

Along with his followers Dakṣa returned to his abode thrilled by Śiva's love.

52. Viṣṇu and other Devas, though permitted to go, followed Śiva with devotion and great joy.

53. With these, his wife and his attendants Śiva reached his abode in the beauteous surroundings of the Himālayas with very great delight.

54. After reaching his abode Śiva honoured the devas and the great sages and then bade farewell to them with respect.

55. Taking leave of Śiva eulogising and bowing to Him, Viṣṇu, as also the Gods and sages with joyful beaming faces returned to their respective abodes.

56. Śiva with boundless pleasure in the company of his wife—the daughter of Dakṣa, sported in the Himālayan region following the conventions of the world.

57. Then O sage, Śiva, the primordial creation, entered His residence in Kailāsa the best of mountains along with Satī and his attendants.

58. Thus I have narrated to you all how the marriage of the bull-vehicled lord took place formerly in the Manvantara of Svāyambhuva Manu.²⁷⁴

59-60. If any one hears this narrative with concentrated attention after worshipping Śiva at marriages, sacrifices or other auspicious undertakings, all the rites—of marriage or other auspicious undertaking—will always conclude without obstacles.

61. The bride will be blessed with happiness, good fortune, good conduct, and good qualities. She will be chaste and produce sons on hearing this auspicious narration.

274. The time-durations become manifest as Manvantara, Yuga, Samvatsara and other relatively bigger and smaller units in the rotating wheel of time. The Purāṇas mention fourteen Manvantaras in order :

(1) स्वाग्रम्भुव (2) स्वरोचिष (3) ओत्तमि (+) तामस (5) रैवत (6) चाक्षुष (7) वैवस्वत (8) सावर्णि (9) दक्षसावर्णि (10) ब्रह्मसावर्णि (11) धर्मसावर्णि (12) रुद्रसावर्णि (13) रौच्य-दैव सावर्णि (14) इन्द्रसावर्णि।

The fourteen Manvantaras derive their names from fourteen successive mythical progenitors and sovereigns of the earth. Svāyambhuva Manvantara is the first and is known after Svāyambhuva Manu who produced the ten Prajāpatis or Mahārṣis and is so called because he sprang from Svayambhu, the Self-existent Brahman.