṣmān as the ruler of Kuśadvīpa, while Dyutimān was declared the ruler of Krauñcadvīpa.

शाकद्वीपेष्वरञ्चापि हव्यञ्जके प्रियव्रतः।
पुष्कराधिपतिञ्जके सवनञ्च प्रजापतिः॥ १३॥

Then Prajāpati Priyavrata made Havya, the emperor of Śākadvīpa, and Savana was declared the lord of Puṣkara.

पुष्करेष्वरतश्चापि महावीतसुतोऽभवत्।
धातकिञ्चैव द्वावेतौ पुत्रौ पुत्रवतां वरौ॥ १४॥

The king of Puṣkara had two sons named

Dhātakī and Mahāvīta. Both of them were the best among those who have sons.

महीवीतं स्मृतं वर्षं तस्य स्यात् महात्मनः।
नामा वैधातकेशापि धातकीखण्डमुच्यते॥ १५॥

The sub-continent of that noble soul is known Mahāvītarvarṣa. Dhātakīkhaṇḍa was the sub-continent of Dhātaki.

शाकद्वीपेश्वरस्यापि हृव्यस्याप्यभवन् सुताः।
जलदश्च कुमारश्च सुकुमारो मणीचकः॥ १६॥
कुशोत्तरोऽथ मोदाकिः सप्तमः स्यान्महादुमः।
जलदं जलदस्याथ वर्षं प्रथममुच्यते॥ १७॥
कुमारस्य तु कौमारं तृतीयं सुकुमारकम्।
मणीचकञ्चतुर्थञ्च पञ्चमञ्च कुशोत्तरम्॥ १८॥
मोदाकं षष्ठमित्युक्तं सप्तमन्तु महादुमम्।
क्रौञ्चद्वीपेश्वरस्यापि सुता द्युतिमतोऽभवन्॥ १९॥

Havya, the lord of Śākadvīpa had seven sons, who were known by the names of Jalada, Kumāra, Sukumāra, Maṇicaka, Kuśottara, Modāki and Mahādruma—who was the seventh and the last. The first *varṣa* came to be known after Jalada. Kumāra's region was known as Kumāravarṣa. Similarly, Sukumāra, Maṇicaka, and Kuśottara had the respective *varṣas* after their names. Modāki had the sixth *varṣa* named Modāka, and Mahādruma had the seventh *varṣa* after his name. The seventh *varṣa* came to be known as Mahādruma. Dyutimān, the lord of Krauñcadvīpa, too had seven sons.

कुशलः प्रथमस्तेषां द्वितीयस्तु मनोहरः।
उद्धास्तृतीयः सप्तोत्तरश्चतुर्थः पीवरः स्मृतः॥ २०॥
अन्धकारो मुनिश्वैव दुन्दुभिश्वैव सप्त वै।
तेषां स्वनामभिर्देशाः क्रौञ्चद्वीपाश्रयाः शुभाः॥ २१॥

The first among them was Kuśala, the second was Manohara, the third was Uṣṇa, and the fourth was known as Pīvara. Then there were Andhakāra, Muni and Dundubhi, the seventh one. The different countries named after their respective names, situated in Krauñcadvīpa became quite famous.

ज्योतिष्मतः कुशद्वीपे सप्तैवासन्महौजसः।
उद्देदो वेणुमांश्वैवाश्वरथो लम्बनो धृतिः॥ २२॥
षष्ठः प्रभाकर्षापि सप्तमः कपिलः स्मृतः।

स्वनामचिह्नतश्चात्र तथा वर्षाणि सुव्रताः॥ २३॥

The immensely illustrious Jyotiṣmān, had seven sons in Kuśadvīpa, known by the names of Udbheda, Venumān, Aśvaratha, Lambana, Dhṛti, Prabhākara, and Kapila—the seventh one. O Sages of good vows, they ruled the seven *varṣas*, each one of which was named after their respective names.

ज्ञेयानि च तथान्येषु द्वीपेष्वेवन्नयो मतः।
शालमलिद्वीपानाथस्य सुताश्चासन्वपुष्टतः॥ २४॥
श्वेतश्च हरितश्वैव जीमूतो रोहितसत्था।
वैद्युतो मानसश्वैव सप्तमः सुप्रभोमतः॥ २५॥

Similarly in the other *dvīpas*, the *varṣas* should be known accordingly. Vapuṣmān, the lord of Śālmalidvīpa too had seven sons, known as Śveta, Harita, Jimūta, Rohita, Vaidyuta, Mānasa, and Suprabha—the seventh one.

प्लक्षद्वीपेश्वरस्यापि सप्त मेधातिथेः सुतः।
ज्येष्ठः शान्तमयस्तेषां शिशिरस्तु सुखोदयः॥ २६॥
आनन्दश्च शिवश्वैव क्षेमकश्च ध्रुवतस्था।
प्लक्षद्वीपादिके ज्ञेयाः शाकद्वीपान्तिकेषु च॥ २७॥
वर्णनाञ्च विभागेन स्वधर्मे मुक्तये मतः।
जम्बुद्वीपेश्वरस्यापि पुत्राश्चासन्महाबलाः॥ २८॥

Medhātithi of Plakṣadvīpa too had seven sons. The eldest of them all was Śāntamaya. The others were known as Śisira, Sukhodaya, Ānanda, Śiva, Kṣemaka and Dhruva. In all the *Dvīpas* beginning with Plakṣa and ending with Śāka-dvīpa, the performance of one's own duty in accordance with the division of the castes is considered to be conductive to liberation. Similarly, the king of Jambūdvīpa too had very strong sons.

आग्नीध्रस्य द्विजश्रेष्ठास्तत्रामानि निबोधत।
नाभिः किम्पुरुषश्वैव तथा हरिरिलावृतः॥ २९॥
रम्यो हिरण्यांश्च कुरुर्भद्राश्वः केतुमालकः॥
जम्बुद्वीपेश्वरो राजा स चाग्नीद्वा महापतिः॥ ३०॥

O Best of the Brāhmaṇas, you better know about the sons of Āgnīdhra. They were- Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramya, Hiraṇyān, Kuru, Bhadrāśva, and Ketumāla. Āgnīdhra, the king of Jambūdvīpa was immensely learned.

विभज्य नवधा तेष्यो यथान्यायं ददौ पुनः।
नाभेस्तु दक्षिणं वर्ष हिमाहं प्रददौ पिता॥ ३१॥
हेमकूटं ततो वर्ष ददौ किम्पुरुषाय सः।
तृतीयं नैषधं वर्ष हरये दत्तवान् पिता॥ ३२॥

Dividing the Jambūdvīpa in nine parts, each one of the part was given over to the sons by the king in legally right manner. The father gave away Himavarṣa to Nābhi, located in the south. Thereafter, Kimpuruṣa was given over the region of Hamakūṭa. The region of Naiṣadha was given over by the father to Hari.

इलावृताय प्रददौ मेरुमध्यमिलावृतम्।
नीलाद्रेवाशृतं वर्ष रम्याय प्रददौ पिता॥ ३३॥
शृतं यदुत्तरं वर्ष पित्रा दत्तं हिरण्यवते।
यदुत्तरं शृङ्गवतो वर्ष तत्कुरवे ददौ॥ ३४॥

Hlāvīta was given the region known as Hlāvītavarṣa, which was located in the centre of the Meru mountain. The father gave away the region of Nīlādri to Ramya. Hiraṇvān was given the Śvetavarṣa in the north and Kuru was given the northern Varṣa of Śringavān mountain.

मेरोः पूर्वेण यद्वृष्टं भद्राश्वाय न्यवेदयत्।
गच्छमादनवर्षं तु केतुमालाय दत्तवान्॥ ३५॥
वर्षेष्वेतेषु तामुत्रानभ्यषिञ्चन्राधिषः।
संसारासारतं ज्ञात्वा तपस्तुं बनं गतः॥ ३६॥

The region to the east of Meru, was given over to Bhadrāśva, Gandhamādāna region was given over to Ketumāla. By establishing his sons in these Varṣas, the king thinking the world to be of no consequence, retired to the forests for performing penance.

हिमाह्यं तु यद्वृष्टं नाभेरासीन्प्रात्मनः।
तस्यर्थभोऽवत्युत्रो मेरुदेव्यां महाद्युतिः॥ ३७॥
ऋषभाद्वरतो जज्ञे वीरः पुत्रशताग्रजः।
सोऽभिषिच्यर्थमः पुत्रं भरतं पृथिवीपतिः॥ ३८॥
वानप्रस्थार्थं गत्वा तपस्तेषे यथाविदि।
तपसा कर्षितोऽत्यर्थं कृशोऽयमनिशं ततः॥ ३९॥

In the area known as Hima, the king Nābhi had a highly brilliant son named Rṣabha from Merudevi. Bharata was born of Rṣabha, who was quite valorous and the eldest of all the hundred sons. The king Rṣabha also crowning

his son Bharata as the king, embraced the vānaprastha stage of life and performed the tapas appropriately. With the performing of the penance throughout the day and night, he became absolutely lean and thin.

ज्ञानयोगरतो भूत्वा महापाशुपतोऽभवत्।
सुमतिर्भरतस्यापि पुत्रः परमधार्मिकः॥ ४०॥
सुमतेस्तैजसस्तस्मादिन्द्रद्युम्नो महाद्युतिः।
परमेष्ठी सुतस्तस्मात्प्रतीहारस्तदन्वयः॥ ४१॥

He was continuously engaged in the path of knowledge. Getting relieved of Jñānayoga, he became the follower of Paśupati. Sumati was the extremely religious son of Bharata. Taijasa was born as son to Sumati, while Indradyumna of great brilliance was born as a son to Taijasa. A son named Parameṣṭhin was born to him, and Pratihāra was a scion of his family.

प्रतिहर्तीति विख्यात उत्पन्नस्तस्य चात्मजः।
भवस्तस्मादथोदीयः प्रस्ताविस्तत्पुतोऽभवत्॥ ४२॥

The son of Patihāra was known as Pratihartā. Bhava was the son of Pratihartā, while Udgītha was born to Bhava. Prastāvi was the son of Udgītha.

पृथुस्तात्सतो नक्तो नक्तस्यापि गयः स्मृतः।
नरो गयस्य तनयस्तस्य भूयो विराटभूत्॥ ४३॥
तस्य पुत्रो महावीर्येषीमांस्तस्मादजायत।
धीमतोऽपि तत्श्वाभूदौवणस्तत्पुतोऽभवत्॥ ४४॥
त्वष्टा त्वष्टुश्च विरजो रजस्तस्मादभूत्सुतः।
शतजिद्युषजित्स्य जज्ञे पुत्रशतं द्विजाः॥ ४५॥

From him was born Pṛthu, and Nakta was born as the son to Pṛthu, while Gaya was the son of Nakta. Nara was the son of Gaya, while Virāj was the son of Nara. Virāj had a son named Mahāvīrya, who had a son named Dhīmān who had a son named Rauvaṇa, Tvaṣṭṛ was the son of Rauvaṇa. Tvaṣṭṛ had a son named Viraja. Rāja was the son of Viraja, Śatajit was the son of Rāja. He had a son named Rathajit, who had a hundred sons.

तेषां प्रधानो बलवान्विश्वज्योतिरिति स्मृतः।
आराध्य देवं ब्रह्माणं क्षेमकं नाम पार्थिवम्॥ ४६॥
असूत पुत्रं धर्मजं महाबाहुमरिन्दमम्।

एते पुरस्ताद्राजानो महासत्त्वा महौजसः॥४७॥

एषां वंशप्रसूतैस्तु भुक्तेयं पृथिवी पुरा॥४८॥

The eldest and important of those hundred sons was known as valorous Viśvajyoti. He meditated upon Brahmā and produced a son named Kṣemaka who became the king. He was quite a religious one besides being, long-armed and destroyer of the enemies. All of them in the earlier times were quite strong and illustrious kings. In earlier times the kings of these races ruled the earth.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनविन्यासे
चत्वारिंशोऽध्यायः॥४०॥

Chapter-41

Distribution of Globe

सूत उवाच

अतः परं प्रवक्ष्यामि संक्षेपेण द्विजोत्तमाः।
त्रैलोक्यस्यास्य मानं वो न शक्यं विस्तरेण तु॥ १॥

Sūta said, “O Best of Brāhmaṇas, hereafter, I shall speak to you in brief, the scale of the three worlds, because it would not be possible to explain it exhaustively.

भूर्लोकोऽथभुवर्लोकः स्वलोकोऽथ महस्तथा।
जनस्तपश्च सत्यश्च लोकास्त्वप्णोद्भवास्तथा॥ २॥

From the Cosmic egg, emerged, Bhūrloka, Bhūvarloka, Svarloka, Maharloka, Janaloka, Tapaloka besides the Satyaloka.

सूर्याचन्नमसौ यावत्किरणैरेव भासतः।
तावद्भूर्लोकं आख्यातः पुराणे द्विजपुंगवाः॥ ३॥
यावत्त्रमाणो भूर्लोको विस्तरात्परिमण्डलात्।
भुवर्लोकोऽपि तावत्स्याम्णडलाद्भास्करस्य तु॥ ४॥

O Best of the Brāhmaṇas, with the rays of the sun and the moon, the area which is illuminated is called Bhūrloka in the *Purāṇas*. Bhūvarloka is of the same extent in area and circumference as the Bhūrloka and is above it upto the sphere of the sun.

ऊदूर्ध्वं यम्णडलं व्योमि धूवो यावदव्यवस्थितः।
स्वर्गलोकः समाख्यातस्तत्र वायोस्तु नेमयः॥ ५॥
आवहः प्रवहश्चैव तत्रैवानुवहः पुनः।

संवहो विवहश्चैव तदूदूर्ध्वं स्यात्परावहः॥ ६॥
तथा परिवहश्चैव वायोर्वै सप्त नेमयः॥
भूमेयोर्जनलक्षे तु भानोर्वै मण्डलं स्थितम्॥ ७॥
लक्षे दिवाकरस्यापि मण्डलं शशिनः स्मृतम्।
नक्षत्रमण्डलं कृत्स्नं तल्लक्षणं प्रकाशते॥ ८॥

In the upper regions of the sky, extending up from the sun's orb upto Dhruva (the Polar star), the area is called as the Svargaloka (heaven) where are the circumferential fellies of Vāyu. There are the seven wheels of the air, known as Āvaha, Pravaha, Anuvaha, Saṁvaha, Vivaha, Parāvaha and Parivaha. At the height of a hundred thousand of Yojanas (one Yojana = 12 km) from the earth, the sphere of the sun is stationed. The lunar region is at a further distance of a hundred thousand of Yojanas from the sphere of the sun. Still at a further distance of a lakh of Yojanas above the moon, the entire stellar sphere illuminates.

द्विलक्षे हन्तरे विप्रा बुधो नक्षत्रमण्डलात्।
तावत्प्रमाणभागे तु बुधस्यायुशनाः स्थितः॥ ९॥
अंगारकोऽपि शुक्रस्य तत्रमाणे व्यवस्थितः।
लक्षद्वयेन भौमस्य स्थितो देवपुरोहितः॥ १०॥

O Brāhmaṇas, at a distance of two hundred thousand Yojanas from the region of the stellar sphere, Budha (Mercury) is lodged, Uśanas (Venus) is lodged from Mercury at a similar distance. From the region of Venus, at the same distance, Aṅgāraka (Mars) is lodged. Bṛhaspati, the preceptor of the gods, is lodged at a distance of two lakh of Yojanas from Bhauma (Mars).

सौरिर्द्विलक्षणं गुरोर्प्रहाणामथ मण्डलात्।
सप्तर्षिमण्डलं तस्माल्लक्षमात्रे प्रकाशते॥ ११॥

Sauri (Saturn) is stationed at a distance of two lakhs of Yojanas from Bṛhaspati. The region of Saptarśis (i.e., the Great Bear) is located at a distance of a hundred thousand of Yojanas from the sphere of the planets.

ऋषीणां मण्डलादूर्ध्वं लक्षमात्रे स्थितो ध्ववः।
तत्र धर्मः स भगवाचिष्णुर्नारायणः स्थितः॥ १२॥
नवयोजनसाहस्रो विष्कम्भः सवितुः स्मृतः।
त्रिगुणस्तस्य विस्तारो मण्डलस्य प्रमाणतः॥ १३॥

द्विगुणः सूर्यविस्ताराद्विस्तारः शशिनः स्मृतः।
तुल्यस्तयोस्तु स्वर्पानर्भूत्वा तानुपसर्पति॥ १४॥

Dhruva (the Pole-star) is located at distance of a lakh of Yojanas from the region of Saptarśis. Dhruva is verily the pivot or the axis of the stellar system. Nārāyaṇa, in the form of *dharma* is lodged there. The diameter of the sun's sphere is taken to be as nine thousand Yojanas. The circumference is three times that. The size of the expansion of the moon is equivalent to the double the extent of the sun. Parallel to both of them, there moves the planet Svarbhānu (the evil planet Rāhu).

उद्धृत्य पृथिवीच्छायां निर्मितो मण्डलाकृतिः।
स्वर्पानोस्तु बृहस्थानं तृतीयं यत्तमोमयम्॥ १५॥

Taking into account the shadow of the earth, the spherical Rāhu, is created. The extensive third abode of Rāhu is filled with darkness.

चन्द्रस्य घोडशो भागो भार्गवस्य विद्यीयते।
भार्गवात्यादहीनस्तु विज्ञेयो वै बृहस्पतिः॥ १६॥

Śukra, the Venus, is one-sixteenth part of the moon. The expansion of Br̥haspati should be treated as equivalent to one-fourth of Venus.

बृहस्पतेः पादहीनौ भौमसौरावुभौ स्मृतौ।
विस्तारामण्डलाच्चैव पादहीनस्तयोर्बुधः॥ १७॥
तारानक्षत्रस्तपाणिं वपुष्मनीह यानि वै।
बुधेन तानि तुल्यानि विस्तारान्मण्डलात्तथा॥ १८॥

The area of expansion of Mars and the Saturn should be treated as one-fourth of Br̥haspati. In extent and circumference, Budha (Mercury) is one-fourth less than the above two. The stars and the constellations having the forms, are equal in circumference and area to that of Budha (Mercury).

तारानक्षत्रस्तपाणिं हीनानि तु परस्परम्।
शतानि पञ्चचत्वारि त्रीणि द्वे चैव योजने॥ १९॥
पूर्वापरानुकृष्टानि तारकामण्डलानि तु।
योजनाद्यद्वामात्राणि तेष्यो हस्त्वं न विद्यते॥ २०॥

The stars and the constellations are smaller or larger in mutual comparison by five hundred, four hundred, three hundred and two hundred Yojanas (in extent). The stellar spheres are

lesser in extent. Their dimensions are only half a Yojana. No heavenly body is smaller than they.

उपरिष्ठालयस्तेषां ग्रहा वै दूरसर्पिणः।
सौरोऽङ्गिराश्च वक्षु ज्ञेयो मन्दविचारणः॥ २ १॥
तेष्योऽधस्ताश्च चत्वारः पुनरन्ये महाग्रहाः।
सूर्यः सोमो बुधश्चैव भार्गवश्चैव शीघ्रगाः॥ २ २॥

Saturn, Mars and Jupiter are the three planets, which travel the greatest distance above them. They move with slow speed. The four great planets, i.e., the Sun, Moon, Mercury and the Venus, are beneath them which move with greater speeds.

दक्षिणायनमार्गस्थो यदा चरति रश्मिमान्।
तदा पूर्वग्रहाणां वै सूर्योऽधस्तात्प्रसर्पति॥ २ ३॥
विस्तीर्णं मण्डलं कृत्वा तस्योदर्थं चरते शशी।
नक्षत्रमण्डलं कृत्स्नं सोमादूर्धर्वं प्रसर्पति॥ २ ४॥

When the sun moves in Dakṣiṇāyana (southern transit), it moves far below the earlier planets. Above them all, moves the moon, enlarging its sphere. The entire stellar sphere moves above the moon.

नक्षत्रेष्यो बुधश्चोदर्थं बुधादूर्धर्वं तु भार्गवः।
वक्षस्तु भार्गवादूर्धर्वं वक्रादूर्धर्वं बृहस्पतिः॥ २ ५॥
तस्माच्छेष्टरोऽप्यूर्धर्वं तस्मात्समर्षिमण्डलम्।
ऋषीणांच्चैव सप्तानां द्वृक्षेष्टर्धर्वं व्यवस्थितः॥ २ ६॥

Mercury is lodged above the star, while Venus moves above Buddha (Mercury). Vakra (Mars) moves above Venus, and Jupier moves above Mars. The Saturn is above the Jupiter (Br̥haspati), while the sphere of the Saptarśis moves above all the planets. Dhruva is lodged above all.

योजनानां सहस्राणि भास्करस्य स्थो नव।
ईषादण्डस्तथा तस्य द्विगुणो द्विजसत्तमाः॥ २ ७॥
सार्द्धकोटिस्तथासप्त नियुतान्यधिकानि तु।
योजनानान्तु तस्याक्षसत्रं चक्रं प्रतिष्ठितम्॥ २ ८॥

O Best of Brāhmaṇas, the chariot of the sun is spread over an area of nine thousand Yojanas. The length of the shafts is twice that. Its axle is of the length of one and half crores and seven lakhs Yojanas, and the wheel is fixed there.

व्रिनाभिसे पञ्चारे षण्णेमिन्यक्षयात्मके।
संवत्सरमयं कृत्स्नं कालचक्रं प्रतिष्ठितम्॥ २९॥
चत्वारिंशत्सहस्राणि द्वितीयाक्षो व्यवस्थितः।
पञ्चाशयानि सार्वदानि योजनानि द्विजोत्तमा:॥ ३०॥

The wheel is in the form of the year having three times, seven naives, five spokes and the six rims. In the said wheel, the entire *Samvatsara* (year) besides the *kālacakra* is established. O Best of the Brāhmaṇas, the other axle of the sun's chariot, has the length of forty five thousand and five hundred Yojanas.

अक्षप्रमाणमुभयोः प्रमाणं तद्युगार्द्धयोः।
हस्तोक्षस्तद्युगार्द्धेन धूवाद्यारो रथस्य तु॥ ३१॥
द्वितीयेऽक्षे तु तद्यक्रं संस्थितं मानसाचले।
हयाश्च सप्त छन्दांसि तत्त्वामानि निबोधतः॥ ३२॥

The length of both the axles is half that of both the yokes. The short axle with the short pole of the chariot has the Polar star as its support. The second axle to which the wheel of the chariot is fixed is lodged on the Mānasa mountain. There are seven horses of the chariot representing seven metres. You better listen to their names.

गायत्री च बृहत्युष्णिक् जगती पंक्तिरेव च।
अनुष्टुप् त्रिष्टुप्युक्ता छन्दांसि हरयो हरेः॥ ३३॥
मानसोपरि माहेत्री प्राच्यां दिशं महापुरी।
दक्षिणायां यमस्याय वरुणस्य तु पश्चिमे॥ ३४॥

They are known by the names of Gāyatrī (having six syllables in a quarter), Br̥hatī (having nine syllables in a quarter or foot), Uṣṇik (having seven syllables in a foot), Jagatī (having twelve syllables in a foot), Pañkti (having ten syllables in a foot), Anuṣṭup ((having eight syllables in a foot) and Triṣṭup (having eleven syllables in a foot). These are the seven *mātrās* of Sūrya, which are also conceived as the seven horses of the sun, over the Mānasa mountain. Towards the east, there is the great city of Mahendra. The abode of Yama is lodged to the south, while Varuṇa dwells in the west.

उत्तरेषु च सोमस्य तत्त्वामानि निबोधतः।
अमरावती संयमनी सुखा चैव विभावरी॥ ३५॥

काष्ठागतो दक्षिणतः क्षिसेषुरिव सर्पति।
ज्योतिषां चक्रमादाय देवदेवः पितामहः॥ ३६॥

The place of dwelling of the Soma is lodged to the north and you should know about their names which are Amarāvatī, Saṁyamāni, Sukhā and Vibhāvarī. Towards the south, like a discharged shaft, there is the *Jyotiṣcakra* of Brahmā, the Grandsire, who moves with the same.

दिवसस्य रविर्घ्ये सर्वकालं व्यवस्थितः।
सप्तद्वीपेषु विप्रेन्द्रा निशार्द्धस्य च सम्मुखः॥ ३७॥
उदयास्तमने चैव सर्वकालं तु संमुखे।
दिशास्त्वशेषासु तथा विप्रेन्द्रा विदिशासु च॥ ३८॥
कुलालचक्रपर्यन्तं भ्रमत्येष यथेश्वरः।
करोत्येष यथा रात्रिं विमुञ्जमेदिनौ द्विजाः॥ ३९॥

O Best among the Brāhmaṇas, in these seven continents, the sun at mid-day and at middle of the night always stands face to face. The rising and the setting of the sun are always opposed to each other comparatively in different directions as well as in the intermediate quarters. O Best of Brāhmaṇas, like the rim of the potter's wheel, the Sun moves in all the directions for setting as well as rising. Lord Sun as Īśvara while so moving round the whole world creates the days and the nights.

दिवाकरकरैतत्पूरितं भुवनत्रयम्।
त्रैलोक्यं कथितं सद्विलोकानां मुनिपुंगवाः॥ ४०॥

In this way, all the three worlds are illuminated with the sun rays. O Best of the sages, the learned people have thus described the three worlds for the people.

आदित्यमूलमखिलं त्रैलोक्यं नात्र संशयः।
भवत्यस्माज्जगत्सर्वं सदेवासुरमानुषम्॥ ४१॥
सदेन्द्रोपेन्द्रचन्द्राणां विप्रेन्द्राणां द्विवौकसाम्।
द्युतिमान्युतिमत्कृत्स्नमजयत्सार्वलौकिकम्॥ ४२॥

The sun is the basis of all the three worlds. There is no doubt about it. The entire universe comprising of the Gods, Daityas and the humans emerge from the same. The Sun comprises of the lustre of Rudra, Indra, Upendra, Candra (the moon), the best of

Brâhmaṇas, as well as the glory of the gods, and he conquered the entire world.

सर्वात्मा सर्वलोकेशो महादेवः प्रजापतिः।
सूर्य एष तु लोकस्य मूलं परमदैवतम्॥४३॥
द्वादशान्ये तथादित्या देवास्ते येऽधिकारिणः।
निर्वहन्ति वदन्त्यस्य तदंशा विष्णुमूर्तयः॥४४॥

Therefore, the sun happens to be the soul of all. He is lord of all the *lokas*, besides being Prajâpati, the great god, basis of the *lokas*, besides being the supreme god. Practically speaking, there are other twelve Ādityas (sons of Aditi), who are the *amîśas* of the same Sun, besides being the form of Viṣṇu. All of them establish his task.

सर्वे नमस्यन्ति सहस्रबाहुं गन्धर्वयक्षोरगकिन्नराद्याः।
यजन्ति यज्ञैर्विविधैर्मुनीन्द्राश्छन्दोमयं ब्रह्ममयं पुराणम्॥४५॥

Because of this, all the Gandharvas, Yakṣas, Nâgas, Kinnaras and others offer their salutation to the thousand-armed deity Sun. The leading sages worship the ancient deity for the embodiment of the *Chandas* (vedic metre) and the eternal Brahman, by means of different *Yajñas*.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशविन्यास नाम
एकचत्वारिंशोऽध्यायः॥४१॥

Tvaṣṭṛ, and Viṣṇu. These are developed in the seasons like spring etc. by the Sun in due order.

पुलस्त्यः पुलहश्चात्रिवर्सिष्ठश्चाङ्गिरा भृगुः।
भरद्वाजो गौतमश्च कश्यपः क्रतुरेव च॥४॥
जमदग्निः कौशिंकश्च मुनयो ब्रह्मवादिनः।
सुवत्ति देवं विविधैश्छन्दोभिस्तु यथाक्रमम्॥५॥

The Sun god is adored by sages Pulastya, Pulaha, Atri, Vasiṣṭha, Āṅgiras, Bhṛgu, Bharadvāja, Gautama, Kaśyapa, Kratu, Jamadagni and Kauśika, with the reciting of the various *stutis*, or the auspicious *mantras*.

रथकृच्च रथौजाश्च रथचित्रः सुबाहुकः।
रथस्वनोऽथ वरुणः सुषेणः सेनजित्तथा॥६॥
तार्थ्यश्चारिष्टनेमिश्च कृतजित् सत्यजित्तथा।
ग्रामण्यो देवदेवस्य कुर्वते भीषुसंग्रहम्॥७॥

The rays of the Sun are collected by the twelve Yakṣas, known as Rathakṛt, Rathaujas, Rathacitra, Subāhu, Rathasvana, Varuṇa, Suṣena, Senajit, Tārkṣya, Ariṣṭanemi, Kṛtajit, and Satyajit.

अथ हेतिः प्रहेतिश्च पौरुषेयो वधस्तथा।
सर्पे व्याघ्रस्तथापश्च वातो विद्युत्विवाकरः॥८॥
ब्रह्मोपेतश्च विप्रेन्द्रा यज्ञोपेतस्तथैव च।
राक्षसप्रवरा होते प्रथान्ति पुरतः क्रमात्॥९॥

O Sages, the best of the twelve Rākṣasas, known as Heti, Praheti, Pauruṣeya, Vadha, Sarpa, Vyāghra, Āpa, Vāta Vidyut, Divākara, Brahmopeta, and Yajñopeta move ahead of the sun.

वासुकिः कङ्कनीलश्च तक्षकः सर्पपुङ्गवः।
एलापत्रः शङ्खपालस्तथैरावतसञ्जितः॥१०॥
धनञ्जयो महापद्मस्तथा कर्कोटको द्विजाः।
कम्बलोश्वरतश्चैव वहन्येन यथाक्रमम्॥११॥

O Brāhmaṇas, the twelve serpents known as Vāsuki,¹ Kaṅkanīla, Takṣaka, Sarpa-puṅgava, Elāpatra, Śaṅkhapāla, Airāvata, Dhanañjaya, Mahāpadma, Karkoṭaka, Kambala, and Aśvatara serve as conveyance to Sūrya.

Chapter-42 Distribution of Lokas

सूत उवाच

स रथोऽष्टितो देवैरादित्यैर्मुनिभिस्तथा।
गच्छर्वैरप्सरोभिश्च ग्रामणीसर्पराक्षसैः॥ १॥

Sūta said, “The famous chariot of the Sun, is established by the gods, Ādityas, the sages, Gandharvas, Apsaras, the excellent serpents, besides the Rākṣasas.

धातार्यमा च मित्रश्च वरुणः शक्र एव च।
विवस्वानथ पूषा च पर्जन्यश्चांशुरेव च॥ २॥
भगस्त्वष्टा च विष्णुश्च द्वादशैते दिवामरा।
आप्याययति वै भानुर्वसन्तादिषु वै क्रमात्॥ ३॥

The names of the twelve Ādityas are Dhāṭṛ, Aryaman, Mitra, Varuṇa, Indra, Śakra, Vivasvān, Pūṣan, Parjanya, Āṁśu, Bhaga,

1. In Mahābhārata, Vāsuki is the king of a clan of barbarians called Nāgas.

तुम्बुर्नारदो हाहाहूर्विश्वावसुस्तथा।
उग्रसेनोऽथ सुरुचिरर्वावसुस्तथापरः॥ १२॥
चित्रसेनस्तथोण्ठयुर्धृतराष्ट्रे द्विजोत्तमाः।
सूर्यवर्चा द्वादशैते गन्धर्वा गायनावाराः॥ १३॥
गायन्ति गानीर्विविधभासु षडजादिभिः क्रमात्।

O Best of the sages, there are the twelve Gandharvas, well known for singing and their names are Tumburu, Nārada, Hāhā, Hūhū, Viśvāvasu, Ugrasena, Suruci, Arvāvasu, Citrasena, Urñāya, Dhṛtarāṣṭra, and Sūryavarcas. They using *Sadja* (Rṣabha) and other tones sing the glory of the sun in his company.

ऋतुस्थलाप्सरोवर्या तथान्या पुञ्जिकस्थला॥ १४॥
मेनका सहजन्या च प्रम्लोचा च द्विजोत्तमाः।
अनुम्लोचा च विश्वाची धृताची चोर्वेशी तथा॥ १५॥
अन्य च पूर्वचित्तिः स्वाद्रम्भा चैव तिलोत्तमा।
ताण्डवैर्विविधैरेनं वसन्तादिषु वै क्रमात्॥ १६॥
तोषयन्ति महादेवं भानुमात्मानमव्ययम्।

O Best of the Brāhmaṇas, the twelve best among the heavenly damsels known by the names of R̥tusthalā, Puñjikasthalā, Menakā, Sahajanyā, Pramlocā, Anumlocā, Ghṛtacī, Viśvacī, Urvaśī, Purvacitti, Rambhā and Tilottamā, during the spring and the other seasons, performing *Tāṇḍava* and other dances, please the Sun-god, the eternal immutable Ātman.

एवं देवा वसन्तर्के द्वौ द्वौ मासौ क्रमेण तु॥ १७॥
सूर्यमाप्याययन्येते तेजसा तेजसां निधिम्।
ग्रथितैस्तैर्वर्चोभिस्तु सुवन्ति मुनयो रविम्॥ १८॥
गन्धर्वाप्सरस्तैर्नृत्यगैरुपासते।
ग्रामणीयक्षभूतानि कुर्वतेऽभीषुसंग्रहम्॥ १९॥

Thus, all the gods remain established with the Sun, for a period of two months at a time and contribute their lustre to the Sun who himself is the ocean of lustre. The sages mounted in the chariot, adore the sun god with the *stutis* composed by them, while the *Apsarās* and the Gandharvas, dance and sing, in adoration of the Sun. The Grāmaṇīs (presiding deities of villages), the Yakṣas and the Bhūtas hold the reins.

सर्पा वहन्ति देवेशं यातुधानाः प्रयान्ति च।
वालखिल्या नयन्त्यस्तं परिवार्येद्याद्रविम्॥ २०॥
एते तपन्ति वर्षन्ति भान्ति वान्ति सृजन्ति तु।
भूतानामशुभं कर्म व्यपोहन्तीति कीर्तिताः॥ २१॥

The serpents serve as a conveyance to the sun, while the Rākṣasas become the leading force. The Vālakhilyas—the thumb-sized sages, surround the rising sun, and go along with him till sunset. The aforesaid twelve Ādityas, create heat, rainwater, shed light, and are engaged in creation. They remove the evil sins or deeds of the living beings. This has been ordained.

एते सहैव सूर्येण भ्रमन्ति दिवि भानुगाः।
विमाने च स्थिता नित्यं कामगे वातरंहसि॥ २२॥
वर्षन्तश्च तपन्तश्च हादयन्तश्च वै क्रमात्।
गोपायन्तीह भूतानि सर्वाणीह युगक्रमात्॥ २३॥

They move in the sky with the sun. They are always mounted over the aerial chariot that has the velocity like the wind and that can go wherever it wishes to go. They drop rains, heat, delight the people and protect all the people till the time of dissolution.

एतेषामेव देवानां यथावीर्यं यथातपः।
यथायोगं यथासत्त्वं स एष तपति प्रभुः॥ २४॥

The sun god provides heat to everyone, in accordance with the virility, penance, yogic power and the inherent vigour of Devas.

अहोरात्रव्यवस्थानकारणं स प्रजापतिः।
पितृदेवमनुष्यादीन्स सदाप्यायथद्रविः॥ २६॥
तत्र देवो महादेवो भास्वान्साक्षान्महेश्वरः।
भासते वेदविदुषां नीलग्रीवः सनातनः॥ २७॥
स एष देवो भगवान्परमेष्ठी प्रजापतिः।
स्थानं तद्विदुरादित्ये वेदज्ञा वेदविग्रहाः॥ २८॥

Because of the arrangement for the day and the night, Prajāpati Sūrya, pleases all the *Pitrs*, the gods, as well as the humans, always. Infact, lord Mahādeva, knowing all the Vedas, the eternal one, besides being Nilakaṇṭha, himself appears in the form of the sun. He happens to be Parameṣṭhin and lord Prajāpati. The abode of Siva in Sun-god is well known to the learned people, well-versed in the Vedas.

इति श्रीकूर्मपुराणे पूर्वभागे द्वाचत्वारिंशोऽध्यायः॥ ४२॥

Chapter-43

Movement of the Planets

सूत उवाच

एवमेष महादेवो देवदेवः पितामहः।
करोति नियं कालं कालात्मा हैश्वरीं तनुः॥ १॥

Sūta said, "In this way, Mahādeva, the god of all the gods, the sun god, being the Grandsire of all, taking to the form of Kāla, himself controls time.

तस्य ये रश्मयो विप्राः सर्वलोकप्रदीपकाः।
तेषां श्रेष्ठाः पुनः सप्तरश्मयो गृहमेधिनः॥ २॥

O Brāhmaṇas, his rays illumine all the regions of the world. Out of those sun-rays, taking into account the productivity of the planets, seven are the best.

सुषुम्लो हरिकेशश्च विश्वकर्मा तथैव च।
विश्वश्रवाः पुनश्चान्यः संयद्वसुरतः परः॥ ३॥
अर्वावसुरिति ख्यातः स्वरकः सप्त कीर्तिः।।
सुषुम्भः सूर्यरश्मस्तु पुष्णाति शिशरद्युतिम्॥ ४॥

They are known as Suṣumla, Harikeśa, Viśvakarman, Viśvaśravas, Saṃyadvasu, Arvāvasu and Svaraka. These are known as the glorified seven rays. Suṣumla—the ray of the sun, supports the lustre of the moon.

तिर्यगूर्ध्वप्रचारोऽसौ सुषुम्भः परिपठ्यते।
हरिकेशस्तु यः प्रोक्तो रश्मरक्षत्रपोषकः॥ ५॥
विश्वकर्मा तथा रश्मर्बुद्धं पुष्णाति सर्वदा।।
विश्वश्रवास्तु यो रश्मिः शुक्रं पुष्णाति नित्यदा॥ ६॥

This Suṣumla ray is said to be moving upwards in a slanting manner. The ray known by the name of Harikeśa is the nourisher of the lustre of the stars. The ray known as Viśvakarman always feeds the planet Budha (Mercury) and the ray known as Viśvaśravas, nourishes the planet Venus.

संयद्वसुरिति ख्यातो यः पुष्णाति स लोहितम्।।
वृहस्पतिं सुपुष्णाति रश्मरव्वावसुः प्रभुः॥ ७॥

Saṃyadvasu ray, feeds the planet Mars. The influential ray known as Arvāvasu nourishes the planet Jupiter very well.

शनैश्चरं प्रपुष्णाति सप्तमस्तु स्वरस्तथा।
एवं सूर्यप्रभावेण सर्वा नक्षत्रतारकाः॥ ८॥
वर्द्धन्ते वर्द्धिता नित्यं नित्यमायाययन्ति च।।
दिव्यानां पर्थिवानाङ्ग नैशानाञ्जैव नित्यशः॥ ९॥
आदानान्त्रित्यमादित्यस्तेजसां तमसामपि।।

The seventh ray known by the name of Svaraka, feeds the planet Saturn. In this way, all the constellations and planets are being nourished by the sun-god, besides the stars and they keep on increasing. In view of its taking up (*Ādāna*) of the splendour from the heavenly and the earthly objects and the nocturnal darkness, it is called Āditya.

आदत्ते स तु नाडीनां सहस्रेण सप्तन्ततः॥ १०॥
नादेयं चैव सामुद्रं कौयं चैव सहस्रदृक्।।
स्थावरं जङ्घमञ्चैव यद्य कुल्यादिकं पयः॥ ११॥
तस्य रश्मिसहस्रन्तु शीतवर्षोषणनिस्त्रवम्।।
तासाञ्ज्ञतुःशता नाड्यो वर्षन्ते चित्रमूर्तयः॥ १२॥

The Sun with the use of the thousands of his rays, extracts water from the rivers, oceans, wells, mobiles and immobiles, besides canals and other sources. Thousands of his rays, make the cold, heat the rains etc. Out of them four hundred rays of variegated forms shower rains.

चन्द्रगाञ्जैव गाहाश्च काञ्जनाः शातनास्तथा।।
अमृता नामतः सर्वा रश्मयो वृष्टिसर्जनाः॥ १३॥
हिमोद्धताश्च ता नाड्यो रश्मयो निःसृताः पुनः।।
रेष्यो मेष्यश्च वास्यश्च हादिन्यः सर्जनास्तथा॥ १४॥

The nectar like rays, known by the names of Candragās, Gāhās, Kāñcanās and Sātanās, create the showers. Again the excessively cold Nāḍīs are the rays emanated from the sun and are known by the names of Reṣyā, Meṣyā, Vāsyā, Hrādinī and Sarjanā.

चन्द्रास्ता नामतः सर्वा पीतास्ताः स्वर्गभस्तथः।।
शुक्लाश्च कुंकुमाञ्जैव गावो विश्वभृतस्तथा॥ १५॥
शुक्लास्ता नामतः सर्वान्त्रिविद्या धर्मसर्जनाः।।
समं बिभर्ति तमिः स मनुष्यपितृदेवताः॥ १६॥

These rays are of the yellow colour and are known by the name of Candrās. The rays known by the names of Śukla, Kuṇkuma, Go and Viśvabhr̥t are of white colour and they create

three types of heat. Through them, the sun-god equally feeds the humans, *Pitṛs*, and the gods.

मनुष्यानौषधेनेह स्वधया च पितृनपि।
अमृतेन सुरान्सर्वास्त्रीस्त्रिभिर्भिस्तर्पयत्यसौ॥ १७॥

The sun-god feeds the humans with medicinal herbs, *Pitṛs* with *Svadhā*, and the Devas with Nectar. Thus, he feeds all the three of them with the three articles.

वसन्ते ग्रीष्मके चैव षडिभः स तपति प्रभुः।
शरद्यपि च वर्षास्तु चतुर्भिः संप्रवर्षति॥ १८॥
हेमन्ते शिंशिरे चैव हिममुत्सुजति त्रिभिः।
वरुणो माघमासे तु सूर्यः पूषा तु फलगुने॥ १९॥

The sun god throws heat on earth during the summer, through the six rays. During the rainy season and the autumn season, he drops rain through four rays. During the winter and cold season, three rays make the snow to fall. The sun-god is called *Varuṇa* in the month of *Māgha* and *Pūṣan* in the month of *Phālguna*.

चैत्रे मासे स देवेशो धाता वैशाखतापनः।
ज्येष्ठे मासे भवेदिन्द्रः आषाढे तपते रविः॥ २०॥
विवस्वान् श्रावणे मासि प्रौष्टपद्यां भगः स्मृतः।
पर्जन्यश्चास्थिने मासि कर्तिके मासि भास्करः॥ २१॥
मार्गशीर्षे भवेन्मित्रः पौषे विष्णुः सनातनः।

During the month of *Caitra*, he is known as *Devaśā*, *Tapana* in the month of *Vaiśākha*, *Indra* during the month of *Jyeṣṭha*, *Ravi* in the month of *Āṣāḍha*, showering heat on earth. He is known as *Vivasvān* in the month of *Śrāvana*, and *Bhaga* in the month of *Bhādrapada*. During the *Āśvina* month, he is known as *Prajanya*, *Bhāskara* during the month of *Kārttika*, *Mitra* during the month of *Mārgaśīrṣa*, and the eternal *Viṣṇu* during the month of *Pauṣa*.

पञ्चरश्मिसहस्राणि वरुणस्यार्ककर्मणि॥ २२॥
षष्ठिभः सहस्रैः पूषा तु देवेशः सप्तभिस्तथा।
धाताष्ट्रभिः सहस्रैस्तु नवभिश्च शतक्रतुः॥ २३॥
विवस्वान्दशभिः पाति पात्येकादशभिर्भर्गः।

For the establishment of the task of the sun-god, *Varuṇa*, contributes with five thousand rays, *Pūṣan* with six thousand rays, *Deveśa* with seven thousand rays. *Dhāṭṛ* with eight thousand

rays, *Śatakratu* (*Indra*) with nine thousand rays, *Vivasvān* with ten thousand rays, and *Bhaga* with eleven thousand rays.

सप्तभिस्तपते मित्रस्त्वष्टा चैवाष्टभिस्तपेत्॥ २४॥

अर्यमा दशभिः पाति पर्जन्यो नवभिस्तथा।

षष्ठभी रश्मिसहस्रैस्तु विष्णुस्तपति विश्वधृक्॥ २५॥

The sun in the form of *Mitra* heats up with seven thousand rays, while *Tvaṣṭṛ* produces heat with eight thousand rays. *Aryaman* does so with ten thousand rays and *Parjanya* contributes with nine thousand rays. *Viṣṇu*, the preserver of the universe, heats up with six thousand rays.

वसन्ते कपिलः सूर्यो ग्रीष्मे काञ्छनसप्रभः।

श्वेतो वर्षासु विज्ञेयः पाण्डुरः शारदि प्रभुः॥ २६॥

The sun-god has the tawny colour during the spring season. During the summer, he has the complexion of gold, white during the rainy season, and whitish yellow during the autumn season.

हेमन्ते तप्रबर्णः स्याच्छिशिरे लोहितो रविः।

ओषधीषु कलां धत्ते स्वधामपि पितृष्वथ॥ २७॥

सूर्योऽमरेष्वमृतं तु त्रयं त्रिषु नियच्छति।

During the *Hemanta* (early winter) season, he has the complexion of copper, and red during the *Śiśira* (late winter) season. The sun deposits *Kalā* (digit?) (v.l. power and energy) in the medicinal herbs and *Svadhā* in *Pitṛs*.

अन्ये चाष्टौ ग्रहा ज्ञेयाः सूर्येणाधिष्ठिता द्विजाः॥ २८॥

चन्द्रमाः सोमपुत्रश्च शुक्रश्चैव बृहस्पतिः।

भौमो मन्दस्तथा राहुः केतुमानपि चाष्टमः॥ २९॥

The sun deposits *Amṛta* (nectar) in the immortal beings. Thus in the three beings he deposits the three articles. O Brāhmaṇas, the other eight planets are dependant over the sun-god. They are the Moon, *Budha* (Mercury), *Venus*, *Jupiter*, *Mars*, *Saturn*, *Rāhu* and *Ketu*.

सर्वे ध्रुवे निबद्धा वै ग्रहास्ते वातरश्मिभिः।

भ्राष्ट्यमाणा यथायोगं भ्रमन्त्यनु दिवाकरम्॥ ३०॥

The planets are fixed to the Pole star (*Dhruva*) by the wind-rays whirling in their own orbit, they follow the sun.

अलातचक्रवद्यान्ति वातचक्रेरितासत्था।

यस्माद्वहति तान्वायुः प्रवहस्तेन स स्मृतः॥ ३ १॥

The planets are moved like the firebrand in a circle, when urged by the whirlwind. Since the wind serves as a vehicle for them, therefore it is called Pravaha.

रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः।

वामदक्षिणातो युक्ता दश तेन क्षपाकरः॥ ३ २॥

वीथ्याश्रयाणि चरति नक्षत्राणि रविर्यथा।

हासवृद्धी तु विप्रेन्ना ध्रुवाधाराणि सर्वदा॥ ३ ३॥

The chariot of Soma has three wheels. Towards the right and the left sides of his chariot, ten horses as white as the jasmine flowers are yoked. Moving by the same chariot, emerging from his own nich like the sun, moon travels through the constellations. O Best of Brāhmaṇas, the contraction or decline and expansion of the moon, are based on the Pole star.

स सोमः शुक्लपक्षे तु भास्करे परतः स्थिते।

आपूर्यते परस्याते सततञ्चैव ताः प्रभाः॥ ३ ४॥

During the bright fortnight, when the sun is in opposite direction of the moon, the other side of the moon is always filled up with those brilliant rays.

क्षीणं पातं सुरैः सोममायाययति नित्यदा।

एकेन रश्मिना विप्राः सुषुम्लाख्येन भास्करः॥ ३ ५॥

एषा सूर्यस्य वीर्येण सोमस्यायायिता तनुः।

पौर्णपास्यां स दृश्येत संपूर्णो दिवसक्रमात्॥ ३ ६॥

O Brāhmaṇas, with the drinking of (the nectar) of the moon by the gods, the sun keeps up supply of the nectar with the single ray known as Suṣumla. The Lunar disc is preserved with the lustre of the sun and in due course of time the moon recovers the complete form of the full moon, which is visible in the world.

संपूर्णमर्द्धपासेन तं सोममपृतात्मकम्।

पिबन्ति देवता विप्रा यतस्तेऽपृतभोजनाः॥ ३ ७॥

O Brāhmaṇas, for a fortnight, the gods consume the nectar of the moon, because the nectar serves as the food to the gods.

ततः पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके।

अपराह्ने पितृगणा जघन्यं पर्युपासते॥ ३ ८॥

पिबन्ति द्विलवं कालं शिष्टा तस्य कला तु या।

सुधामृतमयों पुण्यां तामिन्दोरमृतात्मिकाम्॥ ३ ९॥

When a fifteenth part of it remains, consisting of a single digit, the groups of *Pitṛs* drink the last portion in the afternoon. The nectar like rays of the moon are consumed by the *Pitṛs* for a period of a two *Lavas* (the 60th part of the twinkling of the eye). The digit of the moon is constituted of nectar and is auspicious.

निःसृतं तदपावास्यां गभस्तिभ्यः स्वधामृतम्।

मासतृष्टिमवाश्यन्ति पितरः सन्ति निर्वृताः॥ ४ ०॥

न सोमस्य विनाशः स्यात्सुधा चैव सुपीयते।

एवं सूर्यनिमित्तोऽस्य क्षयो वृद्धिश्च सत्तमाः॥ ४ १॥

On the new Moon day, with the consumption of the nectar emerging from the moon rays, known as *Svadhā*, *Pitṛs* feel satisfied for a month and become carefree. Inspite of the consumption of the moon's nectar by the gods, the moon does not get destroyed. O Best of the people, in this way the process of the decline and recovery of the moon by means of the sun goes on.

सोमपुत्रस्य चाष्टाभिर्वाजिभिर्वायुवेगिभिः।

वारिजैः स्यन्दनो युक्तस्तेनासौ याति सर्वतः॥ ४ २॥

In the chariot of Mercury (Budha), the son of the moon, are yoked the eight horses born of water, having the speed of wind. The planet Mercury (Buddha) moves by the same chariot.

शुक्रस्य भूमिजैरस्त्वैः स्यन्दनो दशभिर्वृतः।

अष्टभिश्चापि भौमस्य रथो हैमः सुशोभनः॥ ४ ३॥

बृहस्पते रथोऽष्टाश्वः स्यन्दनो हेमनिर्मितः।

रथो ऋष्मयोऽष्टाश्वो मन्दस्यायसनिर्मितः॥ ४ ४॥

स्वर्भानोर्पास्करारेष्व तथाष्टाभिर्वैर्वृतः।

एते महाग्रहाणां वै समाख्याता रथाश्व वै॥ ४ ५॥

The chariot of Venus is yoked to ten horses born of the earth, while the beautiful golden chariot of Mars has eight beautiful horses yoked in it. The chariot of Bṛhaspati (Jupiter) is driven by eight horses yoked in it, which is built of gold. The chariot of Saturn is made of silver,

and is driven by eight horses. The chariot of Rāhu and Ketu, are made of iron and are driven by eight horses. In this way, the chariots of the great planets have been described.

सर्वे ध्रुवे महाभागा निबद्धा वायुरश्मिभिः।
ग्रहक्षताराधिष्ठयानि ध्रुवे बद्धान्यशेषतः।
भ्रमन्ति भ्रामयन्त्येनं सर्वाण्यनिलरश्मिभिः॥४६॥

All these planets are linked with the rays of the wind fixed to the Pole star. All the planets, the constellations, as well as the stars, are completely fixed to the Dhruva. They whirl and cause others to whirl by the wind-made reins.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशे
त्रिचत्वारिंशोऽध्यायः॥४३॥

Chapter-44

Detail of the universe

सूत उवाच

शुभ्रातृष्ण्व महर्लोकः कोटियोजनविस्तृतः।
कल्पाधिकारिणस्त्र संस्थिता द्विजपुण्ड्रवा:॥ १॥

Sūta said, "O Best of the Brāhmaṇas, there is Maharloka with an area of a crore of Yojanas, above the pole star. The persons inhabiting there are entitled to the life span of a Kalpa.

जनलोको महर्लोकात्तथा कोटिद्वयात्मकः।
सनकाद्यास्तथा तत्र संस्थिता ब्रह्मणः सुताः॥ २॥
जनलोकात्तपोलोकः कोटित्रयसमन्वितः।
वैराजास्त्रत्र वै देवाः स्थिता दाहविर्वर्जिताः॥ ३॥

Similarly, above the Maharloka, beyond the distance of two crores of Yojanas, is lodged the Janaloka. Sanaka and other sons of Brahmā are lodged there. Above the Janaloka and at a distance of three crores of Yojanas, is located the Tapoloka. The Viraja-gods who are free from sufferings, are lodged there.

प्राजापत्यात्सत्यलोकः कोटिष्टकेन संयुतः।
अपुनर्मर्मको नाम ब्रह्मलोकस्तु स स्मृतः॥ ४॥
अत्र लोकगुरुर्द्वृहा विश्वात्मा विश्वाभावनः।
आस्ते स योगिभिर्भिर्त्यं पीत्वा योगामृतं परम्॥ ५॥

Beyond a distance of six crores Yojanas from Prājāpatyaloka, is lodged the Loka known as

Satyaloka. This is also known as the *Loka* where one does not have to face the death again. Brahmā, the preceptor of the world, the universal soul and the cause of the universe, lives there with the Yogis who consume the nectar of the Yoga.

वसन्ति यतयः शान्ता नैषिका ब्रह्मचारिणः।
योगिनस्तापसाः सिद्धा जापकाः परमेष्ठिनः॥ ६॥
द्वारं तद्योगिनामेकं गच्छतां परमं पदम्।
तत्र गत्वा न शोचन्ति स विष्णुः स च शंकरः॥ ७॥

Besides the quiescent recluses, established celibates, the Yogins, Ascetics, Siddhas, and Parameṣṭhins engaged in meditation, reside here. For the Yogins, desirous of achieving the supreme salvation, this serves as the only gate of entry. The person reaching there is relieved of all the grief. They represent Viṣṇu as well as Śiva.

सूर्यकोटिप्रतीकाशं पुरं तस्य दुरासदम्।
न मे वर्णयितुं शक्यं ज्वालामालासमाकुलम्॥ ८॥
तत्र नारायणस्यापि भवनं ब्रह्मणः पुरे।
शेते तत्र हरिः श्रीमान्योगी मायापयः परः॥ ९॥

That place of Brahmā is unreachable and shines like the crores of suns. The city which has the garlands of flames is beyond my description. There is a palace for Nārāyaṇa, in the township of Brahmā, in which lord Hari, the lord of illusion (*Māyā*) resides.

स विष्णुलोकः कथितः पुनरावृत्तिवर्जितः।
यान्ति तत्र महात्मानो ये प्रपन्ना जनार्दनम्॥ १०॥
ऊदृष्टं तद्ब्रह्मसदनात्पुरं ज्योतिर्पर्यं शुभम्।
बहिना च परिक्षिप्तं तत्रास्ते भगवान् हरः॥ ११॥
देव्या सह महादेवश्चिन्त्यमानो मनीषिभिः।
योगिभिः शतसाहस्रैर्भूतै रूपैश्च संवृतः॥ १२॥

It is called Viṣṇuloka, which is beyond the rebirth. Those who have taken refuge with Janārdana, proceed on to that place. Above the palace of Brahmā, there is a city of welfare, which surrounded with the fire flames, issues great lustre. This is the place, where lord Mahādeva, lives with Pārvatī, who is adored by hundreds and thousands of Yogins, goblins,

who surround him, besides the sages and Ṛṣis who remain engaged in meditation.

तत्र ते यान्ति निरता भक्ता वै ब्रह्मचारिणः।
महादेवपरा: शान्तास्तापसाः सत्यवादिनः॥ १३॥
निर्ममा निरहङ्कारा: कामकोशविवर्जिताः।
द्रक्ष्यन्ति ब्रह्मणा युक्ता रुद्रलोकः स वै स्मृतः॥ १४॥

Only such of the devoted people reach there who are quiescents, attached to Mahādeva, calm, engaged in the performing of *tapas*, are truthful, free from attachments, free from pride, desires and anger. Only the people well-versed in the knowledge of Brahman can have an audience with the lord there. The same place is called Rudraloka.

एते सप्त महालोकाः पृथिव्याः परिकीर्तिताः।
महातलादयश्चाधः पातालाः सन्ति वै द्विजाः॥ १५॥
महातलं च पातालं सर्वरलोपशोभितम्।
प्रासादैर्विविधैः शुभ्रैर्देवतायतनैर्युतम्॥ १६॥

O Brāhmaṇas, these are the seven Maharlokas above the earth. Below the earth, there are Mahātalas, besides Pātāla etc. The nether world named Mahātala possesses all the gems, besides several types of palaces and the auspicious temples.

अनन्तेन च संयुक्तं मुच्युकुन्देन धीमता।
नृपेण बलिना चैव पातालं स्वर्गवासिनाः॥ १७॥
शैलं रसातलं शार्करं हि तलातलम्।
पीतं सुतलमित्युक्तं नितलं विदुप्रभम्॥ १८॥

This region has Ananta, the serpent, intelligent Mucakunda, besides the king Bali, the dweller of the heaven also is lodged there. O Brāhmaṇas, Rasātala is mountain like, Talātala is full of the sand, Sutala¹ is of yellow colour, white Vitala is of the colour of coral.

सिंतं च वितलं प्रोक्तं तलञ्चैव सितेतरम्।
सुपर्णेन मुनिश्रेष्ठास्तथा वासुकिना शुभम्॥ १९॥

1. Nether region. Another mythological account is that Viṣṇu placed one foot on earth, one in the sky and wanted room for the third. Bali then offered his head. Viṣṇu placed his third foot on it and sent him down to the nether region, where even now Bali is reigning.

रसातलमिति ख्यातं तथान्यैष्टु निषेवितम्।
विरोचनहिरण्याक्षतारकाद्यैष्टु सेवितम्॥ २०॥

Vitala is of white colour, while Tala is of black colour. O Best of sages, it is auspicious, thanks of Vāsuki of good colour and other sages. Rasātala, which is being served by Virocana, Hiranyākṣa, Tāraka and others, looks quite graceful.

तलातलमिति ख्यातं सर्वशोभासमन्वितम्।
वैनतेयादिभिष्ठैव कालनेमिपुरोगमैः॥ २१॥
पूर्वदेवैः समाकीर्ण सुतलञ्च तथा परैः।
नितलं यवनाद्यैष्टु तारकाग्निमुखैस्तथा॥ २२॥

Talātala is endowed with beauty. Sutala is inhabited by Garuda, the son of Vinatā, and other birds, besides Kālanemi and other best of Asuras. Similarly, Vitala is the dwelling place for demons like Tāraka, Agnimukha, and Yavanas.

जम्भकाद्यस्तथा नागैः प्रह्लादेनासुरेण च।
वितलं चैव विख्यातं कम्बलाहीन्द्रसेवितम्॥ २३॥
महाजभेन वीरेण हयग्रीवेण धीमता।
शङ्कुकर्णेन सभिन्नं तथा नमुचिपूर्वकैः॥ २४॥
तथान्यैर्विविधैर्नागैस्तलञ्चैव सुशोभनम्।
तेषामधस्तान्नरकाः कूर्माद्याः परिकीर्तिताः॥ २५॥

Vitala is well known because of the dwelling of the serpents like Jambhaka, Prahlādā, the Asura, Kambala and other serpent kings. The place is also the abode of Mahājambha, and the valorous Hayagrīva. The Pātāla known as Tala, has Śaṅkukarṇa, living there, besides Namuci and other Daityas, in addition to the various types of the serpents. Kūrma and other hells are said to have been lodged below the Pātālas.

पापिनस्तेषु पच्यन्ते न ते वर्णायितुं क्षमाः।
पातालानामधश्चास्ते शेषाख्या वैष्णवी तनुः॥ २६॥
कालान्निरुद्रो योगात्मा नारसिंहोऽपि माधवः।
योऽनन्तः पठ्यते देवो नागरूपी जनार्दनः।
तदाधारमिदं सर्वं स कालान्निं समाप्तिः॥ २७॥

The sinful people, suffer pains in those hells, which are beyond description. The Vaiṣṇava image of Śeṣa is lodged below Pātālaloka which is also called Kālāgni-Rudra, Yogātmā,

Narasimha, Mādhava, Ananta, Deva, and also Janārdana. All this has him for support and he has the fire of destruction for support.

तमाविश्य महायोगी कालस्तद्वदनोषितः।
विषज्ज्वालामयश्चेष्ठो जगत् संहरति स्वयम्॥ २८॥

Entering into him, and with the poison emerging out of the mouth of the same, in the form of flames, Iśvara, the Mahāyogī, as Kāla, himself destroys the world.

सहस्रमारिप्रतिमः संहर्ता शंकरो भवः।
तामसी शाभवी मूर्तिः कालो लोकप्रकालनः॥ २९॥

Lord Śiva as Kāla, comparable to a thousand destructive forces, the annihilator, Śaiṅkara and Bhava, the Tāmasa form of god Śambhu is the reckoner of the world.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनविन्यासे
चतुश्शत्वारिंशोऽध्यायः॥ ४४॥

Chapter-45

The Description of Mountains

सूत उवाच

एतद्ब्रह्माण्डमारब्धातं चरुदेशविधं महत्।
अतः परं प्रवक्ष्यामि भूर्लोकस्यास्य निर्णयम्॥ १॥

Sūta said, "This extensive cosmic egg consisting of fourteen parts has been described to you so far. Now, I shall describe the details of the Bhūloka (the earth).

जम्बूद्वीपः प्रधानोऽयं प्लक्षः शाल्मलिरेव च।
कुशः क्रौञ्चश्च शाकश्च पुष्करश्चैव सप्तमः॥ २॥
एते सप्त महाद्वीपाः सप्तमैः सप्तभिर्वताः।
द्वीपाद्वीपो महानुक्तः सागराच्चापि सागरः॥ ३॥

Jambūdvīpa is the foremost continent on the earth and the rest six are known as Plakṣa, Śālmali, Kuśa, Krauñca, Śaka, and the Puṣkara, which happens to be the seventh one. All the seven continents have been surrounded by the seven oceans. The latter the continent, the greater it is in extent than the previous one, the latter ocean is said to be greater than the former.

क्षारोदेक्षुरसोदक्षं सुरोदक्षं घृतोदकः।
दध्योदः क्षीरसलिलः स्वादूदक्षेति सागरः॥ ४॥

पञ्चाशत्कोटिविस्तीर्णं सप्तमुद्रा धरा स्मृता।
द्वीपैश्च सप्तभिर्युक्ता योजनानां सप्तन्तः॥ ५॥

The seven oceans are: Kṣāroda comprised of the salt water, Ikṣurasoda filled with sugarcane juice, Suroda filled with wine like water, Ghṛtoda filled with *ghee*, Dadhyoda filled with curd, Kṣīrasalila filled with milk and Svādūda filled with tasteful water. The earth is spread in an area of fifty crores of Yojanas together with the oceans. It is surrounded by seven *dvipas* on all sides.

जम्बूद्वीपः सप्तस्तानां मध्ये चैव व्यवस्थितः।
तस्य मध्ये महामेरुविश्रुतः कनकप्रभः॥ ६॥
चतुरशीतिसाहस्रो योजनैस्तस्य चोच्छ्रुयः।
प्रविष्टः षोडशाधस्ताद्वात्रिंशन्मूर्धिं विस्तृतः॥ ७॥

Jambūdvīpa is located in the centre of all the *dvipas*. The mountain Mahāmeru, resembling the golden colour is lodged in the centre of the same. It is eighty four thousand Yojanas in height. It has gone sixteen thousand Yojanas down below, while its top is spread upto thirty two thousand Yojanas.

मूले षोडशसाहस्रो विस्तारस्तस्य सर्वतः।
भूपदास्यास्य शैलोऽसौ कर्णिकात्वेन संस्थितः॥ ८॥
हिमवान् हेमकूटश्च निषधश्चास्य दक्षिणे।
नीलः श्वेतश्च शृङ्गी च उत्तरे वर्षपर्वताः॥ ९॥^१

1. Vāyu Purāṇa 1.84 reads thus :

हिमवान्हेमकूटस्तु निषधो मेरुरेव च।
नीलः श्वेतः शृङ्गवांश्च कीर्त्यन्ते वर्षपर्वताः॥

In connection with Mount Meru, mention is made of four Viśkambha Puruvatas or supporting ranges viz. Mandara in the east, Gandhamādana in the south, Vipula in the west and Supārśva in the north, which have respectively the followign lakes on them—Arunada Mānasa, Sitoda or Śitoda, and Bhadra. Vāyu Purāṇa 35-36 pp.154-158. Another eight are sometimes mentioned as Maryādā parvatas or boundary ranges e.g. Jathara and Devakūṭa in the east, and Niśadha and Paripatra in the west both groups extending from Mount Nīla to mount Niśadha and also Kailāśa and Himavat in the south and Śringavat and Jārudhi in the north, both groups extending from sea to sea. Mārkaṇḍeya Purāṇa c4 54. Sometimes the Māyavat is mentioned as the range extending from Mount Nīla to mount Niśadha, D.C.Sircar, p. 68 fn.2.

At the root of the Meru mountain, there is an expansion of sixteen thousand Yojanas. This mountain has been established as a pericarp on earth of a lotus. Himavān is located to its south, besides the Hemakūṭa and Niṣadha. Nīla mountain is lodged in the north, together with Śveta and Śṛigīn mountains.

लक्षप्रमाणौ द्वौ मध्ये दशहीनास्तथापे।
सहस्रद्वितयोच्छायास्तावद्विस्तारिणश्च ते॥ १०॥

Both Himavān and Hemakūṭa mountains are spread in an area of a lakh of Yojanas. The other mountains are each ten thousand Yojanas less in order. Their height is two thousand Yojanas and the length is as much.

भारतं प्रथमं वर्षं ततः किम्पुरुषं स्मृतम्।
हरिवर्षं तथैवान्यन्मेरोद्दिक्षिणतो द्विजाः॥ ११॥
रम्यकञ्चोत्तरं वर्षं तस्यैवानु हिरण्मयम्।
उत्तरे कुरुवश्वैव यथैते भारतास्तथा॥ १२॥

O Brāhmaṇas, to the south of Meru, initially one comes across Bhārata-varṣa, the first sub-continent, followed by Kimpuruṣa-varṣa, then Harivarṣa and the rest. To the north of the same are Rāmyaka, Hiraṇmaya and Uttarakuṛu varṣas, all of which resemble the Bhāratavarṣa.

नवसाहस्रमेकैकमेतेषां द्विजसत्तमाः।
इलावृतञ्च तन्मध्ये तन्मध्ये मेरुसच्छ्रितः॥ १३॥
मेरोश्वर्तुर्दशं तत्र नवसाहस्रविस्तरम्।
इलावृतं महाभागाश्चत्वारस्तत्र पर्वताः॥ १४॥

O Best of the Brāhmaṇas, each one of these, is spread in an area of nine thousand Yojanas. On four sides of the Meru mountain, Ilāvṛtavarṣa is lodged, which is nine thousand Yojanas in extent (on all sides of Meru). O Excellent ones, Ilāvṛtavarṣa four mountains.

विष्कम्भा रचिता मेरोर्येजनायुतमुच्छ्रिताः।
पूर्वेण मन्दरो नाम दक्षिणे गन्धमादनः॥ १५॥
विपुलः पश्चिमे पार्श्वे सुपार्श्वशोत्तरः स्मृतः।
कदम्बस्तेषु जम्बूश्च पिष्पलौ वट एव च॥ १६॥

They are as if constructed as the support of Meru, and their height is ten thousand Yojanas. Mandara mountain is lodged to the east, Gandhamādāna in the south, Vipula in the west

and Supārśva in the north. The trees like Kadamba, Jambū, Pippala and the banyan are found on each of the mountains.

जम्बूद्वीपस्य सा जम्बूनामहेतुर्पर्वतः।
महागजप्रमाणानि जंब्वास्तस्या फलानि च॥ १७॥
पतन्ति भूभृतः पृष्ठे शीर्यमाणानि सर्वतः।
रसेन तस्याः प्रख्याता तत्र जम्बूनदी गिरौ॥ १८॥

O Mahārāṣi, the Jambūdvīpa has derived its name from the Jambū (rose apple) tree. The rose apple fruits there are said to be as big as the elephants, and with the falling of those fruits on the rear side of the mountain, they break into pieces. The juice of the fruits form a river which is known as the Jambū river.

सरित्रवर्तते चापि पीयते तत्र वासिभिः।
न स्वेदो न च दौर्गच्छ्यं न जरा नेत्रियक्षयः॥ १९॥
न तापः स्वच्छमनसां नासौरच्छ्यं तत्र जायते।
तत्तोरमृद्रसं प्राप्य वासुना सुविशोषितम्॥ २०॥
जाम्बूनदाख्यं भवति सुवर्णं सिद्धभूषणं।

The people of that place consume the juice of the river. The people there are of pure mind, who do not have perspiration, nor do they issue bad smell. They do not face the old age, nor do their sense organs have to face the decline. The juice when mixes up with the earth soil on the river banks and is dried up by the wind, it turns into gold known as Jāmbūnada, which serves as ornaments for the Siddhas.

भद्राश्वः पूर्वतो मेरोः केतुमालश्च पश्चिमे॥ २ १॥
वर्षे द्वे तु मुनिश्रेष्ठास्तयोर्मध्ये इलावृतम्।
वनं चैत्ररथं पूर्वं दक्षिणं गन्धमादनम्॥ २ २॥
वैध्राजं पश्चिमं विद्यादुत्तरं सवितुर्वनम्।

There are two varṣas to the east and west of Meru respectively, known as Bhadrāśva and Ketumāla. O Best of the sages, Ilāvṛta-varṣa is located in the middle of the two. Caitraratha forest is also lodged to the east. Gandhamādāna forest is to the south, Vaibhrāja on the west and Saviṭ forest is located in the north.

अरुणोदं महाभ्रपसितोदश्च मानसम्॥ २ ३॥
सरांस्येतानि चत्वारि देवभोग्यानि सर्वदा।
सितान्तश्च कुमुदांश्च कुरुरी माल्यवांस्तथा॥ २ ४॥

वैकङ्गो मणिशैलश्च वृक्षवांश्चलोत्तमः।
महानीलोऽथ रुचकः सविन्दुर्मन्दरस्थाः॥ २५॥
वेणुमांश्चैव मेघश्च निषधो देवपर्वतः।
इत्येते देवरचिताः सिद्धावासाः प्रकीर्तिः॥ २६॥

There are four big lakes known by the names of Aruṇoda, Mahābhadrā, Asitoda and Mānas, which are always in use by the gods. The mountains like Śītānta, Kumudvān, Kurūrī, Mālyavān, Vaikaṇka, Maṇīsaila, Vṛkṣavān, Mahānīla, Rucaka, Śāśibindu, Mandara, Veṇumān, Megha, Niṣadha, and Devaparvata, were built by the gods. These mountains are the dwelling places of the Siddhas.

अरुणोदस्य सरसः पूर्वतः केसराचलः।
त्रिकूटः सशिरश्चैव पतञ्जो रुचकस्थाः॥ २७॥
निषधो वसुधाश्च कलिङ्गश्चिशिखः स्मृतः।
समूलो वसुवेदिश्च कुरुस्त्वैव सानुमानः॥ २८॥
ताप्राञ्चातश्च विशालश्च कुमुदो वेणुपर्वतः।
एकशृङ्गो महाशैलो गजशैलश्च पिङ्ककः॥ २९॥
पञ्चशैलोऽथ कैलासो हिमवांश्चलोत्तमः।
इत्येते देवरचिता उत्कटाः पर्वतोत्तमाः॥ ३०॥

To the east of the Aruṇoda lake, are lodged, Kesarācala, Trikūṭa, Saśīras, Pataṅga, Rucaka, Niṣadha, Vasudhāra, Kaliṅga, Triśikha, Samūla, Vasuvedi, Kururu, Sānumān, Tāmrāta, Viśāla, Kumuda, Veṇuparvata, Ekaśīrīga, Mahāsaila, Gajaśaila, Piñjaka, Pañcaśaila, Kailāsa and Himavān, the best of the mountains. All these mountains are excellent and are served by the gods.

महाभ्रद्रस्य सरसो दक्षिणे केसराचलः।
शिखिवासाश्च वैदूर्यः कपिलो गथमादनः॥ ३१॥
जारुधिष्ठु सुराम्बुश्च सर्वगन्धाचलोत्तमः।
युपार्षद्व्यु सुपक्षश्च कंकः कपिल एव च॥ ३२॥
विरजो भद्रजालश्च सुपक्षश्च महाबलः।
अञ्जनो मधुमांसतद्वित्रशृङ्गो महालयः॥ ३३॥
कुमुदो मुकुटश्चैव पाण्डुरः कृष्ण एव च।
परिजातो महाशैलस्तथैव कपिलाचलः॥ ३४॥
सुषेणः पुण्डरीकश्च महामेघस्तथैव च।
एते पर्वतराजाश्च सिद्धगन्धर्वसेविताः॥ ३५॥

The mountains like Kesarācala, Śikhivāsas,

Vaidūrya, Kapila, Gandhamādana, Jārudhi, Surāmbu, Sarvagandha, Supārśva, Supakṣa, Kaiṅka, Kapila, Viraja, Bhadrajāla, Susaka, Mahābala, Añjana, Madhumān, Citraśīringa, Mahālaya, Kumuda, Mukuṭa, Pāñḍura, Kṛṣṇa, Pārijāta, Mahāsaila, Kapilācala, Suṣeṇa, Puṇḍarīka and Mahāmegha, are located to the south of the lake Mahābhadrā. The gods and the Gandharvas always visit these kings of mountains.

असितोदस्य सरसः पश्चिमे केसराचलः।
शङ्खकूटोऽथ वृषभो हंसो नागस्तथैव च॥ ३६॥
कालाञ्जनः शुक्रशैलो नीलः कमल एव च।
परिजातो महाशैलः शैलः कनक एव च॥ ३७॥
पुष्पकश्च सुमेघश्च वाराहो विरजास्तथा।
मयूरः कपिलश्चैव महाकपिल एव च॥ ३८॥
इत्येते देवगन्धर्वसिद्धयक्षैश्च सेविताः।
सरसो मानसस्येह उत्तरे केसराचलः॥ ३९॥

To the west of the Asitoda lake, the mountains like Kesarācala, Śāṅkhakūṭa, Vṛśabha, Haṁsa, Nāga, Kālāñjana, Śukraśaila, Nīla, Kamala, Pārijāta, Mahāsaila, Kanakhala, Puṣpaka, Sumegha, Vārāha, Virajas, Mayūra, Kapila and Mahākapila, are located here, which are always visited by the gods, Gandharvas, Yakṣas and the groups of the Siddhas. To the north of Mānasarovara, the mountain Keśara is located.

एतेषां शैलमुख्यानामन्तरेषु यथाक्रमम्।
सन्ति चैवान्तरद्रेष्यः सरांसि च वनानि च॥ ४०॥
वसन्ति तत्र मुनयः सिद्धा च ब्रह्मभावितः।
प्रसन्नः शान्तरजसः सर्वदुःखविवर्जिताः॥ ४१॥

In the middle of these mountains, there are inner water reservoirs, lakes and forests, which serve as the dwelling places for the Siddhas and the sages. Since all of them meditate on Brahman in their minds, all of them have *rajoguna* in them, have pleasant minds and are free from miseries.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशे पर्वतसंख्याने
पञ्चतत्त्वारिंशोऽध्यायः॥ ४५॥

Chapter-46

The Abode of Guardians of the World

सूत उवाच

चतुर्दशसहस्राणि योजनानां महापुरी।
मेरोरुपरि विष्वाता देवदेवस्य वेधसः॥ १॥
तत्रास्ते भगवान् ब्रह्मा विश्वात्मा विश्वभावनः।
उपास्यमानो योगीन्द्रैर्पुनिन्द्रेऽपेन्द्रशक्तैः॥ २॥

Sūta said : The city of Brahmā is well known, which is lodged over the higher reaches of the Meru Mountain, covering an area of fourteen thousand Yojanas, where resides lord Brahmā, the soul of the universe, the creator of the universe. He is worshipped by leading Yogins, prominent sages, Indra, Viṣṇu, and Śiva.

तत्र देवेश्वरेशानं विश्वात्मानं प्रजापतिम्।
सनक्तुमारो भगवानुपास्ते नित्यमेव हि॥ ३॥
स सिद्धऋषिगंधर्वैः पूज्यमानः सुरैरपि
समास्ते योगयुक्तात्मा पीत्वा तत्परमामृतम्॥ ४॥

Sanatkumara, the great lord always adores lord Brahmā, the chief of the Devas, the soul of the universe, there. With his soul absorbed in Yoga, he drinks the excellent nectar. He stays there while being worshipped by the Siddhas, Rsis, Gandharvas, besides the gods.

तत्र देवाधिदेवस्य शास्त्रोरमिततेजसः।
दीपमायतनं शुश्रं पुरस्ताद्ब्रह्मणः स्थितम्॥ ५॥

There is a splendid and brilliant abode of lord Śiva, of immeasurable splendour, the overload of Devas, in front of the abode of god Brahmā.

दिव्यकान्तिसमायुक्तं चतुर्द्वारं सुशोभनम्।
महर्षिणांसंकीर्णं ब्रह्मविद्विनिषेवितम्॥ ६॥

It possesses the divine lustre, having four gates. It is extremely beautiful. It is surrounded by the great Rsis and is served by the ascetics well-versed in Brahman.

देव्या सह महादेवः शशाङ्कार्कान्मिलोचनः।
रमते तत्र विश्वेशः प्रमथैः प्रमथेश्वरः॥ ७॥

Lord Śiva, the ruler of the universe, having the moon, sun and fire as his eyes, enjoy sports there with the goddess Pārvatī accompanied by the Pramathas (goblins, ghosts and other

attendants of Śiva).

तत्र वेदविदः शास्त्रा मुनयो ब्रह्मचारिणः।
पूजयन्ति महादेवं तपसा सत्यवादिनः॥ ८॥

The Rsis with peaceful mind, well-versed in the Vedas, Brahmačāris and the truthful sages adore lord Mahādeva there by means of their penance.

तेषां साक्षात्महादेवो मुनीनां भवितात्मनाम्।
गृह्णति पूजां शिरसा पार्वत्या परमेश्वरः॥ ९॥

The worship performed by those sages of lord Mahādeva and Pārvatī, is accepted by the divine couple gracefully.

तत्रैव पर्वतवरे शक्रस्य परमा पुरी।
नामामरावती पूर्वे सर्वशोभासमन्विता॥ १०॥

The excellent city of Amrāvatī, belonging to Indra, is located to the east of the excellent Meru mountain, which is endowed with all splendour and beauty.

तत्र चाप्तरसः सर्वा गच्छर्वाः सिद्धचारणाः।
उपासते सहस्राक्षं देवास्तत्र सहस्रशः॥ ११॥

The groups of Apsarās, Gandharvas, Siddhas, Cāraṇas and the gods in thousands, adore Indra having a thousand eyes.

ये धार्मिका वेदविदो यागहोमपरायणाः।
तेषां तत्परमं स्थानं देवानामपि दुर्लभम्॥ १२॥

Those who are quite religious-minded and well-versed in the Vedas, besides being devoted to the performing of homas, the place is best suited for them; which is beyond the reach of the gods.

तस्माद्विष्णुदिग्भागे वह्नेरमिततेजसः।
तेजोवती नाम पुरी दिव्याश्चर्यसमन्विता॥ १३॥

To the south of the Meru mountain, there is the city of Agni, known by the name of Tejovatī, which is full of surprises.

तत्रास्ते भगवान्वह्निर्भाजिमानः स्वतेजसा।
जपिनां होमिनां स्थानं दानवानां दुरासदम्॥ १४॥

Lord Agni, who illuminates with his own lustre, lives there. This place is the abode of the people performing the *japas* and *homas*, and is beyond the reach of the Dānavas.

दक्षिणे पर्वतवरे यमस्यापि महापुरी।
नामा संयमनी दिव्या सर्वशोभासमन्विता॥ १५॥

To the south of the excellent mountain, there is a great city of Yamrāja, the god of death, known as Saṁyamānī, and which is divine and endowed with all types of splendour.

तत्र वैवस्वतं देवं देवाद्याः पर्युपासते।
स्थानं तत्सत्यसम्भानं लोके पुण्यकृतां नृणाम्॥ १६॥

The gods and others adore lord Vaivasvata (i.e. Yama) there. The place is meant for the auspicious and truthful souls.

तस्यास्तु पश्चिमे भागे निर्ऋतेस्तु महात्मनः।
रक्षोवती नामपुरी राक्षसैः संवृता तु या॥ १७॥

To the west of the said mountain, there is the city named Rakṣovatī, which belongs to the lord Nirṛti and is surrounded by the Rākṣasas from all the sides.

तत्र ते नैऋतं देवं राक्षसाः पर्युपासते।
गच्छन्ति तां धर्मरत्ता ये तु तापसवृत्यः॥ १८॥

The demons adore the lord Nairṛta there. Those who are devoted to piety but whose deeds are urged by Tamas, go to that place.

पश्चिमे पर्वतवरे वरुणस्य महापुरी।
नामा शुद्धवती पुण्या सर्वकामद्विसंयुता॥ १९॥

To the west of the mountain, there is the city of Varuṇa, known as Śuddhavatī. It is quite auspicious, which fulfills all the desires and bestows welfare.

तत्राप्सरो गणैः सिद्धैः सेव्यमानोऽमराधिष्ठैः।
आस्ते स वरुणो राजा तत्र गच्छन्ति येऽप्युदाः॥ २०॥

King Varuṇa is being adored there by celestial damsels, Siddhas and the lord of immortal beings. Only such of the people who donate water, reach that place.

तस्या उत्तरदिव्यागे वायोरपि महापुरी।
नामा गच्छवती पुण्या तत्रास्तेऽसौ प्रभञ्जनः॥ २१॥

To the north of Varuṇapuri, there is an auspicious place of the wind-god, known as Gandhavatī. The wind-god lives there.

अप्सरोगणगच्छर्वैः सेव्यमानो महान् प्रभुः।
प्राणायामपरा विप्राः स्थानं तद्यान्ति शाश्वतम्॥ २२॥

The great wind-god is served by the *apsarās* and the Gandharvas. Only such of the Brāhmaṇas who are devoted to *Prāṇāyāmas*¹ can live there.

तस्याः पूर्वे तु दिव्यागे सोपस्य परमा पुरी।
नामा कान्तिमती शुभा तस्यां सोमो विराजते॥ २३॥

To the east of that city, there is a city named Kāntimati which belongs to the moon-god. The moon-god lives there.

तत्र ये धर्मनिरताः स्वधर्मं पर्युपासते।
तेषां तदुचितं स्थानं नानाभोगसमन्वितम्॥ २४॥

Such of the people who follow *dharma*, the place is meant for such people, who can enjoy all the pleasures there.

तस्यास्तु पूर्वदिव्यागे शंकरस्य महापुरी।
नामा यशोवती पुण्या सर्वेषां सा दुरासदा॥ २५॥

To the east of the moon's city, there is the city of Śiva, known by the name of Yaśovatī, which is beyond the reach of all.

तत्रेशानस्य भवनं रुद्रेणाधिष्ठितं शुभम्।
गणेश्वरस्य विपुलं तत्रास्ते स गणावृतम्॥ २६॥

The palace of Īśāna, Śiva, the lord of Gaṇas, is located there. Rudra lives there. The vast palace of Gaṇeśvara is also located there where he lives surrounded by the Lord of Gaṇas.

तत्र भोगादिलिप्सूनां भक्तानां परमेष्ठिनः।
निवासः कल्पितः पूर्व देवदेवेन शूलिना॥ २७॥

In earlier times, Parameṣṭhin Śiva, the holder of trident, had conceived that place as the dwelling complex for his devotees.

विष्णुपादाद्विनिष्क्रान्ता प्लावयित्वेन्दुमण्डलम्।
समत्ताद्ब्रह्मणः पुर्या गंगा पतति वै ततः॥ २८॥

The Gaṅgā which emerged from the feet of lord Viṣṇu, flowing through the lunar region, falls round the city of god Brahmā.

सा तत्र पतिता दिक्षु चतुर्द्वा ह्यभवद्विजाः।
सीता चालकनन्दा च सुचक्षुर्भद्रनामिका॥ २९॥

O Brāhmaṇas, falling there, she became divided into four branches in accordance with the four quarters, known as Sītā, Alakanandā, Sucakṣu and Bhadrā.

1. A Yogic process of the suppression of vital breath.

पूर्वेण शैलाच्छैलं तु सीता यात्यन्नरिक्षगा।
ततश्च पूर्ववर्षेण भद्राश्वाद्याति चार्णवम्॥ ३०॥

Sītā (Gaṅgā) flowing from one mountain to the other, flows to the east of Meru through the sub-continent across Bhadrāśva, and then joins the ocean.

तथैवालकनन्दा च दक्षिणादेत्य भारतम्।
प्रयाति सागरं भिन्ना सप्तभेदा द्विजोन्माः॥ ३१॥

O Best of the sages, similarly Alakanandā, entering Bhārata-varṣa from the south of the Meru, is divided into the seven parts, and it flows towards the ocean.

सुचक्षुः पश्चिमगिरीनतीत्य सकलांस्तथा।
पश्चिमं केतुमालाच्छं वर्षं गत्वेति चार्णवम्॥ ३२॥

Similarly, the river Sucakṣu, crossing all the mountains from the western region, enters Ketumāla-varṣa and then joins the ocean.

भद्रा तथोन्नरगिरीनुन्नरांश्च तथा कुरुन्।
अतीत्य चोन्नराष्पोदिं समध्येति महर्षयः॥ ३३॥

O Great R̥ṣis, Bhadrā on the other hand, passing through northern mountain ranges, flows through the region of northern Kurus, joins the northern ocean.

आनीलनिषधायामौ माल्यवद्गन्धमादनौ।
तथोर्मध्यं गतो मेरुः कर्णिकाकारसंस्थितः॥ ३४॥

The vast Mālyavān and Gandhamādana mountains are spreading upto Nīla and Niṣadha mountain. Meru is lodged in the centre of both of them as the pericarp of a lotus.

भारातः केतुमालाश्च भद्राश्वा: कुरवस्तथा।
पत्राणि लोकपदास्य मर्यादाशैलबाहृतः॥ ३५॥

The sub-continents like, Bhārata, Ketumāla, Bhadrāśva and Kurus are the petals of the lotus of the universe outside the Border-mountains.

जठरो देवकूलश्च मर्यादापर्वतावुभौ।
दक्षिणोन्नरमायातावानीलनिषधायतौ॥ ३६॥

Towards the south to the north, the boundary mountains of Jāṭhara and Devakūṭa are spreading upto the Nīla and Niṣadha mountains.

गन्धमादनकैलाशो पूर्वपश्चयतावुभौ।
अशीतियोजनायामावर्णवान्तर्व्यवस्थितौ॥ ३७॥

Gandhamādana and Kailāsa, are lodged to the east and west respectively. Both of them go deep within the ocean extending upto eighty Yojanas.

निषध: पारियात्रश्च मर्यादापर्वताविमौ।
मेरोः पश्चिमदिग्भागे यथापूर्वं व्यवस्थितौ॥ ३८॥

The mountains known by the name of Niṣadha and Pāriyātra are located with their limits touching to the west of the Meru.

त्रिशृङ्गो जासुधिस्तद्वुत्तरे वर्षपर्वतौ।
तावदायामविस्तारावर्णवान्तर्व्यवस्थितौ॥ ३९॥

Similarly, two mountains known by the name of Triaśringa and Jārudhi, are located in the north. Both of them run east and west, reaching the oceans ultimately.

मर्यादापर्वताः प्रोक्ता अष्टाविह मया द्विजाः।
जठराश्वा: स्थिता मेरोश्चतुर्दिक्षु महर्षयः॥ ४०॥

O Brāhmaṇas, thus, I have described the eight border-mountains. These mountains like Jāṭhara and others are located around the Meru mountain.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनविन्यासे
षट्चत्वारिंशोऽध्यायः॥ ४६॥

Chapter-47

Division of the Earth

सूत उवाच

केतुमाले नराः काकाः सर्वे पनसभोजनाः।
लियश्चोत्पलपत्राभास्ते जीवन्ति वर्षायुतम्॥ १॥

Sūta said, Ketumāla's people are of black colour like the crows, and they consume the jack fruit. The women of the land are extremely beautiful having the complexion of the lotus leaves. All of them live upto the age of ten thousand years.

भद्राश्चे पुरुषाः शुक्लाः लियश्चन्द्रांशुसन्निभाः।
दशवर्षसहस्राणि जीवन्ते चान्नभोजनाः॥ २॥

The people of the Bhadrāśva region, are of fair complexion and the women have the white complexion resembling the moon rays. All of them consume the cereals and live to the age of ten thousand years.

रम्यके पुरुषा नार्यो रमन्ति रजतप्रभाः।
दशवर्षसहस्राणि शतानि दश पञ्च च॥३॥
जीवन्ति चैव सत्त्वस्था न्योग्रोधफलभोजनाः।

The men and women of the Ramyaka-varṣa have the complexion of silver and they sport for eleven thousand five hundred years. Getting established in their own temperament, they consume the Nyagrodha fruits as their food and adhere to Sattvaguṇa.

हिरण्मये हिरण्याभाः सर्वे श्रीफलभोजनाः॥४॥
एकादशसहस्राणि शतानि दशपञ्च च।
जीवन्ति पुरुषा नार्यो देवलोकस्थिता इव॥५॥

In the Hiranmaya-varṣa, the people have the complexion of gold who consume the fruit of coconut trees. All the men and women have the life of twelve thousand and five hundred years each. They live the divine life.

त्रयोदशसहस्राणि शतानि दश पञ्च च।
जीवन्ति कुरुवर्षे तु इयामांगाः क्षीरभोजनाः॥६॥

The people of Kuruvarṣa, live on milk alone. They have dark-complexion, and the longevity of their life is fourteen thousand and five hundred years, each.

सर्वे मिथुनजाताश्च नित्यं सुखनिधेविताः।
चन्द्रघ्नीपे महादेवं यजन्ति सततं शिवम्॥७॥

In Candradvīpa, the people are born by sexual intercourse, enjoy all the pleasures. They daily adore lord Śiva, the great lord.

तथा किपुरुषे विग्रा मानवा हेमसन्निभाः।
दशवर्षसहस्राणि जीवन्ति प्लक्षभोजनाः॥८॥

Then the Kimpuruṣa-varṣa is inhabited by the people of the Brāhmaṇa race, having the reflection of gold. They live on the fruits of the holy fig tree and enjoy the age of ten thousand years.

यजन्ति सततं देवं चतुःशीर्षं चतुर्भुजम्।
ध्याने मनः समाधाय सादरं भक्तिसंयुताः॥९॥
तथा च हरिवर्षे तु महारजतस्त्रिभाः।
दशवर्षसहस्राणि जीवन्तीक्ष्वरसाशिनः॥१०॥

Similarly, the people living in the Harivarṣa, have the complexion of gold, they consume the sugarcane juice, and live upto the age of ten thousand years.

तत्र नारायणं देवं विश्वयोर्निः सनातनम्।
उपासते सदा विष्णु मानवा विष्णुभाविताः॥११॥

The people of this place, devoting themselves to lord Viṣṇu, always adore lord Nārāyaṇa, the eternal source of the origin of the universe.

तत्र चन्द्रप्रभं शुभ्रं शुद्धस्फटिकसन्निभम्।
विमानं वासुदेवस्य पारिजातवनाश्रितम्॥१२॥

There is a palace of Vāsudeva, in the grove of Pārijāta tree, which is white in colour resembling the illustrious moon or like the crystal gem.

चतुर्द्वारमनौपम्यं चतुर्स्तोरणसंयुतम्।
प्राकार्देशभिर्युक्तं दुराधर्षं सुदुर्गमम्॥१३॥

It has four gates, an equal number of *toranas* (arched door-ways), and ten boundary walls. It is unique, inaccessible and invincible.

स्फटिकैर्मण्डपैर्युक्तं देवराजगृहोपमम्।
सुवर्णस्तस्मिन्नाहस्रैः सर्वतः समलंकृतम्॥१४॥

It has the *maṇḍapas* (halls) of crystal stones, resembling the palace of Indra. It is decorated with thousand pillars of gold which are well decorated.

हेमसोपानसंयुक्तं नानारत्नोपशोभितम्।
दिव्यसिंहासनोपेतं सर्वशोभासमन्वितम्॥१५॥

It has the steps of gold, studded with various types of gems. It has divine lion thrones, and has several types of decorations.

सरोभिः स्वादुपानीयैर्नदीभिश्चोपशोभितम्।
नारायणपरैः शुद्धवर्देवाध्ययनतत्परैः॥१६॥
योगिभिश्च समाकीर्णं ध्यायद्विः पुरुषं हरिम्।
सुवद्विः सततं मन्त्रैर्नमस्यद्विक्षा माधवम्॥१७॥

It has a number of lakes and rivers with sweet water. This place abounds in Yogins devoted to Nārāyaṇa, and is quite auspicious. The people of this place are engaged in the study of the Vedas. The Yogins here are devoted to Hari. They always recite the *mantras* in praise of Mādhava.

तत्र देवाधिदेवस्य विष्णोरमिततेजसः।
राजानः सर्वकालं तु महिमानं प्रकुर्वते॥ १८॥
गायत्रि चैव नृत्यन्ति विलासिन्यो मनोहराः।
स्त्रियो यौवनशालिन्यः सदा मण्डनतप्त्यरः॥ १९॥

The kings of that place always recite the glory of lord Viṣṇu of unmeasured splendour, the overlord of Devas. The passionate young women there, decorating themselves variously, keep on singing and dancing.

इलावृते पद्मवर्णा जम्बूरसफलाशिनः।
त्रयोदशसहस्राणि वर्षाणां च शिरायुषः॥ २०॥

The people of the Ilāvṛta-varṣa, have the complexion of lotus flowers, consume the juice of Jambū fruits, and live upto the age of thirteen thousand years.

भारतेषु स्त्रियः पुंसो नानावर्णाः प्रकीर्तिताः।
नानादेवाद्यै युक्ता नानाकर्मणि कुर्वते॥ २१॥

The men and the women of Bhārata-varṣa, are of various complexions. They adore different types of gods, and are engaged in various types of holy rites and professions.

परमायुः स्मृतं तेषां शतं वर्षाणि सुब्रताः।
नव योजनसाहस्रं वर्षमेतत्रकीर्तितम्॥ २२॥

O Sages of holy vows, their age is said to be of a hundred years. The Bhārata-varṣa is spread in an area of nine thousand Yojanas.

कर्मभूमिरियं विप्रा नराणामधिकारिणाम्।
महेन्द्रो मलयः सह्यः शक्तिमानृक्षपर्वतः॥ २३॥
विष्ण्यश्च पारियात्रश्च सप्तान्न त्रिलोकान्।
इन्द्रद्वीपः कसेरुकमान् ताप्तपर्णो गम्भस्तिमान्॥ २४॥
नागद्वीपस्तथा सौम्यो गम्भरस्त्वय वारुणः।
अयं तु नवमस्तेषां द्वीपः सागरसंस्थितः॥ २५॥

O Brāhmaṇas, this is the land of holy rites of those people who are eligible. There are seven important mountains known by the names of Mahendra, Malaya, Sahya, Śaktimān, Rkṣaparvata, Vindhya, and Pāriyātra. Bhāratavarṣa is lodged at the seashore comprising of the eight other dvīpas viz., Indradvīpa, Kaserukmān, Tāmaparna, Gabhastimān, Nāgadvīpa, Saumya, Gandharva and Varuṇa.

योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरः।
पूर्वे किरातास्तस्यान्ते पश्चिमे यवनास्तथा॥ २६॥
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्रास्तथैव च।
इज्यायुद्धवणिज्याभिर्वर्तयन्त्यत्र मानवाः॥ २७॥

The dvīpa is spread in an area of a thousand Yojanas from south to the north. Kirāt is lodged to its east, Yavana in the west, and the people who live herein are the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. Kṣatriyas and Vaiśyas earn their livelihood, by performing Yajñas, waging wars and dealing in trade. The Śūdras stay amongst them serving them.

स्वत्ने पावनाः नद्यः पर्वतेभ्यो विनिःसृताः।
शतदुश्चन्द्रभागा च सरयूर्यमुना तथा॥ २८॥
इरावती वितस्ता च विपाशा देविका कुहूः।
गोभती धूतपाता च बाहुदा च दृष्टद्वीती॥ २९॥
कौशिकी लोहिनी चेति हिमवत्पादनिःसृताः।

On this part of the earth, there flow many holy rivers, starting from the mountains. Satadru, Chandrabhāgā, Sarayū, Yamunā, Irāvatī, Vitastā (Jehlam), Vipāśā, Devikā (Dek), Kuhū, Gomatī, Dhūtapāpā, Bāhudā, Drśadvatī, Kauśikī, and Lohinī, are the rivers which start from Himālaya.

वेदस्मृतिर्वेदवती व्रतधी त्रिदिवा तथा॥ ३०॥
वर्णाशा चन्दना चैव सर्चमण्यवती सुरा।
विदिशा वेत्रवत्यापि पारियात्राश्रयाः स्मृताः॥ ३१॥

The rivers like Vedasmṛti, Vedavatī, Vṛataghñī, Tridivā, Varṇāśā, Candanā, Carmaṇvatī, Surā, Vidiśā and Vetravatī originate from the Pāriyātra mountain.

नर्मदा सुरसा शोणो दशार्णा च महानदी।
मन्दाकिनी चित्रकूटा तामसी च पिशाचिका॥ ३२॥
चित्रोत्पला विशाला च मंजुला वालुवाहिनी।
ऋक्षवत्पादजा नद्यः सर्वपापहरा नृणाम्॥ ३३॥

The sacred rivers like Narmadā, Surasā, Śoṇa, Daśārnā, Mahānadi, Mandākinī, Citrakūṭā, Tāmasī, Piśācikā, Citrotpalā, Viśālā, Mañjulā, and Vāluvāhīnī, issue from the middle of the Rkṣavān mountain and remove all the sins of the people.

तापी पयोष्णी निर्विश्या शीघ्रोदा च महानदी।
विन्ना वैतरणी चैव बलाका च कुमुद्वती॥ ३४॥
तथा चैव महागौरी दुर्गा चान्तःशिला तथा।
विश्वपादप्रसूतास्तु सद्यः पापहरा नृणाम्॥ ३५॥

The rivers like Tāpī, Payoṣnī, Nirvindhyā, Sīghrodā, Mahānadī, Vinnā, Vaitaraṇī, Balākā, Kumudvatī, Mahāgaurī, Durgā and Antaḥśilā, start from the Vindhyačala mountain, which remove all the sins of the people in an instant.

गोदावरी भीमस्थी कृष्ण वेणा च वश्यता।
तुंगभद्रा सुप्रयोगा कावेरी च द्विजोत्तमा॥ ३६॥
दक्षिणापथनद्यस्तु सहापादाद्विनिःसृताः।

O Best of the Brāhmaṇas, Godāvarī, Bhīmarathī, Kṛṣṇā, Venā, Vaśyatā, Tuṅgabhadrā, Suprayogā and Kāverī, are the rivers of the southern region (Deccan), which issue from the Sahya mountain.

ऋतुमाला ताप्रपर्णी पुण्यवत्युत्पलावती॥ ३७॥
मलयात्रिःसृता नद्यः सर्वा: शीतजला: स्मृताः।
ऋषिकुल्या त्रिसामा च गच्छपादनगामिनी॥ ३८॥

The rivers like R̥tumālā, Tāmraparṇī, Puṇyavatī and Utpalāvatī are the rivers originating from the Malaya mountain. All these rivers flow with cool water. The rivers like R̥ṣikulyā and Trisāmā, pass through the Gandhamādana mountain.

क्षिप्रा पलाशिनी चैव ऋषीका वंशधारिणी।
शुक्तिमत्यादसञ्जाता सर्वपापहरा नृणाम्॥ ३९॥

Kṣiprā, Palāśinī, R̥ṣikā, and Varṇādhārinī, are the rivers which start from the base of the Śaktimān mountain and remove all the sins of the people.

आसां नद्युपनद्याश्च शतशो द्विजपुङ्गवाः।
सर्वपापहरा: पुण्या: स्नानदानादिकर्मसु॥ ४०॥

O Excellent Brāhmaṇas, there are hundreds of tributaries to these rivers, which also remove all the sins and are good enough for taking bath and the performing of the charities over their banks, which are quite auspicious.

तास्विमे कुरुपाञ्चाला मध्यदेशादयो जनाः।
पूर्वदेशादिकाश्चैव कामरूपनिवासिनः॥ ४१॥
पुण्ड्राः कलिङ्गा मगधा दक्षिणात्याश्च कृत्स्नशः।

तथापरान्ता: सौराष्ट्रशूद्रा हीनास्तथार्बुदाः॥ ४२॥
मालका मलणाश्चैव पारियात्रनिवासिनः।
सौवीरा: सैन्यवा हूणा माल्या बाल्यानिवासिनः॥ ४३॥
माद्रा रामास्तथैवान्ध्या: पारसीकास्तथैव च।
आसां पिबन्ति सलिलं वसन्ति सरितां सदाः॥ ४४॥

The people of the middle countries are Kurus and Pāñcālas. The people living in eastern region are residents of Kāmarūpa. The people of Punḍra, Kaliṅga, Magadha, the entire southern region, the people of Saurāṣṭra, Śūdras, Hīnas (indigent ones), Arbuda, Mālaka, Malapā, and those people living in the Pāriyātra mountain, besides the people Sauvīra, Saindhava, Hūṇa, Mālyā, dwellers of Bālyā country, people of Mādra country, Rāmas, the Āndhras, and the Pārasikas live over the banks of these rivers and drink their waters.

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन्।
कृतं त्रेता द्वापरश्च कलिश्चान्यत्र न क्वचित्॥ ४५॥

The people of learnings have spelt out that there are the four Yugas in the Bhārata sub-continent, viz., Kṛta, Tretā, Dvāpara and Kaliyuga. These Yugas are found no where else.

यानि किम्पुरुषाद्यानि वर्षाण्यष्टौ महर्षयः।
न तेषु शोको नायासो नोद्वेगः क्षुद्धयं न च॥ ४६॥

O Great sages, in the eight Varsas such as the Kimpuruṣa-varṣa, there are no grief's nor the labour, anxieties or the hunger.

स्वस्थाः प्रजाः निरातङ्काः सर्वदुःखविवर्जिताः।
रमन्ते विविधैर्भविते सर्वाश्च स्थिरयौवनाः॥ ४७॥

All the people there are healthy, free from terror, totally free from sufferings, having everlasting youthfulness, and enjoy all types of pleasures.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशवर्णनं नाम
सप्तचत्वारिंशोऽध्यायः॥ ४७॥

**Chapter-48
Description of Jambūdvīpa**

सूत उवाच

हेमकूटगिरेः शृङ्गे महाकूटं सुशोभनम्।
स्फटिकं देवदेवस्य विमानं परमेष्ठिनः॥ १॥

Sūta said, "At the top of the Hemakūṭa mountain, there is the dwelling place of Śiva, Parameṣṭhin and the god of gods, which is made of crystal rock and is quite beautiful.

तत्र देवादिदेवस्य भूतेशस्य त्रिशूलिनः।
देवाः सर्विगणाः सिद्धाः पूजां नित्यं प्रकुर्वते॥ २॥
स देव्या गिरिशः सार्दू महादेवो महेश्वरः।
भूतैः परिवृत्तो नित्यं भाति तत्र पिनाकश्चक्॥ ३॥

He (Śiva) is adored there daily by the sages, Siddhas, as well as the gods. He is ruler of all living beings and holder of Pināka bow as well as the trident. Lord Śiva together with his consort Pārvatī and his goblins always looks graceful there.

विभक्तचारुशिखरः कैलासो यत्र पर्वतः।
निवासः कोटियक्षाणां कुबेरस्य च धीमतः॥ ४॥

There is the Kailāsa mountain with beautiful peaks, where the intelligent Kubera, together with innumerable Yakṣas live.

तत्रापि देवदेवस्य भवस्यायतनं महत्।
मन्दाकिनी तत्र पुण्या रम्या सुविमलोदका॥ ५॥

There is also a great abode of lord Śiva, the god of gods. There is the auspicious river Mandākinī, which flows there, with its auspicious water filled with lotus flowers.

नदी नानाविधैः पद्मरेनेकैः सप्तलक्ष्मता।
देवदानवगन्धर्वयक्षराक्षसकिन्त्रैः॥ ६॥
उपस्पृष्टजला नित्यं सुपुण्या सुमनोरमा।
अन्याश्च नद्यः शतशः स्वर्णपद्मैरलक्ष्मता॥ ७॥

The Devas, Dānavas, Gandharyas, Yakṣas, Rākṣasas and Kinnaras, drink and take bath in the auspicious water of the river Mandākinī. There are hundreds of other rivers with golden lotus flowers blossoming in them. They are holy and very beautiful.

तासां कूले तु देवस्य स्थानानि परमेष्ठिनः।
देवर्षिगणजुष्टानि तथा नारायणस्य तु॥ ८॥

On the banks of those rivers, there is the abode of Parameṣṭhin Śiva as well as of Nārāyaṇa, who are daily served there by the gods and the Ṣaṭis.

तस्यापि शिखरे शुभ्रं पारिजातवनं शुभम्।
तत्र शक्रस्य विपुलं भवनं रत्नमण्डितम्॥ ९॥
सफाटिकसतम्भसंयुक्तं हेमगोपुरशोभितम्।
तत्रात् देवदेवस्य विष्णोर्विश्वात्मनः प्रभोः॥ १०॥
पुण्यञ्च भवनं रम्यं सर्वरत्नोपशोभितम्।
तत्र नारायणः श्रीमान् लक्ष्म्या सह जगत्पतिः॥ ११॥
आस्ते सर्वेश्वरः श्रेष्ठं पूज्यमानः सनातनः।

At the peak of Hemakūṭa mountain, there is the forest of the Pārijāta trees. There is also a gem-studded gigantic palace of Indra there, which is built in crystal stones. It has several pillars, and the domes of gold. There is also a beautiful palace made of gems for the living of Viṣṇu, the soul of the universe, the god of gods. This is quite charming and auspicious; Viṣṇu, the lord of the universe the excellent one, adorable one, and the eternal lord, lives there with Lakṣmī.

तथा च वसुधारे तु वसूनां रत्नमण्डितम्॥ १२॥
स्थानानामुक्तं पुण्यं दुराधर्षं सुरद्विषाम्।
रलधारे गिरिवरे सप्तर्षीणां महात्मनाम्॥ १३॥
सप्तश्रमाणि पुण्यानि सिद्धावासैर्युतानि च।
तत्र हैमं चतुर्द्वारं चत्रमीलादिमण्डितम्॥ १४॥
सुपुण्यं सदवस्थानं ब्रह्मणोऽव्यक्तजन्मनः।

Similarly at the Vasudhāra mountain, there is an auspicious abode of the Vasus, which is most excellent and beyond the reach of the demons. Over the auspicious mountain known as Ratnadhāra, there are the dwelling places of the noble-souled seven sages. The Siddhas also live there. There is an auspicious place of Brahmā which is built in gold having four entrance gates studded with diamonds, sapphire and other precious gems.

तत्र देवर्षयो विग्राः सिद्धा ब्रह्मणोऽपरे॥ १५॥
उपासते देवदेवं पितामहमजं परम्।
सर्वैः सम्पूजितो नित्यं देव्या सह चतुर्मुखः॥ १६॥
आस्ते हिताय लोकानां शान्तानां परमागतिः।

O Brāhmaṇas, the excellent god of gods, Brahmā, the grandsire, is being daily adored there by Devarśis, Brahmarśis, Siddhas, and other people. Having been adored by all the

people, Brahmā, with a peaceful mind, lives there with the goddess Sāvitrī for the welfare of the people.

तस्यैकशृङ्गशिखरे महापद्मैरलंकृते॥ १७॥
 स्वच्छामृतजलं पुण्यं सुगम्यं सुमहत्सरः।
 जैगीषव्याश्रमं पुण्यं योगीन्द्रैरुपसेवितम्॥ १८॥
 तत्रास्ते भगवान्त्रित्यं सर्वशिष्यैः समावृतः।
 प्रशान्तदेष्वरक्षुद्वैर्ब्रह्मविद्धिर्महत्मभिः॥ १९॥

Over one of the high peaks of Hemakūṭa, there is a great lake of nectar-like water which is quite auspicious and very fragrant. An auspicious hermit of Maharṣi Jaigīṣavya is located there. The sage who is spotless, with peaceful mind, well-versed in Brahman, surrounded by his disciples lives there always.

शंखो मनोहस्तैव कौशिकः कृष्ण एव च।
 सुमना वेदवादश्च शिष्यास्तस्य प्रसादतः॥ २०॥
 सर्वयोगरताः शान्ता भस्मोद्भूलितविग्रहाः।
 उपासते महाचार्या ब्रह्मविद्यापारायणाः॥ २१॥
 तेषामनुग्रहार्थाय यतीनां शान्तचेतसाम्।
 सान्तिष्यं कुरुते भूयो देव्या सह महेश्वरः॥ २२॥

His prominent disciples are Śaṅkha, Manohara, Kauśika, Krṣṇa, Sumanas, and Vedavāda. All of them are devoted to Yogic activities, are peaceful, and smear their bodies with ashes, besides the great Ācāryas and those devoted to the Brahman, always adore the Maharṣi Jaigīṣavya. In order to shower his grace over the Yogins with peaceful minds, lord Śiva, with the goddess Pārvatī, also lives there.

अनेकान्याश्रामाणि स्युस्तस्मिन् गिरिवरोत्तमे।
 मुनीनां युक्तमनसा सरांसि सरितस्तथा॥ २३॥
 तेषु योगरता विप्रा जापकाः संयतेद्वियाः।
 ब्रह्मण्यासक्तमनसो रमन्ते ज्ञानतत्पराः॥ २४॥

Over the peak of the excellent mountain, there are several other hermits of the sages. There are several other lakes and the rivers there, which serve as dwelling places for the Yogins engaged in Yogic practices. The blissful Brāhmaṇas, devoted to Brahman, the performers of Japa, of fully controlled sense-organs, and devoted to spiritual learnings, live there.

आत्मन्यात्मानमाधाय शिखान्ते पर्यवस्थितम्।
 ध्यायन्ति देवमीशानं येन सर्वमिदं ततम्॥ २५॥

They, while establishing their soul on the supreme (cosmic) soul, meditate on the lord Iśāna, who stationed on the peak of the mountain, still pervades in the entire universe.

सुमेघं वासवस्थानं सहस्रादित्यसन्निभ्रम्।
 तत्रास्ते भगवान्निद्रः शत्या सह सुरेश्वरः॥ २५॥

The mountain Sumegha which issues lustre like thousands of Ādityas, is the dwelling place for Indra. Indra, the lord of the gods, lives there with Śaci.

गजशैले तु दुर्गाया भवनं मणितोरणम्।
 आस्ते भगवती दुर्गा तत्र साक्षात्महेश्वरी॥ २७॥

The abode of Durgā is lodged over Gajaśaila. It has the *torṇas* of gems. The goddess Bhagavatī lives there, who is also known as Durgā and Bhavānī.

उपास्यमाना विविद्यैः शक्तिभेदैरितस्ततः।
 पीत्वा योगामृतं लब्ध्वा साक्षात्मृतमैश्वरम्॥ २८॥

Consuming the Yogic nectar pertaining to lord Śiva, receiving the divine nectar directly from him, she is adored by various types of Śaktis (divine powers).

सुनीलस्य गिरे: शृङ्गे नानाधातुसमुज्ज्वले।
 राक्षसानां पुराणि स्युः सरांसि शतशो द्विजाः॥ २९॥
 तथा पुरशतं विप्राः शतशृङ्गे महाचले।
 स्फटिकस्तम्भसंयुक्तं यक्षणाममितौजसाम्॥ ३०॥

O Brāhmaṇas, the peak of Sunīla mountain, is resplendent with different types of metals. There are several dwelling places of the Rākṣasas there. O Brāhmaṇas, similarly over the peak of Mahācalā, there are a hundred towns of Yakṣas of boundless prowess which are built in crystal pillars.

शेतोदरगिरे: शृङ्गे सुपर्णस्य महात्मनः।
 प्राकारगोपुरोपेतं मणितोरणमण्डितम्॥ ३१॥
 स तत्र गरुडः श्रीमान् साक्षाद्विष्णुरिवापरः।
 ध्यात्वा तत्परमं ज्योतिरात्मन्येवमयाव्ययम्॥ ३२॥

Over the top of the Śvetodara mountain, there is the abode of noble-souled Garuḍa, with the

portals studded with the precious gems and has ramparts and arched gateways. The graceful Garuḍa resembling Viṣṇu lives there, engaged in the meditation upon the Supreme, immutable refulgence, within his own Ātman.

अन्यच्च भवनं पुण्यं श्रीशृङ्गे मुनिपुंगवाः।
श्रीदेव्याः सर्वत्तलाढ्यं हैमं समणितोरणम्॥ ३३॥

O Best of Brāhmaṇas, there is an auspicious abode of goddess Śrī, at Śrīśringa mountain, which is made in gold, studded with gems. It has beautiful *toranas* studded with gems.

तत्र सा परमा शक्तिर्विष्णुरतिमनोरमा।
अनन्तविभवा लक्ष्मीर्जगत्संमोहनोत्सुका॥ ३४॥
Lakṣmī, the supreme Śakti of Viṣṇu, with the enormous and endless fortunes lives them, anxious to fascinate the whole world.
अथास्ते देवगन्धर्वसिद्धचारणवन्दिता।
विचिन्त्या जगतो योनिः स्वशक्तिकिरणोज्ज्वला॥ ३५॥
तत्रैव देवदेवस्य विष्णोरायतनं महत्।
सरांसि तत्र चत्वारि विचित्रकमलाशयाः॥ ३६॥

Lakṣmī, who is adored by the gods, Gandharvas, Siddhas and Cāraṇas, being self resplendent, devoting her mind towards lord Viṣṇu, the cause of the universe, particularly resides there. There is the great abode of Viṣṇu there, surrounded by four auspicious lakes, with astonishing types of lotuses blossoming there.

तथा सहस्रशिखरे विद्याधरपुराष्टकम्।
रत्नसोपानसंयुक्तं सरोभिष्ठोपशेभितम्॥ ३७॥
नद्यो विमलपानीयाश्चिनीलोत्पलाकराः।
कर्णिकारवनं दिव्यं तत्रास्ते शंकरः स्वयम्॥ ३८॥

Similarly over the mountain Sahasraśikhara (having a thousand peaks), there are eight towns of the Vidyādharaś, which are studded with jewelled staircases and are embellished with lakes. The rivers with clean water flow there having several types of blue lotus flowers. There is also a divine forest of Karṇikāra flowers where Lord Śiva himself remains present.

पारिजाते महालक्ष्म्याः पर्वते तु पुरं शुभम्।
रम्यप्रासादसंयुक्तं घटाचामरभूषितम्॥ ३९॥
नृत्यद्विरप्सरः संघैरितश्चेतत्थ शोभितम्।

मृदंगपणवोद्धुष्टं वेणुवीणानिनादितम्॥ ४०॥

There is a beautiful abode of Mahālakṣmī, on the Pārijāta mountain, having charming palaces, decorated with the bells and flywhisks, where the *apsarās* dance to the tune of the musical instruments like flute, lute, tabors and Pañavas, and others the sound of which echoes in the sky.

गन्धर्वकिन्नराकीर्णं संवृतं सिद्धपुंगवैः।
भास्वद्विर्भूशमायुक्तं महाप्रासादसङ्कुलम्॥ ४१॥
महागणेश्वरैर्जुष्टं धार्मिकाणां सुदर्शनम्।
तत्र सा वसते देवी नित्यं योगपरायणा॥ ४२॥
महालक्ष्मीर्हादेवी त्रिशूलवरधारिणी।
त्रिनेत्रा सर्वशक्त्यौधसंवृता सा च तन्मयी॥ ४३॥
पश्यन्ति तत्र मुनयः सिद्धा ये ब्रह्मवादिनः।

The place is inhabited by Gandharvas and Kinnaras, besides Siddhas, and is filled with shining palatial buildings. It is served by the great Ganeśvaras, and is quite an attractive place for the virtuous people. The goddess Mahālakṣmī, lives there engaged in Yogic practices. The great Goddess holds a trident, has three eyes, is the combination of all the Śaktis. The sages who speak on Brahman and have accomplished various Siddhis, can only have an audience with her there.

सुपर्श्वस्योन्तरे भागे सरस्वत्याः पुरोत्तमम्॥ ४४॥
सरांसि सिद्धजुष्टानि देवभोग्यानि सत्तमाः।
पाण्डुरस्य गिरे: शृंगे विचित्रद्रुमसङ्कुलम्॥ ४५॥
गन्धर्वाणां पुरशतं दिव्यस्त्रीपिः समावृतम्।
तत्र नित्यं मदोत्सिन्ता नरा नार्यस्तथैव च॥ ४६॥
क्रीडन्ति मुदिता नित्यं विलासैर्भर्गतपराः।

To the north of the Supārśva mountain, there is the excellent city of Sarasvatī. O Excellent ascetics, there are several lakes there which are used by the Siddhas and being enjoyed by the gods. Over the peak of the mountain Pāñdura, there are a hundred cities of the Gandharvas, which are surrounded by the trees and the divine damsels. The intoxicated men and women enjoy there the worldly pleasures and delightfully engage themselves in love sports forever.

अञ्जनस्य गिरे: शृंगे नारीपुरमनुत्तमम्॥ ४७॥

वसन्ति तत्राप्सरसो रम्भाद्या रतिलालसाः।
चित्रसेनादयो यत्र सप्तायान्त्यर्थिनः सदा॥ ४८॥
सा पुरी सर्वरत्नाङ्गा नैकप्रस्तवणैर्युता।

Over the peak of the Añjanāgiri, there is the dwelling place for the *apsarās*. Rambhā and other damsels stay there eager for their sexual exercises. Citrasena and other suppliants arrive there as beggars. The city has enough of gems and water springs.

अनेकानि पुराण स्युः कौमुदे चापि सत्तमाः॥ ४९॥
रुद्राणां शान्तरजसामीश्वरासक्तचेतसाम्।
तेषु रुद्रा महायोगा महेशान्तरचारिणः॥ ५०॥
समासते पुरं ज्योतिराकृष्टः स्थानमैश्वरम्।

O Excellent sages, over the Kaumuda mountain, there are the peaceful cities of Rudras, whose *Rajoguṇa* (or passion) is subsided. The Rudras are devoted to Īśvara. The great Rudras of Yogic power, moving in the inner circle of Īśvara, the illustrious one, live there.

पञ्चरस्य गिरे: शृङ्गे गणेशानां पुरत्रयम्॥ ५ १॥
नन्दीश्वरस्य कपिला तत्रास्ते स महामतिः।
तथा च जास्थे: शृङ्गे देवदेवस्य धीमतिः॥ ५ २॥
दीपमायतनं पुण्यं भास्करस्यामितौजसः।
तस्यैवोत्तरदिभागे चन्द्रस्थानमनुत्तमम्॥ ५ ३॥
वसते तत्र रम्यात्मा भगवान् शान्तदीधितिः।

Over the peak of the mountain Piñjara, there are three cities of Gaṇas (Śiva's attendants). The city of Kapila, belonging to Nandīśvara, the chief of gaṇas, is located there, in which the wise ones are lodged. Similarly over the Jārudhi mountain, there is the auspicious abode of Bhāskara (sun-god), the god of gods who is the illustrious one. Above that place is the excellent abode of the moon-god which is located to the north. The moon-god with excellent rays and beautiful soul lives there.

अन्यत्र भवनं दिव्यं हंसशैले महर्षयः॥ ५ ४॥
सहस्रोजनायामं सुवर्णमणितोरणम्।
तत्रास्ते भगवान् ब्रह्मा सिद्धसङ्घैभिषृतः॥ ५ ५॥
सावित्रा सह विश्वात्मा वासुदेवादिभिर्युतः।
तस्य दक्षिणदिभागे सिद्धानां पुरमुत्तमम्॥ ५ ६॥

सनन्दनादयो यत्र वसन्ति मुनिपुंगवाः।

O Great sages, over the Harisā hill, there is another divine palace, which covers the area of a thousand Yojanas. It has portals which are built in gold and gems. Lord Brahmā, the universal soul, with his consort Sāvitri, lives there and is being served by the groups of Siddhas in the company of Vāsudeva. To the south of that place, there is an excellent city of the Siddhas, which is also the dwelling place of leading sages headed by Sanandana.

पञ्चशैलस्य शिखरे दानवानां पुरत्रयम्॥ ५ ७॥
नातिदूरेण तस्माद्य दैत्याचार्यस्य धीमतिः।
सुगन्धशैलशिखरे सरिद्विरुपशोभितम्॥ ५ ८॥
कर्दमपस्याश्रमं पुण्यं तत्रास्ते भगवान्॒षिः।

Over the peak of the Pañcasaila mountain, there are three cities of the Dānavas. Close to it, there is the beautiful hermitage of the preceptor of Daityas. The holy hermitage of sage Kardama, the intelligent one, is over the peak of the Sugandha mountain, the beauty of which is heightened by rivers. The great *Ryśis* lives there.

तस्यैव पूर्वदिभागे किञ्चिद्वै दक्षिणाश्रिते॥ ५ ९॥
सनकुमारो भगवांसंतत्रास्ते ब्रह्मवित्तमः।
सर्वेष्वेषु शैलेषु तथान्येषु मुनीश्वराः॥ ६ ०॥
सरांसि विमला नद्यो देवानामालयानि च।
सिद्धलिङ्गानि पुण्यानि मुनिभिः स्थापितानि च॥ ६ १॥
तानि चायतनान्याशु संख्यातुं नैव शक्यते।
एष संक्षेपतः प्रोत्सो जम्बूद्वीपस्य विस्तरः।
न शक्यो विस्तराद्वृक्षं मया वर्षशतैरपि॥ ६ २॥

To the east of that place somewhat towards the south, there lives the sage Sanatkumāra, the best among those well-versed in Brahman. O Muniśvaras, in all these places as well as the other mountains, several lakes and reservoirs besides the rivers with cool and clean water are there, where the sages have established the auspicious Śiddhalingas. These places are beyond counting by me. I have thus spoken about the expansion of Jambūdvīpa in brief. But full description of the same cannot be made by me even in hundreds of years.

इति श्रीकूर्मपुराणे जम्बूद्वीपवर्णन नाम
आष्टचत्वारिंशोऽध्यायः॥ ४८॥

Chapter-49

Description of Plakṣadvīpa

सूत उवाच

जम्बुद्वीपस्य विस्तारादिद्गुणेन समन्ततः।
संवेष्टयित्वा क्षीरोदं प्लक्षद्वीपे व्यवस्थितः॥ १॥

Surrounded by the ocean of milk on all the sides, the *Plakṣadvīpa* is spread in double the area as compared to *Jambūdvīpa*.

प्लक्षद्वीपे च विप्रेन्: सप्तासन्कुलर्वताः।
सिद्धायुताः सुपर्वाणः सिद्धसङ्घनिषेविताः॥ २॥

O Best among the Brāhmaṇas, there are seven prominent mountains in the *Plakṣadvīpa*. They have thousands of the Siddhas inhabiting them and are well-divided.

गोमेदः प्रथमस्तेषां द्वितीयश्चन्द्र उच्यते।
नारदो दुन्दुभिश्चैव मणिमान्मेधनिस्वनः॥ ३॥
वैभ्राजः सप्तमस्तेषां ब्रह्मणोऽत्यन्तवल्लभः।

In the *Plakṣadvīpa*, first is the Gomeda mountain, the second one is known as Candra, third is Nārada, while Dundubhi is the fourth one; then Maṇimān is the fifth, Meghanisvana is the sixth, Vaibhrāja is the seventh mountain, which is the favourite place of Brahmā.

तत्र देवर्षिगच्छैः सिद्धैश्च भगवानजः॥ ४॥
उपास्यते स विश्वात्मा साक्षी सर्वस्य विश्वदृक्।
तेषु पुण्या जनपदा आधयो व्याधयो न च॥ ५॥

The Gods, R̄ṣis, Gandharvas, and Siddhas worship the unborn god Brahmā, the universal soul and the cosmic witness of all. There are the auspicious Janapadas over these mountains. There are no disturbances or the sufferings over that place.

न तत्र पापकर्त्तारः पुरुषा वै कथञ्जन।
तेषां नद्यश्च सप्तैव वर्षाणां तु समुद्राणाः॥ ६॥
तासु ब्रह्मर्थयो नित्यं पितामहमुपासते।
अनुत्साहिखे चैव विपापा त्रिदिवा कृताः॥ ७॥
अपृता सुकृता चैव नामतः परिकीर्तिताः।
क्षुद्रनद्यस्तु विख्याताः सरांसि च बहून्यपि॥ ८॥

No sinners are found there. There are seven rivers which issue from those mountains. The

Brahmarṣis always adore Brahmā, the grandsire, there. The rivers are known by the names of Anuptā, Śikhā, Vipāpā, Tridivā, Kṛtā, Amṛtā and Sukṛtā. Besides these, there are several small rivers as well as the lakes there, which are well known.

न चैतेषु युगावस्था पुरुषा वै चिरायुषः।
आर्यकः कुसराश्चैव विदेहा भाविनस्तथा॥ ९॥
ब्रह्मक्षियविट्शूद्रास्तस्मिन्द्वैपे प्रकीर्तिताः।
इज्यते भगवानीशो वर्णस्त्र निवासिभिः॥ १०॥

There is no cycle of Yugas like *Satya*, *Tretā*, *Dvāpara* and *Kaliyuga* found there. All the men have long life. The people there are known as Āryakas, Kururas, Videhas and Bhāvins, and are said to be of four castes viz. Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. The people of the place are devoted to lord Iṣa, who is worshipped by all of them.

तेषाङ्ग सोमसाम्राज्यं सास्त्रयं मुनिपुङ्कवाः।
सर्वे धर्मरता नित्यं सर्वे मुदितमानसाः॥ ११॥
पञ्चवर्षसहस्राणि जीवन्ति च निरामयाः।

O Excellent sages, they achieve the Empire of Soma and similarity of form of Soma. All the people are devoted to *dharma* having a delightful mind, free from ailments, and live for five thousand years.

प्लक्षद्वीपप्रमाणं तु द्गुणेन समन्ततः॥ १२॥
संवेष्टयित्वात्मोर्ध्वं शाल्पलिः संव्यवस्थितः।
सप्त वर्षाणि तत्रापि सप्तैव कुलर्वताः॥ १३॥

Śalmalidvīpa has four times the area as compared to *Plakṣadvīpa*. It is surrounded by the ocean of sugarcane juice on all the sides. There are seven *varṣas* (sub-continents) and seven dividing ranges of mountains there.

ऋज्वायताः सुपर्वाणः सप्त नद्यश्च सुव्रताः।
कुमुदश्चान्नदश्चैव तृतीयश्च बलाहकः॥ १४॥
द्रोणः कंससु महिषः ककुद्यान् सप्तमस्तथा।
योनी तोया वितृष्णा च चन्द्रा शुक्ला विमोचनी॥ १५॥
निवृत्तिश्चेति ता नद्यः स्मृताः पापहरा नृणाम्।
न तेषु विद्यते लोभः क्रोधो वा द्विजसत्तमाः॥ १६॥

O Suvratas (observers of good vows), these mountains are spreading straight, have beautiful

knots, and have seven rivers flowing over the land. The names of the seven mountains are Kumuda, Annada, Balāhaka, Droṇa, Karīsa, Mahiṣa and Kukudmān. The names of the rivers are Yonī, Toyā, Viṭṭṣṇā, Candrā, Śuklā, Vimocanī and Nirṛti. With the mere recalling of the names of these rivers, all the sins are washed out. O Best of the Brāhmaṇas, the people of these countries are free from anger.

न चैवास्ति युगावस्था जना जीवन्त्यनामयाः।
यजन्ति सततं तत्र वर्णा वायुं सनातनम्॥ १७॥

There is no arrangement for the four Yugas. The people live there without any ailments. The people of all the castes, there always adore the eternal wind-god.

तेषां तत्साधनं युक्तं सारूप्यञ्च सलोकता।
कपिला ब्राह्मणाः प्रोक्तो राजानश्चारुणास्तथा॥ १८॥
पीता वैश्याः स्मृताः कृष्णा द्वीपेऽस्मिन् वृषला द्विजाः।

Because of that they achieve the *Sāyujya*, *Sāriḍya*, and *Sālokatā* deliverance of the wind-god. The Brāhmaṇas there are of fair complexion and the Kṣatriyas are of pink complexion. The Vaiśyas are of yellow complexion, while Śūdras are of black or dark complexion.

शाल्पलस्य तु विस्ताराद्विगुणेन समन्तः॥ १९॥
संवेष्ट्य तु सुरोदाङ्के कुशद्वीपो व्यवस्थितः।
विदुमश्चैव होमश्च द्युतिमान् पुष्पवांस्तथा॥ २०॥
कुशेशयो हरिश्चैव मन्दरः सप्त पर्वताः।

Kuśadvīpa is of double the size of *Sālamalidvīpa* which is surrounded on all the sides with the ocean of wine. There are seven Kulaparvatas, known by the names of Vidruma, Homa, Dyutimān, Puṣpavān, Kuśeśaya, Hari and Mandara.

धूतपापा शिवा चैव पवित्रा संमिता तथा॥ २१॥
तथा विद्युतप्रभा रामा महानद्यश्च सप्त वै।
अन्याश्च शतशो विप्रा नद्यो मणिजलाः शुभाः॥ २२॥

There are seven rivers known by the names of Dhūtapāpā, Śivā, Pavitṛā, Sammitī, Vidyut, Prabhā, and Rāmā. O Brāhmaṇas, besides the above, there are hundreds of other rivers having water which is spotless clean like the gems.

तस्तु ब्रह्माण्योशानं देवाद्याः पर्युपासते।
ब्राह्मणा द्रविणो विप्राः क्षत्रियाः शुभ्मिणस्तथा॥ २३॥
वैश्यासोभास्तु मन्देहाः शूद्रास्तत्र प्रकीर्तिः।

O Brāhmaṇas, the gods living there adore Brahmā as their lord. In the said *dvīpa*, the Brāhmaṇas are known as Draviṇas, Kṣatriyas as Śuṣmins, Vaiśyas as Stobhas, and the Śūdras as Mandeahas.

नरोऽपि ज्ञानसम्पन्ना मैत्रादिगुणसंयुताः॥ २४॥
यथोक्तकारिणः सर्वे सर्वे भूतहिते रताः।
यजन्ति यज्ञविविद्यर्घ्वाणं परमेष्ठिनम्॥ २५॥

All the people of that place possess all the knowledge and have the qualities of friendship etc. All of them perform the activities prescribed in the Śāstras. They remain engaged for the welfare of the other people. They please Parmeṣṭhin Brahmā, with the performing of the *yajñas*.

तेषाङ्ग ब्रह्मसायुज्यं सारूप्यञ्च सलोकता।
कुशद्वीपस्य विस्ताराद्विगुणेन समन्तः॥ २६॥
क्रौञ्चद्वीपः स्थितो विप्रा वैष्टित्वा धृतोदधिम्।

They achieve the *Sāyujya* (absorption in the deity), *Sāriḍya* (similarity with the form of deity) and the *Sālokya* (residence in the region of the deity) types of Muktis with god Brahmā. The Krauñca-dvīpa is of double the size of Kuśa-dvīpa and is surrounded by the ocean of clarified butter.

क्रौञ्चो वापनक्ष्यैव तृतीयश्चाधिकारिकः॥ २७॥
देवाव्दश्च विवेदश्च पुण्डरीकस्तथैव च।
नामा च सप्तमः प्रोक्तः पर्वते दुन्दुभिस्वनः॥ २८॥
गौरी कुमुद्वती चैव सन्ध्या रात्रिमनोजवा।
कोभिष्ठ पुण्डरीकाक्षा नद्यः प्राधान्यतः स्मृताः॥ २९॥

There are also seven main mountains known by the names of Krauñca, Vāmanaka, Adhikārika, Devābda, Viveda, Puṇḍarīka, and Dundubhisvana. The seven rivers of the country are known by the names of Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Kobhi, and Puṇḍarīkākṣā.

पुष्कला: पुष्करा धन्यास्तिष्या वर्णाः क्रमेण वै।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव द्विजोत्तमाः॥ ३०॥

O Excellent Brāhmaṇas, the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are known there as Puṣkala, Puṣkara, Dhanya and Tiṣya respectively.

अर्द्धयन्ति महादेवं यज्ञदानशमादिभिः।
ब्रतोपवासैर्विविधैर्हेमैश्च पितृतर्पणैः॥ ३१॥
तेषां वै रुद्रसायुज्यं सारूप्यं चातिरुलभम्।
सलोकता च सामीप्यं जायते तत्प्रसादतः॥ ३२॥

All of them adore lord Mahādeva, giving away charities, sacrifices, remaining peaceful and performing vows, fasting, *homas* of various types. By the grace of lord Mahādeva, they achieve the Rudra-*Sāyujya*, *Sāriḍyapa*, *Sālokatā* and *Sāmīpya*.

क्रौञ्चद्वीपस्य विस्तारादिद्विगुणेन समन्ततः।
शाकद्वीपः स्थितो विश्रा आवेष्ट्य दधिसागरम्॥ ३३॥

O Brāhmaṇas, Śāka-dvīpa has double the area as compared to Krauñca-dvīpa, and is surrounded by the ocean of curds from all the sides.

उदयो रैवतश्चैव श्यामकाष्ठगिरिस्तथा।
आम्बिकेयस्तथा रम्यः केसरी चेति पर्वताः॥ ३४॥
सुकुमारी कुमारी च नलिनी वेणुका तथा।
इङ्गुका धेनुका चैव गभस्तिश्चेति निम्नगाः॥ ३५॥

The names of its prominent mountains are Udaya, Raivata, Śyāma, Kāṣṭhagiri, Āmbikeya, Ramya, and Kesarin. The names of the seven rivers are Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣukā, Dhenukā, and Gabhasti.

आसां पिबतः सलिलं जीवन्ति तत्र मानवाः।
अनामयाश्चाशोकाश्च रागद्वेषविवर्जिताः॥ ३६॥
मृगाश्च मगधाश्चैव मानसा मन्दगास्तथा।
ब्रह्मणाः क्षत्रिया वैश्याः शूद्राश्चात्र क्रमेण तु॥ ३७॥

The people of that country live while consuming the river waters. Those people are healthy, free of sorrows, and the attachments or malice or hatred. The Brāhmaṇa, Kṣatriyas, Vaiśyas and the Śūdras, there are known as Mṛga, Magadha, Mānasa and Mandagas respectively.

यजन्ति सततं देवं सर्वलोकैकसाक्षिणम्।
ब्रतोपवासैर्विविधैर्देवदेवं दिवाकरम्॥ ३८॥

तेषां वै सूर्यसायुज्यं सामीप्यञ्च सरूपता।
सलोकता च विप्रेन्द्रा जायते तत्प्रसादतः॥ ३९॥

All of them adore the sun-god, the witness of all, performing several of *vratas*, fasting and other kinds of worship. O Best of the Brāhmaṇas, by the grace of the sun, they achieve the *Sāyujya* (identity) with the sun, *Sāmīpya* (nearness) and *Sāriḍpatā* (similarity in appearance) and *Sālokata* (residence in the solar region).

शाकद्वीपं समावृत्य क्षीरोदः सागरः स्थितः।
श्रतेद्वीपञ्च तमस्ये नारायणपरायणाः॥ ४०॥
तत्र पुण्या जनपदा नानाशृंघसमन्विताः।
श्रेतास्तत्र नरा नित्यं जायन्ते विष्णुतत्पराः॥ ४१॥

The ocean of milk surrounds the Śāka-dvīpa. Śvetadvīpa is lodged in the centre of it. The people there are devoted to Nārāyaṇa. There are several Janapadas (territories) full of many surprises. The people of the place are of white complexion and are devoted to lord Nārāyaṇa.

नाधयो व्याध्यस्तत्र जरामृत्युभयं न च।
ऋोष्ठलोभविनिर्मुक्ता मायामात्सर्यवर्जिताः॥ ४२॥

There are no obstructions or sufferings nor are there any mental or physical ailments. There is no danger of the old age or death. The people of that place are free from greed and anger, illusion or hatred.

नित्यपुष्टा निरातङ्गा नित्यानन्दाश्च भोगिनः।
नारायणसमाः सर्वे नारायणपरायणाः॥ ४३॥
केचिदध्यानपरा नित्यं योगिनः संयतेन्द्रियाः।
केचिज्जपन्ति तत्प्रन्ति केचिद्विज्ञानिनोऽपरे॥ ४४॥

They always remain healthy, ever blissful, and enjoy the worldly pleasures. Some of them are engaged in meditation, some in the yogic practices, controlling their sense organs. Some of them are engaged in *tapas*, others in the performing of the *Japas*. Some of them are enlightened with perfect spiritual knowledge.

अन्ये निर्बोजयोगेन ब्रह्माभावेन भाविताः।
ध्यायन्ति तत्परं ब्रह्म वासुदेवं सनातनम्॥ ४५॥

Some of them with the application of *Nirbijayoga* (seedless Yoga) and purified by meditating

upon Brahman, meditate on eternal Vāsudeva, the supreme Brahman.

एकान्तिनो निरालम्बा महाभागवता: परे।
पश्यन्ति तत्परे ब्रह्म विष्णवाख्यं तमसः परम्॥४६॥

Someone who likes loveliness, discarding all support, devote themselves to the lord. They are beyond *Tamoguna* and visualise, Viṣṇu as the Supreme Brahman alone.

सर्वे चतुर्भुजाकाराः शंखचक्रगदाधराः।
सुपीतवाससः सर्वे श्रीवत्साङ्कितवक्षसः॥४७॥

All of them have their chests marked with the sign of golden hair called *Śrīvatsa*, and have four arms holding *Śaṅkha*, *Cakra* and *Gadā*, clad in yellow lower garment.

अन्ये महेश्वरपरास्त्रिपुण्ड्राङ्कितमस्तकाः।
सुयोगाद्घृतिकरणा महागरुडवाहनाः॥४८॥
सर्वे शक्तिसमायुक्ता नित्यानन्दाश्रूषिनिर्मलाः।
वसन्ति तत्र पुरुषा विष्णोरन्तरचारिणः॥४९॥

Some others who are devoted to Śiva, paste their foreheads with *tripuṇḍra* (three lines of ashes on the forehead), possessing all the fortunes through practice of excellent Yoga, healthy bodies, and are like the lord using Garuḍa as the vehicle. All of them have enormous prowess, always blissful, spotless, dwelling in the heart of lord Viṣṇu roam about there.

तत्र नारायणस्यान्यद्गुर्गमं दुरतिक्रमम्।
नारायणं नाम पुरं प्रासादैरुपशोभितम्॥५०॥

There is the city of Viṣṇu, known as Nārāyaṇapura, which is beyond encroachment or assailed by anyone, and has enough of beautiful palaces.

हेमप्राकारासंयुक्तं स्फटिकैर्मण्डपैर्युतम्।
प्रभासहस्रकलिलं दुराधर्षं सुशोभनम्॥५१॥

The boundary wall of the same is made of gold while the *mandapas* are of the crystal stone. Its lustre is diffused in a thousand ways and is quite attractive and beautiful.

हर्ष्यप्रासादसंयुक्तं महाद्वालसमाकुलम्।
हेमगोपुरसाहस्रैर्नारलोपशोभितैः॥५२॥

शुभ्रास्तरणसंयुक्तैर्विचित्रैः समलंकृतम्।
नद्यन्विविधाकारैः स्वनीभिश्च शोभितम्॥५३॥
सरोभिः सर्वतो युक्तं वीणावेणुनिनादितम्।
पताकाभिर्विचित्राभिरनेकाभिश्च शोभितम्॥५४॥

It has high palaces, vast canopies, studded with various types of gems, beautiful floor decorations and hundreds of blissful *toraṇas* of different designs, besides the *gopuras*. Its beauty is enhanced by delightful parks of various shapes and flowing rivers, besides lakes all round. Many banners of variegated colours beautify it. The sound of the playing on *vīṇā* and flute spreads everywhere.

वीथिभिः सर्वतो युक्तं सोपानै रलभूषितैः।
नदीशतसहस्राद्यं दिव्यगाननिनादितम्॥५५॥

The streets and the steps of gems could be seen everywhere. It had hundreds and thousands of rivers. The divine songs and music were heard everywhere.

हंसकारण्डवाकीर्णं चक्रवाकोपशोभितम्।
चतुर्द्वारमनौपम्यगम्यं देवविद्विषाम्॥५६॥

The city had enough of swans, ducks, besides the ruddy geese. All the four gates of the city were unique and were beyond the reach of the enemies.

तत्र तत्राप्सरः संघैर्न्यत्वद्विसृपशोभितम्।
नानागीतविधानज्ञदिवानामपि दुर्लभैः॥५७॥
नानाविलाससम्पन्नैः कामुकैरतिकोमलैः।
प्रभूतचन्द्रवदनैर्न्युपरात्रवसंयुतैः॥५८॥
ईषतिस्मातैः सुविष्वाषैर्बालमुग्धमुग्धेक्षणैः।
अशेषविभवोपैतैस्तनुमध्यविभूषितैः॥५९॥

The *Apsarās* danced here and there in the city. They were well-versed in several types of singing tunes, which were unknown even to the gods. They were well aware of several sports, passionate, having extremely tender bodies, with faces resembling the moon. They created tinkling sound with their anklets. They wore the serene smile over their faces, had well built and beautiful lips like *Bimba* (red cherry) fruits. They had the eyes like the fawns. They possessed all the fortunes and had a thin waist.

सुराजहंसचलनैः सुवेषैर्मधुरस्वनैः।
संलापालापकुशलैद्विव्यभरणपूषितैः॥ ६०॥
स्तनभारविनग्नेश मधुघृणितलोचनैः।
नानावर्णविचित्रांगैर्नानाभोगरतिप्रियैः॥ ६१॥

The said *Apsarās* walked gracefully like the royal swans, were clad in beautiful garments and had sweet temperament. They were well-versed in speech and were adorned with beautiful ornaments. They were bent with the weight of their breasts, had various types of limbs and were good in making love sports.

उत्फुल्लकुसुमोद्यानैस्तद्वृतशतशोभितम्।
असंख्येयगुणं शुद्धमसंख्यैस्त्रिदशैरपि॥ ६२॥

The city had several orchards with the blossoming flowers, hundreds of living beings, and possessed many excellent qualities. It was also beautified by several gods having numerous attributes.

श्रीमत्यवित्रं देवस्य श्रीपतेरमितौजसः।
तस्य मध्येऽतितेजस्कुमुद्यव्याकारतोरणम्॥ ६३॥
स्थानं तद्वृष्टावं दिव्यं योगिनां सिद्धिदायकम्।
तन्मध्ये भगवानेकः पुण्डरीकदलद्युतिः॥ ६४॥
शेतेऽशेषजगत्सूतिः शेषाहिशयने हरिः।
विचिन्त्यमानो योगीन्द्रैः सनन्दनपुरोगमैः॥ ६५॥

The city of illustrious Viṣṇu, is quite auspicious and graceful. In the middle of it, is a highly-splendid spot of lofty ramparts and arched ornamental gateways. This is the place of Viṣṇu which bestows success to the Yogins. In the centre of the same, lord Viṣṇu, having the lustre of lotus petals, lies down over the bed of the serpent Śeṣa. He is adored by Sanandana and other Yogins.

स्वात्मानन्दामृतं पीत्वा पुरस्तात्तमसः परः।
पीतवासा विशालाक्षो महामायो महाभुजः॥ ६६॥
क्षीरोदकन्यथा नित्यं गृहीतचरणद्वयः।
सा च देवी जगद्वन्द्या पादमूले हरिप्रिया॥ ६७॥

He wore *pitāmbara*, has broad eyes, possesses Mahāmāyā, large arms, and consumes in the nectar of the bliss of his own *Ātman*. He is the deity beyond darkness. Lakṣmī, the daughter of the ocean of milk, always serves at

his feet. The goddess who is adored by the universe, is lodged at the feet of the lord being beloved of lord Viṣṇu.

समास्ते तन्मना नित्यं पीत्वा नारायणामृतम्।
न तत्राधार्मिका यान्ति न च देवान्तरालयाः॥ ६८॥
वैकुण्ठं नाम तत्थानं त्रिदशैरपि वन्दितम्।
न मे प्रभवति प्रज्ञा कृत्सनशास्त्रनिरूपणे॥ ६९॥

The goddess consuming the nectar of the lord Nārāyaṇa, stays there, getting devoted to him with her mind. The evil people of impious activities do not go there; nor those who dwell in the abodes of other Devas. It is the abode named Vaikuṇṭha and is adored even by the gods. It is beyond my wisdom to describe the entire region.

एतावच्छक्यते वकुं नारायणपुरं हि तत्।
स एव परमं ब्रह्म वासुदेवः सनातनः॥ ७०॥
शेते नारायणः श्रीमान्मायया मोहयञ्जगत्॥ ७१॥

This much could only be spoken, that this is the place of Nārāyaṇa, who is the supreme Brahman, eternal and Vāsudeva. Lord Nārāyaṇa, deluding the universe with his *Māyā*, is sleeping there.

नारायणादिदं जातं तस्मिन्नेव व्यवस्थितम्।
तमाश्रयति कालाते स एव परमा गतिः॥ ७२॥

The entire universe emerges from Nārāyaṇa, and is also established in him. At the end of the Kalpa period, the world is absorbed in him. He is the ultimate goal.

इति श्रीकूर्मपुराणे पूर्वभागे भुवनविन्यास
एकोनपञ्चाशोऽध्यायः॥ ४९॥

Chapter-50

Description of Puṣkaradvīpa

सूत उवाच

शाकद्वीपस्य विस्ताराद्द्विगुणेन व्यवस्थितः।

क्षीरार्णवं समाश्रित्य द्वीपं पुष्करसंज्ञितम्॥ १॥

Sūta said, Puṣkaradvīpa is of double the size of the Śākadvīpa which is surrounded by the ocean of milk.

एक एवात्र विप्रेन्नाः पर्वतो मानसोत्तरः।

योजनानां सहस्राणि चोदृश्वं पञ्चाशतुच्छ्रितः॥ २॥

तावदेव च विस्तीर्णः सर्वतः पारिमण्डलः।
स एव द्वीपश्चार्द्धेन मानसोत्तरसंस्थितः॥३॥

O Best of Brāhmaṇas, “There is a huge mountain known by the name of Mānasottara. It has the height of fifty thousand Yojanas. Its expansion on all sides is the same. It is globular all round. The mountain Mānasottara is stationed exactly in the middle of the continent.

एक एव महाभागः सन्निवेशो द्वित्र्या कृतः।
तस्मिन्द्वीपे स्मृतौ द्वौ तु पुण्यौ जनपदौ शुभौ॥४॥

O Great sage, one and the same establishment has been divided into two parts. It is said that there are two auspicious and purified Janapadas in that island.

अपरौ मानसस्याथ पर्वतस्यानुमण्डलौ।
महावीतं स्मृतं वर्षं धातकीखण्डमेव च॥५॥
स्वादूदकेनोदधिना पुष्करः परिवर्तिः।
तस्मिन्द्वीपे महावृक्षो न्यग्रेषोऽमरपूजितः॥६॥

Both of them are in the semicircle of the Mānasa mountain. There are two *varṣas* there known as Mahāvīta and Dhātakī khaṇḍa. This *dvīpa* Puṣkara is surrounded by an ocean of sweet water. There is a huge banyan tree, which is adored even by the immortal.

तस्मिन्निवसति ब्रह्मा विश्वात्मा विश्वभावनः।
तत्रैव मुनिशार्दूल शिवनारायणालयः॥७॥

There Brahmā, the universal soul, resides. O Excellent sage, the abode of Śiva and Nārāyaṇa is also located there.

वसत्यत्र महादेवो हरोऽर्द्धं हरिव्ययः।
सम्पूज्यमानो ब्रह्मादैः कुमारादैश्च योगिभिः॥८॥

Both lord Śiva and Viṣṇu are lodged in one half of this continent. In one half Hara resides and in the other half Hari resides. Brahmā and other gods, besides Sanatkumāra, adore them.

गच्छैः किन्नरैर्यक्षैरीश्वरः कृष्णपिङ्गलः।
स्वस्थास्त्रप्रजाः सर्वा ब्राह्मणाः शतशस्त्रिष्ठः॥९॥

Ísvara who is Kṛṣṇa (black) and Piṅgala (brown) is adored by Gandharvas, Kinnaras, and Yakṣas. The people of that place are quite healthy and normal. The Brāhmaṇas, there, possess hundred times more lustre.

निरामया विशोकाश्च रागद्वेषविवर्जिताः।
सत्यानृते न तत्रास्ता नोत्तमाधममध्यमाः॥१०॥

They are free from ailments, grief, attraction or malice. There is no difference between truth and falsehood, high or low, or the middle ones.

न वर्णाश्रिमधर्माश्च न नद्यो न च पर्वताः।
परेण पुष्करेणाथ समावृत्य स्थितो महान्॥११॥
स्वादूदकसमुद्रस्तु समन्तादिद्वृजसन्तमः।
परेण तस्य महती दृश्यते लोकसंस्थितिः॥१२॥

There is no *Varṇāśrama-dharma* (rules and rites of the different castes and stages of life), nor the rivers or the mountains. O Best of the Brāhmaṇas, *Puṣkaradvīpa* is surrounded by the vast ocean of the sweet water from all the sides. Its situation in the world is beyond everything and every world.

काञ्चनी द्विगुणा भूमिः सर्वत्रैकशिलोपमा।
तस्याः परेण शैलस्तु मर्यादा भानुमण्डलः॥१३॥

The earth, comparable to a single golden rock, is of double in size which is spread in all the sides. Beyond that is the boundary mountain known as Bhānumaṇḍala.

प्रकाशश्चाप्रकाशश्च लोकालोकः स उच्यते।
योजनानां सहस्राणि दश तस्योच्छ्रयः स्मृतः॥१४॥

The region is known as Lokāloka,¹ because a part of it has light and the other part of the same is covered with darkness. Its height is ten thousand Yojanas.

तावनेव च विस्तारो लोकालोकमहागिरेः।
समावृत्य तु तं शैलं सर्वतो वै समस्थितम्॥१५॥
तमश्चाण्डकटाहेन समन्तात्परिवेष्टितम्।
एते सप्त महालोकाः पातालाः सम्प्रकीर्तिताः॥१६॥

The area of the Lokāloka mountain is the same. The darkness is surrounding it on all the sides in an oval shape. In this way the seven *lokas* as well as the seven *Pātalas* (nether worlds) have been described.

1. Name of a mythical belt or circle of mountains surrounding the outer most of the seven seas and dividing the visible world, from the region of darkness (as the sun is within the wall of mountains they are light on one side and dark on the other). MW p.907.

ब्रह्माण्डाशेषविस्तारः संक्षेपेण मयोदितः।
अण्डानामीदृशानां तु कोट्यो ज्ञेया सहस्रशः॥ १७॥
सर्वगत्वात्प्रधानस्य कारणस्याव्ययात्मनः।
अण्डेष्वेतेषु सर्वेषु भुवनानि चतुर्दशा॥ १८॥

Thus, the entire cosmic egg has been described by me in brief. Because of the supreme lord being all pervading, these globes are imagined to be crores in number. This should be known. Fourteen worlds are enshrined in all these cosmic eggs.

तत्र तत्र चतुर्वर्कन्ना रुद्रा नारायणादयः।
दशोन्नरमथैकैकमण्डावरणसप्तकम्॥ १९॥
समन्तात्संस्थितं विप्रासत्र यान्ति मनीषिणः।

The four-faced Brahmā, Rudra, Nārāyana and others live in their respective places. There are several sheaths, which have covered each cosmic egg from all the sides. In these sheaths, one is ten times bigger than the other. O Brāhmaṇas, the learned people visit these places.

अनन्तमेकमव्यक्तमनादिनिधनं महत्॥ २०॥
अतीत्य वर्तते सर्वं जगत्प्रकृतिरक्षरम्।
अनन्तत्वमनन्तस्य यतः संख्या न विद्यते॥ २१॥

The one who is beyond measure, invisible, eternal, beyond birth and death, Mahat, is undecaying, form of Prakṛti, dwells there crossing all the barriers. Because of his being Ananta, he is beyond measure.

तदव्यक्तिमिदं ज्ञेयं तदब्रह्मा परमं द्वृवम्।
अनन्त एष सर्वत्र सर्वस्थानेषु पठ्यते॥ २२॥

The stable, supreme Brahman, should be treated as invisible. It is infinite and endless as it is beyond calculation.

तस्य पूर्वं मयाद्युक्तं यज्ञन्माहात्म्यपुत्तमम्।
गतः स एष सर्वत्र सर्वस्थानेषु पूज्यते॥ २३॥
भूमौ रसातलै चैव आकाशे पवनेऽनलै।
अणवेषु च सर्वेषु दिवि चैव न संशयः॥ २४॥

I have already explained the best of his glory. He is all pervading, adored by all. He indeed is present on earth, in nether worlds sky, in wind, fire, heaven and the oceans. There is no doubt about the same.

तथा तमसि तत्वे वायेषु एव महाद्युतिः।
अनेकधा विभक्ताङ्गः क्रीडते पुरुषोत्तमः॥ २५॥

Similarly, the resplendent supreme Brahman, is present in the light as well as the darkness. The same Puruṣottama, sports in many ways, dividing himself in many forms.

महेश्वरः परोऽव्यक्तादण्डमव्यक्तसम्भवम्।
अण्डादब्रह्मा समुत्पन्नस्तेन यृष्टिमिदं जगत्॥ २६॥

Lord Maheśvara is beyond that unmanifest from which this cosmic egg has been produced. Infact, lord Brahmā has been born out of the golden egg. The universe was created through him.

इति श्रीकृष्णपुराणे पूर्वभागे भुवनकोशवर्णनं नाम
पञ्चाशोऽध्यायः॥ ५०॥

Chapter-51

Glory of Viṣṇu in the Manvantaras

ऋषय ऊचुः

अतीतानगतानीह यानि मन्वन्तराणि वै।
तानि त्वं कथयास्मद्यं व्यासञ्च द्वापरे युगे॥ १॥

The R̄ṣis said, “The Manvantaras which have already passed, and those which are yet to come, about Vyāsa (the arranger of the Vedas) in the Dvāpara yuga, you enlighten us about all of them.

वेदशाखाप्रणयिनो देवदेवस्य धीमतः।
धर्मार्थानां प्रवक्तारो हीशानस्य कलौ युगे॥ २॥
कियन्तो देवदेवस्य शिष्याः कलियुगेऽपि वै।
एतत्सर्वं समासेन सूत वक्तुमिहर्हसि॥ ३॥

O Sūta, Vyāsa is the creator of the branches of the Vedas. For how many times has the lord of the gods (i.e. Vyāsa) incarnated on earth for the establishment of *Dharma*, in the *Kaliyuga*, and the number of his disciples may kindly be spelt in brief?”

सूत उवाच

मनुः स्वायम्भुवः पूर्वं ततः स्वारोचिषो मतः।
उत्तमस्तामसश्वैव रैवतश्वस्तथा॥ ४॥
घडते मनवोऽतीताः साम्प्रतं तु रवेः सुतः।
वैवस्वतोऽयं सप्ततत्सप्तमं वर्तते परम्॥ ५॥

Sūta said, "Svāyambhuva Manu appeared initially, followed by Svārocīṣa, Uttama, Tāmasa, Raivata and Cākṣuṣa. These six Manus have already gone by. Presently, Vaivasvata Manu, the son of the sun-god, the seventh Manvantara is passing.¹

स्वायम्भुवं तु कथितं कल्पादावन्तरं मया।

अत ऊदर्ध्वं निबोध्यत्वं मनोः स्वारोचिषस्य तु॥६॥

At the start of the *Kalpa*, there had been Svāyambhuva Manvantara, which has already been described by me. This has been followed by Svārocīṣa Manvantara.

पारावतश्च तुषिता देवाः स्वारोचिषेऽन्तरे।

विपक्षिन्नाम देवेन्द्रो बभूवासुरमर्दनः॥७॥

During Svārocīṣa Manvantara, there were the gods called Pārvatas and Tuṣitas. There also happened to be a Indra known as Vipaścīt, who was the destroyer of the *asuras*.

उर्जस्तम्भस्तथा प्राणो दान्तोऽथ क्षणभस्तथा।

तिमिश्वर्वीवांश्च सप्त सप्तर्षयोऽभवन्॥८॥

The names of the contemporary Saptarśis had been Urja, Stambha, Prāṇa, Dānta, Rśabha, Timira, and Arvarīvān.

चैत्रकिष्मुखाद्यासु सुताः स्वारोचिषस्य तु।

द्वितीयमेतदाख्यातमन्तरं शृणु चोत्तमम्॥९॥

Svārocīṣa had two sons called Caitra and Kimpuruṣa. This is known as the second

1. The name Manu is specially applied to fourteen successive mythical progenitors and sovereigns of the earth described in the Code of Manu and in the later mythology as creating and supporting this world of moving and stationery beings through successive Antaras or long periods of time. Svāyambhuva, who sprang from Svayambhū, the self-born or Brahmanā, who according to one account divided himself into persons, male and female, whence was produced Virāṭ and from him the first Manu. According to others Svāyambhuva converted himself into the first man called Svāyambhuva Manu and the first woman called Śata-Rūpā. The first Manu is the author of the Manu Samhitā. He is sometimes called Prajāpati, Hiranyagarbha and Pracetas. The next five Manus are mentioned in the following order :

Svārocīṣa, Auttamī, Tamasā, Raibhala, Cākṣuṣa. The seventh Manu, called Vaivasvata, is the present Manu.

Manvantara. Now you listen about the Manu named Uttama.

तृतीयेऽन्यन्तरे चैव उत्तमो नाम वै मनुः।

सुशान्निस्तत्र देवेन्द्रो बभूवामित्रकर्षणः॥१०॥

सुधामानस्तथा सत्यः शिवश्चाथ प्रतर्दनः।

वशवर्तिनः पञ्चैते गणा द्वादशकाः स्मृताः॥११॥

During the third Manvantara, there had been a Manu named Uttama. Suśanti, the suppressor of enemies, was the ruler of gods. The names of the contemporary gods were Sudhāmans, Satya, Śiva, Pratardana, and Vaśavartins. It is said that these five *ganas*, came to be known as Pañcadvādaśakas.

रजोगात्रोर्ध्वबाहुश्च सवनश्चानघस्तथा।

सुतपाः शक्र इत्येते सप्त सप्तर्षयोऽभवन्॥१२॥

The seven *Rṣis* of the contemporary period had been Rajas, Gātra, Ěrdhvabāhu, Savana, Anagha, Sutupa and Śakra.

तामसस्त्यान्तरे देवाः सुरापाहरयस्तथा।

सत्याश्च सुधियश्चैव सप्तविंशतिका गणाः॥१३॥

During the Tāmasa Manvantara, there had been twenty seven *Ganadevatās* and the classes of gods include Surāyāsaḥara, Satya, and Sudhīs.

शिविरिन्द्रस्तथैवासीच्छतयज्ञोपलक्षणः।

बभूव शंकरे भक्तो महादेवाद्यन्ते रतः॥१४॥

The name of Indra who performed a hundred *yajñas*, was Śibi. He was a devotee of Śiva and always remained devoted to his worship.

ज्योतिर्द्वार्यम् यृथक्कल्पश्चौत्रोऽग्निवसनस्तथा।

पीवरस्त्वृष्टयो हेते सप्त तत्रापि चान्तरे॥१५॥

The Saptarśis of that Manvantara had been, Jyotis, Dhāman, Pr̄thak, Kalpa, Caitra, Agnivasana, and Pīvara.

पञ्चमे चापि विप्रेन्द्रा रैवतो नाम नामतः।

मनुर्विभुश्च तत्रेन्द्रो बभूवासुरमर्दनः॥१६॥

O Best of the Brāhmaṇas, during the fifth Manvantara, name of the Manu was Raivata and name of Indra was Vibhu, who destroyed the *asuras*.

अमिता भूतयस्तत्र वैकुण्ठाश्च सुरोत्तमाः।

एते देवगणास्तत्र चतुर्दश चतुर्दश॥१७॥

There had been fourteen *Ganadevatās* including Amitas, Bhūtis and Vaikunṭhas, who were the best of all.

हिरण्यरोमा वेदश्रीरूपवाहुस्तथैव च।
वेदबाहुः सुबाहुश्च सपर्जन्यो महामुनिः॥ १८॥
एते सपर्षयो विप्रासत्त्रासन् रैवतेऽन्तरे।

The names of the *Saptarṣis* during the Raivata Manvantara were Hiranyaroman, Vedaśrī, Urdhvabāhu, Vedabāhu, Subāhu, Saparjanya, and Mahāmuni.

स्वारोचिष्ठेऽत्मश्च तामसौ रैवतस्तथा॥ १९॥
प्रियव्रतान्विता होते चत्वारो मनवः स्मृताः।
षष्ठे मन्वन्तरे चापि चाक्षुषस्तु मनुद्विजाः॥ २०॥

Thus the Manus known by the names of Svārocis, Uttama, Tāmasa, and Raivata belonged to the Priyavrata race. O Brāhmaṇas, Cākṣusa Manu appeared in the sixth Manvantara.

मनोजवस्तथैवेन्द्रो देवांश्चैव निबोधत।
आद्याः प्रभूतभाव्याश्च प्रथनाश्च दिवौकसः॥ २१॥
महानुभावा लेख्याश्च पञ्च देवगणाः स्मृताः।
विरजाश्च हविष्मांश्च सोमो मनुसमः स्मृतः॥ २२॥
अविनामा सविष्णुश्च सप्तासत्त्रव्ययः शुभाः।
विवस्वतः सुतो विप्राः श्राद्धदेवो महाद्युतिः॥ २३॥

Similarly Indra named Manojava existed then. You also know about the *Devagāṇas*, who were known as Ādyas, Prabhūtas, Prathanas, Mahānubhāvas, and Lekhyas. These were the five groups of Devas. The names of the seven auspicious *Rṣis* had been Virajas, Haviṣmān, Soma, Manu, Sama, Avināman and Saviṣṇu. Śrāddhadeva had been the illustrious son of Vivasvān.

मनुः संवर्तनो विप्राः साम्रतं सप्तमेऽन्तरे।
आदित्या वसवो रुद्रा देवासत्त्र मरुदण्डाः॥ २४॥

O Brāhmaṇas, the present Manu in the seventh Manvantara is Sarīrvartana. The gods were known as Ādityas, Vasus, Rudras and Maruts.

पुरन्दरस्तथैवेन्द्रो बभूव परवीरहा।
वसिष्ठः कश्यपश्चात्रिज्यमदग्निश्च गौतमः॥ २५॥

विश्वामित्रो भरद्वाजः सप्त सपर्षयोऽभवन्।

Purandara was the name of Indra during that period, who could destroy the valorous warriors. The names of the contemporary *Rṣis* were, Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja.

विष्णुशक्तिरौपम्या सत्त्वोद्ग्रिक्ता स्थिता स्थितौ॥ २६॥
तदंश्चूता राजानः सर्वे च त्रिदिवौकसः।
स्वायध्युवेऽन्तरे पूर्वं प्रकृत्यां मानसः सुतः॥ २७॥
सुते: प्रजापतेर्जे तदंशेनाभवद्विद्वाजाः।
ततः पुनरसौ देवः प्राप्ते स्वारोचिष्ठेऽन्तरे॥ २८॥
तुषितायां समुत्पन्नसुषितैः सह दैवतैः।

The incomparable Śakti of Viṣṇu, wherein Sattva is predominant, is stationed for the protection of the world. All the gods and the kings were born of that *amṛta*. O Brāhmaṇas, during the Svāyambhuva Manvantara, in the early period, he was born of Prakṛti. Ākūti and Ruci, the Prajāpati, were their mind-born son. In due course of time, the same gods appeared in Svārocīṣa Manvantara as Tuṣitā along with the deities Tuṣitas.

उत्तमे त्वन्तरे विष्णुः सत्यैः सह सुरोत्तमः॥ २९॥
सत्यायामभवत्सत्यः सत्यरूपो जनार्दनः।
तामसस्यान्तरे चैव सम्प्राप्ते पुनरेव हि॥ ३०॥
हर्यायां हरिभिर्वैर्हरिरेवाभवद्विरः।

During the Uttama Manvantara, Viṣṇu, Janārdana, the excellent among Devas was born from the womb of Satyā along with Satyas. He was also called Satya. On the arrival of the Tāmasa Manvantara, again lord Hari was produced from Haryā, alongwith Devas called Haris.

रैवतेऽप्यन्तरे चैव सङ्कल्पान्मानसो हरिः॥ ३१॥
सम्भूतो मानसैः सार्द्धं देवैः सह महाद्युतिः।

During the time of Raivata, Hari was born as the highly splendoured mental son of Samkalpa alongwith Devas called Mānasas.

चाक्षुषेऽप्यन्तरे चैव वैकुण्ठः पुरुषोत्तमः॥ ३२॥
विकुण्ठायामसौ जजे वैकुण्ठैर्दैवतैः सह।
मन्वन्तरे च सम्प्राप्ते तथा वैवस्वतेऽन्तरे॥ ३३॥
वामनः कश्यपाद्विष्णुरदित्यां सम्भूव ह।

Thereafter, during the Cākṣuṣa Manvantara as well, Viṣṇu, lord Puruṣottama, was born of Vaikuṇṭha as Vaikuṇṭha, alongwith Devas known as Vaikuṇṭhas. Similarly on the arrival of the Vaivasvata Manvantara, Kaśyapa produced from Aditi Viṣṇu in the form of Vāmana (Dwarf).

त्रिभिः क्रमैरिमांल्लोकाङ्गित्वा येन महात्मना॥ ३४॥
पुरुद्दराय त्रैलोक्यं दत्तं निहतकण्टकम्।
इत्येतास्तनवस्तस्य सप्तमन्वन्तरेषु वै॥ ३५॥

Then Mahātmā, subjugating the earth with three feet, bestowed on Indra, the thornless kingdom of the three worlds. Thus, during all the seven Manvantaras, it was Viṣṇu alone which appeared in the seven forms.

सप्त चैवाभवन्विप्रा याभिः संरक्षिताः प्रजाः।
यस्माद्विश्वमिदं कृत्स्नं वामनेन महात्मना॥ ३६॥
तस्मात्सर्वैः स्मृतो नूनं देवैः सर्वेषु दैत्यहा।
एष सर्वं सृजत्यादौ पाति हन्ति च केशवः॥ ३७॥

O Brāhmaṇas, the people were protected by them, Mahatma Vāmana had measured the entire globe with his three steps. Therefore, all the gods remember Vāmana, who is the destroyer of the Daityas. Keśava alone creates, the universe initially, then he protects it and ultimately destroys the same.

भूतान्तरात्मा भगवान्नारायणं इति श्रुतिः।
एकांशेन जगत्सर्वं व्याप्य नारायणः स्थितः॥ ३८॥

Śruti says that Lord Nārāyaṇa resides in the souls of all. The same Nārāyaṇa, pervades the universe with his *anīśa*.

चतुर्द्वा संस्थितो व्यापी सगुणो निर्गुणोऽपि च।

He pervades the earth in his four forms, both endowed with and without attributes.¹

1. Śruti texts clearly prove that the Ṛsis of the Upaniṣads contemplated upon the Divine Being both as *Saguna* and *Nirguna*. The former aspect of the Divine Nature is transitory, subject to change, relative and dependent and while the latter is essential, absolute and eternal. The *Saguna* aspect is limited in time and space and *Nirguna* transcends all such limitations. The *Saguna* is ever changing and whirling, the *Nirguna* is enduring, central,

एका भगवतो मूर्तिर्जनस्तुपा शिवामला॥ ३९॥
वासुदेवाभिधाना सा गुणातीता सुनिष्कला।
द्वितीया कालसंज्ञान्या तामसी शिवसंज्ञिता॥ ४०॥
निहन्त्री सकलस्थाने वैष्णवी परमा तनुः।
सत्त्वोद्वित्ता तृतीयान्या प्रद्युम्नेति च संज्ञिता॥ ४१॥

The first form of the lord, is spotless, full of all the knowledge, as well as is the bestower of welfare. The form known as Vāsudeva, is extremely virtuous, auspicious, pure and beyond all Guṇas. His second form is known as the Kāla, which is characterised by *tamas* and is designated as Śiva. It is the highest form of Viṣṇu, the destroyer of everything in the end. The third image is a *Sāttvika* one and is termed Pradyumna.

जगत्संस्थापयेद्विश्वं सा विष्णोः प्रकृतिर्द्वृत्वा।
चतुर्थी वासुदेवस्य मूर्तिर्ब्रह्मेति संज्ञिता॥ ४२॥
राजसी सानिरुद्धस्य पुरुषसृष्टिकारिता।

It sustains the entire universe. It is the stable nature of Viṣṇu. The fourth form of Vāsudeva is known as Brahmā. It is the *Rājasa* form termed as Aniruddha and is the cause of the universe.

यः स्वपित्यखिलं हत्वा प्रद्युम्नेन सह प्रभुः॥ ४३॥
नारायणाख्यो ब्रह्मासौ प्रजासर्गं करोति सः।
यासौ नारायणतनुः प्रद्युम्नाख्या शुभा स्मृता॥ ४४॥
तथा सम्प्राहयेद्विश्वं सदेवासुरमानुषम्।
ततः सैव जगन्मूर्तिः प्रकृतिः परिकीर्तिता॥ ४५॥

It is the Lord who having annihilated everything sleeps alongwith his manifestation called Pradyumna. Nārāyaṇa in the form of Brahmā, creates the universe. The image of Nārāyaṇa which is well-known as Pradyumna, fascinates and deludes the world including the gods, Dānavas, Humans and the entire world. Because of this, it is called *Prakṛti*, the embodiment of the universe.

वासुदेवो ह्यनन्तात्मा केवलो निर्गुणो हरिः।

regulative and reposing eternally in the midst of changes. The *Saguna* is accidental and *Nirguna* is essential. The *Saguna* aspect is finite and *Nirguna* is infinite. The *Saguna* excludes *Nirguna*, but *Nirguna* comprehends *Saguna*. The finite can not contain the infinite, but infinite can-comprehend the finite.

प्रधानं पुरुषं कालः सत्त्वत्रयमनुज्ञम्॥४६॥

वासुदेवात्मकं नित्यमेतद्विज्ञाय मुच्यते।

Vāsudeva Hari indeed is attributeless and the soul beyond measure. He is Pradhāna, Puruṣa and Kāla. He is the excellent trio of Sattva and other attributes. He is the form of Vāsudeva and eternal. A person who realizes this, he is liberated from Saṁsāra.

एकञ्चेदं चतुष्पादं चतुर्द्वा पुनरच्युतः॥४७॥

बिभेद वासुदेवोऽसौ प्रद्युम्नो भगवान् हरिः।

कृष्णद्वैपायनो व्यासो विष्णुनरायणः स्वयम्॥४८॥

अवातरत्स सम्पूर्णं स्वेच्छया भगवान् हरिः।

अनाद्यन्तं परं ब्रह्म न देवा ऋषयो विदुः॥४९॥

एकोऽयं वेद भगवान् व्यासो नारायणः प्रभुः।

Lord Vāsudeva, Acyuta, Pradyumna, or Hari, is infallible, who divided the Vedic Saṁhitā consisting of four parts into four Vedas. Lord Nārāyaṇa, had himself incarnated on earth of his own will, in the form of Kṛṣṇadvaipāyana Vyāsa (the arranger). This Supreme Brahman which is without the beginning or the end, is unknown even by the gods or the R̥ṣis, only lord Vyāsa, the incarnation of Nārāyaṇa, knows fully well about it.

इत्येतद्विष्णुमाहात्म्यं कथितं मुनिसत्तमाः।

एतत्सत्यं पुनः सत्यमेवं ज्ञात्वा न मुह्यति॥५०॥

O Best of the sages, in this way, I have narrated the glory of lord Viṣṇu. This is the truth, and the total truth. By realising this a person is never overpowered by the illusion.

इति श्रीकूर्मपुराणे पूर्वभागे मन्वन्तरकीर्तने विष्णुमाहात्म्यं

नामैकपञ्चाशोऽध्यायः॥५१॥

Sūta said, "In the present Manvantara, in the first Dvāpara-yuga, Vyāsa has been treated to be the first Svāyambhuva Manu. At the behest of lord Brahmā, he divided the Vedas into different branches. In the second Dvāpara, Vedavyāsa had been the Prajāpati.

तृतीये चोशना व्यासश्चतुर्थे स्याद् बृहस्पतिः।
संविता पञ्चमे व्यासः षष्ठे मृत्युः प्रकीर्तिः॥३॥

In the third Dvāpara, Śukra became Vyāsa and in the fourth on, it was the turn of Bṛhaspati. In the fifth Dvāpara-yuga, Saviṭ became Vyāsa and in the sixth, Mṛtyu was known as Vyāsa.

सप्तमे च तथैवेन्द्रो वसिष्ठश्चाष्टमे मतः।
सारस्वतश्च नवमे क्रिधामा दशमे मतः॥४॥

In the seventh Dvāpara, Indra became Vyāsa, and in the eighth Dvāpara Vasiṣṭha was Vyāsa. In the ninth Dvāpara, Sārasvata was Vyāsa and in the tenth one, Tridhāman became Vyāsa.

एकादशे तु ऋषभः सुतेजा द्वादशे स्मृतः।
त्रयोदशे तथा धर्मः सुचक्षुस्तु चतुर्दशे॥५॥
त्रय्यारुणिः पञ्चदशे षोडशे तु धनञ्जयः।
कृतञ्जयः सप्तदशे ह्यष्टादशे ऋतञ्जयः॥६॥
ततो व्यासो भरद्वाजस्तस्मादूर्ध्वं तु गौतमः।
वाचश्रवाश्चैकविशे तस्मान्नारायणः परः॥७॥

During the eleventh Dvāpara, R̄ṣabha was Vyāsa, while Sutejas was Vyāsa in the twelfth Dvāpara. Dharma was Vyāsa in the thirteenth Dvāpara and in the fourteenth one, it was the turn of Sucakṣus to be Vyāsa. In the fifteenth Dvāpara, Trayyāruṇi was Vyāsa, and in the sixteenth, Dhanañjaya was Vyāsa. In the seventeenth Dvāpara, Kṛtañjaya was Vyāsa, and in the eighteenth Dvāpara, Rtañjaya was Vyāsa. Thereafter, Bharadvāja became the nineteenth Vyāsa. After him Gautama became Vyāsa. Vācaśravas was the twenty first, after him the great Nārāyaṇa became Vyāsa in the twenty second Dvāpara.

तृणबिन्दुस्त्रियोर्विशे वाल्मीकिसत्परः स्मृतः।
पञ्चविशे तथा प्रासे यस्मिन्वै द्वापरे द्विजाः॥८॥
पराशरसुतो व्यासः कृष्णद्वैपायनोऽभवत्।
(सप्तविशे तथा व्यासो जातूकणो महामुनिः।)
स एव सर्ववेदानां पुराणानां प्रदर्शकः॥९॥

Chapter-52

Distribution of the sākhas (branches) of the Vedas

सूत उवाच

अस्मिमन्वन्तरे पूर्वं वर्तमाने महान् प्रभुः।
द्वापरे प्रथमे व्यासो मनुः स्वायम्भुवो मतः॥१॥
बिभेद बहुधा वेदं नियोगाद्ब्रह्मणः प्रभोः।
द्वितीय द्वापरे चैव वेदव्यासः प्रजापतिः॥२॥

Tṛṇabindu became Vyāsa in the twenty-third yuga and in the twenty fourth yuga, Vālmīki is said to be Vyāsa. O Brāhmaṇas, in the twenty fifth Dvāpara, there emerged Śakti. Thereafter the son of Parāśara became Vyāsa in the twenty sixth Dvāpara. During the twenty seventh Dvāpara, Jātūkarna was declared to be Vyāsa. The twenty eighth Vyāsa was known as Kṛṣṇadvaipāyana Vyāsa. He displayed all the Vedas and Purāṇas in a proper form.

पाराशर्यो महायोगी कृष्णद्वैपायनो हरिः।
आग्राध्य देवमीशानं दूष्टा सुत्त्वा त्रिलोचनम्॥ १०॥
तत्रसादादसौ व्यासं वेदानामकरोत्रभुः॥ ११॥

Kṛṣṇadvaipāyana Vyāsa, the son of Parāśara, was a great Yogi. He himself is Hari and is known by the name of Kṛṣṇadvaipāyana Vyāsa. He, by adoring the three-eyed Śiva and due to his grace, divided the Vedas into various branches.

अथ शिष्यान् स जग्राह चतुरो वेदपारगान्।
जैमिनिञ्च सुमनुञ्च वैशम्पायनमेव च॥ १२॥
पैलं तेषां चतुर्थञ्च पञ्चमं मां महामुनिः।
ऋग्वेदपाठकं पैलं जग्राह स महामुनिः॥ १३॥

Thereafter, he imparted the knowledge of the Vedas to his four disciples, who were well-versed in the Vedic literature and were known as Jaimini, Sumantu, Vaiśampāyana, and Paila. The great sage then made me efficient, by teaching the Purāṇas to me. Paila, the great sage was accepted as a disciple who was trained in the R̄gveda.

यजुर्वेदप्रवक्तारं वैशम्पायनमेव च।
जैमिनिं सामवेदस्य पाठकं सोऽन्वपद्यत॥ १४॥
तथैवार्थवेदस्य सुमनुमृषिसत्तमम्।
इतिहासपुराणानि प्रवक्तुं मामयोजयत्॥ १५॥

Vaiśampāyana became expert in the Yajurveda. Jaimini became expert in the Sāmaveda. Whereas Sumantu became the best spokesperson of the Atharvaveda. The responsibility of narrating the Itihāsas and Purāṇas was entrusted to me.

एक आसीद्यजुर्वेदस्तं चतुर्द्वा प्रकल्पयत्।
चतुर्होत्रमभूत्तस्मिस्तेन यज्ञमथाकरोत्॥ १६॥

Yajurveda was one only initially, which was divided into four parts. There are four sacrificial priests who are to perform the Yajñas thereby.

आध्वर्यवं यजुर्भिः स्यादग्निहोत्रं द्विजोत्तमाः।
औद्ग्रात्रं सामभिश्क्रेते ब्रह्मत्वञ्चाप्यथर्वभिः॥ १७॥

O Best of the Brāhmaṇas, it is the work of Adhvaryu to repeat the hymns of the Yajurveda, of the Hotṛ to recite the mantras of R̄gveda. The performance of Udgāṭ was associated with the hymns of the Sāmaveda and the performance of Brahmā was associated with the Atharvaveda hymns.

ततः सत्रे च उद्धृत्य ऋग्वेदं कृतवान् प्रभुः।
यजूषि तु यजुर्वेदं सामवेदं तु सामभिः॥ १८॥

Thereafter the lord Vyāsa, extracting the *rcās* of *Yajña*, composed the R̄gveda. Then extracting the hymns from the *Yajur*, Yajurveda itself was composed, while the Sāmaveda was composed with the *Sāman* hymns.

एकविशतिभेदेन ऋग्वेदं कृतवान् पुरा।
शाखानानु शतेनैव यजुर्वेदमथाकरोत्॥ १९॥
सामवेदं सहस्रेण शाखानां प्रविभेद सः।
अथर्वाणमथो वेदं विभेद कुशकेतनः॥ २०॥
भेदैराष्ट्रदशेव्यासः पुराणं कृतवान् प्रभुः।
सोऽयमेकश्चतुष्पादो वेदः पूर्वं पुरातनः॥ २१॥

Initially, the R̄gveda was divided into twentyone branches, while the Yajurveda was divided into a hundred branches. Thereafter, Vyāsa who dwelt in the house of Kuśa, distributed Sāmaveda into a thousand branches. Atharvaveda too was also distributed into nine branches. Besides this, Vyāsa composed eighteen types of the Purāṇas. Thus in the ancient times, there had been a single Veda, which was subsequently divided into four parts.

ओंकारो ब्रह्मणो जातः सर्वदोषविशोधनः।
वेदविद्योऽथ भगवान्वासुदेवः सनातनः॥ २२॥

Oṁkāra emerged from Brahman, it removes all the blemishes. Lord Vāsudeva, who is the ancient one, can be known by means of the Vedas.

स गीयते परो वेदैर्यो वेदैर्न स वेदवित्।
एतत्परतं ब्रह्म ज्योतिरानन्दमुत्तमम्॥ २३॥

वेदवाक्योदितं तत्त्वं वासुदेवः परम्पदम्।
 वेदविद्यामिमं वेनि वेदं वेदपरो मुनिः॥ २४॥
 अवेदं परमं वेनि वेदनिःश्वासकृत्यरः।
 स वेदवेद्यो भगवान्वेदमूर्तिर्महेश्वरः॥ २५॥
 स एव वेद्यो वेदश्च तमेवाश्रित्य मुच्यते।
 इत्येतदक्षरं वेदमोक्तारं वेदमव्ययम्॥
 अवेदश्च विजानाति पाराशर्यो महामुनिः॥ २६॥

The glory of the same Supreme Puruṣa is sung in the Vedas. A person who is aware of the Veda-vidyā, he is the master of the Vedas, and knows the supreme *tattva*. Lord Vāsudeva is the supreme Brahman, the form of brilliance, blissful and happens to be the ultimate Reality, as has been brought out by the Vedas. The sages, well-versed in the Vedas, treat him to be the form of the Vedas, who could be known through the Vedas alone. He is the highest region. It is the Veda which should be well understood. Taking refuge in it, a person achieves salvation. Similarly the undecaying, indestructible *omkāra-tattva* too has to be known thoroughly and is the form of the Vedas. The great sage Vyāsa, the son of Parāśara is particularly aware of this imperishable Veda, Omkāra the undecaying Veda, the knowable and the unknowable.

इति श्रीकूर्मपुराणे वेदशाखाप्रणयनं नाम
 द्वापञ्चाशोऽध्यायः॥५२॥

Chapter-53

Incarnations of Śiva

सूत उवाच

वेदव्यासावतारणि द्वापरे कथितानि तु।
महादेवावतारणि कलौ शृणुत सुब्रताः॥ १॥

Sūta said, "O Suvratas, the incarnations of Veda-vyāsa during the Dvāpara yuga have already been described, now you listen to the incarnations of Śiva Mahādeva in the age of Kali.

आद्ये कलियुगे श्रेतो देवदेवो महाद्युतिः।
नामा हिताय विप्राणामभूद्वैवस्वतेऽन्तरे॥ २॥

तस्य शिष्याः प्रशिष्याश्च बभूवुरमितप्रभाः॥ ३॥

During the Vaivasvata Manvantara, in the first Kaliyuga, the illustrious lord Śiva, incarnated as Śveta for the welfare of the Brāhmaṇas. He emerged on the beautiful peak of the Himālaya mountain. He had many illustrious disciples and their disciples were also of immeasurable lustre.

श्रेतः श्रेतशिखश्चैव श्रेतास्यः श्रेतलोहितः।
चत्वारस्ते महात्मानो ब्राह्मणा वेदपारगाः॥ ४॥

Out of them, Śveta, Śvetasikha, Śvetāsya, and Śvetalohita were noble-souled Brāhmaṇas, who were well-versed in the Vedas.

सुतारो मदनश्चैव सुहोत्रः कङ्कणस्तथा।
लोकाक्षिस्त्वय योगीन्द्रो जैगीषव्योऽथ सप्तमे॥ ५॥

Similarly, lord Śiva incarnated in the first seven Kaliyugas in the form of Sutāra, Madana, Suhotra, Kaṅkaṇa, Lokākṣi, Yogīndra and Jaigīṣavya.

अष्टमे दधिवाहः स्यान्नवमे ऋषभः प्रभुः।
भृगुस्तु दशमे प्रोक्तास्तस्मादुग्रः पुरः स्मृतः॥ ६॥
द्वादशेऽत्रिसमाख्यातो बाली वाय त्रयोदशो।
चतुर्दशे गौतमस्तु वेददर्शी ततः परः॥ ७॥

Dadhivāha, was the eighth incarnation of Śiva, while R̥ṣabha was his incarnation in the ninth Kaliyuga. Bhrgu appeared in the tenth Kaliyuga, while Ugra appeared in the eleventh Kaliyuga. Pura was the twelfth, while Bāli was the thirteenth, Gautama, the fourteenth and Vedadarśin was the fifteenth incarnation of Śiva.

गोकर्णश्चाभवत्समाद् गुहावासः शिखण्डधृक्।
यजमाल्यद्वहासश्च दारुको लाङ्गली तथा॥ ८॥

Gokarṇa, appeared in the sixteenth Kaliyuga, Guhāvāsa in the seventeenth, Śikhandadhṛk, Yajamālin, Aṭṭahāsa, Dāruka and Lāngalin were the other incarnations in succeeding Kaliyyugas.

महायामो मुनिः शूली डिण्डमुण्डीश्वरः स्वयम्।
सहिष्णुः सोमशर्मा च नकुलीश्वर एव च॥ ९॥

Then there emerged on earth the incarnations of Śiva named, Mahāyāma, Muni, Śūlin, Dīṇḍamuṇḍīśvara, Sahiṣṇu, Somaśarman, and Nakuliśvara from the twenty second to twenty-

eighth Kaliyuga.

(वैवस्वतेऽन्ते रे शम्भोरवतारान्निशूलिनः।
अष्टाविंशतिराख्याता हान्ते कलियुगे प्रभोः।
तीर्थकायावतारे स्याहेवेशो नकुलीश्वरः॥)
तत्र देवाधिदेवस्य चत्वारः सुतपोधनाः।
शिष्या बधूवृश्चान्येषां प्रत्येकं मुनिपुड्बाः॥ १०॥
प्रसन्नमनसो दान्ता ऐश्वरीं भक्तिमास्तिताः।
क्रमेण ताम्रवक्ष्यामि योगिनो योगवित्तमान्॥ ११॥

During the Vaivasvata Manvantara, lord Śiva, the holder of trident, had twenty-eight incarnations. During the last phase of Kaliyuga, lord incarnates in a holy place called Kāryāvatāra, as Nakulīśvara. He will have four great ascetics as his disciples in each of these incarnations. Each one of them shall have many sages as his disciples. They shall be delightful, control all the sense organs, and be devoted to the lord. I shall speak out the names of these Yogins who were well-versed in Yogic practices.

(श्रेतःश्रेतश्चैव श्रेतास्यः श्रेतलोहितः)।
दुन्दुभिः शतरूपश्च ऋचीकः केतुमांसस्था।
विशोकश्च विकेशश्च विशाखः शापनाशनः॥ १२॥
सुमुखो दुर्मुखश्चैव दुर्दमो दुरतिक्रमः।
सनकः सनातनश्चैव तथैव च सनन्दनः॥ १३॥
दालभ्यश्च महायोगी धर्मात्मानो महौजसः।
सुधामा विरजाश्चैव शंखवाण्यज एव च॥ १४॥

Their manes are (Śveta, Śvetasikha, Śvetāsya, Śvetalohita) Dundubhi, Śatarūpa, Ṛcīka, Ketumān, Viśoka, Vikeśa, Viśākha, Śāpanāsana, Sumukha, Durmukha, Durdama, Duratikrama, Sanaka, Sanātana, Sanandana, Dālabhya, Mahāyogi, Dharmātman, Sudhāman, Virajas, Śaṅkhavāṇi, Aja.

सारस्वतस्तथा मोघो धनवाहः सुवाहनः।
कपिलश्चामुश्चैव वोहुः पञ्चशिखो मुनिः॥ १५॥
पराशरश्च गर्भश्च भार्गवश्चान्निरास्तथा।
चलबन्धुर्निरामित्रः केतुशृङ्गस्तपोधनाः॥ १६॥
लम्बोदरश्च लम्बश्च विक्रोशो लम्बकः शुकः।
सर्वज्ञः समबुद्धिश्च साध्यासाध्यस्तथैव च॥ १७॥
सुधामा काश्यपश्चाथ वसिष्ठो वरिजास्तथा।
अत्रिरुत्रतमा चैव श्रवणोऽथ सुवैद्यकः॥ १८॥

कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः।

कश्यपो हुशना चैव च्यवनोऽथ बृहस्पतिः॥ १९॥

उद्यास्यो वामदेवश्च महाकालो महानिलिः।

वाजश्रवाः सुकेशश्च श्यावाश्चः सुपर्णीश्वरः॥ २०॥

हिरण्यनाथः कौशिल्योऽकाक्षुः कुञ्चुभिदस्तथा।

सुमन्तवर्चसो विद्वान् कबथः कुषिकश्चरः॥ २१॥

च्छक्षो दर्वायणिश्चैव केतुमान् गौतमस्तथा।

भल्लाची मधुपिंगश्च श्वेतकेतुस्तपोधनः॥ २२॥

उषिधा बृहद्रक्षश्च देवलः कविरेव च।

शालहोत्राग्निवेश्यस्तु युवनाश्चः शरद्वसुः॥ २३॥

छगलः कुण्डकर्णश्च कुन्तश्चैव प्रवाहकः।

उलूको विद्युतश्चैव शाद्रको हाश्वलायनः॥ २४॥

अक्षयापादः कुमारश्च हलूको वसुवाहनः।

कुणिकश्चैव गर्गश्च मित्रको रुसरेव च॥ २५॥

Sārasvata, Mogha, Dhanavāha, Suvāhana, Kapila, Āsuri, Vodhu, Pañcasikha, Parāśara, Garga, Bhārgava, Āngiras, Balabandhu, Nirāmitra, Ketuśrīga, who were all well versed in performing *tapas*. Besides them, the other disciples were known as Lambodara, Lamba, Vikrośa, Lambaka, Śuka, Sarvajña, Samabuddhi, Sādhyā and Asādhyā, Sudhāman, Kāśyapa, Vasiṣṭha, Varijas, Atri, Ugra, Śravaṇa, Suvaidyaka, Kunī, Kunibāhu, Kuśarīra, Kunetra, Kaśyapa, Uśanas, Cyavana, Brhaspati, Uccāsyā, Vāmadeva, Mahākāla, Mahānīla, Vājaśravas, Sukeśa, Śyāvāśva, Supathīśvara, Hiranyanābha, Kauśilya, Akākṣu, Kuthubhidha, Sumantavarcas, Vidvān, Kabandha, Kuśikandhara, Plakṣa, Darvāyaṇi, Ketumān, Gautama, Bhallāci, Madhupinga, Tapodhana, Śvetaketu, Uṣidhā, Bṛhadrakṣa, Devala, Kavi, Śālahotra, Agniveśya, Yuvanāśva, Śaradvasu, Chagala, Kundakarṇa, Kunta, Pravāhaka, Ulūka, Vidyuta, Śādraka, Āśvalāyana, Akṣapāda, Kumāra, Ulūka, Vasuvāhana, Kuṇika, Garga, Mitraka and Ruru.

शिष्या एते महात्मानः सर्वावर्त्तेषु योगिनाम्।

विमला ब्रह्मभूयिष्ठा ज्ञानयोगपरायणाः॥ २६॥

These are treated to be the noble-souled Yogic disciples in different incarnations. They were spotless, ever engrossed in the Brahman and were quite learned.

कुर्वन्ति चावतारणि ब्राह्मणानां हिताय च।
योगेश्वराणामादेशाद्वेदसंस्थापनाय वै॥ २७॥

They incarnated on earth for the welfare of the Brāhmaṇas, and for the establishment of the Vedas, at the behest of the Yogeśvara Śiva.

ये ब्राह्मणः संस्मरन्ति नप्त्यन्ति च सर्वदा।
तर्पयन्त्यर्घयन्त्येतान् ब्रह्मविद्यामवाप्नुयः॥ २८॥

Such of the Brāhmaṇas who remember them, offer their salutation to them besides the oblations, adoring them at the same time, they surely attain Brahmavidyā (the lore of Brahman).

इदं वैवस्वतं प्रोक्तमन्तरं विस्तरेण तु।
भविष्यति च सावर्णो दक्षसावर्ण एव च॥ २९॥

I have exhaustively spoken about Vaivasvata Manvantara. This would be followed by Sāvarṇa and Dakṣasāvarṇa.

दशमो ब्रह्मसावर्णो धर्म एकादशः स्मृतः।
द्वादशो सूक्ष्मसावर्णो रोच्यनामा त्रयोदशः॥ ३०॥

Thereafter Brahmasyāvarṇa would be the tenth, Dharmasyāvarṇa, the eleventh. The twelfth shall be the Rudrasāvarṇa, and Raucya shall be the thirteenth one.

भौत्यश्वतुर्दशः प्रोक्तो भविष्या मनवः क्रमात्।
अयं वः कथितो ह्यांशः पूर्वो नारायणेरितः॥ ३१॥

Bhautya shall be the fourteenth Sāvarṇa. Thus, the future Manvantaras have been

enumerated in serial order. I have narrated the first half of the Purāṇa, relating to the stories of the past, present and future, which had been spoken by Nārāyaṇa himself.

यः पठेच्छुणुयाद्वापि श्रावयेद्वा द्विजोत्तमान्॥ ३२॥

सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते।

A person will narrate the same, or shall listen to it, or shall recite the same to the best of the Brāhmaṇas, he shall be relieved of all the sins and shall be adored in the Brahmaloka.

पठेदेवालये स्नात्वा नदीतीरेषु चैव हि॥ ३३॥

नारायणं नमस्कृत्य भावेन पुरुषोत्तमम्।

नमो देवाधिदेवाय देवानां परमात्मने।

पुरुषाय पुराणाय विष्णवे प्रभविष्णवे॥ ३४॥

Offering his salutation to lord Puruṣottama, taking a bath in the sacred river, one should recite it in a temple. With devotion he should bow down to Nārāyaṇa, the Supreme Person. Salutation to lord Viṣṇu, who is the lord of gods, the supreme soul, *Paramapuruṣa* and controller of all.

इति श्रीकूर्मपुराणे पूर्वार्द्धे त्रिपञ्चाशोऽध्यायः॥ ५ ३॥

॥इति कूर्मपुराणे पूर्वार्द्धे समाप्तम्॥

**Thus ends the Pūrva-bhāga of
Kūrma-Purāṇa**

कूर्मपुराणम्

उत्तरभागः

Kûrma Purâna Uttara-bhâga

Chapter-1 Ísvara-Gîtâ

ऋषय ऊचुः

भवता कथितः सम्यक् सर्गः स्वायम्भुवः प्रभो।
ब्रह्माण्डस्यादिविस्तारो मन्वन्तरविनिश्चयः॥ १॥

The Rsis said, "O Lord, you have described the creation of Svâyambhuva Manu, appropriately, besides the extent of the Cosmic Egg, and expansion of the Manvantara.

तत्रेष्वरेष्वरो देवो वर्णिभिर्धर्मतत्परैः।
ज्ञानयोगरत्नैर्नित्यमाराध्यः कथितस्त्वया॥ २॥
तत्त्वज्ञाशेषसंसारदुःखनाशमनुत्तमम्।
ज्ञानं ब्रह्मैकविषयं तेन पश्येम तत्परम्॥ ३॥

There, you have said that the Lord of lords, the divine person should be adored by the people of all casts who are endowed with righteousness and are always engeged in the path of knowlegde and Yoga. In addition to the above, you have also highlighted, the excellent knowledge which has Brahman is its only object and which removes the all miseries of this world. By all these issues, we can attain that Supreme Brahman.

त्वं हि नारायणः साक्षात् कृष्णाद्वैपायनात्प्रभो।
अवासाखिलविज्ञानस्तत्त्वां पृच्छामहे पुनः॥ ४॥

O Lord, you are Nârâyaña yourself, and you have received the supreme knowledge from Kṛṣṇa Dvaipâyana Vyâsa. Therefore we intend to ask you something more."

श्रुत्वा मुनीनां तद्वाक्यं कृष्णाद्वैपायनात्प्रभुः।
सूतः पौराणिकः श्रुत्वा भाषितुं हुपचक्रमे॥ ५॥

Listening to the words of the sages, the Sûta,

well-versed in Purânas then started narrating the knowledge, which he achieved from Kṛṣṇa Dvaipâyana.

तथास्मिन्नन्तरे व्यासः कृष्णाद्वैपायनः स्वयम्।
आजगाम मुनिश्रेष्ठो यत्र सत्रं समाप्तते॥ ६॥
तं दृष्ट्वा वेदविद्वांसं कालमेघसमुद्यतिम्।
व्यासं कमलपत्राक्षं प्रणेमुद्दिजपुङ्क्वाः॥ ७॥

He said, "O Sages, in the meantime, Kṛṣṇa Dvaipâyana Vyâsa, himself reached at the place, where the *yajñā* was being performed. He was well-versed in the Vedas and had the lustre of the black clouds with lotus-like eyes. Finding the arrival of the great sage, all the ascetics, offered their salutation to him.

पपात दण्डवद्भूमौ दृष्ट्वासौ लोमहर्षणः।
प्रणाम्य शिरसा भूमौ प्राञ्छलिर्वशगोऽभवत्॥ ८॥

Looking at him, Lomaharṣaṇa, prostrated before him on the ground and offered his salutation to him, lowering his head, with folded hands and then he sat before him on earth.

पृष्ठास्तेऽनामयं विप्राः शौनकाद्या महामुनिम्।
समाप्त्यासनं तस्मै तद्योग्यं समकल्पयन्॥ ९॥

Then Sanaka and other Brâhmaṇas enquired from the sage, his welfare, and moving closer to him, they arranged for a proper seat for him.

अथैतानद्विवीद्वाक्यं पराशरसुतः प्रभुः।
कद्यन्न हानिस्तपसः स्वाध्यायस्य श्रुतस्य च॥ १०॥

Thereafter, Vyâsa- the son of Parâśara, said to them, "Are you facing any difficulty in carrying out your studies and the *tapas* etc.

ततश्च सूतः स्वगुरुं प्रणाम्याह महामुनिम्।
ज्ञानं तद्ब्रह्मविषयं मुनीनां वक्तुमर्हसि॥ ११॥

Thereafter the sage Sûta, bowing in reverence

to his preceptor, said to him, “You kindly speak out the knowledge of Brahman for the benefit of the sages.

इमे हि मुनयः शान्तास्तापसा धर्मतत्पराः।
शुश्रूषा जायते चैषां वक्तुमर्हसि तत्त्वतः॥ १२॥
ज्ञानं विषुक्तिं दिव्यं यन्मे साक्षात्त्वयोदितम्।
मुनीनां व्याहृतं पूर्वं विष्णुना कूर्मस्तपिणा॥ १३॥

These *Rsis* are of peaceful temperament and are devoted to *dharma*. Therefore, you can enlighten us on the *tattvas*. The divine knowledge which had so kindly been imparted to me by you in earlier times, and which had been imparted by lord Viṣṇu in the form of Kūrma, to sages in earlier times, the same may kindly be narrated to us.

श्रुत्वा सूतस्य वचनं मुनिः सत्यवतीसुतः।
प्रणम्य शिरसा रुद्रं वचः प्राह सुखावहम्॥ १४॥

Listening to the words of Sūta, Vyāsa the son of Satyavatī, bowed his head before Rudra Mahādeva, and spoke the pleasing words.

व्यास उवाच

वक्ष्ये देवो महादेवः पृष्ठो योगीश्वरैः पुरा।
सनलुक्मारप्रमुखैः स स्वयं समभाषता॥ १५॥

Vyāsa said, I shall repeat the same words, which in the earlier times, were spoken by lord Mahādeva, at the request of the great Yogins, like Sanatkumāra and others.

सनलुक्मारः सनकस्तथैव च सनन्दनः।
आङ्गिरा रुद्रसहितो भृगुः परमधर्मवित्॥ १६॥
कणादः कपिलो गर्गो वामदेवो महामुनिः।
शुक्रो वसिष्ठो भगवान् सर्वे संयतमानसाः॥ १७॥
परस्परं विचार्यैति संयामाविष्टुचेतसः।
तपवन्तस्तपो घोरं पुण्ये बद्रिकाश्रमे॥ १८॥

The sages like Sanatkumāra, Sanaka, Sunandana, Aṅgirā, Rudra, Bhṛgu, Kumada, Kapila, Garga, Vāmadeva, Śukra, Vasiṣṭha and all other discipline sages, consulting among themselves, had performed the great penance at Badrikāśrama.

अपश्यंस्ते महायोगमृषिधर्मसुतं मुनिम्।
नारायणमनाद्यन्तं नरेण सहितं तदा॥ १९॥

Then they saw the great Yigin Nārāyaṇa, the

son of sage Dharma, who was beyond the beginning or the end alongwith Nara.

संस्तूय विविधैः स्तोत्रैः सर्ववेदसमुद्भवैः।
प्रणेमुर्भक्तिसंयुक्ता योगिनो योगवित्तमम्॥ २०॥

The Yogins who had been filled with the devotion, offered prayer to him, the best among knowers of Yoga, with various hymns taken from all Vedas, offering their salutation to Nārāyaṇa.

विज्ञाय वाञ्छितं तेषां भगवानपि सर्ववित्।
प्राह गम्भीरया वाचा किमर्थं तथते तपः॥ २१॥

Becoming aware of the desire of the sages, the omniscient lord spoke in deep voice, “what for are you performing the *tapas*? ”

अब्रुवन् हृष्टमनसो विश्वात्मानं सनातनम्।
साक्षात्त्रारायणं देवमागतं सिद्धिसूचकम्॥ २२॥
वयं संयममापन्नाः सर्वे वै ब्रह्मवादिनः।
भवन्तमेकं शरणं प्रपन्नाः पुरुषोत्तमम्॥ २३॥

The Yogins with delightful hearts, then spoke to lord Nārāyaṇa, thus, “All these sages, who speak on Brahman, have arrived here being *Samnyāsī* to take refuge in you. O Lord, since you are the best of all.

त्वं वेत्सि परमं गुह्यं सर्वत्तु भगवानृषिः।
नारायणः स्वयं साक्षात्पुराणोऽव्यक्तपुरुषः॥ २४॥
न ह्यन्यो विद्यते वेत्ता त्वामुते परमेश्वरम्।
स त्वमस्माकमचलं संशयं छेतुमर्हसि॥ २५॥

You are well aware of the excellent secret knowledge. You are yourself the sage Nārāyaṇa- the ancient and unmanifest person. Expect you, O Parameśvara, there is none else, who is well-versed in the knowledge. Therefore, you alone are in a position to remove our doubts.

किं कारणमिदं कृत्स्नं को नु संसरते सदा।
कश्चिदात्मा च का मुक्तिः संसारः किन्निमित्तकः॥ २६॥
कः संसार इतीशानः को वा सर्वं प्रपश्यति।
किं तत्परतं ब्रह्म सर्वं नो वक्तुमर्हसि॥ २७॥

Who is the cause of this entire world? Who always moves in this world? Who are you? What is salvation? What is the motive behind the world? Who is the lord of the universe?

Who is the one who visualise all? What is the Brahman beyond him? You kindly get us the answers for all?"

एवमुक्त्वा तु मुनयः प्रापश्यन् पुरुषोत्तमम्।
विहाय तापसं वेषं संस्थितं स्वेन तेजसा॥ २८॥
विभ्राजमानं विमलं प्रभामण्डलमण्डितम्।
श्रीवत्सवक्षसं देवं तस्माक्षूनदप्रभम्॥ २९॥

Thus speaking, the sages started staring at lord Nārāyaṇa, who had established himself in his true form and was looking spotless and was furnished with a halo of brilliant lustre. His chest bore the mark of Śrīvatsa, the splendour of which resembled the molten gold.

शङ्खचक्रगदापाणिं शार्ङ्गहस्तं श्रिया वृत्तम्।
न दृष्टस्तक्षणादेव नरस्तस्यैव तेजसा॥ ३०॥

He held the conch, wheel, club and the bow as his attributes. He was accompanied by Lakṣmī and the lustre emerging out of his body made Nara, invisible.

तदत्तरे महादेवः शशाङ्काङ्क्षितशेखरः।
प्रसादाभिमुखो रुद्रः प्रादुरासीन्महेश्वरः॥ ३१॥

In the meantime, Maheśvara, with his head adorned with the crescent moon, also emerged on the scene.

निरीक्ष्य ते जगन्नाथं त्रिनेत्रं चन्द्रभूषणम्।
तुष्टुवुर्हृष्टमनसो भक्त्या तं परमेश्वरम्॥ ३२॥

Looking at Parameśvara-Śiva, the lord of the universe, having three eyes, with crescent moon over the head, the sages with delightful hearts praised him.

जयेश्वर महादेव जय भूतपते शिव।
जयाशेषमुनीशान तपसाऽभिप्रपूजित॥ ३३॥

They said, "O Īśvara, O Mahādeva, victory to you, O Śiva- the lord of the creatures, victory to you. Victory to Īśāna; victory to you being adorable by *tapas*.

सहस्रमूर्ते विश्वात्पन् जगद्यन्तप्रवर्तक।
जयानन्त जगज्जन्मत्राणसंहारकारक॥ ३४॥

O Lord with thousand forms, O Universal soul, O operator of the machine of the univers, victory to you. O Infinite one, you create, preserve and destroy the universe, victory to you.

सहस्रचरणेशान शम्पो योगीन्द्रवन्दित।
जयाम्बिकापते देव नमस्ते परमेश्वर॥ ३५॥

O Lord with a thousand feet, O Īśāna, O Śambhu, adorable by the great Yogins, victory to you. Victory to the lord of Ambikā, salutation to you, O Lord Parameśvara."

संस्तुतो भगवानीशस्यम्बको भक्तवत्सलः।
समालिङ्गं हृषीकेशं प्राह गम्भीरया गिरा॥ ३६॥
किर्मर्थं पुण्डरीकाक्षं मुनीन्द्रा ब्रह्मवादिनः।
इमं समागता देशं किनु कार्यं मयाच्युत॥ ३७॥

After having been thus adored, lord Īśvara, who is graceful on his devotees, embraced lord Hṛṣīkeśa, spoke in a deep voice, "O lotus-eyed one, what for have these ascetics the spokespersons on Brahman, have arrived here? O Acyuta, what for do you need me?"

आकर्ष्य तस्य तद्वाक्यं देवदेवो जनार्दनः।
प्राह देवो महादेवं प्रसादाभिमुखं स्थितम्॥ ३८॥

On hearing these words, the delightful lord Janārdana spoke to lord Mahādeva.

इमे हि मुनयो देव तापसाः क्षीणकल्पधाः।
अश्यागतानां शरणं सम्यगदर्शनकांक्षिणाम्॥ ३९॥

"O Lord, the ascetics and the sages have been freed from the sins. You happen to be the refuge for Yogins desirous for your perfect vision and adore you.

यदि प्रसन्नो भगवान्मुनीनां भावितात्मनाम्।
सन्निधौ मम तज्जानं दिव्यं वक्तुमिहर्हसि॥ ४०॥
त्वं हि वेत्सि स्वमात्मानं न हान्यो विद्यते शिव।
वद त्वमात्मनात्मानं मुनीन्द्रेश्यः प्रदर्शय॥ ४१॥

In case, you are pleased with these *r̄sis* then you kindly bestow your divine knowledge on them in my presence. O Śiva, only you are well aware about yourself and there is none else who knows you better."

एवमुक्त्वा हृषीकेशः प्रोवाच मुनिपुङ्गवान्।
प्रदर्शयन्योगसिद्धिं निरीक्ष्य वृषभध्वजम्॥ ४२॥

Thus speaking, lord, Janārdana, looked at the bull-bannered lord Śiva, displaying his excellence in the yogic practices and spoke to the sages.

सन्दर्शनामहेशस्य शंकरस्याथ शूलिनः।
कृतार्थं स्वयमात्मानं ज्ञातुमर्हथ तत्त्वतः॥४३॥

“All of you, yourself feel graceful by having an audience with the trident bearer Śiva, the great god.

द्रष्टुमर्हथ देवेशं प्रत्यक्षं पुरतः स्थितम्।
ममैव सन्धिदाने स यथावद्वक्तुपीश्वरः॥४४॥

You can now have a chance to look at Śiva - the lord of gods, yourself, who is now present before you.”

निशम्य विष्णोर्वचनं प्रणम्य वृषभध्वजम्।
सनत्कुमारप्रमुखाः पृच्छन्ति स्म महेश्वरम्॥४५॥

Hearing the words of lord Viṣṇu, Sanatkumāra and other sages, offered their salutation to him and asked him.

अतस्मिन्नरे दिव्यमासनं विमलं शिवम्।
किमप्यचिन्त्य गगनादीश्वरार्थं समुद्बभौ॥४६॥

At the same time a spotless, divine and auspicious *āsana* (seat) which was beyond imagination, descended there for the use of lord Śiva through the sky.

तत्राससाद् योगात्मा विष्णुना सह विश्वकृत्।
तेजसा पुरयन्त्रिश्च भाति देवो महेश्वरः॥४७॥

The divine seat was occupied by lord Viṣṇu and Śiva both. At that point of time, the resplendence of lord Maheśvara, pervaded the entire universe.

ततो देवाधिदेवेशं शंकरं ब्रह्मवादिनः।
विद्धाजमानं विमले तस्मिन्ददृशुरासने॥४८॥

Thereafter, the *r̄sis* - the spokespersons on Brahman, getting seated over the spotless seat, looked at lord Śiva, the god of gods.

तमासनस्यं भूतानामीशं ददृशिरे किल।
यदन्तरा सर्वमेतद्यतोऽभिन्नमिदं जगत्॥४९॥

They found Śiva, the lord of the living beings. There was everything there, because the universe is not separate from him.

सवासुदेवमीशानमीशं ददृशिरे परम्।
प्रोवाच पृष्ठो भगवान्मुनीनां परमेश्वरः॥५०॥

निरीक्ष्य पुण्डरीकाङ्क्षं स्वात्मयोगमनुत्तमम्।

The *R̄sis* found both Śiva and Vāsudeva, seated together. Then at the request of the sages,

lord Śiva said about excellent Yoga of Ātman after glancing at lotus-eyed lord.

तच्छृणुष्व यथान्यायमुच्यमानं मयानघाः॥५१॥

प्रशान्तमनसः सर्वे विशुद्धं ज्ञानमैश्वरम्।

O sinless sages, you should listen with peaceful mind, the spotless knowledge of Īśvara, which I proclaim to all of you.

इति श्रीकूर्मपुराणे उत्तराद्वेष्ट ईश्वरगीतासूपनिपत्तु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे प्रथमोऽध्यायः॥१॥

Chapter-2

Īśvara Gītā

ईश्वर उवाच

अवाच्यमेतद्विज्ञानं पम् गुह्यं सनातनम्।
यत्र देवा विजानन्ति यतन्तोऽपि द्विजातयः॥ १॥

Īśvara said, “This is my secret knowledge which is eternal and is not to be exposed practically. This knowledge is infact beyond the reach of the gods and the humans even after their making enormous efforts to achieve the same.”

इदं ज्ञानं समाश्रित्य ब्राह्मीभूता द्विजोत्तमाः।
न संसारं प्रपद्यन्ते पूर्वोपि ब्रह्मवादिनः॥ २॥

O Brāhmaṇa, by taking refuge under this knowledge, excellent Brāhmaṇas, the exponent of Brahman, after achieving the position of Brahman, never have to return to the earth.

गुह्यादगुह्यतमं साक्षाद् गोपनीयं प्रथलतः।
कश्ये भक्तिमतामद्य युष्माकं ब्रह्मवादिनाम्॥ ३॥

This knowledge is the most secret of all the secrets, which should be protected making all the efforts. I am going to explain the same before the exponents of Brahman like you.

आत्मायं केवलः स्वच्छः शुद्धः सूक्ष्मः सनातनः।
अस्ति सर्वान्तरः साक्षाद्विमात्रस्तमसः परः॥ ४॥
सोऽन्तर्यामी स पुरुषः स प्राणः स महेश्वरः।
स कालोऽत्र तदव्यक्तं स च वेद इति श्रुतिः॥ ५॥

The soul is spotless, pure, subtle and eternal. It pervades everywhere. This is the form of *Cit* and is beyond darkness and pervades in the internal parts of the universe. It is conceived to be *Puruṣa*, *Prāṇa*, *Maheśvara*, *Kāla*, the

invisible as well as the Vedas, as per the claim of the śrutis.

अस्माद्विजायते विश्वमत्रैव प्रविलीयते।
स माया मायथा बद्धः करोति विविधास्तनूः॥६॥

The world emerges out of the same and then is absolved into the same. The illusory one, having been entangled with his own illusion assumes several bodies or forms.

न चाप्ययं संसरति न संसारमयः प्रभुः।
नायं पृथ्वी न सलिलं न तेजः पवनो नभः॥७॥
न ग्राणो न मनोऽव्यक्तं न शब्दः स्पर्श एव चा
न रूपरसगच्छाश्च नाहं कर्ता न वागप्य॥८॥

Īśvara has neither any intercourse with the world, nor does he conforms to the form of the world. He is neither the earth, nor water, nor lustre, nor wind and nor the sky. He is neither *prāṇa*, nor invisible, nor the sound, nor the touch. He is neither the form, the *rasa* or the fragrance. He is the performer and is beyond description.

न पाणिपादौ नो पायुने घोपस्थं द्विजोत्तमाः।
न च कर्ता न भोक्ता वा न च प्रकृतिपूरुषौ॥९॥
न माया नैव च प्राणा न चैव परमार्थतः।
यथा प्रकाशतमसोः सम्बन्धो नोपपृते॥१०॥
तद्वैक्यं न सम्बन्धः प्रपञ्चपरमात्मनोः।
छायातपौ यथा लोके परस्परविलक्षणौ॥११॥
तद्वत्प्रपञ्चपुरुषो विभिन्नौ परमार्थतः।
तथात्मा मलिनः सुष्ठो विकारी स्यात्स्वरूपतः॥१२॥

O Best of the Brāhmaṇas, the hands, the feet, and other elements are of no consequence. He is neither the creator, the consumer, Prakṛti nor the Puruṣa. As a matter of fact, Caitanya (consciousness) or the Ātman is neither *Māyā* nor the *Pañca-prāṇa* (Vital Breath). As the relation between the light and the darkness cannot be created, similarly, from the form of *Paramārtha*, *Prapañca* (confusion) and Puruṣa are separate. Similarly the soul, getting polluted, becomes blemished.

न हि तस्य भवेन्मुक्तिर्जन्मात्तरशैरपि।
पश्यन्ति मुनयो मुक्ताः स्वात्मानं परमार्थतः॥१३॥

It cannot be redeemed in hundreds of years.

The liberated sages visualize that their Ātman is intrinsically free of aberrations.

विकारहीनं निर्द्वन्द्वमानन्दात्मानमव्ययम्।
अहं कर्ता सुखी दुःखी कृशः स्थूलेति या मतिः॥१४॥
सा चाहङ्कारकर्तृत्वादात्मन्यारेपिता जनैः।
वदन्ति वेदविद्वान्सः साक्षिणं प्रकृतेः परम्॥१५॥

The soul is unblemished without struggle, blissful and eternal. “I am the creator, I am comfortable or suffering, well-built or lean and thin,” the feelings of this type are implanted on the Ātman by the people. The people well-versed in the Vedas, visualise that the soul is the witness, beyond the range of *Prakṛti*.

भोक्तारमक्षरं बुद्धं सर्वत्र समवस्थितम्।
तस्मादज्ञानमूलो हि संसारः सर्वदेहिनाम्॥१६॥
अज्ञानादन्यथाज्ञानात्तत्त्वं प्रकृतिसङ्गतम्।
नित्योदितं स्वयं ज्योतिः सर्वगः पुरुषः परः॥१७॥
अहंकाराविवेकेन कर्त्ताहपिति मन्यते।
पश्यन्ति ऋषयोऽव्यक्तं नित्यं सदसदात्मकम्॥१८॥

Therefore the world is the cause of ignorance for all the living beings. When the supreme, self-luminous, omnipresent Puruṣa, knowingly or unknowingly, is united with the *Prakṛti*, then because of the ignorance caused by the arrogance one starts believing himself to be the creator. But the excellent sages, well realise the form of the invisible soul.

प्रधानं पुरुषं बुद्ध्या कारणं ब्रह्मवादिनः।
तेनायं सङ्गतः स्वात्मा कूटस्थोऽपि निरञ्जनः॥१९॥
स्वात्मानमक्षरं ब्रह्म नावबुद्ध्येत तत्त्वतः।
अनात्मन्यात्मविज्ञानं तस्मादुःखं तथेतरत्॥२०॥

The spokespersons on Brahman, believe *Pradhāna-Puruṣa* as the cause of the universe, only with him the spotless soul has an intercourse. But the essence of the undecaying Brahman remains unknown to them. They infact visualise non-soul in the soul, which cause the sufferings and misery.

रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः॥
कर्माण्यस्य महान्दोषः पुण्यापुण्यमिति स्थितिः॥२१॥

The defects like the malice and attachments, are caused by confusion. Their actions are grave

blemishes, which cause the merits as well as the sins.

तद्वशादेव सर्वेषां सर्वदेहसमुद्धवः।
नित्यं सर्वत्र गुह्यात्मा कूटस्थो दोषवर्जितः॥ २२॥
एकः सनिष्ठते शक्त्या मायया न स्वभावतः।
तस्मादद्वैतमेवाहुर्मन्यः परमार्थतः॥ २३॥

Because of the bodies having been controlled by him (the supreme soul) all of them emerge from the same. The secret soul, which is eternal, all pervading, is unblemished and alone, concealed within, with the strength of his *Māyā*, he gets established, and not by nature. Therefore the *R̄sis*, term it as non-duality in *Paramārtha*.

भेदोऽव्यक्तस्वभावेन सा च मायात्मसंश्रया।
यथा च धूमसम्पर्कान्नाकाशो मलिनो भवेत्॥ २४॥
अन्तःकरणजैर्भावैरात्मा तद्वशं लिप्यते।

The difference arises from the nature of the invisible one, while the *Māyā* is established in the soul. As the sky does not become dirty due to contact with the smoke, similarly, the feelings emerging from the inner sense-organ or mind cannot vitiate the soul.

यथा स्वप्रभया भाति केवलः स्फटिकोपलैः॥ २५॥
उपाधिहीनो विमलस्तथैवात्मा प्रकाशते।
ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः॥ २६॥
अर्थस्वरूपमेवान्ये पश्यन्त्यन्ये कुदृष्टयः।
कूटस्थो सिर्गुणो व्यापी चैतन्यात्मा स्वभावतः॥ २७॥

As the crystal stone gets resplendent with its own lustre without any conditioning cause, similarly, the spotless soul, without attributes, is self illuminating. The learned people, take this world to be the form of knowledge alone.

दृश्यते हर्यस्वरूपेण पुरुषैर्ज्ञानदृष्टिभिः।
यथा स लक्ष्यते रक्तः केवलं स्फटिको जनैः॥ २८॥

Others, having an evil eye, find it materialistic alone. Ordinarily, the soul or spirit is by nature steady, devoid of Guṇas, omnipresent and of the nature of consciousness.

रत्तिकाद्युपधानेन तद्वत्परमपूरुषः।
तस्मादात्माक्षरः शुद्धो नित्यः सर्वत्रगोऽव्ययः॥ २९॥

Since the crystal stone in conjunction with the *rattikā* (*Abrus precatorius*) looks red, similarly,

the supreme Puruṣa, sometimes appears materialistic (in the form of the objects or Guṇas). Therefore the soul is undecaying, pure, eternal, all pervading and beyond destruction.

उपासितव्यो मनव्यः श्रोतव्यश्च मुमुक्षुभिः।
यदा मनसि चैतन्यं भाति सर्वत्र सर्वदा॥ ३०॥
योगिनः श्रद्धानस्य तदा सम्पद्यते स्वयम्।

The researchers should meditate upon the soul, adore it and listen about the same, when the mind is surrounded by consciousness from all the sides, then the faithful Yogin achieves the divine knowledge automatically.

यदा सर्वाणि भूतानि स्वात्मन्येवाभिपश्यति॥ ३१॥

सर्वभूतेषु चात्मानं ब्रह्म सम्पद्यते तदा।

यदा सर्वाणि भूतानि समाधिस्थो न पश्यति॥ ३२॥

एकोभूतः परेणासौ तदा भवति केवलम्।

When the performer, visualises all the *bhūtas* enshrined in his own body, then he achieves *Brahmatva*. When a Yogin, getting established in a *samādhi*, becomes ignorant about the *bhūtas* around him, and is mentally united with the supreme soul, then he achieves the position of absolute.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः॥ ३३॥

तदासावमृतीभूतः क्षेमं गच्छति पण्डितः।

When his heart is freed from all the desires, then he achieves immortality and attains welfare (*mokṣa*).

यदा भूतपृथग्भावमेकस्थमनुपश्यति॥ ३४॥

तत एव च विस्तारं ब्रह्म सम्पद्यते सदा।

When a person visualises the separation of all the *bhūtas*, in one, then he achieves the all pervading Brahman.

यदा पश्यति चात्मानं केवलं परमार्थतः॥ ३५॥

मायामात्रं तदा सर्वं जगद्धवति निर्वृतः॥ ३६॥

But when he visualises the soul as the subtle truth, then for him the entire world looks illusory and he gets redeemed.

यदा जन्मजरादुःखव्याधीनामेकभेषजम्।

केवलं ब्रह्मविज्ञानं जायतेऽसौ तदा शिवः॥ ३७॥

With the knowledge of Brahman, which is the sole remedy for the birth, old age, sufferings and

the ailments, he is turned into Śiva.

यथा नदीनदा लोके सागरैकतां ययुः।
दद्वदात्माक्षरेणासौ निष्कलेनैकतां ब्रजेत्॥ ३८॥

As small rivulets and rivers are united in the ocean, (making their individual entity to disappear), similarly, the soul, after uniting with the spotless, undecaying Brahman, becomes universal.

तस्माद्विज्ञानमेवास्ति न प्रपञ्चो न संस्थितिः।
अज्ञानेनावृतं लोके विज्ञानं तेन मुह्यति॥ ३९॥

Therefore perfect knowledge alone exists. Neither the universe nor its existence is real. Perfect knowledge is enveloped by ignorance in this world, thereby the world gets deluded.

विज्ञानं निर्मलं सूक्ष्मं निर्विकल्पं तदव्ययम्।
अज्ञानमितरत्सर्वं विज्ञानमिति तन्मतम्॥ ४०॥

Brahman is spotless, subtle, without substitute and everlasting. Beyond him is all ignorance or darkness. Because of this he has been termed as *Vijñāna*¹.

एतद्वः कथितं साङ्ख्यं भाषितं ज्ञानमुत्तमम्।
सर्ववेदान्तसारं हि योगस्तत्रैकचित्तता॥ ४१॥

I have thus narrated to you the best of the Sāmkhya philosophy, which is the essence of all Vedānta. To concentrate oneself on the same is called Yoga.

योगात्मज्ञायते ज्ञानं ज्ञानाद्योगः प्रवर्तते।
योगज्ञानाभियुक्तस्य नावाच्यं विद्यते क्वचित्॥ ४२॥

Yoga gives rise to *jñāna* (knowledge) and one gets devoted to Yoga by *jñāna*. There is nothing beyond the reach of a person who possesses the knowledge of yogic practices as well as the *jñāna*.

यदेव योगिनो यान्ति सांख्यैस्तदतिगम्यते।
एकं सांख्यश्च योगञ्चः यः पश्यति स तत्त्ववित्॥ ४३॥

That what is achieved by the Yogins, the same is followed by those learned in the Sāmkhya philosophy. There remains nothing unaccomplishable to one endowed with both Yoga and Knowledge.

अन्ये हि योगिनो विप्रा हौश्चर्यसक्तयेत्सः।

मज्जन्ति तत्र तत्रैव ये चान्ये कुण्ठबुद्ध्यः॥ ४४॥

O Brāhmaṇas, the Yogins, who are attracted towards the enjoyments, and the people with evil wisdom also follow the same path.

यत्तसर्वमतं दिव्यमैश्वर्यममलं महत्।

ज्ञानयोगाभियुक्तस्तु देहाते तदवानुयात्॥ ४५॥

A person, who is well-versed in the *jñāna*Yoga, achieves the divine, spotless, fortunes (prosperity and glory).

एष आत्माहमव्यक्तो मायावी परमेश्वरः।

कीर्तिः सर्ववेदेषु सर्वात्मा सर्वतोमुखः॥ ४६॥

सर्वरूपः सर्वरसः सर्वगन्धोऽजरोऽमरः।

सर्वतः पाणिपादोऽहमन्तर्यामी सनातनः॥ ४७॥

I happen to be the invisible soul, which has been called in the Vedas as the illusory one, Parameśvara, universal soul, having faces all-round, the universal form, the essence of all, the fragrance of all, eternal, whose hands and feet are spread everywhere. I am the eternal soul who lives in the minds of all.

अपाणिपादो जवगो ग्रहीता हृदि संस्थितः।

अचक्षुरपि पश्यामि तथाऽकर्णः शृणोम्यहम्॥ ४८॥

I move swiftly, even without hands and feet. I dwell in the hearts of all. I can see everything, even without the eyes and also listen to everything even without the ears.

वेदाहं सर्वमेवेदं न मां जानाति कश्चन।

प्राहुर्महान्तं पुरुषं मामेकं तत्त्वदर्शिनः॥ ४९॥

Everyone is known to me but no one knows me. Those well-versed in the *tattvas* call me one and grand Puruṣa.

पश्यन्ति ऋषयो हेतुमात्मनः सूक्ष्मदर्शिनः।

निर्गुणामलरूपस्य यदैश्वर्यमनुजमम्॥ ५०॥

The best of fortunes of the *Nirguna* form and the pure soul, can be visualised by the Ṛṣis, with deep and subtle sight.

यन्न देवा विजानन्ति मोहिता मम मायया।

वक्ष्ये समाहिता यूयं शृणुष्व ब्रह्मवादिनः॥ ५१॥

Even the gods who are under the influence of my illusion are unable to know about the same, which I am going to speak out. You should listen to the same attentively.

नाहं प्रशस्तः सर्वस्य मायातीतः स्वभावतः।
प्रेरयामि तथापीदं कारणं सूरयो विदुः॥५२॥

I am not praiseworthy for all and by nature, I am away from *Māyā*. But still I influence the same. The cause for the same is well known to the learned people.

यतो गुह्यतमं देहं सर्वगं तत्त्वदर्शिनः।
प्रविष्टा मम सायुज्यं लभन्ते योगिनोऽव्ययम्॥५३॥

Because of this, the Yogins, well-versed in the *tattvas* (Reality), entering my secret personality, achieves the *Sāyujya-mokṣa*¹.

ये हि मायामतिक्रान्ता मम या विश्वरूपिणी।
लभन्ते परमं शुद्धं निर्वाणं ते मया सह॥५४॥

Those who overcome my universal-form *Māyā*, they achieve spotless redemption along with me.

न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि।
प्रसादान्मम योगीन्द्रा एतद्वेदानुशासनम्॥५५॥

Thereafter, they cannot be reborn in hundreds and crores of *Kalpas*. O *Yogīs*, this all happens with my grace. This is the discipline of the Vedas.

तत्पुत्रशिष्ययोगिभ्यो दातव्यं ब्रह्मवादिष्ठिः।
मदुक्तमेतद्विज्ञानं सांख्यं योगसमाश्रयम्॥५६॥

Therefore spokespersons on Brahman should bestow the perfect knowledge of *Sāṃkhya-Yoga* to their sons, disciples and other Yogins.

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे द्वितीयोऽध्यायः॥२॥

सर्वतः पाणिपादानं सर्वतोऽक्षिशिरेमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥ २ ॥

The one who has innumerable hands, feet and the eyes besides the heads, the faces, and the ears, he is pervading the universe.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
सर्वाधारं सदानन्दमव्यक्तं द्वैतवर्जितम्॥ ३ ॥

He makes one conscious about all the sense organs and their merits, still he is without the sense organs. He is the base of all, is always blissful, invisible and without duality.

सर्वेषमानरहितं प्रमाणातीतगोचरम्।
निर्विकल्पं निराभासं सर्वाकासं परामृतम्॥ ४ ॥
अभिन्नं भिन्नसंस्थानं शाश्वतं धूवमव्ययम्।
निर्गुणं परमं ज्योतिस्तज्ज्ञानं सूरयो विदुः॥ ५ ॥

He is free from all the comparisons, free from examples, invisible, without substitute, formless, the abode of all, the supreme nectar and is indifferent, besides of his being of different places. He is everlasting, undecaying, without attributes and possesses the supreme lustre. Only the well-read people know about his personality.

स आत्मा सर्वभूतानां स बाह्याभ्यन्तरः परः।
सोऽहं सर्वत्रगः शान्तो ज्ञानात्मा परमेश्वरः॥ ६ ॥
मया तत्पिदं विश्वं जगत्स्थावरजङ्गमम्।
मत्स्थानि सर्वभूतानि यस्तं वेदविदो विदुः॥ ७ ॥

He is the soul of all the living beings, who is lodged inside as well outside. He is beyond all. I happen to be the all-pervading Īśvara, being calm and the soul of knowledge. This mobile and immobile world is expanded by me. All the living beings are lodged in me and this is known to the people, well-versed in the Vedas.

प्रधानं पुरुषञ्चैव तद्वस्तु समुदाहतम्।
तयोरनादिसुद्धिः कालः संयोगजः परः॥ ८ ॥

Both Pradhāna and Puruṣa, belong to the same and the one who is *Parama-Kāla*, having the eternal form, has been created with the combination of the same.

त्रयमेतदनाद्यन्तमव्यक्ते समवस्थितम्।
तदात्मकं तदन्यतस्यात्तदूपं मामकं विदुः॥ ९ ॥

Chapter-3

Īśvara Gītā (Prakṛti and Puruṣa)

ईश्वर उवाच

अव्यक्तादभवत्कालः प्रधानं पुरुषः परः।

तेष्यः सर्वमिदं जातं तस्मादब्रह्ममयं जगत्॥ १ ॥

Īśvara said, Kāla (Time) and Pradhāna (Supreme) Puruṣa were born out of the invisible one and the universe emerged out of the same. Because of this, the universe is identical with Brahman.

1. Complete identity with God.

Therefore all the three of the *tattvas*, are established in an unmeasured form. The people of learning believe that my form (person) is both identical with as well as different from them.

महदायं विशेषानं सम्प्रसूतेऽखिलं जगत्।

सा सा प्रकृतिरुद्दिष्टा मोहनी सर्वदेहिनाम्॥ १०॥

From *mahat* to *vīśeṣa*¹, the one who produces the entire universe, is known as *Prakṛti*, who deludes all the living beings.

पुरुषः प्रकृतिस्थो वैभुक्ते यः प्राकृतान् गुणान्।

अहङ्कारविमुक्तत्वात्रोच्यते पञ्चविंशकः॥ ११॥

The *Puruṣa* enjoys all the natural pleasures lodged in the *Prakṛti*, but after getting free from the ego, it is termed as the *Pañcavimśaka* (twenty-fifth Principle).

आद्यो विकारः प्रकृतेमहनिति च कथ्यते।

विज्ञातुशक्तिविज्ञानात् हृहङ्कारसदुत्थितः॥ १२॥

Mahat is considered to be the initial blemish of *Prakṛti*. The *Ahamkāra* (ego) was generated because of the knowledge being endowed with knowledge.

एक एव महानात्मा सोऽहङ्कारोऽभिधीयते।

स जीवः सोऽन्तरात्मेति गीयते तत्त्वचिन्तकैः॥ १३॥

The one which is the sole *Mahān-ātma* is also known as *Ahamkāra* (the principle individuation). Those well-versed in the *tattvas* also treat it as *jīva* (the individual self) and the inner soul.

तेन वेदयते सर्वं सुखं दुःखञ्च जन्मसु।

स विज्ञानात्मकस्तस्य मनः स्यादुपकारकम्॥ १४॥

It is through ego that the soul experiences pleasure and misery in various births. It is the form of knowledge and the mind is its accessory.

तेनापि तन्मयस्तस्मात् संसारः पुरुषस्य तु।

च चाविवेकः प्रकृतौ संगात्कालेन सोऽभवत्॥ १५॥

Because of that reason, *Puruṣa* identifies himself with the world and is involved in the world. That ignorance emerges with the union of *Prakṛti* and *Kāla*.

कालः सृजति भूतानि कालः संहरते प्रजाः।

सर्वे कालस्य वशगा न कालः कस्यचिद्द्वशे॥ १६॥

The same *Kāla* creates all the living beings and annihilates the subjects. Therefore all the people are subservient to *Kāla*. But *Kāla* is not subservient to any one.

सोऽन्तरा सर्वमेवेदं नियच्छति सनातनः।

प्रोच्यते भगवान्माणः सर्वज्ञः पुरुषोऽन्तमः॥ १७॥

सर्वेन्द्रियेभ्यः परमं मन आहुर्मनीषिणः।

मनसश्चाप्यहङ्कारमहङ्कारान्महान्परः॥ १८॥

The same everlasting *Kāla* bestows everything and because of the same, he is called the lord, *Prāṇa* (Vital Breath), omniscient and *Puruṣottama* (The Supreme *Puruṣa*). The great sages consider mind to be the best of all the sense organs. *Ahamkāra* (arrogance) is greater than the mind and *Mahat* is greater than *Ahamkāra*.

प्रहतः परमव्यक्तमव्यक्तात्पुरुषः परः।

पुरुषाऽङ्गवान् प्राणस्तस्य सर्वमिदं जगत्॥ १९॥

Avyakta (the unmanifest *Prakṛti*) is greater than and beyond *Mahat* and *Puruṣa* is beyond the *Avyakta*. Lord *Prāṇa*, the vital breath, is greater than and beyond *Puruṣa* and the entire universe belongs to him.

प्राणात्परतरं व्योम व्योमातीतोऽग्निरीश्वरः।

सोऽहं ब्रह्माव्ययः शान्तो मायातीतमिदं जगत्॥ २०॥

The *Vyoma* (ether) is better than *Prāṇa*. The Lord *Agni* (fire) is better than the sky and I happen to be the same totally calm, undecaying Brahman, while the universe is beyond *Māyā*.

नास्ति मत्तः परं भूतं मायाव्यय मुच्यते।

नित्यं नास्तीति जगति भूतं स्थावरजङ्गमम्॥ २१॥

There is no other living being greater than I. One who knows the truth about me, he gets liberated. The mobile and the immobile beings of the world are not eternal with the exception of me.

ऋते मामेवमव्यक्तं व्योमरूपं महेश्वरम्।

सोऽहं सृजामि सकलं संहरामि सदा जगत्॥ २२॥

Leaving aside the solitary invisible form of sky, known as *Maheśvara*, nothing is eternal. Therefore, I create and destroy the entire universe.

1. The particularised forms.

मायी मायामयो देवः कालेन सह सङ्गतः।
सत्पत्रिधावेष कालः करोति सकलं जगत्॥ २३॥

The illusory God, master of Māyā and identical with it, is united with Kāla. The same Kāla is quite close to me and creates the entire universe. It also regulates the inner soul. This is the teaching of the Vedas.

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे तृतीयोऽध्यायः॥ ३॥

Chapter-4

Ísvara Gitā (Glory of Siva)

ईश्वर उवाच

ब्रह्मे सप्तहिता यूयं शृणुष्व ब्रह्मावादिनः।

माहात्म्यं देवदेवस्य येन सर्वं प्रवत्तते॥ १॥

Ísvara said, O expounders of the Brahman, you better listen to the glory of the lord of gods, with an attentive mind, by which everything is produced or functions.

नाहं तपोभिर्विविष्टैर्द दानेन न चेज्यया।

शक्यो हि पुरुषैर्ज्ञातुमृते भक्तिमनुज्ञाम्॥ २॥

Several types of *tapas*, or charities or even *yajñas* cannot reveal my true identity. Without ardent and excellent devotion, it is impossible to know me.

अहं हि सर्वभूतानामन्तस्तिष्ठामि सर्वतः।

मां सर्वसाक्षिणं लोको न जानति मुनीश्वराः॥ ३॥

I pervade inside and outside of all the *bhūtas*. O Best of the sages, I being the cosmic witness of all, cannot be known by the world.

यस्यान्तरा सर्वमिदं यो हि सर्वान्तकः परः।

सोऽहं धाता विधाता च कालोऽग्निर्विश्वतोमुखः॥ ४॥

I happen to be the one, in whom everything is lodged from inside and outside; being *Dhātā* (creator), *Vidhātā* (dispenser of destiny), *Kāla*, *Agni* with faces all round, all this universe exists in me.

न मां पश्यन्ति मुनयः सर्वे पितृदिवौक्सः।

ब्रह्मा च मनवः शक्नो ये चान्ये प्रथितौजसः॥ ५॥

None of the *Rṣis*, *Pitrs*, the gods, Brahmā, all the Manus, Indra, all Śakras (the kings of Gods) possessing lustre, can know fully about me.

गृणन्ति सततं वेदा मामेकं परमेश्वरम्।

यजन्ति विविधैर्यज्ञब्राह्मणा वैदिकर्मणैः॥ ६॥

All the Vedas eulogise me as the only *Parameśvara*. The Brāhmaṇas adore me with the performing of the various Vedic *yajñas* and sacrifices.

सर्वे लोका न पश्यन्ति ब्रह्मा लोकपितामहः।

ध्यायन्ति योगिनो देवं भूताधिपतिमीश्वरम्॥ ७॥

All the *lokas*, as well as Brahmā, the grand-sire, are unable to visualise me. The Yogins also meditate upon me being the lord of all creatures.

अहं हि सर्वहविषां भोक्ता चैव फलप्रदः।

सर्ददेवतनुर्भूत्वा सर्वात्मा सर्वसंलुतः॥ ८॥

I am the sole enjoyer (recepient) of all *havis* (sacrificial offerings) and the dispenser of the fruits thereof. I remain present in the world, as all pervading and omniscient lord.

मां पश्यन्तीह विद्वांसो धार्मिको वेदवादिनः।

तेषां सञ्चिहितो नित्यं ये मां नित्यमुपासते॥ ९॥

Only the learned people, well-versed in the Vedas are able to visualise me. I live close to the people who adore me always.

ब्राह्मणः क्षत्रिया वैश्या धार्मिका मामुपासते।

तेषां ददामि तत्स्थानमानन्दं परमम्पदम्॥ १०॥

All the people like the Brāhmaṇas, Kṣatriyas, Vaiśyas and others who adore me with a devoted mind, I bestow on them, the blissful supreme position.

अन्येऽपि ये स्वर्घर्मस्या शूद्राद्या नीचजातयः।

भक्तिमत्तः प्रमुच्यन्ते कालेनापि हि सङ्गताः॥ ११॥

Śūdras and other people of the lower castes, observing their own *dharma* (duties), faithfully with devotion if serve me, they also achieve salvation.

मद्भक्ता न विनश्यन्ति मद्भक्ता वीतकल्मषाः।

आदावेव प्रतिज्ञातं न मे भक्तः प्रणश्यति॥ १२॥

My devotees do not have to face destruction. They are relieved of the sins. I had declared in the beginning that my devotee shall never have to perish.

यो वै निन्दति तं मूढो देवदेवं स निन्दति।

यो हि पूजयते भक्त्या स पूजयति मां सदाः॥ १३॥

A fool who denounces my devotee, actually amounts to the denouncing of me, the god of gods. A person who respects him with devotion, he infact adores me.

पत्रं पुष्टं फलं तोयं मदाराधनकारणात्।
यो मे ददाति नियतं स च भक्तः प्रियो मम॥ १४॥

A person who for the sake of my adoration offers regularly the leaves, flowers, fruit and water, such a type of devotee is dear to me.

अहं हि जगतामादौ ब्रह्माणं परमेष्ठिनम्।
विद्धौ दत्तवान्वेदानशेषानात्मनिःसुतान्॥ १५॥

It is I, who created Brahmā, the Paramēṣṭhin, (the Almighty God) at the beginning of the universe, and bestowed to him the knowledge of the Vedas.

अहमेव हि सर्वेषां योगिनां गुरुरव्ययः।
धार्मिकाणां च गोपाहं निहन्ता वेदविद्विषाम्॥ १६॥

I happen to be the indestructible preceptor of all the Yogins besides being the protector of the religious people. I am the destroyer of the people who are envious of the Vedas.

अहं हि सर्वसंसाराम्बोचको योगिनामिह।
संसारहेतुरेवाहं सर्वसंसारवर्जितः॥ १७॥

It is I who redeems the *Yogis* from the ocean of the universe. I am the cause of the universe, though detached from the world.

अहमेव हि संहर्ता संसष्टा परिपालकः।
माया वै मायिका शक्तिर्माया लोकविमोहिनी॥ १८॥

I happen to be the destroyer, creator and the protector of the universe. Māyā, the enchantress of the worlds, is my own potency.

ममैव च परा शक्तिर्या सा विद्येति गीयते।
नाशयामि च तां मायां योगिनां हृदि संस्थितः॥ १९॥

My supreme force is known as *vidyā*. I getting lodged in the hearts of the Yogins, destroy that illusion.

अहं हि सर्वशक्तीनां प्रवर्तकनिवर्तकः।
आधारभूतः सर्वासां निधानममृतस्य च॥ २०॥

I am the propounder of all the *saktis*, besides being their controller. I happen to be the storehouse of nectar or immortality and the support of all potencies.

एका सर्वान्तरा शक्तिः करोति विविधं जगत्।
(नाहं प्रेरियता विश्राः परमं योगमाश्रिताः)।
आस्थाय ब्रह्माणो रूपं मन्मथी मदधिष्ठिता॥ २ १॥

Presided over by me, one of my powers which is lodged in the hearts of all and is identical with me, assumes the form of god Brahmā and creates this world full of variety and diversity. O Brāhmaṇas, resorted to the supreme Yoga, I am not the prime mover or propeller.

अन्या च शक्तिर्विपुला संस्थापयति मे जगत्।
भूत्वा नारायणोऽनन्तो जगन्नाथो जगन्मयः॥ २ २॥

The another power of mine becomes Nārāyaṇa, the infinite, the Lord of and the pervader of the world, and sustains the universe.

तृतीया महती शक्तिर्निहन्ति सकलं जगत्।
तामसी मे समाख्याता कालाख्या सद्गुरुपिणी॥ २ ३॥

My third great force destroys the entire world. It is known as Kālarūpā, form of Rudra, and is of immense *Tāmasic* nature (pervaded by the quality of ignorance).

ध्यानेन मां प्रपश्यन्ति केचिज्ञानेन चापरे।
अपरे भक्तियोगेन कर्मयोगेन चापरे॥ २ ४॥

Some people have an audience with me by means of *dhyāna*-Yoga (path of meditation), some by *jñāna* (spiritual knowledge), some by devotion and others by *Karma*-Yoga (path of action).

सर्वेषामेव भक्तानामिष्टः प्रियतमो मम।
यो हि ज्ञानेन मां नित्यमाराधयति नान्यथा॥ २ ५॥

But the devotees who adore me by means of *jñāna* and not otherwise, he becomes my dearest devotee.

अन्ये च हरये भक्ता मदाराधनकारिणः।
तेऽपि मां प्राप्नुवन्त्येव नावर्त्तने च वै पुनः॥ २ ६॥

The devotee of Hari who is engaged in my adoration too, he achieves me and do not return to the world again.

मया तत्मिदं कृत्स्नं प्रधानपुरुषात्मकम्।
मध्येव संस्थितं चितं मया सम्प्रेरयते जगत्॥ २ ७॥

In fact, it is I who has expanded the world having the form of Puruṣa and Prakṛti. The mind

is stationed in me alone and the entire world is inspired by me.

नाहं प्रेरयिता विप्राः परमं योगमास्थितः।
प्रेरयामि जगत्कृत्स्नमेतद्यो वेद सोऽमृतः॥ २८॥

O Brāhmaṇas, I am not the direct impeller. I adopting the supreme Yoga, inspire the entire world. A person who knows the reality of the same, gets redeemed.

पश्याम्यशेषमेवेदं वर्तमानं स्वभावतः।
करोति कालो भगवान्महायोगेश्वरः स्वयम्॥ २९॥

I observe this universe by nature alone. Lord Kāla, the Mahāyogeśvara, creates, maintains and destroys the same.

योऽहं सम्प्रोच्यते योगी मायी शास्त्रेषु सूरिभिः।
योगीश्वरोऽसौ भगवान्महायोगेश्वरः स्वयम्॥ ३०॥

The learned people have described me as a *Yogī* and *Māyī* (Master of *Māyā*). The lord himself is the Yogiśvara and the great Yogeśvara.

महत्त्वं सर्वसत्त्वानां वरत्वात् परमेष्ठिनः।
प्रोच्यते भगवान् ब्रह्म महाब्रह्मपयोऽमलः॥ ३१॥

The greatness of Parameṣthin is due to his being the most excellent of all living beings. The lord Brahmā is mentioned as identical with the great Brahman and is the spotless one.

यो मामेवं विजानाति महायोगेश्वरम्।
सोऽविकल्पेन योगेन युज्यते नात्र संशयः॥ ३२॥

Thus a person who knows me as Mahāyogeśvara, he is united with me through the sure path of Yoga. There is no doubt about it.

सोऽहं प्रेरयिता देवः परमानन्दमाश्रितः।
नृत्यामि योगी सततं यस्तद्वेद स योगवित्॥ ३३॥

By inspiring others, taking refuge in the supreme bliss, becoming a Yogin, I dance on for ever. One who is aware of this, he is enlightened in Yoga.

इति गुह्यतमं ज्ञानं सर्ववेदेषु निश्चितम्।
प्रसन्नघेतसे देयं धार्मिकायाहिताग्नये॥ ३४॥

This type of the secret knowledge has been established in all the Vedas. This knowledge should be given to the people with delightful

and religious bent of mind, and those who maintains the sacrificial fires.

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगाशास्त्रे ऋषिव्याससंवादे चतुर्थोऽध्यायः॥ ४॥

Chapter-5

Īśvara Gītā (Śiva's Dance)

व्यास उवाच

एतावदुक्त्वा भगवान्योगिनां परमेश्वरः।

ननर्त् परमं भावमैश्वरं सम्प्रदर्शयन्॥ १॥

Vyāsa said, Thus speaking, the lord of the *Yogīs*, displaying his divine form started dancing.

तं ते ददृशुरीशानं तेजसां परमं निधिम्।

नृत्यमानं महादेवं विष्णुना गगनेऽमले॥ २॥

Thereafter, the *Rṣis* found the spotless Mahādeva, also known as Īśāna, the greatest treasure-house of splendour, dancing along with lord Viṣṇu in the clear firmament.

यं विदुर्योगतत्त्वज्ञा योगिनो यत्पानसाः।

तमीशं सर्वभूतानामाकाशे ददृशुः किल॥ ३॥

Such type of scene can be witnessed by the Yogins well-versed in the yogic practice having fully controlled their minds. Lord Śiva, the lord of the *bhūtas*, was witnessed by all in the sky.

यस्य मायामयं सर्वं येनेदं प्रेर्यते जगत्।

नृत्यमानः स्वयं विप्रैर्विश्वेशः खलु दृश्यते॥ ४॥

The entire universe full of illusion is inspired by him. The same lord Viśveśvara, the universal one, was found dancing by the Brāhmaṇas.

यत्पादपंकजं स्मृत्वा पुरुषोऽज्ञानजं भयम्।

जहाति नृत्यमानं तं भूतेशं ददृशुः किल॥ ५॥

The lord, with the mere remembering of whose lotus-like feet, a person is freed from all the fears, the same lord of the goblins was found dancing by the ascetics.

केचिन्प्रजितश्चासाः शान्ता भक्तिसमन्विताः।

ज्योतिर्मयं प्रपश्यन्ति स योगी दृश्यते किल॥ ६॥

Those who have overcome their sleep as well as the breathing, who are quiescent and endowed with devotion, see him as full of brilliance, that is how Śiva and *Yogī* was seen.

योऽज्ञानान्मोचयेत् क्षिप्रं प्रसन्नो भक्तवत्सलः।
तमेवं मोचनं सद्रमाकाशे ददृशुः परम्॥७॥

The one to whom the devotees are quite dear, getting delighted who relives the people of the ignorance, the same supreme Rudra who bestowed salvation, was found by the people in the firmament.

सहस्रशिरसं देवं सहस्रचरणाकृतिम्।
सहस्रबाहुं जटिलं चन्द्रार्द्धकृतशेखरम्॥८॥

The one who has a thousand heads, a thousand feet, a thousand arms, adorned with the matted locks of hair, and had a crescent moon over the head.

वसनं चर्मं वैयाघ्रं शूलासक्तमहाकरम्।
दण्डपाणिं त्र्यनेत्रं सूर्यसोमाग्निलोचनम्॥९॥

He was clad in the tiger skin, holding a trident and a staff in his hand. He possessed three eyes comprising of the sun, the moon and the fire. Such a Śiva was witnessed by the ascetics.

ब्रह्माण्डं तेजसा स्वेन सर्वमावृत्य शिष्टितम्।
दंष्ट्राकरालं दुर्द्वर्षं सूर्यकोटिसमप्रभम्॥१०॥
सुजन्तपलनज्वालं दहन्तमखिलं जगत्।
नृत्यन्तं ददृशुर्देवं विश्वकर्माणीश्वरम्॥११॥

The one who is established in the world with his own lustre, who has the terrific fangs, who is awful, possessing the lustre of crores of suns, who creates the fire flames, and could reduce to ashes, the entire world, such a Viśvakarmā Iśvara (creator of the universe), was found dancing by the ascetics.

महादेवं महायोगं देवानामपि दैवतम्।
पशूनां पतिमीशानमानन्दं ज्योतिरत्ययम्॥१२॥
पिनाकिनं विशालाक्षं भेषजं भवरोगिणाम्।
कालात्मानं कालकालं देवदेवं महेश्वरम्॥१३॥

The one who is MahāYogin, Mahādeva, the god of gods, lord of the animals, Iśāna, blissful, full of lustre, undecaying, holder of the Pināka bow, having the vast eyes, who is the medicine for all the worldly ailments, the soul of art, Mahākāla, and is Iśvara, the god of all the gods.

उमापतिं विशालाक्षं योगानन्दमयं परम्।

ज्ञानवैराग्यनिलयं ज्ञानयोगं सनातनम्॥१४॥

The one who is the husband of Umā, possessing the vast eyes, enjoying the yogic bliss, the abode of detachment, fully possessing the knowledge of jñāna-Yoga, being eternal, (such a lord was found dancing with the ascetics).

शाश्वतैश्वर्यविभवं धर्मधारं दुरासदम्।
महेन्द्रोपेन्द्रनमितं महर्षिगणवन्दितम्॥१५॥
योगिनां हृदि तिष्ठतं योगमायासमावृतम्।
क्षणेन जगतो योनि नारायणमनामयम्॥१६॥
ईश्वरैणैक्यमापन्नमपश्यन् ब्रह्मवादिनः।
दृष्ट्वा तदैश्वरं रूपं रूढं नारायणात्मकम्।
कृतार्थं मेनिरे संतः स्वात्मानं ब्रह्मवादिनः॥१७॥

The one who possesses the everlasting fortunes, the one who is the support of the dharma, who is difficult to be achieved, adored by Mahendra and Upendra (Viṣṇu), is inaccessible, adored by the great ascetics, the one who dwells in the hearts of the Yogins and is surrounded by Yogic māyā. He is the one who can create the universe in a moment, is the form of unblemished Nārāyaṇa, the expounders of Brahman witnessed such a type of Iśvara, with a concentrated mind. The Brahmavādis considered themselves to be quite fortunate by looking at the Nārāyaṇa form of Rudra.

सनत्कुमारः सनको भृगुश्च
सनातनश्चैव सनन्दनश्च।
रैश्योऽङ्गिरा वामदेवोऽथ शुक्रो
महर्षिरत्रिः कपिलो मरीचिः॥१८॥
दृष्ट्वाथ रूढं जगदीशितारं
तं पद्मनाभाश्रितवामभागम्।
ध्यात्वा हृदिस्थं प्रणिपत्य मूर्धा
कृताञ्जलिं स्वेषु शिरः सु भूयः॥१९॥

The sages like Sanatkumāra, Sanaka, Bhṛgu, Sanātana, Sanandana, Aṅgirās, Vāmadeva, Śukra, Atri the great sage, Kapila, Marīci and others, finding lord Rudra with Padmanābha (Viṣṇu) lodged to his left, devoting their minds towards him, lowering their heads, folding both their hands, stood there attentively.

ओङ्कारमुच्चार्य विलोक्य देव-
मन्तःशरीरं निहितं गुहायाम्।
समस्तवन् ब्रह्मपूर्वचोभि-
रानन्दपूर्णाहितमानसा वै॥ २०॥

Reciting *omkāra* and devoting their mind towards the lord, who was lodged in the cavity of their hearts, started offering prayers to him, with their blissful minds, folding both their hands.

मुनय ऊचुः:

त्वामेकमीशं पुरुषं पुराणं प्राणेश्वरं ऋद्भनन्तयोगम्।
नमाम सर्वे हृदि सत्रिविष्टं प्रचेतसं ब्रह्मयं पवित्रम्॥ २१॥

The sages said, You are Iśvara, Purāṇa, Puruṣa, lord of the Prāṇas, AnantaYoga (with infinite Yogic powers) and Parameśvara Rudra. You are stationed in the hearts of all of us, you are Pracetas (of lofty mind), form of Brahman and extremely auspicious, we offer our salutation to you.

पश्यन्ति त्वां मुनयो ब्रह्मयोनि
दान्ता: शान्ता विमलं स्कम्पवर्णम्।
ध्यात्वात्मस्वप्रचलं स्वे शरीरे
कविं परेभ्यः परमं परञ्ज॥ २२॥

You are Brahmayoni, totally spotless, having the lustre of the gold, you function as Ātmarūpa in your own body, you are a Kavi and better than the best, we adore your supreme form, we the sages, with controlled minds, and peaceful hearts, visualise you.

तत्तः प्रसूता जगतः प्रसूतिः
सर्वानुभूस्त्वं परमाणुभूतः।
अणोरणीयान्महतो महीयां-
स्त्वामेव सर्वं प्रवदन्ति सन्तः॥ २३॥

The mother of the universe (*Prakṛti*) emerged from you. You are perceived by all, although you are atom-like. You are smaller than the minute atom and greater than the greatest.

हिरण्यगर्भो जगदन्तरात्मा
तत्त्वोऽस्ति जातः पुरुषः पुराणः।
सञ्जायमानो भवता निसृष्टे
यथाविद्यानं सकलं स सद्यः॥ २४॥

Hiranya-garbha, the inner soul of the

universe, the ancient Puruṣa emerged out of you. Having been born out of you, he created the universe in accordance with the injunctions.

तत्तो वेदाः सकलाः संप्रसूता-
स्त्वयेवान्ते संस्थितिं ते लभन्ते।
पश्यामस्त्वाञ्गतो हेतुभूतं
नृत्यन्तं स्वे हृदये सत्रिविष्टम्॥ २५॥

All the Vedas have originated from you and shall ultimately merge in you at the end. You are the cause of the entire universe, and are lodged in your own heart, we are all witnessing you dancing.

त्वयैवेदं भ्राम्यते ब्रह्मचक्रं
मायावी त्वं जगतामेकनाथः।
नमामस्त्वां शरणं संप्रपन्ना
योगात्मानं नृत्यन्तं दिव्यनृत्यम्॥ २६॥

The *Brahmacakra* (wheel of creation etc. of Brahmānda) is revolved by you alone. You are the only lord of the real as well as the illusory worlds, we have taken refuge in you. We offer our salutation to Yogātmā, performing the divine dance.

पश्यामस्त्वां परमाकाशमध्ये
नृत्यन्तं ते महिमानं स्मरामः।
सर्वात्मानं बहुधा सत्रिविष्टं
ब्रह्मानन्दं चानुभूयानुभूय॥ २७॥

While dancing in the middle of the ether, we observe you and are being reminded of your glory. We experience constantly the eternal bliss of the Brahman, who abide in all the souls.

ओङ्कारस्ते वाचको मुक्तिबीजं
त्वमक्षरं प्रकृतौ गृदरूपम्।
तत्त्वां सत्यं प्रवदन्तीह सन्तः
स्वयम्प्रभं भवतो यत्प्रभावम्॥ २८॥

You are known as *omkāra*, which is the form of seed for salvation. You are deeply enshrined in the *akṣara* as well as the *Prakṛti* (primordial nature). The saints visualise you in the form of truth. Your glory is itself glorious.

स्तुवन्ति त्वां सततं सर्ववेदाः
नमन्ति त्वामृषयः क्षीणदोषाः।
शान्तात्मानः सत्यसत्यं वरिष्ठं

विशन्ति त्वां यतयो ब्रह्मनिष्ठाः॥ २९॥

All the Vedas always praise you. The sinless sages always offer their salutation to you. The Yogis with a peaceful mind, getting established in Brahman, get absorbed in you since you are truthful, and supreme.

भुवो नाशो नादिमान्विश्वरूपो
ब्रह्मा विष्णुः परमेष्ठी वरिष्ठः।
स्वात्मानन्दमनुभूय विशन्ते
स्वयं ज्योतिरचला नित्यमुक्ताः॥ ३०॥

You are the destroyer of the earth, eternal, having the universal form, besides being Brahmā, Viṣṇu and the excellent Parameṣṭhin. You are everlasting flame, blissful in your own soul and enter into the same.

एको सदस्त्वं करोषीह विश्वं
त्वं पालयस्यखिलं विश्वरूपम्।
त्वामेवान्ते निलयं विन्दतीदं
नमामस्त्वां शरणं संप्रपन्नाः॥ ३१॥

You being Rudra, alone create the universe, you also protect the entire universe alone, which ultimately gets absorbed in you at their end. We offer our salutation to you taking refuge in you.

एको वेदो बहुशाखो हानन्त-
स्त्वामेवैकं बोधयत्येकरूपम्।
वन्द्यं त्वां ये शरणं संप्रपन्ना
मायामेतां ते तरन्तीह विप्राः॥ ३२॥

A single Veda has many branches and is beyond measure and it displays your unique single form. O Brāhmaṇas, the people taking refuge in you, the adorable one, overcome the illusions and fallacies of this very world.

त्वामेकमाहुः कविमेकरूद्रं ब्रह्मं गृणन्तं हरिमग्निमीशम्।
रूद्रं नित्यमनिलं चेकितानं धातारमादित्यमनेकरूपम्॥ ३३॥

You are the Kavi (poet), Eka-Rudra (Supreme Rudra), the one reciting the glory of Brahman, Hari, Agni, Īśa, Rudra, everlasting, Anila (wind-god), Cekitān (consciousness), Dhātā (creator), Āditya (sun-god) of many forms.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम्।

त्वमव्ययः शाश्वतधर्मगोपा

सनातनस्त्वं पुरुषोत्तमोऽसि॥ ३४॥

You are completely indestructible, worth knowing, and are the support of the universe. You are undecaying, everlasting, protector of dharma, and eternal Puruṣottama.

त्वमेव विष्णुश्वतुराननस्त्वं त्वमेव स्त्रो भगवानपीशः।
त्वं विश्वनाथः प्रकृतिः प्रतिष्ठा सर्वेश्वरस्त्वं परमेष्वरोऽसि॥

You alone are Viṣṇu, four-faced deity Brahmā. You alone are Rudra, the master of the world, Prakṛti, the grace, Sarveśvara (lord of all) and Parameśvara (the supreme Īśvara).

त्वामेकमाहुः पुरुषं पुराणमादित्यवर्णं तमसः परस्तात्।
चिम्मात्रमव्यक्तमनन्तरूपं खं ब्रह्म शून्यं प्रकृतिर्गुणाश्च॥ ३५॥

You are the Purāṇa Puruṣa alone, the form of Āditya, beyond darkness, the form of bliss, invisible, the form of Ananta, the sky, Brahman, Śūnya (the void), Prakṛti as well as Guṇas.

यदन्तरा सर्वमिदं विभाति यदव्ययं निर्मलमेकरूपम्।

किमध्यचिन्त्यं तव रूपमेतत्दन्तरा यत्पतिभाति तत्त्वम्॥ ३६॥

You are the one in which the entire globe is enshrined, undecaying, spotless, unitary one and your form is beyond comprehension, in which all the *tattvas* illumine.

योगेश्वरं भद्रमनन्तशक्तिं

परायणं ब्रह्मतनुं पुराणम्।

नमाम सर्वे शरणार्थिनस्त्वां

प्रसीदभूताधिपते महेश॥ ३८॥

You are Yogeśvara, the noble one, possessing enormous prowess, the ancient one with the body of Brahman. All of us who have taken refuge with you, bow in reverence to you. O Lord of all the *bhūtas*, be pleased with us.

त्वत्पादपद्मस्मरणादशेष-

संसारबीजं निलयं प्रयाति।

मनो नियम्य प्रणिधाय कायं

प्रसादयामो व्यमेकमीशम्॥ ३९॥

With the mere remembering of your lotus like feet, the seed of the entire globe reaches its abode or is destroyed. All of us, establishing with our minds try to please one and the same lord, praying him at the same time.

नमो भवायाथ भवोद्भवाय
कालाय सर्वाय हराय तुभ्यम्।
नमोऽस्तु रुद्राय कपदिने ते
नमोऽग्नये देव नमः शिवाय॥४०॥

You are Bhava, the origin of Bhava (worlds), form of Kāla, Mahādeva in all the forms, salutation to you. You are Rudra with matted locks of hair, salutation to you. Being the form of fire, salutation to Śiva.

ततः स भगवान्नीतः कपद्मी वृषवाहनः।
संहत्य परमं रूपं प्रकृतिस्थोऽभवद्धवः॥४१॥

Thereafter, lord Śiva, with matted locks of hair and mounted over the bull, getting extremely pleased, squeezing his gigantic form appeared in his natural form.

ते भवं भूतभव्येशं पूर्ववत्समवस्थितम्।
दृष्टा नारायणं देवं विस्मितं वाक्यमब्लुवन्॥४२॥
भगवन् भूतभव्येशं गोवृषाङ्कितशासन।
दृष्टा ते परमं रूपं निवृत्ताः स्मः सनातन॥४३॥

Finding Śiva, the lord of the *bhūtas*, in the form of Nārāyaṇa, the sages were surprised and spoke. O Eternal Lord, O Lord of the past and future, O Rider of the bull, all of us observing your grand form, have felt successful.

भवत्प्रसादादमले परमिन्यरमेश्वरे।
अस्माकं जायते भक्तिस्त्वव्येवाव्यभिचारिणी॥४४॥

By your grace, we have developed the infallible devotion in Parameśvara, the supreme Brahman.

इदानीं श्रोतुमिच्छामो माहात्म्यं तव शङ्कर।
भूयोऽपि चैवं यन्नित्यं याथात्म्यं परमेष्ठिनः॥४५॥

O Śaikara, presently, we intend to know about your glory, we intend to listen to the real form of the eternal Parameṣṭhin.

स तेषां वाक्यमाकर्ण्य योगिनां योगसिद्धिदः।
प्राह गम्भीरया वाचा समालोक्य च माधवम्॥४६॥

Then Śiva, the bestower of the Yogic siddhi on the Yogins, listening to the words of the Yogins, glanced at Mādhava and spoke in a majestic voice.

इति श्रीकूर्मपुराणे उत्तरादेव ईश्वरगीतासूपनिषत्सु द्वाहविद्यायां
योगशास्त्रे ऋषिव्याससंवादे पंचमोऽध्यायः॥५॥

Chapter-6

Īśvara Gītā

ईश्वर उवाच

शृणुध्वमृषयः सर्वे यथावत्परमेष्ठिनः।
वक्ष्यामीशस्य माहात्म्यं यतद्वेदविदो विदुः॥ १॥

Īśvara said, O group of R̄yis, all of you should listen to me. I am going to speak out the realistic glory of lord Parameṣṭhin, which is known to those well-versed in the Vedas.

सर्वलोकैकनिर्माता सर्वलोकैकरक्षिता।
सर्वलोकैकसंहर्ता सर्वात्माह सनातनः॥ २॥
सर्वेषामेव वस्तूनामन्तर्यामी महेश्वरः।
मध्ये चान्तः स्थितं सर्वं नाहं सर्वत्र संस्थितः॥ ३॥

I alone, am the creator of all the *lokas* and am also the protector of all the *lokas*. I am also the destroyer of all the *lokas*. I am the soul of all, besides being the eternal one. I am Maheśvara and knows the inner feelings of all subjects. Everything is lodged in me, but I am not stationed everywhere.

भवद्विरद्भुतं दृष्टं यत्स्वरूपञ्च मामकम्।
ममैषा ह्युपमा विग्रा माया वै दर्शिता मया॥ ४॥
सर्वेषामेव भावानामन्तरं समवस्थितः।
प्रेरयामि जगत्कृत्स्नं क्रियाशक्तिरियं मम॥ ५॥
मयेदं चेष्टते विश्वं तद्वै भावानुवर्ति मे।
सोऽहं कालो जगत्कृत्स्नं प्रेरयामि कलात्मकम्॥ ६॥

My astonishing form which has been witnessed by you happens to be my grace and *Māyā* which have been displayed by me. I pervade in all the subjects. I inspire the entire world. This is my activity. The world is activated by my grace and follows my desires. I inspire the entire world as well as I am Kāla.

एकांशेन जगत्कृत्स्नं करोमि मुनिपुंगवाः।
संहराम्येकरूपेण स्थितावस्था ममैव तु॥ ७॥

O Best of sages, I create the universe with an *amśa* of my own and with another form it is destroyed by me. Such a situation is attributable to me only.

आदिमध्यान्तनिर्मुक्तो मायातत्त्वप्रवर्तकः।
क्षोभयामि च सर्गादौ प्रधानपुरुषावुभौ॥ ८॥

तात्प्यां सज्जायते विश्वं संयुक्ताभ्यां परस्परम्।
महदादिक्रमेणैव मम तेजो विजृप्तते॥ १॥

I am devoid of the beginning, middle and the end. I am the activisor of the principle of Māyā; at the beginning of creation, I make both Pradhāna and Puruṣa co-agitate. When both of them are united, the universe is created, in the sequence of Mahat and others, my lustre and glory become manifested therein.

यो हि सर्वजगत्साक्षी कालचक्रप्रवर्चनकः।
हिरण्यगर्भो मार्त्तण्डः सोऽपि महेहसम्भवः॥ १०॥

Hiranyagarbha, the Sun-god, which happens to be the witness of all worlds and who makes the Kālacakra (wheel of time) function, has also emerged from my body alone.

तस्मै दिव्यं स्वमैश्वर्यं ज्ञानयोगं सनातनम्।
दत्तवानात्मवान्वेदान् कल्पादौ चतुरो द्विजाः॥ ११॥
स मन्त्रियोगतो देवो ब्रह्मा मद्दावभावितः।
दिव्यं तन्मापकैश्वर्यं सर्वदावगतः स्वयम्॥ १२॥

O Brāhmaṇas, for that purpose, at the beginning of the Kalpa, I gave unto him the four Vedas, my own divine glory and the eternal path of knowledge. At my behest, Brahmā, who has been created out of me, is well aware of my divine fortunes.

स सर्वलोकनिर्माता मन्त्रियोगेन सर्ववित्।
भूत्वा चतुर्मुखः सर्गं सृजत्येवात्मसंभवः॥ १३॥
योऽपि नारायणोऽनन्तो लोकानां प्रभवोऽव्ययः।
ममैव च परा मूर्तिः करोति परिपालनम्॥ १४॥

At my command alone, he becoming, all knowledgeable, a four-faced deity, functions as the creator of all the *lokas*. The eternal lord Nārāyaṇa, the source of all worlds, who is another form of mine, preserves the universe by my grace.

योऽन्तकः सर्वभूतानां रुद्रः कालात्मकः प्रभुः।
मदाज्ञयासौ सततं संहरिष्यति मे तनुः॥ १५॥

The one who is the destroyer of all, the same Rudra, of the nature of Kāla, by means of my grace, destroys the world.

हव्यं वहति देवानां कव्यं कव्याशिनामपि।
पाकञ्च कुरुते वह्निः सोऽपि मच्छक्तिनोदितः॥ १६॥

He happens to be my body. Charged with my divine energy, the Fire-god carries the sacrificial oblations to the gods and food (*Kavya*) to Pitṛs and carries out the function of cooking etc.

भुक्तमाहारजातञ्च पचते तदहर्निशम्।
वैश्वानरोऽग्निर्भगवानोश्वरस्य नियोगतः॥ १७॥

Lord Agni digests the food consumed by the living beings by day or by the night, at my command alone.

योऽपि सर्वाभ्यसां योनिर्वरुणो देवपुंगवः।
सोऽपि सज्जीवयेत्कृत्स्नमीश्वरस्य नियोगतः॥ १८॥

Varuna, who happens to be the place of origin of the waters, he also functions by the grace of Isvara.

योऽन्तस्तिष्ठति भूतानां बहिर्देवः प्रभञ्जनः।
मदाज्ञयासौ भूतानां शरीराणि बिभर्ति हि॥ १९॥

The wind which pervades inside and outside of the living beings, the said wind-god also travels through the bodies of the living beings by my grace.

योऽपि सज्जीवनो नृणां देवानाममृताकरः।
सोमः स मन्त्रियोगेन नोदितः किल वर्तते॥ २०॥

Soma (Moon god), which acts as the life giving drug for the human beings and nectar for the gods, has also been activated by my grace.

यः स्वधासा जगत्कृत्स्नं प्रभासयति सर्वशः।
सूर्यो वृष्टिं वित्तनुते स्वोसेणैव स्वयंभुवः॥ २१॥

The Sun-god which illuminates the entire universe by his rays, brings about the rainfall, he does so by the grace of the self-born deity.

योऽप्यवशेषजगच्छास्ता शक्रः सर्वमरेश्वरः।
यज्वनां फलदो देवो वर्तते स मदाज्ञया॥ २२॥

Indra, who happens to be the ruler of all immortal beings, and is the bestower of the reward to the performers of the *yajñas*, he does so only at my command.

यः प्रशास्ता ह्यासाधूनां वर्तते नियमादिह।
यमो वैवस्वतो देवो देवदेवनियोगतः॥ २३॥

Lord Yama, the son of Vivasvān, who is the controller of the people engaged in the evil deeds, also rules the world at the command of Śiva, the god of gods.

योऽपि सर्वधनाध्यक्षो धनानां सम्प्रदायकः।
सोऽपीश्वरनियोगेन कुबेरो वर्तते सदा॥ २४॥

The one who is the lord of all the riches besides being the bestower of the riches to the people, the same Kubera, functions with my grace alone.

यः सर्वरक्षसां नाथस्तामसानां फलप्रदः।
मन्त्रियोगादसौ देवो वर्तते निर्झृतिः सदा॥ २५॥

The lord Nirṛti who is the lord of all the Rākṣasas, and is the bestower of all the rewards to them, he too functions with my grace alone.

वेतालगणभूतानां स्वामी भोगफलप्रदः।
ईशानः किल भक्तानां सोऽपि तिष्ठेन्मदाज्ञया॥ २६॥

Īśāna, the lord of Vetalas (ghosts) and the Bhūtas (goblins) and who bestows rewards and pleasures on his devotees, is also subject to my command.

यो वामदेवोऽङ्गिरसः शिष्यो रुद्रगणाग्रणीः।
रक्षको योगिनां नित्यं वर्ततेऽसौ मदाज्ञया॥ २७॥

Vāmadeva, the foremost of Rudras, the disciple of Aṅgiras, besides being the protector of the Yogins, functions also at my command.

यश्च सर्वजगत्पूज्यो वर्तते विघ्नानायकः।
विनायको धर्मरतः सोपि मद्वचनात्क्लिला॥ २८॥

The one who is adored by the entire universe, is devoted to *dharma*, leader of the obstructions, known by the name of Vināyaka, has also been inspired by me.

योऽपि ब्रह्मविदां श्रेष्ठो देवसेनापतिः प्रभुः।
स्कन्दोऽसौ वर्तते नित्यं स्वयम्भूर्विदिनोदितः॥ २९॥

Skanda Kārttikeya, who is the best among those possessing the knowledge of Brahman, the self-born god, the lord of Devasenā, is established only by my grace.

ये च प्रजानां पतयो मरीच्याद्या महर्षयः।
सृजन्ति विविधं लोकं परस्यैव नियोगतः॥ ३०॥

Marīcī and other great sages, the progenitors of the people, create the universe with the permission of the Supreme Lord only.

या च श्रीः सर्वभूतानां ददाति विपुलां श्रियम्।
पली नारायणस्यासौ वर्तते मदनुग्रहात्॥ ३१॥

Śrī, the spouse of Nārāyaṇa, the goddess of

wealth, who bestows all the riches to the people, does so only by my grace.

वाचं ददाति विपुलां या च देवी सरस्वती।
सापीश्वरनियोगेन नोदितां संप्रवर्तते॥ ३२॥

The goddess Sarasvatī, who bestows enormous learnings, she also gets inspired by the lord.

याशेषपुरुषान् घोरान्नरकात्तारयिष्यति।
साक्षिं संस्मृता चापि मदाज्ञानुविधायिनी॥ ३३॥

Sākṣī too, who makes the people to cross over the ocean to the universe, the same goddess follows my command only.

पार्वती परमा देवी ब्रह्मविद्याप्रदायिनी।
यापि ध्याता विशेषेण सापि मद्वचनानुगा॥ ३४॥

Pārvatī, who is the bestower of *Brahmavidyā* (spiritual love), and is specially adorable, the same, excellent one, also follows my words.

योऽनन्तमहिमानन्तः शेषोऽशेषामरप्रभुः।
दधाति शिरसा लोकं सोऽपि देवनियोगतः॥ ३५॥

The one who is extremely glorious, and is known by the name of Ananta, the lord of all the gods, known by the name of Śeṣa, and carries the universe over his hoods, he exists by my grace alone.

योऽग्निः संवर्तको नित्यं वडवास्तुपसंस्थितः।
पिबत्यखिलमभ्योधिमीश्वरस्य नियोगतः॥ ३६॥

The fire-god Saṁvartaka, which is in the form of the submarine fire, drinks up the entire ocean, at the command of Maheśvara.

ये चतुर्दशं लोकेऽस्मिन्मनवः प्रथितौजसः।
पालयन्ति प्रजाः सर्वास्तेऽपि तस्य नियोगतः॥ ३७॥

The fourteen Manus whose prowess is well-known, protect all living beings at his bidding only.

आदित्या वस्त्रो रुद्रा मस्तश्च तथाश्विनौ।
अन्याश्च देवताः सर्वाः शास्त्रेणैव विनिर्मिताः॥ ३८॥

The Ādityas, Vasus, Rudras, Maruts, both the Aśvinī-Kumāras, and all other gods, are regulated by my command.

गन्धर्वा गरुडाद्याश्च सिद्धाः साध्याश्च चारणाः।
यक्षरक्षः पिशाचाश्च स्थिताः सुष्ट्राः स्वयंभुवाः॥ ३९॥

The Gandharvas, Garuḍa, Siddhas, Sādhyas,

Cāraṇas, Yakṣas, Rākṣasas, Piśācas and others, were created by the self born lord.

कलाकाष्ठनिमेषाश्च मुहूर्ता दिवसाः क्षपाः।

ऋतवः पश्चमासाश्च स्थिताः शास्त्रे प्रजापतेः॥४०॥

The divisions of time such as Kalās, Kāṣṭhās, Nimeṣas, Muhūrtas, days, nights, seasons, fortnights, months, are all regulated as per the discipline of Prajāpati.

युगमन्वन्तराण्येव मम तिष्ठन्ति शासने।

पराश्वैव पराद्वद्वश्च कालभेदास्तथापरे॥४१॥

चतुर्विधानि भूतानि स्थावराणि चरणि च।

नियोगादेव वर्तते देवस्य परमात्मनः॥४२॥

The Yugas as well as the Manvantaras are all controlled by me. Paras, Parārdhas, and other four divisions of time, four types of mobiles and immobiles, move at the command of the supreme soul.

पातालानि च सर्वाणि भुवनानि च शासनात्।

ब्रह्माण्डानि च वर्तने सर्वाण्येव स्वयंभुवः॥४३॥

अतीतान्यप्यसंख्यानि ब्रह्माण्डानि ममाज्ञया।

प्रवृत्तानि पदार्थैः सहितानि समन्ततः॥४४॥

All the nether worlds and all the upper worlds, besides the entire globe, are all regulated at the command of the self-born lord. The innumerable universes of the past which were all over endowed with floods of objects functioned at my command.

ब्रह्माण्डानि भविष्यन्ति सह चात्मभिरात्मगैः।

करिष्यन्ति सदैवाज्ञां परस्य परमात्मनः॥४५॥

There shall be several other Brahmāṇḍas in future as well. All of them shall follow the command of the supreme lord.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।

भूतादिराद्विकृतिर्नियोगे मम वर्तते॥४६॥

The earth, the water, the wind, the sky, fire, the mind, intelligence, and the primordial Prakṛti, function by my grace alone.

याशेषजगतां योनिर्मोहिनी सर्वदेहिनाम्।

माया विवर्तते नित्यं सापीश्वरनियोगतः॥४७॥

The place of origin of all the lokas, which deludes all the living beings, the same Māyā also functions by the grace of Iśvara.

यो वै देहभूतां देवः पुरुषः पठन्ते परः।
आत्मासौ वर्तते नित्यमीश्वरस्य नियोगतः॥४८॥

Puruṣa, who is adored by the living beings as the lord of all, the same supreme soul, functions by the grace of Iśvara.

विद्यूय मोहकलिं यथा पश्यति तत्यदम्।
सापि बुद्धिर्महेशस्य नियोगवशवर्तिनी॥४९॥

The lord by whose grace, one gets a vision of the supreme position, such an excellent wisdom, is bestowed by me alone.

बहुनात्र किमुक्तेन मम शक्त्यात्मकं जगत्।
मयैव प्रेरयै कृत्वं मयैव प्रलयं ब्रजेत्॥५०॥

What is use of speaking more, the entire world, is the form of my own Śakti. The entire world is inspired by me and it gets absorbed in me.

अहं हि भगवानीशः स्वयं ज्योतिः सनातनः।
परमात्मा परं ब्रह्म मतो ह्यन्यो न विद्यते॥५१॥

I happen to be the lord, Iśa, self-illuminating, everlasting, the supreme soul, besides being the supreme Brahman. Nothing is separated from me.

इत्येतत्परमं ज्ञानं युष्माकं कथितं मया।
ज्ञात्वा विमुच्यते जन्मुर्जन्मसंसारबन्धनात्॥५२॥

This is the supreme knowledge, which has been bestowed by me to the people. With the achieving of this knowledge, a person is freed from the bondage of birth and death.

इति श्रीकृष्णपुराणे उत्तरार्द्धे ईश्वरगीतासूर्यनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे षष्ठोऽध्यायः॥६॥

Chapter-7 Íśvara Gītā

ईश्वर उवाच

**शृणुध्वमृष्यः सर्वे प्रभावं परमेष्ठिनः।
यं ज्ञात्वा पुरुषो मुक्तो न संसारे पतेत्युनः॥ १॥**

Mahādeva said, “All of you should listen to the glory of Parameṣṭhin, listening of which, a person is redeemed and he never reverts to be born in the universe.

**परात्परतरं ब्रह्म शाश्वतं धूवमव्ययम्।
नित्यानन्दं निर्विकल्पं तद्वाम परमं मम॥ २॥**

The one who is beyond the supreme being is everlasting, Dhruva (unshakable), undecaying, always blissful, and without substitute, it happens to be my supreme abode.

अहं ब्रह्मविदां ब्रह्मा स्वयंभूर्विश्वतोमुखः।

मायाविनामहं देवः पुराणो हरिरव्ययः॥ ३॥

I happen to be Brahmā among those well-versed in the knowledge of Brahman, self-born, the face of the universe, the form of Veda for those who are wielders of Māyā, besides being ancient Puruṣa, Hari and undecaying.

योगिनामस्यहं शम्भुः ऋणां देवी गिरिन्द्रज्ञाः।

आदित्यानामहं विष्णुर्वसूनामस्मि पावकः॥ ४॥

रुद्राणां शङ्करश्चाहं गरुडः पततामहम्।

ऐरावतो गजेन्द्राणां रामः शत्रुभृतामहम्॥ ५॥

I am Śambhu among the Yogins, the goddess Pārvatī, the daughter of the lord of mountains, among the womenhood, Viṣṇu among the Ādityas, Pāvaka (fire-god) among the Vasus, Śaṅkara among the Rudras, Garuḍa among the birds, Airāvata among the elephants, and Paraśurāma among the carriers of the weapons.

ऋषीणां च वसिष्ठोऽहं देवानाञ्च शतक्रतुः।

शिल्पिनां विश्वकर्माहं प्रह्लादः सुरविद्विषाम्॥ ६॥

मुनीनामस्यहं व्यासो गणानाञ्च विनायकः।

वीराणां वीरभद्रोऽहं सिद्धानां कपिलो मुनिः॥ ७॥

I am Vasiṣṭha among the R̥sis, Indra among the gods, Viśvakarman, among the artisans, the Prahlāda among those who are envious towards the gods. I am Vyāsa among the R̥sis, Gaṇeśa among the gaṇas of Śiva, Vīrabhadra among the valorous people and Kapila among the Siddhas.

पर्वतानामहं मेरुर्क्षत्राणाञ्च चन्द्रप्राः।

वत्रं प्रहरणानाञ्च व्रतानां सत्यमस्यहम्॥ ८॥

अनन्तो भोगिनां देवः सेनानीनाञ्च पावकिः।

आश्रमाणां गृहस्थोऽहमेश्वराणां महेश्वरः॥ ९॥

I am Meru among the mountains, Moon among the constellations, thunderbolt among the weapons, Satya (truth) among the holy rites, and serpent Śeṣa among the serpents. I am Pāvaki (Skanda-Kārttikeya) among the army commanders, Gṛhasthāśrama among the stages of life, and am Maheśvara, among the Īśvaras

(Rulers).

महाकल्पश्च कल्पानां युगानां कृतमस्यहम्।

कुबेरः सर्वयक्षाणां तृणानाञ्चैव वीस्थः॥ १०॥

I am Mahākalpa among the Kalpas, Kṛtayuga among the Yugas, Kubera among all the Yakṣas, and am Vīrudha (creeper) among the straws.

प्रजापतीनां दक्षोऽहं निर्द्धतिः सर्वरक्षसाम्।

बायुर्बलवतामस्मि द्वीपानां पुष्करोऽस्यहम्॥ ११॥

I am Dakṣa among the Prajāpatis, Nirṛti among all the Rākṣasas, Vāyu (wind) among the valorous people, and Puṣkara among the islands.

पृगेन्द्राणाञ्च सिंहोऽहं यन्त्राणां धनुरेव च।

वेदानां सामवेदोऽहं यजुषां शतरुद्रियम्॥ १२॥

सावित्री सर्वजप्यानां गुह्यानां प्रणवोऽस्यहम्।

सूक्तानां पौरुषं सूक्तं ज्येष्ठसाम च सामसु॥ १३॥

I am lion among the forest animals, bow among the yantras (mechanical devices), Sāmaveda among the Vedas, and Śatarudrīya among the hymns of the Yajurveda. Among the mantras to be muttered, I happen to be Sāvitri (Gāyatrī mantra), Omkāra (Praṇava) among the mystic secret mantras, I am Puruṣasūkta among the hymns, Jyeṣṭha Sāman among the Sāman Mantras.

सर्ववेदार्थविदुषां मनुः स्वायम्भुवोऽस्यहम्।

ब्रह्मावर्तस्तु देशानां क्षेत्राणामविमुक्तकम्॥ १४॥

I am Manu among those well-versed in the Vedas, and am Brahmāvarta among the countries, Among the holy regions, I am the Avimukta-kṣetra (Vārāṇasī).

विद्यानामात्मविद्याहं ज्ञानानामैश्वरं परम्।

भूतानामस्यहं व्योम तत्त्वानां मृत्युरेव च॥ १५॥

I am Ātmavidyā among the Vidyās (lores), Īśvarīyajñana (Supreme knowledge pertaining to Īśvara) among the knowledge, Vyoma (ether) among the elements, Mṛtyu (death) among the entities.

पाशानामस्यहं माया कालः कलयतामहम्।

गतीनां मुक्तिरेवाहं परेषां परमेश्वरः॥ १६॥

I am Māyā among the nooses and fetters, and am Kāla, among the calculators. I am salvation

among the goals and Parameśvara among the excellent beings.

यद्यान्यदपि लोकेऽस्मिन् सत्त्वं तेजोबलाधिकम्।
तत्सर्वं प्रतिज्ञानीष्वं मम तेजोविजृभितम्॥ १७॥

Whosoever possesses the best of lustre and strength, you take it from me that he has been developed because of my own lustre.

आत्मानः पश्वः प्रोक्ताः सर्वे संसारवर्त्तिनः॥
तेषां पतिरहं देवः स्मृतः पशुपतिर्बृथैः॥ १८॥

All the souls on earth have been equated with Paśus (animals) I happen to be the lord of all of them. Because of this I have been known as Paśupati among the people of learning.

मायापाशेन बद्धामि पशुनेतान् स्वलीलया।
मामेव मोचकं प्राहुः पशुनां वेदवादिनः॥ १९॥

I bind the animals with my illusory noose. The people well-versed in the Vedas, conceive me as the one who releases them from the bondages.

मायापाशेन बद्धानां मोचकोऽन्यो न विद्यते।
मामृते परमात्मानं भूताधिपतिमव्ययम्॥ २०॥

There is none else who could get the persons in bondage released except me, the great soul and the unchanging overlord of the *bhūtas*.

चतुर्विंशतितत्त्वानि माया कर्म गुणा इति।
एते पाशाः पशुपते: क्लेशाश्रू पशुबन्धनाः॥ २१॥

The twenty-four principles, the *Māyā*, *Karman* (deeds) and the three merits, are the nooses of Paśupati, and distresses are the bondages of individual souls.

मनो बुद्धिरहङ्कारः खानिलाग्निजलानि भूः।
एता: प्रकृतयस्त्वष्टौ विकाराश्च तथापरे॥ २२॥

The mind, intelligence, pride, the sky, wind, the fire, and the water besides the earth are the eight *Prakṛtis* (cause). All other are the *Vikāras* (blemishes).

श्रोत्रं त्वक् चक्षुषी जिह्वा घ्राणञ्चैव तु पञ्चमम्।
पायूपस्थं करौ पादौ वाक् चैव दशमी मता॥ २३॥
शब्दः स्पर्शश्च रूपश्च रसो गच्छस्तथैव च।
त्रयोविंशतिरेतानि तत्त्वानि प्राकृतानि च॥ २४॥

1. अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः (योगसूत्र)

The ears, the sense of touch, eyes, the tongue, the nose, the anus, the genitals, hands, feet, and the speech organ, the tenth one, besides the sound, touch, form, taste, and the fragrance, combined together with the eight objects mentioned earlier, are the twenty-three *Prākṛtas*.

चतुर्विंशतिमव्यक्तं प्रधानं गुणलक्षणम्।

अनादिमध्यनिधनं कारणं जगतः परम्॥ २५॥

The twenty fourth principle possesses the invisible qualities *Avyakta*, *Pradhāna* characterised by its *guṇas*, which is beyond beginning middle or the end and happens to be the main cause of the world.

सत्त्वं रजस्तमस्त्रेति गुणत्रयमुदाहृतम्।

साम्यावस्थितिमेतेषामव्यक्तां प्रकृतिं विदुः॥ २६॥

There are three *guṇas* known as *sattva*, *rajas* and *tamas*. The equal position of all the three of them is called the unmanifest *Prakṛti*.

सत्त्वं ज्ञानं तमो ज्ञानं राजसं समुदाहृतम्।

गुणानां बुद्धिवैषम्याद्वैषम्यं कवयो विदुः॥ २७॥

Sattva is knowledge; *tamas* is ignorance, and the *rajas* is a mixture of knowledge and ignorance. The cause of the diversity in wisdom, as per the pronouncements of the people of learning, is because of the inequality of the *guṇas*.

धर्माधर्मविति प्रोक्तौ पाशौ द्वौ कर्मसंज्ञितौ।

मर्यपितानि कर्मणि न बन्धाय विमुक्तये॥ २८॥

Dharma and *Adharma* are the two nooses related with activity. The deeds which are dedicated to me result in release from the bondages and not for getting entangled in the same.

अविद्यास्मितां रागं द्वेषं चाभिनिवेशनम्।

क्लेशाख्यांस्तानं स्वयं प्राह पाशानात्मनिबन्धनात्॥ २९॥

Ignorance, pride, attraction, jealousy, devotion, are the five types of bondages, that fetter the *Ātman*.

एतेषामेव पाशानां मायाकारणमुच्यते।

मूलप्रकृतिरव्यक्ता सा शक्तिर्भवि तिष्ठति॥ ३०॥

All these bondages are attributed to *Māyā*, which is the original unmanifest *Prakṛti*. That *Śakti* (divine power) stays in me.

स एव मूलप्रकृतिः प्रधानं पुरुषोऽपि च।
विकारा महदादीनि देवदेवः सनातनः॥ ३ १॥

The same *Mūla-Prakṛti* has also been conceived as *Pradhāna* and *Puruṣa*. *Mahat* and others have been taken to be blemishes, while the god of gods is eternal.

स एव बन्धः स च बन्धकर्ता
स एव पाशः पशुभूत्स एव।
स वेद सर्वं न च तस्य वेत्ता
तमाहुराद्यं पुरुषं पुराणम्॥ ३ २॥

He is the one who causes the bondage. He himself is the bondage. He is the noose and the sustainer of Paśus as well. He is well aware of everything, but he himself is known to nobody. He is called the eternal ancient *Puruṣa*.

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे सप्तमोऽध्यायः॥ ७॥

The *Pradhāna*, *Puruṣa*, the great soul, *Mahat*, *Bhūtādi*, *Tanmātras* (subtle elements), the mind, the gross elements, and the sense organs emerged out of the same.

ततोऽण्डमध्वरद्वैमर्यककोटिसमप्रभम्।

तस्मिन्ज्ञे महाब्रह्मा मच्छक्त्या चोपबृंहितः॥५॥

The golden Egg having the lustre of crores of suns, emerged out of the same, which developed with my force, and Mahābrahmā was born out of it.

ये चान्ये बहवो जीवास्तन्मयाः सर्व एव ते।

न मां पश्यन्ति पितरं मायया मम मोहिताः॥६॥

All other numerous *jīvas*, are the *tanmayas* (identical with him). Influenced with my *māyā*, they are unable to visualise me, being their creator.

यासु योनिषु ताः सर्वाः सम्पवन्तीह मूर्तयः।

तां मातरं परां योनिं मामेव पितरं विदुः॥७॥

The sages know that Māyā is the supreme source (mother) and I alone am the father of the various species in which all those forms (creatures) are born in this world.

यो मामेव विजानाति बीजिनं पितरं प्रभुम्।

स वीरः सर्वलोकेषु न मोहमधिगच्छति॥८॥

The one who well understands me as the father or the form of the seed, such a valorous one never gets confused.

ईशानः सर्वविद्यानां भूतानां परमेश्वरः।

ओङ्कारमूर्तिर्भगवानहं ब्रह्मा प्रजापतिः॥९॥

I happen to be Īśvara of all the *vidyās*, Parameśvara of all the *bhūtas*, the form of *omkāra*, the lord, Brahmā and Prajāpati.

समं सर्वेषु भूतेषु तिष्ठतं परमेश्वरम्।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥१०॥

A person who conceives me as a Parameśvara, who equally treats all the beings, it is he, who truthfully is aware of myself.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्।

न हिनस्त्यात्मनात्मानं ततो याति पराङ्गतिम्॥११॥

A person who visualises Īśvara as pervading in all the *bhūtas* equally, he does not kill his real self with his own efforts and as such he achieves

Chapter-8

Īśvara Gītā

ईश्वर उवाच

अन्यदगुह्यतमं ज्ञानं वक्ष्ये ब्राह्मणपुङ्क्वाः।

येनासो तरते जन्मुर्धोरं संसारसागरम्॥ १॥

Īśvara said, "O Best of the Brāhmaṇas, I shall now reveal the extremely secret knowledge, by which the *jīva* crosses the terrible ocean of worldly existence.

अयं ब्रह्मा तमः शान्तः शाश्वतो निर्यलोऽव्ययः।

एकाकी भगवानुक्तः केवलः परमेश्वरः॥ २॥

Lord Brahmā, the Parameśthin, has been conceived as the form of darkness, peaceful, everlasting, spotless, indestructible, solitary and Parameśvara.

मम योनिर्महद्ब्रह्म तत्र गर्भं दधाम्यहम्।

मूलमायाभिधानं तं ततो जातमिदं जगत्॥ ३॥

My womb is the great Brahman (*Prakṛti*). I sow my seed therein and that is known by the name of *Mūla-māyā*. The universe emerges out of the same.

प्रधानं पुरुषो ह्यात्मा महद्वृतादिरेव च।

तन्मात्राणि मनोभूतानीन्द्रियाणि च जज्ञिरे॥ ४॥

liberation.

विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम्।
प्रधानविनियोगज्ञः परं ब्रह्माधिगच्छति॥ १२॥

Knowing about the seven subtle principles, besides Maheśvara with six potencies, the one who understands the Pradhāna (distinction between the material principles and the self), he achieves the supreme Brahman.

सर्वज्ञता तृप्तिरनादिबोधः

स्वच्छन्दता नित्यमलुमशक्तिः।
अनन्तशक्तिश्च विभोर्विदित्वा
षडाहुरङ्गानि महेश्वरस्य॥ १३॥

Omniscience, satisfaction, eternal knowledge, freedom, the everlasting Śakti and the unvanished Śakti, are the six limbs of the excellent Maheśvara for realization, which are to be known.

तन्मात्राणि मन आत्मा च तानि
सूक्ष्माण्याहुः सप्त तत्वात्मकानि।
या सा हेतुः प्रकृतिः सा प्रधानं
बन्धः प्रोक्तो विनयेनापि तेन॥ १४॥

The five subtle elements, mind, and the soul are the seven subtle principles. Prakṛti happens to be the cause of all of them; which is also called Pradhāna, the bondage by moral discipline.

या सा शक्तिः प्रकृतौ लीनरूपा
वेदेषूक्ता कारणं ब्रह्मयोनिः।
तस्या एकः परमेष्ठी पुरस्ता-
म्नाहेश्वरः पुरुषः सत्यरूपः॥ १५॥

The Śakti (power) which has been absorbed in Prakṛti, the same is called *Brahmayoni* (the source of origin of Brahmā) in the Vedas. In front of her is her Puruṣa, Parameṣṭhin, the great God, the very embodiment of the Reality.

ब्रह्मा योगी परमात्मा महीयान्
व्योमव्यापी वेदवेद्यः पुराणः।
एको रुद्रो मृत्युमव्यक्तमेकं
बीजं विश्वं देव एकः स एव॥ १६॥

Brahmā, the great Yogen, the supreme soul, who pervades in the sky and could be known by means of the Vedas only, he is the solitary

Rudra, the cause of annihilation, the unmanifest, the sole seed, the universe itself.

तमेवैकं प्राहुरन्येऽयेनकं
त्वामेवात्मा केचिदन्यं तमाहुः।

अणोरणीयान्महतो महीयान्
महादेवः प्रोच्यते विश्वरूपः॥ १७॥

The same solitary god is conceived in many forms. Some call him the one and some conceive him many. He is much smaller than the atom and is greater than the greatest. The same Mahādeva is conceived in a universal form.

एवं हि यो वेद गुहाशयं परं
प्रभुं पुराणं पुरुषं विश्वरूपम्।
हिरण्मयं बुद्धिमतां पराङ्मतिं
स बुद्धिमान् बुद्धिमतीत्य तिष्ठति॥ १८॥

The one who is well aware of the position of the lord, who resides him in the cavity of the heart, who is the supreme lord, *Purāna-Puruṣa*, having the universal form, he indeed is the highest goal of the wise and the intelligent, he transcends the sphere of *Buddhi*.

इति श्रीकृष्णपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे अष्टमोऽध्यायः॥ ८॥

Chapter-9

Īśvara Gītā

ऋषय ऊचुः

निष्कलो निर्मलो नित्यो निक्षियः परमेश्वरः।

तत्रो वद महादेव विश्वरूपः कथं भवान्॥ १॥

The R̄ṣis asked, “O Lord Mahādeva, you are spotless, unblemished, eternal, inactive and are also known as Parameśvara, you kindly tell us as to how could you attain the universal form?”

ईश्वर उवाच

नाहं विश्वो न विश्वश्च मापृते विद्यते द्विजाः।

माया निमित्तमात्रास्ति सा चात्मनि मयाश्रिता॥ २॥

अनादिनिधना शक्तिर्माया व्यक्तिसप्तश्रया।

तत्रिमित्तः प्रपञ्चोऽयमव्यक्ताज्जायते खलु॥ ३॥

Īśvara said, “O Brāhmaṇas, I myself do not represent the universe and the universe cannot

exist without me. Actually the *Māyā* is the cause for it. The same *Māyā* is dependent on me. The same *Māya*, in the form of *Śakti*, which has neither beginning nor destruction, is supported in the *Avyakta* (the unmanifest). This world is indeed born of *Avyakta*.

अव्यक्तं कारणं प्राहुरानन्दं ज्योतिरक्षरम्।
अहमेव परं ब्रह्म मत्तो हान्यत्र विद्यते॥४॥
तस्मान्मे विश्वरूपत्वं निश्चितं ब्रह्मवादिभिः।
एकत्वे च पृथक्त्वे च प्रोक्तमेतत्रिदर्शनम्॥५॥

This invisible form is said to be the cause of all. I am blissful, the form of eternal flame, besides being the supreme Brahman. None else is beyond me. Because of this the *Brahmāvadis* conceived me in a universal form. It is I who being one and am multiplied in several forms.

अहं तत्परमं ब्रह्म परमात्मा सनातनः।
अकारणं द्विजाः प्रोक्ता न दोषो हात्मनस्तथा॥६॥

I happen to be the eternal supreme Brahman and the supreme soul. O Brāhmaṇas, the one who has been conceived as without cause, the soul had nothing to do in the same.

अनन्ताः शक्तयोऽव्यक्ता मायया संस्थिता ध्रुवाः।
तस्मिद्दिवि स्थितं नित्यमव्यक्तं भाति केवलम्॥७॥

There are innumerable Śaktis which are invisible, permanent, and are regulated by *Māyā*. The absolute *Avyakta* (unmanifest) which is abiding in the heavenly region shines eternally.

अभिन्नं वक्ष्यते भिन्नं ब्रह्माव्यक्तं सनातनम्।
एकया मायया युक्तमनदिनिधनं ध्रुवम्॥८॥

The unmanifest eternal Brahman is associated with *Māyā*, is beyond the beginning on the end, and thereby is called diverse and divided though it is an undivided whole.

पुंसोऽन्याभूद्यथा भूतिरन्यया न तिरोहितम्।
अनादि मध्यं तिष्ठन्तं चेष्टते विद्यया किल॥९॥

Just as the manifestation of the Puruṣa's one power is not concealed or obscured by another, he makes all the efforts without the beginning, middle and the end by means of the knowledge.

तदेतत्परमव्यक्तं प्रभामण्डलमण्डितम्।
तदक्षरं परं ज्योतिस्तद्विष्णोः परमं पदम्॥१०॥

He is supreme, invisible, adorned with a halo of lustre. He is undecaying, the form of the supreme flame, and happens to be the supreme abode of lord Viṣṇu.

तत्र सर्वमिदं प्रोतमोतं चैवाखिलं जगत्।
तदेवेदं जगत्कृत्स्नं तद्विज्ञाय विमुच्यते॥ ११॥

He is surrounded by the entire universe woven as if in the warp and woof of cloth, from all the sides. He becomes liberated after fully knowing about the world.

यतो वाचो निवर्तते अप्राप्य मनसा सह।
आनन्दं ब्रह्मणो विद्वान् बिभेति न कुतश्चन॥ १२॥

Where the speech is unable to reach, the words along with the recede, the same Brahman is blissful. He who has realized the joy of the Brahman entertains no fear from anywhere at any time.

वेदाहमेतं पुरुषं महान्-
मादित्यवर्णं तमसः परस्तात्।
तं विज्ञाय परिमुच्येत विद्वान्।
नित्यानन्दी भवति ब्रह्मभूतः॥ १३॥
अस्मात्परं नापरमस्ति किञ्चित्।
यज्ज्योतिषां ज्योतिरेकं दिविस्थम्।
तदेवात्मानं मन्यमानोऽथ विद्वा-
नात्मानन्दी भवति ब्रह्मभूतः॥ १४॥

I am well aware of the great Puruṣa, who is beyond darkness. A well-read person fully realising the truth about him is completely liberated and becomes blissful Brahman. There is nothing beyond this, and that is the supreme light of the luminaries stationed in the heaven. The one who believes him to be the blissful soul, he achieves all the bliss and turns as a Brahman.

तदव्ययं कलिलं गूढदेहं
ब्रह्मानन्दममृतं विश्वधाम।
वदन्त्येवं ब्रह्मणा ब्रह्मनिष्ठा
यत्र गत्वा न निवर्तते भूयः॥ १५॥

The same indestructible, subtle-bodied, impenetrable, the form of blissful Brahman, and the abode of the universe, is I. This is what is spoken by the Brāhmaṇas, devoted to Brahman.

It is such a place, where reaching once, the *jīvātmā* does not return to the world or is never reborn.

हिरण्मये परमाकाशतत्त्वे
यद्वै दिवि विप्रतिभातीव तेजः।
तद्विज्ञाने परिपश्यन्ति धीरा
विभ्राजमानं विमलं व्योमधाम॥ १६॥

The lustre that appears to shine in heaven is the principle of the highest firmament of golden colour. In the knowledge of the same, the people with wisdom, visualise the spotless abode in the sky.

ततः परं परिपश्यन्ति धीरा
आत्मन्यात्मानमनुभूय साक्षात्।
स्वयं प्रभुः परमेष्ठी महीयान्
ब्रह्मानन्दी भगवानीश एषः॥ १७॥

Thereafter, the people with patience, visualising the Cosmic soul in their Individual soul, find the supreme *tattva* therein. This is lord Iśa, who is lord himself, *Parameṣṭhin*, *Mahiyāna* (the greatest one) and *Brahmānandī* (the bliss of Brahman).

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा।
तपेवैकं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम्॥ १८॥

One single god pervades in all the *bhūtas* and found in all the living beings, besides being the inner soul of all the *bhūtas*. The people with patience, when once have a glance at him, they achieve the everlasting peace and not the other people.

सर्वाननशिरोश्रीवः सर्वभूतगुहाशयः।
सर्वव्यापी स भगवान्तस्मादन्यन्न विद्यते॥ १९॥

The lord who has necks and the faces on all the sides, who pervades everywhere, is the ultimate goal of all. There is none beyond him.

इत्येतदैश्वरं ज्ञानमुक्तं वो मुनिंगवाः।
गोपनीयं विशेषेण योगिनामपि दुर्लभम्॥ २०॥

O Best of the sages, I have thus spoken to you the knowledge of Brahman (Iśvara). It is beyond the reach of the best of the Yogins.

Therefore it is extremely secret.

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
ऋषिनारदसंवादे नवमोऽध्यायः॥ १॥

Chapter-10

Íśvara Gītā

ईश्वर उवाच

अलिङ्गमेकमव्यक्तलिङ्गं ब्रह्मेति निश्चितम्।

स्वयं ज्योतिः परं तत्त्वं पूर्वं व्योमि व्यवस्थितम्॥ १॥

Íśvara said, “Brahman is *Liṅgas* (Symbols); it is solitary and unmanifest is its characteristic feature; it is self-luminous, supreme, premier and is established in the supreme space.

अव्यक्तं कारणं यत्तदक्षरं परमं पदम्।

निर्गुणं सिद्धिविज्ञानं तद्वै पश्यन्ति सूरयः॥ २॥

The invisible cause is undecaying and is the *paramapada* (imperishable supreme region) besides being free from the attributes. The learned people perceive it as devoid of *guṇas* and perfect knowledge.

तत्रिष्ठ स्वान्तसङ्कल्पा नित्यं तद्वावभाविताः।

पश्यन्ति तत्परं ब्रह्म यत्तल्लग्निति श्रुतिः॥ ३॥

Those in whose hearts the determination has been established and they daily remain influenced with the feelings of the same, visualising the same supreme Brahman, the Śruti declare that to be the *Liṅga*.

अन्यथा न हि मां द्रष्टुं शक्यं वै मुनिपुङ्गवाः।

नहि तद्विद्यते ज्ञानं येन तज्जायते परम्॥ ४॥

O Lions among the sages, otherwise you cannot visualise me or otherwise there is no other means by which I could be known to anyone. There is no other knowledge by which the supreme Brahman could be known.

एतत्तत्परमं स्थानं केवलं कवयो विदुः।

अज्ञानतिमिरं ज्ञानं यस्मान्मायामयं जगत्॥ ५॥

यज्ञानं निर्मलं शुद्धं निर्विकल्पं निरञ्जनम्।

ममात्मासौ तदैवैनमिति प्राहुर्विष्णितः॥ ६॥

The *jñāna* (knowledge) which is spotless, pure, without substitute and is spotless, the same happens to be my soul. This has been interpreted by the learned people.

येऽप्यनेकं प्रमिपश्यन्ति तत्परं परमं पदम्।
आश्रिताः परमां निष्ठां बुद्ध्यैक्यं तत्त्वमव्ययम्॥७॥

Those who visualise his many forms, even those understand the unity of the unchanging principle after resorting to the greatest adherence to principles.

ये पुनः परमं तत्त्वमेकं वानेकपीश्वरम्।
भक्त्या मां सम्प्रपश्यन्ति विजेयास्ते तदात्मकाः॥८॥
साक्षादेवं प्रपश्यन्ति स्वात्मानं परमेश्वरम्।
नित्यानन्दं निर्विकल्पं सत्यरूपमिति स्थितिः॥९॥
भजन्ते परमानन्दं सर्वां जगदात्मकम्।
स्वात्मन्यवस्थिताः शान्ताः परे व्यक्तोपरस्य तु॥१०॥

Such of the people who visualise me in a solitary or several forms, the greatest principle, they are the form of my soul. In this way, they visualise their own soul in Parameśvara. He is all blissful, without substitute, and the form of truth. They who are established in their own self which is beyond Āvyakta, adore in their own soul the peaceful, blissful, all pervading and the soul of the universe, which permeates everything and is identical with the universe.

एषा विमुक्तिः परमा मम सायुज्यमुत्तमम्।
निर्वाणं ब्रह्मणा चैक्यं कैवल्यं कवयो विदुः॥११॥

This is the supreme salvation, and also my excellent *sāyujya* (identity with me). The union with Brahman is the only redemption, which is known as *Kaivalya* (absolute oneness).

तस्मादनादिमध्यानं वस्त्वेकं परमं शिवम्।
स इश्वरो महादेवस्तं विज्ञाय प्रमुच्यते॥१२॥

Because of this, the supreme Śiva, who is devoid of beginning, middle or the end, has the unique position. The same Īvara is known as Mahādeva, receiving whose divine knowledge, a person achieves emancipation.

न तत्र सूर्यः प्रतिभातीह चन्द्रो
नक्षत्राणां गणो नोत विद्युत्।
तद्वासितं ह्रस्त्रिलं भाति विश्व-
मतीव भासममलं तद्विभाति॥१३॥

The rays of the sun do not reach there, nor do the rays of the moon do so. The rays of the constellations also do not reach there, nor the lightening. With its self-illumining, the entire

universe is illuminated and its lustre is unblemished devoid of impurities.

विश्वोदितं निष्कलं निर्विकल्पं
शुद्धं बृहत्परमं यद्विभाति।
अत्रान्तरे ब्रह्मविदोऽथ नित्यं
पश्यन्ति तत्त्वमचलं यत्स ईशः॥१४॥

He illumines with great lustre. The entire universe is illuminated with the same. He is spotless, without substitute, pure, gigantic, and extremely resplendent. In him, those well-versed in Brahman, visualise the eternal *tattva*, who happens to be Īśa himself.

नित्यानन्दममृतं सत्यरूपं
शुद्धं वदन्ति पुरुषं सर्ववेदाः।
प्राणानिति प्राणविनेशितारं
ध्यायन्ति वेदैरिति निश्चितार्थाः॥१५॥

All the Vedas conceive him as blissful, nectar-like, truthful, and the spotless *Puruṣa*. Those who have come to a definite conclusion through the study of the Vedas meditate on the lord by means of the *Prāṇava*, as their vital breath. He is lodged in the cave like heart in the form of consciousness.

न भूमिरापो न मनो न वह्निः
प्राणोऽनिलो गगनं नोत बुद्धिः।
न चेतनोऽन्यत्परमाकाशमध्ये
विभाति देवः शिव एक केवलः॥१६॥

None of the earth, water, mind, fire, vital breath, wind, the sky, wisdom, consciousness nor any other element can illuminate before him. Only lord Śiva gets resplendant in the great sky.

इत्येतदुक्तं परमं रहस्यं
ज्ञानञ्चेदं सर्ववेदेषु गीतम्।
जानाति योगी विजनेऽर्थं देशे
युक्तीत योगं प्रयतो ह्रजसम्॥१७॥

I have revealed to you the extremely secret knowledge which has been propounded in the Vedas. When a Yogin, concentrating his mind, devotes himself to the yogic practices, he achieves the true knowledge of the same in a lonely place.

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिनारदसंवादे दशमोऽध्यायः॥१०॥

Chapter-11

Íśvara Gītā

ईश्वर उवाच

अतः परं प्रवक्ष्यामि योगं परमदुर्लभम्।
येनात्मानं प्रपश्यन्ति भानुमन्तमिवेश्वरम्॥ १॥

Íśvara said— Hereafter, I shall now speak on the extremely inaccessible Yoga, by which the soul of Íśvara could be visualised like the rising sun.

योगाग्निर्दहते क्षिप्रमशेषं पापपञ्चरम्।
प्रसन्नं जायते ज्ञानं साक्षात्त्रिवर्णसिद्धिदम्॥ २॥

The fire of Yoga, rapidly burns to ashes all the earned sins in no time. Thereafter the spotless knowledge emerges, which bestows emancipation.

योगात्संजायते ज्ञानं ज्ञानायोगः प्रवर्त्तते।
योगज्ञानाभियुक्तस्य प्रसीदति महेश्वरः॥ ३॥
एककालं द्विकालं वा त्रिकालं नित्यमेव च।
ये युज्ज्ञिति महायोगं ते विज्ञेया महेश्वराः॥ ४॥

Knowledge originates through Yoga; Yoga functions through knowledge. Lord Maheśvara is pleased when a person who devotes himself to the yogic practices once, twice or thrice in a day. He can then be equated with Maheśvara.

योगस्तु द्विविधो ज्ञेयोह्यभावः प्रथमो मतः।
अपरस्तु महायोगः सर्वयोगोत्तमोत्तमः॥ ५॥

The Yoga is said to be of two types. The first phase of the Yoga is known as the stage of deficiency called as Abhāva Yoga. The second stage is the best of Mahāyoga.

शून्यं सर्वनिराभासं स्वरूपं यत्र चिन्त्यते।
अभावयोगः स प्रोक्तो येनात्मानं प्रपश्यति॥ ६॥

This is the stage where one's soul is meditated upon as void and devoid of all false appearances. This is called as the Abhāva-Yoga, by which one comes face to face with his own soul.

यत्र पश्यति चात्मानं नित्यानन्दं निरञ्जनम्।
पर्यैक्यं स मया योगो भाषितः परमः स्वयम्॥ ७॥

The supreme Yoga wherein one sees one's own self as immaculate, eternal bliss and

identical with me is called as the Mahāyoga.

ये चान्ये योगिनां योगाः श्रूयन्ते ग्रन्थविस्तरे।
सर्वे ते ब्रह्मयोगस्य कलां नार्हन्ति षोडशीम्॥ ८॥

The other Yogas of the Yogins which have been discussed in other literature in considerable details, they do not form even the one-sixteenth part of Brahma-Yoga (Yoga leading to the realization of Brahman).

यत्र साक्षात्प्रपश्यन्ति विमुक्ता विश्वमीश्वरम्।
सर्वेषामेव योगानां स योगः परमो मतः॥ ९॥

The Yoga in which the liberated people visualise Íśvara, the soul of the universe, quite clearly, the same Yoga is considered to be the best of all the Yogas.

सहस्रशोऽथ बहुशो ये चेश्वरबहिष्कृताः।
न ते पश्यन्ति मामेकं योगिनो यत्मानसाः॥ १०॥

The thousands of Yogins, who are discarded having the restricted mind, are unable to visualise me or in other words, only the Yogins with a stable mind can perceive me.

प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा।
समाधिश्च मुनिश्चेष्ठा यमश्च नियमासने॥ ११॥

O Sages, Yoga comprises of *Prāṇāyāma*, (restricted breathing) *Dhyāna* (meditation) *Pratyāhāra* (restraining the sense organs), *Dhāranā* (retention), *Samādhi* (deep meditation), *Yama* (control of passions), *Niyama* (regular practice), and *Āsana* (sitting in meditation).

मध्येकचित्तता योगः प्रत्यन्तरनियोगतः।
तत्साधनानि चान्यानि युष्माकं कथितानि तु॥ १२॥

The adjuncts of the same Yoga have been narrated to you. Yoga is the concentration of mind in me alone along with control of the intermediary urges.

अहिंसा सत्यमस्तेवं ब्रह्मचर्यापरिग्रहौ।
यमा: संक्षेपतः प्रोक्ताङ्गिष्ठितशुद्धिप्रदा नृणाम्॥ १३॥

The details of *Ahimsā* (non-violence), *Satya* (truth), *Asteya* (not to steal others belongings), *Brahmacarya* (celibacy), *Aparigraha* (non-acceptance of monetary gifts) have been spelt out briefly, which bestow purity in mind of the people.

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा।
अवलेशजननं प्रोक्ता त्वहिसा परमर्थिभिः॥ १४॥

Not to create distress in the minds of others by action, thought or behaviour, has been conceived as *Ahimsā* by the great ascetics.

अहिंसायाः परो धर्मो नास्त्यहिंसापरं सुखम्।
विधिना या भवेद्द्विसैवं प्रकीर्तिता॥ १५॥

There is no other virtue better than *Ahimsā*, nor is there any other comfort better than the same. The violence which is performed as per the provision of the scriptures in the *yajñas*, it has also been termed as *Ahimsā*.

सत्येन सर्वमाजोति सत्ये सर्वं प्रतिष्ठितम्।
यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः॥ १६॥

One gets everything by truthful means. Everything is established in the *Satya*. The realistic conduct of the Brāhmaṇas and their words, are given the name of truth.

परद्रव्यापहरणं चौर्यादथ बलेन वा।
स्तेयं तस्यानाचरणादस्तेयं धर्मसाधनम्॥ १७॥

The usurping of the belongings of other forcibly or otherwise, comes under the category of *Steya* (theft). Not to indulge in such practices is known as *Asteya*. This is the means of *dharma*.

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा।
सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते॥ १८॥

Not to indulge in sexual intercourse by action, thought or behaviour and discarding the same completely is known as *Brahmacarya*.

द्रव्याणामप्यनादानमापद्यपि तथेच्छया।
अपरिग्रहित्याहुस्तं प्रयत्नेन पालयेत्॥ १९॥

A person who does not accept the desired riches (illegally) and willingly, it is called *Aparigraha*. This should be followed making all the efforts.

तपःस्वाध्यायसन्तोषो शौचमीश्वरपूजनम्।
समासान्नियमाः प्रोक्ता योगसिद्धिप्रदायिनः॥ २०॥

The *Niyamas* include the performing of

1. शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः।

(यो. सू. २.३२)

tapas, study of Vedas, contentment, purification and the adoration of the lord. The following of these practices, leads one to attain success in Yoga.

उपवासपराकादिकृच्छ्रचान्द्रायणादिभिः।
शरीरशोषणं प्राहुस्तापसास्तप उत्तमम्॥ २१॥

Parāka (non-recurrence), and other vows besides the *Kṛcchra*, *Cāndrāyana* *Vratas*, and others, cause the body to be dessicated. The ascetics call it to be the best of the penance.

वेदान्तशतरुद्रीयप्रणवादिजपं बुधाः।
सत्त्वसिद्धिकरं पुंसां स्वाध्यायं परिचक्षते॥ २२॥

The reciting of the *Vedānta*, *Śatarudrīya*, *Pranava* and other *mantras* has also been termed as *Svādhyāya* by the learned people. It bestow the success of consciousness.

स्वाध्यायस्य त्रयो भेदा वाचिकोपांशुभानसाः।
उत्तरोत्तरवैशिष्ट्यं प्राहुवेदार्थवेदिनः॥ २३॥

The studies are of three types, viz.; *Vācika* (verbal), *Upāṁśu* (inaudible muttering), and *Mānasa* (mental). According to the *Vedas*, the latter ones are better than the earlier ones.

यः शब्दबोधजननः परेषां शृण्वतां स्फुटम्।
स्वाध्यायो वाचिकः प्रोक्तं उपांशोरथं लक्षणम्॥ २४॥

The method which makes the meaning of the words to be well understood by others, it is known as the *Vācika-svādhyāya*. Now I shall speak out the details of *Upāṁśu* (inaudible) *Svādhyāya*.

ओष्ठयोः स्पन्दमात्रेण परस्याशब्दबोधकम्।

उपांशुरेष निर्दिष्टः साध्वसौ वाचिकाज्जपात्॥ २५॥

By this method, one makes the others to understand the words by throbbing of lips only. This is called *Upāṁśu-japam*. It is better than *Vācika-japam*.

यत्पदाक्षरसङ्गत्या परिस्पन्दनवर्जितम्।

चिन्तनं सर्वशब्दानां मानसं तज्जपं विदुः॥ २६॥

When the *mantras* are recited in the proper sequence of words and syllables without producing any voice, mentally, it is called the *Mānasa-japam*.

यदुच्छालाभतो वित्तं अलं पुंसो भवेदिति।

प्राशस्त्यमृषयः प्राहुः संतोषं सुखलक्षणम्॥ २७॥

A person who receives riches as per his desires, and is considered by him to be enough, the same state of mind has been conceived by the *Rsis* as complete satisfaction and comfort.

**बाह्यमाध्यन्तरं शौचं द्विधा प्रोक्तं द्विजोत्तमाः।
मृज्जलाभ्यां स्मृतं बाह्यं मनः शुद्धिरथान्तरम्॥ २८॥**

O Best of the Brāhmaṇas, the purity is of two types, viz., internal and external. The purity gained with the application of the clay and water is called the external purity. The internal purity is caused by the purification of the mind.

सुतिस्मरणपूजाभिर्वाङ्मनःकायकर्पीभिः।

सुनिश्चला शिवे भक्तिरेतदीशस्य पूजनम्॥ २९॥

With the activities of the speech, mind and the activities of the body, by recitation and by singing eulogy, lord Śiva is worshipped. This is called the *Isa Pūjana* (worship of lord Śiva).

यमाश्च नियमाः प्रोक्ताः प्राणायामं निबोधतः।

प्राणः स्वदेहजो वायुरायामस्तन्निरोधनम्॥ ३०॥

We have already discussed about *Yama* and *Niyamas*. Now you should know about *Prāṇāyāma*. The air which is generated from one's own body is known as *prāṇa*. To contain or regulate the same is known as *prāṇāyāma*.

उत्तमाधममध्यत्वालिधायं प्रतिपादितः।

य एव द्विविधः प्रोक्तः सगर्भेऽगर्भ एव च॥ ३१॥

It is performed in three ways, viz., *Uttama* (best), *Madhyama* (middle) and *Adhama* (the lowest manner). Another classification of *Prāṇāyāma* is of two types viz., *Agarbha* (with the repetition of Om) and *Sagarbha* (without repeating Om).

मात्राद्वादशको मन्दश्चतुर्विंशतिमात्रकः।

मध्यमः प्राणसंरोधः घट्टविंशत्प्रतिकोऽन्तकः॥ ३२॥

यः स्वेदकप्पनोच्छवासजनकसु यथाक्रमम्।

संयोगश्च मनुष्याणामानन्दाद्योत्तमेत्तमः॥ ३३॥

Prāṇāyāma with twelve *mātrās* is of lower type. The one of twenty four *mātrās* is considered to be the middle one and the one with thirty-six *mātrās* is known to be the best, which creates perspiration, shivering, and gasping in due order, and bestow bliss on the people. This is the most excellent of the Yogas

to even ordinary men.

**सुनफाष्ठ्यं हि तं योगं सगर्भविजयं बुधाः।
एतद्वै योगिनां प्राहुः प्राणायामस्य लक्षणम्॥ ३४॥**

That Yoga known by the name of *Śunaphā*, has also been conceived as *Sagarbha* type of *Prāṇāyāma* by the learned people. These are the symptoms of *Prāṇāyāma* of the Yogins.

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह।

त्रिर्जपेदायतप्राणः प्राणायामोऽथ नामतः॥ ३५॥

One should recite the *hymn* of *Gāyatrī* with its *Vyāhṛtis* (*Om Bhūḥ, Bhuvah, Svah*) thrice. This is known as *Prāṇāyāma*.

रेचकः पूरकश्चैव प्राणायामोऽथ कुम्भकः।

प्रोच्यते सर्वशास्त्रेषु योगिभिर्यतमानसैः॥ ३६॥

Recaka, Pūraka and *Kumbhaka* are the three stages of *Prāṇāyāma* to be practiced by the Yogins as prescribed in the literature.

रेचको बाह्यनिश्चासः पूरकस्तन्निरोधनः।

साम्येन संस्थितिर्या सा कुम्भकः परिगीयते॥ ३७॥

Exhaling the outer air is called *Recaka*, containing or inhaling the same is called *Pūraka*. The position that emerges in the balanced state is called *Kumbhaka*.

इन्द्रियाणां विचरतां विषयेषु स्वभावतः।

निग्रहः प्रोच्यते सद्दिः प्रत्याहारस्तु सत्तमाः॥ ३८॥

O Best of the sages, the sense organs which by nature are attracted towards the worldly pleasures and to exercise self-control over them is called *Pratyāhāra*.

हत्पुण्डरीके नाभ्यां वा मूर्धिं पर्वसु मस्तके।

एवमादिषु देशेषु धारणा चित्तब्ध्यनम्॥ ३९॥

To control the mind concentrating in the navel, umbilical region, cerebral region limbs, forehead, and other organs is called *Dhāraṇā*.

देशावस्थितिमालम्ब्य ऊर्ध्वं या वृत्तिसन्ततिः।

प्रत्यन्तरैरसृष्टा या तदध्यानं सूरयो विदुः॥ ४०॥

एकाकारः समाधिः स्याद्वेशालम्बनवर्जितः।

प्रत्ययो हर्ष्यमात्रेण योगशासनमुत्तमम्॥ ४१॥

To meditate upon with the continuous concentration of mind on particular spot or part of the body is called *Dhyāna*. The unison that is created without the support of anything, is

called *Samādhi*. Only the object is perceived. It is related to everything.

धारणा द्वादशायामा ध्यानं द्वादश धारणा:।

ध्यानं द्वादशकं यावत्समाधिरभिधीयते॥४२॥

Dhāraṇā is achieved after the twelve *Prāṇāyāmas*. After the twelve *Dhāraṇās*, one achieves *Dhyāna* and after the twelve *Dhyānas*, one achieves *Samādhi*.

आसनं स्वस्तिकं प्रोक्तं पद्ममर्ढासनं तथा।

साधनानाञ्च सर्वेषामेतत्साधनमुत्तमम्॥४३॥

The *āsanas* (bodily postures) are of three types, viz: *Svastika*, *Padma*, and *Ardhāsana*. This is the best of all the methods.

ऊर्वोरुपरि विप्रेन्द्राः कृत्वा पादतले उभे।

समासीनात्मनः पद्ममेतदासनमुत्तमम्॥४४॥

O Best of Brāhmaṇas, both the feet are to be placed on both the thighs and to be seated erect, is known as *Padmāsana*.

उभे कृत्वा पातदले जानूर्वोरन्तरेण हि।

समासीनात्मनः प्रोक्तमासनं स्वस्तिकं परम्॥४५॥

The soles of both the feet should be placed in between the thighs and the calves. This is the *āsana* which has been termed as *Svastika*.

एकं पादमथैकस्मिन्विष्ट्योरसि सत्तमाः।

आसीनार्द्धासनमिदं योगसाधनमुत्तमम्॥४६॥

In case one sits placing one's foot on the other thigh, it is called *ardhāsana* and is best for the performing of the yogic practices.

अदेशकाने योगस्य दर्शनं न हि द्वितीते।

अग्न्यध्यासे जले वापि शुक्लपर्णचये तथा॥४७॥

जनुव्यासे शमशाने च जीर्णगोष्ठे चतुर्थ्ये।

सशब्दे सञ्चये वापि चैत्यवल्मीकसञ्चये॥४८॥

अशुभे दुर्जनाकाने मशकादिसमन्विते।

नाचरेहेहबाधे वा दौर्मनस्यादिसंभवे॥४९॥

The Yogic practices can never be successful when performed at an improper place or at an improper time. The yogic practices should not be performed close to the fire, inside the water, over the dry leaves, places where vermins abound, at the cremation ground, dilapidated cowpen, at the crossing, the place filled with noise, at the *Caityas* (Buddhist place of

worship), the place infested with white-ants, inauspicious place, the place infested with the wicked people and mosquitoes. One should not perform the Yoga, when he is dejected or is unhealthy.

सुगुमे सुशुभे देशे गुहायां पर्वतस्य च।

नद्यास्तीरे पुण्यदेशे देवतायतने तथा॥५०॥

गृहे वा सुशुभे देशे निर्जने जनुवर्जिते।

युज्ञीत योग सततमात्मानं तत्परायणः॥५१॥

One should resort to the yogic practices at a well-guarded place, auspicious place, lonely place, the mountain cave, bank of a river, a temple, a clean house, or a place free from the worms or vermins, concentrating his mind devoted to Lord.

नमस्कृत्याथ योगीन्द्राच्छिष्यांश्चैव विनायकम्।

गुरुञ्चैव च मां योगी युज्ञीत सुसमाहितः॥५२॥

The performer should perform the yogic practices, offering his salutation to the disciples, Ganeśa, his preceptor, and me, Īśvara-Śiva, concentrating his mind fully.

आसनं स्वस्तिकं बद्ध्वा पद्ममर्ढमथापि वा।

नासिकाये समां हृषीपीषदुन्मीलितेक्षणः॥५३॥

कृत्वा च निर्भयः शान्तस्त्यक्त्वा मायामयं जगत्।

स्वात्मन्येव स्थितं देवं चिन्तयेत्परमेश्वरम्॥५४॥

Getting seated in *Padmāsana*, *Ardhāsana* or *Svastikāsana*, fixing the gaze at the tip of the nose, the eyes should be kept half open. Becoming fearless and with a peaceful mind, disowning the illusory world, establishing one self in one's own soul, he should devote himself to Parameśvara.

शिखाये द्वादशांगुल्ये कल्पयित्वाथ पङ्कजम्।

धर्मकन्दसमुद्भूतं ज्ञानेनालं सुशोभनम्॥५५॥

ऐश्वर्याष्टदलं श्वेतं परं वैराग्यकर्णिकम्।

चिन्तयेत्परमं कोशं कर्णिकायां हिरण्मयम्॥५६॥

At the tip of the tuft of hair, one should conceive a lotus flower with twelve petals, which should emerge from *Dharma* with a stalk of knowledge. There should be eight petals representing the divine fortunes, while the pericarp should be of white and has *Vairāgya* (detachment), which should be of golden

complexion.

सर्वशक्तिमयं साक्षादां प्राहुर्दिव्यमव्ययम्।
ओङ्कारवाच्यमव्यक्तं रश्मिज्वालासमाकुलम्॥ ५७॥
चिन्तयेत्तत्र विमलं परं ज्योतिर्यदक्षरम्।
तस्मिन्ज्योतिंषि विन्यस्य स्वानन्दं परम भेदतः॥ ५८॥
ध्यायीत कोशमध्यस्थमीणं परमकारणम्।
तदात्मा सर्वगो भूत्वा न किञ्चिदपि चिन्तयेत्॥ ५९॥

Within it one should meditate on the Lord whom they call divine and unchanging. The Lord possesses all the Śaktis, who is directly expressed by Omkāra. He is enveloped within the flames of rays. The supreme lord who is undecaying and spotless, should be meditated upon. Conceiving me as blissful one, he should then meditate on Iśa, the great cause stationed in the middle of the Kośa (heart), and should not allow his mind to be diverted anywhere else.

एतदगुह्यतमं ज्ञानं ध्यानान्तरमयोच्यते।
चिन्तयित्वा तु पूर्वोक्तं हृदये पद्ममुत्तमम्॥ ६०॥
आत्मानमय कातारं तत्रानलसप्तत्विषम्।
मध्ये वह्निशिखाकारं पुरुषं पञ्चविंशत्कम्॥ ६१॥
चिन्तयेत्परमात्मानं तन्मध्ये गगनं परम्।
ओङ्कारबोधितं तत्त्वं शाश्वतं शिवमुच्यते॥ ६२॥
अव्यक्तं प्रकृतौ लीनं परं ज्योतिरनुत्तमम्।
तदन्तः परमं तत्त्वमात्माधारं निरञ्जनम्॥ ६३॥

This is an extremely secret knowledge. Now another type of meditation is being described. Initially one should contemplate in his mind, the excellent lotus in the heart and conceive the soul as the one having the resplendence of the fire flame. In the centre of that lotus, Puruṣa, the twentyfifth principle should be thought of as being the form of the flame of fire. The everlasting principle revealed by omkāra, is known as Śiva. The invisible stands absorbed in the *Prakṛti*, which indeed is the excellent supreme *jyoti*. The spotless, inner highest principle, the basis of Ātman is lodged in the centre of the same.

ध्यायीत तन्मयो नित्यमेकरूपं महेश्वरम्।
विशेष्य सर्वतत्त्वानि प्रणवेनाथवा पुनः॥ ६४॥
संस्थाप्य मयि चात्मानं निर्मले परमे पदे।

प्लावयित्वात्मनो देहं तेनैव ज्ञानवारिणा॥ ६५॥
मदात्मा मन्मना भस्म गृहीत्वा त्वग्निहोत्रिकम्।
तेनोद्भूतिसर्वाङ्ग्यग्निरादित्यमन्तः॥ ६६॥

Thus concentrating deeply, one should meditate upon Maheśvara, who has a solitary form. Purifying all the *tattvas* through Praṇava, or establishing one's own soul in the spotless *Parama-pada*, purifying one's own body with the self-same water of *jñāna*, one should meditate upon me alone, and turning to my *Bhasma* form, should accept the ashes of the *yajña*. These ashes should be applied over all the limbs of the body sanctified with the hymns of Agni etc. and Āditya.

चिन्तयेत्स्वात्मनीशानं परं ज्योतिःस्वरूपिणम्।
एष पाशुपतो योगः पशुपाशविमुक्तये॥ ६७॥
सर्ववेदान्तमार्गोऽयमत्याश्रममिति श्रुतिः।
एतत्परतरं गुह्यं मत्सायुज्यप्रदायकम्॥ ६८॥

Thereafter, one should invoke in his soul the resplendant Iśāna. This is the Pāśupata Yoga for the recluse of the *jīva* from the bondage and is the road to Vedānta. This is beneficial in all the *āśramas*, as has been ordained by the Śruti. This is better than the best and is extremely secret, and bestows my *Sāyujya*.

द्विजातीनां तु कथितं भक्तानां ब्रह्मचारिणाम्।
ब्रह्मचर्यमहिंसा च क्षमा शौचं तपो दमः॥ ६९॥
सन्तोषः सत्यमास्तिकर्यं व्रताङ्गनि विशेषतः।
एकेनाप्यथ हीनेन व्रतमस्य तु लुप्यते॥ ७०॥

This is meant for the Brāhmaṇas as well as the celibates. The celibacy, non-violence, forgiveness, purity, self-control, penance, patience, truth, faithfulness in the Vedas, are the limbs of the religious vows. In case even a single one of them is lacking the entire *vrata* becomes infructuous.

तस्मादात्मगुणोपेतो मद्व्रतं वोदुर्महति।
वीतरागभयक्रोधा मन्यया मामुपाश्रिताः॥ ७१॥
बहवोऽनेन योगेन पूता मद्भावयोगतः।
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्॥ ७२॥

Therefore, only a person possessing the self virtues, can only perform my *vratas*. Those who are free from attraction, fear, anger and

concentrate their minds in me, taking refuge in me, overwhelmed with my devotion, I also adore them with devotion.

ज्ञानयोगेन मां तस्माद्यजेत परमेश्वरम्।
अथवा भक्तियोगेन वैराग्येण परेण तु॥७३॥

Therefore, I the Paramēśvara, who should be adored by the path of knowledge, path of devotion or by the greatest *Vairāgya-Yoga* (detachment).

चेतसा बोधयुक्तेन पूजयेन्मां सदा शुचिः।
सर्वकर्मणि संन्यस्य भिक्षाशी निष्परिग्रहः॥७४॥

Getting purified, with an enlightened mind, one should adore me. Discarding all the activities, feeling detached, one should live on begging.

प्राप्नोति मम सायुज्यं गुह्यमेतम्योदितम्।
अद्वेष्टा सर्वभूतानां मैत्रीकरण एव च॥७५॥
निर्ममो निरहङ्कारो यो मद्भक्तः स मे प्रियः।
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः॥७६॥

Such a person achieves identity with me out of devotion. A devotee who is never envious of any person, and is friendly to all, sympathetic with all beings, devoid of pride, is dear to me. A Yogi who has controlled self, having the firm resolve, always remains satisfied.

मव्यपितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः।
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः॥७७॥

A person who dedicates his mind and wisdom to me, he is my dear devotee. He, by whom the world is not afflicted, he, who is not afflicted by the world, is dear to me.

हर्षमर्षभयोद्वैर्गैर्मुक्तो यः स हि मे प्रियः।
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्ययः॥७८॥
सर्वारम्भपरित्यागी भक्तिमान्यः स मे प्रियः।
तुल्यनिन्दास्तुतिर्मैनी सन्तुष्टो येन केनचित्॥७९॥

He, who is free from gaiety, anger, fear and anxiety, he happens to be my dear friend. The one who does not neglect anything or a person, who is pure, competent, carefree and beyond all the painful situations, and discards all the initiatives, since such a person is devoted to me, he is dear to me. A person, for whom his denunciation or praise is of no consequence,

the one who maintains silence, and remains satisfied with whatever he gets, such a devotee of is dear to me.

अनिकेतः स्थिरमतिर्मद्भक्तो मामुपैष्यति।
सर्वकर्मण्यपि सदा कुर्वाणो मत्परायणः॥८०॥
मत्प्रसादादवाप्नोपि शाश्वतं परमं पदम्।
चेतसा सर्वकर्मणि मयि संन्यस्य मत्परः॥८१॥
निराशीर्निर्ममो भूत्वा मामेकं शरणं द्वजेत्।
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः॥८२॥

The one who is unattracted in his own household, has the developed wisdom, such a devotee of mine is dear to me and shall achieve me ultimately. A person while performing all the duties, remains devoted to me, he becoming dejected and cruel, takes refuge in me, besides a person who discarding the merits of all his *karmas* and remains contented always, and dedicates all his deeds to me remaining, he achieves the eternal position by my grace.

कर्मण्यपि प्रवृतोऽपि कर्मणा तेन बुध्यते।
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः॥८३॥
शारीरं केवलं कर्म कुर्वन्नानोति तत्पदम्।
यदृच्छालाभतृप्तस्य द्वन्द्वातीतस्य चैव हि॥८४॥

Getting involved in the performing of the deeds, the one who remains conscious about the deeds performed by him, he getting dejected, controlling his soul, discarding the belongings, getting free from pleasure or the pain, is my devotee in reality. The one who is content with whatever gains, is beyond the pleasure or the pain, and is performing the bodily *karmas*, achieves my place.

कुर्वतो मत्प्रसादर्थं कर्म संसारनाशनम्।
मन्मना मन्ममस्कारो मद्याजी मत्परायणः॥८५॥
मामुपास्यति योगीशो ज्ञात्वा मां परमेश्वरम्।
मामेवाहुः परं ज्येतिर्बोधयतः परस्परम्॥८६॥

कथयन्तश्च मां नित्यं मम सायुज्यमानुयुः।

One who performs all the deeds for my pleasure, devoting himself to me, offering his salutation to me, adoring me, treating me as the supreme Yogīvara and worships me, terms me as the supreme Light, and enlightens others about me, always talks about me and as such he

achieves my *Sāyujya* (union with me).

एवं नित्याभियुक्तानां मायेयं कर्म सत्त्वगम्॥८७॥

Thus those who are always devoted to me and are attached to my deeds, they remain unaffected with my *Māyā*.

नाशयामि तमः कृत्स्नं ज्ञानदीपेन भास्वता।
मद्बुद्ध्यो मां सततं पूजयन्तीह ये जनाः॥८८॥
तेषां नित्याभियुक्तानां योगक्षेमं वहाप्यहम्।
ये चान्ये भोगकर्मर्था यजन्ते हान्यदेवताः॥८९॥
तेषां तदन्तं विज्ञेयं देवतानुगतं फलम्।
ये चान्ये देवताभक्ताः पूजयन्तीह देवताः॥९०॥
मद्भावनासमायुक्ता मुच्यन्ते तेऽपि मानवाः।
तस्माद्विनश्वरानन्यांस्त्यक्त्वा देवानशेषतः॥९१॥
मामेव संश्रेयेदीशं स याति परमं पदम्।

I remove their entire darkness with the use of the shining lamp of my knowledge. Those who enshrine their wisdom in me, and who adore me always, I take care for the livelihood of such of my devotees. Others who remain concerned with the worldly pleasures, or adore other gods to achieve their desires fulfilled, they meet with the same end befitting to those gods. But those who are devoted to other gods, and adore other gods, but have noble feelings for me, such devotees also achieve liberation. Therefore, discarding the destructible other gods, all should take refuge in me and by so doing, they, achieve emancipation.

त्यक्त्वा पुत्रादिषु स्नेह निःशोको निष्परिग्रहः॥९२॥

यजेद्यामरणालिङ्गं विरक्तः परमेश्वरम्।

Disowning his love for his sons and others, getting free from the grief and attachments, one should worship the *Linga* of Parameśvara till his death.

येऽर्द्ध्यन्ति सदा लिङ्गं त्यक्त्वा भोगानशेषतः॥९३॥

एकेन जन्मना तेषां ददामि परमं पदम्।

Those who discarding all the attractions and worldly pleasures, worship the *Sivalinga*, I bestow salvation on them in a single birth.

परात्मनः सदा लिङ्गं केवलं रजतप्रभम्॥९४॥

ज्ञानात्मकं सर्वगतं योगिनां हृदि संस्थितम्।

The *Linga* of the supreme soul has the

complexion of silver. Because of its being the form of *jñāna*, it remains established in the hearts of the Yogins.

ये चान्ये नियता भक्ता भावयित्वा विधानतः॥९५॥

यत्र क्वचन तत्त्विंशत्यन्ति महेश्वरम्।

जले वा वह्निमध्ये वा व्योम्नि सूर्योऽप्यथान्यतः॥९६॥

The regular devotees, who worship the *linga* with some other intentions, wherever they like, (I feel happy with them). The *Sivalinga* should be adored in the water, air, in the solar space, or in the form of gems, with a devoted mind.

रत्नादौ भावयित्वेशमर्चयेऽलिङ्गमैश्वरम्।

सर्वलिङ्गमयं होतसर्वं लिङ्गं प्रतिष्ठितम्॥९७॥

तस्मालिंगोऽर्द्धयेदीशं यत्र क्वचन शाश्वतम्।

अन्मौ क्रियावतामप्यु व्योम्नि सूर्य मनीषिणाम्॥९८॥

Everything here resembles the *linga*, therefore lord Śiva should be worshipped in the form of a *linga*. It is everlasting wherever it might be. Those who perform *homa*, it is the form of fire, for the sages it exists in water, the sky and it remains present in the form of the sun.

काषादिष्वेव मूर्खाणां हृदि लिङ्गन्तु योगिनाम्।

यद्यनुत्पन्नविज्ञानो विरक्तः प्रीतिसंयुतः॥९९॥

यावज्जीवं जपेद्युक्तः प्रणवं ब्रह्मणो वपुः।

अथा शतरुद्रीयं जपेदामरणादिद्वजः॥१००॥

The *linga* of fools is lodged in idols made of wood, and the *linga* of the Yogins is lodged in their hearts. A Brāhmaṇa who having been detached, still feels attracted, then he should recite the name of Śiva with *Praṇava* (*omkāra*) till the end of his life. Or alternatively he should receive *Śatarudrīya* till death.

एकाकी यत्त्वित्तात्मा स याति परमं पदम्।

वसेद्यामरणाद्विष्ट्रा वाराणस्यां समाहितः॥१०१॥

सोऽपीश्वरप्रसादेन याति तत्परमप्यदम्।

तत्रोत्क्रमणकाले हि सर्वेषामेव देहिनाम्॥१०२॥

A lonely person who has controlled his soul, he surely achieves the supreme abode of the lord. O Brāhmaṇas, the one who resides in Vārāṇasī till death, controlling his mind, he by the grace of Īśvara, achieves the supreme abode of the lord, because lord Śiva bestows the divine

knowledge to all the people at the time of death as a result of which of all their bondages are removed.

ददाति परमं ज्ञानं येन मुच्येत बन्धनात्।
वर्णाश्रमविधिं कृत्स्नं कुर्वाणो मत्परायणः॥ १०३॥
तेनैव जन्मना ज्ञानं लक्ष्या याति शिखं पदम्।
येऽपि तत्र वसन्तीह नीचा वै पापयोनयः॥ १०४॥
सर्वे तरन्ति संसारमीश्वरगुग्रहाद् द्विजाः।
किन्तु विघ्ना भविष्यन्ति पापोपहतचेतसाम्॥ १०५॥

Strictly following the four castes and stages of life as prescribed in the religious treatises, one who gets devoted to me, he achieving the knowledge in the same birth, achieves the place of Śiva. Such of the sinful people, who live on earth, O Brāhmaṇas, all of them by the grace of lord Īśvara, cross the ocean of the universe, but the sinful and degraded people, shall have to face obstructions.

धर्मान्समाश्रयेत्तस्मान्मुक्तये सततं द्विजाः।
एतद्रहस्यं वेदानां न देयं यस्य कस्यचित्॥ १०६॥
धार्मिकावैव दातव्यं भक्ताय ब्रह्मचारिणो।

O Brāhmaṇas, therefore for the purpose of achieving salvation, one should take refuge in *dharma*. This is the top secret of the Vedas. This knowledge should not be imparted to any one and everyone, the religious minded, the devotees and celibates should be given over this knowledge.

व्यास उत्तराच

इत्येतदुक्तवा भगवान् शाश्वतो योगमुक्तमप्म्॥ १०७॥
व्याजहार समासीनं नारायणमनामयम्।
मयैतद्वाधितं ज्ञानं हितार्थं ब्रह्मवादिनाम्॥ १०८॥
दातव्यं शान्तचित्तेभ्यः शिष्येभ्यो भवता शिवम्।
उक्तैवमर्थं योगीन्द्रानब्राह्मीद्गवानजः॥ १०९॥

Vyāsa said, "Thus speaking, lord Śiva spoke on the secrets of the everlasting knowledge and then spoke to the eternal Nārāyaṇa seated besides him. The same knowledge had been imparted by me for the sake of the *Brahmavādins* (expounders of Brahman). This divine knowledge bestows welfare, should be extended to the disciples with quiescent minds." After thus speaking lord Śiva spoke again to the

leading Yogins.

हिताय सर्वभक्तानां द्विजातीनां द्विजोत्तमाः।
भवन्तोऽपि हि मज्जानं शिष्याणां विधिपूर्वकम्॥ ११०॥
उपदेश्यन्ति भक्तानां सर्वेषां वचनान्मम।
अयं नारायणो योऽसाक्षीश्वरो नात्र संशयः॥ १११॥
नात्तरं ये प्रपश्यन्ति तेषां देयमिदं परम्।
ममैषा परमा मूर्तिर्नारायणसमाह्याः॥ ११२॥

O Best of the Brāhmaṇas, for the benefit of the Brāhmaṇas, Kṣatriyas and Vaiśyas, this knowledge should be distributed to the devoted disciples and the devotees. Nārāyaṇa is Īśvara himself. There is not the least doubt in it. Those who do not find any difference between Śiva and Viṣṇu, the knowledge should be imptred to them. Nārāyaṇa is my form only.

सर्वभूतात्मभूतस्था शान्ता चाक्षरसंस्थिता।
येऽन्यथा मां प्रपश्यन्ति लोके भेददूशो जनाः॥ ११३॥
न ते मुक्तिं प्रपश्यन्ति जायन्ते च पुनः पुनः।
ये त्वेन विष्णुमव्यक्तं मात्रं देवं महेश्वरम्॥ ११४॥
एकीभावेन पश्यन्ति न तेषां पुनरुद्धवः।
तस्मादनादिनिधनं विष्णुमात्मानमव्ययम्॥ ११५॥
मामेव सम्प्रपश्यध्वं पूजयध्वं तथैव च।

His form is established in the soul of all the living beings, is quiescent and established imperishably. Still those in this world, who have a different view and conceive things otherwise, or believe both of us to be two separate entities, they can never be redeemed and they are reborn in the world again and again. Those who conceive myself and Viṣṇu as one and the same, they are never reborn in the world. Therefore you find myself in the everlasting Viṣṇu and adore him accordingly.

येऽन्यथा सम्प्रपश्यन्ति मत्त्वैवं देवतान्तरम्॥ ११६॥
ये यान्ति नरकान् घोरान्नाहं तेषु व्यवस्थितः।
मूर्खो वा पण्डितं वापि ब्राह्मणं वा मदाश्रयम्॥ ११७॥
मोचयामि श्वपाकं वा न नारायणनिन्दकम्।

The people, taking me to be another god, visualise me differently, they achieve the terrific hell. I never remain present with them. A person taking refuge in me, irrespective of his being a fool or wise, or a Brāhmaṇa, or otherwise even a

Cāñḍāla, who does not denounce Nārāyaṇa, is redeemed by me.

तस्मादेष महायोगी मद्भूतः पुरुषोत्तमः॥ ११८॥
अर्चनीयो नमस्कार्यो मत्प्रीतिजननाय वै।
एवमुक्त्वा वासुदेवपालिंग्य स पिनाकधृक्॥ ११९॥
अन्तर्हितेऽभवत्तेषां सर्वेषामेव पश्यताम्।

Therefore, the *Puruṣottama-Mahāyogin*, the lord is adorable by my devotees and should be worshipped. In order to inculcate love in me, he should be worshipped. Thus speaking the lord, holder of the Pināka bow, lord Śiva, embraced Vāsudeva. Thereafter lord Maheśvara, disappeared from the scene in full view of all.

नारायणोऽपि भगवांस्तापसं वेषमुत्तमम्॥ १२०॥
जग्राह योगिनः सर्वास्त्यक्त्वा वै परमं वपुः।
ज्ञातं भवद्विरमलं प्रसादात्परमेष्ठिनः॥ १२१॥
साक्षादेवमहेशस्य ज्ञानं संसारनाशनम्।
गच्छध्वं विज्वरा: सर्वे विज्ञानं परमेष्ठिनः॥ १२२॥

Lord Nārāyaṇa too discarding the body of the Yогin, took to the form of an excellent ascetic and said to the sages, "All of you have achieved the best of spotless knowledge from Maheśvara, the supreme soul. This knowledge of Maheśvara, is meant for the destruction of the universe. Therefore all of you, getting free from the sufferings, patronise the divine knowledge of lord Parameṣṭhin.

प्रवर्तयध्वं शिष्येभ्यो धार्मिकेभ्यो मुनीश्वराः।
इदं भक्ताय शान्ताय धार्मिकायाहिताग्नये॥ १२३॥
विज्ञानपैश्वरं देयं ब्राह्मणाय विशेषतः।
एवमुक्त्वा स विश्वत्पा योगिनां योगवित्तमः॥ १२४॥
नारायणो महायोगी जगामादर्शनं स्वयम्।

O Great sages, this is the divine knowledge which should be given over to the disciples, the devotees, the peaceful people, religious people and the Brāhmaṇas. Thus speaking, the Yогin who was well aware of the Yoga, Nārāyaṇa, the universal soul, desappeared from the scene.

ऋषयस्तेऽपि देवेशं नमस्कृत्य महेश्वरम्॥ १२५॥
नारायणञ्च भूतादिं स्वानि स्थानानि लेभिरे।
सनक्लुमारो भगवान् संवर्त्तयि महामुनिः॥ १२६॥

All the ascetics too, offering their salutation to lord Śiva, as well as Nārāyaṇa, retired to their

respective abodes. Then Sanatakumāra, the great Yогin imparted this knowledge to Saṁvarta, which was further passed on by him to Satyavrata, his disciple.

दत्तवानैश्वरं ज्ञानं सोऽपि सत्यत्वमाययौ।
सनन्दनोऽपि योगीन्द्रः पुलहाय महर्षये॥ १२७॥
प्रददौ गौतमायाथ पुलहोऽपि प्रजापतिः।
अङ्गिरा वेदविदुषे भारद्वाजाय दत्तवान्॥ १२८॥

Sanandana, the Yogiśvara too passed on this knowledge to the sage Pulaha, who in turn gave it to Gautama. Thereafter, Aṅgiras imparted the sacred knowledge to the sage Bhāradvāja who was well versed in the knowledge of the Vedas.

जैगीषव्याय कपिलस्तथा पञ्चशिखाय च।
पराशरोऽपि सनकात्पिता मे सर्वतत्त्वदृक्॥ १२९॥
लेभे तत्परमं ज्ञानं तस्माद्वाल्मीकिरासवान्।
ममोवाच पुरा देवः सतीदेहभवाङ्गजः॥ १३०॥

Kapila gave it to Jaigīṣvaya and Pañcasikha. Pārāśara, my father who was master of all the *tattvas*, received the knowledge from Sanaka. The sage Vālmīki received the said knowledge from Pārāśara.

वामदेवो महायोगी रुद्रः कालपिनाकधृक्।
नारायणोऽपि भगवान्देवकीतनयो हरिः॥ १३१॥
अर्जुनाय स्वयं साक्षाद्वत्वानिदमुत्तमम्।
यदाहं लब्धवान्कदाद्वापदेवादनुत्तमम्॥ १३२॥
विशेषाद् गिरिशे भक्तिस्तस्मादारभ्य मेऽभवत्।
शरण्यं गिरिशं रुद्रं प्रपत्नोऽहं विशेषतः॥ १३३॥

Earlier, the great Yogi Vāmadeva, Rudra, the controller of Kāla and wielder of Pināka, who emerged out of the body of Satī, imparted the said knowledge to me (Vyāsa). Nārāyaṇa, Hari, the son of Devakī, He himself transferred this knowledge of Yoga to Arjuna. When I received the knowledge from lord Vāmadeva, only then my devotion towards the lord of the mountains started. I have particularly taken refuge with Giriśa, the lord of mountains.

भूतेशं गिरीशं स्थापुं देवदेवं त्रिशूलिनम्।
भवन्तोऽपि हि तं देवं शम्पुं गोवृषवाहनम्॥ १३४॥
प्रपद्यन्तां सपलीकाः सपुत्राः शरणं शिवम्।
वर्त्तध्वं तत्प्रसादेन कर्मयोगेन शंकरम्॥ १३५॥

He is the Lord of the Bhūtas, the trident-bearing Sthānu, the Lord of Devas. All of you should also take refuge with lord Śiva, the bull-vehicled deity, with your wives and the sons. By his grace you engage yourself in his service by means of *Karmayoga* (the path of activity).

पूजयथं महादेवं गोपति व्यालभूषणम्।
एवमुक्ते पुनस्ते तु शौनकाद्या महेश्वरम्॥ १३६॥
प्रणेमुः शाश्वतं स्थाणुं व्यासं सत्यवतीसुतम्।
अबृवन् हृष्टमनसः कृष्णद्वैपायनं प्रभुम्॥ १३७॥

He is adorned with the garland of serpents, is the lord of the cows and is Mahādeva, who should be worshipped." At these words of the sage, Śaunaka and other Ṛsis again bowed in reverence to lord Śiva and feeling delighted, spoke to the sage Kṛṣṇadvaipāyana-vyāsa, the son of Satyavatī.

साक्षादेवं हृषीकेशं शिवं लोकपहेश्वरम्।
भवत्रसादादचला शरण्ये गोवृष्टव्यजे॥ १३८॥
इदानीं जायते भक्तिर्या देवैरपि दुर्लभा।
कथयस्व मुनिश्रेष्ठ कर्मयोगमनुत्तमम्॥ १३९॥
येनासौ भगवानीशः समाराध्यो मुमुक्षुभिः।
त्वत्सन्निधावेव सूतः शृणोतु भगवद्वचः॥ १४०॥

Śiva is the lord himself, Hṛṣīkeśa, and the great Īśvara of the *lokas*. By your grace, we have developed a great devotion in the bull-bannered lord, which is beyond the reach of the gods even. O Best of the sages, you now speak on the excellent *karmayoga*, by which the devotees could adore the lord. In your presence, Sūta may hear the words of the holy Lord.

तद्व्याखिललोकानां रक्षणं धर्मसंग्रहम्।
यदुक्तं देवदेवेन विष्णुना कूर्मस्त्रिपिणा॥ १४१॥
पृष्ठेन मुनिभिः सर्वं शक्रेणामृतमन्यने।

Similarly, the one which is the protector of all the living beings, you also speak on that collection of virtuous deeds; which was requested by Indra at the time of the churning of ocean, and the reply of which was revealed by lord Viṣṇu in the form of the tortoise."

श्रुत्वा सत्यवतीसूनुः कर्मयोगं सनातनम्॥ १४२॥
मुनीनां भाषितं कृत्स्नं प्रोवाच सुसमाहितः।

य इमं पठते नित्यं संवादं कृत्तिवाससः॥ १४३॥

सनकुमारप्रमुखैः सर्वपापैः प्रमुच्यते।
श्रावयेद्वा द्विजान् शुद्धान् ब्रह्मचर्यपरायणान्॥ १४४॥

Then Vyāsa, the son of Satyavatī, on hearing this, spoke on the subject of *Karmayoga* with the concentration of his mind. A person who recites the glory of the deity clad in elephant-hide daily, or the one who recites the same to the auspicious Brāhmaṇas devoted to celibacy, he also like the sages, including Sanatkumāra and other, is relieved of all the sins.

यो वा विचारयेदर्थं स याति परमां गतिम्।
यश्वैतच्छृणुयान्त्रित्यं भक्तियुक्तो दृढव्रतः॥ १४५॥
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते।
तस्मात्सर्वप्रयत्नेन पठितव्यो मनीषिभिः॥ १४६॥
श्रोतव्यश्वानुमन्तव्यो विशेषाद्ब्राह्मणैः सदा॥ १४७॥

Or the one who tries to deeply understand its meaning, he achieves the supreme salvation. One who listens to the same with utmost devotion, he getting relieved of all the sins, is respected and adored in Brahmaloka. Therefore the people with wisdom, should recite the same making all the efforts. The Brāhmaṇas should especially listen and recite the same.

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे एकादशोऽध्यायः॥ ११॥

Chapter-12

Vyāsagītā

व्यास उवाच

शृणुध्वमृषयः सर्वे वक्ष्यमाणं सनातनम्।
 कर्मयोगं ब्राह्मणानामात्यन्तिकफलप्रदम्॥ १॥
 आम्नायसिद्धमखिलं ब्राह्मणानां प्रदर्शितम्।
 ऋषीणां शृणवतां पूर्वं मनुराह प्रजापतिः॥ २॥

Vyāsa said, “I am going to speak on eternal Karmayoga which bestows the excellent reward for the Brāhmaṇas, which should be listened to by the *R̥sis* (present here). This is authenticated by the Vedas completely and has been displayed by the Brāhmaṇas. This was spoken by Prajāpati Manu, before the audience of the *R̥sis*.

सर्वपापहरं पुण्यमृषिसङ्घैनिषेवितम्।
समाहितधियो यूयं शृणुष्वं गदतो मम॥ ३॥

It removes all the sins, is extremely meritorious, and is supported by the *Rsis*. I am going to speak on the same, therefore, you should all listen to the same with utmost attention.

क्रतोपनयनो वेदानशीयीत द्विजोत्तमाः।
गर्भाष्टुमेऽष्टुमे वादे स्वसूत्रोक्तविधानतः॥ ४॥

O Best of the Brāhmaṇas, after the eighth year from the birth, according to the method of one's own Sūtra, the thread ceremony should be performed and the study of the Vedas should then be started.

दण्डो च मेखली सूत्री कृष्णाजिनधरो मुनिः।
भिक्षाचारी ब्रह्मचारी स्वाश्रमे निवसन् सुखम्॥ ५॥

Carrying a ritualistic staff, wearing the waistband, besides the *yajñopavīta*, one should clad himself in the deer-skin, observing celibacy. The *Brahmacārin* should then live on begging comfortably in his hermitage.

कार्पासमुपवीतार्थं निर्मितं ब्रह्मणा पुरा।
ब्राह्मणानां त्रिवृत्सूत्रं कौशं वा वस्त्रमेव वा॥ ६॥

Initially, Brahmā created cotton to be used in making of the *yajñopavīta* (sacred thread). The *yajñopavīta* of the Brāhmaṇas should be of three spun yarn. It could be of *kuśa*-grass or of cotton.

सदोपवीतो चैव स्यात्सदा बद्धशिखो द्विजः।
अन्यथा यत्कृतं कर्म तद्वत्पत्थथाकृतम्॥ ७॥

A *Brahmacārin*, should always wear the sacred thread, and his tuft should also be properly bound. Whatever deeds are performed by him, without these, become infructuous.

वसेदविकृतं वासः कार्पासं वा कपायकम्।
तदेव परिधानीयं शुक्लमच्छिद्रमुत्तमम्॥ ८॥

His garment should be of cotton or silk cloth which should be un torn or without ant holes. It should be neat and clean and should be worn by him.

उत्तरनु समाख्यातं वासः कृष्णाजिनं शुभम्।
अभावे दिव्यमजिनं रौरवं वा विधीयते॥ ९॥

For the Brāhmaṇas, the skin of the black antelope is considered to be the best, as upper costume. In the absence of the same, the skin of the *Ruru*-deer can be used as an upper garment.

उद्धृत्य दक्षिणं बाहुं सत्वे बाहौ समर्पितम्।

उपवीतं भवेन्नित्यं निवीतं कण्ठसज्जने॥ १०॥

Raising the right hand, the *yajñopavīta* is placed over the left shoulder, which is called as *Upavīta*. When the sacred thread is worn like a garland around the neck, it is called *Nivīta*.

सत्वं बाहुं समुद्धृत्य दक्षिणे तु धृतं द्विजाः।

प्राचीनावीतमित्युक्तं पैत्रे कर्मणि योजयेत्॥ ११॥

O Brāhmaṇas, raising the left arm, when the sacred thread is worn over the right arm, is known by the name of *Prācināvīta* and the *Pitr-karmans* are performed in this position.

अन्यागारे गवां गोष्ठे होमे जाये तथैव च।

स्वाध्याये भोजने नित्यं ब्राह्मणानां च सत्रिधौ॥ १२॥

उपासने गुरुणाञ्च सत्ययोः साधुसंगमे।

उपवीती भवेन्नित्यं विधिरेष सनातनः॥ १३॥

A person wearing the *yajñopavīta* as *Upavīta*, could be present in the chamber of sacrificial fires in the cow-pen, at the place of the performing of *homa*, performer of *japam*, Vedic studies, dining place in the company of the Brāhmaṇas, while adoring the preceptors, at the time of *sandhyā*-prayer, in the company of the ascetics. This is the ancient practice.

मौञ्जी त्रिवृत्समा श्लक्षणा कार्या विप्रस्य मेखला।

कुशेन निर्मिता विप्रा ग्रस्थिनैकेन वा त्रिभिः॥ १४॥

A Brāhmaṇa should make the *muñja-mekhalā* (girdle) of three threads, which should be even in thickness, and soft. In the absence of *muñja* (jute), the waist band could be made of *kuśa*-grass as well with three knots.

धारयेद्वृत्त्वपालाशो दण्डौ केशान्तकौ द्विजः।

यज्ञार्ह वृक्षजं वाथ सौम्यमव्रणमेव च॥ १५॥

A Brāhmaṇa can carry a *danda* (staff), having the length upto the fore part of the head, which should be soft, without holes and which should be of wood apple tree or *Palāśa* tree, which is used in the performing of *homa*.

सायं प्रातर्द्विजः संध्यामुपासीत समाहितः।
कामाल्लोभाद्यान्मोहात्यक्त्वैनां पतितो भवेत्॥ १६॥

A Brāhmaṇa, with a concentrated mind, should perform *Sandhyā* in the morning as well as in the evening. In case he neglects the performing of *Sandhyā*, because of passion, greed, fear and due to delusion, then he is treated as a fallen person.

अग्निकार्यं ततः कुर्यात्सायम्प्रातर्यथाविधिः।
स्नात्वा सन्तर्पयेद्वानृषीन् पितृगणांस्तथा॥ १७॥

One should perform *homa* (rites of fire-worship) in the morning as well as in the evening appropriately. After taking bath, he should offer oblation to the gods, the *R̥sis* and the *Pitrs*.

देवताभ्यर्चनं कुर्यात्पुष्टैः पत्रेण चाम्बुना।
अभिवादनशीलः स्यान्त्रित्य वृद्धेषु धर्मतः॥ १८॥
असावहं भो नामेति सम्यक् प्रणतिपूर्वकम्।
आयुरारोग्यसान्नियं द्रव्यादिपरिवर्जितम्॥ १९॥

Thereafter, the gods should be adored offering the leaves, flowers and the water. Salutation should be made to the preceptors daily, according to *dharma*, leaving aside the desire for riches, with the desire of remaining healthy and long life, one should prey, "I am Brāhmaṇa of such and such name, offer my salutation to the lord."

आयुष्मान् भव सौम्येति वाच्यो विग्रोऽभिवादने।
अकारश्चास्य नामोऽन्ते वाच्यः पूर्वक्षरप्लुतः॥ २०॥

Welcoming a Brāhmaṇa, one should speak to him, "O Noble one, you may enjoy long life." These words should be spoken by a person who offers salutation to the Brāhmaṇa. At the end of his name, *akāra* should be used with the *Pluta* accent of three mores on the penultimate syllable.

न कुर्यादेष्विवादस्य द्विजः प्रत्यभिवादनम्।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः॥ २१॥

A Brāhmaṇa, who does not respond well to the person welcoming him, such a Brāhmaṇa is never considered fit to be welcomed by others, because he turns like a Śūdra.

विन्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः।

सव्येन सव्यः स्पष्टव्यो दक्षिणेन तु दक्षिणः॥ २२॥

Arranging well the hands and the feet, salutation should be offered to the preceptor. One should touch the right foot with the right hand and the left foot with the left hand.

लौकिकं वैदिकज्ञापि तथाद्यात्मिकमेव वा।
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत्॥ २३॥

The person from whom one receives the wordly, Vedic or the divine knowledge, he should be adored first.

नोदकं धारयेद्दैक्ष्यं पुष्टाणि समिधं तथा।
एवंविधानि चान्यानि च दैवाद्येषु कर्मसु॥ २४॥
ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम्।
वैश्यं क्षेमं समागत्य शूद्रमारोग्यमेव च॥ २५॥

During the performing of the adoration of the gods, the water, alms, flowers, figs and other state articles should not be used. Only the fresh articles should be used. While meeting on the way, one should enquire about the welfare of the Brāhmaṇas. One should enquire about the health of a Kṣatriya, prosperity and security from a Vaiśya, and one should enquire about his well-being from a Śūdra on meeting him.

उपाध्यायः पिता ज्येष्ठा भ्राता चैव महीपतिः।
मातुलः शृशुरश्चैव मातामहिपतिमहौ॥ २६॥
वर्णज्येष्ठः पितृव्यक्ति सर्वे ते गुरवः स्मृताः।
माता मातामही गुर्वी पितुर्मतुश्च सोदराः॥ २७॥
शश्रूः पितामही ज्येष्ठा भ्रातुर्जाया गुरुस्त्रियः।
इत्युक्तो गुरुवर्गोऽयं मातृतः पितृतस्तथा॥ २८॥

The preceptor, father, brother, the king, maternal uncle, father-in-law, maternal grandfather, paternal grandfather, the senior uncle, have been placed in the category of the preceptors. The mother, the grand-mother, wife of the preceptor, sister of the father or the mother, the mother-in-law, paternal grandmother, wife of the elder brother, are all equated with the elderly ladies and as such they are adorable. All of them belong to the senior class of the relatives from the father as well as the mother's sides.

अनुवर्त्तनमेतेषां मनोवाक्षायकर्मणिः।
गुरुं दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताङ्गलिः॥ २९॥

The aforesaid class of people should always be extended all respect by action, thought and behaviour. Finding the preceptor, one should stand up with folded hands.

नैतैरुपविशेषाद्व विवदेतार्थकारणात्।
जीवितार्थमपि द्वेषाद् गुरुभिर्नैव भाषणम्॥ ३०॥

One should not sit with these. One should not argue with these for the sake of money. For one's own livelihood, becoming envious, one should not speak out anything harsh in the presence of the preceptor.

उदितोऽपि गुणैरन्वैरुस्देषी पतत्यधः।
गुरुणामपि सर्वेषां पूज्या: पञ्च विशेषतः॥ ३१॥

A person who is envious of the preceptor, inspite of his possessing several other excellent qualities, falls in the hell. Of all the types of the preceptors, the five types of them are especially respectable.

तेषामाद्यास्त्रयः श्रेष्ठास्तेषां माता सुपूजिता।
यो भावयति या सूते येन विद्योपदिश्यते॥ ३२॥
ज्येष्ठो भ्राता च भर्ता च पञ्चैते गुरवः स्मृताः।

Out of those five, the first three are much more respectable. Even out of them, the mother, she who gives birth to, happens to be the utmost adorable. The mother, the father, the teacher, the elder brother and the husband are considered to be the five foremost preceptors.

आत्मनः सर्वयत्नेन प्राणत्यागेन वा पुनः॥ ३३॥
पूजनीया विशेषेण पञ्चैते भूतिमिच्छता।
यावत्पिता च माता च द्वावेतौ निर्विकारिणौ॥ ३४॥

A person who is desirous of the fortunes, making all the efforts, even at the cost of his life should always adore the aforesaid five preceptors. In case, the parents are unblemished, then the sons should serve them, leaving all other activities.

तावत्सर्वं परित्यज्य पुत्रः स्यात् तत्परायणः।
पिता माता च सुप्रीतौ स्यातां पुत्रगुणैर्यदि॥ ३५॥

In case the parents are happy with the virtues of their son, then the son achieves all the merits by serving his parents.

स पुत्रः सकलं धर्ममाप्ययत्नेन कर्मणा।
नास्ति मातृसमो देवो नास्ति तातसमो गुरुः॥ ३६॥

There is no greater god as compared to mother, nor is there any preceptor greater than the father.

तथोः प्रत्युपकारो हि न कथञ्चन विद्यते।
तथोन्तिं प्रियं कुर्यात्कर्मणा मनसा गिरा॥ ३७॥

One cannot repay the good done to the sons by the parents. One should continuously do everything physically, mentally and verbally that pleases them.

न ताप्यमननुज्ञातो धर्ममन्यं समाचरेत्।
वर्ज्जयित्वा मुक्तिफलं नित्यं नैमित्तिं तथा॥ ३८॥

Without their permission, the son should not perform any other holy rite excepting what yields salvation as well as the *Nitya* and *Naimittika* rites.

धर्मसारः समुद्दिष्टः प्रेत्यानन्तफलप्रदः।
सम्यगाराध्य वक्तारं विसृष्टस्तदनुज्ञया॥ ३९॥
शिष्यो विद्याफलं भुड्के प्रेत्य वा पूज्यते दिवि।
यो भ्रातरं पितृसमं ज्येष्ठं मूर्खोऽवमन्यते॥ ४०॥
तेन दोषेण स प्रेत्य निरयं घोरपृच्छति।
पुंसां वर्त्मनि तिष्ठेत पूज्यो भर्ता च सर्वदा॥ ४१॥

This is the essence of the *dharma* which rewards even after death. By well adoring the speaker, and performing with his permission, the disciple enjoys well the fruits of his knowledge. After death, he is adored even in the heaven. A fool who disregards his father like elder brother, he because of the same sin, falls in the terrific hell after death. If one is to follow the path of religion, the husband should always be honoured.

अपि मातरि लोकेऽस्मिन्नुपकाराद्व गौरवम्।
ने नरा भर्तृपिण्डार्थं स्वाम्नाणान् सन्त्यजन्ति हि॥ ४२॥
तेषामथाक्षयाँल्लोकान् प्रोवाच भगवान्मनुः।

Because of the good done by the mother, one remains graceful in the world. A person, who for the sake of the master's doles, sacrifices his own life, for such people, lord Manu has prescribed the undecaying *lokas*.

मातुलांश्च पितृव्यांश्च श्वशुरानन्तिजो गुरुन्॥ ४३॥
असावहमिति ब्रूयुः प्रत्युत्थाय यवीयसः।
अवाच्यो दीक्षितो नामा यवीयानपि यो भवेत्॥ ४४॥

The maternal uncle, the paternal uncle, the father-in-law, sacrificial priests and the preceptors should be respectfully addressed by saying *Asau Aham* (this I) even when they be younger in age.

भो भवत्पूर्वकत्वेन अभिभाषेत धर्मवित्।
अभिवाद्यश्च पूज्यश्च शिरसा वन्द्य एव च॥४५॥

The well established Brāhmaṇa, should not be addressed by name, even when he be young. A person well versed in *dharma* should address him respectfully with the prefix *bho bhavān*.

ब्राह्मणः क्षत्रियादैश्च श्रीकामैः सादरं सदा।
नाभिवाद्यास्तु विप्रेण क्षत्रियाद्याः कथञ्चन॥४६॥
ज्ञानकर्मगुणोपेता ये यजन्ति बहुश्रुताः।
ब्राह्मणः सर्ववर्णानां स्वस्ति कुर्यादिति श्रुतिः॥४७॥

For a Kṣatriya desirous of wealth, a Brāhmaṇa is always adorable, besides being respectful and he should be welcomed bowing down the head. But for the best of the Brāhmaṇas, the Kṣatriyas and others are not to be welcomed under any circumstances, even when they possess the divine knowledge, good deeds, virtues, well read and even when they perform good deeds. The Brāhmaṇa should address the people of all the *varṇas* saying, "You may meet with welfare." This has been prescribed in the *Śrutis*.

सर्वर्णेषु सर्वर्णानां काम्यमेवाभिवादनम्॥
गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः॥४८॥
पतिरेवः गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः।
विद्या कर्म तपो बन्धुर्वित्तं भवति पञ्चमम्॥४९॥

The people of the same *varṇa* should welcome one another. Agni happens to be the preceptor unto the twice-born, while Brāhmaṇa is the preceptor of all the castes. The husband is the preceptor of the wife. The guest is the preceptor of all while learning, good deeds, penance, kinsmen and riches have their own importance.

मान्यस्थानानि पञ्चाहुः पूर्वं पूर्वं गुरुत्तरात्।
एतानि त्रिषु वर्णेषु भूयांसि बलवन्ति च॥५०॥
यत्र स्युः सोऽत्र मानाहः शूद्रोऽपि दशमीं गतः।

These five have been considered to be the

respectable places and are worthy of honour. The earlier one is better than the latter one. Inspite of their being in majority in the three *varṇas*, they are more influential. A person who possesses all these virtues becomes respectful. Similarly even a *Sūdra* attaining the age of ninety years is considered to be respectable.

पत्या देयो ब्राह्मणाय स्त्रियै राज्ञै हृचक्षुषेः॥५१॥

वृद्धाय भारधुमाय रोगिणे दुर्बलाय च।

In case a person comes across a Brāhmaṇa, a woman, the king, a blind person, an old man, carrier of load, an ailing person, or a lean and thin person, one should give way for the same (priority should be accorded).

पिक्षामाहत्य शिष्टाणां गृहेभ्यः प्रयतोऽन्वहम्॥५२॥

निवेद्य गुरवेऽश्नीयाद्वाग्यतस्तदनुज्ञया।

Making all the efforts, (a Brahmācārin) should go to the houses of the noble people and beg alms. After collecting the same, he should go to his preceptor and offer the entire alms to him. With his permission, he should take his food keeping quiet.

भवत्पूर्वं चरेद्देव्यमुपनीतो द्विजोत्तमः॥५३॥

भवनमध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम्।

The styles of begging alms of Brahmācārins of different *varṇas* have been given in this verse, according to which a Brāhmaṇa-Brahmācārin wearing *yajñopavīta* has to utter "bhavati bhikṣām dehi", the Kṣatriya has to recite "bhikṣām bhavati dehi" and a Vaiśya has to utter, "bhikṣām dehi bhavati".

मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम्॥५४॥

भिक्षेत भिक्षां प्रथमं या चैनं न विमानयेत्।

स्वजातीयगृहेष्व सार्ववर्णिकमेव वा॥५५॥

भैश्यस्य चरणं युक्तं पतितादिषु वर्ज्जितम्।

वेदयज्ञरहीनानां प्रपन्नानां स्वकर्मसु॥५६॥

The alms should be begged first of all from the mother, sister, real sister of the mother, or the one who could never allow the Brahmācārin to return empty handed. One should beg alms from the people of one's own caste only. Otherwise one can beg alms from the people of the high castes. But the same should not be begged from the degraded people.

ब्रह्मचारी हरेद्वैक्षयं गृहेभ्यः प्रयतोऽन्वहम्।
गुरोः कुले न भिक्षेत न ज्ञातिकुलवस्युषु॥ ५७॥

A *Brahmacārin* should beg alms daily from the people, well-versed in the Vedas, performer of the *yajñas*, or those who perform themselves according to their *varṇas* and who are pure in mind and body.

अलाभे त्वन्यगेहानां पूर्वं पूर्वं विकर्ज्येत्।
सर्वं वा विचरेदग्रामं पूर्वोक्तानामपसम्भवे॥ ५८॥

A *Brahmacārin* should not ask for alms from the family of his own preceptor, from his close relatives, families of his friends. In case, he is unable to get alms from the permissible households, only then he can beg from the close relative.

नियम्य प्रयतो वाचं दिशस्त्वनवलोकयन्।
समाहत्य तु तद्वैक्षयं पचेदन्नमायया॥ ५९॥

In case it is not practicable to receive alms from the permissible sources, then making all the efforts and controlling his speech, the *Brahmacārin*, should roam the whole village and should not glance here and there.

भुज्ञीत प्रयतो नित्यं वाग्यतोऽनन्यमानसः।
भैक्ष्येण वर्तयेन्नित्यमेकाकाशादी भवेदद्विती॥ ६०॥

By collecting the coarse grain by the means specified above, the food should be cooked carefully. Thereafter controlling the speech, one should consume the food with a concentrated mind.

भैक्ष्येण वृत्तिनो वृत्तिरुपवाससपा स्मृता।
पूजयेदशनं नित्यमद्याद्यैतदकुत्सयन्॥ ६१॥

A *Brahmacārin* should always live on begging alms. He should not consume food from a single person. (Food should be collected, daily from different houses). This is the reason that the consuming the food by a *Brahmacārin*, by begging has been treated to be the performing of the *vrata*.

दद्वा हृष्टेत्रसीदेद्य ततो भुज्ञीत वाग्यतः॥ ६२॥
अनारोग्यमनायुष्मस्वर्गञ्जातिपोजनम्।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिकर्ज्येत्॥ ६३॥

Considering the food to be the prime god, it should be adored daily, without dishonouring

the same, it should be consumed. Looking at the food, one should feel delighted and then consume, controlling his speech.

प्राद्युमखोऽन्नानि भुज्ञीत सूर्याभिमुख एव वा।
नाद्यादुदृश्युखो नित्यं विधिरेष सनातनः॥ ६४॥
प्रक्षाल्य पाणिपादौ च भुज्ञानो द्विरूपस्पृशेत्।
शुचौ देशे समासीनो भुक्त्वा च द्विरूपस्पृशेत्॥ ६५॥

To consume food in excessive quantity, does not prolong the age, does not bestow the heavenly pleasures, is sinful and is dis-honoured in all the three *lokas*. Therefore one should not indulge in excessive eating. Facing the east, or towards the sun, the food should be taken. One should never take food facing north. This is the practice which is in vogue since earliest times. Before taking food, by washing both the hands and the feet, one should perform the *Ācamana* rite. The food should be taken at an auspicious place and after taking the food one should again sip the water.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासूर्यनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे द्वादशोऽध्यायः॥ १२॥

Chapter-13

Sipping of water and Karmayoga

व्यास उवाच

भुक्त्वा पीत्वा च सुप्त्वा च स्नात्वा रथ्योपसर्पणे।
ओष्ठौ विलोमकौ स्पृश्वा वासो विपरिधाय च॥ १॥
रेतोमूत्रपूरीषाणामुत्सर्गेऽयुक्तश्चाषणे।
ष्ट्रीवित्वाद्ययनारम्भे कासश्चासागमे तथा॥ २॥
चत्वरं वा श्मशानं वा समागम्य द्विजोत्तमः।
सन्ध्ययोरुभयोस्तद्वदाचान्तोऽप्याचमेत्युनः॥ ३॥

Vyāsa said, “After finishing food, drinking water, getting up from sleep, after taking bath, walking on the road, touching the lips without hair, after putting on the clothes, after going to stools or urinating etc., talking irrelevant things or after spitting, coughing, before starting Vedic studies, or exhaling the breath, after crossing the courtyard or the cremation ground and at the *Sandhyā* on both times, a Brāhmaṇa should perform *Ācamana* rite (sipping the water) at least once.

चण्डालस्तेच्छसंभाषे स्त्रीशूद्रोच्छिष्टभाषणे।
उच्छिष्टं पुरुषं स्पृष्टा भोज्यञ्जापि तथाविधम्॥ ४॥

After talking to a Cañḍāla or a Mleccha, or after talking with a Śudra-woman, an undesirable person or touching food of such a person, the sipping must be done.

आचामेदश्रुपाते वा लोहितस्य तथैव च।
भोजने सन्ध्ययोः स्नात्वा त्यागे मूरपुरीषयोः॥ ५॥
आचान्तोऽप्याचमेत्सुप्त्वा सकृत्सकृदथाव्ययः।
अग्नेर्गावामथालम्भे स्पृष्टा प्रयत्नेव च॥ ६॥

With the flowing of blood or the tears from the eyes, after performing of the *Sandhyā* prayer at dawn or dusk, or after taking a bath or after going to stools, sipping should be done inspite of one's having done so earlier. After sleep or for many other reasons, one should perform sipping or touch the fire, a cow or an auspicious thing.

स्त्रीणामथात्मनः स्पर्शं नीवीं वा परिधाय च।
उपस्थितेऽजलञ्जानतस्तृणं वा भूमिमेव च॥ ७॥

After touching the body of a woman, after binding the knot of the waist-cloth, he should perform *Ācamana* for purification and should touch the grass, water or the earth.

केशानां चात्मनः स्पर्शं वाससोऽक्षालितस्य च।
अनुष्णाभिरफेनाभिर्विशुद्धादिक्षा वाग्यतः॥ ८॥
शौचेप्युः सर्वदाचामेदासीनः प्रागुद्दमुखः।

After touching one's own hair, or by touching the unwashed cloth, the luke warm water without foam should be used for the purpose of *Ācamana* silently. Thus, the people who are desirous of external purity, should alway sip the water facing the east or the north.

शिरः प्रावृत्य कण्ठं वा मुक्तकच्छिखोऽपि वा॥ ९॥
अकृत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत्।
सोपानल्को जलस्थो वा नोष्णीषी चाचमेद्बृद्धः॥ १०॥

Covering the head and the neck with the waist-cloth, untying the tuft and the waist band, a person who performs sipping without the washing of his feet, remains impure despite *Ācamana*. A person with wisdom should not resort to sipping wearing the shoes, standing in water, or wearing a turban.

न चैवं वर्षधाराभिर्हस्तोच्छिष्टे तथा बुधः।
नैकहस्तार्पितजलैर्विना सूत्रेण वा पुनः॥ ११॥
न पादुकासनस्थो वा बहिर्जनुकरोऽपि वा।
विट्शूद्रादिकरामुक्तैर्न नोच्छिष्टस्तथैव च॥ १२॥

Similarly a learned person should not perform sipping with the rain water. No sensible man should perform *Ācamana* when the hand is defiled by *Ucchista* (leavings of food), or the water offered by a single hand, a person having no sacred thread, standing with the shoes on, spreading the arms beyond the thighs or the water supplied by a Vaiśya or the Śūdra, the *Ācamana* should not be done. When the mind is not concentrated, the sipping should not be done.

न चैवाङ्गुलिभिः शास्तं प्रकुर्वन्न्यमानसः।
न वर्णरसदुष्टाभिर्न चैवाप्रचुरोदकेः॥ १३॥

The water which does not have the natural colour or the taste, and that which is in small quantity, besides having been polluted by touching with fingers, the sipping should not be done in such circumstances.

न पाणिक्षुभिताभिर्वा न बहिष्क्ष एव वा।
हृद्ग्राभिः पूयते विषः कण्ठाभिः क्षत्रियः शुचिः॥ १४॥
प्राशिताभिस्तथा वैश्यः स्त्रीशूद्रौ स्पर्शतोऽभ्यसः।

The water should not be agitated with the hands. It should not be performed outside the room. A Brāhmaṇa gets purified with sipped water reaching the heart, a Kṣatriya is sanctified when the water reaches the throat. The Vaiśya gets purified with the mere pouring of the water in the mouth. The women and the Śūdras are purified with the mere touch of the water.

अङ्गुष्ठमूलरेखायां तीर्थं द्राह्मिहोच्यते॥ १५॥
प्रदेशन्याश्च यन्मूलं पितृतीर्थमनुत्तमम्।
कनिष्ठामूलतः पश्चात्याजापत्यं प्रचक्षते॥ १६॥
अङ्गुल्ये स्मृतं दैवं तदेवार्थं प्रकीर्तितम्।
मूलं वा दैवामादिष्टमानेयं मध्यतः स्मृतम्॥ १७॥

The line at the root of the thumb is called *Brāhmaṇatīrtha*. The root of the index finger is believed to be the *Pitṛ-tīrtha*. From the base of the little finger to its back is known as *Prajāpatya-tīrtha*. The tip of that finger is called

the *Daiva-tīrtha* which is well known for the gods. Or otherwise at the base of the finger is the *Daiva* portion, while in the middle finger is remembered the *Āgneya-tīrtha*.

तदेव सौमिकं तीर्थमेवं ज्ञात्वा न मुहृति।
ब्राह्मणैव तु तीर्थेन द्विजो नित्यमुपस्थृशेत्॥ १८॥

The same is called *Sauma-tīrtha* as well. Realising this, a person never gets deluded. A Brāhmaṇa should always perform the *Ācamana* rite through the *Brahmatīrtha*.

क्रायेन वाष्ठ दैवेन चाशाचान्ते शुचिर्भवेत्।
त्रिराचामेदपः पूर्वं ब्राह्मणः प्रयतस्ततः॥ १९॥

He shall be pure if he performs the *Ācamana* rite by means of the body belonging to the divinity. A Brāhmaṇa, should initially perform the sipping thrice.

संवृताङ्गुष्ठमूलेन मुखं वै समुपस्थृशेत्।
अङ्गुष्ठानामिकाभ्यान्तु स्थृशेन्नेत्रद्वयं ततः॥ २०॥

He should touch the mouth with the folded thumb. Thereafter, he should touch the eyes with the thumb and ring-finger joined together.

तर्जन्यङ्गुष्ठयोगेन स्थृशेन्नासापुटद्वयम्।
कनिष्ठाङ्गुष्ठयोगेन श्रवणे समुपस्थृशेत्॥ २१॥

With the combination of the tips of the thumb and the index finger, one should touch both the nostrils. Then joining together the tips of the thumb and the little finger, one should touch both the ears.

सर्वाङ्गुलीभिर्बाहू च हृदयन्तु तलेन न वा।
नभिः शिरश्च सर्वाभिरङ्गुष्ठेनाथ वा द्वयम्॥ २२॥

Both the arms should be touched with all the fingers, besides the heart should be touched with the palm. Then the navel and the head should be touched with all the fingers.

त्रिः प्राश्नीयात्तदभस्तु सुप्रीतास्तेन देवताः।
ब्रह्मा विष्णुमहेशश्च भवन्तीत्यनुशुश्रम॥ २३॥

It has been heard that with thrice sipping of the water, all the three gods, Brahmā, Viṣṇu and Śiva get pleased.

गंगा च यमुना चैव प्रीयेते परिमार्जनात्।
संस्पृष्टयोर्लोचनयोः प्रीयेते शशभास्करौ॥ २४॥

Both the Gaṅgā and Yamunā are pleased with the washing of the face and with the wiping of

the eyes, both the sun and the moon are pleased.

नासत्यदस्त्रौ प्रीयेते स्पृष्टे नासापुटद्वये।
श्रोत्रयोः स्पृष्टयोस्तद्वत्रीयेते चानिलानलौ॥ २५॥

With the touching of the nostrils, Aśvinī-kumāras are pleased. Similarly with the touching of the ears both the wind and the fire-gods are pleased.

संस्पृष्टे हृदयेवास्य प्रीयन्ते सर्वदेवताः।
मूर्धि संस्पर्शनादेव प्रीतस्तु पुरुषो भवेत्॥ २६॥

With the touching of the heart, all the gods get pleased and by touching of the head, Puruṣa (Lord Viṣṇu) is pleased.

नोच्छिष्टं कुर्वते नित्यं विष्णुषोऽङ्गं नयन्ति याः।
दन्तान्तद्वितलग्नेषु जिह्वाष्टरशुचिर्भवेत्॥ २७॥

While sipping the water, the drops of water falling over a person do not make it defiled. The particles of food stuck up between the teeth when touched, are considered impure, one becomes impure when teeth are touched with the tongue or the lips.

स्पृशन्ति बिन्दवः पादो च आचामयतः परान्।
भूमिकास्ते समाज्ञेया न तैरप्रयतो भवेत्॥ २८॥

If the drops of the water touch on the feet when one performs the *Ācamana* rite, they are not defiled. They should be known as Bhūmikas, i.e., existent in the earth.

मधुपर्कं च सोमे च ताम्बूलस्य च भक्षणे।
फले मूलेक्षुदण्डे च न दोषं प्राह वै मनुः॥ २९॥

With the consuming of the *soma* juice or *madhuparka* or chewing of betel, fruits and roots, or sucking the juice of sugarcane, no defect is found in the same according to Manu.

प्रचुरान्नोदपानेषु यद्युच्छिष्टो भवेदिद्वजः।
भूमौ निष्क्रिप्य तद्रव्यमाचम्याभ्युक्षिपेत्ततः॥ ३०॥

But by consuming enough of food and other cereals, in case the Brāhmaṇa becomes impure, then he should also perform *ācamana* placing the things he is carrying over the ground. But those things should be purified by sprinkling water over it after performing *Ācamana*.

तैजसं वा समादाय यद्युच्छिष्टो भवेदिद्वजः।
भूमौ निष्क्रिप्य तद्रव्यमाचम्याहियते तु तत्॥ ३१॥

Carrying something like a pot of a bright metal in the hand, if a Brāhmaṇa gets defiled, then placing that thing on the ground, he should first perform Ācamana and then it should be taken up again.

यद्यमनं सपादाय भवेदुच्छेषणान्वितः।
अनिधायैव तद्रद्वयमाचान्तः शुचितामियात्॥ ३२॥
वस्त्रादिषु विकल्प्यः स्यात्र स्पृष्टा चैवमेव हि।

In case one is defiled by taking something without chanting the Mantras, then one could get purified without placing that article over the ground and by performing just the Ācamana. But there is an alternative in the cloth and for the purpose of purification, the cloth should be placed separately.

अरण्येऽनुदके रात्रौ चौरव्याघ्राकुले पथिः॥ ३३॥
कृत्वा मूत्रं पुरीषं वा द्रव्यहस्तो न दुष्टतिः।
निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुद्दमुखः॥ ३४॥
अह्वि कुर्याद्यक्षकन्मूत्रं रात्रौ चैदक्षिणामुखः।
अन्तर्द्वार्यं महीं काष्ठैः पत्रैर्लेण्टिस्तुणेन वा॥ ३५॥
प्रावृत्य च शिरः कुर्याद्विषमूत्रस्य विसर्जनम्।

In the forest, in the place where no water is available, during the night, in the path infested by the thieves or the tigers etc., after easing oneself or by the discharging of the urine and faeces, the one who keeps things in his hands, he does not become impure. Placing the *yajñopavita* over the right ear, facing the north, one should ease himself or go to stools, during the day time. This process should be repeated during the night facing the southern direction. The ground should be covered with wooden pieces, leaves, pebbles, or the lumps of clay before passing urine and faeces. The head should be covered at that time.

छायाकूपनदीगोष्ठैत्यान्तःपथि भस्मसु॥ ३६॥
अग्नौ वेशम् श्मशाने च विष्मूत्रे न सपाचरेत्।
न गोपथे न कृष्टे वा महावक्षे न शाइवले॥ ३७॥

The place under shade, the well, the cowpen, inside the temple, road, ashes, fire-alter or cremation ground should never be used for easing or toilet purposes. The road used by the cows, the irrigated land, under the huge tree, in

a green grassy meadow or on the top of the mountains, one should not do such activity.

न तिष्ठन्वा न निर्वासा न च पर्वतमस्तके।
न जीर्णदेवायतने न वल्मीके समाचरेत्॥ ३८॥

While standing or removing the clothes, at the mountain top, in the dilapidated temple of the god and the pits and ditches where there are animals, should not be used for the discharging of the faeces.

न सप्तस्त्वेषु गर्त्तेषु नागच्छन्वा सपाचरेत्।
तुषाङ्गरकपालेषु राजमार्गे तथैव च॥ ३९॥
न क्षेत्रे विमले चापि न तीर्थे न चतुष्पथे।
नोद्याने न समीपे वा नोषरे न पराशुचौ॥ ४०॥

One should not urinate or drop faeces in the pits filled with insects and worms, while walking, over the burning husk of grains, in the terracotta pots, over the kings way, in the clean region, in the holy place, at the crossings, in the garden, dryland, and the extremely auspicious places.

न सोपानत्यादुको वा गन्ता यानात्तरिक्षगः।
न चैवाभिमुखं स्त्रीणां गुरुब्राह्मणयोर्न च॥ ४१॥

One should not do so, while wearing the shoes or the sandals, in the aerial chariot, in the space, or in the presence of the women, the cows or the Brāhmaṇas.

न देवदेवालयर्योन्दियामपि कदाचन।
नर्दीं ज्योतीर्षि वीक्षित्वा न वार्याभिमुखोऽथ वा।
प्रत्यादित्यं प्रत्यनलं प्रतिसोमं तथैव च॥ ४२॥

One should not do so in front of the gods, temple, an idol, the river, looking at the stars and the constellations, against the force of the wind, or in front of the sun, moon and the fire.

आहत्य मृत्तिकां कूलाल्लेपगच्छापकर्षणात्।
कुर्यादतन्त्रितः शौचं विशुद्धैद्वतोदकैः॥ ४३॥

In order to remove the stickiness or the odour, discarding laziness, one should perform the purificatory rite, with the clay collected from the banks of the river and with the clean water.

नाहरेन्मृत्तिकां विप्रः पांशुलान्त्र च कर्द्मान्।
न मार्गान्नोषराद्वेशाच्छौचोच्छिष्टात्तथैव च॥ ४४॥

A Brāhmaṇa should never use the clay from a

dusty or marshy place, dry land, or the soil defiled by *Ucchiṣṭa* of some one else for the purpose of cleaning himself.

न देवायतनात्कूपाद्वामादन्तर्जलात्तथा।

उपस्थिततो नित्यं पूर्वक्रिन विधानतः॥ ४५॥

The clay, for the purpose of cleaning should not be collected from a temple, a well, a village or from the waterbed. After cleaning himself, one should perform *Ācamana* rite as detailed earlier.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासूपनिषत्सु ब्रह्मबिद्यायां
योगशास्त्रे ऋषिव्याससंवादे त्रयोदशोऽध्यायः॥ १३॥

Chapter-14

Duties of the Brahmacārin disciple

व्यास उवाच

एवं दण्डादिभिर्युक्तः शौचाचारसमन्वितः।
आहूतोऽध्ययनं कुर्याद्विक्षमाणो गुरोर्मुखम्॥ १॥

Vyāsa said, “The Brahmacārin, holder of the staff etc., observing the rules for purity, when summoned by the preceptor, should carry on the study of the Vedas facing him.

नित्यमुद्धृतपणिः स्यात्स्थ्याचारसमन्वितः।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः॥ २॥

The Brahmacārin while following the rules of conduct at the time of the dusk, continuously keep the hands lifted in reverence, and should seat himself before the preceptor facing him, when he is so commanded by him.

प्रतिश्रवणसम्बाषे शशानो न समाचरेत्।
आसीनो न च तिष्ठन्वा उत्तिष्ठन्वा पराइमुखः॥ ३॥

A disciple should not receive instructions from the preceptor while lying down, seated, taking food, standing at a distance, or turning his head backward.

न च शश्यासनञ्चास्य सर्वदा गुरुसन्निधौ।
गुरोक्षं चक्षुर्विषये न यथेष्टासनो भवेत्॥ ४॥

The seat and bed of the disciple should not be arranged parallel to that of the preceptor and should be on a lower side a bit. In the presence of the preceptor, one should not be seated spreading his hands of his own accord.

नोदाहरेदस्य नाम परोक्षमपि केवलम्।
न चैवास्यानुकुर्वीत गतिभाषितचेष्टितम्॥ ५॥

Even in the absence of the preceptor, his name should not be spoken without his degrees, nor should the method of his speech or other activities be mimiced.

गुरोर्यत्र प्रतीवादो निन्दा चापि प्रवर्तते।
कर्णौ तत्र पिण्डातव्यौ गन्तव्यं वा ततोऽन्यतः॥ ६॥

The place where the preceptor is denounced or condemned, the disciple should close both his ears, or otherwise he should leave the place.

दूरस्थो नार्घयेदेनं न कृद्वा नान्तिके स्त्रियाः।
न चैवास्योत्तरं बूयात् स्थिते नासीत सन्निधौ॥ ७॥

While standing at a distance from the preceptor, or when he is in anger or in the company of his wife, he should not be adored. One should reply to his talk. In case of the preceptor remaining standing, the disciple should not sit down.

उदकुर्खं कुशान् पुष्पं समिधोऽस्याहरेत्सदा।
मार्जनं लेपनं नित्यमङ्गानां वा समाचरेत्॥ ८॥
नास्य निर्मल्यं शयनं पादुकोपानहावपि।
आक्रमेदासनं छायामासन्दीं वा कदाचन॥ ९॥

A disciple should always collect the water in the vase, *Kuśa*-grass, flowers and the twigs for the use of his preceptor. He should help the preceptor in bathing and application of the sandal paste over the body. The disciple should not sleep over the discarded flower garlands of the preceptor. He should also not cross over the sandals, shoes, the seat and the shadow of the preceptor. He should never occupy the seat of the preceptor.

साधयेद्वत्काष्ठादीनं कृत्यञ्चास्मै निवेदयेत्।
अनापृच्छ्य न गन्तव्यं भवेत्प्रियहिते रतः॥ १०॥
न पादौ सारयेदस्य सन्निधाने कदाचन।

The disciple should collect the tooth-pick, and all his activities should be dedicated to the preceptor. The Brahmacārin disciple should not leave the place, without the permission of the preceptor and he should alway function for the welfare of his preceptor and perform the deeds which are liked by him. The disciple should not

spread his legs before the preceptor.

जृष्माहास्यादिकञ्चैव कण्ठप्रावरणं तथा॥ ११॥

वर्जयेत्सन्निधौ नित्यमथास्फोटतमं वचः।

यथाकालमधीयीत यावन्न विमना गुरुः॥ १२॥

Yawning, jokes, wearing garlands around the neck, clapping of the hands, speaking loudly are prohibited before the preceptor. The disciple should continue his studies, till the preceptor feels tired.

आसीताथ गुरोरुक्ते फलके वा समाहितः।

आपने शयने याने नेकस्तिष्ठेत्कदाचन॥ १३॥

A disciple should get himself seated over a wooden seat only when he is so desired by the preceptor. While moving in a vehicle, sleeping, the disciple should not be seated with his preceptor.

धावन्तमनुधावेत्तं गच्छन्तञ्चानुगच्छति।

गोऽश्वोष्ट्र्यानप्रासादप्रस्तरेषु कटेषु च॥ १४॥

When the preceptor runs, the disciple should also do so, and while walking the disciple should also walk after him.

आसीत गुरुणा सार्वं शिलाफलकनौषु च।

जितेद्विद्यः स्यात्सतं वश्यात्प्राङ्मोदनः शुचिः॥ १५॥

प्रयुज्ञीत सदा वाचं मधुरां हितभाषणीम्।

A disciple can not sit with the preceptor in a bullock-cart, a horse-carriage or the camel-cart, in the palace, or the stone rock or a mat or over the stone slab or a boat. A Brahmācārin has always to control his sense organs and the mind, should keep himself neat and clean and devoid of anger. He should always speak the sweet and welfare words.

गथ्यमाल्यं रसं भव्यं शुक्लं प्राणिविहिसनम्॥ १६॥

अभ्यङ्गञ्चाञ्जनोपानच्छन्धारणमेव च।

कामं लोभं भयं निद्रां गीतवादित्रनर्तनम्॥ १७॥

द्यूतं जनपरीवादं स्त्रीप्रेक्षालभ्यनं तथा।

परोपघातं पैशुन्यं प्रयत्नेन विवरजेत्॥ १८॥

A Brahmācārin, making all the efforts should avoid the fragrant flowers, sweet beverages, killing of the living beings, rubbing of the body, use of collyrium, use of umbrella, anger, greed, fear, sleep, slumber during day time, singing,

musical instruments, dancing, gambling, denouncing of others, staring at the ladies, attacking others, besides back-biting.

उदकुम्भं सुमनसो गोशक्न्मृतिकां कुशान्।

आहरेद्यावदर्थानि भैक्ष्यञ्चाहरहस्यरेत्॥ १९॥

As per the requirement of the preceptor, the disciple should arrange for the water vase, cowdung, clay, Kuśa grass, and other things. Besides the above, he should go for begging alms regularly.

कृतञ्च लवणं सर्वं वर्ज्य पर्युषितञ्च यत्।

अनृत्यदर्शीं सततं भवेद् गीतादिनिस्पृहः॥ २०॥

He should discard all the items of the kitchen in which salt is used. He should also discard the stale food. He should not observe the dancing or participate in singing. He should neither sing nor listen to singing.

नादित्यं वै समीक्षेत न चरेहन्तधावनम्।

एकान्तमशुचिस्त्रीभिः शूद्रान्त्यैरभिभाषणम्॥ २१॥

A Brahmācārin, should never look towards the sun, nor should be indulge in excessive cleaning of the teeth with tooth brush twigs. He should not talk with a woman of low castes and Sūdras in a lonely place.

गुरुप्रियार्थं सर्वं हि प्रयुज्ञीत न कापतः।

मलापकर्षणं स्नानमाचरैद्वै कथञ्चन॥ २२॥

The disciple should engage himself in all such activities which are liked by the preceptor. He should do nothing of his own accord. The Brahmācārin should not take his bath by excessive rubbing of his body.

न कुर्यान्मानसं विप्रो गुरोस्यागं कदाचन।

मोहाद्वा यदि वा लोभात् त्यक्त्वैनं पतितो भवेत्॥ २३॥

A Brāhmaṇa should never think of disowning his preceptor. One who disowns the preceptor due to greed or confusion, he has to face his fall.

लौकिकं वैदिकञ्चापि तथाध्यात्मिकमेव च।

आददीत यतो ज्ञानं न तं दुहोत्कदाचन॥ २४॥

The preceptor from whom a Brāhmaṇa, receives the worldly, Vedic or the spiritual knowledge, he should never become envious of him.

गुरोरप्यवलिसस्य कार्यकार्यमजानतः।
उत्पथं प्रतिप्रस्य मनुस्त्यागं समब्रवीत्॥ २५॥

But in case the preceptor becomes arrogant, unmindful of his good or bad performance, moves on evil path, then one should disown him. This has been laid down by Manu.

गुरेर्गुरौ सन्निहिते गुरुवद्वक्तिमाचरेत्।
न चातिसृष्टे गुरुणा स्वान् गुरुनभिवादयेत्॥ २६॥

When the preceptor of the preceptor is present, then one should adore him like his own preceptor. While living in the abode of the preceptor, then the respect should not be extended to the elders without his permission.

विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु।
प्रतिषेधस्तु चाधर्माद्वितं चोपदिशत्स्वपि॥ २७॥

Similarly one should behave in his own family with those who prevent one from *adharma* and those who stand for the following of the noble path, like the preceptor.

श्रेयत्सु गुरुवद्वृत्तिं नित्यमेव समाचरेत्।
गुरुपुत्रेषु दारेषु गुरोऽश्वेत स्वबश्युषु॥ २८॥

One should behave like one's own preceptor, with the sons of the preceptor, his wives, and with his relatives like his own preceptor.

बालः संपानयन्मान्यान् शिष्यो वा यज्ञकर्मणि।
अध्यापयन् गुरुसुतो गुरुवन्मानर्महतिः॥ २९॥

A young disciple who respects the adorable persons, or the disciple engaged in the *yajña* practices, the son of the preceptor engaged in Vedic studies, are all adorable like the preceptor.

उत्सादनं वै गात्राणां स्मापनोच्छिष्ठभोजने।
न कुर्यादगुरुपुत्रस्य पादयोः शौचमेव च॥ ३०॥

But one should be careful of the fact that one should not massage the body of the preceptor's son, or bathe him or should not consume his left over food. His feet too should not be washed.

गुरुवत्परिपूज्याश्च सवर्णा गुरुयोषितः।
असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः॥ ३१॥

In case the wives of the preceptors are of the same *varna*, then they are adorable like the preceptor, but those of the wives of the

preceptor who do not belong to the same *varṇa*, should be honoured by welcoming them alone.

अश्यञ्जनं स्नापनञ्च गात्रोत्सादनमेव च।

गुरुपत्न्या न कार्यणि केशानाञ्च प्रसाधनम्॥ ३२॥

The application of the fragrant material over the body of the preceptor's wife, to bathe her, to rub oil over her body or to comb her hair are strictly prohibited.

गुरुपत्नी तु युवती नाभिवाद्येह पादयोः।

कुर्वत वन्दनं भूमावसावहमिति ब्रूवन्॥ ३३॥

In case the preceptor's wife is of youthful age, then one should not offer salutation to her touching her feet. Instead one should welcome her touching the ground and saying *asau aham* (This I am).

विप्रोष्य पादश्वरणमन्वहं चाभिवादनम्।

गुरुदारेषु सर्वेषु सतां धर्ममनुस्मरन्॥ ३४॥

In case the disciple returns from some other place after a long absence, then keeping in view the conduct of the noble people, he should touch the feet of all the wives of the preceptor.

मातृष्वसा मातुलानी श्श्रूश्याथ पितृष्वसा।

संपूज्या गुरुपत्नी च समस्ता गुरुभार्यया॥ ३५॥

The mother's sister, maternal uncle's wife, mother-in-law, father's sister, all are adorable like the preceptor's wife because all of them are equal to the preceptor's wife.

प्रातुर्भार्या च संश्राहा सवर्णाहन्यहन्यपि।

विप्रस्य तूपसंश्राहा ज्ञातिसम्बन्धियोषितः॥ ३६॥

The wife of the brother belonging to the same caste, should also be respected daily by touching the feet every day. The women folk of the kinsmen and relatives should also be adored by every Brāhmaṇa.

पितृभिर्गिन्या मातुश्च ज्यायस्यां च स्वसर्यपि।

मातृवद्वक्तिमातिष्ठेन्माता ताथ्यो गरीयसी॥ ३७॥

The sisters of the father as well as the mother, and one's own elder sister should also be adored like the mother, of course the real mother is much more respectable than all of them.

एवमाचारसंपन्नमात्मवन्तमदाभिकम्।

वेदमद्यापयेद्वर्म पुराणाङ्गनि नित्यशः॥ ३८॥

Thus, a disciple with excellent conduct, who has controlled his sense-organs, should be taught the Vedas, besides the religious treatises, Purāṇas, and the six Āṅgas like grammer etc.

संवत्सरोऽपि शिष्ये गुरुर्ज्ञानमनिर्दिशन्।

हरते दुष्कृतं तस्य शिष्यस्य वसते गुरुः॥ ३१॥

A disciple who, for the purpose of executing the studies, lives with the preceptor for a year, and still he received no perfect knowledge from the preceptor, then all the sins of the disciple get transferred to the preceptor.

आचार्यपुत्रः शुश्रूषज्ञानदो धार्मिकः शुचिः।

सूक्तार्थदोऽरसः साधुः स्वाध्यायादेशधर्मतः॥ ४०॥

कृतज्ञश्च तथाद्रोही मेधावी तूपकृत्रः।

आसः प्रियोऽथ विधिवत् षड्ध्याया द्विजातयः॥ ४१॥

The son of the preceptor, the one who serves the preceptor, the bestower of the knowledge, the religious minded one, the auspicious one well-versed in the interpretation of the Vedic Sūtras, uninvoked, the noble possessing the ten noble symptoms, the one who studies according to *dharma* and the one who remains grateful, the one who is not treacherous, illustrious, the one who does good to others, the one who is trustworthy, and the dear one are the six *dvijātis* (Brāhmaṇa, Kṣatriya and Vaiśya), fit to be imparted knowledge in a befitting manner.

एतेषु ब्रह्मणो दानमन्यत्र च यथोदितान्।

आचम्य संयतो नित्यमधीयीत हृदद्भुखः॥ ४२॥

The knowledge of the Vedas should be imparted to them, besides those who have been mentioned elsewhere for the purpose. Performing Ācamana, controlling oneself, and while facing to the north, one should carry on the Vedic study daily.

उपसंगृह्ण तत्पादौ वीक्ष्माणो गुरोर्मुखम्।

अधीच्छ भो इति द्वूयाद्विरामस्त्विति नारभेत्॥ ४३॥

Getting seated at the feet of the preceptor, looking at his face, the disciple should say *adhīhiyva bho* (Recite, O Sir). He should not keep on studying when the preceptor desires him to stop the same.

अनुकूलं सपासीनः पवित्रैश्वैव पावितः।

प्राणायामैस्त्रिभिः पूतस्तत ओङ्कारमर्हति॥ ४४॥

He should be seated according to his convience, getting himself purified by the *kuśa*-grass, and performing *prāṇāyāma* thrice for getting holy, one becomes fit for the uttering of *omkāra*.

ब्राह्मणः प्रणवं कुर्यादत्ते च विधिवद्द्विजः।

कुर्यादध्ययनं नित्यं ब्रह्माञ्जलिकरस्थितः॥ ४५॥

O Brāhmaṇas, at the conclusion of the study of the Vedas, Brāhmaṇas should recite the *omkāra* mantra appropriately. One should be seated before the preceptor, with folded hands and then study the Vedas.

सर्वेषामेव भूतानां वेदशक्षुः सनातनम्।

अधीयीतात्प्रययं नित्यं ब्राह्मण्याच्च्यवतेऽन्यथा॥ ४६॥

For all the living beings, the Vedas are the eternal divine sight. Therefore, all should study them regularly. By discarding the study of the Vedas, a Brahmāṇa falls from his position.

योऽधीयीत ऋचो नित्यं क्षीराहृत्या सदेवताः।

प्रीणाति तर्पयन्त्येनं कामैस्त्वाः सदैव हि॥ ४७॥

The one who studies the *rcās* of the *Rgveda* and pleases the gods offering the milk, the gods getting pleased with the same, fulfil all the desires of the performer.

यज्ञूप्यधीते नियतं दृष्टा प्रीणाति देवताः।

सामान्यधीते प्रीणाति घृताहृतिभिरन्वहम्॥ ४८॥

अथर्वाद्विरसो नित्यं मध्यां प्रीणाति देवताः।

वेदाङ्गानि पुराणानि मांसैश्च तर्पयेत्सुरान्॥ ४९॥

A person who studies the Yajurveda daily, making the offering of the curd pleases the gods, and the one who studies the Sāmaveda, with the offering of the clarified butter, also pleases the gods. One who studies the Atharvaveda daily offering the honey, and Vedāṅgas and the Purāṇas, propitiates the gods through meat.

अपां समीपे नियतो नैत्यिकं विधिमाश्रितः।

गायत्रीमध्यधीयीत गत्वारण्यं समाहितः॥ ५०॥

A Brāhmaṇa, retiring in the forest, completely controlling his mind, should recite the *Gāyatrī* mantra seated over the bank of the reservoir or a lake.

सहस्रपरमां देवीं शतमध्यां दशावराम्।
गायत्रीं वै जपेन्नित्यं जपयज्ञः प्रकीर्तिः॥५१॥

The reciting of the *Gāyatrī mantra* for one thousand times is considered to be the best, for one hundred times is the medium and for ten times is the minimum. The *Gāyatrī mantra* should be recited regularly. This has been called at *Japa-yajña*.

गायत्रीञ्जैव वेदांस्तु तुलयातोलयद्रभुः।
एकतश्चतुरो वेदान् गायत्रीञ्ज तथैकतः॥५२॥

Once the lord weighed the *Gāyatrī mantra* and the Vedas in a scale. The *Gāyatrī mantra* was on one side of the scale, while all the four Vedas were on the other side.

ओङ्कारमादितः कृत्वा व्याहृतीस्तदनन्तरम्।
ततोऽधीयीत सावित्रीमेकाग्रः श्रद्धयान्वितः॥५३॥

Both the sides were equal in weight. Initially *Omkāra* is to be recited. Thereafter, *bhūḥ*, *bhuvaḥ*, *svaḥ* etc. should be recited, *Gāyatrī* is recited thereafter. One should recite the same, with full faith and great concentration of mind.

पुराकल्पे समुत्पन्ना भूर्भुवः स्वः सनातनाः।
महाव्याहृतयस्तिस्तः सर्वाः शुभनिर्बर्णणाः॥५४॥

In the former Kalpa, there emerged three great eternal *Vyāhṛtis*, *bhūḥ*, *bhuvaḥ*, *svaḥ*. All of them bestow welfare.

प्रथानं पुरुषः कालो विष्णुब्रह्मा महेश्वरः।
सत्त्वं रजस्तमस्तिस्तः क्रमादव्याहृतयः स्मृताः॥५५॥

(a) *Pradhāna*, *Puruṣa* and *Kāla*, (b) *Viṣṇu*, *Brahmā* and *Maheśvara*, (c) *Sattva*, *Rajas* and *Tamas*, are the three *vyāhṛtis* in their order.

ओङ्कारस्तत्परं ब्रह्म सावित्री स्यान्तदक्षरम्।
एष मन्त्रो महायोगः सारात्सार उदाहृतः॥५६॥

Omkāra happens to be the supreme Brahman and *Sāvitrī* (*Gāyatrī*) happens to be the imperishable one. This *mantra* is known as *Mahāyoga* and is the essence of all essences.

योऽधीतेऽहन्यहन्येतां सावित्रीं वेदमातरम्।
विज्ञायार्थं ब्रह्मचारी स याति परमां गतिम्॥५७॥

Sāvitrī is the mother of the Vedas and a person who adores her daily, and the *Brahmacārins* who recite the same mantra, well

understanding its meaning, they achieve the supreme place.

गायत्री वेदजननी गायत्री लोकपावनी।
न गायत्र्या: परं जाय्यमेतद्विज्ञाय मुच्यते॥५८॥

Gāyatrī happens to be the mother of the Vedas and purifies the universe. There is no other recitation better than *Gāyatrī*. One who well realises the same, he can never be reborn.

श्रावणस्य तु मासस्य पौर्णमास्यां द्विजोत्तमाः।
आषाढ्यां प्रोष्टपृष्ठां वा वेदोपाकरणं स्मृतम्॥५९॥

O Best of the Brāhmaṇas, on the full moon day of the month of Śrāvāna, Āśāḍha and Bhādrapada, the recitation of the Vedas has been prescribed.

उत्सृज्य ग्रामनगरं मासान्विप्रोर्घपञ्चमान्।
अधीयीत शुची देशे ब्रह्मचारी समाहितः॥६०॥

For two and a half months since that date, discarding the village or the city, *Brahmacārin* should go to an auspicious place and should study the Vedas with a concentrated mind.

पुष्ये तु छन्दसां कुर्याद्विहरुत्सर्जनं द्विजाः।
माघशुक्लस्य वा प्रामे पूर्वाहि प्रथमेऽहनि॥६१॥
छन्दसां प्रीणनं कुर्यात् स्वेषु ऋक्षेषु वै द्विजाः।
वेदाङ्गानि पुराणानि कृष्णपक्षे च मानवः॥६२॥
इमान्तिव्यपनन्धायान्धीयानो विवर्जयेत्।
अध्यापनं च कुर्वाणो ह्यनध्यायान्विवर्जयेत्॥६३॥

During the Pauṣa month, the external ritualistic conclusion of the Chandas (Vedas and metres) should be performed. O Brāhmaṇas, on the arrival of bright fortnight of Māgha, on the first day, the metres of forenoon should be recited. The Vedāṅgas and the Purāṇas should be recited in their respective constellations. These should be recited daily. But time which is unfit for studies should be discarded. Even during the period of recitation, the days which are unfit for the purpose should be left out.

कर्णश्रवेऽनिले रात्रौ दिवापांशुसमूहे।
विद्युत्सन्तिर्वर्षेषु महोल्कानाञ्च संस्लवे॥६४॥

आकालिकमनन्धायमेतेष्वाह प्रजापतिः।

When the blowing sound of the wind reaches the ears in the night, together with the dust, or

there be flash of lightning or the thundering of the clouds, the fall of rains or the fall of stars, or other disturbances are witnessed, then the Vedic studies should be stopped. This has been ordained by Prajāpati himself.

निधत्ते भूमिचलने ज्योतिषाञ्चोपसज्जने॥ ६५॥
एतानाकालिकान्विद्यादनध्यायानृतावपि।
प्रादुक्षतेष्वग्निषु तु विद्युत्सन्नितनिस्वने॥ ६६॥
सञ्ज्येति: स्यादनध्यायमनृतौ चात्र दर्शने।
नित्यानध्याय एव स्याद्गमेषु नगरेषु च॥ ६७॥

Thus when there is a disturbance in the sky, or in case of the earthquake, or there is the fall of stars from the sky, the entire period should be considered as unfit for studies. When the fire of *homa* is burning, and there is the flash of lightening with the thundering of the clouds, then the studies should be stopped. Or when the stars appear during the day time, or the clouds appear in the sky without the rainy season, then no studies are carried out.

धर्मनैपुण्यकामानां पूतिगच्छेन नित्यशः।
अन्तःशवगते ग्रामे वृष्टलस्य च सन्धिषु॥ ६८॥
अनध्यायो भुज्यमाने समवाये जनस्य च।

Those who are desirous of excellence in *Dharma* should not resort to studies, where there is bad smell around or there is pollution in the environment. In case there is a dead body lying in village, the studies should not be carried out. Besides the studies should not be made in the presence of an outcaste or in a crowd of people.

उदके मध्यरात्रे च विष्पूत्रे च विवर्जयेत्॥ ६९॥
उच्छिष्टः श्राद्धभुक् चैव मनसापि न चिन्तयेत्।

One should not even mentally think of Vedic studies in water, at dead of night, while discharging urine and faeces, one is defiled by remnants of food and one who has partaken of Śrāddha food.

प्रतिगृह्य द्विजो विद्वानेकोहिष्टस्य केतनम्॥ ७०॥
ऋहं न कीर्तयेद्ब्रह्म राजो राहेष्ठ सूतके।
यावदेकोऽनुद्विष्टस्य स्नेहो लेपश्च तिष्ठति॥ ७१॥
विप्रस्य विपुले देहे तावद्ब्रह्म न कीर्तयेत्।

A learned Brāhmaṇa should not repeat Vedic

Mantras for these days. After accepting the invitation for the funeral dinner, when the king has *Sūtaka* (impurity due to birth or death of relatives) and when there is Rāhu's *Sūtaka* (eclipse), he should not recite Vedic passages for three days. When even a particle of the food of the *Ekoddīṣṭa-Śrāddha* (funeral dinner) remains in the body of a Brāhmaṇa, he should not resort to the study of the Vedas.

शयानः प्रौढपादश्च कृत्वा वै चावसिकथकाम्॥ ७२॥
नाधीयोत्तमिषं जग्धा सूतकाद्यन्नमेव च।
नीहरे बाणपाते च सन्ध्ययोरुभयोरपि॥ ७३॥

The Vedas should not be recited while sleeping, raising the feet, or sitting with a cloth round the knees. After consuming the meat, consuming the food offered by persons with impurity, in the misty weather, at the time of the fall of the arrows, during the time of both the *Sandhyās*, the recitation of the Vedas should not be made.

अपावास्यां चतुर्दृश्यां पौर्णमास्यष्टमीषु च।
उपाकर्मणि चोत्सर्गे त्रिरात्रं क्षपणं स्मृतम्॥ ७४॥
अष्टकासु अहोरात्रपूत्वन्तासु च रात्रिषु।
मार्गशीर्षे तथा पौषे माघमासे तथैव च॥ ७५॥
तिस्रोऽष्टकाः समाख्याताः कृष्णाष्टके तु सूरिष्मिः।
श्लेष्मातकस्य च्छायायां शाल्मलेर्मधुकस्य च॥ ७६॥
कदचिदपि नाथ्येयं कोविदारकपिथयोः।

During the new moon day, on the fourteenth day of the fortnight, on the full moon day, and on the eighth day of the moon, at the time of *Upākarma-saṁskāra* (start of an exercise) and at the time of *Utsarga*, for one day on the *Aṣṭaka* days and last day of the seasons, the cessation of Vedic studies is recommended. There are three *Aṣṭaka* days mentioned by learned men. They fall on the eight day during the dark half of the months of Mārgaśīrṣa, Pauṣa and Māgha. Under the shade of the trees such as Śleṣmātaka (*Cordia Latifolia*), Śālmali (silk-cotton tree), Madhuka (*Basilia Latifolia*), Kovidāra (*Bauhinia Variegula*), and Kapittha (*Feronia Elephantum*), one should never engage himself in studies.

समानविद्ये च मृते तथा सब्रह्मचारिणि॥ ७७॥

आचार्ये संस्थिते वापि त्रिरात्रं क्षपणं स्मृतम्।
छिद्राण्येतानि विप्राणां चेऽनन्धायाः प्रकीर्तिः॥७८॥
हिंसन्ति राक्षसासेषु तस्मादेतान्विसर्जयेत्।
नैत्यिके नास्त्यनन्धायाः सन्ध्योपासन एव च॥७९॥

At the death of a class fellow, or at the death of a Brahmacārin, the inactivity in the study of the Vedas has to be observed. At the death of the preceptor, the studies should be stopped for three nights. The non-study days which have been prescribed above, are holes (vulnerable points) for the Brāhmaṇas, because during those times, one might have to face attack from the demons. Therefore, they days should be discarded. The activities of daily routine should continue but the performing of the *Sandhyā* should never be dispensed with.

उपाकर्मणि कर्मन्ते होममन्त्रेषु चैव हि।
एकापृथमस्थैर्यं वा यजुः सामाधं वा पुनः॥८०॥
अष्टकाद्यास्त्वधीयीत मासुते चातिवायति।
अनन्धायस्तु नाहेषु नेतिहासपुराणयोः॥८१॥
न धर्मशास्त्रेष्वन्येषु पर्वाण्येतानि वर्जयेत्।
एष धर्मः समासेन कीर्तितो ब्रह्मचारिणाम्॥८२॥
ब्रह्मणाभितः पूर्वमृषीणां भावितात्मनाम्।
योऽन्यत्र कुसुते यत्लमनधीत्य श्रुतिं द्विजाः॥८३॥
स संपूढो न सम्भाष्यो वेदबाहो द्विजातिभिः।

For Upākarma, for completing a performance already commenced and *Homa* recitals, there is no *Anadhyāya*. During the *Aṣṭaka-śrāddha* when the wind is blowing strongly, one hymn of the Ṛgveda, Yajurveda or Sāmaveda can be recited. The discarding of the reciting of Vedāṅgas, Itihāsas, Purāṇas and Dharmasāstras is not allowed, but on the festival day their recitation should be stopped. Thus I have narrated the duties of the Brahmacārins in brief, which had been narrated by Brahmā in the earlier times to the Ṛsis.

न वेदपाठमात्रेण सन्तुष्टो वै द्विजोत्तमाः॥८४॥
एवमाचारहीनस्तु पङ्के गौरिव सीदति।
योऽधीत्य विद्यिवद्वेदं वेदाथं न विचारयेत्॥८५॥
स चार्यः शूद्रकल्पस्तु पदार्थं न प्रपद्यते।

O Brāhmaṇas, those, who instead of studying the Vedas, study the other scriptures, they become great fools. Such a person who is outcast from the Vedas, should not be allowed to converse with the Brāhmaṇas. O Brāhmaṇas, one should not be satisfied with the reciting of the Vedic hymns. In case a Brāhmaṇa, engaged in the study of the Vedas does not possess the noble conduct, he has to suffer like a cow caught in the swamp. One who studying the Vedas appropriately, does not interpret the same correctly, his entire family is equated with the Śūdras and becomes unfit to receive charities.

यदि चात्यन्तिकं वासं कर्तुमिच्छति वै गुरौ॥८६॥
युक्तः परिचरेदेनमाशरीराभिधातनात्।
गत्वा वनं वा विद्यिवज्जुह्याज्जातवेदसम्॥८७॥
अभ्यसेत्प तदा नित्यं ब्रह्मनिष्ठः समाहितः।
साविर्णी शतस्त्रीयं वेदाङ्गानि विशेषतः।
अभ्यसेत्पतं युक्तो भस्मस्नानपरायणः॥८८॥

In case a Brāhmaṇa, feels desirous of living in the abode of the preceptor, then such a faithful person, concentrating his mind throughout his life should serve the preceptor or otherwise retiring in a forest, perform *homa* in the fire as per prescribed method, and should study the Vedas faithfully with a devoted mind reciting the *Guyātī-mantra* or *Śatarudriya* and the *Vedāigas*. He should take bath daily applying ashes over the body.

एतद्विधानं परमं पुराणं
वेदागमे सम्यगिहेतितङ्गा।
पुरा महर्षिप्रवरगनुपृष्ठः
स्वायम्पूर्वो यन्मनुराह देवः॥८९॥

The aforesaid method is the best in achieving of the Vedic knowledge, which has been spelt out by me to you. Svāyambhuva Manu in the earlier times had recited the same to the Ṛsis who had requested for the same.

एवमीश्वरसमर्पितात्मरो योऽनुतिष्ठति विद्यं विद्यानवित्।
मोहजालमपहाय सोऽमृतं याति तत्पदमनामयं शिवम्॥

Dedicating himself to the lord, a person who conducts himself according to the procedure laid down above, he getting free from the delusion

of the world, becoming unblemished, achieves *mokṣa* which bestows total welfare.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगोतासूपनिषत्सु
ब्रह्मचारिधर्मनिरूपणं नाम चतुर्दशोऽध्यायः॥ १४॥

Chapter-15

Duties of householders

व्यास उवाच

वेदं वेदौ तथा वेदान्विन्द्याद्वा चतुरो द्विजाः।
अधीत्य चाभिगम्यार्थं ततः स्नायाद् द्विजोत्पाः॥ १॥

Vyāsadeva said, "O Brāhmaṇas, each and every Brāhmaṇa, should have mastery over one, two, three or all the four Vedas. After studying these Vedas, and having mastery in their true interpretation, the *Brahmacārin* should again take his bath.

गुरुवे तु धनं दत्त्वा स्नायीत तदनुज्ञया।
चीर्णद्रव्तोऽथ युक्तात्मा स शक्तः स्नातुमर्हति॥ २॥

Thereafter, he should offer riches to his preceptor as *dakṣinā*, and again take a bath with the permission of the preceptor. The performer of *Brahmacarya* possesses all strength becoming competent, and deserves the holy ablution.

वैणवीं धारयेद्यष्टिमन्तर्वासं तथोत्तरम्।
यज्ञोपवीतद्वितयं सोदकञ्च कमण्डलम्॥ ३॥

Thereafter, he should carry a *daṇḍa* of a bamboo. Then he should wear a *kaupin*, a *dhoti* or upper garment, two *yajñopavitas* and *kamanḍalu* (water-pot) with water.

छत्रं चोष्णीषममलं पाटुके चाष्टुपानहौ।
रैकमे च कुण्डले वेदं व्युसकेशनखः शुचिः॥ ४॥

Besides that, an umbrella, clean turban, sandals, and two gold *kunḍalas* (earing) should be worn by him. He should carry the *Vedas*. Removing the hair and the nails, he should purify himself.

स्वाध्याये नित्ययुक्तः स्याद्विहर्माल्यं न धारयेत्।
अन्यत्र काञ्छनाद्विप्रः न रक्तां बिभृयात्स्वर्जम्॥ ५॥

He should daily engage himself in study of *Vedas* and should not wear the garland outside. He should wear garland of Kāñcana flowers and

not of the red flowers.

शुक्लाब्धरो नित्यं सुगाथः प्रियदर्शनः।
न जीर्णमलवद्वासा भवेद्वै वैभवे सति॥ ६॥

He should be clad in the white garment, filled with fragrance and should extend a pleasing look for the people. If he is wealthy, he should never wear the torn out or dirty clothes.

न रक्तमुत्क्षणञ्चान्यधूतं वासो न कुण्डिकाम्।
नोपानहौ स्वं वाथ पाटुके न प्रयोजयेत्॥ ७॥

He should not use costumes of dark colours like red and others. The cloth, shoes, the water-pot, the garland or the sandals used by the others, should never be used.

उपवीतकरान् दर्भन्तश्च कृष्णाजिनानि च।
नापसव्यं परीदध्याद्वासो न विकृतञ्च यत्॥ ८॥

The *yajñopavita*, ornaments, besides the skin of a black antelope used by others should not be wear by him. He should also not be clad in the deformed costumes.

आहरेद्विष्टिवद्वारान् सदृशानात्मनः शुभान्।
स्वपलक्षणसंयुक्तानयोनिदोषविवर्जितान्॥ ९॥

Thereafter, he should marry a girl who is not suffering from any defect of the womb and is quite beautiful to look at and belongs to the same *varṇa* and is quite auspicious.

अमातुर्गोप्रभवामसमानर्षिगोप्रजाम्॥
आहरेद्वाहाणो भार्या शीलशौचसमन्विताम्॥ १०॥

Such a girl should not be born in the *gotra* of the mother nor of the similar *Rsi gotra*. Thus a Brāhmaṇa should marry an auspicious girl who is quite humble, possessing all the virtues.

ऋतुकालाभिगामी स्याद्यावत्पुत्रोऽभिजायते।
वर्जयेत्रतिषिद्वानि दिनानि तु प्रयत्नतः॥ ११॥

Till she gives birth to a son, only upto that time a person should have sexual relations with her during the prescribed period. Even during that time the union with her should not be resorted to on the prohibited days.

षष्ठ्यष्टमीं पञ्चदशीं द्वादशीं च चतुर्दशीम्।
ब्रह्मचारी भवेन्नित्यं ब्राह्मणः संयतेन्द्रियः॥ १२॥

The forbidden days are the sixth, eighth, twelfth, fourteenth, and fifteenth days of the

lunar fortnight. A Brāhmaṇa, controlling all his senses, should observe *Brahmacarya*.

आदृथीतावसथ्यार्णिन् जुहायाज्जातवेदसम्।
द्रवतानि स्नातको नित्यं पावनानि च पालयेत्॥ १३॥

The Brahmacārin, after turning as a householder, should perform *homa* daily consecrating the *Āvasathya* fire (one of the five sacred fires to be kept in the house), and perform all the holy vows.

वेदेदितं स्वकं कर्म नित्यं कुर्यादतन्त्रितः।
अकुर्वाणः पतत्याशु नरकान्याति भीषणान्॥ १४॥

He should perform all the deeds prescribed in the Vedas. In case he does not do so, then he rapidly becomes fallen and goes to the terrific hell.

अभ्यसेत्प्रयतो वेदं महायज्ञांश्च भावयेत्।
कुर्याद् गृहाणि कर्माणि सन्ध्योपासनमेव च॥ १५॥

He should practice the recitation of the Vedas regularly, performing the *Mahāyajñas* occasionally. He should also perform the *karmas* as prescribed in the *Grhyasūtras*, besides the *sandhyopāsanā* or the evening prayer.

सख्यं समाधिकैः कुर्यादर्द्धयेदीश्वरं सदा।
दैवतान्यधिगच्छेत् कुर्याद्द्वार्याविभूषणम्॥ १६॥

He should make friend the people of his own or the higher castes, and should always adore Īśvara. He should be devoted to the gods and should bedeck his wife with the ornaments.

न धर्मं ख्यापयेद्विद्वान् न पापं गूहयेदपि।
कुर्वीतात्महितं नित्यं सर्वभूतानुकर्मनम्॥ १७॥

The self-established *dharma* should not be revealed to anyone else and his own sins should not be concealed. He should move for his self welfare and should be compassionate on all the living beings.

वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च।
वेदवापबुद्धिसारूप्यमाचरेद्विहरेत्सदा॥ १८॥
श्रुतिस्मृत्युदितः सम्यक् साधुभिर्यश्च सेवितः।
तमाचारं निषेवते नेहेतान्यत्र कर्हिचित्॥ १९॥

According to the family tradition, he should conduct himself as per his deeds, riches,

knowledge of the scriptures, and the family bondages, unite the Vedas, the speech and intelligence and then spend his life accordingly. The conduct propounded by the Śrutiś and Smṛtiś, and the noble people should always be followed. Except that the conduct of no other people should be established or followed.

येनास्य पितरो याता येन याता: पितामहाः।
तेन यायात्सतां मार्गं तेन गच्छन् तरिष्यति॥ २०॥

Because it is said that the path followed by the parents or the grandparents, is as per the provision of the scriptures, the people of nobility should follow the same path and by doing so, they shall cross the ocean of the worldly existence.

नित्यं स्वाध्यायशीलः स्यान्नित्यं यज्ञोपवीतवान्।
सत्यवादी जितक्रोधो ब्रह्मभूयाय कल्पते॥ २१॥

One should be regularly studious and should always wear *yajñopavīta*. The truthful person who has overcome the anger, he would be fit enough to be the form of Brahman.

सन्ध्यास्नानपरो नित्यं ब्रह्मयज्ञपरायणः।
अनसूयो मुदुर्दान्तो गृहस्थः प्रेत्य वद्धते॥ २२॥

The one who takes bath and performs *Sandhyā* daily, *Brahma-yajña*, who is not envious or jealous, having the sweet temperament, and the householder who has overcome his sense organs, he flourishes in heaven after death.

बीतरागभयक्रोधो लोभमोहविवर्जितः।
सावित्रीजापनिरतः श्राद्धकृत्युच्यते गृही॥ २३॥

Leaving the attachment, fear, anger, greed and confusion, by reciting the *mantra* of Gāyatrī, the householder who performs the Śrāddha is freed from the world.

मातापित्रोर्हिते युक्तो गोद्ब्राह्मणहिते रतः।
दान्तो यज्वा देवभक्तो ब्रह्मलोके महीयते॥ २४॥

The one who is engaged in the welfare of the parents, besides the cows and the Brāhmaṇas, perform charities, and *yajñas*, devoted to the gods, he is established in the Brahmaloka.

त्रिवर्गसेवी सततं देवतानाङ्गं पूजनम्।
कुर्यादहरहर्नित्यं नमस्येत् प्रयतः सुरान्॥ २५॥

A householder should always follow three aims of life, *dharma* (virtue), *artha* (wealth) and *kāma* (love), and should also bow in reverence regularly to the gods.

विचारशीलः सत्तं क्षमायुक्तो दयालुकः।

गृहस्थस्तु समाख्यातो न गृहेण गृही भवेत्॥ २६॥

A person who is always thoughtful, and is of forgiveable nature besides being compassionate, such a person is considered to be the true householder. A person by building a house and living therein does not gain the position of a householder.

क्षमा दया च विज्ञानं सत्यं चैव दमः शमः।

अध्यात्मनिरतज्ञानमेतद्ब्राह्मणलक्षणम्॥ २७॥

The characteristics of a Brāhmaṇa includes, to forgive others, be compassionate, earn knowledge by experience, be truthful, full control over his sense organs, and interest in the spiritual knowledge.

एतस्मान्न प्रमाद्येत् विशेषेण द्विजोत्तमाः।

यथाशक्तिं चरेकर्म निन्दितानि विवर्जयेत्॥ २८॥

The excellent Brāhmaṇas should not neglect them and should perform as per their capacity. They should discard the deplorable activities.

विधूय मोहकलिलं लक्ष्मा योगमनुज्ञम्।

गृहस्थो मुच्यते ब्रह्मान्नात्र कार्या विचारणा॥ २९॥

Eschewing the confused state of delusion, and by attaining the best of Yoga, a householder is freed from the bondage of the worldly existence. There could be no two opinions in this regard.

विगर्हात्क्रिक्षपेपर्हिंसाबन्धवधात्मनाम्।

अन्यमन्यसमुत्थानां दोषाणां मर्षणं क्षमा॥ ३०॥

The ability to endure the defects originated from others' anger, such as disrespect, violence, binding, transgression and killing, it is called forgiveness.

स्वदुःखेष्विव कारुण्यं परदुःखेषु सौहदात्।

दयेति मुनयः प्राहुः साक्षाद्वर्मस्य साधनम्॥ ३१॥

An action by which a person himself feels painful, when the same feelings are experienced by others. This has been spoken by the great *R̄ṣis* as the kindness or mercifulness. This is the

source of *dharma*.

चतुर्दशानां विद्यानां धारणं हि यथार्थतः।

विज्ञानमिति तद्विद्याद्यत्र धर्मे विवद्धते॥ ३२॥

To achieve the knowledge of the fourteen lores, viz., four Vedas, six *Vedāṅgas*, *Purāṇas*, *Nyāyaśāstras*, *Mīmāṃsā* and *Dharmaśāstras*, in a realistic manner is known as *Vijñāna* (perfect knowledge), which increases the *dharma*.

अधीत्य विधिवद्वेदानर्थञ्चैवोपलभ्य तु।

धर्मकार्यान्निवृत्तश्चेन्न तद्विज्ञानमिष्यते॥ ३३॥

Studying the Vedas appropriately and well understanding the relevant interpretations, the one who neglects the religious duties, his knowledge cannot be equated with *vijñāna*.

सत्येन लोकाङ्गति सत्यं तत्परमं पदम्।

यथाभूतप्रवादं तु सत्यमाहुर्मनीषिणः॥ ३४॥

He conquers the world by truthful means alone. Truth is the excellent region. This has been ordained by the people of learnings that narration in the same order in which something has happened is truthfulness.

दमः शरीरोपरमः शमः प्रज्ञाप्रसादजः।

अध्यात्ममक्षरं विद्याद्यत्र गत्वा न शोचति॥ ३५॥

The control of the sense organs, self restraint, and the control of the mind is *Dama*. *Śama* emerges from the pleasure of the intelligence and the *Adhyātma* (spirituality) should be treated as eternal, reaching a stage when a person does not have to grieve.

यथा स देवो भगवान्विद्या वेद्यते परः।

साक्षादेवो महादेवसत्त्वानमिति कीर्तिंतम्॥ ३६॥

The knowledge by which, one can have face to face with lord Mahādeva, the same is known as *jñāna* or knowledge.

तत्रिष्ठसत्परो विद्वान्नित्यमन्नोधनः शुचिः।

महायज्ञपरो विद्वान् लभते तदनुज्ञम्॥ ३७॥

The one who always has faith in him, the truthful one, the learned person who does not resort to anger, auspicious, and the performer of the great *yajñas*, can only achieve the said knowledge.

धर्मस्यायतनं यत्नाच्छरीरं प्रतिपालयेत्।

न च देहं विना रुद्रो विद्यते पुरुषैः परः॥ ३८॥

The body is the abode of *dharma* and therefore, should be well maintained making all the efforts. A person without a body cannot achieve lord Rudra.

नित्यधर्मार्थकामेषु युज्येत नियतो द्विजः।
न धर्मवर्जितं काममर्थं वा मनसा स्मरेत्॥ ३९॥

Controlling one's own mind, a Brāhmaṇa, should devote himself to *dharma*, *artha* and *kāma*. But *kāma* and *artha* devoid of *dharma* should never be conceived.

सीदन्नपि हि धर्मेण न त्वधर्मं समाचरेत्।
धर्मो हि भगवान्देवो गतिः सर्वेषु जन्मुषु॥ ४०॥

Following the *dharma*, when one has to face the pain, even then one should not resort to evil ways. It is *dharma* alone, which leads one to the lord and is the goal of all creatures.

भूतानां प्रियकारी स्यान्न परद्रोहकर्मधीः।
न वेददेवतानिन्दां कुर्यात्तैश्च न संवदेत्॥ ४१॥

All the living beings should also be good to others and should not be jealous of others. One should not denounce the Vedas and the gods and one should not talk to such people who indulge in the same.

यस्त्वम् नियतं विग्रो धर्माध्यायं पठेच्छुचिः।
अध्यापयेच्छावयेद्वा ब्रह्मलोके महीयते॥ ४२॥

A Brāhmaṇa, who purifying himself, goes through this chapter on *dharma*, or recites it, he gets adored in the Brahmaloka.

इति श्रीकृष्णपुराणे उत्तरार्द्धे व्यासगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रै ऋषिव्याससंवादे ब्रह्मचारिणां गार्हस्थ्यधर्मनिरूपणं
नाम पञ्चदशोऽध्यायः॥ १५॥

तुणं वा यदि वा शाकं मृदं वा जलमेव च।
परस्यापहरञ्जनुर्नरकं प्रतिपद्यते॥ २॥

A person who steals even the grass, vegetables, lump of clay, a plant or water, he surely falls in the hell.

न राजः प्रतिगृहीयात्र शूद्रात्पतितादपि।
नान्यस्माद्याचकत्वञ्च निन्दिताद्वज्जयेद्बुधः॥ ३॥

No Brāhmaṇa should accept charities from a fallen king, a Śūdra or any other fallen person. A person with wisdom should avoid being a suppliant in front of a blameworthy person.

नित्यं याचनको न स्यात्पुनस्तत्रैव याचयेत्।
प्राणानपहरत्येष याचकस्तस्य दुर्मतिः॥ ४॥

One should not beg charities daily nor should one beg from one and the same person again and again. The evil-minded beggar will deprive him of his life there-by.

न देवद्रव्यहारी स्याद्विशेषेण द्विजोत्तमः।
ब्रह्मस्वं वा नापहरेदपद्यपि कदाचन॥ ५॥
न विषं विषमित्याहुं ब्रह्मस्वं विषमुच्यते।
देवस्वं चापि यत्लेन सदा परिहरेत्ततः॥ ६॥

An excellent Brāhmaṇa, should not steal the property of the deity. A Brāhmaṇa should not steal reaches even in emergency because a poison in all the situations is called a poison only. Therefore, the wealth of a Brāhmaṇa is considered to be the poison. Similarly the riches of the gods should also be discarded making all the efforts.

पुष्टे शाकोदके काष्ठे तथा मूले तृणे फले।
अदत्तादानमस्तेयं मनुः प्राह प्रजापतिः॥ ७॥

A person who receives the flower, vegetables, water and firewood, besides fruit and roots without being specifically given, it amounts to theft. This has been ordained by Manu.

ग्रहीतव्यानि पुष्टाणि देवार्चनविधौ द्विजाः।
नैकस्मादेव नियतमननुज्ञाय केवलम्॥ ८॥

The Brāhmaṇas can take the flowers for the adoration of the gods, but even the flowers should not be collected without the permission of the owner.

तुणं काष्ठं फलं पुष्टं प्रकाशं वै होद्बुधः।

Chapter-16 Duties of a householder

व्यास उवाच

न हिंस्यात्सर्वभूतानि नानृतं वा वदेत्क्वचित्।
नाहितं नाप्रियं ब्रूयात्र स्तेनः स्यात्कथञ्चन॥ १॥

Vyāsa said, ‘No living being should be killed and one should never speak untruth. One should not speak damaging words and the words which offend others. One should not steal things of others.

धर्मार्थं केवलं ग्राह्यं हृत्यथा पतितो भवेत्॥१॥

Similarly, the intelligent person, should accept the hay, firewood, fruit and the flowers, openly in the presence of others, for the purpose of religious rite only, failing which he falls in the hell.

तिलमुदगयवादीनां मुष्टिग्रह्या पथि स्थितैः।

शुद्धार्तैर्नान्यथा विप्रा धर्मविद्धिरिति स्थितिः॥१०॥

Still, O Brâhmañas, those well-versed in the *dharma* have prescribed this procedure, that while walking on the road, when feeling hungry, a fist full of sesamum seeds, green gram, and barley can be received without the permission of the owner, otherwise not.

न धर्मस्थापदेशेन पापं कृत्वा द्रतं चरेत्।

द्रतेन पापं प्रच्छाद्य कुर्वन् स्त्रीशूद्रलभ्यम्॥११॥

प्रेत्येह चेदृशो विप्रो गहने ब्रह्मावादिभिः।

छद्मना चरितं यद्य द्रतं रक्षासि गच्छति॥१२॥

Even otherwise, on the pretext of *dharma* committing a crime is a sin, and one should resort to repentance exercise. A Brâhmaña who conceals his sins by means of holy rites and depends on womenfolk and Sûdras, is despised here and hereafter by the expounders of the Brahman. The *Vrata* which is performed by him deceitfully, the reward of the same goes to the Râkshasas, who enjoy the same.

अलिङ्गी लिङ्गिवेषेन यो वृत्तिमुपजीवति।

स लिङ्गिनां हरेदेनस्तिर्यग्योनौ च जायते॥१३॥

The one who actually is not an ascetic, but earns his living pretending to be an ascetic, he shall incur the sins of the ascetics and is reborn as a lower animal.

बैडालब्रतिनः पापा लोके धर्मविनाशकाः।

सद्यः पतन्ति पापेन कर्मणस्तस्य तत्फलम्॥१४॥

The religious hypocrites and impostors who perform the deceitful *vratas* like a cat, they indeed are sinful, become the destroyer of the *dharma* and they fall in the hell because of their sins.

पाखण्डिनो विकर्मस्थान्वामाचारांस्तथैव च।

पञ्चरात्रान् पाशुपतान् वाङ्मात्रेणापि नार्चयेत्॥१५॥

The deceitful people, those who work against

the scriptures, those who indulge in wrong actions, followers of Pañcarâtra doctrine and Pâsupata doctrine, should not be extended respect even verbally.

वेदनिन्दारतान् मर्त्यान्देवनिन्दारतांस्तथा।

द्विजनिन्दारतांश्वैव मनसापि न चिन्तयेत्॥१६॥

Those who are engaged in the denouncing of the Vedas, or deriving pleasure in the denouncing of the gods and the Brâhmañas, should not be kept in mind.

याजनं योनिसम्बर्शं सहवासञ्च भाषणम्।

कुर्वाणः पतते जन्मुस्तस्माद्यत्तेन वर्जयेत्॥१७॥

By performing their *yajñas*, or having matrimonial relations with them, or to live with them, or to converse with them, results into the fall of a person. Therefore, one should cut off all the relations with them.

देवद्रोहाद्गुरुत्रोहः कोटिकोटिगुणाधिकः।

ज्ञानापवादो नास्तिक्यं तस्मात्कोटिगुणाधिकम्॥१८॥

By being treacherous to the preceptor, it would be crores of times more sinful than being treacherous to the gods. The denouncing of the *jñâna* (knowledge or a knowledgeable person) and becoming an atheist or a non believer is crores of times more sinful than that.

गोभिष्ठ दैवतैर्विष्रैः कृष्ण राजोपसेवया।

कुलान्यकुलता यान्ति यानि हीनानि धर्मतः॥१९॥

The sale-purchase of the cows or the bulls, paid service of deities, and to serve the king for earning livelihood, make the people to fall from their grace, besides the loss of *dharma*.

कुविदाहैः क्रियालोपैर्वेदानध्ययनेन च।

कुलान्यकुलतां यान्ति ब्राह्मणातिकमेण च॥२०॥

By marrying a denounced spouse, with the disappearing of the religious activities, non-study of the Vedas, insulting the Brâhmañas, the people in the race have to face their fall.

अनृतात्पारदायद्य तथाऽभक्ष्यस्य भक्षणात्।

अश्रौतधर्मचरणात्क्षिप्रं नश्यति वै कुलम्॥२१॥

By speaking falsehood, committing adultery, by consuming the forbidden food, and by the following of the non-vedic religious practices, the family perishes in no time.

अश्रोत्रियेषु वै दानादवृष्टलेषु तथैव च।
विहिताचारहीनेषु क्षिप्रं नश्यति वै कुलम्॥ २२॥

Similarly the race and the caste get lost by the giving away of the charities to *Āśrotriyas* (not well-read in the Vedas), *Sūdras*, or the people who conduct themselves, against the scriptures.

नाधार्मिकैर्वृते ग्रामे न व्याधिबहुले भृशम्।
न शुद्रारज्ये निवसेन्न पाखण्डजनैर्वृते॥ २३॥

One should not live in the place infested with irreligious people or in the village infested with various types of epidemics or in the kingdom of a *Sūdra* king or in a place inhabited by heretics.

हिमवद्विष्ण्ययोर्मध्ये पूर्वपश्चिमयोः शुभम्।
मुक्त्वा समुद्रयोर्देशं नान्यत्र निवसेदद्विजः॥ २४॥
कृष्णो वा यत्र चरति मृगो नित्यं स्वभावतः।
पुण्याश्च विश्रुता नद्यस्तत्र वा निवसेदद्विजः॥ २५॥

The pleasant region falling between the *Himavān* and the *Vindhya* region, and the region between the eastern and the western oceans are the places where a *Brāhmaṇa* should reside. He should not live in any other regions.

अर्द्धकोशान्नदीकूलं वर्जयित्वा द्विजोत्तमः।
नान्यत्र निवसेत्युण्यां नान्यजग्रामसन्निधौ॥ २६॥

Or otherwise the excellent *Brāhmaṇa*, can live within half a *kroṣa* (1 *kroṣa* = 3 km.) of the holy river. He should not live anywhere else. He should not live in the village of the low caste people.

न संवसेद्य पतितैर्न चण्डालैर्न पुक्कसैः।
न मूर्खेर्नाविलिसैश्च नाल्यैर्नन्त्यावसायिभिः॥ २७॥

Similarly, with the people who have fallen from *dharma*, or the *Cāñḍālas*, people of the *Pukkasas* caste, the foolish people, or those who are proud, people of the degraded castes, or their neighbours; the *Brāhmaṇas* should never live there.

एकशश्यासनं पंक्तिर्भाण्डपक्वान्नमिश्रणम्।
याजनाध्यापनं योनिस्तथैव सहभोजनम्॥ २८॥
सहाध्यायस्तु दशमः सहायाजनमेव च।
एकादशैते निर्दिष्टा दोषाः साङ्कर्यसंज्ञिताः॥ २९॥

To sleep with such people over the same bed, or to sit with them, to take food with them,

sitting in the same line, to eat in their utensils or to mix the cooked food in them, to perform their *yajñas*, to teach them, or to have matrimonial relations with them, taking of food together, studying together, are the eleven blemishes, which are caused by the mingling of the castes, known as *Sāmkarya Dosas*.

समीपे वा व्यवस्थानात्पापं संक्रमते नृणाम्।
तस्मात्सर्वप्रयत्नेन संकरं वर्जयेद्युधः॥ ३०॥

Not only this, by having close contacts with these people, their sins are infested, therefore the wise people, making all the efforts, should disown the people of the mixed breed.

एकपंक्त्युपविष्टा ये न सृशन्ति परस्परम्।
भस्मना कृतमर्यादा न तेषां संकरो भवेत्॥ ३१॥

But if some people are seated with them in the same row, and do not touch one another or the limits are drawn by means of ashes, then one does not attract any demerit.

अग्निना भस्मना चैव सलिलेन विशेषतः।
द्वारेण स्तम्भमार्गेण घटिभः पंक्तिर्विभिद्यते॥ ३२॥

Thus with the fire, ashes, particularly with the water, making one stand at the gate, raising a pillar, or by creating an obstruction, the row can be separated.

न कुर्याद्वःखवैराणि विवादं चैव पैशुनम्।
परक्षेत्रे गां चरन्तीं न चाचक्षति कस्यचित्॥ ३३॥

The enmity with anyone should not be developed without any reason, nor should one quarrel without any cause or resort to back-biting others. In case, a cow is grazing in some one's field, the fact should not be told to anyone.

न संवसेत्सूतकिना न कञ्जिन्मर्मणि सृशेत्।
न सूर्यपरिवेषं वा नेन्द्रचापं शवाग्निकम्॥ ३४॥
परस्मै कथयेद्विद्वाऽङ्गिशिनं वा कदाचन।
न कुर्याद्वुभिः सार्द्धं विरोधं वा कदाचन॥ ३५॥

One should not sleep with anyone with the impurity of birth. One should not touch the sensitive spot of anyone else. The disc around the sun, the rainbow, the burning fire of the funeral pyre, and the solar disc should not be discussed with anyone. A learned man shall

never indicate and mention the moon. One should not pick up controversies with the relations or others.

**आत्मनः प्रतिकूलानां परेषां न समाचरेत्।
तिथिं पश्यस्य न बूयान्नक्षत्राणि विनिर्दिशेत्॥ ३६॥**

A thing which is contrary to one's liking or is not liked by some one, the same thing should not be extended to others. None should speak about the *Tithi* of the fortnight, or the constellations.

**नोदक्यामभिधाषेत् नाशुचिं वा द्विजोत्तमः।
न देवगुरुविश्राणां दीयमानं तु वारयेत्॥ ३७॥**

The best of the Brāhmaṇas should not talk to a woman in period and also should not talk to the unclean person. No one should prevent anything from being given to Devas, preceptors or Brāhmaṇas.

**न चात्पानं प्रशंसेद्वा परनिन्दाञ्च वर्जयेत्।
वेदनिन्दां देवनिन्दां प्रयत्नेन विवर्जयेत्॥ ३८॥**

One should not indulge in self praise, nor should one denounce others. Making all the efforts, one should avoid blemishing Devas and the Vedas.

**यस्तु देवान्नृषीन् विप्रान् वेदान्वा निन्दति द्विजः।
न तस्य निष्कृतिर्दृष्टा शास्त्रेच्छिह मुनीश्वराः॥ ३९॥**

Because, O best of the sages, a Brāhmaṇa, who denounces other Brāhmaṇas, the gods, *Ryis*, and the Vedas, no repentence has been prescribed in the scriptures for such a person in this world.

**निन्दयेद्वै गुरुन्देवान्वेदं वा सोपबृंहणम्।
कल्पकोटिशतं साग्रं रौरवे पच्यते नरः॥ ४०॥**

A person who denounces the preceptors, the gods and the Vedas with their branches, he has to fall in the terrific hell for a crore of *kalpas*.

**तृष्णीमासीत निन्दायां न बूयाक्षिण्डुत्तरम्।
कर्णीं पिधाय गन्तव्यं न चैतानवलोकयेत्॥ ४१॥**

Similarly when they are denounced, the listener should keep quiet, giving no reply and covering both the ears with his hands, he should leave that place. One should not look at the one who denounces.

**वर्जयेद्वै रहस्यञ्च परेषां गूहयेद्वृथः।
विवादं स्वजनैः सार्द्धं न कुर्याद्वै कदाचन॥ ४२॥**

A person with wisdom, should not open one's secrets before others and should not enter into argument with his own relatives.

**न पापं पापिनं बूयादपापं वा द्विजोत्तमाः।
स तेन तुल्यदोषः स्यान्मिथ्यादिदोषवान् भवेत्॥ ४३॥**

O Best of the Brāhmaṇas, one should not point out the sinner as a sinner or a sinless person. In either case he will be equally guilty of sins such as that of uttering falsehood.

**यानि मिथ्याभिशस्तानां पतन्त्यशूणि रोदनात्।
तानि पुत्रान् पशून् घन्ति तेषां मिथ्याभिशस्तानाम्॥ ४४॥**

When a person weeps after the levelling of the false allegations on him, and the tears which fall with his weeping, destroy the sons and animals of those false accusers.

**ब्रह्महत्यासुरापाने स्तेषुर्वङ्गनागमे।
दृष्टं विशोधनं सद्विनास्ति मिथ्याभिशंसने॥ ४५॥**

The one who indulges in the killing of a Brāhmaṇa, drinking of wine, or develops illicit relation with the wife of the preceptor, the repentence for the same can be there, but a person who levels the false allegation, no atonement has been prescribed for him.

**नेक्षेतोद्यन्तपादित्यं शशिनश्चानिमित्ततः।
नास्तं यातं न वारिस्थं नोपसुष्टं न मध्यगमम्॥ ४६॥**

The rising sun or the rising moon should not be witnessed by anyone without any reason. The sun and the moon should not be looked at, while setting, their reflection in the water, or their having been freed from the eclipse or in the centre of the sky.

**तिरोहितं वाससा वा न दर्शन्तरगामिनम्।
न नग्नां त्रियमीक्षेत पुरुषं वा कदाचन॥ ४७॥**

Similarly, one should never look at the sun or the moon with the covering of the cloth or their reflections in the mirror. One should never look at the nude man or a woman.

**न च मूर्त्रं पुरीषं वा न च संसृष्टैषुनम्।
नाशुचिः सूर्यसोमादीन् ग्रहानालोकयेद्वृथः॥ ४८॥**

Similarly, one should not see anyone passing

urine or discharging faeces. One should also not look at the couples engaged in sexual exercise. Accordingly, the learned persons should not look at the sun and the moon, or a planet, when he is unclean.

पतितव्यङ्गचण्डालानुच्छिष्टान्नावलोकयेत्।
नाभिभाषेत च परमुच्छिष्टे वावर्गवितः॥४९॥

Similarly, one should not look at the fallen, handicapped, Cāñḍāla, and the people defiled by *Ucchiṣṭa*. When one is himself defiled by *Ucchiṣṭa*, then he should not glance at others arrogantly.

न स्पृशेत्त्रेतसंस्पर्शं न कुद्धस्य गुरोर्मुखम्।
न तैलोदकयोश्छायां न पलीं भोजने सति।
नियुक्तबद्धनाङ्गं वा नोन्मत्तं मत्तमेव वा॥५०॥

A person should not be touched who has touched the dead body or should not look at the angry face of the preceptor, one's own reflection in the water or the oil, one should not touch one's wife during dinner or while her limbs are exposed due to untying of knot, besides the mad and elated person.

नाशनीयात् भार्यया सार्क्षं नैनामीक्षेत मेहनीम्।
क्षुवन्तीं जृष्माणां वा नासनस्थां यथासुखम्॥५१॥

One should never take food with one's own wife. When she is urinating, sneezing, yawning, seated comfortably over a seat, she should not be looked at.

नोटके चात्मनो रूपं शुभं वाशुभमेव वा।
न लङ्घयेद्य भूत्रं वा नाधितिष्ठेत्कदाचना॥५२॥

Irrespective of one's face being auspicious or inauspicious, its reflection should not be seen in the water. The urine of any one should never be crossed, nor should one stand over the same.

न शूद्राय मतिन्दद्यात्कुशरं पायसं दधि।
नोच्छिष्टं वा धृतमधुं न च कृष्णाजिनं हविः॥५३॥

No Brāhmaṇa should give advice to a Śūdra, because he would not be fit for the same. He should not be given *Kṛṣṇa* (rice cooked with gingelly seeds), the milk-pudding, curds, leavings, ghee or the honey. Similarly, he should not be given the skin of the black buck or the *Havis*.

न चैवास्मै व्रतं दद्यात्र च धर्मं वदेद्दुष्टः।
न च ऋधवशङ्गच्छेषं रागञ्च वर्जयेत्॥५४॥
लोभं दम्पं तथा यत्तादसूयां ज्ञानकुत्सनम्।
मानं मोहं तथा ऋद्यं द्वेषञ्च परिवर्जयेत्॥५५॥

No person of learning, should make the Śūdra to perform the *vrata* or should advise him on *dharma*. He should not be angry with him and should discard the jealousy or attachment. The greed, arrogance, fault-finding with others, denouncing of the learned people, pride, confusion, fury and the jealousy should be discarded.

न कुर्यात्कस्यचित्पीडां सुतं शिष्यञ्च ताडयेत्।
न हीनानुपसेवेत न च तीक्ष्णामतीन् क्वचित्॥५६॥

One should not cause pain to anyone, but for the sake of good, the son or the disciple can be scolded. One should never take refuge with a degraded person, nor should he do so with the extremely clever person.

नात्मानञ्चावमन्येत दैत्यं यत्तेन वर्जयेत्।
न विशिष्टानसत्कुर्यान्नात्मानं शंसयेद्दुष्टः॥५७॥

A wise person should not denounce himself nor should he develop the inferiority complex in himself, making all the efforts. The persons superior to oneself should not be humiliated nor should one develop doubts in himself.

न नखैर्विलिखेद्द्वयिं गां च संवेशयेत्र हि।
न नदीषु नदीं ब्रूयात्पर्वते न च पर्वतान्॥५८॥

The nails should not be rubbed on the ground. One should not cohabit with a cow. One should not talk about the other rivers while bathing in one and while wandering over a mountain, he should not talk about the other mountains.

आ वसेत्तेन नैवापि न त्यजेत्सहयायिनम्।
नावगाहेदपो नमो वह्निञ्चापि व्रजेत्पदा॥५९॥

At the time of going to bed or at the time of taking the food, one's companion should never be left out. One should not take bath naked in the water and one should not walk over the fire.

शिरोऽध्यङ्गावशिष्टेन तैलेनाङ्गं न लेपयेत्।
न शङ्खसर्पैः ऋडेत न स्वानि खानि च स्पृशेत्॥६०॥

After rubbing oil on the head, the same should not be applied over the other limbs. One

should not play with the serpent or a weapon, nor should the sense organs be touched with them.

रोमाणि च रहस्यानि नाशिष्टेन सह ब्रजेत्।
न पाणिपादावग्नौ च चापलानि समाश्रयेत्॥ ६.१॥

The hair on the secret parts should not be touched and one should not keep company of an unclutured fellow. One should not place the hands or the feet in the fire.

न शिश्नोदरयोर्नित्यं न च श्रवणयोः क्वचित्।
न चाङ्गनखवादं वै कुर्याञ्चलिना पिबेत्॥ ६.२॥

Similarly one should not play with penis, belly and the ears in any way, nor should one create sound from the nails or any other limb of the body. One should not drink water with folded hands.

न अभिहन्याज्जलं पद्म्यां पाणिना वा कदाचन।
न शातयेदिष्टकाभिः फलानि सफलानि च॥ ६.३॥

One should not strike the water with the hands and the feet. One should not pluck the fruit with the striking of the stones or the fruits themselves.

न म्लेच्छभाषणं शिक्षेन्नाकर्षेद्य पदासनम्।
न भेदनमधिस्फोटं छेदनं वा विलेखनम्॥ ६.४॥
कुर्याद्विमर्दनं धीमाननाकस्मादेव निष्फलम्।
नोत्सङ्घे भक्षयेद्वश्यान् वृथाचेष्टाञ्च नाचरेत्॥ ६.५॥

One should not learn the language of the Mlecchas (alien tribe), and the seat should not be dragged with the legs. One should not create dissension among friends. A wise person, should not crack the finger joints or snap the fingers. One should not cut or scrape unnecessarily. The sensible man should not thrash aimlessly. The eatables should not be consumed keeping them over the lap. One should not make useless movements of the limbs.

न नृत्येदथवा गायेन्न वादित्राणि वादयेत्।
न संहताभ्यां पाणिभ्यां कण्ठयेदात्मनः शिरः॥ ६.६॥

1. One should neither dance nor sing unnecessarily, nor should he unnecessarily play on the musical instruments. One should not rub the other's head with fingers of both the hands.

न लौकिकैः स्तवैर्देवांस्तोषयेद्देषजैरपि।
नाक्षैः क्रीडेन्न धावेत नाम्यु विण्पत्रमाचरेत्॥ ६.७॥

The gods should not be adored with the worldly hymns, nor should an attempt be made to please them with medicines. One should not play with the dice. One should not ease or drop faeces into the river water.

नोच्छिष्टः संविशेन्नित्यं न नग्नः स्नानमाचरेत्।
न गच्छेन्न पठेद्वापि न चैव स्वाशिरः स्पृशेत्॥ ६.८॥

One should not go to sleep in unclean condition, and should not take a bath without robes. One should not walk, reading and touching his head.

न दन्तैर्नेत्ररोमाणि छिन्नात्सुं न बोधयेत्।
न बालातपमासेवेत् प्रेतधूमं विवर्जयेत्॥ ६.९॥

The nails and hair should not be cut with the teeth. The sleeping person should not be woken up. One should not sit in the morning sun shine. One should avoid the smoke of the burning dead body.

नैकः सुप्याच्छून्यगृहे स्वयं नोपानहौ हरेत्।
नाकारणाद्वा निष्ठीवेन्न बाहुभ्यां नदीं तरेत्॥ ७.०॥

One should not sleep alone in a lonely house, and should not carry his shoes himself, one should not spit uselessly and one should not cross the river on the strength of his arms.

न पादक्षालनं कुर्यात्पादेनैव कदाचन।
नाग्नौ प्रतापयेत्पादौ न कांस्ये धावयेद्बुधः॥ ७.१॥

One should never wash his feet with his own feet. A learned person should not warm up his feet in fire. The legs should not be washed in a bronze vessel.

नातिप्रसारयेद्वेवं ब्राह्मणान् गामथापि वा।
वाच्चग्निगुरुविप्रान्वा सूर्यं वा शशिनं प्रति॥ ७.२॥

One should not disregard the gods, Brāhmaṇas, cows, the wind, the fire, the preceptor, besides the sun and the moon.

अशुद्धशयनं यानं स्वाध्यायं स्नानभोजनम्।
बहिर्निक्रमणञ्चैव न कुर्वीत कथञ्चन॥ ७.३॥

To sleep, to travel, to study the Vedas, to take food without bathing and to set out from the house in an unclean state, is prohibited.

स्वप्नमध्ययनं यानमुच्चारं भोजनं गतिम्।
उभयोः सम्यग्योर्नित्यं मध्याह्ने तु विवर्जयेत्॥७४॥

To sleep, to study the Vedas, to travel, taking of food, walking and excrement, should not be performed at both times of *Sandhyā* as well as at midday.

न सृष्टेत्याणिनोच्छिष्ठो विप्रो गोब्राह्मणानलान्।
न चैवान्नं पदा वापि न देवप्रतिमां सृष्टेत्॥७५॥

A Brāhmaṇa defiled by *Ucchīṣṭa* should not touch with his hands the cows, Brāhmaṇas, and the fire. No one should touch the cooked rice and the idols of the gods with his feet.

नाशुद्धोऽमिन्परिचरेन्न देवान् कीर्तयेदृशीन्।
नावगाहेदगाधाम्बुधारयेन्नाग्निमेकतः॥७६॥

One should not serve the fire or the Gods or the *Rsis* when he is in an unclean condition. One should not enter the deep water for bathing and should not touch any one of his limbs with fire.

न वामहस्तेनोद्धृत्य पिबेद्वक्त्रेण वा जलम्।
नोन्नरेदनुपस्थृश्य नाप्सु रेतः समुत्सृजेत्॥७७॥

One should not drink water raising his left hand, nor should he drink with the mouth directly. One should not reply without the performing of *Ācamana* rite. The semen should not be dropped into the water.

अमेध्यलिप्तमन्यद्वा लोहितं वा विषाणि वा।
व्यतिक्रमेन्न स्वतन्त्रं नाप्सु मैथुनमाचरेत्॥७८॥

One should not cast into water an unclean thing, the blood, the poison, etc. One should not cross a river and should not have sexual intercourse in water.

चैत्यं वृक्षं न वै छिन्नान्नाप्सु ष्टीवनमुत्सृजेत्।
नास्थिभस्मकपालानि न केशान्न च कण्टकान्।
ओषांगारकरीयं वा नादितिष्ठेत्कदाचन॥७९॥

One should not cut a tree in a monastery, one should not spit in water. One should not consign the ashes, relics, skull, the hair, thorns, paddy husk, fire coal, and the dry balls of cowdung.

न चामिन्लंघयेद्दीमानोपदध्यादधः विवर्जितः।
न चैनं पादतः कुर्यान्मुखेन न धमेद्दृशः॥८०॥

A wise person should never cross the burning fire, nor should he keep it anywhere beneath.

No sensible man should kick it with the leg now blow it with the mouth.

न कृपमवरोहेत नाचक्षीताशुचिः विवर्जितः।
अन्मौ न प्रक्षिपेदर्पिन नाद्धिः प्रशमयेत्तथा॥८१॥

The unclean person should not climb over the well nor should be peep into it lowering the head. The fire should not be dropped into the fire and should not be extinguished by water.

सुहन्मरणमार्ति वा न स्वयं श्रावयेत्तरान्।
अपण्यमथ पण्यं वा विक्रये न प्रयोजयेत्॥८२॥

No one should convey the news of the death of one's friend to others. The articles which are unfit for sale due to its quality should not be utilised for merchandise.

न वह्नि मुखनिश्चासैर्ज्वलयेनाशुचिर्बुधः।
पुण्यस्नानोदकस्माने सीमान्तं वा कृषेन्न तु॥८३॥

The intelligent person, should not ignite the fire with the puffing of the air from his mouth, when he is unclean. He should plough a land in a holy centre, near water or on the border of a village.

न भिन्नात्पूर्वसमयं सत्योपेतं कदाचन।
परस्परं पशून् व्यालान् पक्षिणो नावबोधयेत्॥८४॥

One should not break an earlier agreement accompanied by a promise. One should not invite the animals, serpents, birds, etc. to fight among themselves.

परबाधां न कुर्वीत जलपानायनादिभिः।
कारयित्वा सुकर्माणिं कारून् पश्चान्न वर्जयेत्।
सायं प्रातर्गृहद्वारान् भिक्षार्थं नावघाटयेत्॥८५॥

One should not create obstructions for others, by means of water, air, and sunshine. An artisan who having performed good work, should not be dispensed without making adequate payment of the wages to him. Similarly those who arrive for begging alms in the morning or at the evening times should not be denied the alms.

बहिर्माल्यं बहिर्ग्रस्थं भार्या सह भोजनम्।
विगृह्यवादं कुद्वारप्रवेशं च विवर्जयेत्॥८६॥

One should not wear a garland outside. The use of the fragrant material got from outside, taking food with the wife, violent controversy, or entry from a horrible gate should be avoided.

न खादन् ब्राह्मणस्तिषेव जल्पन्न हसन् बुधः।
स्वर्मिन् नैव हस्तेन स्पृशेन्नाप्सु चिरं वसेत्॥ ८७॥

A learned Brāhmaṇa, should not eat food while standing and one should not spend time in excessive talking and laughing. One should not touch the fire with one's own hand and one should not remain in the water for a long time.

न पक्षकेणोपथमेत्र शूर्पेण न पाणिना।
मुखैनैव धमेदमिन् मुखादमिरजायत॥ ८८॥

The fire should not be ignited by generating the wind with a wing, hand or a winnowing basket. The fire should be ignited with the puffing of the air with the mouth.

परस्त्रियं न भाषेत नायाज्यं योजयेद् द्विजः।
नैकश्चरेत् सधां विप्रसमवायं च वर्जयेत्।
देवतायतनं गच्छेत्कदाचिन्नाप्रदक्षिणम्॥ ८९॥

A Brāhmaṇa should not talk to other's wife and the one who is not competent to perform the *yajña*, he should not be made to do so. A Brāhmaṇa should not go alone to an assembly, and should do so with one or two people and not with a crowd. One should never enter a shrine of a deity in anti-clockwise direction.

न वीजयेद्वा वस्त्रेण न देवायतने स्वपेत्।
नैकोऽध्वानं प्रपदेत् नाधर्मिकाजनैः सह॥ ९०॥

One should not fan with a cloth. A person should not sleep in the temple of a god. One should not undertake a journey alone; now should he travel with unrighteous people.

न व्याधिदूषितैर्वर्त्ति न शूद्रैः पतितैर्व वा।
नोपानद्विर्जितोऽध्वानं जलादिरहितस्तथा॥ ९१॥

One should not travel in the company of an ailing person, the Śūdras or the fallen people. One should never travel without wearing the shoes or without taking the water and other requisites.

न रात्रो वारिणा सार्द्धं न विना च कमण्डलुम्।
नागिनोब्राह्मणादीनामन्तरेण व्रजेत्क्वचित्॥ ९२॥

One should not travel with an enemy during the night, or without carrying a *kamandalu*. One should also not go between fires, cows or Brāhmaṇas etc.

निवत्स्यन्तीं न वनितामतिक्रामेद् द्विजोत्तमाः।
न निन्देद्योगिनः सिद्धान् गुणिनो वा यतीस्तथा॥ ९३॥

O Best of Brāhmaṇas, one should never transgress a woman longing for sexual intercourse. The Yogins, the virtuous ascetics and Siddhas should never be denounced.

देवतायतने प्राज्ञो न देवानां च सन्धिधौ।
नाक्रामेत्कामतश्छायां ब्राह्मणानां गवामपि॥ ९४॥

A wise person, should not cross the shadow of the images of the gods, the Brāhmaṇas or the cows, intentionally.

स्वां तु नाक्रमयेच्छायां पतिताद्यैर्न रोगिभिः।
नाङ्गारभस्मकेशादिष्वधितिष्ठेत्कदाचन॥ ९५॥

Similarly one should not allow his own shadow to be crossed by the degraded people or the ailing persons. One should not stand over the burning fire, ashes or the hair or other similar things.

वर्जयेन्मार्जनीरेण स्नानवस्त्रघटोदकम्।
न भक्षयेदभक्ष्याणि नापेयज्ञापिबेद्विजाः॥ ९६॥

O Brāhmaṇas, the dust of the broom, the water that remains in a vase after washing clothes or taking bath, should not be used. Similarly, the prohibited stuffs should not be consumed and the beverages which are unfit for drinking should not be used.

इति श्रीकूर्मपुराणे उत्तरार्द्धे गाहस्यधर्मनिरूपणं नाम
घोडशोऽध्यायः॥ १६॥

Chapter-17

The articles fit for consumption or otherwise

व्यास उवाच

नाद्याच्छूद्रस्य विप्रोऽन्नं मोहाद्वा यदि वान्यतः।
स शूद्रयोनि ब्रजति यस्तु भुइक्ते ह्यनापदिः॥ १॥

A Brāhmaṇa, should not consume the food offered by a Śūdra, leaving aside the case of emergency. One accepts the food from a Śūdra, he is born as a Śūdra.

षण्मासान्यो द्विजो भुइक्ते शूद्रस्यान्नं त्रिगर्हितम्।
जीवन्नेव भवेच्छूद्रो मृत एवाभिजायते॥ २॥

A Brāhmaṇa, who consumes the degraded

food of a Śūdra for six months, he becomes a living Śūdra and becomes dog after his death.

ब्राह्मणक्षित्रयविशां शूद्रस्य च मुनीश्वराः।
यस्यानेनोदरस्थेन पृतस्तद्योनिमानुयात्॥ ३॥

O Best of the sages, when the food of a Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra, remains in the belly when he dies, the concerned person achieves the same *yoni* even after his death.

नटान्नं नर्तकान्नं तक्षणोऽन्नं चर्मकारिणः।
गणान्नं गणिकान्नं षडजानि च वर्जयेत्॥ ४॥

The cooked food of six people, viz., the actor, the carpenter, the dancer, the smith, a gang of rogues, and the food of a prostitute, should be discarded.

चक्रोपजीविरजकतस्करध्वजिनां तथा।
गम्भर्वलोहकारान्नं सूतकान्नं वर्जयेत्॥ ५॥

Similarly, the food of an oil-mill owner, the one who is a dyer of clothes, the washer man, thief, seller of wine, singer, black-smith, and of the house with the impurity of the recent child birth, should be discarded.

कुलालचित्रकर्मन्नं वार्धुषे: पतितस्य च।
सुवर्णकारशैलूपव्याधवद्वातुरस्य च॥ ६॥
चिकित्सकस्य चैवान्नं पुश्टल्या दण्डकस्य च।
स्तेननास्तिकयोरन्नं देवतानिन्दकस्य च॥ ७॥

Similarly the food of a potter, a painter, a fallen man, a goldsmith, a dancer, a hunter, an imprisoned fellow, an ailing person, a physician, the fallen woman, deceitful person, a thief, non-believer, denouncer of the gods, should be discarded.

सोमविक्रियिणश्चान्नं श्रपाकस्य विशेषतः।
भार्याजितस्य चैवान्नं यस्य चोपपतिर्गृहे॥ ८॥
उच्छिष्टस्य कर्दयस्य तथैवोच्छिष्टभोजिनः।

The food offered by the seller of the wine, and of a Cāñḍāla, should be discarded. The food of a person who is hen-pecked or one who allows the paramour of his wife to remain in his house, the one who is defiled by *Ucchisṭa*, a miserly person and the one who always eats the left over of the food of others, should not be taken.

अपंकत्यन्नं संघान्नं शस्त्रजीवस्य चैव हि॥ ९॥

कलीबसन्न्यासिनश्चान्नं मत्तोन्मत्तस्य चैव हि।
भीतस्य सृदितस्यान्नमवकृष्टं परिग्रहम्॥ १०॥

The food of an outcaste person, the cooked food meant for a multitude, the one who lives on the weapons, the eunuch, an ascetic, a drunkard, an arrogant one, a fearful person, who always keep on weeping, the one who has been humiliated and an outcaste, should not be taken.

ब्रह्मद्विषः पापरुचे: श्राद्धान्नं सूतकस्य च।
वृथापाकस्य चैवान्नं शठान्नं चतुरस्य च॥ ११॥

The food of a person, who is envious of the Brāhmaṇas, the sinful person, that of *Śrāddha* or of an impure house because of new birth, should not be taken. The food that has been cooked for self, disregarding the gods, besides the food of the cunning and an extremely clever person should not be taken.

अप्रजानान्तु नारीणां भृतकस्य तथैव च।
कासुकान्नं विशेषेण शस्त्रविक्रियिणस्तथा॥ १२॥

The food of a woman without a child, a servant, an artisan and seller of the arms, should not be taken.

शौण्डान्नं धातिकान्नं च भिषजामन्नमेव च।
विद्वप्रजननस्यान्नं परिक्षेत्रन्नमेव च॥ १३॥
पुनर्भुवो विशेषेण तथैव दिधिषूपतेः।
अवज्ञातं चावधूतं सरोषं विस्मयान्वितम्॥ १४॥
गुरोरपि न भोक्तव्यमन्नं संस्कारवर्जितम्।
दुकृतं हि मनुष्यस्य सर्वमन्ने व्यवस्थितम्॥ १५॥

The food of the addict of wine, a murderer, the physician, one whose organ of generation is mutilated or the food of a person who marries, when his elder brother is still a bachelor, or a woman who is married twice, should also not be taken. The food served by one who carnally enjoys the wife of his dead brother, the food which is given in anger, the food which is given with a message, or the food devoid of *sariskāras* should not be taken. Even the cooked food served by the preceptor should not be eaten if it is devoid of due consecration. All the sins of a person are enshrined in the food.

यो यस्यान्नं समप्त्वा त तस्याश्नाति किल्बिषम्।
आर्द्धिकः कुलमित्रश्च स्वगोपालश्च नापितः॥ १६॥

कुशीलवः कुम्भकारः क्षेत्रकर्मक एव च।
एते शूद्रेषु भोज्यात्रं दत्त्वा स्वल्पं पणं बुधैः।
पायसं स्नेहपक्वं यत् गोरसं चैव सन्क्षेपः॥ १७॥
पिण्याकं चैव तैलं व शूद्रादग्राहं तथैव च।

Therefore, a person who takes the food of which ever person, he actually consumes his sins too. The following persons viz.: a farm-labourer, a friend of the family, cowherd, barber, musician, potter, ploughman of the fields, after eating food among these Śūdras, some money is given to them by the wise. The articles made of milk, or those fried in *ghee*, the milk, the parched grain, the stuff made in oil, can also be accepted from a Śūdra.

वृन्ताकं जालिका शाकं कुसुभाशमन्तकं तथा॥ १८॥
पलाण्डुं लसुनं सूक्तं निर्यासं चैव वर्जयेत्।
छत्राकं विडवराहञ्च शैलं पीयूषमेव च॥ १९॥
विलयं सुमुखञ्चैव कवकानि च वर्जयेत्।

The brinjals, the vegetables, safflower, *āśmantaka* (a kind of plant), onion, garlic, sour articles, the gum of the trees, should not be accepted. Similarly, the mushrooms, the wild boar, *Ślesmāntaka* fruit, beestings, or the milk of a cow during the first seven days of calving, the eatables named *Simukha*, and the mushroom, should be discarded.

गृज्ञनं किंशुकं चैव कुकुटं च तथैव च॥ २०॥
उदुम्बरमलाबुं च जग्धा पतति वै द्विजः।
वृथा कृशरसंयावं पायसापूपमेव च॥ २१॥
अनुपाकृतमांसं च देवान्नानि हवीषि च।
यवागूं मातुलिङ्गञ्च मत्स्यानप्युपाकृतान्॥ २२॥
नीं पंकिपत्यं प्लक्षं च प्रयत्नेन विवर्जयेत्।

The carrot, *Palāśa* (*Butea Frondosa*), the meat of animal killed by a poisoned arrow, the wild fig tree, *Kiṁśuka*, *Udumbara*, and the gourd when consumed by a Brāhmaṇa, he is fallen. The *Kṛṣṇa* (rice mixed with gingelly seeds), the wheatcake, milk pudding, pie, the unconsecrated meat, the food offered to the gods, rice gruel, the citrons, non-consecrated fish, besides the fruits of Kadamba tree, wood-apple and Indian fig-tree, should be discarded.

पिण्याकं चोद्धृतस्नेहं दिवाधानास्तथैव च॥ २३॥

रात्रौ च तिलसम्बद्धं प्रयत्नेन दधि त्यजेत्।
नाशनीयात्ययसा तत्रं न बीजान्युपजीवयेत्॥ २४॥
क्रियादुष्टं भावदुष्टमसत्संगं विवर्जयेत्।
केशकीटावपन्नं च स्वभूर्लेखं च नित्यशः॥ २५॥

During the day time, the oilcake from which oil has been extracted as well as fried barley, and during the night the curd mixed with sesamum should be carefully avoided. One should not take in milk and butter milk together. A person should discard the stuff which is polluted by the action, served indifferently and polluted by evil conduct, and by falling therein of hair, insects and disrespectfully given.

शाघ्रातं च पुनः सिद्धं चण्डालवेक्षितं तथा।
उदक्यया च पतिरैर्गवा चाद्यात्मेव च॥ २६॥
अनर्चितं पर्युषितं पर्याध्रातं च नित्यशः।
काककुक्कुटसंस्पृष्टं कृमिभिष्ठैव संयुतम्॥ २७॥
मनुष्वैरथवा ग्रातं कुष्ठिना स्पृष्टमेव च।

In case the food is smelt by a dog, or is recooked, or over which a Cāñḍalā has cast his glance, the same should also be abandoned. In case the food is looked by a woman in her menses, or is smelt by a cow, or is seen by fallen man, or the one who is unrespected or the food which has become stale, or the food which has been touched by a crow or a cock, or which is infested with insects, or the food which is smelt by humans or has been touched by a leper, suffering from leprosy, the same should be surely abandoned.

न रजस्वलया दत्तं न पुंश्लया सरोषकम्॥ २८॥
मलवद्वाससा चापि परयाचोपयोजयेत्।
विवत्सायाश्च गोः क्षीरमौष्ट्रं वा निर्द्देशस्य च॥ २९॥
आविकं सथिनीक्षीरमपेयं मनुरब्रवीत्।

The thing which is offered by a woman in period, or by an evil woman, the same should never be used. The thing which is given by an other woman clad in dirty garments, the same should also not be used. This has been ordained by lord Manu, that the milk of the cow, without a calf should not be used. Similarly the milk of a camel, within ten days of her calving, should also not be consumed.

बलाकं हंसदात्यूहं कलविङ्कं शुकं तथा॥ ३०॥
तथा कुररवल्लूरं जालपादञ्च कोकिलम्।
चाषांश्च खञ्जरीटांश्च श्वेनं गृहं तथैव च॥ ३१॥
उलूकं चक्रवाकञ्च भासं पारावतं तथा।
कपोतं टिड्बुभञ्जैव ग्रामकुकुटमेव च॥ ३२॥
सिंह व्याघ्रञ्च मार्जरं श्वानं कुकुरमेव च।
शृगालं मर्कटं चैव गर्दभञ्च न भक्षयेत्।

In case one is non-vegetarian, even then he should not eat the flesh of a crane, swan, water-crow, sparrow, parrot, osprey, the tusk of hog, the webfooted birds, the cuckoo, blue jay, the wag-tail, falcon, vulture, owl, ruddy goose, the cock, pigeon, lapwing, the village fowl, lion, tiger, cat, dog, the hound, jackal, monkey and of the donkey.

न भक्षयेत्सर्वमृगान्नान्वनचरान् द्विजान्॥ ३३॥
जलेचरान् स्थलचरान् प्राणिनश्चेति धारणा।
गोधा कूर्मः शशः श्वावित् सल्लकी चेति सत्तमाः॥ ३४
भक्ष्या: पञ्चनखा नित्यं मनुराह प्रजापतिः।
मत्स्यान् सशल्कान् भुजीयन्मांसं गैरवमेव च॥ ३५॥
निवेद्य देवताभ्यस्तु ब्राह्मणेभ्यस्तु नान्यथा।

Similarly the meat of all the species of deer, the flesh of the wild birds, of the aquatic or land should not be consumed. This has been ordained by the scriptures. Manu further says that the meat of a *godhā* (alligator), tortoise, hare, porcupine, or the creatures with five nails, can be eaten. And the fish with thorny scales, the meat of the Ruru-dear, can be consumed by first offering it to the Brāhmaṇas as well as the gods. But no other type of meat should be consumed.

मयूरनितिरञ्जैव कपिञ्जलकमेव च॥ ३६॥
वार्द्धीणसं द्वीपिनञ्च भक्ष्यनाह प्रजापतिः।

The Prajāpati has allowed the consuming of the meat of a peacock, partridge, *Kapiñjala*, rhinoceros, and the panther, as eatables.

राजीवान् सिंहतुण्डांश्च तथा पाठीनरोहितौ॥ ३७॥
मत्स्येष्वेते समुद्दिष्टा भक्षणीया मुनीश्वराः।
प्रोक्षितं भक्ष्येदेवां मासञ्च द्विजकाम्यथा॥ ३८॥
यथाविधि नियुक्तं च प्राणानामपि चात्यये।
भक्षयेदेव मांसानि शेषभोजी न लिप्यते॥ ३९॥
औषधार्थमशतौ वा नियोगाद्यं न कारयेत्।

आमन्त्रितस्तु यः श्राद्धे देवे वा मांसमुत्सृजेत्।
यावन्ति पशुरोमाणि तावतो नरकान् व्रजेत्॥ ४०॥

Similarly, O Sages, the fish *Rājivas* with lotus-like face, *Siṁhatuṇḍas* (lion-snouted), the fish called *Pāṭhīnas*, the *Rohit*-fish, have been allowed to be consumed. But the meat of the aforesaid creatures sanctifying it with the sprinkling of the water should be offered to the Brāhmaṇas, when so desired by them specifically or where ones life is in danger, only then it should be taken. In fact, no meat is fit for consumption, still a person, who offering it first to the gods and then takes it as a *prasāda*, he does not earn any sin, or otherwise in case a person, who consumes it as a medicine, or having lost strength, or at the inspiration of others, or as left-over of the *yajña*, he does not earn the sin. The one who is invited in the performance of *śrāddha* or has been invited for the sake of a god, then in case a person refuses to consume the meat as a *prasāda* then he falls into the hell for the same number of years as the animals has hair on the body and whose meat has been served to the guests.

अपेयं वाप्यपेयञ्च तथैवास्पृश्यमेव च।
द्विजातीनामनालोच्यं नित्यं मद्यमिति स्थितिः॥ ४१॥

The established rule is that, wine should not be drunk, should not be touched and should never be thought of by the twice-born.

तस्मात्सर्वप्रयत्नेन मद्यं निन्द्यञ्च वर्जयेत्।
पीत्वा पतितः कर्मभ्यो न सम्भाष्यो भवेद्द्विजैः॥ ४२॥

Because of this, one should disown wine making all the efforts. A Brāhmaṇa, who consumes these forbidden things, he loses all his merits and incurs downfall.

भक्षयित्वा हाप्तभक्ष्याणि पीत्वापेयान्यपि द्विजः।
नाधिकारी भवेत्तावद्यावत्तत्र व्रजत्यथः॥ ४३॥

Having become defective by eating prohibited food-stuff and drinking that should not be drunk, a Brāhmaṇa loses his rights and faces downfall.

तस्मात्परिहरेन्नित्यमभक्ष्याणि प्रयत्नतः।
अपेयानि च विप्रा वै तथा चेद्याति रौरवम्॥ ४४॥

Therefore, one should avoid forbidden food with all his efforts. He goes alone after elevation and after death goes to the Raurava hell.

इति श्रीकूर्मपुराणे उत्तरार्द्धे भक्ष्याभक्ष्यनिषिद्धे व्यासगीताम्
सप्तदशोऽव्यायः॥ १७॥

Chapter-18

Daily performance of the Brāhmaṇas

ऋषय ऊचुः

अहन्यहनि कर्तव्यं ब्राह्मणानां महामुने।
तदधिक्षवाखिलं कर्म येन मुच्येत बन्धनात्॥ १॥

Rsis said, "O Great sage, you kindly enlighten us on the daily performance of the Brāhmaṇas and their related deeds, with the following of which, he is relieved of all the worldly bondages."

व्यास उवाच

वक्ष्ये समाहिता यूयं शृणुध्वं गदतो मम।
अहन्यहनि कर्तव्यं ब्राह्मणानां क्रमाद्विधिम्॥ २॥

Vyāsa said, the deeds to be performed by the Brāhmaṇas daily are being related by me in a sequence. All of you should listen to me with a concentrated mind.

ब्राह्मे मुहूर्ते तृत्याय धर्मपर्थञ्च चिन्तयेत्।
कायकलेशञ्च यन्मूलं ध्यायेत मनसेश्वरम्॥ ३॥

Every Brāhmaṇa should get up in the early morning before the sun rise and should think upon his own duties and monetary affairs wherefore he has to exert his body. Then, he should meditate devoting his mind towards Iśvara.

उषःकाले च सप्तासे कृत्वा चावश्यकं बुधः।
स्नायान्नदीषु शुद्धासु शौचं कृत्वा यथाविधि॥ ४॥
प्रातः स्नानेन पूयन्ते येऽपि पापकृतो जनाः।
तस्मात्सर्वप्रथलेन प्रातः स्नानं समाचरेत्॥ ५॥

After the sun rise, a learned person should free himself from the daily routine and then take a bath in the auspicious river nearby. By so taking bath in the early morning even the sinful person is relieved of all the sins. Therefore making all the efforts, one should take his bath in the early morning.

प्रातः स्नानं प्रशंसन्ति दृष्टादृष्टकरं हि तत्।
ऋषीणामृषिता नित्यं प्रातः स्नानान्नं संशयः॥ ६॥

Taking of bath in the early morning is praised by the men of learnings because by so doing one gets the visible as well as the invisible merits. The ascetichood of the sages becomes permanent by taking bath in the early morning.

मुखे सुप्तस्य सततं लाला या: संस्वर्ण्ति हि।
ततो नैवाचरेत्कर्म अकृत्वा स्नानमादिते॥ ७॥

The saliva constantly flows from the mouth of the sleeping person, therefore without taking morning bath, one should not engage himself in any other activity.

अलक्ष्मको जलं किञ्चित् दुःस्वरं दुर्विचिन्तितम्।
प्रातः स्नानेन पापानि पूयन्ते नात्र संशयः॥ ८॥

By taking bath in the early morning, the poverty, blemish of the water, the effect of a bad dream, and evil thinking is removed. Besides all the sins too are washed out. There is no doubt about it.

अतः स्नानं विना पुंसां प्रभातं कर्म संस्मृतम्।
होमे जप्ते विशेषेण तस्मात्स्नानं समाचरेत्॥ ९॥

Therefore a person should do no work without taking bath. Bath is particularly necessary before the performing of the *Japa* as well as the *Homa*. Therefore, one should take a bath in the early morning.

अशक्तावशिरस्कं वा स्नानमस्य विधीयते।
आद्रेण वाससा वायथ मार्जनं कापिलं सृतम्॥ १०॥

For an ailing person, when he is unable to take his bath, one can take bath without pouring water over the head, otherwise, one could sponge the body with the wet cloth, to purify the body. This is called *Kāpila* bath.

आयत्ये वै समुत्पन्ने स्नानमेव समाचरेत्।
ब्रह्मादीनामथाशक्तौ स्नानान्याहुर्मनीषिणः॥ ११॥

One should take a bath, somehow even when he is dependent. The learned people have prescribed the method of purifying the body when he is physically unfit to do so.

ब्राह्मगनेयमुहिष्ठं वायव्यं दिव्यमेव च।
वारुणं यौगिकं यद्य षोढा स्नानं समाप्तः॥ १२॥

There are six types of baths to be taken in brief which include *Brāhma*, *Āgneya* (fire), *Vāyavya* (wind), *Divya*, *Vāruṇa* (with water) and *Yaugika*.

**ब्राह्मं तु मार्जनं मत्रैः कुशैः सोदकबिन्दुभिः।
आग्नेयं भस्मना पादमस्तकादेहधूलनम्॥ १३॥**

The *Brāhma* bath is performed by sprinkling of the water drops with the *kuśa*-grass and repeating the mantras. The *Āgneya* bath is performed with the application of the ashes over the body from foot to head.

**गवा हि रजसा प्रोक्तं वायव्यं स्नानमुत्तमम्।
यत्तु सातपवर्षेण स्नानं तद्विव्यमुच्यते॥ १४॥**

The excellent bath by means of the dust particles raised by the kine is called the *Vāyavya* ablution. The bath which is performed in the sunshine with the rain water, is called the *Divya* bath.

**वारुणञ्चावगाहस्तु मानसं स्वात्मवेदनम्।
योगिनां स्नानमाख्यातं योगे विश्वातिचिन्तनम्॥ १५॥
आत्मतीर्थमिति ख्यातं सेवितं ब्रह्मवादिभिः।
मनःशुद्धिकरं पुंसां नित्यं तत्स्नानमाचरेत्॥ १६॥**

The bath taken in a pond, river or reservoir is called the *Vāruṇa* bath. Similarly, to establish one's mind in his soul by the Yogins is called the *Yaugika* bath. In the Yoga, the self thinking of the universe is done. This is also known as the *Ātma-tīrtha*, which is adopted by the spokespersons on Brahman. This bath purifies the minds of the people daily. Therefore it should be performed regularly.

**शत्तश्चेद्वारुणं विद्वान् प्राजापत्यं तथैव च।
प्रक्षाल्य दत्तकाष्ठं वै भक्षयित्वा विधानतः॥ १७॥
आचम्य प्रयतो नित्यं स्नानं ग्रातः समाचरेत्।
मध्याङ्गुलिसमस्थौल्यं द्वादशांगुलसम्मितम्॥ १८॥
सत्वं दत्तकाष्ठं स्थानदग्रेण तु धायेत्।**

But when a learned man is competent enough, he should perform the *Vāruṇa* bath. Carefully washing the stick-brush, it should be chewed carefully. Thereafter he should perform the *Ācamana* rite and should take his bath in the early morning. The toothbrush twig should be as thick as the middle finger and should be twelve

fingers in length; covered with the skin of the tree. The teeth should be cleaned with its tip.

**क्षीरवृक्षसमुद्धूतं मालतीसम्भवं शुभम्।
अपामार्गञ्जा बिल्वञ्जा करवीरं विशेषतः॥ १९॥**

The tooth stick should be from a tree of milky exudation. The twigs of the *Mālatī* tree are auspicious. *Apāmārga*, *Bilva* and *Karavīra* are particularly good.

**वर्जयित्वा निन्दितानि गृहीत्वैकं यथोदितम्।
परिहत्य दिनं पापं भक्षयेद्वै विधानवित्॥ २०॥**

Leaving aside all other condemned trees the teeth should be washed with a tooth stick daily in the morning. A person who brushes his teeth after the end of the day, he actually attracts sins. This has been ordained by the learned people.

**नोत्पाटयेदत्तकाष्ठं नाहुल्यग्रेण धारयेत्।
प्रक्षाल्य भंक्त्वा तज्ज्ञाच्छुचौ देशे समाहितः॥ २१॥**

The tooth stick should not be plucked from somewhere and should not be held with the fore parts of the fingers. After its use, it should be washed, broken and then thrown at a clean place.

**स्नात्वा सन्तर्पयेद्वानृषीन् पितृगणांस्तथा।
आचम्य मन्त्रविनित्यं पुनराचम्य वाग्यतः॥ २२॥**

Thereafter taking a bath, performing the *ācamana*, a person well-versed in the *mantras* should perform oblation in favour of the gods and the *pitṛs*. Thereafter, performing *ācamana* again, he should keep quiet.

**सम्मार्ज्य मत्रैरात्मानं कुशैः सोदकबिन्दुभिः।
आपोहिष्टाव्याहतिभिः सावित्रा वारुणैः शुभैः॥ २३॥
ओङ्कारव्याहतियुतां गायत्रीं वेदमातरम्।
जप्त्वा जलाङ्गलिं दद्याद् भास्करं प्रति तन्मनाः॥ २४॥**

Then he, sprinkling water over his head with the *kuśa*-grass, should recite the auspicious mantras of Lord *Varuṇa* beginning with *āpo hi śṭhā* and the *Gāyatrī*-mantra prefixed with *Oṁkāra* and *Vyāhṛtis*. With the mind fixed on the sun he should offer a handful of water to the sun.

**प्रावक्लन्येषु ततः स्थित्वा दर्भेषु सुसमाहितः।
प्राणायामत्रयं कृत्वा ध्यायेत्सम्याप्तिः समृतिः॥ २५॥**

One should then be seated over the *kusā-dāsana* already spread on ground with a concentrated mind and then perform three *Pranāyāmas* and meditate on the Sandhyā. This has been ordained by the Smṛtis.

या च सूच्या जगत्सूरिमायातीता हि निष्कला।
ऐश्वरी केवला शक्तिसत्त्वत्रयसमुद्भवा॥ २६॥

Since Sandhyā is the creator of the universe, therefore, she is free from Māyā and is beyond time. She is the complete Īśvarī Śakti, who emerged out of the three *tattvas* viz. Brahmā, Viṣṇu and Maheśa.

ध्यात्वार्कमण्डलगतां सावित्रीं वै जपेद्गुहः।
प्राइमुखः सततं विप्रः सस्थोपासनमाचरेत्॥ २७॥

A learned Brāhmaṇa should recite the mantra of Sāvitri who is lodged in the solar orbit. He should always perform the worship of Sandhyā, facing the east.

सञ्चाहीनोऽशुचिर्नित्यमनहः सर्वकर्मसु।
यदन्यत्कुस्ते किञ्चिन्न तस्य फलमाप्नुयात्॥ २८॥

A person who does not perform Sandhyā, he remains impure and all his activities are of no consequence. Whatever deeds besides Sandhyā are performed by him, he receives no reward for them.

अनन्यचेतसः शान्ता ब्राह्मणा वेदपारगाः।
उपास्य विधिवत् सूच्यां प्राप्ताः पूर्वेऽपरां गतिम्॥ २९॥

Thus realising, instead of devoting one's mind elsewhere, a Brāhmaṇa well-versed in the Vedas, peacefully performing Sandhyā achieves the supreme position.

योऽन्यत्र कुस्ते यत्नं धर्मकार्ये द्विजोत्तमः।
विहाय सञ्चाप्रणिं स याति नरकायुतम्॥ ३०॥

The best of a Brāhmaṇa, who ignoring Sandhyā, engages himself in some other religious activities, he has to face hell and remains there for ten thousand years.

तस्मात्सर्वप्रयत्नेन सञ्चोपासनमाचरेत्।
उपसितो भवेत्तेन देवो योगतनुः परः॥ ३१॥

Therefore, all should perform Sandhyā, making all the efforts. By so doing lord Śiva, the great Yogeśvara also gets adored.

सहस्रपरमां नित्यं शतमध्यां दशावराम्।

सावित्रीं वै जपेद्विद्वान् प्राइमुखः प्रयतः स्थितः॥ ३२॥

A learned person, facing east should firstly recite the Sāvitri-mantra, a thousand times (considered the maximum and best), or a hundred times (considered average), or ten times (considered as the minimum).

अथोपतिष्ठेदादित्यमुद्घानं वै समाहितः।
मन्त्रैस्तु विविधैः सौरै ऋग्यजुःसामसम्बैः॥ ३३॥

Thereafter, becoming concentrated, the rising sun should be adored with the reciting of the hymns from the Rgveda, Yajurveda and Sāmaveda, appropriately.

उपस्थाय महायोगं देवदेवं दिवाकरम्।
कुर्वीत प्रणतिं भूमौ मूर्धा तेनैव मन्त्रतः॥ ३४॥

Thus adoring lord Sun—the god of gods, who is the great Yogin, placing the head over the ground, a person should pray to him reciting the mantras.

ओऽङ्गुष्ठोताय च शान्ताय कारणत्रयहेतवे।
निवेदयामि चात्मानं नमस्ते विश्वरूपिणे॥ ३५॥

"O Lord Sun, you are the form of sky-meteor, peaceful, the source of the three causes, I submit before you. You are the form of universe, salutation to you.

नमस्ते वृणिने तुभ्यं सूर्याय ब्रह्मरूपिणे।
त्वमेव ब्रह्म परममायोज्योतीरसोऽमृतम्।
भूर्भुवः स्वस्त्वमोङ्कारः शर्वो रुद्रः सनातनः॥ ३६॥

You are the form of light, the form of Brahman, salutation to you. You are the supreme Brahman, the water, the fire flame, the essence, and the nectar like. You are *Bhūḥ*, *Bhuvaḥ*, *Svah*, the Vyāhṛtis, Omkāra, Śarva and the eternal Rudra.

पुरुषः सन्महोऽन्तस्थं प्रणमामि कपर्दिनम्।
त्वमेव विश्वं बहुधा जात यज्जायते च यत्।
नमो रुद्राय सूर्याय त्वामहं शरणं गतः॥ ३७॥

You are the *Parama-Puruṣa*, dwelling in the body of the living beings. You are the form of Siva having the matted locks of hair over the head, salutation to you. You have the universal form, that had originated in many ways. I bow in reverence to Sūrya, the form of Rudra. I take refuge in you.

प्रचेतसे नमस्तुभ्यं नमो मीढृष्टमाय च।
नमो नमस्ते रुद्राय त्वामह शरणं गतः।।
हिरण्यबाहवे तुभ्यं हिरण्यपतये नमः॥ ३८॥

You are Pracetas, the form of Varuṇa, saluation to you. You are bountiful, salutation to you. I take refuge with you. You are Hiranyabāhu (of golden arms) and Hiranyakapati (the lord of god), salutations to you again and again.

अभिकापतये तुभ्यमुमायाः पतये नमः।।
नमोऽस्तु नीलग्रीवाय नमस्तुभ्यं पिनाकिने॥ ३९॥

You are the consort of Umā, lord of Ambikā, blue-throated one, holder of the Pināka bow, salutation to you.

विलोहिताय भर्गाय सहस्राक्षाय ते नमः।।
तमोऽपहाय ते नित्यमादित्याय नमोऽस्तु ते॥ ४०॥

You are *Vilohita* (very ruddy), *Bharga* (brilliant), and have a thousand eyes, salutation to you. You remove the darkness always, and are the form of Āditya. Salutation to you.

नमस्ते वज्रहस्ताय ऋष्वकाय नमो नमः।।
प्रपद्ये त्वां विस्तपाक्षं महानं परमेश्वरम्॥ ४१॥

You carry a *vajra* (thunderbolt) in your hand. Salutation to you. You are *Virūpākṣa*, Paraimeśvara, the great, I take refuge in you.

हिरण्मये गृहे गुप्तमात्मानं सर्वदेहिनाम्।।
नमस्यामि परं ज्योतिर्द्विहाणं त्वां परामृतम्॥ ४२॥

You are secretly lodged in the hearts of all the living beings, you are resplendent, form of Brahman, you are the form of nectar, salutation to you.

विश्वं पशुपतिं भीमं नरनारीशरीरिणम्।।
नमः सूर्याय रुद्राय भास्वते परमेष्ठिने॥ ४३॥

You have the universal form, you are the lord of animals, and the form of Ardhanārīśvara (half male and half female). You are the form of Rudra, Parameṣṭhin, illustrious, salutation to you.

उत्ताय सर्वतक्षाय त्वां प्रपद्ये सदैव हि।।
एतद्वै सूर्यहृदयं जप्त्वा स्तवमनुत्तमम्॥ ४४॥

Being terrific, you are the destroyer of all. I take refuge in you for ever. One should perform

the Japa of this excellent *Surya-Hṛdaya* hymn.

प्रातःकालेऽथ मध्याह्ने नमस्कुर्याद्विवाकरम्।।
इदं पुत्राय शिष्याय धार्मिकाय द्विजातये॥ ४५॥

Mentally reciting the *Surya-Hṛdaya-stotra*, one should offer his salutation to the sun-god in the morning as well as at the noon. The *Surya-Hṛdaya-stotra* had been revealed by Brahmā and it should be surely passed on to the sons, disciples, and to a virtuous twice-born.

सर्वपापप्रशमनं वेदसारसमुद्धवम्।।
ब्राह्मणानां हितं पुण्यमृषिसंघैनिषेवितम्॥ ४६॥

This *stotra* removes all the sins, is essence of all the Vedas, beneficial for the best of the Brāhmaṇas, and is resorted to by the auspicious *Rṣis*.

अथगम्य गृहं विप्रः समाचम्य यथाविधि।।
प्रज्वाल्य वह्नि विधिवज्जुह्याज्जातवेदसम्॥ ४७॥

Thereafter, a Brāhmaṇa after returning to his abode, performing the *Ācamana* appropriately, kindle the fire duly and then perform the *Homa* in the fire.

ऋत्विकं पुत्रोऽथ पत्नी वा शिष्यो वापि सहोदरः।।
प्राप्यानुज्ञां विशेषेण हृष्वर्युर्वा यथाविधि॥ ४८॥

The R̄tvik's son, the wife, disciple, or brother can perform the *Homa* rite after receiving special permissions. It can particularly be performed by the Adhvaryu in accordance with the injunction.

पवित्रपाणिः पूतात्मा शुक्लाप्वरधरः शुचिः।।
अनन्यमनसा नित्यं जुहुयात्संयतेन्द्रियः॥ ४९॥

Wearing *Pavitri* (ring of *kuśa*-grass) in hand, becoming neat and clean, clad in white garments, controlling the sense organs, one can perform the *Homa* with a devoted mind.

विना दर्भेण यत्कर्म विना सूत्रेण वा पुनः।।
राक्षसं तद्वेत्सर्वं नामुत्रेह फलप्रदम्॥ ५०॥

The deed which is performed without a *yajñopavīta* or the *kuśa*-grass, the reward of the same goes to the demons and the performer does not get the reward for it either in this world or the next one.

दैवतानि नमस्कुर्यादुपहारान्वेदयेत्।
दद्यात्पुष्ट्यादिकं तेषां बृद्धांश्चैवाभिवादयेत्॥५१॥

Every Brāhmaṇa should offer his salutation to the gods, offering eatables to them, besides the flowers. He should welcome the people senior to him in age.

गुरुञ्चैवाप्युपासीत हितञ्चास्य समाचरेत्।
वेदाभ्यासं ततः कुर्यात्प्रथनाच्छक्तिं द्विजः॥५२॥

Similarly, the preceptor should also be well served and should engage himself for his welfare. O Brāhmaṇas, he should then practice the Vedas as per his capacity.

जपेदध्यापयेच्छिष्यास्थारयेद्वै विचारयेत्।
अवेक्ष्य तत्त्वं शास्त्राणि धर्मादीनि द्विजोत्तमाः॥५३॥

The best of the Brāhmaṇas should perform the Japa looking at the concerned book. He should make the disciples to study them as well. He should make the disciples to remember them by heart besides discussing them in detail.

वैदिकांश्चैव निगमान्वेदांगानि च सर्वशः।
उपेयादीश्वरं वाऽथ योगक्षेमप्रसिद्धये॥५४॥

Besides these, he should also study the Vedic Nigamas, the Vedāṅgas (post-vedic literature), and for the achievement of *Yogakṣema* (attaining what has not been attained), take refuge in Īśvara.

साधयेद्विविधानर्थान् कुटुम्बार्थे ततो द्विजः।
ततो मद्याह्नसमये स्नानर्थे मृदमाहरेत्॥५५॥

A Brāhmaṇa should collect various materials for the welfare of his family. Then at noon, he should collect clay for the purpose of a bath.

पुष्पाक्षतान् कुशतिलान् गोशकृच्छुद्धमेव वा।
नदीषु देवखातेषु तडागेषु सरस्सु च।
स्नानं समाचरेन्नित्यं गर्त्तप्रसवणेषु च॥५६॥

One should collect the flowers, unbroken rice, *kuśa* grass, sesamum, and the auspicious cowdung. One should always take his bath, in the rivers, reservoirs, tanks, lakes, and natural pits or the flowing springs.

परकीयनिपानेषु न स्नायाद्वै कदाचन।
पञ्चपिण्डान्समुद्धृत्य स्नायाद्वा सम्भवे पुनः॥५७॥

One should never take bath in the water

reservoirs of others. In case the common reservoirs are not available, then taking out five lumps of mud from the others reservoir, only then the bath should be taken.

मृदैकया शिरः क्षाल्यं द्वाख्यां नाभेस्तथोपरि।

अधस्तु तिसूभिः कार्यः पादौ घट्प्रस्तथैव च॥५८॥

First of all, one lump of clay should be applied over the head, then at the portion above the umbilical region, two such lumps should be applied. Similarly, the portion below the navel should be cleaned with three lumps of clay, while the feet should be washed with six lumps of clay.

मृतिका च समुद्दिष्टा सार्द्राद्यलक्मात्रिका।

गोमयस्य प्रमाणस्तु तेनाङ्गं लेपयेत्तुनः॥५९॥

It should be the wet clay and its quantity should be that of the size of a myrobolan. Then the cowdung of the same quantity should also be applied over the body.

लेपयित्वा तीरसंस्थं तल्लिङ्गैरेव मन्त्रतः।

प्रक्षाल्याचम्प्य विधिवत्ततः स्नायात्समाहितः॥६०॥

The cowdung placed over the bank of the reservoir should be applied over the body reciting the relevant *mantras*. Thereafter, washing the hands, one should sip the water and with the concentration of mind one should take complete bath.

अभिमन्त्र्य जलं मन्त्रैस्तल्लिङ्गैर्चारुणैः शुभैः।

भावपूतस्तदव्यक्तं धारयेद्विष्णुमव्ययम्॥६१॥

Then the concerned god Varuna should be invoked, sanctifying the water with the reciting of the *mantras*, purifying the mind one should adore the invisible and indestructible lord Viṣṇu.

आपो नारायणोद्भूतास्ता एवास्यायनं पुनः।

तस्मान्नारायणं देवं स्नानकाले स्मरेद्वृद्धः॥६२॥

The waters have emerged from Nārāyaṇa and is the abode of the lord. Therefore, at the time of bath, a learned person should always recite the name of Nārāyaṇa.

प्रेक्ष्य सोङ्कारमादित्यं त्रिनिमज्जेज्जलाशये॥६३॥

आचान्तः पुनराचामेन्मन्त्रेणानेन मन्त्रवित्॥६४॥

Uttering the word Om, looking at the sun, one

should dip himself in the river water thrice. Thereafter one who is conversent in *mantras*, should recite the following *mantra* and should perform the *Ācamana* and then repeat the same.

अन्तश्चरसि भूतेषु गुहार्या विश्वतोमुखः।

त्वं यज्ञस्त्वं वषट्कार आपो ज्योतीरसोऽभृतम्॥६५॥

O Lord having the universe as your face, you live in the cave like heart of all the living beings. You are the Yajña, Vaṣṭakāra, waters, brilliance, essence and the nectarine-juice.

दुष्पदां वा त्रिरथस्येद्व्याहृतिं प्रणवान्विताम्।

सावित्रीं वा जपेद्विद्वान्तथा चैवाधर्मणम्॥६६॥

Then reciting thrice the *drupadā-mantra*, he should recite Omkāra along with Vyāhṛtis, or alternatively one should recite Gāyatrī-mantra with Praṇava. Besides these, a wise person should also recite the *Aghamarṣaṇa-mantra*.

ततः सम्पार्जनं कुर्यात् आपोहिष्टा मयो भुवः।

इदमापः प्रवहतो व्याहृतिभिस्तथैव च॥६७॥

Thereafter, reciting the mantra *Āpo hi ṣṭhā mayo bhuvah*, and *Idam āpah pravahato*, with Vyāhṛtis, one should perform the act of sprinkling.

तथाभिमन्त्र्य तत्तोदयमापो हिष्टादिभित्रिकैः।

अन्तर्जलगतो मनो जपेत्प्रिरधर्मणम्॥६८॥

In this way reciting the mantras beginning with ‘*Āpo hi ṣṭha*’ and others, sanctifying the water, dipping himself in the water, the *Aghamarṣaṇa-mantra* should be uttered thrice.

दुष्पदा वाथ सावित्रीं तद्विष्णोः परमं पदम्।

आवर्त्तयेद्य प्रणवं देवं वा संस्मरेद्वरिम्॥६९॥

Similarly, the recitation of Drupadā and Sāvitrī should also be made. Otherwise Omkāra should be recited repeatedly or alternatively, one should always recite the name of Viṣṇu.

दुष्पदादिव यो मनो यजुवेदे प्रतिष्ठितः।

अन्तर्जले त्रिरावर्त्य सर्वपापैः प्रमुच्यते॥७०॥

Remaining in the water, the one who recites the Yajurvedic hymn, *mantra* of *Drupadā* etc., he is relieved of all the sins.

अपः पाणौ समादाय जप्त्वा वै मार्जने कृते।

विन्यस्य मूर्धिं तत्तोयं मुच्यते सर्वपातकैः॥७१॥

For the purification of the body, filling water in the palm, a *mantra* should be recited and the water should be sprinkle over the head. This action relieves one of all the sins.

यथाश्रमेधः क्रतुराद् सर्वपापानोदनः।

तथाधर्मणं प्रोक्तं सर्वपापानोदनम्॥७२॥

As the Aśvamedha-yajña is the best of all the yajñas, and removes all the sins, similarly, the *Aghamarṣaṇa sūkta* removes all the sins.

अथोपतिष्ठादित्यमूर्च्छ पुष्पाक्षताच्चितम्।

प्रक्षिप्यालोकयेद्वै पूर्व्य यस्तमसः परः॥७३॥

Then the water mixed with flowers and the unbroken rice should be sprinkled above towards the sun, who is beyond darkness, facing it.

उदुर्त्य चित्रमित्येते तच्छ्रुतिं मन्त्रतः।

हसः सुचिघदन्तेन सावित्रा सविशेषतः॥७४॥

अन्यैश्च वैदिकैर्मनैः सौरैः पापग्रणाशनैः।

सावित्रीं वै जपेत्पश्चज्जपयज्ञः स वै स्मृतः॥७५॥

With the Vedic Mantras beginning with *Udu tyam*, *Citram*, *Taccakṣuh*, and ending with *Haṁsaḥ Śuciṣat*, the sun-god should be adored. Thereafter, Sāvitrī-mantra should be recited. In fact, the recitation of Sāvitrī mantra is called *Japa-yajña*.

विविधानि पवित्राणि गुह्यविद्यास्तथैव च।

शतरुद्रीयं शिरसं सौरान्मन्त्रांश्च सर्वतः॥७६॥

Besides this, other Mantras of Surya or the related *stotras* such as *Vidyās*, *Śatarudrīya*, *Atharvaśiras* can also be recited according to the liking of the devotee and according to his means.

प्राक्कूलेषु समासीनः कुशेषु प्राङ्मुखः शुचिः।

तिष्ठश्च वीक्ष्मणोऽर्कं जप्यं कुर्यात् समाहितः॥७७॥

Getting seated on the Darbha grass with their tips towards the eastern direction, facing himself east, purifying the mouth, looking at the sun with the concentrated mind, one should keep repeat the Japa.

स्फटिकेन्द्राक्षस्त्रुद्राक्षैः पुत्रजीवसमुद्भवैः।

कर्तव्या त्वक्षमाला स्यादुत्तरादुत्तमा स्मृता॥७८॥

While performing the *Japam*, the rosary of

crystal beads, of Indrākṣa, Rudrākṣa or the seeds of Putrajīva (*Rox burghii*), should be used. Of course, the later ones are better than the earlier ones.

**जपकाले न भाषेत व्यंगा न प्रक्षयेद्युधः।
न कंपयेच्छिरो श्रीवां दत्तान्नैव प्रकाशयेत्॥७९॥**

During the performing of the *Japam*, an intelligent person should not speak out anything. One should not look at the external things. One should not shake the head or the neck. One should not show even the teeth.

**गुह्याका राक्षसा सिद्धा हरन्ति प्रसारं यतः।
एकान्तेषु शुचौ देशे तस्माज्जप्यं समाचरेत्॥८०॥**

The *Japam* should be performed at a secluded and an auspicious place, otherwise the Guhyakas, the demons and the Siddhas forcibly usurp the reward of the same.

**चण्डलाशौचपतितान् द्रष्ट्वा चैव पुनर्जपेत्।
तैरेव भाषणं कृत्वा स्नात्वा चैव पुनर्जपेत्॥८१॥**

In case, the performer of the *Japam* casts a glance over a Cāñḍāla, an unclean person, or a fallen person, he should at once perform Ācamana and restart Japa a fresh. In case a performer is forced to talk to such person, he should take a bath again and then start the Japa a fresh.

**आचम्य प्रयतो नित्यं जपेदशुचिदर्शने।
सौराम्नन्त्रान् शक्तिं वै पावमानीस्तु कामतः॥८२॥**

One should carryout his Japa daily according to his means, performing the Ācamana and by looking at an unclean person, he should recite the *Surya-mantra* or *Pāvamānī mantra*.

**यदि स्यात् क्लिन्नवासा वै वारिमद्यं गतोऽपि वा।
अन्यथा तु शुचौ भूम्यां दर्भेषु सुसमाहितः॥८३॥**

In case one has to perform the *japam* clad in wet clothes, then he should do so remaining in water. Otherwise, he should do so, clad in dry costumes seated over an auspicious place on *kusāsana*, with the concentration of his mind.

**प्रदक्षिणं समावृत्य नमस्कृत्य ततः क्षितौ।
आचम्य च यथाशास्त्रं भक्त्या स्वाध्यायमाचरेत्॥८४॥**

Thereafter circumambulating the sun, offering his salutaion to the earth, sipping the

water, he should carryout his self-study of Vedas with devotion as per the scriptures.

**ततः सन्तर्पयेद्वानृषीन् पितृगणास्तथा।
आदावोङ्कारमुद्घार्य नामान्ते तर्पयामि वः॥८५॥**

Thereafter, one should offer oblation to the Devas, *Ryis* and *Pitrs*, uttering “*tārayām vah*” starting with Omkāra.

**देवान् ब्रह्मऋषिश्चैव तर्पयेदक्षतोदकैः।
तिलोदकैः पितृन् भक्त्या स्वसूत्रोक्तविधानतः॥८६॥**

The *Tarpāna* rite for Devas and the Brahminical sages should be performed with water and raw rice grains, while for the *Pitrs* should be performed with gingelly seeds and water, in accordance with the *Grhyasūtra*.

**अन्वारब्धेन सव्येन पाणिना दक्षिणेन तु।
देवर्षीसतर्पयेद्वीमानुदकाञ्चलिभिः पितृन्।
यज्ञोपवीती देवानां निवीती ऋषितर्पणे॥८७॥
प्राचीनवीती पित्रे तु स्वेन तीर्थेन भावितः।
निष्ठिङ्ग्य स्नानवस्त्रं तु समाचम्य च वाग्यतः।
स्वैर्मन्त्रैर्द्येद्वान् पूष्यैः पत्रैश्चाम्बुभिः॥८८॥**

The wise person should perform oblation to the Gods and the *Ryis* with his right hand supported by the left hand below, while of the *Pitrs*, with handfuls of water. Similarly, while offering oblations to the gods, a person should do so properly wearing the *yajñopavita*. While performing oblation for the *Ryis*, the *yajñopavita* should be worn like a garland around the neck, and in the oblation of the *Pitrs*, it should be placed over the right shoulder and under the left arm. After squeezing out the water from the cloth with which he takes bath, he should perform Ācamana. He should adore gods with their Mantras by means of flowers, leaves and water.

**ब्रह्माणं शङ्करं सूर्यं तथैव मधुसूदनम्।
अन्यांश्चाभिमतान्देवान् भक्त्याचारो नरोत्तमः॥८९॥**

O Best of the humans, one should adore with devotion all the gods like Brahmā, Śiva, Sūrya, Viṣṇu—the killer of demon Madhu and others according to his desire.

**प्रदद्याद्वाय पुष्पाणि सूक्तेन पौरुषेण तु।
आपो वै देवताः सर्वास्तेन सम्प्यक् समर्चिताः॥९०॥**

Or otherwise one should offer prayer with the hymns of *Puruṣa sūkta*, offering water and flowers. By so doing all the gods get worshipped appropriately.

ध्यात्वा प्रणवपूर्वे देवतानि समाहितः।

नपस्कारेण पुष्पाणि विन्यसेद्वै पृथक् पृथक्॥ १॥

Then concentrating one's mind, one should utter Omkāra. Then devoting his mind towards all the gods, one should offer salutation to each one of them separately.

विष्णोराराधनात्पृष्ठं विद्यते कर्म वैदिकम्।

तस्मादनादिमध्यानं नित्यमाराधयेद्वरिम्॥ २॥

There is no Vedic rite more meritorious than the worship of lord Viṣṇu. Therefore one should adore Viṣṇu, who is beyond beginning, middle or the end.

तद्विष्णोरिति मन्त्रेण सूक्तेन सुसमाहितोः।

न ताभ्यां सदृशो मन्त्रो वेदेषूक्तश्चतुर्ष्विपि॥

तदात्मा तन्मना: शान्तसद्विष्णोरिति मन्त्रतः॥ ३॥

अथवा देवमीशानं भगवन्तं सनातनम्।

आराधयेन्महादेवं भावपूर्तो महेश्वरम्॥ ४॥

At that point of time, reciting *Tad Viṣṇoh* mantra or with *Puruṣa-sūkta*, one should propitiate Hari, because there is no hymn better than these two in all the four Vedas. Therefore, with utmost devotion one should devote his mind in Viṣṇu and should peacefully recite the *Tad Viṣṇoh* mantra, or otherwise one should adore lord Śiva, who is eternal, Mahādeva, Īśānadeva, and Śāṅkara, sanctified by means of good feelings and thoughts.

मन्त्रेण रुद्रगायत्र्या प्रणवेनाथ वा पुनः।

ईशानेनाथवा रुद्रैस्त्याम्बकेन समाहितः॥ ५॥

Lord Śiva should be adored with a concentrated mind by means of reciting Rudra-Gāyatrī, Praṇava, Śatarudrīya, Īśāna and the Trayambaka or Rudra mantras.

पुष्टैः पत्रैरथाद्विर्वा चन्दनादैर्महेश्वरम्।

उक्त्वा नमः शिवायेति मन्त्रेणानेन वा जपेत्॥ ६॥

The flowers, leaves of wood apple tree, or the water mixed with sandal paste, should be offered to lord Mahādeva, reciting the Mantra

Om Namaḥ Śivāya.

नमस्कुर्याम्बहादेवं त मृत्युंजयमीश्वरम्।

निवेदयीत स्वात्मानं यो ब्रह्माणमितीश्वरम्॥ ७॥

Thereafter, salutation should be offered to lord Śiva also known as Mṛtyujaya Mahādeva, reciting the mantra *Yo Brahmāṇam*, one should dedicate himself to the lord.

प्रदक्षिणं द्विजः कुर्यातञ्च वर्षाणि वै बृद्धः।

ध्यायीत देवमीशानं व्योममध्यगतं शिवम्॥ ८॥

A wise Brāhmaṇa should perform circumambulation for five years, and should concentrate his mind over lord Īśāns lodged in the sky.

अथावलोकयेदर्कं हंसः शुचिष्ठित्यूचा।

कुर्वन् पंच महायज्ञान् गृहं गत्वा समाहितः॥ ९॥

With the *stuti* from the *Rgveda* known as *Haṁsaḥ śuciṣat*, one should look at the sun. Then reaching home, he should perform the five great Yajñas with a devoted mind.

देवयज्ञं पितृयज्ञं भूतयज्ञं तथैव च।

पानुष्ठं ब्रह्मयज्ञं च पंचयज्ञान् प्रचक्षते॥ १००॥

The five *mahāyajñas* include, *Deva-yajña*, *Pitr-yajña*, *Bhūta-yajña*, *Mānusya-yajña* and *Brahma-yajña*.

यदि स्यात्तर्पणादर्वाक् ब्रह्मयज्ञः कृतो न हि।

कृत्वा मनुष्ययज्ञं वै ततः स्वाध्यायमाचरेत्॥ १०१॥

In case the *Brahma-yajña* could not be performed after the *tarpana* rite, then after performing the *Mānusya-yajña*, one should carry out of the Vedic studies.

अग्ने: पश्चिमतो देशे भूतयज्ञान्त एव च।

कुशपुङ्गे समासीनः कुशपाणिः समाहितः॥ १०२॥

Concentrating one's mind he should be seated over the heap of *kuśa* grass, and holding *kuśa* grass in his hand, *Bhūta-yajña* should be performed.

शालाग्नौ लौकिके वाथ जले भूम्यामथापि वा।

वैश्वदेवश्च कर्तव्यो देवयज्ञः स वै स्मृतः॥ १०३॥

The *Deva-yajña* is performed in the sacrificial fire at the place of *yajña*, or in the water or on the ground performing *Vaiśvadeva homa*.

यदि स्यात्लौकिके पक्षे ततोऽन्नं तत्र हृयते।
शालाग्नौ तत्पचेदत्रं विधिरेष सनातनः॥ १०४॥

In case the rice to be offered is cooked in the *lokāgni* or secular fire, in that case, it should be offered to that fire. This is the ancient tradition.

देवेभ्यश्च हुतादन्नाच्छेषाद्बूतबलिं हरेत्।
भूतयज्ञः स विजेयो भूतिदः सर्वदेहिनाम्॥ १०५॥

The remanant of the food of *Vaiśvadeva* homa should be used in the performing of *Bhūtabali-karma*. The *Bhūta-yajña* bestows fortunes on all the embodied beings.

शृण्यश्च शृपचेभ्यश्च पतितादिभ्य एव च।
दद्याद्बूमौवहिश्वानं पक्षिभ्यो द्विजसत्तमा॥ १०६॥

O Best of the Brāhmaṇas, the fallen people, the dogs, and the birds should be served the said cooked food, placing it over the ground, outside the house.

सायञ्चान्नस्य सिद्धस्य पत्यमन्नं बलिं हरेत्।
भूतयज्ञस्त्वयं नित्यं सायम्नातर्थथाविधि॥ १०७॥

In the evening, the *Bali* (offering to all beings) should be offered with the cooked food by his wife without uttering any Mantras. This *Bhūta-yajña* should be performed daily in the morning as well as in the evening, in a proper manner.

एकन्तु भोजयेद्विप्रं पितॄनुद्दिश्य सन्ततम्।
नित्यश्राद्धं तदुच्छिष्टं पितॄयज्ञो गतिप्रदः॥ १०८॥

For the sake of the *Pitṛs*, a Brāhmaṇa should be fed daily. This type of performance is called as *Nitya-srāddha*. This is the progressive *Pitṛ-yajña*.

उदध्यत्वं वा यथाशक्ति किञ्चिदत्रं समाहितः।
वेदतत्त्वार्थविदुषे द्विजायैवोपपादयेत्॥ १०९॥

Those who are well-versed in the interpretation of the *tattvas* of the Vedas, should be given a small quantity of food according to their capacities.

पूजयेदतिथि नित्यं नमस्येदर्घयेद्विभूमः।
मनोवाक्कर्मभिः शान्तं स्वागतं स्वगृहं गतः॥ ११०॥

Accordingly, a guest with a peaceful temperament, who arrives in the house should be served by action, thought and behaviour,

offering salutation to him. He should be honoured according to the means of the householder.

अन्वारब्बेन सव्येन पाणिना दक्षिणेन तु।
हन्तकारमथाग्रं वा भिक्षां वा शक्तितो द्विजः॥ १११॥

A Brāhmaṇa should offer the alms of any of the three types viz. *Hantakāra*, *Agra* or *Bhikṣā* as per one's means holding with left hand the right hand. The guest should always be treated as the form of god.

दद्यादतिथये नित्यं बुध्येत परमेश्वरम्।
भिक्षामाहुर्ग्रासमात्रामप्यं तत्स्याद्यतुर्गुणम्॥ ११२॥

पुष्कलं हन्तकारन्तु तद्युर्गुणमुच्यते।
गोदोहकालमात्रं वै प्रतीक्ष्यो हातिथिः स्वयम्॥ ११३॥

The food when given equivalent to a mouthful is called *bhikṣā*. Four times of a that is called *Agra*, while four times of *Agra* is called *Puṣkala* or *Hantakāra*. One should wait for a guest only upto the time of the milking of a cow. The guest also should stay only upto that period.

अथागतान्यथाशक्ति पूजयेदतिथीन्पदा।
भिक्षां वै भिक्षवे दद्याद्विधिवद्ब्रह्मचारिणे।
दद्यादत्रं यथाशक्ति हार्षिण्यो लोभवर्जितः॥ ११४॥

The guest who arrives should be served according to one's own capacity. A Bhikṣu or a Brahmācārin should be given the bhikṣā (alms) appropriately and the beggars should be given the food generously, shedding away the miserliness.

सर्वेषामप्यलाभे हि त्वं गोप्यो निवेदयेत्।
भुजीत बहुभिः सार्द्धं वाग्यतोऽन्नमकुत्सयन्॥ ११५॥

In case no beggar arrives at the house, then the food should be given to the cow. The householder, thereafter should take food keeping silence, with other relatives, without denouncing anyone and the food.

अकृत्वा तु द्विजः पञ्च महायज्ञान् द्विजोत्तमाः।
भुजीत चेत्स मूढात्मा तिर्यग्योनि स गच्छति॥ ११६॥

O Best of the Brāhmaṇas, in case a Brāhmaṇa takes food without performing the five *Mahāyajñas*, such an evil minded person will reborn as an animal.

वेदाभ्यासोऽन्वहं शक्त्या महायज्ञः क्रियाक्षया।
नाशयन्त्याशु पापानि देवताभ्यर्थनं तथा॥ १७॥

Daily studies of the Vedas, the performance of Mahāyajñas, and the worship of gods quickly dispel all sins.

यो मोहादथवाज्ञानादकृत्वा देवतार्थनम्।
भुक्ते स याति नरकं सूकरं नात्र संशयः॥ १८॥

The one, who, out of delusion, or ignorance, consumes food without adoring the gods, he attains the hell called *Sūkara* (Boar). There is no doubt about it.

तस्मात्सर्वप्रयत्नेन कृत्वा कर्मणि वै द्विजाः।
भुञ्जीत स्वजनैः सार्द्धं स याति परमां गतिम्॥ १९॥

Therefore, a Brāhmaṇa, who performing all the rites, takes food with his relatives seated collectively, achieves the highest position.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु ब्राह्मणानां
नित्यकर्तव्यकर्मनिरूपणं नाम अष्टादशोऽध्यायः॥ १८॥

prescribed by Manu at par with fasting.

उपलिसे शुचौ देशे पादौ प्रक्षाल्य वै करौ।

आचम्याद्राननोऽक्रोधः पञ्चाद्रो भोजनं चरेत्॥ ४॥

One should take food with five things wet as follows- the place should be well smeared with cowdung and clean; the hands and the feet should be washed; performing ācamana, keeping the face wet, shedding away the anger, the food should be taken.

महाव्याहतिभिस्त्वत्रं परिधायोदकेन तु।

अमृतोपस्तरणमसीत्यापोशानक्रियाञ्चरेत्॥ ५॥

Reciting the *Mahāvyāhṛtis*, sprinkling water around the food, one should recite the mantra *Amṛtopastaraṇamasi* (you are the seat of Amṛta), then performing ācamana with water, the food should be taken.

स्वाहाप्रणवसंयुक्तां प्राणायाद्याहुतिं ततः।

अपानाय ततो भुक्त्वा व्यानाय तदनन्तरम्॥ ६॥

उदानाय ततः कुर्यात्सपानायेति पञ्चमम्।

विज्ञाय तत्त्वमेतेषां जुहुयादात्मनि द्विजः॥ ७॥

Thereafter five offerings should be made by taking food particle by particle and saying “*om-prāṇāya svāhā, om apānāya svāhā, om vyānāya svāhā, om udānāya svāhā, om samānāya svāhā*.” These offerings should be known by the Brāhmaṇa and he should perform Homa offering oblations to the *Ātman*.

शेषमन्नं यथाकामं भुज्ञीत व्यंजनैर्युतम्।

ध्यात्वा तन्मनसा देवानात्मानं वै प्रजापतिम्॥ ८॥

Thereafter, the rest of the food should be consumed according to one's own liking adoring Prajāpati at the same time, mentally.

अमृतपिधानपसीत्युष्टिष्ठादपः पिषेत्।

आचान्तः पुनराचामेदयंगौरति मन्त्रतः॥ ९॥

After taking of the food, one should sip water according to Ācamana rite and utter the verse “*Amṛtapidhānam asi*”. Thereafter, reciting the mantra “*Ayām-gauḥ*”, Ācamana should be performed again.

द्रुपदां वा त्रिरावर्त्य सर्वपापप्रणाशनीम्।

प्राणानां ग्रन्थिरसीत्यालभेदुदरं ततः॥ १०॥

Drupadā mantra, the remover of all the sins, should be repeated thrice and then reciting

Chapter-19

Routine of the Brāhmaṇas and their food

व्यास उचाच

प्राइमुखोऽन्नानि भुज्ञीत सूर्याभिमुख एव वा।

आसीनः स्वासने शुद्धे भूम्यां पादौ निधाय च॥ १॥

Vyāsa said, “Getting purified and sitting over one's own seat, placing the feet over the ground, turning the face towards the east or the sun, the food should be taken.

आयुष्यं प्राइमुखो भुज्ञके यशस्यं दक्षिणामुखः।

श्रियं प्रत्यद्भुखो भुज्ञके ऋतं भुज्ञके हृदद्भुखः॥ २॥

Those desirous of long life, should take food facing the east, those desirous of good fame, should turn to the south, those desirous of wealth should turn towards west, and those who are desirous of truth, should take food facing the north.

पञ्चाद्रो भोजनं कुर्याद्भूमौ पात्रं निधाय च।

उपवासेन ततुल्यं मनुराह प्रजापतिः॥ ३॥

With the five wet things, placing the plate of the food over the ground, the food should be taken. This method of taking food has been

“*Prāṇānāṁ granthirasi*” one should stroke his belly.

आच्यन्तंगुष्टमात्रेण पादांगुष्ठेन दक्षिणे।
निस्वाक्येद्वस्तजलमूर्धवहस्तः समाहितः॥ ११॥

One should perform *ācamana* with water, and some water be dropped over the toe of the right foot from the thumb of the right hand held up. The hands should be raised concentrating the mind.

कृतानुमन्त्रणं कृर्यात्स्वायामिति मन्त्रतः।
अथाक्षरेण स्वात्मानं योजयेद्ब्राह्मणेति हि॥ १२॥

Thereafter, the mantra “*Sandhyāyām*” should be recited as before. He should then unite his self with the imperishable Brahman with the mantra *Brahmāṇa* etc.

सर्वेषामेव योगानामात्मयोगः स्मृतः परः।
योऽनेन विधिना कुर्यात्स कविर्ब्राह्मणः स्वयम्॥ १३॥

Ātmayoga is considered to be the best of all the Yogas. A person who unites the soul as per the method described above, such a learned person becomes the form of Brahman.

यज्ञोपवीती भुज्ञीत स्मग्यात्मालंकृतः शुचिः।
सायम्प्रातर्नान्तरा वै सम्भायान्तु विशेषतः॥ १४॥

Wearing the *yajñopavīta* on his left shoulder, and wearing the scented garlands, one should take his food, in the morning and evening and not at any other time. The food should never be taken at dusk.

न द्यात्सूर्यग्रहात्पूर्वं प्रतिसायं शशिग्रहात्।
ग्रहकाले न चाश्नीयात्सनात्वश्चीयाद्विमुक्तये॥ १५॥

Similarly, food is not to be taken sometime before the start of the solar eclipse. Similarly, one should not take food in that evening when there is a lunar eclipse. Food should also not be taken during the course of an eclipse. But after the eclipse is over, one should take food only after taking a bath.

मुक्ते शशिनि चाश्नीयाद्यदि न स्यान्महानिशा।
अमुक्तयोरस्तगयोरद्यादद्वृष्टे परेऽहनि॥ १६॥

When the lunar eclipse is over, the food can be taken unless it happens in the second or the third watch of the night. In case the sun or the moon set before the eclipse is over, then one

should take food on the next day, after sighting the sun or the moon.

नाश्नीयात्रेक्षमाणानामप्रदाय च दुर्मतिः।
यज्ञावशिष्टमद्याद्वा न कुद्धो नाश्नमानसः॥ १७॥

In case a hungry person looks at as when we are taking food, then we should not take food without giving him the food. He should partake of the remainder after the Yajña. One should not take food in anger or feeling disturbed.

आत्पर्यं भोजनं यस्य रत्यर्थं यस्य मैथुनम्।
वृत्त्यर्थं यस्य चाधीतं निष्फलं तस्या जीवितम्॥ १८॥

A person who cooks food simply for his own consumption, or the one who indulges into sex for the sake of pleasure alone, or the one who carries on studies for the sake of earning riches, his life is in vain.

यद्गुड्के वेष्टितशिरा यद्य भुद्के हुद्गम्भुखः।
सोपानत्कच्च यो भुद्के सर्वं विद्यात्तदासुरम्॥ १९॥

One who wearing a turban, facing the north, seated over the stair case, takes food, the food so consumed by him is taken to have been meant for the demons.

न ार्द्धरात्रे न मद्याहे नाजीर्णे नार्द्धवस्त्रधृक्।
न च भिन्नासनगतो न यानसंस्थितोऽपि वा॥ २०॥

One should not take food at the midnight, or at noon, or when the food taken before is not digested. One should not eat food wearing the wet clothes, or sitting in a moving vehicle.

न ब्रह्म कीर्तयेद्यापि न निःशेषं न भार्यया।
नोच्छिष्टे धृतमादद्यात् न मूर्धनं सृशेदपि॥ २१॥

One should not take food in a broken vase, or from the ground or in the hands, while taking food one should not take *ghee* with defile hands, nor should he touch his own head then.

न ब्रह्म कीर्तयेद्यापि न निःशेषं न भार्यया।
नाश्वकारे न सम्भायां न च देवालयादिषु॥ २२॥

The Vedas should not be recited while eating food. One should neither take food leaving something behind, nor take food along with one's wife. The food should not be taken in the darkness, during the evening or in a temple.

नैकवस्त्रस्तु भुज्ञीत न यानशयनस्थितः।
न पादुकार्निंगतोऽथ न हसन्विलपन्नपि॥ २३॥

One should also not take food wearing a single garment on, seated or sleeping in a moving vehicle, wearing the wooden sandals, while laughing or lamenting.

भुक्त्वा वै सुखमास्थाय तदन्नं परिणामयेत्।

इतिहासपुराणाभ्यां वेदार्थानुपबृहयेत्॥ २४॥

After taking food, one should rest for sometime comfortably so that the food can be well digested. He should study the literatures on *Itihāsas*, *Purāṇas*, and the Vedas with their interpretations.

ततः सम्ध्यामुपासीत पूर्वोक्तविधिना शुचिः।

आसीनश्च जपेद्देवीं गायत्रीं पश्चिमां प्रतिः॥ २५॥

Thereafter purifying himself one should perform Sandhyā according to the method explained earlier. Then he should be seated facing west, and recite Gāyatrī-mantra.

न तिष्ठति तु यः पूर्वामास्ते सम्ध्यां तु पश्चिमाम्।

स शूद्रेण समो लोके सर्वकर्मविवर्जितः॥ २६॥

A person, who does not perform Sandhyā, appropriately in the morning or in the evening, he, like a Śūdra becomes of no consequence in the world. He is devoid of all holy rites.

हृत्वाग्निं विधिवन्मत्रैर्भुक्त्वा यज्ञावशिष्टकम्।

सभृत्यबान्धवजनः स्वपेच्छुष्कपदो निशिः॥ २७॥

During the evening one should perform *homa* reciting the *mantras* and making offerings in the fire. He should go to bed with the attendants and kinsman, with the dry feet.

नोत्तराभिमुखः स्वव्यात्पश्चिमाभिमुखो न च।

न चाकाशे न नग्नो वा नाशुचिर्नासने क्वचित्॥ २८॥

One should not sleep placing the head towards north or the west. He should also not sleep in the open, with his clothes on, in unclean condition, nor should he sleep over a seat.

न शीर्णायान्तु खट्वायां शून्यागारे न चैव हि।

नानुवंशे न पालाशे शयने वा कदाचन॥ २९॥

He should also not sleep in a lonely house, in a tottering cot, on the bamboo bed or on a bed of Palāśa wood.

इत्येतदखिलेनोक्तमहन्यहनि वै मया।

ब्राह्मणानां कृत्यजातमपवर्गफलप्रदम्॥ ३०॥

Thus, I have narrated the deeds to be performed daily by a Brāhmaṇa, as per the scriptures. All of them bestow salvation.

नास्तिक्यादथवालस्याद्ब्राह्मणो न करोति यः।

स याति नरकान्योरान् काकयोनौ च जायते॥ ३१॥

A Brāhmaṇa who does not perform his duties accordingly, out of laziness or being an atheist, he falls in a terrific hell after his death and is reborn as a crow.

नान्यो विमुक्तये पस्या मुक्त्वाश्रमविधिं स्वकम्।

तस्मात्कर्माणि कुर्वति तुष्टये परमेष्ठिनः॥ ३२॥

There is no other way for liberation except to perform the duties of one's own āśrama (stage of life). Therefore in order to please Parameṣṭhin, one should perform all the prescribed deeds making all the efforts.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु ब्राह्मणानां

नित्यकर्त्तव्यकर्मसु भोजनादिप्रकारवर्णनं

नामेकोनविंशोऽध्यायः॥ १९॥

Chapter-20

Śrāddhakalpa

व्यास उवाच

अथ श्राद्धममावास्यां प्राप्य कार्यं द्विजोत्तमैः।
पिण्डान्वाहार्यकं भक्त्या भुक्तिमुक्तिफलप्रदम्॥ १॥

Vyāsa said, “An excellent Brāhmaṇa, should perform the *Piṇḍānvāharyaka-śrāddha* on the new moon day, which bestows all the pleasures and the *mokṣa*.

पिण्डान्वाहार्यकं श्राद्धं क्षीणे राजनि शास्यते।
अपराह्ने द्विजातीनां प्रशस्तेनामिषेण च॥ २॥

When the moon is on the decline in the dark fortnight, the *Piṇḍānvāharyaka-śrāddha* is considered to be beneficial. Therefore all the Brāhmaṇas, Kṣatriyas and the Vaiśyas should perform this *Śrāddha* at noon with meat.

प्रतिपत्तभूति ह्यन्यास्तिथयः कृष्णपक्षके।
चतुर्दशीं वर्जयित्वा प्रशस्ता ह्यपरोधतः॥ ३॥
अमावास्याष्टकास्तिसः पौष्मासादिषु त्रिषु।
तिसस्तास्त्वष्टकाः पुण्या माघी पञ्चदशी तथा॥ ४॥
त्रयोदशी मघायुक्ता वर्षासु च विशेषतः।

शस्यपाकश्राद्धकालाः नित्याः प्रोक्ता दिने दिने॥५॥

In each dark fortnight except the fourteenth day, all other days are considered appropriate for the performing of the *Śrāddha*. The three new-moon days and the eighth day in the dark half of the three months beginning with Pauṣa, are quite appropriate for the performing of the *śrāddha*. All the three *aṣṭakas*, the full moon day of the month of Māgha, are considered to be quite auspicious. Similarly the thirteenth day in the rainy season united with the Maghā constellation is specially auspicious for obligatory *Śrāddha*.

नैमित्तिकन् तु कर्तव्यं ग्रहणे चन्द्रसूर्ययोः।
बात्यवानां विस्तरेण नारकी स्यादतोऽन्यथा॥६॥

At the time of the solar or the lunar eclipses, one should perform the *Naimittika* (occasional) *śrāddha* among relatives, otherwise the defaulter has to face the hell.

काप्याति चैव श्राद्धानि शस्यन्ते ग्रहणादिषु।
अयने विसुद्धे चैव व्यतीपाते त्वन्तकम्॥७॥

Similarly at the time of the eclipse, the performing of the *Śrāddha* is quite praiseworthy. During the time of *Dakṣiṇāyana* and *Uttarāyana*, at the time of equinox or during the great calamity when the *śrāddha* is performed, it indeed is quite rewarding.

संक्रान्त्यामक्षयं श्राद्धं तथा जन्मदिनेष्वपि।
नक्षत्रेषु व सर्वेषु कार्यं काले विशेषतः॥८॥

During the Samkrānti (tropical transit of the sun) or on each one of the birthdays, this *śrāddha* should be performed. Similarly, on all the constellations, particularly for the *kāmya* (urged by a desire for benefit), *śrāddha* must be performed.

स्वर्गश्च लभते कृत्वा कृत्तिकासु द्विजोत्तमः।
अपत्यमथ रोहिण्यां सौम्ये तु ब्रह्मवर्चसम्॥९॥
रौद्राणां कर्मणां सिद्धिमादर्थाणां शौर्यमेव च।
पुनर्वसौ तथा भूमिं श्रियं पुष्टे तथैव च॥१०॥

Each and every Brāhmaṇa when performs a *śrāddha* in the *Kṛttikā* constellation, he achieves the heaven; with the performing of a *śrāddha* in the *Rohini* constellation, one achieves sons and

daughters. With the performing of the *śrāddha* in Mrgasīras constellation, one achieves Brahminical splendour. By performing the *śrāddha* in Ārdrā constellation, a person achieves success in the *Raudra-kārmas*. In the Punarvasu constellation, one achieves land and in the Puṣya constellation, one achieves fortunes and prosperity.

सर्वान्कामांस्तथा सार्थे पित्रे सौभाग्यमेव च।

अर्यण्मे तु धनं विन्देत् फाल्युन्यां पापानाशनम्॥११॥

Similarly, in the Āśleṣā constellation of the serpent, when *śrāddha* is performed, one has all his desires fulfilled. When the *śrāddha* for *Pitṛs* is performed in the Maghā constellation, one achieves enormous welfare. With the performing of the *śrāddha* in the Pūrvā Phālgunī constellation, one achieves the riches and while doing so in the Uttarā-Phālgunī constellation, all the sins of a person are washed out.

ज्ञातिश्रैष्ठयं तथा हस्ते चित्रायां च बहून् सुतान्।

वाणिज्यसिद्धिं स्वातौ तु विशारखासु सुवर्णकम्॥१२॥

The *śrāddha* when performed in the Hasta constellation brings prominence among the people of the same caste. During the Citrā constellation, one achieves many sons. With the performing of the *śrāddha* in the Svāti constellation, one gains profit in trade and when a *śrāddha* is performed in Viśākhā constellation, one earns gold.

मेरे बहूनि मित्राणि राज्यं शाके तथैव च।

मूले कृषिं लभेज्जानं सिद्धिमाप्ये समुद्रतः॥१३॥

By performing a *śrāddha* in Anurādhā constellation, one achieves many friends, while doing so in the Jyeṣṭhā constellation, one achieves the kingship. During the Mūla constellation, one has a good harvest. In the Pūrvāśāḍhā constellation, one achieves all-round success.

सर्वान् कामान्वैश्वदेवे श्रैष्ठयन् श्रवणे पुनः।

धनिष्ठायां तथा कामानभुपे च परम्बलम्॥१४॥

With the performing of *śrāddha* in Uttarāśāḍhā, all the desires are fulfilled. During Śrāvāṇa constellation, one achieves excellence and in Dhaniṣṭhā also, all the desires are

fulfilled. With the performing of the *śrāddha* in Śatabhiṣak constellation, one achieves the best of prowess.

अजैकपादे कुप्यं स्यादाहिबुधे गृहं शुभम्।

रेवत्याष्वद्वावो गावो हाश्चिन्यान्तुरगांस्तथा।

याम्ये तु जीवितन्तु स्याद्यः श्राद्धं सम्प्रयच्छति॥ १५॥

With the performing of the *śrāddha* in Pūrvabhbādrapadā, one earns base metals. In the Uttarabhādrapadā, one gets the best of houses; in Revatī, one gets many cows, many horses in Aśvini constellation, and when a *śrāddha* is performed in the Bharanī constellation, one gets long life.

आदित्यवारेऽन्वारोयं चन्द्रे सौभाग्यमेव च।

कुजे सर्वत्र विजयं सर्वान् कामान् वृद्धस्य तु॥ १६॥

विद्यापभीष्टान्तु गुरौ धनं वै भास्वते पुनः।

शनैश्चरै लभेदायुः प्रतिपत्सु सुतान् शभान्॥ १७॥

Similarly, with the performing of a *śrāddha* on Sunday, one becomes healthy; by doing so on Monday one achieves fortunes; on Tuesday, a person becomes victorious every where. When the *śrāddha* is performed on Wednesday, all the desires of a person are fulfilled. When the *śrāddha* is performed on Thursday, one gains proficiency in learnings. Friday bestows the riches, Saturday gives long life and when a *śrāddha* is performed on the first day of the lunar fortnight, the performer gets an excellent son.

कन्यका वै द्वितीयायां तृतीयायान्तु विन्दति।

पशून् क्षुद्रांश्चतुर्थी वै पञ्चाम्यां शोभनान् सुतान्॥ १८॥

Similarly, the *śrāddha* performed on the second day of the moon, one gets an excellent daughter. On the third day when a *śrāddha* is performed, one gets animal, when on fourth day a *śrāddha* is performed, one gets small animals or things and when the same process is done on the fifth day, one achieves the excellent sons.

पक्ष्यां द्युतिं कृषिज्ञापि सप्तम्यां च धनं नरः।

अष्टम्यामपि वाणिज्यं लभते श्राद्धदः सदा॥ १९॥

The *śrāddha* when performed on the sixth day, yields lustre and gains in agriculture. The *śrāddha* of seventh day gives wealth. The *śrāddha* of eighth day gets good trading

transactions.

स्यान्नवप्यामेकखुरं दशम्यां द्विखुरं बहु।

एकादश्यान्तथा रूप्यं ब्रह्मवर्द्धस्विनः सुतान्॥ २०॥

The *śrāddha* of the ninth day gets animals with hoofs. If the *śrāddha* performed on the tenth day, a person gets animals with two hoofs. The *śrāddha* performed on the eleventh day, yields lot of silver, besides the sons who are devoted to Brahman.

द्वादश्यां जातरूपं च रजतं कुप्यमेव च।

ज्ञातिश्रैकुर्यं त्रयोदश्यां चतुर्दश्यान्तु कुप्रजाः।

पञ्चदश्यां सर्वकामान् प्राप्नोति श्राद्धदः सदा॥ २१॥

With the performing of the *śrāddha* on the twelfth day of the moon, one achieves the silver, the gold and base metals. The performer of the *śrāddha* on the thirteenth day achieves glory in his caste but when *śrāddha* is performed on the fourteenth day, one achieves an evil son. A person who performs *śrāddha* on the fifteenth day of the fortnight, he has all his desires fulfilled.

तस्माच्छाद्धं न कर्तव्यं चतुर्दश्यां द्विजातिभिः।

शङ्क्रेण तु हतानान्तु श्राद्धं तत्र प्रकल्पयेत्॥ २२॥

Therefore, the people of Brāhmaṇa, Kṣatriya, and Vaiśyas should not perform *śrāddha* on the fourteenth day of the fortnight. The *śrāddha* of a person who is killed with a weapon should be performed on that date.

द्रव्यब्राह्मणसप्ततौ न कालनियमः कृतः।

तस्माद्बोगापवर्गर्थं श्राद्धं कुर्य द्विजातयः॥ २३॥

With the availability of the materials and the Brāhmaṇa, *śrāddha* can be performed at any time. Hence, the twice-borns should perform *śrāddha* for the purpose of worldly pleasures and salvation.

कर्मरप्तेषु सर्वेषु कुर्यादभ्युदये पुनः।

पुत्रजन्मादिषु श्राद्धं पार्वणं पर्वसु स्मृतम्॥ २४॥

At the start of all the noble tasks, on gaining prosperity, at the time of the birth of a son, or on the day of the festivals, *Pārvāṇa śrāddha* should be performed.

अहन्यहनि नित्यं स्यात्काम्यं नैमित्तिकं पुनः।

एकोद्दिष्टादि विज्ञेयं द्विधा श्राद्धन्तु पार्वणम्॥ २५॥

एतत्पञ्चविधं श्राद्धं मनुना परिकीर्तिम्।
यात्रायां षष्ठमाख्यातं तत्रयत्नेन पालयेत्॥ २६॥

Manu has prescribed five types of śrāddhas which are to be performed, viz. *Nitya śrāddhas* (daily), *Naimittika śrāddhas* (occasional), *Ekoddiṣṭa śrāddhas* (intended for one forebear), *Vṛddhi śrāddhas* and *Pārvanya śrāddhas*. The sixth śrāddha is one which is performed at the time of going on pilgrimage, which should be performed making all the efforts.

शुद्धये सप्तमं श्राद्धं ब्रह्मणा परिभाषितम्।
दैविकश्चाष्टमं श्राद्धं चक्षत्वा मुच्यते भयात्॥ २७॥

The seventh śrāddha has been enunciated by Brahmā for the achievement of purity. The *Daivika śrāddha* is known as the eighth śrāddha, by performing which one is relieved of the fear or danger.

सप्त्यां रात्रौ न कर्तव्यं गहोरन्यत्र दर्शनात्।
देशानान्तु विशेषेण भवेत्पुण्यमनन्तकम्॥ २८॥

The śrāddha should not be performed in the evening or in the night. But when there is an eclipse, the śrāddha can be performed. The śrāddha which is performed at some holy place, bestows enormous merit.

गंगायामक्षयं श्राद्धं प्रयागेऽमरकण्टके।
गायन्ति पितरो गायां नर्तयन्ति मनीषिणः॥ २९॥

The śrāddha that is performed at the bank of the Gaṅgā, at Prayāga, and at Amarakanṭaka region, is ever rewarding. At that point of time, the *Pitṛs* sing the glory and the intellectuals get encouraged.

एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः।
तेषान्तु समवेतानां यदेकोऽपि गया व्रजेत्॥ ३०॥
गयां प्राप्यानुषंगेण यदि श्राद्धं समाचरेत्।
तारिताः पितरस्तेन स याति परमाङ्गतिम्॥ ३१॥

A person should desire for many, humble and virtuous sons, because when even one out of them goes to Gayā and performs śrāddha there, then he redeems all his *Pitṛs* and also gets himself redeemed.

वाराहपर्वते चैव गयायां वे विशेषतः।
वाराणस्यां विशेषेण यत्र देवः स्वयं हरः॥ ३२॥
गंगाद्वारे प्रभासे तु विल्वके नीलपर्वते।

कुरुक्षेत्रे च कुब्जामे भृगुतुंगे महालये॥ ३३॥
केदारे फल्गुतीर्थे च नैमिधारण्य एव च।
सरस्वत्या विशेषेण पुष्करे तु विशेषतः॥ ३४॥
नर्मदायां कुशावर्ते श्रीशैले भद्रकण्के।
वेत्रवत्यां विशाखायां गोदावर्या विशेषतः॥ ३५॥
एवमादिषु चान्येषु तीर्थेषु पुलिनेषु च।
नदीनाञ्चैव तीरेषु तुष्यन्ति पितरः सदा॥ ३६॥

In the following holy centres, the *Pitṛs* are perpetually delighted, viz.: over the Varāha mountain, particularly at Gayā, in Vāraṇasi—the abode of Mahādeva, at Gaṅgadvāra (Haridvāra), Prabhāsa, Bilvakatīrtha, Nīla mountain, at Kurukṣetra or at Kubjāmra-kṣetra, at Bhṛgutūnga, at Mahālaya, at Kedāra, Phalgu-tīrtha, Naimiṣāraṇya, particularly the river Sarasvatī or Puṣkara tīrtha, the bank of Narmadā, Kuśavarta, Śrīśaila, Bhadrakarnāka, Vetravatī river, at the bank of the Vipāśā river, and more so over the bank of Godāvarī, at other places of pilgrimage, or the banks of other holy rivers.

द्रीहिभिष्य यवैर्मधैरद्विष्टूलफलेन वा।
स्थामाकैश्च सर्वैः काशैर्नीर्वाणैश्च प्रियद्रुभिः।
गोधूमैश्च तिलैर्मुदगौर्पासं प्रीणयते पितृन्॥ ३७॥

With the performing of the śrāddha for a month offering the paddy, barley, pulses, water, fruits, roots, śyāmāka grains, kāśas, wild rice, panic-rice, wheat, sesamum, green gram, the *Pitṛs* are immensely pleased.

आप्नान् पाने रत्ननिक्षन् मुद्दीकांश्च सदाडिमान्।
विद्धांश्च कुरण्डांश्च श्राद्धकाले प्रदापयेत्॥ ३८॥

The fruits like mangoes, red sugarcane, grapes, pomegranates, *Vidaśvas* and *Kurāndas* grass should be offered.

लाजान्मधुयुतान् दद्यात्सकून् शर्करया सह।
दद्याच्छ्राद्धे प्रयत्नेन शृगाटकक्षोरुकान्॥ ३९॥

The fried grains mixed with honey, barley powder mixed with sugar, thorny fruit of the water plant, besides water chestnut and other fruits should be offered specifically.

द्वौ मासौ मत्स्यमांसेन त्रीन्मासान् हरिणेन तु।
औरभ्रेणाथ चतुरः शाकुनेनेह पञ्च तु।
पण्मासांश्छागमांसेन पार्षतेनेहं सप्त वै॥ ४०॥

Pitṛs are satisfied with the meat of fish for two months; with venison for three months; with the meat of the ram for four months; with the meat of bird for five months; with the meat of goats for six months and with the meat of the spotted antelope for seven months.

अष्टावेणस्थमांसेन रौरवेण नवैव तु।
दशमासांस्तु तृप्यन्ति वराहमहिषामिषे:॥ ४१॥
शशकूर्मयोर्मासेन मासानेकादशैव तु।

Pitṛs are satisfied with the meat of deer for eight months; with the meat of Ruru-deer for nine months; with the meat of the boar and buffalo for ten months.

संवत्सरन्तु गव्येन पद्यसा पायसेन तु।
वार्षीणसस्य मांसेन तृप्तिर्ददशवार्षिकी॥ ४२॥

With the meat of rabbit and tortoise for eleven months; with the cow's milk and milk pudding, for a year and with the meat of the rhinoceros, for twelve years, the manes are satisfied.

कालशाङ्क महाशळ्कः खड्गलोहमिषं मधु।
आनन्द्यायैव कल्पन्ते मुन्यन्नानि च सर्वशः॥ ४३॥

Pitṛs are satisfied endlessly with the Kālaśāṅka, the Mahāśalika (sea-carb), with the meat of red goat and the honey and with the food-stuffs of the sages.

क्रीत्वा लब्ध्वा स्वयं वाथ मृतानाहृत्य वै द्विजः।
दद्याच्छाद्ये प्रयत्नेन तदस्याक्षयमुच्यते॥ ४४॥

Whether by purchasing or securing oneself or bringing the dead body of the animal, the Brāhmaṇa should assiduously offer it in the śrāddha. It is called everlasting for him.

पिप्पली रुचकञ्जैव तथा चैव मसूरकम्।
कूष्माण्डालाबुवात्तर्कभूतृणं सरसं तथा॥ ४५॥
कुसुम्पिण्डमूलं वै तन्दुलीयकमेव च।
राजमाषांस्तथा क्षीरं माहिषाजं विवर्जयेत्॥ ४६॥
आढक्यः कोविदाराश्च यालक्या मरिचास्तथा।
वर्जयेत्सप्तयत्नेन श्राद्धकाले द्विजोत्तमः॥ ४७॥

The following articles should be used in the śrāddha, viz.: Pippalī (long pepper), Rucaka, Musūraka (lentil), Kūṣmāṇḍa (pumpkin), Alābu (gourd), Vārtāka, Bhūtṛṇa, Kusumbha Piṇḍa

fruit and Tandulīyaka. During śrāddha, an excellent Brāhmaṇa should avoid seven articles assiduously, viz., Rājamāṣa pulse, buffalo's milk, goat's milk, Āḍhakīs, Kovidāras, Pālakīs and Maricas (chillis).

इति श्रीकूर्मपुराणे उत्तराद्वेष्ट्वा सगीतामु श्राद्धकल्पे
विशोऽध्यायः॥ २०॥

Chapter-21

Śrāddha-kalpa

व्यास उवाच

स्नात्वा यथोक्तं सन्तर्प्य पितृश्वन्द्रक्षये द्विजः।
पिण्डान्वाहार्यकं श्राद्धं कुर्यात्सौम्यमनाः शुचिः॥ १॥

The Brāhmaṇa should appropriately take bath on the new moon day and getting purified with a noble mind, should perform the śrāddha for Pitṛs called *Piṇḍānvāhāryaka*.

पूर्वमेव समीक्षेत ब्राह्मणं वेदपारगम्।
तीर्थं तद्व्यक्तव्यानां प्रदानानान्नं स सृतः॥ २॥

At that point of time, one should look up for a Brāhmaṇa, being well-versed in the Vedas, because only such a Brāhmaṇa can offer *havya* and *kavya*.

ये सोमपा विरजसो धर्मज्ञाः शान्तचेतसः।
ब्रतिनो नियमस्थाश्च ऋतुकालाभिगमिनः॥ ३॥
पञ्चामिनरप्यधीयानो यजुर्वेदविदेव च।
बहवृच्छ त्रिसौपर्णस्त्रिमधुर्वा च योऽभवत्॥ ४॥

The Brāhmaṇa should be the consumer of the *Soma* juice, devoid of *Rajoguṇa*, religious minded, having a peaceful mind, performer of the vows, well-disciplined, who has sex with the wife only during the prescribed period, maintaining five sacrificial fires, reciter of the Vedas, well-versed in the Yajurveda and several *Reśas* of the Ṛgveda.

त्रिणाचिकेतच्छन्दोगो ज्येष्ठसामग एव च।
अथर्वशिरसोऽध्येता रुद्राध्यायी विशेषतः॥ ५॥

He should be the performer of the three *vratas* of Naciketā, singer of the Sāmaveda, singer of the Jyeṣṭha-sāmans, and should have studied the Atharvaśiras especially the section called Rudra Adhyāya mantras.

अग्निहोत्रपरो विद्वान्यायविज्ञ षडङ्गवित्।
मन्त्रब्राह्मणविजैव यश्च स्याद्गुर्मपाठकः॥६॥

He should be the performer of *homa*, quite learned, knowing Nyāyas, well-versed in the six Vedāṅgas, well-versed in the *mantras* and the Brāhmaṇa literature, and should be reciter of Dharma-sāstra.

ऋषिव्रती ऋषीकश्च शान्तचेता जितेन्द्रियः।
ब्रह्मदेवानुसन्तानो गर्भशुद्धः सहस्रदः॥७॥

He should be the performer of the vows of sages, born of the wife of a *Rsi*, having a peaceful mind, having controlled his sense organs, follower of the mantras which is tradition of the Brāhmaṇas, and the one who is auspicious since his stay in mother's womb and should be the giver of thousands of charities.

चान्द्रायणव्रतचरः सत्यवादी पुराणवित्।
गुरुदेवाग्निपूजासु प्रसन्नतो ज्ञानतत्परः॥८॥
विमुक्तः सर्वतो धीरो ब्रह्मभूतो द्विजोत्तमः।
महादेवार्घ्यनरतो वैष्णवः पंक्तिपावनः॥९॥

He should be the performer of the *Candrāyana vrata*, truthful, well-versed in the Purāṇas, devoted to the adoration of the preceptor, Agni and the gods, quite knowledgeable, unattached, absolutely patient, form of Brahman, self-possessed, devoted to the worship of Mahādeva and a Vaiṣṇava who could purify the row of Brāhmaṇas in which he sits.

अहिंसनिरतो नित्यमप्रतिग्रहणस्तथा।
सत्री च दाननिरतो विज्ञेयः पंक्तिपावनः॥१०॥

He should be the follower of non-violence, free from all attachments, the one who does not accept the charities from others, performer of *yajñas*, and the one who could grace the row of Brāhmaṇas.

(युवानः श्रोत्रियाः स्वस्था महायज्ञपरायणाः।
सावित्रीजापनिरता ब्राह्मणाः पंक्तिपावनाः।

Brāhmaṇas who are young and healthy and well-versed in Vedas, devoted to the performance of great *yajñas* and engaged in the recitation of Gāyatrī mantra are called Pañkti-pāvans.

कुलानां श्रुतवन्तश्च शीलवन्तस्तपस्विनः।
अग्निचित् स्नातको विप्रो विज्ञेयः पंक्तिपावनाः)

Those who belong to good families, are endowed with Vedic learning, those who are of good conduct, performers of penance, who maintains sacrificial fires, are known as Pañktipāvans.

मातापित्रोहिते युक्तः प्रातः स्नायी तथा द्विजः।
अद्यात्मविन्मुनिर्दान्तो विज्ञेयः पंक्तिपावनः॥११॥

He should be the one who always works for the welfare of the parents, the one who takes bath in the early morning, well-versed in the spiritual literature, the one who could control all the sense organs, and should be Pañkti-pāvana Brāhmaṇa.

ज्ञाननिष्ठो महायोगी वेदान्तार्थविचिन्तकः।
श्रद्धालुः श्राद्धनिरतो ब्राह्मणः पंक्तिपावनः॥१२॥

He should well possess the spiritual knowledge, be a Mahāyogin, well-versed in the meanings of Vedāntas, faithful, and Brāhmaṇa who is engaged in śrāddha is Pañkti-pāvana.

वेदविद्यारतः स्नातो ब्रह्मचर्यपरः सदा।
अर्थर्वणो मुमुक्षुश्च ब्राह्मणः पंक्तिपावनः॥१३॥

He should be engaged in the study of the Vedas, the one who always practices celibacy, well-versed in the Atharvaveda, and a Brāhmaṇa who desires liberation is a Pañktipāvana.

असमानप्रवरको ह्यसगोत्रस्तथैव च।
सम्बन्धशून्यो विज्ञेयो ब्राह्मणः पंक्तिपावनः॥१४॥

The one whose excellence is beyond comparison and the unparallel *gotra*, who is not particularly related to anyone, such a Brāhmaṇa can become a Pañkti-pāvana Brāhmaṇa.

भोजयेद्योगिनं शान्तं तत्त्वज्ञानरतं यतः।
अभावे नैष्ठिकं दान्तपुण्डकुर्वाणकं तथा॥१५॥

The food should be served to a peaceful Yогin, well-versed in the *tattvas*. In his absence, then the food should be served to a celibate with the religious faith, or the one who is desirous of being a *Brahmacārin* since his childhood.

तदलाभे गृहस्थं तु मुमुक्षुं सङ्गवर्जितम्।
सर्वालाभे साधकं वा गृहस्थमपि भोजयेत्॥१६॥

In case he also is not available, then, a householder desirous of salvation should be entertained. In case he also is not available then a noble householder should be served with the food.

प्रकृतेर्गुणतत्त्वज्ञो यस्याश्नाति यतिहविः।
फलं वेदात्तवित्तस्य सहस्रादतिरिच्यते॥ १७॥

In case an ascetic who has the knowledge of the secrets of *Prakṛti*, or a *Sannyāsi*, consumes the food of *havi* of a Brāhmaṇa, then it could amount to feeding a thousand Brāhmaṇas well versed in Vedānta.

तस्माद्यत्नेन योगीन्द्रमीश्वरज्ञानतप्तरम्।
भोजयेद्हव्यकव्येषु अलाभादितराद्विजान्॥ १८॥

Therefore, the excellent Yogi possessing the knowledge of Īśvara should be served with the food first of all by means of *havyas* and *kavyas*. In case such a Yogi is not available, the food could be served to the other Brāhmaṇas.

एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः।
अनुकल्पस्त्वयं जेयः सदा सञ्चितुष्टिः॥ १९॥

For the giving of *Havya* and *Kavya*, this is the best method. Another alternative has also been prescribed by the noble people.

मातामहं मातुलञ्ज स्वस्तीयं शृशुरं गुरुम्।
दोहित्रं विटपतिं बन्धुमुत्तिग्याज्यौ च भोजयेत्॥ २०॥

The food then should be served to the maternal grandfather, maternal uncle, sister's son, father-in-law, preceptor, daughter's son, a king, a kinsman, or the performer of *Yajñā*.

न श्राद्धे भोजयेन्मित्रं धनैः कार्योऽस्य संग्रहः।
पैशाची दक्षिणाशा हि नेहामुत्र फलप्रदा॥ २१॥

During the performing of a *śrāddha*, a friend should not be specifically fed. He should be pleased with wealth. Desire for *dakṣinās* is demonic and is not beneficial either here or hereafter.

कामं श्राद्धेऽर्घयेन्मित्रं नाभिरूपमपि त्वरिम्।
द्विषतां हि हरिष्वुकं भवति प्रेत्य निष्फलम्॥ २२॥

Indeed, in the case of non-availability of a suitable Brāhmaṇa, one may very well feed and honour a friend but not an enemy, even though he may be learned and enlightened. The food

served to an enemy in a *śrāddha*, becomes futile after death.

ब्राह्मणो हनयीयानस्तुणामिनिरिव शाम्यति।
तस्मै हव्यं न दातव्यं न हि भस्मनि हृयते॥ २३॥

A Brāhmaṇa, devoid of the knowledge of the *śastras* or the Vedas, becomes lustreless like the fire of the dry grass. *Havya* should therefore never be offered to him, because *homa* is not performed in the ashes.

यथोषरे बीजमुप्त्वा न वसा लभते फलम्।
तथाऽनुच्छे हविर्दत्त्वा न दानाल्लभते फलम्॥ २४॥

As a seed cannot sprout in the barren land, similarly, the serving of the food to a person who is devoid of the knowledge of the Vedas, bestows no gain to the giver.

यावतो ग्रसते पिण्डाहव्यकव्येष्वमन्त्रवित्।
तावतो ग्रसते प्रेत्य दीपान् स्थूलांस्त्वयोगुडान्॥ २५॥

Not only that, a person ignorant of the Vedic *mantras* when he takes whatever morsels of food, the giver, after his death, has to swallow an equal number of hot iron balls.

अपि विद्याकुलैर्युक्ता हीनवृत्ता नराधमाः।
यत्रैते भुञ्जते हव्यं तद्वेदासुरं द्विजाः॥ २६॥

The degraded person, engaged in the evil deeds, inspite of his being learned, and having been born in the high race, wherever the food is taken by him it is turned to be denomic one.

यस्य वेदश्च वेदी च विच्छिन्नेते त्रिपूरुषम्।
स वै दुर्ग्राहणो नार्हः श्राद्धादिषु कदाचन॥ २७॥

When a Brāhmaṇa is detracted from the study of the Vedas and *Vedis* (sacrificial platforms) since three generations, such a Brāhmaṇa, would be unfit for joining the *śrāddha* rites.

शूद्रप्रेष्ठो भूतो राजो वृश्लानाञ्च याजकः।
वधबस्तोपजीवी च षडेते ब्रह्मबस्तवः॥ २८॥

Such a Brāhmaṇa mentioned above, the slave of a Śūdra, or the servant of the king, or the performer of the *yajñas* of the outcastes, or the one who earns the living by killing or usurping others riches, these have been termed as the Brahmabandhus (degraded Brāhmaṇas).

दत्त्वानुयोगो द्रव्यार्थं पतितान्मनुरब्रवीत्।

वेदविक्रियिणो हेते श्राद्धादिषु विगर्हिताः॥ २९॥

Or the one who allows his wife to be used by others for the sake of riches he has been termed as the degraded one by Manu. Even a Brāhmaṇa, who teaches Vedas in return for wealth, is considered as unfit for śrāddha.

सुतविक्रियिणो ये तु परपूर्वासमुद्भवाः।

असामान्यान् यजन्ते ये पतितास्ते प्रकीर्तिताः॥ ३०॥

Those who have sold their son, or the one who is born of a woman married twice, or those who perform the Yajñas of the ordinary people, are considered to be the fallen person.

असंस्कृताध्यापका ये भूत्यर्थेऽध्यापयन्ति ये।

अधीयते तथा वेदान् पतितास्ते प्रकीर्तिताः॥ ३१॥

The teachers who are devoid of their *samskāras*, those who teach others for the sake of wealth, or teach the Vedas for the sake of money, they all have been treated to be the fallen persons.

बृद्धश्रावकनिर्गम्याः पञ्चरात्रविदो जनाः।

कापालिकाः पाशुपताः पाषण्डा ये च तद्विधाः॥ ३२॥

यस्याशनन्ति हवींष्ट्येते दुरात्मानस्तु तामसाः।

न तस्य तद्वेच्छाद्वं प्रेत्य चेह फलप्रदम्॥ ३३॥

Such of the people who are illiterate, Śrāvakas (Buddhists), followers of the *Pāñcarātra* system, Kāpālikas and the followers of Pāśupata sects, atheists, or other deceitful persons, when consume the food of the *yajña* of someone, they become degraded and are turned as *Tāmasikas*. The śrāddha performed for them is neither beneficial in this or the next world.

अनाश्रमी द्विजो यः स्यादाश्रमी वा निरर्थकः।

मिथ्याश्रमी च ते विप्रा विज्ञेयाः पंक्तिदूषकाः॥ ३४॥

Irrespective of a Brāhmaṇa being the follower of the *āśrama-dharma* or otherwise, but in case he is of low conduct, or the one who makes the false efforts, he should be treated as having fallen from the path.

दुश्शर्मी कुनखी कुष्ठी श्वित्री च श्यावदन्तकः।

विद्व्यजननश्वैव स्तेनः क्लीबोऽथ नास्तिकः॥ ३५॥

मद्यपो वृत्सलीसक्तो वीरहा दिधिषूपतिः।

अगारदाही कुण्डाशी सोमविक्रियिणो द्विजाः॥ ३६॥

परिवेता च हिंस्त्रश्च परिवित्तिर्निराकृतिः।

पौनर्भवः कुसीदक्ष तथा नक्षत्रदर्शकः॥ ३७॥

गीतवादित्रशीलश्च व्याधितः काण एव च।

हीनाङ्गश्चातिरिक्ताङ्गो ह्यवकीर्णो तथैव च॥ ३८॥

अन्नदूषी कुण्डगोलौ अभिशस्तोऽथ देवलः।

मित्रस्पृश् पिशुनश्वैव नित्यं भार्यानुवर्तितः॥ ३९॥

मातापित्रोर्गुरोस्त्यागी दारत्यागी तथैव च।

गोत्रस्पृश् भ्रष्टशौचश्च काण्डपृष्टस्थैव च॥ ४०॥

अनपत्यः कूटसाक्षी याचको रङ्गजीवकः।

समुद्रयायी कृतहा तथा समयभेदकः॥ ४१॥

वेदनिन्दारतश्वैव देवनिन्दापरस्तथा।

द्विजनिन्दारतश्वैव वर्ज्याः श्राद्धादिकर्मणिः॥ ४२॥

The one suffering from the skin disease, having distorted nails, suffering from leprosy, having black or yellow teeth, having the distorted organ of production, a thief, the eunuch, an atheist, a drink-addict, one who is attracted towards the Śūdra woman, the killer of a great warrior, the one who indulges in sexual intercourse with one's brother's widow, the one who burns the house of others, the one who takes food of a group of mixed caste, seller of Soma, the one who marries when the elder brother is still unmarried, the one who is violent by nature, elder brother who remains unmarried when the younger brother has married, non-performer of Yajñas, the one who is born of a remarried woman, the observer of the constellations, the one who is engaged in dancing and singing, an ailing person, one-eyed person, one having lost his limb, or the one having excessive limbs, the one who is a shattered one, the one who consumes the blemished food, the one who is denounced by the persons or belongs to mixed breed of *kunda* and *Golaka* castes, the one who performs worship of gods after accepting money, one who betrays his friend, the back-biter, the one who always follows the command of his wife, the one who disown his parents and the preceptor, the one who pronounced his *gotra*, the one who is fallen from purity, the seller of the *śāstras*, the one having no children, one who gives false evidence, the beggar, the one who

earns his living by means of dramas, the ungrateful one, the one who breaks his promise, the one who denounces the Vedas, one who travels by ocean, one who denounces the gods, all of them should be discarded in the *śrāddha*.

**कृतघ्नः पिशुनः कूरो नास्तिको वेदनिन्दकः।
मित्रधृक् कुहकश्चैव विशेषात्पंक्तिदूषकः॥ ४३॥**

Out of the above, those who are ungrateful, back-biters, cruel, atheists, denouncers of the Vedas, betrayers of the friends and the deceitful people particularly should be left out.

**सर्वे पुनरभोज्यान्ना न दानार्हाः स्वकर्मसु।
ब्रह्मा चाभिशस्ताश्च वर्जनीयाः प्रयत्नतः॥ ४४॥**

Because their sins are grave. All of them should not be fed and given gifts in a *śrāddha*. Similarly, the one who indulges in *brahmahatyā* and the one who is denounced by the society, he should be disowned making all the efforts.

**शूद्रान्नरसपुष्टांगः सन्ध्योपासनवर्जितः।
महायज्ञविहीनश्च ब्राह्मणः पंक्तिदूषकः॥ ४५॥**

A Brāhmaṇa who has been brought up consuming the food and drinking the drink offered by a Śūdra, the one who does not perform *Sandhyā* and the five *Mahāyajñas* daily, he is the defilers of the rows in feasts.

**अधीतनाशनश्चैव सानदानविवर्जितः।
तामसो राजसश्चैव ब्राह्मणः पंक्तिदूषकः॥ ४६॥**

The one who is the destroyer of the knowledge, who does not take bath regularly and gives no charities, the one who is of *Tāmasic* or *Rājasic* nature, such a Brāhmaṇa defiles the row in the feast.

**बहुनात्र किमुक्तेन विहितान् ये न कुर्वते।
निन्दितानाचरन्त्येते वर्ज्याः श्राद्धे प्रयत्नतः॥ ४७॥**

What more should be stated in this connection. Practically, the one who does not perform according to the provision of the *sāstras*, and is engaged in deplorable activities, such people should not be associated with the *śrāddha* at all.

**इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु श्राद्धकल्पे
एकविशेषोऽध्यायः॥ २१॥**

Chapter-22

Śrāddha-kalpa

व्यास उवाच

गोमयेनोदकैर्भूमिं शोधयित्वा समाहितः।
सन्निमन्त्र्य द्विजान् सर्वान् साधुभिः सन्निमन्त्रयेत्॥ १॥

Vyāsa said, “The land should be purified with the cowdung as well as the water on the day previous to that of Śrāddha. Then, one should invite all the Brāhmaṇas with the above-mentioned qualifications.

श्रो भविष्यति मे श्राद्धं पूर्वेद्युरभिपूज्य च।
असम्भवे परेद्युर्वा यथोक्तैर्लक्षणैर्युतान्॥ २॥

He should say, “The śrāddha shall be performed in my house tomorrow.” Thus speaking, the Brāhmaṇas should be honoured a day in advance.

तस्य ते पितरः श्रुत्वा श्राद्धकालमुपस्थितम्।
अन्योऽन्यं मनसा ध्यात्वा संपत्तिं मनोजवाः॥ ३॥

The performer of the śrāddha thinking that the time for the arrival of the Pitṛs has reached, and thus thinking, they should rapidly reach the place of the performing of the śrāddha.

तैर्ब्रह्मणैः सहाइनन्ति पितरो ह्यन्तरिक्षगाः।
वायुभूतास्तु तिष्ठन्ति भुक्त्वा यान्ति परां गतिम्॥ ४॥

Then the Pitṛs—the dwellers of the sky, reach the place through the sky way and take their food along with the Brāhmaṇas. Thereafter, they achieve the highest position.

आमन्त्रिताश्च ते विप्राः श्राद्धकालं उपस्थितेः।
वसेयुर्नियताः सर्वे ब्रह्मचर्यपरायणाः॥ ५॥

Similarly, the invited Brāhmaṇas, by being present at the time of the śrāddha should reach there observing celibacy.

अक्रोधोऽत्वरोऽमत्तः सत्यवादी समाहितः।
भारं मैथुनमध्वारं श्राद्धकुद्बज्जयेदध्ववम्॥ ६॥

The performer of the śrāddha should not get angry at that time, besides being truthful and having controlled his senses. One should not enjoy sex, refrain from carrying heavy weight, nor should he go to travelling during that time.

आमन्त्रितो ब्राह्मणो वै योऽन्यस्मै कुस्ते क्षणम्।
स याति नरकं घोरं सूकरत्वं प्रयाति च॥ ७॥

The Brāhmaṇa who is invited in the śrāddha, in case he devotes his time for someone else, or works for others, then he falls in the terrific hell and is reborn as a pig.

**आमन्त्रयित्वा यो मोहादन्वं चामन्त्रयेदिद्वजः।
स तस्मादधिकः पापी विष्णाकीटोऽभिजायते॥८॥**

A person, who after inviting a Brāhmaṇa, getting deluded, invites another one as well, there is no sin bigger than this. Such a person reborns as a worm in the faeces.

**श्राद्धे निमन्त्रितो विप्रो मैथुनं योऽधिगच्छति।
ब्रह्महत्यापवाप्नोति तिर्यग्योनौ विधीयते॥९॥**

A Brāhmaṇa, who after having been invited to participate in the śrāddha, indulges in sex-play, he earns the sin of *Brahmahatyā* and is reborn as an animal.

**निमन्त्रितस्तु यो विप्रो ह्रष्ट्वानं याति दुर्मतिः।
भवन्ति पितरस्तस्य तन्मासं पापभोजनाः॥१०॥**

A Brāhmaṇa, who, after having been invited in a śrāddha, proceeds on travelling due to his evil mind, his *Pitrs* have to consume the sinful food that month.

**निमन्त्रितस्तु यः श्राद्धे कुर्याद्वै कलाहं द्विजः।
भवन्ति पितरस्तस्य तन्मासं मलभोजनाः॥११॥**

A Brāhmaṇa, who has been invited in a śrāddha, when quarrels with some one, his *Pitrs* become the eaters of filth that month.

**तस्मान्निमन्त्रितः श्राद्धे नियतात्मा भवेदिद्वजः।
अक्रोधनः शौचपरः कर्ता चैव जितेन्द्रियः॥१२॥**

The invited Brāhmaṇa should be careful in mind, devoid of anger, and should be neat and clean in every respect. The performer should also conduct himself controlling all the senses.

**श्रोपूते दक्षिणां गत्वा दिशं दर्भान्समाहितः।
समूलानाहेरेद्वारि दक्षिणाश्चान् सुनिर्मलान्॥१३॥**

A day after the śrāddha, the performer should go to the southern direction and collect the *kusa*-grass alongwith their roots, and he should place them with their tips to the south and water.

**दक्षिणाप्रवणं स्मिथं विभक्तं शुभलक्षणम्।
शुचि देशं विक्तक्ष्व गोमयेनोपलेपयेत्॥१४॥**

Returning home, an auspicious corner of the

house sloping towards the south and smooth, should be plastered with the cowdung.

**नदीतीरेषु तीर्थेषु स्वभूमौ चैव नाम्बुषु।
विविक्तेषु च तुष्वन्ति दत्तेन पितरः सदा॥१५॥**

With the performing of the śrāddha over the river bank, the places of pilgrimage, the land, the peak of mountains and lonely place, the *pitr*s remain always pleased.

**पारक्ये भूमिभागे तु पितॄणां नैव निर्विषेत्।
स्वामिभिस्तद्विहन्येत मोहाद्यत् क्रियते नरैः॥१६॥**

The śrāddha should not be performed in the others plot of land. Whatever śrāddha is performed over the land of others, than the land owner can obstruct the performance or can shatter the same.

**अटव्यः पर्वताः पुण्यास्तीर्थान्यायतनानि च।
सर्वाण्यस्वामिकान्याहर्व होतेषु परिग्रहः॥१७॥**

The forests, the mountains, the auspicious places of pilgrimages, and the temples are not owned by anyone, therefore the śrāddha could be performed there.

**तिलान्नविकिरेत्तत्र सर्वतो बन्धयेदजम्।
असुरोपहतं श्राद्धं तिलैः शुद्ध्यत्यजेन तु॥१८॥**

The land there should be plastered with cowdung, purifying it, and the sesamum seeds should be spread there, but they should not germinate there. The he-goat should also be tied there. The śrāddha affected by the demons, get purified with the spreading of the sesamum seeds if they do not germinate.

**ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमध्यगम्।
चोद्यं पेत्रं संसृतं च यथाशक्ति प्रकल्पयेत्॥१९॥**

Thereafter, the articles such as cooked food, pickles, lambatives, beverages, which could be eaten or drunk should be prepared, as per the means of the concerned person.

**ततो निवृते मध्याहे लुप्तरोमनखान्द्वजान्।
अवगम्य यथामार्गं प्रयच्छेहन्तधावनम्॥२०॥**

After the noon time, the Brāhmaṇas with the shaven heads and whose nails have been cut off, should be approached and offered the tooth-brush twig.

आसध्वमिति संजल्पन्नासीरन्ते पृथक् पृथक्।
तैलमध्यञ्जनं स्नानं सानीयञ्ज पृथग्निधम्।
पात्रोदुम्बरैर्द्याद्वैश्वेवत्वपूर्वकम्॥ २१॥

Then, they should be asked to be seated and one should receive blessings from them individually. He should give them oil as well as water for bath, and various other necessary requisites. These should be given in vessels made of Udumbara wood. The Brāhmaṇas should then recite the Vaiśvadeva hymns.

ततः स्नानान्निवृत्तेभ्यः प्रत्युत्थाय कृताञ्जलिः।
पाद्यमाचमनीयं च संप्रथच्छेष्टाक्रमम्॥ २२॥

Then getting free from the bath, the performer should stand before the Brāhmaṇas with folded hands, and should offer water to them for the washing of the hands, feet and ācamana rite.

ये चात्र विश्वेवानां द्विजाः पूर्वं निमन्त्रिताः।
प्राइमुख्यान्यासनान्येषां त्रिदर्भेणहतानि च॥ २३॥

The Brāhmaṇas who are invited to represent Vaiśvadeva, they should be made to be seated facing the east drawing three lines of Darbha grass over them.

दक्षिणामुखमुक्तानि पितृणामासनानि च।
दक्षिणाग्रेषु दर्भेषु प्रोक्षितानि तिलोदकैः॥ २४॥

The seats which are arranged facing the south, for the *Pitṛs*, the *kusa*-grass and the sesamum should be spread over them.

तेषु पवेश्येदेतानासनं संसृशन्नपि।
आसध्वमिति संजल्पन्नासीरस्ते पृथक् पृथक्॥ २५॥

The Brāhmaṇas should be made to sit on those seats. The seats should then be touched with the hands. They should be requested to occupy the seats. The Brāhmaṇas should then occupy their respective seats individually.

द्वौ दैवे प्राइमुखौ पित्रे त्रयश्चोदिष्टमुखास्तथा।
एकेकं तत्र देवतु पितृमातामहेष्यिः॥ २६॥

Two Brāhmaṇas representing *Viśvedevas* should be seated facing east, and the Brāhmaṇas engaged in the *Pitṛs-karma* should be seated

1. उटुम्बरो जन्तुफलो यज्ञाङ्गो हेमदुर्घकः। (भा.प्र.नि.)
Fig tree.

facing the north because a *karma* has to be performed for the gods as well as the grandfather, and the grandmother.

सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदम्।
पंचैतान्विस्तरो हन्ति तस्मान्नेहेत विस्तरम्॥ २७॥

Five things are spoiled if performed elaborately in a crowd, purity of the place, the time of respect, cleanliness and the selection of a Brāhmaṇa. Therefore, the expansion should be avoided or otherwise only one Brāhmaṇa should be invited in a *śrāddha*.

अपि वा भोजयेदेकं ब्राह्मणं वेदपारगम्।
श्रुतशीलादिसम्प्रभूमलक्षणविवर्जितम्॥ २८॥

The Brāhmaṇa should be well-versed in the Vedas, well-versed in the *sāstras*, humble, having the excellent temperament, devoid of evil symptoms, and noble by nature.

उद्धृत्य पत्रे चात्रं तस्वर्वस्माक्तुतातः।
देवतायतने वासो निवेद्यान्यत्पर्वत्येत्॥ २९॥

Out of the number of dishes which are prepared at the time of *śrāddha*, a small quantity of the same should be taken out of each one of them and should be placed in a plate and first of all offered to the Brāhmaṇa, representing gods in the temple. Then remaining food should be passed to others.

प्राश्येदन्नं तदग्नौ तु दद्याद्वै ब्रह्मचारिणो।
तस्मादेकमपि श्रेष्ठं विद्वांसं भोजयेदिद्वजम्॥ ३०॥

A small quantity of the cooked food should be consigned into the fire, and then given to a Brahmacārin. Hence, one should feed only one learned Brāhmaṇa.

भिक्षुको ब्रह्मचारी वा भोजनार्थमुपस्थितः।
उपविष्टस्तु यः श्राद्धे कामं तमपि भोजयेत्॥ ३१॥

In case a mendicant, or a Brahmacārin arrives, during the performing of the *śrāddha*, he should also be served with the food to their satisfaction.

अतिथिर्थस्य नाशनाति न तच्छाद्वं प्रशस्यते।
तस्मात् प्रयत्नाच्छाद्वेषु पूज्या हातिथ्यो द्विजैः॥ ३२॥

On the arrival of a guest, at the time of *śrāddha*, and in case the food is not served to him, the said *śrāddha* is not considered to be

praise-worthy. Because of this reason, the guests should be adequately served the food during the śrāddha.

आतिथ्यरहिते श्राद्धे भुञ्जते ये द्विजातयः।
काकयोर्निं ब्रजन्त्येते दाता चैव न संशयः॥३३॥

In case the Brāhmaṇas take food in a śrāddha in which a guest is disregarded, they are reborn as the crows. The performer of the śrāddha also meets the same fate, there is no doubt about it.

हीनाङ्गः पतितः कुष्ठी व्रणयुक्तस्तु नास्तिकः।
कुक्कुटः शूक्रकश्चानौ वर्ज्याः श्राद्धेषु दूरतः॥३४॥

In case a guest is handicapped, fallen person, suffering from leprosy, wounded, Cāṇḍāla, or an atheist, or there arrives a cock, pig, or a dog, then they should be driven away from the śrāddha.

बीभत्सुमशुचि नग्नं मत्तं धूर्तं रजस्वलाम्।
नीलकाषायवसनपाशण्डांश्च विवर्जयेत्॥३५॥

Similarly, when a person with a terrific look, or the one who is dirty, naked, mad, wicked, a woman in period, or a wicked person clad in blue or ochre garments arrives, the same should be avoided at the time of śrāddha.

यतत्र क्रियते कर्म पैतृकं ब्राह्मणान्नतिः।
तत्सर्वमेव कर्त्तव्यं वैश्वदैवत्यपूर्वकम्॥३६॥

The activities which are performed keeping in view the Brāhmaṇas, should be according to the rites of Vaiśvadeva or invoking Viśvedevas.

यथोपविष्टान् सर्वास्तानलङ्कुर्याद्बूषणः।
स्वगदामभिः शिरोवैष्ट्रैष्ट्रपवासोऽनुलेपनैः॥३७॥

When the Brāhmaṇas are seated for the sake of the performing of the śrāddha, should all be adorned with ornaments, offering the garland, *yajñopavītas*, fragrant material, turban etc., besides offering of the costumes to them.

ततस्त्वावाहयेदेवान् ब्राह्मणानामनुज्ञय।
उद्दमुखो यथान्यायं विश्वेदेवास इत्यृचा॥३८॥

Then with the permission of the Brāhmaṇas, facing north, the gods should be invoked as well. At that point of time the *rcā* relating to the Viśvedevas should be uttered invoking the gods at the same time.

द्वे पवित्रे गृहीत्वास्य भाजने क्षालिते पुनः।

शत्रो देवी जलं क्षिप्त्वा यवोऽसीति यवांस्तथा॥३९॥
या द्विव्या इति मन्त्रेण हस्ते त्वर्षं विनिक्षिपेत्।
प्रदद्याद् गच्छमाल्यानि धूपादेनि च शक्तिः॥४०॥

The hymn of Śanno devīh etc. should be recited and then the water should be poured on the ground. He should wear two Pavitras (Darbha grass made to resemble a ring). Then repeating the hymn Yavosi etc., the barley grains should be placed in the vase. Thereafter, uttering the hymn Yā Divyā etc. the arghya should be offered with sandal paste, flowers, incense etc. according to his capacity.

अपसव्यं ततः कृत्वा पितृणां दक्षिणामुखः।
आवाहनं ततः कुर्यादुशन्तस्त्वेत्यृचा बुधः॥४१॥

Thereafter, the performer of śrāddha, turning his face to the southern direction, placing the *yajñopavita* to the right side, should invoke the *Pitrīs*, uttering the hymn Uśantas Tvā.

आवाह्य तदनुज्ञातो जपेदायन्तुनस्ततः।
शत्रो देव्योदकं पात्रे तिलोऽसीति तिलांस्तथा॥४२॥

After invoking the *Pitrīs*, with the permission of the Brāhmaṇas, one should utter the hymn of Āyantu nah: Pitaraṇi. Thereafter, reciting the hymn Śanno Devīh, the water should be offered and reciting the hymn of Tilosi etc. the arghya of gingelly seeds should be offered.

क्षिप्त्वा चार्यं यथापूर्वं दत्त्वा हस्तेषु वा पुनः।
संस्वांशं ततः सर्वन् पात्रे कुर्यात्समाहितः॥४३॥

According to the aforesaid procedure, the arghya should be offered on the hands, and put the *Samśravas* (mixing of waters from the Argha-vessel and vessel for *Pitrīs*).

पितृभ्यः स्थानमेतद्य न्युञ्जपात्रं निधापयेत्।
अग्नौ करिष्यन्नादाय पृच्छेदन्नं धृतप्लुतम्।
कुरुष्वेत्यभ्यनुज्ञातो जुहुयादुपवीतवित्॥४४॥

Thereafter, all the materials should be placed in a vase. Uttering the hymn *Pitrībhyaḥ sthānamasi*, the vase of arghya should be upturned. Then uttering Agnau kariṣya, the Brāhmaṇas should also receive the cooked rice mixed with ghee. Desirous of consigning it into the fire, he should ask the Brāhmaṇas' permission for the same. Thereafter, he should

perform the *homa* wearing the sacred thread.

यज्ञोपवीतिना होमः कर्तव्यः कुशपाणिना।

प्राचीनावीतिना पित्रं वैश्वदेवं तु होमवित्॥४५॥

Wearing the *yajñopavīta* in the normal manner and carrying *kuśa*-grass in the hand, the *homa* should be performed. When the *homa* is performed in favour of the *Pitṛs* and *Vaiśvadevas*, one should face east and worn the *yajñopavīta* over the right shoulder.

दक्षिणं पातयेज्जानुं देवान् परिचर्नसदा।

पितृणां परिचर्यासु पातयेदितरं तथा॥४६॥

While serving the gods, the right knee should be bent touching the ground and while serving the *Pitṛs*, the left knee should touch the ground.

सोमाय वै पितृमते स्वधा नम इति ब्रुवन्।

अग्नये कव्यवाहनाय स्वधेति जुहुयात्ततः॥४७॥

Then starting the performing of the *homa*, one should utter *Somāya pitṛmatae svadhā namah* for the sake of the *Pitṛs* and *Agnaye kavya-vāhāya svadhā* for invoking Agni.

आग्नयभावे तु विप्रस्य पाणावेवोपपादयेत्।

महादेवान्तिकं वाथ गोष्ठे वा सुसमाहितः॥४८॥

In case the fire is not found at that place then the material for *homa* should be offered in the right hand of a Brāhmaṇa or a *Sivalinga* or the cowshed with due concentration.

ततस्तैरभ्यनुज्ञातो गत्वा वे दक्षिणां दिशम्।

गोमयेनोपलिप्याथ स्थानं कुर्यात्ससैकतम्॥४९॥

मण्डलं चतुरसं वा दक्षिणाप्रवर्णं शुभम्।

त्रिसल्लिखेत्तस्य मध्यं दर्भैकेन चैव हि॥५०॥

Thereafter, with the permission of the Brāhmaṇa in the form of *Pitṛs*, moving towards the southern direction, plastering the place with the auspicious cowdung, the river sand should be placed over it. Towards the south, a quadrangular *maṇḍala* should be built and three lines should be drawn in the centre of the *maṇḍala* with the tips of Darbha grass.

ततः संस्तीर्य तत्स्थाने दर्भान्वै दक्षिणाप्रगान्।

त्रीन् पिण्डान्तिर्विपेत् तत्र हविःशेषात्समाहितः॥५१॥

उत्थ पिण्डांस्तु तद्वस्तं निमृज्याल्लेपभोजनान्।

तेषु दर्भेष्वथाचम्य त्रिराचम्य शरैरसून्।

तदन्नं तु नमस्कुर्यात्यितृनेव च मन्त्रवित्॥५२॥

Pieces of *kuśa* grass should be spread to the right side, and the three *pindas* of the remaining *havi* should be placed over the same. After the *pindadāna*, the hand carrying the *pindas*, should be cleaned with the *kuśa* grass, by the performer who should sip the water thrice. The reciter of the *mantras*, should exhale the breath thrice offering his salutation to the *Pitṛs*.

उदकं मिनयेच्छेषं शनैः पिण्डान्तिके पुरः।

अवजिज्ञेय तान् पिण्डान् यथा न्युप्त्वा समाहितः॥५३॥

Thereafter, the remaining water, should be poured round and near the *pindas*. Then concentrating his mind, one should smell the *pindas* one after the other.

अथ पिण्डाद्य शिष्टान्नं विधिवद्वोजयेद्विहजान्।

मांसान् पूपांश्च विविधाज्ञाद्वकल्पांस्तु शोभनान्॥५४॥

He should then feed the Brāhmaṇas duly with the rice other than that of the *pindas*. The meat, pies, or other fried items, should be given together to the Brāhmaṇas auspiciously prepared in accordance with the *śrāddhakalpa*.

ततोऽन्नमुत्सुजेहुकेष्वग्रतो विकिरन्मुवि।

पृष्ठा तदन्नमित्येव त्रुपानाचामयेत्ततः॥५५॥

After taking of the food by the Brāhmaṇas, the cooked rice of the *pindas* should be spread before them with their permission. Thereafter the Brāhmaṇas, having taken the food to their satisfaction, should be offered the water for performing *ācamana*.

आचान्ताननुजानीयादभितो रम्यतामिति।

स्वधास्त्विति च ते बूयुर्ब्रह्मणास्तदनन्तरम्॥५६॥

After the *ācamana* is performed by the Brāhmaṇas, they should be requested to take rest. In reply to the same, the Brāhmaṇas should utter *Svadhā be to you*.

ततो भुक्तवत्ता तेषामन्नशेषं निवेदयेत्।

यथा बूयुस्तथा कुर्यादनुज्ञातस्तु तैर्द्विजैः॥५७॥

Then when they have finished taking food, he should inquire of them about the remainder of the food. On being permitted by those Brāhmaṇas he should do so as they say.

पित्रे स्वदितमित्येव वाच्यं गोष्ठेषु सुश्रितम्।

सम्पन्नमित्यभ्युदये देवे सेवितमित्यपि॥५८॥

After performing the *śrāddha* for the *Pitrs*, the performer should utter *Svaditam*. When the *śrāddha* is performed in a cowshed, the performer of the *śrāddha* should say, *Susṛtam*. During the performing of the auspicious deed, he should say *Sampannam* and while performing the auspicious deed for the gods, he should say, *Sevitam*.

विसृज्य ब्राह्मणान् तांचै पितृपूर्वन् वाग्यतः।
दक्षिणाद्विशमाकांक्षन्याचेतेमान्वरान् पितृन्॥५९॥

Initially one should send off the Brāhmaṇas and then stand before the *Pitrs*. Then controlling his speech, turning towards the southern direction, he should seek following boons from the *Pitrs*.

दातारो नोऽभिवर्द्धतां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा विगमद्वहुदेयञ्च नोऽस्त्वित॥६०॥

“Let there be an increase in the performing of the charities, the Vedas, and the progeny. We should always remain faithful and devoted. We should have enough of material for giving to others.”

पिण्डांसुगोऽजविप्रेभ्यो दद्यादग्नौ जलेऽपि वा।
पद्धयमन्तु ततः पिण्डमद्यात्पत्ती सुतार्थिनी॥६१॥

The *pindas* offered in charity should be given over to the cow, a goat or a Brāhmaṇa or alternatively they should be consigned in water or the fire. The wife desirous of a son should herself consume the middle *pinda*.

प्रक्षाल्य हस्तावाचम्य ज्ञाति शेषेण तोषयेत्।
सूपशाकफलानीक्ष्यन् पयो दधि घृतं मधु॥६२॥

Then he should perform *ācamana* washing both the hands and the remaining food should be distributed to the relatives. The cereals, vegetables, fruits, sugarcane juice, milk, curds, *ghee* and honey should be given over to the Brāhmaṇas.

अन्नञ्चैव यथाकामं विविधं भोज्यपेयकम्।
यद्यदिष्टुं द्विजेन्द्राणां तत्सर्वं विनिवेदयेत्॥६३॥

The Brāhmaṇas should be given various items of food and beverages, besides these whatever is desired by them should be given to them.

धान्यांस्तिलांश्च विविधान् शर्करा विविधास्तथा।
उष्णमन्त्रे द्विजातिभ्यो दातव्यं त्रेय इच्छता।
अन्यत्र फलमूलेभ्यो पानकेभ्यस्तथैव च॥६४॥

Several types of grains, sesamum, several types of sweets, should be given to the Brāhmaṇas. Those desirous of welfare should serve the hot food to the Brāhmaṇas, but other items like fruits, roots and the beverages should be cool.

न भूमौ पातयेज्जानुं न कुप्येन्नानुं वदेत्।
मा पादेन सृष्टेदन्त्रे न चैवमवधूनयेत्॥६५॥

At that point of time the knees should not be placed on the ground. One should not be angry, should not resort to falsehood, the food should not be touched with the feet, nor should the feet be shaken.

ऋोधेनैव च यद्भुक्तं यद्भुक्तं त्वयथाविधि।
यातुधानां विलुप्यन्ति जल्पता चोपपादितम्॥६६॥

The food which is taken in anger, or in an improper manner, or when one is extremely busy and while talking, their benefits is usurped by the demons.

स्विन्नगात्रो न तिष्ठेत सन्निधो च द्विजोत्तमाः।
न च पश्यते काकादीन् पक्षिणः प्रतिलोमगान्।
तदूपाः पितरस्त्र समायान्ति बुभुक्षवः॥६७॥

When the body is perspiring, then one should not stand close to the Brāhmaṇas. One should also not look at the crows, eagles or kites or other birds, which might arrive at the time of performing the *śrāddha*. The *Pitrs* also at times appear in the form of those birds for taking food, so they should not be driven out.

न दद्यात्तत्र हस्तेन प्रत्यक्षं लवणं तथा।
न चायसेन पात्रेण न चैवाश्रद्धया पुनः॥६८॥

The salt should not be given with the right hand, nor should it be served in an iron vase nor should it be given to anyone without his asking for it.

काञ्चनेन तु पात्रेण राजतोदुम्बरेण वा।
दत्तमक्षयतां याति खड्डेन च विशेषतः॥६९॥

In case the food is served in the vase of gold, silver, or of wild fig tree (*Ficus glomerata*), or vessels made of horn of rhinoceros, it bestows

the undecaying reward.

पात्रे तु मृणमये यो वै श्राद्धे वै भोजयेद्विजान्।
स याति नरकं घोरं भोक्ता चैव पुरोषसः॥७०॥

A person who serves the food to the Brāhmaṇa in an earthen pot, then the giver, the priest, and the one who consumes the food, all of them go to the hell.

न पंक्त्यां विषमं दद्यान्नं याचेत न दापयेत्।
याचिता दापिता दाता नरकान्याति भीषणान्॥७१॥

One should not discriminate among the Brāhmaṇas, who take food sitting in same row, while serving the food. No one should ask for food, nor should anyone force others to give food, because the one who asks for the food, the one who gives it with partiality and the one who forces others to give it, they all fall in the terrible hells.

भुज्ञारम्भतः श्रेष्ठं न बूयुः प्राकृतान् गुणान्।
तावद्विष्ट पितरोऽशनन्ति यावन्नोक्ता हविर्गुणाः॥७२॥

All the cultured persons should take food, without praising the material qualities of the various items of food and keeping silence. Because, the *Pitṛs* take food only till the qualities of *havis* are not mentioned.

नाग्रासनोपविष्टस्तु भुजीत प्रथमं द्विजः।
बहूनां पश्यतां सोऽन्यः पंक्त्या हरति किल्बिषम्॥७३॥

When a Brāhmaṇa, sitting first of all, starts taking food first of all, he surely absorbs all the sins of the people sitting in the row.

न किंचिद्विर्जयेच्छाद्वे नियुक्तस्तु द्विजोन्मः।
न मांसस्य निषेधेन न चान्यस्याम्रमीक्षयेत्॥७४॥

A Brāhmaṇa who is engaged in taking of the food, should not leave anything. He should not refuse even the meat offered. One should not look at the food served to other persons.

यो नाशनाति द्विजो मांसं नियुक्तः पितृकर्मणि।
स प्रेत्य पशुतां याति सम्भवानेकविंशतिम्॥७५॥

A non-vegetarian Brāhmaṇa, while joining the śrāddha if he does not consume the meat, he has to be born as an animal in the coming twenty-one births.

स्वाध्यायाब्छ्वावयेदेषां धर्मशास्त्राणि चैव हि।
इतिहासपुराणानि श्राद्धकल्पांश्च शोभनान्॥७६॥

A learned person engaged in śrāddha should listen to the Dharmasāstras, Itihāsas, Purāṇas, and the auspicious śrāddha-kalpa literature.

ततोऽन्नमुत्सजेद्वोक्ता साग्रतो विकिरभ्युवि।
पृष्ठा स्वदितमित्येवं तपानाचामयेत्तः॥७७॥

Thereafter, the food left over, after its consumption by the Brāhmaṇas, should be spread in front of the Brāhmaṇas on the ground. Then householder should ask him *Svadītam* (have you eaten well)? Thus asking the Brāhmaṇas should be made to perform ācamana rite.

आचान्तानुजानीयादभितो रम्यतामिति।
स्वधास्त्विति च तं बूयुर्ब्राह्मणास्तदनन्तरम्॥७८॥

After the ācamana is performed by the Brāhmaṇa, he can be allowed to leave the place. At this, the Brāhmaṇa should say, “Let your *Pitṛs* be well satisfied.”

ततो भुक्तवतां तेषामन्नशेषं निवेदयेत्।
यथा बूयुस्तथा कुर्यादनुजातस्तु तैर्द्विजैः॥७९॥

When they have partaken of the food he should inform them about remaining cooked food. Thereafter, the householder should act according to the desire of the Brāhmaṇas.

पित्रे स्वदित इत्येवं वाक्यं गोषेषु सूत्रितम्।
संपन्नमित्यभ्युदये दैवे रोचत इत्यपि॥८०॥

Thus, the householder during the śrāddha of the *Pitṛs* should speak out, “Is the food all right? Has everything been well arranged? Has the śrāddha been performed well? Have you liked it well.” These are the words to be spoken by the householder to the Brāhmaṇas.

विसृज्य ब्राह्मणान् सुत्वा पितृपूर्वं तु वाग्यतः।
दक्षिणां दिशमाकांक्षन्याचेतेमान् वराच्यितृन्॥८१॥
दातारो नोभिर्द्वन्तां वेदाः संतरिषेव च।
श्रद्धा च नो माव्यगमद्वृदेयं च नोस्त्विति॥८२॥

After eulogising and bidding farewell to the Brāhmaṇas, he should stand silently before the *Pitṛs* facing the southern direction and begging, “Let all the givers of the charities in our family be increased, besides the Vedas and the progeny. Our faith should remain unshaken, and we should possess enough of

riches for distributing the charities."

पिंडांसु गोजविप्रेभ्यो दद्यादम्नौ जलेऽपि वा।
मध्यमं तु ततः पिंडमद्यात्पत्ती सुतार्थिनी॥८३॥

The *piṇḍas* of the *śrāddha* should be given over to the cows, goats, or Brāhmaṇas, or the same should be consigned to the fire or in the water. But the middle *piṇḍa* should be consumed by a woman desirous of a son.

प्रक्षाल्य हस्तावाचम्य ज्ञातीन् शेषेण भोजयेत्।
ज्ञातिष्ठपि चतुर्थेषु स्वान् भृत्यान् भोजयेत्ततः॥८४॥

Thereafter, the householder, washing both his hands, performing *ācamana*, the remaining food material should be served to his relatives, pleasing them. The close relatives should be pleased upto the fourth generation, last of all the servants should also be served with food.

पश्चात्स्वयञ्च पलीभिः शेषमन्नं समाचरेत्।
नोद्वासयेत् तदुच्छिष्टं यावन्नास्तद्वत्तो रविः॥८५॥

The remaining food should be taken by the householder with his wife. The residual food should not be removed from the place, till the sunset.

ब्रह्मचारी भवेतान्तु दम्पती रजनीन्तु ताम्।
दत्त्वा श्राद्धं तथा भुक्त्वा सेवते यस्तु मैथुनम्॥८६॥
महारौरवमासाद्य कीटयोनिं ब्रजेत्युनः॥८७॥

Both the husband and the wife should observe celibacy on the night following the *śrāddha*, because the one who indulges in sexual intercourse after the performing of the *śrāddha*, he falls in the terrific hell Mahāaurava and is then reborn as a worm.

शुचिरकोधनः शान्तः सत्यवादी समाहितः।
स्वाध्यायञ्च तथाध्वानं कर्ता भोक्ता च वर्जयेत्॥८८॥

The performer of the *śrāddha* as well as the one, who consumes the food of the *śrāddha*, should be neat and clean, free from anger, peaceful and truthful. He should have concentration of mind and should not undertake the journey or self-study.

श्राद्धं भुक्त्वा परश्राद्धे भुजते ये द्विजातयः।
महापातकिभिस्तुल्या यान्ति ते नरकान् बहून्॥८९॥

A Brāhmaṇa, who, after taking food in one

śrāddha, goes to some other place and takes the food there as well, he becomes a grave sinner and falls in the hell.

एष वो विहितः सम्यक् श्राद्धकल्पः समाप्तः।
अनेन वर्द्धयेन्नित्यं ब्राह्मणोऽव्यसनावितः॥९०॥

Thus the *śrāddha-kalpa* has been narrated by me in brief. By following this a Brāhmaṇa, always gains the progress in difficulties.

आपश्राद्धं यदा कुर्याद्विधिज्ञः श्रद्धयावितः।
तेनानौकरणं कुर्यात्पिण्डांस्तेनैव निर्विपत्॥९१॥

A person well versed in the procedure, when performs an ordinary *śrāddha* (without cooked food), then he should perform the *Agnaukarana* rite (consigning offerings into the fire) as well as the offerings of *piṇḍas* with the material used.

योऽनेन विधिना श्राद्धं कुर्याद्वै शान्तमानसः।
व्यपेतकल्पघो नित्यं यतीनां वर्तयेत्यदम्॥९२॥

A person, who performs the *śrāddha* appropriately, he, getting relieved of all the sins, achieves the eternal position, which is gained by the recluses.

तस्मात्सर्वप्रयत्नेन श्राद्धं कुर्याद्विजोत्तमः।
आराधितो भवेदीशस्तेन सम्यक् सनातनः॥९३॥

Therefore making all the efforts, the excellent Brāhmaṇa should perform *śrāddha* and by so doing a person actually adores the supreme lord.

अपि मूलैः फलैर्वापि प्रकुर्यान्निर्धनो द्विजः।
तिलोदकैतर्पयित्वा पितॄन् स्नात्वा समाहितः॥९४॥

Even a poor Brāhmaṇa should perform the *śrāddha* with a concentrated mind, taking his bath and offering water with sesamum seeds as oblation, fruits and roots.

न जीवत्यितृको दद्याद्वोमान्तं वा विधीयते।
येषां वापि पिता दद्यात्तेषांश्चैके प्रचक्षते॥९५॥

One should not perform *piṇḍadāna* or *śrāddha* when his father is alive. Of course, he can perform the *homa*. According to another opinion, a son can perform the *śrāddha* to those *pitṛs*, to whom his father offers *śrāddha*.

पितां पितामहश्चैव तथैव प्रपितामहः।
यो यस्य प्रीयते तस्मै देयं नान्यस्य तेन तु॥९६॥

At the death of the father, grandfather, the great grandfather, or the beloved one, the śrāddha could be performed for the one who is dead and not for any other person.

भोजयेद्वापि जीवन्तं यथाकामनु भक्तिः।
न जीवन्तपतिक्रम्य ददाति प्रयतः शुचिः॥१७॥

In case the father or others are alive, then they should be served with food with due devotion. One who is pure and self-controlled does not give unto the dead by transgressing the living one.

द्व्यामुष्यायणिको दद्याद्वीजिक्षेत्रिकायोः समम्।
अधिकारी भवेत्सोऽथ नियोगोत्पादितो यदि॥१८॥

Dvyāmuṣyāyanika son of two fathers (i.e. natural as well as father by adoption) can also perform śrāddha for both, or a son born to a widow by the practice of Niyoga rite can also do so. Then he shall be the true heir.

अनियुक्तात्सुतो यश्च शुक्रतो जायतेत्विह।
प्रदद्याद्वीजिने पिण्डं क्षेत्रिणे तु ततोऽन्यथा॥१९॥

But a son who has been born to a person during his life time due to some illicit relation (without the sanction of Niyoga), he can perform *pindadāna* for the progenitor alone. However, he may perform śrāddha to the mother's husband.

द्वौ पिण्डौ निर्विपेद्विद्वानुपवीती समाहितः।
कीर्तयेदथैवास्मिन् बीजिनं क्षेत्रिणं ततः।
मृताहनि तु कर्तव्यमेकोहिष्टुं विधानतः॥१००॥

But in case a son is born by means of Niyoga, he can perform *pindadāna* for *Kṣetrin* (mother's husband) and *Bijin* (progenitor) as well. He shall initially utter the name of *Kṣetrin*, offering two *pindas* for each one of them. On the day of death, the *Ekoddīṣṭa-śrāddha* has to be performed appropriately.

अशौचे स्वे परिक्षीणे काम्यं वै कामतः पुनः।
पूर्वाह्ने चैव कर्तव्यं श्राद्धमभ्युदयार्थिना॥१०१॥

After the completion of the death impurity, the *Kāmya-śrāddha* should be performed as per one's own liking. A person desirous of his prosperity should perform the *Ābhuyudayīka-śrāddha* in the forenoon alone.

देववत्सर्वमेव स्यान्नैव कार्यास्तिलैः क्रियाः।

दर्भाश्च ऋजवः कार्या युग्मान्त्वै भोजयेद्विजान्॥१०२॥

All the performance in this type of śrāddha, resemble the one in the *Deva-śrāddha*. The sesamum should not be used in this śrāddha and the *Darbhā* grass should also be placed straight. Besides, food should be offered to even number of Brāhmaṇas at a time.

नान्दीमुखास्तु पितरः प्रीयन्तामिति वाचयेत्।

मातृश्राद्धन्तु पूर्वं स्यात्पितृणां तदनन्तरम्॥१०३॥

As an auspicious beginning, he should recite, "May the *Pitrs* be pleased." The śrāddha to the mothers should be performed at the outset. Thereafter the śrāddha of the *pitrs* is to be performed.

ततो मातामहानान्तु वृद्धौ श्राद्धत्रयं स्मृतम्।

देवपूर्वं प्रदद्याद्वै न कृद्यादप्रदक्षिणम्॥१०४॥

Then the śrāddha to the maternal grandfather should be performed. Thus, these three śrāddhas should be performed when there is a prosperous occasion in the family. This should be performed along with Vaiśvadeva rites. The anti-clockwise circumambulation is not performed.

प्राद्यमुखो निर्विपेद्विद्वानुपवीती समाहितः।

पूर्वं तु मातरः पूज्या भक्त्या वै सगणेश्वराः॥१०५॥

A learned person, concentrating his mind, wearing the *yajñopavīta*, facing the east should perform the śrāddha. Initially the mothers alongwith the Ganeśvaras should be worshipped with devotion.

स्थिण्डलेषु विचित्रेषु प्रतिमासु द्विजातिषु।

पृष्ठैर्घैश्च नैवेद्वैर्भूषणैरपि पूजयेत्॥१०६॥

This worship should be performed in the open ground, in images, or in Brāhmaṇas, offering the flowers, the incense, eatables, and the ornaments.

पूजयित्वा मातृगणं कुर्याच्छाद्धत्रयं द्विजः।

अकृत्वा मातृयोगन्तु यः श्राद्धन्तु निवेशयेत्।

तस्य क्रोधसमाविष्टा हिंसां गच्छन्ति मातरः॥१०७॥

Thus adoring the *Mātṛkas*, the Brāhmaṇa should perform the three śrāddhas. A Brāhmaṇa, who performs śrāddha, without

adoring the sixteen *Mātrkas*, they become infuriated and cause injuries.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु श्राद्धकल्पो नाम
द्वाविशोऽध्यायः॥ २२॥

Chapter-23

Views on impurity

व्यास उवाच

दशाहं प्राहुराशौचं सपिण्डेषु विधीयते।
मृतेषु वापि जातेषु ब्राह्मणानां द्विजोत्तमाः॥ १॥

Vyāsa said, "O Best of Brāhmaṇas, the sages say, that in case of the birth or death of the *Sapindas* (to whom *pindas* are to be offered for six generations), the Brāhmaṇas have to observe impurity for ten days.

नित्यानि चैव कर्मणि काम्यानि च विशेषतः।
न कुर्याद्विहितं किञ्चित्स्वाध्यायं मनसापि च॥ २॥

During this period of impurity, neither the *Nitya* (daily) rites, nor the *Kāmya* (for attaining desired ends) rites, nor should any other prescribed rites be performed. The self-studies should not be attempted even mentally.

शुचीनक्रोधनान् भूम्यान् शालानौ भावयेद्विज्ञान्।
शुच्कान्नेन फलैर्वापि वैतानान् जुहुयात्तथा॥ ३॥

The performance of *homa* etc. should be entrusted to the auspicious Brāhmaṇa, devoid of anger, having peaceful nature. The Brāhmaṇas should perform *homa* with dry cereals and fruit etc. in the sacrificial fire.

न स्पृशेदुरिमानन्ये न च तेष्यः समाहरेत्।
चतुर्थं पञ्चमे चाह्वि संस्पर्शः कथितो बुद्धैः॥ ४॥

Other people, should neither touch the *Sutaki* (impure) Brāhmaṇa, nor should he be asked to bring anything. The learned people are of the opinion that such Brāhmaṇas can be touched on the fourth or the fifth day.

सूतके तु सपिण्डानां संस्पर्शो नैव दुष्प्रिति।
सूतकं सूतिकां चैव वर्जयित्वा नृणां पुनः॥ ५॥

During the time of impurity, in case the people of the same row touch each other, then no blemish is involved. Only such of the people attracting the impurity of *sutaka*, (i.e. the mother

giving birth to the new child) should not be touched.

अथेयानस्तथा वेदान् वेदविद्या पिता भवेत्।
संस्पृश्याः सर्व एवैते स्नानान्माता दशाहतः॥ ६॥

The father who is well versed in the Vedas, or those who study the Vedas, are eligible for touching after taking of a bath. But with the passing of the tenth day, even the mother (who has given birth to the child) is purified after a bath and can be touched.

दशाहं निर्गुणे प्रोक्तमाशौचं वातिनिर्गुणे।
एकद्विगुणैर्युक्तश्चतुर्हैकदिनैः शुचिः॥ ७॥

The impurity is said to be for ten days in the case of a *Nirguna* (devoid of qualities) and *Atinirguna* (extremely devoid of qualities). One who possesses a single *guṇa*, two *guṇas* or three *guṇas*, then he gains purity after four, two and one day respectively.

दशाहादपरं सम्यग्धीयीत जुहोति च।
चतुर्थं तस्य संस्पर्शं मनुः प्राह प्रजापतिः॥ ८॥

Manu, the Prajāpati has said, that after the tenth day, a person can resort to the reciting of the Veda, and can perform *homa* as well. Under these conditions he can be touched on the fourth day itself.

क्रियाहीनस्य मूर्खस्य महारोगिण एव च।
यथेष्टाचरणस्येह मरणान्तमशौचकम्॥ ९॥

But a person, who is devoid of the performance as per the *Śāstras*, or is a fool, an ailing person, and the one who acts as per his own wishes, attracts impurity for the whole life till death.

त्रिरात्रं दशरात्रं वा ब्राह्मणानामशौचकम्।
प्राक्संस्कारात् त्रिरात्रं वै दशरात्रमतः परम्॥ १०॥

The impurity of the Brāhmaṇas continues for three days or ten nights. If the dead one is less than a year in age, the impurity is for three days, and if the age is beyond one year, the impurity is for ten days.

ऊनद्विवाषिके प्रेते मातापित्रोस्तदिष्यते।
(त्रिरात्रेण शुचिस्त्वन्ये यदि हात्यन्तनिर्गुणः।
अदत्तजातमरणे पित्रोरेकाहमिष्यते।)
जातदन्ते त्रिरात्रं स्याद्यदि स्यातान्तु निर्गुणौ॥ ११॥

In case a dead child is less than two years of age, his parents attracts the similar type of impurity for ten days. Besides them, the others also attract impurity for three nights after which they get purified. In case the child has died before cutting the teeth, or if the dead one is extremely devoid of qualities, then the parents of the child attract impurity for a day. In case a child dies after the growing of his teeth, the parents attract impurity for three nights.

आदन्तजननात्सद्य आचूडादेकरात्रकम्।
त्रिरात्रमौपनयनात्सपिण्डानामशौचकम्॥ १२॥

When the child dies at the time of the growing of the teeth, then the people of the same lineage get purified after taking bath. Before the performing of the tonsure ceremony, in case the child dies, the parents attract impurity for a night. In case the death of the child occurs before the performing of the thread ceremony, the people of the same line, attract impurity for three nights.

जातमात्रस्य बालस्य यदि स्यान्मरणं पितुः।
मातुश्च सूक्तं तत्स्यातिपास्यात्स्पृश्य एव च॥ १३॥
सद्यः शौचं सपिण्डानां कर्तव्यं सोदरस्य तु।
अर्धं दशाहादेकाहं सोदरो यदि निर्गुणः॥ १४॥

When a child dies soon after his birth, then the parents alone attract the impurity. After the bath, the father can be touched. In the case of a brother, the Sapiṇḍas (near kinsmen) should always observe *Āśauca* for the prescribed period. If the brother is not qualified, the impurity is for one more day after ten days.

ततोर्धं दशजननात्सपिण्डानामशौचकम्।
एकरात्रं निर्गुणानां चौडादूर्ध्वत्रिरात्रकम्॥ १५॥

When a child dies after the growing of the teeth, then impurity of the kinsmen is attracted for a day, and when he dies after the tonsure ceremony, the impurity is for three nights, for the *nirguna* people of the same line.

अदन्तजातमरणं सम्बवेद्यदि सन्तमाः।
एकरात्रं सपिण्डानां यदि तेऽत्यन्तनिर्गुणाः॥ १६॥

O Best of Brāhmaṇas, in case an infant dies before the cutting of the teeth, the extremely *nirguna* Sapiṇḍas have impurity for one day.

ब्रतादेशात्सपिण्डानां गर्भस्त्रावात्स्वपाततः।
(सर्वेषामेव गुणिनामूर्ध्वन्तु विषमः पुनः।

In case of the abortion in the first four months or miscarriage in the 5th or 6th month, all the Sapiṇḍas (kinsmen) are purified with the performing of a *vrata*. In the case of all *Gūṇins*, the contrariness is beyond that.

अर्वाकु षण्मासतः स्त्रीणां यदि स्यादगर्भसंस्ववः।
तदा माससमैस्तामामशौचं दिवसैः स्मृतम्।

In case the women faces abortion before six months, then the impurity attracted is for the number of days equivalent to the period of the pregnancy, carried by a woman.

तत उर्ध्वन्तु पतने स्त्रीणां द्वादशरात्रिकम्।
सद्यः शौचं सपिण्डानां गर्भस्त्रावाद्य धातुतः।

In case the abortion takes place after the six months frequency, then the ladies attract impurity for twelve nights. In the case of abortion upto the fourth month, the Sapiṇḍas are instantaneously purified.

गर्भच्छुतादहोत्रात्रं सपिण्डेऽत्यन्तनिर्गुणो।
यथेष्टाचरणे ज्ञातौ त्रिरात्रमिति निश्चयः॥ १७॥

After the abortion, all the collateral people are purified in a day and a night. But a person who conducts himself against the family tradition, attracts impurity for three nights. This is the conclusion.

यदि स्यात्सूतके सूतिर्मरणे वा मृतिर्भवेत्।
शेषेणैव भवेच्छुद्धिरहःशेषे त्रिरात्रकम्॥ १८॥

In case an impurity (of birth or death) is followed by another impurity, then the purity is after the remaining impurity is over. If the remainder is only a day, the impurity continues for three days.

मरणोत्पत्तियोगेन मरणेन समाप्यते।
आद्यं चृद्धिपदाशौचं तदा पूर्वेण शुद्ध्यति॥ १९॥

In case the impurity of death is followed by the impurity of birth or *vice versa*, then with the relieving from the death impurity, both the impurities come to an end. In case the first impurity is greater, even then its purity is ceased with the earlier one.

(तथा च पञ्चमीरात्रिमतीत्य परतो भवेत्)।

देशान्तरगतं श्रुत्या सूतकं शावमेव च।
तावदप्रयतो पत्त्वो यावच्छेषं सपाप्यते॥ २०॥

Then after the lapse of the five nights the impurity shall begin. In case one receives the information about the birth and death at some other place or a land, then the impurity shall continue as long as the remainder of that period is to be concluded.

अतीते सूतके प्रोक्तं सपिण्डानां त्रिरात्रकम्।
(अथैव मरणे स्नानमूर्धं संवत्सराद्यदि।
वेदार्थविद्याधीयानो योऽग्निवान्वृत्तिकर्षितः।
सद्यः शौचं भवेत्तस्य सर्वावस्थासु सर्वदा।
खीणामसंस्कृतानु प्रदानात्परतः सदा।
सपिण्डानां त्रिरात्रं स्यात्संस्कारे भनुरिव हि।
अहस्त्वदत्तकन्यानामशौचं मरणं स्मृतम्।
ऊनद्विवर्षामरणे सद्यः शौचमुदाहतम्।
आदन्तात्सोदरे सद्य आचूडादेकरात्रकम्।)
आप्रदानात्विरात्रं स्याद्वशरात्रं ततः परम्॥ २१॥

When a person comes to know of the impurity after the death, then the people of the same family attract impurity for three nights alone. In case the information for death is received after a year, then the purity is regained after the taking of the bath. But when a person is well-versed in the Vedas, is quite studious, performer of the *yajña*, and earns living by small means, he gets purified in all the situations simply with the taking of a bath. If the daughter's are not married, the *Āśauca* for the Sapiṇḍakas is for three days; if they are married, the impurity is for the husband alone. A girl who has not yet been married, and when she dies, the relatives attract impurity for a day alone. When a girl who is of less than two year's of age, the purity is gained soon. Upto the cutting of teeth, no impurity even to the brother, upto the tonsure ceremony the impurity is for a day. Upto the marriage, the impurity is for three days and beyond that it is for ten days.

मातामहानां मरणे त्रिरात्रं स्यादशौचकम्।
एकादशानांश्च तथा सूतके चैतदेव हि॥ २२॥

On the death of maternal grandfather, the impurity is for three days. In the case of *Sūtaka*

(birth) impurity to the same is the case.

पक्षिणां योनिसम्बन्धे ब्राह्मवेषु तथैव च।
एकरात्रं समुद्दिष्टं गुरौ सब्रह्माचारिणि॥ २३॥

In the case of relatives through marriage, the related persons attract impurity for two days with a night between or vice versa. On the death of a Brahmacārin or the preceptor, the case is same.

प्रते राजनि सज्ज्योतिर्यस्य स्याद्विषये स्थितः।
गृहे मृतासु सर्वासु कन्यासु च त्र्यहं पितुः॥ २४॥

At the death of a king, the people living in his domain, attract the impurity upto the rising of the sun. In case the daughter dies in the house of her parents, the father attracts impurity for three nights.

परपूर्वासु भार्यासु पुत्रेषु कृतकेषु च।
त्रिरात्रं स्थानतथाचार्यस्वभार्यास्वन्यगासु च॥ २५॥
आचार्यपुत्रे पल्याङ्गे अहोरात्रमुदाहतम्।
एकाहं स्यादुपाध्याये स्वग्रामे श्रोत्रियेऽपि च॥ २६॥

In case a woman, disowning her earlier legally wed husband and lives with some other person, when she dies or her step son dies, besides at the death of the wife of preceptor, whether of the same caste or of another caste, the impurity is for a day and a night. If a priest, or a learned Pañdita dies in one's own village, the impurity is for one day.

त्रिरात्रमसपिण्डेषु स्वगृहे संस्थितेषु च।
एकाहं चास्ववर्ये स्वादेकरात्रं तदिष्यते॥ २७॥

When a stranger dies while living in a house, it attracts impurity for three nights and at the death of the wife's brother, the impurity lasts for a day or a night.

त्रिरात्रं श्वश्रूमरणात् श्वशुरे चैतदेव हि।
सद्यःशौचं समुद्दिष्टं स्वगोत्रे संस्थिते सति॥ २८॥

At the death of the father-in-law or the mother-in-law, the impurity lasts for three nights and at the death of a person belonging to the same *gotra*, the purity is gained at once after bath.

शुद्ध्येद्विग्रो दशाहेन द्वादशाहेन भूमिपः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुद्ध्यति॥ २९॥

During the impurity of the birth and death, a Brāhmaṇa is purified after ten days, a Kṣatriya in twelve days, a Vaiśya in fifteen days and a Śūdra in a month.

**क्षत्रविट्शूद्रदायादा वै स्युर्विप्रस्य लाभवाः।
तेषामशौचे विप्रस्य दशाहाच्छुद्धिरिष्यते॥ ३०॥**

When a Brāhmaṇa were to have a Kṣatriya, a Vaiśya, or a Śūdra as his kinsman and if he were to die, then the Brāhmaṇa is purified in ten days.

**राजन्यवैश्यावयेवं हीनवर्णासु योनिषु।
तमेव शौचं कुर्यातां विशुद्ध्यर्थमसंशयम्॥ ३१॥**

In case a Kṣatriya is related in a lower caste or is related to a Vaiśya, and a death occurs, then the purity shall be gained by him as per his varṇa.

**सर्वे तूतरवर्णानामशौचं कूर्यादृताः।
तद्वर्णविधिदृष्टेन स्वन्तुशौचं स्वयोनिषु॥ ३२॥**

All people should observe impurity for the death of a higher caste man with respect, in accordance with the rules governing that caste. In regard to people of his own caste, he should observe his own purity according to rules of their caste.

**षड्ग्रात्रं तु त्रिग्रात्रं स्यादेकग्रात्रं क्रमेण तु।
वैश्यक्षत्रियविप्राणां शूद्रेष्वाशौचमेव च॥ ३३॥**

With the developing of an impurity with a Śūdra kinsman, the Vaiśya gets purified in six days, the Kṣatriyas in three nights and a Brāhmaṇa in a single night respectively.

**अर्द्धमासोऽथ षड्ग्रात्रं त्रिग्रात्रं द्विजपुण्यवाः।
शूद्रक्षत्रियविप्राणां वैश्यस्याशौचमेव च॥ ३४॥**

O Best of the Brāhmaṇas, when an impurity is attracted by a Vaiśya kinsman, Śūdra gets purified in a fortnight, a Kṣatriya in six nights and a Brāhmaṇa in three nights respectively.

**षड्ग्रात्रं वै दशाहञ्च विप्राणां वैश्यशूद्रयोः।
अशौचं क्षत्रिये प्रोक्तं क्रमणे द्विजपुण्यवाः॥ ३५॥**

The impurity to be observed in the case of (birth or death of) Brāhmaṇa kinsman by Kṣattriya and Vaiśya is six nights and ten days respectively.

**शूद्रविट्शूद्रत्रियाणान्तु ब्राह्मणस्य तथैव च।
दशरात्रेण शुद्धिः स्यादित्याह कमलापतिः॥ ३६॥**

Even otherwise, when a Brāhmaṇa attracts impurity through the Śūdras, Vaiśyas or Kṣatriya, then he gets purified in ten nights. This has been ordained by lord Viṣṇu.

**असपिण्डं द्विजं प्रेतं विप्रो निर्हत्य बस्युवत्।
अशित्वा च सहेषित्वा दशरात्रेण शुद्ध्यति॥ ३७॥**

In case a Brāhmaṇa dies, and a Brāhmaṇa, unrelated to him performs his funeral rites out of friendship, and taking food with the relatives, lives in his house, then the said Brāhmaṇa achieves purity in ten nights.

**यद्यन्नमति तेषान्तु त्रिरात्रेण ततः शुचिः।
अन्नदंस्वन्नमहा तु न च तस्मिन् गृहे वसेत्॥ ३८॥**

In case, the said Brāhmaṇa consumes the food only in the house of the dead Brāhmaṇa, then he achieves purity in three nights. In case he stays there without taking food, he achieves purity on the same day.

**सोदकेऽथ तदेव स्यान्मातुरासेषु बस्युषु।
दशाहेन शवस्पर्शी सपिण्डशैव शुद्ध्यति॥ ३९॥**

A person who performs the last rites of the close relatives, after their death, he gets purified in three nights. Those of the relatives who touch the dead body are freed from impurity in ten days.

**यदि निर्हरति प्रेतं लोभादाक्रान्तमानसः।
दशाहेन द्विजः शुद्ध्येदद्वादशाहेन भूमिपः॥ ४०॥
अर्द्धमासेन वैश्यस्तु शूद्रो मासेन शुद्ध्यति।
षड्ग्रात्रेणाथवा सर्वे त्रिग्रात्रेणाथवा पुनः॥ ४१॥**

In case a Brāhmaṇa, out of covetousness, performs the last rites of some one, then such a Brāhmaṇa, gets purified in ten days, a Kṣatriya gets purified in twelve days, a Vaiśya in fifteen days and a Śūdra in a month. Or alternatively all of them get purified in six days, or three nights.

**अनाथशैव निर्हत्य ब्राह्मणं धनवर्जितम्।
स्मात्वा सम्प्राशय च घृतं शुद्ध्यन्ति ब्राह्मणादयः॥ ४२॥**

In case some one performs the funeral rites of the poor Brāhmaṇa, or an orphan, then he gets purified after taking a bath and consuming the ghee.

**अपरश्चेत् परं वर्णमपरञ्चापरे यदि।
अशौचे संस्पृशेत्स्नेहात्तदाशौचेन शुद्ध्यति॥ ४३॥**

When a person of a lower castes performs the last rites of the person of the higher caste or vice-versa, or touches the dead body during impurity, then he gets purified after his bath.

प्रेतीभूतं द्विजं विप्रो ह्यनुगच्छेत् कामतः।

स्नात्वा सचैलं स्पृष्ट्वानि धृतं प्राश्य विशुद्ध्यति॥४४॥

After the death of a Brāhmaṇa, when a person walks with the funeral procession for his cremation, he gets purified, after taking the bath with clothes, touching the fire and taking in *ghee*.

एकाहात्कान्त्रिये शुद्धिर्वैस्ये स्याद्य द्वयहेन तु।

शूद्रे दिनत्रयं प्रोक्तं प्राणायामशतं पुनः॥४५॥

In following the dead body, a Kṣatriya is purified in a day, a Vaiśya in two days, and a Śūdra in three days. It is also prescribed that they should perform *prāṇāyāmas*, a hundred times in addition to all these cases.

अनस्थिसञ्चिते शूद्रे रौति चेद्ब्राह्मणः स्वकैः।

विरात्रं स्यात्तथा शौचमेकाहं त्वन्यथा स्मृतम्॥४६॥

In case a Brāhmaṇa laments in the house of a Śūdra, before the collection of the bones of the dead body, he attracts impurity for three nights or otherwise, he attracts the impurity for a day after the collection of the bones.

अस्थिसञ्चयनादवर्गिकाहः क्षत्रवैश्ययोः।

अन्यथा चैव सञ्चोतिर्द्वाहणे स्नानमेव तु॥४७॥

Before the collection of the bones, when a Brāhmaṇa laments at the house of a Kṣatriya or Vaiśya, then he attracts impurity for a day before the collection of the bones; otherwise it is till the rise of the sun or of stars. In case of the death of a Brāhmaṇa, the impurity lasts till the performance of bath.

अनस्थिसञ्चिते विप्रो ब्राह्मणो रौति चेत्तदा।

स्नानैव भवेच्छुद्धिः सचैलेनात्र संशयः॥४८॥

In case a Brāhmaṇa goes to the house of a dead Brāhmaṇa and laments there before his bones are collected, then he gets purified by taking a bath with his clothes on. There is no doubt about it.

यस्तैः सहाशनं कुर्याच्छयनादीनि चैव हि।

बाध्यतो वापरो वापि स दशाहेन शुद्ध्यति॥४९॥

A person who sleeps or takes food with the impure people, irrespective of his being a relative or otherwise, he gets purified after ten days.

यस्तेषां सममश्नाति सकृदेवापि कामतः।

तदाशौचे निवृत्तेऽसौ स्नानं कृत्वा विशुद्ध्यति॥५०॥

A person who at his own will, takes food with the relatives of the deceased person, he gets purified after taking the bath when the period of impurity ceases.

यावत्तदन्नमश्नाति दुर्भिक्षाभिहृतो नरः।

तावन्त्यहान्यशौचं स्यात्त्रायश्चित्तं तत्त्वश्चरेत्॥५१॥

When a person suffering from famine, takes food with the impure person, then he shall remain impure for the equivalent number of days. Then he shall have to perform repentence.

दाहाद्यशौचं कर्तव्यं द्विजानामग्निहोत्रिणाम्।

सपिण्डानाम्न भरणे भरणादितरेषु च॥५२॥

At the death of an Agnihotra Brāhmaṇa, the impurity continues upto the period of his funeral. The impurity of the birth and the death has to be performed with the people of the same *gotra* and others.

सपिण्डता च पुरुषे सप्तमे विनिवत्तते।

समानोदकभावस्तु जन्मनामोरवेदने॥५३॥

Sapiṇḍa relationship ceases from the seventh generation. The *Samānodakabhāva* (state of offering water oblation) ceases if the birth and the names are not known.

पिता पितामहश्चैव तथैव प्रपितामहः।

लेपभाजस्त्वयो ज्ञेयाः सपिण्डयं सासपौरुषम्॥५४॥

The father, the grandfather and the great grandfather are those who enjoy the portion of the *piṇḍas* and their Sapiṇḍa relationship continues upto seven generations.

अप्रत्तानां तथा स्त्रीणां सपिण्डयं सासपौरुषम्।

तासान्तु भर्तुसपिण्डयं प्राह देवः पितामहः॥५५॥

The women who are not married, their Sapiṇḍa relationship continues upto seven generations of the family of their births, while that of a married woman, the Sapiṇḍa relationship is the same as of her husband. This has been ordained by the Brahmā.

ये चैक्जाता बहवो भिन्नयोनय एव च।
भिन्नवर्णासु सापिण्डं भवेत्तेषां त्रिपूरुषम्॥ ५६॥

Such of the persons who were born from one and the same father but different mothers, the Sapinda relationship of such sons continues only upto three generations.

कारवः शिल्पिनो वैद्या दासीदासास्तथैव च।
दातारो नियमाचैव ब्रह्मविद्ब्रह्मचारिणौ।
सत्त्विणो द्वितिनस्तावत्सद्यःशौचमुदाहतम्॥ ५७॥

राजा चैवाभिषिक्तश्च अन्नसत्रिण एव च।

The artisans, the skilled workers, the physicians, the slave girls, the slaves, those who perform charities appropriately, knowers of Brahman, Brahmācārins, the performers of the *yajñas*, besides the performers of the *vratas* or the king who has been crowned properly and the distributors of food, get purified instantaneously.

यज्ञे विवाहकाले च दैवयागे तथैव च।
सद्यः शौचं समाख्यातं दुर्भिक्षे चाष्टुपाष्टुवे॥ ५८॥

Or otherwise, the purification is achieved at once, while performing the *yajña*, during the performing of the marriage, worship of the gods, during the famine, or at the time of some calamity.

डिम्बाहवहतानाञ्च सर्पादिमरणेऽपि च।
सद्यः शौचं समाख्यातं स्वज्ञातिपरणे तथा॥ ५९॥

अग्निप्रसुतत्रपतने वीराध्वन्यप्यनाशके।

गोद्राहाणार्थे संन्यस्ते सद्यःशौचं विधीयते॥ ६०॥

At the time of death during the warfare, in the case of the death of near cousins due to snake bite, or when a person dies in the fire, in an imperishable heroic path, for the sake of a Brāhmaṇa or cows, or if a person dies after renunciation, one gets instant purity.

नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम्।
नाशौचं कीर्त्यते सद्धिः पतिते च तथा मृते॥ ६१॥

A person who embraces *Brahmacarya* for life long, or becomes a forest dweller, or an ascetic, or a religious student, no impurity is enjoined by such a person. When a fallen man dies, there is no impurity.

पतितानां न दाहः स्यान्नान्येष्टिनस्थिसञ्जयः।
नाशूपातो न पिण्डो वा कार्यं श्राद्धादिकं क्वचित्॥ ६२॥

At the death of a fallen man, the funeral rites, obsequies, and the collection of the bones are not performed. Besides these, the crying at their death, performing of *pindadāna* and *śrāddha* or similar rite also should not be performed.

व्यापादयेत्यथात्मानं स्वयं योऽग्निविषादिभिः।
विहितं तस्य नाशौचं नाग्निर्णायुदकादिकम्॥ ६३॥

A person who kills himself by burning his own body or kills himself with the consumption of poison, no impurity, cremation rites or the oblation of water has been prescribed for them.

अथ किञ्चित्प्रापादेन प्रियतेऽग्निविषादिभिः।

तस्याशौचं विधातव्यं कार्यञ्चौदकादिकम्॥ ६४॥

In case some one dies by through fire, poison etc. due to oversight, then impurity should be observed and water libation should be offered to him.

जाते कुमारे तदहः कामं कुर्यात्प्रतिग्रहम्।
हिरण्यधान्यगोवासस्तिलाङ्घ गुडसर्पिषा॥ ६५॥

फलानि पुष्टं शाकञ्च लवणं काष्ठमेव च।

तक्रं ददि घृतं तैलमौषधं शीरमेव च।

अशौचिनो गृहाद् ग्राहां शुक्कान्नञ्चैव नित्यशः॥ ६६॥

At the time of the son-birth, during the time of impurity, one can receive following gifts viz. gold, costumes, cow, paddy, sesamum, cereals, jaggery and *ghee* in charity as per his own liking. Similarly, one can receive the fruits, flowers, vegetables, salt, firewood, buttermilk, curd, ghee, oil, medicines, milk and raw food items.

आहिताग्निर्यथान्यायं दग्धव्यस्त्रिभिरग्निभिः।

अनाहिताग्निर्गृहणे लौकिकेनेतरो जनः॥ ६७॥

The cremation of the Brāhmaṇa priest should be performed with three types of fire, and for others the cremation rites should be performed by means of the secular fire as per the provision of the *Grhyasūtras*.

देहाभावात्पलाशैस्तु कृत्वा प्रतिकृतिं पुनः।

दाहः कार्यो यथान्यायं सपिण्डः श्रद्धयान्वितैः॥ ६८॥

In case, one is unable to trace the dead body

of a dead person, then his image should be made in Palâsa leaves and twigs, the cremation should be performed with devotion by Sapinda relations.

सकृत्प्रसिङ्गेदुदकं नामगोत्रेण वाग्यतः।
दशाहं बास्त्वाः श्राद्धं सर्वे चैवार्द्धवाससः॥६९॥

All the close relatives of such a person should recite his name and *gotra*, should exercise self-control and perform *śrâddha* for ten days.

पिण्डं प्रतिदिनं दद्युः सायं प्रातर्यथाविधि।
प्रेताय च गृहद्वारि चतुर्थे भोजयेद्दिव्वजान्॥७०॥

They should daily perform the *pindadâna* to the dead man at the entrance to the house during the morning as well as in the evening. On the fourth day, the Brâhmaṇas should be served with the food.

द्वितीयेऽहनि कर्तव्यं क्षुरकर्म सबास्थवैः।
चतुर्थे बास्थवैः सर्वेरस्त्रां सञ्चयनं भवेत्।
पूर्वान्नयुञ्जयेद्विग्रान् युगमान् सुश्रद्धया शुचीन्॥७१॥

On the second day, the heads should be shaven by all the relatives and the bones should be collected on the fourth day. An even number of auspicious Brâhmaṇas should be made to sit facing the east, and should be served food with devotion.

पंचमे नवमे चैव तथैवैकादशेऽहनि।
युग्मांश्च भोजयेद्विप्रान्नवश्राद्धन्तु तदिद्वजा॥७२॥

An even number of Brâhmaṇas should be fed on the fifth, ninth and the eleventh days after the death of a person. This is called the *Navâśrâddha* by the Brâhmaṇas.

एकादशेऽह्नि कुर्वत प्रेतमुहिश्य भावतः।
द्वादशे वाह्नि कर्तव्यं नवमेऽप्यथवाहनि।
एकं पवित्रमेकोऽर्धः पिंडपात्रं तथैव च॥७३॥

The *śrâddha* for the sake of departed soul should be performed on the ninth, eleventh, and twelfth days with great faith. During each one of the *śrâddha* there should be one *pavitra* (ring of *kusa*-grass), one *arghya* and one vessel for the *pindas* should be used.

एवं मृताह्नि कर्तव्यं प्रतिमासन्तु वत्सरम्।
सपिण्डीकरणं प्रोक्तं पूर्णं संवत्सरे पुनः॥७४॥

In this way, in every month for a year, this *śrâddha* should be performed on the day of the death. At the completion of a year after the death of a person, *Sapindikarana* rite is performed.

कुर्याद्यत्वारि पात्राणि प्रेतादिनां द्विजोत्तमाः।
प्रेतार्थे पितृपात्रेषु पात्रमासेचयेत्ततः॥७५॥

The Brâhmaṇas should prepare four vases for the dead person, grandfather, great grandfather and the great-great grandfather. Thereafter, the water should be poured in the vessels of the *Pitrs*.

ये समाना इति द्वाभ्यां पिण्डानव्येवमेव हि।
सपिण्डीकरणश्राद्धं देवपूर्वं विधीयते॥७६॥

Reciting the *mantras* “Ye samânâ”, the *pindas* should be placed in the vases. The *Devâśrâddha* should be performed before the *Sapindikarana-śrâddha*.

पितृनावाहयेत्तत्र पुनः प्रेतं विनिर्दिशेत्।
ये सपिण्डीकृताः प्रेता न तेषां स्युः प्रतिक्रियाः।
यस्तु कुर्यात्पृथक् पिण्डं पितृहा सोऽभिजायते॥७७॥

Thereafter, the *Pitrs* shoud be invoked. Then he should point out the dead man. But the *pretas* for whom the *Sapindikarana* had already been done, no other activity is required to be performed for them. In case anyone offers *pindadâna* to them separately, it amounts to the killing of his own *Pitrs*.

मृते पितरि वै पुत्रः पिण्डानब्दं समावसेत्।
दद्याद्यात्रं सोटकुर्मं प्रत्यहं प्रेतधर्मतः॥७८॥

After the death of the father, the son should perform *pindadâna* for a year. The food should be offered with a pot filled with water everyday, with the rites of the dead.

पार्वणेन विधानेन सांवत्सरिकमिष्यते।
प्रतिसंवत्सरं कुर्याद्विधिरेष सनातनः॥७९॥

The yearly *śrâddha* is also performed like the *Pârvâna-śrâddha*. This is ancient procedure.

मातापित्रोः सुतैः कार्यपिण्डदानादिकं च यत्।
पत्नी कुर्यात्सुताभावे पत्न्यभावे तु सोदरः॥८०॥

The son alone should perform all the *śrâddhas* and *pindadâna* for the dead parents. In case there be no son, only then the wife herself

should perform the *śrāddha*. In the absence of the wife, the co-uterine brother can perform the *śrāddha*.

अनेनैव विद्यानेन जीवः श्राद्धं समाचरेत्।
कृत्वा दानादिकं सर्वं श्रद्धायुक्तं समाहितः॥८१॥

According to the aforesaid method, a living person, with the concentration of mind, should perform the *śrāddha* with devotion and also give away other charities.

एष वः कथितः सम्यग्गृहस्थानां क्रियाविधिः।
स्त्रीणां भर्तुषु शुश्रूषा धर्मे नान्य इहोच्यते॥८२॥

Thus, I have narrated the method of performing of the *śrāddha* by a householder, in a proper manner. But for the women, no other *dharma* has been prescribed except to serve the husband.

स्वर्धर्मतत्परा नित्यमीश्वरार्पितमानसाः।
प्राप्तुवन्ति परं स्थानं यदुक्तं वेदवादिभिः॥८३॥

Thus the one, who getting devoted to his *dharma* and also dedicates all the activities to Īśvara, he achieves the best of the place as is spelt out by the people of learnings.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु श्राद्धकल्पे
त्रयोविंशोऽध्यायः॥२३॥

yajñas should be performed by the performer of the *homa*.

नानिष्ठा नवस्येष्या पशुना वाग्निमान्द्रिजः।
न चाप्रमद्यमांसं वा दीर्घपायुर्जिजीविषः॥३॥

The Agnihotrin Brāhmaṇa, desirous of long life, should not take cooked food or meat, without performing the *yajña* of fresh harvest and the animal sacrifice.

नवेनान्नेन चानिष्ठा पशुहब्येन चामनयः।
प्राणानेवातुमिच्छन्ति नवान्नामिषगृद्धिनः॥४॥

An Agnihotrin Brāhmaṇa, who without performing the sacrifice with fresh grains or with animals as *havyas* (oblations), consumes the food or the meat, then the fires of *yajña* of the same Agnihotrin becomes desirous of taking out his life.

सावित्रान्शान्तिहोमांश्च कुर्यात्पर्वसु नित्यशः।
पितृंश्वैवष्टकाः सर्वे नित्यमन्वष्टकासु च॥५॥

The Agnihotrin should on each and every festive occasion, for the sake of the sun-god, perform *homas* and in the *Aṣṭakā* and *Anvaṣṭakā* days, he should worship the *Pitṛs*.

एष धर्मः परो नित्यमण्धर्मोऽन्य उच्यते।
त्रयाणामिह वर्णानां गृहस्थाश्रमवासिनाम्॥६॥

The aforesaid *dharma* is indeed the best and the rest is called *āpaddharma* (unrighteous). This is the procedure meant for the three *varṇas* including Brāhmaṇas.

नास्तिक्यादथवालस्याद्योऽग्नीन्नाधातुमिच्छति।
यजेत वा न यज्ञेन स याति नरकान् बहून्॥७॥

A person who due to his laziness or otherwise does not intend to perform *homa* or does not adore the gods by means of the *yajñas*, he has to fall in several hells.

(तामिस्रमध्यतामिस्त्रं महारौरवरौरवौ।
कुम्भीपाकं वैतरणीमसिपत्रवनं तथा।
अन्यांश्च नरकान् घोरान् सप्तापोति सुदुर्मतिः।
अन्त्यज्ञानां कुले विप्राः शूद्रयोनौ च जायते।)

O Brāhmaṇas, the evil minded person, falls in the terrific hells including Tāmisra, Andhatāmisra, Mahāaurava, Kumbhīpāka, Vaitaranī, Asipatravana, and other terrific hells

Chapter-24

Performance of homa by Dvijas

व्यास उवाच

अनिहोत्रन्तु जुहुयात्सायम्प्रातर्यथाविधि।

दर्शं चैव हि तस्यान्ते नवसस्ये तथैव च॥ १॥

Vyāsa said, "Every Brāhmaṇa should perform *Agnihotra* rite (*homa*) daily in the morning as well as in the evening. At the end of the dark fortnight (the new moon day), this rite has to be performed days after the conclusion of a beneficial rite and on reaping the harvest afresh.

इष्ट्वा चैव यथान्यायमृत्वन्ते च द्विजोऽध्वरः।

पशुना त्वयनस्यान्ते सपान्ते सोऽनिकर्मणैः॥ २॥

A Brāhmaṇa should perform a *homa* (sacrifices) at the end of every season. At the end of a *Ayana*, he should perform an animal sacrifice. At the end of the year, the *soma-*

and thereafter he is born in the race of the Cāṇḍalas or Śūdras.

तस्मात् सर्वप्रयत्नेन ब्राह्मणो हि विशेषतः।
आधायाग्निं विशुद्धात्मा यजेत् परमेश्वरम्॥८॥

Therefore, a Brāhmaṇa, getting purified completely, should adore Parameśvara, invoking the fire.

अग्निहोत्रात्परो धर्मो द्विजानां नेह विद्यते।
तस्मादाराधयेन्नित्यमन्निहोत्रेण शाश्वतम्॥९॥

There is no better *dharma* for the Brāhmaṇas in this world than the *Agnihotra*, therefore, he should adore Iśvara always, performing the *Agnihotra*.

यस्त्वाध्यायान्निमांश्च स्यान्न यथुं देवमिच्छति।
स संमूढो न सम्भाष्यः किं पुनर्नास्तिको जनः॥१०॥

A person who himself being Agnihotrin, does not perform *yajña* out of lethargy, such an immensely foolish person is not fit to be conversed with, then what to speak about the atheist?

यस्य त्रैवार्षिकं भक्तं पर्यासं भृत्यवृत्तये।
अधिकं वा भवेद्यस्य स सोमं पातुर्महति॥११॥

A person who possesses the food for three years to feed his dependants, or more than that, only he is entitled to drink the Soma juice.

एष वै सर्वयज्ञानां सोमः प्रथम इच्छते।
सोमेनाराधयेदेवं सोमलोकमहेश्वरम्॥१२॥

The Soma sacrifice is considered to be the best of all the *yajñas*. With the performing of the *yajña* in Somaloka, one should propitiate lord Maheśvara of the Region of Soma.

न सोमयागादधिको महेशाराधनात्ततः।
न सोमो विद्यते तस्मात्सोमेनाभ्यर्द्धेत्परम्॥१३॥

For the worship of Maheśvara Śiva, there is no other *yajña* better than the Soma-yajña. Therefore, Parameśvara should be propitiated by means of Soma sacrifice.

पितामहेन विप्राणामादाय विहितः पशुः।
धर्मो विमुक्तये साक्षाच्छ्रौतः स्मार्तो भवेत्पुनः॥१४॥

Lord Brahmā, the Grand-sire, in earlier times, for the redemption of the Brāhmaṇas, had specified the sacrificial animal and the *dharma*,

conducive to salvation viz.: *Śrauta* and *Smārta*.

श्रौतस्त्रेताग्निसप्तस्यात् स्मार्तः पूर्वं मयेदितः।
श्रेयस्करतमः श्रौतस्तस्मात्त्वौतं समाचरेत्॥ १५॥

Out of these two, the *śrauta-dharma* has been related to three types of fires (viz.:— *Dakṣināgnyi*, *Gṛhapatya* and *Āhavaniya*), while the *Smārta-dharma* has already been described by me. Out of these two, the *Śrauta-dharma* is more beneficial, which should be followed by all.

उभावपि हितौ धर्मौ वेदवेदविनिःसृतौ।
शिष्टाचारस्तुतीयः स्याच्छ्रृतिस्मृत्योरभावतः॥ १६॥

Both these *dharma*s emerge from the Vedas and are therefore quite beneficial. In the absence of *śrutis* and *smṛitis*, the *Śiṣṭācāra* (conduct of the noble people) will be the third source of religion.

धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः।
ते शिष्टा ब्राह्मणाः प्रोक्ताः नित्यमात्मगुणान्विताः॥ १७॥

Those having studied the Vedas and their supplementary works quite extensively, such Brāhmaṇas possessing all the virtues endowed with the qualities of the *Ātman*, are called *Śiṣṭas* (noble).

तेषामधिमतो यः स्याद्येतसा नित्यमेव हि।
स धर्मः कथितः सद्विनार्थेषामिति धारणाः॥ १८॥

The conduct of such people has also been termed as *dharma*, by the excellent people. The conduct of the other people (who are ungraceful) cannot be taken to be *dharma*. This is opinion of the scriptures.

पुराणं धर्मशास्त्राणि वेदानामुपबृंहणम्।
एकस्माद्ब्रह्मविज्ञानं धर्मज्ञानं तथैकतः॥ १९॥

The Purāṇas and the religious treatises represent the expansion of the Vedas. From one, the Brahman is realised, and from the other, *dharma* (rituals of religion) is realised.

धर्मं जिज्ञासमानानां तत्रमाणतरं स्मृतम्।
धर्मशास्त्रं पुराणानि ब्रह्मज्ञानेतराश्रमम्॥ २०॥

Therefore, those, who are in search for *dharma* and those in search of Brahman, for them Purāṇas and Dharmashastra are indeed the best.

नान्यतो जायते धर्मे ब्राह्मी विद्या च वैदिकी।
तस्माद्गर्म पुराणं च श्रद्धातव्यं मनीषिभिः॥ २१॥

Apart from these two, there is no other way by which a person could achieve knowledge about *dharma* or the Vedic *Brahmavidyā*. Therefore, the learned people should be devoted to Purāṇas and the Dharmasāstras.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीताम्
द्विजानामग्निहोत्रादिकृत्यनिरूपणं नाम चतुर्विंशोऽध्यायः॥ २४॥

Chapter-25

Means of livelihood of a Brāhmaṇa

व्यास उवाच

एष वोऽभिहितः कृत्स्नो गृहस्थाश्रमवासिनः॥

द्विजाते: परमो धर्मो वर्तनानि निबोधत्॥ १॥

Vyāsa said, "Thus I have explained in details the *Dharma* of a Brāhmaṇa householder. Now all of you should listen to me about their means of livelihood, quite attentively.

द्विविधस्तु गृही ज्ञेयः साधकश्चाष्टासाधकः।

अध्यापनं याजनं च पूर्वस्याहुः प्रतिग्रहम्।

कुसीदकृषिवाणिज्यं प्रकृत्वतः स्वयं कृतम्॥ २॥

The householders are of two types viz.: *Sādhaka* and *Asādhaka*. The means of the livelihood of first type of the householders include teaching, performing of the *yajñas*, and accepting charities. They can also engage themselves in earning of interest, farming, trading activities himself or through agents.

कृषेरभावे वाणिज्यं तदभावे कुसीदकम्।

आपत्कल्पस्त्वयं ज्ञेयः पूर्वको मुख्य इच्छते॥ ३॥

In the absence of cultivation, they can engage themselves into trade and in the absence of the same, they can take to earning of interest, which is permissible only during the time of calamity. The teaching, performing of *yajñas* and charities, indeed should be the main sources of livelihood.

स्वयं वा कर्षणाकुर्याद्वाणिज्यं वा कुसीदकम्।

कष्टा पापीयसी वृत्तिः कुसीदं तद्विवर्जयेत्॥ ४॥

The cultivation, trade or the earning of interest should be performed by a householder

himself. Usury is quite sinful involving pain and strain, therefore one should avoid the same.

क्षात्रवृत्तिं परां प्राहुर्न स्वयं कर्षणं द्विजैः।
तस्मात्क्षात्रेण वर्तेत वर्ततेऽनापदि द्विजः॥ ५॥

It would be better for the Brāhmaṇas and the learned people to take to pursue the martial activity instead of resorting to the cultivation. A Brāhmaṇa can resort to the martial activity even when there is no emergency.

तेन चावाष्यजीवस्तु वैश्यवृत्तिः कृषि व्रजेत्।
न कर्थनं कुर्वति ब्राह्मणः कर्म कर्षणम्॥ ६॥

In case a Brāhmaṇa is unable to take up the activities of a Kṣatriya, then he can engage himself in the trading activities of the Vaiśyas. But he should not resort to cultivation himself.

लब्धलाभः पितृन्देवान् ब्राह्मणांश्चापि पूजयेत्।
ते तु सास्तस्य तं दोषं शमयन्ति न संशयः॥ ७॥

On gaining profit, one should adore the *Pitṛs*, the gods, and the Brāhmaṇas. There is no doubt that when pleased, all of them remove all the blemishes.

देवेभ्यश्च पितृभ्यश्च दद्याद्दागन्तु विशकम्।
त्रिंशद्वागं ब्राह्मणानां कृषि कुर्वन्न दुष्प्रतिः॥ ८॥

In case a twentieth of the produce is offered to the gods as well as the *Pitṛs*, and by giving a one thirtieth of the same to the Brāhmaṇas, no blemish is earned in cultivation.

वाणिज्ये द्विगुणं दद्यात् कुसीदी त्रिगुणं पुनः।
कृषिपालान्नं देषेण युज्यते नात्र संशयः॥ ९॥

In comparison to the cultivation, the contribution in trade should be doubled, and in case of the earning of interest, it should be three times and by so doing one does not earn any blemish in the deal. There is no doubt about this.

शिलोङ्घं वाष्पाददीत गृहस्थः साधकः पुनः।
विद्याशिल्पादयस्त्वन्ये बहवो वृत्तिहेतवः॥ १०॥

A *Sādhaka* householder may also live on gleanings of corns or can also take up an irregular occupation, and for that purpose, there are many means of livelihood like, education, craftsmanship, etc.

असाधकस्तु यः प्रोक्तो गृहस्थाश्रमसंस्थितः।
शिलोज्जे तस्य कथिते द्वे वृत्ती परमर्पिभिः॥ ११॥

For the *Asādhaka* householder, the *Rsis* have prescribed two means of livelihood, viz., the gleaning of corns and irregular occupations.

अमृतेनाथवा जीवेन्मृतेनाप्यथवा यदि।
अयाचितं स्यादप्स्तं मृतं भैक्षन्तु याचित्तम्॥ १२॥

Or otherwise, the livelihood could be earned by means of *Amṛta* or *Mrta*. In case one gets without begging, it is called *Amṛta* and one that is received by begging is called *Mrta* (like dead).

कुशूलधान्यको वा स्यात्कुषीधान्यक एव च।
ऋग्निको वापि च भवेदश्वस्तनिक एव च॥ १३॥
चतुर्णामपि वै तेषां द्विजानां गृहमेधिनाम्।
श्रेयान्परः परो ज्ञेयो धर्मतो लोकजित्तमः॥ १४॥

There are four types of *Asādhaka Brāhmaṇas*, viz., a person who carries on his livelihood with the collection of the cereals for three years, or the one who carries on his livelihood with the cereals collected by him for six days upto one year, or a person who can live for the three days with the food collected by him, and lastly the one who has the grain sufficient for the day but not for the morrow. Out of these, the later ones are better than the earlier ones among these *Brāhmaṇa* householders. By means of piety he conquers the worlds.

षट्कर्मको भवेत्तेषां त्रिभिरन्यः प्रवर्त्तते।
द्वाभ्यामेकक्षतुर्थस्तु ब्रह्मरात्रेण जीवति॥ १५॥

The first type of *Brāhmaṇa* householders shall be *Saṅkarmān*¹. The second one shall perform three of them, the third, two of them and the fourth, one. He should maintain himself by study of the Vedas.

वर्त्यंस्तु शिलोज्जाभ्यामग्निहोत्रपरायणः।
इष्टिः पार्वायणान्ता याः केवला न निर्वपेत्सदा॥ १६॥

Those who earn their living by gleaning corn and other such irregular professions, and are

devoted to *Agnihotra*, then they can perform the ordinary sacrifices ending with these on the new moon and full moon day.

न लोकवृत्तं वर्तत वार्तान्ते वृत्तिहेतवे।

अजिह्वामशाठां शुद्धां जीवेद्वाहाणजीविकाम्॥ १७॥

One should not follow the local practices in earning livelihood. He should not pursue agriculture for livelihood. The means of livelihood which is free from cheating, the arrogance and wickedness, and is extremely auspicious, the same should be adopted by a householder *Brāhmaṇa*.

याचित्वा चार्थसदृश्योऽन्नं पितृदेवांस्तु तोषयेत्।

याचयेद्वा शुचीन्दान्तान् तेन तृप्येत् स्वयं ततः॥ १८॥

One should please the *Pitrs* by begging alms from a wealthy person, or he should beg of pure person with self-control. He should be himself satisfied thereby.

यस्तु इव्याजर्जनं कृत्वा गृहस्थसोषयेत् तु।

देवान्यितंस्तु विधिना शुनां योनिं द्रवजत्यधः॥ १९॥

A person who earning his livelihood does not please his own family members and the gods besides the *Pitrs*, he is reborn as a dog.

धर्मशार्थश्च कामश्च श्रेयो मोक्षश्चतुष्टयम्।

धर्माद्विरुद्धः कामः स्याद्वाहाणानान्तु नेतरः॥ २०॥

All the four, viz.: *dharma*, *artha*, *kāma* and *mokṣa* are beneficial. One can create obstructions in *dharma*, but one should not act against *dharma* in any way.

योऽर्थे धर्माय नात्मार्थं सोऽर्थेनार्थस्थेतरः।

तस्मादर्थं समासाद्य दद्याद्वै जुहुयादिद्वजः॥ २१॥

The riches which are earned for the sake of *dharma* are the true riches. But the riches which are earned for the selfish purpose, they are of no use. Therefore, a *Brāhmaṇa*, should donate the same to a well eligible person and should perform the *yajña*.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु द्विजातीनां

वृत्तिनिरूपणं नाम पञ्चविंशतिः०

वृत्तिनिरूपणं नाम पञ्चविंशतिः०

1. Those who perform all the six duties viz. study of the Vedas, teachings of the Vedas, performance of the *yajñas*, presiding over the *yajñas* of others, gifts and acceptance of gifts.

Chapter-26

Giving away of charities

व्यास उवाच

अथातः सप्त्रवक्ष्यामि दानधर्ममनुत्तमम्।
ब्रह्मणाभिहितं पूर्वमृषीणां ब्रह्मवादिनाम्॥ १॥

Vyāsa said, "Now I shall speak about the excellent *dharma* of the charities as had been extolled by Brahmā to the sages, well-versed in Brahman.

अर्थानामुचिते पात्रे श्रद्धया प्रतिपादनम्।
दानमित्यभिनिर्दिष्टं भुक्तिमुक्तिफलप्रदम्॥ २॥

When the riches are given to an appropriate person with faith, only then they are treated as *Dāna* (charitable gift). These charities yields pleasures as well the *mokṣa*.

यददाति विशिष्टेभ्यः शिष्टेभ्यः श्रद्धया युतः।
तद्विचित्रमहं मन्ये शेषं कस्यापि रक्षति॥ ३॥

A person who gives away his riches in charities to a distinguished person with devotion, it is considered to be the true wealth. The rest of the riches are guarded by a person for the sake of others.

नित्यं नैमित्तिकं काम्यं त्रिविधं दानमुच्यते।
चतुर्थं विमलं प्रोक्तं सर्वदानोत्तमोत्तमम्॥ ४॥

The charities are of three types, those which are given always, casual and those given with a definite aim. The fourth type of charities are considered to be the spotless one, which indeed is the best in comparison to all other charities.

अहन्यहनि यत्किञ्चिद्दीयतेऽनुपकारिणो।
अनुद्दिश्य फलं तस्माद्ब्राह्मणाय तु नित्यकम्॥ ५॥

When a donor, without the desire for a reward in return gives away charities to a Brāhmaṇa, who is unable to repay the kindness, it is called the *nitya* charity.

यज्ञु पापोपशान्त्यर्थं दीयते विदुषां करे।
नैमित्तिकन्तदुष्टिं दानं सद्विरुष्टिम्॥ ६॥

The charities which are given in the hands of the learned persons, for the sake of self-control, it is called the *naimittika* charity, and it is practiced by the noble people.

अपत्यविजयैश्वर्यस्वर्गार्थं यत्प्रदीयते।
दानं तत्काम्यमाख्यातमृषिभिर्दर्मचित्तकैः॥ ७॥

The charity which is performed for getting progeny, victory, fortunes, or the heaven, has been termed as *kāmyadāna* by the *Rsis* who have pondered over topics of piety.

यदीश्वरप्रीणनार्थं ब्रह्मवित्सु प्रदीयते।
चेतसा धर्मयुक्तेन दानं तद्विपलं शिवम्॥ ८॥

The charity which is given to the Brāhmaṇas, well-versed in the Brahman, for the propitiation of Īśvara, with a righteous mind, such a type of charity is known by the name of *vimala* or spotless one.

दानधर्मं निषेवेते पात्रमासाद्य शक्तिः।
उत्पत्स्यते हि तत्पात्रां यज्ञारथति सर्वतः॥ ९॥

The charities should be given according to one's own means, on finding an appropriate person, because such an appropriate person can be found with difficulty, who could enable the donor to cross the entire ocean of worldly existence.

कुटुम्बभक्तवसनाद्देयं यदतिरिच्यते।
अन्यथा दीयते यद्ब्रिन न तद्वानं फलप्रदम्॥ १०॥

What remains after providing food, clothing etc. to the family should be given as charitable gift; because the charities given otherwise are of no consequence.

श्रेत्रियाय कुलीनाय विनीताय तपस्विने।
ब्रतस्थाय दस्त्रियाय यद्देयं भक्तिपूर्वकम्॥ ११॥

A person with due devotion should give away in charity riches to the Brāhmaṇas, well-versed in the Vedas, who are of spotless race, humble, performers of *tapas*, Brahmacārins, and who maintains holy rites.

यस्तु दद्यान्महीम्पक्त्या ब्राह्मणायाहितामये।
स याति परमं स्थानं यत्र गत्वा न शोचति॥ १२॥

A person, who donates land to a Brāhmaṇa—the performer of *homa*, he reaches the supreme place, where one does not have to face any type of sufferings.

इश्वर्षिः सन्तां भूमिं यवगोधूमशालिनीम्।
ददाति वेदविदुषे यः स भूयो न जायते॥ १३॥

A person, who, donates the land with the crop of sugarcane, barley, or wheat, to a Brāhmaṇa, well-versed in the Vedas, he is relieved of all the sins.

गोचर्मात्राभपि वा यो भूमिं सम्प्रयच्छति।
ब्राह्मणाय दरिद्राय सर्वपापैः प्रमुच्यते॥ १४॥
भूमिदानात्परं दानं विद्यते नेह किञ्चन।
अन्नदानन्ते तु तुल्यं विद्यादानं ततोऽधिकम्॥ १५॥

A person who gives away land of the size of a cow hide, to a poor Brāhmaṇa, he is relieved of all the sins, because there is no charity better than the donation of the land. But donation of cooked food is also equivalent to the donation of land. And the gift of learning is most excellent.

यो ब्राह्मणाय शुचये धर्मशीलाय शीलिने।
ददाति विद्यां विधिनां ब्रह्मलोके महीयते॥ १६॥

A person, who appropriately donates *Vidyā* or learning to a religious-minded Brāhmaṇa of excellent character, he is adored in Brahmaloka.

दद्याद्दरहस्त्वन्नं श्रद्धया ब्रह्मचारिणो।
सर्वपापविनिर्मुक्तो ब्राह्मणं स्थानमाप्नुयात्॥ १७॥

A person who gives away in charity with devotion, the food to a Brahmācārin Brāhmaṇa, he, getting relieved of all the sins, proceeds on to Brahmaloka.

गृहस्थायान्नदानेन फलं नाजोति मानवः।
आगमे चास्य दातव्यं दत्त्वाजोति परां गतिम्॥ १८॥

A man obtains great benefit by giving cooked food to a Brāhmaṇa. It must be given to him immediately on his arrival. Thus, one obtains the greatest goal.

वैशाख्यां पौर्णमास्यान्तु ब्राह्मणान्सप स पञ्च वा।
उपोष्ट्य विधिना शान्ताञ्जुचीत्रयतमानसाः॥ १९॥
पूजयित्वा तिलैः कृष्णैर्मधुना च विशेषतः।।
गथ्यादिभिः समभ्यर्थं वाचयेद्वा स्वयं वदेत्॥ २०॥
प्रीयतां धर्मराजेति यद्वा मनसि वर्तते।
यावज्जीवं कृतम्पापं तत्क्षणादेव नश्यति॥ २१॥

On the full moon day of the month of Vaiśākha, observing the fast, with a peaceful mind, performing purity, concentrating his mind, a person should adore five or seven Brāhmaṇas offering honey and black sesamum.

Then, he should perform their *ārati* offering fragrant material to them and should say, “You be pleased, O Dharmarāja”. After speaking these words, he should also speak out his desire to them or he can request the Brāhmaṇas to speak it out. By so doing all the sins during the entire life are washed out.

कृष्णाजिने तिलान् दत्त्वा हिरण्यं मधुसर्पिषी।
ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम्॥ २२॥

A person, who placing the gold, honey, ghee, gingelly seeds, on the black antelope skin, and gives them in charity to a Brāhmaṇa, he is relieved of all the sins.

कृतान्नमुदकृष्णञ्च वैशाख्याञ्च विशेषतः।।
निर्दिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात्॥ २३॥

During the month of Vaiśākha, in case the cooked food and a vase filled with water is given to a Brāhmaṇa, for the sake of Dharmarāja, a person is freed from fear.

सुवर्णतिलयुक्तैस्तु ब्राह्मणान् सप पञ्च वा।
तप्येदुदपात्राणि ब्रह्महत्यां व्यपोहति॥ २४॥

A person is relieved of the sin of *Brahmahatyā* by giving away in charity gold, sesamum, and a vase filled with water, and propitiating five or seven Brāhmaṇas.

(पापमासे तु विप्रस्तु द्वादश्यां समुपोषितः।।)
शुक्लाष्वरधरः कृष्णैस्तिलैर्हृत्वा हुताशनम्।।
प्रदद्याद्ब्राह्मणेभ्यस्तु विप्रेभ्यः सुसमाहितः।।
जन्मप्रभृति यत्पापं सर्वं तरति वै द्विजः॥ २५॥

One should perform fast on twelfth dark day of the month of Māgha, wearing the white clothes and should perform *homa* in fire with sesamum seeds. With great concentration, he should offer gifts to the Brāhmaṇas, well-versed in the Vedas, and by so doing one is relieved of all the sins performed during the life.

अमावास्यापुन्प्राप्य ब्राह्मणाय तपस्विने।
यत्क्लिङ्गदेवदेवेशं दद्याद्वोदिश्य शङ्करम्॥ २६॥
प्रीयतामीश्वरः सोमो महादेवः सनातनः।।
समजन्मकृतं पापं तत्क्षणादेव नश्यति॥ २७॥

On the new moon day, whatever charities are given to a Brāhmaṇa, for the sake of lord Śiva saying, “Let lord Śiva with Umā, be pleased”,

the sins committed by a person in the seven births are washed out, in a moment.

यस्तु कृष्णाचर्तुर्दश्यां स्नात्वा देवं पिनाकिनम्।

आराधयेद्विज्ञमुखे न तस्यास्ति पुनर्भवः॥ २८॥

When a person on the fourteenth day of the dark fortnight, taking his bath, adores the Pināka-bearing lord Śiva, and serves food to a Brāhmaṇa, he is freed from the cycle of rebirth.

कृष्णाष्टम्यां विशेषेण धार्मिकाय द्विजातये।

स्नात्वाभ्यर्च्य यथान्यायं पादप्रक्षालनादिभिः॥ २९॥

प्रीयतां मे महादेवो दद्याद्रव्यं स्वकीयकम्।

सर्वपापविनिर्मुक्तः प्राप्नोति परमां गतिम्॥ ३०॥

When a person, taking bath on the eighth day in the dark half of the month, washing the feet of the Brāhmaṇas, adores them appropriately and says, "Let lord Śiva be pleased with me", and then offers his own wealth in donation, he, getting relieved of all the sins, achieves the highest position.

द्विजैः कृष्णाचर्तुर्दश्यां कृष्णाष्टम्यां विशेषतः।

अमावास्यान्तु वै भक्तैः पूजनीयस्त्रिलोचनः॥ ३१॥

On the eighth and fourteenth days of the dark fortnight besides on the new moon day, the devoted Brāhmaṇas should specially adore lord Śiva.

एकादश्यां निराहारो द्वादशश्यां पुरुषोत्तमम्।

अर्चयेद्ब्राह्मणमुखे स गच्छेत्परमं पदम्॥ ३२॥

Similarly, observing fast on the eleventh day, lord Viṣṇu—the Puruṣottama should be adored through a Brāhmaṇa on the twelfth day. By so doing, one achieves the best position.

एषां तिथिर्वैष्णवी स्यादद्वादशी शुक्लपक्षके।

तस्यामाराधयेद्वेवं प्रयत्नेन जनार्हनम्॥ ३३॥

The twelfth day of the bright fortnight happens to be the day belonging to Viṣṇu. Therefore, on this particular day, lord Viṣṇu should be adored making all the efforts.

यक्लिञ्चिद्वेवपीशानमुद्दिश्य ब्राह्मणे शुचौ।

दीयते विष्णवे वापि तदनन्तफलप्रदम्॥ ३४॥

Thus, by inviting lord Īśāna in any form and when a Brāhmaṇa is given charities in the name of lord Viṣṇu, it becomes exceedingly

rewarding.

यो हि यां देवतामिच्छेत्समाराधयितुन्नरः।

ब्राह्मणान् पूजयेद्विद्वान् स तस्यास्तोषहेतुतः॥ ३५॥

A person who intends to serve his own deity, such an intelligent person should adore the Brāhmaṇas for the pleasure of that deity.

द्विजानां वपुरास्थाय नित्यं तिष्ठन्ति देवताः।

पूज्यन्ते ब्राह्मणालाभे प्रतिमादिष्वपि क्वचित्॥ ३६॥

All the gods live in the bodies of the Brāhmaṇas always. At times when the Brāhmaṇas are not available then the images of the gods are worshipped.

तस्मात्सर्वप्रयत्नेन तत्त्वफलमभीप्युभिः।

द्विजेषु देवता नित्यं पूजनीया विशेषतः॥ ३७॥

Therefore, the people desirous of quick reward, should adore the deities in Brāhmaṇas.

विभूतिकामः सततं पूजयेद्वै पुरन्दरम्।

ब्रह्मवर्घसकामस्तु ब्रह्माणं ब्रह्मकामुकः॥ ३८॥

A person desirous of fortunes should always adore Indra, and the person desirous of Brahman, or the knowledge of the Vedas should adore Brahmā.

आरोग्यकामोऽथ रविं धेनुकामो हृताशनम्।

कर्मणां सिद्धिकामस्तु पूजयेद्वै विनायकम्॥ ३९॥

Similarly, the one who is desirous of good health, should adore Sūrya, one who is desirous of the cows, should adore Agni, and for the achieving of success in all the matters, one should adore Vināyaka.

भोगकामस्तु शशिं बलकामः समीरणम्।

मुमुक्षुः सर्वसंसारात्प्रयत्नेनानर्घयेद्वरिम्॥ ४०॥

One who is desirous of worldly pleasures, should adore the moon, one desirous of strength, should adore the wind-god and the one who is desirous of his salvation from the world, should adore lord Viṣṇu, making all the efforts.

यस्तु योगं तथा मोक्षमिच्छेत्ज्ञानपैश्वरम्।

सोऽर्चयेद्वै विरूपाक्षं प्रयत्नेन महेश्वरम्॥ ४१॥

But those who are desirous of Yoga, liberation, the divine knowledge of Īśvara, they should worship Virūpākṣa—Maheśvara, making all the efforts.

ये वाच्छन्ति महाभोगान् ज्ञानानि च महेश्वरम्।
ते पूजयन्ति भूतेषां केशवञ्चापि भोगिनः॥४२॥

Such of the people, who are interested in great Yoga and perfect knowledge, should adore lord Mahâdeva. They shall become enjoyers of pleasures, they who worship Bhûteśa and Keśava.

वारिदस्तुसिमाजोति सुखमक्षयमन्नदः।
तिलप्रदः प्रजामिष्टान्दीपदश्कुरुत्तमम्॥४३॥

By donating water freely, one achieves satisfaction; with the donation of cooked food, one gets everlasting happiness; by donation of sesamum, one gets desired progeny; and by donating lamp, one gets the best of eyesight.

भूमिदः सर्वमाजोति दीर्घमायुर्हर्षण्यदः।
गृहदोऽग्र्याणि वेशमानि रूप्यदो रूपमुत्तमम्॥४४॥

A person who donates land, he gets everything; one gets long life by donating gold; by donating a house, one gets the best of abodes; and by donating silver, one achieves the excellent beauty.

वासोदश्चन्द्रसालोक्यमश्चिसालोक्यमश्वदः।
अनङ्गः श्रियं पुष्टं गोदो ब्रह्मस्य विष्टपम्॥४५॥

By donating the costumes, one lives in the place of moon; by donating the horse, one attains the same world as that of the Aśvins; by donating a bull one gets enormous glory and riches, and by donating a cow, one achieves Bradhma (the world of sun).

यानशाच्याप्रदो भार्यमैश्वर्यमभयप्रदः।
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मसात्म्यताम्॥४६॥

By donating a vehicle or a bed, one gets a beautiful wife. When a person offers relief from fear, he achieves enormous fortunes. By donating food grains, one achieves the everlasting comforts, and with the donation of the Vedas, one achieves union with Brahman.

धान्यान्यपि यथाशक्ति विप्रेषु प्रतिपादयेत्।
वेदवित्सु विशिष्टेषु प्रेत्य स्वर्गं समस्तुते॥४७॥

When a person, as per his own means donates food-grains to the Brâhmaṇas well-versed in the Vedas, he enjoys all the comforts in the heaven after his death.

गवां वा संप्रदानेन सर्वपापैः प्रमुच्यते।
इश्वनानां प्रदानेन दीप्ताग्निर्जायते नरः॥४८॥

With the donation of the cows, a person is relieved of all the sins. With the donation of fuel, a man becomes like a blazing fire.

फलमूलानि शाकानि भोज्यानि विविधानि च।
प्रदद्याद्ब्राह्मणेभ्यस्तु मुदा युक्तः स्वयम्भवेत्॥४९॥

A person who donates the fruits, roots, vegetables and several types of eatables to the Brâhmaṇas, he achieves everlasting happiness.

औषधं स्नेहमाहारं रोगिणे रोगशान्तये।
ददानो रोगरहितः सुखी दीर्घायुरेव च॥५०॥

A person, who gives away to the ailing person, the medicines, oil, and the food mixed with ghee, he becomes healthy, happy and enjoys long life.

असिपत्रवनं मार्गं क्षुरथारासमन्वितम्।
तीव्रतापञ्च तरति क्षत्रोपानात्रदो नरः॥५१॥

A person who donates an umbrella and the shoes, he easily crosses the Asipatravana hell full of sharp edges like a shawing blade, and surmounts severe scorching pain.

यद्यदिष्टतमं लोके यद्यापि दद्यितं गृहे।
तत्तद् गुणवते देयन्तदेवाक्षयमिच्छता॥५२॥

Whatever is dear in this world, or whatever is excessively cherished by one in the house, should be given to a Brâhmaṇa, by one who desires the same for himself to be inexhaustible.

अयने विषुवे चैव ग्रहणे चन्द्रसूर्ययोः।
संक्रान्त्यादिषु कालेषु दत्ताभ्यति चाक्षयम्॥५३॥

The articles donated during the time of āyana, or when the day and night are equal, at the time of solar or lunar eclipse, or on the first day of the month, bestow everlasting reward.

प्रयागादिषु तीर्थेषु पुण्येष्वायतनेषु च।
दत्त्वा चाक्षयमाजोति नदीषु च वनेषु च॥५४॥

The charities given to a suitable person at Prayâga or other holy places, auspicious temple, over the bank of a river or a tank, bestow the everlasting reward.

दानर्थमत्यरो धर्मो भूतानानेह विद्यते।
तस्माद्विप्राय दातव्यं श्रोत्रियाय द्विजातिभिः॥५५॥

There is no other *dharma* in the world better than the giving of the charities. Therefore, the twice-borns should donate to the Brāhmaṇas well-versed in the Vedas.

स्वर्गायुर्भूतिकामेन तथा पापोपशान्तये।
मुमुक्षुणा च दातव्यं ब्राह्मणेभ्यस्तथान्वहम्॥५६॥

A person desirous of the heaven, long life, the destruction of the sins, fortunes and the one engaged in search of salvation, should perform charities for the Brāhmaṇas.

दीयमानन्तु यो मोहादगेविप्राग्निसुरेषु च।
निवारयति पापात्मा तिर्यग्योनिं व्रजेत्तु सः॥५७॥

The one who prevents others from giving charities, to Brāhmaṇas, the fire and the gods, out of delusion, such a sinful fellow, after his death is born as an animal.

यस्तु द्रव्यार्जनं कृत्वा नार्येदब्राह्मणान् सुरान्।
सर्वस्वमपहत्यैन राष्ट्राद्विप्रतिवासयेत्॥५८॥

A person, who, after earning enough of riches, does not adore the gods or the Brāhmaṇas, then the king should exile him, snatching away all his riches.

यस्तु दुर्भिक्षवेलायामन्नादां न प्रयच्छति।
प्रियमाणेषु सत्त्वेषु ब्राह्मणः स तु गर्हितः॥५९॥

A person who does not distribute the food etc. to the people starving due to the famine, such a Brāhmaṇa always earns denouncement.

तस्मान्न प्रतिगृहीयान्न वै देयञ्च तस्य हि।
अङ्गयित्वा स्वकादाष्टातं राजा विग्रवासयेत्॥६०॥

The giving and taking of donations to such a person is prohibited. Such people should be driven out from the kingdom, after suitably stamping him.

यस्तु सद्ग्न्यो ददातीह न द्रव्यं धर्मसाधनम्।
स पूर्वाभ्यधिकः पापी नरके पच्यते नरः॥६१॥

A person who does not give charities to the noble persons, for the following of the *dharma*, he shall be considered to be a great sinner and shall be cooked in the hell.

स्वाध्यायवन्तो ये विप्रा विद्यावन्तो जितेन्द्रियाः।
सत्यसंयमसंयुक्तास्तेष्यो दद्याद्विजोत्तमाः॥६२॥
सुभुक्तमपि विद्वांसं धार्मिकम्भोजयेद्विजम्।

न तु मूर्खमवृत्तस्थं दशरात्रमुपेषितम्॥६३॥

O Best of the Brāhmaṇas, such of the Brāhmaṇas who are engaged in the study of the Vedas, are learned ones, having controlled their senses, are truthful, righteous, and disciplined, the donations should be given to them alone. One should not feed a fool who has no good conduct even if he is starving for ten days.

सन्निकृष्टमतिक्रम्य क्षेत्रियं यः प्रयच्छति।
स तेन कर्मणा पापी दहत्यासप्तमं कुलम्॥६४॥

A person who leaving aside a Brāhmaṇa, well-versed in the Vedas, living closeby, gives charities to some one else, such a sinful fellow, by his misdeeds, reduces to ashes his seven generations.

यदि स्यादधिको विप्रः शीलविद्यादिधिः स्वयम्।
तस्मै यलेन दातव्यमतिक्रम्यापि सन्निधिम्॥६५॥

In case a Brāhmaṇa living at a distance excels in learning and virtues, then the charities can be given to the Brāhmaṇa living at a distance, in preference to the one living in the vicinity.

योऽर्थितं प्रति गृह्णाति ददात्यर्थितमेव वा।
तावूमौ गच्छतः स्वर्गं नरकन्तु विपर्यये॥६६॥

Therefore one who receives the charities and one who gives the charities with due respect, both of them go to the heaven and in case things are otherwise, both of them achieve the hell.

न वार्यपि प्रयच्छेत नास्तिके हेतुकेऽपि च।
पाषण्डेषु च सर्वेषु नावेदविदि धर्मवित्॥६७॥

Therefore, for the person well-versed in the *dharma*, he should not extend the charities to an atheist, one who practices falsehood, one who indulges in arguments, wicked and one who is devoid of the knowledge of the Vedas. Even the water should not be given to such a person.

अपूर्णं हिरण्यञ्च गामश्च पृथिवीं तिलान्।
अविद्वामतिगृह्णानो भस्मीभवति काष्ठवत्॥६८॥

In case an ignorant person, accepts the gifts of pies, gold, cow, horse, land, sesamum, then he is reduced to ashes like the log of wood.

द्विजातिभ्यो धनं लिप्सेत्प्रशस्तेष्यो द्विजोत्तमः।
अपि वा जातिमात्रेष्यो न तु शूद्रात्कथञ्चन॥६९॥

An excellent Brāhmaṇa should expect charities only from high class praise-worthy Brāhmaṇas or from all twice born people, but charities should not be accepted from a Śūdra.

वृत्तिसङ्कोचमन्विच्छेत् नेहेत धनविस्तरम्।
धनलोभे प्रसक्तसु ब्राह्मण्यादेव हीयते॥७०॥

Every Brāhmaṇa should try for diminution of his expenditure for livelihood. He should never desire for the expansion of riches, because in greed for riches, he falls off from Brahmanahood.

वेदानधीत्य सकलान् यज्ञश्चावाप्य सर्वशः।
न तां गतिमवाप्नोति सङ्कोचाद्यामवाप्नुयात्॥७१॥

After studying all the Vedas, and after performing all the 11 *yajñas*, a person cannot attain that goal, which one attains by means of diminution.

प्रतिग्रहस्थिरं स्याद्यात्रार्थं तु धनं हरेत्।
स्थिर्यादधिकं गृह्णन् ब्राह्मणो यात्यदोगतिम्॥७२॥

One should not be eager to receive donation. One should earn riches for carrying on his livelihood. A Brāhmaṇa, who amasses the wealth much more than his actual need, has to face his ultimate downfall.

यस्तु स्याद्याचको नित्यं न स स्वर्गस्य भाजनम्।
उद्वेजयति भूतानि यथा चौरस्तथैव सः॥७३॥

A person who perpetually begs, can never achieve the heaven. He actually annoys all other people like a thief.

गुरुन् भूत्याश्चेजिहीर्षन् अर्चिष्यन्देवतातिथीन्।
सर्वतः प्रतिगृहीयात्र तु त्रयेत्स्वयन्तः॥७४॥

The charities are collected from the people of all the *varṇas* for the uplifting of the preceptors, elders, servants, besides for worshipping deities and the guests. But one should not make use of the same for his selfish purpose.

एवं गृहस्यो युक्तात्मा देवतातिथिपूजकः।
वर्तमानः संयतात्मा याति तत्परमप्यदम्॥७५॥
Thus a householder, who adores the guests as well as the gods and leads his life absorbed in meditation, he achieves the highest position.
पुत्रे निधाय वा सर्वं गत्वारण्यन्तु तत्त्ववित्।
एकाकी विचरेन्नित्यमुदासीनः समाहितः॥७६॥

Or otherwise leaving everything on the son, a person well-versed in the *tattvas*, retiring himself in the forest, becoming unattached, and concentrating his mind in spiritual activities, should wander alone.

एष वः कथितो धर्मो गृहस्थानां द्विजोत्तमाः।
ज्ञात्वा तु तिष्ठेन्नियतं तथानुष्टापयेद्द्विजान्॥७७॥

O Best of the *Dvijas*, I have explained to you all about the duties of a householder. Understanding them well, you should strictly follow them and discourse to the other Brāhmaṇas to follow the same.

इति देवमनादिमेकमीशं
गृहधर्मेण समर्चयेदजस्मम्।
तमतीत्य स सर्वभूतयोनि
प्रकृतिं वै स परं न याति जन्म॥७८॥

Thus according to the duties of a householder, the one who adores the primordial lord Īśāna, he overcoming the supreme *Prakṛti*, the source of origin of all living beings, does not take another birth.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु
षद्विशोऽध्यायः॥२६॥

Chapter-27

Duties of a Vānaprastha (or the third stage of the life)

व्यास उवाच

एवं गृहश्रमे स्थित्वा द्वितीयं भागमायुषः।
वानप्रस्थाश्रमं गच्छेत्सदारः सामिनिरेव वा॥ १॥

Vyāsa said, "Thus spending life as a householder in the second part of life, one should retire as Vānaprasthin, accompanied with his wife or alone but maintaining the sacrificial fires.

निक्षिप्य भार्या पुत्रेषु गच्छेद्वनमथापि वा।
दृष्टापत्यस्य चापत्वं जर्जरीकृतविग्रहः॥ २॥

When the body becomes frail with old age, one should go to the forest after entrusting his wife to the care of the sons. After watching his progeny like the sons and grandsons, the old man should proceed to the forest.

शुक्लपक्षस्य पूर्वाह्ने प्रशस्ते चोत्तरायणे।
गत्वारप्यं नियमवांस्तपः कुर्यात्समाहितः॥ ३॥

In the bright fortnight of Uttarāyāṇa (northern transit of the sun), on an auspicious morning, one should proceed to the forest, and with a disciplined mind perform the penances.

फलमूलानि पूतानि नित्यमाहारमाहरेत्।
यथाहारो भवेत्तेन पूजयेत्पूदेवताः॥ ४॥

He should collect the auspicious roots and fruits, for his consumption. In the first instance, the gods and the *Pitṛ*s should be adored with the fruits and roots.

पूजयित्वातिथीनित्यं स्नात्वा चाभ्यर्घयेत्सुरान्।
गृहादादाय चाशनीयादष्टौ ग्रासान् समाहितः॥ ५॥

Taking his bath daily, one should serve the guests and the gods. Thereafter, getting food from the house, he should eat only eight morsels.

जटां वै विभूयान्नित्यं नखरोमाणि नोत्सृजेत्।
स्वाध्यायं सर्वदा कुर्यान्नियच्छेद्वाचमन्यतः॥ ६॥

In the life as Vānaprasthin, one should wear the matted hair over the head. He should not trim off the beard or the nails. He should study the Vedas and should remain silent on other occasions.

अभिहोत्रञ्ज जुहुयात्पञ्च यज्ञान् सप्माचरेत्।
मुन्यस्त्रैविवैर्यन्यैः शाकमूलफलेन च॥ ७॥

He should perform the five great sacrifices and fire-worship in the morning as well as in the evening. The *yajñas* should be completed by him with the food received by him from the sages, and other fruits and roots collected from the forest.

चीरवासा भवेन्नित्यं स्नाति त्रिष्वर्णं शुचिः।
सर्वभूतानुकम्पी स्थात् प्रतिग्रहविवर्जितः॥ ८॥

He should always be clad in the bark garments and should remain clean, taking bath thrice a day. He should not accept monetary charities, and should be compassionate on all the living beings.

स दर्शपौर्णमासेन यजेत नियतं द्विजः।
ऋक्षेष्वाययणे चैव चातुर्मास्यानि चाहरेत्॥ ९॥

The Brāhmaṇa should regularly perform *Darśayāga* and the *Paurṇamāsa-yāga* (new moon and full moon days respectively) on the proper Nakṣatra, besides the *yajña* for new paddy and the *Cāturmāsyā-yajña*.

उत्तरायणञ्ज क्रमशो दक्षस्यायनमेव च।
वासन्तैः शारदैर्मध्यमुन्मन्त्रैः स्वयमाहतैः॥ १०॥

He should himself collect the cereals which are grown in the spring and winter seasons, and should appropriately perform the *yajñas* in *Uttarāyāṇa* and *Dakṣināyāṇa*.

पुरोडाशांश्चरुञ्जैव द्विविधं निवर्त्तयक्।
देवताभ्यश्च तद्वत्वा वन्यं मेध्यतरं हविः॥ ११॥
शेषं समुपभुञ्जीत लवणञ्ज स्वयं कृतम्।

Cooking both *puroḍāśa* (sacrificial offerings of ground rice offered in earthen dishes) and *caru* (oblation of boiled rice and barley) with pure wild grains, he should offer the same to the gods, then he should consume them. In the food, he should use the salt prepared by himself.

वर्जयेन्मसुपांसानि भौमानि कवचानि च॥ १२॥
भूस्तुणं शिशुकञ्जैव श्लेष्मातकफलानि च।
न फालकृष्णमशनीयादुत्सृष्टमपि केनचित्॥ १३॥

A Vānaprasthin should not consume honey, meat, mushrooms, grass emerging from the ground, and the citron should not be consumed. He should neither consume the cereals grown on earth after ploughing nor the left over of others.

न ग्रामजातान्यार्तोऽपि पुष्पाणि च फलानि च।
श्रावणेनैव विधिना वह्नि परिचरेत्सदा॥ १४॥

Even when distressed, he should not consume the fruits or flowers grown in a village. He should maintain and venerate the holy fire as per injunctions in the Vaikhānasa Sūtra.

न दुहोत्सर्वभूतानि निर्द्वन्द्वो निर्भयो भवेत्।
न नक्तञ्जैवमण्णीयात् रात्रौ ध्यानपरो भवेत्॥ १५॥

He should never betray anyone. He should always remain free from attachment or jealousy and the fear as well. He should not eat during the night and should always engage himself in meditation.

जितेन्द्रियो जितक्रोधस्तत्त्वज्ञानविचिन्तकः।
ब्रह्मचारी भवेन्नित्यं न पलीमपि संश्रयेत्॥ १६॥

He should control his sense organs, as well as the anger, and should devote himself over *tattva-jñāna* (perfect knowledge of Reality) and perform the celibate vows and should not approach carnally even his wife.

यसु पत्न्या वनं गत्वा मैथुनं कामतश्चरेत्।
तद्वतं तस्य लुप्तेत् प्रायश्चित्तीयते द्विजः॥ १७॥

A person, who after retiring in the forest, has sex with his wife becoming passionate, his holy vow is shattered. Such a Brāhmaṇa should resort to repentence.

तत्र यो जायते गर्भो न संस्पृश्यो भवेदिद्विजः।
न च वेदेऽधिकारोऽस्य तद्वंशेऽप्येवमेव हि॥ १८॥

When a child is born during the observing of the *Vānaprastha āśrama*, then the Brāhmaṇa should not touch the child. Such a child as well as the people of his family shall not be entitled to the study of the Vedas.

अथःशयीत नियतं सावित्रीजपतत्परः।
शरण्यः सर्वभूतानां संविभागरतः सदा॥ १९॥

He should always sleep on the ground and should always recite the *Gāyatrī-mantra*. He should always try to provide refuge to all the living beings. The guests should always be given their share of food.

परिवादं मृषावादं निद्रालस्यं विकर्जयेत्।
एकाग्निरनिकेतः स्यात्रोक्षितां भूमिमाश्रयेत्॥ २०॥

He should not pick controversy with anyone, nor should he denounce others. He should not speak falsehood and should also discard sleep and lethargy. He should maintain one single fire, should have no fixed abode, and should resort to a ground purified by sprinkling water.

मृगैः सह चरेद्वा यस्तैः सहैव च संविशेत्।
शिलायां वा शर्करायां शयीत सुसमाहितः॥ २१॥

He should roam about in the forest freely alongwith the deer and should sleep with great concentration on a slab of stone or on the gravels.

सद्यःप्रक्षालको वा स्यान्माससञ्चयकोऽपि वा।
घण्मासनिचयो वा स्यात् समानिचय एव च॥ २२॥

The costumes should be worn washing at once. One should collect fruit etc. which could

last with him for a month or otherwise the food grains of wild rice could be stored for six months or a year.

त्यजेदाश्वयुजे मासि संपत्रं पूर्वचिन्तितम्।
जोर्णानि चैव वासांसि शाकमूलफलानि च।॥ २३॥

In the month of Āśvayuja (september-october), the left overs of the earlier stock of food, the old worn clothes, besides the vegetables, roots etc. should be discarded.

दन्तोलूखलिको वा स्यात्कापोर्तीं वृत्तिमाश्रयेत्।
अशम्कुट्टो भवेद्वापि कालपक्वशुगेव च।॥ २४॥

The food grains should be taken by chewing them with the teeth. One should not eat the grains picking up like a pigeon, or otherwise food should be taken by powdering it with stones. The ripe or cooked food should be taken timely.

नक्तं चान्नं समश्नीयाद्वा चाहत्य शक्तिः।
चतुर्थकालिको वा स्यात्स्याद्वा चाष्टमकालिकः॥ २५॥

Collecting the cereals etc. during the day, one should take food in the night, according to one's own capacity. Or otherwise fasting for a day, the food should be taken at night of the next day, or after fasting for three days, one should take food on the night of the fourth day.

चान्द्रायणविधानैर्वा शुक्ले कृष्णे च वर्तयेत्।
पक्षे पक्षे समश्नीयाद्विद्वजाग्रान् कथितान् सकृत्॥ २६॥

According to the practice followed for the performing of the *Cāndrāyana vrata* in the dark as well as in the bright fortnight, one should perform the expiatory rites accordingly, or he should take once in a fortnight boiled rice or barley gruel.

पुष्पमूलफलैर्वापि केवलैर्वर्तयेत्सदा।
स्वाभाविकैः स्वयं शीर्णैर्विखानसमते स्थितः॥ २७॥

Or following the doctrine of Vaikhānasas, merely flowers, roots or fruits which has naturally fallen and withered, should be consumed.

भूमौ वा परिवर्तेत तिष्ठेद्वा प्रपदैर्दिनम्।
स्थानासनाभ्यां विहरेन्न व्यवच्छैर्यमुत्सृजेत्॥ २८॥

One should spend the day rolling on the ground or standing on toes on the ground. He

should continuously stand for a while and then sit down for a while. He should not lose patience at any time.

ग्रीष्मे पंचतपास्तद्वृष्टिर्षस्वध्रावकाशकः।
आर्द्रवासास्तु हेमन्ते क्रमशो दर्ढयस्तपः॥ २९॥

Gradually increasing his intensity in austere penance, he should face the five types of fire, and during the rainy season, he should stand in the open sky, and in the winter season, should put on wet clothes.

उपस्थूश्य त्रिष्वरणं पितृदेवांश्च तर्पयेत्।
एकपादेन तिष्ठत मरीचीन्वा पिबेत्तदा॥ ३०॥

He should take bath thrice a day, oblation should be offered to the manes as well as the gods. He should stand on one foot facing the sun rays.

पंचाग्निर्धूमपो वा स्यादुष्पपः सोमपोऽथवा।
पयः पिबेच्छुक्लपक्षे कृष्णपक्षे च गोमयम्॥ ३१॥

While facing the five types of fires, the hot smoke should be inhaled. One should be an imbibier of heat or Soma juice. One should consume milk in the bright fortnight and the *Pañcagavya* (cowdung, urine etc.) in the dark half of the month.

शीर्णपर्णाशनो वा स्यात्कृच्छ्रैर्वा वर्तयेत्सदा।
योगाभ्यासरत्शैव रुद्राध्यायी भवेत्सदा॥ ३२॥

Consuming the dry leaves which are fallen from the trees, one should perform the *Kṛcchra* penance, resort to yogic practices, and recite the *Rudra-sūkta*.

अर्थर्वशिरसोऽध्येता वेदान्ताभ्यासतत्परः।
यमान् सेवेत सततं नियमांश्चायतन्त्रितः॥ ३३॥

He should study Atharvaśiras, practicing the principles of Vedānta at the same time. Resorting to *Yamas* (restraints) continuously, one should follow all *Niyamas* (observances and rites).

कृष्णाजिनः सोत्तरीयः शुक्लयज्ञोपवीतवान्।
अथ चामीन् समारोष्य स्वात्मनि ध्यानतत्परः॥ ३४॥
अनग्निरन्निकेतः स्यान्मुनिर्मोक्षपरो भवेत्।
तापसेष्वे विप्रेषु यात्रिकं भैक्ष्यमाहरेत्॥ ३५॥

One should wear an upper garment of black deer skin, and a *yajñopavīta*. At the end,

establishing the fire in the soul one should be engaged in meditation. Thus, he should be devoid of fire (i.e. give up fire-worship etc.) and a fixed abode; he should be a silent sage engaged in endeavour for salvation. He should take alms necessary for his journey from saintly Brāhmaṇas.

गृहमेधिषु चाच्येषु द्विजेषु वनवासिषु।
ग्रामादाहत्य चाशनीयादष्टौ ग्रासान्वने वसन्॥ ३६॥

For the livelihood, one should seek alms from the other Brāhmaṇa householders residing in the forest. Himself residing in the forest, he should eat eight mouthfuls of what he brings from the village.

प्रतिगृह्णा पुटेनैव पाणिना शकलेन वा।
विविधाश्चोपनिषद् आत्मसंसिद्धये जपेत्॥ ३७॥
विद्याविशेषान् सावित्रीं रुद्राध्यायं तथैव च।

In a vase of leaves or holding the palms like a cup or on a potsherd, he should receive *bhikṣā*. For the realisation of Ātman, he should perform Japa of different Upaniṣads, different Mantras, Gāyatrī-mantra or Rudrādhya-yāya.

महाप्रस्थानिकं वासौ कुर्यादनशनन्तु वा।
अग्निप्रवेशमन्यद्वा ब्रह्मार्पणविद्यौ स्थितः॥ ३८॥

At the end, the body should be placed in dedication to the lord, one should resort to fasting unto death or abide by the procedure of dedication unto the Brahman, and may enter fire.

येन सम्यागिममाश्रमं शिवं संश्रयन्त्यशिवपुञ्जनाशनम्।
ते विशन्ति पदमैश्वरं पदं यान्ति यत्र गतमस्य संस्थिते॥

Such of the people, when living in the *Vānaprastha* āśrama that destroys unholy things, take refuge with lord, they are lodged in the heaven enjoying the place of Īśvara-Śiva.

इति श्रीकूर्मपुराणे उपविष्टागे व्यासगीतासु वानप्रस्थाश्रमधर्मे
नाम सप्तविंशोऽध्यायः॥ २७॥

**Chapter-28
Duties of Recluse**

व्यास उवाच

एवं वनाश्रमे स्थित्वा तृतीयं भागमायुषः।
चतुर्थमायुषो भागं संन्यासेन नयेत् क्रमात्॥ १॥

Vyāsa said, "By staying in the stage of life as the forest-hermit during the third period of his life, thus, he should spend the fourth period of his life as *Sannyāsī* (by renunciation).

अग्नीनात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत्।

योगाभ्यासरतः शान्तो ब्रह्मविद्यापरायणः॥ २॥

A Brāhmaṇa, well-versed in the *Brahmavidyā*, engaged in the practice of yogic exercises, with a peaceful mind should establish his soul in the fire and then embrace the renunciation.

यदा मनसि सञ्चातं वैतृष्ण्यां सर्वबस्तुषु।

तदा संन्यासमिच्छन्ति पतितः स्याद्विपर्यये॥ ३॥

When the mind is no more attracted towards the worldly affairs, only then *sannyāsa* should be embraced. In case it be otherwise, one has to fall from the same.

प्राजापत्यान्निरूप्येष्टिमान्येमथवा पुनः।

दान्तःपक्वकधायोऽसौ ब्रह्माश्रमपुण्ययेत्॥ ४॥

First of all, the control should be exercised on the sense organs, the Prajāpatya or the Āgneya *yajña* should be performed. Then getting free from attraction, jealousy and blemishes, one should enter the *Sannyāsa-āśrama*.

ज्ञानसंन्यासिनः केचिद्वेदसंन्यासिनः परे।

कर्मसंन्यासिनस्त्वन्ये विविधाः परिकीर्तिताः॥ ५।

The *Sannyāsins* are said to be of three types, viz.: *Jñāna-Sannyāsins*, *Karma-Sannyāsins*, and *Veda-Sannyāsins*.

यः सर्वसङ्गनिर्मुक्तो निर्द्वन्द्वैव निर्भयः।

प्रोच्यते ज्ञानसंन्यासी स्वात्मन्येवं व्यवस्थितः॥ ६॥

The one who is not interested in anyone of the worldly affairs, is free from all the controversies, free of fear, and is devoted to the search of the soul, he is said to be a *Jñāna-Sannyāsī*.

वेदमेवाभ्यसेन्नित्यं निर्द्वन्द्वो निष्परिग्रहः।

प्रोच्यते वेदसंन्यासी मुमुक्षुर्विजितेन्द्रियः॥ ७॥

The one who is free from the controversies or the receiving of the charities, is engaged in the study of the Vedas, is desirous of liberation, and has exercised control over the sense organs, he is called a *Veda-Sannyāsī*.

यस्त्वग्नीनात्मसाल्कत्वा ब्रह्मार्पणपरो द्विजः।

स ज्ञेयः कर्मसंन्यासी महायज्ञपरायणः॥ ८॥

A Brāhmaṇa, who facing all the types of fires, dedicate everything to Brahman, such a person who is well versed in the *Mahā-yajñas*, is known as *Karma-Sannyāsin*.

त्रयाणामपि चैतेषां ज्ञानी त्वभ्यधिको मतः।

न तस्य विद्यते कार्यं न लिङ्गं वा विपश्चितः॥ ९॥

The *Jñāna-Sannyāsin* out of the aforesaid three catagories of the *Sannyāsin* are considered to be the best. He is a scholar who has no function to be performed nor has he any symbol.

निर्ममो निर्भयः शान्तो निर्द्वन्द्वो निष्परिग्रहः।

जीर्णकौपीनवासाः स्यान्नग्नो वा ध्यानतत्परः॥ १०॥

Such *Sannyāsins* are free from attachment, fearless, peaceful, free from controversies or charities, wear the *kaupin* (ragged loin cloth), or even remain without robes, and are engaged in meditation.

ब्रह्मचारी मित्रग्रासी ग्रामात्वन्नं समाहरेत्।

अध्यात्ममतिरासीत निरपेक्षो निरामिषः॥ ११॥

He should be a Brahmacārin, should take limited food, and should collect cereals from the village. He should be devoted to Brahman, unattached, and should not allow any desire to develop in his mind. Nor does he take meat.

आत्मनैव सहायेन सुखार्थी विचरेदिह।

नाभिनन्देह मरणं नाभिनन्देत जीवितम्॥ १२॥

With the help of one's own soul in this world, remaining desirous of *mokṣa*, a *Sannyāsin* should wander here and there. He should neither be happy with the birth, nor with the death.

कालमेव प्रतीक्षेय निदेशमृतको यथा।

नाध्येतव्यं न वक्तव्यं श्रोतव्यं न कदाचन॥ १३॥

एवं ज्ञात्वा परो योगी ब्रह्मभूयाय कल्पते।

As a servant waits for the command of his master, similarly he should wait for the *kāla* or the death. He has never anything worth studying or learning. He thus qualifies himself to be identical with Brahman.

एकवासाथवा विद्वान् कौपीनाच्छादनस्थाः॥ १४॥

मुण्डी शिखी वाश भवेत्रिदण्डी निष्परिग्रहः।

काषायवासा: सततस्यानयोगपरायणः॥ १५॥

A learned *Sannyāsin*, should remain alone, wearing one cloth or a *kaupīn*. He should have either his head shaved or a tuft of hair on the head. Disowning the house, he should hold three staffs. He should be free from acceptance of gifts.

ग्रामान्ते वृक्षमूले वा वसेद्वालयेऽपि वा।

समः शत्रो च मित्रे च तथा मानापमानयोः॥ १६॥

He should wear the ochre-robés, should spend time seated under a tree outside the village, and should engage himself in meditation, or be engaged in yogic practices. He should treat the enemy as the friend and the grace or disgrace, equally.

भैक्ष्येण वर्तयेन्नित्यन्नैकान्नादी भवेत्क्वचित्।

यस्तु मोहेन वान्यस्मादेकान्नादी भवेद्यतिः॥ १७॥

न तस्य निष्कृतिः काचिद्दूर्घमशास्त्रेषु कथ्यते।

He should maintain himself on alms. A *Sannyāsin*, who out of attachment or otherwise consumes food, daily by receiving it from one person alone, then the sin attracted by him (cannot be removed) and no repentence is prescribed for the same in the Dharmasāstras.

रागद्वेषविमुक्तात्मा: समलोष्टाश्मकाञ्जनः॥ १८॥

प्राणिहिंसानिवृत्तश्च मौनी स्यात्सर्वनिःस्पृहः।

हृष्टपूतं च्यसेत्पादं वस्त्रपूतं जलं पिषेत्।

शास्त्रपूतां वदेद्वाणीं मनःपूतं समाचरेत्॥ १९॥

A *Sannyāsin* should remain unconcerned with attachment or envy. He should treat a piece of gold, a lump of clay, or a piece of stone alike. He should detract himself from the killing of animals and from passions, and he should keep silence. He should place his foot on the road, observing it carefully. The water should be drunk after filtering it by a cloth. He should speak the words purified with the use of the scriptures. He should indulge in the activities which purify the mind.

नैकत्र निवसेद्देशे वर्षाभ्योऽन्यत्र भिक्षुकः।

स्नानशौचरतो नित्यं कमण्डलुकरः शुचिः॥ २०॥

Except for the rainy season, a Bhikṣu should not stay for long at one place. He should carry a

kamandalu (waterpot) alone, and should observe purity, taking bath.

ब्रह्मचर्यरतो नित्यं वनवासरतो भवेत्।

मोक्षशास्त्रेषु निरतो ब्रह्मचारी जितेन्द्रियः॥ २१॥

दध्माहङ्कारनिर्मुक्तो निन्दापैशुन्यवर्जितः।

आत्मज्ञानगुणोपेतो यदिर्मोक्षमवाप्नुयात्॥ २२॥

He should always remain a Brahmacārin, dwelling in the forest. He should be engaged in the study of the literature for liberation, control his sense organs, free from deceitfulness, arrogance, denouncement of others and wickedness. He should possess the virtues of self-consciousness. Such a *Sannyāsin* surely achieves *mokṣa*.

अथसेत्सतं वेदं प्रणवारब्दं सनातनम्।

सात्वाचम्य विधानेन शुचिर्देवालयादिषु॥ २३॥

Performing the bath and *ācamana* appropriately, purifying himself, he should always recite the *Pranava mantra* (Om) in a temple or any other auspicious place.

यज्ञोपवीती शान्तात्मा कुशपाणिः समाहितः।

धौतकाशायवसनो भस्मच्छन्नतनूरुहः॥ २४॥

अधियज्ञं ब्रह्म जपेदाधिदैविकमेव वा।

आध्यात्मिकं च सततं वेदान्ताभिहितं च यत्॥ २५॥

Wearing the sacred thread, holding *kuśa* grass in hand, keeping the soul peaceful, wearing the washed ochre-coloured garment, and covering all the hair on the body with the ashes, concentrating his mind, he should recite the Japa of Brahman (Veda) pertaining to Yajña, or connected with the gods and related to the Vedānta.

पुत्रेषु चाथ निवसन् ब्रह्मचारी यतिर्मुनिः।

वेदमेवाभ्यसेन्नित्यं स याति परमाङ्गतिम्॥ २६॥

A *Sannyāsin* who has taken the vow of silence and celibacy may stay with his sons also; when recites the Vedic hymns living in a leaf-hut, he achieves the best position.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं तपः परम्।

क्षमा दया च सन्तोषो व्रतान्यस्य विशेषतः॥ २७॥

It is the duty of a *Sannyāsin* to follows the vows of *ahimsā* (non-voilence) truthfulness, not to steal, celibacy, greatest penance, forgiveness,

mercifulness, and satisfaction.

वेदान्तज्ञाननिष्ठो वा पञ्चायज्ञान् समाहितः।
ज्ञानध्यानसमायुक्तो भिक्षार्थं नैव तेन हि॥ २८॥

A *Sannyāsin* should be well-versed in *Vedānta*, and he should daily perform the *Pañca-mahāyajñas* with concentrated mind after receiving food by begging and equipped with knowledge and meditation.

होममन्त्राञ्जपेन्नित्यं काले काले समाहितः।
स्वाध्यायञ्चान्वहं कुर्यात्सावित्रीं सम्धयोर्जपित्॥ २९॥

With a concentrated mind, he should perform the japa of Homa thrice in a day. All the Vedas should be studied daily and the *Gāyatrī*-mantra should be recited in the morning as well as in the evening.

ततो ध्यायीत तं देवमेकान्ते परमेश्वरम्।
एकान्ते वर्जयेन्नित्यं काम ऋष्णं परिग्रहम्॥ ३०॥

Then, he should meditate upon the Lord Parameśvara in a secluded place. The desire, anger and gifts should be discarded by him completely.

एकवासा द्विवासा वा शिखी यज्ञोपवीतवान्।
कमण्डलुकरो विद्वान् त्रिदण्डी याति तत्परम्॥ ३१॥

He should be clad in one or two costumes, wear the sacred thread and hold *kamandalu* as well as *tridanda* (three staffs). Such a *Sannyāsin* attains the greatest Being.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु
यतिधर्मेऽष्टाविंशोऽध्यायः॥ २८॥

भैश्यप्रसक्तो हि यतिर्विषयेष्वपि सज्जति॥ २॥

Even for *bhikṣā*, a Sannyāsin should visit a householder once only. He should not go to many people for begging of alms, because when one gets more attracted towards a person, he develops more desires for worldly pleasures.

सप्तगारांश्चरेद्दैक्षमलाभे तु पुनश्चरेत्।

प्रक्षाल्य पात्रे भुज्ञीत अद्दिः प्रक्षालयेत्पुनः॥ ३॥

अथवाऽन्यदुपादाय पात्रे भुज्ञीत नित्यशः।

भुक्त्वा तत्संमृजेत्पात्रं यात्रामात्रमलोलुपः॥ ४॥

One should beg alms from seven houses only and while so doing if one is unable to receive the alms, then once again the *bhikṣā* can be begged. Washing the vase, one should take food in it, and after finishing food, it should again be washed out or food should be taken in a new vase. But in case one has to manage by washing the vase there, the food should be taken without greed.

विधूमे सत्रमुसले व्यङ्गारे भुक्त्वक्ष्णने।

वृत्ते शरावसप्ताते भिक्षां नित्यं यतिश्चरेत्॥ ५॥

The ascetic should go to collect alms when there is no smoke or burning coal, at a house where all the people have taken food and where the threshing rod is kept resting and the potsherds are disposed off.

गोदोहमात्रं तिष्ठेत कालमिथ्युरथोमुखः।

भिक्षेत्युक्त्वा सकृतूष्णीमश्नीयाद्वागयतः शुचिः॥ ६॥

The Sannyāsin should utter the words “*Bhikṣā*” and then he should wait upto the time of milking of a cow, lowering his head, keeping silent. Then he should feel satisfied by taking the food once only.

प्रक्षाल्य पाणी पादौ च समाचम्य यथाविधि।

आदित्ये दर्शयित्वात्रं भुज्ञीत प्राइमुखः शुचिः॥ ७॥

Washing both his hands and feet, performing sipping appropriately, displaying the food to the sun-god, purifying himself facing east, one should take his food.

हुत्वा प्राणाहृतीः पञ्च ग्रासानष्टौ समाहितः।

आचम्य देवं ब्रह्माणं ध्यातीत परमेश्वरम्॥ ८॥

He should utter the Mantra initially, “*Prāṇāya svāha*”, the five offerings should then

Chapter-29 Duties of an ascetic

व्यास उवाच

एवं स्वाश्रमनिष्ठानां यतीनां नियतात्मनाम्।
भैश्येण वर्तनं प्रोक्तं फलमूलैरथापि वा॥ १॥

Vyāsa said, “In this way the ascetics are said to spend their life by remaining truthful to their *āśrama*, concentrating their mind, depending on the food received by them by begging or the forest fruits and roots.

पुनः सन्यासी धर्मं
एककालं चरेद्दैक्षं न प्रसज्येत विस्तरे।

be made with a concentrated mind. Then he should eat eight mouthfuls of food and thereafter perform the sipping. The omniscient Parameśvara should be adored then.

अलाबुं दासपत्रं च मृण्मयं वैणवं ततः।
चत्वार्येतानि पात्राणि मनुराह प्रजापतिः॥१॥

The use of four types of vases made of gourd, wood, earthen and the bamboo, have been prescribed by the Prajāpati-Manu.

प्राग्रात्रे पररात्रे च मध्यरात्रे तथैव च।
सम्यास्याद्विनिशेषेण चिन्तयेत्रित्यपीश्वरम्॥१०॥

During the starting, middle and the concluding period of the night and at the time of *sandhyā*, one should get devoted to Īśvara. During *sandhyā*, he should particularly make use of sacrificial fires.

कृत्वा हृत्पद्मनिलये विश्वाख्यं विश्वसम्भवम्।
आत्माने सर्वभूतानां परस्तात्तप्तमः स्थितम्॥११॥
सर्वस्यादारबूतानामानन्दं ज्योतिरव्ययम्।
प्रधानपुरुषातीतमाकाशकुहरं शिवम्॥१२॥

One should meditate upon the lotus-like lord in his heart, who is the form of universe, but still the cause of the world, the one who is the soul of all, is beyond darkness, who is the support of all the living beings, invisible, blissful, indestructible, beyond Pradhāna and Puruṣa, Śiva stationed in the cavity of the sky, and the flame of welfare.

तदन्तः सर्वभावानामीश्वरं ब्रह्मरूपिणम्।
ध्यायेदनादिमध्यान्तमानन्दादिगुणालयम्॥१३॥
महान्तं पुरुषं ब्रह्म ब्रह्माणं सत्यमव्ययम्।
तरुणादित्यसंकाशं महेशं विश्वरूपिणम्॥१४॥

Then one should meditate upon lord Maheśa, the form of the universe, who is *lokeśvara* and seed of the flame, form of Brahman, beyond the beginning, middle or the end, the abode of bliss, the excellent Puruṣa, the indestructible one, the form of truth, omniscient, the supreme Brahman and resembling the mid-day sun.

ओङ्कारेणाथ चात्मानं संस्थाप्य परमात्मनि।
आकाशे देवमीशानं ध्यायीताकाशमध्यगम्॥१५॥

Lord Īśāna or Śiva, should be meditated upon, by establishing the soul in Paramātmā,

present in the middle of the sky, through *Omkāra*.

कारणं सर्वभावानामानन्दैकसमाश्रयम्।
पुराणं पुरुषं शुभ्रं ध्यायमुच्येत बस्यनात्॥ १६॥

By meditating upon the ancient pure Puruṣa, who is the cause of all the beings, and is all blissful, one gets relieved of all the bondages.

यद्वा गुह्यायां प्रकृतं जगत्संमोहनालये।
विचिन्त्य परमं व्योमं सर्वभूतैककारणम्॥ १७॥
जीवनं सर्वभूतानां यत्र लोकः प्रलीयते।
आनन्दं ब्रह्मणः सूक्ष्मं यत्पश्यन्ति मुमुक्षवः॥ १८॥
तन्मध्ये निहितं ब्रह्म केवलं ज्ञानलक्षणम्।
अनन्तं सत्यमीशानं विचिन्त्यासीत संयतः॥ १९॥

Or otherwise, one should ponder over the great firmament, the delusion in the world, the form of *Mūla-prakṛti*, the sole cause of all the living beings, their life and movement, the form of blissful Brahman, where the world gets dissolved, and to whom those desirous of *mokṣa* visualise in him the subtle form of Brahman, such a lord should be meditated upon as the form of perfect knowledge, endless, real, truthful, lord of all, and the supreme Brahman, with a devoted mind.

गुह्यादगुह्यतमं ज्ञानं यतीनामेतदीरितम्।
योऽनुतिष्ठेन्महेशेन सोऽश्नुते योगमैश्वरम्॥ २०॥

I have revealed the secrets of the *Sannyāsin* imparted to ascetics by lord Maheśa. The one who will follow the same, he will achieve the fortunes and Yoga pertaining to Īśvara.

तस्माद्यानरतो नित्यमात्मविद्यापरायणः।
ज्ञानं समाश्रयेद्ब्रह्मं येन मुच्येत बस्यनात्॥ २१॥

Therefore concentrating one's mind, getting devoted to self knowledge, one should take refuge in *Brahmajñāna* and by so doing a person is freed from all the bondages.

गत्वा पृथक् स्वमात्मानं सर्वस्मादेव केवलम्।
आनन्दमजरं ज्ञानं ध्यायीत च पुनः परम्॥ २२॥

Treating the soul of the self to be separate from other things, besides being unique, blissful, and without old age, meditate again on that Supreme knowledge.

यस्माद्वन्ति भूतानि यदगत्वा नेह जायते।
स तस्मादीश्वरो देवः परस्माद्योऽधितिष्ठति॥ २३॥

Ísvara, the god of gods, who is the source of creation of all the *bhūtas*, and by achieving which, the people do not attain rebirth and who remains present beyond all of them.

यदन्तरे तद्रमनं शाश्वतं शिवमुच्यते।
यदाहुस्तत्परो यः स्यात्स देवस्तु महेश्वरः॥ २४॥

In whose heart the sky is lodged, the same everlasting Śiva, has been described as the bestower of welfare, auspicious, and the greatest.

ब्रतानि यानि भिक्षुणां तथैवोपब्रतानि च।
एकैकातिक्रमे तेषां प्रायश्चित्तं विधीयते॥ २५॥

The *vratas* and *upavratas* which are to be followed by the *Bhikṣus*, and in case they are not followed, then the repentence for each one of such lapses is being described.

उपेत्य तु स्त्रियं कामाकृत्यसंयतमानसः।
प्राणायामसमायुक्तः कुर्यात्सान्तपनं शुचिः॥ २६॥
ततश्चरेत् नियमात् कृच्छ्रं संयतमानसः।
पुनराश्रममागम्य चरेद्विक्षुरतन्त्रितः॥ २७॥

The one who even after being a *Sannyāsin*, enjoys sex with a woman, getting infested with passion, then he with concentration, should perform repentence observing the *vrata* known as *Sāntapana*. Thereafter, controlling his mind, the *Kṛcchra* *vrata* should be performed appropriately. Thereafter he should remain with perfect mental control and regularly perform the *Kṛcchra* rite. Then entering the hermitage again, he should conduct himself carefully as a *Bhikṣu*.

न नर्युक्तमनुतं हिनस्तीति मरीषिणः।
तथापि च न कर्तव्यं प्रसंगो होष दारुणः॥ २८॥

In case one speaks falsehood in a joke, it does not deprive a person of his merits. This has been ordained by the sages. But such a type of falsehood is prohibited for a *Sannyāsin*, as this is a serious incident.

एकरात्रोपवासस्थं प्राणायामशतं तथा।
कर्तव्यं यतिना धर्मलिप्सुना वरमव्ययम्॥ २९॥

The *Sannyāsin*, well-versed in *dharma*, when speaks falsehood, he should perform repentance

by fasting for a night and performing *prāṇāyāma* a hundred times.

गतेनापि न कार्यन्ते न कार्यं स्तेयमन्यतः।
स्तेयादध्यधिकः कश्चिन्नास्त्यधर्म इति सृतिः॥ ३०॥

Even in extreme emergent conditions, a *Sannyāsin*, should not steal the belongings of others. According to the scriptures, there is no other sin worse than stealing.

हिंसा चैषा परा दिष्टा या चात्मज्ञाननाशिका।
यदेतद्रिविणं नाम प्राणा हेते बहिश्वराः॥ ३१॥

Theft is a terrific violence which is the destroyer of the self knowledge. The thing which is known as the wealth, happens to be the external life of the person.

स तस्य हरति प्राणान्यो यस्य हरते धनम्।
एवं कृत्वा सुदुष्टात्मा भिन्नवृत्तो ब्रताहतः।
भूयो निर्वेदमापत्तश्चरेच्यान्द्रायणब्रतम्॥ ३२॥
विधिना शास्त्रदृष्टेन संवत्सरमिति श्रुतिः।
भूयो निर्वेदमापत्तश्चरेक्षुरतन्त्रितः॥ ३३॥

A person who steals others wealth, it amounts to extracting the life of that person. By so doing the wicked soul falls from the noble conduct. By indulging in such activities, he should appropriately perform the *Cāndrāyana-vrata* according to the injunctions in the scriptures. After repentance, the *Bhikṣu* should conduct himself quite carefully.

अक्समादेव हिंसान्तु यदि भिक्षुः समाचरेत्।
कुर्यात्कृच्छ्रातिकृच्छ्रातु चांद्रायणमथापि वा॥ ३४॥

In case a *Sannyāsin*, out of ignorance resorts to violence suddenly, then he should perform *Kṛcchrātikṛcchra* or *Cāndrāyana* rite.

स्कन्नप्रिमिद्रियदौर्बल्यात् स्त्रियं दृष्टा यतिर्यदि।
तेन धारयितव्या वै प्राणायामास्तु घोडश॥ ३५॥

In case a *Sannyāsin*, because of his internal weakness, discharges his semen, at the sight of a woman, then he should perform *prāṇāyāma* sixteen times.

दिवा स्कन्ने त्रिरात्रं स्यात्प्राणायमशतं तथा।
एकांते मधुमांसे च नवश्राद्धे तथैव च।
प्रत्यक्षत्वणे प्रोक्तं प्राजापत्यं विशेष्यनम्॥ ३६॥

If the involuntary emission of the semen takes

place during the day time, he should perform hundred *prāṇāyāmas* every day for three days. By consuming the wine and meat secretly, or openly consuming the salt during the *Navāśrāddha* (first *śrāddha* after the person's death), one should perform *Prajāpatya vrata* for his purification.

ध्यानिष्टस्य सततं नश्यते सर्वपातकम्।
तस्मान्महेश्वरं ज्ञात्वा तद्ब्रह्मनपरमो भवेत्॥ ३७॥

With the continuous meditation of a *Sannyāsin*, all his sins are washed out. Therefore, he should always remain engaged in meditation of lord Maheśvara.

यद्ब्रह्म परमं ज्योतिः प्रतिष्ठाक्षरमव्ययम्।
योऽन्तरा परमं ब्रह्म स विज्ञेयो महेश्वरः॥ ३८॥

The Brahman, who is lodged in the supreme flame, is indestructible and undecaying, the one who is lodged in the centre of Brahman, he is known as Maheśvara.

एष देवो महादेवः केवलः परमः शिवः।
तदेवाक्षरमद्वैतं तदादित्यांतरं परम्॥ ३९॥

He is the unique god known as Mahādeva, and bestows welfare on all. He is resplendent, the supreme Brahman, undecaying, and the excellent one. He alone is the non-dualistic imperishable deity within the orb of the sun.

यस्मान्महीयसे देवः स्वधानि ज्ञानसंस्थिते।
आत्मयोगाह्वये तत्त्वे महादेवस्ततः स्मृतः॥ ४०॥

Because of his possessing the divine knowledge, and the one who is adored in his abode by the Ātmayoga *tattva*, and termed as Agni and Jñāna, he is called as lord Mahādeva.

नान्यं देवं महादेवाद्यतिरिक्तं प्रपश्यति।
तमेवात्मानमात्मेति य स याति परमं पदम्॥ ४१॥

The one for whom, no other god, except lord Mahādeva, matters, he is self-conscious and as such he achieves salvation.

मन्यन्ते ये स्वमात्मानं विभिन्नं परमेश्वरात्।
न ते पश्यन्ति तं देवं वृथा तेषां परिश्रमः॥ ४२॥

A person who considers his own soul separate from Parameśvara, he is unable to achieve the supreme god. The efforts of such people are of no use.

एकं ब्रह्म परं ब्रह्म ज्ञेयं तत्त्वमव्ययम्।
स देवस्तु महादेवो नैतद्विज्ञाय बाध्यते॥ ४३॥

The everlasting form of *tattva*, the supreme Brahman, is worth knowing and he happens to be Mahādeva. The one who well realises this, he never gets entangled in the worldly bondages.

तस्माद्यजेत नियतं यतिः संयतमानसः।
ज्ञानयोगरतः शान्तो महादेवपरायणः॥ ४४॥

Therefore, a *Sannyāsin*, concentrating his mind, practicing the *jñānayoga* (path of knowledge), should worship getting devoted to lord Mahādeva.

एष वः कथितो विप्रा यतीनामाश्रमः शुभः।
पितामहेन विभुना मुनीनां पूर्वमीरितम्॥ ४५॥

O Brāhmaṇas, I have narrated the auspicious duties of an ascetic to you, which were spoken in earlier times by lord Brahmā to the sages.

नात्र शिष्यस्य योगिभ्यो दद्यादिदमनुत्तमम्।
ज्ञानं स्वयंभुना प्रोक्तं यतिधर्माश्रयं शिवम्॥ ४६॥

The knowledge of the auspicious *āśrama-dharma* is a sort of welfare knowledge, which should be passed on to the son, a disciple, and the Yogins and none else.

इति यत्तिनियमानामेतदुक्तं वधिनं,
पशुपतिपरितोषे यद्भवेदकहेतुः।
न भवति पुनरेषामुद्भवो वा विनाशः,,
प्रणिहितमनसाये नित्यमेवाचरन्ति॥ ४७॥

Thus the rules for the *Sannyāsins* are well described. The one who follows these rules, lord Paśupati, gets pleased with him immensely. The people, who with a devoted mind follow these rules faithfully, they neither have to face destruction nor are they reborn.

इति श्रीकूम्पुराणे उत्तराद्देवं व्यासगीतासु यतिधर्मे
नामैकोनत्रिशोऽध्यायः॥ २९॥

Chapter-30 Method of expiation

व्यास उवाच

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम्।
हिताय सर्वविप्राणां दोषाणामपनुत्तये॥ १॥

Vyāsa said, “I shall now speak out the

auspicious way of expiation, which is beneficial for the welfare of the Brāhmaṇas that removes all the sins.

अकृत्वा विहितं कर्म कृत्वा निन्दितमेव च।
दोषमानोति पुरुषः प्रायश्चित्तं विशेषनम्॥ २॥

The people attract the sins by not following the auspicious path, prescribed in the scriptures, and with the expiatory rite, a person is purified.

प्रायश्चित्तमकृत्वा तु न तिष्ठेद्ब्रह्मणः क्वचित्।
यद्बूयुब्रह्मणः शान्ता विद्वांसस्तस्माचरेत्॥ ३॥

A Brāhmaṇa, who needs repentance should not sit without it even for a moment. He should follow the words of peaceful and learned Brāhmaṇas.

वेदार्थवित्तमः शान्तो धर्मकामोऽग्निमान्द्विजः।
स एव स्यात्परो धर्मो यमे कोऽपि व्यवस्थित॥ ४॥

A Brāhmaṇa, who is excellently well versed in the Vedas besides being calm, follower of *dharma*, maintaining sacrificial fires, shall be the greatest virtue even if it be that he alone performs it.

अनाहिताग्नयो विप्राङ्गयो वेदार्थपारगाः।
यद्बूयुर्धर्मकामांसे तज्जेयं धर्मसाधनम्॥ ५॥

When three Brāhmaṇas well versed in the Vedas, but not maintaining sacrificial fires, then whatever is spoken by them, becoming *Dharmārthins*, the same should be treated as the source of *dharma*.

अनेकधर्मशास्त्रज्ञा ऊहापोहविशारदाः।
वेदार्थयनसप्तन्नाः सप्तैते परिकीर्तिताः॥ ६॥

Seven Brāhmaṇas who are well versed in the several of the Dharmaśāstras, and are proficient in logical reasoning, as well as the Vedas, their words are considered to be authentic in the religious matters.

पीमांसज्ञानतत्त्वज्ञा वेदान्तकुशला द्विजाः।
एकविंशतिविख्याताः प्रायश्चित्तं वदन्ति वै॥ ७॥

Then twenty-one Brāhmaṇas who are well versed in the six systems of philosophy, including *mīmāṁsā* and *darśana*, as well as *Vedānta*, are considered to be the authority on expiatory rites.

ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च।

महापातकिनस्त्वेते यश्चैतैः सह संविशेत्॥ ८॥

One who commits *brahmahatyā*, drinks wine, steals the gold of a Brāhmaṇa, and has sex with the wife of the preceptor, are treated to be awful sinners. Those who keep relations with such people are also considered to be sinners.

संवत्सरनु पतितैः संसर्गं कुरुते तु यः।
यानशश्यासनैर्निर्त्यं जानन्वै पतितो भवेत्॥ ९॥

The people who live with such people for a year, they also turn as grave sinners. The people, who deliberately travel in the same vehicle with such fallen persons, or sleep with them on one bed, or sit over the same seat, they are also fallen.

याजनं योनिसम्बन्धं तथैवाध्यापनं द्विजः।
सद्यः कृत्वा पतत्वेव सह भोजनमेव च॥ १०॥

To deliberately marry a fallen girl, or serve as a priest for a fallen person, to teach a fallen person or to eat with him in one and the same vase, a Brāhmaṇa gets fallen at once.

अविज्ञायाथ यो मोहात्कुर्यादध्यापनं द्विजः।
संवत्सरेण पतति सहाध्ययनमेव च॥ ११॥

A person who teaches a fallen person unknowingly or out of delusion, or studies with him, he gets fallen in a year.

ब्रह्महा द्वादशशास्त्रानि कुटिं कृत्वा वने वसेत्।
भैश्मामविनिशुद्ध्यर्थं कृत्वा शवशिरोर्ध्वजम्॥ १२॥

A person who commits *brahmahatyā* should live in a forest for twelve years in a hut, and at the same time he should beg alms with the skull of the dead as a symbol on the flag.

ब्रह्माणवसथान् सर्वान् देवागाराणि वर्जयेत्।
विनिन् स्वयमात्मानं ब्रह्माणं तत्त्वं संस्मरन्॥ १३॥

Discarding the house of Brāhmaṇas or a temple, keeping the dead Brāhmaṇa in mind, and in disgust, he should censure himself constantly.

असङ्क्लिप्तयोग्यानि सप्तागाराणि संविशेत्।
विष्णुमे शनकैर्निर्त्यं व्यङ्गरे भुक्तवज्जने॥ १४॥
एककालं चरेद्दैक्षं दोषं विख्यापयन्नृणाम्।
वन्यमूलफलैर्वापि वर्तयेद्वै समाप्तिः॥ १५॥

When the smoke no more rises from the

kitchen of a householder, the fire of the kitchen is extinguished, and the inmates whereof have taken their meals, then he should quietly and slowly enter seven houses for begging. He should reveal his sin to the people and then beg alms only once or otherwise, keeping patience, he should consume the wild fruits and roots, for his livelihood.

कपालपणिः खट्वाङ्गी ब्रह्मचर्यपरायणः।

पूर्णे तु द्वादशे वर्षे ब्रह्महत्यां व्यपोहति॥ १६॥

Such a grave sinner, at the time of seeking alms, should hold a skull in the form of a begging bowl, *Khaṭvāṅga* and should observe celibacy. After the completion of twelve years, he is relieved of the sin of *Brahmahatyā*.

अकापतः कृते पापे प्रायश्चित्तमिदं शुभम्।

कामतो मरणाच्छुद्धिर्ज्ञेया नान्येन केनचित्॥ १७॥

When a *brahmahatyā* is committed unintentionally, this type of repentance is quite auspicious. But when the same is committed deliberately, there is no other way except to put an end to one's life.

कुर्यादनशनं वाथ भृगोः पतनमेव वा।

ज्वलन्तं वा विशेदमिन्न जलं वा प्रविशेत्स्वयम्॥ १८॥

A person who commits *brahmahatyā* knowingly should observe fast unto death, or should end his life by entering into the burning fire or water.

ब्राह्मणर्थे गवर्थे वा सम्यक् प्राणान् परित्यजेत्।

ब्रह्महत्यापनोदार्थमन्तरा वा मृतस्य तु॥ १९॥

In order to wipe off the sin of Brāhmaṇa-slaughter, he should discard his life for the sake of a Brāhmaṇa or a cow or for the sake of the dead.

दीर्घमयाविनं विप्रं कृत्वानामयमेव वा।

दत्त्वा चात्रं सुविदुषे ब्रह्महत्यां व्यपोहति॥ २०॥

In case, he makes a Brāhmaṇa to be free from a prolonged ailment, or donates cereals to a learned Brāhmaṇa, then he gets freed from the sin of *brahmahatyā*.

अश्रमेधावभूथके स्नात्वा वै शुध्यते द्विजः।

सर्वस्वं वा वेदविदे ब्राह्मणाय प्रदाय च॥ २१॥

At the concluding bath to the *Asvamedha*

sacrifice when the performer gives away everything to the priest who is a master of Vedas, then all his sins are washed out.

सरस्वत्यास्त्वरुण्या सङ्गमे लोकविश्रुते।

शुद्धेत्रिष्वणस्नानत्रिरात्रोपोषितो द्विजः॥ २२॥

Every sinner should perform fast for three nights and should take three baths at the confluence of the rivers, Aruṇā and Sarasvatī, which relieves him of the sin of *brahmahatyā*.

गत्वा रामेश्वरं पुण्यं स्नात्वा चैव महोदयौ।

ब्रह्मचर्यादिभिर्युक्तो दृष्ट्वा स्त्रं विमोचयेत्॥ २३॥

By going to the holy place Rāmeśvara, and by taking bath in the great ocean or by concentrating on Rudra, the person who commits *brahmahatyā*, is relieved of the related sin.

कपालमोचनं नाम तीर्थं देवस्य शूलिनः।

स्नात्वाभर्यच्यं पितॄन् देवान् ब्रह्महत्यां व्यपोहति॥ २४॥

Going to the *Kapāla-mocana tīrtha* (at Vārāṇasi) of lord Śiva, taking a bath there, when a person adores the manes as well as the gods, he is relieved of the sin of *brahmahatyā*.

यत्र देवाधिदेवेन भैरवेणामितौजसा।

कपालं स्थापितं पूर्वं ब्रह्मणः परमेष्ठिनः॥ २५॥

समभ्यर्च्यं महादेवं तत्र भैरवस्तुपिण्डम्।

तर्पयित्वा पितॄन् स्नात्वा मुच्यते ब्रह्महत्याः॥ २६॥

In ancient times, the illustrious lord Bhairava, had severed the skull of lord Brahmā, which was dropped there. One should therefore, take bath there, and adore Mahādeva in the form of Bhairava, offering oblation to the manes, by which one is relieved of the sin of *Brahmahatyā*.

**इति श्रीकूर्मपुराणे उत्तरार्द्धे ब्रह्महत्याप्रायश्चित्तवर्णनं नाम
त्रिशोऽध्यायः॥ ३०॥**

Chapter-31

Glory of Kapālamocana tīrtha

ऋषय ऊचुः

कथं देवेन स्त्रेण शङ्करेणातितेजसा।

कपालं ब्रह्मणः पूर्वं स्थापितं देहजं भुवि॥ १॥

The R̄yis said, “O Lord, how was the skull

severed from the body of Brahmā, was placed on the earth by the extremely illustrious lord Rudra-Śiva?

व्यास उवाच

शृणु वृषभस्यः पुण्यां कथां पापप्रणाशिनीम्।
माहात्म्यं देवदेवस्य महादेवस्य धीमतः॥२॥

Sūta said, “O Ṛṣis, you please listen to this auspicious story which relieves one of all the sins. In this story, the glory of Śiva, the god of gods is narrated.

पुरा पितामहं देवं मेरुशङ्के महर्षयः।
प्रोचुः प्रणाप्य लोकादिं किमेकं तत्त्वमव्ययम्॥३॥

In ancient times, the great sages, adored the Grandsire, lord Brahmā over the peak of the Meru mountain, offering their salutation to him, and asked him about the everlasting Principle.

स पायया महेशस्य मोहितो लोकसम्भवः।
अविज्ञाय परम्भावं स्वात्मानं प्राह धर्षिणम्॥४॥
अहं धाता जगद्योनिः स्वयम्भूरेक ईश्वरः।
अनादि मत्सरं ब्रह्म मामध्यर्थं विमुच्यते॥५॥

Brahmā, the creator of the *lokas*, getting influenced with the *Māyā* of Śiva, unaware of the supreme ideology, expressed to the Ṛṣis about himself as the undecaying principle, and claimed, “I am *Vidhātā*, source of the origin of the universe, besides being self-born Īśvara. I am eternal, Āditya, and the supreme Brahman. One is liberated by adoring me.

अहं हि सर्वदेवानां प्रवर्तकनिवर्तकः।
न विद्यते चाभ्यष्ठिको मत्तो लोकेषु कश्चन॥६॥

I am the founder of all the gods, makes all Devas function as well as desist them, and there is no other god on earth superior to me.”

तस्यैवं मन्यमानस्य जज्ञे नारायणांशजः।
प्रोवाच प्रहसन्नवाक्यं रोषितोऽयं त्रिलोचनः॥७॥
किं कारणमिदं ब्रह्मन्वर्तते तव साम्रातम्।
अज्ञानयोगयुक्तस्य न त्वेतत्त्वयि विद्यते॥८॥

At these words of Brahmā, the three-eyed Śiva, who was born from the *amśa* of Nārāyaṇa, spoke smilingly, “what is the reason for your having developed such an ideology in you. Possibly you have been overpowered with

ignorance. Your this claim is not correct.

अहं कर्त्तादिलोकानां जज्ञे नारायणात्प्रभोः।
न मामृतेऽस्य जगतो जीवनं सर्वथा द्वचित्॥९॥

I am the creator of these *lokas*, and have been born of Nārāyaṇa. There is no life on earth except myself.

अहमेव परं ज्योतिरहमेव परा गतिः।
मत्त्रेतिन भवता सृष्टं भुवनमण्डलम्॥१०॥

I happen to be the supreme brilliance, I am the greatest goal. In case you have created the earth, it is all due to the inspiration from me.”

एवं विवदतोर्मेहात्परस्परजैषिणोः।

आजगमुर्यत्र तौ देवौ वेदाश्वत्वार एव हि॥११॥

At the same time (while these two deities were arguing), the four Vedas came to the place where these two deities were present.

अन्वीक्ष्य देवं ब्रह्माणं यज्ञात्मानञ्च सस्थितम्।

प्रोचुः संविमन्हृदया याथात्म्यं परमेष्ठिनः॥१२॥

At that point of time, finding Brahmā, and the lord Nārāyaṇa identical with Yajña, all the four Vedas became auxious and spoke to Parameśvara, about the reality.

ऋग्वेद उवाच

यस्यान्तःस्थानि भूतानि यस्मात्सर्वं प्रवर्तते।

यदाहुस्तप्तपरन्तरं स देवः स्यान्महेश्वरः॥१३॥

Rgveda said, “The one in whom all the living beings are lodged, and from whom the universe has been born, and the one who is considered to be the supreme principle by the sages, he happens to be lord Maheśvara.”

यजुर्वेद उवाच

यो यज्ञरखिलैरीशो योगेन च समर्च्यते।

यमाहुरीश्वरं देवं स देवः स्यात्पिनाकधृक्॥१४॥

Yajurveda said, “The one who is adored be means of Yajñas and the Yoga, and the one who is eulogised as Īśvara by the sages, he happens to be the Pināka-bearing deity.”

सामवेद उवाच

येनेदम्भाष्यते विश्वं यदाकाशान्तरं शिवम्।

योगिभिर्वैद्यते तत्त्वं महादेवः स शङ्करः॥१५॥

Sāmaveda said, “the one by whom the whole

world revolves, who is within the sky, and who is known by the Yogins as the principle Reality, he happens to be lord Śaṅkara.

अथर्ववेद उवाच

यम्प्रपश्यन्ति देवेशं यजते यतयः परम्।

महेशं पुरुषं रुद्रं स देवो भगवान् भवः॥ १६॥

Atharvaveda said, “Lord Maheśa—the Purāṇa-Puruṣa, whom the great Yogins visualize and worship, making all the efforts, he happens to be lord Bhava alone.”

एवं स भगवान् ब्रह्मा वेदानामीरितं शुभम्।

श्रुत्वा विहस्य विश्वात्मा ततश्चाह विमोहितः॥ १७॥

Thus, listening to the auspicious words of the Vedas, lord Brahmā laughed utterly deluded, and the lord of Ātman of the universe then spoke.

कथं तत्परमं ब्रह्म सर्वसङ्गविवर्जितम्।

रमते भार्यया सार्द्धं प्रमथैश्चातिगर्वितैः॥ १८॥

“How could he be the supreme Brahman, who has been devoid of all attachments, and who wanders with his wife, having the company of *Pramathas* (attendants)?”

इतीरितेऽथ भगवान् प्रणवात्मा सनातनः।

अमूर्तो मूर्तिमान् भूत्वा वचः प्राह पितामहम्॥ १९॥

At these words of Brahmā, the eternal lord, the form of Praṇava, the formless one, became embodied and spoke these words to Brahmā.

प्रणव उवाच

न हेष भगवानीशः स्वात्मनो व्यतिरिक्तया।

कदाचिद्रमते स्तुरगस्तादृशो हि महेश्वरः।

अयं स भगवानीशः स्वयंज्येति: सनातनः॥ २०॥

स्वानन्दभूता कथिता देवी आगन्तुका शिवा॥ २१॥

Praṇava said, “Lord Iśa, at no time, wanders with any one at any time, except with his own soul. The same lord Maheśvara, is Iśa, resplendent, and ever lasting. The goddess Śivā is said to be his own blissful form and not extraneous.”

इत्येवमूर्तेऽपि तदा यज्ञमूर्तेरजस्य च।

नाज्ञानमगमनाशमीश्वरस्यैव मायया॥ २२॥

Even at these words, because of the Māyā of Iśvara, the ignorance of Aja (Brahmā), whose

body is Yajña, was not removed.

तदन्तरे महाज्योतिर्विरच्छो विश्वभावनः।

प्रादर्शदद्वुतं दिव्यं पूरयन् गगनान्तरम्॥ २३॥

At the same time, Brahmā, the creator of the universe, witnessed a divine and great brilliance, filling up the space of the sky.

तमस्थसंस्थितज्योतिर्मण्डलं तेजसोज्ज्वलम्।

व्योममध्यगतं दिव्यं प्रादुरासीद्विजोत्तमाः॥ २४॥

O Best of the Brāhmaṇas, in the middle of it, was stationed a sphere of brilliance shining with splendour. Such as divine splendour appeared in front of him.

स दृष्ट्वा वदनं दिव्यमूर्धि लोकपितामहः।

तैजसं मण्डलं घोरमलोकं यदनिन्दितम्॥ २५॥

The Brahmā, the grandsire, lifting his head looked at the lustre, which was blissful inspite of its being so vast.

प्रजज्वालातिकोपेन ब्रह्मणः पञ्चमं शिरः।

क्षणादपश्यत्स महान् पुरुषा नीललोहितः॥ २६॥

निशूलपिण्डलो देवो नागयज्ञोपवीतवान्।

तं प्राह भगवान् ब्रह्मा शङ्करं नीललोहितम्॥ २७॥

Then the fifth head of Brahmā, started illumining with anger, which was noticed by lord Nīlalohita-Śiva, the tawny-coloured trident-bearing lord, having the serpents for his sacred thread, in a moment. Then, lord Brahmā said to Nīlalohita-Śiva.

ज्ञानाय पूर्वं भवते ललाटादद्य शंकरम्।

प्रादुर्भूतं महेशानं मामतः शरणं ब्रज॥ २८॥

O Śaṅkara, You have been initially born out of my forehead for the sake of knowledge. You, Maheśāna, should therefore take refuge in me.

श्रुत्वा सर्गवचनं पद्मयोनेरथेश्वरः।

प्राहिणोत्पुरुषं कालं भैरवं लोकदाहकम्॥ २९॥

स कल्त्वा सुमहद्युद्धं ब्रह्मणा कालभैरवः।

प्रचकर्त्तस्य वदनं विरच्छस्याथ पञ्चमम्॥ ३०॥

निकृत्वदनो देवो ब्रह्मा देवेन शम्भुना।

पमार चेशो योगेन जीवितं प्राप विश्वधृक्॥ ३१॥

Then, listening to the arrogant words of Brahmā, Śiva deputed Kālabhairava, who waged a terrific war with Brahmā, in which the fifth head of Virūḍha (Brahmā) was cut off.

Brahmā, whose face was cut by lord Śambhu, died; but by means of the Yogic power of Iśa, the holder of the universe (Brahmā) regained his life.

अथान्वपश्यदीशानं मण्डलान्तरसंस्थितम्।
समासीनं महादेव्या महादेवं सनातनम्॥ ३२॥

Thereafter, Brahmā found Iśāna, the eternal Mahādeva and the great goddess lodged in an outer sphere of light.

भुजङ्गराजवलयं चन्द्रावयवभूषणम्।
कोटिसूर्यप्रतीकाशञ्चटाजूटविराजितम्॥ ३३॥

The Lord was adorned with the bracelet of the royal serpents. He had the crescent-moon as an ornament. He had the lustre of crores of suns. He had beautiful matted locks of hair.

शार्दूलचर्मवसनं दिव्यमालासमविन्तम्।
त्रिशूलपाणिं दुष्प्रेक्षयं योगिनं भूतभूषणम्॥ ३४॥

Mahādeva was clad in the tiger-skin and had a beautiful appearance. He was wearing the beautiful divine garlands. He appeared as a great Yogi who could not be looked at due to his brilliance, and held a trident in his hand.

यमन्तरा योगनिष्ठाः प्रपश्यन्ति हृदीश्वरम्।
तपादिमेकं ब्रह्माणं महादेवं दर्दश ह॥ ३५॥

At that time, lord Brahmā saw the primordial deity, the first deity, great lord whom those who are stabilised in Yoga see within their hearts as Iśvara or Brahman.

यस्य सा परमा देवी शक्तिराकाशसंज्ञिता।
सोऽनन्तैश्वर्ययोगात्मा महेशो दृश्यते किल॥ ३६॥

The Supreme goddess, designated as the sky, with infinite divine potencies like omniscience, omnipresence etc., was also present there.

यस्याशेषजगद्वीजं विलयं याति मोहनम्।
सकृत्प्रणाममात्रेण स रुद्रः खलु दृश्यते॥ ३७॥

The same Rudra, by offering salutation to whom once, the deluding seed of the whole earth gets dissolved, was seen there.

येऽथ नाचारनिरतास्तदक्षताष्ट्रैव केवलम्।
विमोचयति लोकात्मा नायको दृश्यते किल॥ ३८॥

The people who are well disciplined and devoted to the lord, can have an audience with

him. The same soul of the universe, leader of the universe, Mahādeva was seen by Brahmā.

यस्य ब्रह्मादयो देवा ऋषयो ब्रह्मवादिनः।
अर्चयन्ति सदा लिङ्गं स शिवः खलु दृश्यते॥ ३९॥

The one whose *Linga* is adored by Brahmā and other gods, and the sages—the expounders of Brahman always, the same Śiva was visible in the circular lustre.

यस्याशेषजगत्सूतिर्विज्ञानतनुरीश्वरः।
न मुञ्चति सदा पार्श्वं शंकरोऽसौ च दृश्यते॥ ४०॥

That Śaṅkara was seen whose proximity is never left off by Iśvara, the form of *Vijñāna*, appeared before Brahmā.

विद्या सहायो भगवान्यस्यासौ मण्डलान्तरम्।
हिरण्यगर्भपुत्रोऽसौ ईश्वरो दृश्यते परः॥ ४१॥

That Iśvara was indeed seen, the son of Hiranyagarbha, in whose circular halo of light was seen the Parameśvara accompanied by knowledge.

पुष्पं वा यदि वा पत्रं यत्पादयुगले जलम्।
दत्त्वा तरति संसारं स्त्रोऽसौ दृश्यते किल॥ ४२॥

By offering the water, flowers, or leaves, at whose feet, a person is redeemed of the universe, the same Rudra, appeared before Brahmā.

तत्सन्निधाने सकलं नियच्छति सनातनः।
कालं किल नियोगात्मा कालः कालो हि दृश्यते॥ ४३॥

By achieving whose vicinity, the eternal Kāla (Time) controls the entire universe. The god whose soul is Yoga and who is the governor of Kāla was seen.

जीवनं सर्वलोकानां त्रिलोकस्यैव भूषणम्।
सोमः स दृश्यते देवः सोमो यस्य विमूषणम्॥ ४४॥

The one who represents the life of all, besides being the ornament of the three worlds, whose ornament is the Soma (moon), he appeared as a Somadeva.

देव्या सह सदा साक्षाद्यस्य योगस्वभावतः।
गीयते परमा मुक्तिर्महादेवः स दृश्यते॥ ४५॥

The great God whose natural eternal union with goddess Umā is ever seen and the great liberation on seeing him is extolled was now

seen.

योगिनो योगतत्त्वज्ञा वियोगाभिमुखोऽनिशम्।
योगं ध्यायन्ति देव्यासौ स योगी दृश्यते किल॥४६॥

Those who are well-versed in the principle of Yoga, and who are engaged in *yogic* practices, they meditate upon his union with the goddess. That great Yогin was indeed seen.

सोऽनुवीक्ष्य महादेवं महादेव्या सनातनम्।
वरासने सपासीनमवाप परमां सृतिम्॥४७॥
लब्ध्वा माहेश्वरीं दिव्यां संसृतिं भगवानजः।
तोषधामास वरदं सोमं सोमार्द्धभूषणम्॥४८॥

Finding Mahādeva, in the company of goddess, seated over the best of the seat, lord Aja, regained the divine memory and pleased lord Śiva, having the crescent as an ornament.

ब्रह्मोवाच

नमो देवाय महते महादेव्यै नमो नमः।
नमः शिवाय शान्ताय शिवायै सततं नमः॥४९॥

Brahmā said, “Salutation to the great lord. Salutation again and again to Mahādevī. Salutation to the extremely peaceful lord Śiva, Salutation to goddess Śivā as well.

ओं नमो ब्रह्मणे तुभ्यं विद्यायै ते नमो नमः।
महेशाय नमस्तुभ्यं मूलप्रकृतये नमः॥५०॥

Salutation to the lord, who is the form of Brahman. Salutation to you who are the *vidyā*. Salutation to the great Īśa, as well as the Primordial Prakṛti, the root cause of the universe.

नमो विज्ञानदेहाय चिन्तायै ते नमो नमः।
नमोऽस्तु कालकालाय ईश्वरायै नमो नमः॥५१॥

Salutation to Śiva in the form of *vijñāna*. Salutation to the goddess again and again, who is said to be the form of auxiliaries. Salutation to the lord who is destroyer of Kāla. Salutation also to the goddess Īśvari.

नमो नमोऽस्तु रुद्राय रुद्राण्यै ते नमो नमः।
नमो नमस्ते कालाय मायायै ते नमो नमः॥५२॥

Salutation again and again to the goddess Rudrāṇī and the lord Rudra. Salutation to the form of Kāla, and salutation to the goddess having the form of *Māyā*.

नियन्ते सर्वकार्याणां क्षोभिकायै नमो नमः।
नमोऽस्तु ते प्रकृतये नमो नारायणाय च॥५३॥

The one who controls all the activities, the lord, besides the goddess who agitates everyone, salutation to both of You, salutation to the form of Prakṛti as well as to lord Nārāyaṇa.

योगदाय नमस्तुभ्यं योगिनां गुरवे नमः।
नमः संसारवासाय संसारोत्पत्ये नमः॥५४॥

Salutation to the bestower of Yoga as well as to the preceptor of the Yogins. Salutation to the one who creates the world as well the one who lives in the universe.

नित्यानन्दाय विभवे नमोऽस्त्वानन्दमूर्तये।
नमः कार्यविहीनाय विश्वप्रकृतये नमः॥५५॥

Salutation to the blissful one, the all pervading one, the form of bliss and the material cause of the universe.

ओंकारमूर्तये तुभ्यं तदत्तःसंस्थिताय च।
नमस्ते व्योमसंस्थाय व्योमशक्तयै नमो नमः॥५६॥

Salutation again and again to the form of *Omkāra*, and the one who is lodged in the firmament and to the Śakti (potency) of the firmament.

इति सोमाष्टकेनेशं प्रणिपत्य पितामहः।
पपात दण्डवद्मौ गृणन्वै शतस्त्रियम्॥५७॥

Thus lord Brahmā, offered his salutation to lord Śiva, by means of Somāṣṭaka, prostrating on earth and repeating the mantras of Śatarudriya.

अथ देवो महादेवः प्रणतार्त्तिहरो हरः।
प्रोवाच्योत्थाप्य हस्ताभ्यां प्रीतोऽस्मि तव साप्रतम्॥५८॥

Then the lord Śiva, who removes the sufferings of those who offer their salutation to him, lifted up Brahmā with both his hands and said to him, “Now I am pleased with you.”

दत्त्वास्मै परमं योगमैश्वर्यमतुलं महत्।
प्रोवाच्याग्रस्थितं रुद्रं नीललोहितमीश्वरम्॥५९॥

Then lord Mahādeva bestowed on Brahmā the supreme Yoga and unparalleled fortunes and then spoke to lord Nīlalohita who was standing in front of him.

एष ब्रह्मास्य जगतः संपूज्यः प्रथमः स्थितः।

आत्मना रक्षणीयस्ते गुणज्येष्ठः पिता तव॥६०॥

“You should protect lord Brahmā, who is the foremost in this world. He is the first one to stay in this universe. He possesses the best of the virtues, besides being your father.

अयं पुराणं पुरुषो न हन्तव्यस्त्वयानघ।

स योगैश्वर्यमाहात्म्याभ्यामेव शरणङ्गतः॥६१॥

He is the ancient Puruṣa. O sinless one, he should not be killed by you. He has taken refuge with me, in the context of the glory of Yoga and his fortunes.

अयच्छ यज्ञो गर्वोऽसौ सगर्वो भवतानघ।

शासितव्यो विरच्छस्य धारणीयं शिरस्त्वया॥६२॥

He is sacrifice and that is his pride. His pride is to be chastened by you. You have to carry with you Brahmā’s head.

ब्रह्महत्यापनोदार्थं ब्रतं लोके प्रदर्शयन्।

चरस्व सततं भिक्षां संस्थापय सुरद्विजान्॥६३॥

You, in order to get rid of the sin of *brahmahatyā*, should wander on earth and whatever riches are received in *bhikyā* should be given by you to the gods and the Brāhmaṇas.”

इत्येतदुक्तवा वचनं भगवान् परमेश्वरम्।

स्थानं स्वाभाविकं दिव्यं यथौ तत्परमप्पदम्॥६४॥

Thus speaking these words to Parameśvara (Rudra), the supreme lord retired to his divine natural abode, the greatest region.

ततः स भगवानीशः कपर्दी नीललोहितः॥

ग्राहयामास वदनं ब्रह्मणः कालभैरवम्॥६५॥

चर त्वं पापनाशार्थं ब्रतं लोके हितावहम्।

कपालहस्तो भगवान् भिक्षां गृह्णातु सर्वतः॥६६॥

Thereafter, lord Iśa, Nīlalohita of matted hair made Kālabhairava hold god Brahmā’s head. And in order to get himself free from the sin of *Brahmahatyā*, you perform the beneficial holy rite in the world. With the skull in the hand, you beg for alms all round.”

उक्त्वैवं प्राहिणोत्कन्यां ब्रह्महत्येति विश्रुताम्।

दंष्ट्राकारालवदनां ज्वालामालाविभूषणाम्॥६७॥

Thus, he sent his daughter named *Brahmahatyā* with terrific face and awful

fanges, who had clusters of flames for ornaments to follow him.

यावद्वाराणसीं दिव्यां पुरीमेष गयिष्यति।

तावद्विभीषणाकारा हानुगच्छ त्रिशूलिनम्॥६८॥

Then he commanded, “Till the arrival of the trident-bearing deity in the divine city of Vārāṇasī, you should follow him.”

एवमाभाष्य कालाग्निं प्राह लोकप्रहेश्वरम्।

अटस्व लोकानखिलान् भैक्षार्थी मन्त्रियोगतः॥६९॥

Thus commanding Kālāgna Rudra (Kālabhairava), Maheśvara said, “At my behest, keep on moving as a beggar in all the worlds seeking alms.

यदा द्रश्यसि देवेशं नारायणमनामयम्।

तदासौ वक्ष्यति स्पष्टमुपायं पापशोधनम्॥७०॥

On your meeting the eternal Nārāyaṇa, only then you will be relieved of your sin, by means of the method spelt out by him.”

स देवदेवतावाक्यमाकर्ण्य भगवान् हरः।

कपालपाणिर्विश्वात्मा चचार भुवनत्रयम्॥७१॥

आस्थाय विकृतं वेषं दीप्यमानं स्वतेजसा।

श्रीमत्पवित्रं स्वचिरं लोचनत्रयसंयुतम्॥७२॥

Listening to the word of lord Śiva, the lord of the gods, Kālabhairava, holding the skull in his hand, started wandering in all the three *lokas*. He assumed a hideous form, and illumined with his own lustre. His form was holy, comely and endowed with glory. He had three eyes.

सहस्रसूर्यप्रतिमं सिद्धैः प्रमथपुङ्गवैः।

भाति कालाग्निनयनो महादेवः समावृतः॥७३॥

पीत्वा तदमृतं दिव्यमानन्दप्रमेष्ठिनः।

लीलाविलासरबहुलो लोकानागच्छतीश्वरः॥७४॥

That great Lord having the eyes resembling Kālāgna (fire of universal destruction), was surrounded by the goblins, Siddhas and Pramathas, was shining like thousands of the suns. Enjoying the divine bliss of Parameśthin, the lord full of divine sports and pastimes, appeared before the world.

तान्दृष्टा कालवदनं शङ्खरं कालभैरवम्।

रूपलावण्यसम्पन्नं नारीकुलमगादनु॥७५॥

With Kālabhairava or Kālamukha-Śiva who

was possessing such a great beauty, the groups of ladies started following him.

गायन्ति गीतैर्विवर्धैर्नृत्यन्ति पुरतः प्रभोः।
संस्मितं प्रेक्ष्य वदनञ्चकुर्भूभूमेव च॥७६॥

All of them reached before the lord, started dancing and singing and finding the serene smile over the face of the lord, they knitted their eyebrows.

स देवदानवादीनां देशानध्येत्य शूलधृक्।
जगाम विष्णोर्भूवनं यत्रास्ते पुरुषोत्तमः॥७७॥

The trident-bearing lord, while roaming about in the countries of the gods and the demons, ultimately reached the place of Viṣṇu, where lord Puruṣottama was present.

सम्प्राप्य दिव्यभवनं शङ्करो लोकशंकरः।
सहैव भूतप्रवरैः प्रवेष्टुपुचक्रमे॥७८॥

Reaching the divine abode, lord Śiva who is engaged in the welfare of the people, entered the place of lord Viṣṇu along with the goblins.

अविज्ञाय परं भावं दिव्यं तत्पारमेश्वरम्।
न्यवारयत्रिशूलांकं द्वारपालो महाबलः॥७९॥

Without knowing the divine and the great being of Parameśvara, the powerful gatekeeper prevented the trident-bearing lord.

शङ्खचक्रगदापाणिः पीतवासा महाभुजः।
विष्वक्सेन इति ख्यातो विष्णोरंशसमुद्धवः॥८०॥

He was holding the conch, discus, and the mace in his hands and was clad in the yellow lower garments. He had large arms. He was born of the *āṁśa* of Viṣṇu and was known by the name Viṣvaksena.

(अथ तं शंकरगणं सुवृष्टे विष्णुसंभवः।
भीषणो भैरवादेशात्कालवेग इति स्मृतः।)
विजित्य तं कालवेगं क्रोधसंरक्तलोचनः।
दुद्रावाभिमुखं रुदं चिक्षेप च सुर्दर्शनम्॥८१॥

Then Viṣvaksena, born of Viṣṇu, fought a terrific battle with Kālavega, the *gāṇa* of Śiva who attacked him by the order of Bhairava. The gatekeeper with absolutely red eyes, overpowered Kālavega. Then, he rushed before Kālabhairava—the form of Rudra, and struck him with the Sudarśana-cakra.

अथ देवो महादेवस्पुरारिस्त्रिशूलभृत्।
तमापतन्तं सावज्ञमालोकयदमित्रजित्॥८२॥

Then Mahādeva, the conqueror of foes, the trident-bearing god, the destroyer of Tripuras, looked contempuously the approaching gatekeeper.

तदन्तरे महद्वृतं युगान्तदहनोपमम्।
शूलेनोरसि निर्भिद्य पातयामास तं भुविः॥८३॥

In the meantime, a great goblin comparable to the fire at the end of the Yogas, attacked with a trident over his chest, as a result of which he fell down on earth.

स शूलाभिहतोऽत्यर्थं त्यक्त्वा स्वम्परमं बलम्।
तत्याज जीवितं दृष्ट्वा मृत्युं व्याधिहता इव॥८४॥

Having been struck with a trident, he lost all his great strength and fell down on the ground like persons afflicted by sickness on seeing death.

निहत्य विष्णुपुरुषं सार्द्धं प्रमथपुड्डौः।
विवेश चान्तरगुहं समादाय कलेवरम्॥८५॥

Thus, killing the gatekeeper of Viṣṇu, Mahādeva lifted up his body and entered the place of Viṣṇu with his *Pramathas*.

वीक्ष्य तं जगतो हेतुमीश्वरं भगवान्हरिः।
शिरां ललाटात्सम्भिद्य रक्तधारामपातयत्॥८६॥

Lord Viṣṇu, finding the arrival of Śiva, the cause of the universe, made the stream of blood to flow from his forehead.

गृहणं भिक्षां भगवन् मदीयामप्तिद्युते।
न विद्यतेऽन्या हर्षाचिता तव त्रिपुरमह्नन्॥८७॥

Viṣṇu said, “O extremely illustrious lord, you kindly accept the alms given by me (in the form of blood). O Destroyer of Tripuras, except this, no other *bhikṣā* would be appropriate for you.

न सम्पूर्णं कपालं तदब्रह्मणः परमेष्ठिनः।
दिव्यं वर्षसहस्रं तु सा च धारा प्रवाहिता॥८८॥

Thereafter, even in the thousands of divine years, the skull of Brahmā could not be filled up, though the blood from the forehead of Viṣṇu continued to flow for a thousand divine years.

अथाद्वीत्कालसुद्रं हर्सिनारायणः प्रभुः।
संस्तूप विविद्यर्भवैर्बहुमानपुरःसरम्॥८९॥

किमर्थमेतद्वदनं ब्रह्मणो भवता धृतम्।

प्रोवाच वृत्तमखिलं देवदेवो मदेश्वरः॥ १०॥

Thereafter, lord Nārāyaṇa, Viṣṇu, offered various prayers to lord Śiva gracefully and said, "Why are you carrying the skull of Brahmā?" On hearing this, Maheśvara, the lord of Devas, narrated all the events.

समाहृद्य हृषीकेशो ब्रह्महत्यामथाच्युतः।

प्रार्थयामास भगवान्विमुच्छति त्रिशूलिनम्॥ ११॥

The Acyuta, Hṛṣikeśa, lord Viṣṇu, called Brahmahatyā before him and prayed her to leave lord Śiva.

न तत्याजाय सा पार्श्वव्याहृतापि मुरारिणा।

चिरं ध्यात्वा जगद्योर्निं शङ्करं प्राह सर्ववित्॥ १२॥

When lord Viṣṇu, so prayed to Brahmahatyā, she still did not leave lord Śiva. Then after meditating on the source of origin of the universe, lord Viṣṇu said to Śaṅkara.

ब्रजस्व दिव्यां भगवन्युरो वाराणसीं शुभाम्।

यत्राखिलजगद्योषास्त्रिप्रत्नशयतीश्वरः॥ १३॥

"O Lord, you go to the auspicious city of Vārāṇasī, where Īśvara (lord Śiva) relieves the people of all their sins.

ततः सर्वाणि भूतानि तीर्थान्यायतनानि च।

जगाम लीलया देवो लोकानां हितकाम्यया॥ १५॥

Then for the sake of the welfare of all the people, he proceeded on for sporting in all the holy places.

संस्तूयमानः प्रमथैर्महायोगैरितस्ततः।

नृत्यमानो महायोगी हस्तन्यस्तकलेवरः॥ १५॥

Here and there, he was eulogised by the *Pramathas*. At that point of time, Kālabhairava carrying the dead body of the gatekeeper on his hands started dancing.

तमध्यधावद्धगवाहर्सिरायणः प्रभुः।

समास्थाय परं रूपं नृत्यदर्शनलालसः॥ १६॥

At that point of time, lord Nārāyaṇa, assuming another form, too rushed following him in order to witness his dance.

निरीक्षमाणो गोविन्दं वृषेन्द्रं कितशासनः।

सम्योऽनन्तयोगात्मा नृत्यति स्म पुनः पुनः॥ १७॥

The lord Śiva, the bull-bannered lord, finding

lord Govinda present there, kept on dancing there smilingly.

अनुं चानुचरो रुद्रं स हरिर्द्धर्मवाहनः।

भेजे महादेवपुरीं वाराणसीति विश्रुताम्॥ १८॥

Following Rudra, Hari with the Dharma as his carrier, entered the city of Vārāṇasī belonging to lord Śiva.

प्रविष्टमात्रे विश्वेशे ब्रह्महत्या कर्पर्हन्ति।

हाहेत्युक्त्वा सनादं वै पातालं प्राप दुःखिताः॥ १९॥

With the mere entry of Śiva, the lord of the universe with matter hair, in Vārāṇasī, the brahmahatyā left Śiva, while crying "Alas, Alas!" and disappeared from that place entering nether-worlds in disgust.

प्रविश्य परमं स्थानं कपालं ब्रह्मणो हरः।

गणानामग्रतो देवः स्थापयामास शंकरः॥ १००॥

Maheśvara, entered his supreme abode, and placed the skull of Brahmā before his attendants.

स्थापयित्वा महादेवो ददौ तद्य कलेवरम्।

उक्त्वा सजीवमस्त्विति विष्णवेऽसौ घृणानिधिः॥ १०१॥

Then lord Mahādeva, the ocean of mercy, established the dead body of the gatekeeper in front of the attendants and commanded it to regain his life. Then the body of Viṣvaksena was given over to Viṣṇu.

ये स्मरन्ति ममाजसं कापालं वेषमुत्तमम्।

तेषां विनश्यति क्षिप्रमिहामुत्र च पातकम्॥ १०२॥

Then Śiva said, "Those who always adore my Kāpālika form carefully, their sins of the present and future life are washed out.

आगम्य तीर्थप्रवरे स्मानं कृत्वा विधानतः।

तर्पयित्वा पितॄन्देवान्मुच्यते ब्रह्महत्याः॥ १०३॥

Anyone, who reaching in this excellent holy place, take his bath appropriately, and shall offer oblations to the gods and manes, he will get relieved of the sins of brahmahatyā.

अशाश्वतं जगज्ञात्वा ब्रजध्वं परमां पुरीम्।

देहान्ते तत्परं ज्ञानं ददाति परमम्पदम्॥ १०४॥

A person, who taking this world be perishable, lives in the best city of Vārāṇasī, he achieves the heaven and deliverance after

death."

इतीदमुक्त्वा भगवान् सभालिङ्ग्य जनार्दनम्।
सहैव प्रपथेशानैः क्षणादत्तरथीयत॥ १०५॥
स लब्ध्वा भगवान्कृष्णो विष्वक्सेनं त्रिशूलिनः।
स्वन्देशमगमतृष्णीं गृहीत्वा परमं बुधः॥ १०६॥

Thus speaking, Mahādeva, embraced Janārdana, and soon disappeared with the *pramathas*. The immensely intelligent lord Viṣṇu, receiving his servant Viṣvaksena, from the trident-bearing lord Śiva, left for his place.

एतद्वः कथितं पुण्यं महापातकनाशनम्।
कपालमोचनन्तीर्थं स्थाणोः प्रियकरं शुभम्॥ १०७॥
य इमं पठतेऽध्यायं ब्राह्मणानां समीपतः।
मानसैर्वाचिकैः पापैः कायिकैश्च प्रमुच्यते॥ १०८॥

Thus, I have narrated the meritorious story that quells great sins and the glory of *Kapālamocana-tīrtha*, which is quite dear to lord Śiva. A person who recites this chapter in the presence of Brāhmaṇas, he is freed from the sins of his action, thought and behaviour.

इति श्रीकूर्मपुराणे उत्तरार्द्धे कपालमोचनमाहात्म्यं
नामैकत्रिशोऽध्यायः॥ ३१॥

the clothes wet with water, and then reciting the name of Nārāyaṇa, with great purity, should observe the holy rite in expiation for the sin of *brahmahatyā*.

सुवर्णस्तेयकृद्विग्रो राजानमभिगम्य तु।
स्वकर्म ख्यापयन्दूयान्मा भवाननुशास्त्रिति॥४॥

A Brāhmaṇa who steals the gold, should go to the king and admit his guilt and beg for a punishment.

गृहीत्वा मुसलं राजा सकृद्धन्यात् तं स्वयम्।
वधे तु शुद्ध्यते स्तेनो ब्राह्मणस्तपसाथवा॥५॥

The king in that case shall strike such a Brāhmaṇa with a threshing rod and at his death or by the means of his *tapas* the Brāhmaṇa can be freed from the sin.

स्कन्धेनादाय मुसलं लगुडं वापि खादिरम्।
शक्तिञ्चादाय दीक्षणाग्रामायसं दण्डमेव वा॥६॥
राजा तेन च गन्तव्यो मुक्तकेशेन धावता।
आचक्षाणेन तत्पापमेतत्कर्मास्मि शाधि माम्॥७॥

Or otherwise, he should himself carry a threshing rod or a wooden staff of *Khadira* over his shoulder, or an iron club with a pointed blade, loosening his hair, should go to the king rapidly and should reveal his sin before the king, saying "Chastise me."

शासनाद्वा विक्षोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते।
अशासित्वा तु तं राजा स्तेनस्याज्ञोति किळिष्ठम्॥८॥

After the awarding of the punishment by the king, or by chastisement, he is freed from the sin. But in case, the king does not award punishment to him, then he himself attracts the sin of the thief.

तपसापनोतुमिच्छस्तु सुवर्णस्तेयजं मलम्।
चीरवासा द्विजोऽरणये चरेदब्रह्महणो व्रतम्॥९॥

A Brāhmaṇa, who steals the gold, in order to be free from the related sin, should wear bark-garments, and should remain in the forest and perform the expiatory rite of a slayer of a Brāhmaṇa there.

स्नात्वाश्रमेधावभृथे पूतः स्यादथवा द्विजः।
प्रदद्याद्वाथ विप्रेभ्यः स्वात्मतुल्यं हिरण्यकम्॥१०॥

A Brāhmaṇa should purify himself after performing the concluding bath of the

Chapter-32 Rules for repentance

व्यास उवाच

सुरापस्तु सुरां तसामनिवर्णं पिबेत्तदा।
निर्दग्धकायः स तया मुच्यते च द्विजोत्तमः॥१॥

Vyāsa said, "The Brāhmaṇa in the habit of drinking should consume the wine of the red colour like the fire flame. His body being scorched with the same, he shall be relieved of the related sin.

गोमूत्रमग्निवर्णं वा गोशकृद्रसमेव च।
पयो घृतं जलं वाथ मुच्यते पातकान्ततः॥२॥

He should drink cow's urine of red colour like fire, or the diluted cow's dung or milk, water or ghee. Then, he shall be liberated from the sin.

जलार्द्ववासाः प्रयतो ध्यात्वा नारायणं हरिम्।
ब्रह्महत्यावतं चाथ चरेत्प्रशान्तये॥३॥

For the removal of the sin, one should wear

Aśvamedha sacrifice or alternatively he should give away in charities gold equivalent to his own weight to the Brāhmaṇas.

चरेद्वा वत्सरं कृच्छ्रं ब्रह्मचर्यपरायणः।

ब्राह्मणः स्वर्णहारी तु तत्पापस्थापनुत्तये॥ ११॥

A Brāhmaṇa, in order to free himself of the sin of the gold theft, should perform hard the *Kṛcchra* rite for a year observing celibacy.

गुरोर्भार्या समारह्य ब्राह्मणः कामभेहितः।

अवगूहेत्स्त्रियं तसां दीपां काषायसीं कृताम्॥ १२॥

In case a Brāhmaṇa, getting passionate, enjoys sex with the wife of his preceptor, then he should be made to embrace the burning image of a woman made of black iron.

स्वयं वा शिश्नवृषणावुल्कत्याधाय चाङ्गलौ।

अभिगच्छेदक्षिणाशामानिपातादजिह्वगः॥ १३॥

Otherwise, as a repentance, he should himself remove his penis and scrotum, hold them in his palms, and should move to the southern direction, till they fall on the ground.

गुर्वङ्गनागमः शुदध्यै चरेद्व्रह्मणो व्रतम्।

शाखां वा कण्टकोपेतां परिष्वज्याथ वत्सरम्॥ १४॥

अथःशयीत नियतो मुच्यते गुरुतल्पगः।

कृच्छ्रं वाल्दं चरेद्विष्णीरवासाः समाहितः॥ १५॥

For purification of the sin for committing sex with the wife of the preceptor, the sinner should perform the expiatory rite of a slayer of a Brāhmaṇa, or should embrace the thorny branch of a tree and should sleep on the bare ground without spreading any cloth etc. By so doing the sinful person is relieved of his sin. Or, otherwise the Brāhmaṇa, clad in rags, with a concentrated mind, should perfom the *Kṛchhra* rite for a year.

अश्रमेधावभृक्ते स्नात्वा वा शुदध्यते द्विजः।

कालेऽष्टमे वा भुज्ञानो ब्रह्मचारी सदा व्रती॥ १६॥

स्थानाशनाश्यां विहर्स्त्रिहोउभ्युपयत्तः।

अथःशायी त्रिभिर्वर्षेसदद्व्यपोहति पातकम्॥ १७॥

Or otherwise, the Brāhmaṇa, performing the concluding bath of the *Aśvamedha* sacrifice can get himself purified. He should take his meal on the eighth occasion after missing seven meals. He should observe celibacy and perform *Sadāvrata* (perpetual rite). He should pass three

days by standing and sitting strenuously. He should lie down in the bare ground. This would enable him to free himself from the sin within three years.

चान्द्रायणानि वा कुर्यात्पञ्च चत्वारि वा पुनः।

पतितैः संप्रयुक्तात्मा अथ वक्ष्यामि निष्कृतिम्॥ १८॥

Or, the sinful person should perform four or five *Cāndrāyana vratas*. A person who is closely associated with the fallen or degraded people, I shall speak out for their deliverance.

पतितेन तु संसर्गे यो येन कुरुते द्विजः।

स तत्पापनोदर्थं तस्यैव ब्रतमाचरेत्॥ १९॥

A Brāhmaṇa, who maintains relations with a degraded person, he for the removal of the related sin, should perform the same rite.

तस्मृकृच्छ्रेरेद्वाथ संवत्सरमतन्त्रितः।

षाण्मासिके तु संसर्गे प्रायश्चित्तार्थमाचरेत्॥ २०॥

If the close intimacy is of six months duration, such a Brāhmaṇa should perform the *Taptakṛcchra-vrata* quite attentively, for full one year.

एभित्रैरपोहन्ति महापातकिनो मलम्।

पुण्यतीर्थाभिगमनात्पृथिव्यां वाथ निष्कृतिः॥ २१॥

By performing these *vratas* even the grave sinner is removed of the sins. Or alternatively one should visit the holy places on earth, by which the sins are removed.

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमम्।

कृत्वा तैश्चापि संसर्गं ब्राह्मणः कामचारतः॥ २२॥

कुर्यादनशनं विप्रः पुनस्तीर्थे समाहितः।

ज्वलन्तं वा विशेदग्निं ध्यात्वा देवं कपर्दिनम्॥ २३॥

न हन्या निष्कृतिर्दृष्टा मुनिभिर्द्वंस्मवादिभिः।

तस्मात्पुण्येणु तीर्थेषु दहन्वापि स्वदेहकम्॥ २४॥

The committer of heinous sins like *brahmahatyā*, drinking of wine, stealing gold, or enjoying sex with the preceptor's wife, or contact with the sinners of these crimes, should observe fasts. In case he is a Brāhmaṇa, then he should perform repentance of his own will. In case he commits a grave sin, then a Brāhmaṇa should go to a holy place and perform fasting with a pure mind. Otherwise, he should adore lord Śiva with the matted locks of hair, and

enter into the burning fire. The religious-minded sages have prescribed no other remedy except one stated above, for getting him purified of such a sin. Therefore, by burning their bodies in the auspicious fires, the purification must be obtained.

इति श्रीकूर्मपुराणे उत्तरार्द्धे द्वात्रिंशोऽध्यायः॥ ३२ ॥

Chapter-33

Rules for repentance

व्यास उवाच

गत्वा दुहितरं विप्रः स्वसारं वा सुषामपि
प्रविशेज्ज्वलनन्दीसं मतिपूर्वमिति स्थितिः॥ १॥

When a Brāhmaṇa indulges in sexual intercourse with his own daughter, sister or daughter-in-law, then he should enter the burning flames.

मातृष्वसां मातुलानीं तथैव च पितृष्वसाम्।
भागिनेयों समारुद्धा कुर्यात्कृच्छ्रतिकृच्छ्रकौ॥ २॥

Similarly, when he commits the same sin with his own mother's sister, wife of the maternal uncle, father's sister, or the sister's daughter, then he should perform the *Kṛchha* and *Atikṛchha-vrata*.

चान्द्रायणञ्च कुर्वीत तस्य पापस्य शान्तये।
ध्यायन्देवं जगद्योनिमनादिनिधनं हरिम्॥ ३॥

Or otherwise, for the removal of the related sin, he should observe the *Cāndrāyana* vow meditating on lord Viṣṇu, who happens to be origin of the universe, and is beyond the beginning or the end.

भ्रातृभार्या समारुद्धा कुर्यात्तपापशान्तये।
चान्द्रायणानि चत्वारि पञ्च वा सुसमाहितः॥ ४॥

In case one has intercourse with the brother's wife, he should with great concentration perform four or five *Cāndrāyana vratas*.

पितृष्वस्त्रेयीं गत्वा तु स्वस्त्रीयां मातुरेव च।
मातुलस्य सुतां वापि गत्वा चान्द्रायणं चरेत्॥ ५॥

Similarly, after having sex with the daughter of the father's sister, sister's daughter, the daughter of the mother's sister, or the daughter of the maternal uncle, then he should as a repentance perform *Cāndrāyana vrata*.

सखिभार्या समारुद्धा गत्वा श्यालीं तथैव च।
अहोरात्रोषितो भूत्वा ततः कृच्छ्रं समाचरेत्॥ ६॥

By having sex with the wife of a friend or the wife's sister, after fasting for a day and night he should also perform rite known as *Kṛcchra*.

उदक्या गमने विप्रस्त्रिरात्रेण विशुद्धतिः।
चाण्डालीगमने चैव तस्मकृच्छ्रत्रयं विदुः॥ ७॥

शुद्धिः सान्तपनेन स्यान्नायथा निष्क्रितिः स्मृता।

In case a Brāhmaṇa, has sex with a woman in period, then he gets purified after three nights. By having a sex with a Cāndāla woman, the purification has been prescribed after performing *Taptakṛchhra vrata* three times and once the *Sāntapana-vrata*. Otherwise, no expiation is there as per Smṛti.

मातृगोत्रां समारुद्धा समानप्रवरां तथा॥ ८॥

चान्द्रायणेन शुद्ध्येत प्रयत्नात्मा समाहितः।

ब्राह्मणो ब्राह्मणीङ्गत्वा कृच्छ्रमेकं समाचरेत्॥ ९॥

By having sex with a woman of his maternal *gotra* or one belonging to his own lineage, one gets purified with the performing of the great *Cāndrāyana-vrata* with self-control. In case a Brāhmaṇa has sexual intercourse with a Brāhmaṇa woman, then he has to perform *Kṛchhra* expiation.

कन्यकान्दूषयित्वा तु चरेद्यान्द्रायणव्रतम्।

In case one shatters the virginity of a girl, then he also has to perform the *Cāndrāyana* expiation.

अमानुषीषु पुरुष उदक्यायामयोनिषु॥ १०॥

रेतः सिक्त्वा जले चैव कृच्छ्रं सान्तपनं चरेत्।

वार्द्धिकीगमने विप्रस्त्रिरात्रेण विशुद्धतिः॥ ११॥

In case a person has sex with a barbarious woman, or a woman in period, or drops his semen in the water, lower animals, in a man, and in non-vaginal parts, then he should perform the *Kṛchhra-vrata*. In case, one enjoys sex with an old woman, then a Brāhmaṇa can be purified after three nights.

गवि मैथुनमासेव्य चरेद्यान्द्रायणव्रतम्।

वेश्यायां मैथुनं कृत्वा प्राजापत्यं चरेदिद्वजः॥ १२॥

In case, one has sex with a cow, one should perform *Cāndrāyana-vrata*. For the purpose of

purification, a Brāhmaṇa, after having sex with a prostitute, should perform the *Prājāpatya* vow.

पतितां च स्त्रियज्ञत्वा त्रिभिः कृच्छ्रीर्वशुद्ध्यति।
पुल्कसीगमने चैव कृच्छ्रं चान्द्रायणं चरेत्॥ १३॥

By having union with a fallen woman, one can be purified after performing three *Kṛchha* rites. By having sex with a Cāṇḍāla woman, one should perform the *Kṛchhra* and *Cāndrāyana vrata*.

नटीं शैलूषकीं चैव रजकीं वेणुजीविनीम्।
गत्वा चान्द्रायणङ्गर्यात्तथा चर्मोपजीविनीम्॥ १४॥

By having sex with a female dancer, an actress, the washer woman, seller of bamboos, and the woman trading in leather, one should perform the *Cāndrāyana* rite.

ब्रह्मचारी स्त्रियज्ञच्छेत्कथञ्चित्काममोहितः।
सप्तागारं चरेद्वैक्षं वसित्वा गर्दभाजिनम्॥ १५॥

In case a celibate Brāhmaṇa getting infested with passion somehow indulges in sex with a woman, then he should wearing the skin of a donkey beg alms in seven homes.

उपस्थृतेत्रिष्वरणं स्वपापं परिकीर्तयन्।
संवत्सरेण चैकेन तस्मात्पापात्रमुच्यते॥ १६॥

He should bathe himself thrice a day and remain untouched. He should be released from that sin in the course of a year.

ब्रह्महत्यावतश्चापि षण्मासान्विचरन्यमी।
मुच्यते ह्यवकीर्णीं तु ब्राह्मणानुपते स्थितः॥ १७॥

In case of his being a *Avakīrṇin* (a religious student violating the rules of chastity), then by performing the expiatory rite for *Brahmahatyā* for six months, he is relieved of the sin. This has been ordained by the Brāhmaṇas.

सप्तरात्रमकृत्वा तु भैक्ष्यर्याग्निपूजनम्।
रेतसश्च सपुत्सर्गं प्रायश्चित्तं सपाचरेत्॥ १८॥

In case, a Brahmācārin falls his semen virile, he should perform repentance. He should not beg for alms for seven days nor should he worship the fire.

ओकारपूर्विकाभिस्तु महाव्याहतिभिः सदा।
संवत्सरन्तु भुज्ञानो नक्तं भिक्षाशनः शुचिः॥ १९॥

He should recite Omkāra with the seven

vyāhṛtis for the period of a year. He should take food only at night. He should not be pure and should partake of the alms received after begging.

सावित्रीञ्च जपेत्रित्यं सत्वरः क्रोधवर्जितः।

नदीतीरेषु तीर्थेषु तस्मातपापाद्विमुच्यते॥ २०॥

He should recite the Gāyatrī-mantra. He should discard anger, and should live over the river banks or the sacred places and by so doing he can get relieved of the sin.

हत्वा तु क्षत्रियं विप्रः कुर्याद्ब्रह्मणो ब्रतम्।

अकामतो वै षण्मासान्दद्यात्पञ्चशतङ्ग्याम्॥ २१॥

In case a Brāhmaṇa kills a Kṣatriya unintentionally, then he also should perform the expiatory rite of *brahmahatyā* for six months and should give away five hundred cows in charity.

अब्दं चरेदध्यानयुतो बनवासी समाहितः।

प्राजापत्यं सान्तपनं तस्मकृच्छ्रन्तु वा स्वयम्॥ २२॥

Otherwise, he should spend one year in forest performing meditation with great concentration and perform the *Prājāpatya*, *Sāntapana* or *Taptakṛcchra* rite.

प्रमादात्कामतो वैश्यं कुर्यात्संवत्सरत्रयम्।

गोसहस्रन्तु पादन्तु प्रदद्याद् ब्रह्मणो ब्रतम्॥ २३॥

Due to arrogance or otherwise, in case a Vaiśya is killed, then he should give away a thousand cows in charity and a fourth of it, besides performing the expiatory rite of *brahmahatyā*.

कृच्छ्रातिकृच्छ्रौ वा कुर्याच्चान्द्रायणमथापि वा।

संवत्सरं व्रतं कुर्याच्छ्रूरं हत्वा प्रमादतः॥ २४॥

After killing a Śūdra by mistake, one should perform expiatory rites for a year. Or, he should perform *Kṛchhra* and *Atikṛchhra* rites besides the *Cāndrāyana*.

गोसहस्राद्वपादञ्च तद्यात्तत्पापशान्तये।

अष्टौ वर्षाणि वा त्रीणि कुर्याद् ब्रह्मणो ब्रतम्।

हत्वा तु क्षत्रियं वैश्यं शूद्रं चैव यथाक्रमम्॥ २५॥

In case a Brāhmaṇa kills a Kṣatriya, a Vaiśya, or a Śūdra, the expiatory rite in order is the gift of a thousand or five hundred, or two hundred and fifty cows. He should perform

brahmahatyā-vrata for eight years or three years.

निहत्य ब्राह्मणीं विप्रस्त्वैष्वर्षं व्रतञ्चरेत्।
राजन्यां वर्षषट्कं तु वैश्यां संवत्सरत्रयम्॥ २६॥

In case a Brāhmaṇa kills a Brāhmaṇa woman, then he should perform *vrata* for eight years. By killing a Kṣatriya woman, he should perform *vrata* for six years, for killing a *Vaisya* woman, the expiatory rite would be for three years.

वत्सरेण विशुद्ध्यते शूद्रीं हत्वा द्विजोत्तमः।
वैश्यां हत्वा द्विजातिसु किञ्चिद्द्विद्विजातये॥ २७॥

And by killing a Śūdra woman by a Brāhmaṇa, he could be purified after a year. A twice-born should give something as a gift for a twice-born to wipe off the sin of killing *Vaiśya* woman.

अन्त्यजानां वधे चैव कुर्याद्वायणं व्रतम्।
पराकेणाथवा शुद्धिरित्याह भगवान्जः॥ २८॥

At the killing of the low caste people, one can be purified with the performing of the *Cāndrāyana-vrata*. It has also stated by the lord Brahmā, that one can be purified with the performing of the *Parāka* rite.

मण्डूकं नकुलङ्कां बिडालं खरमूषकौ।
श्वानं हत्वा द्विजः कुर्यात्पोडशांशं महाव्रतम्॥ २९॥

In case a person of high caste kills a frog, mongoose, crow, cat, a rabbit, a rat and even a dog, then he has to perform a sixteenth of the *Mahāvrata* for purification.

पयः पिबेत्तिरात्रन्तु श्वानं हत्वा हृतन्त्रितः।
माज्जरं वाथ नकुलं योजनञ्चाध्वनो द्रजेत्॥ ३०॥

By killing a dog, he should fast for three nights taking milk only. After killing a cat or a mongoose, one should walk the distance of a *yojana* (12 km) atleast.

कृच्छ्रं द्वादशात्रन्तु कुर्यादश्वधे द्विजः।
अर्द्धा कार्ष्णायसीं द्यात्सर्पं हत्वा द्विजोत्तमः॥ ३१॥

After killing a horse, a Brāhmaṇa should perform *Kṛchhra-vrata* for twelve nights. A Brāhmaṇa, after killing a serpent, should make a gift of an image made of iron.

पलालभारकं षण्ठे सीसकञ्जैकमाषकम्।

घृतकुञ्चं वराहे तु तिलप्रोणन्तु तित्तिरे॥ ३२॥

By killing a eunuch, one should give away in charity a palāla (weight) of straw and a Māṣa weight of lead. With the killing of a boar, a pot filled with *ghee* should be given away and after killing of a partridge bird, a *drona* measure of sesamum should be given away in charity.

शुशुं द्विहायनं वत्सं क्रौञ्चं हत्वा त्रिहायनम्।
हत्वा हंसं बलाकञ्चु बकं बर्हणमेव च॥ ३३॥
वानरं श्वेनभासञ्च स्पर्शयेद्ब्राह्मणाय गाम्।
ऋब्यादान्तसु मृगाहत्वा धेनुन्दद्यात्ययस्विनीम्॥ ३४॥

By killing a parrot, a calf of two years, and by killing a Krauñca bird, a calf of three years old should be given in charity. At the killing of a swan, a crane, a stork, a peacock, a monkey, a vulture, or the bird Bhāsa, one should gift a cow in charity to a Brāhmaṇa. Similarly, after the killing of the beasts of prey, a milch cow should be given in charity.

अक्रव्यादान्वत्सतरीमुष्टं हत्वा तु कृष्णालम्।
किञ्चिद्देयन्तु विप्राय दद्यादस्यिमतां वधे॥ ३५॥

By killing the animals and birds which do not consume meat, one should give away a heifer in charity. On killing a camel, one should give away in charity gold weighing a Guñja seed. When an animal with bones is killed, some charity to the Brāhmaṇas should be given.

अनस्माञ्चैव हिंसायां प्राणायामेन शुद्ध्यति।
फलादानान्तु वृक्षाणां छेदने जप्यमृकशतम्॥ ३६॥

A Brāhmaṇa, when injures an animals without bones, then he gets purified of the sin, with the mere performing of *prāṇayāma*. But in case the fruit bearing tree is cut off, a hundred *Rcās* of *Rgveda* should be recited.

गुल्मवल्लीलतानान्तु पुष्टितानञ्च वीस्थाम्।
अण्डजानां च सर्वेषां स्वेदजानां च सर्वशः॥ ३७॥

In case the flowering trees, the shrubs or the creepers are shattered, and with the killing of all those born of the eggs or the sweat, or by destroying plants of fruits and flowers, the expiatory rite for the sin is drinking of *ghee*.

फलपुष्टोद्धवानञ्च घृतप्राशो विशेषनम्।
हस्तिनाञ्च वधे दृष्टं तस्मकृच्छ्रं विशेषनम्॥ ३८॥

चान्द्रायणं पराकं वा गां हत्वा तु प्रपादतः।
मतिपूर्ववधे चास्याः प्रायश्चित्तं न विद्यते॥ ३१॥

The killer of elephants can be purified with the performing of *Taptakrchhra-vrata*. In case a cow is accidentally killed, one should perform the *Cāndrāyana* or the *Parāka vrata*. But there is no expiatory rite prescribed for the intentional killing of a cow.

इति श्रीकूर्मपुराणे उत्तरार्द्धे प्रायश्चित्तनिरूपणे
त्रयस्त्रिंशोऽध्यायः॥ ३३॥

Chapter-34

Rules for repentance

व्यास उवाच

मनुष्याणान् हरणं कृत्वा स्त्रीणां गृहस्य च।
वारीकूपजलानाञ्च शुद्धयेदाद्रायणेन तु॥ १॥

Vyāsa said, A person who abducts a man, a woman, or seizing a house, well, tank or a water reservoid, he can be purified with the performing of the *Cāndrāyaṇa-vrata*.

द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेशमनः।
चरेत्सातपनं कृच्छ्रं तन्निर्यात्यात्मशुद्धये॥ २॥

A person who steals cheap things from the house of others, he can be purified with the performing of *Sāntapana-vrata* and *Kṛcchra* rite. By this method he can be relieved of all the sins completely.

धान्यान्नधनचौर्यन्तु कृत्वा कामाद्विजोत्तमः।
स्वजातीयगृहादेव कृच्छ्राद्वेन विशुद्धयति॥ ३॥

In case, a Brāhmaṇa steals from the house of another Brāhmaṇa, belonging to the same line, the cereals, cash, or cooked food, then he can be purified with the performing of the *Kṛcchrārdha* (half a *Kṛcchra*) vow.

भक्ष्यभोज्योपहरणे यानशब्द्यासनस्य च।
पुष्पमूलफलानाञ्च पंचगव्यं विशेषनम्॥ ४॥

A person who steals the eatables, the vehicles, the bed, seat, flowers, roots and fruit, he can be purified by consuming the *pañcagavya* (urine of cow, cowdung, cow's milk, curd and *ghee*).

तृणकाष्ठुमाणां च शुष्कान्नस्य गुडस्य च।

चैलचर्मामिषाणां च त्रिरात्रं स्थादभोजनम्॥ ५॥

In case anyone steals the items like hay, wood, fuel, raw rice, jaggery, robes, hides and meat, then he can be freed of the sin by fasting for three nights.

मणिमुक्ताप्रवालानां ताप्त्रस्य रजतस्य च।
अयस्कांतोपलानाञ्च द्वादशाहं कणाशनम्॥ ६॥

In case anything like gem, pearl, coral, copper, silver, iron, bronze and stone, is stolen, then the relative sin can be removed by consuming a little of the cereals for twelve days.

कार्पासस्यैव हरणे द्विशफैकशफस्य च।
पुष्पगञ्चौषधीनाञ्च पिबेद्यैव त्र्यहं पयः॥ ७॥

In case a person steals cotton, or the clothes made of it, eleven-hoofed or single-hoofed animals, the flowers, scents and the medicines, the related sin can be removed by living on milk or water for three days.

नरमांसाशनं कृत्वा चान्द्रायणमथाचरेत्।
काकञ्चैव तथा श्वानञ्चग्न्ध्वा हस्तिनमेव वा॥ ८॥

वराहं कुकुटं वाथ तमकृच्छ्रेण शुद्धयति।

In case one eats human flesh, he should perform the *Cāndrāyaṇa-vrata*. By eating meat of a crow, a dog, an elephant, village pig, or a cock, one should perform the *Taptakṛchhṛava-* *vrata* for purification.

क्रव्यादानाञ्च मांसानि पुरीषं मूत्रमेव वा॥ ९॥
गोगोमायुकपीनां च तदेव द्रवतमाचरेत्।
शिशुमारन्तथा चाषं मत्स्यमांसं तथैव च॥ १०॥

उपोष्य द्वादशाहञ्च कूष्माणडैर्जुहुयाद् घृतम्।

नकुलोलूकमार्जाराञ्ग्न्ध्वा सान्तपनं चरेत्॥ ११॥

The consuming of the flesh of carnivorous animals or birds, their faeces or the urine, cow, jackal, and of the monkey, besides the aquatic animal, blue jay, and by eating the fish, (one attracts sin), which could be removed by the performing of the *Taptakṛchhṛava* fast. Or alternatively, the concerned person should remain without food for twelve days and offerings should be made in the fire with white gourd together with *ghee*. By eating the flesh of a mongoose, an owl and a cat, the *Sāntapana vrata* should be performed.

श्वापदोष्टखराङ्गव्या तमकृच्छ्रेण शुद्धयति।
प्रकुर्यादैव संस्कारं पूर्वेण विधिनैव तु॥ १२॥

The flesh of the beast of prey, camel, or a mule, when taken by a person, he can be purified with the performing of the *Taptakṛcchra-vrata*. All rites in accordance with the procedure mentioned before should be performed.

बकं चैव बलाकाञ्ज हंसङ्गारण्डवांस्तथा।
चक्रवाकपलं जग्ध्वा द्वादशाहमभोजनम्॥ १३॥

In case one eats the flesh of a skylark, duck, swan, ducks with long necks and the rudy bird, then he should fast for twelve days.

कपोतटिद्विभाष्ठैव शुकं सारसमेव च।
उत्लूकं जालपादञ्ज जग्ध्वाप्येतद्वत्तञ्चरेत्॥ १४॥

By eating the flesh of a pigeon, lapwing, parrot, crane, owl, and web-foot, one has to fast for twelve days.

शिशुमारं तथा चांसं मत्स्यमांसं तथैव च।
जग्ध्वा चैव कटाहारमेतदेव ब्रतं चरेत्॥ १५॥

The aquatic animal known as porpoise (dolphin), blue jay, and fish or the animals without horns, when consumed as food, then one has to perform same rites.

कोकिलं चैव मत्स्यादान्मण्डूकं भुजगन्तथा।
गोमूत्रयावकाहारो मासेनैकेन शुद्धयति॥ १६॥

By eating the flesh of cuckoo, aquatic cat, frog, and snake, one has to consume for a month the barley boiled in the cow's urine, to get himself purified.

जलेचरांश्च जलजान्प्राणदानथ विष्किरान्।
रक्तपादांस्तथा जग्ध्वा सप्ताहं चैतदाचरेत्॥ १७॥

The flesh of aquatic creatures, or the animals born in water, wood pecker, or the porridge, footed parots, (when consumed also attracts sin and for its removal, one should) observe this vow for seven days.

शुनो मांसं शुष्कमांसमात्मार्थं च तथा कृतम्।
भुक्त्वा मांसं चरेदेतत्त्यापस्यापनुज्ञये॥ १८॥

In case one has prepared the dog's flesh or dried meat for eating, then for the removal of the related sin, one has to consume for a month the barley boiled in the cow's urine.

वृत्ताकं भूस्तुणे शिशुं कुटकं चटकं तथा।
प्राजापत्यं चरेजज्ञवा खड्गं कुर्भीकमेव च॥ १९॥

By consuming the brinjals, the roots growing below the earth, the mushrooms, a tree called Kuṭaka, Caṭaka (sparrow), Khadga (rhinoceros) and Kumbhīra plant, one should perform the *Prājāpatya-vrata* to get himself relieved of the related sin.

पलाण्डुं लशूनं चैव भुक्त्वा चान्द्रायणं चरेत्।
नालिकां तण्डलीयं च प्राजापत्येन शुद्धयति॥ २०॥

After eating out onion or garlic, one should perform *Cāndrāyāna-vrata*. After consuming lotus-stalk and Tāṇḍulīa, one should perform the *Prājāpatya-vrata*.

अश्मन्तकं तथा पोतं तमकृच्छ्रेण शुद्धयति।
प्राजापत्येन शुद्धिः स्यात्कुसुम्पस्य च भक्षणे॥ २१॥

On eating the Aśmāntaka plant and the young shoot of any plant, one becomes pure by means of *Taptakṛchha-vrata*. And after consuming safflower, one should perform the *Prājāpatya-vrata*.

अलाबुङ्किशुकञ्चैव भुक्त्वाप्येतद्वत्तञ्चरेत्।
एतेषाञ्ज्ञ विकाराणि पीत्वा मोहेन वा पुनः॥ २२॥
गोमूत्रयावकाहारः सप्तरात्रेण शुद्धयति।
उदुम्बरञ्ज कामेन तमकृच्छ्रेण शुद्धयति।

By consuming bottle-gourd, kimśuka (*Butea frondosa*), one has to perform the *Prājāpatya-vrata*. In case, one out of ignorance consumes the squashes and decoctions, he gets purified by consuming the barley cooked in cow's urine for seven nights. In case of the fruits of the wild fig tree, one gets purified with the performing of *Taptakṛchhra-vrata*.

भुक्त्वा चैव नवश्रान्द्वे मृतके सूतके तथा॥ २३॥
चान्द्रायणेन शुद्धयेत ब्राह्मणः सुसमाहितः।

The one who takes food in a śrāddha at the end of the first year or during the period of impurity of birth or death, then the Brāhmaṇa gets purified with the performing of the *Cāndrāyāna-vrata*.

यस्याग्नौ हृयते नित्यमन्नस्यां न दीयते॥ २४॥
चांद्रायणञ्चरेत्सम्यक् तस्यान्नप्राशने द्विजः।

अभोज्यान्त्रन्तु सर्वेषां भुक्त्वा चान्नमुपस्कृतम्॥ २५॥

A Brāhmaṇa who performs *yajña* daily but does not donate the first part of the food, and in case a Brāhmaṇa takes food with such a person he gets purified with the performing of *Cāndrāyana-vrata*. With the consuming of the prohibited food of the low-castes, the concerned person can be purified with the performing of the *Taptakṛchhra-vrata*.

अन्तावसायिनाञ्चैव तसकृच्छ्रेण शुद्धयति।

चण्डालान्त्रं द्विजो भुक्त्वा सम्यक् चान्नायणञ्चरेत्॥ २६॥

बुद्धिपूर्वन्तु कृच्छ्राव्यं पुनः संस्कारमेव च।

असुरामद्यपानेन कुर्याद्यान्नायणव्रतम्॥ २७॥

When a Brāhmaṇa consumes the food of a Cāndāla, then he should perform the *Cāndrāyana-vrata*, appropriately. But a person who deliberately takes such a food, he can be purified with the performing of *Kṛchhra-vrata* for a year. Thereafter, he has to undergo consecration rites once again. A person who might have consumed the intoxicating drink other than the wine, he should perform the *Cāndrāyana-vrata*.

अभोज्यान्त्रन्तु भुक्त्वा च प्राजापत्येन शुद्धयति।

विष्णुप्राशनं कृत्वा रेतसश्चेतदाचरेत्॥ २८॥

By consuming the discarded food, one gets purified with the performing of the *Prājāpatya-vrata*. In case, someone consumes the faeces, urine or the semen virile, he should perform *Prājāpatya-vrata* for purification.

अनादिष्टे तु चैकाहं सर्वत्र तु यथार्थतः।

विड्वराहखोष्टाणां गोमायोः कपिकाकयोः॥ २९॥

प्राश्य मूत्रपुरीषाणि द्विजशान्नायणं घरेत्।

With the earning of a sin by performing of the prohibited tasks, one should appropriately fast for a day. With the consuming of the faeces and urine of the filthy pig, donkey, camel, jackal, monkey, or a crow, a Brāhmaṇa should purify himself with the performing of *Cāndrāyana* expiatory rite.

अज्ञानात्प्राश्य विष्णुप्राश्य सुरासंसृष्टमेव च॥ ३०॥

पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः।

In case, the three twice-born castes (i.e., the

Brāhmaṇa, the Kṣatriya and the Vaisya) unknowingly consumes urine and faeces in contact with urine, then they deserve to be consecrated once again.

ऋव्यादां पक्षिणां चैव प्राश्यमूत्रपुरीषकम्॥ ३१॥

महासांतपनं मोहात्तथा कुर्याद्द्विजोत्तमः।

भासमण्डूककुररे विष्णिरे कृच्छ्रमाचरेत्॥ ३२॥

When a person unknowingly consumes the faeces or the urine of the carnivorous birds, then he should perform the expiatory rite of *Mahāsāntapana*. By consuming the urine and faeces of vultures, frogs, sparrow, or domestic fowls, one should perform the *Kṛchhra-vrata*.

प्राजापत्येन शुद्धयेत ब्राह्मणोच्छिष्टभोजने।

क्षत्रिये तसकृच्छ्रं स्याद्वैश्ये चैवातिकृच्छ्रकम्॥ ३३॥

शूद्रोच्छिष्टान्द्विजोः भुक्त्वा कुर्याद्यान्नायणव्रतम्।

सुराया भाण्डके वारि पीत्वा चान्नायणञ्चरेत्॥ ३४॥

By consuming of the *Ucchiṣṭa* (left over) of a Brāhmaṇa, one should perform the *Prājāpatya-vrata*, by consuming the left over of a Kṣatriya, one should perform the *Taptakṛchhra-vrata* and by consuming the left over a Vaiśya, one should perform the *Atikṛccha-vrata*. By consuming the left over of a Śūdra and drinking water in the pot of wine, a Brāhmaṇa should perform the *Cāndrāyana-vrata*.

समुच्छिष्टे द्विजो भुक्त्वा त्रिरात्रेण विशुद्धयति।

गोमूत्रयावकाहारः पीतशेषश्च वा गवाम्॥ ३५॥

In case a Brāhmaṇa takes the left over of others, then he gets purified by drinking cow's urine, eating barley cooked in cow's urine or by drinking water that remains after cows have drunk.

अपो मूत्रपुरीषाद्यैर्दूषिताः प्राशयेद्यदि।

तदा सान्तपनं कृच्छ्रं व्रतं पापविशेषधनम्॥ ३६॥

In case some one drinks the water which has been defiled by faeces or the urine, then he can regain purity with the performing of the *Kṛchhra-vrata* or *Sāntapana-vrata*.

चाण्डालकूपे भाण्डेषु यदि ज्ञानात्प्रियेज्जलम्।

चरेत्सांतपनं कृच्छ्रं ब्राह्मणः पापशोधनम्॥ ३७॥

In case a Brāhmaṇa knowingly drinks water from the well or the vase of a Cāndāla, then he

should perform *Sāntapana* or *Kṛchhra-vrata* to get rid of the sin at once.

चाण्डालेन तु संस्पृष्टं पीत्वा वारि द्विजोत्तमः।

व्रिरात्रब्रतमुख्येन पञ्चगव्येन शुद्ध्यति॥ ३८॥

In case one takes water touched by a *Cāndāla*, an excellent Brāhmaṇa can be purified with the consuming of *Pañcagavya* and fasting for three nights.

महापातकिसंस्पर्शे भुक्त्वा स्नात्वा द्विजो यदि।

बुद्धिपूर्वं यदा मोहात्सकृच्छ्रं समाचरेत्॥ ३९॥

In case a Brāhmaṇa, knowingly or unknowingly, touches a grave sinner, or takes food with him, then he should take bath and perform the *Taptakṛchhra-vrata*.

स्पृष्टा महापातकिनं चाण्डालञ्ज्ञं रजस्वलाम्।

प्रमादाद्वेजनं कृत्वा विरात्रेण विशुद्ध्यति॥ ४०॥

In case a person, takes his food even after touching a grave sinner, a *Cāndāla* or a woman in her monthly courses, then he can be purified by fasting for three nights.

स्नानाहौ यदि भुज्ञीत ह्यरोत्रेण शुद्ध्यति।

बुद्धिपूर्वं तु कृच्छ्रेण भगवानाह पद्यजः॥ ४१॥

A person who is required to take bath, but out of arrogance, he takes food in unclean condition, then he can regain his purity after observing fast in the course of a day and a night. If he does so wilfully, he should perform *Kṛcchra* rite according to the lotus-born lord.

भुक्त्वा पर्युषितादीनि गवादिप्रतिदूषिताः।

भुक्त्वोपवासङ्कुर्वते कृच्छ्रपादमथापि वा॥ ४२॥

In case one consumes the stale food or the food polluted by a cow or other animals, then he should perform a fast or fourth of the *Kṛchhra-vrata*.

संवत्सराते कृच्छ्रं तु चरेद्विषः पुनः पुनः।

अज्ञानभुक्तशुद्ध्यर्थं ज्ञातस्य तु विशेषतः॥ ४३॥

At the end of every year, a Brāhmaṇa should observe the *Kṛcchra* vow again for the purification of the sin due to the eating of forbidden things willingly or unwillingly.

द्रात्यानां याजनं कृत्वा परेषामन्त्यकर्म च।

अभिचारमहीनञ्ज्ञं त्रिभिः कृच्छ्रैर्विशुद्ध्यति॥ ४४॥

The one who performs *yajñas* with the uncultured people, or enters into evil deeds or makes the people of the lower castes to perform the best of deeds, then he can be purified with the performing of three *Kṛchhra-vratas*.

ब्राह्मणादितानां तु कृत्वा दाहादिकं द्विजः।

गोमूत्रयावकाहारः प्राजापत्येन शुद्ध्यति॥ ४५॥

On performing the cremation and other rites for Brāhmaṇas and others who are killed, a Brāhmaṇa can be purified with the consuming of the barley mixed with the urine of the cow and the performing of the *Prajāpatya-vrata*.

तैलाभ्यक्तोऽथ वान्तो वा कुर्यान्मूत्रपुरीषके।

अहोरात्रेण शुद्ध्येत श्मशुकर्मणि मैथुने॥ ४६॥

A person who has besmeared himself with oil or vomited, passes urine or discharges faeces, or shaves himself or indulges in sexual intercourse, he gets purified by fasting for a day and a night.

एकाहेन विवाहाग्निं परिहाप्य द्विजोत्तमः।

विरात्रेण विशुद्ध्येत त्रिंशत्रात्षडहः परम॥ ४७॥

In case a person discards the fire in a day out of ignorance, then he can be purified by fasting for three nights. In case he neglects fire-worship for three night, he should observe fasting for six days.

दशाहं द्वादशाहं वा परिहाप्य प्रमादतः।

कृच्छ्रं चान्द्रायणं कुर्यात्तपापस्योपशांतये॥ ४८॥

But when a person discards the fire out of arrogance, for ten or twelve days, he shall have to perform the *Kṛcchra* and *Cāndrāyana-vrata* to relieve himself of the related sin.

पतितादद्वयमादाय तदुत्सर्गेण शुद्ध्यति।

चरेच विधिना कृच्छ्रमित्याह भगवान्मनुः॥ ४९॥

By accepting wealth from a fallen person, one get purified by discarding the same. Thereafter one should perform the *Kṛchhra-vrata* appropriately. This has been ordained by Manu.

अनाशकान्निवृत्तास्तु प्रवज्यावसितास्तथा।

चरेयुस्त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि च॥ ५०॥

When a person takes a vow or fasting and then abondon the same, such a person can earn purification with the performing of three

Cāndrāyaṇa-vratas and three *Kṛchhra-vratas*.

पुनश्च जातकर्मादिसंस्कारैः संस्कृता द्विजाः।
शुद्धयेयुस्तद्ब्रतं सम्यक्चरेयुर्धर्मदर्शिनः॥५१॥

Thereafter, *Jātakarma* should also be performed in order to earn purity. Sanctified thus the Brāhmaṇas become purified. Persons knowing *Dharma* should observe that vow properly.

अनुपासितसन्ध्यस्तु तदहर्यावके भवेत्।
अनश्नन् संयतमना रात्रौ चेत्रात्रिपेव हि॥५२॥

A Brahmacārin, when fails to perform *sandhyā* worship, he should observe fast on that particular day and concentrate his mind performing the *japam*.

अकृत्वा समिदाधानं शुचिः स्नात्वा समाहितः।
गायत्र्यष्टसहस्रस्य जप्य कुर्याद्विशुद्धये॥५३॥

In case a person, taking a bath, getting purified, and controlling his mind, does not offer wood sticks in the fire, then he should recite the *Gāyatrī mantra* for a thousand and eight times.

उपवासी चरेत्स्थां गृहस्थो हि प्रमादतः।
स्नात्वा विशुद्धते सद्यः परिश्रांतश्च संयतः॥५४॥

In case a Brahmacārin, out of arrogance, forgets to perform the *sandhyā* prayer, then he, after taking the bath, should observe the fast. He shall become pure instantly. In case he feeling extremely tired, and is unable to perform the *sandhyā*, then he should remain perfectly self-controlled.

वेदोदितानि नित्यानि कर्मणि च विलोप्य तु।
स्नातको ब्रतलोप तु कृत्वा चोपवसेद्दिनम्॥५५॥

When a graduate (who has already completed the period of *brahmacarya*) neglects the daily routine as prescribed in the Vedas or forgets to perform the *vratas*, then he can be purified after performing a day's fast.

संवत्सरं चरेत्कृच्छ्रमन्योत्सादी द्विजोत्तमः।
चांद्रायणं चरेद्वात्यो गोप्रदानेन शुद्धयति॥५६॥

A Brāhmaṇa, who destroys the fire, is required to perform *Kṛchha-vrata* for a year. A Vrātya could be purified with the performing of the *Cāndrāyaṇa-vrata* or by giving a cow in

charity.

नास्तिक्यं यदि कुर्वीतं प्राजापत्यं चरेद्विजः।
देवद्रोहं गुरुद्रोहं तस्मृच्छ्रेण शुद्धयति॥५७॥

In case a Brāhmaṇa, behaves like an atheist, then he should perform the *Prājāpatya-vrata*. A person who betrays the gods or the preceptor, then he could be purified with the performing of *Taptakṛchhra-vrata*.

उष्ट्रानं समारुहा खरयानं च कामतः।
निरात्रेण विशुद्धयेत् नग्नो वा प्रविशेज्जलम्॥५८॥

One who willingly mounts over a camel-cart or a donkey-cart, or enters the water without robes, he gets purified after observing the fast for three nights.

षष्ठात्रकालता मासं संहिताजप एव च।
होमाश्व शाकला नित्यं अपाङ्गकानां विशेषनम्॥५९॥

In case a person is *Āpāṅka* (outcaste not eligible to sit in the same row for meals with others), he should miss five meals and take meal only on the sixth occasion, for one month, besides, reciting the sūkta of the Veda for a month, performing the *sākala-homa* daily.

नीलं रक्तं वसित्वा च ब्राह्मणो वस्त्रमेव हि।

अहोरात्रोषितः स्नातः पंचगव्येन शुद्धयति॥६०॥

On wearing a blue or red cloth, a Brāhmaṇa should observe fast for a day and a night. He should get purified by drinking *Pañcagavya*.

वेदधर्मपुराणानां चण्डालस्य तु भाषणे।

चांद्रायणेन शुद्धिः स्यान्न हृन्या तस्य निष्क्रति॥६१॥

When one explains the discourse on the Vedas, Dharmasāstras and the Purāṇas to a *Cāndāla*, he gets purified with the performing of the *Cāndrāyaṇa-vrata*. There is no other repentance except this.

उद्ध्वनादि निहतं संस्पृश्य ब्राह्मणं क्वचित्।

चांद्रायणेन शुद्धिः स्यात्राजापत्येन वा पुनः॥६२॥

By touching a Brāhmaṇa's body who has committed suicide, one gets purified by performing the *Cāndrāyaṇa* or the *Prājāpatya-vrata*.

उच्छिष्टे यद्यनाचांतश्चाणडालादीन् स्पृशेद द्विजः।
प्रमादाद्वै जपेत्सन्नात्वा गायत्र्यष्टसहस्रकम्॥६३॥

In case a Brāhmaṇa, defiled by *Ucchiṣṭa*, without performing *ācamana*, touches a Cāṇḍāla, he should recite the Gāyatrī mantra a thousand and eight times, after taking bath.

द्रुपदानां शतं वापि ब्रह्मचारी समाहितः।
त्रिरात्रोपेषितः सम्यक् पञ्चगव्येन शुद्ध्यति॥६४॥

A Brahmacārin controlling his sense organs, should also recite the *Drupadā* mantra a hundred times and fasting for three nights, he get purified by means of *Pañcagavya*.

चाण्डालपतितादींस्तु कामाद्यः संस्पृशेद्विजः।
उच्छिष्टस्त्र कुर्वीत प्राजापत्यं विशुद्धये॥६५॥

A Brāhmaṇa, who soon after eating something, touches deliberately a fallen person or a Cāṇḍāla, then, he should perform the *Prajāpatya vrata* for his own purification.

चाण्डालसूतकि शवांस्तथा नारीं रजस्वलाम्।
स्पृष्टा स्नायाद्विशुद्ध्यर्थं तत्स्पृष्टपतितांस्तथा॥६६॥

Even otherwise by touching a Cāṇḍāla, or a person having attracted impurity due to birth or death, or a dead body, or a woman in her period, or a fallen person, he should take bath for his purification.

चाण्डालसूतकिशवैः संस्पृष्टं संस्पृशेद्यदि।
ततः स्नात्वाथ आचम्य जपं कुर्यात्समाहितः॥६७॥

In case a person who touches the one who has touched a Cāṇḍāla, or a person with the impurity of birth or death, or a corpse, he should perform *japam* and *ācamana* for his own purification.

तत्स्पृष्टस्पर्शिनं स्पृष्ट्वा बुद्धिपूर्वं द्विजोत्तमः।
स्नात्वाचामेद्विशुद्ध्यर्थं प्राह देवः पितामहः॥६८॥

In case a person deliberately touches a person who has already touched a Cāṇḍāla, then he should take bath and sip the water. This has been ordained by the Grandsire.

भुज्ञानस्य तु विप्रस्य कदाचित्संस्पृशेद्यदि।
कृत्वा शौचं ततः स्नायादुपोष्य जुह्यादद्वतम्॥६९॥

If a Brāhmaṇa, taking food is accidentally touched, he should perform *śauca* and then observe the fast. He should take a bath and perform Homa. This is the holy rite.

चाण्डालं तु शवं स्पृष्टा कृच्छ्रं कुर्याद्विशुद्ध्यति।

स्पृष्ट्वा उभ्यक्तस्त्वसंस्पृश्य अहोरात्रेण शुद्ध्यति॥७०॥

In case a Brāhmaṇa touches the dead body of a Cāṇḍāla, then he gets purified with the performing of the *krchhra-vrata*. On touching a person who has anointed his body, he should purify himself by fasting for a day and a night.

सुरां स्पृष्टा द्विजः कुर्यात्प्राणायामत्रयं शुचिः।
पलाण्डुं लशुनञ्चैव घृतं प्राश्य ततः शुचिः॥७१॥

In case a Brāhmaṇa touches the wine, then he should perform the *prānayāma* thrice and in case he touches the onion or garlic, he can get himself purified with the consuming of the *ghee*.

ब्राह्मणस्तु शुना दष्टस्य हं सायं पयः पिवेत्।
नाभेस्थन्तु दष्टस्य तदेव द्विगुणं भवेत्॥७२॥

In case a Brāhmaṇa is bitten by a dog, then he should take milk for three days in the evening. In case, he is bitten above the umbilical region, he should increase the quantity of milk twofold.

स्यादेतत्तिरुणं बाह्योर्मूर्धिं च स्याद्यतुरुणम्।
स्नात्वा जपेद्वा साकिनीं श्रभिर्दष्टो द्विजोत्तमः॥७३॥

And in case he is bitten on the arms, he should increase the quantity of milk threefold, and when bitten over the head, the milk should be fourfold. Or otherwise, a Brāhmaṇa bitten by a dog, should perform the *japam* of the Gāyatrī mantra after taking a bath.

अनिर्वर्त्य महायज्ञान्यो भुक्ते तु द्विजोत्तमः।

अनातुरः सति धने कृच्छ्रार्द्धेन स शुद्ध्यति॥७४॥

A healthy Brāhmaṇa, inspite his being wealthy, when takes food without performing the *Pañca-mahāyajñas* then he can be purified with the performing of half of the *Kṛchhra-vrata*.

आहिताग्निरुपस्थानं न कुर्याद्यस्तु पर्वणि।

ऋतौ न गच्छेद्वार्या वा सोऽपि कृच्छ्रार्द्धमाचरेत्॥७५॥

In case a Brāhmaṇa priest, does not maintain the sacred fires on the festive occasion, and does not cohabit with his wife during the period, then he can be purified with the performing of the half *Kṛchhra-vrata*.

विनाद्विरप्सु नाप्यार्तः शरीरं सत्रिवेश्य च।

सच्चैलो जलमालुत्य गामालभ्य विशुद्ध्यति॥७६॥

When a healthy person, does not clean

himself with water after putting his body into the water, then he should take a dip putting on the clothes, and thereafter touch the cow for purification.

**बुद्धिपूर्वभ्युदिते जपेदत्तर्जले द्विजः।
गायत्र्यष्टसहस्रं तु त्र्यं चोपवसेद्दिव्वजः॥७७॥**

In case, a sin is deliberately performed, then the concerned Brāhmaṇa should recite the Gāyatrī-mantra for a thousand and eight times, standing in the water after the sun has risen, besides observing fast for three days.

**अनुगम्येच्छया शूद्रं प्रेतीभूतं द्विजोत्तमः।
गायत्र्यष्टसहस्रं जपं कुर्यान्नदीषु च॥७८॥**

In case a Brāhmaṇa, joins the funeral procession of a Sūdra out of his own accord, then he should perform bath and recite the Gāyatrī mantra over a holy river bank for a thousand and eight times.

**कृत्वा तु शपथं विप्रो विप्रस्यावधिसंयुक्तम्।
स चैव पावकाश्रेन कुर्याद्यान्नदायणं ब्रतम्॥७९॥**

In case a Brāhmaṇa, takes an oath with the delimitation of another Brāhmaṇa, and breaks it thereafter, then he should perform the Cāndrāyana-vrata by means of cooked barley food.

**पट्टौ विषभदानन्तु कृत्वा कृच्छ्रेण शुद्ध्यति।
छायां श्वप्नाकस्यारुह्य स्नात्वा सम्प्राशवेद्धृतम्॥८०॥**

In case a person differentiates in giving charities to the Brāhmaṇas seated in same row, he can get himself purified with the performing of the Kṛchhra-vrata. On treading the shadow of a Cāñḍāla, one shall take bath and drink ghee.

**ईक्षेदादित्यमशुचिर्दृष्ट्वाग्निं चन्द्रमेव वा।
मानुषं चास्थि संस्पृश्य स्नानं कृत्वा विशुद्ध्यति॥८१॥**

One should have a look at the sun, inspite of being impure. Otherwise one should ignite the fire, or should look at the moon. By touching the human bones, a person gets purified by taking a bath.

**कृत्वा तु मिथ्याध्ययनं चरेद्देक्षन्तु वत्सरम्।
कृत्थो ब्राह्मणगृहे पञ्चसंवत्सरब्रती॥८२॥**

By doing false studies, as a repentance, one has to beg alms, for a year. An ungrateful

person should live in the house of a Brāhmaṇa, and perform sacred rites for five years.

**हुक्कारं ब्राह्मणस्योक्त्वा त्वंकारं च गरीयसः।
स्नात्वा नाशनन्रहःशेषं प्रणिपत्य प्रसादयेत्॥८३॥**

In case a person insults a Brāhmaṇa producing *Hum*, or addresses a respectable person disgracefully using *Tvam* instead of *Bhavān*, then he, taking bath, should not take food during the rest of the day. At the same time the person who is insulted should be pleased by falling on his feet and begging forgiveness.

**ताडयित्वा तृणेनापि कण्ठं बद्ध्याथ वाससा।
विवादे चापि निर्जित्य प्रणिपत्य प्रसादयेत्॥८४॥**

After striking elders with the blade of a grass, if one binds their neck with a piece of cloth and if conquers them in argument, one should please the other one by offering salutation to him.

**अवगूर्यं चरक्लक्ष्मतिकृच्छ्रं निपातने।
कृच्छ्रातिकृच्छ्रौ कुर्वीत विप्रस्योत्पाद्य शोणितम्॥८५॥**

In case one lifts a rod for beating a Brāhmaṇa, then the *Kṛchhra-vrata* should be performed. In case a Brāhmaṇa is made to fall down on the ground, then, as a repentance, *Atikṛchhra-vrata* has to be performed. In case a person makes the blood to flow from his body, then he should perform both *Kṛchhra* and *Atikṛchhra* vows.

**गुरोराक्रोशमनृतं कुर्यात्कृत्वा विशोधनम्।
एकरात्रं निराहारः तत्पापस्यापनुत्येऽप्य॥८६॥**

At the annoyance of the preceptor, in case some one speaks evil words, then such a person should fast for a day in repentance.

**देवर्षीणामभिमुखं ष्ठीवनाक्रोशने कृते।
उल्मुकेन दहेजिह्वां दातव्यं च हिरण्यकम्॥८७॥**

A person who spits in front of the Brāhmaṇas, the gods and the *Rṣis*, his tongue should be burnt out by means of fireband, besides giving away gold in charity.

**देवोद्यानेषु यः कुर्यात्मूलोद्यारं सकृदिद्वजः।
छिन्द्याज्जिश्नं विशुद्ध्यर्थं चरेद्यान्नदायणं ब्रतम्॥८८॥**

A Brāhmaṇa who passes urine in the auspicious garden or shrines of the gods, he should perform Cāndrāyana-vrata, and his

penis should be cut off at once.

देवतायतने मूत्रं कृत्वा मोहाद्विजोत्तमः।
शिश्नस्योत्कर्तनं कृत्वा चान्द्रायणमथाचरेत्॥८९॥

In case a Brāhmaṇa, passes urine himself in the temple of the god, his penis should be cut off and he should perform the *Cāndrāyana-vrata* as expiation.

देवतानामृषीणां च देवानां चैव कुत्सनम्।
कृत्वा सम्प्यक् प्रकुर्वीत प्राजापत्यं द्विजोत्तमः॥९०॥

By denouncing the gods, the *Rṣis* and the person who are adorable like the gods, a Brāhmaṇa gets purified with the performing of the *Prajāpatya-vrata*.

तैस्तु सम्भाषणं कृत्वा स्नात्वा देवं समर्पयेत्।
दृष्ट्वा वीक्षेत भास्वनं स्मृत्वा विश्वेश्वरं स्मरेत्॥९१॥

By having a conversation with such a type of person, one should adore the family deity after taking bath. On seeing them, one should cast a glance at the sun and on remembering them he should devote his mind to Viśveśvara for wiping off the sins.

यः सर्वभूताधिपतिं विश्वेशानं विनिन्दति।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि॥९२॥

But a person who deliberately denounces Viśveśvara—lord Śiva, the ruler of the universe, he cannot be purified even after performing of the repentance for hundreds of years.

चान्द्रायणं चरेत्पूर्वं कृच्छ्रं चैवातिकृच्छ्रकम्।
प्रपञ्चः शरणं देवं तस्मात्पापाद्विमुच्यते॥९३॥

At the outset, he should perform the *Cāndrāyana*, *Kṛchhra* and *Atikṛchhra-vratas*, taking refuge with lord Mahādeva, for redemption.

सर्वस्वदानं विधिवत्सर्वपापविशोधनम्।
चान्द्रायणं च विधिना कृच्छ्रं चैवातिकृच्छ्रकम्॥९४॥

Besides this, he should give away all his belongings appropriately, performing *Cāndrāyana*, *Kṛchhra* and *Atikṛchhra-vrata*, by which one is relieved of all the sins.

पुण्यक्षेत्राभिगमनं सर्वपापविशोधनम्।
अमावस्यां तिथिं प्राप्य यः समाराधयेद्वम्॥९५॥
ब्राह्मणान् पूजयित्वा तु सर्वपापैः प्रमुच्यते॥९६॥

Similarly, by going on pilgrimage to the holy places, all the sins are washed out. On the new moon day, the people who adores lord Bhava (Śiva), they are relieved of all the sins on worshipping the Brāhmaṇas.

कृष्णाष्टम्या महादेवं तथा कृष्णचतुर्दशीम्।
सम्पूज्य ब्राह्मणमुखे सर्वपापैः प्रमुच्यते॥९७॥

On the eighth or the fourteenth day of the dark fortnight, Brāhmaṇas should be served with the food, and lord Mahādeva should be worshipped. By so doing, a person is relieved of all the sins.

त्रिदोषदशां तथा रात्रौ सोपहारं त्रिलोचनम्।
दृष्टेशं प्रथमे यामे मुच्यते सर्वपातकैः॥९८॥

Similarly during the first Yāma (period of three hours) of the thirteenth day of the fortnight, in case one adores three-eyed lord Śiva offering presents, then he is relieved of all his sins.

उपोषितश्चतुर्दश्यां कृष्णपक्षे समाहितः।
यमाय धर्मराजाय मृत्यवे चान्तकाय च॥९९॥
वैवस्वताय कालाय सर्वप्राणहराय च।
प्रत्येक तिलसंयुक्तान्दद्यात्सपोदकाञ्जलीन्॥१००॥

On the fourteenth day of the dark fortnight, a person concentrating his mind, while fasting, should adore Yama, Dharmarāja, Mṛtyu, Antaka, Vaivasvata, Kāla and Sarvaprāṇakara, offering water with sesamum.

स्नात्वा दद्याच्च पूर्वाह्ने मुच्यते सर्वपातकैः।
ब्रह्मचर्यमध्यःशङ्खा उपवासो द्विजार्घनम्॥१०१॥
द्रवेष्वेतेषु कुर्वीत शान्तः संयतमानसः।
अमावास्यायां ब्रह्मार्णं समुद्दिश्य पितामहम्॥१०२॥
ब्राह्मणान्त्रीन्सप्त्यर्च्यं मुच्यते सर्वपातकैः।

Taking bath in the forenoon, when the water is so offered in oblation, a person is relieved of all the sins. By observing of *Brahmacarya*, sleeping on the ground, adoring the Brāhmaṇa, while fasting, one should concentrate his mind in these *vratas*. On the *amāvasyā* day or the moonless day, addressing Brahmā—the Grand Sire, in case a person adores three Brāhmaṇas appropriately, he is relieved of all the sins.

षष्ठ्यामुपेषितो देवं शुक्लपक्षे समाहितः॥१०३॥

सप्तम्यामर्द्येद्वानुं मुच्यते सर्वपातकैः।
भरण्यां च चतुर्थ्यां च शास्त्रशरदिने यमम्॥ १०४॥
पूजयेत्यसजन्मोद्यैर्मुच्यते पातकैर्नरः।

On the sixth day of the bright fortnight, while fasting, in case a person adores the sun-god, he is relieved of all the sins. During the Bharaṇī constellation, or on Saturday when there is the *caturthi-tithi*, one who adores Yama, is relieved of the sins of the past seven births.

एकादश्यां निराहारः समध्यर्च्य जनार्दनम्॥ १०५॥
द्वादश्यां शुक्लपक्षस्य महापापैः प्रमुच्यते।
तपो जपस्तीर्थसेवा देवद्वाहणपूजनम्॥ १०६॥
ग्रहणादिषु कालेषु महापातकशोधनम्।
यः सर्वपापयुक्तोऽपि पुण्यतीर्थेषु मानवः॥ १०७॥

One who refrains from taking food on the bright *Ekādaśī*, adores lord Janārdana (Viṣṇu) on the day of *Dvādaśī* or the twelfth day of the bright half, he is relieved of the grave sins. During the time of solar or lunar eclipse and during other auspicious occasions, one who performs *tapas*, *japam*, pilgrimage, besides adoring the gods and the Brāhmaṇas, all the serious sins are washed with the same.

नियमेन त्यजेत्राणानुच्यते सर्वपातकैः।
ब्रह्मघं वा कृतघं वा महापातकदूषितम्॥ १०८॥
भर्तारमुद्धरेन्नारी प्रविष्टा सह पावकम्।
एतदेव परं स्त्रीणां प्रायश्चित्तं विदुर्बुधाः॥ १०९॥

A person who inspite of his being free from all the sins, meets with his end at a holy place, he is relieved of all the sins. In case the husband is the killer of a Brāhmaṇa, ungrateful, besides being a grave sinner, but when a wife enters in the fire with him after his death, she infact redeems him. This is the supreme repentance for the women as per the opinion of the learned people.

पतिव्रता तु या नारी भर्तुशुश्रूषणे रता।
न तस्या विद्यते पापमिहलोके परत्र च॥ ११०॥

A chaste woman, and the one who is engaged in service of her husband, she gets free from the sins during this as well as the future birth.

(सर्वपापविनिर्मुक्ता नास्ति कार्या विचारणा।
पतिव्रत्यसमायुक्ता भर्तुशुश्रूषणोत्सुका।

न जातु पातकं तस्यामिहलोके परत्र च।)

पतिव्रता धर्मरता भद्राण्येव लभेत्सदा।

नास्या: पराभवं कर्तुं शक्नोतीह जनः क्वचित्॥ १११॥

A chaste woman who is always anxious to serve her husband, she is relieved of all the sins. No one should think otherwise about it. She does not attract impurity in this as well as the future world. The chaste woman devoted to piety, meets with all types of welfare and no one on earth can create discomfiture for her.

यथा रामस्य सुभगा सीता त्रैलोक्यविश्रुता।

पत्नी दाशरथर्देवी विजिये राक्षसेश्वरम्॥ ११२॥

As an instance in the case of Sītā, well-known in the three worlds, the chaste wife of Rāma, the son of Daśaratha, has conquered the king of Rākṣasas, because of her chastity.

रामस्य भार्या सुभगां रावणो राक्षसेश्वरः।

सीतां विशालनयनं चक्रमे कालनोदितः॥ ११३॥

Once the Rākṣasa king Rāvaṇa, under the influence of Kāla, desired for the chaste Sītā, with vast eyes, and the wife of Rāma.

गृहीत्वा मायया वेषं चरन्तीं विजने वने।

समाहर्तुं मतिं चक्रे तापसः किल कामिनीम्॥ ११४॥

He by means of his illusion took to the form of an ascetic, mentally decided to abduct that beautiful lady Sītā, who was lonely in the tenantless forest.

विज्ञाय सा च तद्वावं स्मृत्वा दाशरथिं पतिम्।

जगाम शरणं वह्निमावसर्थं शुचिस्मिता॥ ११५॥

Sītā possessing the serene smile, understood the feelings of Rāvaṇa, remembered her husband Rāma, the son of Daśaratha, and she took refuge in the great fire known as Āvasathya.

उपतस्थे महायोगं सर्वलोकविदायकम्।

कृतांजलौ रामपत्नी साक्षात्पतिमिवाच्युतम्॥ ११६॥

Treating the great fire, the fire-god, the great Yogin, the destroyer of the entire universe, as her own husband in the form of Rāma, she stood there with folded hands.

नमस्यामि महायोगं कृशानुं गद्धरं परम्।

दाहकं सर्वभूतानामीशानं कालरूपिणम्॥ ११७॥

Salutation to Agni, the Mahāyogin, an excellent form of Kāla, the destroyer of all the living beings, lord of all the *bhūtas*, and the destroyer of all.

प्रपद्ये पावकं देवं शाश्वतं विश्वरूपिणम्।
योगिनं कृत्तिवसनं भूतेशं परमम्पदम्॥ १८॥
आत्मानं दीपवपुषं सर्वभूतहृदि स्थितम्।
तं प्रपद्ये जगन्मूर्ति प्रभवं सर्वतेजसाम्।
महायोगीश्वरं वह्निमादित्यं परमेष्ठिनम्॥ १९॥

She then said, "I take refuge with everlasting Yогin of the world, clad in elephant-hide, lord of all goblins, the Supreme god, lord Pāvaka (the purifying deity), the form of salvation, known as Agni. He is the form of his own self, having the resplendent body, lodged in the hearts of all the living beings, the form of the universe, and the source of the origin of all the lustres, I therefore take refuge to the fire-god, the Lord of great Yogins, the sun, the supreme god.

प्रपद्ये शरणं रुदं महाग्रासं त्रिशूलिनम्।
कालामिन् योगिनामीशं भोगमोक्षफलप्रदम्॥ २०॥

I take refuge with the terrific destroyer, carrier of a trident, the lord of all the Yogins, the fire of the universal destruction, the one who bestows the pleasures and the liberation, Kālāgni Rudra.

प्रपद्ये त्वां विशूलाक्षं भूर्भुवःस्वःस्वरूपिणम्।
हिरण्मये गृहे गुसं महान्तपमितौजसम्॥ २१॥

O Agni, I take refuge with you, you are Virūpākṣa with the forms of *Bhūḥ*, *Bhuvaḥ*, *Svaḥ*, you are lodged in a golden house secretly, and you are immensely illustrious.

वैश्वानरं प्रपद्येऽहं सर्वभूतेष्ववस्थितम्।
हव्यक्व्यवहं देवं प्रपद्ये वह्निमीश्वरम्॥ २२॥

You remain present in the bodies of all the living beings as the fire of digestion. I take refuge with Vaiśvānara. I take refuge with the carrier of *havya* and *kavya* for the manes, and Agnideva—the form of Īśvara.

प्रपद्ये तत्परं तत्त्वं वरेण्यं सवितुः शिवम्।
स्वर्गर्यमर्मिनं परं ज्योतिः रक्ष मां हव्यवाहन॥ २३॥
I take refuge with Agni—the supreme Reality,

who bestows welfare even on the sun, who is lodged in the sky, is extremely resplendent, O Lord Agni, the carrier of *havya* to gods, you kindly protect me."

इति वह्न्यष्टकं जप्त्वा रामपत्नी यशस्विनी।
ध्यायन्ती मनसा तस्यौ राममुन्मीलितेक्षणा॥ १२४॥

Thus reciting the prayer of eight verses on Vahni, the glorious Sītā, the wife of Rāma, closed her eyes, devoted her mind to Rāma and kept on adoring him.

अथावसथ्याद्गवान्हव्यवाहो महेश्वरः।
आविरासीत्सुदीप्तामा तेजसा निर्द्वन्निव॥ १२५॥

Thereafter, from the domestic fire of the house, lord Maheśvara, the bearer of sacrificial oblations, of resplendent soul manifested himself as if burning with his own effulgence.

सृष्टा मायामयीं सीतां स रावणवधेच्छया।
सीतामादाय रामेष्टा पावकोऽन्तर्धीयत॥ १२६॥

The lord, then with the sole intention of the killing of Rāvaṇa, created an illusory Sītā and leaving her there, he disappeared in the burning flames.

तां दृष्ट्वा तादृशीं सीतां रावणो राक्षसेश्वरः।
समादाय यथौ लङ्घं सागरान्तस्संस्थिताम्॥ १२७॥

Finding the illusory Sītā, Rāvaṇa, the lord of Rākṣasas, kidnapped her and carried her to Laṅkā situated in the mid-ocean.

कृत्वा तु रावणवधं रामो लक्ष्मणसंयुतः।
समादाय अवत्सीतां शङ्काकुलितमानसः॥ १२८॥

Thereafter Rāma, after killing Rāvaṇa, brought the illusory Sītā with Lakṣmaṇa. But his mind was filled with doubt.

सा प्रत्ययाय भूतानां सीता मायामयी पुनः।
विवेश पावकं क्षिप्रं ददाह ज्वलनोऽपि ताम्॥ १२९॥

Observing the mood of Rāma, the illusory Sītā, in order to convince the people, entered the fire, which in turn at once burnt out that Sītā.

दग्धा मायामयीं सीतां भगवानुष्णादीधितिः।
रामायादर्शयत्सीतां पावकोऽभूत्सुरप्रियः॥ १३०॥

Thus, burning the illusory Sītā, lord Agni produced the real Sītā before Rāma. Because of this, Agnideva is quite dear to the gods.

प्रगृह्ण भर्तुश्वरणो कराश्यां सा सुमध्यमा।
चकार प्रणतिं भूमौ रामाय जनकात्मजा॥ १३ १॥

Then Sītā, the daughter of Janaka, having the slender waist, touched the feet of Rāma with both the hands and offered her salutation to Rāma, bowing on the ground.

दृष्ट्वा हृष्टमना रामो विस्मयाकुललोचनः।
प्रणस्य वह्नि शिरसा तोषयामास राघवः॥ १३ २॥

Thus finding Sītā, in this way, Rāma felt surprised as well as delighted. Then Rāma, lowering his head, offered his salutation to Agnideva.

उवाच वह्नि भगवान् किमेषा वरवर्णिनी।
दृष्ट्वा भगवता पूर्वं दृष्ट्वा मत्पार्थमागता॥ १३ ३॥

Then he said to Vahnī (Agnideva), "O Lord, why did you burn out Sītā with fair complexion earlier? And how is it that I find her seated to my left?"

तमाह देवो लोकानां दाहको हव्यवाहनः।
चथावृत्तं दाशगर्थं भूतानामेव सञ्चितौ॥ १३ ४॥

Then Agnideva, the destroyer of the *lokas*, narrated the factual position before Rama, the son of Daśaratha, in the presence of all those who were present there.

इयं सा परमा साध्वी पार्वतीव प्रिया तव।
आराध्य लब्ध्वा तपसा देव्याश्रात्यन्तवल्लभा॥ १३ ५॥

He said, "The goddess Sītā is as chaste as goddess Pārvatī and is extremely noble. The king Janaka had got her after praying to the goddess Pārvatī.

भर्तुः शुश्रूषणोपेता सुशीलेयं पतिब्रता।
भवानीवेश्वरे गुपा माया रावणकामिता॥ १३ ६॥

Sītā is devoted to her husband like Bhavānī in regard to Īśvara, besides being noble and chaste. But Rāvana, desired for Sītā, then I protected her.

या नीता राक्षसेशेन सीता भगवती हता।
मया मायामयी सुष्ठा रावणस्य वदेच्छया॥ १३ ७॥

Sītā who had been carried by the king of Rākṣasas, she was illusory one, who had been created for the killing of the Rāvana.

तवर्थं भवता दृष्टे रावणो राक्षसेश्वरः।

मायोपसंहता चैव हतो लोकविनाशनः॥ १३ ८॥

On that account, Rāvana, the wicked king of the Rākṣasas and the destroyer of the worlds, had been killed. The *Māyā* has been withdrawn.

गृहाण चैतां विमलां जानकीं वचनान्मम।
पश्य नारायणं देवं स्वात्मानं प्रभवाव्ययम्॥ १३ ९॥

Therefore, you, at my words, should accept this chaste Jānakī and you consider yourself to be, the everlasting lord Nārāyaṇa.

इत्युक्त्वा भगवांश्वर्णो विश्वार्चिर्विश्वतोमुखः।
मानितो राघवेणाग्निर्भूतेश्वान्तरथीयत॥ १४ ०॥

Thus speaking, lord Agni, the form of flames, having faces on all sides, duly honoured by Rāghava and others, disappeared from the place.

एतत्पतिब्रतानां वै माहात्म्यं कथितं मया।
स्त्रीणां सर्वार्थशमनं प्रायश्चित्तमिदं स्मृतम्॥ १४ १॥

Thus, I have spoken the glory of the chastity of the woman. It removes all the sins of the women and is also considered as the expiatory rite for them.

अशेषपापसंयुक्तः पुरुषोऽपि सुसंयुतः।
स्वदेहं पुण्यतीर्थेषु त्यक्त्वा मुच्येत किल्विषात्॥ १४ २॥

In case a person is immensely sinful, but if he controls himself well and meets with his end at some auspicious *tīrtha*, then he is relieved of all the sins.

पृथिव्यां सर्वतीर्थेषु स्नात्वा पुण्येषु वा द्विजः।
मुच्यते पातकैः सर्वैः सञ्चितैरपि पुरुषः॥ १४ ३॥

A Brāhmaṇa or anyone else, gets purified from all his sins after taking bath at all the holy places in the world.

व्यास उवाच

इत्येष मानवो धर्मो युष्माकं कथितो मया।
महेशाराधनर्थाय ज्ञानयोगश्च शाश्वतः॥ १४ ४॥

योगेन विधिना युक्तो ज्ञानयोगं समाचरेत्।
स पश्यति महादेवं नान्यः कल्पशतैरपि॥ १४ ५॥

Then Vyāsa said, A person, who follows the *jñānayoga* appropriately, he surely gets an audiene with lord Mahādeva, which the other people cannot do so in even a hundreds of *kalpas*. Thus, the Dharma propounded by Manu has been propounded to you by me.

स्थापयेद्यः परं धर्मं ज्ञानं तत्पारमेश्वरम्।
न तस्मादधिको लोके स योगी परमो मतः॥ १४६॥

A persons who establishes the great Dharma and that Jñāna (knowledge) pertaining to Paraṁeśvara, he is considered as the best of the Yogins and there is no one in the world superior to him.

यः संस्थापयितुं शक्तो न कुर्यान्मोहितो जनः।
स योगयुक्तोऽपि मुनिर्नात्यर्थं भगवत्रियः॥ १४७॥

A person, who inspite of being fully competent, does not establish Dharma and Jñāna out of delusion, such a person can never be dear to the lord inspite of his possessing the sacred Yogic powers.

तस्मात्सदैव दातव्यं ब्राह्मणेषु विशेषतः।
धर्मयुक्तेषु शान्तेषु श्रद्धया चाच्चितेषु वै॥ १४८॥

Therefore, the gifts should be distributed to Brāhmaṇas, who are calm and religious minded, besides having been fully devoted.

यः पठेद्वतां नित्यं संवादं मम चैव हि।
सर्वपाणविनिर्मुक्तो गच्छेत् परमाङ्गतिम्॥ १४९॥

A person who reads and narrates the conversation between us, daily, he getting relieved of all the sins, achieves the greatest goal.

श्राद्धं वा दैविके कार्ये ब्राह्मणानां च सन्निधौ।
पठेत् नित्यं सुमना: श्रोतव्यं च द्विजातिभिः॥ १५०॥

This should be recited at the time of the performing of the śrāddha by the wise ones, in presence of the Brāhmaṇas, and during rites concerned with gods. It should be listened to by all twice-born ones.

योऽर्थं विचार्य सुक्तात्मा श्रावयेद्वा द्विजान् शुचीन्।
स दोषकंचुकं त्यक्त्वा याति देवं महेश्वरम्॥ १५१॥

A person with a concentrated mind, thinking about its interpretation, recites the same to the auspicious Brāhmaṇas, then he getting free from all the blemishes, reaches the abode of Lord Maheśvara.”

एतावदुक्त्वा भगवान्व्यासः सत्यवतीसुतः।
समाश्वास्य मुनीन्सूतं जगाम च यथागतम्॥ १५२॥

Thus speaking, Vyāsa, the holy son of

Satyavatī, reassuring all the sages, left the place in the same way as he had arrived.

इति श्रीकूर्मपुराणे उत्तरार्द्धे चतुर्थिंशोऽध्यायः॥ ३४॥

Chapter-35

About the holy places

ऋषय ऊचुः:

तीर्थानि यानि लोकेऽस्मिन्निश्रुतानि महान्त्यपि।
तानि त्वं कथयास्माकं रोमहर्षण साम्रातम्॥१॥

The *R̄ṣis* requested, “O Romaharṣaṇa, you kindly describe the well-known holy places of the present times to us.”

शृणु द्वं कथयिष्येऽहं तीर्थानि विविधानि च।
कथितानि पुराणेषु मुनिभिर्ब्रह्मवादिभिः॥२॥

Romaharṣaṇa said, “O *R̄ṣis*, you please listen, I shall now speak before you about many of the sacred places, which have been described in the Purāṇas by the sages, the expounders of Brahman.

यत्र स्नानञ्जपे होमः श्राद्धदानादिकं कृतम्।
एकैकशो मुनिश्रेष्ठाः पुनात्याससमं कुलम्॥३॥

O Best of the sages, They are glorious *tīrthas*, where, by performing holy rites such as, śrāddha, homa, *japam*, charities etc., a person purifies his seven generations.

पञ्चयोजनविस्तीर्णं ब्रह्मणः परमेष्ठिनः।
प्रयागं प्रथितं तीर्थं यस्य माहात्म्यमीरितम्॥४॥

Prayāga—the well known *tīrtha* of Brahmā, the Supreme god Parameṣṭhin, is spread in an area of five *yojanas* and its glory has been described.

अन्यच्च तीर्थप्रवरं कुरुष्णां देववन्दितम्।
ऋषीणामाश्रमैर्जुर्जुं सर्वपापविशोधनम्॥५॥

There are other *tīrthas* as well, such as Kurukṣetra, which is adored even by the gods. It has several hermitages of the sages, and relieve the people of all the sins.

तव सात्त्वा विशुद्धात्मा दम्भमात्सर्यवर्जितः।
ददाति यत्किञ्चिदपि पुनात्युभयतः कुलम्॥६॥

By taking bath therein, a person becomes pure-souled, free from deceitfulness and jealousy, and whatever charities are offered by

him according to his means, it purifies the several generations of the concerned person from the paternal and the maternal sides.

परं गुह्यं गयातीर्थं पितृणाञ्चातिदुर्लभम्।
कृत्वा पिण्डप्रदानन्तु न भूयो जायते नरः॥७॥

Gayā *tīrtha* is quite a secret place, which is difficult to be achieved for the rites of the manes. A person who offers *pindas* at Gayā for his *Pitṛs*, he is never reborn in this world.

सकृदग्याभिगमनं कृत्वा पिण्डं ददाति यः।
तारिता: पितरस्तेन यास्यन्ति परमाङ्गतिम्॥८॥

A person, who reaching Gayā, if performs *pindadāna*, he redeems all his manes, who achieve deliverance.

तत्र लोकहितार्थीय रुद्रेण परमात्मना।
शिलातले पदं न्यस्तं तत्र पितृन्नरसादयेत्॥९॥

Lord Rudra, the great Ātman, for the welfare of the people, had placed his foot over a slab there. The *Pitṛs* should be pleased by offering oblation there.

गयाभिगमनं कर्तुं यः शक्तो नाधिगच्छति।
शोचन्ति पितरस्तं वै वृथा तस्य परिश्रमः॥१०॥

A person who is competent enough to visit Gayā, but does not do so, then *Pitṛs* bewail him. His efforts become useless.

गायन्ति पितरो गाथाः कीर्तयन्ति महर्षयः।
गयां यास्यति यः कष्ठित्सोऽस्मान्सन्तारयिष्यति॥११॥

The *Pitṛs* sing the songs and the great *Rsis* perform *Kirtana* there, that whosoever from our races might visit Gayā, he would be able to redeem us.

यदि स्यात्पातकोपेतः स्वधर्मपरिवर्जितः।
गयां यास्यति यः कष्ठित् सोऽस्मान्सन्तारयिष्यति॥१२॥

In case a person with impurity or the one who has been excommunicated from the *Dharma* reaches Gayā, then also he shall redeem us.

एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः।
तेषां तु समवेतानां यद्येकोऽपि गयां द्रजेत्॥१३॥

Therefore, one should pray for many noble and virtuous sons. Just possible, any one of them might visit this holy place.

तस्मात्सर्वप्रयत्नेन ब्राह्मणस्तु विशेषतः।

प्रदद्याद्विधिवत्पिण्डान् गयां गत्वा समाहितः॥१४॥

Therefore, making all the efforts, atleast a Brāhmaṇa should go to Gayā and should perform *pindadāna* for the *Pitṛs* there appropriately.

धन्यास्तु खलु ते मर्त्या गद्यायां पिण्डदायिनः।

कुलान्युभयतः सप्त समुद्दत्याप्नुयुः परम्॥१५॥

Graceful are the people and are quite fortunate who perform *pindadāna* at Gayā. They redeem the past as well as the future seven generations of both the families and themselves achieve the heaven.

अन्यद्य तीर्थप्रवरं सिद्धावासमुदाहतम्।

प्रभासमिति विख्यातं यत्रास्ते भगवान्ववः॥१६॥

There is another excellent *tīrtha*, which is called the residence of Siddhas. This place is known as Prabhāsa, where lord Śiva always resides.

तत्र स्नानं ततः श्राद्धं ब्राह्मणानां श्रूजनम्।

कृत्वा लोकमवाप्नोति ब्राह्मणोऽक्षयमुत्तमम्॥१७॥

Taking a bath there one should perform *śrāddha* and give charities to the Brāhmaṇas, and by so doing, one achieves the eternal place of Brahmapā.

तीर्थं त्रैयम्बकं नाम सर्वदेवनमस्कृतम्।

पूजयित्वा तत्र रुद्रं ज्योतिष्ठोमफलं लभेत्॥१८॥

There is an excellent *tīrtha* known as Traiyambaka, which is adored by all the gods. By adoring lord Rudradeva there, one achieves the merit of performing the *Jyotiṣṭoma* sacrifice.

सुवर्णांशं महादेवं समप्त्यर्चं कपर्हिनम्।

ब्राह्मणान् पूजयित्वा च गाणपत्यं लभेत् सः॥१९॥

One should adore lord golden-eyes Mahādeva, with locks of hair over the head, should also adore the Brāhmaṇas of the place and by so doing, a person achieves the chieftainship of the attendants of Śiva.

सोमेश्वरं तीर्थवरं रुद्रस्य परमेष्ठिनः।

सर्वव्याधिहरं पुण्यं रुद्रमालोक्य कारणम्॥२०॥

Someśvara is the excellent holy *tīrtha* of Rudra, the Parameśthin, which removes all the ailments. It is here that a devotee can have face to face with Rudra.

तीर्थानां परमं तीर्थं विजयं नाम शोभनम्।
तत्र लिङ्गं महेशस्य विजयं नाम विश्रुतम्॥ २१॥

The Vijaya-tīrtha is also one of the best among all holy places. A Śivalīṅga named Vijaya, has been well known there.

पण्मासनियताहारे ब्रह्मचारी समाहितः।
उषित्वा तत्र विप्रेन्द्रा यास्यन्ति परमपदम्॥ २२॥

In case a Brahmacārin controlling himself, consuming the limited food, if remains there for six months, he surely achieves the supreme position.

अन्यद्य तीर्थप्रवरं पूर्वदेशेषु शोभनम्।
एकान्तं देवदेवस्य गाणपत्यफलप्रदम्॥ २३॥

Another excellent tīrtha is located in the eastern region. It is the solitary (Ekāmra) holy centre of the Devas. It bestows the benefit of chieftainship of Śiva's attendants.

दत्त्वात्र शिवभक्तानां किञ्चिच्छश्वन्महीं शुभाम्।
सार्वभौमो भवेद्राजा मुमुक्षुर्मोक्षमाप्नुयात्॥ २४॥

A devotee of Śiva, in case, gives away in charity, a small piece of land at this place, he surely becomes an all powerful Cakravartin king, while the one desirous of liberation receives the same.

महानदीजलं पुण्यं सर्वपापविनाशनम्।
ग्रहणे तदुपस्थृश्य मुच्यते सर्वपापकैः॥ २५॥

The water of the river Mahānadi is quite auspicious and removes all the sins. By plunging therein at the time of eclipse, one is relieved of all his sins.

अन्या च विरजा नाम नदी त्रैलोक्यविश्रुता।
तस्यां सात्वा नरो विप्रो ब्रह्मलोके महीयते॥ २६॥

Besides the above, there is a river known as Virajā, which is well known in the three worlds. By taking a bath in that river, a Brāhmaṇa or a man, is adored in the Brahmaloka.

तीर्थं नारायणस्यान्यन्नामा तु पुरुषोत्तमम्।
तत्र नारायणः श्रीमानास्ते परमपुरुषः॥ २७॥

Puruṣottama is the name of another holy place dedicated to Nārāyaṇa. Lord Nārāyaṇa, the glorious and great Puruṣa resides there.

पूर्जयित्वा परं विष्णुं सात्वा तत्र द्विजोत्तमः।

ब्राह्मणान्पूजयित्वा तु विष्णुलोकमवाप्नुयात्॥ २८॥

By taking a bath there and adoring lord Viṣṇu, as well as the the Brāhmaṇas, one achieves the excellent Viṣṇuloka.

तीर्थानां परमं तीर्थङ्गोकर्णं नाम विश्रुतम्।
सर्वपापहरं शम्पोर्निवासः परमेष्ठिनः॥ २९॥

Gokarṇa also is one of the holiest place of pilgrimage, where lord Parameṣṭhin Śiva is lodged. The place removes all the sins.

दृष्ट्वा लिङ्गं तु देवस्य गोकर्णं परमुत्तमम्।
ईमितांल्लभते कामानुदस्य ददितो भवेत्॥ ३०॥

The excellent Gokarṇa linga of Śiva stands consecrated there which is adored by the people, who get their desires fulfilled. He also becomes the dearest devotee of lord Śiva.

उत्तरं चापि गोकर्णं लिङ्गं देवस्य शूलिनः।
महादेवं चार्चयित्वा शिवसायुज्यमाप्नुयात्॥ ३१॥

Similarly there is another Gokarṇa-tīrtha to the north, where there is the Śivalīṅga of the trident-bearing lord. There also a person, by adoring Śiva, achieves the Sāyujya (identity) with Śiva.

तत्र देवो महादेवः स्थाणुरित्यभिविश्रुतः।
तं दृष्ट्वा सर्वपापेभ्यस्तद्धणान्पुच्यते नरः॥ ३२॥

Lord Mahādeva at that place is known by the name of Sthānu. By having a look at the same, a person is relieved of all the sins instantaneously.

अन्यत्कुञ्जाश्रमप्पुण्यं स्थानं विष्णोर्महात्मनः।
संपूज्य पुरुषं विष्णुं श्रेतद्वीपे महीयते॥ ३३॥

Besides the above, there is another holy place known as Kubjāśrama, which is devoted to lord Viṣṇu. By adoring lord Viṣṇu there, the great people become glorious in the Śvetadvīpa.

यत्र नारयणो देवो स्त्रेण त्रिपुरारिणा।
कृत्वा यज्ञस्य मथनं दक्षस्य तु विसर्जितः॥ ३४॥

It was here that Lord Nārāyaṇa was let off by Rudra, the enemy of the Tripuras, after destroying the sacrifice of Dakṣa.

समन्ताद्योजनं क्षेत्रं सिद्धधिगणसेवितम्।
पुण्यमायतनं विष्णोस्त्रास्ते पुरुषोत्तमः॥ ३५॥

The surrounding area of a yojanā around it, is served by the great Ṛsis and the Siddhas. There

is a auspicious shrine of lord Viṣṇu where lord Puruṣottama himself resides.

अन्यत्कोकामुखे विष्णोस्तीर्थमद्भृतकर्मणः।
मुक्तोऽत्र पातकैर्मर्त्ये विष्णुसारूप्यमाप्नुयात्॥ ३६॥

There is another place known as Kokā-mukha, which is also sacred to lord Viṣṇu who performs astonishing deeds. If a person dies here, he is relieved of all the sins and achieves the form of Viṣṇu.

शालिग्रामं महातीर्थं विष्णोः प्रीतिविवर्द्धनम्।
प्राणांस्तत्र नरस्त्यक्त्वा हृषीकेशं प्रपश्यति॥ ३७॥

There is a *tīrtha* known by the name of Śāligrāma, which increases devotion in Viṣṇu. When a person dies here, he becomes face to face with lord Hṛṣīkeśa.

अश्वतीर्थमिति ख्यातं सिद्धावांसं सुशोभनम्।
आस्ते हयशिरा नित्यं तत्र नारायणः स्वयम्॥ ३८॥

There is another place known as the Aśvatīrtha. This is the dwelling place for the Siddhas and looks quite graceful. The image of Nārāyaṇa here has the head of a horse, who always remains there.

तीर्थं त्रैलोक्यविख्यातं सिद्धावासं सुशोभनम्।
तत्रास्ति पुण्यदं तीर्थं ब्रह्मणः सप्तेष्ठिनः॥ ३९॥

Another *tīrtha* is known by the name of Trailokya. This place too is quite graceful being the dwelling place of the Siddhas. There is a *tīrtha* dedicated to the Parameṣṭhin-Brahmā.

पुष्करं सर्वपापदं मृतानां ब्रह्मलोकदम्।
मनसा संस्मरेद्यस्तु पुष्करं वै द्विजोत्तमः॥ ४०॥
पूजयते पातकैः सर्वैः शक्वेण सह मोदते।

The holy place of Puṣkara, destroys all the sins, which bestows Brahmaloka to the dead. In case a Brāhmaṇa, recalls in his mind the holy place of Puṣkara, he getting relieved of all the sins, becomes blissful with Indra.

तत्र देवाः स गच्छर्वाः सयक्षोरगराक्षसाः॥ ४१॥
उपासते सिद्धसङ्घा ब्रह्माणां पद्मसम्पवम्।
तत्र स्मात्वा ब्रजेच्छुद्धो ब्रह्माणां परमेष्ठिनम्॥ ४२॥
पूजयित्वा द्विजवरं ब्राह्मणं सम्प्रपश्यति।

All the Gods, the serpents, Gandharvas, Yakṣas, and the Rākṣasas, besides the groups of

the Siddhas, adore lord Brahmā who was born out of the lotus. Taking a bath there appropriately, a person getting purified, achieves the vicinity of Brahmā. A person who adores a Brāhmaṇa there, he gets face to face with Lord Brahmā.

तत्राभिगम्य देवेशं पुरुहूतमनिदितम्॥ ४३॥
तदूपो जायते मर्त्यः सर्वान् कामानवाप्नुयात्।

Indra, the lord of the gods, also lives here. By adoring him here, one becomes like him and has all his desires fulfilled.

सप्तसारस्वतनीर्थं ब्रह्माद्यैः सेवितं परम्॥ ४४॥
पूजयित्वा तत्र रुद्रमध्यमेधं फलं भवेत्।

There is also a place known as Sapta-sārasvata, which is served by Brahmā and other gods. By adoring lord Rudra there, a person achieves the merit of performing *Aśvamedha* sacrifice.

यत्र मङ्गणको रुद्रं प्रपन्नं परमेश्वरम्॥ ४५॥
आराध्यामास शिवं तपसा गोवृष्टवजम्।
प्रजज्वालाथ तपसा मुनिर्मकणकस्तदा॥ ४६॥

The place, where the sage Mañkaṇaka had taken refuge with lord Rudra, the Supreme Lord, by means of penance and had also adored the bull-bannered Śiva. Thereafter, he was blazed by his penance.

नन्तरं हर्षवेगेन ज्ञात्वा रुद्रं समाप्तम्।
तं प्राह भगवानुद्रः किमर्थं नर्तितं त्वया॥ ४७॥
दृष्ट्वा पि देवमीशानं नृत्यति स्म पुनः पुनः।

Realising about the arrival of Rudra, he started dancing in great ecstasy. Then lord Rudra said to him, "Whey have you danced like this?" But without giving any reply he kept on dancing again and again.

सोऽन्यैक्ष्यं भगवानीशः सगर्वं गर्वशान्तये॥ ४८॥
स्वकं देहं विदार्यास्मै भस्मराशिमदर्शयत्।
पश्येम मच्छरीरोत्यं भस्मराशिं द्विजोत्तम॥ ४९॥

Finding this, lord Śiva, in order to subside the pride of the sage, slit open his own body and displayed to him the heap of ashes.

माहात्म्यमेतत्पसस्त्वादृशोऽन्योऽपि विद्यते।
यत्सगर्वं हि भवता नर्तितं मुनिपुङ्गवा॥ ५०॥

Then he said, "O Excellent sage, you look at the heap of ashes emerging out of my body. This is the greatness of penance, there is also another person like you, wherefore did you dance?"

न युक्तं तापसस्यैतत्कृतोऽप्यभ्यधिको ह्रहम्।
इत्याभाष्य मुनिश्रेष्ठं स रुद्रोऽखिलविश्वदृक्॥५ १॥
आख्यया परमं भावं नर्त्त जगतो हरः।
सहस्रशीर्षा भूत्वा स सहस्राक्षः सहस्रपात्॥५ २॥
दंष्ट्राकरालवदनो ज्वालामाली भयंकरः।
सोऽन्वपश्यदथेशस्य पार्श्वे तस्य त्रिशूलिनः॥५ ३॥

It is not proper for an ascetic to dance like this. Actually, I happen to be a bigger dancer than you." Thus speaking, the seer of the entire universe, narrated him the great reality of the universe. At that point of time, lord Śiva danced, appeared with a thousand heads, besides a thousand eyes, and a thousand feet. He had a terrific face with curved fangs, he was wearing the garland of flames, and he looked awful. Thus, standing close to such a terrific trident-bearing lord, the sage looked at such a form of Śiva.

विशाललोचनामेकां देवीञ्चासुविलासिनीम्।
सूर्यायुतसमाकारां प्रसन्नवदनां शिवाम्॥५ ४॥
समितं प्रेक्ष्य विश्वेशन्तिष्ठन्तमपितद्युतिम्।
दृष्ट्वा संत्रस्तहृदयो वेपमानो मुनीश्वरः॥५ ५॥

At that point of time, the sage also witnessed the beautiful goddess, well decorated, standing by the side of the lord. The goddess Śivā had the lustre of thousands of suns, had a smile on her face. With a serene smile over her face, she was looking at the face of lord Śiva. Finding lord Śiva in such a terrific form, the heart of the great sage started shaking.

ननाम शिरसा रुद्रं स्फृद्धायायज्ञपन्वशी।
प्रसन्नो भगवानीशेष्यम्बको भक्तवत्सलः॥५ ६॥

He somehow controlled his senses, and started reciting *Rudrādhyāya* and he offered his salutation to the lord, lowering his head. The three-eyed lord Isa, favourably disposed towards his devotees, became delighted.

पूर्ववेषं स जग्राह देवी चान्तर्हिताभवत्।

आलिङ्ग्नं भक्तं प्रणतं देवदेवः स्वयं शिवः॥५७॥

Then, He took to his original form and the goddess disappeared from that place. Śiva, then lifted his devotee from his feet and embraced him.

न भेतव्यं त्वया वत्स प्राह किन्ते ददाय्यहम्।
प्रणम्य मूर्धा गिरिशं हरं त्रिपुरसूदनम्॥५ ८॥
विज्ञापयामास तदा हष्टः प्रष्टुमना मुनिः।
नमोऽस्तु ते महादेव महेश्वर नमोऽस्तु ते॥५ ९॥

He said, "O dear one, you should not be fearful any more. You tell me, what shall I give unto you?" Then the sage offered his salutation to the destroyer of Tripuras, and the lord of the mountains. Then he addressed to the lord, "O Mahādeva, O Maheśvara, salutation to you.

किमेतद्वगवदूपं सुधोरं विश्वतोमुखम्।
का च सा भगवत्पार्श्वे राजमाना व्यवस्थिताः॥६ ०॥
अन्तहिते च सहसा सर्वमिच्छामि वेदितुम्।
इत्युक्ते व्याजहारेशस्तदा मंकणकं हरः॥६ १॥

O Lord, what is your lordly form with faces all round, yet very terrible, and who was the goddess standing by your side? Where has she suddenly disappeared? I am anxious to know about her." When this was enquired, Hara spoke to Maṅkapaka.

महेशः स्वात्मो योगं देवीं च त्रिपुरानलः।
अहं सहस्रनयनः सर्वात्मा सर्वतोमुखः॥६ २॥
दाहकः सर्वपाशानां कालः कालकरो हरः।
मर्यैव प्रेर्यते कृत्सं चेतनाचेतनात्मकम्॥६ ३॥

When so asked by the sage, lord Maheśvara, the destroyer of Tripuras—the form of fire, then enlightened the sage Maṅkapaka, about his own influence and path of Yoga, besides the goddess. He said, "I am a thousand-eyed god, the universal soul, the universal face, the destroyer of all the bondages, the form of Kāla, besides being the cause of Kāla, known as Hara. It is under my influence that all the mobiles and immobiles get inspired.

सोऽन्तर्यामी स पुरुषो ह्रहं वै पुरुषोत्तमः।
तस्य सा परमा माया प्रकृतिस्त्रिगुणात्मिका॥६ ४॥
I am Puruṣottama living in all the people. The

Mūlaprakṛti, the goddess having three *guṇas* is my *Māyā* alone.

प्रोच्यते मुनिभिः शक्तिर्जगद्योनिः सनातनी।

स एष मायथा विश्वं व्यामोहयति विश्वकृतः॥ ६५॥

She has been called as the eternal Śakti by the sages, who is the eternal source of origin of the world. The entire world is deluded with this *Māyā* of the lord.

नारायणः परोऽव्यक्तो मायारूप इति श्रुतिः।

एवमेतज्जगत्सर्वं सर्वदा स्थापयाम्यहम्॥ ६६॥

The unmanifest Nārāyaṇa, is of the form of *Māya*, as has been proclaimed by the Śruti. Thus, I establish the entire world in this way.

योजयामि प्रकृत्याहं पुरुषं पंचविंशकम्।

तथा वै संगतो देवः कूटस्थः सर्वगोऽमलः॥ ६७॥

सृजत्यशेषमेवेदं स्वपूर्तिः प्रकृतेरजः।

स देवो भगवान्ब्रह्मा विश्वरूपः पितामहः॥ ६८॥

I Unite with Prakṛti, the twentyfifth Principle known as Puruṣa. That pure, omnipresent, immovable, unborn god in union with her Prakṛti creates this whole universe from Prakṛti which is his own form. He is the illustrious god Brahmā, of the form of the Universe, the grandsire of the world.

तवैतत्कथितं सम्यक् सष्टृत्वं परमात्मनः।

एकोऽहं भगवान्कालो ह्यनादिश्वन्तकृद्धिभुः॥ ६९॥

I have narrated to you the method of the creation by the supreme soul. Only, I am the sole lord in the form of Kāla, who being eternal, brings to an end of all the living beings.

समास्थाय परं भावं प्रोक्तो रुद्रो मनीषिभिः।

ममैव सा परा शक्तिर्देवी विद्येति विश्रुताः॥ ७०॥

While creating and destroying, I assume the greatest form, which has been called as Rudra by the sages. This goddess is known as *Vidyā* and happens to be my own *Parā-Śakti* (Potency).

दृष्टे हि भवता नूनं विद्यादेहं स्वयं ततः।

एवमेतानि तत्त्वानि प्रधानपुरुषेश्वरः॥ ७१॥

You have yourself witnessed her body having the form of *Vidyā*. So also these principles the Pradhāna, the Puruṣa, and the Īśvara.

विष्णुब्रह्मा च भगवान्स्त्रदः काल इति श्रुतिः।
त्रयं मे तदनाद्यतं ब्रह्मण्येव व्यवस्थितम्॥ ७२॥

Viṣṇu, Brahmā, and Rudra are Kāla. These are the words of Śruti. All the three of them are without beginning or end, besides being the form of Brahman.

तदात्मकं तदव्यक्तं तदक्षरमिति श्रुतिः।

आत्मानन्दपरं तत्त्वं चिन्मात्रं परम्पदम्॥ ७३॥

आकाशं निष्कलं ब्रह्म तस्मादन्यत्र विद्यते।

एवं विज्ञाय भवता भक्तियोगाश्रयेण तु॥ ७४॥

सम्पूर्ज्यो वन्दनीयोऽहं ततस्तं पश्यसीश्वरम्।

Śruti says, “He is unmanifest, imperishable and undecaying. He is blissful, the supreme principle, the knowledge, and consciousness, besides being the greatest region. He is also Brahmā, the form of sky. There is nothing beyond him. He should be known by all the means making special efforts taking refuge with *bhakti-yoga*. I am adorable for you. By this way, you will be able to have an audience with Īśvara.”

एतावदुक्त्वा भगवान्नगामादर्शनं हरः॥ ७५॥

तत्रैव भक्तियोगेन रुद्रमाराधयन्मुनिः।

एतत्पवित्रमतुलं तीर्थं ब्रह्मर्षिसेवितम्।

संसेव्य ब्राह्मणो विद्वान्मुच्यते सर्वपातकैः॥ ७६॥

Thus speaking, lord Śiva disappeared from the scene. The great sages continue to adore lord Śiva with devotion at that very same place. This is the unique and sacred *tīrtha* which is served by the ascetics. By serving this place, the learned Brāhmaṇas are freed from all the sins.

इति श्रीकूर्मपुराणे उत्तराद्देवं पञ्चविंशोऽध्यायः॥ ३५॥

Chapter-36

Description of holy places

सूत उवाच

अन्यत्पवित्रं विपुलं तीर्थं त्रैलोक्यविश्रुतम्।
रुद्रकोटिरिति ख्यातं रुद्रस्य परमेष्ठिनः॥ १॥

Sūta said, “There is another large and highly sacred *tīrtha*, which is well known in the three worlds. It is known as Rudrakotī, since the same is dedicated to Śiva.

पुरा पुण्यतमे काले देवदर्शनतत्पराः।
कोटिब्रह्मर्षयो दान्तास्तं देशमगमन्तरम्॥ २॥

During some auspicious ancient time, crores of great *Rishis*, reached there to have an audience with lord Rudra.

अहं द्रक्ष्यासि गिरिशं पूर्वमेव पिनाकिनम्।
अन्योऽन्यं भक्तियुक्तानां विवादोऽभूम्हान् किल॥ ३॥

Reaching there, a controversy developed among them for having first the audience with Lord Giriśa.

तेषा भक्तिं तदा दृष्ट्वा गिरिशो योगिनां गुरुः।
कोटिरूपोऽभवदुद्ग्रो सद्विकेटिस्तोऽभवत्॥ ४॥

Observing their devotion, the Lord of mountains, the preceptor of the Yogins, took to crores of forms (and had an audience with all of them individually) as a result of which the place came to be known as Rudrakoti *tīrtha*.

ते स्म सर्वे महादेवं हरं गिरिगुहशयम्।
अपश्यन् पार्वतीनाथं हृष्टपृष्ठधियोऽभवन्॥ ५॥

All of them had a look at lord Śiva, living in a mountain, the consort of Pārvatī, at one and the same time, as a result of which all those Brāhmaṇas developed the auspicious wisdom.

अनाद्यन्तं महादेवं पूर्वमेवाहमीश्वरम्।
दृष्टवानिति भक्त्या ते सद्विष्टस्तथियोऽभवन्॥ ६॥

Lord Mahādeva is without beginning or end. Each one of them thought that Śiva “who is beyond the beginning or end” was seen by him first. As a result of this, all of them dedicated their minds unto Rudra.

अथान्तरिक्षे विमलप्यश्यन्ति स्म महत्तरम्।
ज्येतिस्तन्त्रैव ते सर्वेऽभिलष्टतः परम्पदम्॥ ७॥

Thereafter, they spotted a spotless flame in the sky. Merging in the same flame, they achieved the heaven.

यतः स देवोऽध्युषितस्तीर्थं पुण्यतमं शुभम्।
दृष्ट्वा सद्विष्टस्तम्भर्च्य रुद्रसामीष्यमाप्नुयुः॥ ८॥

This is the reason that lord Rudra stayed there. Because of this, the said *tīrtha* is quite auspicious and meritorious. By visiting this place and adoring him there, a devotee achieves the vicinity of Rudra.

अन्यद्य तीर्थप्रवरं नामा मधुवनं शुभम्।
तत्र गत्वा नियमवानिन्द्रस्याद्वासनं लभेत्॥ ९॥

There is another auspicious *tīrtha*, known by the name of Madhuvana. A person who reaching there leads a disciplined life, achieves half the throne of Indra.

अथान्या पद्मनगरी देशः पुण्यतमः शुभः।
तत्र गत्वा पितॄन्यूज्य कुलानां तारयेच्छतम्॥ १०॥

Besides this, there is another auspicious *tīrtha* known by the name of Padmanagrī. One who reaching there adores the manes, he redeems a hundred members of his race.

कालञ्जरं महातीर्थं रुद्रलोके महेश्वरः।
कालञ्जरं भजन्तेवं तत्र भक्तप्रियो हरः॥ ११॥

There is a great *tīrtha* in Rudraloka known by the name of Kālāñjara. Hara is fond of the devotees who worship lord Kālāñjara.

श्वेतो नाम शिवे भक्तो राजर्षप्रवरः पुरा।
तदाशीस्तन्त्रमस्कारैः पूजयामास शूलिनम्॥ १२॥

In ancient times, a saintly king, a devotee of Śiva named Śveta, who with the blessings of Śiva, used to adore lord Śiva, the bearer of the trident.

संस्थाप्य विधिना रुद्रं भक्तियोगपुरःसरः।
जजाप रुद्रमनिशं तत्र संन्यस्तमानसः॥ १३॥

He, with all the devotion, consecrated the Sivalīṅga there. Thereafter, he devoting his mind to Śiva, recited the Rudramantra.

सितं काण्डाजिनं दीसं शूलमादाय भीषणम्।
नेतुपश्यागतो देशं स राजा यत्र तिष्ठति॥ १४॥

Thereafter, the time of death of the king arrived. In order to lead the king to Yamaloka, the god of death, Kāla, arrived, holding a trident in his hand.

बीक्ष्य राजा भयाविष्टः शूलहस्तं समागतम्।
कालं कालकरं घोरं भीषणं चण्डदीपितम्॥ १५॥

Then the king Śveta, finding the god of death in the terrific form, holding a trident in his hand, was terrified.

उभाप्यामथ हस्ताभ्यां स्पृष्टासौ लिङ्गमुत्तमम्।
ननाम शिरसा रुद्रं जजाप शतरुद्रियम्॥ १६॥

Then the king touched Sivalīṅga with both

the hands, bowed in reverence before lord Rudra, reciting the *Śatarudriya stotra* at the same time.

जपन्तमाह राजानं नमन्तं मनसा भवम्।
एहोहीति पुरः स्थित्वा कृतान्तः प्रहसन्निव॥ १७॥

Standing in front of the king, Kṛtānta (God of Death), laughingly said to the king, who was performing the Japa of Bhava, “You come away, you come away.”

तमुवाच भयाविष्टो राजा सद्गुरायणः।
एकमीशार्द्धनरतं विहायान्यान्निष्ठूदय॥ १८॥

The king who was devoted to Rudra, getting terrified, said to Yama, “You leave me since, I am engaged in the worshipping of Śiva, and carry the other people with you and destroy them.

इत्युक्तवत्तं भगवानब्रवीद्वीतमानसम्।
रुद्रार्द्धनरतो वान्यो मद्वशे को न तिष्ठति॥ १९॥

Then, lord Kāla, spoke to the terrified king. Whether he is engaged in the devotion of Rudra or anyone else, who is not overpowered by me?”

एवमुक्त्वा स राजानं कालो लोकप्रकालनः।
बबन्ध याशै राजापि जजाप शतरुद्रियम्॥ २०॥

Thus speaking, Yama bound the king with his noose, but the king continued to recite the *Śatarudriya stotra*.

अथांतरिक्षे विपुलं दीप्यमानं
तेजोराशिं भूतभर्तुः पुराणम्।
ज्वालामालासंवृतं व्याप्य विश्वं
प्रादुर्भूतं सस्थितं सन्दर्शन॥ २१॥

Then the king Śveta, witnessed the great lustre of lord Śiva, lord of the goblins, adorned with the garlands of flames, which pervaded the entire universe.

तन्मध्येऽसौ पुरुषं रुक्मवर्णं
देव्या देवं चन्द्रलेखोज्जवलाङ्गम्।
तेजोरूपं पश्यति स्मातिहष्टो
मेरे चात्मानमप्यागच्छतीति॥ २२॥

He witnessed lord Mahādeva, in the lustre adorned with the digit of the moon over the head, illuminating at the same time and

accompanied by the goddess. The king was immensely pleased by looking at him and realised the arrival of the lord.

आगच्छन्तं नातिदूरेति दृष्टा कालो रुद्रं देवदेव्या महेशम्।
व्यपेतभीरखिलेशैकनाथं राजर्षिस्तन्नेतुमध्याजगाम॥ २३॥

Finding Rudra, the lord of everything, walking with goddess, at a distance near to him, the god of death remained unmoved and tried to carry the great king with him in the presence of lord Śiva. The royal sage became free from fear.

आलोक्यासौ भगवानुग्रकर्म
देवो रुद्रो भूतभर्ता पुराणः।
एवं भक्तं सत्वरं मां स्मरन्तं
देहीतीमं कालरूपं ममेति॥ २४॥

Observing this, Śiva, the lord of the living beings, spoke to the god of death, “You give away my devotee, who is reciting my name.” The devotee who remembers me, O Kāla, he remembers my form.

श्रुत्वा वाक्यं गोपते रुद्रभावः
कालात्मासौ मन्यमानः स्वभावम्।
बद्धा भक्तं पुनरेवाथ पाशै
रुद्रो रौद्रं चाभिद्राव वेगात्॥ २५॥

Listening to the words of lord Śiva, the god of death, because of his nature being horrible, bound the devotee of Śiva in the noose again and in anger he rushed towards lord Śiva.

प्रेक्ष्यायानं शैलपुत्रीमथेशः
सोऽन्वीक्ष्यान्ते विश्वमायाविधिजः।
सावज्ञं वै वामपादेन कालं
त्वेतस्यैनं पश्यतो व्याजघान॥ २६॥

Finding the advance of the god of death, lord Śiva, looked at Pārvatī, the daughter of the mountain, and kicked him with his left foot, while king Śveta was looking on.

ममार सोऽतिभीषणो महेशपादघातितः।
विराजते सहोमया महेश्वरः पिनाकधृक्॥ २७॥

With the kicking by lord Śiva, the awful Kāladeva, was killed and the pināka-bearing lord Śiva looked graceful with the goddess Umā.

निरीक्ष्य देवमीश्वरं प्रहृष्टमानसो हरम्।

ननाम वै तमव्ययं स राजपुङ्गवस्तदा॥ २८॥

The king Śveta felt delighted at the sight of lord Śiva. Offering his salutation to Śiva, he started eulogising him.

नमो भवाय हेतवे हराय विश्वशास्थवे।

नमः शिवाय धीमते नमोऽपर्वर्गदायिने॥ २९॥

He said, “Salutation to Bhava, the cause of the world. Salutation to Hara and the form of welfare for the world. Salutation to the learned Śiva, Salutation to the bestower of salvation.

नमो नमो नमो महाविभूतये नमः।

विभागहीनरूपिणे नमो नराधिपाय ते॥ ३०॥

Salutation to the one whose body is besmeared with ashes and the possessor of all the fortunes. You have the undivided form, You are lord of the humans, salutation to you.

नमोऽस्तु ते गणेश्वर प्रपन्नदुःखशासन।

अनादिनित्यभूतये वराहशृङ्ख्यारिणे॥ ३१॥

You are the lord of all the Gaṇas, remover of the pain of those who take refuge in you. Saluation to you. You are without beginning, everlasting, possessor of all the fortunes, and carry the horn of a boar, salutation to you.

नमो वृषध्वजाय ते कपालमालिने नमः।

नमो महानगाय ते शिवाय शङ्कराय ते॥ ३२॥

Salutation to the bull-bannered Lord. O wearing the garlands of skulls, salutation to you. O Great lord of mountain, salutation to you. Salutation to lord Śiva, the bestower of welfare.”

अथानुगृह्ण शङ्करः प्रणामतत्परं नृपम्।

स्वगणपत्यमव्ययं स्वरूपतामयो ददौ॥ ३३॥

Then lord Śaṅkara, showered his grace on him and bestowed on him the position of Gaṇapati (chief of his gaṇas) and the indestructible form of his own.

सहोमया सपार्षदः सराजपुंगवो हरः।

मुनीशसिद्धवन्दितः क्षणाददृश्यतामगात्॥ ३४॥

Then lord Śiva with Pārvatī, accompanied with the king Śveta, having been adored by the Rṣis and the Siddhas, disappeared in a moment.

काले महेशनिहते लोकनाथः पितामहः।

अयाच्छ वरं रुद्रं सजीवोऽयं भवत्विति॥ ३५॥

At the destruction of the god of death by Śiva, Brahmā, the lord of the lokas, then asked for a boon from Śiva, “The god of death, Kāla, should be brought back to life.”

नास्ति कश्चिदपीशान दोषलेशो वृषध्वज।

कृतान्तस्यैव भविता तत्कार्ये विनियोजितः॥ ३६॥

Brahmā said, “O Īśāna, Bull-bannered God, Kṛtānta, the god of death, is not at all at any fault, because he has been entrusted with this duty of taking away the life of beings by you yourself.”

स देवदेववचनोद्देवदेवेश्वरो हरः।

तथास्त्वित्याह विश्वात्मा सोऽपि तादृग्विद्योऽभवत्॥ ३७॥

Listening to the words of Brahmā, lord Śiva, the lord of the chief of Devas, said, “Be it so.” The god of death then got back his life.

इत्येतत्परमं तीर्थं कालञ्जरमिति श्रुतम्।

गात्वाभ्यर्च्यं महादेवं गाणपत्यं स विन्दति॥ ३८॥

Therefore this tīrtha has been given the name of Kālañjara. A person who adores lord Śiva there, he achieves the position of a Sīvagāṇa.

इति श्रीकूर्मपुराणे उत्तरार्द्धे कालवधे षट्ट्रिंशोऽध्यायः॥ ३६॥

Chapter-37

Description of the holy places

सूत उवाच

इदमन्यत्परं स्थानं गुह्यादगुह्यतरं महत्।
महादेवस्य देवस्य महालय इति श्रुतम्॥ १॥

Sūta said, "This is the secret most of all the secret places besides being the excellent one. This is the great place of lord Siva. This has been known as Mahālaya.

तत्र देवादिदेवेन रुद्रेण त्रिपुरारिणा।
शिलातले पदं न्यस्तं नास्तिकानां निर्दर्शनम्॥ २॥

At that place, lord Rudra, the enemy of Tripuras, had implanted his foot prints, which remains invisible for the non-believers.

तत्र पाशुपताः शान्ता भस्मोद्भूलितविग्रहाः।
उपासते महादेवं वेदाध्ययनतत्पराः॥ ३॥

The Pāśupata people with peaceful minds, applying ashes over their bodies are engaged in

the study of the Vedas, adoring lord Śiva at the same time.

स्नात्वा तत्र पदं शार्वं दृष्ट्वा भक्तिपुरस्सरम्।
नमस्कृत्वाथ शिरसा रुद्रसापीप्यमाप्नुयात्॥४॥

One who after taking his bath, and reaches this place of lord Śarva, and then offer his salutation in the foot-print of the lord, he achieves the closeness of lord Rudra.

अन्यद्य देवदेवस्य स्थानं शास्त्रोर्धहात्मनः।
केदारमिति विख्यातं सिद्धानामालयं शुभम्॥५॥

There is another place of lord Śambhu, the lord of the gods, which is known by the name of Kedāra and is the auspicious refuge of the Siddhas.

तत्र स्नात्वा महादेवमध्यर्थ्यं वृषकेतनम्।
पीत्वा चैवोदकं शुद्धं गाणपत्यमवाप्नुयात्॥६॥

By adoring lord Śiva, after taking a bath there and by consuming the spotless water there, one achieves the position of Gaṇapati.

श्राद्धं दानादिकं कृत्वा हृष्ट्यं लभते फलम्।
द्विजातिप्रवर्त्तुं योगिभिर्जितमानसैः॥७॥

By performing śrāddha and charities, one achieves the undecaying reward. This place is served by the people of the three varṇas besides the Yogins who have controlled their sense organs.

तीर्थं प्लक्षावतरणं सर्वपापविनाशनम्।
तत्राभ्यर्थ्यं श्रीनिवासं विष्णुलोके महीयते॥८॥

There is a tīrtha known as Plaksāvatarana, which removes all types of sins. By worshipping lord Śrinivāsa (Viṣṇu) there, a person achieves Viṣṇuloka, where he is adored.

अन्यद्य मगधारणं सर्वलोकगतिप्रदम्।
अक्षयं विन्दते स्वर्गं तत्र गत्वा द्विजोत्तमः॥९॥

There is another tīrtha known by the name of Magadhāranya which provides access in all the lokas. By reaching there, a Brāhmaṇa achieves the everlasting heaven.

तीर्थं कनखलं पुण्यं महापातकनाशनम्।
यत्र देवेन रुद्रेण यज्ञो दक्षस्य नाशितः॥१०॥

The tīrtha known as Kanakhala is quite auspicious and removes the grave impurities.

This is the place, where lord Rudradeva had destroyed the yajña of Dakṣa prajāpati.

तत्र गंगामुपस्यूश्य शुचिर्भावसमन्वितः।
मुच्यते सर्वपापैस्तु ब्रह्मलोके वसेन्नरः॥११॥

By taking a bath there in the holy Gaṅgā, getting purified, filled with devotion, he is relieved of all the sins and then he resides in the Brahmaloka.

महातीर्थमिति ख्यातं पुण्यं नारायणप्रियम्।
तत्राभ्यर्थ्यं हृषीकेशं श्वेतद्वीपं स गच्छति॥१२॥

There is another tīrtha known as Mahātīrtha, which is extremely auspicious and is very much liked by lord Nārāyaṇa. By adoring lord Hṛṣikeśa there, a person moves on to Śvetadvīpa.

अन्यद्य तीर्थप्रवरं नामा श्रीपर्वतं शुभम्।
अत्र प्राणान्परित्यज्य रुद्रस्य ददितो भवेत्॥१३॥

There is another place which is considered to be the best of all the tīrthas and is known as Śriparvata. In case a person meets with his end here, he becomes quite dear to lord Rudra.

तत्र सन्निहितो रुद्रो देव्या सह महेश्वरः।
स्नानपिण्डादिकं तत्र दत्तमक्षव्ययुत्तमम्॥१४॥

Lord Rudra lives there with the goddess Pārvatī. By taking a bath at this place and performing the piṇḍadāna there, (it becomes immensely meritorious) and the money given in charities there multiplies immensely.

गोदावरी नदी पुण्या सर्वपापाश्रिणी।
तत्र स्नात्वा पितृन्देवांस्तर्पयित्वा यथाविधिः॥१५॥

सर्वपापविशुद्धात्मा गोसहस्रफलं लभेत्।

There is an auspicious river known as Godāvarī, which removes all the sins. By having a bath in this river, one should offer pindas to the gods as well as the manes in an appropriate manner. By doing so, a person, getting his soul purified, earns the merit of donating a thousand cows.

पवित्रसलिला पुण्या कावेरी विपुला नदी॥१६॥

तस्या स्नात्वोदकं कृत्वा मुच्यते सर्वपातकैः।

त्रिरात्रोपोषितेनाथ एकरात्रोषितेन वा॥१७॥

The river Kāverī, having the auspicious water

is quite meritorious. By taking a bath in it and offering the oblation of water to the manes, when a person fasts for three nights or atleast one night, he is relieved of all the sins.

द्विजातीनानु कथितं तीर्थानामिह सेवनम्।
यस्य वाइमनसी शुद्धे हस्तपादौ च संस्थितौ॥ १८॥
अलोलुपो ब्रह्मचारी तीर्थानां फलमानुयात्।

These are the words spoken by the people of the three *varṇas*. Those having the spotless mind and speech, with healthy hands and feet, should visit this place. A person who is not greedy, is a celibate, only he can have the best reward for visiting the holy places.

स्वामितीर्थं महातीर्थं त्रिषु लोकेषु विश्रुतम्॥ १९॥
तत्र सत्त्रिहितो नित्यं स्कन्दोऽमरनमस्कृतः।
स्मात्वा कुमारधारायं कृत्वा देवादितर्पणम्॥ २०॥
आराध्य षण्मुखं देवं स्कन्देन सह मोदते।

Svāmītīrtha is also a great *tīrtha*. It is well known in the three worlds. Lord Skanda, being adored by all the immortal beings, always resides there. By taking a bath in the Kumāradhārā river there, one should offer oblation to the gods and the manes. The one who adores the god with six heads, Śanmukha, he enjoys all the pleasures with lord Skanda.

नदी त्रैलोक्यविख्याता ताप्रपर्णीति नामतः॥ २१॥
तत्र स्मात्वा पितॄस्मृत्या तर्पयित्वा एद्वाविधि।
पापकर्त्तनपि पितॄस्तारयेन्नात्र संशयः॥ २२॥

The river of Tāmaparṇī is well known in the three worlds. By taking a bath there, and performing oblation to the *Pitṛs* with devotion (one achieves great merit). Even the sinful *Pitṛs* are redeemed. There is no doubt about it.

चन्द्रतीर्थमिति ख्यातं कावेर्याः प्रभवेऽक्षयम्।
तीर्थं तत्र भवेद्दत्तं मृतानां सहृतिप्रदम्॥ २३॥

At the place of origin of the river Kāverī, there is a *tīrtha* named *Candra-tīrtha*, which is also known as the *Akyayatīrtha*. The donations given at that place, provides everlasting benefits and yields good goal.

विस्त्यपादे प्रपश्यन्ति देवदेवं सदाशिवम्।
भक्ता ये ते न पश्यन्ति यमस्य वदनं द्विजाः॥ २४॥
Those who have an audience with Sadāśiva at

the Vindhya-pāda mountain, and those who are devoted to Śiva, such Brāhmaṇas never have to face the Yama's face and they achieve the place of Śiva after their death.

देविकायां वृषं नाम तीर्थं सिद्धनिषेवितम्।
तत्र स्मात्वोदकं कृत्वा योगशिद्धिङ्ग विन्दति॥ २५॥

There is a *Vṛṣa-tīrtha* in the Devikā region, which is served by the *Siddhas*. By taking a bath at that place, performing the oblation for the gods and the manes, a person achieves success in Yoga.

दशाश्वमेधिकं तीर्थं सर्वपापविनाशकम्।
दशानामस्मेधानां तत्राप्नोति फलं नरः॥ २६॥

The *tīrtha* named *Daśāśvamedhika* is the destroyer of all the sins. By taking a bath at that place, a person achieves merits for performing ten *Aśvamedha* sacrifices.

पुण्डरीकं तथा तीर्थं ब्रह्माणैस्पशोभितम्।
तत्राभिगम्य युक्तात्मा पुण्डरीकफलं लभेत्॥ २७॥

There is a *tīrtha* known as *Puṇḍarīka* which is graced by the Brāhmaṇas visiting that place, a person of self-control approaching it, achieves the merit of *Pundarīka-yajña*.

तीर्थेभ्यः परमं तीर्थं ब्रह्मतीर्थमिति स्मृतम्।
ब्रह्माणमर्घयित्वात्र ब्रह्मलोके महीयते॥ २८॥

Brahmatīrtha is considered to be the best of all the *tīrthas*. A person who adores lord Brahmā there, he after his death, reaches the place of Brahmā and is well established there.

सरस्वत्या विनशनं प्लक्षप्रस्वर्णं शुभम्।
व्यासतीर्थमिति ख्यातं मैनाकश्च नगोत्तमः॥ २९॥
यमुनाप्रभवश्चैव सर्वपापविनाशनः।
पितॄणां दुहिता देवी गच्छकालीति विश्रुता॥ ३०॥

Similarly on the banks of the river Sarasvatī, the *tīrthas* known as *Vinaśana*, *Plakṣaprasravaṇa*, and *Vyāsa-tīrtha* are quite well known. There is also a mountain known by the name of Maināka.

तस्यां स्मात्वा दिवं याति मृतो जातिस्मरो भवेत्।
कुबेरतुङ्गं पापञ्चं सिद्धचारणसेवितम्॥ ३१॥

The place of the origin of the Yamunā too removes all the sins. The river, the goddess Gandhakālī, the daughter of the gods, is quite

well known there. By having a bath in it, one surely achieves the heaven and after his death. He is reborn with his earlier birth memories.

प्राणांस्तत्र परित्यज्य कुवेरानुचरो भवेत्।

The *tīrtha* known as Kuberatūṅga, removes all the sins, and is served by the *Siddhas* and the *Cāraṇas*. By meeting with his end there, a person becomes entitled to serving Kubera as his attendant.

उमातुङ्गमिति ख्यातं यत्र सा सद्वल्लभा॥ ३२॥

तत्राभ्यर्च्य महादेवीं गोसहस्रफलं लभेत्।

भृगुतुङ्गे तपस्तंशं श्राद्धं दानं तथा क्रतम्॥ ३३॥

कुलान्युभयतः सप्त पुनातीति मतिर्षमा।

There is a famous *tīrtha* known as Umātuṅga, where the spouse of Rudradeva resides. By taking a bath there, a person achieves the merit of donating a thousand cows. The *tapas* performed in the Bhṛgutūṅga *tīrtha*, removes all the sins. The *śrāddhas* and charities performed there or the performing of the other noble deeds, redeems, seven maternal and paternal generations. This is my opinion.

काश्यपस्य महातीर्थं कालसर्पिरिति श्रुतम्॥ ३४॥

तत्र श्राद्धनि देयानि नित्यं पापक्षयेच्छया।

There is a great *tīrtha* dedicated to Kāshyapa—the great sage and is known by the name of Kālasarpis—as has been heard. One should perform *śrāddha*, the oblations and charities there for the removal of the sins.

दशार्णायां तथा दानं श्राद्धं होमं तपो जपः॥ ३५॥

अक्षयज्याव्यञ्चैव कृतं भवति सर्वदा।

The *śrāddha*, *dāna*, *homa* and *japam* performed at the Daśārṇā-*tīrtha*, are of everlasting and inexhaustible benefits.

तीर्थं द्विजातिभिर्जुष्टं नामा वै कुरुजांगलम्॥ ३६॥

दत्त्वा तु दानं विधिवद्ब्रह्मलोके मर्हीयते।

The *tīrtha* known as Kurujāngala, is served by the people of the three *varṇas*. A person who performs the charities there appropriately, he ultimately reaches Brahmaloka, where he is immensely respected.

वैतरण्यां महातीर्थं स्वर्णविद्यां तथैव च॥ ३७॥

धर्मपृष्ठे च शिरसि ब्रह्मणः परसे शुभे।

भरतस्याश्रमे पुण्ये पुण्ये गृद्धवने शुभे॥ ३८॥

महाहृदे च कौशिक्यां दत्तं भवति चाक्षयम्।

There are *tīrthas* named Vaitaraṇī, besides Svaraṇavedī, Dharmapṛṣṭha, Brahmatiṛtha, the auspicious hermitage of Bharata, the auspicious Gṛdhrevana, Mahāhrada, which are located over the Kauśikī river, and the charities performed at these places are everlasting.

मुण्डपृष्ठे पदं न्यस्तं महादेवेन धीमता॥ ३९॥

हिताय सर्वभूतानां नास्तिकानां निर्दर्शनम्।

अल्पेनापि तु कालेन नरो धर्मपरायणः॥ ४०॥

पापानमुत्सृजत्याशु जीर्णा त्वचमिवोरगः।

Lord Mahādeva had established his foot at a *tīrtha* named Muṇḍapṛṣṭha. It is for the welfare of all and a proof for the non-believers. A person becomes well-versed in *dharma* here in a short time. As a serpent removes its skin, similarly all the sins of a person are removed there.

नामा कनकनन्देति तीर्थं त्रैलोक्यविश्रुतम्॥ ४१॥

उदीच्या ब्रह्मपृष्ठस्य ब्रह्मर्घिणणसेवितम्।

तत्र स्नात्वा दिवं यान्ति सशरीरा द्विजातयः॥ ४२॥

There is a great *tīrtha* named Kanakanandā which is well known in the three worlds. The *tīrtha* named Brahmapiṛṣṭha in the north is served by the Brahmaṛṣis. In case the people of the three *varṇas* take bath here, they achieve the heaven with their physical bodies.

दत्तं वापि सदा श्राद्धमक्षयं समुदाहतम्।

ऋणैङ्गिभिर्नरः स्नात्वा मुच्यते क्षीणकल्पयः॥ ४३॥

The charities and *śrāddha* performed in this *tīrtha* are always undecaying. A person by taking a bath in this *tīrtha* becomes free from the debts of the gods, *Pitrs* and the *Rṣis*. Besides he is relieved of all the sins.

मानसे सरसि स्नात्वा शक्तस्याद्वासनं लभेत्।

उत्तरं मानसं गत्वा सिद्धिं प्राप्नोत्यनुत्तमाम्॥ ४४॥

Similarly by having a bath in the Mānasarovara, one achieves half the throne of Indradeva. By reaching Uttara-mānasa, a person achieves the best of *Siddhis*.

तस्मान्निर्वर्तयेच्छाद्वं यथाशक्ति यथाबलम्।

स कामान् लभते दिव्यान्मोक्षोपायञ्च विन्दति॥ ४५॥

Therefore, one should perform there the śrāddha as per his means. The performer of such a śrāddha has his divine desires fulfilled, besides becoming aware of the means for achieving liberation.

पर्वतो हिमवान्नाम नानाधातुविभूषितः।
योजनानां सहस्राणि साशीतिस्त्वायतो गिरिः॥४६॥

There is a huge mountain known by the name of Himavān in which are enshrined several types of metals. This mountain is spread in an area of eighty thousand *yojanas*.

सिद्धचारणसंकीर्णा देवर्षिगणसेवितः।
तत्र पुष्करिणी रम्या सुषुम्ना नाम नामतः॥४७॥

This mountain is the abode of the *Siddhas* and *Cāraṇas*. It is also being served by the sages. There is an extremely charming river known by the name of Puṣkarīṇī, also known as Suṣumnā.

तत्र गत्वा द्विजो विद्वान्ब्रह्महत्यां विमुच्छति।
श्राद्धं भवति चाक्षय्यं तत्र दत्तं महेदयम्॥४८॥

The learned Brāhmaṇas reaching there are relieved of the sin of *brahmahatyā* even. The śrāddha performed there is all time rewarding and highly flourishing.

तारयेद्यु पितृन्सम्यगदश पूर्वान्दशापरान्।
सर्वत्र हिमवान् पुण्यो गंगा पुण्या समंततः॥४९॥

A person by performing the śrāddha here, redeems his past as well the coming ten generations. As the Himavān mountain is always auspicious, similarly the holy Gaṅgā is quite auspicious everywhere.

नद्यः समुद्रगाः पुण्याः समुद्दश्य विशेषतः।
बदर्याश्रममासाद्य मुच्यते सर्वकिलिष्वान्॥५०॥

All the rivers flowing towards the ocean are auspicious, while the ocean is particularly meritorious. By reaching Badaryāśrama, a person is relieved of all the sins.

तत्र नारायणो देवो नरेणास्ते सनातनः।
अक्षयं तत्रं दानं स्याच्छ्रद्धदानादिकञ्च यत्॥५१॥

The eternal gods Nara and Nārāyaṇa are lodged there. Whosoever, performs charities in Badrinātha Dhāma, or the śrāddha performed by the people, become immensely rewarding.

महादेवप्रियं तीर्थं पावनं तद्विशेषतः।
तारयेद्यु पितृन्सर्वान्दत्त्वा श्राद्धं समाहितः॥५२॥

This *tirtha* is particularly like by Mahādeva. It is very auspicious. In case some one performs śrāddha there with a devoted mind, he redeems all his *pitṛs*.

देवदारुवनं पुण्यं सिद्धगच्छर्वसेवितम्।
महाता देवदेवेन तत्र दत्तं महेश्वरम्॥५३॥

There is a holy centre Devadāruvana in which the Siddhas and Gandharvas are living. Lord Maheśvara, the god of gods is also found there. Whatever is offered there is highly rewarding.

मोहयित्वा मुनीन्सर्वान्समस्तैः सम्प्रपूजितः।
प्रसन्नो भगवानीशो पुनीन्द्रान् प्राह भावितान्॥५४॥
इहाश्रमवरे रम्ये निवसिष्यथ सर्वदा।
मद्भावनासमायुक्तासत्तः सिद्धिमवाप्यथ॥५५॥

Lord Śiva was appropriately adored by the sages there, because of which, He felt extremely happy. Then Iśvara said to the sages who have been sanctified, "All of you shall live in this beautiful *āśrama*. By my grace, all of you shall achieve *Siddhi*.

यत्र मामर्चयन्तीह लोके धर्मपरायणाः।
तेषां ददामि परमं गाणपत्यं हि शाश्वतम्॥५६॥

Becoming religious-minded here, whoever shall adore me, I shall always bestow to him, the everlasting position of *Gaṇapati*.

अत्र नित्यं वसिष्यासि सह नारायणेन तु।
प्राणान्हि नरस्त्वक्त्वा न भूयो जन्म चासुयात्॥५७॥

I shall live here with lord Nārāyaṇa always. The people who meet with their death here, are never reborn on earth.

संसरन्ति च ये तीर्थं देशान्तरगता जनाः।
तेषाङ्गं सर्वपापानि नाशयामि द्विजोन्माः॥५८॥

Such of the people, in other countries, who keep on recalling this place, O Best of Brāhmaṇas, I sha!l also destroy all their sins.

श्राद्धं दानं तपो होमः पिण्डनिर्बप्णं तथा।
ध्यानं जपश्च नियमः सर्वपत्राक्षयं कृतम्॥५९॥

The śrāddha, *dāna* (charities), *tapas*, *homa* and *pindadāna* performed here, become everlasting.

तस्मात्सर्वप्रयत्नेन द्रष्टव्यं हि द्विजातिभिः।
देवादारुवनं पुण्यं महोदेवनिषेवितम्॥६०॥

Therefore, the people of the three *varnas* making all the efforts, should surely visit this holy place of Devadāruvana. This forest of the pine trees is inhabited by lord Maheśa.

यत्रेश्वरो महादेवो विष्णुर्वा पुरुषोत्तमः।
तत्र सन्निहिता गंगा तीर्थान्यायतनानि च॥६१॥

Wherever Lord Mahādeva, and lord (Puruṣottama-Viṣṇu) remains, the rivers like Gaṅgā, the holy centres and the shrines are also present there.

इति श्रीकूर्मपुराणे उत्तरार्द्धे तीर्थवर्णनं नाम
सप्तत्रिशोऽध्यायः॥३७॥

Chapter-38

Entry in the Dāruvana

ऋषय ऊचुः:

कथं दारुवनम्प्रासो भगवानोवृष्टवजः।
मोहयामास विप्रेन्नान्पूत तद्वृमर्हसि॥ १॥

The R̄sis said, "O Sūta, How did lord Śiva, the bull-bannered one, fascinated the leading Brāhmaṇas, while entering into the Dāruvana (pinewood)?" You speak out the same.

सूत उवाच

पुरा दारुवने रथे देवसिद्धनिषेविते।
स पुत्रदारतनयास्तपश्चेत् सहस्रशः॥ २॥

Sūta said— Earlier, in the beautiful Dāruvana resorted to be Devas and Siddhas, thousands of sages performed penance and lived along with their wives, sons, and other kinsmen.

प्रवृत्तं विविधं कर्म प्रकुर्वाणा यथाविधि।
यजन्ति विविधैर्यज्ञैस्तपत्ति च मर्हयः॥ ३॥

They were engaged in doing various religious rites in accordance with the scriptural injunctions. The great sages performed various sacrifices and penances there.

तेषां प्रवृत्तिविन्यस्तचेत्साप्त्र शूलभृत्।
व्याख्यापयन्तदा दोषं ययौ दारुवनं हरः॥ ४॥

Thus their minds were devoted to the pointing out of their defects as they were attracted to the path of action. Therefore, the trident-bearing

Hara went to Dāruvana.

कृत्वा विश्वगुरुं विष्णुं पार्श्वे देवो महेश्वरः।
ययौ निवृत्तिविज्ञानस्थापनार्थञ्च शङ्कर॥ ५॥

Accompanied with lord Viṣṇu, the preceptor of the universe, went to that place to enlighten the sages about the *Nivṛttivijñāna* (the perfect knowledge of renunciation).

आस्थाय विपुलञ्ज्ञैष जनं विशतिवत्सरम्।
लीलालसो महाबाहुः पीनांगश्चारुलोचनः॥ ६॥
चामीकरवपुः श्रीमान्पूर्णचन्द्रनिभाननः।
मत्तमातंगमनो दिग्वासा जगदीश्वरः॥ ७॥
जातरूपमर्यां मालां सर्वरलैरलंकृताम्।
दधानो भगवानीशः समागच्छति सस्मितः॥ ८॥

Then he took to the form of a twenty years old person. He playfully took to the form of a well built person having long arms, beautiful eyes, gold complexion, the face having the lustre of the moon, who could walk gracefully like an elephant, and was without clothes. He was wearing a garland of gold studded with gems and a serene smile was present on his face.

योऽनन्तः पुरुषो येनिर्लोकानामव्ययो हरिः।
स्त्रीवेषं विष्णुरास्थाय सोऽनुगच्छति शूलिनम्॥ ९॥

Besides lord Viṣṇu, the creator of the universe, the infinite Puruṣa, followed lord Śiva, in the form of a woman.

सम्पूर्णचन्द्रवदनं पीनोन्नतपयोधरम्।
शुचिस्मितं सुप्रसन्नं रणञ्चुपुरकद्वयम्॥ १०॥
सुपीतवसनं दिव्यं श्यामलं चारुलोचनम्।
उदाहंसगमनं विलासि सुपनोहरम्॥ ११॥
एवं स भगवानीशी देवदारुवनं हरः।
चचार हरिणा सार्वं मायया मोहयञ्जगत्॥ १२॥

The face of lord Viṣṇu in the form of a woman was delightful, resembling the full moon, the breasts plump and elevated, face lit up with bright smiles, and the anklets wore in the ankles were issuing glistening sound. She was clad in divine yellow garments, having beautiful eyes, and moves like the swan. She looked quite beautiful. Thus lord Śiva confused the entire world with his *Māyā* accompanied with Viṣṇu in the form of a woman and entered in the Dāruvana.

दृष्टा चरन्ते विश्वेषं तत्र तत्र पिनाकिनम्।
मायया मोहिता नार्ये देवदेवं समन्वयः॥ १३॥

Finding the wandering of Pināka-bearing lord of the universe, the damsels of the forest were overpowered with the *Māyā* of Śiva, who also started following the lord.

विसस्ताभरणाः सर्वस्त्यक्त्वा लज्जां पतिव्रताः।
सहै तेन कामार्ती विलासिन्यश्चरन्ति हि॥ १४॥

The chaste woman of them shedding away the shyness, were filled with passion and their costumes got disarranged. They also started wandering with Śiva getting passionate.

ऋषीणां पुत्रका ये स्वर्युवाने जितमानसाः।
अन्वागमन्हर्षीकेशं सर्वे कामप्रपीडिताः॥ १५॥

The sons of the *Rṣis* who had not yet controlled their sense organs, also became passionate and started wandering, following lord Hṛṣikeśa in the form of a woman.

गायन्ति नृत्यन्ति विलासयुक्ता
नारीगणा नायकमेकमीशम्।
दृष्टा सपलीकमतीवकान्त-
मिष्टं तथालिङ्गितमाचरन्ति॥ १६॥

Thus, the ladies becoming passionate started singing the glory of lord Śiva—the unique actor, and dancing at the same time in their sportive dalliance. They being desirous of the husband, sometimes even embraced lord Śiva.

ते सन्निपत्य स्मितमाचरन्ति
गायन्ति गीतानि मुनीशपुत्राः।
आलोक्य पद्मापतिमादिदेवं
शुभांगमन्ये विचरन्ति तेन॥ १७॥

The sons of the sages as well, observing Viṣṇu, the consort of Padmā, of auspicious limbs, in the form of a woman, started singing with smiles on their faces. Some other sons of the sages started walking around with him.

आशापैकामपि वासुदेवो
मायी मुरारिर्वनसि प्रविष्टः।
करोति भोगान्मनसि प्रवृत्तिं
मायानुभूयन्त इतीव सम्यक्॥ १८॥

The illusory lord Nārāyaṇa, the slayer of Mura, the son of Vasudeva, entering the minds

of those men, started attracting them towards the pleasures, as if the pleasures had been well attracted by *Māyā*.

विभाति विश्वामरविश्वनाथः

समाधवस्त्रीगणसन्निविष्टः।
अशेषशक्त्या समयं निविष्टो
यथैकशक्त्या सह देवदेवः॥ १९॥

In this way the women of the world collected around Śiva and lord Viṣṇu. It appeared as if lord Śiva, the lord of the universe and all immortal beings, had appeared there with Pārvatī (Mādhava).

करोति नित्यं परमं प्रधानं
तथा विरुद्धं पुनरेव भूयः।
यथौ समारुह्ण हरिः स्वभावं
तमीदृष्टं नाम तमादिदेवम्॥ २०॥

At that point of time, again mounting back, he created the permanent great principle *Pradhāna*. Lord Viṣṇu also re-assumed his original nature (form).

दृष्टा नारीकुलं रुदं पुत्रानपि च केशवम्।
मोहयन्तं मुनिश्रेष्ठा कोपं सन्दधिरे भृशम्॥ २१॥

Then the best of the sages were immensely enraged, on seeing the groups of women, Rudra, their sons and Keśava who fascinated them.

अतीवपरुषं वाक्यं प्रोचुर्वेवं कपद्धिनम्।
शेषुश्च विविधैर्वर्क्यैर्मर्यया तस्य मोहिताः॥ २२॥

Then the sages spoke extremely harsh words to Śiva, having the matted locks of hair over the head and under the influence of *Māyā*, they started pronouncing curses on Śiva.

तपांसि तेषां सर्वेषां प्रत्याहन्यन्त शंकरे।
यथादित्यप्रतीकाशे तारका नभसि स्थिताः॥ २३॥

But all the word spoken by the sages as well as the curses, became infructuous before lord Śiva, in the same as the stars disappear on the rising of the sun.

तं भृत्यं तपसा विप्राः समेत्य वृषभध्वजम्।
को भवानिति देवेषां पृच्छन्ति स्म विमोहिताः॥ २४॥

Thus finding their *tapas* being of no consequence, the confused sages, went close to the bull-bannered Śiva and asked him, “Who are

you, Sir?"

सोऽब्रवीद्गवानोशस्तपश्चर्तुमिहामनः।
इदानीं भार्यया देशं भवद्विरिह सुव्रताः॥ २५॥

To this, lord Śiva replied, "O Sages of holy rites, presently, I have arrived here with my wife for the performing of *tapas* in the forest."

तस्य ते वाक्यमाकर्ण्य भृगवाद्या मुनिपुडवाः।
ऊर्धुर्गृहीत्वा वसनं त्वकत्वा भार्या तपश्चर॥ २६॥

Listening to their words, Bhṛgu and the other best of sages, said to him, "In case you intend to perform penance here, then put on your clothes and discard your wife."

अथोवाच विहस्येशः पिनाकी नीललोहितः।
सम्प्रेक्ष्य जगतं योनिं पार्श्वस्थङ्गं जनार्दनम्॥ २७॥
कथं भवद्विसूदितं स्वभार्यापोषणोत्सुकैः।
त्वक्त्वा मम भर्येति धर्मज्ञैः शान्तमानसैः॥ २८॥

Then Śiva, the Pināka-bearer, having the reddish-blue complexion, smiled and looking at Janārdana, the source of the origin of the worlds, said, "Being well aware of your *dharma*, having the peaceful mind, being engaged in the upkeep of your wives, why have you asked me to disown my wife."

ऋषय ऊचुः

व्यभिचाररता भार्या: सन्त्याज्या: पतिनेरिताः।
अस्मार्थिर्भक्ता: सुभगा नेदृशास्त्यागमर्हतिः॥ २९॥

The *Ryis* said, "The woman who follow the evil path, and are influenced by others, should be disowned by the husbands. This woman is not of a noble character. Therefore you will have to get rid of this woman."

महादेव उवाच

न कदाचिदियं विप्रा मनसाप्यन्यमिच्छति।
नाहमेनामपि तथा विमुञ्जामि कदाचन॥ ३०॥

Mahādeva said, "O Brāhmaṇas, this woman is never desirous mentally of anyone else. Nor do I leave her off at any time."

ऋषय ऊचुः

दृष्ट्वा व्यभिचरन्तीह ह्यस्माधिः पुरुषाधमः।
उक्तं ह्यसत्यं भवता गप्ता क्षिप्रमेव हि॥ ३१॥

The *Ryis* said, "O degraded person, we have

witnessed this woman indulging in evil ways in the forest. You have spoken falsehood. Therefore you leave the place at once."

एवमुक्तो महादेवः सत्यमेव मयेरितम्।
भवतां प्रतिभा होषा त्यक्त्वासौ विच्चार ह॥ ३२॥

At these words of the sages, then lord Śiva said, "I have spoken the truth, but you have taken it to be falsehood." Thus speaking lord Śiva kept on wandering the forest.

सोऽगच्छद्वरिणा सार्क्षं मुनोन्द्रस्य महात्मनः।
वसिष्ठस्याश्रमं पुण्यं भिक्षार्थी परमेश्वरः॥ ३३॥

Then lord Śiva, accompanied with lord Hari, went to the holy hermitage of the great-souled Vasiṣṭha, for begging alms.

दृष्ट्वा समागतं देवं भिक्षमाणमरुत्यती।
वसिष्ठस्य प्रिया भक्त्या प्रत्युदगम्य ननाम तम्॥ ३४॥

Finding the arrival of Śiva, for begging alms, Arundhatī, the beloved wife of Vasiṣṭha, came forward and offered her salutation to him.

प्रक्षाल्य पादौ विमलं दत्त्वा चासनमुक्तमम्।
सम्प्रेक्ष्य शिथिलं गात्रमभिधातहतं द्विजैः।
सन्ध्यामास भैषज्यैर्विषण्णवदना सती॥ ३५॥

Then Arundhatī—the chaste wife of the sage Vasiṣṭha, washed the feet of lord Śiva, and then offered him the auspicious seat for sitting. She found him feeling fatigued because of the attack of the Brāhmaṇas. The chaste Arundhatī, with countenance cast down (due to dejection), then applied medicines over the wounds of lord Śiva.

चकार महतीं पूजां प्रार्थयामास भार्यया।
को भवान्कुत आयातः किमाचारो भवानिति।
उच्यतामाह भगवान्सिद्धानां प्रवरो ह्यहम्॥ ३६॥
यदेतन्मण्डलं शुभ्रं भाति ब्रह्मयं सदा।
एषैव देवता महां धारयामि सदैव तु॥ ३७॥

And she adored him immensely with his wife. She asked him— "Who are you, Sir? Where from have you arrived here with your wife? What are your customs and manners? You tell me." Then lord Mahādeva replied, "I happen to be the best of the *Siddhas* and the woman who is spotlessly shining with me is like a god for me. Therefore, I always accompany her."

इत्युक्त्वा प्रययौ श्रीमाननुगृह्ण पतिव्रताम्।
ताडयांचक्रिरे दण्डलोषिभिर्मुष्टिभिर्द्विजाः॥ ३८॥

Thus speaking, lord Śiva, to whom the Brāhmaṇas beat with sticks, stones and lumps of clay, blessed the chaste woman Arundhatī, and left the place.

दृश्वा चरन्ते पिरिशं नगनं विकृतिलक्षणम्।
प्रोच्यरेतद्वल्लङ्घमुत्पाटय सुदुर्मैते॥ ३९॥

Lord Mahādeva was nude and was in dishevelled condition. Finding him so wandering, the sages said, “O evil-minded one, you uproot your penis and throw it away.”

तानब्रवीन्महायोगी करिष्यामीति शंकरः।
युष्माकं मासके लिङ्गे यदि द्वेषोऽभिजायते॥ ४०॥

Then lord Śaṅkara, the great Yогin said to them, “In case you are so envious about my phallus, then I shall do as desired by you.”

उक्त्वा तूत्पाट्यामास भगवान्मग्नेत्रहा।
नापश्यंसत्स्क्षणादीशं केशवं लिङ्गमेव च॥ ४१॥

Thus speaking, lord Śiva, who had removed the eyes of Bhaga, uprooted his *linga*. But the Brāhmaṇas, at that point of time, could no more find Īśvara, Keśava or the *linga* as they disappeared instantaneously.

तदोत्पाता बभूवुहि लोकानां भयशंसिनेः।
न राजते सहस्रांशुश्चयाल पृथिवी पुनः।
निष्ठभाष्म ग्रहाः सर्वे चुक्षुभे च महोदयिः॥ ४२॥

At the same time, evil omens indicating fear and danger started appearing on earth. The lustre of the sun having the thousand rays, disappeared. The earth started shaking. The planets also lost their lustre and the disturbance was created in the ocean.

अपश्यद्यानुसूयात्रेः स्वप्नं भार्या पतिव्रता।
कथयामास विप्राणं भयादाकुलितेन्द्रिया॥ ४३॥

At the same time, Anasūyā, the chaste wife of the sage Atri, witnessed a dream. Getting frightened, she said to the Brāhmaṇas.

तेजसा भासयन्कृत्स्नं नारायणसहायवान्।
भिक्षमाणः शिवो नूनं दृष्टोऽस्माकं गृहेष्विति॥ ४४॥

“Surely, lord Śiva illuminating everything with his lustre, with Nārāyaṇa had arrived in our

abodes for begging alms.”

तस्या वचनमाकर्ण्य शङ्खमाना पर्हष्यतः।
सर्वे जगमुर्महायोगं ब्रह्माणं विश्वसम्भवम्॥ ४५॥

Listening to her words, all the terrified sages went to Brahmā of great Yogic power, and the creator of the universe.

उपास्यमानममलैर्योगिभिर्ब्रह्मवित्तमैः।
चतुर्वेदैर्वृत्तिमद्विः सावित्रा सहितं प्रभुम्॥ ४६॥

They found Brahmā, being adored by the Ṛsis, well-versed in Brahman, together with Sāvitrī, the embodied form of four Vedas.

आसीनमासने रथ्ये नानाश्वर्यसमचितो।
प्रभासहस्रकलिले ज्ञानैश्वर्यादिसंयुते॥ ४७॥

He was seated on a beautiful seat full of surprises, having the lustre of thousands of rays, associated with *jñāna* (perfect knowledge), and the fortunes, besides the others.

विभ्राजमानं वपुषा सम्मितं शुभ्रलोचनम्।
चतुर्मुखं महाबाहुं छन्दोमयमजं परम्॥ ४८॥
विलोक्य देववपुषं प्रसन्नवदनं शुचिम्।
शिरोभिर्द्वरणीं गत्वा तोषयामासुरीश्वरम्॥ ४९॥

He was having the excellent divine body, looking graceful, wearing the serene smile over the face, having illustrious eyes, long arms, resembling the Vedic metres, unborn, having delightful four-faces. Finding him so seated, all the sages offered their salutation to Brahmā, lowering their heads over the ground.

तात्रसन्नमना देवश्चतुर्मूर्तिश्चतुर्मुखः।
व्याजहार मुनिश्रेष्ठाः किमागमनकारणम्॥ ५०॥

Getting pleased, the four-faced Brahmā said, “O Best of sages, what is the reason of your arrival here?”

तत्स्य वृत्तमखिलं ब्रह्माणः परमात्मनः।
ज्ञापयांचक्रिरे सर्वे कृत्वा शिरसि चांजलिम्॥ ५१॥

Then all the sages, joining both the palms in reverence above their heads, narrated the entire factual position to Supreme-souled Brahmā.

ऋषय ऊचुः-

काश्चिद्वारुवनं पुण्यं पुरुषोऽतीवशोभनः।
भार्या चारुसर्वाङ्गिचा प्रविष्टो नन्म हि॥ ५२॥

The sages said— “A beautiful, but naked

person has entered the Dāruvana with a beautiful-limbed wife.

मोहयामास वपुषा नारीणां कुलमीश्वरः।

कन्यकानां प्रिया यस्तु दूषयामास पुत्रकान्॥ ५३॥

The Lordly person, attracted our wives and the daughters, while his beloved attracted our sons and polluted their minds.

अस्मार्भिर्विक्षिधाः शापाः प्रदत्तास्ते परांहताः।

ताडितोऽस्मार्भिरत्यर्थं लिङ्गं तु विनिपातितम्॥ ५४॥

We pronounced all types of curses on that person, which proved futile. Then we beat that person severely and made his *linga* to fall down.

अन्तर्हितश्च भगवान्सभार्यो लिङ्गमेव च।

उत्पाताश्चाभवन् घोराः सर्वभूतभयंकराः॥ ५५॥

But the lord then disappeared with his wife. Since then, frightening disturbances are appearing on the earth.

क एव पुरुषो देव भीताः स्मः पुरुषोत्तमः।

भवत्तमेव शरणं प्रपन्ना वयमच्युताः॥ ५६॥

O Lord, you tell us, as to who that person had been? We all are frightened. O Unerring being, all of us have arrived to take refuge with you.

त्वं हि पेत्सि जगत्यस्मिन्यत्किञ्चिदिह चेष्टितम्।

अनुग्रहेण युक्तेन तदस्माननुपालय॥ ५७॥

All the activities in the world are well known to you. Therefore, O Lord of the universe, you kindly protect us with your blessings."

विज्ञापितो मुनिगणैर्विश्वात्मा कमलोद्धवः।

ध्यात्वा देवं त्रिशूलांकं कृताञ्जलिरभाषता॥ ५८॥

At these words of the sage, Lord Brahmā, who was born of lotus, devoted his mind to the trident-bearer Śiva with palms joined in reverence, and spoke.

ब्रह्मोवाच

हा कष्टं भवतामद्य जातं सर्वार्थनाशनम्।

घिगबलं घिकं तपश्चर्या मिथ्यैव भवतामिह॥ ५९॥

Brahmā said, "Oh, you people are in trouble today, What happened today is destructive of everything of yours. Disgrace to your prowess, *tapas* and your birth which have become false.

संप्राप्य पुण्यसंस्कारान्निधीनां परमं निधिम्।

उपेक्षितं वृथाचारैर्भवद्विरहि मोहितैः॥ ६०॥

कांक्षन्ते योगिनो नित्यं यतन्तो यतयो निधिम्।

यमेव तं समासाद्य हा भवद्विरुपेक्षितम्॥ ६१॥

Even after achieving the great treasure with auspicious *samsakāras*, you have neglected that treasure due to delusion in your minds. The one who is desired by the great Yogins making all the efforts, you have disregarded and neglected the same after getting it. This is quite painful.

यजन्ति यज्ञविविद्यैर्यत्प्राप्तेवेदवादिनः।

महानिधिं समासाद्य हा भवद्विरुपेक्षितम्॥ ६२॥

For achieving whom, the learned people well-versed in the Vedas, perform several *yajñas*, it is quite painful that you have neglected the same great treasure.

यमर्चयित्वा सततं विश्वेशत्वमिदं मम।

स देवोपेक्षितो दृष्टा निधानं भाग्यवर्जिताः॥ ६३॥

यस्मिन्समाहितं दिव्यमैश्वर्यं यत्तदव्ययम्।

तमासाद्य निधिं ब्रह्म हा भवद्विवृथाकृतम्॥ ६४॥

I have acquired this lordship of the universe after continuously worshipping the lord. But after seeing that Lord you have missed him like those who are devoid of good luck. Alas! the treasure in which the interest of all the gods is involved, the same indestructible treasure has been lost by you even after achieving it.

एष देवो महादेवो विज्ञेयस्तु महेश्वरः।

न तस्य परमं किञ्चित्पदं समभिगम्यते॥ ६५॥

He happens to be lord Mahādeva, the lord of all the gods. You must know him. The reality about him cannot be known anywhere else.

देवतानामृषीणां वा पितृणाञ्चापि शाश्वतः।

सहस्रयुगपर्यन्ते प्रलये सर्वदेहिनाम्॥ ६६॥

संहरत्येष भगवान्कालो भूत्वा महेश्वरः।

एष चैव प्रजाः सर्वाः सृजत्येव स्वतेजसाः॥ ६७॥

The same lord Maheśvara is the most eternal of all deities, the *Rṣis*, the *Pitṛs*. At the end of a thousand Yugas, at the time of final dissolution, He, assuming the form of Kāla, destroys all living beings. He is unique, and creates all the subjects with his lustre.

एष चक्री चक्रवर्ती श्रीवत्सकृतलक्षणः।

योगी कृतयुगे देवस्त्रेतायां यज्ञ एव च।
द्वापरे भगवान्कालो धर्मकेतुः कलौ युगे॥६८॥

He is the carrier of *cakra*, and is adorned with the symbol of Śrīvatsa mark. He is the Supreme Ruler. The same lord is Yogi in Kṛtayuga, form of Yajña in Tretā yuga, lord Kāla in Dvāpara and the form of Dharma in the age of Kali.

स्त्रस्य मूर्त्यस्तिस्त्रोयाभिर्श्वमिदं ततम्।
तमो ह्यग्नी रजो ब्रह्मा सत्त्वं विष्णुरिति स्मृतिः॥६९॥

There are three forms of Rudra. He pervades in the universe. Agni is called his *Tamoguṇa* form, when there is the excess *Rajoguṇa*, there appears Brahmā, and when there is the excess of *sattva-guṇa*, there appears Viṣṇu. It is stated in Smṛtiś.

मूर्त्तिरन्या स्मृता चास्य दिव्यासा च शिवाष्टुवा।
यत्र तिष्ठति तद्ब्रह्मा योगेन तु समन्वितम्॥७०॥

He has another form which is without robes, eternal and is also known as *Sivātmika*. The Supreme Brahman in association with Yoga gets established in the same.

या चास्य पार्श्वगा भार्या भवद्विरभिभाषिता।
स हि नारायणो देवः परमात्मा सनातनः॥७१॥

The one who was witnessed by you as his wife, he happens to be the eternal lord Nārāyaṇa.

तस्मात्सर्वमिदं जातं तत्रैव च लयं व्रजेत्।
स एव मोचयेत्कस्तं स एष च परा गतिः॥७२॥

Everything is born of him and the same is absorbed in him. He alone can liberate all, and he also is the supreme position (or salvation).

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
एकशङ्गो महानात्मा नारायण इति श्रुतिः॥७३॥

Nārāyaṇa is the thousand-headed Puruṣa, having a thousand eyes, and a thousand feet. He is the great Ātman. This has also been declared by the Śrutiś.

रेतोऽस्य गर्भो भगवानापो माया तनुः प्रभुः।
सूयते विविधैर्मन्त्रैर्ब्रह्मण्मैक्षकांक्षिभिः॥७४॥

The semen virile becomes the foetus in him. The lord also has an illusory aquatic body. The

Brāhmaṇas desirous of *dharma* and *mokṣa* pray to him with various mantras.

संहत्य सकलं विश्वं कल्पाते पुरुषोत्तमः।
शेते योगामृतं पीत्वा यत्र विष्णोः परं पदम्॥७५॥

At the end of the *kalpa*, after the destruction of the universe, consuming nectar in the form of Yoga, lord Puruṣottama, sleeps in the greatest region of Viṣṇu.

न जायते न प्रियते वद्धते न च विश्वदृक्।
मूलप्रकृतिरव्यक्तो गोयते वैदिकैरजः॥७६॥

He is Viśvadṛk (the seer of the universe). He neither takes birth, nor does he meets with his end, nor does he expands. The Vedic people call him as the unmanifest original Prakṛti.

ततो निशायां वृत्तायां सिसुक्षुरखिलं जगत्।
अजनाभौ तु तद्बीजं क्षिपत्येष महेश्वरः॥७७॥

When the night of dissolution comes to an end, then, he, lord Maheśvara, with the desire of creating the universe afresh, establishes the seed in the navel of the unborn.

तं मां वित्त महात्मानं ब्रह्माणं विश्वतोमुखम्।
महांतं पुरुषं विश्वमपां गर्भमनुज्ञम्॥७८॥

The same seed produces the four-faced Brahmā, and I happen to be the same Puruṣa. I am the universal soul, and I am the excellent foetus of water.

न तं जानीत जनकं मोहितास्तस्य मायथा।
देवदेवं महादेवं भूतानामीश्वरं हरम्॥७९॥

Lord Mahādeva, Hara, the lord of all beings, who establishes the seed of the universe in me, could not be known by you, under the influence of his *Māyā*.

एष देवो महादेवो ह्यनादिर्भगवाहरः।
विष्णुना सह संयुक्तः करोति विकरोति च॥८०॥

He is everlasting lord Mahādeva, combining himself with Viṣṇu, he resorts to creation and also destroys the same.

न तस्य विद्यते कार्यं न तस्माद्विद्यते परम्।
स वेदान् प्रददौ पूर्वं योगमायातनुर्मम॥८१॥

He is inactive but nothing is beyond him as well. In earlier times, he had bestowed Vedas unto me through his Yogamāyā.

स माया मायया सर्वं करोति विकरोति च।
तमेव मुक्तये ज्ञात्वा ब्रजध्वं शरणं शिवम्॥८२॥

Such an illusory lord, by means of his *Māyā*, makes and destroys the universe. Since he is the source of redemption, therefore, all of you should take refuge with him.”

इतीरिता भगवता मरीचिप्रमुखा विभुम्।
प्रणम्य देवं ब्रह्माणं पृच्छन्ति स्म सपाहिताः॥८३॥

At these words of lord Brahmā, Marīci and other prominent *Rṣis*, offered their salutation to the eternal Brahmā, and with a concentrated heart asked him.

इति श्रीकूर्मपुराणे उत्तरार्द्धे अष्टत्रिशोऽध्यायः॥३८॥

performing great *tapas* reciting the *Satarudriya-stotra*, and with a concentrated mind, all of you with your wives and sons, should adore the lord Śiva and take refuge with him with folded hands.

ततो द्रक्षयथ देवेशं दुर्दीमकृतात्मभिः।
यं दृष्ट्वा सर्वमज्ञानमधर्मश्च प्रणश्यति॥६॥

Then, you will see the lord of Devas, rarely visible to those who are not self-possessed. By meeting whom, the entire ignorance and *adharma* vanish."

ततः प्रणम्य वरदं ब्रह्माणमपितौजसम्।
जग्मुः संहष्टमनसो देवदारुवनं पुनः॥७॥

Thereafter, the sages, offering their salutation to lord Brahmā of unmeasured prowess, with a delightful heart, again went back to the forest of Dāruvana.

आराध्यतुमारब्दा ब्रह्मणा कथितं यथा।
अजानन्तः परं भावं वीतरागा विपत्सराः॥८॥

Reaching there, they did as had been advised by Brahmā. They started adoration of lord Śiva. Though they were not aware of the supreme lord, still the sages were free from attachment and jealousy.

स्थिण्डलेषु विचित्रेषु पर्वतानां गुहासु च।
नदीनाञ्च विविक्तेषु पुलिनेषु शुभेषु च॥९॥

They stationed themselves in the different kinds of pieces of grounds, caves of mountains and the auspicious lonely banks of the rivers.

शैवालभोजनाः केचिद्केचिदतर्जनेशयाः।
केचिदध्रावकाशास्तु पादांगुष्ठे ह्राष्टिष्ठातः॥१०॥

Some of them consumed aquatic plants, some of them lived in water, some of them stood under the open sky on the tips of their big toes, and adored Śiva with concentrated mind.

दन्तोलूखिलिनस्त्वन्ये हाश्मकूटास्तथा परे।
शाकपर्णशनाः केचित्संप्रक्षाला मरीचिपाः॥११॥

Some of them consumed the cereals by chewing them with teeth without cooking them, some of them powdered the cereals over the stone and then consumed the same. Some of them lived on the vegetation washing it properly. Some of the sage remained alive by

Chapter-39

Entry in the forest of Devadāru

मुनय ऊर्ध्वः

कथं पश्येम तं देवं पुनरेव पिनाकिनम्।
ब्रूहि विश्वामरेशान त्राता त्वं शरणैविणाम्॥१॥

The sages said, "O Lord of all immortal beings, how can we have an audience with Śiva, the holder of Pināka, once again; you are the saviour of those who seek refuge.

ब्रह्मोवाच

यददृष्टं भवता तस्य लिङ्गं भुवि निपातितम्।
तल्लिङ्गानुकृतीशस्य कृत्वा लिङ्गमनुत्तमम्॥२॥
पूजयथं सपलीकाः सादरं पुत्रसंयुताः।
वैदिकैरेव नियमैर्विविधैर्ब्रह्मचारिणः॥३॥

The Grandsire said, "the *linga* of Maheśvara, had been observed by you as falling on the ground and as such you make an excellent *linga* of the same type, and it should be adored by you with your wives and sons, observing celibacy, as per Vedic practices.

संस्थाप्य शांकरैर्मञ्चैर्ऋग्यजुः सामसंभवैः।
तपः परं समास्थाय गृणन्तः शतस्त्रियम्॥४॥
समाहिताः पूजयथं सपुत्राः सह बस्युभिः।
सर्वे प्राञ्जलयो भूत्वा शूलपाणिं प्रपद्यथ॥५॥

The *linga* of Śiva should be consecrated reciting the mantras pertaining to Śaṅkara, hymns from *Rgveda*, *Yajurveda* and *Sāmaveda*,

inhaling the sun rays.

वृक्षपूलनिकेताश्च शिलाशच्यास्तथापरे।
कालं नयन्ति तपसा पूजयन्तो महेश्वरम्॥ १२॥

Some of them lived under the trees, others slept over the rocks. In this way they continued *tapas* for Śiva, for a long time.

ततस्तेषां प्रसादार्थं प्रपन्नार्तिहरो हरः।
चकार भगवान्बुद्धं बोधयन् वृषभध्वजः॥ १३॥

Then lord Śiva, observing that the sages have thus taken refuge with him, the lord in order to grace them, decided to bestow the excellent knowledge to them.

देवः कृतयुगे हास्मिज्ज्ञंगे हिमवतः शुभे।
देवदारुवनं प्राप्तः प्रसन्नः परमेश्वरः॥ १४॥

Thus speaking, in the kṛtayuga, Maheśvara getting pleased, again visited the forest of Devadāru tress, over the auspicious Himālaya.

भस्मपाण्डुरदिध्यांगो नग्नो विकृतलक्षणः।
उत्मूकव्यग्रहस्तश्च रक्तपिंगललोचनः॥ १५॥

He was of white complexion because of the ashes smeared over his body. He was without robes and had a deformed appearance. His eyes were red and of yellow colour. He held firebrands in his hands.

क्वचिद्य हसते रौद्रं क्वचिग्रयति विस्मितः।
क्वचिन्नत्यति शृङ्गारी क्वचिद्ग्रायति मुहुर्मुहुः॥ १६॥

Sometimes, he laughed in awful form, sometimes he sang feeling surprised, and danced artistically, while at times he wept as well again and again.

आश्रमे हाटते भिशुर्याघते च पुनः पुनः।
पायां कृत्वात्मनो रूपं देवस्तहनमागतः॥ १७॥

Creating such a Māyā, Mahādeva wandered in the āśramas in the form of a Bhikṣu, begging for alms again and again.

कृत्वा गिरिसुतां गौरीं पार्श्वे देवः पिनाकधृक्।
सा च पूर्ववेदेवेशी देवदारुवनं गता॥ १८॥

The Pināka-bearer kept Gaurī, the daughter of Himālaya, by his side. As before, the goddess of Devas, came to the forest of Devadārus.

दृष्टा समगतं देवं देव्या सह कर्पट्टिनम्।
प्रणेमुः शिरसा भूमौ तोषयामासुरीश्वरम्॥ १९॥

In this way lord Śiva, having the matted locks of hair over the head, reached the forest with Pārvatī. Finding the arrival of Śiva, the sages approached him and offered their salutation to him, besides the prayers.

वैदिकैविविधैर्यैस्तोत्रैयैहिश्वरैः शुभैः।

अथर्वशिरसा चान्ये स्त्रादौर्यर्थ्यन्मवम्॥ २०॥

They started eulogising Śiva reciting various Vedic hymns, the auspicious Maheśvara-sūktas, Atharvaśīrās, and the Vedic hymns relating to Rudra.

नमो देवाधिदेवाय महादेवाय ते नमः।

ऋष्मकाय नमस्तुभ्यं त्रिशूलवरद्धारिणे॥ २१॥

नमो दिग्वाससे तुभ्यं विकृताय पिनाकिने।

सर्वप्रणतदेवाय स्वयमप्रणतात्मने॥ २२॥

They said, "You are the god of gods, salutation to you. Salutation to Mahādeva, salutation to the holder of the best of trident, salutation to the one having three eyes, the one who at his own will remains without robes and also remains in hideous forms, salutation to you. Salutation to the holder of the Pināka bow, you are the refuge of all the devotees, and you yourself are without any refuge, salutation to you.

अन्तकान्तकृते तुभ्यं सर्वसंहरणाय च।

नमोऽस्तु तृत्यशीलाय नमो भैरवरूपिणे॥ २३॥

नरनारीशरीराय योगिनां गुरवे नमः।

नमो दानाय शांताय तापसाय हराय च॥ २४॥

विभीषणाय रुद्राय नमस्ते कृत्तिवाससे।

नमस्ते लेलिहानाय श्रीकण्ठाय च ते नमः॥ २५॥

अघोरघोररूपाय वामदेवाय वै नमः।

नमः कनकमालाय देव्याः प्रियकराय च॥ २६॥

गङ्गासलिलधाराय शंभवे परमेष्ठिने।

नमो योगाधिपतये भूताधिपतये नमः॥ २७॥

You are destroyer of the god of death, and of all the living beings, salutation to you. Salutation to one whose sport is dance and who is of terrible forms. Salutation to the eternal and Bhairava forms. You take to the form of man and woman, are the preceptor of the Yogins, salutation to you. You have controlled your senses, you are calm, terrific, clad in elephant-

hide, salutation to Rudra. Salutation to the one who lick with the tongue again and again. Salutation to the blue-throated one, salutation to Vâmadeva with the terrific and pleasant forms. You wear the garland of thorn apples, and are beloved of the goddess Pârvatî, from whose head issues the holy river Gaṅgâ, Parames̄thiṇ, Śambhu, salutation to you. Salutation to the one, who is the overlord of Yoga and of all living beings.

प्राणाय च नमस्तुभ्यं नमो भस्मांगद्धारिणे।
नमस्ते हव्यवाहाय दंष्ट्रे हव्यरेतसे॥२८॥

Salutation to you since you are the form of *Prâṇa* (vital airs). Salutation to the one who applies ashes over the body. Salutation to the carrier of *havya*, having curved fangs, and the form of fire.

ब्रह्मणश्च शिरोहत्रे नमस्ते कालस्फिणे।
आगर्ति ते न जानीमो गतिं नैव च नैव च॥२९॥

You are the one who removed the head of Brahmâ, the form of Kâla, we are unaware always of your arrival and departure.

विश्वेश्वर महादेव योऽसि सोऽसि नमोस्तु ते।
नमः प्रमथनाथाय दात्रे च शुभसंपदाम्॥३०॥

O! Lord of the universe, O Mahâdeva, we offer salutation to you in whichever form (in which I meet you). You are the lord of *Pramathas*, and bestowers of the good fortunes, salutation to you.

कपालपाणये तुभ्यं नमो जुष्टतमाय ते।
नमः कनकपिङ्गाय वारिलिङ्गाय ते नमः॥३१॥

You hold the skull in your hand, and you are served by all, salutation to you. You are yellow like the gold having the *lingas* of water salutation to you.

नमो वक्ष्यर्कलिङ्गाय ज्ञानलिङ्गाय ते नमः।
नमो भुजंगहाराय कर्णिकारप्रियाय च।
किरीटिने कुण्डलिने कालकालाय ते नमः॥३२॥

Salutation to you having the *linga* of Agni, Sûrya and *Jñâna*. You have garland of snakes, the Karṇikâra (oleander) flowers are liked by you, salutation to you. You wear the crown and earrings, and are destroyer of the god of death,

salutation to you.

वामदेव महादेव देवदेव त्रिलोचन।

क्षम्यतां यत्कृतं मोहात्ममेव शरणं हि नः॥३३॥

You are Mâhadeva, Mahâdeva, god of gods, three-eyed lord of Devas, whatever was done by us out of delusion, you kindly forgive us for the same. All of us take refuge with you.

चरितानि विचित्राणि गुह्यानि गहनानि च।

ब्रह्मादीनाङ्ग सर्वेषां दुर्विज्ञेयो हि शंकरः॥३४॥

Your activities are astonishing, deep and secret. Therefore, O Śiva, you are beyond the power of understanding by Brahmâ and others, and are invincible.

अज्ञानाद्यदि वा ज्ञानात्किञ्चिद्यत्कुरुते नः।

तत्सर्वं भगवानेव कुरुते योगमायया॥३५॥

A person who knowingly or unknowingly does something, it is done by you through your Yogic Mâyâ.

एवं सुत्वा महादेवं प्रविष्टैरन्तरात्मधिः।

ऊचुः प्रणम्य गिरिणं पश्यामस्त्वां यथा पुरा॥३६॥

Thus the sages who were devoted to lord Mahâdeva by heart, offered salutation to lord Mahâdeva and prayed to him— “We are interested in looking at your true form.”

तेषां संस्तवमाकर्ण्य सोमः सोमविभूषणः।

स्वयमेव परं रूपं दर्शयामास शंकरः॥३७॥

Listening to the prayer of the sages, Śiva, adorned with the crescent as his head ornament, displayed before them his true form.

तं ते दृष्ट्वा गिरिणं देव्या सह पिनाकिनम्।

यथार्पूर्वं स्थिता विप्राः प्रणेमुर्हृष्टमानसाः॥३८॥

Then Śiva, the holder of Pinâka, together with goddess Pârvatî, appeared in his earlier form, which pleased the Brâhmaṇas, who bowed to him in reverence.

ततस्ते मुनयः सर्वे संस्तूय च महेश्वरम्।

भृवंगिरा वसिष्ठस्तु विश्वामित्रसत्यैव च॥३९॥

गौतमोऽत्रिः सुकेशश्च पुलस्त्यः पुलहः क्रतुः।

मरीचिः कश्यपश्चापि संवर्तकमहातपाः।

प्रणम्य देवदेवेशमिदं वचनमबृवन्॥४०॥

Thereafter, the sages like Bhrgu, Aṅgiras, Vasiṣṭha, Viśvâmitra, Gautama, Atri, Sukeśa,

Pulastya, Pulaha, Kratu, Marīci, Kāśyapa and Saṁvartaka, offered prayer to Maheśvara. Then they bowing in reference to the lord, said to Śiva.

कथं त्वां देवदेवेश कर्मयोगेन वा प्रभो।

ज्ञानेन वाथ योगेन पूजयामः सदैव हि॥४१॥

“O God of Gods, how should we always adore you? Should we do so by *karmayoga* (path of action) or *Jñānayoga* (path of knowledge)?

केन वा देव मार्गेण संपूज्यो भगवानिह।

किं तत्सेव्यमसेव्यं वा सर्वमेतद्ब्रवीहि नः॥४२॥

O Lord, how should we worship you? How should we serve you? What should be resorted to and what should be avoided? You please tell us.”

श्रीशिव उवाच

एतद्वः संप्रवक्ष्यामि गूढं गहनमुत्तमम्।

ब्रह्माणा कथितं पूर्वं महादेवे मर्हषयः॥४३॥

Lord Śiva said, “O Great *Rṣis*, I shall reveal before you the excellent and deep secret.” In earlier times, Lord Brahmā had revealed the same to me.

सांख्ययोगादिद्वया ज्ञेयं पुरुषाणां हि साधनम्।

योगेन सहितं सांख्यं पुरुषाणां विमुक्तिदम्॥४४॥

The means of salvation for the people, can be known by two means of Sāṁkhya and Yoga. In reality, Sāṁkhya together with Yoga surely bestows deliverance to the humans.

न केवलं हि योगेन दृश्यते पुरुषः परः।

ज्ञानन्तु केवलं सम्यगपर्वग्फलप्रदम्॥४५॥

One cannot be face to face with great Puruṣa by means of Yoga alone, but in case Yoga is linked with Jñāna, then both of them combined make the people to achieve *mokṣa*.

भवतः केवलं योगं समाप्तियं विमुक्तये।

विहयं सांख्यं विमलमकुर्वत परिश्रिमम्॥४६॥

Eschewing the pure Sāṁkhya and depending solely on Yoga, you made your attempts for salvation.

एतस्मात्कारणाद्विप्रा नृणां केवलकर्मणाम्।

आगतोऽहमिमं देशं ज्ञापयन्म्योहसंभवम्॥४७॥

Therefore, O Brāhmaṇas, you had developed ignorance while performing the deeds alone, because of the confusion and to remove the ignorance, I had come to your place and am now speaking to you.

तस्माद्वद्विविमलं ज्ञानं कैवल्यसाधनम्।

ज्ञातव्यं हि प्रयत्नेन श्रोतव्यं दृश्यमेव च॥४८॥

Therefore, all of you depending upon the perfect knowledge, making all the efforts must listen to the speech of the lord and you can have audience with him accordingly.

एकः सर्वत्रो ह्यात्मा कैवलश्चित्मात्रकः।

आनन्दो निर्मलो नित्यं एतद्वै सांख्यदर्शनम्॥४९॥

The Ātman is all pervading, is spotless, spiritual, blissful, unblemished, eternal and one and only one. This is indeed the Sāṁkhya philosophy.

एतदेव परं ज्ञानपथं मोक्षोऽनुगीयते।

एतत्कैवल्यमपलं ब्रह्माभावश्च वर्णितः॥५०॥

This alone is the supreme knowledge. This has been conceived as *mokṣa*. This is the spotless deliverance and also the auspicious *Brahmabhāva* (the state of Brahman).

आश्चित्यं चैतत्परमं तत्रिष्ठास्तत्परायणाः।

पश्यन्ति मां महात्मानो यतयो विश्वमीश्वरम्॥५१॥

Taking refuge in this knowledge, getting devoted to the same, the great ascetics and the *yatis*, have an audience with my universal form, the Īśvara.

एतत्परमं ज्ञानं केवलं सत्त्विरुद्धनम्।

अहं हि वेदो भगवान्मम मूर्त्तिरियं शिवाः॥५२॥

This is the essence, spotless, the absolute Reality, and unique supreme knowledge. I am the lord to be known, and this Śivā also happens to be my own form.

ब्रह्मनि साधनानीह सिद्धये कथितानि तु।

तेषामध्याधिकं ज्ञानं मामकं द्विजपुङ्गवाः॥५३॥

O Best of Brāhmaṇas, for achieving of the success in the world, the means have been discussed. But out of them all, learning about myself, is the best of knowledge.

ज्ञानयोगरताः शान्ता मामेव शरणं गताः।

ये हि मां भस्मनि रता ध्यायन्ति सततं हृदि॥५४॥

मद्दक्षितत्परा नित्य यतयः क्षीणकल्पाः।
नाशयाम्यचिराजेषां धोरं संसारगह्वरम्॥५५॥

The followers of *Jñānayoga* are peaceful and taking refuge in me, applying ashes over their bodies, they always devote their hearts to me. Those *yatis* are always absorbed in my devotion as a result of which they are freed from the sins. Because of this, I remove their sufferings in the ocean of the universe.

निर्मितं हि मया पूर्वं व्रतं पाशुपतं शुभम्।
गुह्यादगुह्यतमं सूक्ष्मं वेदसारं विमुक्तये॥५६॥

In earlier times, I had introduced the holy *Pāśupata* vow for the liberation of the people, which is immensely secret, subtle, and the essence of the Vedas.

प्रशान्तः संयतमना भस्मोद्भूलितविग्रहः।
ब्रह्मचर्यरतो नन्मो व्रतं पाशुपतं चरेत्॥५७॥

A person with a peaceful mind and by controlling it, he should cover the body with ashes, observing celibacy, remaining without robes, should perform *Pāśupata* vow.

यद्वा कौपीनवसनः स्यादेकवसनो मुनिः।
वेदाभ्यासरतो विद्वान्यायेत्पशुपतिं शिवम्॥५८॥

Or otherwise, he should be clad in a *kaupīn* or a single cloth, practicing the reciting of the Vedas silently, and should always devote himself to Śiva-*Pāśupati*-the lord of beings.

एष पाशुपतो योगः सेवनीयो मुमुक्षुभिः।
तस्मिन्स्थितैस्तु पठितं निष्कामैरिति हि श्रुतम्॥५९॥
वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवोऽनेन योगेन पूता मद्भावमागताः॥६०॥

This *Pāśupata* Yoga should be followed by the people desirous of achieving of the *mokṣa*. This has been ordained by the *Śrutis*. The people free from attraction, fear, anger, who take refuge in me, who recite my name always mentally, getting purified with the practicing of this Yoga, achieve my own form.

अन्यानि चैव शास्त्राणि लोकेऽस्मिन्मोहनानि तु।
वेदवादविरुद्धानि मर्यैव कथितानि तु॥६१॥

There are several other scriptures in this world which create confusion and are against the Vedic philosophy and have been

propounded by me only. They are very fascinating in this world.

वामं पाशुपतं सोमं नाकुलं चैव भैरवम्।
असेव्यमेतत्कथितं वेदबाह्यं तथेतरम्॥६२॥

They include Vāma-mārga, Pāśupata, Soma cult, Lākura, Bhairava, and others which are opposed to the Vedas. They should not be followed.

वेदमूर्तिरहं विप्रा नान्यशास्त्राश्चेदिभिः।
ज्ञायते मत्स्वरूपं तु मुक्त्वा देवं सनातनम्॥६३॥
O Brāhmaṇas, I am the form of the Vedas. Those who are well-versed in the other *śāstras*, cannot know about my true form, except the eternal lord (Viṣṇu).

स्थापयव्यमिदं मार्गं पूजयच्च महेश्वरम्।
ततोऽचिराद्वरं ज्ञानमुत्पत्स्यति न संशयः॥६४॥

Therefore, the *Pāśupata-mārga* should be established and by so doing, all of you shall achieve the best of knowledge shortly. There is no doubt about it.

मयि भक्तिश्च विपुला भवतामस्तु सत्तमाः।
ध्यानमात्रं हि सान्निध्यं दास्यामि मुनिसत्तमाः॥६५॥
O Best of the people, all of you are immensely devoted to me. O Best of the sages, I shall grant you my closeness, by your simply meditating for me.”

इत्युक्त्वा भगवान्सोमस्तत्रैवान्तर्हितोऽभवत्।
तेऽपि दासुवने स्थित्वा ह्रार्घ्यन्ति स्म शङ्करम्॥६६॥
ब्रह्मचर्यरताः शान्ता ज्ञानयोगपरायणाः।
समेत्य ते महात्मानो मुनयो ब्रह्मवादिनः॥६७॥
विचक्रिरे वहून्वादान्स्वात्मज्ञानसमाश्रयान्।

Thus speaking, lord Śiva disappeared from that place along with Umā. The *Rṣis* also with the peaceful mind, observing *brahmacarya* and following *Jñānayoga*, started adoring lord Śiva in the same Dāruvana. Then the noble sages, collecting there, held many discussions relating to spirituality.

किमस्य जगतो मूलमात्मा चास्माकमेव हि॥६८॥
कोऽपि स्यात्सर्वभावानां हेतुरीश्वर एव च।
इत्येवं मन्यमानानां ध्यानमार्गावलम्बिनाम्।
आविरासीन्महादेवी ततो गिरिवरात्मजा॥६९॥

What is the base or root of this world? What is our own root? There should be a cause for all the causes? He could be Iśvara alone. Thus when they believed like this, after resorting to the path of meditation, then the great goddess, Pārvatī, the daughter of Himālaya, also appeared there before them.

कोटिसूर्यप्रतीकाशा ज्वालामालासमावृता।
स्वभाषिर्निर्मलाभिः सा पूरयन्ती नभस्तलम्॥७०॥

She resembled a crore of suns. She was engulfed in a cluster of flames. She was spreading her spotless lustre in the whole sky.

तामन्वपश्वदगिरिजामयेयां
ज्वालासहस्रान्तरसन्निविष्टाप्तु।
प्रणेमुरेतामखिलेशपत्नीं
जानन्ति चैतत्परमस्य बोजम्॥७१॥

She was shining among the thousands of fire flames, Pārvatī was unparalleled and they had an audience with her. Then all the sages offered their salutation to Pārvatī, the spouse of Śiva, because they were aware of the fact that she happened to be the seed of Supreme.

अस्माकमेषा परमस्य पत्नी
गित्सत्थात्पा गगनाभिधाना।
पश्यन्त्यथात्मानमिदं च कृत्स्नं
तस्यामर्थैते मुनयः प्रहृष्टाः॥७२॥

The Rsis thought, "She is the spouse of our lord, our goal and the soul. She is known as the sky." Thus thinking, the sages looked at Pārvatī as their own soul lodged in her. They witnessed in her the entire universe.

निरीक्षितास्ते परमेशपत्न्या
तदन्तरे देवमशेषहेतुम्।
पश्यन्ति शम्खुं कविमीशितारं
रुद्रं बृहनं पुरुषं पुराणम्॥७३॥

Pārvatī, the spouse of Paramēśvara, also started looking at the sages, or she glanced at them. In the meantime, the sages also found Śiva, the sole cause of the universe, extremely learned, controller of all, the great Rudra and Purāṇapuruṣa.

आलोक्य देवीमर्थं देवमीशं
प्रणेमुरानन्दमवापुश्यम्।

ज्ञानं तदीशं भगवत्प्रसादा
दाभिर्बधौ जन्मविनाशहेतुः॥७४॥

Thus finding both Pārvatī and Śiva there, the sages offered their salutation to both of them. They were immensely delighted. At the same time, they were bestowed with the divine bliss and knowledge, which removed the cause of birth and death, dawned in them.

इयं या सा जगतो योनिरका
सर्वात्मिका सर्वनियामिका च।
माहेश्वरी शक्तिरादिसिद्धा
व्योमाभिधानं दिवि राजतीव॥७५॥

They felt that it was the goddess alone, who was the cause of the creation of the world, the universal soul, controller of all, and was known as Māheśvarī from the time eternal. She was known by the name of Vyoma (the sky), and was illuminating in the heaven.

अस्या महान् परमेष्ठो परस्ता-
न्महेश्वरः शिव एकः स सूर्दः।
चकार विश्वं परशक्तिनिष्ठं
मायामथारुद्ध्वं च देवदेवः॥७६॥

Even the great Śiva-Paramethin, Maheśvara, who is beyond everything, Rudra, the lord of Devas, created the universe in her mounting over the Māyā that is existing in the great Śakti.

एको देवः सर्वभूतेषु गृह्णो
मायी सूर्दः सकलो निष्कलश्च।
स एव देवी न च तद्विभिन्न-
पेतज्जात्वा ह्यमृत्वं द्रजन्ति॥७७॥

Lord Śiva is also pervading in the bodies of all the living beings. The same Rudra is the wielder of Māyā, is entire and undivided. He is also the form of the goddess. There is nothing separate from him. Thus realising, one achieves the *amṛtatattva* (immortality).

अन्तहितोऽभूद्गगवान्महेशो
देव्या तया सह देवाधिदेवः।
आराधयन्ति स्म तमादिदेवं
वनौकसस्ते पुनरेव सूर्दम्॥७८॥

Thereafter lord Maheśvara, the overlord of the Devas, together with the goddess suddenly

disappeared from the place and the forest dweller Ṛṣis started adoring the Supreme Rudradeva, the primordial lord.

एतद्वः कथितं सर्वं देवदेवस्य चेष्टितम्।
देवदारुवने पूर्वं पुराणे यन्मया श्रुतम्॥७९॥

Thus in the forest of Dāruvana in the earlier times, the story relating to the lord Śiva, as had been heard by me, from the Purāṇas, has been narrated by me.

यः पठेच्छुण्यान्नित्यं मुच्यते सर्वपातकैः।
श्रावयेद्वा द्विजाञ्छान्तान्स याति परमां गतिम्॥८०॥

The one who recites the same regularly, or listens to it, he is removed of all the sins. The one who shall narrate the same to others with a peaceful mind, he will surely achieve the greatest goal.

इति श्रीकूर्मपुराणे उत्तरार्द्धे देवदारुवनप्रवेशो नाम
उन्नचत्वारिंशोऽध्यायः॥३९॥

नर्मदा सर्वतीर्थानां मुख्या हि भवतेरिता।
तस्यास्त्विदानीं माहात्म्यं वक्तुमर्हसि सत्तम॥४॥

You have stated that Narmadâ is the foremost of all the sacred rivers. Therefore, kindly speak out the glory of the same."

मार्कण्डेय उवाच

नर्मदा सरितां श्रेष्ठा रुद्रदेहाद्विनिःसृता।
तारयेत्सर्वभूतानि स्थावराणि चराणि च॥५॥

Mârkañdeya said, "Narmadâ has emerged out of the body of Rudra and is the foremost of all the rivers. She in fact redeems all the mobile and immobile living beings.

नर्मदायास्तु माहात्म्यं पुराणे यन्मया श्रुतम्।
इदानीं तत्त्ववश्यामि शृणुष्वैकमनाः शुभम्॥६॥

Whatever has been heared by me from the Purânas about her glory, I am going to repeat the same. All of you should listen to me with a concentrated mind.

पुण्या कनखले गङ्गा कुरुक्षेत्रे सरस्वती।
ग्रामे वा यदि वारण्ये पुण्या सर्वत्र नर्मदा॥७॥

The Gaṅgâ is sacred at Kanakhala and Sarasvatî is sacred in Kurukṣetra, but the river Narmadâ is auspicious everywhere in the villages or the forests.

त्रिभिः सारस्वतं तोयं सप्तहाद्यामुनं जलम्।
सद्यः पुनाति गांगेयं दर्शनादेव नार्मदम्॥८॥

The holy water of Sarasvatî sanctifies one in three days, the water of Yamunâ in seven days and the water of Gaṅgâ sanctifies immediately. But the water of Narmadâ purifies a person, while simply looking at it.

कलिङ्गदेशपश्चाद्देवं पर्वतैऽपरकण्टके।

पुण्या त्रिषु त्रिलोकेषु रमणीया मनोरमा॥९॥

On the rear side of the Kaliṅga country, and in the half of its region over the Amarakanṭaka mountain, is the place of origin of the sacred, auspicious, pleasant and well-known river of Narmadâ.

सदेवासुरगच्छर्वा ऋषयश्च तपोधनाः।
तपस्तप्त्वा तु राजेन्द्र सिद्धिं तु परमां गताः॥१०॥

O leading king, the gods, the demons, besides Gandharvas, saints, and the ascetics, have met

Chapter-40

Glory of the river Narmadâ

सूत उवाच

एषा पुण्यतमा देवी देवगच्छर्वसेविता।
नर्मदालोकविष्वाता तीर्थानामुत्तमा नदी॥१॥

Sûta said, "The auspicious goddess who is served by the gods and the Gandharvas is known by the name of Narmadâ in the world. Even in the form of the river, she is the best of all the tîrthas.

तस्या: शृणुष्वं माहात्म्यं मार्कण्डेयेन भाषितम्।
युधिष्ठिराय तु शुभं सर्वपापप्रणाशनम्॥२॥

The sages Mârkañdeya had spoken to Yudhiṣṭhira about the glory of this river. All of you should listen to the auspicious glory of the same, which relieves one of all the sins.

युधिष्ठिर उवाच

श्रुतास्ते विविधा धर्मस्तत्रसादान्महामुने।
माहात्म्यं च प्रयागस्य तीर्थानि विविधानि च॥३॥

Yudhiṣṭhira said, "O Great sage, I have listened to the various dharmas by your grace. I have also heard about the glory of Prayâga and several other tîrthas.

with great success, in their endeavours (while meditating over the banks of Narmadā.)

तत्र स्नात्वा नरो राजनियमस्थो जितेन्द्रियः।

उपोष्य रजनीमेकां कुलानां तारयेच्छतम्॥ ११॥

O king, a person by having a bath in Narmadā, getting disciplined and controlling his sense organs, when fasts for a night, then he redeems a hundred generations of his race.

योजनानां शतं साग्रं शूद्यते सरिदुत्तमा।

विस्तारेण तु राजेन्द्रं योजनद्वयमायता॥ १२॥

O Indra among the kings, it is heard that the excellent river, is a bit longer than a hundred *yojanas* and is spread (at places) nearly two *yojanas* in width.

षष्ठीतीर्थसहस्राणि षष्ठिकोट्यस्थैव च।

पर्वतस्य समन्तानु तिष्ठन्त्यपरकण्टके॥ १३॥

All around the Amarakanṭaka mountain, there are sixty crores and sixty thousand *tīrthas*.

ब्रह्मचारी शुचिर्भूत्वा जितक्रोधो जितेन्द्रियः।

सर्वहिंसानिवृत्तस्तु सर्वभूतहिते रतः॥ १४॥

एवं शुद्धसमाचारो यस्तु प्राणान्परित्यजेत्।

तस्य पुण्यफलं राजञ्चृणुष्वावहितोऽनथ॥ १५॥

A Brahmacārin who purifying himself, overcoming anger and the sense organs, getting relieved himself of all types of voilance, is engaged in the welfare of all the living beings, and conducts the auspicious deeds, when such person with excellent conduct, meets with his end there, he earns the enormous merit which you please listen, O Sinless King!

शतं वर्षसहस्राणि स्वर्गे मोदति पाण्डव।

अप्सरोगणसंकीर्णो तिव्यस्त्रीपरिवारितः॥ १६॥

O son of Pāṇḍu, the said person having been surrounded by the divine damsels in the heaven, enjoys all the pleasures for a hundred thousand years.

दिव्यगच्छानुलिपश्च दिव्यपुष्पोपशोभितः।

ऋडते दिव्यलोके तु विबुधैः सह मोदते॥ १७॥

He will smear himself with the divine scents and unguents, and will shine with the divine flowers and enjoys sports in the Devaloka with the gods.

ततः स्वर्गात्परिभृष्टो राजा भवति धार्मिकः।

गृहं तु लभतेऽसौ वै नानारत्नसमच्चितम्॥ १८॥

स्तम्भैर्मणिमयैर्दिव्यैवैवैदूर्यभूषितम्।

आलेखवाहनैः शुभ्रैर्दासीशतसमच्चितम्॥ १९॥

After falling off from the heaven, he, after many births, becomes a king and achieves the well decorated palaces having the gem studded pillars, besides the diamonds and rubies. He also gets the beautifully painted chariots and the palaces filled with slaves and the slave-girls.

राजराजेश्वरः श्रीमान्सर्वस्त्रीजनवल्लभः।

जीवेद्वर्षशतं साग्रं तत्र भोगसमच्चितः॥ २०॥

He becomes the king of kings, possessing all the fortunes, becomes beloved of all the damsels, and enjoying all the pleasures, remains alive over the earth for over a hundred years.

अग्निप्रवेशेऽथ जले वाथवानश्चने क्रते।

अनिवर्तिका गतिस्तस्य पवनस्याम्बरे यथा॥ २१॥

Reaching that *tīrtha*, in case one ends his life by entering the water or the fire flames, or by fasting, he achieves a place, from where, he does not have to return on earth, like that of the wind absorbed in the sky.

पश्चिमे पर्वताटे सर्वपापविनाशनः।

हहो जलेश्वरो नाम त्रिषु लोकेषु विश्रुतः॥ २२॥

On the western peak of the mountain, there is a lake known by the name of Jaleśvara, which is well known in the three worlds and removes all the sins.

तत्र पिण्डप्रदानेन सम्ध्योपासनकर्मणा।

दशर्वषसहस्राणि तर्पिताः स्युर्न संशयः॥ २३॥

By performing *sandhyā* and *pindadāna* there, the manes remain satisfied for ten thousand years. There is no doubt about it.

दक्षिणे नर्मदाकूले कपिलाख्या महानदी।

सरलाञ्जनसञ्जन्ना नातिदूरे व्यवस्थिता॥ २४॥

There is a great river named Kapilā, on the southern bank of Narmadā, which is stationed not very far, and is surrounded by the juicy Arjuna trees.

सा तु पुण्या महाभागा त्रिषु लोकेषु विश्रुता।

तत्र कोटिशतं साग्रं तीर्थानानु सुधिष्ठिर॥ २५॥

The said auspicious river, is well-known in the three worlds. O Yudhiṣṭhīra, there are more than a hundred crore *tīrthas* over the banks of that river.

तस्मिस्तीर्थे तु ये वृक्षाः पतिताः कालपर्ययात्।
नर्मदातोयसंसृष्टास्ते यान्ति परमां गतिम्॥ २६॥

The trees which fall there in due course of time, they with the touch of the water of the river Narmadā, get redeemed.

द्वितीया तु महाभागा विशल्यकरणी शुभा।
तत्र तीर्थे नरः स्नात्वा विशल्यो भवति क्षणात्॥ २७॥

There is another extremely auspicious river known by the name of Viśalyakaraṇī. By taking a bath in that river, a person is relieved of all the sins, ailments and his wounds are healed up.

कपिला च विशल्या च श्रूयेते सरिदुत्तमे।
ईश्वरेण पुरा प्रोक्ते लोकानां हितकाम्यया॥ २८॥

O Best of the kings, this is the traditional belief that both Kapilā and Viśalyā rivers, have been commanded by the lord to provide welfare to all the living beings.

अनाशकन्तु यः कुर्यात्स्मिस्तीर्थे नराधिपा।
सर्वपापविशुद्धात्मा रुद्रलोके स गच्छति॥ २९॥

O King of the humans, a person who performs there a fast until death, he, getting relieved of all the sins, proceeds to Rudraloka.

तत्र स्नात्वा नरो राजन्नभ्रमेद्यफलं लभेत्।
ये वसन्त्युत्तरे कूले रुद्रलोके वसन्ति ते॥ ३०॥

O king, by taking a bath there, a person achieves merit of performing an *Aśvamedha* sacrifice. Those who live over the northern bank of the river Narmadā, they live in Rudraloka.

सरस्वत्याञ्च गंगायां नर्मदायां युधिष्ठिर।
समं सानञ्च दानं च यथा मे शंकरोऽब्रवीत्॥ ३१॥
परित्यजति यः प्राणान्पर्वतेऽमरकण्टके।
वर्षकोटिशतं साग्रं रुद्रलोके महीयते॥ ३२॥

O Yudhiṣṭhīra as Śāṅkara told me, by taking bath in Gaṅgā, Sarasvatī and Narmadā, or by giving away the charities, one achieves enormous merits. The one who meets with the end of his life at Amarakanṭaka, he is adorned in Rudraloka for more than a hundred crores of years.

नर्मदायां जलं पुण्यं फेनोर्मि सफलीकृतम्।
पवित्रं शिरसा धृत्वा सर्वपापैः प्रमुच्यते॥ ३३॥

The water of Narmadā is quite auspicious. By sprinkling the auspicious water along with its foam over the head, a person is relieved of his sins.

नर्मदा सर्वतः पुण्या ब्रह्महत्यापहारिणी।
अहोरात्रोपवासेन मुच्यते ब्रह्महत्यया॥ ३४॥

Narmadā is sacred everywhere and relieves one even from the sin of *brahmahatyā*. By fasting there for a day and night, one is relieved of the sin of Brāhmaṇa-slaughter.

जालेश्वरं तीर्थवरं सर्वपापप्रणाशनम्।
तत्र गत्वा नियमवान्सर्वकामांलभेन्नरः॥ ३५॥
चन्द्रसूर्योपरागे च गत्वा ह्यमरकण्टकम्।
अश्वमेधाहशगुणं पुण्यमाप्नोति मानवः॥ ३६॥

A sacred *tīrtha* named Jaleśvara, relieves one of all the sins. A humble person, who observes religious regulation and restraints on going there, he gets all his desires fulfilled. On the day of the solar or lunar eclipse, the one who goes on pilgrimage to Amarakanṭaka, he earns the merit ten times greater than the *Aśvamedha* sacrifice.

एष पुण्यो गिरिवरो देवगर्भवसेवितः।
नानाद्रुमलताकीर्णो नानापुष्पोपशोभितः॥ ३७॥

Amarakanṭaka is auspicious and the best of mountains. It is served by the gods and the Gandharvas and has many types of trees and creepers besides the flowers.

तत्र सन्निहितो राजन्देव्या सह महेश्वरः।
ब्रह्मा विष्णुस्तथा रुद्रो विद्याधरणैः सह॥ ३८॥

O King, here lord Mahēśvara, lives with the goddess Pārvatī. Vidyādhara, Brahmā, Viṣṇu, besides Rudra is present there.

प्रदक्षिणं तु यः कुर्यात्पर्वतेऽमरकण्टके।
पौण्डरीकस्य यज्ञस्य फलं प्राप्नोति मानवः॥ ३९॥

A person, who goes round the Amarakanṭaka mountain, he achieves the merit of performing the Pañḍarīka sacrifice.

कावेरी नाम विख्याता नदी कल्पसनाशिनी।
तत्र स्नात्वा महादेवमर्घयेद् वृषभध्वजम्॥

संगमे नर्मदायास्तु रुद्रलोके महीयते॥४०॥

Similarly, there is also a famous river of Kāverī which removes all the blemishes or impurities. By taking a bath in the same, as also at the confluence of Narmadā and Kāverī, one who adores lord Śiva, he is honoured in the Rudraloka.

इति श्रीकूर्मपुराणे उत्तरार्द्धे मार्कण्डेयुधिष्ठिरसंवादे
नर्मदामाहात्म्यं नाम चत्वारिंशोऽध्यायः॥४०॥

Chapter-41

Glory of the Narmadā river

मार्कण्डेय उवाच

नर्मदा सरितां श्रेष्ठा सर्वपापविनाशिनी।
मुनिभिः कथिता पूर्वमीश्वरेण स्वयम्भुना॥ १॥

Mārkaṇḍeya said, “The river Narmadā is the best of all the rivers and is the remover of all the sins. This had been revealed by the sages as well as Brahmā, formerly.

मुनिभिः संस्तुता होषा नर्मदा प्रवरा नदी।
रुद्रगात्राद्विनिष्कान्ता लोकानां हितकाम्यया॥ २॥

The excellent river Narmadā has been praised by the sages, because, for the benefit of the people, it emerged out of the body of Rudra.

सर्वपापहरा नित्यं सर्वदेवनमस्कृता।
संस्तुता देवगन्धर्वैरप्सरोभिस्तथैव च॥ ३॥

It always removes all the sins and is adored by all the Gods, Gandharvas and the *apsarās* (heavenly ladies).

उत्तरे चैव कूले च तीर्थे त्रैलोक्यविश्रुते।
नामा भद्रेश्वरं पुण्यं सर्वपापहरं शुभम्॥ ४॥

On the northern bank of Narmadā, there are the holy places which are famous in the three worlds, by the name Bhadresvara, which removes all the sins.

तत्र स्नात्वा नरो राजन्दैवतैः सह मोदते।
ततो गच्छेत राजेन्द्र विमलेश्वरमुत्तमम्॥ ५॥

O King, by taking a bath there, a person feels blissful, together with the gods. O Indra among the kings, one should go to Vimaleśvara *tīrtha* from this place.

तत्र स्नात्वा नरो राजनोसहस्रफलं लभेत्।

ततोऽङ्गरकेश्वरं गच्छेन्नियतो नियताशनः॥ ६॥

सर्वपापविशुद्धात्मा रुद्रलोके महीयते।

O King, by taking a bath there, a person earns a merit equivalent to the donating of a thousand cows. Thereafter, taking the appropriate and restricted food, one should reach Āṅgaresvara *tīrtha*. By so doing, a person getting relieved of all the sins, becoming the purified soul, and achieves the Rudraloka.

ततो गच्छेत राजेन्द्र केदारं नाम पुण्यदम्॥ ७॥

तत्र स्नात्वोदकं पीत्वा सर्वान्कामानवानुयात्।

O leading king, thereafter, one should visit the meritorious *tīrtha* of Kedāra. By consuming water, after taking bath there, one has all his desires fulfilled.

निष्पलेशन्ततो गच्छेत्सर्वपापविनाशनम्॥ ८॥

तत्र स्नात्वा महाराज रुद्रलोके महीयते।

Thereafter, one should go to the Niṣphaleśa *tīrtha*, which destroys all the sins. By taking a bath there a person is adored in Rudraloka.

ततो गच्छेत राजेन्द्र बाणतीर्थमनुत्तमम्॥ ९॥

तत्र प्राणान्परित्यज्य रुद्रलोकमवानुयात्।

O Rājendra, then one should go to the excellent Bāṇatīrtha. By meeting with one's end there, the place of Rudra is achieved.

ततः पुष्करिणीं गच्छेत्स्नानं तत्र समाचरेत्॥ १०॥

तत्र स्नात्वा राजन् सिंहासनपतिर्भवेत्।

Thereafter, one should take bath in Puṣkariṇī river. By merely taking a bath there, a person achieves the lion throne of lord.

शक्रतीर्थं ततो गच्छेत्कूले चैव तु दक्षिणे॥ ११॥

स्नातमात्रो नरस्तत्र इन्द्रस्थार्द्धासनं लभेत्।

Thereafter, one should go to the Śakra *tīrtha* which is located over the southern bank of Narmadā. By having a bath there, a person becomes eligible to achieve half of the throne of Indra.

ततो गच्छेत राजेन्द्र शूलभेद इति श्रुतिः॥ १२॥

तत्र स्नात्वा च पीत्वा च गोसहस्रफलं लभेत्।

O King, one should then move to a place known as Śūlabheda. It is believed that by consuming the water, thereafter having a bath, a

person achieves the merit of donation of a thousand cows.

उपेष्ठ रजनीमेकां स्नानं कृत्वा यथाविधि॥ १३॥

आराधयेन्महायोगं देवदेवं नरोऽमलः।

गोसहस्रफलं प्राप्य विष्णुलोकं स गच्छति॥ १४॥

By fasting for a night there, and taking bath appropriately, getting purified, one should adore lord Hari, the god of great Yogic power, and by so doing, one achieves the merit of donating a thousand cows, and he achieves Viṣṇuloka ultimately.

ऋषितीर्थं ततो गत्वा सर्वपापहरं नृणाम्।

स्नातमात्रो नरस्त्र शिवलोके महीयते॥ १५॥

Thereafter, a person should reach the *Rṣi-tîrtha*, which is destructive of all sins of men, and by taking a bath there, one is adored in the Śivaloka.

नारदस्य तु तत्रैव तीर्थं परमशोभनम्।

स्नातमात्रो नरस्त्र गोसहस्रफलं भवेत्॥ १६॥

The auspicious *tîrtha* dedicated to Nârada is also located there. By taking a bath there, one achieves the merit of donating a thousand cows there.

यत्र तसं तपः पूर्वं नारदेन सुर्विष्णाः।

प्रीतस्तस्य ददौ योगं देवदेवो महेश्वरः॥ १७॥

The divine sage Nârada had performed *tapas* here in earlier times. Lord Maheśvara, getting pleased with him, bestowed the knowledge of Yoga to him at this place.

ब्रह्मणा निर्मितं लिङ्गं ब्रह्मेश्वरमिति श्रुतम्।

यत्र स्नात्वा नरो राजन्नब्रह्मलोके महीयते॥ १८॥

O King, there is a *linga* which was consecrated here by Brahmâ, and is known as Brahmeśvara *linga*. By taking a bath at this holy place, one achieves glory in the Brahma-loka.

ऋणतीर्थं ततो गच्छेदृणान्मुच्येन्नरो धृत्वम्।

वटेश्वरं ततो गच्छेत्पर्यासं जन्मनः फलम्॥ १९॥

From here, one should move towards *Rñatîrtha*, and by reaching there, a person is surely relieved of all the debts. From here, one should go to the Vateśvara *tîrtha*, where one achieves the full merits of the life.

भीमेश्वरं ततो गच्छेत्सर्वव्याधिविनाशनम्।

स्नातमात्रो नरस्त्र सर्वदुःखैः प्रमुच्यते॥ २०॥

Then, one should move on to Bhîmeśvara *tîrtha*, which removes all the miseries, by taking a bath there.

ततो गच्छेत राजेन्द्रं पिंगलेश्वरमुत्तमम्।

अहोरात्रोपवासेन त्रिरात्रफलमाप्नुयात्॥ २१॥

O Râjendra, after this *tîrtha*, one should go to Piṅgaleśvara *tîrtha*. By fasting there for a day and night, one achieves the merit of performing *Trirâtra* sacrifice.

तस्मिस्तीर्थे तु राजेन्द्रं कपिलां यः प्रयच्छति।

यावन्ति तस्या रोमाणि तत्प्रसूतिकुलेषु च॥ २२॥

तावद्वृष्टसहस्राणि रुद्रलोके महीयते।

A person who donates a Kapilâ (tawny-coloured) cow there, he gets established in the heaven for an equal number of years in Rudraloka as the cow has the hair on her body and on that of its calves.

यस्तु प्राणपरित्यागं कुर्यात्तत्र नराधिष्ठानम्॥ २३॥

अक्षयं मोदते कालं यावद्यन्दिवाकरौ।

O Best of the rulers, one who meets with his death there, he achieves the bliss till the sun and the moon shines.

नर्मदातटमाश्रित्य ये च तिष्ठन्ति मानवाः॥ २४॥

ते मृताः स्वर्गमायान्ति सन्तः सुकृतिनो यथा।

A person who takes refuge over the banks of Narmadâ, and starts living there, he achieves the heaven after his death like the meritorious sages of good conduct.

ततो दीसेश्वरं गच्छेदव्यासतीर्थं तपेवनम्॥ २५॥

From there, one should move on to Dipteśvara *tîrtha*. It is a penance grove otherwise called Vyâsatîrtha.

निवर्त्तिता पुरा तत्र व्यासभीता महानदा।

हुंकारिता तु व्यासेन तक्षणेन ततो गता॥ २६॥

In ancient times, getting terrified, the river Narmadâ had returned to this place and with the performing of a *Humkâra* sound by Vyâsa, she took a turn towards the south.

प्रदक्षिणन्तु यः कुर्यात्तस्मितीर्थे युधिष्ठिर।

प्रीतस्त्र भवेदव्यासो वाञ्छितं लभते फलम्॥ २७॥

O Yudhiṣṭhīra, one who goes round this *tīrtha*, the sage Vyāsa feeling pleased with him, grant him the desired boon.

ततो गच्छेत् राजेन्द्र इक्षुनद्यास्तु संगमम्।
त्रैलोक्यविश्रुतं पुण्यं तत्र सन्निहितः शिवः॥ २८॥

तत्र स्नात्वा नरो राजन् गणपत्यमवाप्नुयात्।

O Rājendra, thereafter one should go to the confluence of the Ikṣu river which is quite auspicious, in which lord Śiva always resides. By taking a bath there, a person achieves the position of a Gaṇapati.

स्कन्दतीर्थं ततो गच्छेत् सर्वपापप्रणाशनम्॥ २९॥

आजन्मनः कृतं पापं स्नातस्तत्र व्यपोहति।
तत्र देवाः सगन्धर्वा भर्गात्मजमनुजमम्॥ ३०॥

उपासते महात्मानं स्कन्दं शक्तिधरं प्रभुम्।

Thereafter, one should go to the Skanda *tīrtha*, which removes all the sins. By taking a bath there, all the sins of earlier births are washed out. Here all the Devas, together with the Gandharvas, adore lord Skanda, the bearer of Śakti, the noble-souled excellent son of Śiva.

ततो गच्छेदांगिरसं स्नानं तत्र समाचरेत्॥ ३१॥

गो-सहस्रफलं प्राप्य रुद्रलोकं स गच्छति।

From there, one should go to the Aṅgiras *tīrtha* and take bath there. A person who does so, earns the merit of donating a thousand cows and reaches Rudraloka.

आङ्गिरा यत्र देवेशं ब्रह्मपुत्रो वृषभवजम्॥ ३२॥

तपसाराध्यं विश्वेशं लब्धवान्योगमुत्तमम्।
कुशतीर्थं ततो गच्छेत्सर्वपापप्रणाशनम्॥ ३३॥

तत्र स्नानं प्रकुर्वीत अश्रुमेधफलं लाभेत्।

This is the place, where, Aṅgiras, the son of Brahmā, had performed *tapas* for the bull-bannered lord of Devas and the universe, and had achieved the best of Yoga there. From there one should move on to the Kuśatīrtha, which removes all the sins. By taking a bath there, a person achieves the merit of performing an *Aśvamedha-yajña*.

कोटितीर्थं ततो गच्छेत्सर्वपापप्रणाशनम्॥ ३४॥

आजन्मनः कृतं पापं स्नातस्तत्र व्यपोहति।

Then, one should move to the Koṭitīrtha,

which removes all the sins. By taking a bath there one earns great glory in the solar region.

चन्द्रभागां ततो गच्छेत्स्नानं तत्र समाचरेत्॥ ३५॥

स्नातमात्रो नरस्तत्र सोमलोके महीयते।

Thereafter, one should go to Chandrabhāgā and perform the rite of oblation there. Immediately after the bath there, the person is honoured in the region of moon.

नर्मदादक्षिणे कूले सङ्घमेश्वरमुत्तमम्॥ ३६॥

तत्र स्नात्वा नरो राजन्सर्वज्ञफलं लभेत्।

O King, there is an excellent Saṅgameśvara *tīrtha* on the southern bank of the river Narmadā, and by taking a bath there, a person achieves the merit of all the *yajñas*.

नर्मदाया उत्तरे कूले तीर्थं परमशोभनम्॥ ३७॥

आदित्यायातनं सम्यमीश्वरेण तु भाषितम्।
तत्र स्नात्वा तु राजेन्द्र दत्त्वा दानन्तु शक्तिः॥ ३८॥

तस्य तीर्थप्रभावेण लभते चाक्षयं फलम्।
दरिद्रा व्याधिता ये तु ये तु दुष्कृतकर्मिणः॥ ३९॥

Similarly on the northern bank of Narmadā, there is a holy place known as Ādityāyatana, which has been described as pleasant one even by Īśvara himself. A person by having bath there and performing charities as per his means, achieves the undecaying merit. The people who are indigent, sick, or performers of the evil deeds, they getting relieved of all the sins, proceed on to the solar region.

मुच्यन्ते सर्वपापेभ्यः सूर्यलोकं प्रयान्ति च।
मातृतीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत्॥ ४०॥

स्नातमात्रो नरस्तत्र स्वर्गलोकमवाप्नुयात्।

From there, one should go to the Mātṛtīrtha, and take his bath there. By taking a bath there, a person reaches the heavenly world.

ततः पश्चिमतो गच्छेन्मस्ताशयमुत्तमम्॥ ४१॥

तत्र स्नात्वा तु राजेन्द्र शुचिर्भूत्वा समाहितः।
काञ्चनञ्च यतेर्द्वयाद्यथाविभवविस्तरम्॥ ४२॥

पुष्पकेण विमानेन वायुलोकं स गच्छति।

From there, one should go to westward to the excellent place of Vāyu, known by Marutāśaya. O Rājendra, by taking a bath there, getting purified and with sound concentration, one

should donate gold to a Brāhmaṇa according to his means. By doing so, one goes to Vāyuloka boarding the Puṣpaka plane.

ततो गच्छेत् राजेन्द्र अहल्यातीर्थमुन्तम्।
स्नातमात्रादप्सरोभिर्मैदते कालमुन्तम्॥४३॥

O Rājendra, from there, one should move on to Ahalyā *tīrtha*, and by taking a bath there one enjoys pleasures with *apsarās* for an indefinite period.

चैत्रमासे तु सम्प्रासे शुक्लपक्षे त्रयोदशी।
कामदेवदिने तस्मिन्हल्यां पूजयेत्ततः॥४४॥
यत्र तत्र समुत्पन्नो नरोऽत्यर्थप्रियो भवेत्।
स्त्रीवल्लभो भवेच्छ्रीमान्कामदेव इवापरः॥४५॥

The thirteenth day in the bright half of the month of Caitra is the day of Kāmadeva. A person who adores Ahalyā there during this time, wherever he might have been born, becomes excellent and the dearest of all. He particularly becomes the beloved of the women, besides being graceful, having enough of fortunes and turns like Kāmadeva.

सरिद्वां समासाद्य तीर्थं शक्रस्य विश्रुतम्।
स्नातमात्रो नरस्त्र गोसहस्रफलं लभेत्॥४६॥

At the bank of the excellent river Saridvārā, there is a famous *tīrtha* of Indra, known as Śakratīrtha. By having a bath there, a person earns the merit of donating a thousand cows.

सोमतीर्थं ततो गच्छेत्सानं तत्र समाचरेत्।
स्नातमात्रो नरस्त्र सर्वपापैः प्रमुच्यते॥४७॥
सोमग्रहे तु राजेन्द्र पापक्षयकरं भवेत्।
त्रैलोक्यविश्रुतं राजन्सोमतीर्थं महाफलम्॥४८॥

Then at the Somatīrtha, one should take his bath there, by which one is relieved of all his sins. O Rājendra, at the time of the lunar eclipse, a bath there is really rewarding, which removes all the sins. O King, the Somatīrtha, is well known the world over, and bestows enormous merits.

यस्तु चान्द्रायणङ्कुर्यात्तत्र तीर्थं समाहितः।
सर्वपापविशुद्धात्मा सोमलोके स गच्छति॥४९॥

A person who performs the Cāndrāyaṇa *vratā* with a concentrated mind there, he getting

relieved of all the sins, becoming a purified soul, proceeds on to lunar region.

अग्निप्रवेशं यः कुर्यात्सोमतीर्थं नराधिष्ठ।
जले चानशनं वापि नासौ मत्त्वे हि जायते॥५०॥

O Great king, a person who performs fasting or enters the fire or the water, there, he is never reborn as a mortal being.

स्तम्भतीर्थं ततो गच्छेत्सानं तत्र समाचरेत्।
स्नातमात्रो नरस्त्र सोमलोके महीयते॥५१॥

From there, one should go to the *Stambha-tīrtha*, should take a bath there, and by so doing one achieves Somaloka and gets established there.

ततो गच्छेत् राजेन्द्र विष्णुतीर्थमुन्तम्।
योधीपुरमिति ख्यातं विष्णुस्थानमनुत्तमम्॥५२॥
असुरा योधितास्तत्र वासुदेवेन कोटिशः।
तत्र तीर्थं समुत्पन्नं विष्णुश्रीको भवेदिह॥५३॥
अहोरात्रोपवासेन ब्रह्महत्यां व्यपोहति।

O Rājendra, one should go to the *Viṣṇu-tīrtha* from there which is the abode of lord Viṣṇu. Lord Vāsudeva, had fought with crores of demons there who were destroyed. As a result of this, *Viṣṇu-tīrtha* emerged there. A person who serves this place, he becomes graceful like Viṣṇu. By fasting there for a day and night, the sin of *brahmahatyā* is removed.

नर्मदादक्षिणे कूले तीर्थं परमशोभनम्॥५४॥
कामतीर्थमिति ख्यातं यत्र कामोऽर्चयेद्भूरिम्।
तस्मिस्तीर्थे नरः स्नात्वा उपवासपरायणः॥५५॥
कुसुमायुधस्तृपेण रुद्रलोके महीयते।

On the southern bank of Narmadā, there is an extremely beautiful *tīrtha* known as *Kāmatīrtha*, where the god of love, had adored lord Śiva. One who taking bath in that *tīrtha* performs the fast, he turns as beautiful as the god of love and gets established in Rudraloka.

ततो गच्छेत् राजेन्द्र ब्रह्मतीर्थमनुत्तमम्॥५६॥
उमाहकमिति ख्यातं तत्र सन्तर्पयत्पितृन्।
पौर्णमास्यामावास्यां श्राद्धङ्गर्याद्यथाविधिः॥५७॥

O Rājendra, thereafter, one should go to Brahmatīrtha, which is known as *Umāhaka*. One should perform there, oblation for the *Pitrs*.

One should perform Śrāddha on the moonless and the full moon days appropriately.

गजरूपा शिला तत्र तोयमध्ये व्यवस्थिता।
तस्मिस्तु दापयेत्पिण्डानैशाखे तु समाहितः॥५८॥

A stone slab of the size of an elephant is fixed in the middle of the water. One should perform *pīṇḍadāna* with concentrated mind therein, during the month of Vaiśākha.

स्नात्वा समाहितमना दम्भमात्सर्ववर्जितः।
तृष्णनि पितरस्तस्य यावत्तिष्ठति मेदिनी॥५९॥

One should take bath there, with concentrated mind, discarding wickedness and jealousy, the one who does so, his manes remain pleased till the earth remains.

विश्वेश्वरं ततो गच्छेत्सनानं तत्र समाचरेत्।
स्नातमात्रो नरस्त्र गाणपत्यपदं लभेत्॥६०॥

From there he should go to *Viśeṣvara tīrtha* and take his bath there and by so doing, one gets the position of Gaṇapati.

ततो गच्छेत राजेन्द्र लिङ्गे यत्र जनार्दनः।
तत्र स्नात्वा नरो भक्त्या विष्णुलोके महीयते॥६१॥

O Rājendra, there is a place, where Janārdana, is himself consecrated in the form of *linga* and one should go to that place. By taking a bath there, one is respected in Viṣṇuloka.

यत्र नारायणो देवो मुनीनां भावितात्मनाम्।
स्वात्मानं दर्शयामास लिङ्गं तत्परमं पदम्॥६२॥

Lord Nārāyaṇa here had displayed before the devoted sages his *linga* form. Because of this, this *lingatīrtha* is known as *Viṣṇu-dhāma*.

अकोल्लन्तु ततो गच्छेत्सर्वपापविनाशनम्।
स्नानं दानञ्च तत्रैव ब्राह्मणानाञ्च भोजनम्॥६३॥
पिण्डप्रदानञ्च कृतं प्रेत्यानन्तफलप्रदम्।
त्रियम्बकेन तोयेन यथुरुं श्रपयेदिद्विजः॥६४॥
अकोल्लप्त्वे दद्याच्य पिण्डांश्चैव यथाविधि।
तारिताः पितरस्तेन तृष्णन्त्याचन्द्रतारकम्॥६५॥

Thereafter, one should go to Akolla *tīrtha*, where the charities performed by a person, besides the serving of the food to Brāhmaṇas, and the performing of the *pīṇḍadāna*, bestows unlimited reward after death. A Brāhmaṇa who reciting the *Trayambaka* mantra, cooking the

Caru in the water, gives the *pīṇḍas* at the root of the *Ankolla* plant (*Alangium Hexapetalum*), all his manes are redeemed and they remain satisfied, till the stars and the moon shine.

ततो गच्छेत राजेन्द्र तापसेश्वरमुत्तमम्।

तत्र स्नात्वा तु राजेन्द्र पापन्यात्तपसः फलम्॥६६॥

O Rājendra, thereafter, one should go to the excellent Tāpaseśvara *tīrtha* and by taking a bath there, one achieves the merit of performing the *tapas*.

शुक्लतीर्थं ततो गच्छेत्सर्वपापविनाशनम्।

नास्ति तेन समन्तीर्थं नर्मदायां युद्धिष्ठिर॥६७॥

Thereafter, one should go to Śuklatīrtha which removes all the sins. O Yudhiṣṭhīra, there is no other *tīrtha* over Narmadā comparable to the same.

दर्शनात्पृश्ननात्स्य स्नानादानात्तपो जपात्।

होमाचैवोपवासाद्य शुक्लतीर्थं महत्फलम्॥६८॥

One achieves a great merit by its sight, taking a bath there, performing the charities, *tapas*, *japam*, *homa* and fasting there.

योजनन्तस्मृतं क्षेत्रं देवगन्धर्वसेवितम्।

शुक्लतीर्थमिति ख्यातं सर्वपापविनाशनम्॥६९॥

This place is spread in an area of a *yojana*. The Śuklatīrtha is quite well known and is served by the gods and the Gandharvas and also removes all the sins.

पादपात्रेण दृष्टेन ब्रह्महत्यां व्यपोहति।

देव्या सह सदा भर्गस्तत्र तिष्ठति शङ्करः॥७०॥

Even if the holy centre is seen from the top of a tree from far, it dispels the sin of Brāhmaṇa-slaughter. Lord Śaṅkara and goddess Pārvatī reside there.

कृष्णपक्षे चतुर्दश्यां वैशाखै मासि सुब्रता।

लोकात्स्वकाद्विनिष्क्रम्य तत्र सत्रिहितो हरः॥७१॥

O king of holy rites, on the dark fourteenth day of the month of Vaiśākha, lord Śiva arrives here from his abode and lives here.

देवदानवगन्धर्वाः सिद्धविद्याधरास्तथा।

गणाश्चाप्सरसो नागास्त्र तिष्ठन्ति पुङ्गवाः॥७२॥

The best of the gods, demons, Gandharvas, Siddhas, Vidyādharaś, the attendants of Śiva,

the celestial damsels, and the leading Nāgas, also stay there.

रञ्जितं हि यथा वस्त्रं शुक्लं भवति वारिणा।
आजन्मजनितं पापं शुक्लतीर्थे व्यपोहति॥७३॥

As a dirty cloth is deprived of the dirt of stains, by washing the same with water, similarly, by bathing in the Śuklatīrtha, all the sins since birth are removed.

स्नानं दानं तपः श्राद्धमनन्तं तत्र दृश्यते॥७४॥
शुक्लतीर्थात्परं तीर्थं न भविष्यति पावनम्।

The bath taken there and the charities, penance and śrāddha performed there, bestow everlasting reward. There had never been a tīrtha better than Śuklatīrtha not shall it be there in future.

पूर्वे वयसि कर्मणि कृत्वा पापानि मानवः।
अहोरात्रोपवासेन शुक्लतीर्थे व्यपोहति॥७५॥

All the sins committed by a person in earlier times are washed out by fasting here for a day and night.

कार्तिकस्य तु मासस्य कृष्णापक्षे चतुर्दशी।
घृतेन स्नापयेहेवमुपोष्य परमेश्वरम्॥७६॥
एकविंशत्कुलोपेतो न च्यवेदीश्वरालयात्।

Fasting on the black fourteenth day of the month of Kārttika, one should bathe Parameśvara with ghee and by so doing he living in the abode of Iśvara with twenty one generations of his family, never falls off from there.

तपसा ब्रह्मचर्येण यज्ञदानेन वा पुनः॥७७॥
न तां गतिमवाप्नोति शुक्लतीर्थे तु यां लभेत्।

The position one achieves in the Śuklatīrtha cannot be achieved by performing of enormous penance, celibacy, sacrifices and charities.

शुक्लतीर्थं महातीर्थमृषिसिद्धनिषेवितम्॥७८॥
तत्र स्नात्वा नरो राजन्युनर्जन्म न विन्दति।

Śuklatīrtha is a great holy place, served by the R̄ṣis and the Siddhas. By taking a bath there, a person is never reborn.

अयने वा चतुर्दश्यां संक्रान्तौ विषुवे तथा॥७९॥
स्नात्वा तु सोप्वासः सन्विजितात्मा समाहितः।
दानं दद्याद्यथाशक्ति प्रीयेतां हरिशङ्करौ॥८०॥

A person should give away charities there with great concentration and full self-control during the Uttarāyaṇa or Dakṣināyaṇa, and on the fourteenth day of the fortnight, the devotee should after bath, observe fast. Hari and Śaṅkara will become delighted.

एततीर्थप्रभावेण सर्वं भवति चाक्षयम्।
अनाथं दुर्गतं विप्रं नाथवन्तमथापि वा॥८१॥
उद्घार्यति यस्तीर्थे तस्य पुण्यफलं शृणु।
यावत्त्रोमसंख्या तु तत्रसूतिकुलेषु च॥८२॥
तावद्वृष्टसहस्राणि रुद्रलोके महीयते।

Because of the influence of this tīrtha everything become everlasting. A person who arranges marriage of a destitute or an unfortunate Brāhmaṇa, you listen to the merits he earns for the same. Whatever be the number of the hair on the bodies of his own as well as his progeny, he earns grace in Rudraloka for as many thousand years.

ततो गच्छेत राजेन्द्रं यमतीर्थमनुज्ञम्॥८३॥
कृष्णपक्षे चतुर्दश्यां माघमासे युधिष्ठिर।
स्नानं कृत्वा नक्तभोजी न पश्येद्योनिसङ्कटम्॥८४॥

O Rājendra, from there, one should move on to Yama tīrtha. O Yudhiṣṭhīra, on the fourteenth day in the dark half of the month of Māgha, one should take bath in the Yamatīrtha. One who takes food during the night alone, there, he never experiences the pain of being in womb.

ततो गच्छेत राजेन्द्रं एरण्डीतीर्थमनुज्ञम्।
संगमे तु नरः स्नात्वा उपवासपरायणः॥८५॥
ब्राह्मणं भोजयेदेकं कोटिभर्वति भोजिताः।
एरण्डीसङ्गमे स्नात्वा भक्तिभावात् रञ्जितः॥८६॥
मृतिकां शिरसि स्थाप्य अवगाह्य च तज्जलम्।
नर्मदोदकसंमिश्रं मुच्यते सर्वकिल्विषैः॥८७॥

O Rājendra, thereafter, one should move on to the Eranḍītīrtha and should have a bath at the confluence of the rivers, and then, the one while fasting, if serves food to a Brāhmaṇa, he earns the merit of serving food to a crore of Brāhmaṇas. Taking his bath at the confluence of Eranḍī, getting filled with devotion, applying the clay of the river to his forehead, one who enters the eater of Narmadā, at the confluence,

such a person is relieved of all the sins.

ततो गच्छेत् राजेन्द्रं तीर्थङ्कल्लोलकेश्वरम्।
गंगावतरते तत्र दिने पुण्ये न संशयः॥८८॥

O Rājendra, thereafter, one should go to *Kallolakesvara-tīrtha*, where the Gaṅgā descends into it on the auspicious days.

तत्र स्नात्वा च पीत्वा च दत्त्वा चैव यथाविधि।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते॥८९॥

Taking a bath and sipping the water there, and performing the charities appropriately, a person getting relieved of all the sins, is honoured in *Brahmaloka*.

नन्दितीर्थं ततो गच्छेत्तत्र स्नानं समाचरेत्।
प्रीयते तत्र नन्दीशः सोमलोके महीयते॥९०॥

Then, reaching the *Nanditīrtha*, one should take a bath there. One who does so, pleases Nandiśvara and is respected immensely in *Somaloka*.

ततो गच्छेत् राजेन्द्रं तीर्थं त्वनरकं शुभम्।
तत्र स्नात्वा नरो राजन्नरकं नैव पश्यति॥९१॥

O Rājendra, a *tīrtha* named Anaraka is there which is quite auspicious. O King, by taking a bath there, a person has never to face the hell.

तस्मिस्तीर्थे तु राजेन्द्रं स्वान्यस्थीनि विनिक्षिपेत्।
रूपवाङ्मायते लोके धनभोगसमन्वितः॥९२॥

A person should consign the ashes of his relatives there. By so doing, the dead person, is reborn extremely beautiful and enjoys various pleasures.

ततो गच्छेत् राजेन्द्रं कपिलातीर्थमुत्तमम्।
तत्र स्नात्वा नरो राजन्नोसहस्रफलं लभेत्॥९३॥

O Rājendra, thereafter, one should go to the excellent *Kapila-tīrtha*. By taking a bath there, a person earns the merit of donating a thousand cows.

ज्येष्ठासे तु सम्रासे चतुर्दश्यां विशेषतः।
तत्रोपोष्य नरो भक्त्या दत्त्वा दीपं घृतेन तु॥९४॥
घृतेन स्नापयेदुद्रुं ततो वै श्रीफलं लभेत्।
घण्टाभरणसंयुक्तां कपिलां वै प्रदापयेत्॥९५॥

During the month of Jyeṣṭha, on the fourteenth day of the fortnight, one should fast and devotedly give away a lamp, along with

ghee in charity. Rudra should also be bathed with *ghee*. A cow adored with the bell and other ornaments should be given in charity. Then he shall attain riches as a benefit thereof.

सर्वाभरणसंयुक्तः सर्वदेवनमस्कृतः।
शिवतुल्यबलो भूत्वा शिववत्कीडते सदा॥९६॥

He shall himself become adorned with all the ornaments, and will be respected by the gods, and becomes powerful like Śiva, and then sports for long as *Siva*.

अङ्गारकदिने प्राप्ते चतुर्थान्तु विशेषतः।
स्नापयित्वा शिवं द्वादशाह्येभ्यस्तु भोजनम्॥९८॥

When the fourth day of the moon falls on Tuesday, one should perform ablution rite of Śiva here, and food should be given to the Brāhmaṇas.

सर्वदेवसमायुक्तो विमाने सर्वकामिके।
गत्वा शक्रस्य भवनं शक्रेण सह मोदते॥९८॥

ततः स्वर्गात्परिभ्रष्टो घृतिमान्भोगवान्भवेत्।

By so doing, the concerned person enjoying all the pleasures, can move at all the places without any obstruction. Then boarding the planes, he enjoys all the pleasures in the abode of Indra. Then falling from the heaven, he becomes wealthy possessing all the fortunes and worldly enjoyments.

अङ्गारकनवास्यान्तु अमावस्यां तथैव च॥९९॥
स्नापयेत्तत्र यत्नेन रूपवान्सुभगो भवेत्।

One should perform the ablution rite of Śiva on Tuesdays, on the ninth day and on the new moon day assiduously, as a result of which he becomes handsome endowed with comely features.

ततो गच्छेत् राजेन्द्रं गणेश्वरमनुत्तमम्॥१००॥
श्रावणे मासि सम्प्राप्ते कृष्णापक्षे चतुर्दशी।
स्नातमात्रो नरस्तत्र रुद्रलोके महीयते॥१०१॥

O Rājendra, thereafter, one should go to the *Ganeśvara-tīrtha*. On the arrival of the month of Śrāvaṇa, on the dark fourteenth day of the month, one who takes his bath there, he is well-established in *Rudraloka*.

पितॄणां तर्पणं कृत्वा मुच्यते स ऋणत्रयात्।
गङ्गेश्वरसमीपे तु गंगावदनमुत्तमम्॥१०२॥

अकामो वा सकामो वा तत्र स्नात्वा तु मानवः।
आजन्मज्जन्तैः पापैर्मुच्यते नात्र संशयः॥ १० ३॥

By offering oblation to the *Pitṛs*, one is relieved of all the three debts. There is a Gaṅgāvadana *tīrtha* close to the *Ganeśvara tīrtha*. One who takes a bath with or without desire, he is freed of all the sins throughout the life. There is no doubt about it.

तस्य वै पश्चिमे भागे समीपे नातिदूरतः।
दशाश्वमेधिकं तीर्थं त्रिषु लोकेषु विश्रुतम्॥ १० ४॥

On the western side, not very far, of the aforesaid *tīrtha*, there is a well known *tīrtha* known as *Daśāśvamedhika*.

उपोष्य रजनीमेकां मासि भाद्रपदे शुभे।
अमावस्यां हरं स्माप्य पूजयेद्वृष्टध्वजम्॥ १० ५॥
काञ्छनेन विमानेन किङ्किणीजालमालिना।
गत्वा रुद्रपुरं रम्यं स्नेहं सह मोदते॥ १० ६॥

In the auspicious month of Bhādrapada, one who observing the fast for a night, adores lord Śiva there, he proceeds to the place of bull-bannered deity Hara, on the new moon day, boarding a beautifully decorated with clusters of tinkling bells, golden aerial chariot and rejoice with Rudra.

सर्वत्र सर्वदिवसे स्नानं तत्र समाचरेत्।
पितॄणां तर्पणं कृत्वा चाश्वमेधफलं लभेत्॥ १० ७॥

A person who perform the rite of ablution on any day at any place, and offers oblation to the *Pitṛs*, he achieves the reward of Aśvamedha sacrifice.

इति श्रीकूर्मपुराणे उत्तरार्द्धे नर्मदामाहात्म्ये
एकचत्वारिंशोऽध्यायः॥ ४१॥

times, the sage Bhṛgu had worshipped lord Śiva there.

दर्शनात्तस्य देवस्य सद्यः पापात्प्रमुच्यते।
एतद्देवं सुविपुलं सर्वपापप्रणाशनम्॥ २॥

Therefore, by coming in face to face with Rudra, who is established there, one is at once relieved of all his sins. This holy centre is very large and is destructive of all sins.

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः।
उपानहौ तथा युगम् देयमन्नञ्च काञ्चनम्॥ ३॥
भोजनं च यथाशक्ति तस्याष्वक्षयमुच्यते।
क्षरन्ति सर्वदानानि यज्ञदानं तपः क्रिया॥ ४॥
अक्षयं तत्पस्तम् भृगुतीर्थं युधिष्ठिर।

After having a bath in Narmadā, a person after his death proceeds on to the heaven. By visiting the *Bhṛgu-tīrtha*, a person should give away in charity, some gold, a chariot horse, a pair of sandals or the food items, according to his capacity. All these are bound to yield enormous reward. O Yudhiṣṭhira, all the charities, the *yajñas* and the penances fade out in due course of time, but the penance performed at *Bhṛgutīrtha* remains everlasting.

तस्यैव तपसोग्रेण स्नेहं त्रिपुररिणा॥ ५॥
सान्निध्यं तत्र कथितं भृगुतीर्थं युधिष्ठिर।

O Yudhiṣṭhira, Lord Rudra, the enemy of the Tripuras, getting pleased with the *tapas* of Bhṛgu, lives there for ever. It is said by Rudra, the enemy of Tripuras.

ततो गच्छेत राजेन्द्र गौतमेश्वरमुत्तमम्॥ ६॥
यत्राराष्ट्रं त्रिशूलाङ्कं गौतमः सिद्धिमाप्नावान्।
तत्र स्नात्वा नरो राजन्नुपवासपरायणः॥ ७॥
कांचनेन विमानेन ब्रह्मलोके महीयते।

O Rājendra, thereafter one should go to Gautameśvara, the place of pilgrimage. By adoration of the lord Śiva, the holder of a trident, the great sage Gautama, had attained Siddhi. O King, by taking a bath at that holy place and by fasting there, a person proceeds on to Brahmaloka boarding the aerial chariot of gold, where he is respected immensely.

वृषोत्सर्गं ततो गच्छेच्छाश्वतं पदमानुयात्॥ ८॥
न जानन्ति नरा मूढा विष्णोर्मायाविमोहिताः।

Chapter-42

Description of holy places on the bank of Narmadā

मार्कण्डेय उवाच

ततो गच्छेत राजेन्द्र भृगुतीर्थमनुत्तमम्।
तत्र देवो भृगुः पूर्वं रुद्रमाराघयत्पुरा॥ १॥

The sage Mārkandeya said, "O Rājendra, besides the *tīrthas* described earlier, one should know about the excellent *Bhṛgu tīrtha*. In earlier

Thereafter, a person should visit the place of pilgrimage known by the name of Vṛṣotsarga. It bestows the *mokṣa*. The people who are under the influence of the *Māyā* of Viṣṇu are ignorant of the glory of this place.

धौतपापं ततो गच्छेद्वौतं यत्र वृषेण तु॥९॥

नर्मदायां स्थितं राजन्सर्वपातकनाशनम्।

तत्र तीर्थं नरः स्नात्वा ब्रह्महत्यां व्यपोहति॥१०॥

Thereafter, one should visit the place of Dhautapāpā, where are washed all the sins by means of this meritorious act. O King, this place of pilgrimage is also located at the bank of river Namadā, and removes all the sins. By having a bath at this *tīrtha*, a person is relieved of the sin of *Brahmahatyā*.

तत्र तीर्थं तु राजेन्द्र प्राणत्यागं करोति यः।

चतुर्भुजस्त्रिनेत्रश्च हरतुल्यबलो भवेत्॥११॥

Besides the above, whosoever meets with his death there, he taking the four-armed form, with three eyes, becomes as powerful as Hara himself.

वसेत्कल्पयुतं सांत्रं शिवतुल्यपराक्रमः।

कालेन महता जातः पृथिव्यामेकराद् भवेत्॥१२॥

Becoming powerful like Śiva, he lives in Śivaloka for a period of more than ten thousand *kalpas* there. After a long time, he is reborn on earth as a Cakravartin king.

ततो गच्छेत राजेन्द्र हस्ततीर्थमनुत्तमम्।

तत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते॥१३॥

O Rājendra, there is the *Hastatīrtha* thereafter. By taking a bath there, a person earns great glory in Brahmaloka.

ततो गच्छेत राजेन्द्र यत्र सिद्धो जनार्दनः।

वराहतीर्थमाख्यातं विष्णुलोकगतिप्रदम्॥१४॥

Thereafter, there is a *Varāha tīrtha*, which leads one to Viṣṇuloka. This is the place where Janārdana is settled.

ततो गच्छेत राजेन्द्र चन्द्रतीर्थमनुत्तमम्।

पौर्णमास्यां विशेषेण स्नानं तत्र समाचरेत्॥१५॥

स्नातमात्रो नरस्त्र पृथिव्यामेकराद् भवेत्।

Thereafter, there is the *Candra-tīrtha*. A person should take a bath there particularly on the full-moon day. By taking a bath there, a

person becomes the sole emperor on the earth.

देवतीर्थं ततो गच्छेत्सर्वतीर्थनमस्कृतम्॥१६॥

तत्र स्नात्वा च राजेन्द्र दैवतैः सह मोदते।

O Rājendra, thereafter, one should go to the *Devatīrtha*—the place which is worshipped even by the gods. By taking bath there, one rejoices along with deities.

ततो गच्छेत राजेन्द्र शङ्खितीर्थमनुत्तमम्॥१७॥

यत्तत्र दीयते दानं सर्वं कोटिगुणं भवेत्।

O Rājendra, then, one should visit the excellent *Śāṅkhā-tīrtha*. Whatever charities are performed there, are multiplied into crores, in reward.

ततो गच्छेत राजेन्द्र तीर्थं पैतामहं शुभम्॥१८॥

यत्तत्र दीयते श्राद्धं सर्वं तस्याक्षयं भवेत्।

O Rājendra, one should visit the *Paitāmaha tīrtha* as well. A person who performs *śrāddha* there, it bestows the everlasting reward.

सावित्रीतीर्थमासाद्य यस्तु प्राणान्परित्यजेत्॥१९॥

विष्णुय सर्वपापानि ब्रह्मलोके महीयते।

By reaching the *Sāvitrī tīrtha*, if a person meets with his end there, he washing all his sins achieves the Brahmaloka.

मनोहरन्तु तत्रैव तीर्थं परमशोभनम्॥२०॥

तत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते।

There is also a place of pilgrimage known as Manohara. By taking a bath there a person is established in Rudraloka.

ततो गच्छेत राजेन्द्र कन्यातीर्थमनुत्तमम्॥२१॥

स्नात्वा तत्र नरो राजन्सर्वपापैः प्रमुच्यते।

शुक्लपक्षे तृतीयायां स्नानमात्रं समाचरेत्॥२२॥

स्नातमात्रो नरस्त्र पृथिव्यामेकराद् भवेत्।

Thereafter, there is an excellent *Kanyātīrtha*. By taking a bath there, a person is relieved of all the sins. One should take a bath there on the third day of the bright fortnight and by so doing, a person immediately becomes the sole sovereign ruler over the earth.

सर्गबिन्दुं ततो गच्छेत्तीर्थं देवनमस्कृतम्॥२३॥

तत्र स्नात्वा नरो राजन्दुर्गतिं वै न पश्यति।

There is also a holy place known by the name of *Sargabindu*. By taking a bath there a person

never faces any misfortune.

अप्सरेणं ततो गच्छेत्सनानं तत्र समाचरेत्॥ २४॥

क्रीडते नाकलोकस्यो हाप्सरोभिः स मोदते।

Thereafter, one should go to *Apsareśvara* *tīrtha* and take his bath there. By so doing he enjoys all the sports in the heaven with the celestial damsels.

ततो गच्छेत राजेन्द्र भारभूतिमनुज्ञम्॥ २५॥

उपेषितो यजेतेशं रुद्रलोके महीयते।

अस्मिस्तीर्थं मृतो राजनाणपत्यमवानुयात्॥ २६॥

From there, one should go to the *Bhārabhūti-tīrtha*. By fasting there, in case one adores Īśvara, he is respected in the Rudraloka. By meeting with his end at this place, a person earns the position of a Gaṇapati.

कार्त्तिके मासि देवेशमर्घयेत्पार्वतीपतिम्।

अश्वमेधाद्वाशगुणं प्रवदन्ति मनीषिणः॥ २७॥

In the month of Kārttika, a person should worship Śiva, the lord of Pārvatī and according to the sages, one who does so, he achieves the merit ten times more than the *Asvamedha* sacrifice.

वृषभं यः प्रयच्छेत तत्र कुदेन्दुसमप्रभम्।

वृषयुक्तेन यानेन रुद्रलोकं स गच्छति॥ २८॥

One who offers a white bull as lustrous as the jasmine flower and the moon, there, he reaches the heaven (Rudraloka) in a vehicle, in which the bulls are yoked.

एततीर्थं समासाद्य यस्तु प्राणान् परित्यजेत्।

सर्वपापविनिर्मुक्तो रुद्रलोकं स गच्छति॥ २९॥

Reaching this *tīrtha*, one who meets with the end of his life, he getting relieved of all the sins, reaches Rudraloka.

जलप्रवेशं यः कुर्यात्सिंस्तीर्थं नराधिपा।

हंसयुक्तेन यानेन स्वर्गलोकं स गच्छति॥ ३०॥

O Great king, a person who enters the water of this *tīrtha*, he mounting a vehicle driven by swans proceeds on to the heaven.

एरण्डया नर्मदायास्तु सङ्गमं लोकविश्रुतम्।

तत्र तीर्थं महापुण्यं सर्वपापप्रणाशनम्॥ ३१॥

The confluence of Eranḍi and Narmadā river is well known the world over. This place of

confluence is extremely sacred, and removes all the sins.

उपवासकृतो भूत्वा नित्यं ब्रतपरायणः।

तत्र स्नात्वा तु राजेन्द्र मुच्यते ब्रह्महत्यया॥ ३२॥

Therefore, a person fasting there, should perform holy rites regularly. A person who takes a bath there, is relieved of the sin of *brahmahatyā* even.

ततो गच्छेत राजेन्द्र नर्मदोदधिसङ्गमम्।

जमदग्निमिति ख्यातं सिद्धो यत्र जनार्दनः॥ ३३॥

तत्र स्नात्वा नरो राजन्नर्मदोदधिसंगमे।

त्रिगुणञ्जाश्वमेधस्य फलं प्राप्नोति मानवः॥ ३४॥

O Rājendra, one should go to the confluence of Narmadā and the ocean, known as Jamadagni, where lord Janārdana is present, and by taking a bath there, a person achieves merits three times more than the *Asvamedha* sacrifice.

ततो गच्छेत राजेन्द्र पिंगलेश्वरमुन्तमम्।

तत्र स्नात्वा नरो राजन्नब्रह्मलोके महीयते॥ ३५॥

O Rājendra, from there, one should go to the *Piṅgaleśvara-tīrtha* and by taking a bath there a person is respected in Brahmaloka.

त्रोपवासं यः कृत्वा पश्येत पिंगलेश्वरम्।

सप्तजन्मकृतं पापं हित्वा याति शिवालयम्॥ ३६॥

A person who visits Piṅgaleśvara, and fast there, he is relieved of the sins performed in seven births and goes to Śiva's abode.

ततो गच्छेत राजेन्द्र अलितीर्थमनुज्ञम्।

उपोष्य रजनीमेकां नियतो नियताशनः॥ ३७॥

अस्य तीर्थस्य माहात्म्यानुच्यते ब्रह्महत्यया।

From there, one should go to the *Alakātīrtha*. Fasting there for a night, getting disciplined, one should consume *sātvika* food and by so doing, a person is relieved of the sin of *brahmahatyā*, because of the glory of this *tīrtha*.

एतानि तत्र संक्षेपात्राधान्यात्कथितानि च॥ ३८॥

न शक्या विस्तराद्वक्तुं संख्या तीर्थेषु पापद्वय।

O Son of Pāṇḍu, whatever *tīrthas* have been described by me, in brief, are the prominent ones. All the *tīrthas* of Narmadā cannot, however, be described in detail or comprehensively.

एषा पवित्रा विपुला नदी त्रैलोक्यविश्रुता॥ ३९॥
 नर्मदा सरितां श्रेष्ठा महादेवस्य वल्लभा।
 मनसा संस्मरेद्यस्तु नर्मदां वै युधिष्ठिर॥ ४०॥
 चान्द्रायणशतं सात्रं लभते नात्र संशयः।

Narmadā, having the spotless and sacred water is well known in the three worlds and is best of all the rivers. She is the beloved of lord Mahādeva. O Yudhiṣṭhīra, one who remembers Narmadā mentally, he earns merits much more than the performing that of a hundred *Candrāyana vratas*. There is no doubt about it.

अश्रद्धानाः पुरुषा नास्तिक्यं घोरमाश्रिताः॥ ४१॥
 पतन्ति नरके घोर इत्याह परमेश्वरः।
 नर्मदां सेवते नित्यं स्वयं देवो महेश्वरः।
 तेन पुण्या नदी ज्ञेया ब्रह्महत्यापहरिणी॥ ४२॥

But the one who is devoid of devotion or is an atheist, he fall in the terrific hell. This is what has been ordained by lord Śiva, Lord Maheśvara, himself resorts to Narmadā. Therefore, this river should be adored as an extremely sacred one, which removes the grave sins like *brahmahatyā*.

इति श्रीकूर्मपुराणे उत्तरार्द्धे नर्मदामाहात्म्ये
 द्वितीयार्थिंशोऽध्यायः॥ ४२॥

समेत्य सर्ववरदं चतुर्मूर्तिं चतुर्मुखम्।
पृच्छन्ति प्रणिपत्यैनं विश्वकर्मणमव्ययम्॥४॥

O Brāhmaṇas, in earlier times, six Brāhmaṇa families viz. from the races of Marīci, Atri, Vasiṣṭha, Kratu, Bhṛgu and Āṅgiras, enquired from Brahmā, who grants all the boons, was born of lotus, having four faces, and the creator of the universe.

षट्कुलीया ऊचुः:

भगवद्वेष्मीशानं तमेवैकं कर्पर्दिनम्।
केनोपायेन पश्यामो बूहि देव नमस्तवा॥५॥

The *R̥sis* born in the six races, asked him— O Lord, by what means, can we have an audience with the illustrious Isānadeva, the god with matted hair? You please tell us.

ब्रह्मोवाच

सत्रं सहस्रमासध्वं वाइमनोदोषवर्जिताः।
देशञ्च वः प्रवश्यामि यस्मिन्देशे चरिष्यथ॥६॥

Brahmā said—All of you getting relieved of all the blemishes of mind and speech, should perform a sacrificial session of one thousand years. I shall point out the place where (this is to be done).

मुक्त्वा मनोमर्यं चक्रं संस्पृष्टा तानुवाच ह।
क्षिसमेतन्मया चक्रमनुब्रजत मा चिरम्॥७॥

Thus speaking, Brahmā then touched the mind wheel and said to the sages, “You should follow this wheel being issued by me. Do not delay.

यत्रास्य नेमिः शीर्येत स देशस्तपसः शुभः।
ततो मुपोच तद्यक्तं ते च तत्समनुब्रजन्॥८॥

Wherever this *cakra* (wheel) gets shattered, it would be the auspicious place for the performing of *tapas* as well as the *yajñas*.” Thereafter Brahmā released the mind wheel, and they followed it.

तस्य वै ब्रजतः क्षिप्रं यत्र नेमिरशीर्यत।
नैमिषं तत् स्मृतं भान्ना पुण्यं सर्वत्र पूजितम्॥९॥

The wheel moved quickly and the place where it was shattered, that place came to be known as Naimiṣa. That auspicious place was adored by all.

Chapter-43

The glory of the tirthas of Narmadā river

सूत उवाच

इदं त्रैलोक्यविख्यातं तीर्थं नैमिषमुत्तमम्।
महादेवप्रियतरं महापातकनाशनम्॥ १॥

Sūta said, “there is a *Naimiṣa-tīrtha* which is famous in the three worlds and is liked by lord Mahādeva. It removes the grave sins.

महादेवं दिदुक्ष्णामृषीणां परमेष्ठिना।
ब्रह्मणा निर्मितं स्थानं तपस्तमुं द्विजोत्तमाः॥ २॥

O Best of the Brāhmaṇas, Brahmā had created this place for the *R̥sis* who intended to perform *tapas* for Śiva in order to have an audience with the lord.

मरीचयोऽत्र ये विश्रा वसिष्ठाः ऋतवस्तथा।
भृगवोऽङ्गिरसः पूर्वं ब्रह्मणां कमलोद्घवम्॥ ३॥

सिद्धचारणसंपूर्णं यक्षगन्धर्वसेवितम्।
स्थानं भगवतः शंभोरेतत्रैमिषमुत्तमम्॥ १०॥

It was filled with the Siddhas and Cāraṇas besides was served by the Yakṣas and Gandharvas. This Naimiṣāranya is therefore the auspicious abode of lord Śambhu.

अत्र देवाः सगन्धर्वाः सयक्षोररगराक्षसाः।
तपस्तप्त्वा पुरा देवा लेभिरे प्रवरान्वरान्॥ ११॥

Earlier, The Gods, Gandharvas, Yakṣas, Nāgas and Rākṣasas, performed *tapas* here and had achieved the best of boons.

इमं देशं समाश्रित्य घट्कुलीयाः समाहिताः।
सत्रेणारात्र्य देवेशं दृष्टवन्तो महेश्वरम्॥ १२॥

The *R̄sis* of the aforesaid six races, dwelling in this region, by performing the *yajñas* with the concentrated minds, and adoring lord Śiva, perceived Maheśvara.

अन्नदानं तपस्तंशं श्राद्धयागादिकञ्च यत्।
एकैकं नाशयेत्पापं सप्तजन्मकृतं तथा॥ १३॥

O Brāhmaṇas, the charities of food given there and the *śrāddha* or *tapas* or *yajña* performed there, removes the sins committed in the past seven births.

अत्र पूर्वं स भगवानृषीणां सत्रमासताम्।
स वै प्रोवाच ब्रह्माण्डं पुराणं ब्रह्मभावितम्॥ १४॥
अत्र देवो महादेवो रुद्राण्या किल विश्वदृक्।
रमतेऽद्यापि भगवान्प्रमथैः परिवारितः॥ १५॥

This is the place where lord Brahmā had narrated the *Brahmānda Purāṇa* sanctified by the description of the Brahman, to the sages who were performing the Satra. Even today, lord Mahādeva of universal vision, sports about alongwith with his spouse Rudrāṇi and Pramathas live here.

अत्र प्राणान् परित्यज्य नियमेन द्विजातयः।
ब्रह्मलोकं गमिष्यन्ति यत्र गत्वा न जायते॥ १६॥

The people of the three *varṇas*, when living here, observing the rules and meet with their end, they reach Brahmaloka reaching which, one does not have to be reborn on earth.

अन्यद्य तीर्थप्रवरं जाप्येश्वरमितिश्रुतम्।
जजाप रुद्रमनिशं यत्र नन्दी महागणः॥ १७॥

There is another *tīrtha* known as *Japyeśvara tīrtha* which is an excellent one, where Nandin, the great Gaṇa, always recites the *Rudra stotra*.

प्रीतस्तस्य महादेवो देव्या सह पिनाकशृक्।
ददावात्मसामानल्नं मृत्युवञ्चनमेव च॥ १८॥

Getting pleased, the holder of the Pināka bow, Śiva had appeared with the goddess Pārvatī here. He bestowed Nandin with the boon of becoming free from death.

आभूदृषिः स धर्मात्मा शिलादो नाम धर्मवित्।
आराधयन्महादेवं प्रसादार्थं वृषध्वजम्॥ १९॥

The story of the birth of Nandin is like this. Śilāda was an immensely learned and religious minded sage. He adored bull-bannered lord Śiva, for having a son.

तस्य वर्षसहस्रान्ते तत्यमानस्य विश्वशृक्।
शर्वः सोमो गणवृतो वरदोऽस्मीत्यभाषतः॥ २०॥

Performing the *tapas*, a thousand years elapsed. Ultimately, lord Śiva appeared there with his gaṇas and said to the sage, “I shall bestow a boon on you.”

स वद्वे वरमीशानं वरेण्यं गिरिजापतिम्।
अयोनिं जृत्युहीनं याचे पुत्रं त्वया समम्॥ २१॥

Then, Śilāda asked for a boon from Śiva, the foremost deity, the consort of the daughter of the mountain, “You get me a son like yourself, who should be free from death and should be born without womb.

तथास्त्वित्याह भगवान्देव्या सह महेश्वरः।
पश्यतस्तस्य विर्पर्वेन्तर्द्वानं गतो हरः॥ २२॥

Then lord Śiva with Pārvatī said, “Be it so.” Thereafter, both of them disappeared in full view of the sage.

ततो युजोज तां भूमिं शिलादो धर्मवित्तमः।
चकर्ष लांगलेनोर्वीं भित्वादृश्यत शोभनः॥ २३॥
संवर्तकोऽनलप्रख्यः कुमारः प्रहसन्निवा।
रूपलावण्यसम्पन्नस्तेजसा भासयन्दिशः॥ २४॥
कुमारतुल्योऽप्रतिमो मेघगम्भीरया गिरा।
शिलादं तात तातेति प्राह नन्दी पुनः पुनः॥ २५॥

Thereafter, the religious minded Śilāda, ploughed the land with the intention of performing a *yajña*. While ploughing the earth,

he found an infant, shining like the Saṁvartaka fire (fire at the time of dissolution), with beautiful looks, who was illumining all the directions with his lustre, while smiling. The infant was quite handsome like Kārttikeya. The infant Nandin then addressed Śilāda in his deep voice as “*tāta*” or a father. The same infant came to be known as Nandin, or the one who delights the people.

तं दृष्टा नन्दनं जातं शिलादः परिषस्वजे।
मुनीनां दर्शयामास तत्राश्रमनिवासिनाम्॥ २६॥

The delightful son, when found by Śilāda was embraced by him and he showed him to the *Rṣis* living in the *āśrama*.

जातकर्मदिकाः सर्वाः क्रियास्तस्य चक्राह।
उपनीय यथाशास्त्रं वेदमध्यापयत् स्वयम्॥ २७॥

Thereafter, the sage performed the post-natal and all other rites of the child, besides investing him with a sacred thread and taught him the Vedas.

अधीतवेदो भगवान्नन्दी मतिमनुज्ञमाप्
चक्रं महेश्वरं दृष्टा जेष्ये मृत्युमिव प्रभुम्॥ २८॥

After completing the studies in the Vedas, an idea splashed in the mind of Nandin, that, he, by adoring lord Śiva-Maheśvara, shall overcome death.

स गत्वा सागरं पुण्यमेकाग्रः श्रद्धयान्वितः।
जजाप रुद्रमनिशं महेशासक्तमानसः॥ २९॥

With this resolve in his mind, he went to the sacred seashore, and with a devoted mind he started reciting the *Rudra-stotra*.

तस्य कोट्याङ्गं पूर्णायां शङ्करो भक्तवत्सलः।
आगतः सर्वसगणो वरदोऽस्मीत्यभाषत॥ ३०॥

After completion of the *japam* a crore of times, lord Śaṅkara, favourably disposed to his devotees, with Pārvatī and his *gaṇas* appeared before Nandin and said, “You ask for a boon.”

स व्रे पुनरेवेशं जपेयं कोटिमीश्वरम्।
भवदाह महादेव देहीति परपेश्वरम्॥ ३१॥

While seeking the boon, Nandin said, “O Lord I intend to recite the *mantra* a crore of times further, you kindly grant me a boon that I should have the life upto that length.”

एवमस्त्विति संप्रोच्य देवोऽप्यन्तरधीयत।
जजाप कोटि भगवान् भूयस्तदगतमानसः॥ ३२॥

Then lord Śiva, the universal soul said, “Be it so.” Thus speaking, lord Śiva disappeared with Pārvatī and his *gaṇas* from that place. Thereafter Nandin devoting his mind exclusively to Śiva, performed the *japam* a crore of times.

द्वितीयायाङ्गं कोट्यां वै पूर्णायाङ्गं वृषध्वजः।
आगत्य वरदोऽस्मीति प्राह भूतगणैर्वृतः॥ ३३॥

And with the completion of the *japam* two crores of times, the bull-bannered lord Śiva again appeared before Nandin, with his goblins and said, “I am the granter of boons.”

तृतीयाङ्गमुमिछापि कोटि भूयोऽपि शङ्कर।
तथास्त्वित्याह विश्वात्मा देव्या चांतरधीयत॥ ३४॥

Then Nandin said, “O Lord Śaṅkara, “I intend to perform the third crore of *japam* too.” Lord Śiva said, “Be it so.” Thereafter, lord Śiva again disappeared from the scene alongwith the goddess.

कोटिन्नयेऽथ सम्पूर्णे देवः प्रीतमनाभृशम्।
आगत्य वरदोऽस्मीति प्राह भूतगणैर्वृतः॥ ३५॥

When the recitation of three crores of *mantras* was completed the third time, lord Śiva arrived with his bhūtas, and said, “I shall grant you the boon.”

जपेयं कोटिमन्यां वै भूयोऽपि तव तेजसा।
इत्युक्ते भगवानाह न जपत्वं त्वया पुनः॥ ३६॥

Nandin said, “By your grace, I would like to perform the mantra recitation for a crore of times further.” At these words of Nandin, Śiva said, “There is no need for you to perform the *japam* further.

अपरो जरया त्यक्तो मम पार्श्वे गतः सदा।
महागणापतिर्देव्याः पुत्रो भव महेश्वरः॥ ३७॥
योगेश्वरो महायोगी गणानामीश्वरेश्वरः।
सर्वलोकाधिपः श्रीमान् सर्वयज्ञमयो हितः॥ ३८॥

. Now you will be deprived of old age and death, remaining with me. You will be treated as the son of Pārvatī and the chief of my *gaṇas*. You will be a Yogeśvara, a great Yogi, lord of the *gaṇas*, lord of all the *lokas*, omniscient,

possessing all the fortunes, besides identical with the Yajñas.

ज्ञानं तत्रामकं दिव्यं हस्तामलकसंज्ञितम्।
आभूतसंप्लवस्थायी ततो यास्यसि तत्पदम्॥ ३९॥

The divine knowledge with me, would be accessible to you like the fruit of the myrobalan placed in the palm. You will remain in this form till the time of dissolution, after which you will achieve my region.

एतदुक्त्वा महादेवो गणानाहृय शङ्करः।
अभिषेकेण युक्तेन नन्दीश्वरमयोजयत्॥ ४०॥
उद्भाहयामास च तं स्वयमेव पिनाकधृक्।
मरुताङ्ग शुभां कन्यां स्वयमेति च विष्णुताम्॥ ४१॥

Thus speaking, Mahādeva Śaṅkara summoned his own *gaṇas* and established Nandin as the chief of the *gaṇas*. Then lord Śiva married Nandin with Suyaśā, the blessed daughter of the Maruts. He himself attained Viṣṇuloka.

एतज्जाप्येश्वरं स्थानं देवदेवस्य शूलिनः।
यत्र तत्र मृतो मर्त्यो रुद्रलोके महीयते॥ ४२॥

The place where Nandin had performed *tapas* came to be known as Japyeśvara—the place sacred to Śiva. A person, who meets with his end here, he earns grace in Rudraloka.

इति श्रीकूर्मपुराणे उत्तरार्द्धे जाप्येश्वरमाहात्म्ये
त्रिचत्वारिंशोऽध्यायः॥ ४३॥

Chapter-44

Glory of the holy places

सूत उवाच

अन्यद्य तीर्थप्रवरं जाप्येश्वरसमीपतः।
नामा पञ्चनदं पुण्यं सर्वपापप्रणाशनम्॥१॥

Sūta said, “Close to Japyeśvara, there is another excellent *tīrtha* known by the name of *Pañcanada*, which is quite sacred and removes all the sins.

त्रिरात्रमुषितसत्र पूजयित्वा महेश्वरम्।
सर्वपापविशुद्धात्मा रुद्रलोके महीयते॥२॥

A person who fasting for three nights there, performs adoration of Maheśvara, is relieved of all the sins. Then he, becoming the spotless soul

is established in *Rudraloka*.

अन्यद्य तीर्थप्रवरं शक्रस्यामिततेजसः।
महाभैरवमित्युक्तं महापातकनाशनम्॥३॥
तीर्थनाञ्च परं तीर्थं वितस्ता परमा नदी।
सर्वपापहरा पुण्या स्वयमेव गिरीन्द्रजा॥४॥

There is another *tīrtha* dedicated to Indra, which is known by the name of Mahābhairava. It is the best of the sacred places on the bank of Vitastā river, which also removes all the sins and it itself is born of the king of mountains.

तीर्थं पञ्चतपो नाम शंभोरमिततेजसः।
यत्र देवाधिदेवेन चक्रार्थं पूजितो भवः॥५॥

There is a holy place named Pañcatapas, which is dedicated to Śiva of unlimited splendour. It is here that Bhava (Śiva) was worshipped by the overlord of the Devas for the purpose of being mighty.

पिण्डदानादिकं तत्र प्रेत्यानन्दसुखप्रदम्।
मृतस्तत्राथ नियमाद्ब्रह्मलोके महीयते॥६॥

The *pindadāna* etc. performed there, bestows everlasting bliss. A person who meets with his end at that place as a result of observance of holy rites, he is adored in the *Brahmaloka*.

कायावरोहणं नाम महादेवालयं शुभम्।
यत्र माहेश्वरा धर्मा मुनिभिः संप्रवर्त्तिताः॥७॥

Besides this, there is an auspicious place known by the name of Kāyāvarohaṇa where the sages had promulgated the holy *dharma*s or religious doctrines pertaining to lord Maheśvara.

श्राद्धं दानं तपो होम उपवासस्तथाक्षयः।
परित्यजति यः प्राणान्द्रलोकं स गच्छति॥८॥

The *śrāddha*, charities, *tapas*, *homa*, and fasting performed there bestow undecaying reward. By meeting with his end there, one proceeds on to *Rudraloka*.

अन्यद्य तीर्थप्रवरं कन्यातीर्थमनुत्तमम्।
तत्र गत्वा त्यजेत्राणाँल्लोकान् प्राप्नोति शाश्वतान्॥९॥

There is another excellent place known as *Kanyā-tīrtha* which is better than any other holy centre. A person who dies there, he achieves the everlasting *lokas*.

जापदग्न्यस्य च शुभं रामस्याक्लिष्टकर्मणः।

तत्र स्नात्वा तीर्थवरे गोसहस्रफलं लभेत्॥१०॥

There is a *tīrtha* dedicated to Rāma, the son of Jamadagni and of unimpaired activity. By taking a bath in that *tīrtha*, one achieves merit of donating a thousand cows.

महाकालमिति ख्यातं तीर्थं लोकेषु विश्रुतम्।

गत्वा प्राणान् परित्यज्य गाणपत्यमवानुयात्॥११॥

There is another *tīrtha* known by the name of Mahākāla in the three worlds. A person who dies there, he becomes the chief of the Śivaganas.

गुह्यादगुह्यतमं तीर्थं नकुलीश्वरमुत्तमम्।

तत्र सन्निहितः श्रीमान् भगवान्नकुलीश्वरः॥१२॥

The mystic Nakuliśvara-*tīrtha* there happens to the most sacred of all places. It is the dwelling place of the glorious lord Nakuliśvara.

हिमवच्छिखे रम्ये गंगाद्वारे सुशोभते।

देव्या सह महादेवो नित्यं शिष्यैश्च सम्पृष्टः॥१३॥

At the charming peak of Himavān, there is a splendid *tīrtha* known by the name of Gaigādvāra, where lord Mahādeva resides with Pārvatī, surrounded by his disciples.

तत्र स्नात्वा महादेवं पूजयित्वा वृषध्वजम्।

सर्वपापैविशुद्ध्येत मृतस्तज्ज्ञानमानुयात्॥१४॥

By taking a bath there and adoring the bull-bannered Mahādeva, a person is relieved of all the sins. After his death, he attains the perfect knowledge.

अन्यद्य देवदेवस्य स्थानं पुण्यतमं शुभम्।

भीमेश्वरमिति ख्यातं गत्वा मुञ्चति पातकम्॥१५॥

Another sacred and splendid place of Śiva, the lord of the Devas, is known as Bhīmeśvara. By visiting that place, a person is relieved of all his sins.

तथान्यशृण्डवेगायाः सम्प्रेदः पापनाशनः।

तत्र स्नात्वा च पीत्वा च मुच्यते ब्रह्महत्यया॥१६॥

Similar is the case with the confluence of the river Caṇḍavega, which removes all the sins. By taking a bath there and consuming its water, a person is relieved of the sin of *brahmahatyā*.

सर्वेषामपि चैतेषां तीर्थानां परमा पुरी।

नामा वाराणसी दिव्या कोटिकोट्ययुताधिका॥१७॥

The city of Vārāṇasī, is the best of all the *tīrthas*. Because of its being divine, it is a ten thousand times, nay, a hundred million times more auspicious than all these holy centres.

तस्याः पुरस्तान्माहात्म्यं भाषितं वो मया लिह।

नान्यत्र लभते मुक्तिं योगेनाव्येकजन्मना॥१८॥

Earlier, I had mentioned about its glory. Nowhere else does one attain salvation in a single birth even by means of Yoga.

एते प्राधान्यतः प्रोक्ता देशाः पापहरा नृणाम्।

गत्वा संक्षालयेत्पापं जन्मान्तरशतैरपि॥१९॥

I have described the selected and prominent *tīrthas*. They relieve all the people of all the sins. One should visit them and wash out the sins of many births.

यः स्वधर्मान् परित्यज्य तीर्थसेवां करोति हि।

न तस्य फलते तीर्थमिह लोके परत्र च॥२०॥

But one should be careful, that when he discarding his own *dharma*, goes on pilgrimage to holy places, for such a person no *tīrtha* is rewarding in the present life or the life beyond that.

प्रायश्चित्ती च विधुरस्तथा यायावरो गृही।

प्रकुर्यातीर्थसंसेवां यशान्यस्तादृशो जनः॥२१॥

One who is desirous of repentance, or the one who has become a widower, or a wandering mendicant, such a householder and the similar types of people should go to the holy places.

सहग्निर्वा सपलीको गच्छेत्तीर्थानि यत्नतः।

सर्वपापविनिर्मुक्तो यथोक्तां गतिमानुयात्॥२२॥

The one who is an Agnihotrin, he should go with his wife carrying the sacrificial fires with him and should visit the sacred places, carefully, and by so doing, a person getting relieved of all the sins, achieves the best of deliverance mentioned before.

ऋणानि त्रीण्यपाकुर्यात्कुर्वन्वा तीर्थसेवनम्।

विधाय वृत्तिं पुण्यां भार्या तेषु विधाय च॥२३॥

Or otherwise, a person getting free from all the three debts (to Deva, *Pitṛs* and sages), arranging livelihood for his sons, and entrusting the care of his wife to them, should go on to pilgrimage.

प्रायश्चित्तप्रसङ्गेन तीर्थमाहात्म्यमीरितम्।
यः पठेद्युण्याद्वापि सर्वपापैः प्रमुच्यते॥ २४॥

Thus, the glory of the *tīrthas* in the context of the expiatory rites has been spoken out. The one who reads it or listens to it, he is relieved of all the sins.

इति श्रीकूर्मपुराणे उत्तरार्द्धे तीर्थमाहात्म्यं नाम
चतुष्कृत्वारिंशोऽध्यायः॥ ४४॥

Chapter-45

Dissolution of the world

सूत उवाच

एतदाकर्ष्य विज्ञानं नारायणमुखेरितम्।
कूर्मरूपधरं देवं प्रपञ्चमुनयः प्रभुम्॥ १॥

Sūta said, “Listening to the excellent knowledge from the mouth of Nārāyaṇa, the sages then asked the lord who had taken to the form of a tortoise.

मुनय ऊचुः

कथितो भवता धर्मो मोक्षज्ञानं सविस्तरम्।
लोकानां सर्गविस्तारो वंशो मन्वन्तराणि च। २॥
इदानीं देवदेवेशं प्रलयं वकुर्महसि।
भूतानां भूतभव्येशं यथा पूर्वं त्वयोदितम्। ३॥

The sages said, “You have spoken in detail about the *dharma*, knowledge about the attaining of salvation, the creation of the universe, the genealogies of kings and sages and the *Manvantaras* in sufficient details. Now, O Lord of the past and future, speak out the details about the dissolution of the world, the subject on which you have already spoken.”

सूत उवाच

श्रुत्वा तेषां तदा वाक्यं भगवान् कूर्मरूपधृक्।
व्याजहार महायोगी भूतानां प्रतिसञ्चरम्। ४॥

Sūta said, “Listening to the words of the sages, lord, the great Yogi, in the form of a tortoise, started speaking about the dissolution of all living beings.

कूर्म उवाच

नित्यो नैमित्तिकश्चैव प्राकृतोऽत्यन्तिकस्थाप।
चतुर्द्वायं पुराणोऽस्मिन् प्रोच्यते प्रतिसञ्चरः। ५॥

Kūrma said, “Four types of dissolutions are there—viz.: *Nitya*, *Naimittika*, *Prākṛta*, and *Ātyantika*, as mentioned in this Purāṇa. These are the four types of dissolutions which are described below.

योऽयं सन्दृश्यते नित्यं लोके भूतक्षयस्त्विह।
नित्यः संकीर्त्यते नामा मुनिभिः प्रतिसञ्चरः॥ ६॥

The destruction of the living beings that is witnessed every day in this world is called *Nitya* dissolution by the sages.

ब्रह्मनैमित्तिको नाम कल्पान्ते यो भविष्यति।
त्रैलोक्यस्यास्य कथितः प्रतिसर्गो मनोषिभिः॥ ७॥

At the end of the *kalpa*, the dissolution of three worlds by Brahmā (due to his sleep at the end of his day), has been called as the *Naimittika* dissolution by the learned sages.

महदायं विशेषान्तं यदा संयाति संक्षयम्।
प्राकृतः प्रतिसर्गोऽयं प्रोच्यते कालचित्तकैः॥ ८॥

When the ultimate causes of the universe beginning with Mahat and ending with Viśeṣa undergo dissolution, it is called the *Prākṛta Pratisarga* (natural dissolution) by those who ponder over Kāla.

ज्ञानादात्यन्तिकः प्रोक्तो योगिनः परमात्मनि।
प्रलयः प्रतिसर्गोऽयं कालचिन्तापरैर्द्विजैः॥ ९॥

The final absorption of Yogins into the Supreme Ātman as a result of the realization (*Jñāna*), the watchers of the Kāla, call it the *Ātyantika Pratisarga* (ultimate dissolution).

आत्यन्तिकस्तु कथितः प्रलयो ज्ञानसाधनः।
नैमित्तिकमिदानीं वः कथयिष्ये समाप्ततः॥ १०॥

The *Ātyantika Pratisarga* achieved through *Jñāna* has already been recounted. Now, I shall now speak on the *Naimittika pralaya* in detail.

चतुर्व्यूहसहस्रान्ते सम्प्राप्ते प्रतिसञ्चरे।
स्वात्मसंस्थाः प्रजाः कर्तुं प्रतिपेदे प्रजापतिः॥ ११॥

At the end of the thousand sets of four Yugas, when the time of dissolution arrives, Prajāpati Brahmā, thought of absorbing all the people in his own self.

ततोऽभवत्त्वनावृष्टिस्तीव्रा सा शतवार्षिकी।
भूतक्षयकरी घोरा सर्वभूतक्षयकरी॥ १२॥

Thereafter, for a period of a hundred years since that time, there had been a terrific draught, as a result of which, all the living being were destroyed.

ततो यान्यल्पसाराणि सत्त्वानि पृथिवीपते।
तानि चाग्रे प्रलीयन्ते भूमित्वमुपयान्ति च। १३॥

O lord of the Earth, the beings on earth who are physically weak, got destroyed first of all, and were reduced to *Bhumi* (become one with the earth).

सप्तरश्मिरथो भूत्वा समुत्तिष्ठन्दिवाकरः।
असह्यरश्मिर्वति पिबन्नभो गर्भस्तिथिः॥ १४॥

Thereafter, the sun with his seven rays, while rising becomes unbearable with the blazing heat. Through them he drinks up all water present on the earth.

तस्य ते रश्मयः सप्त पिबन्त्यग्नु महार्णवे।
तेनाहरेण ता दीप्त्वा सप्तसूर्या भवन्त्युता॥ १५॥

In this way, the seven rays of the sun dry up the water from the middle of the ocean. Thanks to this intake, they become brilliant and change themselves into seven suns.

ततस्ते रश्मयः सप्त शोषयित्वा चतुर्दिशम्।
चतुर्लोकमिमं सर्वं दहन्ति शिखिनो यथा॥ १६॥

Then, those seven rays (the seven suns), dries up all the *lokas* in the four directions and starts burning them like the fire.

व्यापुवन्तश्च ते दीप्ता उर्ध्वज्ञाधः स्वरश्मिभिः।
दीप्त्वन्ते भास्कराः सप्त युगान्ताग्निप्रदीपिताः॥ १७॥

All the seven suns, by means of their rays penetrating into the upper and lower parts of the earth, burn the earth like the fire of dissolution.

ते सूर्या वारिणा दीप्ता बहुसाहस्ररश्मयः।
खं समावृत्य तिष्ठन्ति प्रदहन्तो वसुन्धराम्॥ १८॥

Thus suns, having been illuminated by the water (sucked by them), shed forth thousands of rays, pervading the entire sky forcefully, and put the entire earth in flames.

ततस्तेषां प्रतापेन दह्यमाना वसुन्धरा।
साप्तिन्द्याणवद्वीपा निःस्नेहा सप्तप्रद्यते॥ १९॥

Thereafter, with the excessive heat of those suns, the burning earth, is deprived of water

over the mountains, in the rivers and the oceans etc., besides the islands.

दीपाभिः सन्तताभिष्ठ रश्मिभिर्वै समन्ततः।
अधश्योदर्धञ्ज लग्नाभिस्तिर्यक् चैव समावृतम्॥ २०॥
सूर्याग्निना प्रमुष्टानां संसृष्टानां परस्परम्।
एकत्वमुपयातानामेकज्वालं भवत्युता॥ २१॥

As the burning rays of the sun are spread in all the directions, covering all high and low regions, so powerfully and envelop everything. In this way, due to the fire of the sun rays, all the *padarthas* of the world are turned into a single mass of fire forming one fiery unit.

सर्वलोकप्रणाशश्च सोऽग्निर्भूत्वा तु मण्डली।
चतुर्लोकमिमं सर्वं निर्द्दहत्याशु तेजसाः॥ २२॥

This fire of the time of dissolution which destroys all the lokas, takes to a spherical form and reduces to ashes all the worlds with its flames.

ततः प्रलीने सर्वस्मिङ्गङ्गमे स्थावरे तथा।
निर्वृक्षा निस्तृणा भूमिः कूर्मपृष्ठा प्रकाशते॥ २३॥

Therafter, all the mobile and immobile things are absorbed into that fire, the earth getting deprived of the vegetation and the trees, illumines like the back of a tortoise.

अप्वरीषमिवाभाति सर्वमापूरितं जगत्।
सर्वमेव तदर्दिर्वै पूर्णं जाज्वल्यते पुनः॥ २४॥

The entire universe, with the sharp rays of the sun falling over it, looks like the frying pan. With those rays, everything burns in flames.

पाताले यानि सत्त्वानि महोदयिगतानि च।
ततस्तानि प्रलीयन्ते भूमित्वमुपयान्ति च॥ २५॥

Similarly, in the netherworlds as well as in the great oceans, the creations living there have also to face the dissolution. They crumble and get mixed into the earth.

द्वीपांश्च पर्वतांश्चैव वर्षाण्यथ महोदयीन्।
तान् सर्वान् भस्मसाद्यकै सप्तात्मा पावकः प्रभुः॥ २६॥

The fire god with seven souls (rays), reduces to ashes, all the islands, mountains, regions and the vast oceans.

समुद्रेभ्यो नदीभ्यश्च आपः शुक्काश्च सर्वशः।
पिबन्नपः समिद्वोऽग्निः पृथिवीमाश्रितो ज्वलन्॥ २७॥

Besides, it also consume the waters of the oceans and the rivers. The flaming fire, keeps on burning on the earth.

ततः संवर्तकः शैलानतिक्रम्य महांसतथा।
लोकान्दहति दीपात्मा मारुतेयो विजृष्पितः॥ २८॥

Thereafter, the great Saṁvartaka fire being ablaze, expanded by the forceful winds, crossing over the mountains, burns down the entire worlds.

स दध्वा पृथिवीं देवो रसातलमशोषयत्।
अथस्तात्पृथिवीं दध्वा दिवमूर्धं दह्यति॥ २९॥

The flaming fire, after burning the earth, dries up Rasātala as well. After burning the lower part of the earth, it starts burning the heaven above.

योजनानां शतानीह सहस्राण्ययुतानि च।
उत्तिष्ठन्ति शिखास्तस्य वह्नेः संवर्तकस्य तु॥ ३०॥

The flames of Saṁvartaka fire, rises upto the height of hundreds, thousands and ten thousands of *yojanas*.

गच्छवर्षाश्च पिशाचांश्च सयक्षोरगराक्षसान्।
तदा दहत्यसौ दीपः कालरुद्ग्रणोदितः॥ ३१॥

With the inspiration of Kālarudra, these flames start burning the Gandharvas, Piśācas, Yakṣas, Nāgas and the Rākṣasas.

भूर्लोकञ्च भुवर्लोकं महर्लोकं तथैव च।
दहेदशेषं कालाग्निः कालाविष्टतनुः स्वयम्॥ ३२॥

It appears as if Kālāgni—the god of death has taken to the destructive form. Then, this fire completely burns out the regions of Bhūrloka, Bhūvarloka and Maharloka.

व्यासेष्वेतेषु लोकेषु तिर्यगूर्धमथाग्निना।
तत्तेजः समनुप्राप्य कृत्स्नं जगदिदं शनैः॥ ३३॥

When the fire of dissolution, spreading on all the sides, rising above, engulfs the entire universe, then all of them start illumining in a huge flame.

अतो गूढमिदं सर्वं तदेवैकं प्रकाशते।
ततो गजकुलाकारास्तडिद्विः समलंकृताः॥ ३४॥

Thereafter, the vast and thick clouds known as Saṁvartaka, having shapes of huge elephants, decorated with the groups of lightnings, rise over the sky.

उत्तिष्ठन्ति तदा व्योम्नि घोराः संवर्तका धनाः॥
केचन्नीलोत्पलश्यामाः केचित्कुमुदसन्निभाः॥ ३५॥
धूमज्ञवर्णास्तथा केचित्केचित्पीताः पयोधराः।
केचिद्रासभवर्णास्तु लाक्षारसनिभाः परे॥ ३६॥

There arise in the sky the terrible Saṁvartaka clouds of world destruction. Some of those clouds are dark resembling the blue lotus flowers. Some of them are white like water-lily, some are of smoke colour, some are of yellow colour, and some are of colour like a donkey. Some of them are of red colour like lac juice.

सङ्खुकुन्दनिभाश्चान्ये जात्यज्ञननिभास्तथा।
मनः शिलाभाश्च परे कपोतसदृशाः परे॥ ३७॥

Some of them are white like the conch or the lotus flowers, some are like the finest variety of collyrium, some are of the colour of red arsenic, white, others have the colour of a pigeon.

इन्द्रगोपनिभाः केचिद्विरितालनिभास्तथा।
इन्द्रचापनिभाः केचिदुत्तिष्ठन्ति धना दिविः॥ ३८॥

Some of them appear like glow-worms, some resemble the yellow orpiment. Some are like rainbows. Such clouds rise up in the heaven.

केचित्पर्वतसंकाशाः केचिदगजकुलोपमाः।
कूटांगारनिभश्चान्ये च केचिन्मीनकुलोद्धाः॥ ३९॥

Some of them are of mountain size, some of them look like the herds of elephants, some of them are like the heaps of burning coal, and some like shoals of fishes.

बहुरूपा घोररूपा घोरस्वरनिनादिनः।
तदा जलधराः सर्वे पूरयन्ति नभस्तलम्॥ ४०॥

They have several forms, which are quite terrific. By thundering aloud, they fill up the entire firmament.

ततस्ते जलदा घोरा राविणो भास्करात्मजाः।
सप्तधा संवृतात्मानं तमर्पिन्ति शमयन्ति ते॥ ४१॥

Then the clouds—beings the progeny of the sun, turning themselves into seven forms, extinguish the fire on earth with the pouring of the rain water.

ततस्ते जलदा वर्षं मुञ्चन्तीह महौघवत्।
सुधोरमशिवं वर्षं नाशयन्ति च पावकम्॥ ४२॥

Like a flood water gushes out from them as

rain. The terrible and inauspicious rain destroys the fire.

**अतिवृद्धं तदात्यर्थमस्सा पूर्यते जगत्।
अद्भिस्तेऽभ्योऽभिभूतत्त्वादग्निः प्रविशत्यपः॥४३॥**

Thus, with the pouring of the excessive rain, the earth was filled with enormous quantity of water. On being thus overpowered by water the fire merges into the water.

**नष्टे चाम्ने वर्षशतैः पयोदाः क्षयसम्भवाः।
प्लावयन्तो जगत्सर्वं महाजलपरिस्तरैः॥४४॥**

As a result of the rainfall showered by the clouds, the fire on earth is completely extinguished in hundred of years. The flood envelops the entire universe with huge currents of water.

**धाराभिः पूरयन्तीदं नोद्यमानाः स्वयम्भुवा।
अत्यन्तसलिलाधासु वेला इव महोदये॥४५॥**

In this way, at the instance of Brahmā, the earth is filled with the water, as the sea shore is submerged with excessive moving of the oceanic waves.

**साद्रिद्विषा ततः पृथ्वी जलैः सञ्छायते शनैः।
आदित्यरश्मिभिः पीतं जलमध्रेषु तिष्ठति॥४६॥**

Slowly the earth with the mountains and islands is covered with water, and the water soaked by the sun-rays stays in the clouds.

**पुनः पतित तद्भूमौ पूर्यन्ते तेन चार्णवाः।
ततः समुद्राः स्वां वेलामतिक्लान्तासु कृत्स्नशः॥४७॥**

The same water again is poured on earth and the oceans are so over filled, that, they overflowing the seashores cause a deluge.

**पर्वताक्षं विलीयन्ते मही चाप्यु निमज्जति।
तस्मिन्नेकार्णवे घोरे नष्टे स्थावरजंगमे॥४८॥
योगनिन्द्रां समास्थाय शेते देवः प्रजापतिः।
चतुर्युगसहस्रातं कल्पमाहुर्मनीषिणः॥४९॥**

Even the mountains become submerged in water besides the earth. All the mobiles and immobiles are destroyed. As a result of which lord Brahmā, under the influence of Yoganidrā¹

1. Meditation-sleep, the great sleep of Brahmā during the period between the annihilation and reproduction of the universe, MW.,

goes to sleep in the ocean. The learned people consider the period a thousand cycles of four Yugas as a Kalpa.

**वाराहो वर्तते कल्पो यस्य विस्तर ईरितिः।
असंख्यातास्तथा कल्पा ब्रह्मविष्णुशिवात्मकाः॥५०॥**

कथिता हि पुराणेषु मुनिभिः कालचिन्तकैः।

Presently the Varāha-kalpa is passing, the details of which have already been spoken by me. The *Ryis* who are conscious about the Kāla (time), they have traced innumerable kalpas in the Purānas. All the kalpas resemble Brahmā, Viṣṇu and Śiva.

**सात्त्विकेष्यथ कल्पेषु माहात्म्यमधिकं हरेः॥५१॥
तामसेषु हरस्योक्तं राजसेषु प्रजापतेः।**

The Sāttvika kalpas out of them contain the excessive glory of Viṣṇu, while the one of the lord Śiva is prominent in the *Tāmasa* kalpas. The glory of Brahmā is found in the *Rājasa* kalpas.

**योऽयं प्रवर्तते कल्पो वाराहः सात्त्विको मतः॥५२॥
अन्ये च सात्त्विकाः कल्पा मम तेषु परिग्रहः।
ध्यानं तपस्तथा ज्ञानं लब्ध्वा ते योगिनः परम्॥५३॥
आगाध्य तञ्च गिरिशं यान्ति तत्परमप्पदम्।**

The current kalpa is known as Varāha kalpa, which has been considered to be the Sāttvika one. There are other Sāttvika kalpas in which I (Kūrma Viṣṇu) predominate. The Yogins achieving meditation, penance as well as the divine knowledge, adoring me and Giriśa, achieve the great region.

**सोऽहं तत्त्वं समास्थाय मायी मायामयीं स्वयम्॥५४॥
एकार्णवे जगत्यस्मिन्न्योगनिन्द्रां ब्रजामि तु।**

Thus, I, being the illusory one, embracing the great illusion, enjoy the divine sleep of *Yoganidrā* in the oceanic world.

**मां पश्यन्ति महात्मानः सुसिकाले महर्षयः॥५५॥
जनलोके वर्तमानास्तापसा योगचक्षुषाः।**

During the period of my sleep, the great sages dwelling in the Janaloka, visualise me with the Yogic vision.

अहं पुराणः पुरुषो भूर्भुवःप्रभवो विभुः॥५६॥

I happen to be the *Purānapuruṣa*, besides

being the place of origin of *Bhuḥ* (earth), and *Bhuvaḥ* (the ether).

सहस्रचरणः श्रीमान् सहस्राक्षः सहस्रपात्।
मन्त्रोऽहं ब्राह्मणा गावः कुशोऽथ समिथो ह्यहम्॥५७॥
प्रोक्षणीयं स्वयञ्चैव सोमो व्रतमथास्यहम्।
संवर्तको महानात्मा पवित्रं परमं यशः॥५८॥

I am all pervading, having thousands of feet, eyes legs, and possessing the enormous beauty. I am the Mantra, the Brāhmaṇas, the cows, the sacrificial twigs, and the Prokṣaṇīya (that which should be sprinkled). I am Soma and the form of *vratas*. I am Samvartaka—the cloud of the time of dissolution, the great Soul, besides being the auspicious and excellent glory.

मेधाप्यहं प्रभुर्गोसा गोपतिर्ब्रह्मणो मुखम्।
अनन्तस्तारको योगी गतिर्गतिमतां वरः॥५९॥

I am the intelligence, the lord, the protector of cowherds, and the face of Brahmā. I am endless, bestower of salvation on all, besides being a Yogin. I am the goal, the most excellent among those who afford the goal.

हंसः प्राणोऽथ कपिलो विश्वमूर्तिः सनातनः।
क्षेत्रज्ञः प्रकृतिः कालो जगद्वीजमथामृतम्॥६०॥
माता पिता महादेवो मत्तो ह्यन्यो न विद्यते।

I happen to be *Hamsa* (Swan), *Prāṇa* (vital breath), Kapila, of universal form, the eternal one, Jīvātmā (the immanent soul), Prakṛti, Kāla (Time), the seed of the universe, the immortal nectar. The mother, father and Mahādeva, I represent all of them. There is nothing beyond me.

आदित्यवर्णो भुवनस्य गोसा
नारायणः पुरुषो योगमूर्तिः।
तं पश्यन्तो यतयो योगनिष्ठः
ज्ञात्वात्मानं मम तच्चं व्रजन्ति॥६१॥

I am Nārāyaṇa, having the complexion of the sun, protector of the universe and the form of Yoga. The Ascetics well-versed in the Yogic practice, can visualise my form. After realising the Ātman, they attain my reality.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु
पंचत्वारिंशोऽध्यायः॥४५॥

Chapter-46

Description of dissolution and subsidiary creation

कूर्म उवाच

अतः परं प्रवक्ष्यामि प्रतिसर्गमनुज्ञम्।

प्राकृतं तत्समासेन शृणुष्व गदतो मम॥ १॥

The lord in the form of the tortoise said, "I shall now describe the excellent creation as well as the Prākṛta (natural) dissolution in brief. All of you should listen to the same.

गते परार्द्धद्वितये काले लोकप्रकालनः।

कालाग्निर्भस्मसात्कर्तुं चरते चाखिलं जगत्॥ २॥

On the end of two Parādha (i.e. after the life time of Brahmā), Kāla, which annihilates the entire world, the dark fire of dissolution, wanders for reducing the entire universe to ashes.

स्वात्मन्यात्मानमावेश्य भूत्वा देवो महेश्वरः।

दहेदशेषं ब्रह्माण्डं सदेवासुरमानुषम्॥ ३॥

Lord Mahādeva, making his own form to enter his body starts burning the entire world together with the gods, demons and the human beings.

तमाविश्य महादेवो भगवान्नीललोहितः।

करोति लोकसंहारं भीषणं रूपमाश्रितः॥ ४॥

Then Nilalohita-Mahādeva, taking to the terrific form, enters into the fire, turning as Mahākāla, destroys the worlds.

प्रविश्य मण्डलं सौरं कृत्वाऽसौ बहुधा पुनः।

निर्देहत्यखिलं लोकं सप्तसप्तस्वरूपधृक्॥ ५॥

Then entering the solar region, turns it like himself and taking to the form of sun with seven rays, Maheśvara reduces the entire universe to ashes.

स दध्वा सकलं विश्वमस्त्रं ब्रह्मशिरो महत्।

देवतानां शरीरेषु क्षिपत्यखिलदाहकम्॥ ६॥

Reducing to ashes the entire universe, Maheśvara then shoots a terrific weapon called *Brahmaśiras*, which can even burn the bodies of the gods.

दध्येष्वशेषदेवेषु देवी गिरिवरात्मजा।

एषा सा साक्षिणी शम्भोस्तिष्ठते वैदिकी श्रुतिः॥ ७॥

When all the gods were reduced to ashes, Pārvatī, the excellent daughter of Himālaya, stands by Śiva as the only witness of his performance. This has been ordained by the Vedic Śrutis.

शिरं कणालैर्देवानां कृतस्त्रवरभूषणः।
आदित्यचन्द्रादिगणैः पूरयन्वोममण्डलम्॥ ८॥

Lord Śiva, wears a garland of skulls of the gods, as an ornament. He fills the sky with the multitudes of suns and the moons.

सहस्रनयनो देवः सहस्राक्षं इतीश्वरः।
सहस्रहस्तचरणं सहस्राच्छिर्महाभुजः॥ ९॥
दंष्ट्रकरालवदनः प्रदीपानललोचनः।
त्रिशूलकृत्तिवसनो योगमैश्वरमास्थितः॥ १०॥

He possesses thousands of eyes and eyelids, thousands of arms and feet, thousands of rays of splendour, and had awful curved fangs and appears with terrific faces. His eyes resemble the fire flames. He carries a trident, is clad in elephant-hide. He then establishes himself in his lordly Yoga.

पीत्वा तत्परमानन्दं प्रभूतममृतं स्वयम्।
करोति ताण्डवं देवीमालोक्य परमेश्वरः॥ ११॥

Then, He, imbibing the great bliss, the prolific effusion of nectar, looking at Pārvatī, consumes the nectar and then perform Tāṇḍava dance himself.

पीत्वा नृत्यामृतं देवी भर्तुः परममंगलम्।
योगामास्थाय देवस्य देहमायाति शूलिनः॥ १२॥

Consuming the nectar of the dancing of her husband, the extremely auspicious goddess Pārvatī, depending on Yoga, becomes one with the body of lord Śiva.

स भुक्त्वा ताण्डवरसं स्वेच्छयैव पिनाकधृक्।
ज्योतिः स्वभावं भगवान्दग्ध्वा ब्रह्माण्डमण्डलम्॥ १३॥

Then, burning the cosmic egg, lord Śiva, by his own sweet will, discarding the Tāṇḍava dance, returns to his blissful form.

संस्थितेष्वथ देवेषु ब्रह्मा विष्णुः पिनाकधृक्।
गुणेरशेषैः पृथिवी विलयं याति वारिषु॥ १४॥

When Devas had been annihilated, Brahmā, Viṣṇu and Pināka-bearing lord Śiva, are unified

in a resting position, the earth with all the virtues get absorbed in the oceanic waters alongwith its attributes.

स वारि तत्त्वं सगुणं ग्रसते हव्यवाहनः।
तेजः स्वगुणसंयुक्तं वायौ संयाति संक्षयम्॥ १५॥

The *Havyavāhana* (Fire), absorbs the water alongwith all its *tattvas*. The element of *Tejas* (fire) with all its attributes undergoes dissolution in the element of *Vāyu* (wind).

आकाशे सगुणे वायुः प्रलयः याति विश्वभृत्।
भूतादौ च तथाकाशे लीयते गुणसंयुतः॥ १६॥

Then the wind god, the preserver of the universe, alongwith his attributes, is absorbed in the *ākāśa-tattva* (ether). Then the sky with all its *guṇas* is absorbed in Bhūtadi (*tāmasa-ahamkara*).

इन्द्रियाणि च सर्वाणि तैजसे याति संक्षयम्।
वैकारिको देवगणैः प्रलयं याति सत्तमाः॥ १७॥

O Excellent *R̥sis*, all the sense organs, get dissolved in *Rājasa ahāmkāra*. The gods on the other hand get absorbed in the *Sāttvika-ahāmkāra*.

त्रिविद्योऽयमहंकारो महति प्रलये व्रजेत्।
महान्तमेभिः सहितं ब्रह्माणमितौजसम्॥ १८॥

Then the *Vaikārika*, *Taijasa*, and *Tāmasa*-the three types of *ahāmkāras* merges in the *Mahat-tattva* (principle of intellect). The *Mahat* principle gets dissolved in Brahmā of unmeasured prowess, alongwith these.

अव्यक्तञ्जगतो योनिः संहरेदेकप्रव्ययम्।
एवं संहत्य भूतानि तत्त्वानि च महेश्वरः॥ १९॥
वियोजयति चान्योऽन्यं प्रधानं पुरुषपरम्।
प्रधानपुंसोरजयोरेष संहार ईरितः॥ २०॥

Then the unmanifest imperishable source of origin of the universe which is single and unchanging, annihilates all things. In this way after destroying all the living beings, after the destruction of all the *tattvas* and the *padārthas* (things), Maheśvara, separates Pradhāna-tattva and the great Puruṣa from each other. This is called the absorption of the unborn Pradhāna and Puruṣa.

महेश्वरेच्छाजनितो न स्वयं विद्यते लयः।
गुणसाम्यं तदव्यक्तं प्रकृतिः परिगीयते॥ २१॥

The dissolution does not exist by itself. It originates from the will of Maheśvara. When Pradhāna is in a state of equilibrium of attributes, it is mentioned as unmanifest Prakṛti.

प्रधानं जगतो योनिर्मायातत्त्वमचेतनम्।
कूटस्थश्चिन्मयो ह्यात्मा केवलं पञ्चविंशकः॥ २२॥

Pradhāna, is the place of the origin of the universe and is ignorant because of the *tattva* (principle) of *Māyā*, but the soul, the twentyfifth principle, is lodged within the hearts of all. It is pure consciousness, and perfect knowledge.

गीयते मुनिभिः साक्षी महानेष पितामहः।
एवं संहारशक्तिश्च शक्तिर्महेश्वरी ध्रुवाः॥ २३॥

It is sung about by sages as the *Sākṣin* (cosmic witness), the great grandfather. The same is called Maheśvara Śakti, which burns all the *padārthas* from Pradhāna onwards.

प्रधानाद्यं विशेषान्तं देहे रुद्र इति श्रुतिः।
योगिनामय सर्वेषां ज्ञानविद्यस्तचेतसाम्॥ २४॥

आत्मनिकञ्जैव लयं विदधातोह शंकरः।

Everything beginning with Pradhāna and ending with Viśeṣa is present in the physical body of Rudra. This has been defined by the *śrutis*. The same Rudra also destroys all the Yogins, the learned persons. This is called the endless absorption.

इत्येष भगवान्नदः संहारं कुरुते वशी॥ २५॥
स्वापिका मोहिरी शक्तिर्नारायण इति श्रुतिः।
हिरण्यगर्भे भगवाञ्चगत्सदसदात्मकम्॥ २६॥

सुजेदशेषं प्रकृतस्तन्मयः पञ्चविंशकः।

सर्वज्ञाः सर्वगाः शान्ताः स्वात्मन्येव व्यवस्थिताः।

Thus lord Rudra, overpowering all, destroys them. His Śakti stabilises every one. It confuses all as well. It is the form of Nārāyaṇa. This has been described by the Vedas. Lord Hiranyaśarīra, the twentyfifth principle, creates the entire universe comprising of *sat* and *asat*, taking to the form of Prakṛti.

शक्तयो ब्रह्मविष्णवीशा भुक्तिमुक्तिफलप्रदाः॥ २७॥

Thus, all the Śaktis known as Brahmā, Viṣṇu

and Maheśa, are omniscient, all moving, all pervading, peaceful, and remain in their own selves, they also reward pleasures and salvation.

सर्वेश्वराः सर्वबन्धाः शाश्वतानन्तभोगिनः।
एकमेवाक्षरं तत्त्वं पुष्पधानेश्वरात्मकम्॥ २८॥

Not only this, the three gods are the Īśvaras for all, who bind everyone, everlasting, and have the endless pleasures with them. They represent one imperishable principle in the nature of Lord Puruṣa, Pradhāna.

अन्याश्च शक्तयो दिव्यास्तत्र सन्ति सहस्रशः।
इत्येते विविधैर्यज्ञैः शक्त्यादित्यादयोऽमराः।
एकैकस्याः सहस्राणि देहानां वै शतानि च॥ २९॥

कथ्यन्ते चैव माहात्म्याच्छक्तिरैकैव निर्गुणाः।

Besides, several other divine forces are enshrined in them, who are adored in various *yajñas* in the form of Agni and others. Inspite of each one of these Śaktis having thousands of physical forms, there is only one attributeless potency described variously due to its greatness.

तां शक्तिं स्वयमास्थाय स्वयं देवो महेश्वरः॥ ३०॥
करोति विविधान्देहान्दृश्यते चैव लीलया।

With the help of the same Śakti, lord Maheśvara, playfully creates many bodies. He is seen sporting about.

इत्येते सर्वयज्ञेषु ब्राह्मणैर्वेदवादिभिः॥ ३१॥

सर्वकामप्रदो रुद्रं इत्येषा वैदिकी श्रुतिः।

In all the *yajñas*, it is He who is worshipped by the Brāhmaṇas, well-versed in the Vedas. It is heard in the Vedas that Rudra alone is the bestower of all desires.

सर्वासामेव शक्तीनां ब्रह्मविष्णुमहेश्वराः॥ ३२॥

प्राधान्येन स्मृताः देवाः शक्तयः परमात्मनः।

The Śaktis of the gods like Brahmā, Viṣṇu and Maheśa, are treated as the foremost of all the Śaktis.

आध्यः परस्ताद्गवान् परमात्मा सनातनः॥ ३३॥

गीयते सर्वमायात्मा शूलपाणिमहेश्वरः।

एनमेके वदन्त्यमिन नारायणमथापरे॥ ३४॥

इन्द्रमेके परे प्राणं ब्रह्माणमपरे जगुः।

ब्रह्मविष्णवग्निवरुणाः सर्वे देवास्तथर्षयः॥ ३५॥

एकस्यैवाथ रुद्रस्य भेदास्ते परिकीर्तिः।

Some people call Agni as Īśvara, while others call Nārāyaṇa as such, some call it as Indra, some call it as Prāṇa and others speak it as Brahma. Really speaking, Brahmā, Viṣṇu, Agni, Varuṇa, all Devas as well as sages are glorified as the variants of the same single entity viz. Rudra.

यं यं भेदं समाश्रित्य यजन्ति परमेश्वरम्॥ ३६॥

तत्तदूपं समास्थाय प्रददाति फलं शिवः।

In whatever form a devotee adores Parameśvara, the lord Śiva appears before him in the same form and bestow reward on him.

तस्मादेकतरं भेदं समाश्रित्यापि शाश्वतम्॥ ३७॥

आराधयन्महादेवं याति तत्परमं पदम्।

Therefore, one should take refuge in any one of these forms, and should adore lord Mahādeva and by so doing a person achieves the *mokṣa*.

किन्तु देवं महादेवं सर्वशक्तिं सनातनम्॥ ३८॥

आराधयेह गिरिशं सगुणं वाथ निर्गुणम्।

मया प्रोक्ता हि भवतां योगः प्रागेव निर्गुणः॥ ३९॥

But the all powerful, eternal Lord Māhadeva, the omnipotent, lord Giriśa, should be adored in his form, whether *Saguṇa* or *Nirguṇa* (with or without attributes). I have already spoken to you about the *Nirguṇa* form.

आरुरूप्युस्तु सगुणं पूजयेत्परमेश्वरम्।

पिनाकिनं त्रिनयनं जटिलं कृत्तिवाससम्॥ ४०॥

The people who are desirous of attaining to the Yoga of *Saguṇa* type, they should adore the Parameśvara with attributes, i.e., the *Saguṇa* form, with three eyes, bearing Pināka with matter hair and clad in elephant hide.

रुक्माभं वा सहस्रार्काद्विन्येद्वैदिकी श्रुतिः।

एष योगः समुद्दिष्टः सबीजो मुनिपुंगवाः॥ ४१॥

It has been ordained in the Vedas that one should devote his mind towards Rudra, having the complexion of gold, with thousands of rays emanating out of his body. O Best of the sages, thus I have enlightened you on the *Sabija-yoga* (i.e. the Yoga with seed).

अत्राप्यशक्तोऽथ हरं विश्वं ब्रह्माणमर्चयेत्।

अथ चेदसपर्थः स्यात्त्रापि मुनिपुङ्गवाः॥ ४२॥

ततो वाव्यग्निशक्रादीन् पूजयेद्वक्तिसंयुतः।

In case a person is unable to perform this, he should adore Hara as *Viśva* (the universe), or as Brahmā. O leading sages, if one is incapable of even this, one should devotedly worship Vāyu (wind), Agni (fire), Indra and others.

तस्मात्सर्वान् परित्यज्य देवान् ब्रह्मपुरोगमान्॥ ४३॥

आराधयेद्विरूपाक्षमादिमध्यान्तसंस्थितम्।

Or otherwise, one should forsake all gods beginning with Brahmā, and should adore the everlasting lord Virūpākṣa i.e., Śiva, who is beyond the beginning, middle or end.

भक्तियोगसमायुक्तः स्वधर्मनिरतः शुचिः॥ ४४॥

तादृशं रूपमास्थाय आसाद्यात्यन्तिकं शिवम्।

एष योगः समुद्दिष्टः सबीजोऽत्यन्तभावनः॥ ४५॥

यथाविधि प्रकुर्वाणः प्रानुयादैश्वरम्पदम्।

Following one's own *dharma* or *karman*, getting purified, with utmost devotion, whichever god is worshipped by a person, lord Śiva taking to the form of the same god, reaches him. This is pointed out as *Sabija Yoga*. It is extremely sanctifying.

द्वे चान्ये भावने शुद्धे प्रागुक्ते भवतामिह॥ ४६॥

अथापि कथितो योगो निर्बीजश्च सबीजकः।

ज्ञानं तदुक्तं निर्बीजं पूर्वे हि भवतां मया॥ ४७॥

One who practises Yoga in accordance with the injunctions shall attain the region of Īśvara. The two types of the spotless meditations have been mentioned to you. Moreover, which have been discussed by me earlier, the *Nirbija* and the *Sabija* Yoga has also been highlighted therein. In fact, *tattvajñana* has been conceived to be the *Nirbija-yoga* which has already been discussed by me earlier.

विष्णु रुद्रं विरञ्जित्वा सबीजे साधयेद्वृद्धिः।

अथ वाव्यादिकान्देवान् तत्परो नियतात्मवान्॥ ४८॥

The learned people should adore Brahmā, Viṣṇu and Rudra, in the *Sabija Yoga*. Or otherwise, the wind-god and others should be adored with a devoted and controlled mind.

पूजयेत्पुरुषं विष्णु चतुर्मूर्तिधरं हरिम्।

अनादिनिधनं देवं वासुदेवं सनातनम्॥ ४९॥

नारायणं जगद्योनिमाकाशं परमं पदम्।
तल्लिङ्गधारी नियतं यद्युक्तस्तुप्रश्नयः॥५०॥

Or alternatively, the four-armed lord Viṣṇu should be adored, who is beyond the beginning or end, has the divine and eternal form, also known as Vāsudeva or Nārāyaṇa. He is the source of the origin of the universe, the form of the sky and is the bestower of the heaven. He should invariably wear his *linga*, and should resort to him.

एष एव विधिर्वा स्वभावने चान्तिमे मतः।
इत्येतत्कथितं ज्ञानं भावनासंश्रयम्परम्॥५१॥

The same process is also to be followed in the last stage of the meditation of Brahman. Thus the excellent knowledge related to Bhāvanā meditation has been imparted by me.

इन्द्रद्युम्नाय मुनये कथितं मन्मया पुरा।
अव्यक्तात्मकमेवेदं चेतनाचेतनं जगत्॥५२॥
तदीश्वरं परं ब्रह्म तस्माद्ब्रह्ममयं जगत्।

The same knowledge, in earlier times, had been spoken out by a sage known by the name of Indrayumna. The universe of the nature of the manifest is born sentient and non-sentient. The Supreme Brahman is its Īśvara. Therefore, the universe represents the form of Supreme Soul or the Supreme Brahman.

सूत उत्तराच

एतावदुक्तवा भगवान्विरराम जनार्दनः।
तुष्टवुर्मुनयो विष्णु शुक्रेण सह माधवम्॥५३॥

Sūta said, "Thus speaking, lord Janārdana, in the form of Kūrma, kept quiet. At that point of time, all the gods including Indra, as well as the sages, started eulogising Mādhava-Viṣṇu.

मनुय ऊचुः
नमस्ते कूर्मस्तुपाय विष्णवे परमात्मने।
नारायणाय विश्वाय वासुदेवाय ते नमः॥५४॥
नमो नमस्ते कृष्णाय गोविन्दाय नमो नमः।
माधवाय च ते नित्यं नमो यज्ञेश्वराय च॥५५॥

The sages said, "Salutation to lord Viṣṇu in the form of Kūrma. Salutation to Nārāyaṇa—the universal form, salutation to Vāsudeva. Salutation to Kṛṣṇa again and again. Salutation

to Govinda again and again. Salutation to Mādhava. Salutation to the lord of the *yajñas*.

सहस्रशिरसे तुभ्यं सहस्राक्षाय ते नमः।
नमः सहस्राहस्ताय सहस्रचरणाय च॥५६॥
३० नमो ज्ञानस्तुपाय विष्णवे परमात्मने।
आनन्दाय नमस्तुभ्यं मायातीताय ते नमः॥५७॥

O Lord with thousands of heads and eyes, salutation to you. You have thousands of arms and feet, and are the embodiment of perfect knowledge, salutation to you. Salutation to the lord of blissful form, to the great Ātman. You are beyond the pale of *Māyā*, salutation to you.

नमो गूढशरीराय निर्गुणाय नमोऽस्तु ते।
पुरुषाय पुराणाय सत्त्वामात्रस्वरूपिणे॥५८॥

You are with mysterious body, salutation to you. You are without attributes, salutation to you. You are ancient Puruṣa, and of the form of pure Existence, salutation to you.

नमः सांख्याय योगाय केवलाय नमोऽस्तु ते।
धर्मज्ञानाभिगम्याय निष्कलाय नमोऽस्तु ते॥५९॥

You represent Sāṃkhya and the Yoga, salutation to you. You are the form of *dharma*, salutation to you. Obeisance to the unsullied one.

नमस्ते योगतत्त्वाय महायोगेश्वराय च।
परावराणां प्रभवे वेदवेद्याय ते नमः॥६०॥

You are the principle of Yoga, salutation to you. Obeisance to the Īśvara of great Yoga. Salutation to the lord of the greater and the lesser beings. You can be known through the Vedas, salutation to you.

नमो बुद्धाय शुद्धाय नमो युक्ताय हेतवे।
नमो नमो नमस्तुभ्यं मायिने वेदसे नमः॥६१॥

You are the form of *Jñāna*, are spotless salutation to you. You are illusory one, besides being the controller of illusion. Bows again and again to Vedhas.

नमोऽस्तु ते वराहाय नारसिंहाय ते नमः।
वामनाय नमस्तुभ्यं हृषीकेशाय ते नमः॥६२॥
स्वर्गापर्वदानाय नमोऽप्रतिहतात्मने।
नमो योगाधिगम्याय योगिने योगदायिने॥६३॥
Salutation to your Varāha form, as also to that

of Narasimha, and Vāmana. Salutation to lord Hṛṣīkeśa. You bestow the heavenly pleasures and salvation. You are the eternal soul, salutation to you. Obeisance to one attainable through Yoga; obeisance to the Yогin, to the bestower of Yogas.

देवानां पतये तुभ्यं देवार्तिशमनाय ते।
भगवंस्वत्प्रसादेन सर्वसंसारनाशनम्॥६४॥
अस्मापिर्विदितं ज्ञानं यज्जात्वामृतमशुते।

You are the lord of gods, and remover of the miseries of the gods. Salutation to you. O Lord, by your grace, we have well understood the perfect knowledge relating to the destruction of the worldly existence, and by knowing the same a person achieves nectar.

श्रुताश्च विविधा धर्मा वंशा मन्वन्तराणि च॥६५॥
सर्गश्च प्रतिसर्गश्च ब्रह्माण्डस्यास्य विस्तरः।
त्वं हि सर्वजगत्साक्षी विश्वो नारायणः परः॥६६॥
त्रातुर्महस्यनन्तात्मा त्वामेव शरणङ्गत्ताः।

We have heard about the various types of *dharma*, races, Manvantaras, the Sarga, the Pratisarga etc. and have also listened attentively to the creation and dissolution of the cosmic egg. You happen to be the witness of the entire universe. You have the universal form, besides being Nārāyaṇa—the Supreme Soul. You are the endless Soul, we take refuge in you. You alone are competent enough to redeem the world.”

सूत उवाच

एतद्वः कथितं विप्रा भोगमोक्षप्रदायकम्॥६७॥
कौर्म पुराणमखिलं यज्जगाद गदाधरः।

Sūta said, “O Brāhmaṇas, this Kūrma Purāṇa, bestows the worldly pleasures as well as the salvation, which has been related to you. It was narrated by lord Viṣṇu himself, the holder of the club.

अस्मिन् पुराणे लक्ष्म्यास्तु सम्भवः कथितः पुरा॥६८॥
मोहायाशेषभूतानां वासुदेवेन योजितः।
प्रजापतीनां सर्गास्तु वर्णधर्माश्च वृत्तयः॥६९॥

Initially, in this Purāṇa, for the knowledge of the people, the episode of the birth of Lakṣmī has been stated. In order to fascinate all the living beings, her birth has been intended by

Vāsudeva. In this way, the origin of Prajāpatiś, the duties of the four *varṇas*, and the source of the livelihood of each one of the *varṇas* has been described.

धर्मार्थकाममोक्षाणां यथावल्लक्षणां शुभम्।

Similarly the characteristics of *Dharma*, *Artha*, *Kāma* and *Mokṣa* have also been spelt out.

पितामहस्य विष्णोश्च महेशस्य च धीमतः॥७०॥

एकत्वञ्च पृथक्त्वञ्च विशेषश्चोपवर्णितः।

भक्तानां लक्षणप्रोक्तं समाचारश्च भोजनम्॥७१॥

वर्णाश्रमाणां कथितं यथावदिह लक्षणम्।

आदिसर्गस्ततः पश्चादण्डावरणससकम्॥७२॥

हिरण्यगर्भः सर्गश्च कीर्तिं मुनिपुङ्गवाः।

The unification, separation and characteristics of Brahmā, the Grand-sire, Viṣṇu and intelligent Maheśvara has also been described. The symptoms of the great devotees, the conduct, the diet etc. and the characteristics of the castes and stages of life have also been added in this Purāṇa. Thereafter, the primordial creation, the seven coverings of the Aṇḍa (cosmic egg) and the origin of Hiranyagarbha have been related.

कालसंख्याप्रकथनं माहात्म्यञ्चेश्वरस्य च॥७३॥

ब्रह्मणः शयनञ्चाप्सु नामनिर्वचनं तथा।

वराहवपुषो भूयो भूमेरुद्धरणं पुनः॥७४॥

मुख्यादिसर्गकथनं मुनिसर्गस्तथापरः।

व्याख्यातो रुद्रसर्गश्च ऋषिसर्गश्च तापसः॥७५॥

धर्मस्य च प्रजासर्गस्तामसात्पूर्वमेव तु।

ब्रह्मविष्णोर्विवादः स्यादत्तदेहप्रवेशनम्॥७६॥

पश्चाद्ब्रह्मत्वं देवस्य मोहस्तस्य च धीमतः।

दर्शनञ्च महेशस्य माहात्म्यं विष्णुनेरितम्॥७७॥

दिव्यदृष्टिप्रदानं च ब्रह्मणः परमेष्ठिना।

संस्तवो देवदेवस्य ब्रह्मणा परमेष्ठिना॥७८॥

Thereafter, there is the description of periods and units of time in this Purāṇa, in addition to the glory of Iśvara, sleeping in the waters by Brahmā, besides the relative interpretation. Then, there is the mention of the event of the rescue of the earth by Viṣṇu, taking to the form of Varāha, the narration of Mukhya and other creations, the creation of the sages; the

cremation of the subjects by Dharma before the Tāmasa creation; start of the controversy between Brahmā and Viṣṇu, the entry of Brahmā into the body of Viṣṇu, the birth from the lotus of the intelligent lord and his delusion; appearing of lord Maheśvara on the scene, the glory of Śiva highlighted by Viṣṇu, bestowing of the divine sight unto Brahmā—Parameṣṭhin; prayer offered by Parameṣṭhin Brahmā to Śiva.

प्रसादो गिरिशस्याथ वरदानं तथैव च।
संवादो विष्णुना सार्द्धं शङ्करस्य महात्मनः॥८९॥
वरदानं तथा पूर्वमन्तर्द्धानं पिनाकिनः।

Then bestowing of the boons by Maheśvara on Brahmā, getting pleased has been described. Discussions between Śaṅkara, the great Ātman and Viṣṇu, the events of the granting of boon by Maheśvara, and disappearing of Pināka-bearing lord from the place thereafter, have also been included.

वधश्च कथितो विप्रा मधुकैटभयोः पुरा॥८०॥
अवतारोऽथ देवस्य ब्रह्मणो नाभिपङ्कजात्।
एकीभावश्च देवेन ब्रह्मणा कथितः पुरा॥८१॥

O Brāhmaṇas, the events of the killing of Madhu and Kaiṭabha, and the emerging of Brahmā from the navel of Viṣṇu have been mentioned. Then, the unification of Brahmā with Viṣṇu, has been mentioned.

विमोहो ब्रह्मणश्चाथ संज्ञानात् हरेस्तः।
तपश्चरणमाख्यातं देवदेवस्य धीपतः॥८२॥

The delusion of Brahmā, and the recognition of Hari has been described. Then there is a mention of the performing of the penance by the god of Devas.

प्रादुर्भावो महेशस्य ललाटात्कथितस्ततः।
सूद्राणां कथिता सृष्टिर्द्विष्णाणः प्रतिषेधनम्॥८३॥

Then, there is the story of Maheśa, emerging from the forehead of Brahmā. Then, there is the mention of the creative activity of Rudra and its opposition by Brahmā.

भूतिश्च देवदेवस्य वरदानोपदेशकौ।
अन्तर्द्धानश्च देवस्य तपश्चर्याण्डजस्य च॥८४॥
दर्शनं देवदेवस्य नसनारीशरीरता।
देव्या विभागकथनं देवदेवात्मिनाकिनः॥८५॥

Then, the glory of the lord of Devas, the boon granted by Śiva, vanishing of lord Maheśvara, the performing of *tapas* by Brahmā, who had emerged out of the egg and appearing of Śiva before him, Mahādeva's appearing in the *Ardhanārīśvara* form, and the separation of Pināka-bearing lord from the goddess Pārvatī, have been described.

देव्याश्च पश्चात्कथितं दक्षपुत्रीत्वमेव च।
हिमवद्वृहित्वं च देव्या माहात्म्यमेव च॥८६॥

Afterwards the daughtership of the goddess of Dakṣa as well as that of Himālaya is described alongwith the reality of the goddess.

दर्शनं दिव्यरूपस्य विश्वरूपाक्षरदर्शनम्।
नामा सहस्र कथितं पित्रा हिमवता स्वयम्॥८७॥

Her appearing in the divine form, then there are a thousand names of the goddess as enumerated by her father Himavān himself.

उपदेशो महादेव्या वरदानं तथैव च।
भृग्वादीनां प्रजासर्गे राज्ञां वंशस्य विस्तरः॥८८॥

The advice given by the goddess and bestowing of the boons on Himālaya, creation of the subjects by Bhṛgu and other *Ryis*, the expansion of the royal race, have been described in this Purāṇa.

प्राचेतसत्वं दक्षस्य दक्षयज्ञविमर्हनम्।
दद्धीचस्य च यज्ञस्य विवादः कथितस्दा॥८९॥

Birth of Dakṣa as the son of Pracetas, destruction of the *yajña* of Dakṣa, then the rising of a controversy between Dadicha and Dakṣa, is then narrated.

ततश्च शापः कथितो मुनीनां मुनिपुङ्गवाः।
रुद्रागतिः प्रसादश्च अन्तर्द्धानं पिनाकिनः॥९०॥
पितामहोपदेशः स्यात् कीर्त्यते वै रणाय तु।
दक्षस्य च प्रजासर्गः कश्यपस्य महात्मनः॥९१॥

Then, the pronouncing of the curse on the sages, arrival of Rudra, and his grace; then the disappearing of Rudra—the holder of Pināka bow. Then there is the description of the advice to Brahmā for the protection of Dakṣa and his *yajña* and the creation by Dakṣa and Kaśyapa, the great Ātman.

हिरण्यकशिपोर्नाशो हिरण्याक्षवधस्तथा।

ततश्च शापः कतितो देवदारुवनोक्तसाम्॥९२॥

Then, there is a mention of the slaying of Hiranyakaśipu and the killing of Hiranyakṣa. Thereafter, the curse to the dwellers of the Devadāru forest is mentioned.

निग्रहश्चाथकस्याथ गाणपत्यमनुत्तमम्।

प्रहादनिग्रहश्चाथ बलेः संयमनन्त्वथ॥९३॥

Overpowering of Andhaka, and his achieving of the best of the position of a leader of the *gāṇas*, then there is the chastising of Prahlāda, and then showering of grace on him, captive of Bali.

बाणस्य निग्रहश्चाथ प्रसादस्तस्य शूलिनः।

ऋषीणां वंशविस्तारे राज्ञां वंशा प्रकीर्तिः॥९४॥

Overpowering of Bāñāsura by Śiva, and showing of grace on him thereafter. There is the description of the expansion of the race of the sages and the description of royal races.

वसुदेवात्तो विष्णोरुत्पतिः स्वेच्छया होः।

दर्शनञ्चोपमन्योर्वै तपश्चरणमेव च॥९५॥

The birth of lord Hari, Viṣṇu, of his own accord, as the son of Vasudeva, visit to Upamanyu and the performing of his *tapas* for Śiva.

वरलाभो महादेवं दृष्ट्वा साम्बं त्रिलोचनम्।

कैलासगमनञ्चाथ निवासस्तस्य शार्ङ्गिणः॥९६॥

Then, appearing of Śiva with Ambā (Pārvatī) before Kṛṣṇa, and their granting boons to Kṛṣṇa. Then there is the mention of Kṛṣṇa's proceeding to Kaliāsa and his stay there by Śārṅginī.

ततश्च कथ्यते भीतिर्द्वारवत्यां निवासिनाम्।

रक्षणं गरुडेनाथ जित्वा शत्रून्महाबलान्॥९७॥

In the meantime, the people of Dvāravatī are frightened. The powerful Garuḍa saving the people after conquering the enemies, has been described.

नारदागमनं चैव यात्रा चैव गस्त्वतः।

ततश्च कृष्णागमनं मुनीनामाश्रमस्ततः॥९८॥

The arrival of Nārada and the travel of Garuḍa to Kaliāsa is mentioned. Then the return of Kṛṣṇa to the hermitage of sages has been mentioned.

नैत्यं कं वासुदेवस्य शिवलिङ्गार्चनं तथा।

मार्कण्डेयस्य च मुनेः प्रश्नः प्रोक्तस्ततः परम्॥९९॥

The daily routine of Vāsudeva, his highlights the method of adoring Śivalīṅga. Thereafter, the questions put by the sage Mārkaṇḍeya have been mentioned.

लिङ्गार्चननिमित्तञ्च लिङ्गस्यापि सलिङ्गिनः।

याथात्म्यकथनं चाथ लिङ्गादौ भीतिरेव च॥१००॥

The narration to the precise nature of the Liṅga and the Liṅgin as sequel to the narration of the worship of Liṅga, the fear arising out of Liṅga.

ब्रह्मविष्णोस्तथा मध्ये कीर्तिता मुनिपुङ्गवाः।

मोहस्तयोर्वै कथितो गमनञ्चोर्ध्वतो ह्राष्टः॥१०१॥

O Best of the sages, in the middle, the delusion between Brahmā and Viṣṇu and its realistic form has been described and their departure up and down the Liṅga has been related.

संस्तवो देवदेवस्य प्रसादः परमेष्ठिनः।

अन्तद्वानञ्च लिङ्गस्य साम्बोत्पत्तिस्ततः परम्॥१०२॥

The praise of the lord of Devas, the grace of the supreme deity Śiva, vanishment of the Liṅga and the birth of Sāmba thereafter.

कीर्तिता चानिरुद्धस्य समुत्पत्तिर्द्विजोत्तमाः।

कृष्णस्य गमने बुद्धिर्ऋषीणामागतिस्तथा॥१०३॥

अनुशासनञ्च कृष्णेन वरदानं महात्मनः।

O leading Brāhmaṇas, thereafter Aniruddha's birth has been mentioned. Then, there is the mention of the decision of lord Kṛṣṇa to return to his abode. The arrival of the R̥yis in Dvārkā and the discourse of Kṛṣṇa before them, besides there is the mention of the giving of boon to them as well.

गमनञ्चैव कृष्णस्य पार्थस्याप्यथ दर्शनम्॥१०४॥

कृष्णद्वैपायनस्योक्तं युगाधर्माः सनातनाः।

अनुग्रहोऽथ पार्थस्य वाराणस्यां गतिस्ततः॥१०५॥

Then, there is the mention of Kṛṣṇa's departure and meeting of Arjuna with him, Kṛṣṇa-Dvaiḍpāyama Vyāsa who explained to Arjuna the everlasting *yugadharma*. Then there is the mention of the grace of Vyāsa over Arjuna. Thereafter Vyāsa's departure for

Vārāṇasī has been mentioned.

पाराशरस्य च मुनेव्यासस्याद्गुतकर्मणः।

वाराणस्याश्च माहात्म्यं तीर्थानांश्चैव वर्णनम्॥ १०६॥

Departure to Vārāṇasī by Vyāsa, the saintly son of Parāśara, the glory of Vārāṇasī has been highlighted thereafter, and other *tīrthas* have been mentioned.

व्यासस्य तीर्थयात्रा च देव्याश्चैवाथ दर्शनम्।

उद्घासनश्च कथितं वरदानं तथैव च॥ १०७॥

The pilgrimage of Vyāsa and his vision with the goddess, his banishment and granting of the boons, have been mentioned.

प्रयागस्य च माहात्म्यं क्षेत्राणामथ कीर्तनम्।

फलञ्ज विपुलं विप्रा मार्कण्डेयस्य निर्गमः॥ १०८॥

O Brāhmaṇas, then, the glory of Prayāga has been mentioned, besides the other holy places, their great merits and the departure of the sages Mārkṇḍeya.

भुवनानां स्वरूपञ्च ज्योतिषांश्च निवेशनम्।

कीर्तितश्चापि वर्षणां नदीनांश्चैव निर्णयः॥ १०९॥

Thereafter, there is the mention of the form of the Bhuvanas (world), the position of the planets and the constellations, besides the mention about the rivers.

पर्वतानांश्च कथनं स्थानानि च दिवौकसाम्।

द्वीपानां प्रविभागश्च स्वेतद्वीपोपवर्णनम्॥ ११०॥

The mountains and the abodes of the gods in addition to the division of the islands including the Śvetadvīpa, have been detailed.

शयनं केशवस्याथ माहात्म्यञ्च महात्मनः।

मन्वन्तराणां कथनं विष्णोर्महात्म्यमेव च॥ १११॥

Then, there is the mention of the sleep of Keśava, the greatness of the great Ātman, the glory of the Manvantara, and the grandeur of Viṣṇu have been highlighted.

वेदशाखाप्रणयनं व्यासानां कथनं ततः।

अवेदस्य च वेदस्य कथितं मुनिपुङ्क्वाः॥ ११२॥

O Best of the sages, then there is the description of the *sākhās* (branches) of the Vedas, the names of Vyāsas, have been counted, and then there is the discussion about the Vedic and anti-Vedic theories.

योगेश्वराणां च कथा शिष्याणां चाथ कीर्तनम्।

गीताश्च विविधा गुहां इश्वरस्याथ कीर्तिताः॥ ११३॥

Then, there is the story of the Yogeśvaras and their disciples have been mentioned. Thereafter, several secret *gītās* relating to Iśvara have been mentioned.

वर्णश्रिमाणामाचाराः प्रायश्चित्तविधिस्ततः।

कपालित्वं च स्फुरस्य भिक्षाचरणमेव च॥ ११४॥

Then, there is the mention of the *varṇas* and their conduct, stages of life, besides the mode of expiatory rites. The story of Rudra's becoming a Kāpālin has been included in which he is begging for alms.

पतिव्रतानामाच्यानं तीर्थानां च विनिर्णयः।

तथा मंकणकस्याथ निय्रहः कीर्तितो द्विजाः॥ ११५॥

Then, there is the story of the chaste ladies, the decisions about the *tīrthas*, and the subjugation of sage Maṇikānaka, etc.

वधश्च कथितो विप्राः कालस्य च समासतः।

देवदासुवने शंभोः प्रवेशो माधवस्य च॥ ११६॥

O Brāhmaṇas, thereafter, there is a short description of the killing of the god of death and the entry of Śiva and Viṣṇu in the Devadāru forest.

दर्शनं षट्कुलीयानां देवदेवस्य धीमतः।

वरदानं च देवस्य नन्दने तु प्रकीर्तिम्॥ ११७॥

The *Ryis* of six families have an audience with lord Śiva, the god of gods. Then, there is the episode of Śiva's bestowing a boon on Nandin.

नैमित्तिकश्च कथितः प्रतिसर्गस्ततः परम्।

प्राकृतः प्रलयश्चोर्ध्वं सबीजो योग एव च॥ ११८॥

After that, the *Naimittika* dissolution has been explained, besides the *Prākṛta* dissolution and the *Sabīja yoga*.

एवं ज्ञात्वा पुराणस्य संक्षेपं कीर्तयेतु यः।

सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते॥ ११९॥

In this way, a person who understanding Kūrma Purāṇa in brief, narrates the same, he getting relieved of all the sins, gets established in the *Brahmaloka*.

एवमुक्त्वा श्रियं देवीमादाय पुरुषोत्तमः।

सन्त्यज्य कूर्मसंस्थानं प्रजगाम हरसतदा॥ १२०॥
देवाश्च सर्वे मुच्यः स्वामि स्थानामि भेजिरो
प्रणम्य पुरुषं विष्णुं गृहीत्वा ह्यमृतं द्विजाः॥ १२१॥

Thus speaking, lord Viṣṇu shedding away the form of tortoise, left for Vaikunṭha, with goddess Śrī (Lakṣmī). After saluting Viṣṇu, the Supreme person, all the gods and the humans, drinking the nectar like story (of the Purāṇa), retired to their respective places, O Brāhmaṇas.

एतत्पुराणं सकलं भाषितं कूर्मस्फिण्णा।
साक्षादेवादिदेवेन विष्णुना विश्वयोनिना॥ १२२॥

The Kūrma Purāṇa has been narrated by lord Viṣṇu himself, the overlord of the Devas, the source of the origin of the universe, taking to the form of a tortoise.

यः पठेत्सतं विप्रा नियमेन समाप्तः।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते॥ १२३॥

Therefore, a person who with devotion regularly recites the same, he, getting relieved of all the sins, is well established in the Brahmaloka.

लिखित्वा चैव यो दद्याद्वैशाखे कार्तिकेऽपि वा।
विप्राय वेदविदुषे तस्य पुण्यं निबोधते॥ १२४॥

Similarly, if a person, who writing this Purāṇa by his own hand, donates it to a Brāhmaṇa in the month of Vaiśākha or Kārttika, you listen to the merit that is earned by him.

सर्वपापविनिर्मुक्तः सर्वैश्वर्यसमन्वितः।
भुक्त्वा तु विपुलान्मत्ये भोगान्दिव्यान् सुशोभनान्॥
ततः स्वर्गात्परिस्थिष्ठो विप्राणां जायते कुले।
पूर्वसंस्कारमाहात्म्याद्ब्रह्मविद्यामवानुयात्॥ १२६॥

A person who donates the book of Kūrma-Purāṇa, he getting relieved of all the sins, earns all the fortunes, enjoys all the pleasures in this world as well as in the heaven. When he, falls from the heaven, he is reborn in the Brāhmaṇa family and because of his performance in the earlier birth, achieves Brahmavidyā.

पठित्वाध्यायमेवैकं सर्वपापैः प्रमुच्यते।
योऽर्थं विचारयेत्सम्यक् प्राप्नोति परमं पदम्॥ १२७॥

By reciting a single chapter of this Purāṇa, one is relieved of all the sins, but the one who

correctly interprets its verses, he achieves the greatest region.

अथेतव्यमिदं पुण्यं विप्रैः पर्वणि पर्वणि।
श्रोतव्यञ्च द्विजश्रेष्ठा महापातकनाशनम्॥ १२८॥

O Brāhmaṇas, on each and every festival, this Purāṇa should be listened to attentively which removes all the grave sins. Therefore, this Purāṇa should be recited or heard regularly.

एकतस्तु पुराणानि सेतिहासानि कृत्स्नशः।
एकत्र परमं वेदमेतदेवातिरिच्यते॥ १२९॥

If all the Purāṇas and the Itihāsas were placed on one pan and the greatest Veda on another pan, the former alone is the weightier.

धर्मनैपुण्यकामानां ज्ञाननैपुण्यकामिनाम्।
इदं पुराणं मुक्त्येकं नान्यत् साधनकपरं।
यथा वदतु भगवान्देवो नारायणो हरिः॥ १३०॥
कीर्त्यते हि यथा विष्णुर्न तथाऽन्येषु सुव्रताः।
ब्राह्मी पौराणिकी चेयं संहिता पापनाशिनी॥ १३१॥

If this Purāṇa were to be neglected, there is no other means of dispelling sins. O Brāhmaṇas, in no other Purāṇa is lord Nārāyaṇa, Hari, Viṣṇu glorified so much as in this. With the excellent vratas to your credit, one should perform kirtana for lord Viṣṇu, as has been prescribed in the Kūrma-Purāṇa. The Brāhmī Sarinhitā of this Purāṇa is destructive of all sins.

अत्र तत्परमं ब्रह्म कीर्त्यते हि यथार्थतः।
तीर्थानां परमं तीर्थं तपसाञ्च परं तपः॥ १३२॥
ज्ञानानां परमं ज्ञानं ब्रतानां परमं ब्रतम्।

The greatest Brahman is glorified in this Purāṇa precisely. The best of tīrthas, the form of the best of tapas, the best of all the knowledges, besides being the best of all the holy rites are glorified in this Purāṇa.

नाथ्येतव्यमिदं शास्त्रं वृषलस्य च सन्निधौ॥ १३३॥
योऽर्थीते चैव मोहात्मा स याति नरकान् बहून्।
श्राद्धे वा वैदिके कार्ये श्राव्यं चेदं द्विजातिभिः॥ १३४॥
यज्ञान्ते तु विशेषेण सर्वदोषविशोधनम्।
मुमुक्षुणामिदं शास्त्रमध्येतव्यं विशेषतः॥ १३५॥

But it should be kept in mind, that sāstra of Kūrma-Purāṇa is not meant for study by the Sūdras. Inspite of that, in case, anyone, out of

confusion, if recites the same to a Śūdra, he is bound to fall in terrific hell. Any one of the twice-born, should recite or listen to this Purāṇa on the occasion of performing of śrāddha or some other auspicious occasion, or especially at the conclusion of any one of the *yajñas*, this Purāṇa, removes all the blemishes. Therefore one should study this scripture who seek salvation.

श्रेतव्यज्ञाथ मन्तव्यं वेदार्थपरिबृहणम्।
ज्ञात्वा यथावद्विन्द्रान् श्रावयेद्वक्तिसंयुतान्॥ १३६॥
सर्वपापविनिर्मुक्त्वा ब्रह्मसायुज्यमाप्नुयात्।

It should be heard and pondered over. This is the *Śāstra* which expands the interpretation of the Vedas, therefore, the people desirous of *mokṣa*, should recite or listen to the same. Being aware of this *Śāstra*, a person who recites it to Brāhmaṇas appropriately, he getting relieved of all the sins, achieves identity with Brahman.

योऽश्रद्धाने पुरुषे दद्याद्याधिर्मिके तथा॥ १३७॥
सम्प्रेत्य गत्वा निरयान् शुनां योनि द्रजत्यधः।

A person who recites this Purāṇa to a faithless, or a sinful person, or an atheist, he falling in the hell, is reborn on earth in the lowly womb of dogs.

नमस्कृत्य हरिं विष्णुं जगद्योनि सनातनम्॥ १३८॥
अध्येतव्यमिदं शास्त्रं कृष्णद्वौपायनं तथा।
इत्यज्ञा देवदेवस्य विष्णोरमितेजसः॥ १३९॥
पाराशर्यस्य विप्रर्घेव्यासस्य च महात्मनः।
श्रुत्वा नारायणाद्वान्नारदो भगवानृषिः॥ १४०॥

Offering salutation to eternal lord Hari, Viṣṇu, the eternal source of origin of the universe, one should study this scripture of Kṛṣṇadvaiśvāra. This has been ordained by immensely illustrious, Viṣṇu—the god of gods of unmeasured splendour, and the noble-souled sage Vyāsa, the son of Parāśara.

गौतमाय ददौ पूर्वं तस्माद्यैव पराशरः।
पराशरोऽपि भगवान् गंगाद्वारे मुनीश्वराः॥ १४१॥
मुनिभ्यः कथयामास धर्मकामार्थमोक्षदम्।

Hearing this from the mouth of Nārāyaṇa, Nārada, the holy sage, narrated it to the sage

Gautama who passed it on to the sage Parāśara. O Best of the sages, the sage Parāśara had also recited the same Purāṇa which bestows *Dharma*, *Artha*, *Kāma* and *Mokṣa*, to the sages, at Gaṅgadvāra, O great sages.

ब्रह्मणा कथितं पूर्वं सनकाय च धीमते॥ १४२॥

सनत्कुमाराय तथा सर्वपापप्रणाशनम्।

This Purāṇa removes all the sins, it was narrated by Brahmā to his intelligent sons like Sanaka and Sanatkumāra.

सनकाद् भगवान् साक्षादेवलो योगवित्तमः॥ १४३॥

मुनिः पञ्चशिखो वै हि देवलादिदमुत्तमम्।

सनत्कुमाराद्वगवान्मुनिः सत्यवतीसुतः॥ १४४॥

The holy sage Devala—well versed in the Yoga, heard it from Sanaka and from Devala, this Purāṇa was obtained by the sage Pañcaśikha. Sanatkumāra, on the other hand passed on this Purāṇa to Vyāsa, the son of Satyavatī.

एतत्पुगणं परमं व्यासः सर्वर्थसंचयम्।

This Purāṇa has the collection of excellent topics and their interpretation.

तस्माद् व्यासादहं श्रुत्वा भवता पापनाशनम्॥ १४५॥

अचिवान्वै भवद्विद्वा दातत्वं धार्मिके जने।

I listened this Purāṇa from Vedavyāsa, and have narrated this Purāṇa to you, which removes all the sins. You in turn, should reveal the same to the religious-minded people only.

तस्मै व्यासाय गुरुवे सर्वज्ञाय महर्षये॥ १४६॥

पाराशर्याय शान्ताय नमो नारायणात्मने।

Salutation to Maharshi Vyāsa, who is the preceptor of all, omniscient son of Parāśara, peaceful and form of Nārāyaṇa.

यस्मात्सञ्चायते कृत्स्नं यत्र चैव प्रलीयते।

नमस्तस्मै परेशाय विष्णवे कूर्मरूपिणे॥ १४७॥

Salutation also to lord Viṣṇu, in the form of tortoise, from whom the everything originates and ultimately gets absorbed in him.

इति श्रीकूर्मपुराणे षट्साहस्रां संहितायामुत्तरार्द्धे व्यासगीतासु
षट्यत्वार्द्धिशोऽध्यायः॥ ४६॥

Here ends Uttara-bhāga of Kūrma Purāṇa



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कूर्मपुराणस्य इलोकानुक्रमणिका

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