

59



COLLECTION OF VARIOUS
→ HINDUISM SCRIPTURES
→ HINDU COMICS
→ AYURVEDA
→ MAGZINES

FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://DSC.GG/DHARMA)

Made with



By

Avinash/Shashi

I creator of
hinduism
server!



COLLECTION OF VARIOUS
→ HINDUISM SCRIPTURES
→ HINDU COMICS
→ AYURVEDA
→ MAGZINES

FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)

Made with



By

Avinash/Shashi

Icreator of
hinduism
server!

ଶ୍ରୀ ପୁରୋତ୍ତମ

(କମାଚିଳ ପାଦ କର୍ମ)

ପ୍ରାଚୀ ... 3035-



ANCIENT INDIAN TRADITION AND MYTHOLOGY

Translated by
A BOARD OF SCHOLARS

Edited by
PROF. J.L. SHASTRI

VOLUME 20

ANCIENT INDIAN TRADITION AND
MYTHOLOGY SERIES

[PURĀNAS IN TRANSLATION]

Volumes Released.

ŚIVA 1-4
LIṄGA 5-6
BHĀGAVATA 7-11
GARUDA 12-14
NĀRADA 15-19
KŪRMA 20-21
BRAHMĀNDĀ 22-26
AGNI 27-30
VARĀHA 31-32
BRAHMA 33-36
VĀYU 37-38
PADMA 39-48
SKANDA, PARTS I-XX, 49-68

Volumes Under Preparation

SKANDA, PARTS XXI-XXIV
BHAVIṢYA
BRAHMAVAIVARTA
DEVĪBHĀGAVATA
KĀLIKĀ
MĀRKANDEYA
MATSYA
VĀMANA
VIṢNU
VIṢNUDHARMOTTARA

THE KŪRMA-PURĀNA

Translated and Annotated by
DR. G.V. TAGARE

PART I

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

*First Edition: Delhi, 1981
Reprint: Delhi, 1998, 2005*

© MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED
All Rights Reserved.

ISBN: 81-208-0352-3

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
8 Mahalaxmi Chamber, 22 Bhulabhai Desai Road, Mumbai 400 026
236, 9th Main III Block, Jayanagar, Bangalore 560 011
203 Royapettah High Road, Mylapore, Chennai 600 004
Sanas Plaza, 1302 Baji Rao Road, Pune 411 002
8 Camac Street, Kolkata 700 017
Ashok Rajpath, Patna 800 004
Chowk, Varanasi 221 001

UNESCO COLLECTION OF REPRESENTATIVE WORKS—Indian Series.
This book has been accepted in the Indian Translation Series of the UNESCO Collection of Representative Works, jointly sponsored by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the Government of India

Printed in India

BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,
A-45 NARAINA, PHASE-I, NEW DELHI 110 028
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,
BUNGALOW ROAD, DELHI 110 007

PUBLISHER'S NOTE

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

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

PREFACE

The present volume contains the Kūrma Purāṇa part I (Chapters 1—53) completing the first half (*pūrvārdha*) of the text in English translation. This is the Twentieth Volume in the series of fifty Volumes which we have planned on *Ancient Indian Tradition and Mythology*.

The project of the series was envisaged and financed in 1970 by late Lala Sunderlal Jain of Messrs Motilal Banarsi das. Hitherto nineteen volumes of the series (comprising English translation of Śiva, Liṅga, Bhāgavata, Garuḍa and Nārada Purāṇas) have been published and released for sale.

The present volume, like all other volumes, is encyclopaedic in character. It deals with the miscellaneous topics such as Cosmogony, Religion, Philosophy, History, Geography and Astronomy. In Religion and Ethics it places emphasis on the performance of duties of one's own profession (Varṇa-dharma) in relation to one's own stage of life (āśrama). It also recounts the glory and greatness of the holy places of pilgrimage—Varanasi and Prayāga in particular. In philosophy it follows the Sāṃkhya system of thought in regard to the creation, sustenance and dissolution of the universe. In History it describes the genealogies of the solar and lunar races and the episodes of illustrious kings. In Geography it describes Bhuvanakośa, seven Dvīpas, their flora and fauna, their mountain and river-systems. In Astronomy it describes the planetary system, the solar chariot, the chariots of planets, the function of the twelve ādityas, the seven rays of the sun.

In the sectarian grouping of the Purāṇas, the Kūrma comes under the Śaiva Purāṇas. The author of the Padmapurāṇa (Uttarakhaṇḍa 262. 81-4) classifies Kūrma as Tāmasa together with Liṅga, Śiva, Agni and Skanda. But scholars like S. K. De think that Kūrma was originally a Vaiṣṇava Purāṇa which was Pāśupatized later on. However, we have tried to show in the footnotes that the Purāṇa-writer was a non sectarian person neither pro-Viṣṇu nor pro-Śiva. He wanted to emphasize that as manifestations of the supreme Brahma both Śiva and Viṣṇu are the same. There is an

obvious tendency towards compromise between Vaiṣṇavism, Śaivism and other isms of the Puranic Period. *To Illustrate :* Compare Part 1, Ch. 10 where Brahmā is praising Śiva, the oneness of the family of gods—Brahmā, Viṣṇu and Śiva is emphasized. Part 1, Ch. 12 enumerates one thousand epithets of the Goddess Umā and glorifies her different aspects; Part 1, Ch. 16 eulogizes Nṛsimha, the Man-Lion incarnation of Viṣṇu against whom the Pāśupata missile discharged by Hiranyakṣa had no effects. In Part 1, Ch. 16 Śiva is said to have sought refuge in lord Viṣṇu; Part 1, Ch. 17 contains a hymn to Viṣṇu. On the other hand, in Part 1, Ch. 26, Śrīkrṣṇa, a full-fledged incarnation of Viṣṇu performs penance and propitiates Śiva for getting a son from Jāmbavatī.

The foregoing illustrations and more reveal a clear attempt to amalgamate the different deities, especially the trinity of gods to counteract the divine tendencies in different sects in those times.

The Kūrma Purāṇa in English Translation

The translation of the Kūrma Purāṇa is already published by the Kāśirāja Trust, Varanasi. But the present translation contains some special features which may be noted here :

- (i) The present translation is based on the standard edition of the Veṅkaṭeśvara press.
- (ii) In the translation a number of Vls are incorporated which are not included in the Varanasi edition.
- (iii) As a text-critic, the translator has discussed a few readings of the critical edition and has given reasons why he has accepted a particular reading.
- (iv) The present edition gives the English translation of practically every epithet in the one thousand names (Sahasranāma) of the goddess Umā. The Varanasi edition of translation gives merely a transliteration in Roman script of the Sanskrit words used as epithets in the Sahasranāma.

The annotations have the following new features.

- (v) Annotations include ample material on the Pāśupatization problem of the Kūrma Purāṇa. The annotator has shown that the Kūrma Purāṇa is textually more indebted to the Viṣṇu Purāṇa and not so much to the Liṅga Purāṇa as Dr. Gupta tries to show in his critical notes of the critical edition of the Kūrma Purāṇa.

(vi) The annotator has compared each and every mythological episode with the same in other Purāṇas. He has put elaborate notes on the topics of Dharmaśāstra and the references of philosophy. The comparative table of common verses in the Kūrma Purāṇa and other Purāṇas is also a new feature.

Introduction

The critical introduction needs no comment in the preface. It is hoped that the investigations of the learned author will be utilized with advantage by the research scholars in their studies of the Purāṇas.

Abbreviations and Index

We have included abbreviations in this part. They will be repeated in the next part with such additions as are inserted in the notes in that part. The General Index will be appended to the second part.

Acknowledgment of Obligation

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work very useful. We are extremely grateful to Dr. G. V. Tagare who has meticulously and delightfully accomplished this onerous task. The critical Introduction, the lucid translation and explanatory notes are, in fact, his monumental contributions to the studies in Indology. We must also thank Shri T. V. Parameshwara Iyer for his valuable assistance in the preparation of translation. We express our gratitude to all those who have offered suggestions for improving the same.

—Editor

obvious tendency towards compromise between Vaiṣṇavism, Śaivism and other isms of the Puranic Period. *To Illustrate :* Compare Part 1, Ch. 10 where Brahmā is praising Śiva, the oneness of the family of gods—Brahmā, Viṣṇu and Śiva is emphasized. Part 1, Ch. 12 enumerates one thousand epithets of the Goddess Umā and glorifies her different aspects; Part 1, Ch. 16 eulogizes Nṛsimha, the Man-Lion incarnation of Viṣṇu against whom the Pāśupata missile discharged by Hiranyakṣa had no effects. In Part 1, Ch. 16 Śiva is said to have sought refuge in lord Viṣṇu; Part 1, Ch. 17 contains a hymn to Viṣṇu. On the other hand, in Part 1, Ch. 26, Śrīkrṣna, a full-fledged incarnation of Viṣṇu performs penance and propitiates Śiva for getting a son from Jāmbavatī.

The foregoing illustrations and more reveal a clear attempt to amalgamate the different deities, especially the trinity of gods to counteract the divine tendencies in different sects in those times.

The Kūrma Purāṇa in English Translation

The translation of the Kūrma Purāṇa is already published by the Kāśirāja Trust, Varanasi. But the present translation contains some special features which may be noted here :

- (i) The present translation is based on the standard edition of the Veṅkateśvara press.
- (ii) In the translation a number of Vls are incorporated which are not included in the Varanasi edition.
- (iii) As a text-critic, the translator has discussed a few readings of the critical edition and has given reasons why he has accepted a particular reading.
- (iv) The present edition gives the English translation of practically every epithet in the one thousand names (Sahasranāma) of the goddess Umā. The Varanasi edition of translation gives merely a transliteration in Roman script of the Sanskrit words used as epithets in the Sahasranāma.

The annotations have the following new features.

- (v) Annotations include ample material on the Pāśupatization problem of the Kūrma Purāṇa. The annotator has shown that the Kūrma Purāṇa is textually more indebted to the Viṣṇu Purāṇa and not so much to the Liṅga Purāṇa as Dr. Gupta tries to show in his critical notes of the critical edition of the Kūrma Purāṇa.

(vi) The annotator has compared each and every mythological episode with the same in other Purāṇas. He has put elaborate notes on the topics of Dharmaśāstra and the references of philosophy. The comparative table of common verses in the Kūrma Purāṇa and other Purāṇas is also a new feature.

Introduction

The critical introduction needs no comment in the preface. It is hoped that the investigations of the learned author will be utilized with advantage by the research scholars in their studies of the Purāṇas.

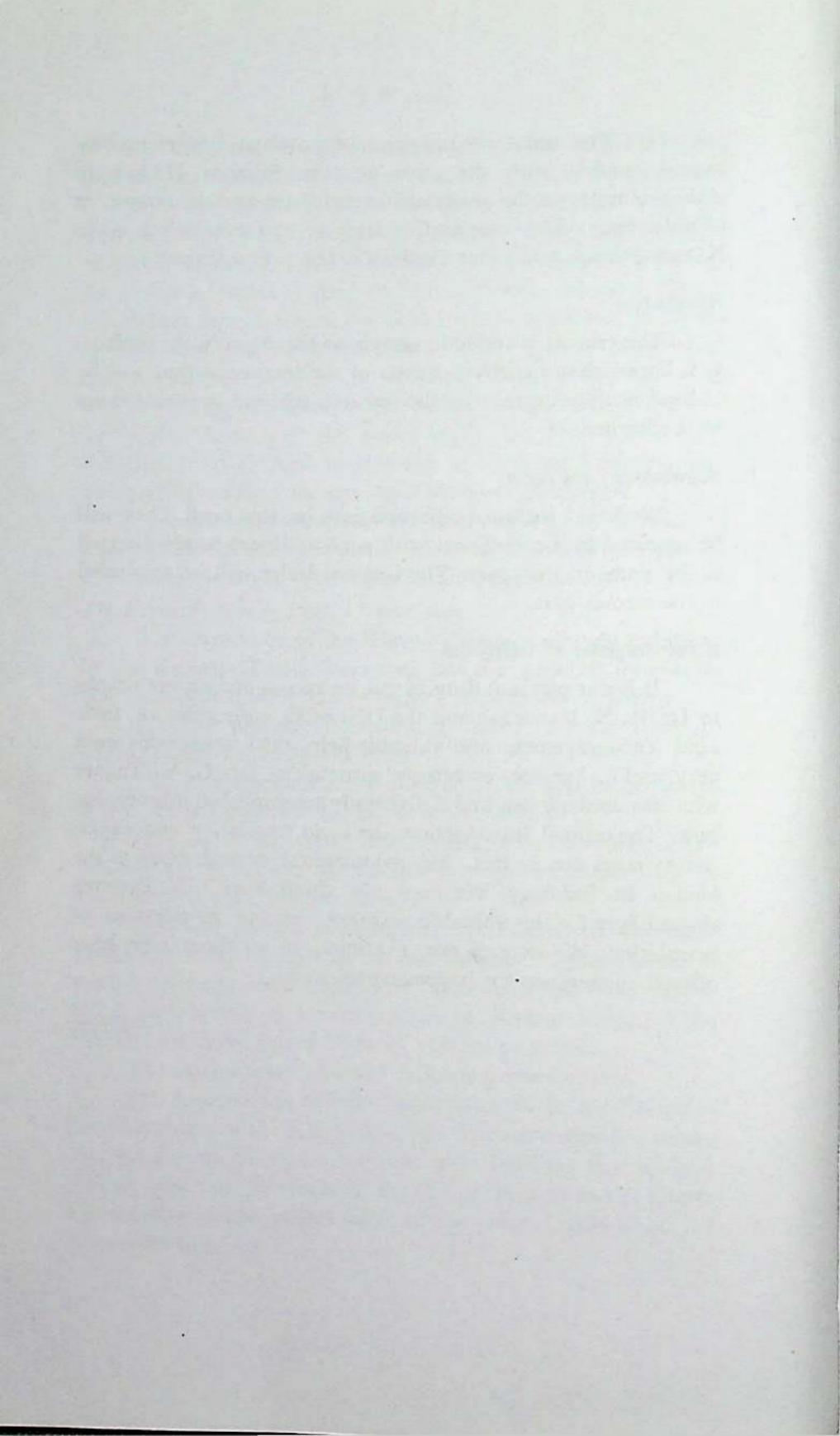
Abbreviations and Index

We have included abbreviations in this part. They will be repeated in the next part with such additions as are inserted in the notes in that part. The General Index will be appended to the second part.

Acknowledgment of Obligation

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work very useful. We are extremely grateful to Dr. G. V. Tagare who has meticulously and delightfully accomplished this onerous task. The critical Introduction, the lucid translation and explanatory notes are, in fact, his monumental contributions to the studies in Indology. We must also thank Shri T. V. Parameshwara Iyer for his valuable assistance in the preparation of translation. We express our gratitude to all those who have offered suggestions for improving the same.

—Editor



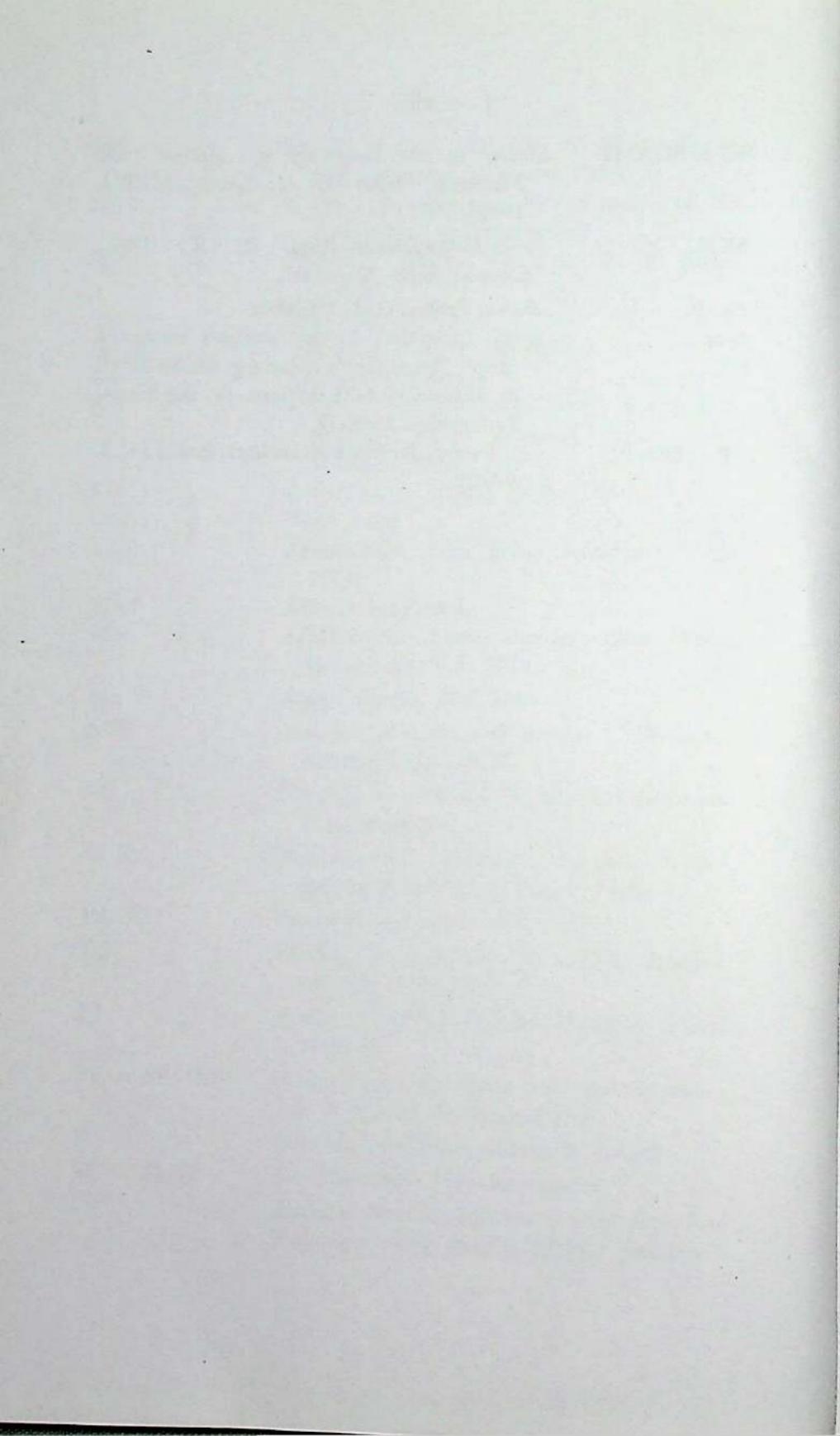
ABBREVIATIONS

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

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute</i> , Poona.
AGP	S. M. Ali's <i>The Geography of Purāṇas</i> , PPH, New Delhi, 1973.
AIHT	<i>Ancient Indian Historical Tradition</i> F. E. Pargiter, Motilal Banarsi Dass (MLBD), Delhi.
AITM	<i>Ancient Indian Tradition and Mythology Series</i> , MLBD, Delhi.
AP	<i>Agni Purāṇa</i> , Guru Mandal Edition (GM), Calcutta, 1957.
Arch. S. Rep	<i>Archaeological Survey Report</i> .
AV	<i>Atharva Veda</i> , Svadhyaya Mandal Aundh.
Bd. P.	<i>Bhāgavata Purāṇa</i> , MLBD, Delhi 1973.
BG	<i>Bhagavadgitā</i> .
Bh. P.	<i>Bhāgavata Purāṇa</i> , Bhagavat Vidyapeeth, Ahmedabad.
Br.	<i>Brāhmaṇa</i> (preceded by name such as <i>Śatapatha</i>).
Bs. P.	<i>Bhavisya Purāṇa</i> , Vishnu Shastri Bapat, Wai.
Bv. P.	<i>Brahma Vaivarta Purāṇa</i> , GM, 1955-57.
CC	<i>Caturvarga Cintāmaṇi</i> by Hemādri.
DB	<i>Devi Bhāgavata</i> , GM, 1960-61.
De or GDAMI	<i>The Geographical Dictionary of Ancient and Mediaeval India</i> —N. L. De, Orienta Reprint Delhi, 1971.
Dh. S.	<i>Dharma Sūtra</i> (preceded by the author's name such as Gautama).
ERE	<i>Encyclopaedia of Religion and Ethics</i> —Hastings.

GP.	<i>Garuḍa Purāṇa</i> , Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
GS	<i>Grhya Sūtra</i> (Preceded by the name of the author such as Āpastamba).
HD	<i>History of Dharma Śāstra</i> by P. V. Kane, G.O.S.
IA	<i>The Indian Antiquary</i> .
IHQ	<i>The Indian Historical Quarterly</i> .
KA	<i>Kauṭilya Arthaśāstra</i> .
KP	<i>Kūrma Purāṇa</i> , Venkateshwar Press Edt. Bombay; also Kashirāj Trust Edt., Varanasi 1971.
LP.	<i>Liṅga Purāṇa</i> , MLBD, Delhi, 1981.
Manu	<i>Manu Smṛti</i>
Mbh.	<i>Mahābhārata</i> , Gita Press, Gorakhpur, V. S. 2014.
MKP.	<i>Mārkaṇḍeya Purāṇa</i> .
MN.	<i>Mahābhārata Nāmānukramaṇi</i> , Gita Press, Gorakhpur, V.S. 2016,
Mt. P.	<i>Matsya Purāṇa</i> , GM, 1954.
MW	<i>Monier Williams—Sk.-English Dictionary</i> , MLBD, Delhi, 1976.
NP	<i>Nāradiya</i> or <i>Nārada Purāṇa</i> , Venkateshwar Press, Bombay.
PCK	<i>Bhāratavarṣiya Prācīna Caritra Kośa</i> — Siddheshwar Shastri, Poona, 1968.
Pd. P.	<i>Padma Purāṇa</i> , GM. 1957-1959.
PE	<i>Purāṇic Encyclopaedia</i> V. Mani, English, MLBD, Delhi, 1975.
PJ	<i>Purāṇa</i> (Journal of the Kashirāj Trust) Varanasi.
PR or PRHRC	<i>Purāṇic Records on Hindu Rites and Customs</i> — R. C. Hazra, Calcutta, 1948.
RV	<i>RG Veda</i> , Svādhyāya Maṇḍala, Aundh.
SC or SMC	<i>Smṛti Candrikā</i> —Devanna Bhaṭṭa.
SEP.	<i>Studies in Epics and Purāṇas</i> by A.D. Pusalkar Bharatiya Vidya Bhavan, (BVB), Bombay.

- SG or SGAMI *Studies in the Geography of Ancient and Mediaeval India*—D. C. Sircar MLBD, Delhi, 1971.
- SKD *Sabda-Kalpa-Druma*—Raja R. K. Dev., Chowkhamba, Varanasi.
- Sk. P. *Skanda Purāṇa*, GM. 1960-65.
- Smṛtī *Smṛti* (preceded by the author's name or simply the author's name e.g. Manu Smṛti or Manu. All GM editions in the Smṛti-Sandarbha. 1952-57.
- ŚP or Śiva P. *Śiva Purāṇa*, Pandit Pustakālaya, Kashi (V.S. 2020)



CONTENTS

A. PREFACE	vii	
B. ABBREVIATIONS	xi	
C. INTRODUCTION		
(i) The title Kaurma	xix	
(ii) The Rank and extent of KP.	xx	
(iii) The Kūrma as a Mahāpurāṇa	xxi	
(iv) The KP. and the Nārada Purāṇa	xxix	
(v) Religious Sects in the KP.	xxxii	
(vi) Philosophy in the KP.	xl	
(vii) Pāśupatisation of the KP.	xli	
(viii) Dharmaśāstra in the KP.	xliv	
(ix) The Date of KP.	xliv	
D. TRANSLATION AND NOTES		
Chapters	Part I	Page
1. Salvation of Indradyumna		1
2. Duties of Castes and Stages of life		21
3. The Order of Stages of life and the four Castes		33
4. Creation of Prakṛti		39
5. Calculation of Time		47
6. Lifting the Earth by Viṣṇu-Varāha		52
7. Creation		56
8. Mukhyādi Creation, Progeny of Svāyambhuva Manu and Dakṣa		68
9. Manifestation of the lotus-Born Deity – Brahmā		68
10. Creation of Rudra		76
11. Incarnation of the Goddess		84
12. Glory of the Goddess Pārvatī		86
13. Progeny of Dakṣa's daughters		124
14. The race of Svāyambhuva Manu		126

15. Destruction of Dakṣa's sacrifice	132
16. The families of Dakṣa's daughters	142
17. The story of Trivikrama	165
18. The Race of Kaśyapa	173
19. The Dynasties of Sages	175
20. Glory of Royal Dynasties	178
21. The Race of Ikṣvāku	186
22. The Lunar Race	191
23. The Race of Jayadhvaja	198
24. The Dynasty of Yadu. The Race of Kroṣṭu	203
25. Kṛṣṇa's Panance	210
26. Kṛṣṇa's stay at Kailāsa : The Origin of the Liṅga	220
27. Royal Dynasties	230
28. Arjuna meets Vyāsa	232
29. Yugas, their nature	232
30. The Kali Age	237
31. Glory of Varanāsi	243
32. Greatness of Varanasi, Glory of Oṅkāreśvara and Kṛttikeśvara	251
33. Greatness of Kapardiśvara	254
34. Glory of Varanasi, Greatness of Madhyameśvara	259
35. Places of Pilgrimage. Glory of Varanasi (concluded)	262
36. Prayāga, its Greatness	266
37. Glory of Prayāga, Procedure of Pilgrimage	270
38. Greatness of the holy place Rṇamocana	274
39. Glory of Prayāga and other Tirthas	276
40. Arrangement of the Universe	277
41. Seven Worlds; Planetary System; Solar Chariot	282
42. Functions of the Twelve Ādityas	286
43. Bhuvana Kośas; Functions of the seven rays of the sun; Chariots of Planets	289

44.	Arrangement of the Universe; Description of the Upper and Nether worlds	293
45.	Bhuvana Kośa : Seven Dvīpas and Mountain Ranges	296
46.	The abodes of Guardians of Worlds	300
47.	Ketumāla and other sub-continents	303
48.	Jambū-dvīpa	309
49.	Plakṣa and other continents	314
50.	Puṣkaradvīpa	321
51.	Manvantaras, lord Viṣṇu's glory; his four manifestations	324
52.	Branches of the Vedas	329
53.	Incarnations of Śiva in the Vaivasvata Manvantara	332

INTRODUCTION

1. *The Title Kaurma*

The Kürma Purāṇa (KP.) in its list of (Mahā-) Purāṇas¹ and elsewhere (e.g. I.1.127, 130) calls itself as *Kaurma* ‘A Purāṇa pertaining to Kürma’, a title confirmed by other (Mahā-) Purāṇas in their lists of Purāṇas.² This Purāṇa is called *Kaurma* as it was first narrated by god Viṣṇu in his tortoise incarnation to King Indradyumna (KP.I. 1. 42-49).

It was again retold completely by him to Indradyumna³ who, by the grace of Viṣṇu, was born as a pious Brāhmaṇa of the same name. (KP.I.1.97-103). This ‘story’ as told to the Brāhmaṇa Indradyumna was renarrated by Lord Kürma⁴ in the nether-world called Rasātala, to great sages like Nārada and gods like Indra at their insistence (KP. I.1. 123b-127).

-
1. Brāhmaṇam Purāṇam prathamam Pādmam Vaiśnavam eva ca/
Śaivam Bhāgavatam caiva, Bhaviṣyam Nāradiyakam//
Mārkaṇḍeyam athāgnayam Brahma-vaivartam eva ca/
Laiṅgam tathā ca Vārāham Skandarām Vāmanam eva ca//
Kaurmam Mātsyam Gāruḍam ca Vāyaviyam anantaram/
aṣṭādaśam samuddiṣṭam Brahmāṇḍam iti saṁjñitam// KP.I. 1.13-15

The list consists of 19 (Mahā-) Purāṇas, though it claims the traditional figure 18 of (Mahā-) Purāṇas (vide Note No 3. KP. p.6)

KP. and a number of other Purāṇas do not call themselves to be Mahāpurāṇas, as the term Upa-Purāṇa is enough to show their superiority.

2. With a slight difference this list is repeated in a number of Purāṇas like VP. III. 6. 21-24, BH. P. XII. 13-4-8, LP. I. 39. 61-63, Mt. P. 53. 12 ff., SK. P. VII. 2. 5-7, NP. I. 19.21-28.

It is immaterial what order is followed in the enumeration of Purāṇas—whether according to the VP., KP or LP. There is consensus among the Purāṇa-writers about the number of Purāṇas (viz. 18) and about most of the titles of Purāṇas and they unanimously include KP. in their lists.

3. evam ukto'tha tenāham bhaktanugraha-kāmyayā//
Yatnavad akhilāṁ samyag avocam muni-puṇigavāḥ!
Vyākhyāśeṣam cvedarām yat prsto'ham dvijena tu//

4. This is confirmed in the NP. I. 106. 2-3 and Mt. P. 53. 46-47.

Sūta recounted the same to the sages at the sacrificial session in the Naimiṣa forest and he designates this Purāṇa as 'Kaurma' as it was narrated by the God of gods in his Kūrma (Tortoise) Form.¹

The title in vogue is 'Kūrma Purāṇa' and is used here.

2. *The Rank and Extent of the KP.*

In the list of Purāṇas given above, the KP. occupies the 15th rank and is accepted as such by the KP. itself.² This rank is confirmed in the lists of other Purāṇas such as VP., Bh. P., LP. and others mentioned in the Ft. Note 2 of the 1st section. What is more interesting is the mention of the four Saṁhitās of the KP. viz. Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī.³ Out of these Brāhmī Saṁhitā is so designated as this Saṁhitā correctly and precisely communicates the nature of the Supreme Brahman.⁴ But Sūta is silent about the derivations or specialities of other Saṁhitās. KP. gives the total number of verses viz. six thousand, in the Brāhmī,⁵ but is silent about the number of verses in other Saṁhitās. Curiously enough Vāyu, pp.104-9, Bh. P. XII.138 and NP.I. 106, 3 state that the total number of verses in the KP. is 17,000. The last i.e. NP. gives the Saṁhitā-wise break-up of the verses as follows:

1. Idam Purāṇam paramam Kaurmam Kūrma-svarūpiṇā/
Uktam vai deva-devena . . .
—KP. I. 1. 130b-131a.
2. Idam tu pañca-daśakam Purāṇam Kaurmam uttamam/
—KP. I. 1. 21
3. Idam....Purāṇam Kaurmam uttamam/
Caturdhā samsthitaṁ punyam Saṁhitānām prabhedataḥ//
Catasraḥ Saṁhitāḥ Puṇyā dharma-kāmārtha-mokṣadāḥ//
—ibid. I. 1. 21-22.
4. Brāhmī Paurāṇikī ceyam Saṁhitā pāpa-nāśani/
atra tat paramam Brahma kirtiyate hi yathārthatataḥ//
—KP. II. 46. 131 b—132 a
5. Iyan tu Saṁhitā Brāhmī catur-vedais-tu saṁmitā/
bhavanti ṣaṭ sahasrāṇi ślokānām atra saṅkhyayā//
—KP. I. 1. 23.

<i>Name of the Saṁhitā</i>	<i>Total No. of Verses</i>
(1) Brāhmī	6000
(2) Bhāgavatī	4000
(3) Saurī	2000
(4) Vaiṣṇavī	5000
	17000

The NP. tells us not only the names of the four Saṁhitās of KP. but mentions the main topics described in each of them. Thus the Bhāgavatī Saṁhitā consists of five sections (*Pañcapadi*). The first four sections describe the duties of Brāhmaṇas, Kṣattriyas, Vaiśyas and Śūdras respectively and the fifth section enjoins the duties and functions of the mixed castes (NP. I. 106.13-19).

The third Saṁhitā viz. Saurī lays down the various duties of men, the six Karmans and their Siddhis, while the last (Vaiṣṇavī) Saṁhitā is glorified as bestower of Mokṣa. It consists of four sections (*Catuspadi*) and is veritable Brahman i.e. Veda incarnate to the twice-born. (NP. I. 106.20.21)

The detailed comparison of the contents of the Brāhmī Saṁhitā in the NP. I. 106.3-13 and those in the KP. (see below) shows that the author of the NP. knew the extant text of the KP. except interpolations of Dharma-Śāstras and other materials) and he has only some vague hearsay information about the main topics and the extent of the remaining Saṁhitās.

3. *The Kūrma as a (Mahā-) Purāṇa*

The KP. defines a Purāṇa as having the following five characteristics¹ :

1. *Sarga* (creation) : 2. *Prati-sarga* (re-creation after the dissolution of the universe) : 3. *Vamśa* (genealogies of gods, the sun, the moon and patriarchs) : 4. *Manvantara* (periods of times under the control of Manus) and 5. *Vamśānucarita* (accounts of the different dynasties).

It calls itself as a heavenly sacred narrative having the above-mentioned five characteristics.² These characteristics

1. *Sargaśca Prati-sargaśca Varnśo Manvantarāpi ca //*
Vamśānucaritān caiva Purāṇam pañcalasaṇam // —KP. I. 1-12
2. KP. I. 1.25; 1.5.20; In KP. II. 45.4, the term *Prati-Saṅcara* is used for *Prati-sarga*.

were regarded as essential in a Purāṇa as can be seen from the repetition of the above (KP. I. 1.12) verse in a number of Purāṇas like Vāyu P. 4.10-11, Varāha P. 2.4, MK. P.134.13-14, AP. 1.14, VP. III. 6.25 to mention a few.

It will be interesting to test the extant KP. on the above *Pañca-Lakṣaṇa* criterion.

1. *Sarga (The Creation of the Universe)*

Like other Purāṇas, the KP. is strongly influenced by the Sāṅkhya theory of the evolution of the universe. It may be due to some later modifications or interpolations that we find the following different theories regarding the creation or evolution of the universe :

a. *The Puranic Theory*

At the beginning of a Kalpa (-period) god Viṣṇu who had been asleep on the coils of the serpent Śeṣa on a vast ocean of primeval cosmic waters gets up and he wills to create the universe and god Brahmā is born of him. Brahmā creates nine mind-born sons and consequently the whole world of beings. The classes of people called Brāhmaṇas, Kṣattriyas, Vaiśyas and Śūdras are born respectively from Brahmā's mouth, arms, thighs and feet (KP. I.2.1-26). Here the vast ocean probably signifies the *Avyakta* (un-manifest) principle of Sāṅkhyas. The influence of the *Purusa sūkta* (RV. X. 90) is obvious on the origination of classes of men from different parts of Brahmā's person.

b. *The Śaiva-Sāṅkhya Theory*

At the beginning, there was the *Avyakta* called *Pradhāna* and *Prakṛti* by philosophical thinkers. It was the *Prākṛta Pralaya* as all Gunas were in a state of equilibrium. At the end of this Pralaya (called god Brahmā's night), the supreme Lord (Śiva) quickly enters both *Prakṛti* and *Puruṣa* and agitates them through his highest Yoga. When *Pradhāna* is thus agitated, *Mahat*, the seed (of the universe), is evolved and in its turn it evolves the universe through its successive evolutes viz. *Buddhi*, *Aharikāra*, *Tanmātrās* (subtle elements), *Indriyas* (sense-organs) and the gross-elements. About the evolution of the gross-elements two sub-theories are postulated : (i) Accord-

ing to the first theory, the subtle-qualities (*tan-mātrās*) were first evolved from which were created the gross elements, each characterised by the respective gross quality. Thus from *Sabdamātrā* was evolved *Ākāśa* (The space or Ether) with *Sabda* (sound) as its quality. In this way were created from their respective subtle-forms (*mātrās*) the elements called *Vāyu* (wind), *Agni* (Fire), *Āp* (waters) and *Prthvi* (earth) with their characteristic qualities, namely, *Sparśa* (touch), *rūpa* (colour, form), *rasa* (taste) and *gandha* (smell).

c. The other theory believes that *Ākāśa* (the space) with its quality *Sabda-mātrā* covered up the *Sparśa-mātrā* (subtle quality of touch) and the *Vāyu* with two qualities viz. *Sabda* (sound) and *Sparśa* (touch) was evolved. Thus each evolving element inherited the qualities of its preceding elements in addition to its own special quality. So fire has *Sabda*, *Sparśa* and *rūpa*; water (*Āp*) inherits these in addition to its special quality *rasa* and the earth, all the five *guṇas* viz. *sabda*, *sparśa*, *rūpa*, *rasa* and *gandha*. Thus *Mahat*, *Ahanikāra* and five *Tan-mātrās* form the source of the Brahmāṇḍa (the cosmic egg) (KP. I.4.24-38)

d. More Theories regarding the creation : There are a few more Puranic theories attributing the creation of various species etc. to god Brahmā, as follows :

(i) *The nine creations* : (KP.I.7)

While Brahmā was contemplating about creation, there appeared out of the fivefold ignorance (namely *tamas*, *moha*, *mahāmoha*) *andha-tāmisra* and *Avidyā** five creations cumulatively called *Mukhya sarga*. Of these reptiles (*nāgas*) were prominent. The next creation was that of *Tiryaksrotas* or animals.

Noting its defects, Brahmā created gods full of light and delight, characterised by *Sattva* *guṇa*. This creation came to be known as *Urdhva-srotas*.

Next to gods, he created human beings which though dominated by *Rajas* and *Tamas* have the luminous (*Sattva*) *guṇa*. This is called *Arvāk-srotas*. This creation was followed by *Bhūta-sarga* (creation of *Bhūtas*). KP. gives another order of these nine:

*For details vide note No. 1 on KP. I. 7. 2.

The *Prākṛta sarga* consisting of the creation of Brahmā or *Mahat*, of *Bhūtādi* or *Tanmātra*, *Vaikārika* (or sense-organs), the *Mukhya sarga* (creation of immovables), the *Tiryak-Srotas* (The animal-world); of *Urdhvatas* (divine beings); of *Arvāksrotas* (mankind), the *Bhautika sarga*, the ninth sarga is *Kaumāra*.

The discrepancy in these two lists especially with reference to the position of the creation of element (*bhūtādi*) is probably due to some interpolation. (KP. I.7.14 and 11).

(ii) There is still another account of creation: God Brahmā at first created five sons through his mind (volition). But they refused to procreate and took to asceticism. Tear-drops fell from Brahmā's eyes and Mahādeva was born. In compliance of Brahmā's command, Mahādeva procreated a number of Rudras all his equals and immortals and refused to procreate mortals as desired by Brahmā. Then Brahmā himself created the five gross elements, measures of time, rivers, seas etc and also eleven Sādhakas like Marīci, Bhṛgu and others from his limbs, vital airs. These assumed human forms and proclaimed Dharma (KP.I.7.1-39).

(iii) Another version describes how Brahmā created the four orders of beings viz. gods, demons, *pitṛs* (progenitors) and human beings from his body (from) abandoning it after creating each in that order. KP. describes how different species of animals were created from different parts of his body and the Vedas and Vedic *metres* like Gāyatri, Triṣṭubh from each of his mouth. Thus the whole creation movable and immovable was created by god Brahmā (KP. I.7.40-66).

The above version with special emphasis on and enumeration of Rudras, their wives and progeny is given later (KP. I. 10). Rudra, being propitiated by Brahmā, blessed him and Brahmā created the universe through nine Sādhakas or mind-born sons.

In the process of creation, Brahmā 'created' virtues and vices which multiplied. He split up himself as man and woman (Manu and Śatarūpā) from whom the human race was born. This concept of *Ardha-nārīśvara* has basis in Upaniṣads (e.g. *Bṛhad Ār. Up.* I. 4. 3).

KP. has devoted chapters 1.4-10 for describing *Sarga* (creation of the universe) including the lineage of some kings,

sages as well as of some gods like the fire-god. The philosophic and other concepts underlying these accounts are embedded in older works like Brāhmaṇas and Upaniṣads (*vide* V.S. Agarwal—*Mt. P.—a study*, pp-158-170 etc.).

II. Prati-Sarga or Prati-Saṅcara (Dissolution of the Universe)

KP. gives two versions of this, one showing Vaiṣṇava and the other Śaiva influence. Out of the four kinds of *layas* (dissolutions) viz. *Nitya*, *Naimittika*, *Prākṛta* and *Ātyantika*, *Nitya* is the daily disappearance of the world into darkness and *Ātyantika* is the ultimate merger of the individual soul into Viṣṇu through spiritual knowledge. In this type of *Pralaya*, the individual soul never returns to *Samsāra* thereafter. The *Naimittika Pralaya* takes place at the end of a Kalpa. At that time, there is a terrible draught for a hundred years and all oceans are evaporated due to the fiery heat of the sun. The fire of destruction breaks out and burns down everything and Lord Viṣṇu (Prajāpati) assumes Yogic sleep (*Yoga-nidrā*) for a Kalpa-period. There have been many such Kalpas (KP. II. 45). The *Prākṛta-Pralaya* takes place after two *parārdha* years. Lord Mahādeva becomes the fire of destruction and burns down the whole of the universe including gods Brahmā, Viṣṇu and Śiva (this trinity is on a lower level than that of the great God). Wearing a garland of skulls, Mahādeva performs his Tāṇḍava dance. Devī (his spouse) enters the person of Mahādeva and the process of involution—the element *Prthvi* (the earth) along with its *Guṇa* (viz. smell) gets absorbed into the element water and so on till everything is merged into *Mahat* which, in its turn is absorbed into Mahādeva. *Pradhāna* and *Puruṣa* are separated and there is equilibrium of *Guṇas* of Prakṛti. (KP. I. 5. 19. 23. II. 45 and 46, 1-25).

III. Manvantaras

Description of Manvantaras or epochs of time presided over by Manus is an accepted characteristic of a (Mahā-) Purāṇa. We find such descriptions in various Purāṇas like Bh. P. VIII. 1. 1-29, NP. I. 40. 17-37, VP. III. 1. 1-9. The KP. regards Kāla (Time) as beginningless and endless. He creates and destroys universes including the trinity of gods and

dominates over all¹ (KP. I. 5. 21-24, II. 3. 16). An empirical attempt is made to measure time as follows:

15 Nimeśas	=	1 Kāṣṭhā
30 Kāṣṭhās	=	1 Kalā
30 Kalās	=	1 Muhūrta
30 Muhūrtas	=	1 Complete day (<i>ahorātra</i>) of 24 hours.
30 days	=	1 Month
6 Months	=	1 Ayana ²
2 Ayanas	=	1 (human) year = 1 day of gods
12000 Years of gods	=	4 Yugas, viz. Kṛta, Tretā, Dvāpara, and Kali (KP.I.5.5-9)

These Yuga periods are preceded by a 'Twilight period' (*Sandhyā*) and are followed by a 'semi-twilight-period' *Sandhyāṁśa*. The Yugas, Kṛta, Tretā, Dvāpara and Kali extend over 4000, 3000, 2000 and 1000 divine years and are preceded and followed by the *Sandhyā* and *Sandhyāṁśa* period, each extending 400, 300, 200 and 100 divine years. Seventyone cycles of four Yugas make one Manvantara; one thousand cycles of these four Yugas constitute a Kalpa—the period of day of god Brahmā whose night is also of the same duration. (KP.I.5.9-18).

The *Kṛta* was the Golden Age. All people were happy and they engaged themselves in meditation and penance. Its presiding deity was Brahmā. In Tretā, the needs of men were supplied by trees. Though the Chief deity was the Sun-god, god Brahmā introduced the system of castes (*Varnas*) and their duties at different stages in life (*āśramas*) and also the fire-worship without animal-sacrifice (KP.I.29.14-41)..

In Dvāpara (though Viṣṇu is its presiding god) people were dominated by *rajas* and *Tamas*. Due to deterioration in mental capacity of men, Vyāsa divided the Veda into four *Śāṅhitās*. The Vedic literature—Brāhmaṇas, Kalpasūtras,

1. Kālah srjati bhūtāni Kālah sarīharate prajāḥ//
Sarve Kālasya vaśagā na Kālah kasyacid vaśe//

2. The *Dakṣiṇa Ayana* is the night of gods and the *Uttara Ayana* is the day of gods. —KP. II. 3. 16

Itihāsa and Purāṇas and also Dharma-Śāstra were being composed in Dvāpara. (KP.I.29.42-50).

It appears that *Vyāsa* (The arranger) is the designation of a person who arranged the floating Vedic sūktas in *Samhitās* or compilations and this is presumed to be taking place in every Dvāpara Age. So the KP. (I.52.1-11) has given the following 25 'incarnations' of Vyāsa.

(1) Svāyambhuva Manu, (2) Veda-Vyāsa, (3) Uśanas, (4) Brihaspati, (5) Savitā, (6) Mṛtyu, (7) Indra, (8) Vasiṣṭha, (9) Sārasvata, (*v.l.* Vaivasvata), (10) Tridhāman, (11) Ṛṣabha, (12) Sutejas, (13) Dharmā, (14) Sucakṣu, (15) Trayyāruṇi, (16) Dhanañjaya, (17) Kṛtañjaya, (18) Rtañjaya (19) Bhāradvāja, (20) Gautama, (21) Vacasrava, (22) Nārāyaṇa (*v.l.* Śuṣmāyaṇa), (23) Ṭriṇabindu, (24) Vālmīki, (25) Kṛṣṇadvaipāyana Vyāsa, the son of Parāśara.

We find similar lists in other Purāṇas like Vp. III.3, Vāyu 23.107-213, with a slight variation in names.

The dismal description of the Kali age as a prediction in KP.I.30.1-33 is common to the MBh. Śānti. 69.80-97 and to many other Purāṇas like VP. VI.1, Vāyu 58 and 99.391-428, Mt.P.143.32-78. The textual similarity in these indicates a common source, probably in the *Ur-Purāṇa*. Conditions 'predicted' therein e.g.—Śūdras ruling as Kings, Brāhmaṇas selling the Vedas and serving the Śūdras, their conversion by hundreds and thousands to wandering mendicants etc. were real. As R.C. Hazra points out such was the actual condition of the Hindu society after Aśoka and before 200 A.D. (Vide PRHRC II. Ch. I).

As Śiva is the presiding deity of the Kali Age, KP. gives a list of 28 incarnations of Śiva, each incarnation with a set of four disciples (KP. I.53.1-25). Apart from mythological persons, we have Na(La)kuliśa (a historical person) recorded as an incarnation. The list of Śiva's disciples contains some historical persons like Āsuri, Pañca-śikha, Akṣapāda.

We have seen above that 71 cycles of the *Catur-yuga* (a group of four yugas) makes a Manvantara of Manu-epoch. Each

period is controlled by a Manu. Their number is 14. Out of these, six Manus viz. Svāyambhuva, Svārocīṣa, Uttama, Tāmasa, Raivata and Cākṣuṣa are past while Vaivasvata is the present Manu. The future Manus are :

Sāvarṇa, Dakṣa-sāvarṇa, Brahma-sāvarṇa, Dharma-sāvarṇa, Rudra-sāvarṇa, Rocya and Bhautya (KP. I.51.4-5, I.53.29-31). The Purāṇas agree on the names of the first seven Manus and there are some changes in the list of the future Manus though other Purāṇas like VP. Vāyu state the names of the sons of that Manu, the gods, Indra, seven sages in each of the 14 Manu epochs. KP. like Mt. P., limits this information about the first seven Manus* and gives only a list of Seven Manus.

The period of fourteen Manvantaras makes a Kalpa—a day in god Brahmā's life, at the end of which is the *naimittika* (periodical) deluge. The present Kalpa is Vārāha and the previous one was pādma. (KP.I.5.26).

IV, V. *Vāṁśa* and *Vāṁśānucarita*

KP.I.14-24 deal with *Vāṁśa* and *Vāṁśānucarita*. Out of these, chapters 14-18 describe the solar dynasty and the genealogies of Yādava and Haihaya families. Chapter 19 deals with the lineage of Sages. Chapters 20-24 deal with *Vāṁśānucarita*. Under these, KP. treats mainly the solar (Ikṣvāku) dynasty—the Yādavas and Haihayas. Its account is a late composite production mainly based on the Mt. P. with occasional textual borrowals from the Vāyu (Pargiter—AIHT, p. 81). The treatment is rather scrappy. KP. deals with 78 kings from the solar dynasty, 47 from the Yādava family and 26 from the Haihaya one, as against 93, 93 and 40 kings noted by Pargiter in AIHT. Such lists given in different Purāṇas differ from each other in genealogies and spellings of the names of kings. There are some mistakes in KP.'s information. For example, Kṛṣṇa's father Vasudeva is shown to be the grandson of Kṛtavarmā. (vide BH. P. IX. 24. 26-27, AIHT., p. 104. ft. note 6). But as the genealogies in KP. do not mention 'future' kings, these do not matter much historically. Nor do they shed any light on the date of KP.

*For the lists of the sons, gods, Seven sages of each Manu see KP.I.51.
5-35.

Thus KP. fulfils its own definition of a Purāṇa, viz. *Purāṇam pañca-lakṣanam*. But in addition to the *pañcalakṣanas*, KP. gives mythological geography—*Bhuvanakośa* in I. 40-50. It also claims to cater to the need of four Puruṣārthas—*dharma, artha, kāma* and *mokṣa* (KP.II.46.142). The *dharma*-duties of Varṇas and Āśramas (castes and stages in life), *Śrāddha, Prāyaścittas* (expiatory rites), *dāna* (gifts), pilgrimage etc.—is described in KP.I. 1-3, II. 12-34. It describes various sects, cults and gods (*vide* section 5 below). The *Artha* may be claimed to have been described in KP.II.25 where means of livelihood of various *Varṇas* are given. *Kāma* can be broadly taken as a house-holder's life for which KP.II. 12, 15 and 16 may be referred. *Mokṣa* or rather the path to liberation is described in details in the *Īśvara-gītā* (KP. II.1-11).

But all these are extraneous matters. R.C. Hazra* calls the Smṛti-chapters and the Śaiva glorifications as graftings on the original Purāṇa for the revival of Brahmanism as sectarian Hinduism and the Pāśupatization of an original Vaiṣṇava text.

4. The KP. and the Nārada Purāṇa (NP.)

The NP. in chapters 92-109 (both inclusive), briefly gives the main topics or table of contents of each of the 18 Mahā-Purāṇas. It deals with the KP. in chapter 106. The word 'table of contents' is not to be taken in the modern sense. The topics or contents are found described at different places in the KP. and not exactly according to the order mentioned in the verses of the NP. Many of the topics have their 'Paddings' the Purāṇic way of bringing in different—at times extraneous—materials adding to the bulk of the topic. Purāṇas have been a literature of growth as different redactors have tried to introduce the importance of their favourite deity, sage, topics etc. in it and to modify the text by interpolating a number of verses.

Hence the comparative table given below indicates what portion of the KP. is recorded in the NP.—“paddings” are obviously deleted :

*P R K R C, pp. 58-75; also IHQ xi, pp. 265-286, 1935.

	<i>NP. Chapter 106</i>	<i>KP.</i>
V.4	'Usual beginning of a Paurāṇa' (<i>Purāṇopakramaḥ</i>)	I.I. 1-26.
V.5	(i) Dialogue between Lakṣmī and Indra-dyurnna (ii) Conversation between Lord Kūrma and Sages (iii) Duties of <i>Varṇas</i> , <i>Āśramas</i>	I.I.56-61 I.I.32 ff I.I.86-97a, 2.31-111; chapter 3 (complete)
	(iv) Description of the Creation of the Universe	I.2.3-10a, 22-27 I.ch.4 (complete)
V.6	(i) Calculation of Time (ii) Eulogy of Varāha (<i>Viṣṇu</i>) for lifting the earth after the deluge (iii) Description of the creation of the Universe (iv) Story (<i>carita</i>) of Śaṅkara	I.Ch.5 I.6.1-22 I.Chs. 7; 8; ch. 10,11-39; 87b-90 I.Ch.9; 10.22-87a 11.1-6
V.7	(i) Thousand names of Pārvatī (ii) Exposition of Yoga Philosophy (iii) Description of the family of Bhṛgu and his <i>Saptarṣi</i> group)	I.12.1-61 greatness of Pārvatī I.12.62-199a (Names of Pārvatī) I.12.247-310 I.13; I.19. These chapters describe the progeny of the group of <i>Saptarṣis</i> in different Manvantaras

	NP	KP
V.8	(iv) The genealogy of Svāyambhuva Manu	I.14. (includes curse on Dakṣa)
	(i) The origin of Devas and others	I.16.8-20a (I.16.20b-238; ch. 17 & ch. 18.1-8 describe Daitya Kings like Hiranyakasipu, Bali and Bāna.
	(ii) Destruction of Dakṣa's <i>Yajña</i> (sacrifice)	I.ch.15-1-70
	(iii) The story of creation by Dakṣa	I.16.1-8a
V.9	(iv) Lineage of Kaśyapa (The solar & Lunar dynasties)	I.18.8-16; chs. 20-24, ch. 27.
	(i) The Lineage of Sage Atri	I.13.7b-8; 19.18-19
	(ii) The auspicious story of Kṛṣṇa	I.24.80-86; chs. 25, 26, 27.
	(iii) Dialogue between Kṛṣṇa & Mārkaṇḍeya	I.26.52-106
V.10	(iv) Conversation between Vyāsa and Pāṇḍavas (Arjuna)	I.28 (& the following chs.)
	(i) Nature of different Yugas (<i>Yuga-Dharma</i>)	I.29.6-51; 30.1-32
	(ii) Dialogue between Vyāsa and Jaimini	I.31.7-80
	(iii) Greatness of Vārāṇasī	I.chs. 32, 33, 34, 35 (also 31.21-79)
	(iv) The glory of Prayāga	I.chs. 36, 37, 38, 39.

	NP	KP
Verses 11-12	(i) Description of three worlds <i>Bhu-vana-kośa</i> (ii) Branches of Vedas reviewed (iii) <i>Īśvara Gītā</i> (iv) <i>Vyāsa Gītā</i> (v) Glorification of different holy centres	I.chs. 40-50 (40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50) I.ch.52.11-26 II.chs. 1-11 II.chs. 12-34 II.chs. 35-44
V.13	Description of <i>Pratisarga</i> (Dissolution of the Universe)	II.chs. 45-46.1.25

The NP. further notes the names of other *Samhitās* of KP. and the broad sections and topics mentioned in them (vide Sect. 2 above) and does not mention the concluding Table of contents and *Phalaśruti* etc. given in KP.II.46. 67-147. It is quite clear that the detailed comparison of the KP. and ch. 106 of NP. shows that it is only the *Brāhma Samhitā* of KP. that was known to the author of the NP. This is significant in determining the date of the extant KP. And the author of KP. also believes that this *Brāhma Samhitā* narrated by him is the whole of the KP. (II.46.122)*

5. Religious Sects in the KP.

Traditionally, Purāṇas are classified as (1) *Sāttvika*, (2) *Rājasa* and (3) *Tāmasa* according as they mainly glorify the deities Viṣṇu, Brahmā and Śiva respectively (Mt.P.53.67-68). They, however, differ in some respects in labelling some Purāṇas this way. Thus the Pd.P. (II.263.81-84) claims the KP. as a *Tāmasa* Purāṇa while Bs.P.III.28.12-13 states that it is *Rājasa* as it is full of Karma-Kāṇḍa** (i.e. *Varṇāśrama-dharma*) while R. C. Hazra states that KP. was originally a Vaiṣṇava

*etat Purāṇam sakalam bhāśitarūpīna /

**matsyah Kūrmo Niśīṁhaś ca

rājasāḥ ṣaṭ smṛtā vipra karmakāṇḍa-mayā bhuvi //

BSP.III.iii.28.12-13

(*Sāttvika*) text but was Pāśupatised later (PRHRC, pp. 58-66). As will be shown later, the KP.—though *prima facie* the extant text appears to be Śaivite—in its concept of the Deity transcends the Trinity of gods, viz. Brahmā, Viṣṇu and Śiva and applies all the epithets of Upaniṣadic Brahman to it. (For details vide section 7—the philosophy in KP.)

Whatever be the lable of the KP., it presents the teaching of the following religious sects—Śaivism, Vaiṣṇavism, Śaktism and to a lesser extent Tantrism and the sun-worship.

(1) Śaivism

Śiva is the supreme deity : the trinity of gods Brahmā, Viṣṇu and Rudra, characterised by the guṇas *rajas*, *sattva* and *Tamas* respectively and entrusted with the functions of creating, maintaining and annihilating the world, are born from Śiva's right side, left flank and the region of the heart respectively (KP.I.10.77-81; 22.27-28; II.4.21-23). All gods, demi-gods, Time (*Kāla*) function under his command (KP.II.6.13-15). As in BG X (*Vibhūti-Yoga*) Śiva claims to be the best one among all objects or beings (KP.II.7.3-16). The Pāśupata influence on the list of vibhūtis is evident as Śambhu is regarded as the best Yogi, Śatarudriya as the best Yajus and Avimuktaka (Vārāṇasi) as the supermost among holy places.

Śiva is the presiding deity of the Kali age. He takes 28 incarnations in the Kali Yuga with the four disciples in each incarnation (KP.I.53.1-27) Some of these e.g. Na(La)Kuliṣa, Āśvalāyana, Akṣapāda, Kapila, Āsuri, Pañcaśikha are historical persons.

In the mythological stories about Śiva, KP. shows him as the highest god even whose deputies like Virabhadra defeat god Viṣṇu in Dakṣa's sacrifice (KP.I.15.1-80). But this euphoria is sobered by Śiva's statement about his identity with Viṣṇu.* Brahmanavādins realize their oneness. Viṣṇu and Śiva should be worshipped without denigrating the other—Śiva never exonerates the slanderer of Nārāyaṇa (KP.I.9.86, 15.82-93; II.4.26; 11.117-119a).

*yo Viṣṇuh sa svayam Rudro
yo Rudraḥ sa Janārdanah // —KP.I.15.90

About the Liṅga worship, KP. gives two versions viz. Śivaliṅga as a manifestation of Śiva as divine-fire (KP.I.26.66-99) and as Śiva's penis thrown on the ground by him due to persecution by sages. (KP.II. chs. 38-39). These versions are mutually irrelevant and must have been assimilated at different periods. In the second story about Śiva-Liṅga, Śiva asks the sages to abide by Pāśupata vows which consist of besmearing the body with *bhasman* (ashes), nudity or wearing only a loin-cloth, Vedic studies (*svādhyāya*) and celibacy.

Pāśupatism :

KP. records two forms of Pāśupatism, one approved by Vedic tradition and the other condemned so much that sect is not only classed with non-Vedic heretic sects like Vāma ('left hand' type of Tantrism) and Ārhata (Jainas) created for the delusion of non-believers (KP.I.12 261-63) but the believers are prohibited from even speaking with those heretics (KP.II.16.15). Very little is told about the philosophy of 'heretic' Pāśupatas. From the description of Śiva who propagated that heretic sect 'to delude' the cursed people, it appears that they wore a garland of skullbones, covered their bodies with ashes from Śmaśāna (burning-ground of the dead) and wore matted hair—practices 'ordained' in *Pāśupata sūtras* (I.2.3, V.9.30 etc.)*

The Pāśupata practices of the Veda-approved were not much different. They shaved their head or had matted hair or a tuft of hair on the crown of their head; they besmeared the whole of their body with ashes; they were engaged in Rudra-japa (KP.I.25.11). Even Kṛṣṇa got his head shaven and put on bark garments and besmeared his body with ashes (KP.I.25.49), when he adopted the Pāśupata Yoga for propitiating Śiva.

We have a glimpse of their philosophical tenets in *Īvara-Gītā* (KP.II.7.18-32) :

Śiva says :

Individual souls wandering in Śamsāra are called *Paśus*, while I (Śiva), their Lord, am *Paśupati*. Out of sportiveness, I

*Edt. by R. Ananthakrishna Shastri, Trivandrum 1940.

bind these *Pāśus* (souls) and there is none else who can liberate them from the bonds of Māyā. The noose of Paśupati are the twentyfour principles, Māyā, Karma and Guṇas. And the *Kleśas* are the fetters of Jivas. The twentyfour Principles are as follows :

- (i) *Eight Prakṛtis* : Mind, intelligence, egotism and the five elements (the Ether, Wind, Fire, Water and the Earth).
- (ii) *Fifteen products (of Prakṛti)* : Five sense-organs, of perception (viz. ears, skin, eyes, tongue and the nose) + five organs of actions (viz. the organ of generation, the anus, hands, feet and the vocal organ) + five objects of senses (viz. sound, touch, form or colour, taste and smell).
- (iii) *Pradhāna* : The unmanifest, characterised by guṇas—the sole cause of the (creation of) the universe.

Sattva, *Rajas* and *Tamas* are the guṇas, the equilibrium of which is the unmanifest *Prakṛti*. The two *Pāśas* (bonds or nooses) are *Dharma* and *Adharma*. (As these are due to Karman), all actions surrendered to the Lord do not result in bondage.

The *Kleśas* (anguishes) are *Avidyā*, (Nescience), *Asmitā* (Ego, I-ness), *Rāga* (attachment), *Dveṣa* (aversion) and *Abhiniveṣa* (instinctive clinging to worldly life). These are called 'bondages' as they bind down the soul. Māyā, the unmanifest primordial *Prakṛti*, which causes these *Pāśas* (bondages) abides in me. The eternal God of gods is primordial Nature (*Prakṛti*), *Pradhāna* and *Puruṣa*. He is both the bondage and the binder. He is both *Pāśa* (bondage) and *Pāśu* (the soul that is bound). Though none knows him, he is omniscient, the First Eternal *Puruṣa* (KP.II.7.18-31).

(2) The path of realizing God is described in details in KP. II.11.1.118. It consists of eight stages (*āṅgas*) of Yoga like *Yama*, *Niyama* etc—the same as those of Patañjali's *Yoga-Sūtra* and emphasizes *Bhakti* for liberation.

(3) As the above-mentioned philosophy and the path-way to God are based on the orthodox Sāṅkhya, Yoga and Vedānta (including BG), this type of Paśupatism is naturally supported by the orthodox Brahmanism.

Vaiṣṇavism :

KP. begins with an obeisance to Viṣṇu in the Tortoise form (I.1-1; 9). Though the Paurāṇika form of Viṣṇu with four hands holding Śankha (conch), Cakra (disc) etc. in each, is described (I.17.42, 25.4; II.1.29-30 etc), Viṣṇu is identified with the supreme Brahman (I. chs.1,2; I.16.220-21). Gods Brahmā and Rudra were born of him (I.2.2-13). These two gods are the two forms of Viṣṇu with *Rajas* and *Tamas* as their special attributes (I.17-38). The trinity—Brahmā, Viṣṇu and Hara who create, protect and destroy the universe are at a lower level than the Deity Viṣṇu and these gods are His forms (I.22.26-28) and many times the credit of these three functions (e.g. creation, protection, destruction) is attributed to Viṣṇu (I.1-96; 16-30; 51-37-38). Ascetics realize Him through Yoga (II. 45.56-61).

The various legends about Viṣṇu extol his greatness and efficacy of devotion to Him. Sages Viśvāmitra and Bharadvāja advise Kings Jayadhvaja and Vasumān respectively to propitiate Viṣṇu. King Indradyumna worshipped Viṣṇu, as he realized that gods Brahmā, Mahādeva and others depended on Viṣṇu for their powers (I.1.49-50). Though Viṣṇu is described in glowing terms, his association and identification with god Śiva (even in composing misleading Śāstras like Vāma, Bhairava, (non-Vedic) Pāñcarātra and Pāśupata for the Brāhmaṇas cursed by Gautama (as in KP.I.16.117-119) is remarkable. Statements like, ‘Those who do not respect Viṣṇu, never reach Śiva’ (I.9.82-86), ‘Those who distinguish between Śiva and Viṣṇu go to hell’ (I.15.87-91), Kṛṣṇa’s declaration that he and Śiva are not different but he is another form of Śiva (I.26.60) – all these go to show that the author of KP. is trying to bring together the two (probably antagonistic) sects on a single, higher Upaniṣadic platform implying that Śiva and Viṣṇu are the names of one and the same Being—*Brahman*.

The incarnations of Viṣṇu recorded in KP. are : Kūrma, Varāha (I.6.3-24) Nṛsiṁha, (I-16.20-74), Vāmana (I.ch.17), Rāma upto his return from Laṅkā (I.21.16-55) and Kṛṣṇa (I.chs. 25,26). About the abduction of Sītā, KP. as against Vālmiki Rāmāyaṇa III.49, puts forth the theory of ‘Chāyā-Sītā’ i.e. the shadow Sītā was taken away by Rāvaṇa while real-

Sītā took refuge in Āvasathya Fire of the Āśrama. This real Sītā emerged from the fire when the shadow Sītā entered fire to prove her chastity.

The *Vyūha* theory in KP. states the following four forms :

- (1) Vāsudeva—Pure attributeless form.
- (2) Kāla or Śiva; (attribute—*Tamas*) destroys the world.
- (3) Pradyumna (attribute—*Sattva*)—protects the world.
- (4) Aniruddha or Brahmā (attribute—*Rajas*) creates the world.

The highest position or Vāsudeva—Viṣṇu and the lower status given to Rudra and Brahmā may appear sectarian. But the author of KP. regards the trinity—Brahmā, Viṣṇu, Śiva—on a lower plane than the supreme Brahman which he calls at times Śiva, Viṣṇu and even Brahmā.

Śaktism :

Chapters 11 and 12 in the 1st part of KP. show the influence of Śaktism both in its auspicious and terrible forms :

(1) *Śri or Lakṣmi*: Her auspicious form Śrī or Lakṣmī came out while the ocean was being churned for *Amṛta* (I. 1, 30*). She had four arms like Viṣṇu with conch, disc and lotus in her hands (I. 1, 39). She was formerly produced from Viṣṇu in Śrikalpa. She is the Māyā (illusory power) of Viṣṇu. She deluded gods and sages; none could ever cross her. She accepted Viṣṇu as her Lord—Viṣṇu called her the supreme power, the form of Brahman and told that through her agency, the creation, protection and destruction of the universe takes place (I. 1, 34-36).

(2) *Pārvati*: In fact, Śakti is associated with all gods who become possessors of Śakti (*Śakti-mān*) but the Yogins know the identity between Śakti and Śaktimān (I. 12. 27-28). Śakti, born as Umā to the mountain Himavān, had four faces, matted hair, three large eyes and eight hands holding Śaṅkha, Cakra, gadā, triśūla etc. in each (I. 12. 53-4y 54, 57). But her real form when viewed through divine eyes was terrible and unapproachable. Her epithets—Mahāmāyā, Caṇḍī, Virūpākṣī, Mahākālī, slayer of demons like Śumbha, Niśumbha, Mahiṣāsura—describe her prowess and exploits (I. 12. 148, 111, 136, 150 etc.).

*Unless specified separately, all such references are to KP.

She is associated with mountains like Vindhya, Himālayas, Meru (I. 12. 178-180). She uses birds like Peacock, Garuḍa, animals like a bull, a lion and even human beings for conveyance (I. 21. 96, 100, 101, 127 etc).

Corresponding to four forms of Śiva, she has the four forms viz. Śānti, Vidyā, Pratiṣṭhā and Nivṛtti (I. 12. 11-12). All gods worship her. She is the origin of *Pañca-brhma* or *Pañcāyatana* i.e. gods Gaṇeśa, Sūrya, Śiva, Viṣṇu and Śakti (I. 12. 135). In fact the *Sahasra-nāma* of Pārvati (as a matter of that those of Viṣṇu or Śaṅkara) shows how the author of Purāṇas tried to unify and integrate the followers of different sects.

On the lines of BG. X, the KP. gives the lists of *Vibhūtis* of goddess Pārvati (I. 12. 215-225) and of god Śiva (II. 7. 3-16).

(3) *Sarasvatī*: Though Sarasvatī, the goddess of speech is eulogised in the usual glorificatory terms (I. 24. 17-20) and is shown to have killed a demon to save king Navaratha (K. II. 14. 51-95), KP. does not give much space to this goddess.

(4) *Sāvitri*: The Gāyatrī Mantra (RV. III. 62. 10) preceded by OM and three Vyāhṛtis (*bhūr*, *bhuvaḥ*, *svar*) is deified by KP. as the mother of Vedas, the essence of Yoga and the three *Vyāhṛtis* are identified with the trinity of gods and three guṇas. Sāvitri is the sacredmost Mantra for Japa (II. 14. 51-90).

Brahmā—Worship

It appears that the influence of the first god of the Trinity—Brahmā—was fading away at the time of KP. even though legends connected with him show his (embarrassing) power of giving boons—He is the creator of the universe. The close of one day of his life brings about the dissolution of the universe (I. 5). He is said to be both Viṣṇu and Śiva (I. 44. 7). Jamadagni advocated the worship of Brahmā as most efficacious (I. 20. 38). But as god Brahmā was born out of Viṣṇu's navel (according to KP. and other Purāṇas) any-how he came to occupy a somewhat lower status.

The Sun-God

The Sun-god had an important place in the religious life of Indo-Iranians. Since pre-Vedic period Vedic *mitra* (Iranian—*Mithra*) has an important place in the religious life of Hindus. The *Gāyatri-Mantra* mentioned above is the prayer of the Sun-god. We do not know anything about the *Śauri Samhitā* of KP. but the present Brāhmī *Samhitā* enjoins compulsorily the *Sandhyā* (which is prayer to the Sun-god), the Japa of the hymn called *Sūrya-hṛdaya* (KP. II. 18. 34-44) both morning and evening and *Saura* hymns at mid-day. People of Śākadvīpa (Scythia, Sogdiana—De, p. 172) worship the sun and gain salvation and association with that god (I. 49. 38-39).

The mythological information about the sun, its position, dimensions etc. given in the chapters on Bhuvanakośa is not supported by modern Astronomy. KP. (like other purāṇas like Bh. P.) advances a theory according to which every month has a new presiding sun-god who with his paraphernalia of gods, sages, Gandharvas, celestial damsels, serpents and demons supplies certain amount of rays at the command of the premier sun-god. His chariot has one wheel and the seven Vedic metres such as *Gāyatrī*, *Bṛhatī*, *Jagatī* and others are the seven horses yoked to his chariot (I. chs. 42, 43) Seasonal changes in the 'colour' of the sun are noted as follows:

Vasanta (Spring)	—	Brown
Grīṣma (Summer)	—	Golden
Varṣā (Rainy season)	—	White
Sarad (Autumn)	—	Pale
Hemanta (Winter)	—	Copper-like red
Śiśira (cold season)	—	
Māgha and Phālguna)	—	Reddish
	—	KP. I. 43. 26-27).

The above brief discussion will show that though KP. eulogizes all gods in exaggeratedly glorious terms, the common epithets of glorification, suggestions nay positive statements about the identities of the different deities go to show that the

author of the KP. was aware of and wanted to emphasize and preach the Vedic observation—

ekam sad viprā bahudhā vadanti

RV. I. 164. 46.

6 Philosophy in the KP.

The above discussion sheds light on the philosophical systems that influenced KP. These may be briefly reviewed as follows:

Sāṅkhyā: The Theories of the involution of the universe and *Sarga* and *Prati-sarga* or *Prati-saṅcara*) show that the Sāṅkhyā theory has been mostly followed in KP. The twenty-four principles of Sāṅkhyas are regarded as the *Pāśas* (nooses) of Paśupati in the orthodox Pāśupatism explained in Iśvara Gītā (II. 7.18-32). But the two theories of evolutions in the KP. (as noted above) are different and must have been assimilated at different periods. The Sāṅkhyā in KP. is theistic and gives the credit of creating the Primordial matter, Time etc. to god Śiva (or Viṣṇu) who stands for the Upaniṣadic concept of Brahman. Consequently, the idea of Liberation of the Sāṅkhyas viz. Alone-ness (*Kaivalya*) is substituted by the four types of muktis (Liberation) such as *Salokatā*, *Samipatā*, *Sarūpatā* and *Sayujyatā*. KP. asserts that the whole universe—mobiles and immobiles—depends just on the will of God (II. ch. 6). In the chapter titled *Sāṅkhyā Siddhānta* (II. ch. 8), God is equated with eternal Brahman and is the Father of the Universe. For attainment of Brahman or Maheśvara, knowledge of seven subtle principles (five tan-mātrās, manas and ātman) and of the six characteristics or components of Lord Śiva (viz. omniscience, contentment, perception of his beginninglessness or eternity, freedom, undiminishing strength and infinite power) is necessary.

The chapter shows how great KP. differs from *Sāṅkhyā Kārikās* of Iśvara Kṛṣṇa.

Yoga: Next to Sāṅkhyā, Yoga, as a science of God-realization exerted a powerful influence on the KP. It is not simply the acceptance of five *Klesas* (mentioned in YSP ii. 3: iii. 12: in-28-30) as the ‘bondages’ of the soul but as noted above, we find that the whole of *astāṅga Yoga* (from *Tama*, *Niyama* upto

Samādhi) is accepted as the path of attaining to Śiva in the orthodox Pāśupatism (II. 11. 1-118).

Vedānta: The *Īśvara Gitā* (II. 1-11) is so much full of quotations from the BG. and from Upaniṣads like Śvetāśvatara, Kāṭha, that the author of the KP. only echoes these Vedantic works when explaining the 'Pāśupata' concepts about ātman, Brahman (the impersonalized Śiva), Māyā (also called Prakṛti) etc. The personal god Śiva also appears occasionally.

The Ātman indicates both god-head and individual soul. It is pure consciousness (*cinmātra*), pure, subtle, eternal unmanifest. He is also called *Prāṇa* (vital breath), Maheśvara (the great god) and *Kāla* (Time) (II. 2. 4-5). Though the Lord of Māyā (Māyin), he appears to be bound by Māyā and takes diverse forms—but this diversity is apparent due to Māyā.

Prapañca (the visible world) and Paramātman are distinct and different. *Prapañca* is unreal. Ātman is one, unaffected by feelings or sufferings. Hence, he is called *Advaita* (II. 2. 14-25). The influence of Śaṅkarādvaita is felt at every step when one reads about the concept of Ātman, Brahman, Māyā etc. The Purāṇic element—Śaivism—is obvious as the unmanifest Ātman is regarded as Śiva. When a Yogi (by the path described above in II. 11. 1-118) identifies his soul with Śiva, he is liberated from Samsāra (II. 2. 25-51).

7. Pāśupatification of the KP.

It may not be out of place to consider here R. C. Hazra's view about the Pāśupatification of the KP. He advanced a theory that KP. was originally a Vaiṣṇavite Purāṇa like VP or Bh. P., but was later Pāśupatised (PRHRC, pp. 57-66). The following is the evidence adduced by him:

1. KP. I. chs. 1 and 2 strike the Key-note of the whole work: They state characteristics of Purāṇas, names of eighteen Purāṇas and Upa-Purāṇas, the four Samhitās of KP.; the churning out of Śrī, the Śakti (power) of Viṣṇu, story of Indradyumna, the narration of KP. to Indradyumna with instruction on Karman (Varṇāśrama-dharma), need of *jñāna* (spiritual knowledge) and Bhakti (Devotion) The renarration of KP. to sages included the origin of Brahmā, Rudra and Śrī from Viṣṇu; Śrī commissioned to delude people; creation of four

Vedas and four castes and establishment of Varṇāśrama-dharma (rules of dharma for different castes and stages of life).

The theology of these chapters equates Viṣṇu with Para Brahman—The Viṣṇu of the Trinity (Brahmā, Viṣṇu and Śiva) is on a lower plane. Śrī, Māyā—Śakti (Deluding potency) of Viṣṇu, is the source of all the specific potencies of various gods. This Śākta element is found in KP.I.12 as well.

The theology of this old portion of KP. is comparable to the Pāñcarātra system found in *Ahirbudhnya Samhitā*.

2. 'Jñāna' or 'Jñāna-Yoga' mentioned in many places in *Īvara Gitā* (II.1.11) as it sets forth *Vimuktidam jñānam*—'spiritual knowledge that gives Liberation' (II.1.13). It is also called *Vijñāna* (II.2.1, 38, 39 etc.). By the word *Vijñāna*, KP. means *Īvara Gitā* in II.45.1, the narrator of which is Nārāyaṇa and not Śiva :

etad ākanya vijñānam Nārāyaṇamukheritam

The author of KP. became aware that one of the *Pāñca-lakṣaṇas* of a *mahāpurāṇa* viz. *Pratisarga* (Dissolution of the universe) was not described in the KP. and so he makes sages to request the description of that characteristic (II. 45. 2) : "you have told us dharma (i.e. Dharma Śāstra), knowledge leading to Mokṣa (i.e. *Īvara Gitā*), *Sarga* (creation of the universe), *Varṇa* (genealogies) and *Manvantaras*. Please describe to us *Pralaya* (dissolution of the world)". Dr. Hazra infers from this that KP. II. 45 was the next chapter after *Īvara Gitā* (II. 1-11) and the *Vyāsa Gitā* and chapters describing *Tirtha-Yātrā* are grafted on old KP.

3. The so-called *Vyāsa-Gitā* is *Uśanas Samhitā* with a few additional chapters (R. C. Hazra—*Indian Culture*, Vol. I. pp. 587-614).

It must be admitted that *Itihāsas* and *Purāṇas* being a literature of growth, additions, modifications, interpolations etc. have taken place before their final redaction. A comparison of the critical edition and the vulgate of the Mbh. is a glaring instance of it. So it is not improbable that Pāśupatas tried to insert the glory of their god in KP.

Let us take the instance of *Īvara Gitā*. It was at first taught by Vyāsa to Sūta as the narration of Kūrma to sages. (II. 1. 3-5). But when Sūta was about to recount it to Naimisāraṇya sages, Vyāsa appeared there and told them that it was first Lord Śiva who narrated that knowledge to Yogis like Sanatkumāra and Viṣṇu was a member of the audience (II. 1. 6-51), the implication being that the real author (of *Īvara Gitā*) was Śiva and not Viṣṇu. Here two questions arise:

1. What business had Śiva to come uninvited when Nārāyaṇa was about to give discourse to sages? (II. 6-31)

The subsequent request by Nārāyaṇa to Śiva to preach that knowledge, is both courtesy and formality.

2. Why did not Vyāsa tell his disciple Sūta that the *Gitā* taught to him was first taught by Śiva and then recounted by Viṣṇu (Kūrma) to other sages like Nārada?

The whole episode smacks of Śaiva propaganda. But this orientation took place so long ago (circa A.D. 650-800 according to Hazra) that it got recorded in most of the MSS. of KP.* The introduction of one more pair of interlocutors in *Īvara-Gitā* was unnecessary except for propaganda purpose. A. S. Gupta's defence in this point (intro. to KP., p. viii, Footnote 11) is unconvincing.

As the text stands to-day, it is predominantly Śaivite. But both Śiva and Viṣṇu (and even god Brahmā) are the names of the Para Brahman and their identity is accepted by specific statements, use of common epithets (applicable to the Supreme Brahman also). In fact, the breadth of outlook expressed in allowing Propitiation of any god according of the devotee's choice, (I. 22-40)** shows the attempt of the KP. to reduce sectarian differences and conflicts and to achieve social

*The criterion of MSS. evidence is valuable in determining the spuriousness of a verse or an episode. The critical edition of the Mbh. has used it. A. S. Gupta is also justified in deleting KPI.22.86 as spurious and record it in the Footnote of his critical edition (p. 201).

***yā yasyābhimatā puṁsaḥ sā hi tasyaiva devatā /* This is in spite of the sectarian propaganda as in I.2.90ff—Śaiva sect mark (Tripuṇḍra)—most effective.

integration that was necessary in that period. (vide above 'Religious Sects in the KP.').

8. *Dharmaśāstra in KP.*

Purāṇas have been considered as authoritative as Smṛtis and have been quoted by Nibandha-writers. KP. has thus been quoted by 39 Nibandhakāras from Jimūtavāhana (in *Kālaviṣeṣika* A. D. 1090-92) to Tryambaka Śāstri Oka (in *Ācāra-bhūṣaṇa* A. D. 1819).* KP. deals with the following topics of Dharma-Śāstra :—*Varṇāśrama-dharma* (I. chs. 2, 3, II. chs. 11-19, 24-25, 27-29); *Śrāddha* (II. chs 20-22); *Āśauca* (II. 23); *Dāna* (II. 26); *Prāyaścitta* (II. chs. 30. 32-34); *Tīrtha-yātrā* (I. chs. 31-35. 36-39 II. chs. 35-44).

Though KP. is quoted as an authority in the above topics of *dharma-śāstra*, KP. also profusely quotes correctly (and sometimes from memory) from Manu and Yājñavalkya, Uśanas. The extent of the quotations can be imagined when one finds 82 actual quotations and about 70 quotations showing textual similarities with Manu.**

Scholars like Dr. Hazra† are inclined to believe that these smṛti-quotations were later accepted or inserted in KP. for the revival of Brahmanism.

9. *The date of KP.*

Due to the composite nature of KP., it is difficult to determine the exact date of the work. But as KP. is quoted by Jimūtavāhana in *Kālaviṣeṣika* (Circa A. D. 1090-92) and Lakṣmīdhara Bhaṭṭa in *Kṛtyakalpa-taru* (Circa A.D. 1100-1154), the date of the KP. must be before A.D. 1000.

2. Nāradapurāṇa I. 106 gives the table of contents of the KP. which tallies with the extant KP. The NP. is regarded as composed between Circa A.D. 900-950. KP.§ therefore must have been composed earlier than A.D. 900. KP. quotes a number

*A.S. Gupta—*KP. Critical Edition*, Appendix No. 1, pp. 691-745; unidentified quotations are excluded.

**G. K. Pai—*Cultural History from the KP.*, pp. 271-75 Cochin, 1975.

†R. C. Hazra : *IHQ XI.* pp. 265-286, 1935.

§G. V. Tagare—Introduction to NP, pp. 19-20.

of verses from Manusmṛti, Yājñavalkya smṛti (vide notes to the text), though KP. emphasizes the importance of bath and ācamana, worship of the sun and the sectarian deities. As KP. quotes from Manu (A.D. 100) and Yājñavalkya (A.D. 300), it is obviously later than those Smṛtis. Kūrma, though originally a Pāñcarātra work shows Śākta influence (I. 12). *Jayākhyā Saṃhitā* (A.D. 350), a Pāñcarātra work is free from that influence. So Hazra assigns (A.D. 550 as the probable date to the Viṣṇuite KP).

KP. consists of some Pāśupatized chapters, some purely Śaiva ones and some non-descript. The dates of these groups of chapters being composed at different times must be separately located. The task has become a complicated one, as the chapters which Hazra regards as 'Pāśupatized' and hence later than A.D. 800 (as the Pāśupatized chs. in KP. know only Vāma Śaktism and are not familiar with Āgamas), A. S. Gupta regards as belonging to the older (Viṣṇuite) stratum as the topics contained in those chapters are of *Dharma-Śāstra* mentioned as *dharma* in I. 2. 3: "There is nothing to exclude *Vyāsa Gitā* which contains purely Dharma-Śāstra topics such as the ācāra, āśauca, dāna, dharma and prāyaścitta (II. chs. 12-33) and *Tirthas* (II. chs. 34-42) from the scope of *dharma* (Intro. to KP. ix).

He however admits that these chapters may have been revised later on by the Pāśupatas (*ibid.*, p. ix). I regard it as an open question and tentatively propose the dates of these chapters on considering the evidence of both the above-mentioned scholars:

Chapters and Verse No.	Topic	Probable date A.D.
I. Chs. 1-3:	Usual introduction of Purāṇas, <i>Varṇāśrama dharma</i> (Duties of castes and stages in life) The oldest Viṣṇuite Part	550-600
II. Chs. 12,30 and 32-34	<i>Dharma-Śāstra</i> in <i>Vyāsa Gitā</i> (Pāśupatas in KP. show no knowledge of Āgamas)	before 800

I. 30 and I. 29	<i>Tugadharmas</i>	800
I. Chs. 31-39	<i>Tirthas</i> (Sacred place)	c 800
II. 35-44	Tirthas (excluding Pāśupatised section)	"

In my opinion, despite the revision by Pāśupatas and other interpolations, we have to assign the KP. to the 9th Cent. A.D. as NP. records its Table of contents in its Ch. 106. Further investigation, however, is necessary.

KŪRMA PURĀÑA

BRĀHMĪ SAMHITĀ

CHAPTER ONE

Salvation of Indradyumna

1. . . After making obeisance to the inscrutable Lord Viṣṇu who has assumed the form of Kūrma¹ (a divine tortoise), I shall recount that *Purāṇa*² narrated by the Creator of the Universe.

1. *Kūrma*—The Divine Tortoise is normally regarded as the second incarnation of god Viṣṇu but Bh. P. I.3.16 states it to be the eleventh. In Bh. P. VIII. 5.8-10, we are told that in the sixth (*cākṣusa*) Manvantara, Lord Viṣṇu ‘by a ray of his essential nature, appeared as Ajita, the son of Vairāja and Sambhūti’ and supported mount Mandara, while gods and demons were churning the sea of milk for extracting nectar. The Bh. P. gives the credit of churning the ocean to Lord Viṣṇu (VIII. 7.16).

The Divine Tortoise still resides in the Hiraṇmaya continent, where Aryamā, the ruler of the manes, worships him. His *mantra* is :

*om namo bhagavate akūpārāya
sarva-salva-guṇa-viśeṣanāyā'nu-palakṣita-
sthānāya, namo varṣmaṇe bhūmnus namo
namo'vasthānāya namaste /*

Bh. P. V. 18.30

A.P. does not give the parentage of Kūrma, but states that when due to the curse of sage Durvāsas, gods lost their glory, Viṣṇu advised them to churn out the nectar from the sea, and at that time, when the supportless churning-rod—mount Mandara—began to sink into the water, god Viṣṇu assumed the form of a divine tortoise and supported Mandara (A.P. 3.1.8). Even K.P. merely states in verse 28 below :

“When it (the sea) was being churned, god Janārdana who had assumed the form of a tortoise, bore (on its back) mount Mandara (the churning rod) to achieve the good of gods.”

Thus Bh. P. shows a developed stage of the Kūrma-legends.

2. *Purāṇa*—‘A tract of literature recording ancient events.’ The terms *itihāsa* and *Purāṇa* overlap, as both deal with ancient events. Amarasiṁha (5th Cent A.D.) distinguishes *Purāṇa* as ‘a work characterised by five topics viz. *Sarga* (creation), *Pratisarga* (re-creation after the dissolution of the universe), *vamśa* (dynasties of gods, Prajāpatis etc.), *Manvantara* (acons presided over by Manus), *Vaiṁśī-nucarita* (history of descendants of the solar

2. At the end of their sacrificial session, the great sages staying in the Naimiṣā¹ forest enquired the sinless

and lunar and other dynasties), while *Iihāsa* is 'the record of past-events' (*Purā-vṛta*). As a section of literature *Purāṇas* existed in Vedic times and are mentioned as such along with *Brāhmaṇas*, *Iihāsa* and *Nārāyaṇī gāthā* in the *Atharva Veda* (AV. XI.7.24; XV. 6.11). Probably at that time, there might have been one tract of literature called *Purāṇas*—a tradition recorded in the *Matsya* (MP. 53.45), *Skanda* (SKP. *Revā Māhātmya* I. 23.30) also *Patañjali* (*Mahābhāṣya* I. p. 9). In the *Sūtra* period, different *Purāṇa* works came into existence and Āpastamba quotes two verses from a *Purāṇa* and summarizes the view of a then *Bhaviṣyat Purāṇa* (Āp. *Dharma Sūtra* I.6.19.13; II.9.23.3; II. 9.24.6). Their number multiplied in the early Smṛti period, as Manu (III. 232) and Yājñavalkya (III. 189) use the plural *Purāṇāni*. The eighteen number of *Purāṇas* is mentioned in the *Mahābhārata* and later works (*Svarga* 5.46.4) (For details vide Intro.).

1. *Naimiṣeyāḥ*—'Residing in the Naimiṣā forest'.

Naimiṣā forest is the conventional venue of the recital of *Purāṇas*. It is modern Nimsar, at a distance of 20 miles from Sitapur and 45 miles to the North-West of Lucknow. Nimsar is a railway station on the former Oudh-Rohilkhand Railway.

This *Naimiṣāraṇya* is on the banks of the Gomati i.e. in the U.P. Here Dāśarathi Rāma performed his Horse-sacrifice (*Asva-medha*) vide VR. VII. 91.15 and it is here that Queen Sītā disappeared into the earth at the time of her second ordeal (VR. VII. 97).

The name "Naimiṣā" has two popular etymologies, one connected with *nimiṣa* "winking of eyelids" and the other with *nemi* "the felly of a wheel".

Śridhara, the oldest and respectable commentator on Bh. P. I.1.4 states that the forest is so-called as Lord Viṣṇu destroyed the Asura army within one winking of eye-lids and he quotes the authority of VR. P. on this as follows :

evān kṛtvā tato devo muniṁ Gauramukham tadā /
uvāca nimiṣenēdām nihataṁ Dānavān balam ||
aranya'smiṁs tatas tvetan Naimiṣāraṇyasamijñitam /
bhaviṣyeti yathārtham vai Brāhmaṇānām viṣeṣakam ||

The other popular etymology connects this name with *nemi* or 'the felly of a wheel !' God Brahmā wanted to recommend a holy place where sacrifices or penance or religious observances could be fruitfully performed. He created mentally a wheel and it was at this place that the felly of that wheel fell off, and this site came to be known as "Naimiṣā". As VA. P.I.2.8 states it :

bhramato dharma-cakrasya yatra nemir aśryata /
karmaṇā tena vikhyātam Naimiṣām muni-pūjitam ||

Sūta¹ Romaharṣaṇa,² about the holy compilation of the Purāṇa³ (called the Kūrma).

This verse is quoted *verbatim* in Bh. P. I. 1.2.8. The DB. I.2.28-32 confirms the same etymology and adds that Kali, the presiding deity of this Iron Age, has no entry i.e. influence in that forest.

But before the Aryans migrated towards the east, there seems to be another Naimiśāraṇya in the Kuru region mentioned in the Chāndogya Upaniṣad 1.2.13, also in the Kaṭhaka Saṃhitā 10.6, the Tāṇḍya Mahābrāhmaṇa 25.6.4. It is to this Naimiśāraṇya on the bank of the Sarasvatī that MBH Vana 83.109 refers and an explanation of the change in the course of the Sarasvatī to the eastern direction is given. MBH Śalya 37.35-57.

But by the time of the Purāṇas, Aryans were already settled in eastern India, hence the Purāṇic Naimiśāraṇya is accepted as Nimsar in the U.P.

1. *Sūta*—According to Smṛti, a Sūta is the offspring of a Brāhmaṇa woman from a Kṣattriya male (Manu X. 71; Yājñavalkya I. 93-94). Gautama regards Sūta as a *Pratiloma* (Dharma Sūtra—Dh. S. 15-16). Kautilya, however, notes that the Sūta mentioned in the Purāṇas is to be distinguished from ordinary Brāhmaṇas and Kṣattriyas (Paurāṇikas tvanyah sūto Māgadhaśca Brahma-Kṣattrād viśeṣataḥ/Artha Śāstra III. 7 p. 165). He implies that though Sūtas of his times, being a *pratiloma* caste, were inferior to Brāhmaṇas and Kṣattriyas, the Sūta narrator of the Purāṇas was different i.e. was a great sage or a semi-divine person—a view endorsed by KP. I.1.6 which states “The Supreme Person (Lord Viṣṇu) has incarnated himself in your (Sūta’s) form”. The same verse gives a popular etymology of Sūta from *su*—‘to extract soma juice’ and that in the sacrifice of god Brahmā, Sūta was born on the day of the extraction of the soma juice (*Sutyāha*) for recounting the (Purāṇa) Saṃhitā—a legend supported by VAP. I. 26-33 and 62-147. Pd.P II. 27.65-87, V. 1.29-32, Bd. P. II. 36.158-173, SKP. Prabhāsa 1.8.

2. *Roma* (*Loma-*) *harṣaṇa*—As verse 6 below explains, the Sūta is called Romaharṣaṇa as all the hairs on his body stood on their ends, ‘thanks to the delight on hearing the words of Dvaiḍpāyana (Vyāsa)’. A view supported by SK. P. Prabhāsa 1.6. But Va. P. 1.16 states that he was so designated as he made the hair of his audience bristle by his eloquent elucidation :

lomāni harṣayāñcakre śrotṛnān yat subhāṣitaiḥ /
Karmaṇā prathitas tena loke'smīlloṁaharṣaṇaḥ //

Romaharṣaṇa had six disciples : Sunati, Agnivarcas, Mitrayus, Sāṁśapāyana, Akṛtavraṇa and Sāvarṇi. Unfortunately the hot-headed Balarāma who was misled by his designation Sūta killed Romaharṣaṇa when he found him occupying a higher seat in the assembly of Brāhmaṇas, at the time of his visit to the great sacrificial session at Naimiśāraṇya (Bh. P. X. 78.28). His ignorance of Sūta’s special status becomes evident when he demanded why a child of irregular marriage (*pratilomajah*) was presiding over (from a higher seat). This was the end of that great scholar sage.

3. *Vyāsa*—The “arranger” of the Vedic Saṃhitās in their present form

3. O highly intelligent Sūta ! The worshipful sage Vyāsa, the most excellent among the knowers of the *Brahman* had been served and worshipped devoutly by you with the object of (understanding) the meanings of *Itihāsa*¹ (Historical work viz. the *Mahābhārata*) and the *Purāṇas*.

4. You are called Romaharṣaṇa as all your hairs stood on their ends, thanks to the delight on hearing the words of Dvai-pāyana (Vyāsa).

5. Formerly, it was your worship alone whom the holy sage Vyāsa himself directed to narrate all the compilations of *Purāṇas* to the sages.

and the author of the *Mahābhārata* and 18 *Mahā-Purāṇas*. He was the son of Satyavati, born from sage Parāśara but before her marriage with Śantanu. The *Karavīra Māhātmya*, a glorificatory work (*Tirtha Māhātmya*) which claims to be a part of the *Padma Purāṇa* states that in the previous birth Parāśara and Satyavati were a duly married couple, and Satyavati saved Parāśara from the amorous distractions of the celestial nymph Rambhā, while he was performing the penance for having Lord Viṣṇu as his son. Viṣṇu gave him the boon and promised to be born as his son. Soon afterwards Satyavati was late to return from bath, as her mind was attracted by the family-life of fishes in the river water. He cursed her to be a fisherwoman. She prayed that Lord Viṣṇu who promised him to be his son, should be from her. The sage agreed and thus Vyāsa was born from an unmarried Satyavati (*Karavīra Māhātmya* Chs. IX, X and XVI).

Vyāsa was called Kṛṣṇa Dvai-pāyana as he was dark in complexion and was given birth by Satyavati on an islet in the river.

He was the progenitor of Dhṛitarāṣṭra, Pāṇḍu (and Vidura also) from the queens of Vicitravirya who died issueless. He is believed to be a person with a very long (deathless) life (*cira-jivin*).

1. *Itihāsa*—Originally it indicated a legend with a Vedic hymn. Yāska recounts a few such legends and presents earliest prose versions of *itihāsa* legends e.g. the story of Devāpi and Śantanu. The *Bṛhaddevalā* (5th Cent. B.C. acc. to Macdonell, Intro. p. XXIII) in several places, points out what Vedic hymns are regarded as or contain *Itihāsa* (VI. 107, 109; VII. 7.153). Later on the connotation of *Itihāsa* changed and it came to be looked upon as a distinct branch of literature since the time of *Atharva Veda* (XV. 6.4 etc.), and was given the status of the fifth Veda (*Chāndogya Up.* VIII. 1.2.4). The *Mahābhārata*—an *itihāsa par excellence*—shows how legend, history, philosophy, religion, etc. are synthesized under the term *Itihāsa*.

6. The Supreme Person (Lord Viṣṇu) has incarnated himself in your form, with a ray of his own Self, at the time of the sacrificial session of god Svayambhū (the Self-born god Brahmā)—a session which extended (over many days). It was on the day of the extraction of the Soma juice (*sulyāha*)¹ that you were born in order to recount the *Samhitā* (the sacred text of *Purāṇas*).

7. Hence, O holy Sir, proficient in the interpretation of Purāṇic lore, we request your worship to narrate the excellent *Kūrma Purāṇa*.² It behoves you to narrate it to us.

8. On hearing the words of the sages, Sūta, the most excellent among the knowers of *Purāṇas*, bowed mentally to his preceptor Vyāsa, the son of Satyavatī and said:

Romaharsana Said :

9. After bowing down to Hari who is the source (i.e. the Creator) of the universe and has assumed the form of the divine Tortoise, I shall narrate that divine story of the *Kūrma Purāṇa* that destroys sins.

10. On hearing it (the divine story) even a sinner attains the highest state of existence. No one should recount this holy story at any time to an atheist or a non-believer.

1. *Sulyāha*—The day (generally the 5th day) on which *Soma* in the Agniṣṭoma sacrifice is extracted. The day is called *Sulyā*.

2. *Purāṇam Kaurmam*—It is called the *Kūrma (Mahā) Purāṇa* as it was related by Lord Viṣṇu in the form of a divine tortoise (*Kūrma*) first to Indradyumna, and then to sages and gods in the form of his previous dialogue with Indradyumna. (see below verses 43 onwards and especially verses 123-27) *The Nārada Purāṇa* (NP) I. 106.1-3 states :

Śṛnu vatsa Marice tvam purāṇam Kūrma-samjñakam /
Lakṣmi-Kalpanucaritam yatra Kūrmavapur Hariḥ || 1 ||
dharmārtha-kāma-mokṣānām māhātmyān ca pṛthak pṛthak /
Indradyumna-prasāṅgena prāharśibhyo dayānvitāḥ || 2 ||

The same verses are practically repeated in the *Matsya Purāṇa* (Mt. P. 53.46-47) but it adds that it was narrated at the subterranean region called *Rasatala* to sages in the presence (lit. vicinity) of Indra, as a dialogue between Kūrma and Indradyumna. This portion, narrated by the Sūta to the sages in Naimiṣa forest, is the oldest portion.

11. One should tell this story narrated by Nārāyaṇa himself to a righteous twice-born (i.e. Brāhmaṇa, Kṣattriya or a Vaiśya) who is faithful and quiescent.¹

12. A Purāṇa has five characteristics² viz. *Sarga* (Creation), *Pratisarga* (Re-creation after deluge or destruction), *Vamśa* (the genealogy of Kings), *Manvantara* (the great aeons presided over by Manus) and *Vamśānucarita* (the detailed description of the race of sages and Kings both of solar and lunar races).

13-15. The first Purāṇa is *Brāhma*; then is the *Pādma*; the *Vaiṣṇava*; then the *Śaiva*, the *Bhāgavata*, the *Bhavisya*, the *Nāradīya*, the *Mārkaṇḍeya*, the *Āgneya*, the *Brahmavaivarta*, the *Liṅga*, the *Vāraha*, the *Skānda*, the *Vāmana*, the *Kūrma*, the *Mātsya*, the *Gāruḍa*, and then the *Vāyaviya*. The eighteenth Purāṇa is called *Brahmāṇḍa Purāṇa*.³

1. Verses 10 and 11 enumerate the qualities of a person eligible to listen to this Purāṇa. Cf. BG. 18.67

*idam te nātāpaskāya nābhaktāya kadācana /
na cāsuśrūṣave vācyam na ca mām yo'bhyasūyati //*

2. These five characteristics or enumeration of the main five topics of Purāṇas are mentioned in AP. 1.14, BS. P. I.2.4-5, Bd. P. I. 1.37.8, BVP IV. 133.6, GP. I. 21.5.14, SK. P. VII. 2.84, VP III. 6.25. Amara Śimha (5th Cent. A.D.) has recorded them in his lexicon—*Amara Kośa* I.6.5. Though these topics formed an integral part of a Purāṇa; “The (Purāṇa) texts that have come down to us hardly conform to this definition, since they contain either something more or something less than the limitations set by it” (*The History and Culture of Indian People, Vol. III The Classical Age*, p. 292). For example the *Nārada Purāṇa* gives practically nothing about *Vamśa* and *Vamśānucarita*. It contains very little about *Sarga* (NP. I. 3.1-36 and I. 42), *Pratisarga* (NP. I.5) but adds extra materials on *Dharma-Śāstra*, *Tīrtha Mahātmya*, *Vedāngas* etc. If it is assumed that the definition was based on the contents of actual texts, then the present texts of the Purāṇas must presumably be revised or mutilated versions of the older Purāṇas.

It may however be noted that here the word Purāṇa stands for *Mahā-Purāṇa* a term used in the Bh. P. XII. 7.10 (as *mahat Purāṇam*), in BVP. IV. 133.7 (as *mahatām purāṇānām*) and VP. III.6.24 (*mahāpurāṇānyetāni*).

3. It is noteworthy that although KP. states that it is enumerating the list of eighteen *Mahāpurāṇas*, actually the list given here (in KP. I. 1.13-15) contains Nineteen *Mahāpurāṇas*. The list of the *Mahāpurāṇas* given here is repeated in Bh. P. XII. 13.4-8, BSP. I., (*Brahma Parva*) 1.61-64, AP.272.1-23, BVP IV. 133. 11-21, Mt. P. 53.12.57, NP. I. 19.21-28, SK. P. *Prabhāsa Khaṇḍa* 2.28-77, VP.III.6.21-24. As VP. is earlier than most of these it is possible that other *purāṇas* adopted its list.

16. O Brāhmaṇas, after hearing the eighteen *Purāṇas* other *Upa-Purāṇas*¹ have been briefly narrated by the sages.

17-20. The first (*Upa-Purāṇa*) is mentioned as *Sanatkumāra*. Thereafter, the second is the *Nārasimha*. The third one is known as the *Skānda* and it has been recounted by Kumāra (Skanda). The fourth is what is called *Śiva-Dharma* and it has been recounted by *Nandiśa* himself. Then there is the wonderful

As P. V. Kane notes there is a considerable divergence about the names of the 18 *Mahā-Purāṇas*. For example the VP. III. 6.21-24 drops the *Vāyu P.* from the list and adds *Śiva*. The BS.P. list omits the *Nāradīya* and *Brahmavaivarta purāṇas*, while the *Vāyu Purāṇa* (II. 42.1-11) deletes the *Agni* and *Liṅga Purāṇas*.

These *Mahāpurāṇas* are further classified by the Pd. P. (*Uttara Khanda* 263.81-4) into *Sāttvika*, *Rājasa* and *Tāmasa* groups. The *Viṣṇu*, *Nārada*, *Bhāgavata*, *Caruḍa*, *Padma* and *Vardha Purāṇas* are *Sāttvika*. The *Brahmāṇḍa*, *Brahma*, *Brahmavaivarta*, *Vāmana* and *Bhaviṣya* are *Rājasa*. The *Matyā*, *Kūrma*, *Liṅga*, *Śiva*, *Agni* and *Skanda* are *Tāmasa*. It appears that the author of the Pd. P. classified these according to the three Gods *Viṣṇu*, *Brahmā* and *Śiva*, whom these *Purāṇas* are supposed to extol mainly. But all *Purāṇas* do not agree with this classification. For example, Mt. P. 53.68-69 regards the *Agni Purāṇa* as *Rājasa*. To reconcile the number nineteen in the list of *Mahāpurāṇas*, in KP. it has tried to explain that the *Vāyu* and *Brahmāṇḍa Purāṇas* are one and the same, but anyone who reads those two *Purāṇas* will find that they are different texts.

1. *Upa-Purāṇas*—The list of *Upa-Purāṇas* given below is reproduced on the authority of KP. by Narasiṁha Vājapeyin in *Nityācāra-Pradipa* (p.19), Raghunandana in *Smṛti-tattva* I (p. 792-3), Mitra Miśra in *Viramitrodaya—Paribhāṣā Prakāśa*, pp. 13-14, Hemādri's *Caturvarga Cintāmaṇi* I, pp. 13-14 and SK. P. under *Upa-purāṇa*, in different contexts in SK. P. (e.g. *Revā Khanda*—1.46.52, *Prabhāsa Khanda* 1.2.11-15), DB I. 3.13.16, BVP quoted in *Viramitrodaya*, *Paribhāṣā Prakāśa*, p. 14, anonymously in *Prasthāna Bheda*, p. 10 of *Madhusūdana Sarasvati*.

As R.C. Hazra in the *Upa-Purāṇas* (ABORI XXI. i-ii p. 50) shows that the date of formation of the group of 'eighteen' *Upa-purāṇas* as found in the above verses of KP., is earlier than 850 A.D., and that the age of the *Upa-Purāṇas* should be traced approximately to the Gupta period. Mitra Miśra, in *Viramitrodaya—Paribhāṣā Prakāśa*, p. 15 assigns them a much earlier period as he claims Yājñavalkya (of the *Bṛhadāraṇyaka* fame) to have recognised their status as *Purāṇas*. To quote *etāny upa-purāṇāni purāṇebhya eva nirgatānīti Yājñavalkyena Purāṇatvena saṅgrāhitāni* /

Lastly, it may be noted that the following names are common to the lists of *Purāṇas* and *Upa-purāṇas*: *Skanda*, *Nāradīya*, *Vāmana*, *Brahmāṇḍa*.

(*Upa-Purāṇa*) recounted by Durvāsas. Thereafter it is the *Nāradiya*. Then come the *Kāpila*, *Vāmana* and those narrated by Uśanas. Then there are the *Brahmānda*, *Vāruna*, *Kālikā*, *Māheśvara*, *Sāmba* and *Saura* containing the essence of everything, and those narrated by Parāśara, *Mārica* as well as the one known as the *Bhārgava*.

21-22. This excellent *Kūrma Purāṇa* is the fifteenth *Purāṇa*. It is a holy story that consists of four different *Samhitās*¹ (Compendia). The four sacred *Samhitās* which lead to the attainment of *Dharma* (Righteousness), *Kāma* (Love), *Artha* (Wealth) and *Mokṣa* (Salvation) are *Brāhma*, *Bhāgavati*, *Sauri* and *Vaiṣṇavi*.

23. This *Brāhma Samhitā*² is on a par with the four *Vedas*. In it there are six thousand verses in number.

24. O great sages, the greatness of *Dharma*, *Artha*, *Kāma* and *Mokṣa* is completely known from it. The Supreme Controller, the Brahman is also known from this.

25. This divine sanctifying story consisting of *Sarga* (creation), *Pratisarga* (secondary creation), *Vamśa* (dynasties), *Manvantara* (Manu-Ages), and *Vamśānucarita* (accounts of the dynasties and the meritorious accounts relating to gods)³ was narrated on a certain occasion.

1. *Catasrah Samhitāḥ etc.*—The statement that KP. consists of four *Samhitās* viz. *Brāhma*, *Bhāgavati*, *Sauri* and *Vaiṣṇavi* agrees with the statement in NP. I. 106 which gives the break-up of the total number of *Ślokas* as follows : *Brāhma Saṁ* (6000 verses), *Bhāgavati Saṁ*. (4000 verses), *Sauri Saṁ* (2000 verses), and *Vaiṣṇavi Saṁ* (5000 verses). The present KP. is not aware of the contents of other *Samhitās*, though it records the names of the *Samhitās*.

2. *Brāhma Samhitā*—As KP. explains both in the next verse and *infra* II. 44.132, this *Samhitā* is called *Brāhma* as it explains and extols the real nature of the Supreme Brahman :

*atra tat paramāṇ Brahma
Kṛtyate hi yathārthataḥ //*

It is a moot point whether the KP. had at any time four *Samhitās* as Sūta Romaharṣaṇa concludes the *Brāhma Samhitā* by stating it to be the whole KP.:

*etad vah kathitam viprā . . .
Kaurmāṁ purāṇam akhilam
Taj jagāda Gadādharaḥ /*

3. This is a standard definition repeated in a number of *Purāṇas* themselves (e.g. AP. 1.14, GP. I.2.27, Mt. P. 53,64, SVP. *Viyavīya Saṁ*. 1.41, VP.

26. This story should be retained in memory by virtuous Brāhmaṇas and others who have mastered the *Vedas*. I shall tell in details that story which had been formerly narrated by Vyāsa.

27. In days of yore, the gods in co-operation with Daityas and Dānavas, made the mountain Mandara their churning rod and churned the milk-ocean,¹ for obtaining the nectar.

28. While it was being churned, Lord Janārdana assumed the form of a divine Tortoise² and bore the mountain Mandara on his back with the desire for the welfare of the gods.

29. On seeing the imperishable Viṣṇu, the cosmic witness (*Sāksin*) assuming the form of a Tortoise, Nārada and other great sages along with the gods eulogised the Lord.

30. In the mean time, goddess Śrī, the beloved of Nārāyaṇa, emerged (out of the sea) there while churning. Lord Viṣṇu, the Supreme Person, took possession of her (as his consort).

III.6.25 etc.) and recorded in the *Amara Kośa* I.6.5. Scholars like M. Winteritz presume the existence of *Sūta Saṃhitā* (like the Vedic *Samhitās*) which formed 'a part of religious ceremonies at the sacrificial and domestic festivals.' (HIL. Vol. I. 311-13). This sacrificial milieu of the Brāhmaṇa period led to the formation of an encyclopaedic literature which was broadly classified under five topics mentioned in this verse. But 'The texts that have come down to us under the title *Purāṇa* hardly conform to this definition' (The Classical Age, p. 292). It was due to the process of Aryanisation of pre-Aryan masses and assimilation of foreign invaders like Greeks, Śakas etc. that there is a conglomeration of Aryan and non-Aryan legends of gods, demons, snake deities, old sages, kings etc. Some *Purāṇas* like AP., GP., NP. are ancient encyclopaedias. Most of them are rich in *Dharma Sāstra* material (Kane—HD Vol. I. 164-67). Many amalgamated Āgamic Vaishnavism, Śaivism etc. with the Vedic tradition. Thus *Purāṇas* form a popular encyclopaedia of ancient and mediaeval Hinduism (ERE X. p. 448), though they violate the socalled definition *Purāṇaiḥ pañcalakṣaṇam* KP. however conforms to this description to a great extent.

1. Churning of the Milky ocean for obtaining the immortalising beverage—*Amṛta*—is one of the most popular legends in *Purāṇas* found also in the Mbh. I. 17, VR. I.45.17-18, 38, Bh. P. VIII.5.11-18, AP. 152 etc.

This background story is essential to describe the Tortoise incarnation of Viṣṇu who had to support the churning rod of mount *Mandara* on his back to enable gods and demons to extract *Amṛta* from the ocean.

2. Vide Note 1.

31. Accompanied by Indra, Nārada and other great sages who were fascinated by the brilliance of Viṣṇu addressed these words conducive to their welfare to Viṣṇu, the unmanifest.

32. O Lord Nārāyaṇa, Lord of the Lords of Devas, who have assumed the form of the Universe, be pleased to tell us, the suppliant enquirers, who is this goddess of wide eyes. Be pleased to explain this precisely to us.

33. On hearing their words, Viṣṇu, the suppressor of the Dānavas, spoke thus to the sinless Nārada and others after casting a glance at the goddess.

34. This is that great Śakti (potency) of my form and the embodiment of Brahman. She is my beloved Māyā,¹ the Infinite, by whom this Universe is sustained.

35. O excellent Brāhmaṇas, it is through her that I fascinate this entire Universe including gods, Asuras and human beings. I withdraw them within me and create them again.

36. Those who, through their spiritual wisdom comprehend the evolution and dissolution of the living beings as well as their arrival i.e. birth and departure i.e. death, realise their *Ātman* and cross this vast Māyā.

The Kūrma-incarnation of god Viṣṇu is one of the most popular legends of ancient India as it is recorded in a number of *Purāṇas* like AP. 3.1-8, Bh. P. VIII.7.1-16, GP. I. 142.2-4, Mt. P. 248.27-54, VP. I.9.75-91.

It is interesting to note that the origin of the Kūrma legend is found in the *Satapatha Br.* VII.5.1.5 where it is not connected with Viṣṇu but with Prajāpati. Some *Purāṇas* like AP. Pd. P. (VI. 232. 1-4) state that due to the curse of the sage Durvāsas, gods lost their virility and were defeated by Asuras and according to Viṣṇu's advice, they secured the co-operation of Asuras and churned out *Amṛta* for regaining their power. Apart from the illogical nature of this innovation, it may be stated that older texts like Mbh., VR. do not mention any curse as an antidote against which *Amṛta* was extracted. KP. follows the older version showing the joint desire of gods and demons to secure *Amṛta* and their co-operation in the matter.

1. The identification of Śri (Lakṣmī), Māyā and Prakṛti is a later development under the influence of Sāṅkhya and Advaita schools. The older versions in the *Satapatha* and both in Mbh. and VR. do not show it.

37. It is by basing themselves for their support on a particle or a ray of hers that gods Brahmā, Iśāna and all other gods become powerful. She is my entire Śakti.

38. She is the mother of all the Universe. She is *Prakṛti* consisting of three *Guṇas* (viz. *Sattva*, *Rajas* and *Tamas*). Even in the previous Kalpa, she is born of me already. She is Śrī, the lotus-dweller.

39. She is endowed with four arms bearing in each of her hands the conch, the discus and the lotus. She wears a garland. She is brilliant like a crore of suns and she deludes all embodied beings.

40. Neither the gods nor the manes (*Pitṛs*) nor human beings nor even Indra, the king of gods, nor any other embodied being in the world, is capable of crossing (surmounting) this Māyā.

41. The sages who were thus addressed by Vāsudeva, spoke to god Viṣṇu: "O lotus-eyed God, say what is it that exists when even the time is terminated (*v.l.* survives in the past, present and future)."

42. Thereupon Hṛṣikeśa (God Viṣṇu), worshipped by the groups of sages, spoke unto them: "There is the most prominent twice-born well known by the name Indradyumna.¹

43-45. In his previous birth, he had been a king who could not be thwarted even by gods like Śaṅkara and others. He saw me when I had assumed the form of a Tortoise. From my mouth he heard the divine compilation of the *Kūrma Purāṇa* with leading sages ahead of him. On realising that gods Brahmā,

1. This Indradyumna is a Brahmin. That he was a Kṣattriya king of the same name who secured the grace of Viṣṇu is a history of his past birth. It may be noted that he is different from Indradyumna, King of Pāṇḍyas who became Gajendra (Bh.P. VIII. 4.6-13). KP. I. 38 also mentions another king of the same name. It was a popular name among the Kṣattriyas of the age, as some kings bearing this name are mentioned in other *Purāṇas* e.g. one Indradyumna was Kṛṣṇa's enemy (Mbh. Vana. 12, 32), another belonged to Ikṣvāku dynasty, the SK. P. mentions another Indradyumna as the founder of the Jagannātha temple in Orissa.

The identification of Śiva and Viṣṇu is due to the synthetic tendency of the Purāṇic age.

Mahādeva and other gods along with their *Saktis* (potencies) are supported by and established in my Divine Potency, he sought refuge in me. Then I told him, "You will take birth as a Brāhmaṇa.

46-47. You will be well-known by the name Indradyumna and you will be able to remember your previous birth. I shall impart to you, O sinless one, that secretmost knowledge which is inaccessible to all living beings including even the gods. Attaining that perfect knowledge of mine, you will ultimately enter unto me.

48. Continue to survive on this earth with another particle of yours, in your highly blissful state. When the *Vaivasvata Manvantara*¹ elapses, you will enter into me for the sake of creation."

49-50. He bowed to me, went back to his capital city and protected the earth. In due course, he passed away. In the Śveta Dvipa,² he along with me, enjoyed all pleasures special to Viṣṇu but which are not available even to Yogins. O excellent sages, he was born again in the family of a Brāhmaṇa at my behest.

51. He realised that I am the deity called Vāsudeva in whom the two eternals *Vidyā* and *Avidyā* are lying unmanifest

1. (I. 1.47) *Vaivasvata Manvantara*—*Manvantara* is a period of 71 cycles of *Caturyugas*, each *Caturyuga* consisting of thirty six lakhs of human years. Each *Manvantara* is ruled by a Manu and his paraphernalia of gods, sages etc. There are fourteen Manus. *Vaivasvata*, the present ruling Manu, is the seventh Manu. He is called *Vaivasvata*, because he was born from the Sun, and was the founder of the Solar race. His personal name is Śrāddhadeva. Bh. P. (VIII. 13) gives the details of his sons, the set of the gods and seven sages, etc.

2. (I.1.49)—*Śveta-dvīpa* is a mythical land to the north of the Milk-ocean (*Kṣirābhi*). At the centre of this *dvīpa* god Viṣṇu sleeps on the couch of the serpent Śeṣa's body, his feet being kneaded by the goddess Lakṣmi born of that ocean. The details given *infra* (K.P.I. 49.40-71) show that only the righteous can reach there. These persons are fair complexioned devotees of Nārāyaṇa. They are free from sorrow, worry, fear of old age and death. King Indradyumna, after his death, attained to this region due to his extreme devotion to Viṣṇu and in the company of Viṣṇu, enjoyed all the pleasures special to Hari's devotees. (*vide* also Bh.P. VIII. 4.18, Mbh. Śānti 322.8-10)

and whom the spiritually wise know to be the Supreme Brahman.

52. He worshipped the Supreme Lord, the support of all living beings, by means of the observance of sacred vows, fasts, rules of spiritual discipline, worship of sacrificial fires and propitiation of Brâhmaṇas.

53. He worshipped the great God abiding in the hearts of Yogins, turning to him for benediction, making obeisance to him remaining exclusively attached to him and realising him as the greatest goal.

54. As he was practising this (course of observance) the Supreme digit (ray) of the Lord once manifested herself to him in the divine form belonging to Viṣṇu.

55. On seeing the beloved of Lord Viṣṇu, he bowed down his head. He eulogised her with various hymns. With palms folded in reverence, he addressed her as follows:

Indradyumna submitted :

56. O goddess of wide eyes, who are you? O auspicious lady characterised by emblems of Viṣṇu, be pleased to explain precisely the reality about you now.

57. On hearing his speech, the auspicious lady was delighted. She smilingly remembered Viṣṇu and spoke the following pleasing words to the Brâhmaṇa.

Sri said :

58. Neither the sages nor the gods with Indra as their leader, can see me who am the same as Nârâyaṇa. I am the Supreme Mâyâ and I am absolutely identical with him.

59. I am not different from Nârâyaṇa. If pondered properly, (you will find that) there is no difference between us. I am identical with Viṣṇu, the Supreme Brahman. He is the highest Lord and Controller.

60. I have no power over those persons who worship the Supreme Person (*Puruṣottama*), the support of all living beings, by means of perfect knowledge and the path of (disinterested) *Karman*.

61. Hence, you worship the infinite Lord who has neither beginning nor end. By means of the path of disinterested action

(*Karman*), as well as by means of your spiritual knowledge, you worship him whereby you will attain the final emancipation from Saṁsāra.

62. On being addressed thus, Indradyumna the prominent sage of great intellect, bowed down his head to the goddess. With palms folded in reverence, he submitted to her again.

Indradyumna submitted :

63. O Goddess, the Supreme Ruler of the Universe, tell me how Lord Acyuta, the unsullied eternal Ruler of the universe, can be realised.

64. Thus requested by the Brāhmaṇa, the lotus-wearing goddess told that sage that Nārāyaṇa himself would impart to him that spiritual knowledge.

65. After touching with both of her hands the sage who was bowing to her, she remembered the transcendental Lord Viṣṇu and vanished at that very spot.

66. In order to visualize Nārāyaṇa, he too propitiated by transcendental meditation Lord Hṛṣikeśa (Viṣṇu), the destroyer of the distress of those who bow down to him.

67. Then after lapse of a pretty long period, Nārāyaṇa the great Yigin, the wearer of yellow garments, the Deity who permeates the universe, manifested himself to him.

68. On perceiving Lord Viṣṇu, the imperishable *Ātman* (of the universe), approaching him, he knelt on the ground and eulogised the Garuḍa-bannered God.

Indradyumna prayed :

69. O Lord of sacrifices, O imperishable Lord, O Govinda, O consort of Goddess Lakṣmī, O Keśava the Infinite, O Kṛṣṇa, O Viṣṇu, O Hṛṣikeśa, obeisance to you, the soul of the universe.

70. Salute to you, the ancient one, to Hari the embodiment of the universe, to the Cause of creation, maintenance and dissolution of the universe, to the Deity of infinite powers.

71. Bow to you who are devoid of the *guṇas* (viz. *Sattva*, *Rajas* and *Tamas*). I bow again and again to the purest

Principle, obeisance to you, the Supreme Person, who are the embodiment of the universe.

72. Salute to you the son of Vasudeva (or the Principle immanent in the universe); bow to Viṣṇu, the Cause of the universe. Obeisance to you, who are devoid of beginning, middle and end. I bow to you who are knowable only through perfect knowledge.

73. Bow to you, who are devoid of modifications; salute to you who are without diversity. Obeisance be to the Deity devoid of difference and non-difference and who are the very embodiment of spiritual bliss.

74. I bow to the saviour, the quiescent. Salute to the obstructionless *Ātman*. Obeisance to you, O God of infinite forms, I bow again and again to the unembodied one.

75. Obeisance to you the highest Reality; bow to you who transcend the Māyā. Obeisance to the highest Ruler, the Brahman, the Supreme Self.

76. Obeisance be to you the subtlest one; salute to you the great God. Obeisance to *Siva* the auspicious one, to *Suddha* (the Pure one). I bow to You, the Supreme Being (*Paramesthin*).¹

77. It was by you that all these worlds were created. You alone are the highest goal. You are both the father and the mother unto all living beings, O Puruṣottama.

78. You are the imperishable highest abode. You are the pure consciousness unsullied like the firmament. You are the support of all. You are the unmanifest, the infinite, beyond the darkness of ignorance.

79. People perceive the great *Ātman* only in the light of the lamp of knowledge. I resort unto your form—a form which is the highest abode of Viṣṇu.

80. The Lord, the *Ātman* of all living beings and the creator of them all, smilingly touched (Indradyumna) with both his hands while he was eulogising him thus.

1. As noted above in this *Purāṇa* (and in others as well) the authors now and then emphasize the identity of or non-difference in the Trinity of gods Brahmarā, Viṣṇu and Śiva, as they are manifestations of the sole Reality, the Brahman.

81. Even as he was touched by the glorious Lord Viṣṇu the prominent sage realised properly and precisely the Supreme Reality, thanks to his Grace.

82. Therefore, with a delighted mind, he fell at the feet of Janārdana. He spoke thus to the yellow-garmented Acyuta, whose eyes were like the full-blown lotus.

83. Thanks to your Grace, the perfect knowledge pertaining to the Brahman alone as its object—the knowledge that yields the highest bliss—has been engendered in me dispelling all doubts.

84. Obeisance to you Lord Vāsudeva, the creator of the universe. O Lord of Yoga, be pleased to enlighten me as to what I should do, O pervader of the universe.

85. On hearing the words of Indradyumna, Nārāyaṇa the Consort of goddess Lakṣmī smilingly said these words which were conducive to the welfare of this entire universe.

The glorious Lord replied :

86. The Supreme Ruler (Maheśvara) should be worshipped by the paths of devotion and knowledge, by men abiding by the code of conduct prescribed for the four castes and stages of life, and not otherwise.

87. After knowing perfectly that great truth about him as well as his magnificence, the causal relation as well as my functions, he who seeks emancipation should worship the Lord of the universe (Iśvara).

88. Eschewing all attachment and realising that the universe is illusory, comprehend the identity between the Cosmic soul and individual soul. Thereby you will visualize the Supreme Ruler (*Parameśvara*).

89-90. O Brāhmaṇa, understand the three types of meditations¹ as they are being recounted by Me: One of them

1. *Bhāvanā*—Transcendental Meditation. The gradation of these meditations is : (i) Viṣṇu (ii) *Avyakta* or Śiva and (iii) Para-Brahman. These are mentioned again *vide infra* I. 2.86-87 and 93 and II. 46.45-46.

But VP. (VI. 7.48-49) gives a different set of *Bhāvanās* viz. *Brahma*, *Karma* and *Ubhayātmaka* (i.e. a synthesis of the first two),

*trividhā bhāvanā bhūpa viśvam etan nibodhatām /
Brahmākhyā, Karma-Saṁjñā ca tathā caivobhayātmikā //*

has me for its object; the second is that which rests on the *Avyakta*¹ (the unmanifest i.e. Śiva), and the third type of meditation should be known as Brāhmī, which transcends all the *Gunas*. A spiritually wise person should adopt one of these *Bhāvanās* (Meditations).

91-92. According to the scriptural (Vedic) authority, weaklings should resort to the first one of these. Hence, without any worldly attachment and exerting all endeavours, you should be exclusively devoted to him as your ultimate goal and propitiate the Lord of the Universe. Thereby, you will attain salvation.

Indradyumna submitted :

93. What is that transcendental Truth, O Janārdana ? What is that magnificence ? What is called the effect ? What is the Cause? Who are you ? What is your function ?

The Lord replied :

The highest truth is the Supreme *Brahman* which is one and without modifications or changes.

94. It is of the nature of eternal Bliss. It is the imperishable light beyond the darkness (of ignorance or nescience). Its eternal glory and rulership is called its magnificence (*Vibhūti*).

95. The effect is the universe. The cause is the unmanifest, pure and imperishable (*Brahman*). I am indeed the Immanent Soul (*Antaryāmin*), the great controller of all beings.

He further explains that Sanaka Sanandana and others are united with *Brahmabhāvanā* while *Karmabhāvanā* is found in gods, the mobile and immobile creation. While in god Brahmā who passes both spiritual knowledge and power (over the universe) we find the synthesis of *Brahma-karmātmikā Bhāvanā*.

This set of *Bhāvanās* viz. *Brahma*, *Karma* and *Brahma Karmātmikā* and the persons in whom they are found is repeated *verbatim* in NP. I.47.24-27.

1. Although *Avyakta* is translated here as 'The unmanifest', the verse indicates that the *Bhāvanās* pertain to the Paurāṇika trinity Brahmā, Viṣṇu and Śiva. Here 'Śiva' is implied by the word *Avyakta*. The v.l. *tryakṣa* indicates the same. In the Kośas, *Avyakta* is the epithet of both Viṣṇu and Śiva as in the *Medini Kośa*, though it also means *Prakṛti* etc. (vide S.K.D. I. 135).

96-97. To be the cause of creation, sustenance and dissolution of the universe, is described as my function. O Brāhmaṇa, understand all this rightly and precisely and then worship properly the Eternal One by means of the path of action (without any wishful expectation in return).

Indradyumna said :

What are the codes of righteous conduct prescribed for the four castes and stages of life, by observing which the Supreme Lord is propitiated.

98. Of what nature is the divine knowledge which is based on the three types of *Bhāvanās* (meditations) ? How is this universe created formerly and how is it withdrawn again ?

99-102. How many creations are there in the world ? How many dynasties and Manvantaras are there ? What are their magnitudes ? What holy rites are observed in them ? What are the holy centres (of pilgrimage) ? What is the status of the solar (and stellar) systems ? What is the length and extent of the earth ? How many continents, oceans, mountains, small and big rivers are there ? O Lord of lotus eyes, be pleased to narrate all this to me precisely now.

Sri Kūrma said :

On being requested thus by him, O leading sages, I, with a desire to shower my grace on my votaries, recounted everything in details. Whatever I had been asked by the Brāhmaṇa, I explained to him in details.

103-104. After blessing that Brāhmaṇa, I vanished then and there. O excellent Brāhmaṇas, eschewing attachment to his sons and other relations, he propitiated the Supreme Brahman according to the spiritual path expounded to him by me. He became pure in emotions and mentally concentrated. He was above mutually clashing opposites (like pleasure and pain) and was devoid of property and other belongings (*Parigraha*).

105-108. He renounced all ritualistic rites. He took recourse to absolute detachment. He realised his own self within himself, and the entire universe within his soul. Attaining the ultimate *Bhāvanā* (Transcendental meditation) pertaining to

the *Brahman* and with the imperishable *Brahman* as the basis,¹ (or: preceded by contemplation on the mystic syllable—*akṣara* or *bija*) he accomplished the greatest Yoga through which he saw the one Reality—the Reality which Yogins overcoming their sleep and attaining mastery over their vital breath, seek and aspire after *Mokṣa* (emancipation from *Saṃsāra*). Thereafter, the leading Yigin went to the northern mountain beyond the Mānasa lake in order to see the eternal *Brahmā*. He was guided by the sun God (Āditya). That prominent Brāhmaṇa went through the firmament, by dint of his Yogic influence and power.

109. An aerial car of excellent resplendence like the sun appeared in front and it was followed by groups of gods, celestial singers and bevies of heavenly dancing girls.

110-113. Others—Siddhas and Brāhmaṇa sages—saw him on the way and followed him. Then he approached the mountain and entered the abode honoured by gods and resorted to by Yogins. There the greatest person i.e. god *Brahmā* resides. After reaching that greatest region having brilliance resembling that of ten thousand suns, he entered the inner apartment inaccessible even to gods. He then contemplated on god *Brahmā*, the grand-sire of the universe, the Lord of gods and the highest refuge to all embodied beings, who was free from birth and death. Then, an extremely miraculous light appeared in front of him.

114. In the middle of that light, he saw the Ancient Being, the highest goal (to be reached). It was a great mass of splendour, incomprehensible and unapproachable to those who hate *Brahmā*.

115-116a. He had four faces and magnificent limbs. He was shining with a halo (of rays and flames) of light. On seeing the Yigin who was standing there in bowing position, the God, himself the very soul of the universe, advanced to receive him and embraced him.

1. *akṣarapūrvikām*—Before attaining which he meditated on the mystic syllables called *bija*. The *sa-bija* and *nir-bija* Yoga is discussed *infra* II, 46,46-48.

116b-117. When he was embraced by the God, a great resplendent beam of moonlight emanated from his body, and entered the solar sphere. That is the pure and sacred region termed as the *Rk*, *Tajus* and *Sāman*.

118. It is the place where Lord Hiranyagarbha, the partaker of oblations offered to gods and the spirits of the deceased ancestors, abides. That is the primary entrance of the Yogins as established in the Vedānta.

119-120. It is a glorious spot full of the splendour of *Brahman*. He is the seer (*v.l.* Controller) of all learned persons. As soon as he was seen by Lord Brahmā, the sage with the lustrous halo (of dazzling rays and flames), saw the auspicious splendour of Iśvara penetrating everywhere and illumining it—the lustre that was his own *Ātman*. He saw the highest imperishable ethereal region of Viṣṇu.

121. Becoming identical with the cosmic soul, the soul of all beings, He ascended (and abided) in the blissful, unshakable abode of Brahmā, the Supreme Lord endowed with the highest power and glory.

122-123a. He attained to his own (i.e. of his *Ātman's*) abode which is called *Mokṣa*, the final beatitude which is imperishable. Hence a sensible person should endeavour wholeheartedly to abide by the righteous code of conduct prescribed for the four castes and stages of life. He should resort to the ultimate meditation and cross the barrier of Māyā, Lakṣmī.

Sūta said :

123b-124a. Nārada and other great sages were addressed thus by Hari. All of them accompanied by Indra submitted to Viṣṇu, the Garuḍa-bannered God.

The sages submitted :

124b-125. O God of gods, Hṛṣikeśa, O eternal Lord Nārāyaṇa, be pleased to recount completely to us the knowledge regarding *Dharma* (*Artha* and other objectives of life) which had been formerly imparted by you to Indradyumna.

126-127. This Indra, your friend, is also desirous of hearing, O pervader of the universe.

On being so enquired by Nārada and other great sages, Lord Viṣṇu who had assumed the form of the Tortoise, Lord Janārdana who had been in the nether world, recounted the entire and excellent *Kūrma Purāṇa*.

128. He narrated it in the presence of the King of Devas. I shall recite it to you all. It is conducive to wealth, fame and longevity. It is sacred and it yields *Mokṣa* to men.

129. The listening to and narration of the *Purāṇa* is excellent, O Brāhmaṇas. Hearing even a single chapter, one becomes absolved of all sins.

130-131. Even if a single anecdote (*Upākhyāna*) is heard, he is honoured in Brahmaloka. This great *Kūrma Purāṇa*, narrated by the Lord of gods in the form of a divine Tortoise should be devoutly believed by all twice-borns (Brāhmaṇas, Kṣattriyas and Vaiśyas).

CHAPTER TWO

The Righteous Duties of Castes and Stages in Life
Lord *Kūrma* said :

1. O sages, all of you listen to what has been enquired of me by you, for the welfare of the Universe. It has already been narrated by me to Indradyumna, when I had been asked by him.

2. This *Purāṇa* is enriched with anecdotes of the past, the present¹ and the future. It is conducive to the merits of all men. It glorifies duties leading to the attainment of salvation.

1. *bhavya*—As explained in the footnote of the text, although the word *bhavya* is used in the sense of 'the future', here it signifies 'the present' (*bhavanti iti bhavāḥ, bhavā eva bhavyāḥ—vartamānāḥ / yadyapi bhavya-śabdaḥ bhavīsyadarthe rūḍhas tathāpyatra taddhita-ya-pratyaya-siddhatayā na tadartha-bodhakah*)

3. Originally I, God Nārāyaṇa (God reposing on cosmic waters) alone existed;¹ there was nothing else except me. Lying on the coils of serpent Śeṣa's body as a couch, I resorted to extensive deep slumber.

4. At the close of the night, I woke up and began to think of the creation of the universe once again. O leading sages, thereafter there dawned in me, all of a sudden, a sense of serenity and composure.

5. Therefrom was born the four-faced deity Brahmā, the grand-father of the worlds. In the meanwhile, for some unknown reason, wrath was provoked in me.

6. From my own self was born, O leading sages, the three-eyed great god Rudra of furious temperament wielding a trident in his hand.

7. By his brilliance he resembled the sun, appearing as though he would burn down the three worlds. Then there appeared goddess Śrī with large eyes resembling lotus.

8. She was extremely beautiful and had a gentle countenance. She fascinated all embodied beings. Beaming with a radiant smile, she possessed composure and dignity. She was auspicious and an abode of greatness.

9. Endowed with divine lustre and beautified with divine garlands, she was the great Māyā (deluding Potency) belonging to Nārāyaṇa. She was the eternal primordial nature (*Mūla prakṛti*).

10. Filling the entire universe with her lustre she sat by my side. On seeing her, Lord Brahmā submitted to me, the Lord of the universe.

11. O Mādhava (consort of Lakṣmī), employ this Māyā of beautiful form for fascinating all living beings so that my extensive creation will flourish thereby.

12-14. Thus requested (by god Brahmā), I spoke to the goddess smilingly: O goddess, fascinate and delude this entire universe consisting of gods, Asuras and human beings, at my

1. *aham pūrvam āsam*—He implies that there was nothing else except me. An echo of Upanisadic *ekam evādvitiyam* /

behest, and drag them into (the ocean of worldly existence). Please keep yourself far off from persons possessing good self-control, who are engaged in the path of knowledge, meditate on *Brahman* and who expound the Vedas—(be away at a long distance from) persons who are devoid of anger and are devoted to the truth. Avoid those serene-minded pious persons who have mastered the Vedas, who regularly meditate on me, and are free from the feelings of 'myness.'

15-17. Please keep far away from those Brāhmaṇas who regularly perform sacrifices, who are ascetics and have cleared all their doubts through perfect knowledge of the Vedas and *Vedāntas* (*Upaniṣads*). Keep aloof from a distance those Brāhmaṇas who are devoted to the performance of great sacrifices, who worship Lord Maheśvara, the Lord of Devas, by means of *Japa* (repetition of God's name) and sacrificial offerings to fire, and Vedic studies. Scrupulously avoid persons who are engaged in the path of devotion and who have dedicated their minds to Iśvara (the Supreme Lord).

18. Be far away from those persons who are free from sins and dirt, who are devoted to *Prāṇāyāma* (breath control) etc., who are attached to *Praṇava* (OM) and who regularly repeat silently the name of Rudra.

19-20. Keep off from those who know the *Atharva-sīras*¹ and holy rites and are righteous. What more need be said? At my behest, please do not delude those persons who regularly perform their prescribed duties and are engaged in propitiating the Ruler of the world. In this way, the great Māyā, the beloved of Hari, was urged by me.

21-22. She did everything in accordance with that mandate. Hence, one should worship goddess Lakṣmī, the consort of the Lord. If duly worshipped she grants prosperity, extensive nourishment, intellect, fame and strength. Hence one should worship the goddess Lakṣmī. Thereafter, Brahmā the grand-sire of the worlds began his process of creation.

23-25a. At my behest, (he created) the mobile and immobile living beings as they had been created before (in the

1. v.l. *Atharva Siraso 'dhyetṛn*—Those who study the Atharva Śiras.

previous Kalpa). By means of his Yogic power he created (the nine sons) viz. Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. By virtue of their penance these nine sons of Brahmā are excellent Brāhmaṇas. These expounders of Brahman (Veda), Marīci and others are great Sādhakas (Householders or Followers of the path of spiritual perfection).

25b-26. The Almighty Lord created Brāhmaṇas from his mouth and the Kṣattriyas from his arms. The Lord created Vaiśyas from both of his thighs. The grand-sire of the universe created Śūdras from the pair of his feet. Brahmā created all castes excepting the Śūdras, for the purpose of (performance of) sacrifices.¹

27. *Tajñā* (the institution of sacrifice) came out of them and shone for the purpose of the protection of all Devas. So also did the *Mantras* of the *R̥gveda*, the *Tajurveda*, the *Sāmaveda* and the *Atharva-veda*.

28. This eternal and immutable Potency (*Sakti*) is the natural form of Brahmā. The Divine speech (*Vāk*) which has no beginning or end, was created by the Self-born deity (Brahmā).

29-30. In the beginning, it assumed the form of the *Vedas*. It is from this that all activities emerge. Whatever scriptures there are, other than this, which are in vogue in this world, the intelligent man does not revel in them; only the heretic, though he is learned, takes delight in them.² But what has been or stated in *Smṛtis* by the sages of old should be followed by those who fully understand the meaning of the *Vedas*.

31-32a. That (which has been stated in the *Smṛti* texts) should be regarded as the highest form of righteousness and not what is contained in other scriptures. (As the *Smṛti* writers were great experts in the interpretation of the *Vedas*.) The law codes

1. This is the Purāṇic paraphrase of the famous *Puruṣa Sūkta* (RV. X. 90).

2. v.l. *pāṣandī tena jāyate*—One becomes a heretic thereby (by reading those non-Vedic scriptures), another v.l. *pāṣando jāyate punah*—He relapses again in heresy.

(*Smṛtis*) outside the pale of the Vedas and heretic views, are of no avail after death. They are remembered as based on darkness (Ignorance).

32b-33. In the previous Kalpa, people were (since their birth) unaffected by any obstacles or harassment. They were of pure heart. All of them abided by their respective duties. Then due to (changes inevitable) in course of time, passions, hatred and other similar evil tendencies possessed them.

34. *Adharma* (unrighteousness) acts as an obstacle in the observance of duties prescribed for one's caste and stage in life, O leading sages, thereby (spiritual) perfection and powers natural to them are not achieved easily by them.

35-36. Then they accomplish other Siddhis (powers) of purely *Rājasic* nature. When in course of time, though Siddhis became completely extinct, they began to take recourse to agriculture, trade and technology (lit. skill of hand achieved through practice). Therefore, the all-powerful god Brahmā assigned to them work as the means of livelihood.

37. Formerly Manu, son of the self-born deity (Brahmā), enunciated the righteous duties of all persons as he was omniscient (lit. observer of everything). O Brāhmaṇas, he was the very embodiment of Prajāpati created by god Brahmā himself.

38-39. Bhṛgu and others heard the *Dharma Śāstra* from his mouth, as proclaimed by him and promulgated them (Dharmas) again as follows: O excellent Brāhmaṇas, there are six duties of Brāhmaṇas¹ viz. performance of sacrifices, presiding over the sacrifices of others, giving of charitable gifts, acceptance of charitable donations, Vedic studies and teaching

1. These are the traditional duties recorded in the *Sūtra* period.

For example

*dvijātīnām adhyayanam ijjyā dānam /
Brāhmaṇasyā 'dhikāḥ pravacana-yājana-pratigrahāḥ /
rājño 'dhikāṁ raksāṇam sarvabhūtanām /
Vaiśyasyā 'dhikāṁ kṛṣi-vānik-paśupālā-kusidam /*

—Gautama Dh. S.X. 1-3, 7,50

For *Smṛtis* :

vide Manu I. 88-90, Yājñavalkya I. 118-119

of the *Vedas*. The *Dharma* of a Kṣattriya and a Vaiśya consists of giving charitable gifts, self study of the *Vedas* and performance of *Yajñas* (sacrifices).

40. Chastisement of the subjects (i.e. the maintenance of law and order) and fighting with the enemies constitute the special *Dharma* of a Kṣattriya while agriculture is the special occupation of a Vaiśya. Rendering services to the twice-born castes (Brāhmaṇas, Kṣattriyas and Vaiśyas) is the means of acquiring *Dharma* by Śūdras.

41. Their means of livelihood is artisanship; their *Yajña* is whatever they cook righteously.¹ Having established firmly the four classes of the society, he i.e. god Brahmā established the four stages of life (*Āśramas*) as well.

42-43a. The four stages of life (*Āśramas*) are those of the householder, the forest dweller, the mendicant and the religious student, O excellent sages, the following briefly comprise the duties of a house-holder: viz. maintenance of sacrificial fire, hospitality to guests, performance of sacrifices, charitable gifts and the worship of gods.

43b-44a. The following are the duties of the forest hermits: performance of *Homas*, subsistence on fruits, roots and herbs, self-study of the *Vedas*, practising of penance and due sharing of articles received (with one's neighbours).

44b-47a. It is considered that righteous duties of a *Bhikṣu* (recluse) consist of partaking of food received as alms, observance of silence, performance of penance, meditation, correct knowledge and renunciation. The following are the duties of a *Brahmacārin* (a religious student): Begging of alms, service to the preceptor, self study of the *Vedas*, performance of twilight prayers

1. This can be interpreted as Śūdras having the right to perform domestic sacrifices. *Bhāradvāja Śrauta Sūtra* V. 2.8 and *Kātyāyana Śrauta Sūtra* I.4.5 do support the privilege of Śūdras to perform *Vedic* sacrifices, though Jaimini (I.3.25-38) after elaborate discussion denies them the right to do so. But as KP. in verse 26 above clearly states that 'with the exception of Śūdras god Brahmā created the three castes for sacrifice (*yajña-nispattaye Brahmā Śūdra-varjam sasarja ha /*), it will be inconsistent to interpret *pāka-yajñādi-dharmataḥ* as allowing the Śūdras to perform domestic sacrifice according to dharma.

(*Sandhyā*), worship of sacrificial fires. O excellent Brāhmaṇas, the lotus-born deity, Brahmā has ordained that observance of celibacy is the common, general characteristic of the religious student, the forest dweller and the recluse.

47b-48. If a house-holder approaches only his wife and not any other woman, at the prescribed time after menses, and avoids doing so on certain periodic changes of the moon or festive occasions, it is as good as continence. He must practise this without fail till his wife conceives.

49-50. If he fails to do so, O excellent Brāhmaṇas, he becomes a slayer of a child in the foetus (*Bhrūṇahā*). The most important duties of a house-holder are—repetition of Vedic *Mantras* every day, performance of *Śrāddha* (Worship of the manes) according to his capacity, due reception of surprise guests (*Atilhis*) and worship of (family) gods. He shall maintain *Vaivāhya* fire (fire kindled for performing the holy rites of one's marriage) by kindling it in the morning and in the evening.

51. He (a householder) is exempted from the above, only if he goes out to another land or when his wife dies. The householder is regarded as the source i. e. the supporter of the other *Āśramas*.

52. All the other *Āśramas* depend upon him for their subsistence. Hence the stage of a house-holder is regarded as the best of all. As indicated by *Sṛutis*, the house-holder's stage of life combines all the four *Āśramas* in one.

53. Hence, the stage of a householder alone should be known as the only means of acquiring *Dharma*. One should eschew the *Artha* (pursuit of wealth) and *Kāma* (love making) that are devoid of righteousness.

54. If a holy act is against the interest of other members of the society, it should not be practised. It is *Dharma* which is the source of *Artha* and even of *Kāma*.

55-56a. Righteous conduct (*Dharma*) is conducive to emancipation from *Saṁsāra*. Hence one should resort to *Dharma*. *Dharma*, *Artha* and *Kāma* are together called *Trivarga* (the three main objectives of worldly life). They consist of the three *Gunas* viz. *Sattva*, *Rajas* and *Tamas*. Hence one should resort to *Dharma*.

56b-57a. Those who adhere to *Sattva-guṇa* go to higher regions, those who have *Rājasic* qualities stay in the middle, those who possess *Tāmasa* qualities go down to lower regions, as they indulge in mean type of activities.¹

57b-58. A person, in whom *Artha* and *Kāma* live side by side supported by *Dharma*, becomes happy in this world and becomes entitled for infinite nature (eternal salvation) after death. *Dharma* is thus the source of salvation and *Kāma* originates from wealth.

59-60. Thus in the fourfold objectives of life,² mutual inter-dependence has been demonstrated, since those objectives are both the ends and the means. The man who knows thus all about *Dharma*, *Artha*, *Kāma* and *Mokṣa* and maintains their greatness, becomes entitled for eternity. Hence one should eschew *Artha* and *Kāma* and resort to *Dharma*.

61. The expounders of the Veda state that everything accrues from *Dharma*. The whole universe consisting of the mobile and immobile beings is sustained by *Dharma*.

62. Such is the Potency or *Śakti* called *Brāhma*, O excellent Brāhmaṇas. It has neither beginning nor end. There is no doubt in this that *Dharma* is achieved by *Karma* (prescribed holy rites) as well as by perfect knowledge.

63. Hence, one should resort to *Karmayoga* (the path of disinterested action) accompanied by *Jñāna* (spiritual knowledge). The Vedic *Karma* is of two types, viz. the *Pravṛtta* (*Karma* that causes continuation in *Samsāra*) and the *Nivṛtta* (*Karma* causing cessation of mundane existence).

64. The act which is based on spiritual knowledge is the *Nivṛtta Karma* and that which is other than this, is called *Pravṛtta Karma*. He who resorts to the *Nivṛtta* type of *Karma* attains to the highest region viz. *Mokṣa*.

65-68a. Hence one should follow the *Nivṛtta* type of *Karma*, otherwise one shall have to undergo the sufferings of worldly existences again and again.

1. Cf. BG. XIV. 18.

2. v.l. *catur-vidye*—The four lores or sciences viz. Logic, three Vedas, agriculture and politics (administration).

Manu has declared briefly the following as the main duties constituting the *Dharma* of all the four castes: Forgiveness, self-control, mercy, charitable gifts, absence of greed, renunciation, straight-forwardness, absence of jealousy, pilgrimages to sacred places, truthfulness, contentment, faith and respect for the authority of the Vedas, faith, restraint over one's senseorgans, worship of deities, reverence for Brāhmaṇas in particular, non-violence, pleasantness in speech, abstention from slandering, and freedom from impurity and sins.

68b-69. The abode of Brāhmaṇas who regularly perform the righteous duties prescribed for them, is the region of Prajāpati. The abode of Kṣattriyas who do not run away from the battlefield is the region of Indra. The abode of Vaiśyas who observe their duties, is the region of Maruts (The wind gods).

70-71. The abode of the Śūdras who maintain themselves by serving (the three upper castes) is the Gandharva region. The abode of those who stay with their preceptors (as life-long students) is the same as the abode of eighty eight thousand sages of sublimated sexuality. The abode of the forest dwellers (*Vāna prasthas*) is the same as the abode of Seven Sages (*Ursa Major*).

(72-73a). The *Prajāpatya* region has been proclaimed by the Self-born deity (Svayambhū) as the abode for the householders. The *Hiranya-garba* region is the abode of the ascetics who have conquered their minds, have renounced the world as *Sannyāsins* and who have sublimated their sex instinct. From this region no one ever returns.

(73b-74a). The abode of the Yogins is the immortal region called *Vyoman*—the greatest, imperishable, eternal and blissful abode of Iśvara. It is the highest point, the Supreme goal to be achieved.

The sages submitted :

74b-75a. "O Lord, O destroyer of the enemies of gods, O slayer of Hiranyakṣa ! Four *āśramas* (stages in life) have been proclaimed by you, and (how is it that) a separate one has been declared for Yogins ?"

Lord Kūrma said :

75b-76. A Yogi who has eschewed all activities and has resorted to motionless trance, and remains steady in meditation, is the Sannyāsin. His is the fifth āśrama (*v.l.* A Yogi who having renounced all activities has resorted to steady motionless meditation is the *Sannyāsin*. There is no fifth āśrama (vide verse 88 below). As pointed in *Śruti*s, there are two types in each of āśramas (stages in life).¹

77-78a. The *Brahmacārin* is of two types viz. (1) *Upakurvāṇa* and (2) *Naiṣṭhika*. He who duly studies the Vedas and at its conclusion, enters the life of a house-holder, is called *Upakurvāṇa*. He who observes continence till death and prosecutes his Vedic studies called *Naiṣṭhika*.

78b-80a. The house-holder is of two types: (1) *Udāsina* and (2) *Sādhaka*. The house-holder who earnestly exerts himself to maintain his family, is called *Sādhaka*. The House-holder who has paid all the three debts (viz. to the gods, departed ancestors and sages) and who, thereafter, abandons wealth, wife etc., and roams about alone seeking salvation from *Saṃsāra*, is called *Udāsina*.

80b-81a. The forest dweller who performs penance in the forest, worships gods, performs Homa (Fire-worship) and is devoted to the study of the Vedas is considered a *Tāpasa*.

81b-82a. He who is in the stage of a forest-dweller, has emaciated himself extremely through penance, and is completely devoted to spiritual meditation is called *Sannyāsika*.

82b-84a. The recluse who is deeply engaged in the practice of Yoga, is ever aspiring to climb up i.e. advance spiritually, who has conquered the sense organs and awaits the dawning of perfect knowledge is called *Pārameśṭhika*. He who revels in the *Ātman*, is ever contented, is a great sage and is endowed with the correct vision is called a recluse.

84b-85a. The *Pārameśṭikas* are of three types: (1) Some are the renouncers by *Jñāna* (*Jñāna sannyāsin*), (2) Others

1. For the two classes of each of the āśramas vide GP. I.49.6ff.

are the renouncers (after the mastery of) the Vedas (*Vedasannyāsins*) and (3) some are the renouncers of *Karmans* (*Karmasannyāsins*).

85b-86a. The Yogi should be classified in three types: They are the *Bhautikas* (v. l. *Vaidikas*), *Sāṅkhyas* and the *Āśramins*. The third one (consists of those) who have resorted to the excellent Yoga.

86b-87. In the first type of Yogins, the *Bhāvanā* (Meditation) is of the first type. In regard to the *Sāṅkhyas*, it is the *Akṣara-Bhāvanā* (contemplation of the Imperishable). In the third type it is the ultimate *Parameśvari Bhāvanā*. (The meditation on the Supreme Lord.): These have been proclaimed and in this way understand well the four *Āśramas*.

88-90. In all the *Vedas* and *Śāstras* no fifth *Āśrama* is mentioned. After creating *Varṇas* (castes) and *Āśramas* (stages of life) thus, the pure unsullied Lord of gods, the Soul of the universe, commanded Dakṣa and others, "All of you po-create different species of beings." At the instance of God Brahmā, his sons Dakṣa and other excellent sages created the subjects beginning with gods and human beings. Thus, Lord Brahmā engaged himself in the creative activity.

91. I am protecting this universe, the trident-bearing Lord (*Śiva*) will annihilate it. Brahmā, Viṣṇu and Maheśvara are mentioned as three Mūrtis (forms of the Supreme Self).

92. Due to their being characterised by the *Gunas*—*Rajas*, *Sattva* and *Tamas*, they are mutually affectionate and inter-dependent. All of them are but the manifestation of the great Supreme *Ātman*.

93-96. All these great gods pay respects to one another in the course of *Lilās* (sportive activities). There are three *Bhāvanās* (meditation) viz. *Brāhmaṇi* (pertaining to Brahmā), *Māheśvari* (concerning god Maheśvara) and *Akṣara-Bhāvanā* (meditation on the Eternal). O Brāhmaṇas, all these three *Bhāvanās* are always present in Rudra. In me, the first *Akṣara-Bhāvanā* functions perpetually. (v. l. *Akṣara-Bhāvanā* and other types of meditations function incessantly within me.) The second *Akṣara-Bhāvanā* is mentioned as that of god Brahmā. As a matter of fact, Mahādeva and I are not different from each other. In the ultimate reality he, the immanent Lord out of his own

will divided himself and abided in all beings as indwelling soul. He stood ready to create the entire three worlds including Devas, Asuras and Human beings.

97-98. The Supreme Person who is beyond the unmanifest (*Avyakta* or *Prakṛti*) assumed the form of god Brahmā. Hence Brahmā is Mahādeva and Viṣṇu is Viśveśvara (Lord of the universe, Śiva) the great. All these three are declared as the forms of one Being alone in accordance with the different functions of the Lord. Hence, they should be revered most respectfully and worshipped specially.

99-100. If one wishes to attain ere long, that abode which is called the *Mokṣa* (eternal salvation) one should mentally worship as long as one lives, and follow the duties prescribed for (their respective) different castes and stages of life, with delight. O Brāhmaṇas, the four *Āśramas* are duly mentioned thus in accordance with renunciation.

101. There are three *Āśramas*¹ called *Vaiṣṇava*, (pertaining to Viṣṇu), *Brāhma* (pertaining to Brahmā) and *Harāśrama* (pertaining to Śiva). He who wears the various symbols (pertaining to a particular god) invariably endears himself to his devotees.

102. One who is devoted to *Brahma-vidyā* should meditate and worship these. The *Liṅga* of Śambhu is the most excellent for all devotees.

103-104a. *Tripūṇḍraka*² (three horizontal parallel lines on the forehead) should be made with white *Bhasma* (Ashes from a sacrificial place). He who has resorted to Nārāyaṇa and his great region shall always wear on his forehead the mark of the Trident with scented water.

1. The three *āśramas* mentioned here are the cults of Viṣṇu, Brahmā and Śiva.

2. The *Tripūṇḍra* mark of Śaivas are the three horizontal lines of *bhasma* (ashes) each line representing the past, present and future (Division of Time that is probably implied here in *kālāt māsau dhṛto bhavet / uparyadhbhāvayogāt tripūṇḍrasya /*)

The *śūla* or *Trīśūla* is the vertical trident type mark of the forehead of Vaiṣṇavas. Verses 105 and 106 form one unit

104b-105. Those who have resorted to god Brahmā the *Paramesthin*, the seed (creator) of the universe, shall always wear the *Tilaka* (a circular mark) on the forehead. Thereby it is as though the beginningless (eternal), Supreme spirit, *Kālātmā* (the deity in the form of Time), is worn.

106. By wearing the *Tripūṇḍra* mark with its upper and lower parallels what is *Pradhāna* is worn—the *Pradhāna* that consists of three *Gunas* in the form of Brahmā, Viṣṇu and Śiva. There is no doubt that they are so worn by the mark of trident.

107-108. When the *Tilaka* mark is made the sphere of the sun, white and resplendent with brilliance of Brahmā it is undoubtedly worn by having the Trident mark on the forehead.

If the *Tilaka* mark is made (on the forehead it is as good as) the abode of Iśvara being held. Hence the mark of the Trident and the auspicious *Tilaka* should be worn on the forehead.

109-111. It is conducive to the longevity of the three types of devotees mentioned above. One who has conquered the sense organs should worship the deity, offer oblations in the sacred fire (*Homa*), repeat the name of his God and make charitable gifts. He should be quiescent, subdue his sense organs, control his anger, and should know the rules of righteous discipline of the four castes and stages of life. As long as one lives, one should, with concentrated mind, serve Devas in this way and thereby attain, ere long, their eternal abode.

CHAPTER THREE

The Order of Stages of Life and the Four Castes.

The sages requested :

1. O Lord, the castes have been enumerated as four by your holy Lordship, so also the stages of life. Be pleased now to elucidate the order of the stages of life¹ (*āśramas*) to us.

1. *Catvāro'pyāśramāḥ*—The word *āśrama* is derived from *Āśram*—to exert and means a stage of life in which one exerts oneself. The word

Lord Kūrma replied :

2. The āśramas have been proclaimed in their serial order as follows¹ : *Brahmacārin* (the religious student), *Gṛhastha* (the house-holder), *Vānaprastha* (the forest hermit), and *Yati* (the Recluse).² This serial order may be otherwise for special reasons.³

is not traced in the Vedic *Saṃhitās* or *Brāhmaṇa* texts, but that does not mean that the āśrama system was non-existent in those times. For we find the word *Brahmacārin* in RV.X. 109.5 and in AV.V. 17.5 *Brahmacāri carati zeviṣad viṣah sa devānāṁ bhavatyekam aṅgam /*

'O gods ! He (Bṛhaspati) is all-pervasive and moves as a *Brahmacāri* pervading all sacrifices. The word *gṛhāpati*—'House-holder' is used for Agni in RV. II. 1.2 *Tavā'gne hotram . . . Brahma cāsi gṛhāpatiśca no dame /*

1. *Brahmacāri . . . Krameyaiva*—From the times of the most ancient *dharma-sūtras*, four āśramas have been mentioned. *Āpastamha Dharma-Sūtra* (Dh. S.) II.9.21.1 states : "There are four āśramas viz. the stage of the householder, stay in the preceptor's house, the stage of muni-hood and that of being a forest dweller" (*caturā āśramā gṛhastham ḍācaryakulanā maunānā vānaprasthyam iti /*). *Gautama Dh. S.* (III.2) enumerates āśramas as *Brahmacāri*, *Gṛhastha*, *Bhikṣu* (*Sannyāsin*) and *Vaikhānasa* (*Vāna-prastha*).

It is from the time of *Vasiṣṭha Dh. S.* (VII.1-2) that we find the order of āśramas as follows : *Brahmacāri*, *Gṛhastha*, *Vānaprastha* and *Parivrājaka* (*Sannyāsa*)—an order confirmed by *Baudhāyana Dh. S.* (II.6.17).

Manu VI. 87 confirms this order of āśramas :

*Brahmacāri gṛhasthaśca
Vānaprastho yatis tathā /*

This is quoted by KP. here.

It will be found that although there was some difference in the nomenclature and order of the āśramas in the *Dharma Sūtras*, in the *Smṛti*s, the order is as given by Manu and it is followed in this Purāṇa. Even in *Jābāla Up.* we are told : after finishing the stage of studentship, one should become a householder, then a forest-dweller and ultimately renounce the world

(*Brahmacaryam parīsamāpya gṛhi bhavet, gṛhi bhūtvā vanī bhaved, vanī bhūtvā pravrajet /*)

—*Jābāla Up.* 4.

2. Quoted in CC *Kāla-nirṇaya*, p. 783.

3. KP. 3.2. *Kāraṇād anyathā bhavet* : An echo of *Jābāla Up.* : 'A person may renounce the world after the stage of student-hood or after

3. One who has attained knowledge of *Brahman* and has realised it, one who has reached the ultimate stage of detachment can renounce (i.e. enter the fourth stage of life as a *Sannyāsin*), even from the stage of a religious student, if he wishes for the highest goal (*Mokṣa*).

4. A religious student (at the close of the period of his studies) should duly marry a woman, if he is not detached, and procreate sons. He should also perform different kinds of sacrifices. But, if he is really unattached to worldly life, he should renounce the world (even without duly performing sacrifices etc.).¹

5. But normally an intelligent Brāhmaṇa house-holder shall not renounce by eschewing house-holder's life without duly performing sacrifices, and without procreating sons.

6. But, however, if due to the force of growing sense of detachment, he does not feel inclined to lead the life of the house-holder, the spiritually wise excellent Brāhmaṇa should renounce then and there his house-holdership, even without performing sacrifices.

7. Still (the best course is) after performing various kinds of sacrifices, one should take to the life of a forest hermit and perform penance. Thereafter, becoming completely detached by virtue of his penance, he should renounce (as a *Yati*).²

being a house-holder etc. The very day on which detachment for the world dawns in him, he should renounce the world and become a *sannāyāsin* :

(yadi veta Rathā brahmacaryād eva parivrajed, . . .
... Yada hareva virajet tada hareva pravrajet /

1. Cf. *Jābāla Up.* 4 quoted above.

2. With reference to the order of the *āśramas*, there are three opinions (*Pakṣas*) viz. *saṃuccaya* (orderly co-ordination), *Vikalpa* (option), *bādhā* (annulment or contradiction). After quoting the *Vikalpa* point of view which permits a *brahmācāri* to adopt the last *āśrama* (*sannyāsa*) directly (in V. 4 above), K.P. states its preference to the *saṃuccaya* point of view which recommends transition from the first *āśrama* (*Brahmacarya*) to the second, after which as a last stage he can become a *sannyāsin*—a point of view strongly advocated by Manu (IV. 1, VI.1, 33-37, 87-88).

This verse is quoted in *CC Kāla-nirṇaya*, p. 810.

8. Once a householder goes out of his household (renouncing his stage of life as a householder) and resorts to the stage of a forest-dweller (*Vānaprastha*), he shall not re-enter the house-holder's stage, nor an ascetic (*Sannyāsin*) go back to the life of a forest-hermit, nor should a *Sādhaka* householder revert to the life of a religious student.¹

9. A Brāhmaṇa should complete the sacrifice called *Prājāpatya* or *Āgneyī* and then renounce.² The scholarly householder should renounce through the stage of a forest dweller, in accordance with the injunctions of the *Śruti*.

10. One who is incapable of performing a *Homa* and sacrificial rites, physically handicapped persons like a blind man or a lame man, or an indigent Brāhmaṇa, if detached, should renounce as a *Sannyāsin*.³

11. In the matter of renouncing by any one, the main reason should be *Vairāgya* (dispassion). If one wishes to renounce without being detached, he falls indeed.⁴

12. Or, if a faithful person continues to remain in one *Āśrama* (throughout his life) till death, he is entitled for eternity or *Mokṣa*.

1. The reversion from *sannyāsa* to the previous *āśrama* is strongly condemned. For example, Atri (VIII. 16) declares that there is no expiation for a person who, having taken to celibacy (*Sannyāsa* or *Vānaprastha āśrama*), reverses to the previous (*ghastha*) *āśrama*.

This verse (KP. 8) is quoted in CC *Kāla-nirṇaya*, p. 783.

2. For qualifying oneself for *Sannyāsa*, a person has to perform *Prājāpatya* sacrifice in which all the property is to be distributed to Brāhmaṇas etc.

Prājāpatyaṁ nirūpyeṣṭiṁ sarva-vedasa-dakṣiṇām /

Manu VI. 38, Yājñ. III. 56.

3. Quoted in Hemādri's CC *Kāla-nirṇaya*, p. 810.

This view of the KP. that physically handicapped persons can adopt the *sannyāsa āśrama* is strongly criticised by Śaṅkara in his *Bhāṣya* on Br.S. III.4.2. Sureśvara in his *Vārttika* on Śaṅkara *Bhāṣya* on Brhd. Up. (verse 1144) refutes strongly the eligibility of the physically handicapped for *sannyāsa*.

kāna-kuṇṭhādi-viṣaye yat tu kaiścit prakalpyate /

pārivrājyam na tad yuktam ananuṣṭheya-rūpataḥ //

Medhātithi (on Manu VI. 36) and the *Mitākṣarā* (on Yājñavalkya III. 56) endorse the same view.

4. Quoted with some changes in CC *Kāla-nirṇaya*, p. 810.

13. A person who earns wealth by honest, justifiable means (*v.l.* one who has given away all his wealth in charity), a quiescent person devoted to *Brahma-vidyā* and the person who strictly observes his religious duties, becomes entitled to attain identity with the *Brahman*.

14. A person who resigns all his actions to the *Brahman*, who is free from attachment, who is devoid of passion of love and who performs his essential righteous duties with a delighted heart, shall attain to the region of *Brahman*.¹

15. Whatever is there to be given is given by *Brahman*, everything that is donated is also the *Brahman*, and it is the *Brahman* that is given—this is called the highest type of dedication unto *Brahman* (*Brahmārpana*).²

16. “I am not the agent or the doer, it is the *Brahman* alone that makes everything”—this attitude is called *Brahmārpana* by sages who visualise the reality.

17. “May the eternal Lord *Iśa* be pleased by means of this rite.” He who thinks like this, makes the great dedication of *Brahmārpana*.

18. Or, the dedication of fruits of all actions unto the Supreme Lord is called the greatest dedication of *Karmas*. It is the excellent *Brahmārpana*.

19. An action performed by a discriminating learned person may be even the bestower of salvation, if it is performed regularly without attachment with the belief that it is binding upon him that he should do it.

20. Or, if a Brāhmaṇa performs even his daily prescribed righteous duties (like the daily *Sandhyā* prayers etc.) without dedicating the fruit thereof to the Lord, he is fettered by its fruit.

21. Hence, even if a person who is not learned were to put forth all efforts and resign to the Lord the fruits of all

1. Quoted in the SC in *Āhnika prakaraṇa*, p. 164 and in the Viramitrodaya (VM) *Tīrtha-prakāśa*, p. 98.

2. Quoted in VM. *Tīrtha*, p. 98.

This is an echo of the BG. In fact the *niṣkāma-karma-mārga* the path of desireless action described in the BG. is reproduced in vv. 16-21, here.

his actions, and perform his duties, he would after a long time attain to the highest region.

22. The sin both of this birth as well as that of the previous births is wiped off by the *Karman*. The doer of the *Karman* attains serenity of mind and becomes a knower of the *Brahman*.

23. The *Yoga* becomes perfect through *Jñāna* (spiritual knowledge) accompanied by *Karman* and the *Jñāna* in association with *Karman*, becomes free from defects.

24. Hence, by every means should a man, whatever be the stage of life he is engaged in, do the *Karman* for the satisfaction of *Īśvara* (the Ruler of the universe). He shall then attain salvation, or the state of inactivity (*Naiṣkarmya*).

25. After attaining the great spiritual knowledge and the state of inactivity or freedom from *Karman* through His grace, the man, remaining single, quiescent and free from the sense of 'my-ness' becomes released from *Saṁsāra* even as he is alive.

26. He visualizes the great *Ātman*, the Supreme *Brahman*, and the great *Īśvara*. Possessing perpetual bliss and free from fallacious semblance, he shall become merged unto that *Brahman* alone.

27. Hence, one should resort to the path of action incessantly with a serene mind, for the satisfaction and pleasure of the Supreme Lord, and he shall attain his eternal region.

28. Thus, the excellent arrangement of the four stages of life in their serial order has been completely recounted to you. No man attains emancipation from *Saṁsāra* by transgressing this.

CHAPTER FOUR

*Description of Creation by Means of Prakṛti.*¹

Sūta said :

1. After hearing the whole procedure regarding the stages in life, the sages were delighted in their heart. After paying obeisance to Hṛṣīkeśa (Lord Kūrma), they spoke these words.

The sages submitted :

2. The excellent arrangement of the four stages of life has been narrated by you. Now, we desire to hear from you how the universe originates.

3. From whence was all this universe born? Wherein it will get dissolved? Who is the controller of all these things? O Puruṣottama (Supreme Person), be pleased to recount this to us.

4. On hearing the query submitted by the sages, Nārāyaṇa who assumed the form of a Tortoise, the imperishable source of all living beings, spoke in a deep majestic tone.

Lord Kūrma said :

5. The Supreme Lord (Maheśvara) is transcendental, unmanifest, eternal, the Lord of four manifestations² (*Vyūhas* viz.

1. *Prākṛta sarga*—This chapter deals with the creation of the universe by means of *Prākṛti* (Primordial matter) and may be translated as ‘material’ or ‘subtle’ creation. Compare AITM Vol. I Bh. P. Part I. pp. 274-275 where the three types of creation viz. *Prākṛta* (material), *Vaikṛta* (elemental) and Mixed (*Prākṛta-Vaikṛta*) and the doctrine of transformation (*Parināmavāda*) of Sāṅkhya to explain the evolutionary process of the subtle (or *Prākṛta*) creation are discussed. The influence of VP. on the Bh. P. is undeniable but as pointed below, KP. quotes verse after verse from VP. I. 2. Both VP. and Bh. P. owe the concept of evolution of the universe to the Sāṅkhya system (if not to Iśvarakṛṣṇa’s *Sāṅkhya-kārikā* which is older than the present editions of Mahāpurāṇas).

*The critical Ed. (of KP) reads :

bhūtānām prabhavāpyayau /

“The creation and destruction of all beings.”

2. *Catur-vyūha*—*Vyūha* is a technical term in the Pāñcarātra system, meaning ‘the manifestation of the Lord. ‘The four Vyūhas according to them are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. It appears that despite the Pāśupatization of the KP, a number of terms and pro-

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha). He is infinite and inscrutable. He is the Controller (of the universe) and omnifaced.

6. To him philosophers (or contemplators of Reality) designate as unmanifest, the cause which is eternal and comprising of the being and non-being as well as the *Pradhāna* and the *Prakṛti*.

7. It is devoid of smell, colour and taste; it is without sound and touch. It is non-ageing, stable, inexhaustible or imperishable and eternal. It is established in its own Self.

8. The Supreme Brahman is the source of the universe and the Primary element. It is the cosmic body of all living beings, self-dependent and the *Mahat* presided over by the Ātman.

9. Only the Brahman was in existence in the beginning. It has neither beginning nor end; it is unborn and subtle, and consisting of three *Gunas*. It is the source (*v.l.* the origin and the end) of the universe. It is unknowable, eternal (extending over the past, present and future).

10. When there is complete equilibrium of *Gunas*, and the Puruṣa abides in his own blissful state, one should know that it is the original state of *Prakṛti* or the dissolution pertaining to *Prakṛti* till the creation of the Universe.

11. This period is called the night of god Brahmā. The creation of the universe is called his day. Really, there is neither day nor night of Brahmā. This is used in a figurative sense.

12. At the close of Brahmā's night wakes up the Supreme Lord, who (though) himself beginningless, is the origin of the world. Due to his being unmanifest, he is the immanent Lord abiding in all (*v.l.* *avyakto hyantaryāmi*—the unmanifest in-dwelling soul).

13. Promptly entering both *Prakṛti* and *Puruṣa*, the great God, the Supreme Deity, agitated them by his highest *Yoga*.

Viṣṇu passages remained as before. The footnote No. 7 of Venkateshvara Ed. tries to give the Śaivite explanation :

caturāḥ vyūhā adhasthāna-bhedā yasya tathoktaḥ /

Also Maheśvara being all-pervading constitutes all stages (*avasthā*), hence he is called *caturvyūha*.

14. Just as lust enters women or the wind in the spring entering them stirs (passionate) agitations in them, the same way did the Lord, the *Yoga* incarnate.

15. O Brähmaṇas, the same Supreme Lord is both the agitator and the agitated (i.e. the subject and object of agitation). By means of the withdrawal and development, He stabilises himself in the state of being *Pradhāna*.

16. The great seed called *Mahat*, consisting of both *Pradhāna* and *Puruṣa*, appeared when *Pradhāna* and the ancient *Puruṣa* were being agitated.

17. It is stated in the scriptures that the *Mahat*, the *Ātman*, the intellect, *Brahmā*, *Prabuddhi*, *Khyāti* (Faculty of discrimination), *Īśvara*, *Prajñā* (intelligence), *Dhṛti*, *Smṛti* (memory) and *Samvit* (knowledge)—all these originate from it.¹

18. It is traditionally reported that this three-fold Ego viz. *Vaikārika* (product of the *Sattva Guṇa*), *Taijasa* (born of *Rajas*) and *Bhūtādi* (the origin of all elements), the product of *Tamas*, is evolved from *Mahat*.²

19. *Ahaṅkāra* is mentioned (in scriptures) as *Abhimāna* (self-conceit or self-love), the Agent, the thinker, the Supreme Soul and the individual soul abiding in every one, and from whom all actions arise.

1. Cf. LP. I.70.12 where these are treated as synonyms :

*mano mahān matir brahma pār buddhiḥ khyātir īśvaraḥ /
prajñā citiḥ smṛtiḥ saṃvid Viśveśas ceti sa smṛtaḥ //*

These synonyms of *Mahat* are explained in LP. in the following verses. For example : This principle is called *mahat* as it evolved the earliest (and as such is the senior-most). Its extent is the widest—far greater than that of the special *guṇas* (ibid. I.70.14).

2. VV. 18-33 deal with the evolution of the universe as given in Īśvarakṛṣṇa's *Sāṅkhya-kārikā*. KP. has incorporated here a number of verses and lines from VP.I.2.34-46. Compare for example

*bhūtādiś tu vikurvāṇaḥ śabda-tanmātrakanī tataḥ // 37
sasarja śabda-tanmātrād ākāśam śabdalakṣaṇam //38a*

KP.

*bhūtādiś tu vikurvāṇaḥ śabda-mātrām sasarja ha /
ākāśo jāyate tasmāt tasya śabdo guṇo mataḥ // 24*

cf. Bh. P. III.5.22 ff.

All these Purāṇas have adopted the Sāṅkhya theory of evolution and its *Parināma-vāda* (The theory of transformation). Hence the close textual similarity.

20. The five elements, the subtle potentials of elements (*Tanmātras*) and all the sense organs (*v.l.* and gods presiding over them) were evolved out of *Ahanikāra* (the Ego). All the universe is thus born of it.

21. The mind is said to be born of *Avyakta* and is mentioned as the first product whereby it becomes the doer and sees the *Bhūtādi* and other types of *Ahanikāra*.

22. The creation from the *Ahanikāra* of the *Vaikārika* type (which is evolved out of *Sattva Guṇa*) was also *Vaikārika*. The sense organs are the products of *Rajoguṇa* and are called *Taijasa*, while the *Vaikārikas* are the ten *Devas* presiding over the sense organs.

23. The eleventh (sense organ (viz. the mind is of the nature of both by means of its own qualities. O Brāhmaṇas, this creation of gross and subtle elements is evolved out of the *Bhūtādi* (the *Tāmasic* Ego).

24. It is traditionally said that when the *Bhūtādi* undergoes modifications, it creates the subtle element of sound (*Śabda-Tanmātra*). The ether is born thereof and *Śabda* (Sound) is considered to be its quality.

25. When the ether undergoes transformation, it evolves the subtle element of tangibility (*Sparśa-Tanmātra*). The wind is born therefrom and they know that its characteristic quality is touch.

26. When the wind undergoes transformation, it creates the *Tanmātra* of *Rūpa* (form). The fire is born of *Vāyu* and possession of *Rūpa* (form or colour) is said to be its characteristic.

27. When the fire undergoes modification, it creates the subtle *Tanmātra* of *Rasa* (taste or fluidity). Therefrom the waters originate and are the receptacle of taste (*Rasa*).

28. When waters underwent modification, they created the *Tanmātra* of smell (*Gandha*). The mass of earth is born therefrom, and smell is considered to be its specific quality.

29. *Ākāṣa* (Ether), which has only the *Tanmātras* of *Śabda* enveloped the *Sparśa-Tanmātra*. Hence *Vāyu* has two qualities viz. *Śabda* and *Sparśa* (sound and touch).

30. The two *Guṇas*—*Śabda* and *Sparśa* enter *Rūpa*. Therefore, *Vahni* (Fire) shall have three *Guṇas* viz. *Śabda*, *Sparśa* and *Rūpa* (Sound, touch and colour).

31. Sound, touch and colour enter *Rasa-tanmātra*. Hence waters characterised by taste should be known consisting of four *Gunas*.

32. Sound, touch, colour and taste enveloped *Gandha* (smell). Hence the earth has five *Gunas*. Among the elements, the earth is mentioned to be the grossest.

33. Tranquillity, terribleness and dullness have been stated as their special characteristics and they (i.e. these elements) sustain each other by their inter-penetrability.

34. These noblesouled (mighty) elements, though mutually resorting were incapable of creating subjects (the universe) without complete union among all of them.

35. It is due to their being presided over by *Puruṣa* and the blessing of *Avyakta* that these beginning with *Mahat* and ending with *Viśeṣa* create the cosmic egg.¹

36. Like bubbles in the water forming simultaneously the (cosmic) egg originated from the simultaneously cumulative effect of *Viśeṣas*. It was very huge and it rested on the cosmic waters.

37. When the Egg born of *Prakṛti* developed, the productive activities of *Parameśthin* (god Brahmā) were achieved therein. The presiding soul (*kṣetrajña*) is termed as Brahmā.

38. He is the first embodied Being. He is called *Puruṣa*, *Brahmā*, the first creator of living beings, existed at the beginning of the universe.

39. Him the sages call *Puruṣa* (one abiding in the body), Swan, *Hiranya-garbhā* (one born of a golden egg), transcendental to *Pradhāna*, of tawny-colour, the embodiment of the Vedas, the eternal.

40. Mount *Meru* became his foetus and mountains, the embryo. The oceans became the foetal fluid of that great soul.²

41. Within that cosmic Egg evolved the universe consisting of *Devas*, *Asuras* and human beings, the Moon, the Sun, the constellations, the planets and the wind.

1. VV. 35 and 36 echo VP. I.2.53.

2. The same as VP. I.2.57.

42. The Egg is externally encircled by waters ten times in magnitude. The waters are externally wrapped up by fire ten times in magnitude.

43. The enveloping fires themselves are externally surrounded by the *Vāyu* (wind) ten times in magnitude. The *Vāyu* is enveloped by *Ākāśa* (ether) and the ether is encircled by *Bhūtādi* (*Tāmasic* Ego).

44-45. The *Bhūtādi* (*Tāmasic* Ego) is enveloped by the principle called *Mahat*, which, in turn, is surrounded by the Unmanifest (*Avyakta*). These are the divisions of the universe. Noble-souled persons, all conversant with the Supreme Principle, inhabit them. They have their souls devoted (to the Lord) and are well established in him. Those Masters of Yoga are devoted to spiritual meditation, while others are the contemplators of Reality.

46. They are omniscient and have their qualities of *Rajas* subsided. They are perpetually delighted in their minds. The Cosmic Egg is surrounded by these seven sheaths originating from *Prakṛti*.¹

47. This much can be explained, O Brāhmaṇas. This *Māyā* is very mysterious. What has been mentioned as *Bija* (seed)² by me, is the working of *Pradhāna* (the primordial nature).

48. That *Pradhāna* is the first, primordial body of god Prajāpati; it is known through the Vedic tradition. The entire *Brahmāṇḍa* is endowed with the strength* of the seven spheres.

1. This theory of seven sheaths round the universe meant for its protection as given in the above verses was popular in Purāṇas. Cf. VP. I. 2.59-60. The river Gaṅgā is said to be the water from the watery outer sheath, which rushed in when the upper crust of the egg of the universe was cracked by the touch of the toe-nail of the left foot of Viṣṇu in his Trivikrama form (in his incarnation as Vāmana, vide Bh. P.V. 17.1. also NP.—the descent of the Gaṅgā).

2. Cf. V. 16 above. As stated therein ‘The great seed’ (*mahabija*) mentioned therein is the principle called *Mahat* which is an evolute of *Pradhāna*. Though it is called “The effect of *Pradhāna*” (*Prādhānikāṁ kāryam*), the influence of Puruṣa explicitly stated in V. 16 above should be taken as implicit here.

* A better v.l. : *sapta-loka-kulānvitam*—‘The aggregate of seven spheres, Crit. Ed. reads : *sapta-loka-talānvitam* and translates, attended by the might of seven spheres, vide p. 30 verse No. 48.

49-50. That is the second body of god *Brahmā* (*Paramesthin*). Lord *Hiranyagarbha* i.e. *Brahmā*, born of the golden Egg, is the third form of the Lord. Those who are experts in the interpretation of the Vedas state so. There is another form of that intelligent one which is constituted of *Rajo-guṇa*.

51a. The four-faced Lord functions in the creation of the universe.

51b-52a. Resorting to *Sattva-guṇa*, *Viṣṇu* himself who is the Lord of this Universe, the Soul of the Universe, with faces all round, protects everything that is created.

52b-53a. At the time of dissolution of the universe Lord Rudra, the Soul of all and the Supreme Ruler resorts to *Tamo-guṇa* and withdraws (i.e. annihilates) all the universe.

53b-54. The Great God,¹ though one, abides in three forms through his functions of creation, maintenance and annihilation (of the universe). Though he is devoid of any *guṇas* and unsullied, and of a single form, he becomes two-formed, three-formed and many-formed according to the difference of *guṇas*.

55. By means of *Lilās* (sportive activity) the Lord of Yoga creates and dissolves bodies of diverse shapes, activities, features and names.

56. For the welfare of the devotees, he devours them again. He divides himself into three and functions in the three worlds.

57. He creates and swallows them. He particularly protects them, because after creating the subjects, he blesses them and swallows them again.

1. Vide *Supra* I.2.91-92 where god *Brahmā*, *Viṣṇu* and *Maheśvara* are said to be the forms of the Supreme Soul *Paramātmā*. Purāṇas always emphasize that it is the one, Supreme Reality who as *Brahmā*, *Viṣṇu* and Rudra characterised with the *guṇas*—*Rajas*, *Sattva* and *Tamas*, creates, protects and withdraws (i.e. destroys) the universe. Here the Reality is called *Mahādeva* (the Great God) while in VP. I.2.61-70, he is called *Viṣṇu*. VP.I.2.70 sums up :

sa eva sṛjyāḥ sa ca sarga-kartā
sa eva pātyālti ca pālyate ca /
Brahmādyavasthābhīr aṣeṣa-mūrtir
Viṣṇur variṣṭho varado varenyak //

58. Hence (due to his persistent existence) in all the three periods of time, he is called one, in view of his being endowed with *Gunas*. At the outset, he manifested himself as the eternal *Hiranyagarbha*.

59. He is called *Ādideva* (the primordial god) because he is the first one in the beginning; since he is not born, he is called *Aja*. Since he protects all the subjects, he is called *Prajāpati*.

60. Since he is the greatest Deity among gods, he is designated as *Mahādeva*; in view of his vastness, he is called *Brahmā*; in view of his supreme nature, he is called *Paramesvara* (the Supreme Ruler).

61. He is technically termed *Iṣvara* because he is *Vasin* (full of self-control) and *Avaśya* (not liable to be subjected to any one else's control). He is called *Rsi* because he is omnipresent or capable of going everywhere. He is *Hari* because he is the remover of every thing.

62. He is remembered as *Svayambhū* because he is unborn and is prior to all. Since he is the goal (*Ayana*) of men (*Nara*) he is called *Nārāyaṇa*. (v.l. *nārāṇām ayanam*—As his abode is the Cosmic waters).

63. He is called *Hara*, because he removes the (bondage of) worldly existence. He is called *Viṣṇu* because of his omnipresence (*Vibhutva*). He is called *Bhagavān*, because he knows everything perfectly; he is called *OM* because he protects (*avanāt*) all.

64. He is *Sarvajña*, because he knows everything. He is *Sarva* because he is identical with all; since he is free from impurities, he is known as *Śiva*; since he is present everywhere he is called *Vibhu*.

65. Since he saves (beings) from all miseries, he is extolled as *Tāraka*. Of what avail is much talk? The entire universe is full *Brahma*¹ (i.e. identical with *Brahman*). (v.l. full of i.e. thoroughly pervaded by *Viṣṇu*)

1. Purāṇas are full of echoes from Vedic and Upaniṣadic texts. Thus *sarvam brahma-mayam jagat* is a paraphrase of *sarvam khalvidam Brahma*, the next verse echoes *ekaiḥ sad viprā bahudhā vadanti*.

66. The Supreme Lord differentiating himself in his multiformity, sports about.

Thus the creation starting from *Prakṛti* has been briefly narrated by me. O Brāhmaṇas, now listen and understand the creation of *Brahmā*, prior to *Mahat*¹ (the principle of Cosmic intelligence).

CHAPTER FIVE

*Calculation of Time.*²

Lord Kūrma said :

1. Because he is not born out of any prior person he is called *Svayambhū* (self-born).

2-3a. Since he is the goal of men, he is called *Nārāyaṇa*. Because he is remover of *Saṃsāra*, he is *Hara*. He is

1. Here the *Brāhmaṇi Srṣṭi*—creation by *Brahmā* is called *abuddhi-pūrvikā*, because in *Prākṛta sarga* we have evolution from (*Prakṛti*) *Mahat*, *ahamkāra* etc. but in *Brahmā's* creation *buddhi* i.e. *mahat-tattva* is absent. As the foot note 3 in the Venk. Ed. clarifies :

abuddhi-pūrvikdñ nāsti buddhiḥ mahat-tattvam pūrvā prathamā tathoktām !

The MS. evidence does not justify the emendation *abuddhi-pūrvaka* to make it qualify *prākṛtaḥ sargah* though Dr. A.S. Gupta tries to defend it. And when *abuddhi-pūrvikām*—the reading supported by good MSS can satisfactorily be explained when taken as qualifying *Brāhmaṇi Srṣṭi*, there is no need of any emendation as per canons of textual criticism.

2. The calculation of Time is a topic common to most of the Purāṇas vide Bh. P. III. 11.6-38, NP. I.5.21-31, VP. I. 3.5.28, II.8.60-83, AP. 122.1-24. In KP. itself it is discussed again in I.29-31, 52 and some in portion of II. 46. The concept of Time as the all-powerful, beginningless, eternal God, creator and destroyer of the Trinity of gods (*Brahmā*, *Viṣṇu* and *Rudra*) is really majestic. It is a supra-phenomenal reality. Bh. P. looks upon Time as God, his power (III. 26.15,16) and the Time-sequence (III. 21.18). All these aspects of *Kāla* are reflected in KP.

called *Vिष्णु*, because of his all pervasiveness. He is called *Bhagavān*, because of his perfect knowledge of everything. He is called *OM*, because of his protectiveness of all. He is *Sarvajña* (omniscient) because of his knowledge of everything. He is *Sarva*, because he is identical with everyone.¹

3b-4. The calculation of time since coming in existence of the self-born god *Brahmā*,² cannot be recounted even by him, in great many years, O excellent Brāhmaṇas. In brief, the calculation of time is presumed to be of two *Parārdhas*.

5. That alone will be the greatest span of time. At the close of it, creation of the universe is carried out again. In accordance with his measures, his (*Brahmā's*) duration of life is regarded as of one hundred years.

6. That is called *Parārdha* (v.l. *Para*). Or (according to some) half of that is called *Parārdha*.

O excellent Brāhmaṇas, fifteen *Nimesas* constitute the *Kāṣṭhā*.³

1. VV. 1=3a are not accepted as genuine by R. S. Bhattacharya and A. S. Gupta in their editions and hence they have dropped them. The Venk. Press ed. brackets them expressing the suspicion of the editors about their being spurious.

2. The reading in the footnote *svayambhuvo'pi vṛttasya* is better. The verse is found in LP. 70.107 where v.l. *vivṛtta* appears and is explained as 'Present' *Vartamāna* by the Com.

3. VV. 6-9 give the computation table of the (empirical aspect of) Time as follows :

15 <i>nimeśas</i>	=	1 <i>kāṣṭhā</i>
30 <i>Kāṣṭhās</i>	=	1 <i>kalā</i>
30 <i>Kalās</i>	=	1 <i>muhūrta</i>
30 <i>muhūrtas</i>	=	1 <i>Day (Ahorātra)</i>
30 days	=	1 month (2 Fortnights)
6 months	=	1 <i>ayana</i>
2 <i>Ayanas</i>	=	1 (complete) year.

The Bh. P. (III. 11.5-8) gives the following computation :

2 <i>paramāṇus</i> (of time)	=	1 <i>aṇu</i>
3 <i>aṇus</i>	=	1 <i>trasareṇu</i>
3 <i>trasareṇus</i>	=	1 <i>truti</i>
100 <i>trutis</i>	=	1 <i>vedha</i>
3 <i>Vedhas</i>	=	1 <i>lava</i>
3 <i>lavas</i>	=	1 <i>nimiṣa</i>

7. Thirty *Kāṣṭhās* make a *Kalā*, and thirty *Kalās* make the duration of a *Muhūrta*. With as many (i.e. thirty)-*Muhūrtas*, the period of a human day and night is constituted.

8. A month consists of as many (i.e. thirty) days and nights. It (a month) is comprised of two *Paksas* (fortnights). Six months make an *Ayana* and the two *Ayanas*, the *Dakṣina* and *Uttara* (Southern and the Northern), make a year.

9-10. The *Dakṣina Ayana* is the night of *Devas*, and the *Uttara Ayana* is their day. The four *Yugas* named *Kṛta*, *Tretā* etc., are made up of twelve thousand divine years. Understand their division. Four thousand divine years make the *Kṛta* *yuga*.¹

3	<i>nimiṣas</i>	=	1 <i>kṣaya</i>
5	<i>kṣayas</i> (i.e. 15 <i>nimiṣas</i>)	=	1 <i>kāṣṭhā</i>
15	<i>kāṣṭhās</i>	=	1 <i>laghu</i>
15	<i>laghus</i>	=	1 <i>nāḍikā</i>
2	<i>nāḍikās</i>	=	1 <i>muhūrta</i>
6 or 7	<i>nāḍikās</i>	=	1 <i>yāma</i> or <i>Prahara</i>

K.P. however is closer to Manu I. 64 with the exception of the 1st unit of time viz. *Kāṣṭhā* which consists of 18 *nimeṣas* (*nimeṣa* *daśa* *cāṣṭau* *ca* *kāṣṭhāḥ*).

1. VV. 10-15 give the following durations of *Yugas* : The years noted are celestial years.

<i>Yuga</i>	<i>Years of Sandhyā</i>	<i>Regular duration</i>	<i>Years of Sandhyāṁśa</i>	<i>Total No. of</i>
		<i>in years</i>		
<i>Kṛta</i>	400	4000	400	4800
<i>Tretā</i>	300	3000	300	3600
<i>Dvāpara</i>	200	2000	200	2400
<i>Kali</i>	100	1000	100	1200
<i>Caturyuga</i> : (The total No. of years in a cycle of 4 <i>yugas</i>)				12000

71 *caturyugas* —One *Manvantara*

1000 cycles of 4 *yugas* = One *Brahmā's day*.

K.P. closely follows Manu I. 69-72.

catvāryāhuḥ sahasrāṇi varṣāṇām tat kṛtaṇi yugam !
tasya tāvac chaīśi sandhyā sandhyāṁśeśu ca tathāvidhah || 69 ||
itareśu sasandhyeśu sasandhyāṁśeśu ca triṣu |
ekāpāyena vartante sahasrāṇi śatāni ca || 70 ||

11-12. Its *Sandhyā* (Twilight) and *Sandhyāṁśa* consist of as many hundred years (i.e. four hundred) while for the other viz. *Tretā*, *Dvāpara* and *Kali Yugas*, this period of *Sandhyā* is in the order: three hundred, two hundred and one hundred years. Except the *Kṛtayuga* the *Sandhyāṁśa* of other *Yugas* is six hundred years. For the other *Yugas*, the duration without *Sandhyā*, and *Sandhyāṁśa* is three thousand, two thousand and one thousand divine years respectively.

13. In knowing the duration of *Tretā*, *Dvāpara* and *Tiṣya* (i.e. *Kali*), the above is to be reckoned. Thus, the entire period consists of twelve thousand and some more divine years.

14. Seventyone such sets of four *Yugas* constitute a *Manvantara*.¹ There are fourteen *Manus*, O Brāhmaṇas, in one day of god Brahmarā.

15-16a. The *Manus* are *Svāyambhuva* and others.² Then

yadetat parisaṅkhyātām ādāneva caturyugam /
etad dvādaśa sāhasram devānāṁ yugam ucyate // 71 //
daivikānāṁ jugānāṁ tu sāhasram parisaṅkhyayā /
Brāhmamekam ahar jileyāṁ tāvatim rātrīm eva ca // 72 //

1. Arithmetically 1 *Manvantara* is more than 71 cycles of *caturyugas* as can be seen below :

$$1 \text{ Manvantara} = \frac{1000 \text{ cycles of caturyugas}}{14 \text{ Manvantaras}} \\ = 71 \frac{6}{14} \text{ caturyugas}$$

Though Purāṇas are vague about the duration of this period, Śridhara commenting on *Sādhikā* in

caturyugānāṁ saṅkhyātā sādhikā hyeka-saptatiḥ / VP.I.3.17
points out that every *Manvantara* is 71+ *caturyugas*.

(*Pratimanvantaram eka-saptater adhikam ityarthah*)—But none helps us to determine precisely this extra period. The *Sūrya Siddhānta* I. 18-19 tells us that there were fifteen *sandhi-kālas*, one before the beginning of the first *Manvantara* and the rest of the fourteen at the end of each *Manvantara* and *Sandhi-kāla* covered the period of deluge between two *Manvantaras*. Mt. P. supports the theory that there was a deluge before the 1st *Manvantara*. It appears that the Purāṇas accommodated this extra period in *Sandhyā* and *Sandhyāṁśa*.

2. The seven *Manus* implied here are :

Svāyambhuva, *Svārocīsa*, *Uttama*, *Tāmasa*, *Raivata*, *Cākṣuṣa* and *Vaivasvata* (vide *Infra* I. 51.1-26).

Sāvarṇika and others.¹ This entire Earth consisting of seven continents and their mountains, is to be protected by those kings, for full thousand Yugas.

16b-17a. By means of (describing in details) one *Manvantara*, all the *Manvantaras* are explained. There is no doubt about this (that when one *Kalpa* is described, in the different *Kalpas* too there is no difference).

17b. One day of god Brahmā is called a *Kalpa* and his night is of the same duration.

18-19. Learned men say that a thousand sets of four *Yugas* constitute one *Kalpa*. Three hundred and sixty *Kalpas* make one year of god Brahmā, O excellent Brāhmaṇas. Hundred times of that period is called a *Parārdha* by them.

20. At the close of that period, all living beings get dissolved in *Prakṛti*, their source. Hence, this is called the reabsorption into *Prakṛti* (*Prākṛta Pratisañcāra*) by wise men.

21. It is said that in due course of time,² Brahmā, Nārāyaṇa and Iśa (Rudra), all the three, become merged in *Prakṛti* and their remanifestation also is to take place.

22. Thus, Brahmā, the elements (or all living beings) and even Vāsudeva and Śaṅkara are created by *Kāla* (time). He alone devours them again.

23. This Lord *Kāla* is beginningless, endless, free from old age or decay and immortal. He is the Supreme Ruler because of his omnipresence, independence and his state of being the soul of all.

24. There have been many Brahmās, Rudras, Nārāyaṇas and others, but there is one Lord controller of all viz. *Kāla*. He is omniscient. So states the *Śruti* (Vedas).

1. All these Manus are grouped under the name 'Sāvarṇi' as the epithet 'Sāvarṇi' is common to them all viz. Sāvarṇi Manu, Dakṣa S. (Sāvarṇi), Brahma S., Dharma S., Rudra S., Raucya S. and Bhautya S. (but Bhaumya in VP). Cf. Mk. P. 94-99.

2. VV. 21-24 are quoted in CC *Kāla* (p. 6), *Kāla-mādhava* (p. 39) and *Puruṣārtha-cintāmaṇi* (p. 1). The verses are important as here Time is equated with the Almighty eternal God—the Supra-phenomenal Reality.

25. O Brāhmaṇas, now the first *Parārdha* of Brahmā has elapsed. Now the second half continues and the present *Kalpa* is the first¹ therein.

26. The *Kalpa* that has expired is called *Padma Kalpa* by scholars. Now the current *Kalpa* is *Vārāha Kalpa*. I shall explain that in detail now.

CHAPTER SIX

The Uplift of the Earth by Viṣṇu-Varāha.

Lord Kūrma said :

1. Formerly, there was nothing but one single vast sheet of water,² a terrible ocean full of darkness, without any division and devoid of wind. Nothing was known at that time.

2-3. When all living beings, the mobile and the immobile had perished in that vast sheet of water, there appeared Brahmā of thousand eyes and thousand feet,³ the *Purusa* of

1. VV. 25 & 26 are practically quoted from VP. I.2.27-28.

The emendation *aṣṭama* in the Crt. Ed. for *agraja* hereof and *ādima* in the MSS. seems unnecessary as *agraja* or *ādima* means the 1st *Manvantara* of the 2nd half (*parārdha*) of Brahmā's life and is quite clear in the context.

2. *ekārṇava*—The doctrine of *Ekārṇava* with which the incarnation or concept of Varāha is connected in most of the Purāṇas (vide Bh. P. III. 13.16-19.38, Mt. P. 246.1. 247.76, VP. I.4.1.52), is found in the Vedas as *Āpah Ambhah, Samudrah* (vide RV. X. 82.5-6, 121.7-9). The basic idea is that within the womb of the Primeval Waters, the cosmos existed somewhere in an unmanifest form (vide V.S. Agrawal—*Purāṇa* II. 285-306).

3. *Brahmā sahasrakṣaḥ etc.* 'Thousand-headed, thousand-footed' etc. are the epithets of the Cosmic Man in the *Puruṣa Sūkta* (RV.X.90). KP. wants to identify Brahmā with the Cosmic Man here, but these very epithets are used for Viṣṇu (*infra* I.9.8), and for Śiva (*infra* II, 35.52) who (in stead

thousand heads and of golden colour. He was beyond the scope of sense-organs. Brahmā called Nārāyaṇa¹ lay asleep on the cosmic waters at that time.

4. They cite this verse in this context, regarding Nārāyaṇa, the very embodiment of *Brahman* (or the *Veda*) and who is the Lord and the origin of the world and the cause of dissolution of the universe !

5. The waters are called *Nārāh*² since the waters are born of Nara (The cosmic Man) and since waters constitute his abode (*Ayana*), he is called as Nārāyaṇa.*

6. After spending the nocturnal period equal to a thousand *Tugas* and at the end of that night, he assumes the functions of Brahmā for the purpose of creation.

7. By inference, he understood that the earth was submerged under water. The Lord of creation³ (Prajāpati) then became desirous of lifting it up.

8. He assumed the resplendent form of the divine Boar for sports within the waters. It was unthwartable, even mentally,

of resting on Cosmic Waters like Brahmā and Viṣṇu) was dancing to bring the ecstatic and excited sage Maṅkaṇa to senses. It clearly shows that KP. emphasized the identity of the Trinity of gods—Brahmā, Viṣṇu and Śiva—with the Cosmic Man.

1. In I.9.2-10 we are told that after killing the demons Madhu and Kaiṭabha of whom Brahmā was afraid, Lord Viṣṇu who was reclining on the Cosmic Waters asked god Brahmā to climb down from the Lotus in his navel. God Brahmā obeyed and then entered Viṣṇu's body and became identical with Viṣṇu and hence came to be designated as 'Nārāyaṇa'.

saha tena tathāviṣṭa saṅkha-cakra-gadādharaḥ /

Brahmā Nārāyanā'khyo'sau suṣvāpa salile tada //

The epithet "Nārāyaṇa", as V. 5 below tells us, means "one having waters as his abode". Hence when Brahmā like Viṣṇu slept over the Cosmic Waters, he came to be designated as "Nārāyaṇa".

2. VV. 4 and 5 are quoted from VP. I.4.5 and 6.

3. Prajāpati—Though translated as "Lord of creation" KP. echoes this from *Tait. Br.* 1.1.3.6 where the Vedic god Prajāpati is credited with the assumption of the Boar form. The line 7b

anumānāt tad uddhāraṇī kartukāmaḥ prajāpatiḥ /

is a quotation from VP. I. 4.7 while 7a is a paraphrase of the corresponding line 7a from VP.

*v.l. *Nāmnā pūrvam iti śratam* "as they were so termed in the days of yore."

by others. He then becomes known by the term *vāñmaya Brahman* (*Brahman* in the form of speech or the Vedas).

9. In order to lift up the earth, he entered the nether-world. The upholder of the earth, the self-supporting God, lifted up the earth by means of his tusks.¹

10. Having observed that the earth is held up on the tips of his tusks, the Siddhas and Brāhmaṇa sages stationed in the *Janaloka* eulogised Hari of celebrated manliness and might.

The sages said :

11. "Obeisance to you, the Lord of gods, to *Brahman*, *Parameśthin*, to the ancient *Puruṣa*, to the Eternal, to the Victorious one.

12. Bow to you the self-born God, to the Creator, to the Omniscient. Salutations to *Vedhas* born of the Golden Egg, the Supreme *Ātman*.

13. Obeisance to you, to *Vāsudeva*, the all-pervader (*Viṣṇu*), to the source of the universe, to Lord *Nārāyaṇa*, to the benefactor of Devas.

14. Salutations to you O four-faced Lord, the Wielder of the Śāringa bow, the discus and the sword. Repeated bows to the soul of all living beings who is immovable, unchangeable and the Eternal.

15. Salutations to the secret of the Vedas; obeisance to the source of the Vedas. Bow to the Enlightened and to the pure one; obeisance to you the very embodiment of knowledge.

16. Glory to the Bliss incarnate. Salutations to the Witness (*Sākṣin*) of the worlds. Obeisance to the Infinite, to the unmeasurable, to one who is both the Cause as well as the Effect.

17. Salutations to you, who constitute the five elements. Obeisance to the soul of the five elements. Bow to the origin of the Primordial Nature (*Prakṛti*). Obeisance to you of the *Māyā* form.

1. In this version of Varāha-incarnation, the demon Hiranyākṣa does not figure. In V.P. I.4 also Hiranyākṣa is absent. But KP. records another version in *infra* I. 16.81-83 in which Viṣṇu assumed the Boar incarnation to kill the demon Hiranyākṣa. Bh. P. III. 17-19 however synthesises these two versions.

18. Obeisance to you the Divine Boar. Obeisance to you who incarnated in the form of a fish. Salutations to you who are comprehensible through Yoga. Obeisance to you, O Saṅkarṣaṇa.

19. Salutations to you trinity in form, to one possessed of three resplendent abodes, to one of divine lustre. Obeisance to the Siddha, to the Praiseworthy, to him who divided *Gunas* into three.

20. Salutations be to you whose form is the sun. Obeisance to you the Lotus-born God. Bow to the unembodied as well as the embodied one. Salutations to Mādhava (the consort of Lakṣmī).

21. Everything has been created by you alone. Everything has been comprised in you only. Be pleased to protect all this universe. You are the saviour, the refuge and the goal."

22. Thus Lord Viṣṇu was eulogised by Sanaka and others. The Lord having the form of a Boar, conferred his grace on them.

23. Then the Supporter of the earth brought the earth to its original position, and gave up his Boar form which he conceived of mentally.

24. The earth stationed like a boat above the vast expanse of water, did not sink because of the vastness of its extent all round.¹

25. He levelled the earth and gathered the mountains together on it—mountains which had been burnt in the destruction of the previous creation. He then applied his mind to creation.

1. Cf. VP. I.3.46-47 the probable source of KP.

CHAPTER SEVEN

*The Description of Creation.*¹

Lord Kūrma said :

1. While he (god Brahmā) was pondering over the creation at the beginning of the *Kalpa*, as before, the creation without the antecedence of *Buddhi* (intellect)² manifested itself. It was full of darkness.

1. This chapter gives the account of nine creations of Brahmā. In addition to *supra* ch. 2, we have another description of the creation of the world in *infra*. I. 10. As expected, there is much common in these accounts of creation given in LP. I.70, VP.I.5 and Bh.P. III.6.6-18, III. 10. III.12 and others. But KP. quotes verbatim a number of verses from the VP. as can be seen from the following comparative table:

<i>KP.I. 7</i>	<i>VP.I. 5</i>	<i>KP.I. 7</i>	<i>VP.I. 5</i>
1	4		
2	5	57-61	54-58
3 a } 4 a }	6	62a	59 b
4 b	7	63 b } 64 a }	60
5 a	8	65 a	61
5 b } 6 a }	9	65 b } 66 a }	62
6 b	10		
8	13	67 b } 68 }	64
9	16		
10 a	17	69 b } 70 }	66
13 b	19 b		
14-46	20-22		

The use of phrases and paraphrase of the many of the remaining verses show a close affinity between this chapter and VP. I. 5.

2. *abuddhipūrvaka* occurs also in VP. I. 5.4. (as this verse is common to KP. and VP.). Śridhara interprets as *anavadhāna-mūla* (caused through inadvertence). A.S. Gupta quotes LP. I. 5.1-2 where this very word occurs and is explained as *anavadhāna-mūla* by the Com. Gaṇeśa. Relying on the word *cintayataḥ* (*Sṛṣṭim cintayataḥ*), Gupta thinks that this creation is *buddhi-pūrvaka*. I think that Śridhara is correct. In experimentation or planning one considers different alternatives before deliberately arriving at the final conclusion. In the case of Brahmā, the creation being on his

2. Five types of darkness came out of the great-souled Deity. They were : *Tāmasa* (Ignorance), *Moha* (Delusion), *Mahāmoha* (great delusion), *Andhatāmisra* (blinding darkness) and the fifth one among them was the *Avidyā*¹ (Nescience).

3. The creation remained five-fold (as *Avidyā* is of five kinds), even as he was meditating and identifying himself with it. It was enveloped by darkness and lay covered like a pot of seeds (?)². (v.l. i.e. buried under ground like seeds and roots.)

4. It was devoid of light both within and without. It was rigid and devoid of contact. As the immovables (such as

mental plane i.e. creation took place as per development of his thoughts or mental planning, the first creation which was not a systematically planned one, is called *abuddhi-pūrvaka*. ŚP. *Vāyavīya* I, 12.18 states that the three *Prākṛta Sargas* are *abuddhi-pūrvaka* while *Vaikṛta* creations are *buddhi-pūrvaka* (deliberately planned).

Prākṛtāśca traye pūrve sargās te'buddhi-pūrvakāḥ /

1. *Tamas, moha* etc. are the synonyms of *Kleśas* (hindrances) enumerated as *avidyā, asmitā, rāga, dveṣa* and *abhiniveṣa*. In commenting on YS. II.3, Vācaspati states that these are the five 'joints' i.e. aspects of *Avidyā* : *Se'yaṁ pañca-parvā bhavatyavidyā : avidyā-smitā-rāga-dveṣā'bhiniveṣāḥ Kleśā iti etā eva sva-saṁjnābhis tamo moho mahā-mohas tāmisro'ndha-tāmisra iti /*

Vācaspati on YS. I. 24 explains that they are *Kleśas* because they afflict men plunged in *Saṁsāra* with several kinds of sufferings (*avidyādayāḥ kleśāḥ kliṣṇanti khalvamī puruṣam sāṁsārikāni vividha-duḥkha prahāreṇe'ti /* Aśvaghoṣa was familiar with these terms—*tamas, moha* etc. as the five knots of *Avidyā*. Cf. *Buddha-carita* XII. 33.

ityavidyā hi vidvāṁsaḥ pañca-parvā samihate /

tamo mohān mahā-mohān tāmisra-dvayam eva ca //

In view of the above discussion the v.l. *avidyā pañca-parvaiṣā* for *avidyā pañcamī teṣām* is better. If it is accepted the translation will be : "From that great-souled Deity came out Nescience of five aspects or knots" etc.

2. *Bija-kumbhavad āvṛtaḥ*—The idea is vague. The emendation in the Crt. Ed. : *bija-kambhu-vanāśritāḥ* is good and means 'like a forest i.e. a cluster of *Kambhu* (*Andropogon Muriatus*) hidden in darkness under ground.' The reading in the Venk. Text has the ring of Va. P. I. 6.38 *dīpaḥ Kumbhavad āvṛtaḥ* "like a lamp in a pot the light of which is surrounded and shut out on all sides with walls of a pitcher." LP. 70 vv. I39 ff are quite similar to the KP. I.7.1.66 and it uses *bijāṇikuravad āvṛtaḥ* (I.70.142) which is also an equally vague expression.

mountains, trees etc.) were the first creation, this creation was known as the first or *Mukhyā*¹ creation.

5. Having observed that this creation is not accomplishing his object, the Lord thought of another creation. Even as he was pondering, the *Tiryak-srotas* (oblique currented creation i.e. the animal world) appeared.

6. Since it functioned in non-straight ways, it is known as *Tiryak-srotas*. O Brāhmaṇas, they are well-known as beasts, etc. as those tread the wrong path and go astray.

7. Realising that that creation did not accomplish its purpose and hence was incomplete, he created another set of creation. That is called the upward currented (*Urdhva-srotas*). It was the creation of gods, endowed with the quality of *Sattva*.

8. They were blessed with abundant happiness and pleasure. They are uncovered i.e. unburdened within and without. They are full of light internally and externally. Naturally they are termed as *Devas*, the luminous.

9. Thereafter, he, of truthful (effective) meditation began to contemplate further. Then from the unmanifest appeared the downward currented (*Arvāk-srotas*) creation, competent of accomplishing his purpose (all goals of life).

10. There, they came to be known as human beings—illuminated with the light of knowledge, endowed with the quality of *Sattva*, contaminated and afflicted with *Tamas* and dominated with *Rajas*.

11. On seeing it, the unborn god Brahmā thought of another creation. As he was meditating on the creation, the creation of elements etc. (the *Bhūtādika*) took place.

12. All of them were possessors of property or household, engaged in sharing, swallowers or grabbers and even lacking in character.

13. Thus, O leading Brāhmaṇas, the following five

1. VP. I.5.7 explains that this inert, immovable creation like mountains were first established by Lord Varāha, hence it came to be called *Mukhyā*.

creations are recounted – the first one should be considered as the creation of the principle of *Mahat* from *Brahmā*.¹

14. The second creation is that of the *Tanmātras* (subtle elements). It is called *Bhūtasarga*² (creation by the *Bhūtas* i.e. elements). The third creation is *Vaikārika*. It is called *Aindriyaka*³ (pertaining to the sense organs), also.

15. Thus there is the *Prākṛtasarga* which took place without the antecedence of the *Buddhi* (intellect). The fourth one is *Mukhyasarga*. The immobile beings are meant by the term *Mukhya*.

16. The creation of *Tiryaksrotas* i.e. of the beasts and animals, is the fifth creation. The sixth creation is that of the *Ūrdhvā-srotas*. It is called *Devasarga*.

17. Then the creation of the *Arvāk-srotas* is the seventh one. That is the creation of the human beings. The eighth creation is *Bhautika* i. e. of the *Bhūtas*⁴ (elements) etc.

18-19. The ninth creation is that of the *Kumāras* (of Sanatkumāra etc.). (The eight creations mentioned before are) *Prākṛtas* and *Vaikṛtas*. The first three are the *Prākṛtas*. They

1. According to Sāṅkhyas, *Mahat* or *Buddhi* is the first evolute from *Prakṛti*. Hence the association of *Brahmā* with the creation of *Mahat*.

2. *Tanmātras* or subtle elements are according to Sāṅkhyas the products of the *Tāmasa* aspect of *Ahamkāra* and as gross elements evolve out of *Tanmātras*; this *Sarga* came to be called *Bhūta Sarga* or elemental creation.

3. According to Sāṅkhyas, from the *vaikārika* or *sāttvika* aspect of *Ahamkāra* are evolved the cognitive and conative senses and the internal organ (the mind). Hence this is designated as "creation pertaining to sense-organs" (*Aindriyakas*).

4. One wonders why the elemental-creation (*Bhautika sarga*) is repeated again here when verse 14 above states that the *Sarga* of *Tanmātras* is the elemental creation. The difference being that that creation is *abuddhi-pūrvaka* and this is *buddhi-pūrvaka*. VP. I. 5.24 states instead that the eighth creation is *Anugraha*

Asṭamo'nugrahaḥ sargah sāttvikas tāmasaśca saḥ /

Mk. P. 47.28 and Va. P. 6.57 call this as *Anugraha* as it consists of reversal, accomplishment (*siddhi*), quiescence and contentment :

*pañcamo'nugrahaḥ sargas caturdhā sa vyavasthitah /
viparyayena saktvā ca tuṣṭyā siddhyā tathāiva ca //*

Mk. P. 47.26

are without the antecedence of the intellect. O leading sages, the creations beginning with the *Mukhya* (immovable) one function through the antecedence of the *Buddhi*. At the outset Brahmā created these mental sons on a par with himself.

20-21. Prajāpati had already created the five sons Sanaka, Sanātana, Sanandana, Kratu (*v.l.* Rbhū) and Sanatkumāra. O Brāhmaṇas, these five were Yogins with their minds drawn towards Iśvara (the Supreme Ruler). They did not turn their mind towards creative activity.

22. When they were indifferent towards the creation of the worlds, Prajāpati fainted suddenly by the deluding potency (Māyā) of Parameṣṭhin, the master of Māyā.

23. The great ascetic and yogin, Nārāyaṇa, who is the creator of the worlds through Māyā and who pleases the minds of yogins wakened him (*v.l.* wakened up his son).

24. Aroused by him, the soul of the universe (*Viśvātman* i.e. Brahmā) performed great penance. Even after performing austere, penance, the Lord did not receive anything.

25. Then after a long time he became angry due to his mental anguish. When he was overwhelmed with anger, drops of tears fell from his eyes.

26. From the forehead of the frowning Parameṣṭhin endowed with crooked eyebrows, the great god Śiva of dark-blue complexion, a worthy protector, manifested himself.

27. He himself was Lord Iśa, the eternal one, the mass of splendour, whom (spiritually) learned men observe as Paraṁeśvara (The Supreme Lord) abiding in their souls.

28. Recollecting *Omkāra* and bowing down with palms joined in reverence, Lord Brahmā spoke to him: "create these various subjects."

29. On hearing the words of the Lord, Śaṅkara, the transmitter of piety, the auspicious (Śiva) mentally created these sons similar to him viz. Rudras—all with matted hair, possessing three eyes, of dark-blue complexion and free from fear.

30-32. Lord Brahmā spoke to him: "create such subjects as are liable to birth and death." Iśa replied; "O Lord of the universe, I will not create such subjects as are susceptible

to old age and death. You may, if you please, create such inauspicious subjects." Then the lotus-born deity prevented Rudra and began to create himself.

33-34. Understand that all these are deities presiding over their respective abodes. Even as I recount them, they are: *Āpah* (waters), *Agni* (fire), *Antarikṣa* (ether), *Dyaus* (heaven), *Vāyu* (wind), *Pr̥thivi* (earth), rivers, oceans, mountains, trees, creepers, *Lavas*, *Kāṣṭhās*, *Kalās*, *Muhūrtas*, (all these being units of time¹), days, nights, fortnights, months, *Ayanas*, years, *Yugas* etc. After creating the deities presiding over their positions, he created the *Sādhakas*, who accomplished his purpose.

35. He created Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri, Vasiṣṭha, Dharma and Saṁkalpa.

36. Brahmā, created Dakṣa out of his vital airs; he created Marīci out of his eyes; the Lord created Aṅgiras out of his head and Bhṛgu from his heart.

37. He created Atri from his eyes, Dharma out of his energetic exertion; the grand-father of all the worlds created Saṁkalpa out of his conception.

38. He created Pulastya out of his vital breath *Udāna*; he created sage Pulaha out of *Vyāna*; he created the unbewilderable Kratu out of *Apāna* and Vasiṣṭha out of *Samāna*.

39. Thus these (*Sādhaka*) house-holder sages were created by Brahmā. Assuming human form, activities of piety or religion were initiated by them.

40. Then the holy lord desirous of creating the four viz. Devas, Asuras, *Pitṛs* and human beings, engaged himself therein.

41. When the *Ātman* (soul) of Prajāpati was united in yogic trance, the *Tamomātrā* (the essence of dark traits) became increased. Then from his loins, the Asuras were born as his sons, at the outset.

42. The exalted person cast off that physical body, after

1. Out of the units of time *Lava* is rather vague, as according to Bh.P. III 11.3-10, 3 *lavas*=*nimeśa* while *Kauṭilya Arthaśāstra* II, 20.30-37 gives 2 *lavas*=*nimeśa*. For other terms, vide Note 1, p. 48.

creating the Asuras. Immediately after he had cast off that body, the night was created from it.

43. Since that period was abundant in darkness, the created beings sleep during night. The Lord then assumed another body mainly consisting of *Sattva Guṇa*.

44. Then from his face (mouth) that was resplendent, gods were born. That body was also cast off by him and the day, mainly of *Sāttvika* nature, was created out of it.

45. Hence religious minded persons worship Devas endowed with the characteristic of *Sattva*, during the day time. Then he took up another body endowed mainly of *Sāttvika* nature.

46. The manes who considered him like a father were born from him. After creating the manes (*Pitṛs*) the god who sees everything in the universe, abandoned that body also.

47-48a. As soon as that body was cast off by him, it became the dusk (*Sandhyā*); hence the day time is for Devas; the night time is for the enemies of Devas. In between them the great *Sandhyā* i.e. the evening twilight is the time for *Pitṛs*.

48b-49. Hence all Devas, Asuras, Sages and the human beings worship with concentration, in the middle period between the night and the day. Thereafter, god Brahmā created another body, mainly of *Rājasa* nature.

50. Then the human beings enveloped by the quality called *Rajas* were born to him as his sons. Prajāpati (the creator) then immediately abandoned that body.

51-52. That body became the dawn, O Brāhmaṇas. It is also termed as morning-twilight. O leading Brāhmaṇas, then Lord Brahmā attained the body of *Tāmasic* and *Rājasic* nature (v.l. He assumed it). In the darkness were born Rākṣasas overwhelmed with hunger.

53. The demonic night wanderers (*Niśācaras*) mostly of *Tāmasa* and *Rājasa* nature were born as his sons. Similarly, serpents, Yakṣas, goblins and celestial singers were born.

54. The Lord created other beings too, possessed of *Rājasic* and *Tāmasic* qualities. After creating the winged tribe (birds) from his vigour and age, he created sheep out of his chest.

55. From his mouth, he created other animals such as the goats and from his belly, the cows. From his feet, he created

horses, elephants, donkeys, *Gavayas* (a species of ox—*bos gravaeus*) and deer.

56. From his fore-hand (extending from his elbow to the little finger tip), Prajāpati created camels and mules, medicinal herbs, fruits and roots were born of the hair on his body.

57. From his first (eastern) face he created the *Gāyatra* ([°]*tri*) metre, the *Rks* (*Rgveda*), the *Tri-vyঃ-stoma* mantras, the collection of *Sāman* Mantras called *Rathantara* and *Agnistoma* among all sacrifices.¹

1. VV. 57-60 which are the same as VP. I.5.54-57 describe what was created from the four faces of God Brahmā.

Brahma's Face :		Creations from Brahma's face			
	Veda	Metre (Chandas)	Slokas	Samans	Sacrifice (Yajna)
Eastern :	Rg	Gayatri	Trivrt	Rathan-tara	Agni-stoma
Southern :	Yajus	Trishtubh	Pancadasa	Brihat and Uktha	Uktha
Western :	Saman	Jagati	Sapta daša	Vairupa	Ati-ratra
Northern :	Atharvan	Anus- tubh	Eka-vimsha	Vairaja	Aptor-yaman

It will be seen from the above table that the *Vedas*, *metres*, *stomas* (collection of hymns), certain groups of Sāman hymns and certain sacrifices were created from each of the mouth of god Brahmā. As each face of Brahmā created a *Stoma*; the reading *Trivrt-sāma* even though found in the LP. I. 70.243 need not be accepted. VP.I. 5.54 supports the reading *Trivrt soma* and this whole passage in KP. is from VP. vide Note 1, p. 56.

The groups of *sāman* hymns specified here are as follows :—

Some of the *Uk̄ha mantras* are :

- (1) *Uktham īndrāya śaṇyam /*
—RV.I, 10.5, *Sāma* V. 363
(2) *Ukthām ca na śaṇyamānam /*
—RV. VIII.2.14; *Sāma* V. 225
(3) *Ukthāni ca bravitana*
—RV.I.84.5b; *Sāma* 2.301.

58. From his right (southern) face, he created the *Yajur Mantras*, the *Traisṭubha* metre, the collection of Mantras called *Pañcadaśa stoma*, and *Bṛhatsāma* and *Uktha* portion of the *Sāmaveda*.

59. He created from the western face, the *Sāman-mantras* (*Sāmaveda*), the hymns called the *Sapta-dāśa stoma*, the *Jagati* metre, a group of *Sāmans* called *Vairūpa* and the *Atirātra* sacrifice.

60. From his northern face he created the collection of Mantras called *Eka-viṁśa*, the *Atharva-mantras*, the *Aptoryāma* sacrifice, the *Anuṣṭubh* metre, and *Vairāja* portion of the *Sāmaveda*.

61. The diverse, high and low living beings were born of his limbs, even as god Brahmā, in the capacity of the creator, was engaged in his creative activities.

62-64a. After creating the *Yakṣas*, goblins, the heavenly singers and the beautiful divine damsels and the four sets of creations such as gods, sages, manes (*Pitṛs*) and human beings, he created the living beings both mobile and immobile. He created human beings, Kinnaras, Rākṣasas, birds, animals, deer, serpents and other creatures and things both mobile and immobile, permanent and temporary.

64b-66a. Whatever activities had been taken by these creatures in their previous creations and births, they assume those very functions when created again and again. (The temperament) violence or non-violence, gentleness and cruelty, righteousness or unrighteousness, truthfulness or falsehood, urges them (*v.l.* arises in them), as in the previous birth and hence these appeal to them.

66b-67a. It was the creator who made the arrangements for diversity in the great elements and in their objects of senses and variety of forms.

67b-69a. That great God (*Maheśvara*) himself created the names and forms of the *Bhūtas* (living beings) as authorised by the Vedic words at the beginning of the creation. That unborn deity gave the names of the sages to those who were born at the close of his night.

69b-70. 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.

CHAPTER EIGHT

The Mukhyādi Creation : Progeny of Svāyambhuva Manu and Dakṣa¹

Lord Kūrma said :

1-2. Thus, the living beings, both mobile and immobile were created. But they, the created beings, did not multiply, in spite of his intelligent activity. God Brahmā became enveloped in gloom and he was extremely miserable and sorry. Thereupon he applied his intellect for deciding the real cause of the matter (of their failure).

3. He found within himself the Tāmasa element as the main factor controlling everything. The *Rajas* and the *Sattva gunas* though present with their own activities, were enveloped by *Tamas*.

4. The *Tamas* along with *Rajas* and *Sattva* (enveloped by it) was subsequently abandoned by him. But that *Tamas*, when thus repulsed, became a couple (a pair of living beings).

5. The male member was *Adharmācaranya* (practice of evil) and the female member was *Himsā* (violence) of inauspicious characteristics. Then god Brahmā cast off that resplendent body of himself.

6. He then split his body. With one half he became a man. With another half, he became a woman. Thus the Lord created the man *Virāt*.

7-8a. He created a beautiful auspicious woman, a Yagini, named Šatarūpā. She pervaded heaven and earth with her grandeur and remained steady.

8b-10. She was endowed with Yogic power and prosperity, and was blessed with knowledge and spiritual enlightenment. The son born of the male *Virāt* whose origin was from the unmanifest, was Lord Svāyambhuva Manu. That male member became a sage. The goddess Šatarūpā, performed a very difficult penance and obtained Manu himself of bright fame as her husband. Šatarūpā bore him two sons.

1. The progeny of Svāyambhuva Manu and Dakṣa is given in this chapter as well as *infra* 1.11, 1.13. This part of creation is common to all Purāṇas e.g. AP. 18, 1-26, Bh. P. III, 12, 53-56, Mt. P. 3.1-27, VP. I. 7-16 fl. It is noteworthy that KP. agrees with VP. even in details but *not* with LP.

11. Priyavrata and Uttānapāda were those sons. He had two excellent daughters¹ also. Manu gave his daughter called Prasūti to Dakṣa.

12. The mind-born son of Brahmā called Ruci, the creator of beings, took (the other daughter of Manu called) Ākuti (as his wife). That mind-born son of Brahmā, Ruci, begot twin children of Ākuti. They were splendid.

13. They were Yajña and Dakṣinā. Through them the Universe flourished in population. Twelve sons were born to Yajña and Dakṣinā.

14a. They were Devas in Svāyambhuva Manvantara and were called Yāmas.

14b-16. Dakṣa begot of Prasūti twentyfour daughters.² Attentively listen to their names : They are Śraddhā (Faith), Lakṣmi (Prosperity), Dhṛti (Fortitude), Tuṣṭi (Satisfaction), Puṣṭi (Nourishment), Medhā (Retentiveness), Kriyā (Activity), Buddhi (Intelligence), Lajjā (Bashfulness), Vāpuḥ (Body), Sānti (Peace), Siddhi (Accomplishment), Kirti (Fame),—Dharma took these thirteen auspicious and good-looking daughters of Dakṣa as his wives.

17-20a. The other eleven bright-eyed girls were the younger sisters viz. Khyāti (Renown), Sati³ (Virtuosity), Sambhūti (Suitability), Smṛti (Memory), Pṛiti (Love), Kṣamā (Forgiveness), Santati (Progeny), Anasūyā (Non-enviousness), Urjā (Energy), Svāhā (Oblations to god) and Svadhā (Offerings to ancestors). The sages of excellent knowledge viz. Bhṛgu, Bhava, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, the knower of the highest Dharma, Atri, Vasiṣṭha, Vahni and the Piṭrs, took these girls Khyāti and others as their wives in this order.

1. *Kanyādvayam anuttamam*—Here KP. follows VP.I.7.19. But Bh.P. III.12.54 credits him with three daughters: Ākuti, Devahūti and Prasūti. When such differences between Purāṇas are found, they are attributed to different Kalpa-periods.

2. From KP. 13b to 20a is a quotation from VP.I.7.21-27. The names of these daughters represent virtues.

3. KP. and VP. (I.7.25) regard Sati as Dakṣa's daughter, but in LP. I.5.27 she is mind-born from Śiva but was adopted by Dakṣa and given in marriage to god Śiva.

20b-21. Śraddhā's son was *Kāma* (Desire) and Lakṣmī's son was *Darpa* (Pride). *Niyama* (Restraint) was the son of Dhṛti (Fortitude), *Santoṣa* (Contentment) was the son of Tuṣṭi (Satisfaction), Lābha (Gain) was the son of Pusti (Nourishment) and *Śama* (Self-control) was the son of Medhā (Retentiveness).

22. *Danda* (Punishment) and *Naya* (Polity) were the sons of Kriyā (Action). *Bodha* (Enlightenment) and *Apramāda* (Vigilance) were the sons of Buddhi (Intelligence).

23-25a. *Vinaya* (Humility) was the son of Lajjā (Bashfulness) and *Vyavasāya* (Endeavour) was the son of Vapus (body). *Kṣema* (well-being) was the son of Śanti (Peace) and *Siddha* was born of Siddhi (Accomplishment). *Yasas* (Fame) was the son of Kirti. These foregoing are the sons of Dharma. *Harṣa*¹ (Joy), the delight of gods (heavenly delight) was the son of Kāma. Thus the progeny of Dharma leading to happiness as a result has been recounted.

25b-30. Hirṇsā (Violence) bore to Adharma (two sons) viz. *Nikṛti* (Wickedness) and (a son) *Anṛta* (Falsehood). Nikṛti bore two twins, viz. *Bhaya* and *Māyā* (Fear and Illusion) and *Naraka* and *Vedanā* (Hell and Pain). Māyā bore to Bhaya the son *Mṛtyu* (Death), the remover of living beings. Vedanā gave birth to *Duḥkha* (Misery) as the son of Raurava (name of a hell). From Mṛtyu were born *Vyādhi* (Sickness), *Jarā* (Old Age), *Śoka* (Grief), *Tṛṣṇā* (Thirst, Greed) and *Krodha* (Fury).² All these are mentioned as giving rise to misery in the end. They are characterised by Adharma (impiety, evilness). All of them are *Urdhvaretas* (of sublimated sexuality). Thus the *Tāmasa* creation guiding and governing *Dharma* was born. O leading sages, Visṛṣṭi (Secondary creation) has been narrated by me briefly.

1. I have taken *devānanda* as an adj. qualifying *Harṣa* as VP.
I.7.31 records only one son viz, Harṣa :

*Kāmād ratih sutān Harṣan
dharma-pautram asūyata /*

2. KP. 26-29a is a quotation from VP. I.7.33-35.
The progeny of adharma symbolizes human vices.

CHAPTER NINE

Manifestation of the Lotus-Born Deity—Brahmā¹

Sūta said :

1. On hearing these words, Nārada and other great sages bowed to Viṣṇu, the bestower of boons, and submitted to him (because) they were overwhelmed with doubts.

The sages submitted :

2. O Janārdana, the creation of *Mukhya* etc. has been described by you. Now, it behoves you to dispel our doubts.

3. How did the Lord Śambhu, the wielder of the *Pindaka* bow, though born earlier than Brahmā attain the son-hood of Brahmā, born of the unmanifest?

4. How was Lord Brahmā, the grand-father of the worlds, the controller of the universe, born from Cosmic Egg? It behoves you to explain to us these.

Lord Kūrma replied :

5. O sages, listen all of you, how Śaṅkara of unmeasured prowess attained the state of being the son of Brahmā, and how god Brahmā had the lotus as the source of his origin.

6. At the close of the previous *Kalpa*, the three worlds, *Bhū*, *Bhuvar* and *Svar* sank into complete darkness.² There was one great terrible vast sheet of water. There were neither Devas and others nor the sages.

7. There, in that isolated place free from disturbance and trouble, Lord Nārāyaṇa, the Supreme Person, resorted to the Couch of Śeṣa and slumbered.

8-9. He assumed the form of one with thousand heads, thousand eyes, thousand feet, and thousand arms. He was

1. The birth of god Brahmā from the lotus grown out of the umbilical region of god Viṣṇu is common to many Purāṇas e.g. Bh. P. III. 8.1-23, LP. I.20, Va. P.I,24.

2. This sort of Pralaya involving the dissolution of only three worlds (*bhū*, *bhuvar* and *svar*) takes place at the end of a *Kalpa* or Brahmā's day. It is called the *Naimittika Pralaya*.

omniscient and was contemplated upon by enlightened persons. He had yellow garments and large eyes. He resembled the blue cloud in complexion. He was the great Yogic Soul of Super human power and dignity. He was compassionate to Yogins.

10. Once, when he was asleep, a divine and wonderful lotus that was the quintessence of the three worlds, shone in his umbilical region, for the sake of his diversion.

11. It extended to a hundred Yojanas (1 Yojana=12 Kilometres). It resembled the morning sun. It had divine fragrance. It was meritorious and endowed with *Karṇikā* (pericarp) and *Kesaras* (filaments).

12. While Śārṅgin (god Viṣṇu) was staying like this for a long time, Lord Hiranyagarbha (Brahmā) came to that place.

13. That *Viśvātman* (the Soul of the universe) roused up the eternal deity with his hand. Deluded by his Māyā he spoke these sweet words.

14. O excellent person, tell me who are staying alone in this terrible vast sheet of water, isolated and enveloped in darkness.

15. On hearing his words the Garuḍa-bannered Lord laughed and replied to lord Brahmā in a voice as majestic as the sound of a cloud.

16. O, know me as the Supreme Person, Lord Nārāyaṇa, the source of origin of and the seat of dissolution of the worlds and *Mahāyogiśvara* (great lord of the Yogins).

17. O grandfather of the worlds, within me you see the entire universe including the mountains and the great continents surrounded by seven oceans.

18. After addressing that person (Brahmā) thus, Hari, the soul of the universe, asked Brahmā—"who are you?", though he knew it.

19. Then lord Brahmā, the storehouse of Vedas laughed and replied with a smile to the deity whose eyes resembled the lotus, in words gentle and charming.

20. I am the creator and dispenser of destiny. I am the self-born deity. I am the great grandfather. The universe is stationed in me alone. I am Brahmā, with faces all round.

21. On hearing those words, Viṣṇu of truthful exploits

and genuine power, took his permission and entered the body of Brahmā, by means of Yogic power.

22. He became surprised on seeing this entire set of the three worlds, including Devas, Asuras and human beings in the abdomen of that god (Brahmā).

23. Thereafter Viṣṇu, the deity with the Lord of serpents, Seṣa as his abode, came out of his mouth and spoke to *Pitāmaha* (god Brahmā, the grand-sire of the world).

24. O excellent Puruṣa, in this manner you too enter my eternal abdomen and see all these wonderful worlds.

25. After hearing the pleasing words of the Lord of Lakṣmī (i.e. Viṣṇu) and approving of them, Kuśadhvaja (i.e. Brahmā) entered his belly once again.

26. Brahmā, of truthful exploit, saw the self-same worlds stationed in the womb of the Lord. Ranging about, he did not see any limit of Hari.

27. Then all the other openings were closed by the noble-souled Janārdana and Brahmā found an opening in the umbilical region.

28. The deity born of Golden Egg entered it through his Yogic power. The four-faced Lord manifested himself out of the lotus.

29. The self-born God Brahmā who is lustrous like the interior of the lotus, the grand-sire and the source of the origin of the Universe, shone resplendent while seated in the lotus.

30. Considering himself the lord of the universe and the highest seat—the goal to be reached—he spoke to Viṣṇu, the excellent Puruṣa, with words as majestic as the rumbling sound of the cloud.

31. "What is this that has been done by you, desirous of your own victory? I am the only powerful one and no one else. Who will dare attack me?"

32. On hearing the words uttered by Brahmā, Hari who was reposing on the cosmic waters as his abode and who was ever wakeful, spoke the following sweet words in a conciliatory tone.

33. You are the creator and the dispenser of destiny. You are the self-born great grand-father. It was not out of malice that the openings were closed by me.

34. It was only for fun. It was not with a desire to harass you. Who would wish to trouble the grandfather, the Lord of Devas?

35. O Brahmā, you are not harassed.* In every respect you are worthy of being honoured. O auspicious one, please forgive me the offence committed against you (i.e. if I have offended you). [v.l. whatever has been done by me to you is in the interest of your progeny.]

36. O Brahmā, for this very same reason be a son unto me. O deity in the form of the universe, be famous by the name Padmayoni (having lotus as the source of origin) for the sake of my love.

37. Then that Lord conferred the boon to the crowned one (i.e. Viṣṇu). Deriving unparalleled delight, he spoke to Viṣṇu again.

38. You are identical with everything. You are infinite. You are the greatest Iśvara of all. You are the immanent soul of all living beings. You are the greatest and eternal Brahman.

39. I too am the great Iśvara, the bright light of the Ātman of all the worlds. All the worlds are pervaded by me. I am the Brahman, the transcendental Puruṣa.

40. There is no superior ruler of the worlds other than we two. We, Nārāyaṇa and Brahmā (the grand-sire of the universe) are but one single body divided into two.

41. On being addressed thus by him, Vāsudeva spoke to Brahmā, "This enunciation may lead to your destruction.

42. Don't you see by means of Yogic power, the unchanging Lord and master of Brahmā, the Lord of Puruṣa and Prakṛti and whom I know as the Supreme Lord (*Parameśvara*).

43. Seek refuge with that Brahman, devoid of beginning and end, the great ruler of the Universe whom neither prominent Yogins nor Sāṅkhyas (philosophers or the followers of the school of Kapila) perceive."

44-45. Then, the infuriated Brahmā spoke to Keśava (Viṣṇu) of lotus eyes, "O Lord, certainly I know myself as that Supreme imperishable Brahman, the sole Ātman of all the

*v.l. It may not please be misunderstood by you.

worlds, the highest region. There exists no other Supreme Ruler of the worlds other than we both.

46. Cast off your long slumber and observe your own self".

Even after hearing those wrathful words, the Lord said (only this much).

47-48. "O auspicious one, do not talk like this. Do not denigrate the great Iśvara of noble soul. There is nothing unknown to me, O Brahmā, nor do I say otherwise (which is not true). But O Brahmā, it is the Māyā of the Supreme Ruler who is infinite and the cause of all particularities, born of Ātman, that deludes all."

49. After saying this much Lord Viṣṇu remained silent. After knowing that great principle, his own Ātman. (v.l. Maheśvara), the Lord of Devas i.e. Viṣṇu did not think of saying anything.

50. God Hara of immeasurable soul, the Supreme Ruler of all beings manifested himself from somewhere to confer grace on god Brahmā.

51. The Lord had an eye in his forehead. He was embellished with clusters of matted hair. He wielded the trident in his hand. He was the reservoir of great splendour.

52. He was wearing a garland of wonderful shape suspended upto the foot. It was wreathed with planets including the sun, the moon and the stars with utmost skilful scholarship.*

53. On seeing Lord Śiva, god Brahmā, the grand-sire of the worlds was completely deluded by his Māyā. He addressed Viṣṇu, the yellow-robed deity.

54. "O Janārdana, who is this three-eyed person of blue complexion, with the trident in his hand coming this side? He is a mass of splendour and of an immeasurable spirit (Soul)."

55. After hearing his words, Viṣṇu, the suppressor of Dānavas, saw Lord Iśvara (Śiva) shining brilliantly in the translucent water.

*The foot note (Venk. Edt.) records a better reading :

diuyāṁ viśālām grathitām—a heavenly big garland wreathed with planets, the sun, and the moon etc.

56. Realising that he was the Supreme Reality, the Conceiver of Brahmā, Viṣṇu stood up and said to god Brahmā, the grand-sire of the world and the Lord of Devas.

57. "This is Lord Mahādeva, the eternal self-luminous deity, having neither the beginning nor the end, the inconceivable great Ruler of all the worlds.

58. He is Śaṅkara (the benefactor), Śambhu (Bestower of welfare) Iśāna (the Ruler), Parameśvara, (the highest Controller), the soul of all, the Lord of human beings, the great meditator and the Supreme Iśa, the pure and Śiva, the auspicious.

59. He is the creator and dispenser of destiny. He is the chief immutable Lord. (*v.l.* the Lord of *Prakṛti* and *Puruṣa*). Only those ascetics who meditate upon him as Brahman, can perceive him.

60-61. By becoming *Kāla* (Time), this absolute, unsullied great god Śiva creates the entire Universe, protects it and destroys it. This eternal one created you Brahmā and gave the *Vedas* unto you. It is that Śaṅkara who comes here.

62. O great-grand-sire of the universe, understand me to be only another form of his—the form that is eternal, the source of origin of the universe and is designated as Vāsudeva.

63. Can you not see that Lord of Yoga the immutable Lord, Brahman? May your eyes be divine, whereby you will be able to see that great Being."

64. After securing thus the divine vision from Viṣṇu, Brahmā, the grand-father of the world, realised that the highest knowledge incarnate is present in front of him.

65. Deriving the Supreme knowledge about Śiva, the great-grand-father sought refuge in Lord Śiva himself (his father).

66. Recollecting *Oṅkāra* and concentrating his mind in his own soul, he, with folded palms in reverence, eulogised the Lord by means of the *Atharvaśiras Mantras*.¹

1. *Atharva-Śiras* is an Upaniṣad. It begins with

Deva ha vai svargam lokamīyāṁste Rudram abrechan ko bhavāniti /

It is printed in the *Upaniṣat-Saṅgraha*, pp. 170-174 (Motilal Banarsiādass Delhi, 1970.)

67. On being eulogised by Brahmā, Lord Śiva, the Supreme Ruler felt great affection and pleasure. Smilingly he addressed to him.

68. O dear child, there is no doubt that you are equal to me, as you are my devotee as well. It was by me alone that you, the Eternal One, were created formerly, for bringing worlds into being. You are the unchanging one.

69. You are the *Ātman*, the Primordial Puruṣa born of my body. O soul of the universe, seek your boon. I am the bestower of boons unto you, O sinless one.

70. After hearing the words of the Lord of Devas, the lotus-born deity glanced at the Puruṣa, Viṣṇu, bowed to Śāṅkara and said:

71. O holy Lord, Lord of the past and future, O Mahādeva. O consort of Ambikā, I wish, that you or some one equal to you, be born as my son.

72. O Mahādeva, I have been deluded by you, through your subtle Māyā. O Śiva, I do not know your real nature precisely.

73. O Lord, you alone are the mother, father, brother and friend of your devotees. Be pleased. I have sought refuge in you. I bow unto your lotus-like feet. .

74. On hearing his words, the bull-bannered Lord of the universe spoke to his son, after glancing at Janārdana:

75. "O son, I will do whatever has been requested for by your Lordship. Sinless, divine, perfect knowledge pertaining to Iśvara shall dawn unto you.

76. O Lord of Devas, grand-sire of the worlds, you alone have been appointed as the primordial maker of all living beings. Create your Māyā for them.

77. This Nārāyaṇa is born of me. He is the Supreme form of mine alone. O Iśāna (Brahmā), Hari will be the bestower of security and prosperity unto you.

78. After saying this, Lord Śiva, the Supreme god who was pleased with Brahmā, gently touched him with both the hands and spoke these words to Hari:

79. O pervader of the world, I am thoroughly pleased with you as you are my devotee. Choose your boon though really

there is no one other than the two of us. (*v.l.* though both of us are non different)."

80. On hearing the word of Lord Śiva, Viṣṇu the permeater of the universe spoke with delighted voice, looking him in his face.

81. "This alone is the most praiseworthy boon that I shall be able to see you, the Supreme Ruler and the great Ātman. May I be blessed with constant devotion unto you."

82. Saying "so be it", Mahādeva spoke to Viṣṇu again: "You are the doer of all actions, while I am the presiding deity.

83. There is no doubt that everything is identical with you as well as with me. You are the moon, while I am the sun. You are the night and I am the day.

84. You are the unmanifest *Prakṛti* while I am the *Purusa*. You are the knowledge and I am the knower. You are the Māyā, while I am the Iśvara.

85. You are the power born of knowledge, while I am the master of that power. I who am that unsullied Lord so you are the same such Lord Nārāyaṇa.

86. Yogins, expounders of Brahman, see through unity. O Ātman of the universe, without resorting to you the Yogi will not attain me. Do you protect the entire universe including Devas, Asuras and human beings."

87. After saying this, the Lord who has no beginning, who deludes the different living beings by means of his own Māyā and whose power is unlimited went to his one and only abode which is unmanifest and which is devoid of birth, growth and destruction."

CHAPTER TEN

The Creation by Rudra¹

Lord Kūrma said :

1. When Maheśvara departed, god Brahmā, the grand-sire of the world, once again resorted to the self-same lotus growing out of the umbilical region of Lord Viṣṇu.
2. After a long time, the two great Asura brothers Madhu and Kaiṭabha, of unequalled valour, happened to come there.
3. They were born out of the ear-cavities of god Viṣṇu² the wielder of the Śāringa bow, the Lord of Devas. They had bodies as huge as a great mountain and they were over-powered with great fury.
4. On seeing them arrived, the un-born Lord Brahmā requested Nārāyaṇa, "It behoves you to slay these Asuras, the thorns in the three worlds."
5. On hearing his words, Lord Hari who abides in the cosmic waters (Nārāyaṇa) ordered two persons to kill those two Asuras.
6. At his behest, O Brāhmaṇas, great battle of those two persons with the two Asuras ensued, Jiṣṇu conquered Kaiṭabha while Viṣṇu vanquished Madhu.
7. Then Hari the Lord of the universe, with his mind overwhelmed with affection, spoke these sweet words to god Brahmā, the grand-sire of the worlds, who was seated in the lotus.

1. Creation of Rudra is another topic common to many Purāṇas such as VP. I.8.14 ff, Bh. P. III.12.7-20, VA. P. I. 27.1-60 but KP. shares more verses common with VP. (such as Rudra's names, places, the names of his spouses, etc.) cf. KP.I. 10.24-30 and VP. I. 8.6-12.

2. The birth of demons Madhu and Kaiṭabha is from Viṣṇu's ears here (and from the ear-wax oozing out of Viṣṇu's ears in the *DeviBhāgavata*). KP. gives the credit of killing Madhu to Jiṣṇu and Kaiṭabha to Viṣṇu (both creations of Nārāyaṇa). The more popular version of the story is that Viṣṇu got a boon from them for killing and killed them on his lap (vide the *Devi Bhāgavata Skandha I*) is not accepted in KP.

8. "O Lord, you are being borne by me; you are brilliant and weighty; I am unable to bear you. Hence, please get down from this lotus."

9. Then the soul of the universe, (god Brahmā) got down and entered the person of Viṣṇu, the wielder of the discus (Sudarśana). He became united with Viṣṇu and was overcome with the special type of slumber of Viṣṇu.

10. God Brahmā, designated as Nārāyaṇa, and wielding a conch, a discus and a mace (*Gadā*), becoming possessed of him that way, slumbered within the watery expanse. (v.l. possessed of a thousand heads and eyes.)

11. For a long time, he enjoyed the bliss of identity with that great soul, devoid of beginning and end and having no second. It was his own Ātman.

12. Then in the morning, the Yogic soul termed as Brahman, became the four-faced deity. Resorting to the disposition of Viṣṇu, he created beings of the same type.

13. The Lord created at the outset Sananda and Sanaka, Ṛbhu, Sanatkumāra and the elder one Sanātana.

14. They were free from delusion and mutually clashing opposites such as pleasure and pain. They possessed the greatest detachment. Having realised the highest reality, they directed their attention towards knowledge. (v.l. *na sṛṣṭau dadhire matim* "They did not take interest in creation.")

15. When they were thus indifferent towards the creation of the worlds, god Brahmā, the grand-father of the world became despaired due to the Māyā of *Paramesṭhin*.

16. Then the ancient Puruṣa, the eternal, the embodiment of the universe, spoke to his son, the lotus-born god in order to destroy his delusion.

God Viṣṇu said :

17. "Has this been forgotten that the trident-bearing eternal Lord, Śambhu was requested by you formerly "O Saṅkara, do you be my son."

18. Saṅkara had urged his mind in the guise of his son. The lotus-born god the grand-sire of the world, regained enlightenment through Govinda.

19. As he was inclined to create beings, he performed a very difficult penance. But even though he performed that penance nothing transpired.

20. Then after the lapse of a long time, his grief created wrath in him. From both of his eyes overwhelmed with anger, drops of tears fell down.

21. From them goblins and ghosts cropped up. On seeing all of them in front of him, Brahmā censured himself.

22. Lord Prajāpati (Brahmā) overcome with wrath gave up his life. Then Rudra, of the nature of Prāṇa (vital air), manifested himself from the mouth of the Lord (god Brahmā).

23. Lord Śiva, the god of gods, with the brilliance of a thousand suns and comparable to the cosmic fire ablaze at the end of the Yugas, cried out loudly and terribly.

24. Brahmā spoke to him as he cried, "O don't cry. You will become well-known in the world as 'Rudra', because of your crying."

25. The grand-father of the world gave him seven other names. He gave him wives and eternal sons. To those eight persons, the grand-sire of the world gave abodes as well.¹

26. Those seven names are—(1) Bhava, (2) Śarva, (3) Isāna (4) Paśūnāmpati (5) Bhima, (6) Ugra and (7) Mahādeva.

27. The eight *Mūrtis* (cosmic forms of this god) are as follows:— (1) sun, (2) water, (3) earth, (4) fire, (5) wind, (6) ether, (7) initiated Brāhmaṇas and (8) moon.

28. The lord endowed with eight bodies bestows the highest region (*Mokṣa*) on those who meditate on him, and bow down to Rudras in these bodies.

29. The eight wives are:—Suvarcalā, Umā, Vikesī, Śivā, Svāhā, Diśah, Dīkṣā and Rohinī.

30. The sons of these are—Śanaiścara. (the Saturn), Śukra (the Venus), Lohitāṅga (the Mars), Manojava, Skanda Sarga, Santāna and Budha (the Mercury).

1. VV. 24-30 are practically the same as VP. I.8.6-12.

31. Lord Maheśvara, Lord of Devas, who was of this nature, eschewed his duty of procreation and desire, and resorted to renunciation.

32. Fixing his individual soul into the Supreme Soul and having drunk deep the eternal Supreme Nectar called the imperishable Brahman, he established himself in the divine nature.

33. When Śiva, the god of blue-red complexion, was commanded by Brahmā to procreate progeny, he mentally created Rudras, equal and similar to himself.

34-35. They were with matted hair, free from distress, blue-necked, wielding the Pināka bow, holding the trident in their hands, of ever blissful nature and having three eyes, free from old age and death. They had great bulls as their vehicles. They were devoid of passions, and were omniscient. The Lord thus created crores and hundred of crores of such beings.

36. On seeing those various Rudras, pure, blue-red in complexion, immune from death and old age, the preceptor Brahmā spoke to Hara.

37. O god, do not create such progeny devoid of death. O Lord of goblins, create other types of subjects susceptible to births and deaths.

38. Then the god with matted hair, the chastiser of Kāma, replied, "I don't have such creation. You create such various types of creation." (v.l. Such inauspicious progeny).

39. Thereafter, this God does not create auspicious progeny. He remains with his mind withdrawn from activities of procreation, and stays with his own sons.

40-42a. Hence the attribute of *Sthānu* (immoveable like a branchless tree) was applied to the trident-bearing god who is the god of Devas.

The following ten undiminishing attributes always abide in Śaṅkara:—*Jñāna* (perfect knowledge), *Vairāgya* (detachment), *Aīśvarya* (divine faculties of omnipotence, omnipresence etc.), *Tapas* (penance), *Satyam* (truth), *Kṣamā* (forgiveness), *Dhṛti* (courage), *Draṣṭṛtva* (state of being the seer), *Ātma-sambodha* (Soul-enlightenment) and *Adhiṣṭhātṛtva* (presiding-ness).

42b-44. Thus is Śaṅkara, the Pināka-bearing *Parameśvara*. Thereafter, on seeing the three-eyed lord along with the Rudras,

his mental creations, lord Brahmā was highly delighted. Due to pleasure, his eyes became enlarged. After knowing his lordly nature by means of his vision of knowledge, he eulogised the lord of the worlds with the hands reverentially placed on the head.

Brahmā said :

Obeisance be to you, O great god, salute to you, O Supreme Lord.

45. Bow to god Śiva. Obeisance to you, the embodiment of Brahman, to Lord Maheśa, to the quiescent, to the cause of the universe.

46. Salutations to the Lord of *Prakṛti* and *Puruṣa*, to the chief of Yoga, to Kāla (time or god of death), to Rudra, to the bearer of the trident and to one making a huge mouthful of the universe.

47. Obeisance to the wielder of Pināka bow in the hand. Salutations again and again to the three-eyed god with three-fold forms. Bow to you Brahman, the father of god Brahmā.

48. Obeisance to the master of the knowledge of Brahman and to one imparter of the knowledge of Brahman. Salutation to the secret of the Vedas (or the knower of the secret of the Vedas) and to the destroyer of *Kāla*.

49. Obeisance to the essential substance of Vedānta, to the embodiment of Vedas (*v.i.* the Vedānta incarnate.) Bow to the enlightened Rudra, the preceptor of Yogins.

50. Obeisance to you who are surrounded by goblins, or beings of various kinds, devoid of sorrows. Salutations to the deity favourable to Brāhmaṇas and to the lord of Brahmā.

51. Obeisance to the three-eyed primordial deity, to *Parameśṭhin*, the quarter-clad (naked), to the staff-bearing recluse.

52. Salutations to you untouched by the beginning-less impurity of Avidyā, to one knowable through perfect enlightenment. Bow to the saviour, the sanctifier, to the cause of the progress of Yoga.

53. Salutations to one knowable through Dharma (Piety) etc. Obeisance to you approachable through Yogic

meditation, to one devoid of diversity or illusion; bow to you, bereft of reflection and semblance.

54. Obeisance to Brahman, the embodiment of the universe, to you the supreme *Ātman*. Everything in the universe has been created by you alone and everything abides in you only.

55. O deity identical with the universe, the universe beginning with *Prakṛti* is withdrawn by you. You are the controller (of the world), the great god, the Supreme Brahman, the great Ruler of the world.

56. You are the Parameśthin, the auspicious, the quiescent, the perfect being, Hara. You are the great imperishable spiritual light, you are *Kāla* and *Parameśvara*.

57. You alone are the infinite person, the *Pradhāna* and the *Prakṛti* as well. You are the earth, the waters, the fire, the wind, the ether and the ego.¹

58-60a. I bow unto that Bhava whose form is termed as *Brahman*. I bow unto that Cosmic Person, whose head is the heaven, feet the earth, arms the quarters, and abdomen the firmament. I bow unto him who always imparts heat by illuminating the quarters with his own brilliant lustre. Obeisance to him, the embodiment of the sun, full of the brilliance of Brahman.

60b-61a. Salutation to him who being the fire incarnate and having Rudra-like terrific body full of light and energy, carries oblations offered to gods and those offered to manes.

61b-62a. Bow to him, the embodiment of the moon who gives delight to the whole of the world by his own radiance and who is being drunk by groups of gods.

62b-63a. Obeisance to him of the *Vāyu* (wind)-form which is the energy of the great god, which always moves about within all living beings (as vital airs) and sustains them.

63b-64a. Obeisance to that form of four-faced deity² who is abiding within the *Ātman* and who creates everything according to one's previous *Karmans*.

1. Cf. BG. VII.4.

2. The one-ness of the Trinity of gods (Brahmā, Viṣṇu and Śiva) and its identification with the Brahman is, as usual, emphasized in these verses.

64b-65a. Obeisance to the all-pervading Lord Viṣṇu¹ who, enveloping and deluding the universe by Māyā, reposes on the couch of Serpent Śeṣa and experiences the bliss of his soul through Yoga.

65b-66a. Obeisance to that form of Śeṣa, who is the support of all and who always holds on his head the whole of the universe consisting of fourteen worlds.

66b-67. Salutations to him who, embodied as *Rudra* of infinite greatness, dances at the end of the world, drinking deeply the Supreme joy with the goddess Pārvatī as the only witness. The god abides within all beings and is their Controller.

68. Obeisance to him, the embodiment of waters whose tresses contained the clouds and in whose limb joints are the rivers and in whose belly are the four oceans.

69-70a. I salute to that deity, who having bodies all round (that is eight forms) is witness unto all. Bow to the soul of Yoga whom Yogins who are devoid of (i.e. have mastery over) their sleep, who have conquered (i.e. controlled) their breath, who are contented and who cherish an impartial outlook visualise as the spiritual light.

70b-71a. Obeisance to him the embodiment of spiritual knowledge whereby, a Yогin, with his sins exhausted, crosses the ocean in the form of Māyā, which is (boundless and hence) uncrossable and unfathomable.

71b-72a. I resort to that great Reality, to that form of the Supreme Lord by whose lustre the sun shines, the lustre which lies beyond darkness.

72b-73a. I resort to you, the great Śiva the unsullied, the perfect eternal bliss and one who is not supported by others. I resort to you, O Supreme Lord, the great Ātman.

73b-74a. After eulogising Mahādeva thus, god Brahmā became sanctified by meditating on him. He joined his palms in reverence and stood there praying the eternal Brahman.

1. The *v.l.* *Viśvāltmane* noted in Ft. Note I (of the Venk. Ed.) is equally good. For *Viśva* is one of the thousand names of Viṣṇu.

The *Viṣṇu sahasranāma* in the *Mbh. Anuśāsana* 149.14 begins with it :

Viśvam Viṣṇur Vaṣaṭkāro bhūta-bhavya-bhavat-prabhuḥ |

74b-75a. Thereafter, the great god Hara granted unto him the divine and excellent Yoga and the divine state of being in communion with Brahman as well as the *Vairāgya* (detachment).

75b-77. The remover of the distress of those who bow down to him, stroked Brahmā the grand-sire of the world, with his tender hands and blessed him. Smilingly he spoke thus: "O Brahmā, I have been requested by you to become your son. I have made all arrangements for that. You create the world of diverse nature. O Brahmā, I have divided myself in the three forms under the name Brahmā, Viṣṇu and Hara.

78. Though I am the perfect Supreme Ruler, I have divided myself unto three with the attributes (i.e. functions) of creation, protection and annihilation. You are my eldest son created for the purpose of carrying on the activity of creation.

79-80. You have been produced from the right side of my body, while Puruṣottama (Viṣṇu) is created from the left. Rudra was born from the region of the heart of Śambhu, the over-Lord of the gods. I am his great person or body. Brahmā, Viṣṇu and Śiva are respectively the causes of creation, sustenance and dissolution of the universe, O Brahmā.

81. Though Śaṅkara stays as the absolute one, it is out of his own will that he had divided himself. I have other forms as well effected by my Māyā.

82. By nature, the great God Śiva is formless, absolute, abiding in his own state or soul. The god who is transcendental to these is the *Tri-mūrti*, the triple-formed one, which is the Supreme Person of the Lord.

83. O grand-sire of the world, know me to be that great form, that special personality of Maheśvara with three eyes which always bestow peace unto the Yogins.

84-85a. Endowed with eternal rulership (prosperity), enlightenment and possessed of divine lustre and Yoga (Yogic power), I swallow everything (i.e. the whole of the universe) by presiding over the quality called *Tamas* and by becoming *Kāla*. Nobody else can dare to confront me even mentally.

85b-86a. O Lotus-born god, whenever you remember of me, O sinless one, you will have (the privilege of) my presence then and there.

86b-87a. After speaking this much to god Brahmā and bowing to the preceptor (Brahmā), Hara vanished in a moment along with his mind-born sons.

87b-88a. Brahmā too resorted to Yoga and created the world of different varieties. The worshipful creator, known as Nārāyaṇa, resorted to Yogic meditation and created the diverse world as before.

88b-89. He created by means of Yogic lore and power the progenitors (of the world viz.) Marīci, Bhṛgu, Aṅgiras, Pulastyā, Pulaha, Kratu Dakṣa, Atri, and Vasiṣṭha. They are decisively regarded in the *Purāṇas* as nine Brahmās. All of them are equal to god Brahmā, are householders and expounders of Brahman or the *Veda*.¹

90. I have already narrated to you the resolution (*sāṅkalpa*), Dharma, various duties special to different Yugas and the deities identifying themselves with the abodes (*sthānas*).

CHAPTER ELEVEN

The Incarnation of the Goddess

Lord Kūrma said :

1. After creating Marīci and others, god Brahmā the grand-sire of the world and the Lord of Devas performed very severe penance, along with his mind-born sons.

2. Even as he was performing the penance, the three-eyed, trident-bearing Isāna, Rudra, born of the world-destructive fire, manifested himself from his mouth.

3. His body was half-male and half-female and was too terrible to behold. "Divide yourself," saying this Brahmā vanished out of fear.

1. The same is *Supra* 2.23b-25a.

4. When addressed thus, Rudra separated the male being into ten plus one (eleven) forms.

5. These eleven are called Rudras. They are the Lords of the three worlds. O Brähmaṇas, these Rudras, known as Kapálíśa and others, were entrusted with the affairs of Devas.

6. The Lord divided his female form too into many beings, such as beautiful and ugly, quiet and turbulent, white and black in complexion etc.

7. Those forms, Lakṣmī and others are the *Vibhūtis* (magnificent excellences) and well-known as *Saktis* (super-human powers) on the earth, O Brähmaṇas, Goddess Śāṅkari pervades the whole universe through their forms.

8. O Brähmaṇas, Iśānī split herself into many more forms (*v.l.* separated herself from god Śiva). At the behest of the great god Śāṅkara, she went and stood near god Brahmā, the grand-sire.

9. Lord Brahmā told her, "Become the daughter of Dakṣa." At his behest, she too manifested herself from Dakṣa, the progenitor of the world.

10. He gave goddess Satī (former Iśānī) to Rudra in marriage, at the bidding of god Brahmā. Rudra the trident-bearing deity too accepted the daughter of Dakṣa who was his own.

11-13a. After some time at the direction of Prajāpati¹ (*v.l.* in her wrath against Dakṣa) Iśānī, the Supreme goddess, separated herself from Lord Śāṅkara. Then Satī became the daughter of Menā and Himavān. That prominent mountain

1. *Prajāpati-vinirdesat*—This reading is supported by a majority of good MSS. Its emendation to *Prajāpati vinindyaisā* in the Crt. Ed. because it conforms to the story of Satī's incarnation as the daughter of Himavān and Menā contained in several Purāṇas but has little support in the MSS of KP., is rather strange, when *prajāpati vinirdesat* is given in a number of good MSS (and printed editions) and conforms to the preceding *Ślokas*. To change such a valid reading strongly supported by a majority of good MSS, simply because it is not supported by other Purāṇas is, from the point of Text criticism, rather awkward as we constitute the text mainly on the basis of the critical apparatus. We should not deny the right of giving a different version of an episode to the author of KP.

gave Pārvatī to Rudra for the welfare of all Devas of the three worlds and of himself.

13b-14a. She is the great Goddess Maheśvarī, the partner of half of the body of Śaṅkara, Śivā, Satī, Haimavatī who is revered and bowed to by both Devas and Asuras.

14b-15a. All Devas including (their king) Indra extol her unequalled prowess. So do all the sages. It is only Śaṅkara or Hari who understands her real greatness.

15b-16. O Brāhmaṇas, thus I have recounted to you the son-hood of Śaṅkara of unmeasured splendour and prowess and birth of god Brahmā, the Parameṣṭhin from the lotus.

CHAPTER TWELVE

*The glory of the Goddess Pārvatī
(One Thousand Epithets of the Goddess)¹*

Sūta said :

1. On hearing what had been related by Viṣṇu in the form of a Tortoise, the sages bowed down again to Hari and asked.

1. The practice of weaving together a number of epithets in glorification of the deity is as old as the Vedas. We find in the most popular Rudra hymns in Tait. S. IV. 5.2 (called *Rudyādhyāya*), a number of epithets strung together in praise of god Rudra. The famous *Viṣṇusahasranāma* in the *Mbh. Anuśāsana Ch. 149* has set a model as it were to different *Purāṇas* to emulate. The *Sahasra-Nāma* of Pārvati in this chapter is thus a eulogy (*stotra*) expressed in one thousand epithets glorifying the different aspects and deeds of the deity. In these *Sahasra-nāmas*, we have a number of epithets common to all these deities male or female. The general tenor is to exalt that particular deity to the position of the Supreme Brahman and a mix of Upaniṣadic thought and Purāṇic episodes or deeds attributed to the deity is presented to us.

The sages submitted :

2. Who is this blessed Goddess sharing half the person of Śaṅkara, the daughter of the Himālaya, the auspicious Sati? Pray tell us (the reality) precisely as we ask.

3. On hearing these words of the sages, Viṣṇu the Supreme Person, the great Yогin, meditated on his own Supreme state and replied.

Lord Kūrma said :

4. "This mysterious knowledge which is to be closely guarded as a secret, was formerly explained by the grand-sire Brahmā on the beautiful plateau of the mountain Meru.

5. It is the essence of the Sāṅkhyā philosophy to the followers of the Sāṅkhyā system. It is the excellent, perfect knowledge of Brahman. It is the only saviour of the living beings immersed in the ocean of worldly existence.

6. This Haimavatī (daughter of mount Himvān) is considered as the highest point of perfection termed as *Vyoman* (the firmament), the potency of god Maheśvara, the embodiment of knowledge and ardent desire for it.

7. She is auspicious (or the consort of god Śiva), all pervading, infinite, beyond all *guṇas*, perfect (or the purest). Though absolutely one (undivided), she is abiding in one or more divisions. She is knowledge *incarnate* and has excessive longing.

8. She is non-different, stationed in the perfect Reality, thanks to its splendour. Due to that very reason, her lustre is as pure and dazzling as that of the sun.

9. The Potency of god Maheśvara is one (by herself),

The extension of the *Sahasranāmas* to local deities like Śākambhari or Bana-Śaṅkari of Badāmi (Dist. Bijapur), Mahālakṣmi of Kolhapur and others expresses our faith in the Vedic maxim

ekam sad viprā bahudhā vadanti / —RV.I.164.46.

As most of the epithets are translated, no special explanation is necessary. A number of epithets are repeated and are tautologous as is inevitable in such lists of epithets and this repetition is found in other *Sahasranāmas* also.

but due to conditioning factors, she assumes greater and lesser forms and sports about in his presence.

10. It is she who does everything. This universe is the effect of her activity. The wise sages state that Iśvara has neither any act to execute nor is he an instrument of anything.

11. Four potencies of the Goddess abide in their own forms in her, due to the presence (abidance) of the Goddess. Listen to their names, O excellent sages.

12. It is stated that they (the potencies) are *Sānti* (peace), *Vidyā* (knowledge), *Pratiṣṭhā* (stability), and *Nivṛtti* (renunciation). Hence Lord Parameśvara is called as having four manifestations. (*Catur-vyūha*).

13. The Lord enjoys the greatest bliss (of communion with his *Ātman*) through this great potency. Maheśvara has four forms corresponding to the four Vedas.

14. Her prosperity and glory is great and unequalled, and is fully accomplished from times immemorial. She is infinite in view of her contact with Rudra, the Supreme Soul.

15. This Goddess is the sovereign ruler of all. She makes all living beings function. Lord Hari (v.l. Hara) is called *Kāla*, *Prāṇa* (vital airs) and the Supreme Ruler.

16. This entire universe is warp and woof in him as it were. That Lord Hara is being extolled as *Kālāgni* (the destructive fire of the universe) by the expounders of the Vedas.

17. It is *Kāla* (Time) that creates the living beings. It is he who annihilates the subjects. Everything is subservient to *Kāla*, but *Kāla* is not subordinate to any one.

18. The principles called *Pradhāna*, *Puruṣa*, *Mahat*, *Ātman*, *Ahamkāra* (ego) and others are all pervaded by *Kāla*, the Yogi.

19. His potency is well known as *Māyā*. It has the whole universe for its form. Iśa, the wielder of *Māyā*, the excellent *Puruṣa* deludes (whirls) this world by means of that (*Māyā*).

20. This potency in the form of *Māyā* assumes all forms. It is eternal and it ever reveals the universal form of Maheśa the great God.

21. There are three other important powers, evolved by the Lord viz. the power of knowledge, the power of activity and the power of vital airs (*Prāṇa Sakti*).

22. For all these powers, the possessors of each of these powers have been created by the Māyā alone, O prominent Brāhmaṇas, but she (Māyā) is without beginning and imperishable.

23. Māyā who embodied all these potencies, is invincible and unsurmountable. Kāla, the wielder of Māyā, is the Lord of all these potencies, the lord of destruction (and creation).

24. Kāla does everything. It is Kāla alone that annihilates everything. Kāla establishes the Universe. This whole Universe is dependent on Kāla.

25-26. After securing the proximity of Parameṣthin, the over-Lord of Devas, the infinite Lord of all, Lord Śambhu of the form of Kāla, She, the Māyā assumed the forms called *Pradhāna* and *Purusa*. She herself is absolutely one. She pervades all and is endless and the partless spouse of Śiva.

27. The Śakti is one, Śiva is also one. Śiva is called the possessor of Śakti. There are many other minor powers and possessors of those potencies born of the original Śakti.

28. They (i. e. wise men) declare that from the realistic point of view there is a difference between Śaktis and those endowed with them. But Yogins who meditate on Reality, realise non-difference between them.

29. The goddess Pārvatī, born of the mountain (Himālaya), comprises all these powers, while the master of these powers is Śaṅkara. The special difference is mentioned in the Purāṇa by the expounders of Brahman or Veda.

30. The goddess of the universe, the chaste spouse of god Maheśvara is the object worthy of being enjoyed, while Śiva the Lord with matted locks of hair and blue-red in complexion is proclaimed as the enjoyer.

31. God Śaṅkara, the Lord of the universe, the destroyer of the god of love, is the thinker (the subject), while goddess Isāni (Pārvati) is proclaimed by the knowers, to be the intellect, the object of thought to be pondered over.

32. O Brāhmaṇas, that all this universe is the manifestation of Śakti and Śiva (the possessor of Śakti) has been declared in the four Vedas by Sages who visualise Reality.

33. This divine and excellent glory of the goddess has been thus declared. It is so decided by the knowers of Brahman (or the Vedas), in all schools of Vedāntic philosophy.

34. Yogins observed the great abode of Mahādevī which is single, all-pervading, subtle, occupying the highest place, and certainly steady, immovable and eternal.

35. Yogins perceive the Supreme State of the goddess as the imperishable Brahman, blissful, pure and perfect.

36. That great region of the goddess is greater than the greatest. It is the eternal Reality unwavering auspicious, merged within the infinite *Prakṛti*.

37. It is auspicious, untainted, pure, devoid of *guṇas* and free from duality. That great region of the goddess is achievable through realization of *Ātman*.

38. She is *Dhātri* (the creator), and *Vidhātri* (dispenser of destiny). She dispels with the support of Iśvara all the distresses of the worldly existence of those who wish for supreme bliss.

39. Hence, one who seeks salvation should resort to Pārvatī, the supreme Goddess, the *Ātman* of all living beings, of the nature of Śiva (i.e. one with him).

40. Securing Śarvāṇī as his daughter after performing severe penance, Himavān, accompanied by his wife sought refuge in the great Goddess Pārvatī.

41. On seeing that splendid-faced lady (Umā) being born out of her own free will, Menā, the spouse of Himavān, said to the King of mountains.

Menā said :

42. "O king, have a look at your daughter with a face resembling the lotus. As a result of our penance, she is born for the welfare of all living beings."

43-45. On seeing the Goddess resembling the mid-day sun with matted locks of hair—the Goddess who had four faces, three eyes, eight hands and was extremely solicitous, who had wide eyes and was ornamented with the crescent of the moon; who is much devoted and is both endowed with and devoid of *guṇas*, who is devoid of the manifestation of both *Sat* and *Asat*, he bowed down to her. He was as if extremely agitated

due to her splendour. Struck with awe, he spoke to that supreme Goddess with his palm joined in reverence.

Himavān said :

46. "O Goddess of wide eyes, ornamented with the crescents of the moon, who are you? O dear child, I do not know you precisely. Please tell me that even as I asked."

47. On hearing the words of the king of mountains, the supreme Goddess, the bestower of fearlessness (*Mokṣa*) unto the Yogins, addressed the great mountain *Himavān* thus.

Sri Devi said :

48. Know me to be the Supreme Potency abiding in the great god Maheśvara.

49. I am non-different from him, unchanging and the absolute, whom those desirous of salvation perceive. I am the *Ātman* of all conceived beings. I am Śivā, the auspicious spouse of God Śiva in all respects.

50. I am the embodiment of permanent prosperity and perfect knowledge. I am the prime mover of everything and I am endless. My greatness is infinite. I enable people to cross the ocean of worldly existence.

51-52. I shall give you divine eyes. See my lordly form. After saying this much, she granted perfect knowledge to *Himavān* and showed to him her divine form—the form associated with the great God Śiva. It was resembling a crore suns in brilliance and it bore an image of splendour, quiet and serene.

53. It was ablaze with thousands of flames in clusters resembling hundreds of world-destructive conflagrations (at the end of the world). It was terrible due to its curved fangs and was irresistible. It was embellished with clustres of matted hair.

54. It wore a crown and was holding a mace, a conch, a discus and an excellent trident in its hands. The terrible form was frightening everyone.

55. (Simultaneously) it was tranquil, charming-faced and gentle and possessed of infinite wonders. It was bedecked with

the limbs (crescents of the moon) and lustrous like a crore of moons.

56. It was bedecked in coronets, it wielded a mace in its hands and was ornamented with anklets. It wore divine garlands, garments and was besmeared with divine scents and unguents.

57. It held a conch and discus. It had a pleasing appearance with three eyes and it wore the elephant's hide as its robe. It was stationed both within and without the Cosmic Egg. It was both inside and outside of everything.

58. It was endowed with all Śaktis, was extremely pure (white), omniformed, eternal, its lotus-like feet were revered by gods Brahmā, Indra, Upendra (Viṣṇu) and prominent Yogins.

59. It had hands and feet all round, had eyes, heads and faces in all directions. He saw that Supreme Goddess standing before enveloping the universe.

60. On seeing such a form of the Goddess, the form associated with Maheśvara, that king was overwhelmed with awe and was yet delighted at heart.

61. Concentrating his mind in his *Ātman* and remembering *Oṅkāra*, he eulogised the Supreme Goddess with a thousand and eight epithets.

Himavān Said :

62. 'O Śivā, Umā, the great Śakti, *Anantā*, (Endless) *Niṣkalā* (perfect), *Amalā* (the pure), *Śāntā* (the quiescent), *Maheśvarī*, *Nityā* (eternal), *Śāśvati* (permanent), *Paramā* (the supreme), *Aksarā* (the imperishable).

63. *Acintyā* (Incomprehensible), *Kevalā* (Absolute) *Anantyā* (devoid of end), *Śivātmā*, *Paramātmikā*, *Anādi* (beginningless), *Avyayā* (unchanging), *Suddhā* (pure), *Devātmā* (the Soul of the devas), *Sarvagā* (All-pervading), *Acalā* (the immovable).

64. *Ekāneka vibhāgasthā** (stationed in one as well as in many divisions). *Māyātilā* (transcending Māyā), *Sunirmalā* (extremely pure), *Mahā-Maheśvari*, *Satyā*, *Mahādevi*, *Nirājanā* (the untainted).

**Ekā* (one), *Anekavibhāgasthā* (stationed in innumerable divisions.)

65. *Kāsthā* (the highest point), *Sarvāntarasthā* (abiding in the hearts of all), *Cicchakti* (the power of consciousness), *Atilālasā* highly solicitous, *Nandā* (delightful one) *Sarvātmikā* (of the soul of all), *Vidyā* (learning), *Jyoti-rūpā* (the embodiment of brilliance), *Amṛtā* (immortal), *Akṣarā* (imperishable).

66. *Sānti* (peace), *Pratiṣṭhā* (the stability), *Nivṛtti* (renunciation), *Amṛtapradā* (bestower of immortality), *Vyomamūrti* (having ether as her form), *Vyomālayā* (the seat of dissolution of the firmament), *Vyomādhārā* (support of the firmament), *Acyutā* (the unswerving), *Amarā* (the immortal).

67. *Anādinidhanā* (having neither beginning nor destruction), *Amoghā* (un-failing), *Kāraṇātmā* (the Soul of the cause), *Ākulākulā* (much agitated), *Svataḥ** *prathamajā* (self-born at the outset), *Amṛtasya Nābhi* (navel of immortality), *Āltasamāśrayā* (the self-supporting or abiding in the self).

68. *Prāṇeśvarapriyā* (beloved of her loving husband), *Mātā* (the mother), *Mahā-Mahiṣavāhini¹* (riding on the great Buffalo) (*v.l.* *Ghātini* the killer of the great buffalo), *Prāṇeśvari* (goddess of the vital breath), *Prāṇarūpā* (embodiment of vital breath) *Pradhānapuruṣeśvari* (the controller of *Pradhāna* and *Puruṣa*).

69. *Mahāmāyā*, *Suduṣpūra* (very difficult to be filled up), *Mūlaprakṛti* (the original) *Prakṛti*, *Īśvari*, *Sarvaśaktikalākārā²* (possessing all potencies, arts or *Kalās* and shapes), *Jyotsnā* (moon-light), *Dyau* (the firmament of moonlight), *Mahimāspadā* (the cause of grandeur).

70. *Sarvakāyanīyantri* (the controller of all bodies) *Sarvabhūteśvaraśvari* (the goddess of the Lord of all living beings),

**v.l.* *kratu* (a sacrifice) for *svataḥ*

1. *Mahā-mahiṣa-vāhini*—With the exception of goddess Vārāhi no other goddess is described as riding a buffalo. I would prefer the *v.l.* *mahā-mahiṣa-ghātini* recorded as ft. note. 10. in KP. p. 17 (Venk. Ed.) as *mahiṣāsura-mardini* ‘The killer of the demon-Mahiṣāsura’ is quite popular. *vide Mahā-mahiṣa-mardini* in V. 98 below.

2. As recorded in MSS B 2.3. De 1.4 etc, the reading might be *Sarva-Śaktih* (Omnipotent) and *Kalākārā* (the embodiment or mine of arts).

Saṁsārayoni (the source of origin of all the worlds), *Sakalā* (having the due digits), *Sarvaśaktisamudbhavā* (born of the source of all Śaktis).

71. *Saṁsārapotā* (a raft for crossing the ocean of worldly existence), *Durvārā* (unthwartable), *Durnirikṣyā* (difficult to be seen), *Durāsadā* (inaccessible), *Prāṇaśakti* (the vital energy and power), *Prāṇavidyā* (lore of vital breath), *Yogini*, *Paramākalā* (the Supreme art).

72. *Mahāvibhūti* (the great magnificence), *Durdharā* (un-slightable), *Mūlaprakṛitisambhavā* (born of the primordial nature), *Anādyanantavibhavā* (having beginningless and endless prosperity), *Paramādyā* (the earliest one), *Apakarṣinī* (who removes away).

73. *Sargasthilyantakāraṇī* (the cause of creation, sustenance and annihilation of the universe), *Sudurvācyā* (very difficult to be described), *Duratyayā* (very difficult to be surmounted), *Śabdayoni* (the source of origin of words and sounds), *Śabdamayi* (of the form of sounds), *Nādākhyā* (Having the epithet 'sound'), *Nādavīrahā* (having *Nāda* as the physical body, an embodiment of sound).

74. *Anādi* (beginningless), *Avyaktaguṇā* (having unmanifest *Guṇas*), *Mahānandā* (having ecstatic delight), *Sanātani* (eternal), *Ākāśayoni* (source of origin of the ether), *Yogasthā* (established in Yoga), *Mahāyogeśvaraśvari* (Goddess of the great lords, of Yogas).

75. *Mahāmāyā*, *Suduṣṭpārā* (very difficult to cross), *Mūlaprakṛti*, *Īśvari*, *Pradhānapuruṣātītā* (beyond *Pradhāna* and *Puruṣa*), *Pradhānapuruṣātmikā* (the soul of *Prakṛti* and *Puruṣa*).

76. *Purāṇā* (the ancient one), *Cinmayi* (of the form of consciousness), *Puṁsāṁ Ādi Puruṣa Rūpini* (of the form of the primeval Person)¹, *Bhūtarasthā* (stationed in the heart of living beings), *Kūṭasthā* (abiding in the soul of all), *Mahāpurṣasamājnītā* (termed as a great *Puruṣa*).

77. *Janana-mṛtyu-jarātītā* (who is beyond birth, old age and death), *Sarvaśakti-sammvitā* (endowed with all Śaktis), *Vyāpini* (All-pervasive), *Anavacchinnā* (who is not restricted), *Pradhānānupraveshinī* (who permeates into *Pradhāna*).

1. Probably these are two epithets *Puṁsāṁ ādiḥ*, the source of men and *Puruṣa-rūpini* (of the form of *Puruṣa*).

78. *Kṣetrajñāśakti* (Potency of the soul), *Avyaktalakṣaṇā* (of unmanifest characteristics), *Malavarjitā* (Devoid of dirt or impurities), *Anādimāyāsambhinnā* (who is distinct from the primordial Māyā), *Tritattvā* (having three principles), *Prakṛtigrahā* (having a grasp on Prakṛti).

79. *Mahāmāyāsamutpannā* (Born of great Māyā), *Tāmasi* (of Tāmasa nature), *Puruṣi* (of the nature of Puruṣa), *Dhruvā* (steady), *Vyaktavyaktātmikā* (of the nature of both manifest and unmanifest), *Kṛṣṇā* (of dark colour), *Raktā* (of red complexion), *Suklā* (of white complexion), *Prasūtikā* (Mother).

80. *Akāryā* (non-effect), *Kāryajanani* (cause of effect), *Nityam prasavadharmī* (having the attribute of continuous procreation), *Sargapralayanirmuktā* (free from the creation and dissolution), *Sṛṣṭisthityantadharminī* (having the attributes of creation, sustenance and annihilation).

81. *Brahmagarbha* (having Brahman in the womb), *Catur-vimśā* (being characterised by the twentyfour principles), *Padmanābhā* (Lotus-navelled), *Acyutātmikā* (of the nature of Acyuta), *Vaidyuti* (of the nature of lightning), *Sāsvati* (Eternal), *Yoni* (source of origin), *Jaganmātā* (mother of the universe), *Īśvarapriyā* (Beloved of Īśvara).

82. *Sarvādhārā* (support of everything), *Mahārūpā* (having huge form), *Sarvaiśvaryasamanvitā* (endowed with all kinds of prosperity), *Viśvarūpā* (embodiment of the universal form), *Mahāgarbhā* (of huge embryo), *Viśveśecchānuvartini* (following the wish of the lord of universe).

83. *Mahiyasi* (very great), *Brahmayoni* (source of origin of Brahmā), *Mahālakṣmi-samudbhavā* (born of Mahālakṣmi), *Mahā-vimāna-madhyasthā* (stationed in the middle of the great Vimāna (Aerial chariot), *Mahānidrā* (of long slumber), *Ātmahetukā* (cause of Ātman). v.l. *mahā-nidrārtha-hetukā* (The cause of the great sleep).

84. *Sarvasādhāraṇī* (common to all), *Sūkṣmā* (subtle), *Avidyā* (nescience), *Paramārthikā* (the real entity), *Anantarūpā* (of infinite form), *Anantasthā* (stationed in the infinite), *Devi* (Luminous), *Puruṣamohini* (fascinator of the Purusa),

85. *Anekākāra-saṁsthānā* (remaining in various shapes), *Kālatraya-vivarjitā* (devoid of the three units of time), *Brahmajanmā* (giving birth to Brahmā), *Harer Mūrti* (the Image of

Hari), *Brahmaviṣṇusivātmikā* (of the nature of Brahmā, Viṣṇu and Śiva).

86. *Brahmeśa-Viṣṇujanani* (the mother of Brahmā, Iśa and Viṣṇu), *Brahmākhyā* (of the epithet of Brahma), *Brahmasamśrayā* (residing within Brahma), *Vyaktā* (the manifest), *Prathamaṇajā* (Born at the outset), *Brāhmaṇi* (pertaining to Brahma), *Mahati* (very big), *Brahmarūpiṇi* (of the form of Brahma).

87. *Vairāgyaiśvaryadharmaṇī* (of the nature of detachment, prosperity and piety), *Brahmamūrti* (of the form of Brahma), *Hṛdi sthitā* (stationed within the heart), *Apāṁyoni* (source of origin of the waters), *Svayambhūti* (self-born), *Mānasi* (Mentally conceived), *Tattvasambhavā* (the origin of the Principles).

88. *Īśvarāṇi* (the consort of Īśvara), *Śarvāṇi* (wife of Sarva), *Śaṅkarārdhaśarirīṇi* (forming half the person of Śaṅkara), *Bhavāni*, *Rudrāṇi*, *Mahālakṣmi*, *Ambikā*.

89. *Maheśvarasamutpannā* (Born of Maheśvara), *Bhuktimuktiphalapradā* (yielder of the fruits of enjoyment and salvation), *Sarvesvari* (Goddess of all), *Sarvavandyā* (worthy of being bowed to by all), *Nityam muditamānasā* (Ever delighted in the mind).

90. *Brahmendropendranamitā* (Bowed to by Brahmā, Indra and Upendra (Viṣṇu), *Śaṅkarecchānuwartini* (abiding by the wish of Śaṅkara), *Īśvarārddhāsanamgatā* (Occupant of half the seat of Īśvara), *Maheśvara-pativratā* (The chaste wife of Maheśvara).

91. *Sakṛdvibhātā* (dawning but once), *Sarvārti-samudraparis-osiṇi* (the drier-up of the ocean of everyone's distress), *Pārvati*, *Himavatputri* (Daughter of Himavān), *Paramānandadāyini* (the bestower of highest bliss).

92. *Guṇādhya* (richly endowed with good qualities), *Yogajā* (born of Yoga), *Yogyā* (worthy), *Jñānamūrti* (embodiment of knowledge), *Vihaśini* (expanding and developing), *Sāvitri*, *Kamalā*, *Lakṣmi*, *Śrī*, *Anantorasisthitā* (stationed in the bosom of Ananta).

93. *Sarojanilayā* (having lotus as her abode), *Gaṅgā*, *Yoganidrā* (Yogic slumber), *Asurārdini* (destroyer of the Asuras), *Sarasvati*, *Sarvavidyā* (all lores), *Jagajjyesṭhā* (the eldest in the universe); *Sumaṅgalā* (Highly auspicious),

94. *Vāgdevi* (Goddess of speech), *Varadā* (granter of boons), *Avācyā* (Inexpressible), *Kirti* (fame), *Sarvārthaśādhikā*

(accomplisher of all affairs), *Yogīṣvari* (goddess of Yogins), *Brahmavidyā* (the lore of Brahman), *Mahāvidyā* (great lore), *Suṣobhanā* (highly auspicious).

95. *Guhyavidyā* (having the secret lore), *Ātmavidyā* (the lore of Ātman) *Dharmavidyā* (the lore of piety), *Ātmabhāvitā* (purified by Ātman), *Svāhā*, *Viśvambharā* (the earth), *Siddhi* (super-normal power or achievement), *Svadhā*, *Medhā* (intellect), *Dhṛti* (fortitude), *Śruti*.

96. *Nīti* (policy), *Suniti* (good policy), *Sukṛti* (good action), *Mādhavi*, *Naravāhini*¹ (having men as vehicle), *Pūjyā* (worthy of being worshipped), *Vibhāvati* (lustrous), *Saumyā* (gentle), *Bhogini* (enjoyer), *Bhogaśāyini* (lying on the body of the serpent).

97. *Sobhā* (beauty), *Śāṅkari*, *Lolā* (oscillating), *Mālinī* (wearing the garlands), *Parameśthini*, *Trailokeyasundari* (the most beautiful lady in the three worlds), *Namyā* (worthy of being bowed to), *Sundari* (charming), *Kāmacāriṇī* (moving about as she pleases).

98. *Mahānubhāvā* (highly dignified), *Sattvasthā* (established in the *Sattvaguṇa*), *Mahāmahiṣamardini* (suppressor of the great buffalo), *Padmanābhā* (lotus-navelled), *Pāpaharā* (dispeller of sins), *Vicitramukutāṅgadā* (having wonderful coronet and bracelets).

99. *Kāntā* (shining), *Citrāmbaradharā* (wearing clothes of variegated colours), *Divyābharana-bhūṣitā* (bedecked in divine ornaments), *Haṁsākhyā* (bearing the appellation swan), *Vyomanilayā* (having the firmament as the abode), *Jagatsṛṣṭivivarḍhini* (increaser of the creation of the universe).

100. *Niyantri* (the controller), *Yantramadhyasthā* (stationed in the middle of the mystic diagram), *Nandini* (delighter), *Bhadrakālikā*, *Ādityavarṇā* (having the lustre of the sun), *Kauberi* (goddess of Kubera).

Mayūravaravāhanā (having the excellent vehicle of the peacock).

101. *Vṛṣṭasanagatā* (going about, seated on the bull), *Gauri*, *Mahākālī*, *Surārcitā*, (worshipped by Devas), *Aditi*, *Niyatā*

1. *Naravāhana* is an epithet of Kubera. Here the *Kauberi* form of the goddess is implied, vide *Kauberi* in V. 100.

(well-restrained), *Raudrā* (terrible), *Padmagarbhā* (having lotus for the womb), *Vivāhanā* (having a bird for vehicle).

102. *Virūpākṣi* (with odd number of (i.e. three) eyes), *Lelihānā* (licking up), *Mahāsuravināśini* (destroyer of the great Asura), *Mahāphalā* (bestowing great fruits), *Anavadyāngi* (having faultless, limbs), *Kāmarūpā* (having pleasing features), *Vibhāvari* (night).

103. *Vicitraratnamukutā* (having wonderful jewelled coronet), *Prajatārtiprabhañjanī* (the breaker of the distress of those who bow down), *Kauśiki*, *Karṣaṇī* (the dragger), *Rātri* (night), *Tridaśārtivināśini* (destroyer of the distress of Devas).

104. *Bahurūpā* (having many forms), *Surūpā* (having good forms), *Virūpā* (having hideous forms), *Rūpavajrītā* (devoid of forms), *Bhaktārtiśamani* (suppressor of distress of the devotee), *Bhavyā* (beautiful), *Bhavalāpavināśini* (destroyer of the distress due to worldly existence).

105. *Nirguṇā* (devoid of *Guṇas*), *Nityavibhavā* (having perpetual wealth), *Nihsārā* (of topmost excellence), *Nirapatrapā* (devoid of bashfulness), *Tapasvini* (female ascetic), *Sāmagiti* (*Sāman* songs), *Bhavānkanilayālayā* (having the lap of Bhava as abode and residence).

106. *Dikṣā* (initiation), *Vidyādhari*, *Diptā* (illuminated), *Mahendraviniśpātini* (bringing about the downfall of Mahendra), *Sarvātiśāyinī* (excelling everyone), *Viśvā* (universe), *Sarvasiddhipradāyini* (bestower of all *Siddhis*).

107. *Sarvesvara-priyā bhāryā* (the beloved wife of the lord of all), *Samudrāntaravāśini* (resident in the midst of ocean), *Akalāṅkā* (devoid of blemish) *Nirādhārā* (devoid i.e. independent of support), *Nityasiddhā* (eternal attainer of *Siddhis*), *Nirāmayā* (devoid of ailments).

108. *Kāmadhenu* (the wish-yielding divine cow), *Bṛhadgarbhā* (having a huge womb), *Dhimati* (intelligent), *Mohanāśini* (destroyer of delusion). *Nihsaṅkalpā* (devoid of conception) *Nirātaṅkā* (devoid of agony), *Vinayā* (having humility), *Vinaya-priyā* (fond of modesty).

109. *Jvālāmālāsaḥsrasrādhyā* (richly endowed with thousands of clusters of flames), *Devadevi* {(goddess of Devas), *Manomayā* (constituted of the mind), (v.l. *manomani*) : the exciter of

minds), *Mahābhagavati* (great goddess), *Bhargā*, *Vasudevasamudbhavā* (born of Vasudeva).

110. *Mahendropendrabhagini* (sister of Mahendra and Upendra), *Bhaktigamyā* (accessible only through devotion), *Parāvara* (the greatest and the most excellent), *Jñānajīleyā* (being both the knowledge and the knowable), *Jarātitā* (beyond old age), *Vedāntavisayā* (the field or the object of *Vedānta*), *Gati* (the final goal).

111. *Dakṣinā* (dexterous, amiable), *Dahati* (self-immolation into fire), *Dirghā* (long), *Sarvabhūtanamaskṛtā* (bowed to by all living beings), *Yogamāyā*, *Vibhāgajñā* (knower of the divisions), *Mahāmohā* (great delusion), *Gariyasi* (very great).

112. *Sandhyā* (twilight), *Sarvasamudbhūti* (cause of the origin of everything through the support etc. to *Brahma Vidyā*¹ i.e. doctrine of Brahman), *Bijāṅkurasamudbhūti* (cause of the origin of seeds and shoots), *Mahāśakti*, *Mahāmati* (of great intellect).

113. *Kṣanti* (forgiveness), *Prajñā* (intellect), *Citi* (knowledge), *Sat-cit* (existence and consciousness), *Mahābhogindrasāyini* (lying on the couch of the body of the leader of serpents), *Vikṛti* (aberration or change), *Śāṅkari* (belonging to Śāṅkara), *Sāsti* (the rule), *Gaṇagandharvasevitā* (served by groups of Gaṇas and Gandharvas).

114. *Vaiśvānari* (the cosmic fire), *Mahāśālā* (the great hall of the divine fire *Vaiśvānara*), *Mahāsenā* (having great army), *Guhapriyā* (fond of Guha), *Mahārātri* (the great night), *Śivāmandā* (bestower of bliss on Śiva), *Śaciduḥsvāpanāśini* (destroyer of the bad dream of *Saci*² (*Saci*—Indra's spouse).

115. *Ijyā* (sacrifice), *Pūjjyā* (worthy of being worshipped), *Jagaddhātri* (the nursing mother of the universe), *Durvijñeyā*

1. A better v.l. recorded in Ft. note 4 (p. 19 of our Venketeśvara) text of KP is *Brahma-vrkṣāśrayā* 'one supported by the tree in the form of Brahman' and the next epithet is *Nati*. The other v.l. is *Brahma-vrkṣāśrayāt* where °*vidyā-* is substituted by °*vīkṣa*.

2. This is a better interpretation than splitting it into *Saci* as a separate epithet and *duḥsvapna-nāśini* 'the dispeller of bad dreams.' The compliment to the goddess is 'whenever *Saci*—Indra's spouse, sees bad dreams, when her husband Indra is defeated or harassed by Asuras, goddess Umā advances, destroys the Asuras and relieves Indra from danger. This prompt help of goddess Umā to gods is implied in this epithet.

(very difficult to be comprehended), *Surūpiṇī* (having a beautiful form), *Tapasvini* (a female ascetic), *Samādhishthā* (absorbed in trance), *Trinetrā* (having three eyes), *Divi samsthitā* (stationed in the heaven).

116. *Guhāmbikā* (the Mother of Guha or Kārttikeya), *Guṇotpatti* (the cause of origin of all qualities), *Mahāpiṭhā* (having a highly exalted seat), *Marutsutā* (daughter of the Maruts), *Havyavāhāntarāgādī* (having fondness etc. for the sacrificial fire), *Havyavāhāsamudbhavā* (born of sacrificial fire).

117. *Jagadyoni* (the source of origin of the universe), *Jaganmātā* (mother of the universe), *Janma-mṛtyu-jarātigā* (going beyond the barriers of birth, death and old age), *Buddhi* (intellect), *Mahābuddhimati* (possessing great intellect), *Puruṣāntara-vāsini* (staying within *Puruṣa*).

118. *Taravini* (of great velocity), *Samādhishthā* (absorbed in a trance), *Trinetrā* (having three eyes), *Divi samsthitā* (stationed into heaven), *Sarvendriyamanomātā* (the mother of all sense organs and minds), *Sarvabhūtaḥṛdisthitā* (stationed in the hearts of all living beings).

119. *Samsāratāriṇī* (she who enables everyone to cross the ocean of worldly existence), *Vidyā* (learning), *Brahmavādi-manolayā* (residing in the minds of the expounders of Brahman) *Brahmāṇi*, *Bṛhati*, *Brāhma*, *Brahmabhūtā*, *Bhavāraṇī*.

120. *Hiraṇmayi* (of golden form), *Mahārātri* (great night), *Samsāraparivartikā* (the transformer of the *Samsāra*), *Sumālinī* (having good garlands), *Surūpā* (having good forms), *Bhāvini* (purified), *Hariṇī* (wearing necklace), *Prabhā* (lustre).

121. *Unmilani* (the eye-opener), *Sarva-sahā* (endurer of everything), *Sarva-pratyaya-sākṣīṇī* (witness of all notions), *Susaumyā* (very gentle), *Candravadanā* (Moon-faced), *Tāṇḍavāsakta-mānasā* (whose mind is interested in the *Tāṇḍava* dance).

122. *Sattvauddhikari* (the purifier of the mind), *Śuddhi* (purity), *Malatrayavināśini* (destroyer of the three types of impurities), *Jagatpriyā* (fond of the universe), *Jaganmūrti* (of universal form), *Trimūrti* (the triple formed one), *Amṛatāśrayā* (receptacle of the nectar).

123. *Nirāśrayā* (having no support), *Nirāhārā* (having no food), *Nirākuśapadodbhavā* (born of that free curbless region),

Candrahastā (holding the moon in the hand), *Vicitrāngi* (having limbs of variegated colours), *Sragvīni* (having garlands), *Padma-dhāriṇī* (wearing lotuses).

124. *Parāvara-vidhānajñā* (knower of the greater and the smaller procedures), *Mahāpuruṣa-Pūrvajā* (born prior to the great puruṣa), *Viśveśvarapriyā* (beloved of the lord of the Universe), *Vidyut* (lightning), *Vidyujjihvā* (having lightning for her tongue), *Jitāśramā* (who has conquered exhaustion).

125. *Vidyāmayi* (learning incarnate), *Sahasrākṣi* (having a thousand eyes), *Sahasravadanātmajā* (daughter of the thousand-faced), *Sahasraraśmi* (having a thousand rays), *Sattvasthā* (stationed in the *Sattva-guna*), *Maheśvarapadāśrayā* (resorted to or supported by the feet of Maheśvara).

126. *Kṣalini* (one who washes), *Mrṇmayī* (of the nature of earth), *Vyāptā* (pervaded), *Taijasī* (lustrous), *Padmabodhikā* (opener of the lotus), *Mahāmāyāśrayā* (having the support of the great Māyā), *Mānyā* (worthy of honour), *Mahādevamanoramā* (pleasing to the mind of Mahādeva).

127. *Vyomalaśmi* (splendour of the firmament), *Siṁharathā* (having a lion-yoked chariot), *Cekitānā* (conscious), *Amitaprabhā* (of unmeasured lustre), *Vireśvari* (goddess of heroes), *Vimānasthā* (stationed in the aerial chariot), *Viśokā* (devoid of sorrow).

128. *Anāhatā* (non-struck spiritual sound), *Kuṇḍalinī* (decorated with ear-rings or having spiral coils of the Yogic from), *Nalini*, *Padmabhāsini* (shining through the lotus) *Padma-vāsinī* (dweller in a lotus), *Sadānandā* (having perpetual bliss), *Sadākirti* (of perpetual fame), *Sarvabhūtāśrayasthitā*¹ (stationed in support of all living beings).

129. *Vāgdevatā* (the deity of speech), *Brahmakalā* (the digit of Brahman), *Kalātītā* (going beyond the digit), *Kalāraṇī* (the *Arani* of Kalā), *Brahmaśri* (the splendour of Brahman), *Brahmahṛdayā* (the heart of Brahman), *Bramha-Viṣṇu-Śivapriyā* (beloved of Brahmā, Viṣṇu and Śiva).

1. The v.l. in our text is as follows :

satānandā satāṁ kīrtiḥ sarva-bhutāśaya-sthitā /

Satānandā (of hundredfold immense bliss), *satāṁ kīrtiḥ* (The fame or the glory of the saintly persons), *sarva-bhutāśaya-sthitā* (enshrined in the hearts of all beings.)

130. *Vyomaśakti* (the Śakti of the firmament), *Kriyāśakti* (the motive force of activity), *Jñānaśakti* (the power of knowledge), *Parāgati* (the greatest goal), *Kṣobhukā* (agitator), *Bandhikā* (she who binds), *Bhedyā* (she who can be differentiated), *Bhedābhedaivarijītā* (devoid of difference and non-difference).

131. *Abhinnā* (non-different), *Bhinnasañsthānā* (having different resting places), *Vaśini* (submissive), *Vamśahārīṇī* (captivater of the race), *Guhyāśakti* (having concealed power), *Guṇālītā* (transcender of Guṇas), *Sarvadā* (bestower of everything), *Sarvatomukhi* (having faces all round).

132. *Bhagini* (fortunate woman), *Bhagavaipalni* (consort of the lord), *Sakalā* (entire, perfect), *Kālahārīṇī* (remover of Kāla), *Sarvavit* (knower of all), *Sarvatobhadra* (having welfare all round), *Guhyālītā* (going beyond the hidden), *Guhāvalī* (having groups of caves).

133. *Prakriyā* (procedure of a rite), *Yogamātā* (mother of Yoga), *Gangā*, *Viśveśvaraśvari*, *Kalilā* (impervious), *Kapilā* (tawny coloured), *Kāntā* (shining), *Kamalābhā* (shining like lotus), *Kalāntarā* (the heart of fine arts).

134. *Punyā* (meritorious), *Puṣkariṇī* (having the sacred lotus pond), *Bhoktri* (the enjoyer), *Purandarapurassarā* (going ahead of Indra), *Posini* (nourisher), *Paramaīśvarya-bhūtidā* (bestower of supreme power and prosperity), *Bhūtibhūṣanā* (having holy ashes as ornament).

135. *Pañcabrahmasamutpatti* (born of five Brahmans viz. Gaṇeśa, Sūrya, Śiva, Viṣṇu and Śakti), *Paramārthārthavighrahā* (embodiment of reality), *Dharmodayā* (rise of piety), *Bhānumati* (possessing rays), *Yogijñeyā* (knowable by Yogins), *Manojavā* (having the speed of the mind).

136. *Manoramā* (delightful to the mind), *Manoraskā* (having mind in the chest), *Tāpasi* (an ascetic woman), *Vedarūpiṇī* (having the form of Veda), *Vedaśakti* (having the power of Vedas), *Veda-mātā* (mother of the Vedas), *Vedavidyāprakāśini* (revealer of the Vedic Lore).

137. Goddess of the lords of Yoga, *Mātā* (mother), *Mahāśakti*, *Manomayi* (of the nature of the mind), *Viśvāvasthā* (stationed in the universe), *Viyanmūrti* (having the form of the firmament), *Vidyunmālā* (with lightning as garland), *Vihāyasi* (of the nature of the sky).

138. *Kinnari*, *Surabhi*, *Vidyā*, *Nandini* (delighter), *Nandivallabhā* (beloved of Nandin), *Bhārati*, (goddess of speech), *Paramānandā* (of great bliss), *Parāparavibhēdikā* (distinguisher between the greater and the smaller).

139. *Sarvapraharanopetā* (equipped with all weapons), *Kāmyā* (desirable), *Kāmeśvareśvari* (goddess of Kāmeśvara), *Acintyā* (inconceivable), *Anantavibhava* (having infinite riches), *Bhūlekha* (line on the ground), *Kanakaprabhā* (having golden lustre).

140. *Kūsmāṇḍi*, *Dhanaratnādhya* (endowed with riches and jewels), *Sugandhā* (sweet smelling), *Gandhadāyini* (bestower of scents), *Trivikramapadodbhūtā* (born of the feet of Trivikrama (Viṣṇu), *Dhanuspāni* (having the bow in the hand), *Śivodayā* (of auspicious rise).

141. *Sudurlabhā* (very rare), *Dhanādhya* (presiding deity over riches), *Dhanyā* (blessed), *Pīngalalocanā* (of reddish brown eyes), *Śānti* (peace), *Prabhāvati* (possessing lustre), *Dipti* (illumination), *Pañkajāyatālocanā* (having eyes as wide as the lotus).

142. *Ādyā* (the first), *Bhūḥ* (the earth), *Kamalodbhūtā* (born of the lotus), *Gavām mālinī* (mother of cows), *Raṇapriyā* (fond of battle), *Satkriyā* (good ritual), *Giriśā* (consort of Giriśa), *Śuddhi* (purity), *Nityapuṣṭā* (perpetually nourished), *Nirantarā* (having no weak points).

143. *Durgā*, *Kātyāyanī*, *Caṇḍi*, *Carcitāṅgā* (having the limbs besmeared), *Swigrahā* (having good body), *Hiranya-varṇā* (of golden colour), *Jagati* (the Earth), *Jagad-yantra-pravarṇikā* (Maker of the machine of this universe function).

144. *Mandarādri-nīvāsā* (dweller on mount Mandara), *Garahā* (Destroyer of poisons), *Svarṇa-mālinī* (having golden necklaces), *Ratna-mālā* (wearing a jewelled necklace), *Ratnagarbhā* (with jewels in the womb), *Puṣṭi* (nourishment), *Viśvapramāthini* (Destroyer of the universe).

145. *Padmanābhā* (having a lotus in the navel), *Padmani-bhā* (resembling a lotus), *Nityaruṣṭā* (perpetually angry), *Amṛtodbhavā* (born of the nectar), *Dhunvati* (shaking), *Duspr-*

kampā (difficult to be shaken), Sūryamātā (mother of the Sun), Dṛśadvatī (N. of a Vedic river).¹

146. *Mahendrabhagini* (sister of Indra), *Saumyā* (gentle), *Varenyā* (excellent), *Varadāyikā* (bestower of boons), *Kalyāṇī* (of good weal), *Kamalāvāsā* (residing in the lotus), *Pāñca-cūḍā* (having five locks of hair), *Varapradā* (granter of boons).

147. *Vācyā* (expressible), *Amareśvari* (goddess of Devas), *Vidyā* (learning), *Durjayā* (invincible), *Duratikramā* (one who cannot be transgressed), *Kālarātri* (night of the destruction of the world: identified with Durgā), *Mahāvegā* (of great velocity), *Virabhadra-priyā* (beloved of Virabhadra), *Hitā* (benefactress)

148. *Bhadrakāli*, *Jaganmātā*, *Bhaktānāmī bhadra-dāyini* (bestower of welfare on devotees), *Karālā* (terrible), *Pīngalākārā* (of tawny features), *Kāmabhedā* (prob. a misprint for *Nāmabhedā*—‘having different names, as in the Crt. Ed.’), *Mahāsvanā* (of loud voice).

149. *Yaśasvini* (famous), *Yaśodā*, *Ṣadadhva-parivartikā*¹ (revolving through the six paths), *Śāṅkhini* (variety of woman of that name), *Padmini* (a woman type), *Sāṅkhyā*, *Sāṅkhyayoga-paravartikā*² (promulgator of Sāṅkhya and Yoga systems).

150. *Caitrā*³ (of the Caitra month), *Samvatsarāñūḍhā* (riding on the year), *Jagatsampūraṇī* (the filler of universe), *Dhvaja* (the banner), *Śumbhāri* (enemy of Śumbha), *Khecari* (moving in the firmament), *Svasthā* (stationed in heaven), *Kambugrīvā* (conch-necked), *Kalipriyā* (fond of quarrel).

151. *Khagadhvajā* (Bird-bannered), *Khagāñūḍhā* (riding on a bird), *Vārāhi* (of the boar incarnation), *Pūgamālinī* (having

1. A river famous in Vedic and epic times. It formed the Southern boundary of Kurukṣetra. It is variously identified with the Gaggar (JASB VI. 181), the Rākṣi (Cunningham—Arch. S. Rep. Vol. XIV) and the Chitrang or Chitang (Imperial Gazetteer of India P. 26). De approves of the last identification (DEP. 57-58).

2. This Pāñcarātra term is used for Umā. In the case of Umā the six paths probably refer to the six systems of Indian Philosophy. If the reading *-pari vādini-parivartikā* (which is not much credible) be accepted, the epithet means ‘the promulgator of the six systems; out of which Sāṅkhya and Yoga are specifically mentioned in the last epithet. The Pāñcarātra significance is different (*vide* Introduction)

2. v.l. (Ft. Note 2 in our Text).

caitrā samvatsari Rudrā Jagat-sampūraṇīndrajā | caitrā, samvatsari (the year), *Rudrā, Jagat-sampūraṇī* (who has filled the whole world), *Indrajā* (one born of Indra).

Areca palms as garlands), *Aiśvarya-Padma-Nilayā* (having riches as the lotus abode), *Viraktā* (detached), *Garuḍāsanā* (seated on Garuḍa).

152. *Jayanti* (victorious), *Hṛdguhāgamyā* (comprehensible in the cavity of the heart), *Gahvaraśṭhā* (stationed in the cavity), *Gaṇāgraṇī* (chief of the groups), *Sankalpasiddhā* (possessing achievements by mere conception), *Sāmyasthā* (stationed in similarity), *Sarvavijñānadāyīni* (bestower of all perfect enlightenment).

153. *Kāli Kalkavihantri* (destroyer of dirt and hypocrisy), *Guhyopanisaduttamā* (having the excellent secret well guarded), *Niṣṭhā* (stability), *Dṛṣṭi* (vision), *Smṛti* (memory), *Vyāpti* (pervasion), *Puṣṭi* (nourishment), *Tuṣṭi* (contentment), *Kriyāvati* (possessing rites).

154. *Viśvāmaraśvareśānā*, (controller of the rulers of God), *Bhukti* (enjoyment), *Mukti* (liberation), *Śivā* (auspiciousness), *Amṛtā* (immortality), *Lohitā* (red), *Sarpamālā* (serpent garlanded), *Bhiṣanī* (terrible), *Vanamālini* (having garlands of sylvan flowers).

155. *Anantaśayanā* (lying on the serpent Ananta), *Anantā* (infinite), *Naranārāyaṇodbhavā* (born of Nara and Nārāyaṇa), *Nṛsimhī* (man-lion-formed), *Dailyamathani* (suppressor of the Daityas), *Śaṅkhacragadādharā* (wielder of conch, discus and the iron-club).

156. *Saṅkarṣaṇī* (of the form of Saṅkarṣaṇa or squeezing and dragging), *Samutpatti* (origin), *Ambikāpādasanīśrayā** (having the feet of Ambikā for support), *Mahājvālā* (of great flames), *Mahābhūti* (of great prosperity), *Sumūrti* (of excellent form), *Sarvakāmadhuk* (yielding all desires).

157. *Śubhrā* (white in complexion), *Sustānā* (having good breasts), *Saurī* (of Solar lustre), *Dharma-kāmārthamokṣadā* (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 *Araṇī* i.e. the wood from which fire is

*Our printed text shows two epithets *ambikā* (Mother) and *Pādasanīśrayā* (one whose feet are resorted to)—this is a better reading.

produced by attrition). (v.l. °*rati*—Lover of Viṣṇu, the Ancient person).

158. *Mahāvibhūtidā* (bestower of great prosperity), *Madhyā* (the middling), *Sarojanayanā* (lotus-eyed), *Asamā* (unequalled), *Aṣṭādaśabujā* (having eighteen arms), *Anādyā* (having no beginning), *Nilotpaladalaprabhā* (having the lustre of the petals of a blue lotus).

159. *Sarvaśaktiyanārūḍhā* (riding on the seat of all Śaktis), *Dharmādharmavivarjītā* (transcendental to both piety and impiety), *Vairāgyajñānaniratā* (absorbed in perfect knowledge and detachment), *Nirālokā* (devoid of light), *Nirindriyā* (devoid of sense organs).

160. *Vicitragahanādhārā* (support of deep and wonderful things), *Śāśvatasthānavāsini* (resident of the permanent abode), *Sthāneśvari* (goddess of the proper abode), *Nirānandā* (devoid of bliss), *Trishūlavadaradharini* (holder of the excellent Trident).

161. *Aśeṣadevatāmūrti* (having the form of the entire group of Devas), *Devatāvara devatā** (the excellent among the deities), *Gaṇāmbikā* (mother of the gaṇas), *Gireḥ putri* (daughter of the mountain), *Niśumbhavinipātīni* (the overthower of Niśumbha).

162. *Avarṇā* (devoid of castes), *Varnarahitā* (devoid of colour), *Trivarna* (having three castes or colours), *Jivasambhavā* (cause of birth of the living beings), *Anantavarṇā* (of infinite colours), *Ananyasthā* (not stationed elsewhere except in the lord), *Śāṅkari*, *Śāntamānasā* (of quiet mind).

163. *Agotrā* (having no spiritual lineage), *Gomati* (possessing cows or words), *Gopītri* (protectress), *Guhyarūpā* (of secret form), *Guṇottarā* (foremost in attributes), *Gauḥ* (cow), *Gīḥ* (word), *Gavyapriyā* (fond of milk products), *Gauṇī* (of Guṇa traits), *Ganeśvaranamaskṛtā* (bowed down by the leader of the Gaṇas).

164. *Satyabhāmā*, *Satyasandhā* (Strictly adhering to truth), *Trisandhyā* (having three junctions), *Sandhivarjītā* (devoid of joints), *Sarvavādāśrayā* (support of all schools of philosophers), *Saṅkhyā* (reason), *Sāṅkhyayogasamudbhavā* (born of the schools of philosophy—Sāṅkhyā and Yoga).

*The text has two separate epithets : *Devatā* Goddess and *Varadevatā*—Excellent goddess.

165. *Asamkhyeyāprameyākhyā* (having innumerable and immeasurable names), *Śūnyā* (void), *Suddhakulodbhavā* (born of pure family), *Bindunādasamutpatti* (cause of the origin of *Bindu* and *Nāda*), *Śambhuvāmā* (wife of Śambhu), *Śaśiprabhā* (having the lustre of the moon).

166. *Piśāngā* (tawnycoloured), *Bhedarahitā* (devoid of differences), *Manojñā* (Beautiful), *Madhusūdani* (destroying Madhu), *Mahāśrīh* (Great Śrī), *Śrisamutpatti* (origin of Śrī), *Tamahpāre pratisṭhitā* (established beyond darkness).

167. *Trilattvamātā* (mother of the three principles), *Trividhā* (of three types, *Susūkṣmapadasamīśrayā* (resorting to very subtle position), *Śāntā* (quiescent), *Bhītā* (of fearing nature), *Malātītā* (going beyond dirt), *Nirvikārā* (without aberration or change), *Śivāśrayā* (having the support of Śiva).

168. *Śivākhyā* (of auspicious name), *Cittanilayā* (having the mind as the abode), *Śivajñānasvarūpiṇi* (of the form of Śiva's perfect knowledge), *Daitydānavanirmāthi* (suppressor of the Daityas and Dānavas), *Kāśyapi* (of the family of Kaśyapa), *Kālakarṇikā* (the pericarp of Kāla (Time)).

169. *Śāstrayoni* (the source of origin of the scripture), *Kriyāmūrti* (having activity as form), *Catur-varga-Pradarśikā* (the revealer of the four types of human aims), *Nārāyaṇi*, *Narotpatti* (cause of Nara), *Kaumudilingadhārīṇi* (wearing the symbols of moonlight) (*v.l.* *Kaumudi* and *Līngadhārīṇi*).

170. *Kāmuki-kalitābhāvā* (possessing the traits of a loving women) (*v.l.* *Lalitā* and *Bhāvā*), *Parāvaraṇibhūtidā* (bestower of the greater and smaller riches), *Parāṅgajātamahimā¹* (having the greatness arising out of the great limbs), *Baḍavā* (mare), *Vāmalocanā* (having beautiful eyes).

171. *Subhadrā*, *Devaki*, *Sitā*, *Vedavedāṅgapāragā* (one who had mastered the Vedas and Vedāṅgas), *Manasvini* (High-minded), *Manyumātā* (mother of anger), *Mahāmanyusamudbhavā* (born of great Manyu or Mahārudra).²

1. A better *v.l.* *parātmā-jñāna-mahimā*—recorded in the Ft. Note 1, p. 20.

2. Manyu signifies the presiding deities of or personifications of fury or wrath viz. Agni or Rudra *vide* MW (Monier-Williams-SK. Dictionary p. 786. Col. 3).

172. *Amanyu* (devoid of anger), *Amṛtasvādā* (tasting nectar), *Puruḥūtā* (one who is often invoked), *Puruṣṭutā* (much eulogised), *Āśocyā* (not pitiable), *Bhinnavisayā* (having different objects), *Hiranyarajatapriyā* (fond of gold and silver).

173. *Hiranyarajani* (golden night), *Haimā* (golden), *Hemābharaṇabhbūṣitā* (bedecked in golden ornaments), *Vibhrājamānā* (shining), *Durjñeyā* (incomprehensible), *Jyotiṣṭomaphalapradā* (bestower of the fruits of sacrifice *Jyotiṣṭoma*).

174. *Mahānidrāsamudbhūti* (born of great slumber), *Anidrā* (having no slumber), *Satyadevatā* (a true deity), *Dirghā* (long), *Kakudmini* (lofty), *Hṛdyā* (hearty), *Śāntidā* (bestower of peace), *Śāntivardhini* (increaser of peace).

175. *Lakṣmyādiśaktijanani* (mother of Lakṣmī and other Śaktis), *Śakticakrapravartikā* (the cause or mover of the cycle or a group of Śaktis), *Trīśakti-Janani* (mother of the three Śaktis), *Janyā* (A bride's maid or a mother's friend), *Śadūrmiparivarjītā* (devoid of the six waves viz. sorrow, delusion, hunger, thirst, old age and death).

176. *Sudhautā* (well washed), *Karmakaraṇī* (performer of activities), *Yugānta-dahanātmikā* (of the nature of the fire at the close of the Yugas), *Sanikarsaṇī* (dragging and seizing), *Jagaddhātri* (mother of the universe) *Kāmayoni* (source of origin of Kāma), *Kiriṇī* (wearing the crown).

177. *Aindri* (belonging to Indra), *Trailokyanamitā* (bowed to by the three worlds), *Vaiṣṇavi*, *Parameśvari*, *Pradyumna-dayitā* (beloved of Pradyumna), *Dātri* (donor), *Yugmadṛṣṭi* (having a pair of visions), *Trilocanā* (three-eyed).

178. *Madoṅkaṭā* (excessively rapturous), *Haṁsagati* (having the gait of a swan), *Pracanḍā* (very fierce), *Caṇḍavikramā* (of fierce exploits), *Vṛṣāveśā¹* (having enthusiasm for piety), *Viyānmālā* (mother of the firmament), *Vindhya-parvatavāsinī* (residing on the Vindhya Mountains).

179. *Himavanmerunilayā* (having her abode in mountains Himavat and Meru), *Kailāsagirivāsinī* (residing on the Mountain Kailāsa), *Cāṇūrahantṛtanayā* (daughter of the slayer of Cāṇūra),

1. *Vṛṣe dharine āveśo yaṣyāḥ.*

Nitijñā (knower of the right policy), *Kāmarūpiṇi* (assuming any from at will).

180. *Vedavidyā* (Vedic Lore), *Vratasnātā* (one who has performed the holy ablution after observance of holy vows), *Brahmaśailanivāsini** (residing on the Mountain Brahmaśaila), *Virabhadraprajā* (progeny of Virabhadra), v.l. *Vira-bhadra-Priyā* (beloved of vira bhava) *Virā* (heroic) *Mahākāmasamudbhavā* (born of great love).

181. *Vidyādhara-priyā* (beloved of the Vidyādhara), *Siddhā* (of achievement), *Vidyādharanirākṛti* (refutation of the Vidyādhara), *Apyāyani* (developer and nourisher), *Haranti* (captivating), *Pāvani* (sanctifier), *Posani* (nourisher), *Kalā* (arts, digits).

182. *Mātṛkā* (a divine mother), *Manmathodbhūtā* (born of Kāma), *Vārijā* (born of water), *Vāhanapriyā* (fond of the vehicle), *Kariṣīni* (goddess of wealth), *Sudhāvāni* (nectar-speeched), *Vināvādanataṭparā* (exclusively devoted to playing the lute).

183. *Sevitā* (one who is served), *Sevikā* (nurse), *Seyā* (worthy of being served), *Sinivali* (new moon night with the moon slightly visible), *Garutmati* (having Garuḍa), *Arundhati*, *Hiranyākṣi* (golden eyed), *Mṛgāṅkā* (deer-marked), *Mānadāyini* (bestower of honour).

184. *Vasupradā* (bestower of wealth), *Vasumati* (the earth), *Vasordhārā* (continuous flow of riches), *Vasundharā* (earth holding riches), *Dhārā-dharā* (holding continuous current), *Varārohā* (possessing excellent waist), *Parāvāsasahasradā* (bestower of thousands of great residences).

185. *Śrīphalā* (having fortune as fruits), *Śrimati* (possessing fortune and glory), *Śrīśā* (goddess of glory), *Śrinivāsā* (residence of glory), *Śivapriyā* (beloved of Śiva), *Śridharā* (holder of fortune), *Śrikari* (maker of fortune), *Katyā* (Healthy, auspicious), *Śridharārdhaśarīriṇi* (sharer of half of the body of Śridhara).

186. *Anantadrṣṭi* (of infinite vision), *Aksudrā* (not insignificant), *Dhātriśā* (goddess of the earth), *Dhanadāpriyā* (beloved of Kubera), *Nihāri Daitya-śaṅghānām* (the slayer of multitudes of Daityas), *Siṁhikā* (lioness), *Siṁhavāhanā* (having a lion for her vehicle).

*v.l. *Dharma-śilā*, *Anilaśanā* (subsisting on the wind)

187. *Suvarcalā* (shining brilliantly), *Suśroṇi* (having good buttocks), *Sukirti* (having-good fame), *Chinnasaṁśayā* (with all doubts cleared), *Rasajñā* (knower of the *rasas* or taste), *Rasadā* (bestower of taste), *Rāmā* (a good looking woman), *Lelihānā* (licking), *Amṛtasravā* (giving out continuous flow of nectar).

188. *Nityoditā* (rising perpetually), *Svayamjyotiḥ* (self-luminous), *Utsukā* (eager), *Amṛtajivanā* (having nectarine life), *Vajradandā* (having thunderbolt as staff), *Vajra-jihvā* (having adamantine tongue), *Vaidehi*, *Vajra-Vigrahā* (having adamantine physical body).

189. *Maṅgalyā* (auspicious), *Maṅgalāmālā** (wearing auspicious garland), *Nirmalā* (free from impurities), *Malahāriṇī* (dispeller of dirts), *Gāndharvi* (a Gandharva lady), *Karuṇyā*** (Mercy), *Cāndri* (belonging to the moon), *Kambalāśvatara priyā* (fond of blanket and mule).

190. *Saudāmini* (lightning), *Janānandā* (giving delight or pleasure to people), *Bhrukuṭiṣṭilānanā* (having a face with crooked eyebrows), *Karṇikārakarā* (having the *Karṇikāra* flower in the hand), *Kaksā* (Room), *Kaṁsaprāṇāpahāriṇī* (remover of Kāṁsa'sife).

191. *Yugandharā* (bearer of the yoke), *Yugāvartā* (repeating in every Yuga), *Trisandhyā* (the three twilights or junctions), *Harṣavardhanī* (increaser of the joy), *Pratyakṣadevatā* (visible deity), *Divyā* (divine), *Divyagandhā* (having divine fragrance), *Divahṛparā* (beyond heaven) (v.l. *Divākarā*—the sun-goddess).

192. *Śakrāsanagatā* (seated in Indra's seat), *Sūkari*, *Sādhyā*, *Cāru-Śārāsanā* (wielder of beautiful bow), *Iṣṭā* (desirable), *Viśiṣṭā* (specialized), *Śiṣṭeṣṭā* (desirable or favourable to Śiṣṭas), *Śiṣṭāsiṣṭā-Prapūjīlā* (honoured both by the good and the wicked).

193. *Śatārūpā* (hundred-formed), *Śatāvartā* (hundred times repeated), *Vinatā* (humble), *Surabhi* (fragrant), *Surā* (wine), *Surendramātā* (mother of the ruler of Devas), *Sudyumnuā* (having good energy and splendour), *Suṣumnā* (the Nāḍī called Suṣumnā), *Sūryasamsthitā* (stationed in the sun).

*v.l. *Maṅgalā*, *Mālā*.

**v.l. *Gāruḍī*. My text reads *karnkā* which is probably a misprint for *Karuṇā*—The Editor.

194. *Samikṣyā* (worthy of being seen), *Satpratisṭhā* (established in the *Sat* (existent)), *Nivṛtti* (renunciation), *Jñānapāragā* (going beyond the shares of knowledge), *Dharmaśastrārthaśāla* (efficient in the interpretation of scriptures on *Dharma*), *Dharmajñā* (knower of *Dharma*), *Dharmavāhanā* (having *Dharma* as the vehicle).

195. *Dharmādharmavinirmātri* (maker of *Dharma* and *Adharma*), *Dhārmikānām Śivapradā* (bestower of weal on the virtuous), *Dharmaśakti* (*Śakti* or Potency of *Dharma*), *Dharmamayī* (full of piety), *Vidharmā* (of special virtue), *Viśvadharminī* (of universal virtue).

196. *Dharmāntarā* (having another *Dharma*),¹ *Dharmamayī* (full of virtue), *Dharmaśūrvā* (having *Dharma* as the antecedent), *Dhanāvahā* (bestower of wealth), *Dharmopadeṣṭri* (instructress in virtue), *Dharmātmā* (soul of virtue), *Dharmagamyā* (approachable through virtue), *Dharādharā* (support of the earth).

197. *Kāpālisakalā* (the digit of the lord Kapālin)¹, *Mūrti* (form), *Kalākalitavigraphā* (having the body constructed of the *Kalās* (digits)), *Sarvaśaktivinirmuktā* (free from all *Śaktis*), *Sarvaśaktiyāśrayāśrayā* (the supporter of the supporter of all the *Śaktis*).

198. *Sarvā* (all), *Sarveśvari* (goddess of all), *Sūkṣmā* (subtle), *Sūkṣmajñānasvarūpiṇī* (having the subtle knowledge as the form), *Pradhānapuruṣēśā* (goddess of Pradhāna and Puruṣa), *Īśā* (Controller), *Mahādevaikasākṣini* (the sole witness of Mahādeva).

199. *Sadāśivā* (Perpetually auspicious), *Viyannmūrti* (having the ether as the form), *Vedamūrti* (having the Vedas for her form) *Amūrtikā* (Formless).

Thus with these thousand names, the mountain Himavan eulogised her.

200-201a. He bowed down to her again and again, because he was frightened and struck with awe. With palms joined in reverence, he said :—“O Parameśvari, on seeing this terrible lordly form of yours I am now frightened. Please reveal another form.”

1. v.l. *Kāpālisakarā*—The digit of the lord Kapālin or Śiva. The v.l. is better and hence accepted.

201b-202. On being thus requested by the mountain, goddess Pārvatī withdrew her form and showed another form. It was as shining and lustrous as the blue lotus. It had the fragrance of a blue lotus.

203. It had only two eyes and arms. It was gentle. It was embellished with blue forelocks. The soles of the feet were red like lotus. The hands resembling the tender sprouts were very red.

204. It was endowed with the glorious display of delicacy. The *Tilaka* on the forehead was bright. All the limbs bedecked with ornaments were very tender and beautiful.

205. The form was wearing a garland round its bosom. The garland was big and golden; light smile flickered on the bimba fruit like lips. The anklets produced a tinkling sound.

206-207a. Its countenance was gracious-looking, divine and a receptacle of infinite grandeur. On seeing such a beautiful form, the excellent mountain shed off his fears. Delighted at heart, he addressed the Supreme Goddess:

Himavān said :

207b-208a. Fruitful has been my life to-day. My penance has accomplished its purpose to-day, as you, the unmanifest have manifested yourself directly in person before my view.

208b-210a. It was by you that all the universe has been created. The world of which *Pradhāna* is the first principle, is stationed in you. It merges itself into you again, as you alone are the ultimate goal. Some opine that none but you are the *Prakṛti* while others aver that you are transcendental to *Prakṛti*, others who know the reality, call you Śivā as you resort to Śiva.

210b-211. In you have originated (the principles) known as) the *Pradhāna*, *Puruṣa*, *Mahat*, *Brahmā*, *Īśvara* (Śiva), *Avidyā* (Nescience), *Niyati* (destiny), *Māyā*, *Kalā* and hundreds of other things. Indeed, you are the Supreme Power, the infinite and *Parameśthini*.

212-213. You are devoid of all sorts of differences and are the support of all differences. O Goddess of Yoga, depending on you, Mahādeva (the great god) Maheśvara, creates the

'entire Universe beginning with Pradhāna and dissolves it. It is in association with you that the lord derives the bliss of his own *Ātman*.

214. You alone are the supreme bliss. You alone are the bestower of the greatest bliss. You are the imperishable firmament, the unsullied ethereal light.

215. You are the auspicious, subtle, eternal, omnipresent, great Brahman. You are Indra among all gods. You are Brahmā among the knower of Brahman.

216. O Goddess, you are Vāyu (the wind god), among the powerful ones. You are Kumāra (lord Kārttikeya), among Yogins; among the sages, you are Vasiṣṭha and among the knowers of the Vedas, you are Vyāsa.

217. Among the followers of the system of Sāṃkhya, you are lord Kapila; among the Rudras, you are Śaṅkara; among the Ādityas (sons of Aditi), you are Upendra (Viṣṇu); among the Vasus, you are Pāvaka (fire-god).

218. Among the Vedas, you are the *Sāma*-veda; among the metres, you are Gāyatrī; among lores, you are the spiritual science, (Adhyātma Vidyā); among the goals, you are the ultimate goal (i.e. Salvation).

219. Among all the *Saktis* (Potencies), you are Māyā; among the calculators, you are Kāla (Time); among all mystic secrets, you are Omkāra and among the castes, the excellent Brāhmaṇa.

220. Among the Āśramas (stages in life), you are the status called the householder; among Iśvaras (deities) you are Maheśvara; among men, you are the only *Puruṣa*—male, abiding in the heart of all living beings.

221. O Goddess, among all the Upaniṣads, you are called *Guhyopaniṣad*, (v.l. *Brahmopaniṣad*)¹; among the Kalpas, you are Iśāna and among the *Yugas* you are the Kṛta Yuga.

1. There is no Upaniṣad called *Guhya*. In the Śākta Upaniṣads, we have *Guhya-Kālī* (pp. 410-419) and *Guhya-śoḍhānyāsa* (p. 421), in the *Upaniṣat-saṅgraha*. The v.l. *Brahmopaniṣad* is *Upaniṣad No. 21* (pp. 167-69) in the *Upaniṣat-saṅgraha*.

222. Among all the paths, you are the solar path; among all the words (speeches), you are the goddess Sarasvatī; among those of comely forms, you are Lakṣmī; among the wielders of Māyā, you are Viṣṇu.

223. Among the chaste women, you are Arundhatī; among those who fly, you are Suparṇa (Garuḍa); among the hymns, you are the *Puruṣa Sūkta* and among Sāmans, you are the *Jyeṣṭha Sāman*.

224. You are the Sāvitrī *Mantra*, among all *Jāpyas* (*Mantras* to be repeated); among the Yajur *Mantras*, you are Śatarudriya; among the mountains you are the great Meru and among serpents, you are Ananta (*Śeṣa*).

225-226. Among all objects you are the Supreme Brahman. Everything is pervaded by you.

I bow unto your form that is devoid of all modifications and aberrations; that is beyond the ken of sense-organs, invisible, pure and of a single unparalleled form, that is without beginning, middle or end, infinite, the first and the reality beyond the darkness of *Avidyā*.

227. I seek refuge in that form alone which, those people, who have come to a definite conclusion by means of the perfect knowledge of Vedānta, observed as a source of the origin of the universe, and which is absolute bliss and is called *Pranava* (*Om*).

228. I am bowing to that form which has entered the inner core of all living beings, which is the cause of the union and separation of the *Pradhāna* and *Puruṣa*, which is resplendent, which is devoid of birth and destruction and which is termed as *Prāṇa* (vital breath).

229. I pay obeisance unto the form designated as *Puruṣa* —a form which has neither beginning nor end, which is the soul of the universe and which is stationed separately and beyond *Prakṛti*, which is the supreme soul and of unmanifest body.

230. I salute to your form which has no difference of colour or form, which is the support of everything; which fashions the entire universe, which is omnipresent, devoid of birth or death; which is subtle, variegated, and which possesses three *guṇas* and is called *Pradhāna*.

231. O Goddess, I bow unto your form which is the first great one, called *Puruṣa*, which is stationed in *Prakṛti*, which is a seed with the three *guṇas* of the Ātman, which is endowed with all contradictory attributes like prosperity and perfect knowledge (v.l. detachment and *Dharma*).

232. I pay respect unto your form which is termed as "the Cosmic Egg" which consists of twice seven (i.e. fourteen) worlds, and is stationed in waters, which consists of wonderful varieties, the only Lord of which is *Puruṣa* and which is occupied by different (v.l. innumerable beings).

233. I bow unto your form named Parameśthin which is stationed in the solar sphere, is the cause of the three units of time (the past, the present and the future), which is the embodiment of all the Vedas, which is the only one and the earliest and which has fully enveloped all the different worlds by your brilliance.

234. I bow unto the form of yours termed as Nārāyaṇa which has a thousand heads and thousand arms, which is of infinite power, which is the ancient *Puruṣa* reposing within the cosmic waters.

235. I pay my respects unto your form designated as *Kāla* (death or time), which is terrible due to its curved fangs, which is worthy of being worshipped by gods, which has the form of the world-destructive fire at the close of Yugas and which is the cause of destruction of the entire universe.

236. I bow unto your form called Śeṣa which shines with its thousand hoods, which is being worshipped even by the chiefs of serpents and on which sleeping Janārdana is reposing.

237. I bow down to your form termed Rudra which possesses unobstructed glory, which has the odd number (i.e. three) of eyes, which is the sole knower of the taste of nectar of the bliss of Brahman and which surviving even after the end of Yugas, dances in the heavens.

238. O Bhavāṇī, I bow unto this delicate, white-complexioned form of yours, devoid of sorrow and without any definite shape (v.l. free from impurities and sanctifying). O Goddess with lotus-like tender feet worshipped by gods and Asuras, you shine in your purity and tenderness.

239. Obeisance be to you, O great Goddess. Saluta-

tions to you, O Parameśvari. Bow to goddess Iśāni. Obeisance to you, Śivā, again and again.

240. I am identical with you, and I am having you as my support. You alone are my goal. I seek refuge in you alone. O Supreme Goddess, be gracious unto me.

241. In this world, neither Devas nor Dānavas are equal to me since, thanks to my penance, the mother of the universe herself has been born as my daughter.

242. O Goddess, this Menā, the daughter of the Pitṛs, has become your mother, although you are the mother of the entire universe. O how glorious is my merit !*

243. O Goddess of the immortal Devas, protect me for ever, along with Menā. I bow unto your lotus-like feet. I seek refuge in Śiva (v.l. *Sivam* i.e. in you who are the consort of Śiva).

244. Ah ! This is my great fortune due to my association with the great Goddess. O Mahādevī, command me what I should do, O Śāṅkari (consort of Śāṅkara).

245. After speaking these words, the Lord of mountains, Himavān stood by the side of Girijā (Pārvatī) looking at her with palms joined in reverence.

246. Then, on hearing his words and remembering her consort Paśupati (God Śāṅkara) Pārvatī the *Araṇi* (the kindling piece of wood i.e. the cause of the origin) of the universe, smilingly spoke to her father.

The Glorious Goddess said :

247. "O excellent one among the mountains, at the outset, listen to this secret instruction regarding Iśvara, It is resorted to by the expounders of Brahman.

248-249. My wonderful lordly form has been directly perceived by you. It is infinite and endowed with all *Saktis* (potencies). It is highly stimulating. Seek refuge only in it with calmness and concentration of mind. Be free from false prestige and arrogance. You should establish yourself in that form and be devoted to that.

250. O father, with unswerving single-minded devotion, you resort only to that form (of mine) and worship it

*v.l. *aho punyasya gauravam* : How great is the glory of merit (virtues).

perpetually by means of performing sacrifices, penance and charitable gifts.

251. Visualise only that one (form) mentally. Meditate on it, worship that, according to my instructions. I shall relieve you of your worldly existence (*Samsara*) and sufferings, O sinless one.

252. Ere long I shall lift you up from the ocean of worldly existence—you who have resorted to the divine Yoga by means of deep devotion.*

253. O excellent mountain, I am attainable to you only through meditation, the path of desireless action, of devotion and of spiritual knowledge, but not otherwise through crores of ritualistic acts.

254. For the sake of liberation for *Samsara*, carry out properly forever all the duties prescribed in *Śruti*s and *Smṛti*s. Do them well—the rites and duties meant for the four castes and stages of life, in combination with spiritual knowledge.

255. It is from *Dharma* that *Bhakti* (devotion) is generated. The supreme goal viz. Brahman is attained through *Bhakti*. *Dharma* is the activity like the performance of sacrifices and other duties prescribed in the *Śruti*s and *Smṛti*s.

256. *Dharma* does not arise out of anything else. It is from the *Vedas* that the *Dharma* shines forth. Hence, one who is desirous of liberation and who seeks *Dharma* should resort to the *Vedas*¹ which are my embodiment.

257. It is my own ancient and supreme potency that is termed as the *Vedas*. That potency arises and functions at the beginning of creation, in the forms of *Rk*, *Yajus* and *Sāman*.

258. It is in order to protect those *Vedas* that the birthless Lord Brahman created Brähmaṇas and others, and engaged them in their respective duties.

*v.l. *aham vai mat-parān bhaktān aiśvarām yogam āsthitān* 'I shall verily lift up from *Samsara* my devotees deeply attached to and dependent on me and who have established themselves in divine Yoga.'

1. v.l. *dharmaṛthām śraddhayā Vedam āfrayet* /

'For the sake of achieving dharma, one should resort to the Veda.'

259. The hells such as Tāmisra and others were created beneath the earth by god Brahmā for those people who do not practise the duties prescribed in my Dharma.

260. There is no scripture other than the Vedas which lays down what is Dharma. A person who takes delight in other things (not sanctioned by the Vedas), should not be even talked to by twice-born persons viz. Brāhmaṇas, Kṣatriyas and Vaiśyas.

261. Those various scriptures which are contrary to Śrutiṣ and Smṛtiṣ seen in this world, are based on *Tamo-guṇa* or ignorance. Belief in them or practising in accordance with them is a *Tāmasa* activity.

262. They i.e. those contrary to Vedas are the cults of Kāpāla, Bhairava, (v.l. Pāñcarāṭras), Yāmala, Vāma, and Ārhata and others similar to these also.

263. In another incarnation of mine, these scriptures having been promulgated by me to delude the people who themselves try to mislead other persons by propagating their false scriptures.

264. What is prescribed in the Smṛtiṣ as activity belonging to the Vedas, should be pursued by those who are the most excellent ones among the knowers of meaning and the significance of the Vedas. Those men who strenuously pursue those activities are liked by me.

265. It is out of compassion (and for the welfare of) all the four castes that the great personality Svāyambhuva Manu himself formerly promulgated the Code of Dharma to the sages, at my behest.

266. After hearing the excellent Dharmas from his mouth (as propounded by him), other sages also composed other scriptures as codes of Dharmas or pious behaviour, for establishing the Dharma.

267. When at the end of Yugas, these codes vanish, the sages would compose them in every Yuga at the instance of god Brahmā.

268. O King, at the behest of god Brahmā, eighteen major Purāṇas have been recounted by Vyāsa and others. Dharma is well established (and expounded) in them.

269. Other minor *Purāṇas* have been narrated by his (Vyāsa's) disciples. The author of each of these treatises is the knower of the *Dharma-Śāstras*, in every Yuga.

270. *Śikṣā* (phonetics), *Kalpa* (the rules regarding holy rites), *Vyākaraṇa* (Grammar), *Nirukta* (Etymology), *Chandas* (Prosody), *Jyotiṣa* (Astronomy) and *Nyāya Vidyā* (Logic) (v. l. *Mimāṃsā*¹) all these are for the promotion of the study of all scriptures.

271. Thus there are fourteen² lores which have been promulgated along with the four Vedas. Dharma does not exist elsewhere outside these texts, O excellent Brāhmaṇas.

272. Thus, it is at my behest that Manu, Vyāsa and others established Dharma as expounded by god Brahmā, till the dissolution of the world of living beings takes place.

273. When the time of the dissolution of the world arrives, all these great-souled ones, after attaining realization of the Ātman, enter the great region along with Brahmā.

274. Hence, for the sake of carrying out duties prescribed by Dharma, one should resort to the Vedas in every possible way. Knowledge accompanied by Dharma shall reveal the great Brahman.

275-278. Persons who eschew unholy attachment and seek refuge only in me, who worship me exclusively forever with devotion, are established in the divine Yoga of Iśvara, are merciful towards all living beings, are quiescent, full of self-control, devoid of malice and false prestige, are intelligent

1. Although *Mimāṃsā* is given as a v.l. for *Sarveśām*, the term *Upabṛhmaṇa* can be taken as including both *Purāṇa* and *Mimāṃsā* to make up the number fourteen of *Vidyās*.

2. KP's list of fourteen *Vidyās* is : 4 Vedas, 6 Aṅgas, *Dharma-Śāstra*, *Purāṇa*, *Nyāya*, *Mimāṃsā*. The fourteen lores are enumerated in VP. III.6.28 as follows :

*aṅgāni Vedāś catvāro mīmāṃsā nyāya-vistarāḥ /
purāṇām dharma-śāstrām ca vidyā hyetāś caturdaśa //*

But in the next verse, the following four 'lores' or 'sciences' are added:

- (1) *Āyur-veda* (science of medicine).
- (2) *Dhanur-veda* (military science),
- (3) *Gāndharva* (science of Music) and
- (4) *Arthaśāstra* (Political economy or Economics and Politics).

Thus the number of lores is stated to be eighteen.

ascetics observing praiseworthy vows and penance with their minds fixed on me and their souls concentrated in me, are interested in expounding spiritual knowledge about me—In case of such persons whether they are recluses, forest-hermits, householders or religious students ere long, I dispel the entire darkness (of *Avidyā*) from their sphere, by means of the lamp of spiritual knowledge and destroy the delusion that rises up in them, as they are intelligent and persevering.

279. By shaking off their darkness (of ignorance) by means of perfect knowledge, they enjoy (spiritual) bliss perpetually, inasmuch as they are fully identical with me. They are not born again and again in the *Samsāra* (as they are liberated).

280. Therefore, devoting yourself to me in every way and being fully absorbed in me, worship me exclusively, seeking me mentally as your refuge. (v.l. along with Menā).

281. If you are incapable of meditating on my unchanging lordly form, seek refuge in my great form beginning with Kāla (Time). (v.l. *kalādhyaṁ*—perfect-form).

282. Hence, O my father, stabilise yourself in that form of mine which comes within the ken of your mind. Be devoted to that and be engaged in worshipping it.

283-284. My perfect form which is pure consciousness, entire auspiciousness, devoid of all conditioning factors, the imperishable (or nectarine), the supreme goal, can be secured with difficulty, by making assiduous efforts for spiritual knowledge. Only those who comprehend that spiritual knowledge can enter into me.

285. With the intellect concentrated on it, with the *Ātman* dwelling on it and stabilised therein, and having that as the ultimate resort, they shake off all their sins, by means of perfect knowledge and attain that stage from which there is no return to *Samsāra*.

286. O Lord of Kings, without resorting to me, that great state of bliss, the region devoid of impurities, is not attained. Hence, seek refuge in me.

287. O protector of the earth, by worshipping me in identity or in separateness, or in both ways, you will attain that region. (v.l. my region).

288. O leader of Kings, without resorting to me that Reality which is pure by nature and auspicious, is not comprehended. Hence, seek refuge in me.

289. You should hence propitiate strenuously the imperishable and eternal divine form. Thereafter, you will eschew the blindness of ignorance (v.l. bondage).

290. Worship devotedly Śiva everywhere and forever, physically, mentally and verbally. Thereafter, due to that purity, you will attain to his region.

291-293. Those who are deluded by my Māyā do not attain that Śiva, devoid of beginning and end, the great Maheśvara, the unborn, who abides as the *Ātman* of all living beings, is the support of all, unsullied, perpetual bliss, without any phantoms and semblance, attributeless, beyond darkness of ignorance, not dualistic, steady, perfect and undiversified Brahman. He is both self-comprehensible and incomprehensible and stationed in the highest firmament.

294. Those who are always enveloped by my Māyā with the subtle darkness of ignorance, are born again and again in the terrible ocean in the worldly existence.

295. O King, it is with single-minded devotion and perfect knowledge that the *Brahman* should be sought, for warding off the bondage of birth.

296-297. One should eschew egotism, malice, passion, fury, covetousness and inclination towards evil. One should adopt detachment and should perceive his *Ātman* in all living beings and all living beings within own his *Ātman*. By Seeing the universal *Ātman* within the individual *Ātman*, one becomes competent to attain *Brahman*.

298. One who has become one with the *Brahman* revels in his own soul, bestows fearlessness on all living beings. He attains spiritual powers and prosperity and great devotion, not conceiving anyone else (i.e. is exclusively devoted to me).

299. That Supreme Reality, the lordly, unsullied, perfect *Brahman* is perceived by him. Becoming free from all ties of all worldly existence, he stays established only in the *Brahman* itself.

300. The great Śiva is the receptacle of the Supreme Brahman. That great lord is non-different, unchanging and the support of the Ātman.

301. O King, either through the path of perfect knowledge, or through the path of action or through that of devotion or through Yogic practice, seek asylum in Iśvara for the purpose of liberation from all worldly existence.

302. O Lord of mountains, this is the secret instruction that is imparted unto you by me. After pondering over this, it behoves you to do as you please.

303-304. Sprung really from the great lord, on being prayed for by gods, I censured Dakṣa, my father, who despised Maheśvara and for the purpose of establishing Dharma and urged by your propitiation, I am now born of the body of Menā after resorting to you as my father.

305. At the bidding of the great-souled god Brahmā, the universal Ātman, you will give me to Rudra in the *Svayamvāra* type of marriage with him (where the bride selects her partner for life from among the suitors).

306. O King, on account that alliance, all *Devas* (gods) including Indra, will bow unto you.. O father, god Śaṅkara will become pleased thereby.

307. Making all possible efforts, realise me who am a close companion of lord Śiva. After worshipping lord Iśāna (Śiva), seek refuge in him who is worthy of being the resort.

308. Thus addressed by the goddess of Devas, Himavān, the king of mountains, bowed down his head before the goddess. With palms joined in reverence, he spoke again:

309. "O Consort of the Supreme Ruler ! Be pleased to expound to me the Yoga pertaining to Maheśvara, the knowledge of the soul and the means of meditating on him."

310. The great goddess narrated in details and in precision to him, the great knowledge, the excellent Yoga of Ātman and the means thereof.

311. On hearing that great perfect knowledge from the lotus-like face of the mother of the worlds, the Lord of mountains who was worshipped by the entire world, became interested in Yogic meditation.

312. As a result of the greatness of his great fortune and at the behest of god Brahmā, he gave Pārvatī, the chaste lady, unto Maheśvara (Śiva), in the presence of all Devas.

313-314. 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. He will go beyond the world of Brahmā and shall attain the abode of the goddess.

315. He who reads this Hymn near Brāhmaṇas with concentration of mind and mental purity becomes free from all sins.

316-318. Having understood (the correct significance of) the thousand and eight names of the goddess enumerated above and contemplating her as abiding in the sphere of the sun and worshipping her with scents, flowers and other objects, a twice-born person should properly remember the Supreme state of the goddess and her position with Maheśvara and with mind concentrated exclusively in her should constantly mutter these epithets. Thereby, at the time of his death, he will regain his memory and attain to the highest Brahman.

319. Or the Brāhmaṇa shall be reborn in the pure family of a Brāhmaṇa and thanks to the greatness of the previous impressions, he shall attain the spiritual lore about the Brahman (*Brahma-Vidyā*).

320. After attaining the great divine Yoga of Parameśvara, he becomes quiescent and fully controlled and attains *Sāyujya* (identity) with Śiva.

321. He who, at each of three (morning, midday and evening) sessions of *Homa*, oblates offerings one per each name (v.l. epithet of the goddess mentioned above) becomes free from the evil effects of epidemics (like cholera) and malefic planets.

322. One who is desirous of attaining prosperity shall duly perform the worship of the goddess Pārvatī and repeat *Japa* every day for a year, with great attention.

323. After worshipping the three-eyed Śambhu with great devotion side by side with her, the devotee derives great fortune, thanks to the grace of Mahādeva.

324. Hence, in order to ward off all sins, the thousand names of the goddess should be recited as used for *Japa*, by the twice-born ones in all earnestness.

Sūta said :

325. "O Brāhmaṇas, (as a casual reference) the excellent greatness of the goddess has been recounted incidently. Henceforth, listen and understand the creation of subjects by Bhṛgu and others."

CHAPTER THIRTEEN

The Progeny of Dakṣa's Daughters¹ (Khyāti and others)

Sūta said :

1. Lakṣmī, the beloved of Nārāyaṇa, was born of Khyāti and Bhṛgu. Their sons Lords Dhāṭṛ and Vidhāṭṛ were the auspicious (blessed) sons-in-law of Meru.

2. Āyati and Niyati were the daughters of the noble-souled Meru. They married Dhāṭṛ and Vidhāṭṛ and two sons were born to them.

3. They were Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya was Mṛkaṇḍu's son. Vedaśiras was the brilliant son of Prāṇa.

4. Sambhūti bore the son Pūrṇamāsa to Marici as well as four daughters endowed with all auspicious characteristics.

5. Tuṣṭi was the eldest. Then came Vṛṣṭi, Kṛṣṭi and Apaciti. The two sons of Pūrṇamāsa were Virajas and Parvata.

6-10. Kṣamā bore the following sons to Prajāpati Pulaha viz. Kardama, the greatest of them, Sahiṣṇu an excellent

1. This topic has been described in KP elsewhere also. *vide supra* Ch. 8. 11-30, and *infra* I.14.54-64, I.16. This part of creation is found (sometimes practically in the same words, in various Purāṇas e.g. VP. I. 15.9-154, Bh.P. VI. 6.1-45, AP. 18.27 ff and ch. 19 to mention a few.

sage. The younger of them was also an ascetic who wiped off all sins through penance.

Anasūyā gave birth to sinless sons to Atri. They were Soma, Durvāsas and the Yogin Dattātreya.

Smṛti, endowed with all good and auspicious characteristics, gave birth to Sinivālī, Kuhū, Rākā and Anumati from Aṅgiras—Holy lord Pulastya begot Dambhoji of Prīti.

In the previous birth, in Svāyambhuva Manvantara, he was Agastya and was remembered as such, as well as another son Devabāhu. He had a daughter named Dvitiyā (or v.l. Sannati but referred to as 'Santati' in the next verse).

11. Santati gave birth to sixty thousand sons from Kratu. All of them were of sublimated sexuality and are called Bā(Vā)lakhilyas.

12-13. Vasiṣṭha procreated seven sons of his wife Urjā, as well as a daughter named Puṇḍarikākṣa endowed with every elegance of beauty. The seven sons of great prowess were Rajas, Mātra (v.l. Uha), Īrdhvabāhu, Savana, Anaṅga, Sutapas and Śukra.

14. Svāhā bore three dignified sons of great prowess, O Brāhmaṇas, to Vahni (fire), the son of Brahmā and of the form of Rudra.

15. They were Pāvaka, Pavamāna and Śuciragni or Suci. The fire produced by attrition is called Pavamāna; the fire from lightning is called as Pāvaka.

16-17. What burns and shines in the Sun is called Śuciragni. Their further progeny were forty-five in number. They, along with Pavamāna, Pāvaka, Śuci and he who was the father of these three, are glorified as the "Forty-nine Fires."

18. All of them are said to be ascetics. All have shares in the oblations offered in sacrifices. All are stated to be of the nature of Rudra, with the forehead marked by the three Tripuṇḍra lines.

19-20. Manes (*Pitṛs*) viz. Ayajvāna (non-performers of sacrifices) and Yajvāna (performers of sacrifices) are the sons of god Brahmā. They are respectively classed as *Agniśvāttas* (non-possessors of fire) and *Barhiṣads* (possessors of fire). Svadhā bore them two daughters Menā and Dhāriṇī (v.l. Vaitariṇī).

Both of them were expounders of *Brahman* (or the *Vedas*) and experts in Yogic meditation.

21. Menā gave birth to Maināka and Krauñca his younger brother. Gaṅgā the sole sanctifier of all the worlds, was born of Himavān.

22. Through the power of the fire of his Yoga, he obtained Goddess Maheśvarī as his daughter. The excellent great glory of the goddess has been precisely described before.

23. Dhāriṇī, with face resembling a lotus, was the wife of king Meru. The lords Dhāṭṛ and Vidyāṭṛ were both the sons-in-law of Meru.

24. This lineage of the daughters of Dakṣa has been recounted to you by me just now. Now listen to and understand the creation of Manu.

CHAPTER FOURTEEN

The Race of Svāyambhuva Manu¹

Sūta said :

1. "Śatarūpā bore to Svāyambhuva Manu two sons of great prowess and the knowers of *dharma*. They were Priyavrata and Uttāna-Pāda.

2. Uttāna-Pāda had a son named Dhruva. Thanks to his devotion to Nārāyaṇa the Lord of the universe, he attained an excellent abode.

3. Śiṣṭi and Bhāvya were born of Dhruva and Śambhu was born of Bhāvya.

Succhāyā bore five sinless sons to Śiṣṭi.

1. The genealogy of Svāyambhuva Manu has been described previously in Ch. 8.1-13. Like the progeny of Dakṣa, this topic is found in most other *Purāṇas* such as VP.I.7.16-38, Va. P.I. 1-7-23, Mt. P. Ch. 3, Bh.P. III. 12.53-56 (to mention a few).

4-5. At the instance of Vasiṣṭha, that gentle lady had performed a severe penance and propitiated Viṣṇu, Janārdana, the Puruṣa embodied in Śālagrāma stone. The five sons were Ripu, Ripuñjaya, Vipra, Kapila (v.l. Vṛkala) and Vṛṣatejas. They were all pure, devoted to Nārāyaṇa and the protectors of their duties.

6-9a. Ripu's queen gave birth to the mighty Cākṣuṣa of every brilliance. He begot on Puṣkarinī, the daughter of the great-souled progenitor (*Prajāpati*) Vīraṇa, an extremely handsome son Cākṣuṣa Manu. To (Naḍvalā) the daughter of the progenitor Vairāja, ten mightily valorous sons were born to Manu. They were Ūru, Pūru, Śatadyumna, Tapasvin, Satyavāk, Śuci, Agniṣṭut, Atirātra, Sudyumna and Abhimanyu.

9b. Agneyī bore six very powerful sons to Ūru.

10. They were—Āṅga, Sumanas, Khyāti, Kratu, Āṅgirasa and Śiva. Afterwards Vena was born of Āṅga. Vainya (alias Pṛthu) was born of Vena.

11-12a. He became famous by the name of Pṛthu. He was a very powerful protector of subjects. With a desire for the benefit of subjects, the earth was milked by him formerly.

It was at the behest of Brahmā tha the milked the Earth along with the very powerful Lord of Devas.

12b-13. In the *Paitāmaha* (pertaining to Brahmā) sacrifice of Vena's son that was performed formerly, Sūta the knower of Purāṇas was born¹. He was Hari himself who had assumed that form, by means of his Māyā. He is the expounder of all sacred lores and the knower of *Dharma* and lovingly respectful to his preceptor.

14-15a. O excellent sages, know me to be that person, the eternal being born formerly. In this Manvantara, Hari, the ancient Puruṣa who became Vyāsa, Kṛṣṇa Dvaipāyana, narrated (the Purāṇas) to me.

15b-16a. At the bidding of Aja (Brahmā) all the Sūtas born in my family and deprived of their eligibility to use Vedas, adopted expounding of the Purāṇas as their avocation.

1. For Sūta being an incarnation of Viṣṇu *vide supra* 1.6.

16b-17. Pr̥thu, the son of Vena, was intelligent and truthful. He had conquered his sense-organs. He was an emperor of great splendour. He protected his *Dharma*. Even from his childhood, he cherished devotion to Nārāyaṇa.

18. Going up to the mountain Govardhana,¹ he performed a penance after subduing the sense-organs. Lord Viṣṇu the wielder of a conch, a discus and the iron club was delighted at his penance.

19-20. Coming to the King, Lord Dāmodara himself said thus : "Undoubtedly, thanks to my grace, two righteous sons will be born to you. They will be handsome and be the most excellent of all wielders of weapons." After saying this Hṛṣikeśa (i.e. Viṣṇu) regained his own nature (i.e. vanished).

21. The son of Vena had unswerving devotion. He ruled over his kingdom in accordance with the injunctions of the Vedas constantly thinking over and remembering Madhusūdana (or Viṣṇu).

22. Ere long, his wife (Antardhāna) of slender limbs and pure smiles gave birth to Śikhaṇḍin and Havirdhāna through *Antardhāna* (internal meditation).

23. A son who became famous by the name Suśīla was born to Śikhaṇḍin. He was righteous, endowed with beauty and a master of the *Vedas* and the *Vedāṅgas*.

24. He studied the *Vedas* duly and virtuously and was established in penance. As good luck would have it, that knower of *Dharma* became inclined towards renunciation.

25. Eager that he was in the Self study (of the *Vedas*) and the performance of penance he resorted to holy centres. Once he went to the higher plateau of the Himavān frequented by the Siddhas.

1. Govardhana is a hill, eighteen miles from Vṛndāvana in Mathurā district. It was in the village 'Paitho' that Kṛṣṇa is said to have held up that 'mountain' on his little finger and protected cows and cowherds against Indra's wrathful showers (Bh. P. X.25.19-28) VP.V. 11 and KV 2 Ch. 18).

26. There he saw a holy forest named *Dharmavana*,¹ which affords the achievement of Dharma—a place accessible to the Yogins and inaccessible to the haters of Brahman.

27. A very holy and pure river named *Mandakini* flowed there. It was endowed with clusterous growth of red and blue lotuses and was bedecked with the hermitages of the Siddhas.

28. On its southern bank, he saw a beautiful and very holy hermitage occupied by leading sages and Yogins and felt delighted.

29-30. He took his holy dip in the water of *Mandakini*. He propitiated the god-like *Pitr̄s* (manes). He worshipped *Mahādeva* with red and blue lotuses and other flowers. He meditated on *Īśāna* stationed in the orb of the Sun, after joining his hands together in reverence over his head. Looking at the radiant Sun, he eulogised the Supreme Ruler.

31. He propitiated *Giriṣa* (god *Siva*) by means of (reciting) *Rudrādhyāya* and the *Carita* (narrative) of Rudra, as well as by many different kinds of hymns of *Śambhu*, taken from the *Vedas*.

32. In the meantime (while praying) he saw the great sage named *Śvetāśvatara*² coming. He was the most excellent among the great devotees of *Paśupati* (god *Siva*).

33. He had applied *Bhrama* (ashes) all over his limbs. The loin cloth was the only covering garment he had. His body was emaciated due to the performance of penance. He was wearing a white sacred thread.

34. After concluding his eulogy of *Śambhu*, he bowed down his head at his feet. His eyes were rendered dim due to tears (of joy). With palms joined in reverence, he spoke these words.

35. "I am contented, blessed. Since the leading sage and Yogi, the holy Lord, the most excellent among the knowers of Yoga has been personally seen by me.

1. It is on the Southern bank of the river *Mandakini* on the Himalayas—De., pp. 56-57.

2. *Śvetāśvatara*—Probably the author of the Upaniṣad known after him. Here he is represented as a great *Paśupata* teacher (*mahāpāśupalottama*) and may be perhaps the same as the disciple of *Siva* in *infra* I. 52.

36. Ah ! My good luck is indeed great. My penances have become fruitful. What shall I do ? O sinless one, I am your disciple. Save me."

37. He blessed the King of very good conduct and gentle behaviour. He accepted him as his disciple, for he had wiped off all his sins, thanks to his penance.

38. The clever sage made him perform all rites pertaining to *sannyāsa* and then bestowed on him the divine knowledge (about Śiva) for which the holy rites had been laid down in his own branch of the Vedas.

39. He gave him the entire essence of the Vedas, that secures the release of the *Paśu* (Individual soul) from the *Pāśa* (the binding noose of *Avidyā*). It is famous as the *Antyāśrama*¹ (the last stage of life). It has been performed by Brahmā and others.

40. Glancing at all his disciples, those who resided in that hermitage viz. Brāhmaṇas, Kṣattriyas and Vaiśyas who were all interested in maintaining celibacy, he said thus:

41. "It is only after studying the branch of knowledge initiated by me that the Yogins attain Mahādeva after meditating on the universe as the creation of the Lord.²

42. It is here that the Lord Mahādeva sporting along with his consort Umā, occupies the place, with a desire to bless the devotees.

43. Formerly, Nārāyaṇa himself, the creator of the entire universe, propitiated Mahādeva here with a desire for the welfare of the worlds.

44. It is after propitiating Lord Isāna (Śiva) the deity of even Devas, that Devas and Dānavas attained great miraculous powers here.

45. It was here itself that Marīci and all other sages perceived Maheśvara through the power of their penance and attained eternal perfect knowledge.

1. It is probably *Sannyāsa*. HD. II. 1. 417 gives a number of synonyms for *sannyāsin* viz. *parivrāt*, *parivrājaka*, *bhikṣu*, *muni*, *yati* but this descriptive name of *āśrama* is not given in it.

2. Instead of this reading (*dhyāyanto*) *viśvam aiśvaram*, the Ft. Note (p. 25 in our Venkateśvara Press—Text) gives a better reading : *niśkalām śivam* / "meditating on the perfect, indivisible Śiva".

46. Hence, O leading king, you too stay here practising penance and Yoga. You stay with me permanently and thereby you will attain *Siddhi*."

47. After addressing thus, the leading Brāhmaṇa meditated on Lord Śiva, the wielder of the Pināka bow. He then imparted precisely the great Mantra for the achievement of every thing (*v.l.* of his objectives).

48. That Mantra suppresses all sins. It is the essence of the Vedas. It yields liberation. It is the holy Mantra beginning with the word Agni. It has been initiated (made to function) by the sages.

49. At his instance King Suśila, endowed with faith, became a devotee of Paśupati and was engaged in the study of the Vedas.

50. He applied the sacred ashes (*Bhasma*) all over his body. He lived on roots, fruits and bulbous roots. He was quiescent and had full self-control. He subdued his anger and resorted to the procedure of renunciation.

51. Havirdhāna begot a son named Prācīnabarhis in Āgneyī. He was a master of the science of archery.

52. Lord Prācīnabarhis, who was the most excellent among the wielders of all sorts of weapons, begot of the daughter of the ocean, ten sons.

53. They were well known as Prācetasas. They were kings of reputed power. Devoted to Nārāyaṇa, they studied their respective Vedas.

54. Dakṣa who had been the blessed son of Brahmā formerly and a progenitor as well, was reborn of Māriṣā and the ten Pracetas collectively.

55. That Dakṣa carried on a verbal dispute with the intelligent Rudra, the great Iśa. He was cursed by Rudra and he thereby became the son of Pracetas.

56. Seeing that Dakṣa was coming to his residence, he along with his consort personally accorded him befitting worship.

57. Then the son of Brahmā (Dakṣa) who had been infested with the *Tamo-Guṇa* yearned for more worship than he deserved. He became infuriated and went away to his house (in a huff).

58. Once, when Sati had come to her own house, the evil-minded Dakṣa used word of abuse to her and angrily scolded her along with her husband.

59. "All my other sons-in-law are superior to your husband the wielder of the Pināka bow. You too are an evil daughter among my good daughters. Hence go away from this house (back to your place) in the manner you had come."

60. On hearing his words, the goddess, the beloved of Saṅkara censured her father, Dakṣa, and burned herself by means of her own self (by Yogic process).

61. After bowing to her husband Paśupati, the wearer of elephant's hide, she became the daughter of Himavān, being delighted at his penance.

62. On knowing her (dead in this manner) Lord Rudra, Hara, the dispeller of dejectedness of those who resort to him, became infuriated and after coming to his house, cursed Dakṣa.

63. 'After abandoning this body, born of Brahmā, be born in the family of Kṣattriyas. You will be a foolish-minded person and will beget a son of your own daughter.'

64. Imprecating him thus, Mahādeva went to the mountain Kailāsa. Dakṣa too, the son of the self-born deity (Brahmā) became Prācetas (son of the Pracetasa) in due course.

65. Thus all details of creation of Svāyambhuva Manu, upto Dakṣa have been narrated to you. This story dispels the sins of those who hear this."

CHAPTER FIFTEEN

Destruction of Dakṣa's Sacrifice

Naimiṣeyas (The residents of Naimiṣa forest) said :

1. "O Sūta, narrate in detail the origin of Devas, Dānavas, Gandharvas, serpents and the Rākṣasas in Vaivasvata Manvantara.

2. O highly intelligent one, what did Dakṣa, the royal son of Pracetasa, who had been cursed formerly by Śambhu, do? We wish to hear it now."

Sūta said :

3. I shall recount the creation of the subjects in continuity with the previous kalpa as mentioned by Nārāyaṇa. The story dispels sins and it will be sustained in all the three units of Time (i.e. the past, present and future).

4. On being cursed by Śambhu, Dakṣa, the Royal son of Pracetasa, censured Bhava due to the previous enmity and performed a *Yajña* (sacrifice) at Gaṅgādvāra (i.e. near the source of the river Gaṅgā).

5. All Devas were invoked along with Viṣṇu in order to receive their respective shares. All leading sages came there along with all other sages.

6. On seeing the entire host of Devas arrived, excepting Śaṅkara, the Brāhmaṇa sage named Dadhīca spoke thus to Prācetasa (Dakṣa).

Dadhīca said :

7. "How is it that Rudra is not being worshipped now duly—Rudra, the lord, whose behests every one beginning with Brahmā and ending with the Piśācas (Ghosts), carries out?"

Dakṣa said :

8. "In all *Yajñas* the share to Śaṅkara is not allotted. Śaṅkara is not being worshipped because there are no Mantras of Śaṅkara along with his wife."¹

9. The infuriated great sage laughed at Dakṣa derisively and said these words even as all Devas were listening. The sage possessed all types of knowledge himself. He was as if an embodiment of knowledge).

1. This legend recording a struggle between the followers of *Yajña-cult* and the Śaivites and the successful assertion of Rudra's claim in the institution of sacrifice, is found in the *Mbh. Sānti.* 283 and a number of Purāṇas such as Bh. P. IV 5, Vāyu I. 30.74-174, NP. II.66.5-17 and others. It is probable that there may be some historical basis to this incident which is mythologically represented in these ancient works.

Dadhica said :

10. "How is it that Śaṅkara is not known well and hence not worshipped by means of all *Yajñas*? It is he who is known as *Parameśvara* and it is from him, the soul of the universe that every thing begins to function. (*v.l.* He is the source of every thing).

Dakṣa said :

11. "Indeed he is not Śaṅkara (benefactor), but is Rudra, the annihilator. He is only the Tāmasa (possessor of *Tamo-guṇa*) Hara. He is known as a naked mendicant holding the human skull. It is not proper to call him the soul of the universe.

12. Indeed Iśvara, the lord and creator of the universe is Lord Nārāyaṇa, Hari. This glorious Lord of Sāttvic nature is worshipped in all holy rites."

Dadhica said :

13. "Is not this lord of a thousand rays (the sun-god) seen by you? He is the sole annihilator of worlds. He is Parameśvara in the form of Kāla.

14. It is him that the righteous scholars, the expounders of the Brahman, pray to. He is the witness of everything. He is the body of Śaṅkara of intense brilliance and he is of the form of Kāla.

15. He is Rudra, the great god. He is the kind-hearted Hara, Kapālin (*v.l.* of matted hair). He is the lord Āditya, the sun-god. He is the blue-necked and *Vilohita* (very ruddy).

16. He is eulogised as one of a thousand rays by the singers of Sāman hymns, the Hotṛs and the Adhvaryus. See him as *Rudramūrti* (one of the terrible form), of the creator of the universe and an embodiment of three Vedas."

Dakṣa said :

17. "The twelve Ādityas have come here as the sharers in the *Yajña*. All of them should be known as suns. There is no other Sun."

18. When he said thus, the sages who had come to assist him as well as to witness the *Yajña* said to Dakṣa, "That is exactly so."

19-20. Their minds were overwhelmed with *Tamas*. They could not see the Bull-bannered deity. They were in thousands, in hundreds. Most of them again and again censured Hara, the lord of living beings. They denounced thus even the Vedic Mantras. They honoured the statement of Dakṣa, because they had been deluded by Viṣṇu's Māyā.

21. Vāsava (Indra) and all other Devas came there for their shares. They did not see Lord Iśāna (Śiva) except Nārāyaṇa, Hari.

22. Even as all of them were watching, Lord Hiranya-garbha (born out of a golden egg) Brahmā, the most excellent among the knowers of Brahman vanished, in a moment.

23. When lord Brahmā vanished, Dakṣa personally sought refuge in Nārāyaṇa, Hari, the saviour of the worlds.

24. Then the fearless Dakṣa resumed the *Yajña*. Lord Viṣṇu, the protector of those who seek refuge, was his patron deity (the saviour).

25. Observing that all Devas and sages were antagonistic to Rudra, the holy sage Dadhīca spoke thus to Dakṣa:

26. "There is no doubt in this that a man incurs great sin in worshipping one who is not worthy of worship and in not worshipping those who deserve worship."

27. The terrible punishment meted out by divine intercession is sudden and terrible in that place where bad men are received well and good men are slighted."

28. After saying thus, the Brāhmaṇa sage cursed those Brāhmaṇas who were antagonistic to Iśvara (Śiva) and who had come there to render assistance to Dakṣa.

29-32. "Since you have excluded the Supreme Lord (Śiva) from the Vedas, since the great god honoured in all the worlds has been censured, all of you, those who are antagonistic to Iśvara, will be excluded from the *Trayi* (three Vedas). Those who censure the path of the Lord with the minds viciously inclined towards bad scriptures, will be harassed by the defects

of Kali, after the advent of the Kali age. Your learning is false; your conduct of life is false. You swagger about your own false knowledge. You will be forced to abandon your entire power of penance and go to Naraka (Hell). Even though you take refuge in him, Hṛṣikeśa (Viṣṇu) will turn his face against you".¹

33. After saying thus, the Brāhmaṇa sage, the storehouse of penance ceased (to speak). He mentally thought of Rudra, the destroyer of all sins.

34. In the meantime, the all-knowing goddess learnt this and spoke to the great god, Maheśvara, her husband as the lord of Paśus.

Sri Devi said :

35. O Śaiṅkara, Dakṣa who had been my father in the previous birth is performing a *Yajña* after censuring your status and your own self.²

36. The gods and the great sages are assembled there rendering him assistance. Please destroy that sacrifice immediately. I am choosing this boon.

37. Thus implored by the goddess, the great Lord, the Lord of Devas, created Rudra immediately with a desire to destroy the *Yajña* of Dakṣa.

1. This protest against non-inclusion of god Śiva [in the invitees of the sacrifice by sage Dadhica is not in the Bh. P. or NP. (both Vaiṣṇava Purāṇas) but is found in the *Vāyu* I.30.103-106 (but Dadhica's curse to all sages is not in the *Vāyu*), in SK. P. *Maheśvara Khaṇḍa* I.2.14-32 (but no curse by Dadhica but a simple walk-out), in SP. *Rudra Saṁhitā* 27.26-50 too, Dadhica protests and walks away. Dadhica's curse to all the sacrificial priests appears to be KP's contribution. KP, however, shares some verses with the *Vāyu* e.g.

*apūjya-pūjane caiva pūjyānām cābyapūjane /
narah pāpamavāpnoti mahad vai nātra samśayaḥ //*

—(*Vāyu* I.30.103 = KP.I.15.26.)

2. In the Bh. P. and other Purāṇas, Śiva, as a revenge of the self-immolation of his consort Sati, destroyed the sacrifice of Dakṣa. In KP., however, the goddess (the daughter of Himavān) remembers her insult in the previous birth by Dakṣa, when in his previous birth, he was her father, and in order to wreak revenge of her insult in that birth by her then father, she urges god Śiva to destroy his sacrifice in this new incarnation !

38-40. He was highly infuriated. He had a thousand heads, a thousand eyes and huge arms, a thousand in number. He was invincible. He resembled the fire at the close of the Yugas. He was terrible due to his curved fangs. He could not be seen (directly) due to his glaring brilliance. He held a conch and a discus. He had a staff in his hand. He roared loudly. He held a horn in his hand and was beautified with *Bhasma* (ashes). He became famous as Virabhadra. He was accompanied by the Lords of Devas. Immediately after being born, he stood praying unto the Lord of Devas with palms joined in reverence.

41. Śiva spoke to him thus: "O Ganeśvara (leader of the attendants). Blessings unto you. After censuring me, Dakṣa is performing a *Yajña*, at Gaṅgādvāra, (near the source of the river Gaṅgā). Destroy that sacrifice of Dakṣa."

42. Then the sacrifice of Dakṣa was destroyed by Virabhadra playfully like a single lion released from bondage.

43. Bhadrakālī, Maheśvarī was created angrily by Umā. Gaṇa (the attendant Virabhadra) rode on the bull and went along with her.

44. Thousands of other Rudras, who became famous as *Romajas* (born of hair) were created by that intelligent being in order to assist him (Virabhadra).

45. They wielded tridents, Śaktis and iron clubs in their hands. They had sticks, pebbles and stones in their hands. They resembled Rudra and the Kālāgni (terrible fire of dissolution of the universe). They made the ten quarters reverberate with their shouts and sounds.

46. All of them were very terrible. Accompanied by their wives, they rode on the bulls. They went thus towards the place of sacrifice of Dakṣa, surrounded the leading Gaṇa (i.e. Virabhadra).

47-48. All of them reached the place that was well known as Gaṅgādvāra. They saw the place of sacrifice of Dakṣa of unmeasured splendour. There were thousands of celestial women. It was reverberating as apsaras were singing to the rich tunes and sounds of flutes and lutes. It was resounded with the chanting sound of the Vedic *mantras*.

49-50. On seeing Prajāpati seated along with the sages and Devas, Virabhadra, beloved of Rudra, said smilingly:

51. "All of us are the followers of Śarva (Śiva) of immeasurable brilliance. We have come here desirous of receiving our shares. Give the desired shares to us.*"

52. O excellent sages, if this is some one's deception,** let this be told that the shares are to be given to you and not to us."

53. Inform him, who commands you thus. We shall know from him. Devas the foremost among whom was Prajāpati Dakṣa on being addressed thus, by the leader of Gaṇas, spoke:

54-56a. They said to the lord, "We do not know that the *Mantras* authorise your share." The *Mantras* retaliated "You Devas are confounded in your minds by *Tamas*, because you do not worship Maheśvara, the king of the *Adhvāra* (sacrifice). Hara is the lord of all living beings. Devas constitute his body. He is worshipped in the *Tajñas*. He bestows prosperities and achievements."

56b-57a. Though addressed thus by the *Mantras* gods whose minds were lost by the deluding potency of the great god (Śiva) did not pay any heed. Hence the hymns (*Mantras*) left the gods and returned to their own abodes.

57b-58a. Then, lord Virabhadra, the destroyer of gods who was accompanied by his spouse and lords of *gaṇas* touched lovingly the sage Dadhīca with both of his hands and said (to Dakṣa and other gods):

58b-59a. "You had been arrogant due to your strength. Hence you did not recognise the authority of the *Mantras*. So today I am forcibly destroying you who had been proud and

*v.l. *bhāgabhilipsayā prāptā bhāgān yacchadhvam ipsitān /*

We have arrived here with the desire to receive our share in the *Tajña*. Give unto us our share (in the *Tajña*) as desired by us.

** v.l. *kasyacid iyam ājñā muni-surottamāḥ /*

O excellent sages and gods ! (Please tell us) whose order is this (that the shares . . .)

arrogant". After saying this the leading Gaṇas burned the sacrificial hall.

59b-61a. The leaders of Gaṇas became infuriated. They uprooted the sacrificial posts and threw them here and there. The Gaṇeśvaras, all of whom were terrible ones, took the sacrificial horse along with the *Prastotṛ* and *Hotṛ* (the priests) and hurled them into the currents of Gaṅgā.

61b-62a. Even Virabhadra whose mind was ablaze with wrath, paralysed the hand of Indra as he raised it to strike and did the same to other gods.

62b-67a. Sportively he plucked out the eyes of Bhaga by the tip of his finger nails. Hitting with his fist he felled down the teeth of Pūṣan. The mighty leader of Gaṇas sportively and smilingly kicked Lord Moon with the big toe of his leg. O excellent sages, he cut off the pair of hands of fire and playfully plucked out his tongue. Then he kicked sages on their heads. The mighty one then pierced Viṣṇu, who had been coming thither on his Garuḍa with sharp arrows after stunning Sudarśana. The powerful Garuḍa stared at the Gaṇa and suddenly hit him with his wings and roared like the ocean.

67b-68. Then Rudra himself created thousands of Garuḍas more powerful than Garuḍa, the son of Vinatā. They rushed against Garuḍa. On seeing them, the intelligent Garuḍa of great velocity fled away.

69-79a. That he left Viṣṇu and fled quickly was surprising. When Garuḍa had disappeared, the lotus-born deity (Brahmā) came there and intercepted Virabhadra and Viṣṇu. Thanks to the great glory of Parameśṭhin (i. e. Brahmā) he eulogised Iśa. Lord Śambhu himself came there. On seeing that lord of Devas and Umā endowed with all attributes, Lord Brahmā, Dakṣa and the heaven-dwellers eulogised them. Dakṣa in particular bowed to goddess Pārvatī, the sharer of half the body of Iśvara. With palms joined in reverence he eulogised her with various hymns. Then the goddess, the store-house of kindness, said smilingly to Rudra, the great god Maheśvara, with a delighted mind,—“You alone are the creator of the universe, its ruler and protector. Dakṣa and the heaven-dwellers should be blessed by your lordship.”

Then the Lord with matted hair and blue-red complexion spoke to Devas and Prācetasā Dakṣa who had bowed down: "O Devas, all of you may go. I am delighted with you. I should be worshipped in all Yājñas. I shall not be denigrated on any account. O Dakṣa, you too listen to my words that protect all. Eschew all worldly desires and strenuously become my devotee. At the end of a kalpa, thanks to my grace, you will become the chief of Gaṇas. Till then you continue (in your present position) abiding by my directive remaining contented in what you are authorised."

79b-80a. After saying this, Lord Śiva along with his consort and gaṇas (followers) immediately vanished from the sight of Dakṣa of immeasurable splendour.

80b-81a. When Śaṅkara the great Lord vanished, the lotus-born deity Brahmā himself spoke to Dakṣa what was conducive to the welfare of the world.

Brahmā said :

81b-82. What is your delusion* when the bull-bannered deity is pleased with you? When the lord himself protects you alertly (why should you be agitated?). This great god is in the heart of all living beings.

83. It is him that the learned persons who have become merged in Brahman and who expound Vedas realise. He is the Ātman of all living beings. He is the seed (cause) and the ultimate goal.

84-85a. Maheśvara the lord of Devas is eulogised by the Vedic Mantras. They who worship the eternal Rudra by means of their own soul and mind endowed with earnest devotion, attain the greatest region.

85b-86. Hence, knowing the Supreme Lord to be devoid of beginning, middle or end propitiate him strenuously, mentally, verbally and physically. Assiduously avoid the hatred of Śiva that will cause only your own destruction.

*v.l. (*kim tavāpagato mohali* etc.) Is your delusion dispelled ? (now that the bull-bannered god) is pleased with you, alertly abide by what the god himself commanded you to do (Crt. Ed.). Ft. Note 11 p. 27 adopted in the Crt. Ed. of KP. I.14.80.

87a. The activities of a hater (of Śiva) become only defective in every respect.

87b-88a. There is absolutely no doubt that the great Yogin, the immutable Viṣṇu who is your protector is no one else than the great god, the glorious god Rudra.

88b-89a. Those men who consider Viṣṇu the source of origin of the universe, different from Iśvara due to delusion, go to hell because they do not adhere to the Vedas.

89b-90a. Those who follow Vedas look upon Lord Rudra and Lord Nārāyaṇa identical and they attain liberation.

90b-91a. "He who is Viṣṇu is Rudra himself. He who is Rudra is Viṣṇu." If one comprehends this and worships the lord, one attains the ultimate goal.

91b-92a. It is Viṣṇu who creates the entire world and it is Lord Śiva who surveys and protects it. In this way, the whole universe originates from Rudra-Nārāyaṇa together.

92b-93a. Hence eschew the hatred of lord Viṣṇu and concentrate your mind on him. Resort to Mahādeva, worthy of being the refuge of the expounders of Brahman."

93b-94a. After listening to the words of Brahmā, Prajāpati Dakṣa sought refuge in the lord of the earth, god Śiva, the wearer of elephant's hide.

94b-96a. Great sages who were burnt down by the fire of Dadhica'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 the families of Brāhmaṇas merely, thanks to the impressions in their previous life and the command of god Brahmā.

96b-97a. Being made to fall in hells like Raurava and others till the end of the kalpa, all of them being absolved from the effects of the curse would, in due course of time, attain the brilliance of the Sun.

97b-98. Prompted at the instance of the self-born god, they would propitiate through penance and Yoga Lord Śiva, the controller of the universe and the Lord of Devas and will regain their previous status through the grace of Saṅkara.

99. Thus, the entire story of destruction of Dakṣa's sacrifice has been recounted to you. Now listen to the progeny of the daughters of Dakṣa."

CHAPTER SIXTEEN

Description of the Families of Dakṣa's Daughters¹

Sūta said :

1. Formerly Dakṣa was directed by the self-born lord thus, "Create the subjects". He then created Devas, Gandharvas, sages, Asuras and serpents.

1. The following comparative table of verses common to this chapter and VP. I.15 will show how both these Purāṇas are close textually.

KP. XVI

Verse No. 1

(2)
(3)
4b
5
6
7
8
9
10 & 11a
11b & 12a
12b, 13a
13b-14a
14b
15
17
18a
18b-19a
19b-20a

VP.I. 15

87	
89a and 90)	
91 and 97b)	
103b	
104	
105	
106	
107	
108	
109	
110	
111	
112	
113	
115 (closely similar)	
126b, 127a	
127b	
132a, 133	
134	

2. When the subjects created by him at the outset did not flourish, he created living beings by the act of copulation.

3. A thousand sons he begot of Asikni,¹ the righteous daughter of Prajapati Virana.

4. When those sons were lost through the deception of Nārada,² Prajapati Dakṣa, begot sixty daughters of Virinī.³

5-6. He gave ten daughters to Dharma, thirteen to Kaśyapa, twentyseven to Soma, four to Ariṣṭanemi, two to Bahuputra, two to the intelligent Kṛśasva and two to Āṅgiras. Similarly I shall recount their expansion.

7-11a. These are the ten wives of Dharma: Marutvatī, Vasu, Yāmī, Lambā, Bhānu, Arundhatī, Saṅkalpā, Muhūrtā, Sādhyā and the beautiful lady Viśvā. Listen and understand their sons. The Viśve-devas were born to Viśvā and Sādhyā gave birth to Sādhyas. The Marutvants were born to Marutvatī. The Vasus were born to Vasu. The Bhānus were born to Bhānu and the Muhūrtas are the sons of Muhūrtā, Ghoṣa was born of Lambā and Nāgavīthas were born of Yāmi. All the objects of the Earth were born of Arundhatī. Saṅkalpa (conception) was born of Saṅkalpā. Ten are known as the sons of Dharma.

11b-13a. I shall recount to you the family extension of those well-known eight Vasu-gods whose very life is (different kind of) wealth and who are the forerunners of luminaries. The Vasus are mentioned to be eight in number. I shall mention their details. The eight Vasus are :

Most of these are quoted *verbatim* from the VP and the remaining are substantially the same and have phrases and parts of verses common to VP.

1. The correct form is *Asikni* and is so used in the VP, Bh. P. and other Purāṇas.

2. These sons were known as 'Haryaśvas'. Nārada dissuaded them from procreation by advising them to find out the limits of the universe which they were to populate. They dispersed on that mission and never returned (VP.I. 15.92-96). This is the *māyā* practised by Nārada on Dakṣa's sons.

Here KP. omits how Dakṣa again created one thousand sons called 'Śabalāśvas' and how they too were sent the way of their brothers Haryaśvas by Nārada. It is after this failure that Dakṣa procreated these sixty daughters (VP. I. 15.97-102).

Āpa, Dhruva, Soma, Dhara, Anala, Anila, Pratyūṣa and Prabhāsa.

13b-16. Āpa's sons were Vaitaṇḍya, Śrama, Śānta and Dhvani. Dhruva's son was lord Kāla, the calculator of the worlds. Lord Varcas was the son of Soma. Draviṇa was the son of Dhara. Anala's sons were Manojava and Avijñātagati. Kumāra was the son of Anila. He is known as Senāpati. Lord Devala, the Yogin, was the son of Pratyūṣa. Viśvakarman was the son of Prabhāsa. He is the creative Artist and a Prajāpati.

17-22. The thirteen wives of Kaśyapa were—Aditi, Diti, Danu, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadru, Muni and Dharmajñā. Know their sons. The following were the sons of Aditi viz. Amṛta, Dhātṛ, Bhaga, Tvaṣṭṛ, Mitra, Varuṇa, Aryaman, Vivasvān, Savitṛ, Pūṣan, Amṛsumān and Viṣṇu. In the Cākṣuṣa Manvantara, formerly, they were named Tuṣitas. In the Vaivasvata Manvantara, they are called Ādityas (as they were Aditi's sons). From Kaśyapa, Diti got two sons who were haughty due to their physical strength. The elder was Hiranyakāśipu and the younger was Hiranyakāṣṭha. Hiranyakāśipu, the Daitya of great strength and exploit propitiated the great lord Brahmā by means of penance. He saw the lord and eulogised him with various hymns. He thus secured divine boons.

23-28. Devas and sages were harassed by his army (or strong actions). When they were beaten, they went to Brahmā and sought refuge in him. Brahmā, the creator of the worlds, the protector, the great being, the motionless unchangeable Supreme Soul, and the sole Puruṣottama of the world. O sages, implored by the excellent Devas and sages, eulogised and bowed to by the leading sages and the immortal beings, the lotus-seated deity went to the northern shore of milk ocean where Lord Viṣṇu was seated. On seeing Lord Viṣṇu, the source of origin of the universe, the auspicious preceptor of the universe, he saluted his pair of feet with his bent head. With palms joined in reverence he spoke :

Brahmā said :

You are the goal unto all living beings. You are infinite and the soul of the universe.

29. You are all-pervading. All immortal Devas constitute your physical body. You are the eternal great Yogin. You are the Ātman of all living beings. You are the Chief and great Prakṛti.

30. You are interested and engaged in detachment and prosperity. You are beyond the scope of speech. You are pure. You are the maker and the sustainer. You are the annihilator of the enemies of gods.

31-34. O infinite Lord, it behoves you to protect us. You are the protector and the great Iśvara. Lord Viṣṇu the yellow-robed lord possessing eyes like a lotus in full bloom, who was thus enlightened by Brahmā said to Devas:—"Why have you, O Devas of great prowess, come to this region, accompanied by Prajāpati ? What work shall I do unto you?"

Devas said :

35-36. O lord, a Daitya named Hiranyakaśipu, who is arrogant due to the boons he had secured from Brahmā, harasses all Devas, along with the sages. He cannot be killed by any other living being except you, the excellent Puruṣa.

It behoves you to kill him. O embodiment of the universe (one identical with the universe) since you are the protector of everyone.

On hearing what was said by Devas, Viṣṇu the conceiver of the worlds, created a being like himself, in order to kill the chief of Daityas. The Being had a huge body like the mountain Meru. He was terrible and his form was frightening.

37-39. He held a conch, a discus and an iron club in his hands. The Garuḍa-bannered deity said to him, . . . "It behoves you to kill that king of Daityas, Hiranyakaśipu. Kill him and come to this place exerting all your manliness." The Being holding Śankha, Cakra and Gadā listened to the words of Viṣṇu, bowed to Puruṣottama, the great unmanifest Puruṣa, and went to the great city of Daitya, roaring terribly.

40-41. The lord rode on the vehicle Garuḍa and appeared like another Mahā-Meru. On hearing his voice,

resembling the rumbling sound of a great cloud, the leaders of Daityas too gave out simultaneous shouts,¹ due to their fear of the king of Daityas.

The Asuras said :

"A certain great Puruṣa, urged by Devas, is coming, giving out terrible shouts."

42a. We know him to be Janārdana."

42b-43a. Then accompanied by all excellent Asuras and by Prahlāda² and other sons well equipped with weapons Hiranyakāśipu himself marched.

43b-44. On seeing that Puruṣa, as huge as the mountain, seated on Garuḍa and having the lustre of a crore of suns, like another Nārāyaṇa, some of them (Daityas) fled away (here and there) while others, with their eyes indicating their confusion and agitation, spoke to one another.

45. "This is that lord Nārāyaṇa, the protector of Devas and our immutable enemy, or definitely his son."

46. After saying this, they showered a volley of arrows and other weapons on that Male being. That lord sportively destroyed them (the weapons). He was not wounded.

47-48a. The four sons of Hiranyakāśipu of well-known prowess and thunder-like voice fought with the son born of Nārāyaṇa. The four sons were Prahrāda, Anuhrāda, Saṁhrāda and Hrāda.

48b-49a. Prahrāda discharged the Brahma-missile; Anuhrāda threw the Vaiṣṇava one, Saṁhrāda hurled the Kaumāra (belonging to Kārttikeya) missile while Hrāda discharged the Āgneya (fiery) weapon.

49b-50a. These four weapons reached that being born of Viṣṇu, but could not shake that Vāsudeva who stood firm as he was standing before.

1. V. D. *Samācacakṣire*—'Reported the oncoming sound to the Daitya King, out of fear.'

The episode of Prahrāda marching against the Male being sent against Hiranyakāśipu by Viṣṇu is a contribution by the KP. Here Prahrāda fights against that son of Viṣṇu. This fight is not recorded in Vaiṣṇava Purāṇas like VP., Bh.P.

50b-51a. Then the lord of huge arms and great strength caught hold of the four sons by their legs, hurled them and roared.

51b-53. When the sons were released the valiant Hiranyakasipu kicked him on his chest with great force. Afflicted much by it, the follower of Viṣṇu along with Garuḍa assumed an invisible form and quickly went to the place where lord Nārāyaṇa was present. After going unto him, he reported to him everything that had happened.

54-55. The pure lord possessing all perfect knowledge, pondered well in his mind. He created the half-body of a man and the half body of a lion. The unmanifest lord in the physical form of a man-lion appeared in the city of Hiranyakasipu suddenly deluding Daityas and Dānavas.¹

56-57a. The lord was terrible with his curved fangs. The Yogic soul resembled the fire at the close of the yugas. Mustering his own Śakti capable of annihilating everything, the infinite Nārāyaṇa shone like the sun in the mid-day.

57b-59a. On seeing the being of the form of man-lion, the demon ordered his eldest son Prahrāda to slay Narasimha (man-lion). "This Being of the form of man-lion is of deficient strength (*v.l. more powerful) when compared to the previous one. Dispatched by me, you accompanied by your younger brothers destroy him immediately."

59b-60a. At his behest, Prahrāda, the Asura, fought strenuously with the unchanging Viṣṇu, but was conquered by him.

1. This story of incarnation of the Man-Lion (Nṛsiṁha) by Viṣṇu is different from all Vaiṣṇava Purāṇas wherein he manifests himself out of a column to protect his devotee, Prince Prahlāda from his father Hiranyakasipu. Here Prahrāda, at the behest of his father, fights against the Man-Lion. When he was discomfited and found that the Pāśupata missile discharged by Hiranyakṣa had no effect on the Man-Lion, he came to know that he was Viṣṇu and dissuaded in vain his father and other people to desist from fighting against Viṣṇu. It was in the ensuing fight between Nṛsiṁha and Hiranyakasipu that the latter was killed with his claws by Nṛsiṁha.

60b-63a. Then the Daitya fainted. He then dispatched his younger brother, the Daitya Hiranyākṣa. At that time the younger brother Hiranyākṣa meditated and discharged the miraculous weapon of Paśupati and roared. The miraculous weapon of the Trident-bearing lord did not harm at all, the deity of Devas viz. Viṣṇu of unmeasured splendour. On seeing the miraculous weapon struck back, Prahrāda due to his very great fortune considered the eternal lord Viṣṇu the Ātman of all.

63b-65. He then abandoned all weapons. With the mind endowed with *Sattva Guṇa*, he bent down his head before the lord stationed in the hearts of Yogins. He eulogised Nārāyaṇa by means of hymns of the Ṛk, Yajus and Sāman. He prevented his father, brothers and Hiranyākṣa and spoke thus :—“This is the infinite Nārāyaṇa, the unborn eternal Lord.

66-68a. He is the ancient Puruṣa, the great Yogi, the lord, embodiment of the universe. He is the creator and the dispenser of destiny, the unsullied self-luminary, the principle of *Pradhāna* as well as *Purusa*, the unchanging *Mūlaprakṛti* (primordial nature). He is the lord of all beings, the immanent Soul, beyond the reach of *Guṇas*. Seek refuge in Viṣṇu, the unmanifest and immutable lord.

68b-70a. When this was spoken by Prahrāda the evil-minded Hiranyakāśipu, deluded much by Viṣṇu's Māyā, spoke to his son, “This Man-lion of little prowess should by all means be killed; urged by the god of death he has come to our house now.

70b-72a. The son of great intellect laughed at this and spoke to his father, “Do not censure this controller of living beings, the sole unchanging Lord. How can this eternal great god, Lord Viṣṇu, devoid of (unaffected by) Kāla, nay, the very Soul of Kāla and its very embodiment be killed by Kāla.

72b-73a. Then the wicked-souled Suvarṇakaśipu (i.e. Hiranyakāśipu) urged by Kāla, fought with the unchanging Lord Hari, although prevented by his son.

73b-74a. Even as Prahrāda was observing, the infinite lord with reddened eyes tore the elder brother of Hiranyākṣa (i.e. Hiranyakāśipu) by means of his claws.

74b-75a. When Hiranyakṣipu was killed, Hiranyakṣa¹ who boasted of his great strength left his son (i.e. nephew) Prahrāda in the lurch and fled in great fright and agitation.

75b-76a. Anuhrāda and other sons, and hundreds of other Asuras were taken to Yama's abode (i.e. were killed) by the lions created from the body of the Man-lion.

76b-77a. Thereafter, Lord Hari, Nārāyaṇa, withdrew that terrible form and assumed his own real majestic form named Nārāyaṇa.

77b-78. When Nārāyaṇa had gone, Prahrāda the excellent Asura, crowned Hiranyakṣa² (as the king of Asuras). He conquered Devas and sages in the battle and harassed them.

79-80a. He propitiated Śaṅkara by means of his penance and obtained a great son named Andhaka. He conquered Devas including Devendra, and agitated the whole of the Earth. He took it to the nether-worlds. He made the *Vedas* lustreless. (v.l. made the earth shining like a lotus, his captive).

80b-81a. Then Devas, along with Brahmā, went to Hari's abode with their faces bereft of splendour. They intimidated everything to Viṣṇu.

81b-82a. The unchanging Ātman of the universe thought of the way of killing him. For that purpose he assumed the form of a white Varāha (Boar) embodying within it the power of all devas.

82b-83a. In the beginning of this Kalpa, Puruṣottama went and killed Hiranyakṣa. He lifted up this Earth by means of his curved tusk.

83b-84a. After stabilising (i.e. annihilating the enemies of Devas i.e. Asuras thus and abandoning the form of a Boar, Viṣṇu reassumed his own nature and returned to his Supreme region, greater than the greatest.

1. According to Bh.P. (III. 13 and III 19.29) Hiranyakṣa was killed earlier by the Boar-incarnation of Viṣṇu, while he was lifting up the earth from the seas of the nether world. KP. gives a new and uncomplimentary version about Hiranyakṣa.

2. According to the Bh. P. VII.10.23, Nrṣīṁha commanded Prahrāda to occupy the throne of his father. VP.I.23.32 endorses the same. But here Prahrāda crowned his uncle Hiranyakṣa as the Daitya chief.

84b-85. When the enemy of the immortal beings (i.e. Daitya) had been killed, Prahrāda, a devout follower of Viṣṇu, ruled over his own kingdom eschewing all kinds of demoniac tendencies. Engaged in the propitiation of Viṣṇu he duly performed the worship of Devas.

86-87. Thanks to the greatness of Viṣṇu his kingdom was always free from enemies. Once, as a result of the Māyā of Devas, the Asura did not speak properly to a Brāhmaṇa who had visited his abode.

88-89. Thus the Brāhmaṇa ascetic was disrespected by the deluded Asura. He cursed the king of Asuras thus—“You are disregarding and dishonouring the Brāhmaṇas by resorting to your *Vaiṣṇavi Śakti*. That power of yours will be destroyed.” After saying this, the Brāhmaṇa hurried out of the abode of Prahrāda.¹

90. 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.

91-92. Remembering the killing of his father, he became infuriated against Viṣṇu. A terrible fight took place between Lord Viṣṇu and Prahrāda, the enemy of immortal beings. After fighting a great battle, he was defeated by Viṣṇu.

93. Due to the greatness of the previous impressions and culture, he regained his perfect knowledge of Viṣṇu the great Puruṣa. He sought shelter in him, as he was worthy of being the refuge.

94. Thereafter, the leading Daitya had undeflected devotion to Viṣṇu the most excellent of all *Puruṣas* and attained Yoga.

95. When the son of Hiranyakaśipu became eagerly attached to Yoga, the leading Asura, Andhaka obtained (i.e. succeeded to) that kingdom.

96. (The Rākṣasa) the son of Hiranyakṣa born of Śiva’s body, loved goddess Umā, the daughter of the mountain, stationed on Mandara.

1. The Brahmanical curse to King Prahrāda, his subsequent tyranny, fight with Viṣṇu and discomfiture form a contribution of KP. to the story of Prahrāda.

97. Formerly, thousands of householder saints performed penance in order to propitiate Iśvara, in the holy forest of Dāruvana¹ (Pine forest).

98. Then, once upon a time, a great drought insurmountable due to its being of a long duration befell that country. It was very fierce and destructive of all living beings.

99. The sages who were overwhelmed with hunger, approached in a body to Gautama the storehouse of penance, and requested him for food for the sustenance of their lives.

100. That sensible sage gave them ample sweet cooked food of various kind. The Brāhmaṇas partook of the food with their minds free from hesitation.

101. When the twelfth year elapsed as if the end of the world was over (and new order prevailed) bringing happiness and welfare to the world, the whole of the universe became as it was before (regained its previous stage).

102. Then all those leading sages took leave of one another. They said to the great sage Gautama—"We are going quickly."

103. He prevented them by saying thus, "O Scholars ! Be pleased to stay comfortably at your pleasure in my house for some more time and you may go at your leisure."

104. Then all of them created an illusory black cow and took it near the noble-souled Gautama.

105. On observing it, the sage was overwhelmed with

1. *Dāru* or *Dāruka Vana* with its temple of Nāgeśa (Śiva P. I. 38) is identified with Āvaṇḍhyā Nāganāth in the Marathwada region of Maharashtra. It is one of the twelve *jyotir-līngas*.—De 53-54.

The following episode (vv. 98-107) how the sage Gautama fed the famished sages throughout the drought of twelve years and in order to escape his insistent hospitality even after the famine was over, the sages created an illusory cow which died despite Gautama's careful nursing and the sages ungratefully excommunicated him as a cow-slaughterer and left him, seems to have taken place in Maharashtra; for sage Gautama performed austere penance and brought Gaṅgā to this region and it is known as the Godāvāri. The places of Gautama's penance, the source of the Godāvāri and the story regarding Gautama's cow-killing are said to have taken place in Maharashtra.

mercy. He became eager to tend it well. He tethered the cow in the cowpen, but as soon as it was touched the cow died.

106. Extremely distressed with grief, the great sage could not understand what should be done and what should not be done. The other sages spoke to that sage.

107. O excellent Brāhmaṇa, as long as the sin of the slaughter of the cow sticks to your person, food served by you should not be eaten. We are, therefore, going away.

108. On being permitted by him, they, being subject to this sin, went to the auspicious *Devadāru Vana*¹ (Pine forest) in order perform penance as before.

109. By some reason the sage Gautama came to know of their fraud of imputing the sin of killing the illusory cow and cursed them in great anger.

110. "They will be ineligible for the study of the three Vedas and be on a par with the great sinners. As a result of this curse, they will be born again and again."

111-112a. The sages who were thus cursed and were like *ucchiṣṭa* (unacceptable like leavings of food after meals) approached Śaikara, the Lord of gods and Viṣṇu, the immutable deity, and eulogised him with the usual conventional (lit. worldly) hymns, both all-pervading gods.

112b. O god of gods, the great deities, the destroyers of the miseries of devotees and great Yogins, it behoves you to save us by absolving us from the sin of doing as we pleased (viz. the imputation of illusory-cow-slaughter to Gautama)."

113. Then, glancing at Viṣṇu who was staying by his side, the bull-bannered lord said—"What is to be done in regard to those people who desire to acquire merit?"

114. After looking at the leading Brāhmaṇas who had bowed down, lord Viṣṇu, Hari, favourably disposed towards his devotees and worthy of being the refuge, spoke to Gopati (Lord of the Bull i.e. Śiva).

1. KP distinguishes between Dārvana and Devadārvana. From its description here and in *infra* II.38.53-60 Devadārvana is to be identified with the area in Garhwal on the banks of Gaṅgā near Kedar (De. 54).

115. "O Śaikara ! Not even particle of merit can go with (i.e. will be found in) a person excluded from the Vedas. For Dharma comes shining out of the Vedas.

116. Still, O Maheśvara, all these people, though they head on to hells, should be saved by us, in view of our affection towards our devotees.

117. Hence, O Bull-bannered lord, we shall compose scriptures for deluding the sinners and for saving those who are out of the pale of the Vedas."

118. Thus addressed by Viṣṇu, the slayer of Mura, Rudra composed, deluding Scriptures and Keśava too did the same, on being urged by Śiva.

119. They 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.¹

120-121. After composing them, he spoke to them,—“O sages excluded from Vedic studies, you go on carrying out what is laid down in these Scriptures. You will be falling again and again into the terrible hell for many kalpas. Then you will be born into the world of human beings. Thanks to the power of propitiation of Iśvara, your sins will be wiped off. Attain, then, the salvation of the meritorious.

1. The list shows what sects were regarded as being out of the pale of Vedic religion in KP. Out of these, Kāpālas or Kāpālikas whether Brahmanic or non-Brahmanic, ate and drank in human skulls, wore garlands of skulls and indulged in horrid practices of wine-drinking, in sexual orgies and living in unclean manner (S. N. Dasgupta *Ind. Phil.* V. P. 2, 3). Nākulas are the followers of Nakula or Lakuliśa, a semi-historical founder of a sect of Śaivism. In the Vāyu P. 23.2.17-23 and the LP I. 24, he is said to be an incarnation of Śiva in a cemetery at Kāyāvarohaṇa in Bhṛgu kṣetra, in Dabhoi Tehsil in Gujarat. Vāma is a general term for the (Śākta ?) observers of socially disapproved practices, the group being designated as Five *Ma-kāras*. Bhairavas are also Śaivites who worshipped Bhairava form of Śiva. Bhairava-worship has been very popular among the masses in Maharashtra. Pañcarātras, the Vāsudeva worshippers who were later accommodated by the followers of Veda, held the famous *Catur-vyūha* (the four manifestations of Vāsudeva) doctrine and had their own way of worship, are quite famous. Pāśupatas are the followers of the system founded by Umāpati Śrikanṭha (or Śiva) and they are mentioned in Mbh. Sānti. 337.62 Ārhatas and Jainas (For more discussion vide Introduction—together with “Sects in the KP.”).

122-123a. Do you obey my command it will be due to my grace, otherwise there is no salvation for all of you." Urged thus by Iśvara and Viṣṇu, those great sages accepted the behest of Śiva, the enemy of Asura.

123b-124a. They composed other scriptures. Engaged in the study of these scriptures, they taught their disciples demonstrating the fruits thereof.

124b-125a. For the delusion of the world* Śaṅkara descended on to the Earth and begged for alms along with the Brāhmaṇas, for their benefit.

125b-126a. Wearing a garland of human skulls as an ornament and smeared all over with the ashes of the cremated dead bodies and embellished with a mass of matted hair, he set out deluding the entire world.

126b-128a. Lord Rudra had entrusted goddess Pārvatī to the care of Viṣṇu of unmeasured splendour and had engaged Bhairava in the activity of restraining the wicked. Handing over the charge of the son, the delighter of the goddess, to Nārāyaṇa and placing his attendants and Indra and other Devas there itself, Mahādeva started from there.

128b-130a. Then Viṣṇu the embodiment of the universe assumed the form of a woman and served Maheśvarī (the great goddess) regularly. Brahmā, the Fire-god, Indra, Yama and other leading gods served the great goddess after assuming splendid forms of women.

130b-131a. Lord Nandīśvara, a very close beloved (attendant) of Śiva stood at the portals as before as the Presiding Officer of the Gaṇas (attendants).

131b-132a. In the meantime, the evil-minded Daitya named Andhaka came to Mandara, desirous of abducting Girijā.

132b-133. On seeing Andhaka arrived Śaṅkara, Kāla-bhairava, Hara who had assumed the form of Kāla and whose Ātman could not be measured, forbade him when a very terrible fight that caused hairs to stand on their ends, took place between them.

*Instead of *mohāpasanam* of the text v.l. *mohāya sa imāni lokam* is accepted.

134-136. The bull-bannered deity hit that Daitya on the chest with his trident. Thereafter, thousands of Daityas (appeared there) in the name of Sahasrāndhakas (the thousands of Andhakas), Nandiśvara and others were defeated by the Daityas i.e. Andhakas. (Eight of them were very prominent viz.) Ghaṇṭākarṇa, Meghanāda, Caṇḍeśa, Caṇḍatāpana, Vināyaka, Meghavāha, Somanandī and Vaidyuta. All of them became very powerful by the support of Andhaka, the most excellent Daitya.

137-138a. They fought with spears, Śaktis, double-edged swords, peaks of mountains and axes. The Chief of Daityas of great strength caught hold of their pair of feet with his hands and hurled them a hundred Yojanas (1 Yojana = 12 Kms.) away.

138b-139a. Then hundreds and thousands of Daityas were sent by Andhaka. They who resembled destructive suns (at the end of the world) rushed against Bhairava.

139b-140a. There arose a loud and extremely terrible sound "Alas ! Alas !" as Lord Bhairava took up his trident and fought terribly.

140b-141. On seeing the great and invincible army of Andhakas, the defeated Hara sought refuge in Lord Viṣṇu (Vāsudeva), the unborn lord.¹ Lord Viṣṇu then created an excellent group of a hundred goddesses.

142-143a. In order to bring about the destruction of the enemies of Devas, the lord remained at the side of the goddess. Then the thousand Andhakas were led to the abode of Yama playfully by the goddesses in the course of the battle, thanks to the greatness of Viṣṇu.

143b-144a. On seeing his army beaten back, the great Asura, Andhaka turned his face back on the battle-field and fled in great speed.

144b-145a. Then concluding his divine sport of twelve years' duration for the benefit of devotees, Mahādeva came back to mount Mandara.

1. It is strange that a so-called Śaiva Purāṇa should now and then glorify Viṣṇu as a last resort. There are many such loop-holes in the Pāśupatification of an original Pāñca-rāṭra text.

145b-146a. On realising that Iṣvara had come back, all the Gaṇeśvaras gathered there and worshipped him like the Brāhmaṇas worshipping the sun-god.

146b-147a. After entering the place which is holy and unaccessible to non-Yogins, Śiva saw lord Nandin, Bhairava and Keśava.

147b-148a. He blessed lord Nandin who was inclined to make obeisance. Iśāna lovingly embraced him first (and then) Keśava.

148b-149*. On seeing the great goddess with eyes wide with the feeling of pleasure and love, he bent down his head at her feet as well as at the feet of Iṣvara. Then Śaṅkara** (the benefactor) intimated the victory of Śaṅkara.

150-151a. Believing in the greatness of Viṣṇu, Bhairava remained at his side. On hearing of the victory and the exploit of Keśava, Lord Śambhu, Iśa seated himself on an excellent seat along with the goddess.

151b-152a. Then Devas and Brāhmaṇas, the chief of whom was Marici, came to Mandara in order to see the three-eyed deity, the lord of Devas.

152b-153a. That excellent group of hundred goddesses who have formerly overthrown, the army of Daityas came there with a desire to see Lord Śiva.

153b-154. On seeing the moon-bedecored (Lord Śiva) seated on an excellent seat along with the goddess (Pārvatī), the goddesses bowed to him with great respect. With great eagerness they began to sing. They bowed to goddess Girijā, occupying the left side of the Pināka-bearing lord Śiva.

*The Veṅktesvara text is obviously incorrect.

The v.l. recorded in the foot-notes gives better reading. Reconstructed accordingly, the verse would read :

*dr̥śvā devī Mahādevān pṛti-visphāritekṣṇā // 48
nanāma Śirasā tasya pādayor iṣvarasya ca //*

When the goddess (Pārvatī) saw god Śiva, her eyes became wide with the feeling of pleasure and love and with her head she bowed down to the feet of the Lord (Śaṅkara).

**Probably a misprint in the text for Śaṅkari, which emendation if accepted means, "The goddess Pārvatī reported the victory (the account of the victory)" etc.

155-156. On seeing the goddess identical with Nārāyaṇa's mind*, seated in the throne of the lord and Nārāyaṇa occupying a throne (-like exalted seat), the excellent women asked Lord Iśa, after bowing to him:—

The girls said :

Who are you shining with brilliance ? Who is this girl lustrous like the sun ?

157a. Who is this person of eyes large like lotus and shining with his radiant body ?”

157b-158a. On hearing their words the great Yogin, the unchanging overlord of the living beings, having the excellent bull for his vehicle, spoke thus

158b-159. “This is Nārāyaṇa, the eternal lord. This is Gaurī, ‘the mother of the universe’. Lord Iśvara has divided himself into many and is stationed here. Neither Devas nor the great sages know the Supreme Reality about me or about the goddess Pārvatī.

160. Only this Soul of the universe (Lord Śiva), goddess Bhavānī and Viṣṇu know the Supreme Reality. I am verily desireless, quiescent, absolute and devoid of possession.

161. They 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.

162. Viṣṇu does himself and makes others do. He is the bestower of worldly pleasures and liberation as the fruits (of actions). He is the enjoyer and the incomprehensible and unmeasurable Puruṣa. He is the annihilator, assuming the form of Kāla.

163. He is the creator, protector, the pervading God, the soul of the universe, with faces in all directions. He is the indwelling soul of all, the immutable, all-pervader Yogin, Nārāyaṇa, the undecaying Being.

164-165. He is the Puruṣa enabling all to cross (the ocean of worldly existence). He is the *Ātman*, the absolute great

*A better v.l. *devāsanagataṁ devam Nārāyaṇam anāmayam /*

‘Having seen Lord Nārāyaṇa untouched by any ailment, seated on a celestial seat, the goddess bowed down to Nārāyaṇa occupying a throne.

Supreme region. This Gaurī, Māheśvarī is my pure potency. She is quiescent, truthful, perpetually blissful, the ultimate goal—so says the Śruti. Everything is born of her and everything gets dissolved in her.

166-167a. She alone is the excellent goal of goals of all living beings. Being united with that goddess, I, the absolute, Supreme, unsullied Lord, perceive everything including the great changeless *Ātman*.

167b-168a. Hence know that Viṣṇu is beginningless and non-dualistic *Ātman*, one with Iṣvara (i.e. myself) the controller as the only one. Then shall you attain bliss.

168b-169a. Those who consider Viṣṇu as the unmanifest *Ātman* and who are endowed with faith, but who worship Iṣāna with a different vision (i.e. regard him as different from Viṣṇu) are not my beloved ones.

169b-170a. Those deluded persons who hate the creator of the world are roasted and cooked in Raurava and other hells and are not released there from even after hundreds and crores of kalpas.

170b-171a. Hence, knowing precisely that Viṣṇu is the unchanging protector of all living beings, that Lord should be meditated upon on all occasions of danger and adversity.”

171b-173a. On hearing the statement of the Lord, Devas and leaders of the Gaṇas bowed to Lord Nārāyaṇa and the goddess born of the Himālaya mountain. They prayed for devotion towards Iṣāna, the beloved of all devotees and towards the pair of feet of Bhavānī and the lotus-like feet of Nārāyaṇa.

173b-174a. Then neither the leaders of Gaṇas nor the mothers could see Lord Nārāyaṇa, the source of origin of the universe. It was very astonishing.

174b-175a. In the meanwhile, Andhaka, the great Daitya blinded with passion became deluded much and came to that mountain in order to abduct the goddess Umā.

175b. Then the glorious Yогin, the infinite-formed, pure Nārāyaṇa, the most excellent of all Puruṣas, manifested himself there to fight with Daityas.

176. Lord Viṣṇu by his side and accompanied by the Chief leaders of Gaṇas, the son of Śilāda (i.e. Nandīvara) and the mothers, Lord Iśa, Kāla-Rudra went to fight.

177-178a. Taking the trident resembling the fire, the lord of Devas went ahead. All those excellent rulers of Gaṇas followed him. The thousand-armed lord also went with them. The Lord, having Garuḍa for his vehicle, and possessing the colour of the leaves of the lotus shone in the middle of Devas.

178b-179. Then the incomprehensible lord Śiva having a thousand shapes who was like the sungod viewing the three worlds from the top of Sumeru, manifested himself. He was the victorious, beginningless lord, with the trident in his hand and resonant in his loud voice in the sky. Shower of flowers fell over the God.

180.* Seeing that the king of the chiefs of Gaṇas surrounded by the Lords of Gaṇas, had arrived, the enemy of gods (Andhaka) fought with god Indra, the 'mothers' and with the whole of army of Gaṇas as well as prominent immortals.

181. After defeating all by means of the prowess of his arms in the battle, he (i.e. Andhaka), riding his own aerial car, came to the place where Śiva of infinite splendour and Kālarudra who had lost his inherent strength were standing.

182. On seeing Andhaka approaching, the Garuḍa-bannered Lord spoke to Bhairava, the great Lord besmeared with ashes as adornment.

183. "O Lord, it behoves you to slay Andhaka the lord of Daityas and a thorn unto the worlds. Excepting you there is no one else who can kill him.

184. You are the annihilator of all worlds, the lordly person, the embodiment of Kāla. You are being eulogised by means of various Mantras by those persons who know the Vedas."

185. On hearing the words of Vāsudeva, Lord Śiva looked meaningfully at Viṣṇu and determined in his mind to kill the lord of Daityas.

*The word *daiya-riḍum* in the verse needs be emended as *deva-riḍur*. Otherwise there is no subject to the finite verb—*yuyodha* and *daiya-riḍum* does not give satisfactory meaning.

186. He went to the army of Devas which increased the delight of the Gaṇas. All beings moving about in the firmament eulogised lord Bhairava thus.

187. "Be victorious O infinite Mahādeva, the embodiment of the eternal Kāla. You are fire. You are omnipresent. You stay within all living beings.

188. You are the annihilator as well as the maker of the worlds (v.l. you are the sacrifice and the *Vaṣat-kāra*). You are the creator. You are the unchanging Viṣṇu, god Brahmā and Mahādeva. You are the Supreme lustre and the greatest abode.

189. You are *Oṁkāra* incarnate, the Soul of Yoga, with three Vedas as your three eyes. You are the Lord of the universe endowed with Supreme potency. Be victorious, O infinite master of the world."

190. Thereafter, this controller of the world Kälagni-rudra, the goal of the good, pierced Andhaka with the tips of his trident and danced.

191. On seeing Andhaka transfixed to the trident, god Brahmā and the groups of Devas bowed to Lord Bhairava, the releaser from worldly bondage.

192. The sages and siddhas eulogised him. The Gandharvas and Kinnaras sang. The charming groups of celestial damsels danced in the sky.

193. Fixed to the tip of the trident, the demon Andhaka had all his sins burned down. He gained perfect knowledge of everything and hence eulogised Parameśvara (Śiva).

Andhaka said :

194. "I bow down my head to the only lord with great concentration. I bow down to the ancient holy one whom they know as the Principle of Iśa. He is the Kāla of infinite form. He is the poet, the cause of *Yoga* (union) and *Viyoga* (separation).

195. I bow unto you the absolute Rudra, who are terrible due to the curved fangs, who dance in the firmament, giving out fire from your mouth, whose form is that of the blazing sun and who are endowed with a thousand feet, eyes and heads.

196. Victory to you, the primordial deity whose feet are worshipped by the immortals. You are indivisible, a personification of the pure spirit. You are the one (sacrificial) fire worshipped in various ways; you abide in all souls through external differences.

197. They call you the only ancient *Purusa*, with the brilliance of the sun and beyond darkness. You observe all this and protect it eternally. You are the annihilator, who are served by the groups of Yogins.

198. You are the only inner soul and conscience placed in many ways in the different bodies, but you are devoid of peculiarities of the bodies, etc.

You are the Principle of Ātman. You are conveyed by the word *Paramātman*. Some call you Śiva.

199. You are the imperishable Brahman, the most sacred form, embodiment of bliss called *Pranava* (Om). You are the wellknown Self-born Iśvara, the master of those who know Vedas, devoid of all special characteristics.

200. You are of the form of Indra, Varuṇa and Agni. You are harīsa (swan), prāṇa (the vital breath), death and final destruction. You are Yajña, Lord Prajāpati. You are eulogised as the unique blue-necked god, by those who know the Vedas.

201. You are Nārāyaṇa, the beginningless cause of the world. You are Pitāmaha (grandfather) and Prapitāmaha (great-grandfather)[of the universe]. You are sung about in the occult passages of Vedānta and the mystic Upaniṣads. You are the ever-auspicious (*Sadāśiva*), Supreme Ruler (*Parameśvara*).

202. Obeisance to the greatest Being beyond darkness (of ignorance), the great Ātman pervading the fourteen worlds. Salute to one who has excelled the three Śaktis, to the unsullied one stationed in the seat of thousand Śaktis (potencies).

203. Obeisance to the triple-formed deity whose personal form comprises infinite region, who is the receptacle of the world and its embodiment. Salute to you who are stationed in the heart of the people. Bow to you the wearer of the great serpent as a necklace.

204. O lord, whose lotus-like feet are worshipped by the leading sages and siddhas ! Obeisance to one who is firmly seated in the seat of prosperity and piety; Obeisance to the ultimate end, to the source of origin of the worldly existence, the embodiment of a thousand moons and a thousand suns.

205. Obeisance to one who is accompanied by Umā, of beautiful waist. Golden-armed Lord, obeisance to you. Salute to one with the fire, the moon and the sun as eyes. Bow to the gracious consort of Ambikā.

206. Obeisance to the mysterious Lord concealed within the inmost cavity of the heart. Salute to the Lord who can be properly comprehended by the perfect knowledge of Vedānta. Bow to the great God Śiva who is (transcendental to and therefore) devoid of the three times (past, present and future), whose abode (or lustre) is of spotless splendour.

207. Thus eulogised, the glorious lord set him down from the tip of his trident. Being pleased with him, he touched him with both of his hands and spoke thus :—

208. “O Daitya, in every respect I am pleased with this eulogy now. After attaining the status of the leader of Gaṇas, stay forever in my vicinity.

209. You shall be free from ailments. All your doubts will be cleared. You will be worshipped well, even by Devas. Be the follower of Nandīśvara; be devoid of all miseries”.

210-211. Hardly was this spoken by the God of gods, when the deities, to their delight and astonishment, saw Andhaka, the great Daitya in the vicinity of the Lord, transformed into the Lord of Gaṇas,¹ resembling a thousand suns in brilliance, endowed with three eyes and marked (i.e. ornamented) with the crescent moon, blue-throated, with matted hair on the head, holding a spear in his mighty arm.

212. On seeing him thus, they were surprised much; they eulogised the Daitya. Lord Viṣṇu smilingly said to the lord of Devas.

1. According to Vāmana P. Ch. 63, the demon Andhaka was Śiva's son entrusted as a foster-child to Hiranyākṣa. Andhaka entertained erotic passion for his mother Pārvati and demanded her of Śiva. In response to Śiva's challenge, he fought with Śiva who discomfiting him transformed him into his Gaṇa chief called Bhṛngi.

213. "O Mahādeva, your greatness is but meet and proper. A really great man does not take cognizance of defects due to one's caste (*v.l.* ignorance). He takes in account their good attributes.

214. On being addressed thus, Bhairava, the leading Deva and Chief of the Gaṇas, went near Śaṅkara accompanied by Keśava and the Daitya Andhaka.

On seeing the lord arrived along with Andhaka, Mādhava and the mothers, Śaṅkara attained great pleasure.

215. Iśvara (Śaṅkara) grasped the son of Hiraṇyākṣa (Andhaka) with his hand and went to the place where there stood the aerial chariot of the daughter of the mountain. On seeing her husband, the remover of worldly distress arrived along with Andhaka, the beloved of Iśa expressed happiness and pleasure on behalf of Andhaka.

216. When Andhaka saw Maheśvarī at the side of the lord, he fell on the ground like a staff; he bowed down at the lotus-like feet of the goddess—"I bow down to the beloved of the lord, the beginningless one, the daughter of the mountain from whom Pradhāna and Puruṣa originate and who destroys the entire universe.

217. I bow unto that daughter of Himālaya mountain, who is unchanging and who shines in the purest golden seat of Śiva along with him, within whom the entire universe is held and wherein all the worlds undergo dissolution. I bow down to that Umā who is devoid of all defects. (*v.l.* One who is adored by god as well as by demons).

218. She is not born, she does not become decreased, she does not increase. I bow down to that Umā who transcends all Guṇas. I bow down to the daughter of the lord of mountains. O Goddess, O daughter of the mountain, forgive what has been committed by me out of delusion. I bow down to your lotus-like feet saluted by Devas and Asuras.

219. Thus eulogised by the lord of Daityas, humble with devotion, the blessed goddess Pārvatī accepted Andhaka as her son.

220. Then at the behest of Śambhu, the great lord Bhairava, born of Rudra, went to Pātāla along with the matriarchs.

221. 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 (Man-lion).

222. Then Śambhu of the form of Ananta (the infinite) was well worshipped by even Śeṣa; Lord Kālagni Rudra united his own Ātman to the Supreme Soul.

223. Even as the lord was in the Yogic unison, the hungry mothers bowed down to the three-eyed Mahādeva and said to him:

The Mothers said :

224. "O Mahādeva, we are hungry. It behoves you to permit us. We shall eat up the three worlds. We will have no satisfaction otherwise."

225. After saying this much, the Mothers born of Viṣṇu, devoured the three worlds including the mobile and immobile beings.

226. Then lord Bhairava meditated on lord Nārāyaṇa, Hari with the physical form of Man-lion and bowed down to him with palms joined in reverence.

227-228. On realising that he was being thought of by Umeśa (Lord of Umā), Hari, instantaneously appeared before him (Umeśa) and informed him thus. "O lord, these Mothers are eating up the three worlds. They are your own creations. Prevent them quickly." When they were remembered by the lord of the form of Man-lion, the goddesses (Mothers) approached the great lord of the form of Man-lion.

229. After reaching the vicinity of Viṣṇu, all those destructive deities transferred their powers unto Śambhu, Bhairava, of excessive fulgence.

230. The mothers then saw the most terrible Man-lion, the source of origin of the universe, and the serpent Śeṣa attaining unity instantaneously.

Hṛṣikeśa (Lord Viṣṇu) said :

231. "Those who are the devotees of the trident-wielding lord and those who remember me should be assiduously protected.

232. This unequalled form that destroys everything is my own, and is born of Maheśvara's person. It bestows worldly pleasures and liberation.

233. Lord Kāla, the infinite and the four-faced Brahmā, the god of gods are but two aspects viz. Tāmasa and Rājasa, of mine, (the former being characterised by the Tāmasa and the latter by the Rājasa aspect).

234. It is I that utterly unthwartable god Kāla, the calculator of the universe, who, at the end of the kalpa, will devour the entire universe by assuming the form of Rudra.

235. That fascinating form of mine which abounds in *Sattva guṇa* and is called Nārāyaṇa, stabilises and protects the universe for ever.

236. That Viṣṇu, the greatest Brahman, the Supreme Ātman, the ultimate goal, the unmanifest primordial nature, is mentioned as *Sadānanda* (ever blissful)."

237. The goddesses, the Vaiṣṇavite matriarchs who were thus enlightened by Viṣṇu sought ultimate refuge in that great lord alone.

238 Thus, the whole story of curbing Andhaka has been narrated to you. The great glory of the lord of Devas, Bhairava of unmeasured splendour has also been recounted.

CHAPTER SEVENTEEN

The Story of Trivikrama¹

Sūta said :

1. When Andhaka was curbed and restrained, the powerful son of the noble-souled Prahlāda, named Virocana, became the king.

1. *Trivikrama* : Literally : one who strides over (the three worlds) in three steps : The epithet which was originally and appropriately applied to the Sun in the Vedic period was naturally transferred to Viṣṇu 'the all-

2. After conquering Devas including Devendra, the great Asura righteously protected the three worlds including the mobile and immobile beings, for many years.

3. While he was reigning thus, once, the holy lord, the great sage, Sanatkumāra came to his city at the instance of Viṣṇu.

4. The great Asura who had been seated on the throne, got up and went near the son of Brahmā. He bent down his head and with palms joined in reverence, spoke these words.

5. "Blessed I am and favoured with grace, since the glorious Lord of Yogins, the expert knower of the Vedas or Brahman, has today personally visited my excellent town.

6. O scholarly Brāhmaṇa, why have you come? You are the lord Pitāmaha himself. O son of Brahmā, tell me, what behest shall I carry out for you?

7. The holy lord spoke to the great Asura endowed with piety : I have come here to see you. You are very fortunate.

8. O excellent Daitya, this sort of policy is very rare among Daityas. There is certainly no other righteous person like you in the three worlds.

9. The king of Asuras who had been addressed thus, spoke again to the great sage—O holy one, the most excellent among the knowers of Brahman, elucidate unto me the greatest of all virtues.

10. The glorious Yogi imparted to the noble-souled king of Daityas the secret-most perfect knowledge of the *Ātman* which is the highest Dharma.

11. Having obtained the greatest knowledge and given *Dakṣinā* (money by way of fees) unto the preceptor, he entrusted the burden of kingdom to his son and he became interested in the regular practice of Yoga².

pervader' who was then identified with the sun-god. The legend of Bali and Vāmana which developed out of this (as will be seen later) is not creditable to Viṣṇu despite the defence of Purāṇa-writers as is found in the Bh. P. 8.15.1-23, Brahma 73.1-69, Pd. p. 1.30.1-203 (to mention a few). By his generosity and truthfulness Bali proved to be higher in stature and the great Viṣṇu, a pigmy Vāmana as he came to be called aptly.

2. The KP. differs from the NP. about the end of Virocana. Here he is said to have abdicated the throne in favour of his son Bali and have resorted to the path of Yoga, while in the NP he, at the request of his queen, gave up his life as a price for the water used for washing the feet of the old Brahmin (god Viṣṇu in disguise).

12. That son of his was the great and intelligent Asura named Bali. He was favourably disposed towards Brāhmaṇas. He was extremely virtuous. Then he conquered Purandara.

13. Indra, surrounded by all Devas fought a great battle with him. On being defeated, he sought refuge in lord Viṣṇu, Acyuta (the infallible).

14-15. In the meanwhile, the gentle lady Aditi, the extremely distressed mother of Devas, performed a very severe penance thinking like this—"May a son be born to me for slaying the leading Daityas". She resorted to the unmanifest Viṣṇu, Hari, the most worthy of being the refuge.

16. In the filament of the lotus of her heart, she concentrated her mind on Vāsudeva, the unsullied great region, devoid of beginning and end, the blissful, unique firmament.

17. The delighted lord Viṣṇu, Hari the wielder of a conch, a discus and a mace (*Śaṅkha, Cakra* and *Gadā*), the Yogic Ātman appeared in front of the mother of Devas.

18. On seeing Viṣṇu arrived, Aditi endowed with devotion considered herself as having attained her objects. She propitiated Keśava with the following eulogy.

Aditi said¹:

19. Be victorious, O sole cause of destruction of all (lit. the floods of) miseries; Hail to you. Hail to you, O Lord, endowed with the advent of infinite greatness, glory to you. O Lord, with perfect knowledge as your physical form, O Lord devoid of beginning, middle and end. Victory to you, O one resembling the Ether; O one with unsullied bliss as your form

20. Obeisance to Viṣṇu of the from of Kāla. Salutations to you the Man-lion. Bow to you, to Śeṣa, Obeisance to Kālarudra, the cause of annihilation; Obeisance to you Vāsudeva, salutations to you.

1. This hymn of Viṣṇu and Prahlāda's advice to Bali (VV. 32-39) shows that no Pāsupatification has been attempted in this legend.

21. Obeisance to you, the wielder of Universal Māyā. Obeisance to you, the Reality, comprehensible only through Yoga. Obeisance to you, founded in virtue and perfect knowledge. Obeisance to you, Varāha (the divine Boar); Obeisance to you again and again.

22. Obeisance to you, O Lord with form resembling (refulgent like) a thousand suns and moons, Obeisance to you, O Lord, accessible only through perfect Vedic knowledge and piety. Obeisance to the upholder of the Earth. Obeisance to the unmeasurable. Obeisance to you, O Lord, the source of the origin of the Universe. Obeisance again and again unto you.

23. Obeisance to you, Śambhu¹ founded in truth. Salutations to you, the cause of and embodiment for the form of the universe. Obeisance to you stationed in the middle of Yogic seat (meditation). Obeisance to you, the auspicious one of single form. Salutations to you again and again.

24. Lord Viṣṇu, identical with the universe, who was thus propitiated by the mother of Devas, laughingly told her to choose the boon she wished.

25. Bowing down her head on the ground, she chose the excellent boon—"For the welfare of Devas, I choose this boon that pray, you be my son."

26. The Lord favourably disposed towards those who resort to him said, "So be it." The incomprehensible Lord vanished there itself, after granting the boon.

27. After a lapse of time the mother of Devas conceived Janārdana, Lord Nārāyaṇa himself, in her womb.

28. When Hṛṣikeśa occupied the womb of the mother of Devas, evil portents of terrible nature happened in the city of Bali, the son of Virocana.

1. KP. always emphasizes the identity of Śiva and Viṣṇu. Though the Purāṇas have later been classified as Śaivite, Vaiṣṇavite, etc., they have taught oneness of these deities as they are the various manifestations of the Brahman, the one Reality (*ekam sat*). Unfortunately, despite the attempts of the Purāṇa-writers to bring about a sort of unification or *samanvaya* in these sects (*sampradāyās*), their followers continued to quarrel about the superiority of their own sect.

29. On seeing the evil portents, the leader of the Daityas became agitated due to fear. He bowed to Prahlāda, the aged Asura and his grandfather, and said to him :—

Bali said :

30. “O grandfather of great intelligence, why does this portentous phenomena happen in this city of ours. What may be the reason thereof ? What should be done now” ?

31. After hearing his words, and meditating for a long time, the great Asura bowed down to Hṛṣikeśa and spoke these words :

Prahlāda said :

32. “For the purpose of slaying the Asuras, the mother of the heaven-dwellers has conceived in her womb that Viṣṇu who is worshipped by means of *Yajñas* and to whom belongs this entire universe.

33. That Vāsudeva from whom everything is non-different and who differs from everything, has entered the womb of the mother of Devas.

34. That Lord Viṣṇu whose form even Devas do not know precisely, has entered today the body of Aditi by his own wish.

35. That Hari, the ancient Puruṣa, the great Yогin from whom the living beings originate, and wherein they attain dissolution, has now incarnated.

36. That Viṣṇu, wherein the conception of name, caste, etc. has no place and who is of the mere form of existence, is being born with a portion of himself.

37. That Janārdana, whose power is the mother of the Universe, Māyā, goddess Lakṣmī, who is the sustainer of the Dharma, has incarnated.

38. He whose form constituted of *Tamas* is Rudra and whose body is formed of the *Rajo-guṇa* is Brahmā and whose form sustained by *Sattva-guṇa* is Viṣṇu.

39. Thinking thus about Govinda, with a mind humble due to devotion, seek shelter in him alone. Thereby, you will attain great bliss.”

40. Thereafter, at the instance of Prahlāda, Bali, the son

of Virocana, sought refuge in Hari. He, the knower of piety and virtue, protected the Universe righteously.

41. When the proper time arrived, Aditi, the mother of Devas, bore to Kaśyapa, the son, Mahāviṣṇu himself, the increaser of the delight of Devas.¹

42. (She gave birth to Viṣṇu) who had four arms and large eyes, whose chest is marked by Śrivatsa emblem, who resembles the blue cloud (in complexion), who was resplendent and surrounded by glorious halo (Śrī—or goddess of wealth).

43. Devas, Siddhas, Sādhyas, Cāraṇas, of whom Indra was the head and Brahmā surrounded by the groups of sages approached Upendra* (god Viṣṇu) (for worshipping him).

44. 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.

45. Thus the Lord points out the worldly course of conduct. The common people follow what he does as they consider him the authority.

46. Then, in course of time, the intelligent Bali, son of Virocana, worshipped Viṣṇu, the all-pervading Lord of Yajñas by performance of Yajñas.

47. He worshipped Brāhmaṇas after giving them abundant wealth. Brāhmaṇa sages came to the sacrificial hall of the noble soul.

1. The episode of the incarnation of Mahāviṣṇu as the son of Aditi-Kaśyapa and his subsequent assumption of the cosmic form, etc. as given here closely follows the version in the Bh. P. VIII skandha & not the one in Pd. P. wherein he (Mahāviṣṇu) pushes the demon Dhundhu the same way. The significant difference between the Vāmana episode in the KP & Bh. P. is that in the KP. Śukra does not come in the way of Bali while he was about to donate three paces of land, and Viṣṇu does not push Bali down to the nether world. Bali saw the transformation of the dwarf Vāmana into the cosmic figure and occupying the three worlds with three steps and his re-assumption of a dwarf (Vāmana) form. He completes the formality of gift by pouring water on his hand and as per his advice enters Pātāla to lead a life devoted to Viṣṇu.

*Upendra in the nom. being meaningless (and prob. a misprint) is emended as Upendram as the acc. sg. and so translated.

48. Lord Viṣṇu came to know of this and urged by Bharadvāja, he came to the place of Yajña assuming the form of a Vāmana (Dwarf).

49. With the hide of a black antelope and the sacred thread (as the upper garment) and shining with the sacred staff of a Palāśa tree in his hand, the extremely brilliant Brāhmaṇa (Viṣṇu, the Dwarf) with matted hair, came there reciting the Vedas.

50. Coming near the king of Asuras, Hari the mendicant begged him for the space traversed by three steps of his own feet.

51-52. Bali endowed with pious emotions washed the feet of Viṣṇu and sipped that water. He took up the pitcher made of gold and thought thus "I shall give unto you the space covered by three steps. May Lord Hari of unchanging shape be pleased." After contemplating thus he poured the very cool water on the sprout-like hands of the Lord.

53. The Lord of the Daityas had sought refuge in him. Desirous of making him free from covetousness and other passions, the primordial Lord covered, in his strides, the Earth, firmament and heaven.

54. The foot of the Lord traversed the three worlds, and went to the Brahmaloka from the region of Prajāpati. The leading gods, the chief of whom were the Ādityas, and the Siddhas who stayed there bowed unto him [v.l. who was resplendent like a thousand suns.]

55. The Primordial Lord, the beginningless grandsire of the world, offered worship to him and propitiated him. After cracking the Upper crest of the Cosmic egg, he embellished with divine ornaments went again.

56. Thanks to the breaking of the Egg, the great cool water resorted to by the meritorious, flowed over. The excellent river was designated as Gaṅgā by god Brahmā. It was stationed in the sky.

57. After reaching the great Prakṛti, Pradhāna, the source of Brahman and then the sole Puruṣa, the seed (origin) of the universe, he stabilised his foot at the unchanging region of Iśa. Seeing it, the gods eulogised it at those different places.

58. On seeing that Puruṣa with the universe for his physical body, Bali the great, bowed to Viṣṇu with devotion.

He bowed to Nārāyaṇa, the one and only unchanging deity whom the Vedas pay obeisance and revere with their minds.

59. Lord Vāsudeva, the primordial creator became a Dwarf once again and said to him—"O Lord of Daityas, in effect, the three worlds have been given over to me by you yourself."

60. Bowing down again his head, the Daitya poured water at the tip of his hand (and said), "I shall offer my self unto you of infinite splendour and abode, to Trivikrama of unmeasured stride."

61. After accepting *dāna* (lit. what has been offered) from Bali, the son of Prahlāda's son, Śāṅkha-pāṇi (i.e. the conch-armed deity Viṣṇu), the immanent soul of the universe spoke again to Daitya : "Enter the root (the downmost part) of the nether world.

62. Enjoying pleasures unavailable even to gods, stay there permanently. By the path of devotion, meditate on me continuously. At the close of the Kalpa, you will enter me once again."

63. After advising this to that lion-like Daitya, Viṣṇu of great strides and of truthful exploits, gave the three worlds unto Indra.

64. Siddhas, Devas, sages, Kinnaras, gods Brahmā, Indra, Lord Rudra and Ādityas (the sun-gods) and the group of Maruts eulogised the Deity of great Yoga.

65. After performing that miraculous feat, Viṣṇu who had assumed the form of a dwarf (Vāmana) vanished there itself even as all of them were watching.

66. Being urged by Prahlāda and other leading Asuras, the excellent Daitya Bali, the glorious devotee of Viṣṇu went to Pātāla.

67. He asked Prahlāda about the greatness of Viṣṇu, the excellent path of devotion and the procedure of his worship. He (Prahlāda) explained all these and he (Bali) did in accordance with it.

68. With great emotional attachment, he sought refuge in the Deity holding a discus and a conch in hand—the

incoprehensible Lord with lotus-like eyes. He concentrated his mind with love in him, and followed the path of Karman.

69. O Brähmaṇas, the exploits of Vāmana have been thus described to you. That Puruṣottama accomplishes the tasks of Devas.

CHAPTER EIGHTEEN

Description of the race of Kaśyapa¹

Sūta said :

1. Bali had a hundred sons of great strength and exploits. The chief among them was one of great strength and brilliance named Bāṇa.

2. That king was a great devotee of Śaṅkara. He ruled over the kingdom. After subjugating the three worlds, he harassed Indra.

3. Then Indra and other Devas went to Kṛttivāsas (Elephant-hide-robed god Śiva) and said to him, "The great Asura named Bāṇa who is your protege, is harassing us."

4. Thus addressed by Devas, Lord Maheśvara, Lord of Devas, burned Bāṇa's city sportively with a single arrow.

5. When the city was being burned, Bāṇa sought refuge in the Trident-bearing Lord Rudra, the Lord of the Bull, Iśāna, Nīla-lohita (of blue-red complexion).

6. Bearing that Linga of Sambhu over his head, he came out of the city and devoid of passion (v.l. fear) eulogised the Supreme Ruler.

1. Purāṇas generally trace the parentage of all sentient beings to Kaśyapa and the variety such as gods, demons, and other movable and immovable (*sthāpujaṅgamāḥ*) beings (V. 16) are due to the different wives of the sage (cf. AP. 19.1-29, Bh.P. VI. 6.25ff, Mt. P. 6.1-47). Was it an attempt to emphasize a sort of universal brotherhood ?

7. Lord Iśa, Śaṅkara, Nilalohita, on being eulogised, (and propitiated) lovingly engaged Bāṇa in the chieftancy of the Gaṇas.¹

8. Similarly, the terrible sons of Danu were Tāra and others. Out of them Tāra, Śambara, Kapila, Śaṅkara (?) (a better v.l. Saṅcara), Svarbhānu, and Vṛṣaparvan have been glorified as the prominent ones.

9. O Brāhmaṇas, Surasā gave birth to a thousand serpents as well as to thousands of noble-souled, multi-headed, heaven-wanderers.

10. Ariṣṭā gave birth to a thousand Gandharvas. Ananta and other great serpents are glorified as the sons of Kadrū.

11. O leading Brāhmaṇas, Tāmrā gave birth to six daughters Śukī, Śyenī, Bhāsi, Sugrīvā, Granthikā (v.l. Gīdhrikā) and Śuci.

12. Surabhi gave birth to the cows and buffaloes. Irā gave birth to trees, creepers, vines and grasses of all kinds.

13. Similarly, Muni gave birth to Yakṣas, Rākṣasas, and Apsaras. O excellent saints, it was out of anger that she gave birth to the groups of Rākṣasas.

14. The two famous sons of Vinatā were Garuḍa and Aruṇa. Out of them, intelligent Garuḍa performed a very difficult penance. Thanks to the favour of the Trident-bearing deity, he attained the status of the vehicle of Hari.

15. Aruṇa propitiated Lord Mahādeva by means of penance. He was engaged in the charioteer-hood of the Sun-god by Śambhu who was pleased with him.

16. These mobile and immobile beings are the descendants of Kaśyapa born in the Vaivasvata Mañvantara which have been described to you. It destroys the sins of those who hear.

17. O man of holy vows, the twenty-seven daughters of Dakṣa are said to be the wives of the Moon. There were many (v.l. sixteen) children born to the wives of Ariṣṭanemi.

18-19. The four lightnings were born of the scholar Bahuputra (of many sons). The excellent sages Aṅgirasas were

1. It appears that with the exception of Prahlāda, the Asuras were pro-Śiva & some of their chiefs were absorbed as chief attendants of Śiva.

honoured due to their piety. Lord Praharana was the son of celestial sage Kṛṣṇa. All these are born again at the end of a thousand Yugas during (different) Manvantaras with similar achievements and with their own designations.¹

CHAPTER NINETEEN

The narrative of the dynasties of sages²

Sūta said :

1. After begetting these sons, Kaśyapa desirous of (more) sons, performed an austere penance for the continuity of progeny.
2. Even as he was performing the penance energetically, these two sons were born viz. Vatsara and Asita. Both of them were expounders of Brahman.
3. From Vatsara were born Naidhruva and Raibhya of very great fame. The sons born of Raibhya were Śūdras (?) (v.l. Vaidyas)* who were the most excellent among the learned ones (or knowers of Veda).
4. The daughter of Cyavana named Sumedhā was the wife of the noble-souled Naidhruva. She gave birth to the sons called Kundapāyins.

1. This is a Purāṇic paraphrase of *dhātā yathāpūrvam akalpayat*. The idea that the same persons are born again with the same name and repeat the same pattern of life—nay all the acts—has been popular in the Purāṇic age and is still lingering in Indian masses. Some adjustment is supposed to have been made in the case of individuals who attain *Mokṣa* and who are never born again.

2. Although there are some differences about names, etc. in the descendants of sages in different Purāṇas, the KP. seems closer to the Vāyu P. 70.22ff. The sages, the patriarchs—are the *saptarsi* of the present Manvantara viz. Marici, Aṅgiras, Atri, Pulastyā Vasistha, Pulaha and Kratu. These are regarded as the 'mental sons' of god Brahmā.

*Naibhyas as it is supported in the Vāyu P. 70.26.

5. A son called Devala who was devoted to the Brahman (or expert in the Vedas) was born of Asita and Ekaparṇā. He was a preceptor of Yoga and performed great penance.

6. Śāṇḍilya was extremely glorious, pure and a knower of the true principles. By the grace of the Lord of Pārvatī, he attained the Yogic liberation (v.l. attained excellent Yoga).

7. O Brāhmaṇas, the three sons, viz. Śāṇḍilya, Naidhruva and Raibhya of the family of Kaśyapa had human temperament (or are the sources or patriarchs of human beings). I shall now mention the children of Pulastya.

8. O Brāhmaṇas, the daughter of Trīṇabindu was named Ailavilā. The royal sage gave that daughter in marriage to sage Pulastya.

9. The son of Ailavilā was the sage Viśravas. He had four wives who made the family of Pulastya flourish.

10. They were Puṣpotkaṭā, Vākā, Kaikasi and Devavarṇini. Listen to the progeny of these who were richly endowed with comely features and beauty.

11-12. Devavarṇini gave birth to the eldest of the sons viz. Vaiśravaṇa; Kaikasi gave birth to the son Rāvaṇa, the king of Rākṣasas and Kumbhakarṇa, daughter Śūrpaṇakhā and (son) Vibhiṣaṇa.

13. The children begot of Vākā were Mahodara, Pra-hasta, Mahāpārśva, Khara and the daughter Kumbhīnasi.

14. Triśiras, Dūṣaṇa and Vidyujjhva of great strength were also his sons. Thus there were these ten Rākṣasas of cruel actions in the family of Pulastya. All of them were endowed with the power of penance and physical strength. They were the devotees of Rudra and were extremely terrible.

15. Pulaha's sons were the deer, serpent, fanged beasts, Bhūtas (goblins), Piśācas, bears, boars and elephants.

16. In the Vaivasvata Manvantara, Kratu was childless. Kaśyapa who himself was a Prajāpati, was the son of Marīci.

17. Śukra the preceptor of the Daityas and a sage of great penance was born of Bhṛgu. He was engaged in selfstudy of Vedas and the practice of Yoga. He was a devotee of Hara and was excessively brilliant.

18. Atri's son was Vahni and his uterine-brother was Naidhruva. It is heard by us that sons were born of Ghṛtācī from Kṛśāśva, the Brāhmaṇa sage.

19. He begot of her Svastyātreyas¹ of great prowess. They were devoted to Vedas and Vedāṅgas and had destroyed their sins through penance.

20. Nārada gave the gentle lady Arundhatī to Vasiṣṭha. As a result of the curse of Dakṣa, Nārada led a celibate life.

21. When Haryāśvas (the sons of Dakṣa) were lost due to the Māyā (delusive advice) of Nārada, Dakṣa with eyes red shot with anger cursed Nārada.

22. "O Brāhmaṇa, since all my sons were destroyed by you through deceitfulness, you will be devoid of issues."

23. Vasiṣṭha begot of Arundhatī the son Śakti. From Śakti was born the glorious Parāśara, the omniscient and the most excellent among the performers of penance.

24. After propitiating the Lord of the chief of Devas, Isāna, the slayer of the Tripuras, he obtained the unrivalled son—the holy Lord Kṛṣṇadvaipāyana.

25. Śuka was born of Dvaipāyana. It was Lord Śaṅkara himself who incarnated on the Earth with a part of his personality and then attained his own great region. This Śuka had five sons who were great ascetics. They were Bhūriśravas, Prabhu, Śambhu, Kṛṣṇa and Gaura, the fifth.²

26. He had daughters also viz. Kirtimatī, Yogamatā and Dhṛtavrata. These persons of the family of Atri, the expounders of Brahman, have been narrated by Brahmā. Henceforth (listen to) and understand the royal progeny (born) from Kaśyapa.

1. Svastyātreya is the seer of two *suktas* of the RV—V. 50, 51. It is reasonable to assume that he was the son of Atri and Svastyātreyas are his descendants.

2. Śuka is a celibate recluse in the Bh. P. The *Devi Bhāgavata* (Skandha I) credits him with a wife, Pivari, daughter of Pitṛs and four sons—Kṛṣṇa, Gauraprabha, Bhūri, Devaśruta and a daughter, Kirti who was given in marriage to Anu, the son of King Vibhrāja. The information in KP. about the sons and daughters of Śuka is different though both agree that Śuka raised a family.

CHAPTER TWENTY

The glorification of the Royal Dynasties¹

Sūta said:

1. Aditi gave birth to her son Lord Āditya (the sun-god) from Kaśyapa. This Āditya had four wives.²

2. They were Sañjñā, Rājñī, Prabhā, and Chāyā. Now know (the names of) sons. Sañjñā, the daughter of Tvaṣṭṛ, bore to the Sun-god the excellent Manu.

3-4. She gave birth to Yama and Yamunā also. Rājñī gave birth to Revanta.³ Prabhā bore to Āditya the "dawn" and Chāyā gave birth to sons Sāvarṇi, Śani (Saturn), Tapati and Viṣṭi in the same order. The first Manu had nine sons equal to himself.

5-6. They were: Ikṣvāku, Nabhaga,* Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Ariṣṭa, Karuṣa and Pṛṣadhra of great splendour. All these nine were glorious like Indra. Ilā the eldest and the most excellent made the race of the moon flourish.

7-8a. After going to the abode of Budha (Mercury), she had the union with the son of the moon. The gentle lady bore to the son of the moon, the excellent (son) Purūravas who—as this has been heard by us—was the propitiator of the *Pitṛs*.

1. Recording the legendary history of ancient royal dynasties is a characteristic of a Mahāpurāṇa. KP. describes here mainly the solar dynasty—especially the race of King Ikṣvāku. This topic (with due allowance to variety in some names) has been treated in a number of Purāṇas like the Bh. P. IX. 6, VP. 4. 1 and 2, and others. *Vide* F.E. Pargiter's AIHT for their comparison.

2. Āditya had three wives only, the fourth wife viz. Chāyā mentioned here was the shadow of his wife Sañjñā. Being afraid of the resplendence of Āditya, Sañjñā left behind her own shadow and assuming the form of a mare she escaped to a jungle to perform penance. The Sun-god, being in a passionate mood, mistook Chāyā for Sañjñā and had from Chāyā Sāvarṇi, Śani, Tapati and Viṣṭi. Cf. VP. 3.2.3-13.

Probably 'Raivata', as Revanta is the son of Sañjñā in her mare-form from the Sun-god who assumed the form of a horse on that occasion. Cf. VP. 3.2.3-13. Revanta, thus is a brother of Aśvini Kumāras.

*Nābhāga is repeated twice in this verse. The first is presumably a misprint for Nabhaga.

8b-9. After attaining the extremely pure son* well-known as Sudyumna, Ilā obtained three sons viz.: Utkala, Gaya and Vinata and regained womanhood.

10. All these were of un-paralleled glory. They sought refuge in the lotus-born deity. From Ikṣvāku was born the heroic king named Vikukṣi.

11. He was his eldest son. He had fifteen sons. The eldest of them was Kakutstha. Kakutstha's son was Suyodhana.

12. The glorious Pr̥thu was born of Suyodhana. Viṣvaka was Pr̥thu's son. From Viṣvaka was born the intelligent Ādraka, Yuvanāśva was his son.

13-14. The valorous king Yuvanāśva was desirous of (begetting) a son. He went to Gokarṇa¹ and there he saw the Brāhmaṇa sage Gautama, resplendent like fire, performing a penance. He prostrated himself at his feet to bow and asked him by what holy rite he could obtain a righteous son.

Gautama said :

15. "After propitiating the primordial person Nārāyaṇa, free from ailments, the Lord without beginning or destruction, one shall obtain a righteous son."

16. By propitiating the ruler of the Universe, the primordial Kṛṣṇa whose son is Brahmā himself and whose grandson is Nilalohita (i.e. Śiva), one begets a good son.

17. By propitiating Hṛṣikeśa, whose power and influence even Lord Brahmā does not comprehend factually, one shall have a righteous son."

18-19. On hearing the words of Gautama, King Yuvanāśva propitiated Hṛṣikeśa, the eternal Vāsudeva. His son was a great hero and was famous by the name of Sāvasti. It was by him

*The reading *Purīstva* is more acceptable, as Ilā after recovering her original manhood as Sudyumna procreated then three sons. If that v.l. is adopted the verse means, 'After attaining defectless manhood, it is well-known that Ilā obtained three sons.'

1. As these kings ruled in the north and north-west of India, this Gokarṇa is most probably the holy place on the confluence of Sarasvati mentioned in the *Varāha P.* 170 and not the holy place in Karwar district of Karnataka.

that the great city of Sāvasti¹ (v.l. Śrāvasti) in the land of Gauḍa was built.

20. From him was born Bṛhadaśva and from him was born Kuvalayāśva. He became known as Dhundhumāra by killing the great Asura Dhundhu.

21. O excellent Brāhmaṇas, it is said that Dhundhumāra had three sons. They were Dṛḍhāśva, Daṇḍāśva and Kapilāśva.

22. Pramoda was the son of Dṛḍhāśva, his son was Haryaśva, Nikumbha was the son of Haryaśva and from Nikumbha was born Saṁhatāśva.

23. Kṛtāśva and Raṇāśva were the sons of Saṁhitāśva; Yuvanāśva whose strength in battle was equal to that of Indra was the son of Raṇāśva.

24. By performing the *Iṣṭi* (sacrifice) of Varuṇa and through the grace of the sages, he obtained an excellent son who had no equals and who was a devotee of Viṣṇu.

25-26. (that son was) Māndhāṭṛ of very great intellect, who was the most excellent of all those who wield weapons. From Māndhāṭṛ were born Purukutsa and the valorous Ambarīṣa and the meritorious-souled Mucukunda. All of them were equal to god Indra on the battle-field. Ambarīṣa's successor was another Yuvanāśva.

27. Harita was the son of Yuvanāśva and Hārita was his son. Purukutsa's successor was Trasadasyu of great fame.

28. Sambhūti, born of Narmadā, is known as his son. His son was Viṣṇuvriddha and his son was Anaraṇya. Bṛhadaśva was the son of Anaraṇya and Haryaśva was his son.

29. He was an extremely righteous king. By the grace of Kardama, the Prajāpati, he begot a virtuous son devoted to the Sun.

30. That son, king Vasumanas, worshipped the sun-god and obtained the blessed son Tridhanvan who was without an equal and who had suppressed his enemies.

1. v.l. Śrāvasti is more probable as no place called Sāvasti is found in the Purāṇic list of ancient towns. Śrāvasti is Sahet-Mahet on the Rapti in the U.P. The VP. 4.2.13 states Śrāvasta (and not Sāvasta or Osti) as the founder of this city. Pasenadi (Prasenajit), a contemporary of Gautama Buddha ruled at śrāvasti (Śāvatthi in Pali records).

31. O excellent Brāhmaṇas, after conquering his enemies, he performed a horse-sacrifice. The king practised self-study of the Vedas, was liberal-minded and desirous of crossing the ocean of worldly existence (v.l. forbearing) and devoted to piety.

32. The sages, the chief of whom were Vasiṣṭha and Kaśyapa, and devas headed by Indra came to the sacrificial hall of the noble-souled king.

33. After duly concluding the *Yajña*, the great king endowed with humility bowed down to Vasiṣṭha and other excellent Brāhmaṇas and asked them:

Vasumanas said :

34. O leading Brāhmaṇas, which is more conducive to welfare in this world ? Is it sacrifice, penance or renunciation¹? Be pleased to tell me, O knowers of everything.

Vasiṣṭha said :

35. After studying the Vedas duly, after begetting and assiduously bringing them up, one should perform the worship of Yajñeśvara (the Lord of sacrifices) by performing *yajñas* and realising the *Ātman* should repair to the forest.

Pulastyā said :

36. Having at first performed sacrifices for excellent gods according to proper procedure (& formalities) and having propitiated the Supreme Lord, the Yогin, one should take to renunciation.²

Pulaha said :

37. 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.

1. The replies to this query of Vasumanas record the thought-currents then prevalent in the society. The tendency towards a compromise or *samanvaya* in different cults (e.g. Vaiṣṇavism, Śaivism) is clear.

2. Quoted in CC. *Kāla nirṇaya*, p. 809.

Jamadagni said :

38. The Lord who is unborn, the maker of the Universe, the eternal seed of the Universe, and the immanent soul of all living beings, is worshipped by means of penance.

Viśvāmitra said :

39. That Rudra, who is the Fire-god, the soul of all, who is infinite, who is self-born, and who has faces all round is worshipped by means of severe penance and not through other sacrifices.

Bharadvāja said :

40. That eternal Vāsudeva, the lord who is worshipped by means of *Yajñas* and whose form is constituted of all deities, is the Supreme Lord; he should be worshipped.

Atri said :

41. That great Supreme Ruler from whom all this Universe is born and whose offspring is god Brahmā (the progenitor of the world) is worshipped only by taking recourse to austere penance.

Gautama said :

42. That eternal Lord of gods, the lord from whom Pradhāna and Puruṣa originate, and whose energy is this universe, should be worshipped through penance.

Kaśyapa said :

43. The lord of thousand eye, Śambhu, the cosmic witness, Prajāpati the creator of Prajās, the great Yogin, becomes delighted when worshipped by means of penance.

Kratu said :

44. To a person who has concluded Vedic study and performed *Yajñas*, and has begotten sons, no other holy duty, excepting the performance of penance, is advised in the scriptures."

45. On hearing these statements that saintly king became highly delighted in his mind. He bowed to and worshipped them. After bidding farewell to them, he spoke to Tridhanvan.

46. "By means of penance I shall propitiate the Lord designated with the single syllable OM, the great Puruṣa, the vital spirit stationed in the middle of Āditya.

47. But you should be devoted to Dharma forever. Eternally vigilant, protect the entire earthly realm consisting of the four castes of people."

48. After saying so, the sinless king entrusted the kingdom to the care of his son. In order to perform the excellent penance, he went to the forest.

49. Resorting to the forest of Devadāru (*Pinus Devadaru*) trees on the beautiful peaks of the Himālaya, he worshipped gods with bulbous and other roots and fruits grown in the forest and subsisted on them.

50. Shaking off his sins by means of penance, he mentally repeated the Mantra of goddess Sāvitrī, the mother of the Vedas, for a hundred years and more.

51. While he was performing penance like this, the self-born lord, the great Iśvara, Hiranyagarbha, the *Ātman* of the Universe came to that spot himself.

52. On seeing Lord Brahmā with faces all round, coming there, the king bowed down his head at his feet and glorified his name.

53. "Obeisance to you O Brahman, the supreme God, the Supreme Soul, the gold-complexioned creator with a thousand eyes.

54. Salutations to the creator and the dispenser of destiny. Hail to you the embodiment of all gods. Obeisance to you, the embodiment of spiritual knowledge, comprehensible through the knowledge and practice of Sāṃkhya and Yoga.

55. Obeisance to you, the Trinity, the Creator, the Omniscient One. Hail to the ancient Puruṣa, the preceptor of the Yogins."

56. Then, lord Brahmā, the creator of the Universe, became delighted and said,—"Welfare unto you. Choose the boon. I am the granter of boons."

The King said :

57. "O lord of the lords of Devas, I wish to perform the *Japa* of Gāyatrī, the mother of the Vedas, once again. May

I have the longevity for the period of a hundred years and more."

58. Glancing at the king, the *Ātman* of the Universe (i.e. Brahmā) said—"So be it". Stroking him gently with his hands, the delighted Lord vanished there itself.

59. The glorious king on securing the boon was much delighted, and he repeated the *Japa*. He was tranquil. He used to take his holy ablution thrice a day and he subsisted on fruits, roots and bulbous roots.

60. When hundred years were completed, the lord of fierce-rays (the Sun-god), the great Yogin, appeared in front of him from the middle of the Solar sphere.

61. On seeing the eternal Lord stationed in the solar sphere, the self-born lord Brahmā, the embodiment of the Vedas, he was surprised.

62-64. He eulogised him through the Vedic Mantras and particularly through the *Sāvitri Mantra*. In a moment, he saw the same Puruṣa, the Supreme God Śiva with four faces, eight hands and three eyes. Matted hair constituted his coronet. He was marked with the moon's digits; he was Hara with half male and half female body. He was illuminating the entire universe by means of his rays. His neck was blue in colour. He was wearing red garments, garlands and unguents. He himself was red in colour.¹

65. With his mind overwhelmed with great emotion and with extremely deep devotion, he bowed down his head and eulogised him with the *Sāvitri Mantra*.

66. "Obeisance to you the blue-throated Lord, the brilliant Parameśṭhin. Salutations to Rudra of the form of the three Vedas (*Trayi*). Obeisance to the embodiment of Kāla, the cause of all."

67. Then the great lord delighted in his mind, said to the king.

"O sinless one, listen. These are my secret names:

1. These verses emphasize the identity of the sun-god, Śiva, Brahmā as they are the forms of one Reality (*ekaih sat*), the Para-brahman.

68. They are sung about in all the Vedas. They subdue and suppress the worldly existence. O king, with purity make obeisance to me through these.

69. Recite the *Satarudriya Mantra* which is the quintessence of the Yajur Mantras. O king, perform Japa with your mind not dwelling on any one else but attached to me.

70. Maintaining celibacy, observing fast, with concentration of mind and attachment to *Bhasma* (holy ashes), one should perform the *Japa* of Rudra till the time of death. He then attains the great region."

71. After saying this, Lord Rudra, with a desire of blessing his devotee, granted a further lease of life to the king for a hundred years.

72. After granting him the great perfect knowledge and detachment, Rudra, Parameśvara, vanished instantaneously. That was very wonderful.

73. The king also performed the *Japa* of Rudra with a concentrated mind. He smeared ashes over his body, performed holy ablution three times (per day). He was tranquil and had full concentration of mind.

74-75. When the king continued the *Japa* for a period of full hundred years, the Yogic activity began to function (resulting in deeper meditation). In due course of time, he attained the great region, the abode of Parameṣṭhin, the essence of the Vedas. He then attained the splendid sphere of the sun, whence he went over to Mahēśvara.

76. Whoever reads or even listens to the excellent life-story of this king, is absolved of all sins and is worshipped in the region of Brahmā.

CHAPTER TWENTYONE

Description of the race of Ikṣvāku¹

Sūta said :

1. The son of the king viz.—Tridhanvan protected the country righteously. His son was a scholar well known as Trayyāruṇa.

2. A very powerful son named Satyavrata was born to him. His wife Satyadhanā gave birth to Hariścandra.

3. Hariścandra had a valorous son known as Rohita. Rohita's son was Vṛka from whom was born Bāhu.

4. Harita was Rohita's son. Dhundhu was his son. Vijaya and Sudeva were the two sons of Dhundhu.

*5. Vijaya's son was a powerful king named Kāruka. Sagara, his son, was an extremely virtuous king. Sagara had two wives named Prabhā and Bhānumatī.

6-7. Vahni (the fire-god) propitiated by both of them granted them (one) excellent boon (to each). Bhānumatī accepted (the gift of) one son and that was Asamañjasa. The auspicious Prabhā accepted sixty thousand sons. Asamañjasa's son was the king named Athśumān.

8-9a. His son was Dilipa. From Dilipa was born Bhagiratha by whom Gaṅgā was brought down after performing penance (and Gaṅgā, thereafter came to be called Bhāgirathī). It was due to the favour of the intelligent Mahādeva, the lord of Devas.

9b-10. Lord Śiva was so pleased in his mind due to the penance of king Bhagiratha that the moon-bedecked

1. This chapter records mainly the story of Rāma, the hero of the Rāmāyaṇa. The introductory verses (1-15) mention some important kings preceding Rāma like Bhagiratha and their exploits. Cf. Bh.P. IX.6.1-9-31, VR 2.110.1-36. The remaining verses deal with the exploits of Rāma. It is interesting to compare this portion with the Rāma episode as given in the M. Bh. and in the NP. 1.79-1-26, 2.75.1-79, VP. 4.4.87-104, Bh. P. IX. 10.1-11 (to mention a few). Not only the facts of his life (but some of the verses also have textual similarity).

* The Veṅk. Press edition has wrongly numbered 4 and 5 as 4. The mistake in numbering is corrected.

god bore Gaṅgā on his head near the moon (crest) [or in accompaniment of Umā i.e. goddess Pārvatī]. It is reported that Bhagīratha had a son called king Śruta.

11-12. His successor was Nābhāga. Thereafter was born Sindhudvīpa. Ayutāyu was his son and his son was R̥tuparṇa of great strength. R̥tuparṇa's son was the virtuous king named Sudāsa. His son Saudāsa became well-known by the name Kalmāṣapāda.

13. Vasiṣṭha of great splendour begot of the wife of Kalmāṣapāda the son, Aśmaka who became a noble scion of the Ikṣvāku dynasty.

14-15. Aśmaka begot of Utkalā a son named king Nakula. Afraid of Paraśurāma, the king went to a forest in great distress being protected on all sides like an armour by women.* From him was born Śataratha. From him was born the glorious son Bilibili. Vṛddhaśarmā was his son. From him was born Viśvāsa. From him was born the well-known son Khaṭvāṅga. Dīrghabāhu was his son. Raghu was born of him.

16. From Raghu was born Aja and king Daśaratha was born of him. The heroic Rāma, the world famous knower of Dharma, was the son of Daśaratha.

17. Bharata, Lakṣmaṇa, and Śatrughna of great strength also were his sons. All of them were equal to Indra on the battle-field. They were endowed with Viṣṇu's Śakti.

18. Viṣṇu, the enjoyer of the whole universe, was born with a part of his personality for the destruction of Rāvaṇa. The blessed wife of Rāma was the beautiful daughter of Janaka.

19-20a. Sītā was well known in the three worlds; she was endowed with liberal-mindedness, good conduct, and other attributes. Goddess Pārvatī (the daughter of the lord of mountains) was propitiated by Janaka through penance and she gave Janaka the daughter Sītā who had the support of Rāma as her husband.

20b-21a. Being pleased with him (Janaka), Lord Śiva (the Ruler of the world), the trident-bearing Lord of Bluish-red complexion, gave to Janaka a wonderful bow to destroy his enemies.

**vide* Bh.P. IX. 9.40 for a similar explanation of Nārlī-Kavaca.

21b-22a. O leading Brāhmaṇas, the intelligent king Janaka, the destroyer of enemies, desirous of giving away his daughter proclaimed thus in this world: "He who is able to wield this bow—whatever he may be in the three worlds whether a Deva or a Dānava—deserves to get Sītā."

22b-25a. The powerful Lord Rāma came to know this. He went to Janaka's abode. Playfully he lifted the bow and broke it. Rāma, the highly virtuous soul, married that girl like god Śaṅkara marrying Pārvatī and the sixheaded god Kārttikeya marrying Senā.¹

25b-26a. After the lapse of many days, king Daśaratha began to make arrangements for crowning the heroic eldest son Rāma as the king.

26b-27. His beautiful wife Kaikeyī, the lady of sweet smiles, prevented him. Agitated in her mind she said to her husband.—"It behoves you to make my heroic son Bharata the king.

28a. You had already given me two boons long back."

28b-31a. On hearing her words, the king who was dejected in his mind uttered these words—"So be it." Accordingly the un-wavering Rāma, the knower of Dharma, bowed down at the feet of his father, and went to the forest alongwith his wife and Lakṣmaṇa. The self-possessed powerful one made the vow of staying for fourteen years in the forest and the mighty Lord stayed in the forest for fourteen years alongwith Lakṣmaṇa.

31b-33a. While he was staying in the forest, the Rākṣasa named Rāvaṇa, abducted Sītā in the guise of an ascetic and went away to his city. Not being able to see Sītā, Lakṣmaṇa and Rāma became extremely distressed.

33b-34a. Both the suppressors of enemies became overwhelmed with anguish and sorrow. Then in course of time, there came about an alliance between Rāma of indefatigable energy and action and the monkeys through the monkey (chief) Sugrīva.

34b-35a. Sugrīva's follower, a valorous monkey called Hanumān, the son of the wind-god, who was endowed with great splendour, ever became very dear to Rāma.

1. This contradicts the belief prevailing in Mahārāṣṭra and adjacent parts about the celibacy of Skanda.

35b-36. With firm resolve he promised to Rāma, "I will bring Sītā." After saying this, he wandered over the earth girt by the ocean, intent as he was on finding out Sītā.

37-38a. He went to Laṅkā, the city of Rāvaṇa situated in the ocean. There in a secluded spot, at the foot of a tree, he saw the pure lady Sītā of sweet smiles, surrounded by the Rākṣasis (demonesses).

38b-39a. Her eyes were full of tears; she was charming and uncensurable (praiseworthy). She was brooding in her heart on Rāma of dark blue complexion like a (blue) lotus and the self-possessed Lakṣmaṇa.

39b-41a. The Lordly monkey revealed himself to Sītā in secret. To remove her suspicion, he gave her the ring of Rāma. On seeing the excellent ring of her husband, Sītā thought that Rāma had as if come to her personally. Out of love her eyes began to throb.

41b. He consoled Sītā saying—"I shall take you to Rāma"

42a. After telling her thus, he returned to the mighty-armed Rāma.

42b-43a. The self-possessed Hanumān reported to Rāma the fact of his seeing Sītā. He then stood by, after being honoured by Rāma and Lakṣmaṇa.

43b-44a. Then the mighty Rāma decided to fight with the Rākṣasa, with the support of Hanumān and Lakṣmaṇa.

44b-46a. The highly virtuous religious-minded Rāma caused a bridge to be built with the help of hundreds of monkeys, over the ocean, constructing a bridge to Laṅkā. The lord, the suppressor of enemies, then killed Rāvaṇa alongwith his brothers, sons and wives(?). With the son of Vāyu as his assistant, he brought back Sītā.

46b-48a. In the middle of the Bridge, Rāma, the descendant of Raghu, installed the *Linga* of Mahādeva, Iśāna the elephant-hide-robed-god and worshipped him. Lord Mahādeva, Śaṅkara, directly appeared before him alongwith Pārvatī and bestowed on him an excellent boon.

48b-49a. "O twice-born ones, if people were to see this Linga installed by you, their sins will be destroyed even if they are the committers of great sins."

49b-50a. There is no doubt in this that other sins of those who take their holy ablution in this great ocean, will be destroyed by the mere vision of this *Liṅga*.

50b-51. I will be staying invisibly here as long as the mountains stand, as long as this Earth stays and as long as this bridge holds good. Holy dip, charitable gift, penance and Śrāddha, everything that is performed here shall be of everlasting benefit.

52-53. By the mere recollection of the *Liṅga*, the daily sin is dispelled." After saying this, Lord Śambhu embraced Rāma. Alongwith Nandin and all his attendants he vanished then and there.¹ Rāma ruled over the kingdom with due devotion to piety.

54. After being crowned by Bharata, the powerful and highly splendoured Rāma duly honoured the Brāhmaṇas and worshipped Iśvara.

55. He worshipped god Śaṅkara the destroyer of Dakṣa's *Yajñā*, by performing a horse-sacrifice. Rāma begot a son who was well-known by the name Kuśa.

56. Lava also, the highly fortunate and intelligent one knowing all principles and topics, was his son. Atithi was born of Kuśa and Niṣadha was his son.

57. Nala was the son of Niṣadha. Nabhas was born of him. Pundarikākṣa was born of Nabhas and Kṣemadhanvan was his son.

58. His son was the heroic Devānīka of great valour. Ahinagu was his son and had Mahasvān as his son.

59. From him was born Candrāvaloka. Tārādhiśa was his son. Candragiri was born of Tārādhiśa. Then was born Bhānuvitta.

60. Śrutāyu was born of him. These are the descendants born in the race of Ikṣvāku. O excellent Brāhmaṇas the important ones have been narrated in brief.

61. He who listens to this excellent race of Ikṣvāku everyday shall be freed from all sins. He is honoured in the heavenly region.

1. VV. 48b-53a quoted in Dalapatirāja's *Nṛsiṁha-prasāda Tīrtha-sāra* (Varanasi 1936) p. 6.

CHAPTER TWENTYTWO

Description of the Lunar Race¹

Sūta said :

1. King Purūravas, the son of Ilā, ruled over the kingdom. He had six sons whose brilliance was equal to that of Indra.
2. These were the divine sons of Urvaśī: Āyu, Māyu, Amāyu, Viśvāyu the valorous, Satāyu and Śrutāyu.
3. We have heard the report that five heroic sons of great prowess were born to Āyus from Prabhā, the daughter of Svarbhānu.

4-5. Nahuṣa was the eldest among them. He was a knower of *Dharma* and famous in all the worlds. Nahuṣa's successors were five and in splendour they were comparable to Indra. Those highly powerful sons were born to Virajā, the daughter of *Pitṛs* (Manes). They were Yati, Yayāti, Saṃyāti, Āyāti and the fifth one Aśvaka.

6. Among those five, Yayāti was the strongest and most valiant. He married Devayānī, the daughter of Uśanas (Śukra).

7. He married Šarmiṣṭhā also, the Asura lady, the daughter of Vṛṣaparvan. Devayānī gave birth to Yadu and Turvasu.

8-9. Šarmiṣṭhā gave birth to Druhyu, Anu and Pūru. Superseding the eldest son Yadu though blameless, he crowned his youngest son Pūru as he carried out the behests of his father.² He directed his son Turvasu to rule over the South-Eastern part of his kingdom.

1. Descriptions of the legends of kings belonging to the Lunar race constitute an integral part in the description of dynasties in the Purāṇas. The common elements in these legends show that there must be a core of historicity as their substratum. A comparison of Chs. 22 and 23 in KP. with the Bh. P. IX.14.1-22, VP. 4.6.1-20 or Chs. 28-36 in the Vāyu P. II (to mention a few) will bear out the close similarity in their legends. I however doubt Pargiter's view about the so-called migration of this race from Ilāvarta as Purāṇic evidence is not clear or conclusive on this point.

2. This was in recognition of the goodness of Pūru in transferring his youth when his father Yayāti became prematurely decrepit due to the curse of Śukra. It was after enjoying life for one thousand years from the borrowed youth of his son Pūru, that Yayāti is credited to have uttered the famous verse :

10. The king entrusted the South-western territory to the care of the eldest son Yadu. He appointed Druhyu and Anu to rule over the western and northern territories respectively.

11. The whole of this Earth was righteously ruled by them. The king of great fame, thereafter, went to the forest accompanied by his wife.

12. Yadu too had five sons comparable to the sons of Devas. They were Sahasrajit, the most excellent Kroṣṭu, Nīla, Jina and Raghu.

13. The son of Sahasrajit was the king Śatajit. Śatajit too had three highly virtuous sons.

14. They were Haihaya, Haya, and the King Veṇuhaya. Haihaya had a son who became well-known as Dharma.

15. O Brāhmaṇas, his son was Dharmanetra the valorous. Dharmanetra's son was Kīrti and Sañjita was his son.

16. Mahiṣma was the son of Sañjita whose descendant son was Bhadraśreṇya. Bhadraśreṇya's successor was the king called Durdama.

17. Durdama's son was the intelligent and valiant king named Andhaka. Andhaka's four successors were highly respected by the public.

18-19. They were Kṛtavīrya, Kṛtāgni, Kṛtavarmā and the fourth (son) Kṛtaujas. Arjuna, the son of Kṛtavīrya, had a thousand arms. He was very brilliant and the most excellent among the knowers of *Dhanurveda* (Science of Archery). He met death at the hands of Rāma, the son of Jamadagni and the incarnation of Janārdana (Viṣṇu).

20. He had hundreds of sons. But five of them were great heroes. They were well-versed in the use of miraculous missiles, heroic, strong, virtuous and learned.

21. They were Śūra, Śūrasena, Kṛṣṇa and Dhṛṣṇa, as well as Jayadvaja, the powerful king who was devoted to Nārāyaṇa.

*na jātu kāmaḥ kāmānām upabhogaṇa sāmyati /
haviṣā kṛṣṇavartmeva bhūya evābhivardhate //*

Yayāti, however, did give the due share of his kingdom to other sons though the ancestral throne was a special gift to Pūru.

22. The first four sons viz. Śūra and others were well-known for their prowess. They were noble souls, devoted to Rudra, used to worship god Śāṅkara.

23. Jayadhvaja was intelligent and devoted to religion. He sought shelter under Nārāyaṇa, Viṣṇu, Hari.

24. The other sons told him—"O sinless one, this is not your *Dharma* as it is well-known that our father was engaged in the propitiation of Iśvara (Śiva)."

25. The highly brilliant son (Jayadhvaja) replied to them: "This is my highest holy duty as all the kings in the world have been born through the parts of Viṣṇu.

26. The protector of a kingdom is certainly the Lord Puruṣottama. The unconquered Viṣṇu, Hari, the protector of the worlds, should be worshipped.

27. It has been proclaimed that the self-born deity has three forms—constituted of *Sattva*, *Rajas* and *Tamas* respectively and they are the causes of creation, sustenance and destruction of the universe.

28. Lord Viṣṇu, the Sāttvic soul forever sustains (the universe). The Rājasaic form Brahmā creates and the Tāmasa form Rudra annihilates it.

29. Hence, Lord Viṣṇu, Keśava the suppressor of Keśin, is the deity worthy of being propitiated by kings who protect their respective kingdoms."

30. On hearing his words, the other steady-minded brothers said,—"Rudra, the annihilator should be worshipped by those who seek liberation.

31. This Rudra is verily the Supreme Deity. At the end of the Kalpa period, Lord Śiva, resorting to the *Tamo-guṇa*, will annihilate the whole of this world.

32. The trident-bearing lord dissolves the world by means of *Vidyā* at the outset* and then by means of his Supremely terrible and the most resplendent form."

33. Then pondering over it, king Jayadhvaja spoke to them—"The creature is liberated through *Sattva Guṇa* and Lord Hari is constituted of *Sattva Guṇa*."

*(a better v.l. *Sarvam* if accepted means : By means of most resplendent form . . . The Lord annihilates the entire Universe with his *Vidyā-power*.

34. The brothers replied to him—"If Rudra is served by the *Sattvika* people he liberates them. One who is endowed with *Sattva Guṇa* shall always worship Śiva."

35. Then prince Jayadhvaja laughingly remarked:—"It is proper that one's own *Dharma* should be followed for salvation. No other method is prescribed by sages.

36. So the propitiation of Viṣṇu of unmeasured prowess is the greatest *Dharma* of kings who always uphold the power derived from him."

37. Another son of the king, Kṛṣṇa the most excellent among the intelligent ones, spoke to him—"What our father Arjuna has done is the holy *dharma*."

38. When the dispute thus continued Śūrasena spoke these words—"In this matter the sages are our authority. What they say in this matter must be correct."

39. Then all those prominent among kings being extremely agitated in mind, went to the hermitage of Seven sages who were the expounders of the *Brahman* (or the *Vedas*) and asked them.

40. Those sages headed by Vasiṣṭha and others conveyed to them the truth in matter:—"Whatever deity appeals to a man is his deity.¹

41. But if the deity is worshipped for a specific purpose it bestows what is liked by men. By special worship it bestows everything. O kings, this principle or rule cannot be otherwise.

42. The deities of kings are:—Viṣṇu as well as Iśa (Śiva) and Purandara (Indra). The deities of Brāhmaṇas are:—Agni (the fire-god), Āditya (the sun-god), Brahmā and the Pināka-wielding deity (Śiva).

43. The deity of Devas is Viṣṇu, of Dānavas is the Trident-bearing lord; Soma (moon) is said to be the deity of Gandharvas and Yakṣas.

1. Quoted in *Nityācārapaddhati*, p. 47. This discussion shows the tolerant attitude and an attempt to amalgamate the Vedic and Purāṇic deities. The evolution of Hinduism from Vedism becomes clear through such passages which show a transition towards all-comprehensive Purāṇic religion.

44. The deity of Vidyādharaś is the goddess of speech; of Siddhaś is Lord Hari; of Rākṣasas is Śaṅkara, Rudra and of Kinnaras is Pārvatī.

45. The deity of sages is, Lord Brahmā as well as Mahādeva, the wielder of the trident. Goddess Umā is worthy of being respected by women, so also are Viṣṇu, Iśa and Bhāskara (the sun-god).

46. All these are the deities of householders. The *Brahman* shall be the deity of *Brahmacārins* (religious students under the vow of celibacy). The deity of *Vaikhānasas* (recluses) shall be Arka (the sun-god) and the deity of ascetics (*Sannyāsins*) shall be Maheśvara.

47. The god of goblins is Lord Rudra, that of Kūṣmāṇḍas is Vināyaka, and the deity of every one is Lord Brahmā, the progenitor and the lord of devas.

48. Lord Brahmā himself has proclaimed thus. Hence Jayadhvaja certainly deserves the propitiation of Viṣṇu.

49. But Hari should be worshipped by men after realising his identity with Rudra. Otherwise Hari may not annihilate the enemy of the king."

50. Thereafter, they bowed to them and returned to their extremely splendid city. After conquering the enemies in the battle, they protected the Earth.

51. O Brāhmaṇas, then, on one occasion, a certain Dānava named Videha who terrified all beings, came to their city.

52. He was terrible due to his fangs; his body was blazing (i.e. he had a resplendent personality) like fire at the world-destruction, at the close of *Yugas*. He was wielding a spear sparkling like the sun. His roaring sound reverberated in the ten quarters.

53. Men who lived there lost their lives on hearing that shout; others became frightened and fled.

54-55. The sons of Kārttavīrya, the five powerful kings, Śūrasena and others, equipped themselves well and fought Dānava with Śaktis, peaks of mountains, swords and iron clubs. O leading Brāhmaṇas, with his trident he single-handedly fought all of them laughingly.

56. With great determination they rushed at Videha. Śūra discharged the miraculous weapon of Rudra; Śūrasena hurled the missile of Varuṇa.

57. Kṛṣṇa discharged the missile of Prajāpati (*Brahmāstra*) and Dhṛīṣṇa discharged that of Vāyu. Jayadhvaja discharged the miraculous weapons of Kubera, Indra and Agni.

58-60. That Dānava split the miraculous weapons by means of his trident. Then Kṛṣṇa of great virility wielded his terrible iron club. He hurled it at him; as soon as it touched him, he roared loudly. The iron club hit the chest of Videha which was like a rock. It could not make Dānava, who was like the god of Death, move at all. On seeing his extraordinary manliness, they were terrified and they fled from there.

61-62. The intelligent Jayadhvaja remembered Viṣṇu, the lord of the universe, the victorious, the first cause of the worlds, the incomprehensible, the protector devoid of ailments, the ancient *Puruṣa*, the consort of Śrī and the yellow-robed deity. Then the discus having the lustre of ten thousand suns appeared in front of them.

63-64a. At the behest of Vāsudeva (Viṣṇu) and thanks to his readiness to bless the devotees, (the discus appeared). After remembering Lord Nārāyaṇa, the source of origin of the worlds, the king caught hold of it and hurled it against Videha like Hari hurling it against Dānavas.

64b-65a. The discus Sudarśana reached the neck of that terrible demon and felled to the ground his head, huge like the peak of a mountain.

65b-67a. It was after propitiating Śaṅkara by means of penance that Viṣṇu obtained that discus formerly. Hence it had the power to destroy the Asuras. When that enemy of Devas had been killed, the kings and brothers, Śūra and others returned to their beautiful city. They honoured their brother.

67b-68a. After hearing about the exploit of Jayadhvaja, the great sage Viśvāmitra, the holy lord, came there to see the son of Kārttavīrya.

68b-69a. On seeing him come, the agitated king made him sit on a beautiful seat and worshipped him with great emotion.

69b-71. He said—"O holy lord, it is due to your grace that the terrible Asura Videha, the lord of Dānavas, has been killed by me. My doubts were cleared by your words and I sought refuge in Viṣṇu of truthful exploits. Hence, I have been blessed. I shall worship Viṣṇu whose eyes resemble the petals of the lotus.

72-73a. How and in accordance with what procedure should Hari, the Lord, be worshipped? Who is this Nārāyaṇa, the lord? O sage of holy rites, what is his power? Please explain all these to me who am much eager."

73b. On hearing the words of Jayadhvaja, the tranquil sage Viśvāmitra observed his great devotion to Hari and said to him:

Viśvāmitra said :

74-76. "That is Viṣṇu from whom the living beings are created and in whom the whole world gets merged. He is the Ātman of all living beings. By resorting to him one is liberated. They call him the greatest deity beyond the imperishable and the deity resting in the cavity of the heart. It is the highest Bliss; the great firmament. He is remembered as Nārāyaṇa. He is ever risen, unrestricted by conditions, perpetual bliss and absolutely pure.

77. He is Viṣṇu having the four manifestations (*Vyūhas*) but he himself is said to be devoid of *Vyūha*. He is the great Ātman, the Supreme abode, the highest firmament. He is the ultimate highest region.

78. Exponents of Brahman call him the Brahman of three syllables OM. He is Vāsudeva, the soul of the universe, the Yogic Ātman and the Supreme person.

79-81. God Brahmā and even the great Lord Rudra, are born from a portion of his personality. This Puruṣottama should be propitiated by a man in accordance with the holy duties of his own *Varṇa* and *Āśrama* (caste and stage of life). He should be propitiated without cherishing any desire in return and as a sacred vow and not in any other way." After saying this Viśvāmitra of great penance was duly worshipped by

Śūra and others. The Brāhmaṇa then returned to his own hermitage. Then Śūra and others worshipped Maheśvara.¹

82. Devoid of passion, they worshipped the unchanging Rudra accessible through *Yajña*, through the performance of *Yajña*. The holy sage, venerable Vasiṣṭha, the knower of Dharma, presided over their *Yajña*.

83-85. Gautama, Agasti and Atri were also present. All of them realised the exploit of Rudra (v.l. devotees of Rudra). Viśvāmitra, the holy sage, made Jayadhvaja, the suppressor of enemies, perform the *Yajña* of the primordial god Janārdana (Viṣṇu), the first cause of all living beings. In his *Yajña*, god Hari himself, the great Yogin, manifested himself. It was something miraculous.

86. After realising Viṣṇu as the greatest form of Rudra, Jayadhvaja performed the worship of Viṣṇu assiduously.

87. He who always listens to this story of exploits of Jayadhvaja shall be freed from all sins. He goes to the region of Viṣṇu.

CHAPTER TWENTYTHREE

The Narrative of the race of Jayadhvaja

Sūta said :

1. Jayadhvaja's son was Tālajaṅgha. He had a hundred sons. They were also called Tālajaṅghas.

1. It is strange that after Viśvāmitra's exhortation about the greatness of Viṣṇu (and his four Vyūhas according to Pāñcarātra system) VV 81b-86 be grafted to eulogize the greatness of Śiva. Passages like these led scholars like S.K. De to suspect the Pāśupatisation of KP. which was originally a Vaiṣṇava Purāṇa. I however feel that the Purāṇa writer wanted to emphasize that as manifestations or designations for the Supreme Brahman, Śiva and Viṣṇu are the same. It is the tendency towards *samanvaya* between Vaiṣṇavism, Śaivism and other isms of the Purāṇic period that such passages occur side by side in this Purāṇa.

2. Among them, the eldest was king Vīthotra of great prowess. Other descendants of Yadu beginning with Vṛṣa were of meritorious rites.

3. Vṛṣa was the founder of their family. His son was Madhu. Madhu had a hundred sons, but Vṛṣṇa only had continued his race.¹

4. Vīthotra's son was well-known as Ananta. Durjaya who was an expert in all sacred lores, was his son.

5. His wife was very beautiful and endowed with all good virtues. She was chaste, devoted to her husband, and she assiduously performed her religious duty, alongwith her husband.

6. Once, that great king saw the celestial damsels Urvaśī seated on the banks of Yamunā singing in sweet tone.²

7. With his mind struck by the cupid, he approached her and said :—"O celestial lady, it behoves you to indulge in sexual intercourse with me for a long time."

8. On seeing the king endowed with comely features and beauty like another god of love, the celestial lady indulged in amorous sports with him for a long time.

9. Becoming enlightened after a long time, the king said to the charming Urvaśī—"I shall go to my beautiful city." She then laughingly said these words:

10. "O charming king, I am not fully satisfied with this much of enjoyment with you. You must stay one more year."

11. The intelligent king told her, "I shall go to the city and shall come back immediately. It behoves you to permit me."

12. That beautiful lady spoke to him,—"My dear king I agree. But you must not indulge in sexual intercourse with any other celestial lady."

1. Cf. VP. 4.11.26-30.

2. This romantic dalliance between king Durjaya and heavenly damsels Urvaśī seems to be the special contribution of the KP., as PE. is silent about it despite the seven Durjayas mentioned on P. 255. The source of this legend is obviously the Vedic dialogue between Purūravas and Urvaśī.

13. 'Amen' said he, and immediately went to his excellent city. After returning there, he saw his chaste wife and became extremely frightened.

14. On seeing him alarmed, his chaste wife of good qualities, the lady with plump breasts, spoke to him with pleasing words.

15. "O Lord, why are you under the spell of fear. Such fear is not conducive to the enhancement of your reputation as a king."

16. On hearing her words, the king was overwhelmed with shame in his mind. He did not speak anything. But she knew everything through her vision of knowledge.

17. "O king, you need not be afraid. Atonement must be made by you for your sin. O great king, if you are afraid, your kingdom will go to ruins."

18-19. Thereafter, that brilliant king went out of his city to the holy hermitage of Kaṇva. He saw the great sage. He heard from sage Kaṇva the excellent procedure for expiation of sin. The highly powerful king went to the ridge of the Himālaya as directed.

20. On the way, the leading king saw in the sky, a very excellent Gandharva bedecked in a divine garland, shining gloriously.

21-22. On seeing the garland, the king, the slayer of his enemies, remembered Urvaśī, the excellent celestial lady. He thought in his mind—"This garland befits her only." Determined to secure the garland, the passionate king fought a fierce battle with that Gandharva.

23. O Brāhmaṇas, the invincible king defeated him in the battle and seized the garland. Eager to see that celestial damsel, he went to Yamunā.

24. Unable to see her there and afflicted by the arrows of the god of love, Kāma, he wandered all over the Earth consisting of seven continents.

25. It is heard that in his eagerness to see Urvaśī, he crossed the ridges of the Himālayas and scaled Hemakūṭa, the most excellent mountain.

26. In all these different places, excellent celestial ladies saw him, the king of brave exploits, bedecked in the wonderful garland. They were smitten with violent love for him.

27. Remembering the warning (lit. words) of Urvaśī and with his mind exclusively attached to her, he did not care to glance at any of them at all, and he climbed the peaks of the mountain.

28. Not seeing the celestial damsel there also, he became all the more afflicted by passion. Endowed with divine exploits, he went to the great Meru, the region of Devas.

29. Facilitated by the strength of his arms, he crossed over the peak and reached the lake Mānasa well known in the three worlds.

30. He saw the lady of spotless limbs on its banks. The blessed lady was playfully moving about there and he gave her the garland.

31. On seeing her bedecked in the garland, he was much fascinated. Realising that he was the most blessed, he had sexual dalliance with her for a long time.

32. At the end of the sexual intercourse, Urvaśī enquired of the leading king,—“O heroic king, what was done by you after going to the city?”

33. He told her everything that had been advised to by his wife, his meeting with Kaṇva and the seizing of the garland.

34. On hearing what had been mentioned by him, the celestial lady, his well-wisher, spoke to him—“Go. Otherwise Kaṇva will curse you and your beloved wife will curse me.”

35. Though entreated by her thus repeatedly, the great king was so much fascinated by her charms and was so completely attached to her in his mind, that he refused to comply with her request.

36. Then Urvaśī who could assume any form as she pleased, always exhibited to the king her hideous form, which was very ugly, full of hair and with tawny coloured eyes.

37. He became disgusted with her mentally. Remembering the speech of Kaṇva, he said to himself—“Fie upon me.” He decided to perform penance and began to do so.

38. For twelve years, he restricted his diet to fruits, roots and bulbous roots. Then the king spent another twelve years subsisting on the air only.

39. He went to Kaṇva's hermitage and out of fear, told him everything, his cohabitation with the celestial lady and his performance of excellent penance, once again.

40. On seeing that tiger-like (great) king, the holy sage became delighted. Desirous of eradicating even the seeds of his sins, he advised thus :

Kaṇva said :

41. "Go to Vārāṇasī, the divine city inhabited by Iśvara. Lord Maheśvara resides there in order to liberate the whole world.

42. By taking holy ablution in Gaṅgā, by propitiating the deities and *Pitṛs* duly and by seeing the Liṅga of Viśveśvara, you will be liberated from sins instantaneously."

43. He bowed down to Kaṇva with his head, and received his permission. The invincible king had the vision of Hara at Vārāṇasī and became absolved of all sins.

44. He went back to his splendid city and performed a sacrifice on the Earth. On being requested, the sage Kaṇva, out of compassion, presided over the sacrifice.

45. His son was the intelligent Supratika. People acclaimed him as their king since his very birth.

46. From Urvaśī, he had seven sons, comparable to Devas and endowed with great prowess. All of them took daughters of Gandharvas as their wives, O Brāhmaṇas.

47. Thus, the excellent race of Sahasrajit has been recounted to you. It is a race that dispels sins of men. Now hear and understand the dynasty of Kroṣṭu too."

CHAPTER TWENTYFOUR

The Description of the Dynasty of Yadu¹ —the Race of Kroṣṭu

Sūta said :

1. "Kroṣṭu had an only son who was well-known as Vajravān. His son was Śānti whose son was Kuśika.
2. From Kuśika was born the powerful son Citraratha. The son of Citraratha is known all over the world as Śāśabindu.
3. His son, Pṛthuyaśas was a pious and virtuous king. His son was Pṛthukarman; from him was born Pṛthujaya.
4. From him was born Pṛthukirti, whose son was Pṛthudāna. His (Pṛthudāna's) son was Pṛthuśravas and his son was Pṛthusattama.²
5. Uśanas was his son. His son was Sateṣu. From him was born Rukmakavaca whose son was Parāvṛtta.
6. Yāmagha (Jyāmagha) well known all over the world was born as his son. From him was born Vidarbha. Kratha and Kauśika were born of Vidarbha.
7. Lomapāda was his third son. King Babhru was his (Lomapāda's) son. His* son was Dhṛti whose son was Śveta.
8. The powerful son of Śveta is called by the name Viśvasaha. His son Kauśika of great virility is known for his prowess.
9. The intelligent Sumanta was his son. From him was born Anala. Anala's son was Śveni. Many sons were born to Śveni (or there were sons other than Śveni).³
10. The chief among them was Dyutimān. His son was Vapuṣmān. Bṛhanmedhas was Vapuṣmān's son whose son was Śrideva.

1. For the description of the dynasty of Yadu vide Bh. P. IX. 23 ff; Pd. P.I. 13.1-66; VP. IV. 11 ff. KP. starts with the race of Kroṣṭu.

2. According to VP. 4.12.4-6 Pṛthuyaśas, Pṛthukarman, Pṛthujaya, Pṛthukirti, Pṛthudāna and Pṛthuśravas are the sons of Śāśabindu.

*v.l. His son was Prajāvān whose son was Kauśika.

3. For V. 9 (b) here of the Crt. edt. reads

Kaiśikasya sutas Cedis Caideśas tasyābhavan sutāḥ /

I have followed the Veṅkaṭeśvara edt. for my translation.

11. O Brāhmaṇas, his son was Vitaratha. He was very powerful. He was a devotee of Rudra. Kratha's son was Kunti and Viṣṇi was his son.

12-16. From him was born a very mighty person named Navaratha.¹ Once he had gone a-hunting. Seeing a very powerful Rākṣasa, O leading sages, he was overwhelmed with great fright and he fled. The infuriated Rākṣasa of extraordinary might who was invincible in fight and who resembled a blazing fire in brilliance clutched his spear in his mighty hand and pursued him. The terrified king Navaratha saw the great shrine of Sarasvatī situated not far from there. The intelligent king reached that well-protected shrine with great speed. He bowed to goddess Sarasvatī. With his palms joined in reverence, the conqueror of enemies eulogised her with pleasing words.

17-18. He prostrated himself on the ground like a straight staff,—“I seek refuge in you. I bow down to the great deity, the gentle goddess Sarasvatī herself, who is the presiding deity of speech, who is devoid of beginning and end, a celibate divinity. I bow down to the source of origin of all worlds, the Yognī, the highest digit or Art.

19. I pay obeisance to the three-eyed, moon-crested goddess born of Hiranyaagarbha (god Brahmā) who is the Supreme Bliss, the digit of *Cit* (the consciousness aspect of the Brahman, nay) the very embodiment of the Brahman itself.

20-22a. Protect me, O great Isānī, I am frightened and I have sought shelter in you.”² In the meantime, the infuriated

1. This genealogy viz. Kratha→Kunti→Viṣṇi→Navaratha represents the shorter version. The crt. edt. of the KP. (I.23.11-13) accepts the longer version adding a few more generations shown in the brackets as follows : Kratha→Kunti→Viṣṇi→(Nivṛtti→Daśārha→Āroha →Jimūta →Vikṛti →Bhimaratha)→Navaratha.

2. Apart from the uncomplimentary flight of the ‘highly mighty’ (*sumahābala*) king Navaratha from a demon and seeking refuge in the temple of goddess Sarasvatī, the concept of Sarasvatī as delineated in these eulogistic verses shows a fusion of Pārvati and Sarasvatī. Though Sarasvatī is called the daughter of Brahmā, and is credited to have created a superior spirit to

king of Rākṣasas came to that place where goddess Sarasvatī was enshrined, in order to kill the king. Proud of his strength, he lifted up his spear and entered the shrine of the mother of the three worlds, resembling the moon and the sun.

22b-23a. In the meanwhile, a great spirit resembling the sun at the end of Yugas, pierced the Rākṣasa in his heart with his spear and felled him on the ground.

23b-24a. He then said—"O great king, do you go now fearlessly. You need not stay in this place now as the Rākṣasa has been killed.

24b-25. O leading Brāhmaṇas, thereafter, the delighted king Navaratha returned to his city which was comparable to the city of Purandara (the king of gods). Full of devotion, he installed the goddess of devas there.

26. He worshipped goddess Sarasvatī by means of different *Yajñas* and *Homas* (sacrificial offerings). His son was Daśaratha who was extremely virtuous.

27. He was a devotee of the goddess Sarasvatī and was endowed with great splendour. Śakuni was his son. From him was born Karambha. His son was Devarāta.

28. He performed a horse-sacrifice. Devakṣatra was his son. His successor was Madhu and from him was born Kuru.

29. He had two sons viz. Sutrāman and Anu. Anu's son was Priyagotra. The inheritor of his riches was Amśu.

30. Amśu's son was a valorous devotee of Viṣṇu, Andhaka (v.l. satvata*) by name. He was a noble soul, engaged in charitable gifts. He was the foremost among those who know *Dhanurveda* (the science of Archery).

31. At the instance of Nārada, he, engaged in worshiping Vāsudeva, composed the sacred scripture (usually) listened to by Kuṇḍa (son born of an adulterous woman), Gola (widow's son) and others.¹

kill the demon She is described as possessing three eyes and being decorated with a crescent-moon on her head.

The episode (a contribution of the KP.) testifies to the existence of the cult of Sarasvatī-worship at that time.

*(A better v.l. in view of the name *Sātvata Śāstra* in V. 32 below. Out of the two v.ls. 'Sātvata' and 'Satvata', I prefer Satvata as the name of this king as his son is named 'Sātvata' in V. 33.

1. This indicates the lower social status of the *Sātvata Śāstra* in its early stage.

32. A great scripture well known after his name, auspicious to Sātvatas and conducive to the welfare of Kuṇḍa and others has been still current.

33. Sātvata was his son. He was expert in all scriptures (or branches of knowledge) and a great king of meritorious reputation. They say that sacred lore (viz. *Sātvata Śāstra*) was founded by him.

34-35. Kausalyā gave birth to these sons—the Sātvatas endowed with *Sattvaguṇa*, viz. Andhaka, Mahābhoja, Vṛṣṇi, king Devavṛdha and the eldest named Bhajamāna who was the foremost among the knowers of *Dhanurveda*. Among them king Devavṛdha performed austere penance.

36. While performing penance he wished thus : May a son endowed with good qualities be born to me." A king of auspicious fame, and a sovereign ruler over all, well known as Babhru was his son.

37. He was virtuous, endowed with beauty and always engaged in attaining the knowledge of Truth. From Bhajamāna were born Bhajamānas who resorted to divine Śrī (glory).*

38. Nimi and Kṛkaṇa were the most well-known and the most important among them. Bhojas and Vaimātṛkas were born in the family of Mahābhoja.

39. From Vṛṣṇi were born Sumitra, the powerful, as well as Anamitra and Timi. From Anamitra was born Nighna. Nighna had two sons.

40. They were the highly fortunate Prasena and the excellent one named Satrājit. From Anamitra, the son of Vṛṣṇi, was born Sini (rather 'Śini') as the youngest son.

41. He was truthful in speech. He was richly endowed with fidelity. Satyaka was his son. Satyaka's son was Yuyudhāna. His son was Asaṅga.

42-43. Kuṇi was his intelligent son. His son was Yugandhara. A son called Vṛṣṇi II** was born of Mādrī from Vṛṣṇi who became a scion of the Yadu race. Śvaphalka and Citraka

*A better v.l. *Samīkṣyām*; 'from Bhajamāna were born Bhajamānas, of Queen Sarīṇī.'

**Pṛśni in other *Purāṇas*.

were the sons of Vṛṣṇi. Śvaphalka married the daughter of the king of Kāśī.

44. He begot of her a virtuous son named Akrūra. He had many other sons Upamaṅgu, Maṅgu and others.

45. Akrura's son was well known as Devavān and the divine-souled Upadeva who had sons called Viśva and Pramāthin.

46. Citraka's sons were Pṛthu, Vipṛthu, Aśvagrīva, Subāhu, Sudhāśvaka (v.l. Supāśvaka) and Gavekṣaka (v.l. Gaveṣaṇa).

47. He begot of the daughter of Andhaka, four sons, viz. Kukura, Bhajamāna, Śamīka and Balagarvita.

48. Kukura's son was Vṛṣṇi and Vṛṣṇi's son was Kapotaroman and his son was Vilomaka.

49. The scholarly Tama (v.l. Nala) a friend of Tumburu was his son. The son of Tama was Ānakadundubhi.

50. He went to Govardhana and performed extensive penance. Lord Brahmā, the supreme Ruler of the worlds, granted a boon to him.

51-52. O Brāhmaṇa, he secured these boons viz. an everlasting family and reputation as well as proficiency in the excellent path of knowledge. He also secured the ability to assume any form as he pleased, even more than his preceptor.

After securing boons from that excellent deity, he propitiated with music unagitatedly with a composed, concentrated mind the bull-vehicled deity, Lord Śiva, adored by Devas.

53. To him who was engaged in music, Lord Śiva, the consort of Pārvatī, gave the jewel of a girl inaccessible even to Devas.

54-55. United with her, the king, the destroyer of his enemies, taught his beloved wife of tremulous eye, the excellent art of music. In her he begot splendid son named Subhuja, and a daughter endowed with comely features and beauty, named Hrīmatī.

56. Thereafter, the mother taught that beautiful son in his childhood as well as the daughter, the art of music systematically.

57. After the investiture with the sacred thread, he learned the Vedas from a preceptor. He married the mental daughter of the Gandharvas (or a Gandharva girl called Mānasī).

58. In her he begot five excellent sons, who knew the technique of playing on the Vīṇā and were experts in the science of music.

59. Accompanied by his sons, grandsons and wife, the king, a wise and expert musician, worshipped the lord (Śiva), destroyer of Tripuras, by means of music.

60. A Gandharva named Subāhu took Hrimati who was beautiful in all limbs, with large eyes like Śrī, to his city.

61. To that Gandharva of good refulgence, these sons were born of her—viz. Suṣena, Dhīra, Sugrīva, Subhoja and Naravāhana.

62. Abhijit was the son of Candanodakadundubhi* (?) Punarvasu was born of Abhijit. Āhuka was born thereafter.

63. O excellent Brāhmaṇas, Āhuka had two sons, viz. Ugrasena and Devaka. Devaka's sons were born heroes comparable to Devas.

64. They were Devavān, Upadeva, Sudeva and Devarakṣita. They had seven sisters. He gave them to Vasudeva.

65-66. They were Dhṛtadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntidevā, Sahadevā of holy rites and Devakī. Devakī, of beautiful waist, was the most excellent among them. Ugrasena's sons were Nyagrodha and Karṇsa.

67. Subhumi, Rāṣṭrapāla, Tuṣṭimān and Śaṅku (also were his sons). The well-known son Vidūratha was born of Bhajamāna.

68. His son was Sūrasama (equal to the Sun) and from him was born Pratikṣatra. From him was born Svayambhoja. From him was born Dhātriṇa, the chastiser of his enemies.

69. Kṛtavarmā was his son. Śūrasena was his son. Vasudeva was his son who was engaged in religious rites.

70. From Vasudeva was born the powerful-armed Vāsudeva, the preceptor of the universe. Hari (Viṣṇu), on being requested by Devas, became the son of Devakī.

*This reading is unintelligible and the footnote records a better v.l. *Vīras tvānaka-dundubhiḥ*. It means, "a valiant son called Abhijit was born to Anaka-dundubhi."

71. The blessed lady Rohinī, the splendid wife of Vasudeva, gave birth to Saṅkarṣaṇa, the eldest son known as Rāma, with a plough as his special weapon.

72. Vāsudeva, pervading the universe was the supreme Ātman himself. Lord Saṅkarṣaṇa, the wielder of the plough as his weapon was Śeṣa himself.

73. Under the pretext of Bhṛgu's curse, he honoured a human body. Mādhava was born of Devakī as well as of Rohinī.

74. Kauśikī, the Yogic-slumber born of Umā's body, became the daughter of Yaśodā, at the behest of Vāsudeva.

75. O excellent sages, the sons born to Vasudeva as elder brothers of Vāsudeva had been killed by Kāṁsa already before.

76-77. They were Suṣena, Dāyin, Madrasena (v.l. Bhadrasena), Mahābala, Vajradambha, Bhadrasena, and the honoured Kīrtimān. When they had all been killed, Rohinī bore to Vasudeva the son Rāma, the lord of the worlds (also known as) Balabhadra, Halāyudha.

78. When Rāma was born, Devakī gave birth to Kṛṣṇa, Acyuta, the first among Devas, the Ātman whose chest had been marked by the curl of golden hair called Śrivatsa.

79. Rāma's wife was Revatī by name. She was endowed with good qualities. He begot of her two sons Niśita and Ulmuka.

80. Śrīkṛṣṇa, of indefatigable activities had sixteen thousand wives. The sons born to them were hundreds and thousands.

81-82. Vāsudeva begot of Rukmiṇī, the following sons of great strength and exploits viz. :—Cārudeṣṇa, Sucāru, Cāruveṣa, Yaśodhara, Cāruśravas, Cāruyaśas, Pradyumna and Sāmba. They were the best among all sons.

83. On seeing the heroic sons born to Rukmiṇī from Janārdana, Jāmbavatī, his wife of pure smiles, said to Kṛṣṇa.

84. "O slayer of Dānavas, O lotus-eyed one, please grant me a son of excellent qualities, who will be honoured by lord of Devas."

85. On hearing the words of Jāmbavatī, Jagannātha, Hari, himself a store of penance, the suppressor of enemies, began to perform a penance.

86. O excellent sages, listen how the son of Devakī performed a severe and great penance, saw Rudra and obtained a son.

CHAPTER TWENTYFIVE

Kṛṣṇa's Performance of Penance¹

Sūta said:

1. For the sake of a son, the holy lord Puruṣottama, the ruler of sense organs, the storehouse of penance, performed a severe penance.

2. Though he had incarnated out of his own free-will, though the creator of the universe and though fully contented, he moved about (or performed penance) indicating that Parameśvara was his own root (the original cause).

3. He went to the hermitage of the leading sage, the noble-souled Upamanyu. The hermitage was inhabited by Yogins. It was full of birds of various kinds.

4-10. He mounted Suparṇa (Garuḍa) of great brilliance, the king of birds. The lord wielding a conch, a discus and an

1. Description of Kṛṣṇa's life is a topic favourite with the Purāṇas. The story of Kṛṣṇa is treated in a number of Purāṇas like AP. 12.1-56, Bh. P. Skandha X, VP.5.1 1-38 etc. Though Kṛṣṇa, an incarnation of Viṣṇu, is shown to have performed penance and propitiated Śiva for getting a son from Jāmbavati, Kṛṣṇa's sojourn to Kailāsa at Śiva's request and his dalliance with heavenly ladies in the different rendezvous on Kailāsa described in this and the next chapter shows the special status of Viṣṇu-Kṛṣṇa in the KP. The emphasis on the equality of Śiva and Viṣṇu is a special feature of the Purāṇas in general and KP. in particular.

As contrasted with the NP., Rādhā is conspicuous by her absence in KP.

iron club in his hands, marked with the emblem (viz. the curl of golden hair) called *Srivatsa*, went to the hermitage. It was full of trees and creepers of various kinds.¹ It shone with various kinds of flowers. It contained the hermitage of the sages and echoed with the sound of the Vedas. It was full of lions, bears and *Sarabhas*, (the fabulous animals having eight feet). It contained tigers and elephants. It was bedecked with lakes containing pure and sweet water. There were various parks and groves and auspicious temples for deities. It was resorted to by the sages, sons of sages as well as groups of great sages. It was inhabited by the performers of *Agnihotras* (fire-worship) richly endowed with and highly proficient in the study of the Vedas, as well as by Yogins engaged in meditation with their gaze fixed on the tips of their noses. It contained many wise seers of the truth and was meritorious. All round it was surrounded by rivers. It was occupied by holy ascetics, who expounded the *Brahman*, performed *Japas*, and were interested in the propitiation of *Iśa*. They were tranquil, of firm resolve in truthfulness, devoid of grief; they were perfectly undisturbed by trouble.

11-14a. It was inhabited by ascetics whose entire person appeared white due to smearing over with ashes, and who were absorbed in performing the *Japa* of Rudra. Of those holy ascetics, some had shaven heads, some matted hair, some had tufts as well as matted hair. The place was resorted to always by wise ascetics and expounders of the *Brahman*. *Gangā*, the holy river, the destroyer of all sins, flowed in that beautiful hermitage decorated with the cottages of Siddhas. On seeing the ascetics devoid of sins, there, Mādhava, the Ātman of the universe, bowed to them and worshipped them.

14b-15a. On seeing the deity wielding a conch, a discus and an iron club, the source of origin of the universe, they too bowed to him with great devotion as he was the greatest preceptor of Yogins.

1. This beautiful description of an ideal penance-grove is traditional as it is found in many other Purāṇas.

15b. They began to eulogise him with the Mantras of Vedic origin, after retaining the eternal deity in the heart.

16-19a. They spoke to one another about the unmanifest primordial lord who was a great sage. "This is that only supreme lord, the great Nārāyaṇa, the cosmic witness. Presently the lord, the Supreme Person himself, is coming. He alone is the unchanging creator, the protector and the annihilator of the universe. Really though unembodied, he has become invested with a body and has come to see the ascetics. He is the creator and the dispenser of destiny. He is omnipresent and is coming here. He is without a beginning and without an end, the everlasting, the Mahābhūta (the great spirit), the great Ruler (of the Universe).

19b-20a. Hari, Govinda, who is beyond the scope of words, heard and understood their words. He hastened to the abode of that noble soul.

20b-22a. The son of Devakī, the scion of the family of Yadu, performed the holy rite of *Tarpana* for Devas, sages and *Pitṛs* in the various sacred waters. He worshipped the *Lingas* of Śambhu of unmeasured brilliance, installed by the leading sages on the river banks.

22b-23a. Wherever the residents of that place saw Janārdana coming, they worshipped him with flowers and *Aksatas* (unbroken rice-grains).

23b-24a. On seeing Vāsudeva, the wielder of the Śāringa bow, a conch and a sword, all those people stood there motionless with controlled minds and splendid limbs.*

24b-25a. The minds of those Yogins who wished to ascend (to Hari) became concentrated on seeing him. They came out of their residence before Hari.

25b-27a. After taking bath into Gaṅgā, he performed *Tarpana* to Devas, sages and the *Pitṛs*. Then he gathered excellent flowers and entered the house of the leading sage.

27b-28a. On seeing that excellent Yogi whose body had been besmeared with the holy ashes, who was wearing bark garments, who had matted hair and who was tranquil, he bowed

*v.l. *Śubhāṅgam* (Vāsudeva—of splendid limbs or handsome body).

down his head before the sage. The sage, the knower of truth, saw Kṛṣṇa coming and worshipped him.

28b-29. He made the principal guest of Yogins sit on a high seat. He spoke to the source of origin of words—"We know you the greatest god, Viṣṇu of unmanifest form, seated in the capacity of a disciple (?) O Hṛṣikeśa, welcome to you. Our penance is fruitful.

30-31. Since you the *Ātman* of the universe, Viṣṇu himself have come to my house we are glad. In spite of their best effort, the Yogins, the sages, do not visualize you. What then is the purpose of visit of yours of such a nature?" On hearing that statement of Upamanyu, the son of Devakī, the great Yogi, the lord, said to him after bowing down to him (Upamanyu).

Kṛṣṇa said :

32-33. "O holy lord, I wish to see Giriśa who wears elephant-hide for his robes. I have come to your abode because I am desirous of seeing the Lord. How can Lord Iśa, the most excellent among the knowers of Yoga, be seen by me ere long ?

34-35a. Where will I be able to see the consort of Umā?" The holy lord who was addressed thus, replied—"Parameśvara is seen only through devotion and severe penance. Perform that penance here with full self-control.

35b-36a. The leading sages, the expounders of Brahman, meditate on and propitiate Iśvara, the lord of Devas, here. The Yogins and the ascetics do so.

36b-37a. It is here that the bull-bannered holy Lord sports in the company of his consort and surrounded by different kinds of goblins and Yogins.

37b-38a. Formerly, in this very hermitage, the blessed sage Vasiṣṭha, performed a very severe penance aiming at Rudra and secured the Yogic power (or proficiency in Yoga) from Maheśvara.

38b-39a. It was here only that the blessed Kṛṣṇa Dvaipā-yana himself visualised the Supreme Lord Siva and obtained knowledge about Iśvara.

39b-40a. Here in the penance grove, sages endowed with devotion, performed penance and secured sons from Rudra having matted hair.

40b-41a. Eulogising Mahādevī, Bhavānī (Umā) the great goddess and Mahādeva, Devas freed from fear attained ecstatic pleasure.*

41b-42. Sāvarṇi, the most excellent among the performers of penance, propitiated Mahādeva here and secured the greatest Yoga and the excellent authorship. He composed the splendid Saṁhitā of Purāṇas¹ for the good people.

42-1. (Defective verse) ** It was here that Kāma saw Mahādeva and composed the Saṁhitā (compendium) of Śaśipāyins based on Purāṇas at his behest.² O Puruṣottama, it consists of twelve thousand verses.

42-2. The Purāṇa named Vāyavīyottara, acceptable to the Vedas, a Saṁhitā containing more than sixteen thousand verses was enunciated here.

43. (Defective) The Brāhmaṇa popularised the meritorious Purāṇa-saṁhitā by the favour of excellent Brāhmaṇas (?). Here the Purāṇa narration of Vaiśampāyana³ was proclaimed by his disciples.

44. Yājñavalkya, the great Yогin, perceived Hara here by means of his penance and composed the excellent Yogaśāstra as directed by him.

*v.l. Verily it is here that formerly all divinities, being afraid of Kāla (destruction) saw Maheśvara and being freed from fear etc.

1. Sāvarṇi of Somadatta clan was one of the six disciples of Romaharṣaṇa. He is credited to have composed a Purāṇa Saṁhitā of his own vide VP. III. 6 16-18, Bh. P. XII. 7.5-7.

**Two additional verses in Venk.edt. 42.1 and 42.2.

Due to misprints this verse is defective : *Kāmo yaḥ Śaśipāyināḥ* / is misleading. Gupta on the basis of MSS. emends this as : *Kāpeyo Śāṁśapāyināḥ*. It means : At this very place Kāpeya of Śāṁśapāyana gotra visualized the great god Śiva and in compliance of his behest composed this *Purāṇa-saṁhitā* of 12000 verses.

2. Though A.S. Gupta emends this verse as *kāpeyo sāṁśapāyanaḥ* Vāyu II. 61.56-58 mentions 'Suśarmā of Śāṁśapāyana Gotra' as the disciple of Romaharṣaṇa. He is said to have composed a Purāṇa Saṁhitā of 8600 verses vide my *Intro. to the NP* p. 3.

3. The correct reading appears to be "Śāṁśapāyana."

45. It was here that Bhṛgu performed an unprecedented great penance formerly and obtained from Maheśvara, the son Śukra who was the most excellent among the knowers of Yoga.

46. Hence O, lord of Devas, perform a very severe penance here itself. You really deserve to visualize the terrible fierce Kapardin, the lord of the universe."

47. After saying thus, the great sage Upamanyu granted the perfect knowledge, the holy rite pertaining to Pāśupata doctrine and its yogic practice to Kṛṣṇa of indefatigable activity.

48. Advised thus by the excellent sage, Lord Madhusūdana (the slayer of Madhu) propitiated lord Rudra there itself, by means of penance.

49. He smeared *Bhasma* (ashes) all over his body. He tonsured his head and wore bark garments. With his mind exclusively dedicated to Śiva, he performed *Japa* (muttering the *mantra*) of Rudra continuously.

50. Then after a lapse of a long period, the great god Maheśvara (Śiva) accompanied by Umā and decorated with a half-moon on his crest was seen by him in the sky.

51. He saw Mahādeva alongwith the goddess. He had a crown, he wielded the iron club. He wore garlands of variegated colours. He held the Pināka bow and the trident. The lord of Devas had covered all his limbs by means of a tiger-skin garment.

52. He saw in front of him Śambhu, the lord of the vital airs (*Prāṇas*)—the lord, the ancient Puruṣa who is eternal and who is a Yogin and the overlord of infinite power who is minuter than the minutest:

53. He saw the three-eyed lord whose hand wielded an axe, whose body was smeared with ashes and who was covered with the hide of a man-lion; who was uttering the *Praṇava OM*, who was huge in size and (in resplendence) who resembled a thousand suns.

54. He saw in front of him Rudra, the primordial deity whose prowess neither Devas nor god Brahmā, the grandsire of the world, nor Indra, nor fire-god, nor Varuṇa, nor the god of Death could describe in full, even to this day.

55. Then he observed on the left of Girīśa his self, the unmanifest form of infinite, who was eulogising the lord by means of many words of praise and who was the primordial deity whose hands held conch, sword and discus.

56. On his right side, he saw a *Puruṣa* (Being) with palms folded in reverence and seated on a swan. He was the Lord of Devas, the grandsire of the Universe, the preceptor of the world, stationed in heaven. He was eulogizing the great prowess of Iśa (God Śiva).

57. He saw in front of the ruler of the three worlds the chieftains of the Gaṇas (attendants) resembling a thousand suns (in brilliance), Nandiśvara and others of immeasurable prowess, Kumāra, as resplendent as the fire and Gaṇeśa as well.

58. In front of him, he saw sages Marīci, Atri, Pulaha, Pulastya, Pracetas, Dakṣa, Kaṇva, Parāśara, Vasiṣṭha and Svāyambhuva Manu.

59. Then contemplating over the universal Ātman within his self (*Ātman*), the noble-minded Viṣṇu, with his palms folded bowed down with devotion to god Śiva alongwith his heavenly consort Pārvatī and eulogised the chief of all gods (viz. Śiva) with sacred hymns.

Kṛṣṇa said :

60. "Obeisance be to you, O eternal one ! O, possessor of all Yogas (v.l. source of the universe) ! Brahmā and other sages regard you as *Tamas*, *Sattva*, *Rajas* and the mixture of all these three.圣ly people call you alone as 'All' (identical with everything) (or embodiment of everything like *sattva*, *rajas* and *tamas*).

61. O Rudra, you are Brahmā and Hari. You are the maker of the Universe and its annihilator. You reside in the orb of the sun. You are the Prāṇa (vital breath), the fire-god, Indra and other different beings. I seek refuge in you alone, the God and the Lord.

62. The Sāṃkhyas (the followers of the Sāṃkhya school of Philosophy) say that you are one (the invariable form), devoid of Guṇas. Those who abide by Yoga system of philosophy always worship you as enthroned in the heart. The Vedas mention you

as Rudra, the praiseworthy deity; I seek refuge in you alone, the lord of the universe.

63. By offering a single flower or leaf at your foot, one becomes released from the bondage of the world. By remembering the pair of your feet served by Siddhas and Yogins, one dispels all sins by means of your grace.

*64-65. I approach you (for asylum)—You (who are) that auspicious Ruler of the Universe, of real exalted position (or prosperity) whom the sages call entire, divisionless, stainless (*Brahman*) enthroned in the heart, the source (of the Universe), infinite, one (without a second) immovable, the omnipresent, the highest reality, the place which has no beginning, middle or the end and the eternity from which this universe is evolved.

66. OM, Obeisance to the blue-throated, three-eyed (*Śiva*, the velocity incarnate). Obeisance, again and again to you forever, O Mahādeva, *Īśāna*.

67. Obeisance to you the wielder of the Pināka bow. Salutations to the staff-bearer of tonsured head. Bow to you, the wielder of thunderbolt in the hand, to god with matted hair (*Kapardin*) and with the quarters for your robes.

68. Obeisance to you of terrible roar, to the fanged one, the embodiment of Kāla. Bow to one with the serpent for your sacred thread; salutation to you with fire for your semen.

69. Obeisance to you, Giriśa, to you Svāhākāra (the consecrator by the utterance of *Svāhā*). Salutations to you who laugh boisterously. Obeisance again and again to the terrible one.

70. Obeisance to you, the destroyer of Kāma. Bow to the Suppressor of Kāla. Salutation to Hara of terrible apparel, to Hara, the archer.

71. Obeisance to you the three-eyed, the elephant-hide-robed one; salutation to the lord of Pārvatī. Bow to the lord of Paśus (Individual souls).

*vv 64 and 65 really form one verse. But Veṅk. Edition split this verse in two. I have followed the numbering of the Veṅk. edition here.

72. Obeisance to you of the form of the firmament; obeisance to the lord of the firmament; to the one with a body half female and half male; obeisance to the promulgator of Sāṃkhya and Yoga systems of philosophy.

73. Bow to the ruler of Bhairavas. Obeisance to one whose Linga is worshipped by Devas. Salutation to the father of Kumāra. Obeisance to you, the lord of Devas.

74. Obeisance to the lord of Yajñas, the ideal celibate. Obeisance to the great hunter of deer. Salutation to the overlord of Brahmā.

75. Obeisance to *Haṁsa* (the Swan), to the universe; salutations again and again to the fascinating one. Obeisance to you, the Yogin, to one accessible through Yoga, the master of Yogic Māyā.

76. Obeisance to you, the protector of life, to one fond of the sound of bells; obeisance to you, bearer of the skull; obeisance to the lord of luminaries.

77. Obeisance, again and again be to you. Salutations, again and again, O Parameśvara, grant unto me all of my desires.”

Śūta said :

78. O Brāhmaṇas, after eulogising the lord of Devas thus with devotion, (Kṛṣṇa) Mādhava fell at the feet of the lord and the goddess (Umā) prostrate like a staff.

79. After lifting up Kṛṣṇa, the slayer of Keśin, the lord accompanied by Umā spoke these sweet words with the majestic rumbling sound of a cloud.

80. “O Lotus-eyed Kṛṣṇa, why is this penance being performed by you ? You alone are the bestower of all desires and holy rites.

81. Indeed you alone are that great form of mine named Nārāyaṇa. O Puruṣottama, the entire universe, cannot exist without you.

82. O Nārāyaṇa, you know the infinite *Ātman*, the Supreme Lord, Mahādeva, the master of great Yoga, by means of your own Yoga, O Keśava.”

83. On hearing his words, Kṛṣṇa laughingly gazed at the bull-bannered lord of the universe, and the goddess, the daughter of the mountain Himavān and addressed:

84. "O Śaṅkara, everything has been understood by you by means of your own Yoga. O bestower of bliss, I wish to have a son equal to me. Grant unto me a son who will be your devotee."

85. "So be it" said the *Ātman* of the universe, Hara with a delighted mind. Looking at the goddess, the daughter of the mountain, he embraced Keśava.

86. Thereafter, that goddess, the mother of the worlds, the sharer of half the body of Śaṅkara, the daughter of the mountain Himavān, spoke to Hṛṣikeśa (Kṛṣṇa).

87. "O infinite one, I know the unflinching exclusive devotion you always cherish towards Maheśvara and also towards me, O Keśava.

88. You are Nārāyaṇa, the Supreme Person, the veritable *Ātman* of all. You were born as Devaki's son as you had been entreated to do so by gods formerly.

89. See *Ātman* through your own *Ātman* now. There is no difference between us. Sages know us to be identical.

90. O Keśava, accept these desired boons from me viz. Omnipotence, prosperity and the knowledge pertaining to the Supreme Lord.

91-92. Have unswerving devotion to Iśvara and the supreme power unto you Kṛṣṇa, Janārdana." Thus addressed by the great goddess he received her behest with bent head. God Śiva expressed his assent to that boon. He took Kṛṣṇa by hand and accompanied by the goddess Pārvatī, Giriśa (Śiva) proceeded to mount Kailāsa while being adored devoutly by sages and lords of Devas.

CHAPTER TWENTYSIX

Kṛṣṇa's Stay at Kailāsa : Origin of the Liṅga

Sūta said :

1. After entering on the peak of Meru, Kailāsa, having the lustre of gold, Lord Maheśvara sported along with Keśava. The lord was accompanied by Umā too.

2. The residents of Kailāsa mountain saw that noble-souled Kṛṣṇa. They worshipped Acyuta in the same manner as the lord of Devas.

3-5. He had four arms, splendid limbs and lustre like a black cloud. He was wearing a coronet. He held the bow Śāringa in his hand. His chest was marked with the line of golden hair called Śrīvatsa. He had long arms, large eyes and yellow garments. Acyuta wore the excellent Vaijayantī garland round his chest. He was in the prime of youth, very charming and delicate; he shone resplendent in the company of goddess Śrī. His feet and eyes were resembling lotuses. He was sweet-smiling and the bestower of liberation from saṃsāra.

6. On one occasion, Kṛṣṇa the increaser of the delight of Devakī, roamed about in the mountain caves for the purpose of sport.

7-8. On seeing lord Kṛṣṇa [the pervader of the Universe, the Gandharvas, the chief of Apsarās, the Nāga girls, Siddhas, Yakṣas, Gandharvas and Devas were greatly surprised. With their eyes blooming like flowers out of great joy, they showered flowers on the head of that noble soul.

9. On seeing Kṛṣṇa who was eulogised well, the Gandharva girls as well as the excellent divine Apsarās with brilliant ornaments* (*v.l. with their garments and ornaments slipping down) loved him (passionately).

10. Some of them who were skilled musicians were fascinated and overwhelmed with lust, on seeing the handsome son of Devakī and began to sing different songs.

11. Some of the girls full of amorous diversion danced in front of him. Some of them looked at him smilingly imbibing the nectar-like beauty of his face.

12. Some of the girls took off the excellent ornaments from their limbs and embellished Kṛṣṇa with due respect—Kṛṣṇa who himself was an ornament of the worlds.

13. Some of them took off the excellent ornaments from his body and bedecked themselves, and adorned Mādhava with their own ornaments.

14. A certain fawn-eyed damsel, fascinated by passionate love, approached Kṛṣṇa and kissed his lotus-like face.

15. Catching hold of the hand of Govinda, the first cause of the worlds, a certain girl who was deluded by his Māyā, took him to her own house.

16. Assuming multifarious forms sportively, the lotus-eyed Lord Kṛṣṇa fulfilled their desires.

17. 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*.

18. When a great deal of time elapsed, the residents of Dvāravatī became weakened and dispirited as well as frightened on being separated from Govinda.

19. Then the powerful Garuḍa who had been dispatched at the outset, went to the mountain Himavān searching for Kṛṣṇa everywhere.

20. Unable to see Govinda there, he bowed down his head to the sage Upamanyu and came back to Dvāravatī again.

21. In the meanwhile, thousands of terrible Rākṣasas came to the splendid city of Dvārakā and threatened it.

22. The powerful Garuḍa whose exploit was similar to that of Kṛṣṇa killed them in a great battle and saved the splendid city.

23. At that time, Nārada, the holy sage, who happened to see Kṛṣṇa on the peak of Kailāsa, went to Dvāravatī.

24. On seeing the sage Nārada, all those residents spoke to him—"Where is the lord and master Nārāyaṇa Hari?"

25. He told them—"Lord Hari, the great Yogi, is sporting about on the peak of Kailāsa. I have come here after seeing him."

26. O Brāhmaṇas, on hearing his words, Garuḍa, the most excellent among the fliers (birds), went to the excellent mountain Kailāsa through the sky.

27. In a mansion embellished with jewels, he saw Govinda the son of Devaki. Lord Hari was seated near the lord of Devas.

28. He was surrounded and served by the immortals and the celestial women. The attendants of Mahādeva, Siddhas, and Yogins stood round him.

29. Prostrating himself like a staff on the ground and honouring auspicious Śaṅkara, Suparṇa intimated to Hari what was happening at the city of Dvārakā.

30-31. Kṛṣṇa bowed down his head to Śaṅkara, Nilalohita. Being permitted by Hara, he came back to the city seated on Garuḍa the son of Kaśyapa. He was duly honoured by the womenfolk. Madhusūdana was respected through words as tasty as nectar.

32. On seeing Kṛṣṇa the destroyer of enemies departing, the excellent-most Gandharvas (Divine musicians) and Apsarās (celestial ladies) followed that great Yigin, the wielder of conch, discus and mace.

33. Hari the *Ātman* of the Universe bade farewell to the ladies. Govinda hastened to the heaven-like splendid city of Dvāravatī.

34. O leading sages, when the lord, the enemy of the Asuras, went away, the passionately loving women became pale like the night devoid of the moon.

35. On hearing about the excellent arrival of Kṛṣṇa, the citizens immediately decorated the splendid city of Dvāravatī.

36. The people adorned and embellished the beautiful city with garlands, fastoons, etc., with large banners and by means of flag-staffs both within and without.

37. They played on different musical instruments of sweet tone. They blew thousands of conches and broadcast notes of lute all round.

38. No sooner did Govinda enter the splendid city of Dvāravatī than the women, resplendent in their youthful charms, sang sweet songs.

39. Standing on the tops of the mansions, they espied the great lord and began to dance and showered the son of Vasudeva with flowers.

40. After entering the city lord Kṛṣṇa was highly blessed with benedictions. The great Yigin, attended by the gentle ladies, shone in the excellent seat.

41-42. In a beautiful ceremonial hall, Acyuta, surrounded by attendants like Śaikha and others as also by his sons and thousands of prominent ladies, sat on a beautiful exalted seat alongwith Jāmbavatī, and appeared resplendent like god Śiva with his divine consort Umā.

43. O Brāhmaṇas, in order to pay visit to Kṛṣṇa the immutable cause of the world, gods, Gandharvas and great elderly sages like Mārkaṇḍeya and others, came there.

44. Then Lord Kṛṣṇa, Hari, got up and bowed down his head to Mārkaṇḍeya who had come there. He offered him his own seat.

45. After honouring those sages with his head bent down, Hari, in the company of his followers, bestowed on them what they desired and bade them farewell.

46. Then at midday, Lord Hari himself, the lord of Devas, had his ablution, wore white garments and prayed to the sun with palms joined in reverence.

47. With his gaze fixed on the sun-god, he duly performed *Japa* (repetition) of the holy *mantras* which are to be muttered. The lord of Devas performed *Tarpana* for Devas, *Pitṛs* and sages.

48. Entering the temple of the lord in the company of Mārkaṇḍeya, he worshipped the lord of Bhūtas (Śiva) adorned with *Bhasma*, (who was) embodied in the *Linga*.

49-50. After concluding the observances himself, the restrainer of men fed the excellent sage and worshipped the Brāhmaṇas. O Brāhmaṇas, he performed the practice of *Ātmayoga*. Acyuta, surrounded by his sons and others discussed the holy Purāṇic stories, with Mārkaṇḍeya.

51. On observing all these rites (performed by Kṛṣṇa) Mārkaṇḍeya, the great sage, laughingly addressed these sweet words to Kṛṣṇa.

Mārkaṇḍeya said :

52. "Who is the lord propitiated by you by means of these auspicious rites, when you yourself are worthy of being

worshipped by means of holy rites, and deserve to be meditated upon by the Yogins ?

53. You are that Supreme Brahman, the final liberation, the pure one, the highest region (or goal of all). It is for lightening the burden of the earth that you have taken birth in the family of Vṛṣnis.”

54. The mighty-armed Kṛṣṇa, the foremost among the knowers of Brahman, laughingly spoke to him even as all his sons were listening.

Quoth the Lord :

55. “Undoubtedly everything spoken by you is true. Still, I am worshipping the eternal lord Iśāna (Śiva).

56. Undoubtedly there is no obligation on me to do anything. Nor there is anything not obtained by me. Realizing as I do the Supreme Lord Śiva, I worship the Lord.

57. Those people deluded by *Māyā* do not visualize the lord. I, therefore, worship indicating him to be my original cause.

58. There is nothing more meritorious than the worship of *Liṅga* in the world. Nothing else is destructive of misfortune. So one should worship Śiva embodied in *Liṅga* for the benefit of all these people (in the world).

59. People expert in the Vedic lore say that what I am, is (God Śiva’s) symbol (i.e. I am identical with *Liṅga*). I, therefore, worship Lord Śiva who is my own pure *Ātman*, by means of my own self.

60. There is no doubt that I am his highest form and that I am identical with him. The Vedas declare that undoubtedly there is no difference between both of us at all.¹

61. This Lord Māhadēva who is the Supreme Ruler should always be offered sacrifices, worshipped, respected and realized in the *Liṅga* form by those who are afraid of the miseries of worldly existence.”

1. This is the main teaching of the K.P. (and many other Purāṇas). If at all some attempt had been made at the Pāśupatization of this Purāṇa, it was superficial and perfunctory.

Märkandeya said :

62. "O excellent god, what is that *Linga*? Who is being worshipped in the *Linga*? O Kṛṣṇa of wide eyes, explain it, as this is an excellent and profound mystery."

Śrī Bhagavān said :

63-64. "They call the *Avyakta* (the unmanifest) as the *Linga*.¹ It is the bliss, the eternal splendour. The Vedas call imperishable Lord Maheśvara as the possessor of the *Linga*. Formerly, when the mobile and immobile creation was destroyed in the vast sheet of water of the deluge, Mahāśiva manifested himself for the enlightenment of Brahmā and myself. Ever since that time, Brahmā and I worship Mahādeva forever, with a desire for the welfare of the world."

Märkandeya enquired :

65. "How did the *Linga*, the highest region of Iśvara, originate formerly to rouse you? O Kṛṣṇa, it behoves you to explain this now, for the purpose of my enlightenment."

Śrī Bhagavān said :

66-69. "There was a vast sheet of water (of deluge). It was terrible, undemarcated and full of darkness. In the middle

1. The importance of *Linga* worship and its origin is found in many other Purāṇas like the NP.I.79, LP.I.17, Vāyu. Ch. 55. A different version of the origin of *Linga* worship is given *infra* II. Chs. 38-39. The inclusion of such strange versions shows an uncritical tendency towards compilation by the author of KP. For the criticism of the latter version *vide* V.S. Agrawal *Vāmana Purāṇa—a Study*, pp. 86 ff. I, however, doubt whether that version (which is given in more details in the LP. Chs 29-34) can be regarded as a satire upon the hypocrisy of Buddhist *bhikkus*. If at all, it may be called a criticism of the way of life of sham ascetics.

The story of the origin of *Linga* as given here may possibly be an attempt to denigrate Viṣṇu and Brahmā as some think. But I think it is an attempt to emphasize the sacrificial origin of Śiva-*liṅga*—The steady flame of fire being represented by the symbol of Śiva-*liṅga* (I have dealt with the problem elsewhere). But in the joint eulogy by Viṣṇu and Brahmā in vv. 78-85, the burden of the song is "obeisance to Śiva, the quiescent Brahman of the form of *Liṅga*." Śiva-*liṅga* thus is the symbol of Upaniṣadic Para-Brahman (*vide* v. 100) and *not of phallus* as western-oriented scholars believe.

of that vast sheet of water, I, the eternal Man, wielding a conch, a discus and an iron club, lay down assuming a form with thousand heads, thousand eyes, thousands of arms and feet. In the meanwhile, I saw, not far away, the lord of unmeasured splendour, who shone resembling a crore of suns in brilliance, enveloped by splendour and glory. The four-faced Person, possessed of great Yoga, the cause of the Universe and Master was a god wearing the hide of a black antelope and was being eulogized by the *Rg*, *Sāma* and *Yajur* *Vedas*. In a trice that lord, the excellent one among the knowers of the Yoga, came near me. God Brahmā, endowed with high splendour, of his own accord asked me smilingly.

70. "O !Lord ! Please tell me : Who are you ? Whence have you come ? Why do you stand here ? I am the creator of the worlds. I am the self-born *Prapitāmaha* (the great grandfather) of the Universe."

71. Thus addressed by Brahmā I spoke to him : "I am the creator and the annihilator of worlds again and again."

72. When the dispute increased due to the deluding power of Parames̄thin (Śiva), the great *Liṅga*, constituting the nature of Śiva, manifested itself before us to enlighten us.

73. It was dazzlingly lustrous like the fire at the time of world destruction, ablaze with wreaths of fire, devoid of any decrease or increase and without any beginning, middle or end.

74. Then the Unborn lord (i.e. Brahmā) said to me— "Let us find out its limits. You go quickly beneath it (to its bottom) and I shall go up."

75. Making such an agreement quickly, they (we both) went down and up (of the *Liṅga*). But neither the grandsire (of the world) Brahmā nor I did know the limit (of the *Liṅga*). (v.l. even after a hundred years). And they (both of us) came together.

76. Thereafter, we were surprised, we got afraid of the Trident-bearing lord, as we were deluded by his Māyā. We began to meditate on the universe and its Lord.

77. Uttering Omkāra, the greatest syllable (sound) in a loud tone, and with palms joined in reverence, we eulogised Śambhu, the great lord.

Brahmā and Viṣṇu said :

78. "Obeisance to Śambhu, the physician for the ailment of worldly existence, the root-cause of which is the beginning-less Avidyā (Māyā). Hail to Śiva the quiescent Brahman of the form of Linga.

79. Obeisance to one who is stationed in the vast ocean of dissolution and is the cause of dissolution and creation of the universe. Obeisance to Śiva, the quiescent Brahman, of the form of Linga.

80. Obeisance to Śiva, the quiescent Brahman in the form of Linga whose symbol is wreaths of flames and is of the form of a column of fire.

81. Obeisance to the deity devoid of beginning, middle and end, to one who by nature is spotless resplendence. Obeisance to Śiva, the quiescent, infinite Brahman of the form of Linga.

82. Obeisance to the lord, of Pradhāna and Puruṣa. Obeisance to the Vedhas (Creator), of the form of the firmament. Obeisance to Śiva, the quiescent Brahman of the form of Linga.

83. Hail to you the immutable, eternal Reality of incomparable splendour, the embodiment of the essence of Vedānta and of the form of Kāla (Time or Death).

84-85. Obeisance to Śiva, the quiescent Brahman of the form of Linga." On being eulogised like this, Maheśvara became manifest and the Lord, the great Yogi, shone with the lustre similar to that of a crore of suns and appeared to devour the sky with thousands and crores of mouths.

86-87. The lord had a thousand hands and feet; the sun, the moon and the fire constituted his eyes; the lord with the Pināka bow in his hand held the trident. He had the elephant's hide for his garments; a serpent constituted his sacred thread; his voice resembled the sound of the cloud and *Dundubhi* (Divine drum). Then the great god said—"O excellent gods, I am delighted.

88. Have a look at me, the great Deva; may all your fears be eschewed. Formerly, both of you, the eternal ones, were born of my limbs.

89. This Brahmā, the grandfather of the worlds is in my right side; Viṣṇu, Hari the protector of the worlds is in the left side, and Hara resides in the heart.

90-91. I am much pleased with you both. I shall grant you the boon you desire." After saying this, Mahādeva, Śiva himself, embraced me and lord Brahmā and became disposed to shower his grace on us.

92-94a. Then both Nārāyaṇa and Pitāmaha, with delighted minds, bowed down to Maheśvara. Gazing at his countenance they submitted thus—"If you are pleased with us and if the boon is to be granted to us, O Lord, may our devotion to you, the great Lord, be eternal." Then, Lord Iśa, Parameśvara, laughingly told me with a delighted mind.

The God said :

94b. "O Lord of the Earth, you are the cause of dissolution, sustenance and creation of the universe.

95. O my dearly beloved Hari, protect this universe consisting of the mobile and immobile beings. O Viṣṇu, I am in the three different forms with the names Brahmā, Viṣṇu and Hara.¹

96. Though I am devoid of Guṇas and unsullied, I am threefold due to the attributes for the function of creation, sustenance and dissolution. O Viṣṇu, eschew your delusion and protect this god Brahmā, the grand-sire of the worlds.

97-98a. The eternal Lord will definitely be your son. At the beginning of the Kalpa, I, assuming a divine form (v.l. terrible form) with a trident in my hand shall come out of your mouth and be your son, born of your rage."

98b-99. Addressing thus, O excellent-most sage, god Mahādeva showered his grace on me and god Brahmā, and vanished then and there. It was since that time the worship of the Linga had been well-established in this world.

100. It is called Linga, O Brāhmaṇa, because it is the Supreme form of the Brahman. O sinless one, thus the glory of Linga has been narrated to you by me.

1. The KP. tries to emphasize the oneness of the trinity of gods in so many places in order to counteract the divisive tendencies in different sects in those times.

101. Only those who know Yoga, but neither Devas nor Dānavas, can understand this. This is the greatest knowledge unrevealed and designated as Śiva-lore.

102. We pay obeisance to that lord forever whereby those who are endowed with the vision of knowledge see that Lord, subtle and incomprehensible.

103. Obeisance to lord Mahādeva, the lord of Devas, to Bhṛngin. Salutations to the blue-throated one, to the mystic secret of the Vedas.

104. Hail to the terrible one, to the quiescent Sthānu, to the cause of the Universe, the Brahman, to Vāmadeva, to the three-eyed greatest Lord.

105. Always pay obeisance to Śaṅkara, Maheśa, Giriśa, Śiva. Ever meditate on Maheśvara. Ere long you will be liberated from this ocean of worldly existence." Thus the leading sage was advised by Vāsudeva.

106-107a. He mentally hastened to Lord Iśāna, the all pervading (lit. with faces all round) Lord. On being permitted, the great sage bowed down his head before Kṛṣṇa, approached Śambhu, the desired Lord* of Devas, the trident-bearing lord.

107b-109. He who narrates this excellent chapter on Liṅga, listens to or reads it regularly, becomes absolved of all sins. After hearing even for once it becomes the performance of the penance of Vāsudeva. O leading Brāhmaṇas, the man is absolved of all sins. If one were to repeat this day after day, one is honoured in the Brahmaloka." Thus spoke the great Yogin, lord Kṛṣṇa Dvaipāyana.

* (v.l.) went to the region dear to the trident-wielding lord of Devas.

CHAPTER TWENTYSEVEN

*Kṛṣṇa's Return to His Abode—Description of the Royal Dynasties
Concluded*

Sūta said :

1. Thereafter, Kṛṣṇa who secured boons from Maheśvara, begot of Jāmbavatī his excellent son Sāmba¹ of noble soul.

2. Aniruddha of great strength was the son of Pradyuma. Both of them were richly endowed with good qualities; they were as if the other two bodies of Kṛṣṇa himself.

3-4. After slaying Karīsa, Naraka and hundreds of other Asuras, after playfully conquering Indra and the great Asura Bāna and stabilising the entire universe and after re-establishment of the eternal Dharma in the world, Nārāyaṇa made up his mind to return to his own abode.

5. In the meanwhile, Bhṛgu, and other Brāhmaṇas came to Dvārakā in order to see the eternal lord Kṛṣṇa who had accomplished his mission.

6. After bowing to and worshipping them and when they had been comfortably seated alongwith the intelligent Rāma, the Ātman of the universe (i.e. Kṛṣṇa) said to them,

7. "O great sages, I shall now go to my Supreme abode known as "Viṣṇu's region." All the tasks of my mission have been fulfilled. Be pleased to permit me.

8. Now, the inauspicious and terrible Kali Age has set in. In this Age the people will become the followers of sinful activities.

9. O excellent Brāhmaṇas, you propagate that perfect knowledge which is beneficial to the ignorant and whereby these will be absolved of the sins of Kali Age.

10. Those persons who remember me, the Supreme Lord, even once, in this Kali age, their sins perish.

11. Those twice-born ones who worship me everyday with great devotion in the Kali Age, in accordance with the injunction prescribed in the Vedas, will go to my region.

1. Rukmiṇī had a son called Sāmba (*vide supra* 24.81-82) but Jāmbavati's Sāmba is different. He was famous for his personal charms and was much more famous than his namesake (Rukmiṇī's son).

12. Thousands of Brāhmaṇas, born of your family, will cherish devotion towards Nārāyaṇa, in the Kali Age.
13. The people who are devoted to Nārāyaṇa attain the deity that is greater than the greatest. Those who hate Maheśvara will not attain it.
14. The meditation, the Yogic practice, the penance performed, the knowledge obtained, the Yajña and other rites of those people who hate Maheśvara, perish immediately.
15. Even he who worships me everyday with single-minded devotion but speaks ill of god Śiva, falls into ten thousand hells for ten thousand years.
16. Hence, O Brāhmaṇas, the censuring of god of Paśupati should be avoided mentally, physically and verbally, by my devotees, by all means.
17. Those excellent Brāhmaṇas who had been cursed by Dadhica in the course of the sacrifice performed by Dakṣa, should be shunned carefully by the devotees in the Kali Age.
18. Your descendants on the earth who censure lord Iśāna and who have been cursed by Gautama,¹ are not worthy of being conversed with by the excellent Brāhmaṇas."
19. All those great sages who were thus addressed by Kṛṣṇa said *Oṁ* (i.e. Amen). Those excellent men hastened to their respective abodes.
20. Thereafter, Nārāyaṇa, Kṛṣṇa, the pervader of the world, sportingly dissolved his own race and attained that Supreme region.
21. Thus the race of kings has been succinctly recounted to you. It is impossible to describe it in detail. What is it that you wish to hear further ?
22. He who reads or listens to the auspicious narration of the races shall be freed from all sins. He is honoured in the heavenly world.

1. This refers to Gautama's curse to Brāhmaṇas who with a desire to return to their hermitages after 12 years' famine were not allowed to do so through persuasion by Gautama. They created a fake cow which died at the prohibitive word of Gautama and thus left him as he was the killer of a cow.

CHAPTER TWENTYEIGHT¹

Arjuna's meeting with Vyāsa

The sages said :

1. O Sūta, do narrate succinctly to us, the power (v.l. nature) of the four Yugas viz. :—Kṛta, Tretā, Dvāpara and Kali.

Sūta said :

2-3. When Nārāyaṇa, Kṛṣṇa, had retired to his great region, Pārtha, the son of Pāṇḍu, the tormentor of his enemies, the highly virtuous soul, performed the subsequent obsequies. He was overwhelmed with great grief. On the way he saw sage Kṛṣṇadvaipāyana passing by.

4. The expounder of Brahman was followed and surrounded by his disciples and their disciples. Then Arjuna eschewed his grief and prostrated himself on the ground like a staff.

5-6. With very great pleasure he enquired : “O great sage whence are you coming ? O holy lord, to which place do you wish to go so hurriedly ? By seeing you my profound grief has disappeared. O lotus-petal-eyed one ! Counsel now what I have to do.”

7. Sitting on the banks of the river and surrounded by his disciples, the sage, the great Yogin Kṛṣṇadvaipāyana said to him.

CHAPTER TWENTYNINE

Narration of the Nature of Yugas¹

Vyāsa said :

1. “O son of Pāṇḍu, this terrible Kali Age has set in. Hence I am going to Vārāṇasī, the auspicious city of the Lord.

1. Ch. 28 is merely a background for the description of the way of behaviour of people and social conditions presumed to have prevailed (and prevailing) in different Yugas. This topic is popular with and hence common to most of the Purāṇas as we find it in Bh. P. xii.3.18-52, NP.I. 41-1-123, VP. VI. 3.9-60 (to mention a few).

2. O mighty-armed one, in this terrible Kali Age, all the people will be the pursuers of sinful activities. They will be devoid of religious discipline of the four castes (*Varnas*) and stages of life (*Āśramas*).

3. In the Kali Age, I do not see any other atonement capable of absolving the sins of creatures except staying at Vārāṇasī.¹

4. In all the three Yugas viz. Kṛta, Tretā and Dvāpara, men will be noble-souled, virtuous and truthful in speech.

5. You are famous in the three worlds as one endowed with fortitude and endearing to the people. Observe your own great duty now in this age. You will be thereby free from fear.”

6. O excellent Brāhmaṇas, on being advised thus by the holy sage, Pārtha, the conqueror of cities of enemies, bowed to him and asked him about the respective duties in the different Yugas.

7. After bowing down to lord Iśāna, the son of Satyavatī expounded to him everything about the eternal *Yugadharma*s (the duties in the respective Ages).

Vyāsa said :

8. O lord of men, I shall tell you the *Yugadharma*s succinctly, as it is not possible to explain them in detail by me.

9. O Pārtha, the first Yuga is said to be Kṛta by scholars, then comes Tretā; the third Yuga is Dvāpara and Kali is the fourth.

10. It is said that meditation and penance are enjoined (as the important *dharma*) in the Kṛta Age, attainment of perfect knowledge in the Tretā Age, performance of sacrifices in the Dvāpara Age and charitable gifts in the Kali Age.²

11. Brahmā is the deity in the Kṛta Yuga, in Tretā, it is lord Ravi (sun), the deity in Dvāpara is Viṣṇu and Maheśvara is the lord in Kali Age.

1. VV 2 and 3 quoted in *Parāśara-mādhava*, *Prāyaścitta* VV. 9 and 10.

2. Quoted from Manu I. 86. Cf. *Mbh. Sānti* 23.28, *Vāyu*. 8.65-66.

12. Brahmā, Viṣṇu and the sun-god, all these are worshipped in the Kali Age too. But the Pināka-bearing lord Rudra is worshipped in all the four Yugas.

13. In the first Kṛtayuga, Dharma is glorified as having full four feet. In Tretā it becomes three-footed while it is two-footed in Dvāpara.

14-15. In Tiṣya (Kali age) it stands devoid of three feet; it merely exists. In Kṛta Yuga the origin of subjects was through religiously sanctioned copulation. The livelihood was direct and devoid of greediness; the subjects were always contented; they had all pleasures and enjoyments. O conqueror of cities, there was no inferiority and superiority among them. They were devoid of all distinctions.

16-17. In Kṛta Yuga, they had equal longevity and pleasure as well as beauty. They were free from grief. Adherence to truth and remaining in solitude was mainly practised (?) People were engrossed in meditation and penance. They were devoted to Mahādeva. They moved about here and there without any specific desire. They were always delighted in their minds.

18. O scorcher of enemies, the people stayed on mountains and in the ocean (or on the seashore). They had no fixed abode. O Brāhmaṇas, in due course of time, in the Yuga called Tretā, their taste and pleasure disappeared.

19-20a. When that Siddhi perished, another type of Siddhi appeared. When the happiness of (getting flowing) waters was obstructed, then shower of rain (carried by clouds began to fall on the earth from thundering clouds.

20b-21. Even as the rainfall contacted but once the surface of the Earth, trees, that could be called abodes, appeared. The purpose of subjects was served by the trees.

22-23a. In the beginning of Tretā Yuga, the subjects maintained themselves through them. After the lapse of a great deal of time, because of their aberration, the attitude of passion and greed set in suddenly.

23b-24a. It was due to their contrariety (aberrations) through the influence of Kāla (time) that all the trees that had been their habitation perished.

24b-25. When the trees perished, the subjects born of legal copulation became confused and perplexed. They began to meditate on their Siddhi. Since they had the truthful meditation there appeared before them the trees that could be called their abodes.

26-27. They yielded garments, fruits and ornaments for them. In them alone was born the honey, not originating from the bees, but endowed with fragrance, colour and taste. The honey of great virility was found in every leafy cup or cavity of the trees. The subjects in the beginning of Tretā Yuga maintained themselves with that.

28. All of them were delighted and contented and free from ailments, thanks to that Siddhi. Again after the lapse of some more time, they were overcome by their greed.

29-30. They seized trees and took away honey forcibly. As a result of their misdeed caused by their covetousness, the wish-yielding Kalpa-trees at some places became destroyed alongwith honey. The subjects, therefore, were extremely distressed due to severe cold, heat and heavy rains.

31. Being afflicted by mutually opposite types of climates, they made coverings (shelters) and clothes. After devising means that counteracted the contradictory climatic changes, they began to think of agriculture and trade.

32. When the Kalpa trees were lost alongwith honey in the Tretā Yuga, further Siddhis appeared before them.

33-34a. Their Siddhi facilitating agriculture or trade was something different. They too had sufficient rain; The rain-water flowing to the lower level became streams of water and rivers.

34b-35a. Thus when there was plenty of water on the surface of the Earth, medicinal herbs grew, thanks to the contact of water and Earth.

35b-36. Though uncultivated by ploughing and unsown, fourteen types of trees—both of rural and forest types and shrubs grew up putting forth seasonal flowers and fruits. It was then that their passion and covetousness spread everywhere.

37. Due to the inevitability of the course of events and as it was the effect of Tretā Yuga, people forcibly occupied the river banks and fields as well as mountains.

38. They seized trees, hedges and medicinal herbs forcibly. Due to this misdemeanour and aberration of theirs, the medicinal herbs entered Earth.

39. Later, king Pṛthu milked these out of Earth at the behest of Pitāmaha, god Brahmā, grabbed them all in their senseless fury against each other.

40-41. Good conduct became lost due to application of force as well as the influence of times. On knowing this, lord Brahmā created the Kṣatriyas for the establishment of disciplined behaviour and for the welfare of Brāhmaṇas. The lord created discipline of the four castes and stages of life in the Tretā Yuga.

42-43. He established the institution of sacrifice without the slaughter of animals. Even in the Dvāpara Yuga difference of opinion set in among men. 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.*

44. In the beginning of all Dvāpara Yugas, they (i.e. the Vedas) are divided into four by Vedavyāsas. (They are many because they are different in the different sets of four Yugas). The Vedas differ due to the difference (or delusion) in the visions among the sons of sages or altered visions.

45. The Saṁhitās of R̥K, Yajus and Sāman are being recited by the great sages by introducing Mantras and Brāhmaṇas with due changes in accents and syllables.

46-47a. O observer of good vows ! Due to general and specialised methods and difference of views,** Brāhmaṇas, Kalpasūtras, discussion on Brahman (Āraṇyakas & Upaniṣads), Itihāsa, Purāṇa and Dharmasāstra came to be composed.

*a better v.l. : In the tretā age, one vedā consisted of four feet (parts).

**v.l. different interpretations due to general and special outlook (*sāmānyā vaikṛtāś caiva*).

47b-48. People become detached due to various calamities such as drought, death and other mishaps. They become depressed due to defects in speech, mind or body. Due to detachment, they begin to ponder over the means of liberation from misery.

49. After reflection and investigation they become free from attachment. Then, they begin to see defects. It is due to realisation of defects that knowledge becomes possible in Dvāpara.

50. O Brāhmaṇas, the behaviour in Dvāpara is due to mixture of *Rajas* and *Tamas*. The *Dharma* that prevailed in the first (i.e. Krta) Yuga continued in Tretā Age.

51. It becomes agitated in Dvāpara Yuga and it is destroyed in Kali Age.

CHAPTER THIRTY

The Nature of Kali Yuga

Vyāsa said :

1. In Kali age,¹ men who are always agitated by the attribute of *Tamas*, commit delusion, malice and destruction of saintly men and ascetics.

2. Epidemics of fatal disease, perpetual fear of hunger and starvation, fear of droughts and destruction of countries prevail in Kali Age.

3. Utterly bad subjects born in Kali Yuga are impious, deficient in food and highly furious but lacking in brilliance, liars and greedy.

1. A pessimistic picture of Kaliyuga is another feature of Purānic predictions. Cf. *Mbh. Vana* Chs. 188, 190; *Br. P. Chs* 229-30; *Mt. P.* 144. 32-47; *Bh. P. xii-1-2*; *VP. VI. 1*; probably those must be the social conditions when Purāṇas came to be written.

4. The fear of subjects is heightened due to ill performance of Yajñas, faulty study of the Vedas, evil conducts and misleading heretical scriptures and defects in the rites of Brāhmaṇas.

5. In this age, twice-born persons do not study the Vedas or perform sacrifices (or worship). People of low intellectual capacity will perform sacrifices and study the Vedas.

6. In Kaliyuga, the Śūdras will have close association with the Brāhmaṇas by the use of spells and incantations as well as through the sharing of beds, seats and food.

7. The kings who will be mostly Śūdras will harass the Brāhmaṇas. Killing of the foetus and heroes will be of common practice among kings.

8. The twice-born people will not perform ablutions, *Homas*, *Japas*, offer of charitable gifts, worship of deities and other holy rites.

9. In Kali age, the people censure Mahādeva, Puruṣottama, Brāhmaṇas, Vedas, Dharmasāstras and Purāṇas.

10. People perform various rites not found in the Vedas. The Brāhmaṇas would not have any interest in their prescribed pious rites and duties.

11. People will have evil activities and conduct of life. They will be surrounded by useless dissembling heretics. They will be begging one another on many occasions.

12. In Kali age, common people will begin to sell cooked food. The Vedas will be sold on the cross-roads, and youthful maidens will sell their bodies.

13. When the close of Yuga is imminent, Śūdras calling themselves *Jinas* (subduers of sense organs) will perform holy rites by shaving off their heads, wearing ochre robes and black-antelope skins and keeping their teeth white.¹

14. People will be plunderers of crops of others and deprivers of (other people's) clothes. Thieves will be robbers

1. This refers to Buddhist Bhikṣus. The term 'jina' means 'the subduer of sense organs' and is applied to the Buddha. Jainas (especially Digambaras) are mentioned in V. 16 below.

of other thieves and there will be another killer of such snatchers.

15. It is stated in Smṛtis that in the Kali age there will be prevalence of extreme misery, shortness of life-span, exhaustion of physical bodies, spread of sickness, sinful activities arising from attachment to Adharma.

16. There will be some people wearing ochre-coloured robes, some going naked (Jainas), some bearing skulls (Kāpālikas), some will sell Vedas while others will sell sacred places.

17. Seeing the Brāhmaṇas seated, people of petty intellect will make them move; Śūdras depending upon kings may even strike the leading Brāhmaṇas.

18. O tormentor of enemies, Śūdras will be occupying lofty seats in the middle of Brāhmaṇas. In Kali age, as a result of the influence of times, the king will dishonour the Brahmins.

19. Brāhmaṇas, of insufficient learning, possessing ill-luck and no great strength will begin to serve Śūdras with flowers, ornaments and other auspicious articles.

20. O king, Śūdras will not cast a glance at the Brāhmaṇas, worthy of respect and worship. It is the Brāhmaṇas who would stand at their threshold awaiting an opportunity for service.

21. In Kaliyuga, the Brāhmaṇas, dependent on the Śūdras, hover round and serve the Śūdras seated in their vehicles and eulogise them by songs of praise and prayer.

22. Dependent on Śūdras, they teach them Vedas. Due to the calamity of appeasing those without Vedas, they resort to terrible atheism.

23. Even the excellent ones among Brāhmaṇas will sell the merit of penance, sacrifices and arts. As to Sannyāsins, there will be hundreds and thousands.

24. O ruler of men; destroying their own pious rites, they do not attain that region. They sing about deities with worldly songs.

25. In Kali age, there will be Brāhmaṇas as well as

Kṣattriyas who follow the course of conduct prescribed for Vāma Tāntrikas, Pāśupatas and Pāñcarātrikas.¹

26. When perfect knowledge and the holy rites are lost, when the whole world has become inactive, insects, mice, and serpents will harass human beings.

27. Those Brāhmaṇas who had been burnt completely in the fire of the curse of goddess Satī formerly during Dakṣa's sacrifice, will be reborn in the families of Brāhmaṇas.

28. In the Kaliyuga, towards the close of that age, they, with their mind overwhelmed by Tamas, will censure Mahādeva. Theirs will be a futile pursuit of Dharma.

29-30. The Brāhmaṇas and others will be considered heroes in their own communities. Those who had been cursed by the noble Gautama, will incarnate in those wombs (families) and they will revile god Hṛṣikeśa, Brāhmaṇas and expounders of Brahman (or the Vedas).

31-32a. Persons practising vows not sanctioned by the Vedas, of wicked behaviour and of futile efforts, will be deluding all other people by exhibiting the fruits thereof. Their minds are enveloped and vitiated with ignorance and these base people follow feline tricks.

32b-33a. In Kali age, Rudra, Mahādeva is the greatest lord of the worlds. He is the deity of deities and he shall achieve the welfare of all men.

33b-34. Śaṅkara, Nilalohita, will take up incarnations for the purpose of establishing the Śrauta (Vedic) and Smārta (belonging to the Smṛtis) rites, with a desire for the welfare of his devotees. He will teach his disciples the knowledge pertaining to the Brahman.

35-36. Those who resort to the essence of Vedāntas (Upaniṣads) and follow the holy rites indicated in the Vedas and such of those holy rites as are pointed out with special reference to the people of all castes, serve him in whatever manner they can. They overcome defects or sins of Kali Age and attain the greatest region.

1. Although the doctrine of four Vyūhas repeatedly occurs in the KP., the sect was not much respected and is grouped herein with the Vāma ('left-handed' practitioners of Tantrism) and Pāśupatas.

37. Although the Kali age is defective in many respects, there is one great good point in it viz. a man derives very great merit without any great strain.

38. Hence, after reaching the Yuga belonging to Meheśvara, a Brāhmaṇa shall, by all means and with special care, seek refuge in Rudra, Iśāna.

39. Those who bow down to Iśāna of three eyes and wearing the elephant's hide, shall become delighted in their minds and attain to Rudra and his greatest region.

40. Just as the obeisance paid to Rudra certainly yields all desired fruits, one shall not derive that benefit by making salutations to other deities.

41. In the Kali Yuga of such a nature, the only means of purifying defects is the obeisance rendered to Mahādeva, meditating on him and offering charitable gifts—So says the Śruti.

42. Hence, if one wishes to attain the highest beatitude one should eschew all gods other than god Śiva and resort to the three-eyed Maheśvara.

43. Futile indeed is the very life, the charitable gifts, the penance and the performance of sacrifice of those people who do not worship Rudra, Śiva, who is saluted by Devas.

44. Obeisance to Rudra the great God of gods, Mahādeva, to the trident-bearing Tryambaka, Trinetra (the three-eyed god). Salutations to the preceptor of Yogins.

45. Hail to the lord of Devas, to Mahādeva, to Vedhas (creator), to Śambhu. Obeisance forever to Sthāṇu, to Śiva the Parameśṭhin.

46. Salutations to Rudra accompanied by Umā, to Mahāgrāsa (devouring all in a mouthful), the cause of the universe. I resort to the three-eyed celibate worthy of being a refuge.

47-51. I bow down to Mahādeva, Mahāyoga (the great Yogi) Iśāna, the consort of Ambikā, the bestower of Yoga to Yogins, to one enveloped by Yogamāyā, the preceptor and the venerable teacher of Yogins, to one who is accessible to the Yogins, the Pināka-bearing lord, one who enables people to cross the ocean of worldly existence, to Rudra, to Brahmā, to the overlord of Brahmā, to the eternal, omnipresent, quiescent one, identical with Brahma, to one fond of Brāhmaṇas, to one of

matted hair, the embodiment of Kāla, the formless one, Supreme Ruler, to one who though multiform appears as of one form, to one knowable through the Vedas, to the Lord of heaven, the blue-throated embodiment of the Universe and the pervader of all, the seed of the universe, the fire (destroying the universe at the time) of world annihilation, the fire of death, to the bestower of desires and destroyer of Kāma, to Lord Giriśa whose forehead is decked with a digit of the moon.

52. I bow to the extremely red god, who puts forth his tongue, to the sungod, Parameśṭhin, the fierce Paśupati, to the terrible deity, to the resplendent sun, to the Supreme penance (v.l. beyond darkness).

53. Thus the characteristics of the Yugas have been succinctly recounted as also of the Yugas that have gone by and that are yet to come until the end of the Manvantara.

54. There is no doubt in this that all the Manvantaras are explained when one Manvantara is explained; all the Kalpas are explained through the explanation of one.

55. In the Manvantaras, both past and the future, all people are of identical names and forms and they identify themselves with the same.”¹

56. Thus advised by the holy sage, Śvetavāhana (Arjuna) cherished in himself the greatest and unswerving devotion to Iṣāna.

57. He made obeisance to the holy sage Kṛṣṇadvaipāyana who was omniscient, the creator of all, who was established as Viṣṇu himself.

58. Stroking Pārtha, the conqueror of enemies’ cities who bowed to him, by means of his splendid hands, sage Vyāsa spoke to him again.

59. “You are blessed, favourite with the Lord. In all the three worlds there is certainly no other person like you who is a devotee of Śaṅkara, and the conqueror of enemies’ cities.

60. You have directly perceived that lord Rudra who has universal vision, has faces all round, who is the very embodiment of the universe.

1. VV. 54-55 constitute an explanatory paraphrase of *dhātā yathāp īrvām akalpayat /*

61. That divine lordly knowledge has been precisely understood by you. The eternal Hṛṣikeśa (Vyāsa, his incarnation) himself has recounted it to you, out of delight.

62. Do you go to your own abode. It does not behove you to grieve over it. With the greatest devotion seek refuge in Śiva worthy of being the refuge."

63. After saying this and having blessed Arjuna, the holy sage went to Śaṅkara's city in order to propitiate Śiva.

64. At his instance, Pāṇḍu's son Arjuna sought refuge in Śiva. He eschewed all karmas. He became devoted to him through spiritual knowledge.

65. Excepting 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.

66. Obeisance forever, to the holy sage Vyāsa son of Parāśara, who is quiescent, intelligent and of unmeasured splendour.

67. Kṛṣṇadvaipāyana is the eternal Viṣṇu incarnate. Who else can know in reality Rudra Parameśvara (the Supreme Lord).

68. "Pay obeisance to that sage Kṛṣṇadvaipāyana (Vyāsa), the son of Satyavatī and of Parāśara, who was a Yогin of noble soul, the immutable Viṣṇu himself."

69. Thus addressed, the sages bowed to the noble Vyāsa, the son of Satyavatī, with the concentration of mind.

CHAPTER THIRTYONE

The Glory of Varanasi¹

The sages said :

1. We are eager to hear what the highly intelligent sage Kṛṣṇa Dvaipāyana did after arriving at the divine city of Varanasi.

1. This is the holiest place for Hindus. As a birth-place of Pārśva-nātha, the 23rd Tirthāṅkara of Jainas and that of Kāśyapa Buddha and the

Sūta said :

2. After reaching the divine city Vārāṇasī and performing ablution in Gaṅgā, he worshipped Lord Śiva, Viśveśvara.

3. On seeing that the sage Vyāsa had come there, the sages who resided there, worshipped that leading sage.

4. Bowing down to him all of them requested him to relate the meritorious story with reference to Mahādeva, that destroyed all sins. They asked him about the eternal holy rites leading to salvation.

5. The omniscient, great and holy sage recounted to them the greatness of the Lord of Devas—the greatness based on piety as pointed out by the Vedas.*

6. Among those leading sages Jaimini, the great sage and disciple of Vyāsa, asked Vyāsa about the eternal and mystic significance of those religious duties.

Jaimini said :

7. O holy sage, it behoves you, the omniscient one, to dispel one of our doubts. There is nothing which is unknown to you, the great sage.

8-11. Some persons praise meditation. Others extol only Dharma' (piety), some other people praise Sāṃkhya as well as Yoga, while other great sages emphasize penance. Certainly other great sages speak in praise about *Brahmacarya* (celibacy). Others speak highly of non-violence and yet others extol renunciation. Some praise mercifulness, charitable gifts and study of the Vedas. Others speak highly of pilgrimage to holy places

place of *Dharma-cakra-pravartana* by Gautama Buddha, it is sacred both to Jainas and Buddhists. It was the capital of the kingdom of Kāśis—probably the same Aryan tribe mentioned as Kasrites in Central Asian inscriptions. The Kāśis are mentioned in the *Satapatha Br.* XIII. 5.4.21. The town is called Vārāṇasi as it is situated between two 'rivers' Varanā (mod. Barṇā) and Asi (*vide* V. 63 below). Being a highly sacred place, it has been eulogised and described in details in various Purāṇas such as the Mt. P. Chs. 180-185, NP. II. Chs. 48-51, Pd. P.I. Chs. 33-37, SK. P. IV (Kāśi Khaṇḍa) and others. The KP. has devoted five chapters (Chs. 31-35) for describing the glory of Vārāṇasi.

*v.l. *dharma-veda-nidarśitān* "religious duties ordained in the Vedas."

and yet others praise the restraint of sense-organs. O leading sage, be pleased to explain to us which of them is preferable and most excellent. If at all there is anything else, it behoves you to tell even if it is a great secret.

12. On hearing the words of Jaimini, Sage Kṛṣṇadvaitapāyana bowed down to the bull-bannered deity (Śiva) and said in a majestic tone.

The revered Vyāsa said :

13. O excessively blessed one, excellent, very nice. O sage, I shall explain what has been asked by you. It is the secret of secrets. May the other sages too hear it.

14. This eternal perfect knowledge was explained by Iśvara formerly. It is a great secret disliked by non-intelligent persons but resorted to by men of subtle vision.

15. This excellent knowledge, the best among all types of knowledge, should not be imparted to one who has no faith, nor to one who is not a devotee of Paramesṭhin; nor should it be given to one who is not the knower of Vedas.

16. The goddess, seated on her divine seat on the peak of Meru asked Mahādeva, Iśāna, the enemy of the Tripuras.

The glorious Goddess said :

17. O Mahādeva, O lord of Devas, O destroyer of the distress of devotees, how can a man perceive you, the lord, in a short while ?

18. O Śaṅkara, the systems of Sāṃkhya and Yoga, the penance, the meditation, the Vedic path of action and other things as well, they say, are very strenuous and tedious.

19-20. O destroyer of Kāma's body, for the welfare of all devotees, please expound that secret-most knowledge, resorted to by Brahmā and others, whereby the subtle lord will be visible to all embodied beings whether Yogins of great knowledge or men of confused minds.

Iśvara said :

21. This knowledge, excluded by (i.e. incomprehensible to) the ignorant, is of great mysterious meaning and is not to be revealed to anybody else. I shall explain it to you, precisely, as mentioned by great sages.

22. The city of Varanasi is my secret-most holy centre. It is the cause that enables all living beings to cross the ocean of worldly existence.

23. 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.

24. It is the most excellent of all holy centres; the best of all abodes; the most excellent of all types of knowledge; it is my sacred place *Avimukta*.¹

25. The holy centres and shrines situated in other places, in heaven, on earth and in cremation grounds are all found here.

26. My abode is not in contact with the earth, it is in the firmament. Those who are not liberated do not perceive it; the liberated ones observe it through the mind.

27. This city is known as *Avimukta* (not deserted by me). It is the well-known cremation ground.² O beautiful women; it is here that I annihilate this universe after becoming Kāla.

28. O goddess, of all my secret abodes, this is the most lovable to me. Whenever my devotees go here, they enter me alone.

29. What is offered there as a charitable gift, the *Japa* performed there, the *Homas*, the *Tajñas* and the penances performed there, the meditation, the study of the Vedas and the knowledge pursued there—all these shall be inexhaustible in benefit here.

30. All sins accumulated previously in the course of thousands of births are annihilated, the moment one enters the holy centre of *Avimukta*.

31-33. Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, those of mixed castes, women, people of alien outcaste origin, sinners of

1. According to NP. II. 48, LP. 92.45-46, SK.P.IV. 26.27, this place (Vārāṇasi) was never vacated (even during *Pralaya* or the Deluge) by god Śiva and is hence called *A-vimukta*. LP.I.92.143 gives another strange derivation : *avi*=sin, *mukta*=free from. 'A place free from sins'.

2. *Śmaśāna* is another name of Vārāṇasi, the explanation of which is given here. The verse is repeated in Pd. P. I. 33.14. This explanation is repeated in SK. P. IV. 30.103-4.

mixed castes, insects, ants, and all other animals and birds, O lady of excellent face, assume the form with the moon for crest-jewel, the great bull for vehicle and possessing three eyes, if they die in Avimukta in due course of time.¹ O goddess, they will be born as human beings in my auspicious city.

34. A sinner dying in Avimukta never goes to hell. All of them blessed by Isvara, attain the great goal.

35. Realising that salvation is very difficult to achieve and the world is very terrible, a man should strike his feet with stone and stay on in Varanasi.

36. O Paramesvari, it is very rare that a living being attains penance* there, but to him who dies there, the goal is conducive to liberation from worldly existence.

37. O daughter of the lord of mountains, thanks to my grace, sin perishes here. But insensible men, deluded by my Mayâ do not perceive it.

38. Those who are deluded and enveloped by darkness do not perceive Avimukta. They enter in the midst of faeces, urine and semen again and again.

39. If buffeted by hundreds of calamities, a person enters and stays at my city, he attains the highest beatitude from which there is no return.

40. He enters the abode of Siva that is free from births, deaths and old age. That is the goal of those who seek salvation, who have no further fear of death.

41-43. After attaining it a learned man shall feel that they have attained their objective in life and are contented. The excellent goal that is attained in Avimukta is not attained by means of charitable gifts, or by penances, or by *Tajñas* or even by learning. Learned men know that Avimukta is the specific and efficacious greatest penacea for those people of different castes, the casteless, the hated ones, the Candalas and others, those who are full of serious and intense sins.

1. VV. Repeated in Mt. P. 181.17-21; Pd. P.I. 33.17-20. Cf. NP. II. 48.51-52.

*v.l. *tapasâ cäpi pütasya* (to a person who though purified with penance, attainment of liberation from Samsara is not easy if he dies at any other place except Varanasi).

44. Avimukta is the greatest knowledge, Avimukta is the greatest region, Avimukta is the greatest principle, Avimukta is the greatest and the most auspicious Bliss.

45. At the end I bestow the greatest knowledge and the greatest region, on those who take an irrevocable vow of staying in Avimukta.

46-48. These following holy and sacred places are well-known in the three worlds—viz. Prayāga, the holy Naimīsa forest, Śrīśaila, the Himālaya, Kedāra, Bhadrakarṇa, Gayā, Puṣkara, Kurukṣetra, Rudrakoṭi, Narmadā, Hāṭakeśvara, Śālig-rāma, Puṣpāgra, (v. l. Kubjāmra) Vāṁśa (?), Kokāmukha, Prabhāsa, Vijayeśāna, Gokarṇa and Śaṅkukarṇa.¹

49-50a. Those who die at Varanasi attain the greatest salvation. If one plunges in Gaṅgā of triple streams (in heaven, Earth and Pātāla) especially at Vārāṇasī, the sins committed in hundreds of births are eliminated.

50b-51a. Although Gaṅgā and the performance of Śrāddha, charitable gifts, Japa, and other religious rites can be easily done at other places, it is rare that one gets the opportunity to do so at Varanasi.

51b-52a. A man staying at Varanasi should perform Yajñā and Homa everyday, offer charitable gifts and worship other deities and perform penance subsisting on the air only.

52b-53a. Even if a sinner, a rogue and an impious man

1. Most of these holy places are known by their old names. Those which have changed their names or are less familiar are noted below :

Bhadrakarṇa : (1) Karnāli, on the south bank of Narmadā, famous for its Śiva shrine vide K.P. II. 20-35 —De 31

(ii) *Rudrakoṭi*: a sacred place (1) in Kurukṣetra or (2) on the Narmada near its source at Amarakanṭaka —De 171

Hāṭakeśvara : A sacred place seventy miles to the south-east of Sidhpur in Ahmedabad district—De 71. *Vāmnā P.* (37.78) locates it at Sapta-godā-varī in Andhra Pradesh.

Kokāmukha : Varāha kṣetra in Purnea district of Bengal, on the Trivenī (confluence of Kośīs) above Nāthpur—De. 191.

Vijayeśāna : Probably the same as Vijayeśa in Kāśmira. It is one of the most famous Tirthas in Kāśmira near Cakradhara (HD IV. 821) in Wular Parganā (?)

Śaṅkukarṇa—The Southern part of Varanasi—De 177

(were to visit Varanasi), his arrival at Varanasi will sanctify three generations of his family.

53b-54a. Those who eulogise and worship Mahādeva at Varanasi should be known as freed from all sins. They will become *Ganeśvaras*, (the heads of Gaṇas or attendants of Siva).

54b-56a. At other holy centres, the greatest abode (*Mokṣa*) is attained by means of a thousand births, through Yoga or knowledge or renunciation or through other means. But those devotees of the lord of the chief of Devas who stay at Varanasi, attain the great salvation even in a single birth.

56b-57. One need not go to any other penance grove after reaching Avimukta where Yoga, perfect knowledge and salvation, are acquired in a single birth. It is called Avimukta because it is not deserted by me.

58-59a. That is the secret of secrets. After knowing this one is liberated. O lady of fine eyebrows. The goal that is assigned for those who seek the greatest bliss and those who adhere to perfect knowledge and meditation, is attained by one who dies at Avimukta.

59b-61a. All sorts of Avimuktas are mentioned by Devas forever. But the city of Varanasi is more auspicious than all those abodes. It is here that Mahādeva, Iśvara himself explains the *Tārakabrahman* (i.e. Brahman that enables one to cross the ocean of worldly existence).

61b-62a. That great principle which is greater than the greatest is obtained in a single birth at Varanasi, O goddess.

62b-63a. Just as Āvimukta is stationed in between eyebrows,¹ in the middle of the umbilical region, in the heart and in the head and in the sun itself, is situated at Varanasi.

1. In Yoga, certain parts of the body are believed to be locations of certain holy centres. For example Śri-parvata at the crest (head), Kedāra at the forehead, Varanasi between the eyebrows. The *Jābāla-darśanopaniṣad* gives the list as follows :

*Śrī-parvatān śiras-sthāne Kedāraṇi tu lalāṭake /
Vārāṇasī mahāprajñā bhruvor ghrāṇasya madhyame //
Kurukṣetraṇi Kuca-sthāne, Prayāgaṇi hṛt-saroruhe /
Cidambarāṇi tu hṛṇ-madhyā adhāre kamalālayam //*

Saints of Maharashtra like Ekanāth, Tukārām look upon the body as the holy place called Pandharpura and the soul as Viṭṭhala, the presiding deity thereof.

63b-64. The city of Varanasi is located in between the rivers Varanā and Asi. The principle of Avimuktaka is always present. In the past or future there never has been or will ever be a place greater than Varanasi.

65-66a. Just as god 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.

66b-68. Those who have committed the Mahāpātakas (the great sins) and those who are greater sinners than they, attain the greatest goal after reaching Varanasi. Hence, O Mahādevī, he who seeks liberation should invariably reside in Varanasi till death. After securing perfect knowledge he is liberated. But there will be obstacles in the case of those whose minds are vitiated by sins.

69. Therefore, one shall not commit sins physically, mentally or verbally. O excellent Brāhmaṇas, this is the secret of the Vedas and the Purāṇas.

70-71a. Perfect knowledge is dependent on Avimukta. I do not know anything greater than it. Even as Devas, the sages and Parameśṭhin were listening, this has been recounted to the goddess by the Lord. It is destructive of all sins.

71b-72a. Just as Nārāyaṇa, the Supreme Person, is the most excellent of all Devas, just as Giriṣa is the most excellent of all Iśvaras, so also this (Varanasi) is the most excellent of all sacred places.

72b-73a. Only those persons who had propitiated Rudra in their previous births do obtain the greatest holy centre Avimukta, the abode of Śiva.

73b-74a. Those whose minds are vitiated by the sins of Kali age cannot perceive the abode of Parameśṭhin.

74b-75a. Those who always remember Kāla and have access to this city, get their sins of here and hereafter, destroyed quickly.

75b-76a. If those who settle here commit sins, Śiva the embodiment of Kāla, shall destroy them.

**mahādevadiveśvarāt* is meaningless. It is emended as *mahadevo diveśvarak* /

76b-77a. Those who come to resort to this place, those who seek liberation, are not born again after death. They do not get submerged in the ocean of worldly existence.

77b-78a. Hence, everyone should exert all means to stay at Varanasi whether he is a Yogin or a non-Yogin, whether he is a sinner or the most meritorious person.

78b-79. If the mind is inclined towards Avimukta that should not be thwarted either due to the words of the public or of the parents or through the arguments of elderly persons."

Sūta said:

80. After saying this, the holy lord Vyāsa, the most excellent among the knowers of the Vedas, went to Varanasi along with his excellent disciples.

CHAPTER THIRTYTWO

*The greatness of Varanasi – The Glory of Omkāreśvara and
Kṛttivāseśvara Liṅgas¹*

Sūta said :

1. The intelligent preceptor, sage Dvaiḍapāyana, surrounded by his disciples, went over to the splendid and huge Liṅga Omkāra that bestows salvation.

2. After worshipping Mahādeva, there, alongwith his disciples, the great sage recounted its greatness to the sages whose souls are purified by meditation.

3. This is that stainless Liṅga Omkāra by name. It is very splendid. By its sheer memory, one is released from all sins.

1. There are hundreds of Liṅgas at Varanasi. But SK. P. IV (Kāśikhaṇḍa) 73.32-36 enumerates 14 out of these as *Mahāliṅgas*. Omkāreśvara and Kṛttivāseśvara are included in that and *Tātrā* to them every month is recommended (SK. P. IV. 73.39).

4. It is here that the excellent supreme knowledge of five Āyatanas (five-faced Śiva ?), capable of granting absolute emancipation from Saṁsāra, has been always worshipped by the sages.

5. Here the glorious Lord Rudra, god Mahādeva himself who has assumed five-bodied (*Pañcāyatana*) form and who bestows Mokṣa on living beings, sports.

6. What is mentioned as the knowledge pertaining to Paśupati and which has five topics or imports is this stainless Liṅga situated at Omkāra.

7. The five topics are super-quiescence, supreme peace, knowledge, stability and cessation. These five are the five aspects of the Liṅga of Iśvara.

8. The Liṅga designated as Omkāra is called Pañcāyatana (having five abodes) as it is the support of the five deities viz. Brahmā and others.

9. If at the time of death, one remembers the Liṅga pertaining to Iśvara, the unchanging Pañcāyatana Liṅga, one enters the Supreme light and bliss.

10. Formerly, the celestial sages, the Siddhas and the Brahmanical sages had worshipped Lord Iśāna here and had attained thereby the greatest region (viz. Mokṣa).

11. O prominent Brāhmaṇas, on the bank of Matsyodarī, there is an excellent place, the secretmost, auspicious spot of the extent of a *Gocarma* known as the excellent Omkāra.

12-13. O excellent Brāhmaṇas ! In Varanasi the following are the secret Liṅgas viz. Kṛttivāsa, excellent Madhyameśvara, Viśveśvara, Omkāra and the fine Kapardiśvara. Nobody can know the secret (Liṅgas) except through the grace of Śambhu."

14. After saying this, the great sage, Kṛṣṇa, the son of Parāśara, went to see the Kṛttivāseśvara Liṅga of the Trident-bearing Lord.

15. After worshipping it along with his disciples, the holy sage, the most excellent among the knowers of Brahman, mentioned the greatness of Kṛttivāsa¹ (the deity wearing elephant hide) to the Brāhmaṇas.

1. For derivation see the legend in VV. 16-18. For its glory cf. NP. II. 49.6-10, Pd. P. I. 34.10. In fact KP. VV. 3-29 in this chapter are practically the same as Pd. P. I. 34.1-25.

16. "Formerly a Daitya assumed the form of an elephant in this place and came near Bhava (Śiva) to kill those Brāhmaṇas who worship the lord here everyday.

17. O Excellent Brāhmaṇas, in order to protect those devotees, the three-eyed Mahādeva, favourably disposed to the devotees, appeared out of the Liṅga.

18. Contemptuously Hara killed the Daitya of the form of an elephant with his trident. Its hide he made his robe. Hence the lord is Kṛttivāseśvara.

19. O leading sages, the sages attained the greatest Siddhi here. They attained the greatest region with their own body.

20. Those who are glorified as Vidyā, Vidyeśvaras, Rudras and Śivas surround the Kṛttivāseśvara Liṅga forever, and abide here.

21. There is no doubt about this that those persons who realize that this Kaliyuga is terrible and full of evil do not leave Kṛttivāsa and achieve their highest object in life.

22. In other places, salvation may or may not be attained in the course of a thousand births. But at the shrine of Kṛttivāsa, salvation is obtained in the course of a single birth.

23. They say that this abode is the place of residence of all Siddhas. It is protected by Mahādeva, Śambhu, the lord of Devas.

24. In every Yuga, the Brāhmaṇas of self-control, the masters of the Vedas, worship Mahādeva. They perform the *japa* of the Śatarudriya Mantra.

25. Meditating in their hearts on Sthāṇu, Śiva, who is present within everyone, they forever eulogize the three-eyed Mahādeva.

26. Siddhas verily sang songs to those Brāhmaṇas who have resided in Varanasi and seek refuge in Kṛttivāsa.

27. 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.

28. The leading sages in Varanasi propitiate the lord and the Ruler. Without attachment and desire, they perform Yajñas, eulogise Rudra and bow down to Śambhu.

29. Obeisance to Bhava of pure emotions and splendour; I resort to Sthāṇu, Giriśa, the ancient deity. I remember Rudra who has entered my heart. I know that Mahādeva of many forms."

CHAPTER THIRTYTHREE

The greatness of Kapardīvara

Sūta said :

1. After addressing the sages, the intelligent sage Vyāsa went to see Kapardīvara, that unchanging Liṅga of the trident-bearing lord.

2. O Brāhmaṇas, he took his bath in the holy centre Piśācamocana, performed the *Tarpana* rite for the *Pitṛs* in accordance with the injunctions and worshipped Śūlin (the trident-bearing deity).

3. Those sages saw a wonderful event there in the company of their preceptor, whereby they accepted the greatness of the shrine and bowed down to Hara, Giriśa.

4. A certain tiger of hideous features approached the excellent Kapardīvara shrine in order to devour a hind.

5. The hind was much frightened in her mind. In her agitation, she ran round and round the shrine and ultimately submitted to the tiger.

6. The tiger of very great strength tore the hind with its sharp claws and on seeing the leading sages, it went away to another isolated forest.

7. When that hind fell dead in front of Kapardīvara a great flame of fire lustrous like the sun was seen in the sky.

8. (The flame of fire) had three eyes. It was blue-necked and the crest was marked by the moon. It was seated on

a bull and was surrounded by similar men (i.e. seated on the bulls).

9. The firmament-dwellers showered flowers on his head. He became the Gaṇeśvara himself and vanished at the same instant.

10. On seeing this wonderful event, (the disciples) the chief of whom was Jaimini asked the infallible preceptor about the greatness of Kapardiśvara.

11. After bowing down to the bull-bannered deity and sitting in front of the lord, the holy sage recounted the greatness of Kapardiśva.

Verses in Brackets

11A. By sheer remembrance of the Lord Kapardiśvara, the entire series of sins and passions, anger and other defects of the residents of Varanasi perish.

11B. All obstacles are dispelled by worshipping Kapardiśvara. Hence, the excellent Kapardiśvara should be visited constantly.

12. This excellent Liṅga of Lord Kapardiśvara should be worshipped assiduously and with care and eulogised by the Vedic hymns.

13. To the Yogins of quiescent minds, who regularly meditate here, the accomplishment of Yogic Siddhi occurs within six months. There is no doubt about it.

14. If one takes one's bath in the holy tank of Piśācamocana¹ near this place and worships this lord, the sins like Brāhmaṇa-slaughter and other similar sins perish.

15. O Brāhmaṇas, formerly a great ascetic of praiseworthy holy rites, well-known as Śaṅkukarṇa, worshipped the trident-bearing lord.

1. The legend explaining the name *Piśāca-mocana* (deliverer from the *yoni* of Piśācas or goblins) is given below in VV. 15-35. The legend is repeated in Pd. P.I. 34.

There are many verses common to Pd. P.I. 35 and this chapter.

16. He performed the Japa of the *Pranava* (Om) having the form of Rudra. He worshipped Rudra constantly by means of flowers, incense etc. and hymns, obeisances and circumambulations.

17. Taking up a perpetual initiation and celibacy the Yogic soul stayed there. Once he saw a very hungry ghost who had arrived there.

18. He was a mere skeleton of bones covered with bare skin and was heaving deep sighs again and again. On seeing him, the leading sage was overwhelmed with great sympathy.

19. He said—"who are you, sir ? From which land have you come over to this place?" The ghost who was being afflicted by hunger spoke these words to him.

20. "I was a Brāhmaṇa in my previous birth. I was endowed with plenty of wealth and foodgrains. I was blessed with sons, grandsons, etc. I was eager to maintain the family.

21. Neither Devas, nor cows nor guests were worshipped by me. Even a minor meritorious deed, even the slightest of good action was not performed by me.

22. Once Lord Rudra, with the lordly bull for his vehicle, the lord of the universe was seen at Varanasi. He was touched and bowed to by me.

23. Then, ere long, I passed away. O sage but the terrible face of Yama was not seen.

24. Having fallen into this ghoulish form of existence, I am so much afflicted by hunger and so much overwhelmed with thirst that I do not know what is beneficial or detrimental to me.

25. O holy lord, if you see any remedy for uplifting me from this ghostly type of existence please do it. I bow down to you. I seek refuge in you."

26. Śaṅkukarṇa who was addressed thus, said to the ghost:—"There is none else in this world like you, who is of the greatest meritorious deeds.

27. Since, formerly, Lord Siva, the Lord of the universe, was seen, touched and saluted by you, who else can be equal to you in this world ?

28-29. As a result of that holy action, you have come to

this place. Take your bath in this holy pond quickly and with mental purity, so that you will be able to cast off this despicable form instantaneously."

30. That *Pisāca* (ghost) who had been thus advised by the merciful sage, remembered the three-eyed excellent lord Kapardīvara, the ruler of the universe, concentrated his mind and took his ablution into the holy pond.

31. As a result of the plunge, he died in the vicinity of the sage. He was then seen in an aerial chariot that resembled the sun himself, bedecked with divine ornaments with his beautiful crest marked by the moon.

32. Rising up and surrounded by Rudras stationed in heaven and by incomprehensible Yogins, he shone like the rising sun, the lord of all, surrounded by Vālakhilya sages and others.

33. In heaven, Siddhas and Devas began to eulogise; the charming celestial Apsaras danced; the Gandharvas, Vidyādhara, Kinnaras and others showered flowers with bees hovering round them.*

34. After attaining spiritual enlightenment through the grace of divine Lord, he, being eulogised by groups of eminent sages, entered the foremost sphere of the sun consisting of three Vedas where Rudra himself shines.

35. On seeing the goblin-like ghost liberated, the sage was delighted. He mentally thought of Maheśa, Rudra, the foremost of the wise. He bowed down to and eulogised Kapardin.

Śaṅkukarṇa said :

36. "I bow down to the eternal ancient Puruṣa, the sole protector, greater than the greatest. I go unto the master of Yoga, the ruler, the sun, the fire, mounted on the large mass. (a better v.l. beyond Kapila).

37. I seek refuge in you, the Brahman, (i.e. Vedas), the golden one, abiding in the hearts of Yogins, devoid of beginning. I seek refuge in you stationed in heaven, the holy great sage, composed of Brahman.

*v.l. with water mixed with them.

38. I bow unto you, beyond Brahman, Śambhu endowed with a thousand feet, eyes and heads, having a thousand arms, the lord of Hiranyaśagarbha (god Brahmā), the three-eyed deity, beyond darkness.

39. For ever I bow down to and seek refuge in Śiva, Lord Iśa, the other shore of Brahman, from whom the universe originates and by whom the auspicious one, the universe is dissolved and all these have been brought up.

40. I bow down to you, the Sole Rudra, beyond all symbols, of unmanifest form, self-luminous, the Lord of consciousness, the Supreme Lord who is beyond Brahman and beyond whom nothing exists.

41. I bow unto your form which is beyond Brahman (*Brahmapāra*), the lord whom the Yogins visualize after attaining *Samādhi* (the trance) wherein the *Sabija* form is eschewed (i.e. in the *nirvikalpa samādhi*) when the Yogins become one with the Supreme Ātman.

42. I bow forever to you who are the ultimate form of Brahman (*Brahma-pāra*) which transcends names and which has no special gratifications and whose form is beyond the ken of sight. I take eternal refuge in you, the self-born god.

43. I pay obeisance for ever to that ultimate shore of Brahman whom those who are absorbed in Vedic discussion realise to be formless, the very embodiment of knowledge about Brahman, undifferentiated, one without a second yet they perceive it in multifarious form.

44. I bow for ever to your huge form called *Kāla* from which the *Pradhāna* and Ancient *Puruṣa* have come out as a *Vivarta* (illusion), to whom Devas pay respects, which is enveloped in brilliance.

45. Forever, I seek refuge in Maheśa, I resort to Śthāṇu, Girīśa, the ancient deity. I resort to Śiva, the moon-crested Hara, the wielder of the Pināka bow."

46. After eulogising Lord Kapardin thus, Śaṅkukarṇa fell on the ground like a staff, repeating the auspicious Praṇava Mantra (*Om*).

47. At the same instant the greatest Liṅga of the nature of Śiva manifested itself there; it was of the nature of knowledge

and bliss; it was non-dualistic and equal to a crore of fires annihilating the universe.

48. That pure spotless sage Śaṅkukarṇa, of the nature of the soul of all, became merged in the stainless Liṅga; It was something miraculous.

49. This great secret, the greatness of Kapardin has been narrated. Due to *Tamas Guṇa* no one understands it, even a scholar becomes deluded in this regard.

50. The devotee who listens to this sin-destroying episode will be absolved of all sins and shall attain forever the proximity to Rudra.

51. The pure-hearted person who always reads the great hymn called *Brahmapāra* both in the morning and at midday shall attain Yoga.

52-53. "We shall permanently stay here and see Kapardin, the lord of Devas for ever. We shall constantly worship the three-eyed deity." Saying thus, the highly resplendent holy sage Vyāsa stayed there along with his disciples, worshipping Kapardin with concentrated mind.

CHAPTER THIRTYFOUR

The glory of Varanasi: The Greatness of Madhyameśvara¹

Sūta said :

1. After staying near Kapardiśa for many years, the holy sage went to see Madhyameśa.

2.* There he saw the river Mandākīni of translucent, sanctifying waters, served by groups of sages. On seeing it, the sage became glad.

1. This chapter deals mainly with the Madhyameśvara liṅga at Varanasi. It need not be confused with the one in Pañca Kedāra for which *vide* De 145.

*VV. 2-16 in this chapter are the same as Pd. P.I.37.1-19.

3. Beholding intently (at the river), the holy sage Dvai-pāyana whose mind was purified with deep devotional feelings and who was himself the knower of the rites of ablutions, took his holy bath along with sages.

Bracketed verse :

3A. He the son of Satyavatī, worshipped Bhava (Śiva), the first cause of the worlds, with different kinds of flowers, after entering the shrine alongwith the leading disciples.

4. After duly performing *Tarpana* rites to Devas, to the sages, to the *Pitṛs*, he performed the worship of trident-bearing Madhyameśvara, Iśāna god Śiva.

5. Then the tranquil devotees of Paśupati who had besmeared their bodies with *Bhasma* (sacred ashes) came to see Madhyameśvara, Iśvara, Rudra.

6-7. Their minds were attached to Orṅkāra. They were engrossed in the study of the Vedas. Some had matted hair. Some had tonsured heads; they had pure sacred thread; some had only the loin cloth, while others did not have any cloth. They were quiescent and devoted to the discipline of celibacy. They had full self control and were interested in perfect knowledge.*

8. On seeing sage Dvai-pāyana surrounded by his disciples, the Brāhmaṇas worshipped him suitably and spoke these words.

9. "Who are you, O great sage? Whence have you come along with your disciples?" Paila and other disciples spoke to those sages purified by means of piety.

10. "This is the son of Satyavatī, the holy sage Kṛṣṇa-dvai-pāyana. He is Vyāsa and Hṛṣikeśa (Viṣṇu) himself by whom the Vedas have been classified."

11. To him, god Mahādeva, the Pināka-bearing lord himself, became the son named Śuka, with a portion of his part.

12. He has resorted to Mahādeva, Śaṅkara, with heart and soul and the greatest devotion and has attained that perfect divine knowledge."

13. Thereafter, all those devotees of Paśupati, with hairs standing on end due to excessive delight, spoke to Vyāsa, the son of Satyavatī, with a quiescent mind.

*v.l. expert in meditation and Vedānta.

14. "O holy lord, the knowledge of Parames̄thin has been acquired by you by the grace of the lord of Devas. It is the greatest knowledge pertaining to Maheśvara.

15. Hence, expound this excellent, unrevealed mystic secret to us without any agitation. May we see the lord quickly after hearing about him through your oral utterance."

16. After dismissing those disciples the chief of whom was sage Sumantu, the most excellent among the knowers of Yoga explained to the Yogins that great knowledge.

17. At that same instant a pure and excellent mass of brilliant light manifested itself there. Those Brāhmaṇas got themselves merged there and vanished in a moment.

18. Thereafter, the revered sage, the most excellent one among the knowers of Brahman, recalled Paila and all other disciples and recounted the greatness of Madhyameśa.

19. It is here that the supreme lord Śiva indulges in sport alongwith his consort Pārvatī, in the company of gaṇas.

20. It is here that formerly Kṛṣṇa, son of Devakī, Hṛṣikeśa stayed continuously for one year, surrounded by Pāśupatas.

21. Besmearing his body entirely with *Bhasma*, and devoted to the propitiation of Rudra, Hari performed the holy vow pertaining to Paśupati and propitiated Śambhu.

22. Many of his disciples devoted to the vow of celibacy attained perfect knowledge, through his advice and perceived Maheśvara.

23. Lord Mahādeva, the blue-red complexioned God appeared directly before Kṛṣṇa. The bestower of boons that he is, the lord conferred upon him excellent boons.

24. "O embodiment of the Universe ! Those of my devotees who worship Govinda with due rites and formalities, will have engendered in them this divine knowledge pertaining to Iśvara (Śiva).

25. There is no doubt in this that you will be the Iśa, worthy of being worshipped and meditated by the twice-born people devoted to me, thanks to my grace."

26. The sins due to Brāhmaṇa-slaughter, etc. of those people who visit the lord of Devas and who meditate on Pināka-bearing lord, perish quickly.

27. Those of Brāhmaṇas who, though engaged in sinful activities, give up their life (at this sacred place) will attain to that Supreme abode. No doubt need be entertained in this respect.

28. O Brāhmaṇas ! They are verily the blessed ones who take a holy dip in Mandākinī and worship the great God, the excellent Madhyameśvara (Liṅga).

29. O Brāhmaṇas, anyone of these rites, viz. ablution, charitable gifts, penance, Śrāddha and offering of the balls of rice (as *pindā*) performed duly at this place sanctifies upto the seventh generation.

30. If they are performed at Kurukṣetra when the sun is devoured by Rāhu (at the time of solar eclipse), the benefit that a man derives therefrom is tenfold."

31. After saying thus, the great Yogi stayed for a long time in the vicinity of Madhyameśa, worshipping Maheśvara.

CHAPTER THIRTYFIVE

Description of Various Tirthas¹ : The glory of Varanasi concluded

Sūta said :

1. Thereafter, the holy sage Vyāsa, accompanied by his disciples, the chief of whom was Jaimini, went to all these secret holy places and shrines (as mentioned below).

2. The highly sacred place Prayāga, Viśvarūpa (which is) more auspicious than Prayāga, the unsurpassable sacred pond Kālatīrtha.

1. There are a number of sacred places and *liṅgas* at Varanasi. In the SK.P. IV (Kāsi Khaṇḍa) 10.86-97, Chs. 33, 53, 55, 58 we meet with numerous such shrines and *tīrthas*. L.P. and Pd. P.I are mentioned in previous chapters. It is not possible here to deal with each of the sacred places mentioned herein for want of space. Modern works like Altekar's *History of Benaras* or a handbook for visitors to Varanasi is recommended for further details. It may, however, be noted that every sacred place tries to show that all holy places in the world are concentrated in it. Hence the claim of the KP. to have Gayā or Prayāga at Varanasi.

3. The extremely holy place called Ākāśa and the excellent sacred pond Āṇusa (v.l. Ṛṣabha), the great Tīrtha Svarlīna and Gaurī Tīrtha that surpasses all.

4. The excellent sacred places Prājāpatya as well as Svargadvāra and what is called Jambukeśvara and the excellent Tīrtha known as Carma (Dharma?).

5. The great Tīrtha Gayā and the Mahānadi Tīrtha, the highly sacred Nārāyaṇa Tīrtha and the unsurpassable Vāyu Tīrtha.

6. Supremely sacred but hidden Jñānatīrtha and the excellent Tīrtha Varāha; the highly meritorious Yama Tīrtha and the great Saṁvartaka Tīrtha.

7. O excellent Brāhmaṇas! He visited Agni Tīrtha and the excellent Kālakeśvara Tīrtha, Nāga Tīrtha, Soma Tīrtha and Sūrya Tīrtha.

8. The excellent meritorious Tīrtha Parvata, the excellent Maṇikarna, the prominent sacred place Ghaṭotkaca Tīrtha, Śrī Tīrtha and Pitāmaha Tīrtha.

9. (Vyāsa visited) Gaṅgā Tīrtha, the excellent sacred place Deveśa, Kāpila, Someśa as well as the unsurpassable Brahma Tīrtha.

9A. (*Verses in brackets*)

The Liṅga (at Brahmatīrtha) should be worshipped. Viṣṇu installed that Liṅga of Iśvara while Brahmā had gone to take his bath.

9B. When Brahmā returned after his bath, he asked Hari—"This Liṅga had been brought by me. Wherfore did you instal it?"

9C. Viṣṇu replied to him—"Since my devotion to Rudra is greater than yours, the Liṅga has been installed by me. But it will be known after your name (i.e. Brahma Tīrtha)."

10. (Vyāsa visited the following sacred places) : The sacred place Bhūteśvara, and the Dharma-samudbhava (born of Dharma) Tīrtha, extremely auspicious Gandharva Tīrtha and excellent Vāhneya Tīrtha (pertaining to the Fire-God).

11. O excellent Brāhmaṇas! (He then visited) the holy centre pertaining to sage Durvāsas, Homa Tīrtha (v.l. vyoma-

tīrtha), Candra-Tīrtha, the holy Citrāṅgadeśvara and the sacred Vidyādhareśvara.

12. Kedāra, known as the most prominent holy place, the unsurpassable Kālañjara, Sārasvata, Prabhāsa, Kheṭakarṇa and the auspicious Hara Tīrtha.

13. The great Tīrtha called Laukika and the sacred Himālaya, Hiraṇyagarbha, the sacred place famous as Go (or Goprekṣya) and Vṛṣadhvaja.

14. (He visited Tīrthas called) Upaśānta, Śiva, the excellent Vyāghreśvara, the great Tīrtha Trilocana, Lolārka and the one called Uttara.

15. Kapāla-mocana, the sacred place destroying the sin of murdering Brāhmaṇas, the highly meritorious Śukreśvara and the excellent Ānandapura.

16. These holy centres have been mentioned in view of their importance. It is impossible to enumerate all these Tīrthas in detail, O excellent Brāhmaṇas.

17-18. The great sage, son of Parāśara took his bath in these different holy centres and worshipped the eternal deity. He observed fasts (and other observances) there, performed *Tarpaṇa* rites to the *Pitṛs*, and Devas, offered balls of rice (*Pindas*) and went again to the shrine where Viśveśvara Śiva was stationed.

19. The great sage took holy bath and worshipped Mahāliṅga along with his disciples and told them—"You may go as you please."

20. After bowing down to the noble soul, Paila and other Brāhmaṇas went away. But he (Vyāsa) made his permanent abode at Varanasi.

21. He was quiescent, self-controlled. He took bath three times a day and worshipped the Pināka-bearing deity. He maintained his livelihood on alms. He remained a purified soul devoted to the vow of celibacy.

22. O excellent Brāhmaṇas, on one occasion while he stayed there, Vyāsa, of unmeasured splendour wandered for the sake of alms but he did not get anything.¹

1. The story of Vyāsa's stay at Varanasi, his curse to the town and expulsion from the place and permission for entry on the 8th and the 14th

23. Then the sage was overwhelmed by great anger. He said "I shall create obstacles for all men staying here whereby their achievement will become deficient."

24. At the very same instant, the great goddess, the sharer of half the body of Śaṅkara, assumed human form and appeared there out of affection.

25. "O Vyāsa, of great intellect, the city should not be cursed by you. You take the alms from me." After saying this, Śivā gave him the alms.

26. Then the great goddess told him again—"O sage, since you are irascible, you must not stay here as you are always ungrateful."

27. Thus addressed, the holy lord realised the great goddess Śivā through meditation. With humility he bowed down, eulogised her with excellent hymns and said :

28. O Śaṅkarī, be pleased to permit me to enter the city on the Aṣṭamī and Caturdaśī (eighth and the fourteenth) day." saying 'so be it', the goddess permitted him and disappeared.

29. Thus the holy sage Vyāsa, the ancient great Yogī realised the good points of the holy centre, and stayed near it.

30. It is after knowing that Vyāsa was stationed in the holy centre, that the learned men resorted to it. Hence a man should by all means, reside in Varanasi.

Sūta said :

31. He who reads the greatness of Avimukta, listens to it or narrates it to the quiescent Brāhmaṇas, attains the Supreme goal.

32-33. One who reads or narrates this in the course of a Śrāddha or a rite pertaining to Devas, at the time of day or night, on the bank of a river or in the temple of gods (attains the same). The devotee, after taking bath and with mental concentration and remaining free from passion and anger should perform the Japa of Iśa and make obeisance to him. He then attains the greatest goal.

tithi described in vv 22-29, is repeated in Mt. P. 185.17-45 and SK. P. iv.96
the only difference being that there Śiva gives him the alms while here in
KP. it is his consort Mahādevi.

CHAPTER THIRTYSIX*Description of the greatness of Prayāga*

The sages said :

1. The greatness of Avimukta has been precisely recounted by you. O sage of holy vows, narrate now the greatness of Prayāga¹ to us.

2. O Sūta ! Knower of all such topics as you are, be pleased to relate to us the great and well-known sacred places that are there (at Prayāga).

Sūta said :

3. O sages, listen all of you. I shall narrate in details the greatness of Prayāga where the deity god Brahmā abides.

4. To you all I shall relate it, as it had been narrated to the noble-souled Yudhiṣṭhira, son of Kuntī, by Mārkaṇḍeya.

5. After killing the Kauravas, king Yudhiṣṭhira, along with his brothers, was overwhelmed with deep sorrow and became deluded.

6. Not long after that, Sage Mārkaṇḍeya of great penance, came to Hastināpura and stood at the entrance-gate of the palace.

7. On seeing him, the gatekeeper reported immediately to the king : "Desirous of seeing you, Sage Mārkaṇḍeya is waiting at the gate."

8. Yudhiṣṭhira, the son of Dharmā, rushed hurriedly to the gate and greeted him. "O great sage, welcome to you who have come to our door.

1. Prayāga (mod. Allahabad) was the ancient capital of Aila kings beginning from Purūravas. Great Kings like Nahuṣa, Yayāti, Pūru and Bharata ruled here. The site of their capital, Pratiṣṭhāna, is at jhusi just near Allahabad. It is one of the three holiest places of Hindus, the other two being Varanasi and Gayā. Purāṇas have eulogised these three places in hundreds of verses (many of which are common). We find Prayāga glorified in the *Mbh Vana*, 85.69-97, *Anuśāsana* 25.36-38; Mt. P. Chs. 103-112, Pd. P.I. Chs. 40-49, SK.P. IV. 7.45-65. KP. shares many of these verses as can be seen later.

9. Fruitful has been my life today; my family has been emancipated from *Saṁsāra*; O Sage, when you are pleased with me, my ancestors will ever feel contented."

10. Thus, the noble-souled Yudhiṣṭhīra worshipped that sage by seating him on the throne, offering him water for washing his feet and by duly honouring him.

11. On being asked, Mārkaṇḍeya enquired of Yudhiṣṭhīra "Why do you get bewildered? It is after knowing everything that I have come."

12. Then king Yudhiṣṭhīra bowed down his head and said : "Tell succinctly those things whereby I shall get rid of my sin."

13. O excellent sage, in the battle where we clashed with the Kauravas, many innocent persons have been killed by us.

14. It behoves you to recount that remedy whereby we shall be relieved of sin brought about by violence as well as accumulated in the course of several previous births."

Mārkaṇḍeya said :

15. O highly blessed king, listen. O scion of the family of Bharata, what you ask me shall be explained. Visiting Prayāga is excellent as it is destructive of the sins of men."

16. O ruler of men, lord Mahādeva, Rudra, stayed there. Lord Brahmā, the self-born deity, abides there alongwith other Devas.

Yudhiṣṭhīra submitted :

17. "O holy lord, I wish to hear about the fruit of pilgrimage to Prayāga. What is the goal attained by the persons who die there? What is the merit that accrues to those who take their ablutions there?"

18. Mention the benefit derived by those who reside in Prayāga. Indeed this is known to you. Please relate it to me. Obeisance be to you."

Mārkaṇḍeya said :

19. "O dear one, I shall recount to you the fruit of ablutions in Prayāga. It was heard by me as it was being recounted by great sages formerly.

20. This is the holy place sacred to Prajāpati. It is well-known in the three worlds. By taking their bath here, people attain heaven. Those who die here are not reborn.¹

21. Brahmā and other Devas gathering together at that place afford protection. There are many other holy places there, that dispel sins.

22. I cannot recount it in even hundreds of years. I shall succinctly narrate to you the glory of Prayāga.

23. Prayāga extends over an area of sixty thousand Dhanus—that includes Gaṅgā. The sun-god with seven horses to his chariots always protects Yamunā.²

24. Indra himself abides in Prayāga. Hari protects this zone which is revered by all Devas.

25. Maheśvara, armed with the trident, protects the *Nyagrodha* (holy fig tree) for ever. Devas protect the holy place that is auspicious and dispels all sins.

26-28. Persons enveloped by their own *Karman* never attain to that place. O king, whatever slightest sin a person has incurred is totally destroyed by the remembrance of Prayāga—nay even by the sight of that sacred place or by the utterance of its name, or by the application of clay (from that *tirtha*).³ O leader of kings, there are five sacred tanks, in the middle of which Gaṅgā flows.

29-30. The sins of the person who enters Prayāga perish at the very same instant. He who remembers Gaṅgā even from thousands of Yojanas attains the greatest goal even if he be a man of evil deeds. One who glorifies it, is released from sins. Thanks to its vision he meets with good fortune or prosperity.

31. By touching or being sprinkled with its water, a person is honoured in the region of gods, even if such a man be sickly, indigent or infuriated.

1. Cf. Mt. P. 104.5, 111.14, NP. II. 63.127-28.

2. For the abidance of deities protecting different parts of Prayāga

Cf. Mt. P. 111.4-10 Pd. P. I. 41.6-10.

3. Cf. Mt. P. 104.12 and with slight variations AP. 111.6-7 and Mbh. Vana 85.80.

32. It is the redeemer of *Pitrs* and destructive of sins. The ocean of worldly existence is crossed by those who take up residence at Prayāga.

33. Leading sages say that one derives desired pleasures if one casts off one's life with special efforts after reaching the confluence of Gaṅgā and Yamunā.

34-35. He enjoys himself with aerial cars, lustrous like radiant gold, stationed on the sphere of the sun (v.l. luminous like the sun), splendidly brilliant with all sorts of precious stones, flying a variety of colourful banners, possessing auspicious characteristics and thronged with excellent damsels. He is wakened up from sleep by the sound of vocal music and musical instruments.

36-37. Even before he remembers his birth, he is honoured in heaven. When all his meritorious *Karmas* are exhausted and the excellent person is dropped down from heaven, he is born in a flourishing family richly abounding in gold and precious stones. He remembers that very *Tirtha* (viz. Prayāga) and goes there thanks to that remembrance.

38-41. Prominent sages proclaim¹ that whether it may be in his native land, a forest, a foreign country or his own house, one who abandons life remembering Prayāga attains Brahmaloka. He goes to Brahmaloka where there are sages, ascetics and siddhas and where the Earth is golden and contains trees yielding all desires. He rejoices on the beautiful and auspicious banks of the river Mandākinī full of thousands of women. As a result of the acts performed by him here (on the earth), he rejoices in the company of sages and is worshipped by Siddhas, Cāraṇas, Gandharvas, gods and demons.

42-43. Falling off the heaven, he may become the ruler of Jambūdvīpa. Then, remembering his auspicious deeds frequently, he becomes meritorious and well behaved—so we have heard. Physically, mentally and verbally, he is well-founded in truth and piety.

44-45. If anyone casts off a mouthful of food in the middle of Gaṅgā and Yamunā (he derives the benefit thereof).

1. Cf. Mt. P. 105.8-11.

If a man receives, as charitable gift, a piece of gold or a pearl or any other thing in his own rite or during the obsequial rites of *Pitṛs*, his visit to the *Tirtha* is fruitless as long as the benefit is enjoyed by the receiver of those gifts.

46. Hence, one should not receive gifts in *Tirthas* or holy shrines. A Brāhmaṇa should be alert in the case of all conditions.

47-48. If a man makes a gift of tawny or red cow or a black milch cow with its horns adorned with gold and its hoofs adorned with silver and ears covered with garments, he is honoured in *Rudra-loka* for as many thousand years as there are hairs on (the cow's) body. O excellent man.

CHAPTER THIRTYSEVEN

Glory of Prayāga : The Procedure of Pilgrimage

Mārkandeya said :

1. O dear one, I shall tell you the order and procedure of pilgrimage to the holy centres according to the injunctions of sages. I shall tell you according to what I have seen and heard.

2. Listen to the result if a man, desirous of making a pilgrimage to Prayāga, rides on a bullock at any place.¹

3-4. He stays in a terrible hell for many years, nay, for ten thousand or hundred thousand kalpas. After his return from there, he will face the terrible fury of cows and bulls. 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.

5-6a. In accordance with one's own self, one shall make arrangements for gifts to Brāhmaṇas. If any one undertakes the pilgrimage in a vehicle in view of his riches or due to greed or

1. VV. 2-4 the same as Mt. P. 106.4-5.

delusion, his pilgrimage shall be fruitless. Hence, one should avoid vehicles.¹

6b-7. He who gives his virgin daughter in marriage at the confluence of Gaṅgā and Yamunā in accordance with the *Arṣa* procedure (i.e. pertaining to sages) and befitting his affluence, does not perceive the terrible hell as a result of that holy rite.

8. He who resorts to the root of the holy Banyan tree and abandons his life there, goes to the northern Kurus and rejoices for endless time.²

9-11. Crossing heavens he goes to the region of Rudra where Brahmā and other Devas are present. So also the (guardians of the) quarters, the rulers of the worlds, all *Pitṛis*, those who inhabit in these worlds and also the other Brāhmaṇa sages, the chief of whom is Sanatkumāra, Nāgas (Serpents), Suparnas and Siddhas are seated permanently. Lord Hari too stays there honoured by Prajāpati.

12. O tiger among kings, Prayāga is well-known in the three worlds. The middle of Gaṅgā and Yamunā is known as the 'loin-region' of the Earth.³

13. A person of praiseworthy religious vows, who performs ablutions in the confluence attains the benefit equal to that of performing the Rājasūya and the horse-sacrifice.

14. O dear one, neither at the instance of the mother nor at the report of the common people should your mind to perform pilgrimage to Prayāga, be dissuaded.

15. O scion of the family of Kurus, sixty thousand *Tirthas* and other sixty crores of sacred places are present here (at Prayāga).

16. The goal attained by one who gives up his life at the confluence of Gaṅgā and Yamunā is the same as obtained by a learned man who has renounced the world as a Sannyāsin and who is endowed with Yogic power.

17. O Yudhiṣṭhīra ! People staying in different parts of the world do not live a real life in this world (if they do not

1. Cf. Mt. P. 106.7.

VV. 8-9 the same as Pd. P. I.43.11.

3. Cf. Mbh. Vana 85.75, Pd. P. I. 39.60, Mt. P. 106.19.

visit Prayāga). Those who have not reached Prayāga (for pilgrimage) are the most deceived ones in the three worlds.

18. Thus on seeing the holy place Prayāga, the greatest region, one is absolved of all sins like the moon from the clutches of Rāhu.

19. Kambala and Aśvatara are the two Nāgas on the southern bank of Yamunā. By taking ablution there and drinking the waters thereof, one is relieved of all sins.

20. If an intelligent man goes there and takes his bath there*, he will redeem ten previous generations and ten future generations by the grace of Mahādeva.

21. By performing ablutions, a man obtains the fruit of a horse sacrifice. He attains the heavenly world (and stays there) till the dissolution of all living beings (at the time of *Pralaya*).

22. On the eastern side of Gaṅgā a man** becomes famous in the three worlds (if he dies there). There is a famous cavity in the earth called Sarva-Sāmudra and the well-known (township called) Pratiṣṭhāna (mod. Jhusi, near Allahabad, across Gaṅgā).

23. If a person stays there for three nights observing celibacy and with his anger controlled, he being absolved of all sins and of pure soul gets the fruit of performing a horse-sacrifice.

24. To the north of Pratiṣṭhāna and to the left hand side of Gaṅgā, there is a *Tirtha* Hamsaprapatana. It is wellknown in the three worlds.¹

25. By its mere remembrance the fruit of a horse sacrifice accrues to one. He is honoured in heaven as long as the moon and the sun shine.

*v.l. *sthānam* : If a person visits the shrine of Mahādeva after going there.

**The reading *mānava* in the Venk. text cannot be satisfactorily translated (as can be seen from this), the v.l. *Khyātimān nṛpa* (given in the footnote) is better. It means, "O king, on the eastern side of Gaṅgā there is a cavity in the earth famous in the three worlds as Sarva-Sāmudra and also (the township called) Pratiṣṭhāna.

1. Cf. Mt. P. 106.32; AP. 111.10.

26. Listen to the fruit that one attains if one casts off one's life in the wide beautiful sand bank of Gaṅgā named Urvaśipulina which is white like swans or which appears white due to the swarths of swans.¹

27. O ruler of men, he stays along with the Pitṛs in the heavenly world for sixtysix thousand (lit. sixty thousand and sixty hundred) years.

28. If a man remains celibate and pure and performs worship with concentration of the mind, in the beautiful Sandhyāvāṭa, he shall attain Brahmaloka.²

29. He who casts off his life after reaching Koṭi-tīrtha, is honoured in the heavenly world for a thousand crores of years.

30. No doubt need be entertained about the fact that the area through which the highly blessed Gaṅgā which has many sacred places and penance groves on its bank, flows is known as a Siddhi Kṣetra.

31. Gaṅgā is called Tripathā (having triple paths) because it redeems human beings on the Earth, serpents in the nether-worlds and Devas in the heaven.

32. As long as the bones of a man lie in Gaṅgā, he is honoured in the heavenly world for so many thousand years.³

33. Gaṅgā is the sacred-most of the sacred places. It is the holiest of holy rivers. It is the bestower of salvation for all living beings, even to the great sinners.

34. Gaṅgā is easy of access everywhere but is of difficult access in three places viz. at Gaṅgādvāra (place of source), at Prayāga and at its confluence with the ocean.⁴

35. There is no goal (means of salvation) on a par with Gaṅgā to the living beings whose minds are overwhelmed by sins and who are in search of way of deliverance from sins.

36. It is the most sacred of all sacred things. It is the most auspicious of all auspicious things. It has fallen off from

1. VV. 26-27 Cf. Mt. P. 106. 34-42; Pd. P. I.43.34-42; NP. II. 63. 140-149. The textual similarity is worth noting.

2. Cf. Mt. P. 106.43; AP. 111.13.

3. Cf. Mt. P. 106.52; NP. II. 43.109; 62.51.

4. Cf. Mt. P. 106.54, Garuḍa I. 81.1-2.

the matted hair of Maheśvara. It dispels sins and is auspicious.

37. The best *Tirtha* in the Kṛta Yuga is Naimiṣa forest; in the Tretā, the Puṣkara lake is the most excellent; in the Dvāpara, Kurukṣetra is the most excellent and in the Kali age, Gaṅgā is of special efficacy in washing off sins.¹

38. People resort to Gaṅgā alone and that too especially at Prayāga. O king, there is no other antidote for the terrible Kaliyuga*.

39. If a man dies in Gaṅgā whether willingly or without any desire, goes straight to Heaven and does not see hell.

CHAPTER THIRTYEIGHT

Glory of the holy R̥amocana

Mārkaṇḍeya continued :

1. In the month of Māgha (Jan-Feb.), sixty six thousand *Tīrthas* go over to the confluence of Gaṅgā and Yamunā.²

2. A man who takes bath in Prayāga for three days in the month of Māgha, attains that fruit which a religious gift of a hundred thousand cows yields.³

3-4. If a person who has the full complement of the five sense organs, who has no deficiency in any limb and who has no ailment performs the rite of Karīṣāgni⁴ (i.e. immolation of

*v.l. There is no other remedy to wash off sins incurred in the Kali Age.

1. Cf. *Mbh. Vana.* 85.89; also *Pd. P. I.* 39.81-90.

2. Verbatim the same as *Mt. P. 107.7*. Cf. *Mbh. Anuśāsana* 25.36-37.

3. Cf. *Pd. P. I.* 44.8.

4. For suicide by self-immolation to cow-dung fire, this text is similar to *Mt. P. 107.9*, *NP. II.63.154*, *Pd. P. I.* 44.3. Vide Prof. K.C. Chatto-padhyaya's Paper on 'Suicide at Prayāga' (*Journal U.P. Hist. Society X.* 65ff.). The practice became outdated even before the advent of the British as *Kalivarjya*, vide *HD. III.* pp. 939, 958-59.

the body in the cowdung fire) at the confluence of Gāngā and Yamunā, O ruler of the Earth, he is honoured in the heavenly world as many thousand years as there are pores of hairs in his body.

5. After enjoying extensive pleasures, he falls off from heaven and becomes the lord of Jambūdvīpa. He attains the same *Tirtha* once again.

6. If (in order to cast off his body) a person enters water at the world famous confluence (at Prayāga), he becomes liberated from all sins, as the moon devoured by Rāhu becomes completely brilliant after the eclipse.

7. He attains Somaloka (region of the moon) and he rejoices with Soma (the moon) for sixty-six thousand years.

8. From heaven he rejoices in Indra's world resorted to by sages and Gandharvas. O leader of kings, falling off from that place, he is born in a prosperous family.

9. If a man stands topsy-turvy with the legs up and the head below and drinks water from the current of Gāngā he is honoured in the heavenly world for seven thousand years.

10. O leader of kings, fallen off from that place, the man becomes the performer of the rite of Agnihotra. Enjoying extensive pleasures, he resorts to that *Tirtha* once again.

11-12. Listen to the benefit attained by one who severs his limbs and offers pieces to birds and who is devoured by the birds. He is honoured in the *Soma-loka* for a hundred thousand years.

13-14a. Falling off from that place, he becomes a pious king. He will be endowed with all good qualities and handsomeness. He will be a great scholar and of pleasing words. After making charitable gifts and enjoying pleasures, he resorts to that *Tirtha* once again.

14b-16. On the northern bank of Yamunā and to the South of Prayāga, there is the greatest *Tirtha* as known Rṇapramocana. If he spends a night there and takes a bath, he becomes relieved of the burden of debts. He attains heavenly world. He becomes free from debts permanently.¹

1. For *Rṇapramocana Tirtha* Cf. Pd. P. I. 44.20.

CHAPTER THIRTYNINE

The Glorification of Prayāga : Yamunā and the Tirthas thereof

Mārkandeya said :

1. Here flows along the highly blessed Yamunā, the goddess, daughter of the Sun-god, the most famous river in the three worlds.

2. Yamunā goes along the same path through which Gaṅgā flows, glorifying the name of which thousands of Yojanas away, is destructive of sins.

3-4a. By taking bath and drinking water at the place where Yamunā flows, one becomes free from sins and sanctifies his family upto the seventh generation. He who abandons his life there attains the highest destination.

4b-5. On the southern bank of Yamunā is the holy place known as Agnitīrtha.¹ To the west is the sacred spot of Dharmarāja which is known as *Anaraka* (Non-hell). Those who take bath there go to heaven. Those who die there are not reborn.

6. There is no doubt in this that a pure person who takes his bath there on the fourteenth day in the dark half of the lunar month and propitiates Dharmarāja, becomes free from great sins.

7. The learned men have proclaimed thus that there are ten thousand holy places and there are ten crores of other sacred spots also abiding in Prayāga.

8. Vāyu has mentioned of three and a half crores of *Tirthas* in heaven, in the firmament and on the Earth. Gaṅgā is stated to be on par with all these.

9. The region through which the highly blessed Gaṅgā flows is itself a penance-grove, the tract of land which resorts to the banks of Gaṅgā is known as Siddhi-kṣetra.

10. That is a holy place, that is the penance-grove, where god Maheśvara, Mahādeva, the overlord of Devas resides alongwith Mādhava.

1. Cf. Mt. P. 108.27; Pd. P. I. 45.27.

11. This truth has to be repeatedly communicated into the ears of twice-borns, of good men, of the son, of the friends as well as into the ears of the closely following (i.e. devoted) disciple:

12. "This (*Tirtha*) is blissful or conducive to wealth and attainment of heaven; it is pure, meritorious, beautiful, sacred, excellent and it heightens piety.

13. This is destructive of all sins; this is a great secret of the great sages. A Brāhmaṇa who pursues his self-study of the Vedas here shall attain purity.

14. The pure man who always listens to this holy centre of great merit, always derives ability to recollect previous birth. He rejoices in heaven.

15. Those *Tirthas* are attained by good men, who guide disciplined persons. O scion of the family of Kurus, perform ablution in the *Tirthas*. Do not be of crooked intellect."

16. After saying thus, the holy and great sage Mārkaṇḍeya recounted to him the *Tirthas* that are on the earth.

17. On being asked, the sage recounted to him in details the structure and the positions of Lands and the seas and the position of planets and other luminaries. After describing everything, the sage went away.

Sūta said :

18. He who gets up early in the morning, listens to or recites this is released from all sins. He goes to Rudraloka.

CHAPTER FORTY

The arrangement of the Universe

The sages said :

1. The sages of the Naimiṣa forest who were thus addressed, asked Sūta, the great sage, about the definite theories on the position of the Earth¹ (planets, etc.)

1. According to Purāṇas, the world comprises of seven *dvipas* which means 'land between two arms of water' and may include an island, a

The ascetics said :

2. The auspicious creation of the Svāyambhuva Manu has been recounted by you. Now we wish to hear about the spheres of the three worlds.

3-4. 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.

Sūta said :

5. After making obeisance to Viṣṇu, the mighty, incomprehensible, overlord of Devas, I shall report to you what has been formerly narrated by that intelligent one.

6. Priyavrata who has been mentioned before as the son of Svāyambhuva Manu had ten sons who were on par with Prajāpatis.

peninsula or a *doab*. These are named after the seven sons of Priyavrata who were the pioneers or founders of colonies in those 'dvipas'. The idea of seven dvipas or seven 'climates' or empires is commonly held by ancient peoples (Greeks, Persians, Arabs) but it appears for the first time in the Mbh. Scholars differ about the identification of these *dvipas*. Prof. S. M. Ali, in his *The Geography of the Purāṇas* has discussed these theories and tentatively proposed the following identifications:

(1) *Sāka-dvīpa* : South-East Asia comprising of Malaya, Siam, Indo-China and Southern China.

(2) *Kusa-dvīpa* : Iran, Iraq and the fringing lands of the hot desert—to which Ali adds Ethiopia as well.

(3) *Plakṣa-dvīpa* : Placia and Pelagsia. Ali approves of V.V. Iyer's identification of Plakṣa with Greece and adjoining lands.

(4) *Puṣkara-dvīpa* : North-eastern seaboard of Asia i.e. Japan, Manchuria and S.E. Siberia.

(5) *Śalmala (li)-dvīpa* : Tropical part of Africa bordering the Indian Ocean on the west and it includes Madagascar as well.

(6) *Krauñca-dvīpa* : The basin of the Black Sea.

(7) *Jambū-dvīpa* : Prepartition India (pp. 26-46)

7-8. They were Āgnīdhra, Agnibāhu, Vapuṣmān, Dyuti-mān, Medhā, Medhātīthi, Havya, Savana, Putra and Jyotiṣmān the tenth among them who was endowed with great strength and prowess. He was pious, engaged in charitable gifts and sympathetic with all living beings.

9. The three sons viz. Medhā, Agnibāhu and Putra were devoted to Yoga. Those highly blessed ones, who were capable of remembering their previous births, did not feel inclined to rule over the kingdom.

10. King Priyavrata crowned the other seven sons to rule over the seven continents. He made his son Āgnīdhra the ruler of Jambūdvīpa.

11. Medhātīthi was made the ruler of Plakṣadvīpa by him. He crowned Vapuṣmān as the ruler of Śālmalīdvīpa.

12. The lord appointed Jyotiṣmān as the king of Kuśadvīpa. He ordered Dyuti to be the king of Krauñcadvīpa.

13. Priyavrata made Havya the monarch of Śākadvīpa. Prajāpati Priyavrata installed Savana the ruler of Puṣkara.

14-15. Mahāvīta and Dhātaki, these two were the sons of the ruler of Puṣkara.¹ These were the most excellent of those who have sons. The sub-continent of that noble soul is known as Mahāvītaravarṣa. The sub-continent of Dhātaki is called Dhātakīkhaṇḍa.

16-17a. Havya, the ruler of Śākadvīpa, had the following sons viz. Jalada, Kumāra, Sukumāra, Maṇicaka, Kuśottara, Modāki and the seventh was Mahādruma.

17b-19a. Jalada, the sub-continent ruled over by Jalada, is said to be the first Varṣa. The Varṣa of Kumāra is Kaumāra and the third one is Sukumāraka. The fourth one is Maṇicaka and the fifth is Kuśottara. The sixth Varṣa is said to be Modāka and the seventh is Mahādruma.

1. From VV 14 ff we are told how the subdivisions of *Dvīpas* were divided among the sons of the original founder-rulers. These subdivisions were named after the Princes to whom that particular sub-division was allotted by his father. Thus the sub-continent given to Mahāvīta came to be known as Mahāvīta-Varṣa and the one given to Prince Dhātaki as Dhātaki-Khaṇḍa. A *Dvīpa* is generally divided into seven sub-continents or Varṣas.

19b-21. Dyutimān, the overlord of Krauñcadvīpa, too had seven sons. Kuśala was the first among them, the second was Manohara. Uṣṇa is said to be the third and the fourth is named as Pivara. The other sons were Andhakāra, Muni and Dundubhi. Thus they were seven in all. The lands (sub-continents) named after them, situated in Krauñcadvīpa, are very auspicious.

22-23. In Kuśadvīpa, seven sons endowed with great prowess, were born to Jyotiṣmān. They were: Udbheda, Veṇumān, Aśvaratha, Lambana, Dhṛti, the sixth one Prabhākara and the seventh one known as Kapila. O sages of good vows, sub-continents under their rule bore their names as the characteristic feature.

24-25. In the other Dvīpas, the Varṣas should be known thus: The method of naming them is considered to be the same. Vapuṣmān the ruler of Śālmalidvīpa also had (the following) sons. They were: Śveta, Harita, Jimūta, Rohita, Vaidyuta, Mānasa and the seventh one is considered to be Suprabha.

26-27a. Medhātithi, the ruler of Plakṣadvīpa had seven sons. The eldest among them was Śāntamaya. The others were —Śiśira, Sukhodaya, Ānanda, Śiva, Kṣemaka and Dhruva.

27b-28a. In all 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 conducive to liberation.

28b-30a. O excellent Brāhmaṇas, the sons of Āgnīdhra, the ruler of Jambūdvīpa, too had sons of great strength. Please know their names. They were Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramya, Hiraṇvān, Kuru, Bhadrāśva, and Ketumāla.

30b-35. Āgnīdhra, the king of great intellect, the ruler of Jambūdvīpa, divided his kingdom into nine parts and handed over to them in the legally right manner. The father gave Nābhi the southern Varṣa called Hima. He assigned the Hema-kūṭa Varṣa to Kimpuruṣa. The father entrusted Hari the third Varṣa (called) Naiṣadha. He conferred on Ilāvṛta, the Varṣa known as Ilāvṛta which is situated in the middle of Meru. The father gave Ramya the Varṣa surrounding Nilādri (the Blue Mountain). The northern Varṣa which was Śveta was assigned

to Hiraṇyān by the father. He gave Kuru the Varṣa lying to the north of Śrīgavān mount.

He handed over to Bhadrāśva the Varṣa that was to the east of Meru. He gave Ketumāla the Gandhamādanavarṣa.

36. The overlord of men crowned those sons as Kings of these Varṣas (sub-continents). After realising the worthlessness of the world, he went to the forest for performing penance.

37. The noble-souled Nābhi whose sub-continent was named Hima, begot of Merudevī the highly brilliant son Rṣabha.¹

38-40. Rṣabha had a hundred sons, the eldest of whom was the heroic Bharata. The Lord of the Earth—Rṣabha—crowned his son Bharata and entering Vānaprastha stage of life (i.e. forest hermit's life), he performed penance in accordance with injunctions. He became very much emaciated due to penance. He was continuously engaged in the path of knowledge. He became a great devotee of Paśupati. Sumati was the extremely virtuous son of Bharata.

41. Taijasa was the off-spring of Sumati. From him was born Indradyumna of great brilliance. From him was born the son Parameśthin and Pratihāra was a scion of his family.

42. The son born to him became well-known as Pratihartā. From him was born Bhava whose son was Udgitha. Prastāvi was his son.

43. From him was born Pṛthu, whose son was Nakta; Nakta's son is known as Gaya; Nara was Gaya's son; his son was Virāj.

44-48. His son was Mahāvīrya from whom was born Dhīmān. Then from Dhīmān was born Rauvaṇa whose offspring was Tvaṣṭṛ. Tvaṣṭṛ's son was Viraja whose son was Raja. His son was Śatajit from whom was born Rathajit. O Brāhmaṇas, Rathajit gave birth to one hundred sons. Of these Viśvajyoti is known as the most important and the mighty one. After propitiating god Brahmā, he begot

1. Rṣabha is the first Tīrthaṅkara of Jainas. Purāṇas try to assimilate even non-Vedic sects such as Pañcarātra, Pāśupata, Jainism, Buddhism and others and try to create one homogeneous Indian society out of diverse elements, faiths and sects.

a son called Kṣemaka, a virtuous and mighty king, the conqueror of enemies. These were the early kings of great might and prowess. Formerly, this Earth was enjoyed by the kings born in the family of these kings.

CHAPTER FORTYONE

The Seven Worlds : The Planetary System : The Solar Chariot¹

Sūta said :

1. O excellent Brāhmaṇas, henceforth, I shall briefly relate the magnitude of this set of three worlds. It is impossible to describe it in detail.

2. The following are the worlds originating from the Cosmic Egg viz. Bhūrloka, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka.

3. O leading Brāhmaṇas, the extent of space illuminated by the rays of the sun and the moon is called Bhūrloka in the Purāṇas.

4. Bhuvarloka is of the same extent in area and circumference as the Bhūrloka and is above it upto the sphere of the sun.

5-7. The spherical space extending up from the sun's orb upto Dhruva (the Polar star) in the firmament is called Svargaloka (heaven) where are the circumferential fellies of Vāyu. The fellies of Vāyu are seven viz. Āvaha, Pravaha, Anuvaha, Sarivaha, Vivaha, Parāvaha and Parivaha. The

1. The chapter deals with ancient Indian astronomy which according to modern advances in that science is outdated—especially the distances and positions and dimensions of planets mentioned appear to be rather imaginary. The credit of creating the world is given to the sun and god Mahādeva is identified with him (v. 27).

sphere of the sun is stationed at a distance of a hundred thousand Yojanas (one Yojana = 12 km) from the Earth.

8. The sphere of the moon is stationed at a distance of a hundred thousand Yojanas from the sphere of the sun. The entire stellar sphere shines at a distance of a hundred thousand Yojanas above the moon.

9. O Brāhmaṇas, Budha (the Mercury) is at a distance of two hundred thousand Yojanas from the stellar sphere. Uśanas (the Venus) is stationed at the same distance from the Mercury.

10. Aṅgāraka (the Mars) is stationed at the same distance from Śukra (the Venus). The preceptor of Devas, Bṛhaspati (i.e. the Jupiter) is stationed at a distance of two hundred thousand Yojanas from Bhauma (i.e. the Mars).

11. Sauri (i.e. the Saturn) is stationed at a distance of two hundred thousand Yojanas from the Jupiter. The sphere of the seven sages (i.e. the Great Bear) shines at a distance of a hundred thousand Yojanas from the sphere of the planets.

12. Above the sphere of the seven sages, at a distance of a hundred Yojanas is stationed Dhruva (the Pole star)* Dhruva is verily the pivot or the axis of the stellar system. Lord Viṣṇu, Nārāyaṇa, Dharma himself is abiding there.

13. The diameter of the sun's sphere is known as nine thousand Yojanas. The circumference is three times that.

14. The extent of the moon is known as twice the extent of the sun. Svarbhānu (i.e. the evil planet Rāhu) assumes a size equal to them and approaches them.

15. He is created with a spherical shape after extracting the shadow of the earth. The extensive third abode of Rāhu is full of darkness.

16. Śukra (the Venus) is one-sixteenth of the dimension of the moon in extent. Bṛhaspati (the Jupiter) should be known as one-fourth less than the dimension of the Venus.

17. Both Bhauma (the Mars) and Saura (the Saturn) are known as being a one-fourth less than Bṛhaspati (the Jupiter). In extent and circumference, Budha (the Mercury) is one-fourth less than the above two.

*v.l. accepted here : *medhibhūtaḥ samastasya, jyotiścakrasya vai Dhruvati.*

18. The forms of the stars and the constellations taken together in a body are equal to Budha in extent as well as in circumference.

19. The stars and constellations are smaller or larger in mutual comparison by five hundred, four hundred, three hundred or two hundred Yojanas (in extent).

20. The stellar spheres are lesser in extent (*nikṛṣṭāni*).^{*} Their dimensions are only half a Yojana (*Yojanānyardha-matrāṇi*^{*}). None (no heavenly body) is smaller than they.

21. The three planets stationed above traverse the greatest distance. The planets Saturn, Jupiter and Mars should be known as moving slowly.

22. Four great planets are beneath them: the Sun, the moon, the Mercury and the Venus have fast movements.

23. When the sun moves in Dakṣināyana (southern transit) it traverses far below the previous planets.

24. Enlarging its sphere the moon traverses above it. The entire stellar sphere moves above the moon.

25. Budha (the Mercury) is above the star, the Venus is above the Mercury, *Vakra* (the Mars) is above the Venus and the Jupiter is above the Mars.

26. The Saturn is above that (the Jupiter) and further above is the sphere of the seven Sages (Great Bear). Dhruva (Pole star) is stationed above the seven sages.

27. O excellent Brāhmaṇas, the chariot of the sun is nine thousand Yojanas long. The length of the shafts is twice that.

28. Its axle is one crore and a half and seven million (*niyuta*) Yojanas and the wheel is fixed there.

29. The entire *Kālacakra* (wheel of time) is fixed there in the form of the year having three times seven (v.l. three) Nābhis (i.e. naives), five spokes and six rims.

30.** O excellent Brāhmaṇas, the second axle of the

*These words are emended according to the Skt. Text of the critical edition as this verse in Veṅk. edit. is not clear (and coherent) in meaning.

**The verse is defective as the 2nd half of the Veṅk. edit. *Pañcāśayāni sārdhāni yojanāni dvijottamāḥ*, cannot be consistently construed with the first half. Hence the v.l. in the foot-note *pañcāśayāni tu sārdhāni syandanasya dvijottamāḥ*, is accepted for translation.

chariot is fortyfive thousand and five hundred Yojanas in length.

31. 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.

32. The second axle to which the wheel of the chariot is fixed is on the Mānasa mountain. His seven horses are the seven metres. Understand their names.

33. The horses of the sun are the metres viz. Gāyatrī (It has 6 syllables in a quarter); Br̥hatī (9 syllables in a quarter or foot); Uṣṇik (7 syllables in a foot); Jagatī (12 syllables in a foot), Pañkti (10 syllables in a foot); Anuṣṭup (8 syllables in a foot) and Triṣṭup (11 syllables in a foot).

34-35. The great city of Mahendra is to the east and it is above Mānasa. Yama's city is to the south; that of Varuṇa is to the West; that of Soma is to the north (of mount Mānasa). Understand their names: They are respectively Amarāvatī, Saṁyamāni, Sukhā and Vibhāvarī.

36. Taking with him the constellations of the Zodiac, Pitāmaha (i.e. the sun-god), the lord of gods, moves rapidly to the Southern direction like a discharged shaft.

37. O leading Brāhmaṇas! In the seven continents, the sun at mid-day and at middle of the night always stands face to face (i.e. faces opposite directions).

38. 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 prominent Brāhmaṇas.

39. While this Lord (the sun-god) moves like the rotating wheel of a potter, he makes the night* as he leaves the earth, O Brāhmaṇas.

40. The three worlds are illuminated by the rays of the sun; that has been declared as *Trailokya* (a triple world) by good persons, to the people, O Brāhmaṇas.

41. There is no doubt in this that the three worlds have their original source in the Āditya (the sun god). The entire universe including Devas, Asuras and human beings originates from it.

* (v.l.) He makes day as well as night.

42. The lustrous sun conquered the worlds of Rudra, Indra, Upendra (Viṣṇu), Candra (the moon), of the leading Brāhmaṇas and the heaven dwellers. *He conquered the worlds.

43. This sun is the Ātman of all; is the lord of the worlds; he is the great Deva and Prajāpati; he is the root of this world; he is the greatest deity.

44. There are other twelve Ādityas (sons of Aditi); they are Devas who are authorised and who fulfil their duties. They are the parts of Viṣṇu; they are the different forms of Viṣṇu.

45. All including Gandharvas, Yakṣas, serpents, Kinnaras and others make obeisance to the thousand armed deity; the leading sages worship the ancient deity the embodiment of the *Chandas* (vedic metre) and the eternal Brahman, by means of different Yajñas.

CHAPTER FORTYTWO

Functions of Twelve Ādityas

Sūta said :

1. The lord's chariot is occupied by Devas, Ādityas, sages, Gandharvas, heavenly nymphs, Yakṣas, serpents and Rākṣasas.

2-3. Dhāṭṛ, Aryaman, Mitra, Varuṇa, Śakra, Vivasvān, Pūṣan, Parjanya, Amṛtu, Bhaga, Tvaṣṭṛ and Viṣṇu—these are the twelve sun-gods (Ādityas).¹ The sun develops (everyone of

*v.l. *dyutir dyutimatāṁ kṛtsnaiḥ yatteja* etc. the entire lustre or energy of the luminaries is his (the sun's).

1. These twelve Ādityas (Sun-gods) are supposed to be the portions or *āṁśas* of the sun-god and the twelve forms of Viṣṇu. The provision of ages, Gandharvas, celestial damsels, etc. to each (minor) sun-god is a Purāṇic concept of solar paraphernalia. The deities of these attendants (Gandharvas, Apsaras, Yakṣas, sages, etc.) are detailed in this chapter.

Ādityas) in the seasons like Vasanta (spring) etc. in due order.

4-5. The sages, expounders of Brahman are—Pulastyā, Pulaha, Atri, Vasiṣṭha, Āṅgiras, Bhṛgu, Bharadvāja; Gautama, Kaśyapa, Kratu, Jamadagni and Kauśika. They, in due order, eulogise the lord (with diverse Vedic *mantras*, composed) in various metres.

6-7. The Yakṣas are—Rathakṛt, Rathaujas, Rathacitra, Subāhu, Rathasvana, Varuṇa, Suṣeṇa, Senajit, Tārksya, Ariṣṭanemi, Kṛtajīt and Satyajīt. These Yakṣas of the lord of Devas hold the reins of the solar chariot.

8-9. O leading Brāhmaṇas, the excellent Rākṣasas, who go in front (of the sun-god are in serial order:)—Heti, Praheti, Pauruṣeya, Vadha, Sarpa, Vyāghra, Āpa, Vāta Vidyut, Divākara, Brahmopeta and Yajñopeta.

10-11. O Brāhmaṇas, the following serpents bear him in due order viz.—Vāsuki, Kaṅkanīla, Takṣaka, Sarvapūringava, Elāpatra, Śaṅkhapāla, Airāvata, Dhanañjaya, Mahāpadma, Karkotaka, Kambala and Aśvatara.

12-14a. O excellent Brāhmaṇas ! the following twelve Gandharvas are the master musicians : viz. Tumburu, Nārada, Hāhā, Hūhū, Viśvāvasu, Ugrasena, Suruci, Arvāvasu, Citrasena, Urṇāyu, Dhṛtarāṣṭra and Sūryavarcas. With various songs (sung) in the notes of musical gamut such as of Śadja (Rṣabha), etc., they duly sing about the sun-god.

14b-17a. Ṛtusthalā (v.l. Kratusthalā) is the most excellent of heavenly damsels. Another one is Puñjikasthalā. O excellent Brāhmaṇas other celestial ladies like Menakā, Sahajanyā, Pramlocā, Anumlocā, Viśvāci, Ghṛtāci, Urvaśi, Purvacitti, Rambhā and Tilottamā—all these propitiate the great lord Bhānu, the eternal immutable Ātman, by different kinds of Tāṇḍava dance in the Vasanta and other seasons in due order.

17b-18. Similarly, Devas reside in the sun each devoting (a period of) two months in due order. They nourish the sun, the storehouse of splendour, by their brilliance. With words of prayer composed by them, the sages eulogise the sun-god.

19. The Gandharvas and Apsaras worship him by singing songs and performing dances. The presiding deities of villages —(Grāmaṇīs), Yakṣas and Bhūtas hold the reins.

20. The serpents bear the lord of Devas; the Yātudhānās go ahead of him. The Vālakhilyas (thumb-sized sages) surround the rising sun and go along with him till sunset.

21. They are glorified as those who give heat, shower rain, shine, blow, create, and annihilate the inauspicious activities of living beings.

22. These followers of the sun accompany the sun as he moves on in heaven. They are always seated in the aerial chariot that has the velocity of wind and that can go wherever it wishes to go.

23. They protect all living beings in due order of Yugas (v.l. end of Yugas) by showering rains, giving heat and by delighting the people.

24. Lord sun gives heat in accordance with the virility, penance, yogic power and the inherent vigour of Devas.

25. That Prajāpati (Lord of subjects) is the cause of demarcation of night and day. The sun nourishes perpetually the Pitṛs, Devas, human beings and others.

26. The great lord, the radiant sun, is Lord Maheśvara himself. The eternal blue-necked lord (Śiva) of those who know the Vedas, shines forth.

27. It is this god who is the progenitor of the world, Parameśthin. The knowers of the Vedas, the embodiments of the Vedas know that his abode is in the Sun-god Āditya.

CHAPTER FORTYTHREE

*Bhuvana Kośa.¹ The functions of the Seven Rays of the Sun :
The chariots of Planets*

Sūta said :

1. Thus Mahādeva, the grandsire of the universe, the lord of Devas, the embodiment of Time and the Supreme Ruler controls time.

2.. O Brāhmaṇas, out of his rays which are the illuminators of the worlds, the most excellent among them are the seven rays, the purifiers of the houses (v.l. *graha-yonayah*—"sources of planets").

3-4. Suṣumla, Harikeśa, Viśvakarman, Viśvaśravas, Saṁyadvasu, Arvāvasu and Svaraka. These are the glorified seven rays. The ray of the sun named Suṣumla develops the light of the cool-lusted (i.e. the moon).

5. This Suṣumla is described to be moving sideways (horizontally) and upwards. The ray that is said to be Harikeśa is the nourisher of the lustre of the stars.

6. The ray Viśvakarman perpetually nurtures Budha (the Mercury). The ray that is named Viśvaśravas always nourishes Śukra (the Venus).

7. The ray which is well-known as Saṁyadvasu, develops the Mars. The lordly ray Arvāvasu affords nourishment to the Jupiter very well.

8-9a. The seventh ray Svaraka gives succour to Śanaiścara (the Saturn). Thus, thanks to the power of the Sun the stars and constellations are nurtured. Being thus developed perpetually they bring nourishment and delight to everyone.

1. Purāṇas evince great interest in cosmogony, cosmology and cosmo-graphy as an area lying between philosophy and theology. They are more interested in trying to solve the mysteries of the supreme soul and the universe rather than the matter-of-fact world around them. This topic has been discussed practically in all Purāṇas like the Bh.P. (V. 16.1-25), NP. (I.3.37-49). Though the imaginary nature of their concepts is obvious, we may, however, suggest that the idea of the planets receiving their power and existence from the rays of the sun might be the Puranic way of suggesting that all planets are born from the sun.

9b-11. In view of its taking up (*Ādāna*) of the splendour from the heavenly and the earthly objects and of the nocturnal darkness, it is called Āditya. With its thousand Nāḍis (i.e. rays), the thousand-eyed lord sun-god takes up the waters of the rivers, oceans, wells and canals and also from the mobile and immobile beings.

12. He has a thousand rays exuding chillness, rain and heat. Among them four hundred Nāḍis (i.e. rays) of the variegated forms shower rains.

13. The rays called Candragās, Gāhās, Kāñcanās, Sātanās* which are called Nectarine (*Amṛta*) create showers.

14-15a. Again the excessively cold Nāḍis are the rays emanated from the sun. They are Reṣyā, Meṣyā and Vāsyā, Hrādinī and Sarjanā. All these rays are yellow in colour and are termed as Candrās.

15b-16a. The rays called Śukla, Kuṇkuma, Go and Viśvabhr̥ti are designated Śukla and they create three types of heat.

16b-17. The sun sustains human beings, Pitṛs and deities by these rays—human beings through the medicinal herbs, Pitṛs through Svadhā and Devas through Nectar. He propitiates the three through the three articles.

18-19a. The lord gives heat during Vasanta (the spring) and Grīṣma (the summer) through six rays; he sends forth showers during Autumn and the rainy season through four of his rays, he sends forth cold in Hemanta and Śiśira (early and late Winter) through three rays.

19b-22a. Varuṇa is the sun-god who presides and functions in the month of Māgha; Pūṣan does so in Phālguna; Deveśa, in the month of Caitra; Tapana in Vaiśākha; Indra in the month of Jyeṣṭha while Ravi gives heat in Āṣāḍha, Vivasvān in the month of Śrāvaṇa; Bhaga officiates in Bhādrapada, Parjanya in the month of Āśvina; Bhāskara

*v.l. : The alternate lists of rays (1) Candrajās, Yāmyās, Ketagās and Pūtanās.

(ii) Candanās, Jakṣās, Kotalās and Bhūtalās.

in the month of Kārttika; Mitra in the month of Mārgaśīrṣa and the eternal Viṣṇu in Pauṣa.

22b-25. Varuṇa has five thousand rays, in his activity as the sun; Pūṣan works with six thousand rays; Deveśa with seven thousand rays; Dhāṭṛ with eight thousand rays; Śatakratu (Indra) with nine thousand rays; Vivasvān protects with ten thousand rays; Bhaga protects with eleven thousand rays; Mitra blazes with seven thousand rays; Tvaṣṭṛ illuminates with eight thousand rays; Aryaman protects with ten thousand rays; Parjanya protects with nine thousand rays and Viṣṇu the supporter of the universe blazes with six thousand rays.

26-27. During Vasanta (the spring-time) the sun is tawny-coloured; during the summer it has the lustre like that of gold; it is white during the rainy season; the lord should be known as pale, whitish in colour during the Autumn; during Hemanta (early winter) he is copper-coloured; and during Śiśira (late winter) the sun is red in colour. The sun deposits Kalā (digit?) (v.l. power and energy) in the medicinal herbs and Svadhā in Pitṛs.

28. The sun deposits *Amṛta* (nectar) in the immortal beings. Thus in the three beings he deposits the three articles. O Brāhmaṇas, there are eight other planets which are presided over by the sun.

29. They are: the Moon, Mercury, Venus, Jupiter, Mars, Saturn, Rāhu and Ketu.

30. The planets are fixed to the Pole star (*Dhruva*) by the wind-rays whirling in their own orbit, they follow the sun.

31. They move about like the firebrand in a circle, when urged by the whirlwind. Since the wind propels and bears them, it is named Pravaha.

32-33. The chariot of the moon has three wheels. His horses have the lustre of Kunda (white jasmine) flowers. They are yoked to the left as well as to the right and are ten in number. In that chariot, the moon traverses the constellations supported in *Vithi* (the path of the firmament) like the sun (traversing the planets). O leading Brāhmaṇas, its increase and decrease are ever dependent on Dhruva. (v.l. are remembered in the same manner as the rays of the sun.)

34. In the bright half of the month, when the sun is in the opposite direction of the moon, the other (back) side of the moon is always filled up with those brilliant rays. (v.l. ever according to the order of the days.)

35. (In the dark half) when the moon is emaciated and drunk by Devas, the sun nourishes it forever, O Brāhmaṇas, by a single ray called Suṣumla.

36. This body of the moon is developed by the prowess of the sun. By gradually becoming bigger everyday, it is seen complete and full on the Full Moon day.

37. O Brāhmaṇas, the deities drink the full moon consisting of *Amṛta* in the course of half a month. This is so because their diet consists of Nectar.

38. When a fifteenth of it remains, consisting of a single digit, the groups of Pitṛs drink the last portion in the afternoon.

39. They drink for the period of two *Lavas*,* the Kalā of the moon that remains. The digit of the moon is constituted of nectar and is auspicious.

40. By imbibing the nectar called *Svadhā* oozing out of the rays on the new Moon day, the *Pitṛs* become satisfied for the period of a month.

41. O excellent one, the moon is not destroyed but only the nectar is drunk to the fill. Thus the decrease and increase of the moon are dependent on the sun.

42. The chariot of the son of the moon (i.e. Budha—the Mercury) is yoked to eight horses that have the velocity of the wind and that are born of water. He moves about all round in that chariot.

43. The chariot of Śukra (the Venus) is yoked to ten horses born of the Earth. The beautiful golden chariot of Bhauma (the Mars) is yoked to eight horses.

44-45. The chariot of Jupiter is made of gold and eight horses are yoked to it. The chariot of Saturn is made of silver and it is drawn by eight horses. The chariot of Svarbhānu (Rāhu) and Bhāskarārī (i.e. Ketu) are made of iron. Each of

**Lava*—the 60th part of the twinkling of the eye.

them is drawn by eight horses. Thus the chariots of the great planets have been recounted.

46. All these blessed ones are fixed to Dhruva by the strings of wind. The planets, stars, constellations and other abodes are entirely fixed to Dhruva. They whirl and cause others to whirl by the wind-made reins.

CHAPTER FORTYFOUR

Arrangement of the Universe : Descriptions of the Upper worlds and the nether worlds

Sūta said :

1. Maharloka is above the Pole Star. It extends to a crore of Yojanas. O leading Brāhmaṇas, the persons inhabiting there are entitled to the life span of a Kalpa.
2. Janaloka is above Maharloka. Its spatial magnitude is two crores of Yojanas. Sanaka and other sons of Brahmā are stationed there.
3. Tapoloka is above Janaloka. It extends to three crores of Yojanas. Devas called Virajas who live there are immune from consumption by fire.
4. Satyaloka is above the world of Prajāpatis. It extends to six crores of Yojanas. It is a region where there is no death again. It is also named as Brahmaloka.
5. Here in the Satyaloka god Brahmā, the preceptor of the world, the soul and the efficient cause of the Universe ever abides in the company of Yogis by drinking the Supreme nectar of Yoga.
6. Quiescent recluses, the perpetual Brahmacārins (celibates), Yogins, Siddhas, ascetics and performers of the Japa of Parameṣṭhin reside there.

7. It is the sole entrance of Yogins while they attain the greatest region. After going there they are free from grief. He (the entrant) is verily Viṣṇu and Śaṅkara.

8. His (Brahmā's) city which is very difficult to attain resembles one crore of suns in brilliance and is emblazoned with clusters of fiery flames and as such it is impossible for me to describe it.

9. There in the city of Brahmā is the abode of Nārāyaṇa also. The glorious Hari, the wielder of Māyā lies down there.

10. It is called Viṣṇuloka. There is no return from there to Saṃsāra. The noble-souled people who have resorted to Janārdana can go there.

11. There is an auspicious resplendent city above the abode of Brahmā. It is encircled by fire. Lord Hara stays there.

12. The great lord is accompanied by the goddess. He is being meditated upon by the learned men. He is surrounded by hundreds and thousands of Bhūtas, Yogins and Rudras.

13. Those who are devoted to Mahādeva, the quiescent, truthful ascetics who observe celibacy, go there.

14. Only those who are devoid of *Mamalva* (the feeling of my-ness), those who are not egotistic, those who are devoid of passion and fury will see the lord. It is verily named as Rudraloka.

15-16. Thus, the seven great worlds above the earth have been glorified. O Brāhmaṇa, the lower *Pātālas* (nether worlds) beginning with Mahātala and others do also exist. The nether world called Mahātala is bedecked in all jewels, endowed with palaces and splendid shrines of deities.

17. That Pātāla is associated with Śeṣa and the intelligent Mucakunda as well as inhabited by king Balin, resident of heavenly region (in that Pātāla).

18. O Brāhmaṇas, the Rasātala is full of rocks, Talātala is full of gravel, Sutala is yellow and Vitala has the lustre of coral.

19. Vitala is white. Tala is black. O excellent sages, it is auspicious, thanks to Vāsuki of good colour.

20. What is known as Rasātala is resorted to by Virocana, Hiranyākṣa, and Tāraka. It is inhabited by others as well.

21-23. What is known as Talātala is endowed with beauty. Sutala is resided by Garuḍa, the son of Vinatā and others as well as the enemies of gods (Asuras), the chief of whom is Kālanemi. Vitala is resorted to by Yavanas and others and by demons such as Tāraka, Agnimukha, etc., by serpents the foremost of whom is Jambhaka and by Prahlāda, the Asura, Vitala is famous as being inhabited by Kambala, the chief of serpents.

24. It is inhabited by the heroic Mahājambha, the intelligent Hayagrīva, Śaṅkukarṇa, Namuci and others.

25. Tala is beautiful through the residence of other serpents. Below Pātālas are the hells, Kūrma and others, which are oft mentioned.

26. The sinners are 'cooked' there which cannot be described adequately. The form of Viṣṇu, called Sesha is lying beneath Pātāla.

27. He is Rudra, the fire of world destruction, the Yogic Ātman, Narasiṁha and Mādhava. He is Janārdana in the form of a serpent who is said to be lord Ananta. All this has him for support and he has the fire of destruction for support.

28. Having entered him (Viṣṇu), the great Yогin, Kāla who resides in his mouth (v.l. who comes out of his mouth at the time of world-destruction) and who is the Ruler becomes full of poisonous flames and annihilates the whole universe.

29. Kāla, comparable to a thousand destructive forces, (v.l. who is incomparable and is the master of a thousand māyās), the annihilator, Śaṅkara and Bhava, the Tāmasa form of god Śambhu is the reckoner of the world.

CHAPTER FORTYFIVE

Bhuvana Koṣa : Description of Seven Dvīpas : Mountain ranges

Sūta said :

1. This extensive cosmic egg consisting of fourteen parts has been described to you so far. Henceforth, I shall describe to you in detail the complete account of this earth.

2. There are seven continents of which Jambūdvīpa is the most important. (The other continents are: Plakṣa, Sālmali, Kuśa, Krauñca, Śāka and Puṣkara.¹

3. These seven great continents are encircled by 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.

4. The seven oceans are : *Kṣāroda* (ocean of salt water). *Ikṣurasoda* (ocean of sugar-cane juice), *Suroda* (ocean of wine), *Gṛtoda* (ocean of ghee), *Dadhyoda* (ocean of curd) *Kṣīrasalila* (ocean milk), *svādūda* (ocean of sweet water).

5. The earth alongwith the oceans and seven continents extends to fifty crores of Yojanas all round.

6. Jambūdvīpa is situated in the middle of continents. In its centre is the well-known mountain Mahāmeru that has the golden lustre.²

7. Its height is eightyfour thousand Yojanas. It has gone sixteen thousand Yojanas down below. On the top it extends to thirtytwo thousand Yojanas.

8. Its extent at its root (i.e. base) is sixteen thousand Yojanas all round. This mountain resembles the pericarp of the lotus of the Earth.

1. For their geographical location *vide supra* Ch. 40 Note 1.

2. Jambūdvīpa is much bigger than the present India which may be identified with Puranic Bhārata-Varṣa. As M. Ali, in the *Geography of the Purāṇas*, shows Mt. Meru is the Pamirs and the Puranic description Meru 'the pericarp of the earth' etc. fits in well with the modern Pamirs.

9. To its south are the mountains Himavān, Hemakūṭa and Niṣadha. The Varṣa (boundary) mountains to the north are Nīla, Śveta and Śrīgīn.¹

10. The two middle ranges of mountains are a hundred thousand Yojanas in extent. The others are each ten thousand Yojanas less in order. Their height is two thousand Yojanas and the length is as much.

11. Bhārata is the first Varṣa (sub-continent); then is the Kimpuruṣa Varṣa, the other one is Harivarṣa. O Brāhmaṇas, All these are to the South of Meru.²

12-13. Beyond Meru Rāmyaka is the northern sub-continent. Behind it is the Hiraṇmaya Varṣa. Beyond it is the northern Kurus. These are in their order like the Bhārata Varṣa. O excellent Brāhmaṇas, each of these is nine thousand Yojanas in extent. In their middle is Ilāvṛta Varṣa and the Meru rises above in its middle.

14. On four sides of Mt. Meru, there is Ilāvṛta which is nine thousand Yojanas in extent (on all sides of Meru). There are four mountains in Ilāvṛta, O highly fortunate ones.

15. They are as if constructed as the support of Mt. Meru and they are ten thousand Yojanas in height. The mountain to the east is Mandara and that to the south is Gandhamādana.

1. M. Ali identifies the Puranic mountains as follows : Himavān (the (Himalayas), Hemakūṭa (Kailasa Trans-Himalayan range), Niṣadha (Hindu Kush-Kunlun chain), Nīla (Zarafshan-Trans-Alai-Tien Shan chain), Śveta (Nur Tau-Turkistan-Atbashi Chain), Śrīgīn or Śrīgavān (Kara Tau-Kirghiz-Ketman chain). For details vide that great geographer's *Geog. of the Purāṇas* Ch. III (the mountain system of the Purāṇas), pp. 47-59 and the diagrams therein.

2. For the locations of these regions (varṣas) round Mt. Meru and other details vide M. Ali *Ibid* Chs. V-VIII. "Purāṇa-writers are not geographers in the modern sense of the term. They recorded the old traditional information of the world known to their forefathers." As remarked by M. Ali : "It is creditable that within a few paragraphs (the Purāṇic) authors have compressed much relevant information about practically unknown and very difficult lands without losing precision or proportion".—(*Ibid.*, p. 87). This remark is applicable to the description of all the *Varṣas* of Jambū-dvīpa despite the immense changes that have taken place during the last 2000 years.

16. The mountain Vipula is on the western side and Supārśva is on the northern mountain. On each of the mountains stands a Kadamba, a Jambū, a Pippala and a Vaṭa (banyan) tree respectively.

17. O great sages, the Jambū tree is the cause of the name of the continent, Jambūdvipa. The fruits of the Jambū tree are of the size of a huge elephant.

18. They fall on the top of the mountain all round and they are shattered and strewn about. With the juice thereof the well-known Jambū river flows on the mountain.

19. The river flows and it is drunk by the residents of the place whereby they have no perspiration, no bad odour, no old age nor any disability of sense-organs.

20-21. Those pure-minded people do not get distressed. When the juice mixes up with the soil on its banks and gets completely dried up by wind it turns into gold called Jāmbūnada of which Siddhas make their ornaments. The sub-continent called Bhadrāśva is to the east of Meru and Ketumāla is to its west.

22-24a. These two are sub-continents, O excellent sages, in between them is the sub-continent Ilāvṛta. The forest to the east is Caitraratha, the forest to the south is Gandhamādana. The western forest should be known as Vaibhrāja, the northern forest is the forest of Savitṛ. The four lakes always worthy of being enjoyed by Devas are—Aruṇoda, Mahābhadrā, Asitoda and Mānasa.¹

24b-26. The following mountains are the residences of Siddhas. They are constructed by Devas viz. Śītānta, Kumudvān, Kururi, Mālyavān, Vaikanika, Maṇisaila, the excellent mountains Vṛkṣavān, Mahānila, Rucaka, Śaśibindu, Mandara, Veṇumān, Megha, Niṣadha and Deva.

27-30. To the east of the lake Aruṇoda is the Kesara mountain.² So also are Trikūṭa, Saśiras, Pataṅga, Rucaka

1. These lakes are around Mt. Meru as follows : Aruṇoda in the east, Mahābhadrā in the north, Asitoda (rather 'Śitoda' as in the *Vāyu P.*) in the west and Mānasa in the south.

2. The Purāṇa-writer gives a poetic description of the mountain ranges that branch off from Mt. Meru (the Pāmirs) in four directions. Meru

Niṣadha, Vasudhāra, Kaliṅga, Triśikha, Samūla, Vasuvedi, Kururu Sānumān, Tāmrāta, Viśāla, Kumuda, Veṇuparvata, Ekaśīṅga, Mahāśaila, Gajaśaila, Piñjaka, Pañcaśaila, Kailāsa and Himavān, the most excellent among the mountains. These are the prominent and excellent mountains frequented by Devas.

31-35. To the south of the lake Mahābhadrā is the Kesara, mountain. So, also are the mountains Śikhivāsas, Vaidūrya, Kapila, Gandhamādana, Jārudhi, Surāmbu, the excellent mountain Sarvagandha, Sūpārśva, Supakṣa, Kaṅka, Kapila, Viraja, Bhadrājāla, Susaka, Mahābala, Añjana, Madhumān, Citraśīṅga, Mahālaya, Kumuda, Mukuṭa, Pāṇḍura, Kṛṣṇa, Pārijāta, Mahāśaila, Kapilācala, Suṣeṇa, Puṇḍarīka and Mahāmeṭha—All these are the kings of mountains resorted to by Siddhas and Gandharvas.

36-39. To the west of the lake Asitoda is the Kesara mountain. So also are Śaṅkhakūṭa, Vṛśabha, Harīṣa, Nāga, Kālāñjana, Śukraśaila, Nilakamala, Pārijāta, Mahāśaila Kanakhala, Puṣpaka, Sumegha, Vārāha, Virajas, Mayūra, Kapila and Mahākapila. These are resorted to by Devas, Gandharvas, Siddhas and Yakṣas. To the north of the lake Mānasa lies mount Keśara.

40. In between these important mountains, there are inner water reservoirs, lakes and forests.

41. Sages, Siddhas and ascetics sanctified by meditation on Brahman inhabit there. They are delighted, free from all distresses and sorrows and have their Rajas attribute subdued.

is regarded as the pericarp of the lotus in the form of the earth and the mountain-ranges as the filaments. M. Ali locates most of them and shows that the information of the Puranic-writer is fairly accurate and not imaginary (*Vide—The Geog. of the Purāṇas Chs. v-viii*).

CHAPTER FORTYSIX

The abodes of Guardians of the world

Sūta said :

1. On the mountain Meru, there is the well-known great city of Brahmā, the lord of Devas. It is fourteen thousand Yojanas in extent.
2. There resides lord Brahmā, the soul of the Universe, the creator of the universe. He is being worshipped by leading Yogins, prominent sages as well as by Indra, Viṣṇu and Śaṅkara.
3. Holy lord Sanatkumāra perpetually adores Prajāpati, Isāna (the Lord), the chief of Devas, the soul of the universe.
4. With his soul absorbed in Yoga he drinks the excellent nectar. He stays there while being worshipped by Siddhas, sages, Gandharvas and gods.
5. The splendid and brilliant abode of Śambhu of immeasurable splendour, the overlord of Devas, is situated there in front of the abode of god Brahmā.
6. It is endowed with divine splendour. It is very splendid and it has four doors. It is full of great sages. It is resorted to by the knowers of Brahman.
7. God Mahādeva, the ruler of the universe and the lord of Pramathas (goblins, ghosts and other attendants of Śiva) with the sun, moon and fire as his eyes, sports there with the goddess Umā while accompanied by Pramathas.
8. The knowers of the Vedas, the quiescent truthful sages observing celibacy adore Mahādeva by means of their penance.
9. Accompanied by Pārvatī, lord Mahādeva, the Supreme Lord, directly accepts with his head the worship of those sages of devoted and purified Ātman.
10. There, on the excellent mountain itself but to its east is situated the greatest city of Indra called Amarāvatī. It is endowed with all splendour and beauty.

11. The heavenly ladies, Siddhas, Gandharvas, and Cāraṇas and gods in thousands, worship the deity of a thousand-eyed Indra there.

12. That is the highest abode of those who are virtuous, the knowers of the Vedas and devoted to the performance of sacrifices and *Homas*. It is inaccessible even to Devas.

13. To the south of it is the city of the Fire-god of boundless splendour. It is named Tejovatī and it is full of divine miracles.

14. There stays lord Agni the fire-god shining with his brilliance. It is the abode of the performers of *Japas* and *Homas*. It is difficult of access to the sons of Danu.

15. The great city of Yama is on the southern mountain. It is named Samyamani. It is divine and endowed with all types of splendour.

16. There Devas and others adore lord Vaivasvata (i.e. Yama). It is the abode of those who adhere to truth, and of those who perform meritorious deeds in the world.

17. To the west of that is the city of the noble-souled Nirṛti. It is named Rakṣovatī and it is encircled by Rākṣasas.

18. There the Rākṣasas worship lord Nairṛta. Those who are devoted to piety but whose activities are urged by Tamas go to that city.

19. On the western mountain is the great city of Varuna known by the name of Śuddhavatī. It is meritorious and it is endowed with all desirable objects and affluence.

20. There stays king Varuṇa. The king is served by Siddhas, bevies of celestial damsels and the lords of immortal beings. Those who make gifts of water go there.

21. To the north of that city is the great and sacred city of Vāyu known by the name Gandhavatī. There stays the Wind-god.

22.. The great lord is served by the celestial ladies and Gandharvas. Brāhmaṇas devoted to Prāṇāyāmas (restraint over breath) attain that eternal abode.

23. To the east of that city is the great city of Soma. It is the splendid city known by the name Kāntimatī wherein shines the Moon-god.

24. That abode which is abounding in various objects of pleasure is the proper place for those who are devoted to virtuous activities and who worshipfully take up their respective religious duties.

25. To the east of that city is the great city of Śaṅkara. It is a meritorious city known as Yaśovatī. It is difficult of access to all.

26. The auspicious abode of Iśāna, the overlord of the Gaṇas, which is very large and presided over by Rudra is there. He stays there surrounded by the Gaṇas.

27. It was there that the residence of the devotees of Parameṣṭhin who are desirous of enjoyment of pleasures has been assigned by the trident-bearing lord of Devas.

28. Flowing out from Viṣṇu's feet and flooding the sphere of the Moon, Gaṅgā falls all round the city of god Brahmā.

29. O Brāhmaṇas, after falling there it became divided into four branches in accordance with the four quarters. The branches are called : Sītā, Alakanandā, Sucakṣu and Bhadrā.¹

30. Sītā flows through the aerial path from mountain to mountain along the east of Meru. Flowing through the eastern sub-continent across Bhadrāśva, it falls into the sea.

31. O excellent Brāhmaṇas ! Similarly, Alakanandā, entering the Bhārata Varṣa from the south of Meru splits itself into seven branches and falls into the ocean.

32. The Sucakṣu crosses the western mountains, enters the western Varṣa called Ketumāla and flows into the ocean.

33. O great sages, the Bhadrā traverses through the chain of northern mountains and the northern Kurus and falls into the northern ocean.

34. The mountain Mālyavān and Gandhamādana extend upto Nila and Niṣadha. In the middle of the two chains of mountains Mt. Meru stands like the pericarp of a lotus.

1. De identifies Sītā with the Jaxartes (Sir-Daria), Sucakṣu with the Oxus, and Bhadrā with the Yarkand or Zarafshan. M. Ali differs but the description of the rivers and the regions watered by them tallies more with M. Ali's description in *Op. Cit.* Ch. IV (and also Chs. V-VIII).

35. The sub-continents Bhārata, Ketumāla, Bhadrāśva and the Kurus are the petals of the lotus of the universe outside the Border-mountains.

36. Jāṭhara and Devakūṭa¹ are the two boundary mountains extending from the south to the north as far as Nīla and Niṣadha mountains.

37. Gandhamādana and Kailāsa extend from east to west. They go deep within the ocean to the extent of eighty Yojanas.

38. Niṣadha and Pāriyātra are the two border-mountains situated as before to the west of Meru.

39. Triśringa and Jārudhi² are the Varṣa mountains in the north. They run east and west between the two oceans.

40. O Brāhmaṇas ! O great sages ! The eight border-mountains have been described by me. Jāṭhara and other mountains are stationed all round the Meru.

CHAPTER FORTYSEVEN

Ketumāla and other sub-continents

Sūta said :

1. In the sub-continent Ketumāla,³ men are (black like) crows and have Jackfruit for their diet. Women have the lustre of the petals of the lotus. They live for ten thousand years.

1. M. Ali identifies Devakūṭa with modern Altin Tagh-Nan-Shan-Tsing-Ling and Jāṭhara with Kuruk-Tagh (*Op. Cit.* p. 100). Devakūṭa thus fulfils all conditions; along with Jāṭhara (Kuruk-Tagh), it joins the Nīla (Tien-Shan) and the Niṣadha (Kunlun).

2. M. Ali identifies the Jārudhi range of mountains with Kirghiz-Zailai Ala-Tau, Ketmen chain. Its twin, the Kara Tau, Talars, Kungei, Ketmin chain which extends westwards is the Triśringa or Śringivān mountain of the Purāṇas (*Op. Cit.* p. 83).

The chapter shows the acquaintance of the author of KP. with the main mountain systems and river-systems in Asia.

3. Ketumāla signified the whole of ancient Bactria i.e. mod. Afghan Turkistan, the lower Hari Rūd Valley, the basin of Murghal Kashka

2. In the sub-continent Bhadrāśva,¹ men are white in complexion and women resemble the rays of the moon. They live for ten thousand years and cooked food constitutes their diet.

3-4a. In the sub-continent Ramyaka,² men and women have complexion lustrous like silver. They live for eleven thousand five hundred years.

They live on Nyagrodha fruits as their food. They adhere to Sattvaguṇa.

4b-5. In the Hiranmaya,³ sub-continent, the people have complexion of golden lustre. They live on Śrīphalas (coconuts). Both men and women live for twelve thousand and five hundred years like those residing in Devaloka.

6. People in the Kuruvarṣa,⁴ live for fourteen thousand and five hundred years. Their bodies are dark in colour and they regularly take in milk as their diet.

7. In the continent Candradvīpa, people are born of legal cohabitation. They are perpetually happy. They always worship Śiva, the great lord.

8. O Brāhmaṇas, men in the Kimpuruṣa⁵ continent resemble gold in complex. With Plakṣa (fruits) for their food, they live for ten thousand years.

system and the basins of the Surkhan, Kafiringan, Vakhsh and Vakṣu rivers (For details *vide* M. Ali—*Op. Cit.*, pp. 88-98). It is significant that many of the Puranic names of Principalities or sub-regions were used in mediaeval times as well.

1. M. Ali identifies Bhadrāśva with North China (*Op. Cit.*, p. 108).

2. Ramyaka or Ramanaka Varṣa is the same as ancient Sogdiana (M. Ali—*Op. Cit.*, p. 83).

3. Hirṇmaya Varṣa lies between the Śveta (Nur-Tau-Turkistan-Atbashi chain) and Śringavān (Kara Tau-Kirghiz-Ketman chain) — M. Ali *Op. Cit.*, p. 73.

4. Kuru-Varṣa or Uttara Kuru was the region between Śringavān and the Northern Arctic Ocean or 'in other words the Western Siberian Region (M. Ali—*Op. Cit.*, p. 85). With respect to the Puranic description of these northern regions, M. Ali remarks : "In fact this is a major contribution of the Purāṇas to the knowledge of these lands which were either unknown or imperfectly known till the 16th cent. A.D." (*Op. Cit.*, p. 85).

5. Nepal (*De.*, p. 100).

9. Endowed with reverential devotion and with their mind concentrated on meditation, they always worship the four-armed lord with four heads.

10. In the continent *Harivarṣa*,¹ the people resemble *Mahārajata* (i.e. gold). Imbibing sugarcane juice, they live for ten thousand years.

11. There, the people always worship with devotion god *Viṣṇu*, Lord *Nārāyaṇa*, the eternal source of the origin of the universe.

12. There, in the grove of *Pārijāta* trees is a splendid palace of Lord *Vāsudeva*. It is white, brilliant like the moon and it resembles pure crystal.

13. With its four entrances with four arched door-ways and its ten surrounding ramparts, it is incomparable, impassable and invincible.

14. It is provided with a crystal hall adorned all round with thousands of golden columns. It stands comparison with the residential palace of the king of gods.

15. It is fitted with golden stairs and is beautified with various kinds of jewels. It is furnished with a celestial throne and it is endowed with all brilliance and beauty.

16-17. Its beauty is enhanced by the lakes of sweet water and by rivers. The place abounds in Yogins devoted to *Nārāyaṇa*, pure persons devoted to the study of the Vedas, persons meditating on Hari, the *Puruṣa*, and persons eulogising and making obeisance to *Mādhava* by means of *Mantras*.

18. There, on all occasions, the kings eulogise the greatness of *Viṣṇu* of unmeasured splendour, the overlord of Devas.

19. Charming young ladies always interested in bedecking themselves sing and dance there.

20. In the sub-continent *Ilāvṛta*,² the people have the colour of the lotus. They drink the juice of *Jambū* fruits

1. *Harivarṣa* included the western portion of Tibet (De., p. 74).

2. *Ilāvṛta* is the region round Meru and bounded by *Mālyavān* on the east and *Gandha-mādāna* on the west. The Puranic statements about the locations of these mountains are conflicting. After closely scrutinising

which they consume regularly. They have the steady (fixed) longevity of thirteen thousand years.

21. In the Bhārata¹ sub-continent, the women and men are of various complexions. They are engaged in the worship of many gods, and they perform different kinds of holy rites and professions.

22. O sages of holy vows, their maximum expectation of life is a hundred years. This sub-continent is reported as extending to nine thousand Yojanas.

23-25. O Brāhmaṇas, this is the land of holy rites of those men who are eligible. There are seven important mountain ranges viz. Mahendra, Malaya, Sahya, Śaktimān,² Rkṣaparvata, Vindhya and Pāriyātra. There are eight other continents viz. Indradvipa, Kaserukmān, Tāmrāparṇa, Gabhastimān, Nāgadvīpa Saumya, Gandharva, Varuṇa. This continent (Bhārata Varṣa) situated in the sea is the ninth one.

26. This continent extends from the south to the north for a thousand Yojanas. To the east of it there are Kirātas and to the west are Yavanas.

27. The people who live herein are the Brāhmaṇas, Kṣatriyas and Vaiśyas who maintain themselves with Yajñas, fighting and trading activities. The Sūdras stay amongst them (serving them).

28-31. Many holy rivers originating from various mountains flow here. They are : Those originating from the ridges or

the Puranic evidence, M. Ali concludes that Gandhamādāna is the northern ridge of the Hindukush arch with its northern extension, the Khwaja Mohammad range while Mālyavān is the Sarikot range to the east of Pāmirs. (*Op. Cit.*, pp. 58-59)

I. This is obviously pre-Partition India. The description of variety in complexions of men, their modes of worship, etc. is found applicable even today.

2. Su (Śa)ktimān is the portion of the Vindhya range joining Pāriyātra and Rkṣa mountains, including the hills of Gondwana and Chhota Nagpur (Dc., p. 1961). M. Ali, in the topographical map of Bhārata, shows it as a ring of ranges encircling the Mahānadi basin, very nearly coinciding with the present Mahakośala (the Puranic Dakṣiṇa-Kosala) region.

foot-hills of the Himālaya¹ mountains are : the Śatadru, Candra-bhāgā, Sarayū, Yamunā, Irāvatī, Vitastā, Vipāśā, Devikā, Kuhū, Gomati, Dhūtapāpā, Bāhudā, Dṛṣadvatī, Kauśikī, and Lohini (v.l. Lohitā). Those originating from Pāriyātra mountain² are : Vedasmṛti, Vedavatī, Vrataghñī, Tridivā, Varṇāśā, Candanā, Carmaṇvatī, Surā, Vidiśā and Vetravatī.

32-33. The sacred rivers flowing from the mountain Rkṣavān³ are : Narmadā, Surasā, Sōṇa, Daśārṇā, Mahānādi, Mandākinī, Citrakūṭā, Tāmasī, Piśācikā, Citrotpalā Viśālā, Mañjulā and Vāluvāhīni. They dispel all sins of men.

34-35. The following rivers originate from the Vindhya mountains:⁴ Tāpi, Payoṣnī, Nirvindhya, Mahānadī, Sighrodā, Vinnā (v.l. Venyā), Vaitaraṇī, Balākā, Kumudvatī, Mahāgaurī, Durgā and Antalīśilā. They dispel sins of men instantaneously.

1. The modern names of the rivers are given in brackets : Śutadru (Sutlej), Candrabhāgā (Chenab), Irāvati (Rāvi), Vitastā (Jhelum), Vipāśā (Beas), Devikā (Deeg—a tributary of the Ravi-right bank), Kuhū (Kabul), Dhūta-pāpā (Śāradā with its head-streams), Bāhudā (Rapti). Dṛṣadvatī (Chitang, a tributary of the Ghaggar) Kauśiki (Kosi with its three head-waters, Dugh Kośi, Sun Kośi and Tamba Kośi), Lohini or Lohitā (Brahma-Putrā).

(M. Ali—*Op. Cit.*, pp. 114-115)

2. Modern names are bracketed : Vedasmṛti (Banās), Vedavatī (Berach), 'Vrataghñī (Banganga-utangan), these were big, perennial rivers in ancient Matsya country (now a part of Madhya Pradesh), Tridivā (Kāli Sindh), Varṇāśā (W. Banās which flows west of Aravallis), Candanā (Sābarmatī), Carmaṇavatī (Chambal), Surā (Gambhira, also mentioned as Rūpā in the Mt. P.), Vidiśā (Bes, on its bank is Beśnagar), Vetravatī (Betwa).

(M. Ali—*Op. Cit.*, pp. 116-117)

3. The following rivers are in the Bundelkhand Region : Darśanā (Dhasan), Citrakūṭā, Tāmasī or (Osā (Tons), Citropalā (Citopalā)—probably due to coloured stones or gravel in its bed.

The other rivers are : Viśālā (Betwa—near Sāgar ?), Vañjulā (Jamni—a tributary of the Betwa). The ranges of Rkṣa and Vindhya mountains are so much mixed up that some rivers (e.g. the Narmadā) are attributed to either of them.

4. Modern names are bracketed : Payoṣnī (Pain-Gaṅgā—De 150), Nirvindhya (Newuj—between Ujjain and Veitravatī), Vinnā or Venyā (Wain-Gaṅgā), Vaitaraṇī (Baitarani), Kumudvatī (Suvarnarekhā).

36-38. O excellent Brāhmaṇas, the rivers of the southern land (Deccan) originating from the ridges of the Sahya mountain are : Godāvarī, Bhīmarathī, Kṛṣṇā, Veṇā, Vaśyatā, Tuṅgabhadrā, Suprayogā and Kāverī. The rivers originating from the Malaya mountain are R̥tumālā,¹ Tāmraparṇī, Puṇyavatī and Utpalavatī. All of them contain cool water. The rivers R̥ṣikulyā and Trisāmā flow down from the Gandhamādāna.²

39. The rivers originating from Śaktimān (Śuktimān) mountain³ are Kṣiprā, Palāśinī, R̥ṣikā and Vamśadhāriṇī. They dispel all sins of men.

40. O leading Brāhmaṇas, the branches and tributaries of these rivers are in hundreds. For ablution, charitable gifts and other rites (on their banks), these rivers are meritorious and destructive of all sins.

41-44. The people of the middle country etc. are the Kurus and Pāñcālas. The people of the eastern territories are the residents of Kāmarūpa. So also of the Puṇḍras, the Kalingas, the Magadhas the people of the southern Deccan region, the people of the western territories, the Saurāṣṭras, the Śūdras, the Hinās (indigent ones), the Arbudas, the Mālakas, the Malapās, the residents of Pāriyātra, the Sauvīras, the Saindhavas, the Hūṇas, the Mālyas (v.l. Śālvās), the residents of Bālyā, the Mādras, the Rāmas, the Āndhras and the Pāraśikas.⁴ These people always stay near these rivers and drink their waters.

45. Wise men have said that there are four Yugas in the Bhārata sub-continent and not anywhere else. They are Kṛta, Tretā, Dvāpara and Kali.

1. R̥tumālā or Kṛtamālā (Vaigai which rises in Kottai-Malai Peak of Cardamom Hills ?)

2. M. Ali attributes the sources of the river to the Mahendra Parvata and not to Gandha-mādāna. But one wonders why other rivers of (*Op. Cit.*, p. 124) the Mahendra Parvata are not given when Vāyu and Mt.P. mention them.

3. The rivers from mt. Śa (Śu-) ktimān : Palāśinī (Jonk—Raipur Dist., M. P.), R̥ṣikā (R̥ṣikulyā, according to M. Ali —*Op. Cit.*, p. 125).

4. The list of peoples and their provinces in Bhārata is illustrative and not exhaustive. Cf. Mt.P. 113.34 ff.

46. O great sages, in the eight sub-continents such as Kimpuruṣa and others there is neither sorrow nor dispiritedness, neither the fear of hunger nor any sort of exertion.

47. The subjects are happy and comfortable. They are devoid of agony; they are free from all sorts of misery. All of them enjoy steady and perpetual youth and sport themselves in various ways.

CHAPTER FORTYEIGHT

The description of Jambūdvipa¹

Sūta said :

1. The crystalline mansion of Parameṣṭhin the lord of Devas, is on the beautiful great peak of the mountain Hemakūṭa.

2. There, Devas and Siddhas alongwith the sages, always perform the worship of the Trident-bearing overlord of Devas, the ruler of living beings.

3. Mahādeva, the Pināka-bearing lord, Maheśvara, Giriṣa, accompanied by the goddess, shines there forever, surrounded by his goblins.

4. Mount Kailāsa with its beautiful and separate peaks stands there. It is the residence of a crore of Yakṣas and of the intelligent Kubera.

5-7. There too stands the great abode of lord Śiva, the overlord of Devas. The holy river Mandākīnī, beautiful with its translucent waters is embellished with many and various kinds of lotuses. Waters of the highly sacred and beautiful

1. This chapter gives a mythological description of the abodes of gods etc. in Jambūdvipa. M. Ali in *The Geog. of the Purāṇas* has located some of these mountains. It appears that Jambūdvipa covered practically the major part of Eurasia (and probably some part of N. Africa also).

river are always drunk by Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Kinnaras. They are holy and very beautiful. There are many other rivers, hundreds of them, bedecked with golden lotuses.

8. On the banks of those rivers are the abodes of Lord Parameśṭhin as well as of Nārāyaṇa. They are resorted to by Devas and sages.

9-10a. On its peak (?) is the splendid and auspicious grove of Pārijāta trees. The large abode of Indra adorned with jewels is also there. It contains crystal columns, and is bedecked in golden domes and ornamental gateways.

10b-12a. The holy abode of lord Viṣṇu, the Ātman of the Universe, the lord of Devas, is situated thus. It is beautiful and bedecked with all kinds of jewels. The glorious Nārāyaṇa, the lord of the Universe, the excellent lord of everyone, the eternal deity, abides there.

12b-13a. Similarly, on the mountain peak called Vasudhāra, there stands the holy abode of Vasus, the most excellent of all abodes. It is bedecked in jewels and is unthwartable by the enemies of gods.

13b-14a. The seven sacred hermitages of the noble-souled seven sages are on the excellent mountain Ratnadhāra. The hermitages are sacred and are joined to the residences of the Siddhas.

14b-15a. The highly auspicious and pure abode of god Brahmā, born of the Unmanifest, is also there. It is built of gold and is embellished with diamonds, sapphire and other precious gems, and it has four doorways.

15b-16a. O Brāhmaṇas, Devas and sages, Siddhas and other Brahmanical ascetics worship the unborn Pitāmaha, the great lord of Devas, there.

16b-17a. The four-faced deity is always worshipped alongwith the goddess Sāvitrī by everyone. He is the greatest goal of all quiescent ones. For the welfare of the world he stays there.

17b-18. On one of its summits, which is decorated with great lotuses, there is a great sacred lake which is very fragrant with nectar-like pure water. Near that is the holy hermitage of Jaigīṣavya which is frequented by leading Yogins.

19. It is here that the venerable sage stays always surrounded by all his distinguished disciples who are noble-souled, devoid of faults and sins, and knowers of Brahman.

20-21. His disciples are Śaṅkha, Manohara, Kausika, Kṛṣṇa, Sumanas and Vedavāda. Thanks to his grace, they are engaged in all yogic activities and are quiescent. With their bodies dusted with *Bhasma* (ashes), those preceptors, engrossed in the Brahnavidyā (Learning of the Brahman), worship him (Jaigīṣavya).

22. In order to bless the recluses of tranquil minds, Maheśvara remains near them there along with the goddess.

23. On that excellent mountain, there are many hermitages of sages whose minds are absorbed in Yoga. There are many lakes and rivers too.

24. In those hermitages blissfully live Brāhmaṇas engaged in Yoga, the performers of Japa, of fully controlled sense-organs and of minds attached to and absorbed in the Brahman, and devoted to spiritual knowledge.

25. With their *Ātman* (individual soul) fixed on the Cosmic soul, they meditate on the lord Iśāna stationed on the peak of the mountain but pervading the universe.

26. There is Sumegha, the abode of Indra, resembling a thousand suns in brilliance. There abides Lord Indra, the overlord of gods, alongwith his consort Śacī.

27. The abode of Durgā is on the mountain Gajaśaila. It has jewelled portals. Goddess Durgā, the great Iśvarī herself stays there.

28. Waited upon and served everywhere by different Saktis (divine powers), she drinks the Yogic nectar pertaining to Lord Śiva, after obtaining it directly from him.

29. O Brāhmaṇas, on the summit of the mountain Sunila, shining brilliantly, thanks to the various kinds of minerals, are the cities of Rākṣasas as well as hundreds of lakes.

30. O Brāhmaṇas, similarly, on the mountain Mahācala that has a hundred (beautified) peaks, there are hundreds of cities with crystal columns. They are inhabited by Yakṣas of boundless prowess.

31. On the summit of the mountain Śvetodara is the city of the noble-souled Suparṇa (Garuḍa). It has ramparts and arched gateways and is embellished with jewelled portals.

32. The glorious Garuḍa stays there like another Viṣṇu incarnate. He meditates upon the Supreme, immutable resplendence, within his *Ātman*.

33. O leading sages, there is another holy abode of Goddess Śrī on the peak called Śrīśringa. It is of gold, richly endowed with jewels and fitted with portals studded with jewels.

34-35. The greatest Śakti of Viṣṇu, Lakṣmī of infinite prosperity, very charming and eager to fascinate the whole universe, occupies that abode. She is revered by the Gandharvas, Siddhas and Cāraṇas. The goddess should be contemplated upon as the source of origin of the universe and resplendent with the rays of her own divine power.

36. At that very place is the great abode of Viṣṇu, the lord of Devas. There are four lakes there, containing beautiful lotuses of variegated colours.

37. On the mountain Sahasraśikhara (having a thousand peaks), there are eight cities of the Vidyādharaś, which are fitted with jewelled staircases and are embellished with lakes.

38. The rivers hereof contain pure (crystal clear) water and are the receptacles of very wonderful blue lotuses. There is a divine grove of Karṇikāra flowers where Śaṅkara himself (v.l. with Ambā) stays.

39. The auspicious city of Mahālakṣmī is on the mountain Pārijāta (v.l. Pāri-pātra). It is endowed with beautiful palaces and is decorated with bells and chowries.

40. It is beautified by the troupes of celestial damsels dancing here and there, and is filled with the sound of tabors (Mrdaṅgas) and Paṇavas and resonant with the notes of flutes and lutes everywhere.

41. It is crowded with Gandharvas and Kinnaras and encircled by extremely brilliant Siddhas. It is teeming with great palatial buildings.

42. It is resorted to by the lords of Gaṇas and is extremely attractive to look at for the virtuous. It is there that the goddess, engaged in Yoga abides forever.

43-44a. Only the sages who have accomplished Siddhis and are expounders of Brahman (or Veda) can visualize there the three-eyed great goddess Mahālakṣmī, the wielder of an excellent trident and surrounded by all divine powers and identical with them.

44b-45a. The excellent city of Sarasvatī is on the northern side of Supārśva. O excellent ones, the lakes thereof are frequented by the Siddhas. They are worthy of being enjoyed by Devas.

45b-46a. On the summit of the mount Pāñdura which abounds in wonderful trees, there are hundreds of cities of Gandharvas teeming with celestial women.

46b-47a. In them, proud and inebriated men and women, full of charms, eager after enjoyment of pleasure, joyfully sport forever.

47b-49a. On the summit of the mount Añjana is the excellent city of celestial ladies. Rambhā and other Apsaras stay there eager in their sexual dalliance. Citrasena and other suppliants come there (as Suitors) forever. O excellent ones that city is rich in all kinds of precious stones.

49b-51a. O excellent ones ! On the Kaumuda (mountain top) there are many cities of Rudras whose *rājo-guṇa* (or passion) is subsided and whose minds are attached to Iśvara (Śiva). Those Rudras of great Yogic power and (capable of) moving in the inner circle of god Śiva and occupying the position of god Śiva's lustre abide in that city.

51b-52a. On the summit of mountain Piñjara, there are three cities of the lords of *ganas* (Śiva's attendants). In the city called Kapila of Nandiśvara, that highly intelligent Gaṇa-chief Nandiśvara stays.

52b-53a. On the summit of Jārudhi is the shining holy abode of Bhāskara (the Sun-god) of unmeasured splendour, the intelligent lord of Devas.

53b-54a. To the northern side of the same is the excellent abode of the moon-god. It is there that the lord of cool rays and beautiful soul stays.

54b-56a. O great sages, on the mount Harisa there is a divine abode. It extends to a thousand Yojanas. It is fitted with golden portals studded with jewels. Lord Brahmā,

the soul of the Universe, praised by groups of Siddhas and accompanied by Vāsudeva (v.l. Vāmadeva) and others stays there in the company of his consort Sāvitri.

56b-57a. To the southern side of the same is the excellent city of the Siddhas where leading sages headed by Sanandana and others dwell quietly.

57b. The three cities of Dānavas are on the summit of the mountain Pañca-Śaila.

58-59a. Not far from it is the abode of the intelligent preceptor of Daityas (viz. Śukra). The holy hermitage of Kardama is on the peak of the mountain Sugandha, the beauty of which is heightened by rivers. The holy sage stays there.

59b-60a. To the eastern side of the same, a little to the south stays Sanatkumāra, the holy sage, the greatest among the knowers of Brahman.

60b-61. O leading sages, on all these mountains and others there are lakes, rivers of translucent waters and the shrines of deities. There are sacred Siddhalingas installed by the sages.

62. It is impossible to enumerate those shrines. Thus the description of Jambūdvīpa is given in brief. It is impossible for me to recount it in detail even in hundreds of years.

CHAPTER FORTYNINE

The description of Plakṣa and other continents

Sūta said :

1. The island-continent called Plakṣa,¹ twice in extent to that of Jambūdvīpa, stands surrounding the milky ocean (rather—the brimy sea).*

1. The older view dismissing the Purāṇic Dvīpas (continents) as fanciful fables is itself dismissed by later researchers. They try to identify these continents on the basis of the climatic and vegetational data. Thus the *Plakṣa* tree is regarded as the main feature of the land called *Plakṣa dvīpa*.

**Kṣiroda* : a misprint for *Kṣāroda*

2. O leading Brāhmaṇas, there are seven Kulaparvatas (ranges of border Mountains) in the Plakṣa Dvīpa. They have thousands of Siddhas* inhabiting them and are well-divided.

3-5. Gomeda is the first among them (i.e. Kulaparvatas). The second is called Candra. The others are Nārada, Dundubhi, Maṇimān and Meghanisvana. Vaibhrāja is the seventh among them. It is the most beloved of Brahmā. The unborn god Brahmā, the *Ātman* of the Universe, the perceiver of the Universe, (the omniscient) deity, the cosmic witness of all, is worshipped by Devas, sages, Gandharvas and Siddhas. The countries therein are holy. There are no ailments or mental agonies.

6-8. There are no persons committing sins in any way. The rivers in those sub-continents are seven and they fall into the sea. In them the Brahmanical sages always worship Pitāmaha (God Brahmā). The well-known names of these rivers are Anutaptā, Śikhā, Vipāpā, Tridivā, Kṛtā, Amṛtā and Sukṛtā. There are many well-known small rivers and many lakes as well.

9-10. In these continents, there is no revolution of the cycle of the different Yugas. Men are long-lived. They are classified as Āryakas, Kururas, Videhas, Bhāvins, etc., and are said to be the four castes viz. the Brāhmaṇas, Kṣatriyas,

and it indicates the land of warm temperate climate of the mediterranean basin (M. Ali—*Geog. of the Purāṇas*, pp. 39-42). F. Wilford shows how the name Plakṣa still persists in Placia, a town in Mysia. The inhabitants speak a peculiar dialect spoken by Pelagsi of Cristone—spoken by the Pelagsis who lived on the shores of Hellespont at the time of Herodotus (*Asiatic Researches* VIII. 267-346). The close similarity in the names Plakṣa, Pelagsi is significant. V. V. Iyer, in 'The Seven Dvīpas of the Purāṇas' locates Plakṣa dvīpa in Greece and adjoining lands i.e. the climatically Mediterranean belt.

The above approach of identifying these *dvīpas* or 'human regions' by their climate and vegetation is saner than speculating their identity on the basis of the mountains or rivers as the names of these can be distorted to suit one's theory.

*The reading should be : *rjuyatāḥ* as in V. 14 below. It means : "The mountains are broad and straight."

Vaiśyas and Śūdras in this continent. Lord Iṣa is worshipped by the people of all castes residing there.

11. O leading sages, they have the Empire of Soma (v.l. intimate union with) and similarity of form of Soma. All of them are engaged in pious duties. All of them are delighted in their minds.

12-13. They live without any ailment for five thousand years. The island continent Śalmali¹ is twice the Plakṣadvīpa in extent and is encircled by the sea of sugarcane juice. There are seven Varṣas (sub-continents) and seven dividing ranges of mountains there also.

14-16. O observers of good vows, the mountains are long and straight with excellent knots (and ridges). The rivers are also seven in number. The names of the mountains are Kumuda, Annada, Balāhaka, Drona, Karṇa, Mahiṣa and Kakudmān. The rivers that dispel the sins of the people are—Yoni, Toyā, Viṭṣṇā, Candrā, Śuklā, Vimocanī and Nivṛtti. O excellent Brāhmaṇas, there is no avarice or anger among the people.

17. There is no fixation of the period for the different Yugas. People live without ailment. The people of all castes worship the eternal Vāyu there.

18-19a. It is but proper that they achieve this (v.l. they realize *Sāyujya* type of salvation with him (i.e. Vāyu). They realise the *Sārūpya* and *Salokatā* forms of salvation (with Vāyu). Brāhmaṇas are mentioned to be tawny coloured. The kings are pink in complexion. O Brāhmaṇas, in this continent the Vaiśyas are yellow-coloured and the Śūdras are black.

19b-22. Kuṣa-dvīpa which is twice the extent of Śālamali-dvīpa stands encircling Suroda (the ocean of wine). The seven mountains (thereof) are: Vidruma, Homa, (v.l. Hema) Dyutimān, Puṣpavān, Kuśeṣaya, Hari and Mandara. The seven great rivers are Dhūtapāpā, Śivā, Pavitrā, Sammitā, Vidyut, Prabhā and Rāmā. O Brāhmaṇas, there are hundreds of other auspicious rivers with crystal-like water.

1. 'The land of silk-cotton tree'. The name indicates warm equatorial region. M. Ali identifies it with the tropical part of Africa bordering the Indian ocean on the west including Madagascar.

23-24a. Devas and others worship Iśāna. Brāhmaṇas there are called Dravīṇas; Kṣatriyas are known as Śuṣmins, Vaiśyas, Stobhas (v.l. Snehas) and Śūdras, Mandehas.

24b-26a. Men are endowed with perfect knowledge and possess friendliness and other attributes. They keep their word or perform religious activities as prescribed in the Śāstras. They are engaged in the welfare of all living beings. By performance of various sacrifices, they worship the highest god Brahmā. They attain *Sāyujya* (absorption in the deity), *Sārūpya* (similarity with the form of the deity) and *Sālokya* (residence in the region of the deity) types of Muktis with god Brahmā.

26b-27a. Krauñca-dvīpa¹ which is twice the extent of Kuśadvīpa in area stands encircling the ocean of clarified butter, O Brāhmaṇas.

27b-28. The Border-mountains are: Krauñca, Vāmanaka, Adhikārika, Devābda, Viveda, Puṇḍarīka and Dundubhisvana.

29. The following are the main rivers viz. Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Kobhi and Puṇḍarikākṣā.

30. O excellent Brāhmaṇas, the four castes are Puṣkala, Puṣkara, Dhanya and Tiṣya respectively (in the places of) Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras.

31. They worship Mahādeva by the performance of sacrifices, charitable gifts, self-control, etc., holy vows, fasts, Homas, and Tarpaṇa rites of the Pitṛs.

32. Thanks to the grace of Rudra, they attain Rudrasāyujya, the rarest Sārūpya (with Rudra), Salokatā (co-residence with Rudra in his region) and Sāmipyā (nearness).

33. Śāka-dvīpa² is twice the extent of Krauñca-

1. M. Ali decides it to be the basin of the Black Sea (*Op. Cit.*, pp. 45-46) while V. V. Iyer identifies it with Asia Minor (*Quarterly Journal of Mythical Society* XV. 119-127).

2. Its description in Purāṇas shows it to be a Monsoon land with teak-wood forest and heavy rainfall. M. Ali identifies it with the region now known as Malaya, Thailand, Indo-China and Southern China—The ocean of Milk mentioned in V. 40, is probably the turbulent and foamy South China Sea.

dvīpa in area and it is situated encompassing the ocean of curds.

34. The mountains thereof are, Udaya, Raivata, Śyāma, Kāṣṭhagiri (v.l. śyāmaka, Astagiri), Āmbikeya, Ramya and Kesarin.

35. The main rivers are—Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣukā, Dhenukā and Gabhasti.

36. Men who drink waters of these rivers live there free from ailments, sorrow, passion and hatred.

37. The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are respectively called Mṛga, Magadha, Mānasa and Mandagas.

38. By performing holy rites and observances of various sorts, they perpetually worship Divākara (the sun-god) the lord of Devas, the sole witness of all worlds.

39. O Brāhmaṇas, thanks to the favour of the Sun, they attain Sāyujya (identity) with the sun, Sāmīpya (nearness), Sarūpatā (similarity in appearance) and Salokatā (residence in the solar region).

40. Encircling the Śāka Dvīpa is the ocean of milk, and in its middle is Śveta dvīpa. The people thereof are devoted to Nārāyaṇa.

41. The territories thereof are meritorious and full of miracles. Men born there are white in complexion. They are devoted to Viṣṇu.

42. There is neither mental agony nor physical illness; there is no fear of old age or death. People are devoid of anger and covetousness, delusion and mutual rivalry.

43. They are forever magnificently provided and thriving. They are devoid of dispiritedness and awe; they are perpetually delighted and they enjoy pleasures forever. They are equal to (or look like) Nārāyaṇa and are devotedly attached to Nārāyaṇa.

44. Some of them, Yogins of fully controlled sense-organs are always devoted to meditation. Some perform Japas. Some perform penance; while others are endowed with perfect spiritual wisdom.

45. Others are purified by meditating upon Brahman and by observing *Nirbijā* ("seedless") yoga. They meditate on the great Brahman, the eternal Vāsudeva.

46. Others are Ekāntins (followers of Ekānti-dharma) without support (solely depending on him). They are great devotees of the lord. They see the great Brahman called Viṣṇu beyond Tamas (of ignorance).

47. All of them have the four-armed form; They are the wielders of Śāṅkha, Cakra and Gadā (mace); all of them wear good yellow robes; their chests are marked by the line of golden hair called Śrīvatsa.

48. Others are devoted to Maheśvara. Their foreheads, are marked by Tripuṇḍras (three lines of ashes on the forehead), refulgence emanating through practice of excellent Yoga. They have great Garudas as their vehicles.

49. All are endowed with Śakti; they have perpetual bliss and they are pure. Persons who closely move with Viṣṇu stay there.

50. The city of Nārāyaṇa named Nārāyaṇapura is also there. It is impassable to others; it cannot be assailed or transgressed; it is heightened in beauty by means of palaces.

51. It is fitted with golden ramparts and crystal pañdāls and halls, the lustre of which is diffused in a thousand ways; it is splendid and unthwartable.

52-54. It has mansions and palaces full of great apartments. It has thousands of golden archways shining with different jewels. It contains splendid sheets and covers; it is embellished with wonderful articles; its beauty is enhanced by delightful parks of various shapes and flowing rivulets; there are lakes all round; many banners of variegated colours beautify it.

55. Everywhere it has streets; the steps and staircases are bedecked in jewels; it has hundreds and thousands of rivers; it is reverberating with divine songs and music.

56. It abounds in swans, ducks and ruddy geese; it has four main gateways; it is incomparable and inaccessible to the enemies of Devas.

57-61. Its beauty is enhanced by bevies of divine damsels who dance and who know the technique of different kinds of music difficult of access even to Devas; who are richly

endowed with different modes and ways of dalliance; who are very tender and passionate; whose faces resemble the moon; whose anklets jingle and tinkle; who smile slightly; whose lips are like the red cherry (*Bimba*) fruits; whose eyes resemble the beautiful eyes of tender fawns; who possess all types of riches; who are graced with slender waists; whose gait resembles the movements of the royal swans; whose dress and features are fine; whose voice is sweet; who are efficient in conversations and pleasing talks; who are richly adorned with divine ornaments and who are stooping down with the weight of their breasts; whose eyes roll about due to the intake of wine; whose limbs are of variegated colours and who are fond of different pleasures and sexual dalliance.

62. The city is beautified with parks and gardens with full blown flowers and hundreds of living beings. Innumerable Devas also beautify it. It has numerous attributes.

63. The city of the Lord and the consort of Śrī, of unmeasured splendour is very sacred and glorious. In its middle is a highly-splendid spot of lofty ramparts and arched ornamental gateways.

64-65. It is the divine abode of Viṣṇu, the bestower of Siddhis on the Yogins. In it, the sole lord having the lustre of lotus petals, lord Hari from whom the entire Universe is born lies down on Śeṣa his serpent-couch. He is being meditated over by the leading Yogins, the chief of whom is Sanandana.

66-68. He drinks in the nectar of the bliss of his own *Ātman*. He is the deity beyond darkness; he is the yellow-robed large-eyed deity of great Māyā and mighty arms. His pair of feet is stroked forever by the daughter of the milk-ocean; that goddess, the beloved of Hari, worthy of being worshipped by the Universe, stays at his feet for ever with her mind resting on him imbibing the nectar of Nārāyaṇa. Evil men of impious activities do not go there; nor those who dwell in the abodes of other Devas.

69. It is the abode named Vaikuṇṭha. It is revered even by Devas. My intellect is not competent to describe the entire region.

70. Only this much can be said: it is indeed the city of

Nārāyaṇa. He alone is the great Brahman; He is the eternal Vāsudeva.

71-72. The glorious Nārāyaṇa, deluding the Universe with his Māyā, lies down there; this Universe is born of Nārāyaṇa; it is stabilised in him alone. At the end of the Kalpa period, the world resorts to him. He is the ultimate goal.

CHAPTER FIFTY

The description of Puṣkaradvīpa

Sūta said :

1. The milk ocean extending to twice the size of Śākadvīpa encircles it. The continent Puṣkaradvīpa¹ rests in it.
2. O leading Brāhmaṇas, there is only one mountain viz. Mānasottara. It rises up to fifty thousand Yojanas in height.
3. Its girth is also that much. It is globular all round. The mountain Mānasottara is stationed exactly in the middle of the continent (v.l. *samjñīta*—Half of the continent is called Mānasottara).
4. The same blessed tract of land is divided into two. In that continent, two holy and splendid territories are situated.
5. They are on either side of the mountain Mānasa. They are as Mahāvīta Varṣa and Dhātakī khaṇḍa.
6. The island continent Puṣkara is encircled by the ocean of sweet water. There is a great tree in that island (continent). It is the Nyagrodha (Holy Banyan) tree worshipped by the immortal.

1. The description of Puṣkaradvīpa in the KP. and other Purāṇas indicates that it is the tract of land including Japan, Manchuria and the South-eastern Siberia (M. Ali—*The Geog. of the Purāṇas*, pp. 43-44).

7. O tiger of a sage, (i.e. leading sage), Brahmā, the *Ātman* of the universe, the creator of the universe stays on it. At that very spot are the abodes of Śiva and Nārāyaṇa.

8-9. Mahādeva, Hara, resides in one half of this continent. The unchanging Hari resides in the other half. They are worshipped by Brahmā and others as well as by Kumāra and other Yogins. Iśvara who is Kṛṣṇa (black) and Piṅgala (brown) is worshipped by Gandharvas, Kinnaras and Yakṣas. The subjects are healthy and normal and the Brāhmaṇas are hundred times more brilliant. (v.l. lustrous like god Brahmā.)

10. They are devoid of ailments and sorrow; they are free from passion and hatred; neither truth nor falsehood finds a place there; there is neither excellent, nor base nor middling there.

11-12. They do not follow the rules and rites of the different castes and stages of life; there is no river, no mountain. The ocean of sweet water encircles the great Puṣkara continent all round. O excellent Brāhmaṇas, its situation in the world is beyond (everything and every world).

13. The ground, comparable to a single golden rock, and twice its size, extends everywhere. Beyond that, is the mountain, the line of demarcation of the sphere of the sun.

14. It is partly illuminated and partly dark. It is called the Lokāloka mountain. Its height is ten thousand Yojanas.

15-16. The extent of the great mountain Lokāloka is also that much. Enveloping that mountain beyond (on its other side) is eternal darkness which in its turn is encircled by the shell of the Cosmic Egg. Thus the seven great worlds and the Pātālas have been recounted.

17-18a. The detailed description of the entire Cosmic Egg has been succinctly narrated by me. It should be known that there are thousands of crores of Cosmic Eggs like this. The *Pradhāna*¹ is present everywhere since it is the primary cause and is of unchanging nature.

1. The remaining portion of this chapter tries to synthesize the Sāṅkhya theory with the Puranic theory of creation.

18b-19a. There are fourteen worlds in all these Cosmic Eggs. There are fourfaced deities, Rudras, Nārāyaṇas and others in their respective places.

19b-20a. Each Cosmic Egg has seven out-sheaths enveloping it, each sheath being ten times in extent than the former. It is only the spiritually wise who can go there.

20b-21a. Transcending this all exists the source (*Prakṛti*) of the universe which is great (*mahat*), infinite, unmanifest, without beginning and without end.

21b-22a. It is infinite and endless as it is beyond calculation. It should be known as this unmanifest, eternal, Supreme Brahman.

22b-23a. It is said to be infinite everywhere in all places. Its excellent majesty and greatness has been formerly glorified by me.

23b-24. It is present everywhere and it has been in all places on the earth, in the nether worlds, in the firmament, in the wind, in the fire, in the oceans and in the heaven. There is no doubt about it.

25. This highly resplendent deity himself is even in the principle called *tamas* (v.l. in both *tamas* and *Sattva gunas*). This Supreme Person dividing himself in various bodies sports in them.

26. Lord Maheśvara is beyond that unmanifest from which this Cosmic Egg has been produced. God Brahmā has sprung from the Cosmic world. This Universe is created by him.

CHAPTER FIFTYONE

*The description of Manvantaras: Lord Viṣṇu's glory
(his four manifestations)*

The sages requested :

1-3. O Sūta, tell us about all Manvantaras,¹ both past and future. Mention about Vyāsa (the arranger of the Vedas) in the Dvāpara Yuga. In the Kali age, how many were the disciples, the expounders of *Dharma* (Virtue) and *Artha*, of this intelligent Lord, the god of gods who arranged the branches of the Vedas. (v.l. the incarnations of god Śiva, the god of gods, for the establishment of *Dharma* in the Kali age). How many disciples did the Lord of Devas (i.e. Vyāsa) have in the Kali age? O Sūta, it behoves you to recount all these things succinctly.

Sūta said :

4-5. Six Manus have gone by. At the outset it was Svāyambhuva Manu; thereafter, it was Svārocīṣa Manu; the others were Uttama, Tāmasa, Raivata and Cākṣuṣa. The present Manu is the son of the sun-god. He is called Vaivasvata Manu. It is the seventh Manvantara that is current now.

6. Svāyambhuva Manvantara at the beginning of the Kalpa has been recounted by me. Henceforth, understand the Manvantara of Svārocīṣa Manu.

7. In the Svārocīṣa Manvantara, Devas were Pārāvatas and Tuśitas. The Suppressor of Asuras i.e. Indra named Vipaścīt became the ruler of Devas.

1. Description of Manvantaras or Manu-epochs is an accepted characteristic of the Purāṇas. One Manu presides over an epoch of seventyone cycles of Yugas and every Manu has his sets of Indra, gods, seven sages, etc. We have a description of these Manvantaras in various Purāṇas such as Bh.P. VIII.1.1-29, NP I. 40.17-37 VP. III. 1.1-9 and others. Manus are fourteen in number. The reign of six Manus is over. The present Manu is Vaivasvata, after whom the present Manvantara is named "Vaivasvata Manvantara".

There is a general consensus among the Purāṇas about the names and other details of the first seven Manus, but not so in the case of the future Manus (For example, contrast Mt. P. 9.30-38 with Brahma P. 5.5-6). But as admitted by Kane historical explanation of the theory of Kalpas and Manvantaras is not stated anywhere (HD. V. 4. p. 688).

8. The following seven were the seven sages (*saptarṣis*) viz. : Urja, Stambha, Prāṇa, Dānta, Ṛṣabha, Timira and Arvarīvān.

9. Caitra, Kimpuruṣa and others were the sons of Svārocīṣa Manu.¹ Thus the second Manvantara has been recounted. Now listen to Uttama Manvantara.

10. In the third Manvantara, the Manu was named Uttama. Suśānti, the suppressor of enemies, was the ruler of Devas.

11. There were five sets of twelve Devas namely—Sudhāmans, Satya, Śiva, Pratardana and Vaśavartins.

12. The following seven were the *Saptarṣis* (seven sages) viz. Rajas, Gātra, Urdhvabāhu, Savana, Anagha, Sutapas and Śakra.

13. In the Tāmasa Manvantara, the classes of gods were Surāyāsaḥara*, Satyas and Sudhīs. And there were twenty-seven groups (*gaṇas*) in these divinities.

14. Śibi who had the characteristic feature of having performed a hundred Yajñas, was the Indra. He was a devotee of Śaṅkara and he was engaged in the worship of Mahādeva.²

15. In that Manvantara also there were seven sages (*saptarṣis*) viz. Jyotis, Dhāman, Pṛthak, Kalpa, Caitra, Agnivasana, and Pīvara (*v.l.* Jyotis, Dharman, Pṛthu, Kāvya, Caitra, Agni and Varuṇa).

16. O leading Brāhmaṇas, the Manu of the fifth Manvantara was Raivata by name. Vibhu who was the suppressor of Asuras was Indra there (then).

17. The excellent Devas (divinities) were Amitas, Bhūtis and Vaikuṇṭhas. These were the groups of Devas consisting of fourteen each.

1. It is not understood why the sons of Svārocīṣa Manu are enumerated and those of other Manus are not mentioned in the KP. while other Purāṇas such as VP. III. 1 detail them.

2. This information about this Indra is given to glorify Śiva. It is not found in VP. and other Purāṇas.

*This is a misprint for *Suṣṭrā Harayastathā* as this whole verse is the same as VP. III.1-16.

18-20a. O Brāhmaṇas, in the Raivata Manvantara, the following were the seven sages : viz. Hiranyaroman, Vedaśrī, Urdhvabāhu, Vedabāhu, Subāhu, Saparjanya and Mahāmuni. Thus the four Manus—Svārociṣa, Uttama, Tāmasa and Raivata are recorded as belonging to the line of Priyavrata.

20b. O Brāhmaṇas, in the sixth Manvantara, Cākṣuṣa was the Manu.

21-23a. Manojava was Indra. Now listen to the list of Devas. There were five groups of Devas, the heaven-dwellers viz. : Ādyas, Prabhūtabhāvyas, Prathanas, Mahānubhāvas and Lekhyas (v.l. Ādyas, Prasūtas, Bhavyas, Pṛthugas, ... each consisting of eight groups*). The following were among the seven splendid sages viz. : Virajas, Haviṣmān, Soma, Manusama (? equal to Manu), Avināman and Saviṣṇu (v.l. Sumedhā, Virajas, Haviṣmān, Uttama, Madhu). **

23b-24. O Brāhmaṇas, Śrāddhadeva of great splendour was the son of Vivasvān (sun). O Brāhmaṇas, the present Manu in the seventh Manvantara is Saṁvartana.*** Devas are Adityas, Vasus, Rudras and Maruts.

25-26. Purandara, the slayer of heroic enemies, was Indra. The following seven sages make up the group of *Saptarśis* : Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja. The incomparable *Śakti* of Viṣṇu, wherein Sattva is predominant was stationed for the continuous sustenance of the Universe.

27a. All kings and dwellers of heaven were born of his rays. [It is reported that the incarnations of Viṣṇu in the seven Manvantaras were as follows :]

27b-28a. O Brāhmaṇas, by a ray (part) of him, he was born of Prakṛti. (Ākūti) and Ruci, the Prajāpati, as their mental son in the Svāyambhuva Manvantara.

**Pañcaite hysṭakā gaṇāḥ*

**The Veṅkateśvara edt. and the v.l. recorded in it do not give the list of seven sages but of six only. The list in the Crt. ed. of the KP. is as follows : Sumedhas, Virajas, Haviṣmān, Uttama, Madhu, Atināmā and Sahiṣṇu.

*** Probably a misprint for *Sa variate* there rules Śrāddhadeva, etc.). 23b-24a form one sentence.

28b-29a. When the Svārociṣa Manvantara arrived, the lord was born of Tuṣṭī along with the deities Tuśitas.

29b-30a. In the Uttama Manvantara, Viṣṇu, Janārdana, the excellent among Devas (the Truth incarnate) was born of Satyā along with Satyas (*Devas* of that name). He was also called Satya.

30b-31a. When the Tāmasa Manvantara arrived, Hari was born of Haryā as Hari, alongwith Devas called Haris.

31b-32a. In the Raivata Manvantara, Hari was born as the highly splendoured mental son of Saṅkalpa alongwith Devas called Mānasas.

32b-33a. In the Cākṣuṣa Manvantara, Puruṣottama was born of Viṣṇuḥā as Vaikuṇṭha, alongwith Devas (known as) Vaikuṇṭhas.

33b-35. When the Vaivasvata Manvantara arrived, Viṣṇu was born of Aditi and Kaśyapa as Vāmana (the Dwarf). Measuring these worlds with three paces and conquering the three worlds and uprooting the thorns (i.e. enemies) the noble-souled lord gave those worlds to Purandara. These are the incarnations of that lord in the seven Manvantaras.

36. O Brāhmaṇas, seven have been the bodies (incarnations) with which the subjects and the entire universe had been protected by the noble-souled Vāmana.

37. Hence, in all incarnations he is praised by all gods as the slayer of Daityas. Keśava creates everything in the beginning, then protects and destroys it.

38-39a. Śruti says that lord Nārāyaṇa is the immanent soul of all living beings. With a particle (ray) of his, Nārāyaṇa pervades the entire universe and is stationed in it. The pervading deity is manifested in four forms both endowed with attributes and bereft of them.¹

1. VV. 39-43a give a synthesis of the *Vyūha* theory of the Pañcarātrins with the Purānic trinity Brahma, Viṣṇu and Śiva, identifying Śiva with Saṅkarṣaṇa and Brahma with Aniruddha and Viṣṇu with Pradyumna. It appears that as Vāsudeva—the first *Vyūha* is specifically stated as *guṇālīta* (V. 40), the remaining *Vyūhas* are regarded as *saguṇa* (endowed with attributes).

39b-40a. The first form of the Lord is the auspicious, blemishless embodiment of knowledge. It is termed Vāsudeva. It is beyond all Guṇas. It is Niṣkala or indivisible and unsullied.

40b-41a. The second form is termed Kāla. It is characterised by *tamas* and is designated as Śiva (Śeṣa or Saṅkarṣaṇa). It is the highest form of Viṣṇu, the destroyer of everything in the end.

41b-42a. The third form is that in which Sattvaguṇa is predominant. It is termed Pradyumna. It sustains the entire universe. It is the permanent nature of Viṣṇu.

42b-43a. The fourth form of Vāsudeva is termed Brahmā. It is the Rājasa form termed as Aniruddha. It is the cause of creation.

43b-44a. It is the Lord who having annihilated everything sleeps alongwith his manifestation called Pradyumna. He is god Brahmā designated as Nārāyaṇa. He brings forth the creation of progeny.

44b-45a. By what is declared in scriptures as the auspicious personality of Nārāyaṇa which is called Pradyumna, the whole universe consisting of gods, Asuras and human beings is fascinated and deluded.

45b-46a. Hence, it is glorified as Prakṛti, the embodiment of the Universe, while Vāsudeva, the absolute, infinite soul, is attributeless.

46b-47a. He is Pradhāna, Puruṣa and Kāla.¹ He is the excellent Trio of Sattva and other attributes. All this is eternally constituted of Lord Vāsudeva. It is by realizing this that one is liberated from Samsāra.

47b-48a. It is this glorious Lord Vāsudeva, Acyuta who is also Pradyumna and Hari, divided (classified) the one (Vedic Samhitā) consisting of four parts into four Vedas.

48b-49a. Lord Hari the all-pervading Viṣṇu Nārāyaṇa out of his complete free will, incarnated himself as Kṛṣṇa-Dvaiḍapāyana Vyāsa (the arranger).²

1. The three sāguṇa vyūhas are identified with three Saṅkhyā principles as follows : Pradhāna (Pradyumna), Puruṣa (Aniruddha), Kāla (Saṅkarṣaṇa, Śeṣa or Śiva).

2. This shows the great veneration of the Purāṇa-writer to Vyāsa—Kṛṣṇa Dvaiḍapāyana.

49b-50a. Neither gods nor sages could realise this Supreme Brahman which is beginningless and endless. It is only this one venerable Vyāsa, the master who knows it fully.

50b. O excellent sages, thus the greatness of Viṣṇu has been recounted. This is the truth. Again I assert that it is the truth. After realizing like this, one is not deluded.

CHAPTER FIFTYTWO

Branches of the Vedas

Sūta said :

1. Formerly, in the present Manvantara, in the first Dvāpara yuga, the great lord Svāyambhuva Manu himself is considered to be Vyāsa.¹

2. At the behest of lord Brahmā, he divided the Vedas into many branches. In the second Dvāpara, Prajāpati was Vedavyāsa.

1. Vyāsa or the arranger (of the Vedas and the Purāṇas) is the designation of the person or office-bearer whose job is to classify the mass of Vedic Mantras and divide them into Vedas. This person in-charge carries out this job at the end of each Dvāpara Yuga. This sage is regarded as an "incarnation" of Vyāsa and the list of such Vyāsas is repeated in VP. III. 3. Vāyu P. I.23.109-214, Bh. P. I. 4.14-25 and others.

The Kūrma gives the list-of the following 25 persons who carried out the job of Vyāsa and came to be considered as the "incarnations" of Vyāsa:

(1) Svāyambhuva Manu (But god Brahmā according to VP. III. 3.11 and LP. I. 24.12). (2) Prajāpati (His name was Satya according to LP and Vāyu P.), (3) Uśanas, (4) Bṛhaspati, (5) Savitṛ, (6) Mrtyu, (7) Indra, (8) Vasiṣṭha, (9) Sārasvata, (10) Tridhāman, (11) Rṣabha, (12) Sutejas, (13) Dharmा, (14) Sucakṣus, (15) Trayyāruṇi, (16) Dhanañjaya (17) Kṛtañjaya, (18) Rtañjaya, (19) Bhāradvāja, (20) Gautama, (21) Vācaśravas, (22) Nārāyaṇa, (23) Trṇabindu, (24) Vālmiki, (25) Kṛṣṇa-dvaiḍipāyaṇa. (It is noteworthy that the names of Vyāsas in the 25th and 26th Dvāpara Yuga are not mentioned in the Venk. edt. of KP. Vārāṇasi edition names them as Śakti and Parāśara who—if similarity in names be not deceptive—may be presumed to be the grandfather and father of Kṛṣṇa-dvaiḍipāyaṇa Vyāsa). Venk. edt. brackets a half-verse and mentions the great sage Jātukarṇya as the Vyāsa in the 27th Dvāpara. Other Purāṇas (and the Varanasi edt. of KP.) mention 28 avatāras of Vyāsa.

3. Vyāsa in the third Dvāpara was Uśanas; in the fourth Dvāpara, Bṛhaspati; in the fifth Dvāpara Savitṛ; in the sixth Dvāpara, Mṛtyu.

4. Indra was Vyāsa in the seventh Dvāpara; Vasiṣṭha in the eighth Dvāpara; in the ninth Dvāpara, Sārasvata was Vyāsa and Tridhāman was Vyāsa in the tenth Dvāpara.

5. The Vyāsas were Rṣabha in the eleventh, Sutejas in the twelfth, Dharma in the thirteenth and Sucakṣus in the fourteenth Dvāpara.

6. Trāyāruṇi in the fifteenth; Dhanañjaya in the sixteenth; Kṛtañjaya in the seventeenth and Rtañjaya in the eighteenth Dvāpara.

7. Bharadvāja was Vyāsa in the nineteenth; Gautama thereafter; Vācaśravas in the twentyfirst and thereafter Nārāyaṇa, the great.

8-10. Tṛṇabindu, in the twentythird, Vālmīki thereafter; when the twentyfifth Dvāpara arrived (there was a Vyāsa. In the twentysixth Dvāpara there was another Vyāsa—*These two are omitted in the text). The great sage Jātūkarṇa was Vyāsa in the twentyseventh Dvāpara. (In the twentyeighth Dvāpara) Vyāsa was Kṛṣṇa-Dvaipāyana, son of Parāśara. He alone was the demonstrator (propounder) of the Vedas and Purāṇas.

11. The great Yogin Kṛṣṇa-Dvaipāyana, Hari, the son of Parāśara propitiated, realised and eulogised the three-eyed lord Iśāna and thanks to his grace,¹ the holy sage classified the Vedas.

12-13. He accepted four disciples who were the masters of the Vedas² viz; Jaimini, Sumantu, Vaiśampāyana

*The critical edition of KP reads: *Pancavimśe tathā Śaktih Sadviṁśe tu Parāśarāḥ*. Śakti was Vyāsa in the twentyfifth and Parāśara in the Twenty-sixth.

1. The KP. gives the credit of Kṛṣṇa-Dvaipāyana's contribution to Śiva's grace—(a Puranic propaganda of Śiva ?)

2. The following verses give the names of the disciples of Vyāsa and their expertise in particular Veda :

and the fourth sage Paila. I was also his disciple, the fifth one. The great sage made Paila as the reciter of the R̄gveda.

14. He enjoined Vaiśampāyana as the expounder of the Yajurveda and Jaimini as the expounder of Sāmaveda.

15. He accepted the excellent sage Sumantu as the expounder of Atharvaveda. He appointed me to narrate Itihāsas and Purāṇas.

16. Originally, the Yajurveda was one, but he divided it into four. There are four sacrificial priests who are to perform the Yajñas thereby.

17. O excellent Brāhmaṇas, it is the work of Adhvaryu to repeat the *mantras* of the Yajurveda, of the Hotṛ to recite the *mantras* of the R̄gveda,* of the Udgāṭ to sing the Sāman and of Brahmā to accomplish *yajña* by *mantras* of the Atharvan.

18. Then the holy sage composed the R̄gveda after extracting it from the *Yajña*; through the Yajur Mantras he composed Yajurveda and the Sāmaveda through Sāman verses.

19. Formerly, he divided the R̄gveda in twentyone branches. He composed Yajurveda with a hundred Śākhās (Branches or Sections).

20. He divided the Sāmaveda into a thousand branches. Kuśaketana (Sage Kuśadhwaja?) divided Atharvaveda (v.l. He divided the Atharva in nine branches.)

Name of the disciple

1. Paila
2. Vaiśampāyana
3. Jaimini
4. Sumantu
5. Romaharṣaṇa

Name of the Veda mastered

1. R̄gveda (21 branches)
2. Yajurveda (101 branches)
3. Sāmaveda (1000 branches)
4. Atharva (9 branches)
5. Purāṇas (18 works)

In concluding the chapter, the author identifies Omkāra with the Vedas. In passing, it may be pointed out that the classification of the Vedas given here is found in other Purāṇas such as Bh. P. I.4.14-25, VP. III. 3.2-31 and in the Mbh. II.63.85-90.

**Syād agnihotram* in the printed text is probably *syād tigbhīr hotram* as the context shows.

21. The Holy sage Vyāsa composed Purāṇas with eighteen different volumes. Thus the original ancient Veda which was one whole became of four parts.

22. Omkāra was born of Brahman, it wipes off all sins and defects. The eternal Vāsudeva, the lord, can be known only through the Vedas.

23. He, the greatest one, is sung by the Vedas; he who knows him is the knower of Vedas; this Vāsudeva is the greatest Brahman, the excellent brilliance and bliss.

24. Vāsudeva is Reality, expounded by the words of the Vedas. He is the highest region (goal to be reached). This knowledge is known through the Vedas and it is a sage devoted to the Vedas who knows the Vedas and consequently Vāsudeva.

25. The Supreme Lord who breathed out the Vedas knows the highest unknowable (*avedam*). The glorious Lord Maheśvara, the embodiment of the Vedas, is realised through the Vedas.

26. He alone is the object of knowledge and the Veda itself. One is released from Saṁsāra by resorting to him.

27. The great sage, son of Parāśara knows thoroughly this imperishable Veda, Omkāra the undecaying Veda, the knowable and the unknowable.

CHAPTER FIFTYTHREE

The incarnations of Śiva in the Vaivasvata Manvantara

Sūta said :

1. O sages, observers of good vows, the incarnations of Veda-Vyāsa in the Dvāparayuga have been recounted; now listen to the incarnations of Mahādeva¹ in the Kaliyuga.

1. In the previous chapter the 28 'incarnations' of Vyāsa in the Dvāpara Yuga are enumerated. This chapter gives the list of corresponding

2. In the first Kaliyuga of the Vaivasvata Manvantara, the lord of Devas of great brilliance, incarnated as Śveta for the welfare of the Brāhmaṇas.

3. He was born on the beautiful peak of the Himavān, the most excellent of all mountains. His disciples and their disciples were of immeasurable lustre.

4. They were four Brāhmaṇas of noble souls viz. Śveta, Śvetasikha, Śvetāsyā and Śvetalohita. They were all masters of the Vedas.

5. The incarnations of Śiva in the first seven Kaliyugas were: Sutāra, Madana, Suhotra, Kaṅkaṇa, Lokākṣi, Yogīndra and Jaigīṣavya in the seventh Kaliyuga.

6-7. Dadhvāha was the incarnation in the eighth; lord R̄ṣabha in the ninth; Bhṛgu in the tenth and thereafter Ugra; Pura in the twelfth Kaliyuga,* Bāli (a misprint for Bali) in the thirteenth; Gautama in the fourteenth and Vedadarśin thereafter.

8-9. The other incarnations (in succeeding Kaliyugas) are Gokarṇa, Guhāvāsa, Śikhāṇḍadhṛk, Yajamālin (v.l. Jatāmālin) Aṭṭahāsa (v.l. Gaṇḍahāsa), Dāruka, Lāngalin,

twenty-eight incarnations of god Mahādeva in Kaliyuga (VV. 2-9) and the names of their disciples as each incarnation had four disciples (VV. 10-25). VP. III. 3.11-20 and Brahmāṇḍa P. I.2.35.116-125 give a similar list of incarnations of Vyāsa with Drauni as the 29th Vyāsa but not those of god Śiva. Vāyu P. I.23.114-255 and Śiva P.—Śatarudra—Chs. 4 and 5 give the list of Vyāsa's incarnations, Mahādeva's incarnation and the disciples of each together as distinct from the lists in the KP.

It is worth noting that the lists of Śiva's incarnations and their disciples included the names of some ancient Śaivite teachers like Nakuliśvara.

For ready reference, the list of Śiva's incarnation is given below :

1. Śveta, 2. Sutāra, 3. Madana (v.l. Damana), 4. Suhotra, 5. Kaṅkaṇa
6. Lokākṣi 7. Jaigīṣavya, 8. Dadhvāha 9. R̄ṣabha, 10. Bhṛgu, 11. Ugra
12. Atisamākhyāta, 13. Bāli (or Vāli), 14. Gautama, 15. Vedadarśi, 16.
Gokarṇa 17. Guhāvāsa 18. Śikhāṇḍa-dhṛk, 19. Yajamālin (Jaṭāmātya),
20. Aṭṭahāsa, 21. Dāruka, 22. Lāngali, 28. Mahāyāma, 24. Śūli, 25.
Dindamundiśvara, 26. Sahiṣṇu, 27. Soma-śarmā, 28. Nakuliśvara.

*The critical edt. reads *Para* for *Pura* (in v. 6) and *atri*, for *ati* (in v. 7). It means : "thereafter Ugra in the 11th and Atri in the 12th Kaliyuga were Śiva's incarnations.

Mahāyāma, Muni, Śulin, Diṇḍamuṇḍīśvara, Sahiṣṇu, Somaśarman and Nakuliśvara.

9a. In the Vaivasvata Manvantara the incarnations of Śambhu, the trident-bearing deity are said to be twenty-eight in number.

9b. In the end of the Kaliyuga the lord incarnates in a holy centre as (v.l. in a holy place called Kāryāvatāra) Nakuliśvara.

10-11. There (i.e. in each of these incarnations) the overlord of Devas had four disciples who were good (and famous) ascetics. O leading sages, each one of them had as their disciples eminent sages who had good self-control, were serenely delighted in their minds, and had cherished devotion to Iśvara. I shall enumerate in due order, those Yogins who were the most excellent among the knowers of Yoga.

12. They were Śveta, Śvetaśikha, Śvetāsya, Śvetalohita* (*the line 12a. is bracketed in the Veṅk. Text), Dundubhi, Śatarūpa, Rcika, Ketumān, Viśoka, (v.l. Viśvakeśa), Vikeśa, Viśākha, Śāpanāśana.

13. Sumukha, Durmukha, Durdama, Duratikrama, Sanaka, Sanātana, Sanandana.

14. Dālabhya (v.l. Bāskala) the great Yogi, all pious souls (Dharmātmān,) and endowed with great (spiritual) power (Mahaujas) Sudhāman, Virajas, Śaṅkhavāṇi, Aja.

15. Sārasvata, Mogha, Dhanavāha, Suvāhana, Kapila, Āsuri, Voñhu, Pañcaśikha.

16. Parāśara, Garga, Bhārgava, Aṅgiras, Balabandhu, Nirāmitra, Ketuśīṅga, Tapodhana.

17. Lambodara, Lamba, Vikroṣa, Lambaka, Śuka, Sarvajña, Samabuddhi, Sādhya, Asādhya (v.l. Sādhya, Satya).

18. Sudhāman, Kāśyapa, Vasiṣṭha, Varijas, Atri, Ugra, Śravana, Suvaidyaka.

19. Kuṇi, Kuṇibāhu, Kuśarira, Kunetra, Kaśyapa, Uśanas, Cyavana, Bṛhaspati.

20. Uccāsya (v.l. Utathya), Vāmadeva, Mahākāla, Mahānīla, Vājaśravas, Sukeśa, Śyāvāśva, Supathīśvara.

21. Hiranyanābha, Kauśilya, Akākṣu, Kuthubhidha (v.l. Lokākṣī, Kuthumī) Sumantavarcas, the learned, Kabandha, Kuśi-kandhara.

22. Plakṣa, Darvāyaṇi, Ketumān, Gautama, Bhallācī, Madhupīṅga, Śvetaketu, Tapodhana (Ascetic).

23. Uṣidhā, Bṛhadrakṣa, Devala, Kavi, Śālahotra, Agni-veṣya, Yuvanāśva, Śaradvas.

24. Chagala, Kunḍakarṇa, Kunta, Pravāhaka, Ulūka, Vidyuta, Śādraka, Āśvalāyana.

25. Aksapāda, Kumāra, Ulūka, Vasuvāhana, Kuṇika, Garga, Mitraka and Ruru.

26. These noblesouled ones were the Yogic disciples in different incarnations.¹ They were free from impurities, ever engrossed in the Brahman, and greatly devoted to the path of knowledge.

27. At the behest of Śiva the Lord of Yoga, they incarnate frequently for the welfare of the Brāhmaṇas and for the establishment of the Vedas.

28. Those Brāhmaṇas who remember and bow down to them perpetually, who propitiate and worship these, will attain Brahmavidyā (the lore of Brahman).

29-31a. Thus the Vaivasvata Manvantara has been recounted in detail. The eighth Manvantara is Sāvarṇa, the ninth is Dakṣasāvarṇa; the tenth is Brahmasāvarṇa, the eleventh is Dharma Sāvarṇa. Rudrasāvarṇa is the twelfth and Raucya is the thirteenth. Bhautya is the fourteenth. Thus, the future Manvantaras have been enumerated in serial order.

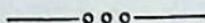
31b-33a. Thus the first half of the Purāṇa as related by Nārāyaṇa has been recounted. The story is developed further by past, present and future events.² He who listens

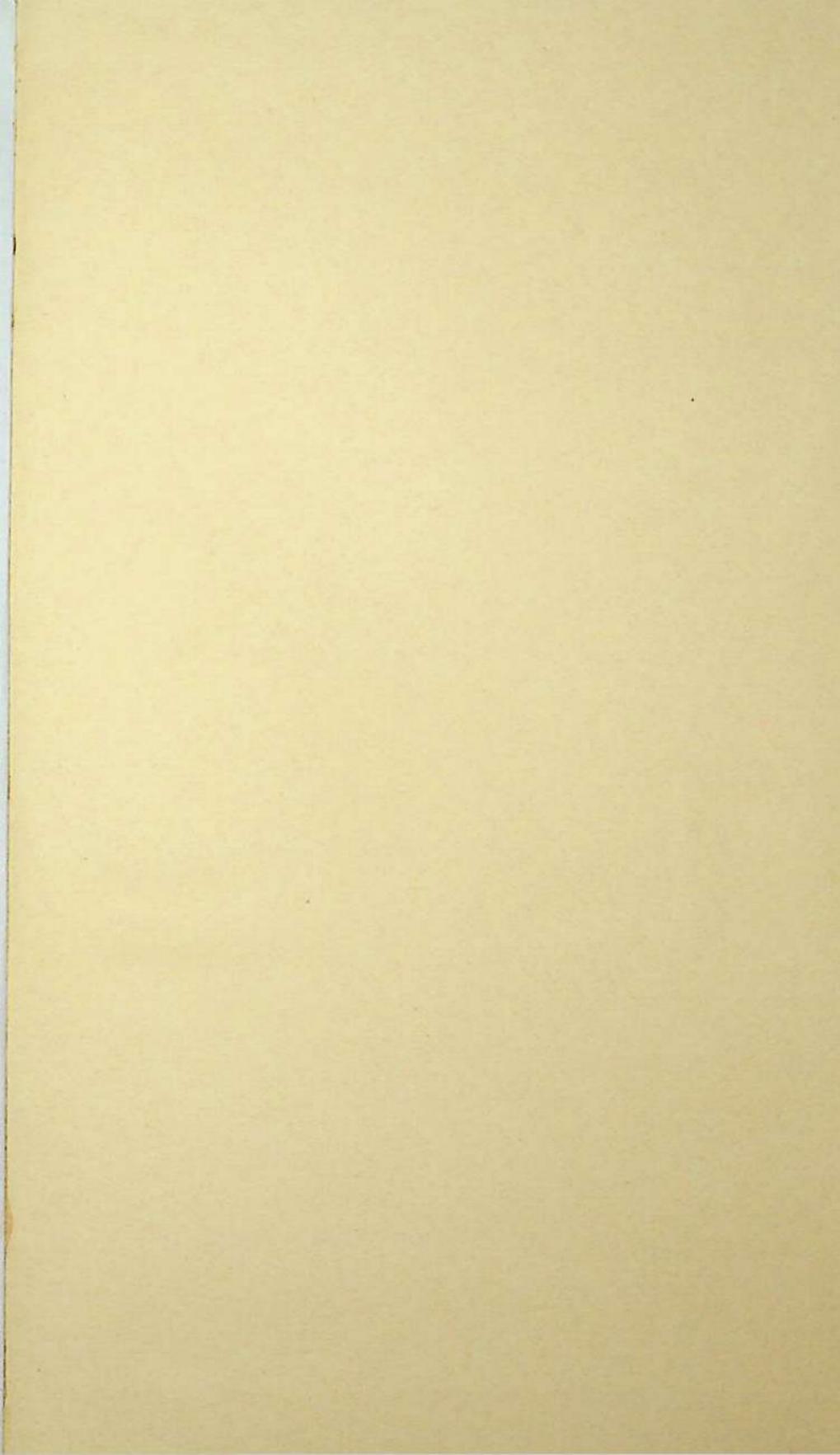
1. As noted above, the list of śiva's disciples contains great teachers belonging to different schools of philosophy e.g. Kapila, Āsuri and Pañcaśikha are Sāṅkhyas; Aksapāda, Ulūka (repeated twice viz. VV. 24 and 25) are logicians.

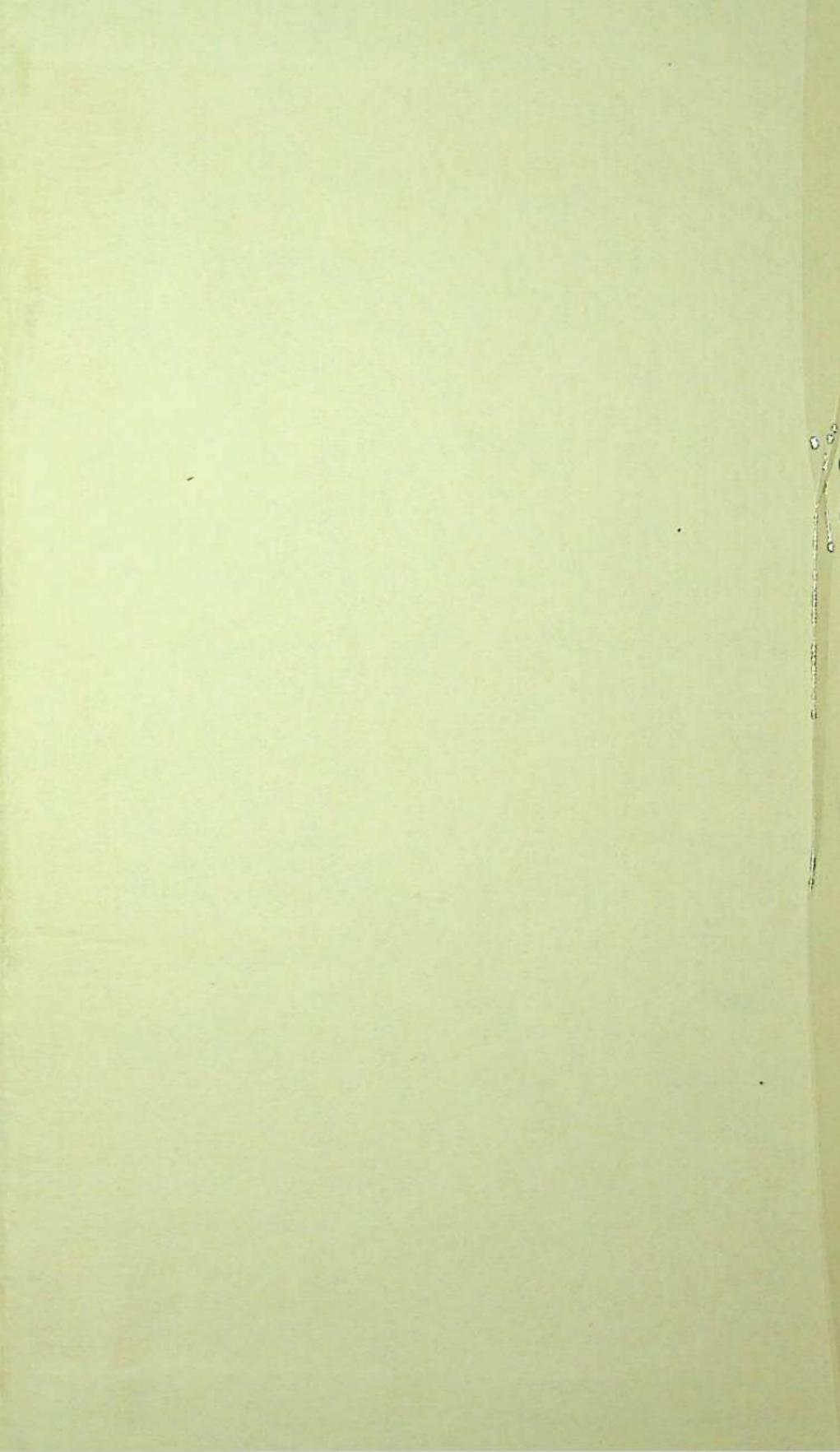
2. This is the *Phalaśruti* of fruits accruing from hearing the KP. 1st half. The last verse shows its original Vaiṣṇava form.

to, reads or narrates it to excellent Brāhmaṇas becomes free from all sins. He is honoured in the Brahmaloka.

33b-34. One should read this in a temple or on the bank of a river after taking bath in the river. With devotion he should bow down to Nārāyaṇa the Supreme Person. Obeisance to the overlord of Devas, to the Supreme soul of Devas. Obeisance to the ancient Puruṣa, the powerful Viṣṇu (v.l. of the Tortoise form).









COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES

FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)

Made with
By
Avinash/Shashi

Icreator of
hinduism
server!

KAPWING



COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES

FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)

Made with
By
Avinash/Shashi

Icreator of
hinduism
server!

KAPWING

ISBN 81-208-0352-3



9 788120 803527