

Hindi / English / Gujarati

शिव पुराण

महर्षि वेद व्यास



महाकाव्य

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INTRODUCTION

The Purāṇa is a class of literature that treats of ancient religion, philosophy, history, sociology, politics and other subjects. It is an encyclopaedia of various branches of knowledge and ancient wisdom. It has been defined as a class of literature that contains material on the topics of Creation, Dissolution of Manus, Ages of Manus, Genealogies and the History of glorious kings. For dealing primarily with these subjects it has been called Pañcalakṣaṇa¹—a title that was incorporated in the Purāṇas² themselves and had become popular by the Fifth Century A.D., for it was included by Amarasiṁha in his lexicon ‘Amarakoṣa’.³ But as the process of interpolation continued, the Pañcalakṣaṇa definition was found inadequate. The Purāṇic redactors adopted a Daśalakṣaṇa⁴ definition that suited the contemporary text. Still the dynamic forces were at work and the process of insertion, modification and abridgement went on and it was soon discovered that the Daśalakṣaṇa definition too fell short of an actual fact. It was found that the purāṇas contained certain aspects that were not covered by any of the five or ten characteristics. Besides some of the characteristics covered by the Pañcalakṣaṇa or Daśalakṣaṇa definition were not found in certain Purāṇas.

In fact the Purāṇa as a class represents the different phases and aspects of life of diverse ages. It is impossible to adopt a standard definition for the class of literary composition that contains heterogeneous phases and aspects. Moreover, a definition framed on the numerical basis of points is bound to be imperfect.

The Purāṇas are divided into two classes—the Mahā-purāṇas⁵ and the Upapurāṇas⁶. Each class consists of eighteen purāṇas. Thus the number of the Purāṇas is thirtysix. The

1. For details see Kirsch: Das Purāṇa Pañcalakṣaṇa.

2. ŚP. Vā. I. 1. 41; Kūrma I 1. 12; Varāha 2. 4; Matya 53. 65;

Vāyu 4. 10-11; Bhaviṣya 1. 2. 4-5.

3. Dr. Pusalker : Studies in the Epics and Purāṇas : Intro. P. 23.

4. Bhāgavata xi. 7.910.

5. Vāyaviya I. 1. 42; Umā 44. 119-121.

6. For details see R.C Hazra. Studies in the Upapurāṇas, 2 Vols.

Mahāpurāṇas are classified into different categories—Vaiṣṇava, Brāhma, Śaiva etc. in proportion as they accord preferential treatment to Viṣṇu, Brahmā, Śiva and others⁷. Śivapurāṇa, as its title signifies is a Śaiva Purāṇa. It derives its designation from the fact that it eulogises the glory and greatness of Śiva, describes the ritual and philosophical principles of Śiva cult, embodies descriptions, sermons and dissertations on the greatness of his divinity, recounts his emblems, attributes, exploits and incarnations, narrates legends on the origin and importance of his phallic image and dwells upon the merit of installing and consecrating that image. In brief, Śivapurāṇa is a sacred treatise of Śiva's legends and ritual.

The extant text of Śivapurāṇa is arranged into seven⁸ Saṁhitās designated as Vidyēśvara, Rudra, Śatarudra, Koṭirudra, Umā, Kailāsa and Vāyaviya. The second of these, Rudrasaṁhitā, is divided into five sections, viz. Creation, the narrative of Satī, the biography of Pārvatī, the birth and adventures of Kumāra and Śiva's battles. The seventh Saṁhitā—Vāyaviya—has two parts (Pūrvabhāga and Uttarabhāga)⁹. It is called Vāyaviya, for though it was recited by the Sūta at the Naimiṣa forest, it was originally proclaimed by Vāyu at the advent of Śvetakalpa.¹⁰

According to the records of the Vāyaviya, the original Śivapurāṇa consisted of twelve¹¹ Saṁhitās. That is to say, in addition to the extant seven there were five more Saṁhitās viz. Vaināyaka, Māṭṛ, Rudraikādaśa, Sahasrakoṭi and Dharma. The complete group of twelve Saṁhitās comprised one hundred thousand Ślokas.¹² But five of the group were dropped in the course of reconstruction and abridgement of the purāṇas. The extant Śivapurāṇa is an abridged edition and comprises twentyfour thousand Ślokas.¹³ The redaction was made by the sage Kṛṣṇa Dvaipāyana Vyāsa¹⁴ himself.¹⁵

7. Skanda, Kedāra 1.
8. Vāyaviya I. 1. 59-60.
9. Ibid. I. 1. 65.
10. Ibid. I. 1. 23.
11. Ibid. I. 1. 50-52.
12. Ibid. I. 1. 57.
13. Ibid. I. 1. 58.
14. Ibid I. 1. 58; yuddha 16. 15.
15. The above records of the Vāyaviya Saṁhitā are found in the

As previously stated, the Mahāpurāṇas are eighteen¹⁶ in number. The Puranic scholars are agreed upon the authenticity of the seventeen Mahāpurāṇas but in regard to the eighteenth there is a difference of opinion. Most of the Purāṇas¹⁷ include Śivapurāṇa in the list while a few others¹⁸ substitute Vāyu for Śiva. The substitution of either was inevitable, for the traditional number had to be maintained. Therefore some voted in favour of Śiva, some in favour of Vāyu. Neither of the parties could agree which of the two was actually a Mahāpurāṇa.

Now let us examine if any solution could at all be possible. We know that Śivapurāṇa is divided into seven Saṁhitās, one of which is the Vāyaviya. We have the testimony of Śivapurāṇa itself that the original Śivapurāṇa consisting of one hundred thousand ślokas was abridged into twentyfour thousand ślokas. On the strength of this evidence it cannot be unreasonable to suppose that there was a proto-Śivapurāṇa and a proto-Vāyaviya. It is not unlikely that there was a close affinity between the extant Vāyupurāṇa and the proto-Vāyaviya or that the extant Vāyupurāṇa is a recension of the proto-Vāyaviya and thus a part of Śivapurāṇa itself. Solution lies in assuming identicity of the two on the basis of this suggestion, not in accepting the one and rejecting the other.

Śivapurāṇa has all the characteristics of a Mahāpurāṇa. According to the ancients, a Mahāpurāṇa contained five main characteristics¹⁹ that concerned either early religion or traditional history. Of these the origin of the universe (Sarga) is an important feature of every religion. As a Mahāpurāṇa and a sacred work of Śiva cult, Śivapurāṇa possesses this important trait. It discusses the origin of the universe which it traces to Śiva, the eternal god who though devoid of attributes has still an inherent Energy which manifests

Vidyeśvara Saṁhitā also. (VS 2. 49-63). The two accounts are similar and confirm each other.

16. Umā 44-199.

17. Bhāgavata xii. 7. 23 ff; Brahmavaivarta III. 133 14 ff; Kūrma I. 1. 13 ff; Liṅga I. 36. 61 ff. Mārkandeya 137. 18 ff; Padma, I. 62. 2ff. iv. iii. 50 ff; Varāha 112 74 ff; Viṣṇu III. 6. 21 ff.

18. Agni 272. 4ff. Matsya 53. 18; Nārada I. 95.

19. These are Sarga, Pratisarga, Varmā, Manvantara, and Varmśānucarita.

itself in the form of three principles—Sattva, Rajas and Tamas personified as the three deities Viṣṇu, Brahmā and Rudra. The three have their respective energies called Lakṣmī, Sarasvatī and Kāli, in collaboration with whom they create, maintain and dissolve the universe.²⁰

According to this account, the work of creation is entrusted to Brahmā who creates the cosmic egg consisting of twentyfour principles. The cosmic egg is insentient at first but when Viṣṇu pervades it, it goes in motion. Then different kinds of creation are evolved out of it.²¹

Sivapurāṇa²² classifies creation in three categories : Primary, Secondary and Primary-Secondary. The three categories are arranged in the following table :

Creation²³

<i>Primary</i>	<i>Secondary</i>	<i>Primary-Secondary</i>
Intellect and Ego	Insentient objects	Mind-born sons
Subtle elements	Animals	of Brahmā
Five organs of action and five organs of knowledge, Manas	Divine beings Human beings Sentient feelings.	

According to Śivapurāṇa, the ninefold creation was unable to proceed on the work of creation. The mind-born sons of Brahmā refused to obey the creator and remained celibate. Then out of his body Brahmā produced eleven sons : Marīci from the eyes, Bhṛgu from the heart, Aṅgiras from the head, Pulaha, Pulastya, Vasiṣṭha, Kratu from his breath, Atri from his ears, Nārada from his lap and Kardama from his shadow.²⁴ When still the creation made no progress, Brahmā divided himself into two—one half in the form of a woman and the other half in the form of a man. In that half form of a woman he created a couple—Svāyambhuva

20. RS I. 16. 46, 48.

21. Ibid. I. 15. 29-33.

22. Ibid I. 15.

23. The account of creation is recorded in RS I. 15-16; Ibid II. 2-3; Umā 30 et seq. Vāyaviya I. 10-12 with the difference that in the Rudra-Saṁhitā the sentient feelings and emotions are replaced by the gross elements.

24. Cf Vāyaviya I. 12. 42. Here the names and the number differ.

Manu and Satarūpā who complied with the wishes of the creator and began the work of creation.

After all, the creation of the universe is not a permanent feature, for all creations end in dissolutions which in turn give place to re-creation. The description of this process constitutes one of the five main features of a Mahāpurāṇa. Śivapurāṇa²⁵ takes up this topic but withholds details.

The process of dissolution is complicated, for several dissolutions occur before the universe is completely dissolved. As the purāṇas relate, a creation lasts for a day of Brahmā equal to the age of fourteen Manvantaras. At the end of each Manvantara, there occurs a dissolution. Thus a day of Brahmā contains fourteen dissolutions. But these are partial dissolutions. At the end of fourteen Manvantaras, equal to a day of Brahmā²⁶ that lasts for a kalpa²⁷ there occurs a great dissolution. Thus during the life of the creator several creations and dissolutions take place. There occurs a complete dissolution when the creator has completed his life-time. The elements are dissolved and merged into the body of the creator. The creator takes rest for some time and then starts the process of recreating the Universe. Thus we have a series of dissolutions and re-creations succeeding each other.²⁸

The description of the ages of Manus (Manvantaras) is another characteristic of a Mahāpurāṇa. Śivapurāṇa mentions fourteen Manus by name. They are Svāyambhuva, Svārocīsa, Uttama, Tāmasa, Raivata, Cākṣusa, Vaivasvata, Śāvarṇi, Raucya, Brahma-Śāvarṇi, Dharma-Śāvarṇi, Rudra-Śāvarṇi, Deva-Śāvarṇi, Indra-Śāvarṇi. Each Manvantara comprises 4,32,00 human years or 1/14th day of Brahmā. The fourteen Manvantaras make up one whole day of Brahmā. Each of the fourteen Manvantaras is presided over by its own gods, seers and kings. This scheme of Creation and Dissolution repeats itself from one age of Manu to another and is described in all the Mahāpurāṇas. Śivapurāṇa is no exception to the rule.

25. Vāyavīya I. 11.

26. VS I. 16.

27. Ibid.

28. Ibid 11. 9.

In the Pañcalakṣaṇa character of the Mañhapurāṇa, genealogies and deeds of glorious kings play an important part. The Sūtas were the custodians of genealogical records which they learnt by rote and which they recited at sessional sacrifices in exchange for the gifts they obtained from their patrons. But in the course of oral transmission from one generation to another some interpolations entered in these records. There were traditional variations too, for different versions existed in different families of the Sūtas. When the records were incorporated in the Purāṇas, the interpolations and the traditional variations also settled therein. This explains the difference that exists in the genealogical records of the Purāṇas.

Pargiter²⁹ has prepared a list of royal genealogies on the consensus of versions occurring in the Purāṇas. On comparing this list with that of Śivapurāṇa we find a marked difference. By way of illustration : (i) Pargiter's list of Ayodhyā dynasty places Kākutstha as the direct descendant of Vikukṣi-Śāśāda while in Śivapurāṇa Kākutstha is the immediate descendant of Ayodha who is not mentioned in Pargiter's list. (ii) Arinābh.. of Śivapurāṇa is substituted by Anenas in Pargiter. (iii) After Purukutsa Pargiter mentions Trasadasyu, Sambhūt.., Anaraṇya, Trasadaśva, Haryaśva, Vasumanas and Tridhanvan. These names are omitted in Śivapurāṇa which mentions Trayyāruṇi as the immediate descendant of Purukutsa. Śivapurāṇa mentions Anaraṇya, Muṇḍidruha and Niṣadha after Sarvakarman or Śarvaśarman while these are omitted in Pargiter. Instead Pargiter mentions a series of eleven kings who are not found in Śivapurāṇa at all.

With these variations, Śivapurāṇa proceeds with the statement of genealogies and deeds of glorious monarchs. But the statements are meagre, for Śivapurāṇa is not interested in furnishing details.³⁰ Still in regard to the solar dynasty of

29. AIHT. PP. 144-149.

30. Vāyaviya I. 17. 61-65.

राज्ञामपि च यो वंशो द्विधा सोऽपि प्रवर्तते ।
सूयवंशः सोमवंश इति पुण्यतमः क्षितौ ॥

Ayodhyā it supplies a detailed information. The genealogical records of this dynasty are arranged chapterwise in three groups : (1) from Manu to Satyavrata (ii) from Satyavrata to Sagara (iii) from Sagara to Sumitra. There is another sort of grouping also based on the sequence of time. The dynasties from Ikṣvāku to Marut belong to the past. The reigning period of Marut, father of Agnivarṇa, is called the present time when this purāṇa is said to have been written. The reigning period of the kings from Agnivarṇa to Sumitra is called the future time that presupposes the existence of this work.

The genealogical lists are interspersed with the deeds of some illustrious monarchs. For it is a characteristic of the Mahāpurāṇa to record the deeds of some famous kings. Usually the deeds comprise the personal history of the ruler but are sometimes related to the conditions of his reigning period. Śivapurāṇa is interested in the records of the solar dynasty of Ayodhyā and as such it recounts the deeds of some monarchs of that house. Of these Kuvalāśva-Dhundhumāra, Satyavrata-Triśaṅku and Sagara figure prominently. The accounts of Vikukṣi-Śāśāda, Bhagiratha, Niṣadha, Hiraṇyanābha and others occupy a secondary place.

The above analysis clearly demonstrates that Śivapurāṇa possesses the conventional characteristics of a Mahāpurāṇa in common with its other colleagues. These entitle it to the status of a great purāṇa. But its real greatness lies in expounding the philosophical background of Śiva ritual. The Purāṇa conceives Śiva as the eternal principle, the supreme god, the cosmic soul, the support of all existence. But the ignorant aspirant bound in the meshes of illusion goes in quest for knowledge and imagines that his lord has a personal form possessed of attri-

इक्षवाकुरम्बरीषश्च यथातिर्नहृषादयः ।
पुण्यश्लोकाः श्रुता येऽत्र तेऽपि तद्वंशसम्भवाः ।
अन्ये च राजकृषयो नानावीर्यसमन्विताः ।
किं तैः फलमनुत्कान्तैरुक्तपूर्वैः पुरातनैः ।
किं चेश्वरकथावृत्तौ यत्र तत्रान्यकीर्तनम् ।
प्रसङ्गादीश्वरस्येव प्रभावद्योतनादपि ।
सगदयोऽपि कथिता इत्यलं तत्प्रविस्तरः ॥

butes distinct from his self, who in moments of distress responds to his prayers and bestows grace. The devotee, then aspires for spiritual enlightenment and takes to ritual for self-purification. Śivapurāṇa enjoins several rites of worship and acts of homage, comprising a series of physical and spiritual practices in accompaniment with the Tantra, Yantra and Mantra appliances. He starts with the threefold devotion³¹ viz. hearing, glorifying and deliberating the attributes of God—a process that requires, according to Śivapurāṇa,³² the same steady attention as in the sexual intercourse. In this connexion Rudrasamhitā³³ mentions eight means for attaining mental concentration and spiritual enlightenment. Further the aspirant is asked to control the six cakras located in the spinal canal called suṣumṇā that lies between Idā and piṅgalā—two of the vessels of the body. That is possible only by taking recourse to the means of knowledge, by the purification of six pathways, the performance of traditional rites and yogic practices³⁴ The aspirant has to pass through this series of activities before he reaches another state of experience wherein he finds a perfect accord between his own self and his personal deity, yet there is an awareness of separateness from his deity till he reaches the last state of experience wherein all distinctions are obliterated and his self unites with his godhead.

31. VS. 4.

32. VS. 4. 4.

33. RS II. 12. 9. These are detailed in Bodhasāra PP 121-128.

34. Vāyaviya II. 10. 30.

ज्ञानं क्रिया च चर्या च योगश्चेति सुरेश्वरि ।
चतुष्पादः समाख्यातो मम धर्मः सनातनः ॥

SIVAPURĀṇA-MĀHĀTMYAM*

CHAPTER ONE

(*Greatness of Sivapurāṇa*)

Śaunaka¹ said :—

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

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

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

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

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

Sūta² said :—

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

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

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

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

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

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

8. It is destructive of the great fear of the Python of Kāla (Death). O sage, it is the noble Śiva Purāṇa³ formerly narrated by Śiva Himself.

9. For the benefit of the people in the age of Kali, the sage Vyāsa⁴ has abridged it out of great respect for the sage Sanatkumāra⁵ on being instructed by him.

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

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

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

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

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

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

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

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

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

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

16. Merely by listening to the story of Śiva a man secures that merit which results from the performance of Rājasūya⁷ and a hundred Agniṣṭomas.⁸

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

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

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

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

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

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

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

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

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

26. There is no doubt in this that, listening to the Purāṇa and reciting the names of Śiva is as efficacious as the Kalpa tree⁹ in yielding one's desires.

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

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

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

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

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

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

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

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

32. The first compendium is called Vidyeśvara saṃhitā, the second is Rudrasaṃhitā, the third is Śata-Rudrā and the fourth is Kotī-Rudrā.

33. The fifth compendium is called Umāsaṃhitā, the sixth is Kailāsa-saṃhitā and the seventh is Vāyaviyā. Thus, there are seven saṃhitās in this Purāṇa.

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

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

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

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

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

39. Thousands of horse-sacrifices¹⁰ and hundreds of

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

Vājapeya¹¹ sacrifices do not merit even a sixteenth part of Śivapurāṇa.

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

41. The holy rivers, Gaṅgā and others, the seven sacred cities¹² and Gayā can never be equal to Śivapurāṇa.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER TWO

(*The liberation of Devarāja*)

Śaunaka said :—

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

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

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

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

Sūta said :—

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

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

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

8. Those who never practise the duties of their Varṇas

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

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

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

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

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

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

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

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

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

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

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

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

20. The beautiful woman was extremely delighted on

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER THREE

(*Cañculā's disillusion and detachment*)

Śaunaka said :—

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

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

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

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

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

Sūta said :—

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

6. There is a seaside village “Bāṣkala”¹⁴ where sinful people bereft of Vedic virtue reside.

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

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

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

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

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

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

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

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

15. But later on as her youthful health and boisterous

¹⁴. Bāṣkala grāma—Cf. SK III. 111.32.50. It has not been possible to identify and locate this village.

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

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

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

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

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

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

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

Cañculā said :—

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

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

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

Sūta said :—

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

Binduga said :—

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

27. You go ahead with your sexual sports with any

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

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

Sūta said :—

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

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

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

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

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

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

36. Due to divine intercession it chanced that on an auspicious occasion she happened to go to the Gokarṇa¹⁵ temple in the company of her kinsmen.

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

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

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

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

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

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

Cañculā said :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sūta said :—

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

CHAPTER FOUR

Cañculā's Salvation

The Brahmin said :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18. A person devoid of that devotion with his mind

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

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

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

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

Sūta said:

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

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

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

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

Cañculā said :—

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

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

Sūta said :—

29. So saying with reverence she got the blessings of

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

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

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

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

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

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

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

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

38. When the stipulated period was over, Cañculā in her practice of the three-fold¹⁶ devotion cast-off her body without any difficulty.

39. The divine aerial chariot shining in brilliant colours, sent by Tripurāri¹⁷ (Śiva) Himself, accompanied by His attendants, arrived there quickly.

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

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

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

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

crescent moon as her coronet and divine ornaments shining brilliantly.

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

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

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

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

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

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

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

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

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

CHAPTER FIVE

(Binduga's Salvation)

Saunaka said :—

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

Sūta said :—

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

Cañculā said :—

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

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

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

Sūta said :—

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

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

Pārvatī said :—

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

Sūta said :—

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

Cañculā said :—

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

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

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

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

Sūta said:—

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

Girijā said :—

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

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

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

Sūta said :—

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

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

Cañculā said :—

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

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

Sūta said :—

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

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

Pārvatī said :—

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

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

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

Sūta said :—

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

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

Girijā said :—

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

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

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

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

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

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

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

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

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

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

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

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

Sūta said :—

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

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

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

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

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

Vindhya¹⁹ mountain at the suggestion of Goddess, to narrate the story of Śivapurāṇa to redeem the Piśāca." The divine sages too hastened to the place for listening to the same.

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

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

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

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

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

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

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

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

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

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

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

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

58. In that permanent abode of excellent bliss and

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

sublime lustre he acquired an unassailable residence and unobstructed pleasure.

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

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

CHAPTER SIX

(*Rules for listening to Śivapurāṇa*)

Śaunaka said :—

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

Sūta said :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

34. In order to ward off obstacles to the discourse, Gaṇanātha²⁰ should be worshipped. The lord of the story Śiva and the book, Śivapurāṇa, too must be worshipped with piety.

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

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

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

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

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

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

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

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

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

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

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

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

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

45. Those who listen to this auspicious story seated in the Vira pose²² fall into hell and after undergoing the tortures of hell are reborn as poisonous plants.

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

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

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

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

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

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

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

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

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

55. He shall worship the nine planets²³ and the deities in the "Sarvatobhadra" array. He shall worship the book according to the rites of Śiva's adoration.

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER SEVEN

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

²⁴. Pañcārṇa mantra: “*Namah Śivāya.*” This mantra, consisting of five letters in Devanāgarī script, is dedicated to Śiva.

Śaunaka said :—

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

Śūta said :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ŚIVAPURĀΝA

VIDYESVARASAMĀHITĀ

CHAPTER ONE

(The Doubt of the Sages)

(Benedictory Prayer)

I meditate on Śiva, the lord of Ambikā (Pārvatī), auspicious from the beginning to the end, having no parallel, the noble lord, the unaging and the undying, the lord of Ātmans, the five-faced²⁵ and the dispeller of the five powerful sins.

*Vyāsa*²⁶ said :—

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

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

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

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

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

city of Prayāga,²⁷ a great holy centre, the path that leads to Brahmaloka²⁸.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vyāsa said :—

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

CHAPTER TWO

(*Answers Clarifying the Doubts of the Sages*)

Sūta said :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ly becomes free from sin instantaneously.

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

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

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

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

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

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

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

28. He shall derive the benefit of the repetition of Gāyatrī³⁰ syllable by syllable. He will enjoy all worldly pleasures here and attain salvation hereafter.

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

30—31. This is the truth, undoubtedly the truth that he will get the benefit derived by the man who makes gifts of wealth equal in weight to himself to brahmins with Vyāsas at their head at the complete eclipse of the sun, many a time, in all holy centres, Kurukṣetra³¹ etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

58. In the Kṛta age³² Dvaipāyana and others condensed it into four hundred thousand verses which in the beginning of Dvāpara age was separated into eighteen different Purāṇas.

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

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

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

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

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

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

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

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

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

CHAPTER THREE

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

Vyāsa said :—

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

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

Sūta said :—

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

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

Sūta said :—

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

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

Brahmā said :—

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

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

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

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

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

The sages said :—

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

Brahmā said :—

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

19. Rites mentioned in the Vedas should be performed with the fruits thereof dedicated to Him. Thence, through Sālokya³³ he attains the feet of the great Lord.

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

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

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

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

23. Thus Śruti³⁴ is our authority. Resorting solely to this great means, all of you attain the Achievable.

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

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

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

CHAPTER FOUR

(*The Excellence of Listening and Deliberation*)

The sages said :—

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

Brahmā said :—

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

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

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

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

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

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

Sūta said :—

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

7. Long ago, my preceptor Vyāsa, the son of Sage Parāśara, performed penance on the bank of the river Sarasvatī³⁵ with some mental agitation.

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

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

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

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

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

Sanatkumāra said :—

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

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

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

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

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

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

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

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

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

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

The sages said :—

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

CHAPTER FIVE

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

Sūta said :—

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

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

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

Sages said :—

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

Sūta said :—

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

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

11. He is also Sakala as He has an embodied form. He is both Sakala and Niṣkala. It is in his Niṣkala aspect that the Liṅga³⁷ is appropriate.

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

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

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

16. This has been explained in the meaning of the Praṇava(Om), the essence of Vedānta, by Nandikeśvara³⁸ when asked by Sanatkumāra, the intelligent son of Brahmā, at the mountain Mandara.

Sanatkumāra said :—

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

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

38. Nandikeśvara : One of the attendants of Śiva.

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

Nandikeśvara said :—

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

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

Sanatkumāra said :—

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

Nandikeśvara said :—

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

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

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

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

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

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

CHAPTER SIX

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

Nandikeśvara said :—

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

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

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

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

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

Brahmā said :—

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

Viṣṇu said :—

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

Nandikeśvara said :—

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

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

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

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

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

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

desired to go to Śiva's abode and accordingly came to the summit of Kailāsa⁴⁰ where the moon-crested God resided.

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

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

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

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

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

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

CHAPTER SEVEN

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

Īśvara said :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Īśvara said

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

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

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

CHAPTER EIGHT

(*Siva's forgiveness of Brahmā*)

Nandikeśvara said :—

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

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

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

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

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

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

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

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

Acyuta said :—

7. O Lord, it was you who gave him five heads⁴³ as a special symbol, long ago. Hence please forgive him his first guilt. Please favour him.

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

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

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

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

Brahmā said :—

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

Īśvara said :—

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

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

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

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

Ketaka said :—

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

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

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

CHAPTER NINE

(*The Proclamation of Śiva as Maheśvara*)

Nandikeśvara said :—

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

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

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

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

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

Īśvara said :—

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

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

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

*The reading adopted here is हि तद् द्विज

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nandikeśvara said :—

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

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

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

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

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

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

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

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

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

38-39. All others are Anātmans, individual souls undoubtedly. There are five activities⁴⁵ in respect of the universe beginning with Anugraha⁴⁶ (liberation) and ending with Sarga (creation). Therefore these activities devolve on me because I am Iśa and not on anyone else. It is to make my Brahmatva understood that my phallic emblem rose up.

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

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

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

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

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

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

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

45. In respect of creation, ŠP speaks of different five activities in the Vāyaviya Saṁhitā 9. 4-5.

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

CHAPTER TEN

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

Brahmā and Viṣṇu said :—

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

Siva said :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nandikeśvara said :—

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

26-27. The two disciples received the mantra by repeating it thrice, along with the requisite Yantra and Tantra⁴⁷ duly expounded. By way of fees, the disciples dedicated themselves. Thereafter standing near him with hands clasped in reverence they addressed the lord, the preceptor of the universe.

Brahmā and Viṣṇu said :—

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

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

Īśvara said :—

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

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

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

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

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

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

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

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

Having thus instructed His disciples Śiva vanished there itself.

CHAPTER ELEVEN

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

The sages said :—

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

Sūta said :—

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

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

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

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

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

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

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

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

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

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

48. VS. 29. 36.

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

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

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

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

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

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

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

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

25—29. The devotee shall install the phallic emblem and it will accord directly the region of Śiva. Or the devotee shall worship the mobile emblem with the sixteen types of homage and services as prescribed. It accords the region of Śiva gradually. The sixteen types of service are⁴⁹ :—invocation (Āvāhana); offering the seat (Āsana); water offering (Arghya); washing of the feet (Pādya); water for rinsing the mouth as a mystical rite (Ācamana); oil bath (Abhyāṅga snāna);

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER TWELVE

(*Narration of Śiva Temples*)

Sūta said:—

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

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

3. The lord has Himself raised up these temples and holy centres in different places for the liberation of the residents of these localities.

4. These temples whether self-risen or not, in view of their being accepted (as their frequent resort) by the sages and Devas are intended for the redemption of the people.

5. In these holy centres and temples, ablutions, charitable gifts, Japas etc must be regularly performed. Otherwise men are sure to be affected by ailments, penury, dumbness etc.

6. If a man dies anywhere in the Bhāratavarṣa⁵¹ he shall be reborn again as a man if he has resided in a holy centre where there is a self-risen phallic emblem of Śiva.

7. O brahmins, committing sins in a holy centre is of ineffable character. When a man stays in a holy centre he must not commit even the smallest sin.

8. Somehow men must strive to find a residence in a holy centre. On the shores of the ocean in the confluence of hundreds of rivers there are many such holy centres and temples.

9. The holy river Sarasvatī is said to have sixty mouths or holy centres on its banks. Hence an intelligent man must stay on its banks. He shall attain Brahma's region gradually.

10-11. The river Gaṅgā flowing from the Himālaya mountains is very holy with its hundred mouths. There are many holy centres on its banks such as Kāśī etc. Its banks are highly sacred in the month of Mārgaśīrṣa or when Bṛhaspati (Jupiter) is in the zodiac 'Capricornus. The river Śonabhadra⁵² of ten mouths is holy and yields all cherished

51. Bhārata Varṣa is one of the nine divisions of the earth as separated off by certain mountain ranges, the other eight divisions being Kuru, Hiraṇmaya, Ramyaka, Ilāvṛta, Hari, Ketumāla, Bhadrāśva and Kinnara. It is surrounded by oceans in the south west and east and by the Himālaya in the North. Sk vii. 1.11.13.

Bharata who gave his name to this country was the descendant of Svāyambhuva Manu. He was a king of Agnidhra's family.

52. The river Śoṇa (also called Sone, Sonā) rises in Gondwana, in Madhya Pradeśa, on the table-land of Amarakaṇṭaka, four or five miles east of the source of Narmadā river and running first northerly and then easterly for 500 miles falls into the Ganges above Pāṭaliputra or Patna. It is called Māgadhi nadī, since it forms the Western boundary of Magadha. Sk 1. iii u 2.7 (ii).

desires.

12-13. By ablutions therein and observing fast the devotee shall attain the region of the god Gaṇeśa. The holy Narmadā⁵³ is a great river of twenty-four mouths. By a dip therein and residing on its banks the devotee shall attain the region of Viṣṇu. The river Tamasa⁵⁴ is of twelve mouths and Revā⁵⁵ has ten mouths.

14. Godāvāri⁵⁶ is very holy and it quells the sins of murdering a brahmin or slaughtering a cow. It is said to have twentyone mouths and accords Rudraloka.

15. Kṛṣṇāvenī⁵⁷ is a sacred river destroying all sins. It is said to have eighteen mouths and it accords Viṣṇuloka.

16. Tuṅgabhadrā⁵⁸ has ten mouths and it accords Brahmaloka. The holy Suvarṇamukhari⁵⁹ is said to have nine mouths.

17-19. Those who fall from Brahmaloka are born there. By residing on the banks of the auspicious rivers Sarasvatī,⁶⁰ Pampā,⁶¹ Kanyā⁶² and Śvetanadī⁶³ one shall attain Indraloka. The great river Kāverī⁶⁴ flowing from the mountain Sahya

53. It rises in the Vindhya mountain and falls into the gulf of Cambay. It flows in a wide flood-plain and is fairly deep. It forms a suitable boundary between the political units north and south of it.

54. It is identified with Tons which issues from the Rkṣapāda mountain, appears in the Bundelkhand region and flows into the Ganges below Allahabad.

55. Revā and Narmadā are the two small branches of one and the same river in the upper course which are later united into one.

56. This river known as Godā or Godāvāri forms an important unit in the historical geography of South India. It drains a large area mainly composed of Deccan lavas and flows through a wide fertile valley towards the east. Its catchment area is bounded in the north by the Sahya mountain, the Nirmala and Satmala ranges and the hills of Bastar and Orissa known to the Purāṇas as Mahendra Parvata.

57. It rises from the Sahya mountain. It is the united stream of kṛṣṇā and Venī. It flows into the bay of Bengal Cf Sk. II. i. 29.44.

58. It rises from the Sahya mountain and joins the kṛṣṇā river.

59. It is one of the most sacred rivers of Southern India. After issuing from the Mahendra mountain, it falls into the southern sea, passing through beautiful hills and dales along with its tributary streams.

60. See Note 35 on P.47.

61. It is a tributary of Tuṅgabhadrā river.

62. Not identified. The country situated on the bank of this river is sacred to Śiva. Cf Sk. i. iii u 2. 7-19.

63. Not identified.

64. It is one of the most sacred rivers which takes its rise from the Sahya mountain. It is said to have many tirthas, particularly Śiva-Kṣetras, on its bank. Sk. I. iii P 6. 98; I. iii u.2.11.

is very holy and is said to have twenty-seven mouths. It accords all cherished desires. Its banks are the bestowers of heaven and the regions of Brahmā and Viṣṇu.

20-28. The devotees of Śiva are the bestowers of Śivaloka and accord cherished desires. When the Jupiter and the sun are in the zodiac of Meṣa, the devotee shall take the holy bath in Naimiṣa* and Badara.** Worship etc. thereafter accords Brahma-loka. When the sun is in Karkaṭaka or Siṁha one shall take bath in the Sindhu (Indus)⁶⁵. On that occasion the drinking of the sacred water of Kedāra⁶⁶ and ablution therein accords perfect knowledge. Śiva Himself has mentioned before that the bath in the Godāvarī in the month of Siṁha when Jupiter is also in the zodiac of Siṁha accords Śiva region. When Jupiter and the sun are in the zodiac of Kanya, ablution shall be performed in the rivers—Yomunā⁶⁷ and Śoṇa, the fruit of which is great enjoyment in the worlds of Dharma and Dantin (Gaṇeśa). When the sun and the Jupiter are in Tulā, the devotee shall take bath in the Kāverī the fruit whereof is the attainment of all cherished desires as stated by Viṣṇu Himself. The devotee who takes bath in the river Narmadā in the month of Vṛścika, when the Jupiter is in the zodiac of Vṛścika, attains Viṣṇu-loka. Brahmā has stated that the bath in the Suvarṇamukhārī when the sun and the Jupiter are in the zodiac of Dhanus accords Śivaloka. The devotee shall take bath in the Jāhnavī (Ganges) in the month of Mārgaśīrṣa when Jupiter is in the zodiac of Capricornus. After enjoying pleasures in the regions of Brahmā and Viṣṇu he will gain perfect knowledge in the end.

29-30. In the month of Māgha when the sun is in the zodiac of Kumbha, Śrāddha, offerings of Piṇḍa and water

*Naimiṣa, modern Nimsar, is a sacred region of Uttarapradeśa in the district of Sitapur, on the bank of Gomati. Naimiṣa was sacred in the Kṛta age, as Puṣkara in the Tretā, Kurukṣetra in the Dvāpara, the Ganges in the Kali age.

**Name of the hermitage of Nara and Nārāyaṇa in the neighbourhood of Gaṅgodbheda, the source of the Ganges.

65. This sacred river of Ancient India, takes its rise from the Himālayas, flows in the Western Pakistan and falls into the Western Sea.

66. It refers to Kedāra Gaṅgā or Mandākīnī in Garhwal.

67. The river rises in the Himālaya mountains among the Jumnotri peaks, flows for 860 miles on the plains before it joins the Ganges at Allahabad.

libations with gingelly seeds raise the crores of manes on both the sides (Paternal and maternal) of the family. When the sun and the Jupiter are in the zodiac of Mina, ablution shall be performed in Kṛṣṇāvenī.

31-32. The ceremonial ablutions taken in the different sacred waters in the respective months accord the region of Indra. An intelligent man shall resort to Gaṅgā or the Kāverī river. Certainly his sin will be quelled thereby. There are many holy centres yielding Rudraloka.

33. The rivers Tāmraparnī⁶⁸ and Vegavatī⁶⁹ accord Brahmaloka. There are holy centres on their banks bestowing heaven on the worshipper.

34. In between these rivers there are meritorious holy centres. Intelligent men residing there will reap the respective fruits thereof.

35. Only by good conduct, good predilections and good concepts as well as by being sympathetic can the devotee derive the benefit, not otherwise.

36. Meritorious actions performed in a holy centre flourish in many ways. Sinful acts committed in a holy centre, though slight, become manifold.

37-38. If the sin committed in a holy centre is only for livelihood, the merit will destroy that sin. Merit accords prosperity and quells physical, verbal and mental sins. O brahmins, the mental sin is adamantine in sticking to the sinner and it continues for many Kalpas.

39-40. The mental sin can be wiped off only by meditation and not otherwise. The verbal sin is wiped off by Japas and the physical sin by forcefully causing the emaciation of the body. Sins committed by means of wealth can be wiped off by making charitable gifts and not otherwise, though crores of Kalpas (Aeons) may elapse. In some places the increasing sin destroys the merit.

41-43. Both Merit and Demerit have three aspects:—the seed stage, flourishing stage and the enjoyment stage. If they are in the seed stage they can be quelled by perfect

68. It issues from the Malaya mountain called the Travancore hills in the southern parts of the Western Ghats.

69. It is the modern Baiga or Bijari in the district of Madura.
G.D. P. 38.

knowledge. If they are in the flourishing stage they can be quelled in the manner described before. If they are in the enjoyment stage they get destroyed only by enjoying and experiencing their fruits and not otherwise though one might have performed crores of meritorious deeds. If the seed or the flourishing seedlings are destroyed what remains must be experienced and wiped off. If one regularly performs worship of gods, makes gifts to brahmins and performs sufficient penance, the enjoyment becomes bearable. Hence those who wish for happiness must refrain from committing sins.

CHAPTER THIRTEEN

(*Description of Good Conduct*)

The sages said :—

1. Kindly tell us the mode of good conduct whereby the sensible man quickly attains higher worlds. Please tell us about virtue and evil that cause attainment of heaven or hell.

Sūta said :—

2. A brahmin endowed with strict adherence to good conduct is perfectly wise. A brahmin learned in Vedas and of good conduct is called a Vipra. A brahmin endowed with only one of these two is a mere Dvija.

3. A brahmin following some of the prescribed rules of conduct and with a smattering of the Vedas is a Kṣatriya brahmin, at best a royal servant. Very careless in following the rules of conduct the brahmin is really a Vaiśya brahmin. One engaged in agriculture and trading activities is also likewise.

4. A brahmin ploughing the field himself is a Śūdra brahmin. One of envious and spiteful temperament is a degraded Dvija.

5. A Kṣatriya who rules over a kingdom is a “King”;

others are mere Kṣatriyas. A merchant dealing in grains etc. is a Vaiśya and others of his caste are mere “Vaṇiks”

6. A person rendering service to Brahmins, Kṣatriyas and Vaiśyas is called a Śūdra. A working agriculturist is a Vṛṣala and the others are Dasyus.

7. It is the duty of everyone of the four castes to get up early in the morning and sit facing the east and meditate on gods. He shall then think about the various acts of virtue, of matters regarding monetary dealings, the problems connected with them, the sources of income and the items of expenditure.

8. The direction in which one casts one's first glance on waking up indicates the good or bad that is likely to attend one on that day—the eight effects in order are—longevity, hatred, death, sin, fortune, sickness, nourishment and strength.

9. The last yāma (3 hours) of the night is called Uṣā and the latter half of it is sandhi (period of conjunction). A brahmin shall get up at that hour and answer the calls of nature.

10. It must be in a place far off from the house. It must be a covered place. He shall sit facing the north. If it is not possible due to any obstacle he can sit facing other directions.

11. He must never sit in front of water, fire, a brahmin or the idol of any god. He must screen the penis with the left hand and the mouth with the right.

12. After evacuating the bowels, the faeces should not be looked at. Water drawn out in a vessel should be used for cleaning (i.e. no one should sit inside the tank or river-water for cleaning purpose).

13. Any way no one shall enter the holy tanks and rivers dedicated to deities, manes etc. and frequented by the sages. The rectum must be cleaned with mud seven, five or three times.

14. The penis must be cleaned with mud as large as a cucumber fruit and the quantity of mud for the purification of the rectum shall be Prasṛti (half a handful). After the purification of the excretory organs, hands and feet must be washed and gargling shall be done for eight times.

15. For gargling, the water can be taken in any vessel or a wooden cup; but water shall be spit outside (not in the river or tank). Washing of the teeth with any leaf or twig must be without using the index finger and outside the water.

16. After making obeisance to the gods of water, the twice-born shall perform the ablution with mantras. Sick or weak persons shall take bath upto the neck or hips.

17. Sprinkling water upto the knees he shall perform the Mantrasnāna. He shall propitiate deities etc. sensibly with the water from the holy tank or river.

18. A washed dry cloth should be taken and worn in the form of pañcakaccha (wearing of the lower garment in a special way). In all sacred rites the upper cloth should also be used.

19-20. While taking bath in the holy river or tank, the cloth worn shall not be rinsed or beaten. The sensible man shall take it to a separate tank or well or to the house itself and beat it on a rock or on a plank to the gratification of the manes, O brahmins.

21-23. The Tripuṇḍraka⁷⁰ shall be drawn on the forehead with the Jābālaka mantra. If anyone enters water otherwise, he will surely go to hell. According to scholarly authorities the mantrasnāna is as follows : Repeating the mantra “Āpo hi ṣṭhā”⁷¹ etc. water shall be sprinkled over the head for suppressing sins. Repeating the mantra “Yasya Kṣayāya”⁷² etc. water shall be sprinkled over the joints in the legs. The order is as follows :—feet, head, chest; head, chest, feet and chest, feet, head for sprinkling with water thrice.

24. It is enough if one performs mantra snāna when one is slightly indisposed, or when there is danger from the king or when there is civil commotion, or when there is no other way or when one is about to undertake a journey.

25. He shall drink by way of Ācamana reciting the mantras from Sūryānuvāka in the morning or from Agni-

⁷⁰. Three lines horizontally drawn over the forehead with the ash slightly pasted with water.

⁷¹. VS. 11.50.

⁷². VS. 11.52.

Anuvāka in the evening and perform the ceremonial sprinkling in the middle.

26. O brahmins, at the end of the Japa of Gāyatrī mantra⁷³ Arghya shall be offered thrice to the sun towards east and once also thereafter.

27. The offering of Arghya in the morning is by lifting both the hands high up; that in the midday by letting off the water through the fingers and that in the evening by letting the water over the ground facing the west.

28. In the midday the sun is to be viewed through the fingers reciting the mantra prescribed for that. The circumambulation of oneself is performed (in the prescribed manner) and the pure Ācamana (without mantras) is performed.

29-30. Sandhyā prayer performed before the prescribed time is ineffective. Hence Sandhyā shall be performed at the prescribed time. The expiatory rite for the omission of Sandhyā prayer for a day is the repetition of Gāyatrī a hundred times more than the usual number of times for ten days. If the omission is for ten days or more, Gāyatrī must be repeated for a hundred thousand times as atonement.

31-32. If one omits Sandhyā for a month one has to be re-invested with the sacred thread.⁷⁴ For the sake of prosperity deities shall be propitiated such as Iśa, Gaurī, Guha.⁷⁵ Viṣṇu. Brahmā, Candra (the moon) and Yama. Thereafter the entire rite shall be dedicated to the supreme Brahman and pure Ācamana shall be performed.

73. Three-footed sacred mantra of the Ṛgveda well-known after its metre Gāyatrī. It is addressed to the sun (savitar) and is therefore called Sīvitri. It runs—“Tatsaviturvareṇyam bhargo devasya dhīmahi dhiyo yo nah pracodayat.”—We meditate on that excellent light of the sun. May he illuminate our minds.”

74. It is one of the purificatory rites prescribed in the Dharmasūtras and explained in the Grhyaśūtras in which the boy is invested with the sacred thread and thus endowed with second or spiritual birth and qualified to learn the Veda by heart. A Brāhmaṇi is initiated in the eighth year, a Kṣatriya in the eleventh, a Vaiśya in the twelfth; but the term could be delayed. Cf. MS. 2. 36-38.

75. Guha, literally the mysterious one, is Kārttikeya, so called because of his mysterious birth. According to a legend he was the son of Śiva produced without the intervention of a woman. Śiva cast his seed into fire which was afterwards received by the Ganges : Kārttikeya was the result. He is therefore called as the son of Agni and Gaṅgā. When born he was fostered by the six Kṛttikas and these offering their six breasts to the child he became six-headed.

33-34. Towards the right of the holy water, in a splendid prayer hall, temple or a common Maṭha, or in a stipulated place in one's own house, one shall sit firmly with the mind in concentration and perform the Gāyatrī Japa after due obeisance to all gods. He shall not omit the practice of the Praṇava mantra.

35-37. While practising the Praṇava he shall realise fully the identity of Jiva (the individual soul) with the supreme Brahman. The full implication of the Gāyatrī must be borne in the mind when the Japa is performed. "We pray to Brahmā, the creator of the three worlds, to Acyuta the sustainer and Rudra the Annihilator.* We meditate on the Self-luminary that prompts us in the activities of virtue and wisdom bestowing enjoyment and salvation, the Self-luminary that is the driving force behind the sense-organs, mind, intellect and acts of volition." The devotee who dwells thus on the meaning constantly attains the Brahman.

38. Or if incompetent to dwell on the meaning let him at least continue the recitation of the mere mantra to keep his Brahminhood in tact. An excellent brahmin must repeat the mantra a thousand times in the morning every day.

39. Others shall repeat as many times as they can. In the midday Gāyatrī shall be repeated a hundred times; in the evening at least twenty times along with Śikhāṣṭaka [A set of eight as the tuft i.e. eight times more than stipulated.]

40-41. He shall meditate on Vidyēśa, Brahmā, Viṣṇu, Iśa, Jīvātman and Paramēśvara stationed in the twelve esoteric centre of the body from Mūlādhāra (basic support) to the Brahmarandhra (the mystical aperture at the crown of the head), as identical with Brahman with the conception of *Soham* (I am He) and continue the Japa. He shall then meditate on them as stationed outside the body as well.

42-43. From Mahat tattva (the cosmic principle) there

*Cf. Devi Bhāg. 1.8. 3-4 ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवाः सनातनाः । नातः परतरं किञ्चिद् ब्रह्माएडेऽस्मिन्महामते ॥ ब्रह्मा सृजति लोकान्वै विष्णुः पात्यविलं जगत् । रुद्रः संहरते कालेत्रयं पतेऽन्नं कारणम् ॥ also SP. VS. 10 : त्रिधा विभज्य चात्मानं त्रैलोक्ये सम्पर्वत्ते । सृजते ग्रसते चैव वीक्षते च त्रिभिस्त्वयम् ॥ The idea is often repeated in the Purāṇas.

are a thousand extraneous bodies each of which is to be passed by each mantra slowly and the Jiva must be unified with the Supreme. This is the principle on which the Japa is based. This Japa for the sake of the extraneous bodies is for two thousand times with the Śikhāṣṭaka.

44. This is the tradition regarding the Japas. Repetition for a thousand times accords Brahmahood and that for a hundred times accords the region of Indra.

45. Repetition for less number of times may guard the soul to a certain extent and bring about rebirth in the family of a brahmin. After the worship of the sun, the brahmin shall practise thus every day.

46. A brahmin who has completed one million two hundred thousand repetitions becomes a full-fledged brahmin. A brahmin who has not completed at least a hundred thousand repetitions of Gāyatrī is not authorised in Vedic rites.

47. Till he completes his seventieth year he shall follow these rules. Afterwards he can take to renunciation. After renunciation he shall repeat the Praṇava twelve thousand times in the morning every day.

48. Omissions and deficiencies of one day must be made good the next day. If the omission is continued for a month, the atonement is repetition for one hundred and fifty thousand times.

49. If the omission extends beyond this, he shall take the order of Sanyāsa afresh. Then only can the defect be fully effaced. Otherwise he is sure to fall into Raurava, the terrible hell.

50. Only the person who has a cherished desire shall endeavour for virtue and wealth and not others. A brahmin shall seek salvation and practise the ways of realising Brahman for ever.

51. From virtue wealth is derived and from wealth enjoyment. Vairāgya (non-attachment) is the outcome of enjoyment. That is to say, when one fully enjoys the pleasures by means of wealth acquired by virtuous means one comes to the stage of Vairāgya (Detached State).

52-53. If the enjoyment is through the wealth acquired by other means, the result is the increase of passion alone.

Dharma is twofold : one through the sacrificial offering and the other through the body by performing ceremonial ablutions in a sacred river etc. One can earn wealth through virtue and divine form through penance.

54. A person freed from desire gains purity and by purity he acquires knowledge. There is no doubt about it. In the ages of Kṛtā, Tretā and Dvāpara penance was recommended for attaining Dharma; but in the age of Kali it is the sacrificial offering that secures Dharma for us.

55. In the Kṛta age knowledge was acquired through meditation; in the Tretā through penance; in the Dvāpara through sacrifice and now in the Kali age it is through the worship of idols.

56. The fruit is in accordance with the nature of merit and sin. Deficiency, increase, decrease etc are due to the difference in the articles employed and the part of the body and items of rites.

57. Evil is of violent character and virtue is of pleasant nature. A person becomes miserable due to evil and secures happiness on account of virtue.

58. It must be known that bad conduct leads to misery and good conduct to happiness. Hence it is the duty of everyone to acquire virtue for the sake of worldly enjoyment as well as salvation.

59. If any one regularly offers sufficient material means to a brahmin with four members in his family, for a hundred years he will remain in Brahmaloka.

60. The rite of Cāndrāyaṇa performed a thousand times yields Brahmaloka. It is the duty of a Kṣatriya to establish and sustain a thousand families.

61-63. It yields Indraloka to him. If he maintains ten thousand families he attains Brahmaloka. According to scholars in the Vedas, a man attains the region of that deity in meditation of whom he makes charitable gifts. A man devoid of wealth shall endeavour to accumulate penance and austeries. Everlasting happiness is achieved by pilgrimages to holy centres and penances. Now I shall expound the mode of acquiring wealth through pure and lawful means.

64. A brahmin shall earn wealth without cringing or

exerting himself too much. He can accept monetary gifts and fees for presiding over sacrifices duly performed.

65. A Kṣatriya shall earn wealth by valorous exploits and a Vaiśya by means of agriculture and cattle-breading. The charitable gifts of wealth acquired by lawful means alone, are attended with good results.

66. Salvation is achieved by the acquisition of Perfect knowledge by every one with the blessings of the preceptor. Salvation is realisation of one's own real form and the perfect bliss.

67. O brahmins, men realise all these things only if they cultivate the association of good people. A householder shall make charitable gifts of everything like money, grain etc.

68. A person who desires permanent welfare for himself shall give to Brahmins fruit, grain or other articles especially when the need for the same arises.

69. Water shall always be given to the thirsty. Food shall be given to the hungry and the sick. Gift of food is of four types—field, unhusked grain (or seed), uncooked food and cooked food.

70. A giver of food receives half the merit of the receiver which he accumulates till the time that food is digested or as long as the glory of lord Śiva reaches his ears.

71. The receiver of a gift must expiate for his sin by means of austerities or by making gifts to others. Otherwise he will fall into the Raurava hell.

72-73. Everyone shall set apart a third of his wealth for Dharma, another third for Vṛddhi (flourishing) and the rest for his Bhoga (enjoyment). With the part intended for Dharma he shall perform the three rites of virtue viz. Nitya (daily prayers etc.), Naimittika (casual acts of piety) and Kāmya (specific rites for the fulfilment of desires). By means of the second part he shall increase his wealth. By utilising the third part he shall enjoy with restraint in pure and wholesome ways.

74. One tenth of the wealth acquired by agricultural operations must first be given in charity (before making the three-fold divisions) in order to wipe off the sin. He can utilise the rest as mentioned before. Otherwise he shall fall into Raurava.

75. Or he is sure to be evil-minded hastening towards his own certain ruin. Sensible persons acquiring much wealth by way of usury or trading activities must likewise give away a sixth of that wealth in charity (before making the three-fold divisions).

76. Excellent brahmins, accepting monetary gifts from decent people, shall give away a fourth of that wealth in charity. They shall likewise give away half in charity in case of an unexpected windfall.

77. If a brahmin accepts a monetary gift from an indecent fellow he shall give away the entire amount in charity. A defiled gift shall be thrown into the sea. It is more creditable if one invites persons and makes gifts to them. One's own enjoyment gains by it.

78. A man must give others what they beg of him according to his ability. If a thing requested for is not given he will be indebted to that extent even in his next birth.

79. A sensible person shall not proclaim others' faults. O brahmin, whatever is seen or heard should not be spitefully repeated.

80. An intelligent man shall not speak words wounding the hearts of others. For achieving prosperity he shall perform sacred rites in the fire at dawn and at dusk.

81-82. Persons unable to perform the same, both the times, shall do so once, worshipping the sun and the fire duly. Raw rice, other food grains, ghee, fruits, bulbous roots, cooked food soaked in ghee for sacrificial rites—all these things shall be duly used as prescribed in the sacred texts. Sthālipāka (offerings of cooked food in the vessel itself) shall be performed at the stipulated time in the manner laid down. If there is no Havya (cooked rice offering) the main sacrifice alone shall be performed.

83. Thus the daily rites have been narrated. These shall be performed always; or repeated muttering of mantra alone or the worship of the sun shall be performed.

84-85. Those who seek welfare of the soul shall do like this. A person who seeks wealth also shall do likewise. All persons devoted to Brahmayajña, worship of gods, worship of fire, reverence to preceptors and gratification of brahmins deserve to attain heaven.

CHAPTER FOURTEEN

(Description of Fire-sacrifice etc.)

The sages said:—

1. O lord, please tell us in order in detail all these rites viz. the fire sacrifice, the sacrifice to gods, Brahmajayañña, the worship of the preceptor and the gratification of brahmins.

Sūta said :—

2-3. The offering made into the fire is called fire-sacrifice (Agniyajña). In the case of persons in the Brahmacarya Āśrama (i.e Religious Students) it is called samidādhāna (collection of sacrificial twigs). O brahmins, until the rite of Aupāsana (fire sacrifice of the householder) all the persons in the first Āśrama perform their Vratas and special sacrifices in the fire from sacrificial twigs.

4. O brahmins, in the case of ascetics and forest-dwellers who have consigned the sacred fire to the Ātman, taking a restricted quantity of wholesome food is itself the sacrificial offering.

5. Householders who have started their Aupāsana rite shall maintain the rite in the sacrificial fire kept in a vessel or pit always.

6. The sacrificial fire shall be maintained either in the Ātman or in the Araṇī (the sacrificial churning twig from which fire is kindled) lest the fire should be extinguished by royal or divine intercession.

7. O brahmins, the offering in the fire in the evening for the fire-god is the bestower of prosperity. The offering in the morning for the sun-god is conducive to longevity.

8-9. This is called Agniyajña in as much as it enters the sun during the day. The different sacrifices Sthālipāka etc. for the propitiation of Indra and other gods by offerings in the fire are called Devayajña. The rites of Caula (ceremony of tonsure) etc. are performed in the ordinary fire.

10. The regular study of the Vedas is called Brahma-yajña. A brahmin shall perform this constantly for the propitiation of gods.

11. This is to be practised by all and hence no special

rules are prescribed here. Now attend to the explanation of certain Devayajñas without fire.

12. At the beginning of the first creation, the omniscient, merciful lord Mahādeva created the different week days for the benefit of the entire world.

13. Lord Mahādeva, the global physician, the omniscient, the panacea of all panaceas, made the first day his own day that bestows good health.

14-17. Next he created the day of his Māyā (Illusion) the bestower of prosperity. Afterwards when the birth of Kumāra was attended with some mishaps he created the day for the sake of surmounting mishaps and idleness. With a desire to bless the worlds and for their nurture and protection he created the next day dedicated to Viṣṇu, the protector of the worlds. The next day created by the lord is for the sake of the longevity of the worlds dedicated to the creator of the three worlds, Brahmā, called also Parameśṭhin, who is the bestower of longevity too. Hence this day too bestows longevity.

18. The last two days of the week created by the lord are those of Indra and Yama. In the beginning when the lord created Puṇya and Pāpa (Virtue and Sin) for making the three worlds flourish, these deities who preside over them were assigned these two days.

19-22. The last two days are the bestowers of worldly enjoyments and removers of premature death respectively. The lord made the sun etc. who are His own manifestations and are firmly established in the solar cycle (Jyotiścakra⁷⁶) the lords of the different days. Their worship in their respective days accords the respective benefits viz :—health, riches, removal of sickness, nourishment, longevity, enjoyment of pleasures and prevention of death respectively. It is said that the respective merits of the different days are secured through the gratification of the gods. Śiva is the

76. Jyotiścakra or Śimśumāra Chakra refers to the system of stars, planets and constellations conceived of as a Cakra rotating like the Potter's wheel. The vast space is an ocean in which the stars are arranged like the body of a giant alligator. The imagery of the wheel implies a fixed centre to which the whole system of moving stars is secured by certain pulls, spoken of as winds (Vāta) in physical form but actually invisible forces exercised by the centre on the peripheral stars. Cp. MP.—A Study. P. 209.

ultimate bestower of the fruits accruing from the worship of other gods as well.

23-24. The worship for the propitiation of the deities is fivefold. 1. the repeated recitation of the respective mantras 2. sacrifice 3. charitable gift 4. austerities and 5. propitiation on the altar, idol, fire or a brahmin. The sixteen forms of service and homage shall be duly observed.

25-26. Of the fivefold forms of worship the latter are more efficacious than the former. In the absence of the earlier ones the latter ones can be observed. In the ailments of the eyes or head or for quelling leprosy, the sun shall be worshipped and the brahmins fed for a day, a month, a year or three years.

27-28. If the action meritorious or otherwise that has begun to fructify is sufficiently strong, the ailment, old age etc. are alleviated. The repetition of the mantras of the favourite deity accords the respective benefits of the day of the week. The first day of the week dedicated to the sun has the special merit of the removal of sin, especially for brahmins.

29. For the sake of riches, the intelligent devotee shall worship Lakṣmī etc. on Monday with cooked rice soaked in ghee and shall feed brahmin couples.

30. For alleviating ailments the devotee shall worship Kāli and others on Tuesday. He shall feed brahmins with an Ādhaka (a measure) of cooked rice, the pulse, black gram and green gram.

31. The scholarly devotee shall worship Viṣṇu with curd-rice on Wednesday. Sons, friends, womenfolk etc. will always be well-nourished for ever.

32. A person who seeks longevity shall worship the deities for their gratification, with sacred thread, cloth, milk and ghee on Thursday.

33. On Friday, for the sake of enjoyment of worldly pleasures, the devotee shall worship devas with concentration. Brahmīns should be propitiated with the cooked food consisting of six flavours.⁷⁷

34-35. Good cloth should be presented to women to

77. Six flavours are : (1) pungent, (2) sour, (3) sweet, (4) salt, (5) bitter and (6) astringent.

gladden them. The wise devotee shall worship Rudra and others on Saturday that wards off premature death, by performing Homa with gingelly seeds. He shall make gifts to the brahmins and feed them with cooked rice and gingelly seeds. Thus worshipping the deities he shall derive the fruit of good health etc.

36-38. In the daily or special sacrifices of the deities, ceremonial ablutions, charitable gifts, repeated muttering of mantras, sacrifices, propitiation of the brahmins, in the worship of the different devas in view of special dates or special conjunction of the planets, or in the different days of the week it is the omniscient lord of the universe who bestows health and other benefits by assuming the different forms. He bestows the same according to the time, place and the deserts of the recipient.

39. The articles for worship shall be in accordance with one's faith or local conventions. The lord bestows health etc. in accordance with the comparative quality of the same.

40. In the beginning of the period of auspiciousness, the end of the period of inauspiciousness, on birth days (according to the stars) etc. the householder shall worship the planets, Sun etc. in his own house for his good health etc.

41. Hence the worship of gods bestows all desired fruits. The worship conducted by brahmins must be along with mantras and by means of gesticulations in the case of others.

42. The worship shall be carried out by men seeking good benefits in all the seven days in accordance with their capacity.

43. Indigent men shall worship devas with austerities and rich men by spending money. Again and again they shall do virtuous actions with sufficient faith.

44-46. After enjoying the pleasures in heaven they are reborn again in the world. For better enjoyment the rich shall always plant trees for shade, dig tanks etc, install deities, and carry on virtuous activities. After the lapse of some time, when the virtue becomes ripe he shall achieve perfect knowledge. O brahmins, he who hears this chapter, or reads it or he who facilitates the hearing of the same shall derive the fruit of Devayajña.

CHAPTER FIFTEEN

(Description of the qualification, time and place for Devayajña etc.)

The sages said:—

1. O Sūta, foremost among those who know everything, please expound to us the place etc.

Sūta said:—

The pure house accords normal benefit in the rites of Devayajña etc.

2. The cowshed is of ten times more benefit than that. The bank of a tank is of ten times more benefit than that and the root of Tulasi plant or of Bilva or Aśvattha trees is again of ten times more benefit than that.

3-5. Similarly a temple, the bank of a holy tank, the bank of an ordinary river, the bank of a holy river and the banks of the seven holy Gaṅgās are each of ten times more benefit than the previous. The seven holy Gaṅgās are Gangā, Godāvari, Kāverī, Tāmrāparṇikā, Sindhu, Sarayū⁷⁸ and Revā. The shores of the sea are of ten times more benefit than the previous. The summit of a mountain is of ten times more benefit than the shores of the sea.

6-7. The place where the mind is quite at home is the most excellent of all places. Yajña, Dāna etc. accord full benefit in the Kṛta age. In the Tretā age they yield three-fourths of the benefit. In the age of Dvāpara the benefit derived is half. In the age of Kali only one fourth of the benefit is obtained. When half of the Kali age passes on, the benefit is only three-fourths of this one-fourth.

8. A holy day accords a normal benefit to a pure-souled devotee. O Scholars, the period of transit of the sun from one Zodiac to another yields ten times more benefit than that.

9. The period of equinoxes, the period of tropical

78. It is a well known river, mentioned in the RV. (V.53.9) along with the rivers Sarasvatī, Sindhu, Gaṅgā, Yamunā, and Śutudrī. Ghāghra (Ghāgrā) and Tamāsā (Tons) are its tributaries. It is a sacred river of Northern Kosal, with Ayodhyā, the sacred city of great antiquity, lying along its bank.

transit, the period of transit to the capricornus, and the time of lunar eclipse are each of ten times more benefit than the previous one.

10. The auspicious hour of complete Solar eclipse is of still more benefit, than the previous. Since the sun of cosmic form is infested with poison then, there is the likelihood of ailments spreading.

11. Hence for the alleviation of the serious effects of poison, the devotee shall observe ceremonial ablutions, offer gifts and mutter prayers. That period is specially holy inasmuch as it is intended for the alleviation of the after-effects of poison.

12. The birth-star, and the concluding period of holy rites are of the same efficacy as the period of Solar eclipse. The time spent in the company of noble holy men is of the efficacy of crores of solar eclipses.

13. Persons of unflinching devotion to austerities and perfect knowledge, yogins and ascetics deserve holy worship since they quell others' sins.

14. A brahmin who has repeated the Gāyatrī mantra two million four hundred thousand times also deserves the same and accords full benefit and wordly enjoyments.

15. The word Pātra (one who deserves) means one who protects the giver from downfall.

16-17. The word Gāyatrī means that which saves the reciter from downfall. Only a person of purified soul can save others, just as only a rich man can donate anything to others. A man of no means cannot give anything to others in this world.

18-19. Only he who has purified himself by means of Gāyatrī Japa can be called a pure brahmin. He alone deserves the position of presiding over all holy rites, Dāna Jāpa, Homa, Puja etc. He alone can save others. Any hungry man or woman deserves charitable gifts of cooked food.

20-21. An excellent brahmin must be invited on an auspicious occasion and given sufficient sums of money with piety and pleasing words. They accord all desired results. A charitable gift given to a needy person yields the utmost benefit. If it is given after entreaties it yields only half the benefit.

22-23. Monetary gifts to servants accord only one-fourth benefit. O excellent brahmins, charitable gifts to an indigent person, only because he is born a brahmin, accord worldly enjoyment for ten years. Gifts to a brahmin Vedic scholar accord heavenly enjoyment for ten years.

24. Gifts to a brahmin who regularly repeats Gāyatrī mantra, accord Satyaloka for ten years. Gifts to a brahmin devotee of Viṣṇu accord Vaikuṇṭha Loka.

25. Gifts to a brahmin devotee of Śiva accord Kailāsa. All kinds of gifts accord enjoyments in the different Lokas.

26-28. A person who gives cooked food attended with the ten ancillary services, on a Sunday, attains good health for ten years even in the next birth. The ten ancillary services are—Honouring, inviting, providing oil bath, washing and serving the feet, bestowing cloth, scents etc, serving side dishes of six tastes, pancakes prepared in ghee and sweet juices, betel leaves, monetary gifts, formal farewell and following a few steps—This is called Daśāṅga Annadāna,

29-30. A man who renders ten sorts of ancillary services to ten brahmins on Sunday attains good health for a hundred years. If he gives the same on Monday or any other day, he attains the benefit as stipulated for that day. The benefit of food-gifts is secured in this world itself either in this birth or in the next.

31. If in this manner he gives food on all the seven days to ten brahmins he secures good health and all other benefits for a hundred years.

32. Similarly he who gives cooked rice in this manner to hundred brahmins on Sunday secures good health in Sivaloka for a thousand years.

33. If he gives the same for a thousand brahmins he secures the benefit for ten thousand years. Similarly the benefit accrued for gifts on Monday and other days can be understood by a thoughtful man.

34. By giving food to a thousand brahmins whose minds have been purified by Gāyatrī, on Sunday, the devotee attains good health and other benefits in Satyaloka.

35. By giving food to ten thousand persons he secures the benefits in Viṣṇuloka. By giving it to a hundred thousand persons he derives benefits in Rudraloka.

36. Those who seek learning must make gifts to children considering them on a par with Brahmā. Those who seek sons and other ends must make gifts to young men considering them on a par with Viṣṇu.

37. Those who seek knowledge must make gifts to old men considering them on a par with Rudra. Those who seek intellect must make gifts to young maidens considering them on a par with Bhāratī (Goddess of Speech).

38. Excellent men seeking enjoyments must make gifts to youthful maidens considering them on a par with Lakṣmī (Goddess of Wealth). Those who seek purity of Ātman must make gifts to old women considering them on a par with Pārvatī.

39. That which is acquired by gleaning more than one ear of corn at a time or gleaning corns one by one, by fees received from disciple⁷⁹ is called Śuddhadravya (clean wealth). This wealth yields complete benefit.

40. Wealth acquired by acceptance of monetary gifts is called middlesome wealth. Wealth acquired by agricultural or trading activities is called lowliest wealth.

41. Wealth acquired by Kṣatriyas using their valour or Vaiśyas by trading activities is called excellent. So also the wealth acquired by the Śūdras by salaries for service.

42-45. Patrimony or sum received from husbands forms the wealth of virtuous women. There are twelve things to be given in the twelve months beginning with Caitra or all together on an auspicious occasion for the flourishing of what is cherished. They are :—(1) cow, (2) plots of land, (3) gingelly seeds, (4) gold, (5) ghee, (6) cloth, (7) food-grains, (8) jaggery, (9) silver, (10) salt, (11) ash gourd and (12) a virgin. Gift of cows, milk-products, cowdung (in the form of manure etc.) ward off the sins accruing from wealth and grain while sins connected with water, oil etc. are warded off by cow's urine.

46. The three kinds of sins—physical etc. are warded

79. Śila and uñchavṛttis. According to Kullukabhaṭṭa on Manu-smṛti (X. 112) the occupation of gleaning more than one ear of corn at a time is called Śila while that of gleaning corns one by one is called uñcha.

off by milk, curd and ghee. Their nourishment can be understood by scholars.

47. Gift of plots of land is conducive to stability here and hereafter, O brahmins. Gift of gingelly seeds is conducive to strength and to the conquest of premature death.

48. Gift of gold increases the power of the gastric fire and is conducive to virility. Gift of ghee is nourishing and that of cloth is conducive to long life.

49. Gift of food-grains is conducive to the increase of food production. Gift of jaggery yields sweet food. Gift of silver is conducive to the increase in the quantity of semen and that of salt is conducive to the happy admixture of the six tastes.

50. The gift of pumpkin gourd is conducive to nourishment. All kinds of gifts increase everything and secure all kinds of enjoyment here and hereafter, O brahmins.

51-53. Gift of a virgin is conducive to worldly enjoyment throughout life. Sensible persons shall make gifts of fruits according to the season such as the fruits of jack, mango, wood apple trees, plantains, fruits from hedges, pulses of black gram, green gram, vegetables, chillies, mustards, their plants etc.

54. Sensible men shall gratify the sense-organs of hearing etc. of other people for the gratification through sound etc. It gratifies the quarters too.

55. Theism is that feeling in which one fully realises that all actions are fruitful. It is necessary that Vedas and sacred texts should be learnt direct from preceptors.

56. Devotion to God out of fear for kinsmen or royal punishment is of inferior sort. An indigent person bereft of all means of livelihoods shall worship verbally or by means of physical activities.

57. Verbal worship means recital of mantras, hymns and Japas. Worship of physical activities means pilgrimages, observance of fast and other rites.

58. Whatever one does, whether it is great or small, whatever be the means employed,—if that is dedicated to deities it becomes conducive to enjoyment.

59-61 The two—practice of austerities and making charitable gifts—must be carried out always. Asylum should

be given according to the caste of the person concerned. It is conducive to the satisfaction of the Devas and worldly enjoyments as well. Such a devotee shall always attain noble birth and enjoyments here and hereafter. If he performs the sacred rites with dedication to God, he shall attain salvation. He who reads or hears this chapter becomes righteous and endowed with knowledge.

CHAPTER SIXTEEN

(Different modes of worship of clay idols and their results)

The sages said:

1. O excellent one, please explain the rules of the worship of clay idols by following which all desired results will be achieved.

Sūta said:—

2. You have requested for a very good thing. It bestows all wealth always. It suppresses misery instantaneously. I shall explain it. Please listen.

3-4. It wards off premature and foul death. Even a timely death it prevents. O brahmins, it bestows womenfolk, sons, wealth, grains etc. The worship of idols made of clay etc. is conducive to the attainment of all cherished desires in the world. From it the devotee derives food and other edible things, cloth etc.

5. Both men and women are authorized in this. The clay should be brought from the beds of rivers, lakes or wells.

6. It should be washed well and pasted with scented powder and milk. The idol should be made with the hands on a raised platform.

7. All the limbs, joints etc. should be perfectly shaped with the respective weapons of the deity concerned. It should be seated on Padma Āsana (the lotus pose) and worshipped respectfully.

8. The five deities Gaṇeśa, Sun, Viṣṇu, Pārvatī and Śiva shall be usually worshipped in their images. But a

brahmin shall always worship the phallic emblem of Śiva.

9. In order to derive the full benefit of worship, the sixteen forms of service shall be observed. The sprinkling of water over the idol shall be performed with flowers. The pouring of water shall be performed with mantras.

10-11. The food offering shall consist of cooked rice of Śāli variety. In the worship conducted in the house, 12 handfuls of rice (=Kudava) shall be used. In the worship in a temple constructed by men, a prastha (a particular measure) of cooked rice shall be used. In a divine temple three Prasthas of cooked rice shall be used. In the worship of self-risen image five prasthas of cooked rice shall be used. If thus used it gives complete benefit. By using twice or thrice this quantity the benefit shall be greater.

12-15. By performing this worship a thousand times, a brahmin shall attain Satyaloka. A vessel made of wood or iron twelve angulas in width, 24 angulas in length and sixteen angulas in height is called Śiva. An eighth part of it is called a Prastha and it is equal to four Kuḍavas. If ten, hundred or thousand prasthas of water, oil, incense etc. are used in temples of human construction, of saintly worship or of self-risen idol, the worship is called Mahāpūjā.

16. The ceremonial bath is conducive to the purity of the soul; the application of scented paste yields virtue. The food offering is conducive to longevity and gratification and the incense yields wealth.

17. The lighting of the lamp is conducive to knowledge and the betel leaves are conducive to enjoyment. Hence in all worships these six items are scrupulously observed.

18. Obeisance to the deity and repeated recitation of mantras accord all cherished desires. They must be observed at the end of the worship by men who seek both worldly enjoyment and salvation.

19. At first all items shall be gone through mentally and then item by item every rite shall be performed. By the worship of deities, the devotee attains the different regions.

20. In the subsidiary worlds also there is an ample scope for enjoyment. O brahmins, I shall narrate the special types of worship to which please listen with faith.

21-22. By the worship of Gaṇeśa the devotee shall attain his wish in this world itself. The days of special worship of Gaṇeśa are Fridays, the fourth day of the bright half of the lunar months of Śrāvaṇa and Bhādrapada, and the Śatabhiṣak star of the month of Dhanus. He shall be worshipped duly on these days. Or the devotee shall worship continuously for hundred or thousand days.

23. As a result of the faith in the deity and in the fire, the worship yields sons or the different wishes to the devotees. It quells all sins and the various hardships.

24. The worship of Śiva and others on their respective days of the week is conducive to the purity of soul. In regard to Kāmya rites, the basis is either the Tithi or the star or the particular combinations of planetary positions.

25. The day of the week is the basis for the worship of Brahman and others. There is no increase or decrease with respect to the days of the week as in regard to the Tithi, star etc. A day is calculated from sunrise to sunrise.

26-28. The worship of the deities on the respective Tithis etc. is conducive to full enjoyment for the devotees. In regard to rites of the manes, the earlier part must be in contact with the night previous. In the worship of deities the latter part must be in conjunction with the day. If the Tithi extends to mid-day, that part of it which falls at sunrise shall be taken for the worship of the deities, so also in regard to the stars. Hence a devotee shall consider all these aspects and proceed with the worship, repeated recitation of the mantras etc.

29-30. The word Pūjā is thus derived: Pūḥ means 'the achievement of the fruits of enjoyment.' By the rite one achieves the fruits. Jāyate means "is born." Good ideas, knowledge etc. also are included in this. The word Pūjā is used in this sense amongst the people as well as in the sacred texts.

31-32. The daily and occasional rites yield their benefits in due course but the fruits of Kāmya rites are instantaneous. The necessary rites are performed everyday. The occasional rites are performed in particular months, fortnights, years or on special occasions. In the Kāmya rites one derives the fruits

after the sin has been duly quelled. Mahāgaṇapati Pūjā shall be performed on the Caturthī day of the dark half of the lunar month.

33. That rite wipes off the sin of the whole fortnight and yields enjoyment for full fortnight. The worship performed on the Caturthī day of the lunar month of Caitra accords benefit for a month.

34-36. The worship performed in the months of Siṁha and Bhādrapada accords enjoyment of worldly pleasures for a year. The worship of the sun shall be performed on Sundays, or Saptamī (seventh) day or in the star Hasta of the month of Śrāvaṇa or on the Saptamī in the bright half of the month of Māgha. The worship of Viṣṇu is conducive to the attainment of all desires and wealth if performed on Wednesdays, Dvādaśī (12th) day or in the star of Śravaṇa in the months of Jyeṣṭha and Bhādrapada. The same worship in the month of Śrāvaṇa yields all desired wishes and good health.

37. Propitiation of Viṣṇu on the Dvādaśī day yields the same benefit as is derived from the gift of the twelve things with ancillary rites.

38. The devotee shall worship twelve brahmins on the Dvādaśī day assigning them the twelve names of Viṣṇu with all the sixteen forms of service. He shall gratify the deity thereby.

39. Similarly twelve brahmins shall be worshipped after assigning them the twelve names of any deity to gratify that deity.

40. A person who seeks prosperity shall worship Pārvatī who bestows all worldly pleasures on Mondays, Navamī (ninth) day, and in the star of Mṛgaśiras in the month of Karkaṭaka.

41-42. The Navamī in the bright half of the month of Āśvayuj accords all desired benefits. The worship of Śiva shall be performed on Sundays, Caturdaśī (fourteenth) day of the dark half of the month of Māgha on the Ārdrā star and on the Mahārdrā day. It accords all cherished desires.

43-45. The worship is conducive to longevity, prevents premature death and accords the achievement of everything. The worship of the different manifestations of Śiva with all

sixteen forms of service and homage on the Mahādrā day in the month of Jyeṣṭha, on caturdaśi day or on the Ārdrā day in the month of Mārgaśīrṣa is on a par with Śiva's worship and yields worldly enjoyment and salvation. The worship of the first deity of the week days in the month of Kārtika is specially recommended.

46 47. When the month of Kārtika has arrived, the sensible man shall worship all the deities by giving gifts and observing austerities, homas, Japas, restraints and the sixteen forms of service. The idol shall be worshipped with mantras. Brahmins shall be fed. The devotee shall be freed of desires and distresses.

48. The worship of deities in the month of Kārtika yields all worldly pleasures, dispels all ailments and removes the adverse effects of spirits and evil planets.

49. The worship of the sun on Sundays in the month of Kārtika together with the gifts of gingelly seeds and cotton alleviates leprosy etc.

50. By making gifts of Harītakī (one of the myrobalans), chillies, cloth, milk etc. and by installing Brahman, the alleviation of consumption is brought about.

51-53. By making gifts of lamps and mustard seeds epileptic fits are alleviated. The worship of Śiva on Mondays in the month of Kārtika suppresses excessive poverty and increases prosperity. The worship of Skanda on Tuesdays in the month of Kārtika, and making gifts of houses, fields, domestic articles and utensils, lamps, bells etc. the devotee gains eloquence without delay.

54. The worship of Viṣṇu on Wednesdays in the month of Kārtika together with the gift of cooked rice with curds yields good progeny.

55. The worship of Brahman on Thursdays in the month of Kārtika and the gift of honey, gold and ghee affords the increase of worldly pleasures.

56. The worship of the elephant-faced Gaṇeśa⁸⁰ together with the gifts of scented flowers affords the enjoyment of worldly pleasures.

⁸⁰. Gajakomeda is the elephant-shaped God Gaṇeśa, the son of Śiva and Pārvatī. There is a variety of legends accounting for his elephant head. See J. Dowson : Hindu Mythology P. 207.

57-59. Even a barren woman gets a good son making gifts of gold, silver etc. The worship of the guardians of the quarters, the elephants of the quarters, the serpents, the guardians of dams, the three-eyed⁸¹ Rudra and Viṣṇu, the remover of sins, bestows perfect knowledge. The worship of Brahman, Dhanvantari⁸² and of the twin deities—Aśvins⁸³ alleviates ailments, prevents foul death and suppresses all sickness instantaneously.

60-62. Gifts of salt, iron, oil, pulses, Trikaṭuka, fruits, scents, drinking water etc., liquids in prastha measures and solids in pala weights enable the devotee to attain heaven. The worship of Śiva and others early in the morning in the month of Dhanus enables the devotees to achieve everything gradually. The offering of eatables shall preferably be ghee-soaked rice of the Śāli variety and well-cooked.

63. The offering of various kinds of cooked rice is specially recommended in the month of Dhanus. The person who gives cooked food in the month of Mārgaśīrṣa shall attain all desired benefits.

64-65. The giver of cooked food in the month of Mārgaśīrṣa shall attain destruction of sins, achievement of the desired objects, good health, virtue, good comprehension of the Vedic passages, good practices, great enjoyment here and hereafter, the permanent unification with the Godhead and the realisation of the perfect knowledge of the Vedānta.

81. One of the eleven names of Rudras (MP. 5. 29-30) which has been variously interpreted. It represents the various triads on which the entire cosmos is based. It is both the deity of the three eyes or the conscious principles of Jagrat, Svapna and Suṣupti or Sūrya, Candra and Agni and also the son of three Mothers, Ambā, Ambikā, and Ambālikā. These three sisters represent the three fires of the cosmic yajña or the three Mothers who create the three great principles of mind, life and matter. MP. A Study PP. 66-67.

82. Dhanvantari, said to be the physician of the Gods was produced at the churning of the ocean with a cup of Amṛta in his hands. He is the supposed author of the Āyurveda, the Indian medical science.

83. Aśvins, two Vedic deities, are represented as the physicians who ride in a golden car drawn by horses. Professor Goldstucker (cp Muir's Texts, Vol. V) thinks that the Aśvins represented two distinct elements, the cosmical and the human blended into one. The human element is represented by those legends which refer to the wonderful cures effected by them. The cosmic element relates to their luminous nature. It is more likely that there were some horsemen or warriors of great renown who inspired their contemporaries with awe by their wonderful deeds and more especially by their medical skill.

66. A person who desires enjoyment of worldly pleasures shall worship the deities early in the morning throughout the month of Mārgaśīrṣa or at least for three days. No one shall be without sacred rites in the month of Dhanus.

67-70. Rites in Dhanurṁāsa (month of Dhanus) prescribed for the morning can be performed upto the Sangava time (3 muhūrtas from sunrise). A brahmin shall observe fast in the month of Dhanus and restrain all his senses. Till midday he shall repeat the Gāyatrī mantra. Till the time of going to bed, he shall repeat the mantras such as the five-syllabled one etc. After acquiring perfect knowledge he shall attain salvation after death. Other men and women shall repeat the five-syllabled mantra alone throughout and take three baths every day. They will attain perfect knowledge. They shall secure the annihilation of the great sins by repeating their favourite mantras.

71-75. The great offering of eatables shall be made to Śiva especially in the month of Dhanus. The constituent parts of the great offering are as follows:—

Rice of the Śāli variety a Bhāra by weight; pepper measuring a prastha; countable articles twelve in number; honey and ghee a kudava each; a droṇa measure of green gram; twelve varieties of side dishes; cake fried in ghee, sweets made of Śālika rice; curd and milk twelve prasthas each; twelve coconuts; twelve betel nuts, thirty-six clove leaves; camphor powder; five saugandika⁸⁴ flowers; betal leaves.

76. This great offering of eatables made to the deities shall be distributed among devotees in the order of their castes.

77. A devotee who makes the offering of cooked rice becomes the Lord of a kingdom in the world. But by making gift of great offering of eatables, a man attains heaven.

78. O excellent brahmins, by offering this a thousand times the devotee attains Satyaloka and lives the full span of life therein.

84. A collection of five kinds of aromatic vegetable substances, viz. cloves, nutmeg, camphor, aloe wood and kakkola.

79. By offering this twenty-thousand times, he attains still higher world and is not born again.

80-81. Twenty-six thousand great offerings constitute life-time offering. Making gift of this is called great accomplishment. A devotee who makes this is not born again.

82-83. In the month of Kārttika, on an auspicious day, life-time offering shall be made. It shall be done at the time of the transit of the sun, on birthdays (based on star), on full-moon days, annual birthdays etc. In other months when the natal star comes in conjunction with the planets, this can be performed.

84. Even if the conjunction is only partial the offering shall be made. One gets the benefit of dedicating oneself by that.

85. Śiva is delighted by the dedication of selves and bestows the salvation of complete identity. This life-time offering shall be made only to Śiva.

86. Śiva exemplifies birth in as much as He has the form of both Yoni (vaginal passage) and Linga (Penis). Hence in order to ward off births the Janmapūjā is of Śiva alone.

87. The entire universe consisting of the movable and the immovable is of the nature of Bindu (dot) and Nāda (sound). Bindu is Śakti (Power) and Śiva is Nāda. Hence the universe is pervaded by Śiva and Śakti.

88. Bindu⁸⁵ is the support of Nāda.⁸⁶ The universe has the support of Bindu. Both Bindu and Nāda together support the entire universe.

89. The unification of the Bindu and the Nāda is called Sakalikaraṇa and the universe takes its birth as a result of this Sakalikaraṇa.

90. The Phallic emblem is the fusion of Bindu and Nāda and is the cause of the universe. Bindu is the goddess and Śiva is the Nāda and the fusion of the two is the phallic emblem of Śiva.

91. Hence to ward off future births, the devotee shall

85. Bindu is a dot over a letter representing the anusvāra. It is supposed to be connected with Śiva and is of great mystical importance.

86. Nāda is a nasal sound represented by a semicircle and used as an abbreviation in mystical words.

worship the phallic emblem of Śiva. Goddess of the form of Bindu is the mother and Śiva of the form of Nāda is the father.

92. Great bliss is the result of the worship of the parents. The devotee shall worship the phallic emblem for the acquisition of the Great Bliss.

93. That goddess is the mother of the universe and that Śiva is the father of the universe. Sympathy towards the son who renders service naturally increases in the minds of the parents.

94-95. O foremost among sages, ordinary parents bestow hidden treasures to the son who renders special service. Hence a devotee shall worship the phallic emblem in the manner of mother and father for the acquisition of the hidden great bliss. Bharga is Puruṣa (Cosmic man or Being) and Bhargā is Prakṛti (Cosmic Nature).

96. Puruṣa is of hidden latent conception and Prakṛti is of manifest inner conception.

97. Since it is the father who conceives first, the Puruṣa has the primordial conception. The unification of Puruṣa and Prakṛti is the first birth.

98. Its manifestation in the Prakṛti is called the second birth. The creature, dead even as it is born, takes up its birth from the Puruṣa.

99. Certainly the birth is induced by the Māyā as an extraneous source. The word Jīva (the individual soul) means that which gets decayed even from the time of birth.

100. Another meaning of the word Jīva is that which is born enmeshed and entwined. Hence the devotee shall worship the primordial phallic image for unravelling the knots and nooses of the birth.

101-102. The word bhaga means the primordial nature because it increases and flourishes. The Śabdamātrā etc. (the cosmic sound principle i.e. all objects of enjoyment) evolved out of Prakṛti, being enjoyed by the sense organs; the word Bhoga comes to mean that which gives Bhaga. The principal Bhaga is of course the Prakṛti and Bhagavān is Lord Śiva Himself.

103. The lord alone is the bestower of enjoyment

(Bhoga) and not anyone else. The Lord who is the master of Bhaga is called Bharga by wise men.

104-105. The phallus is united with vagina and vagina is united with phallus. For the sake of perpetual enjoyment here and hereafter the devotee shall worship the phallic emblem which is lord Śiva Himself. He is the sun giving birth and sustenance to the worlds. His symbol is justified in the coming into existence of things.

106-107. Persons should worship Śiva, the cause of birth, in his phallic form. That which makes the Puruṣa known, is called Liṅga, the symbol. The unification and fusion of the symbols of Śiva and Śakti is thus called Liṅga.

108. The lord delighted at the worship of His symbol wards off the function of the symbol. That function being birth etc, birth etc. cease.

109. Hence the devotee shall worship the phallic emblem with the sixteen forms of service and homage to acquire the benefit from Prakṛti and Puruṣa through means inherent or extraneous.

110. The worship thus performed on Sundays wards off births. The devotee shall worship the great phallic emblem on Sundays with the syllable Om.

111-112. The ceremonial ablution of the phallic emblem with Pañcagavya on Sundays is specially recommended. Pañcagavya is the compound of cow's urine, dung, milk, curd and ghee. Milk, curd and ghee can severally be used with honey and molasses. The offering of rice cooked in cow's milk must be made with the syllable Om.

113-114. The syllable Om (a+u+m) is Dhvani Liṅga The svayambhū liṅga is Nāda Liṅga; the Yantra (diagrammatic contrivance) is Binduliṅga. "M" syllable is the installed (Pratiṣṭhita) liṅga. "U" syllable is mobile (Cara) Liṅga and the "A" syllable is a Liṅga of huge form (Guruvigraha). A person who worships the liṅgas perpetually becomes liberated soul undoubtedly.

115-116. A devout worship of Śiva liberates man from the bondage of births. A fourth benefit is achieved by wearing Rudrākṣa beads sacred to Śiva and a moiety is achieved by smearing the holy ashes over the forehead. Three-fourths can be achieved by the recital of mantras and a man be-

comes full-fledged devotee by means of worship. A man who worships both the phallic emblem of Śiva and the devotees of Śiva attains salvation.

117. O brahmins, stable devotion can be found firmly established and flourishing only in that person who reads this chapter or listens to it attentively.

CHAPTER SEVENTEEN

(*The glorification of the syllable Om and the five-syllabled mantra*)

The sages said:—

1. O lord, tell us the greatness of the syllable Om and that of the six lingas, O great sage. Also please tell us the worship of the devotees of Śiva in order.

Sūta said:—

2. All of you, sages, have now requested for a good thing. Only Śiva can explain this properly. No one else.

3. Still I shall explain the same with Śiva's grace. May Śiva increasingly guard us, you and every one else.

4. The syllable Om means an excellent boat to cross the ocean of worldly existence. [Pra=of the Prakṛti i.e. the world evolved out of it. Navam—Nāvāṁ Varam—an excellent boat]

5. Or Praṇava may mean: “there is no world for you” or it may mean “That which leads to salvation”.

6-8. Or it may mean “that which leads to new knowledge.” After annihilating all actions it gives the persons who repeat the mantra or worship, a fresh knowledge of the pure soul. This Praṇava is two-fold (1) the subtle (2) the gross.

9. The subtle one is of a single syllable where the constituent five syllables are not differentiated clearly. The gross one is of five syllables where all the constituent syllables are manifest.

10. The subtle one is for the liberated living soul (*jīvanmukta*). The need for the contemplation of the

meaning through the mantra is only upto the destruction of the physical body.

11. When the body is destroyed he completely merges in Śiva undoubtedly. The mere repeater of the mantra attains the yogic communion with Śiva certainly.

12. A person who repeats the mantra thirty-six crores of times certainly attains the yogic communion. The subtle Praṇava is again two-fold—the short, and the long.

13-15. The long one is present in the heart of the Yogins alone—separately in the form of “A” syllable, “U” syllable, “M” syllable, Bindu and Nāda. It is endowed with all the digits of the time sound. Śiva, Śakti and their union are indicated by “M” syllable ramified into three and this is called the short subtle Praṇava. The short Praṇava shall be recited and repeated by those who desire their all sins annihilated.

16-18. The five elements ether, air, fire, water and earth and their five subtle causes sound, touch, form, taste, and smell together activised in relation to achievement of desires are called Pravṛttas. The short subtle Praṇava is for those who desire the continuation of mundane existence and the long one is for those who are averse to the same.⁸⁷ The Praṇava is to be used in the beginning of the Vyāhṛtis,⁸⁸ mantras, in the beginning of the Vedas, and during the prayer at dawn and at dusk along with Bindu and Nāda. If the devotee repeats it nine crores of times he becomes pure.

19. A further repetition for nine crores of times enables him to win over the Earth element. A further repetition for nine crores of times enables him to win over the water element.

20. Similarly for each repetition of nine crores of times he is able to win over the elements of fire, wind and the ether.

21. The attributes of “smell” etc. are to be similarly

87. The words Pravṛtta and Nivṛtta designate respectively the persons who desire continuation of mundane existence and those who are averse to the same.

88. Vyāhṛtis are the mystical utterances, seven in number, viz.

भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम् ।

Each of the vyāhṛtis are preceded by the Om.

won over by successive repetitions of nine crores of times. The egotism is to be won over by another repetition of nine crores of times.

22. By repeating it daily for a thousand times the devotee becomes perpetually pure. O brahmins, thereafter the repetition of the mantra is conducive to the achievement of desires.

23. A devotee who thus completes one hundred and eight crores of Japas of Praṇava (Om) and is thus fully enlightened shall master Śuddhayoga.

24-25. A person who has thus mastered Śuddhayoga becomes certainly a liberated living soul. A Mahāyogin who performs Japas and meditations perpetually of Śiva in the form of Praṇava and maintains mystic trance, certainly becomes Śiva Himself. He must perform Japas after duly performing the Āṅganyāsa (ritualistic placing of the finger over the different parts of the body as prescribed) and invoke the sages concerned, the deities presiding over and the name of the metre in which the verse is composed.

26. The devotee who practises the Japa of Praṇava (Om) with due ritualistic placings of fingers on the parts of his body becomes a sage. He shall attain all the benefits of the ritualistic Nyāsa such as the blessings of ten mothers and the (attainment of) six pathways.

27-30. As for those who are devoted to activities and those who both refrain from and indulge in activities, the gross Praṇava is recommended. Śivayogins are of three types being devoted to rites, austerities and Japas. The Kriyāyogin is the one who engages himself in sacred rites and worship spending money, using limbs of the body and uttering words Namaḥ (obeisance) etc. Tapoyogin is the one who desists from injuring others, restrains all external sense organs, takes limited quantities of food and performs worships. Japayogin is the one who is quiet, performs Japa always, is free from all sorts of desires and maintains all these observances mentioned before.

31. A pure man shall obtain liberation only step by step, beginning with Sālokya as a result of being purified by the worship of Śivayogins with sixteen services and homage.

32. O brahmins, I shall now explain Japayoga, please

listen. Even the person practising austerities shall perform Japas to purify himself.

33. O brahmins, the five-syllabled mantra of Śiva is the gross Praṇava. The name Śiva is used in the dative case with Namalī prefixed. (Namalī Śivāya-Homage to Śiva) It implies the five principles.

34. The Japa of the five-syllabled mantra shall always be performed along with Praṇava. A man can achieve everything by means of the Japa of the five-syllabled mantra.

35. O brahmins, the devotee shall take instruction from his preceptor, sit comfortably on the ground cleaned well, and start the Japa. The practice shall start on the Caturdaśī day of the bright half and concluded on the Caturdaśī day of the dark half.

36-37. The months of Māgha and Bhādrapada are the most auspicious of all occasions. During the days of Japa he shall take only a single meal during the day in limited quantities. He shall abstain from useless talk and curb all his sense organs. He shall uninterruptedly render service to his parents and the king, or any master whom he serves. By performing the Japa a thousand times, he shall be free from indebtedness, otherwise not.

38-42. The five-syllabled mantra shall be repeated five hundred thousand times, all the time remembering the various aspects of Lord Śiva who is seated in the lotus pose. He is the bestower of all auspiciousness. He has the crescent moon for his coronet. He has given shelter to Gaṅgā in His matted hair. With Śakti seated on His left thigh, He shines with His great concourse of attendants around Him. He bears the moon (on his forehead). He shows the gestures of bestowing boons and offering freedom from fear. He is the cause of perpetual blessing. He is Sadāśiva. He shall be mentally worshipped at first or as stationed in the heart or in the solar zone. While performing the Japa of the five-syllabled mantra he shall sit facing the east. All his actions shall be pure. In the morning of the Caturdaśī day of the dark half, after finishing the daily rites he shall sit in a clean beautiful place. He shall control his mind and senses. He shall repeat the five-syllabled mantra twelve thousand times in this way.

43-44. For the sake of the worship he shall invite five great devotees of Śiva along with their wives. One of those shall be an excellent preceptor who shall be assigned the Sāmba form, another will represent Isāna, the third will represent the Aghora aspect of Śiva, the fourth will represent the Vāma aspect of Śiva and the fifth will represent “Sad-yojāta” aspect of Śiva.

45-47. All the articles for the worship shall be ready and the worship shall start. When it is performed duly, the sacrifice shall follow. All the rites from the beginning to the end shall be performed according to the rules laid down in the scriptural code which the devotee follows. The ghee used shall be the one prepared from the milk of a tawny cow. He shall make ten, hundred or a thousand offerings or he shall bid the devotees of Śiva make the offerings. In that case the offerings are one hundred and eight in number.

48-49. At the end of the sacrifice monetary gifts shall be given: the preceptor shall be given two cows (or a cow and a bull) as extra. The five devotees shall be duly worshipped; the householder shall take bath with the water wherewith the feet of the devotees shall be washed. He shall thereby reap the benefit of taking bath in 36 crores of holy rivers and tanks.

50-52. He shall make gifts of cooked rice and ten ancillary constituents with great piety. The preceptor's wife must be considered as the great goddess (Parā.) The wives of the other devotees Isāna and the rest shall be duly worshipped and honoured. They shall be presented with the beads sacred to Śiva, garments, and sumptuously fed with milk pudding, pulse, pies, sweet pies etc. after the oblations are duly given. The Japa is then concluded with due prayers to the lord of gods.

53. After the performance of Puraścaraṇa (repetition of the mantra followed by sacrifice), the householder becomes endowed with the efficacy of the mantra. If he completes another five hundred thousand Japas, all the sins will be wiped off.

54. For every set of five hundred thousand Japas the householder shall be blessed with the riches and pros-

perity of the different Lokas beginning with Atala and ending with Satyaloka in order.

55. If the householder dies in the middle, he shall be reborn in the world after due enjoyment of pleasures in the other worlds. He shall then continue the Japa and derive the benefit of being near to Brahman.

56. After a repetition of five hundred thousand further Japas he derives the benefit of assimilation to Brahman. If ten million Japas are completed in all he shall become identical with Brahman.

57. Thus attaining the absorption into Kāryabrahman (the action Brahman) he gains all such enjoyments as can be wished for till the time of final dissolution.

58. In the Next Kalpa he will be born as Brahmā's son. Becoming illuminated with the penance he shall be ultimately liberated.

59. Fourteen worlds beginning with Pātāla and ending with Satya are evolved out of the five elements, such as the Earth etc. These are called Brahmā's worlds.

60-61. There are fourteen Viṣṇu worlds beyond Satya world and ending with Kṣamā. In the Kṣamā world the action-Viṣṇu is stationed in the excellent city of Vaikuṇṭha in the company of action-Lakṣmī protecting the great recipients of enjoyment. Beyond that and ending with Śuci-loka there are twenty-eight worlds.

62. In the pure world of Kailāsa, Rudra, the annihilator of the living beings, is stationed. Beyond that are the fifty-six worlds ending with Ahimśā region.

63. The action-lord who has screened everything is stationed in the city of Jñānakailāsa in the Ahimśā region.

64-67. At the end of the same is the wheel of Time and beyond the ken of Time there is the space called Kālātīta. There Kāla (God of death and Time) backed by Śiva and in the name of Cakrēśvara, unites every one with Time. In his activity he occupies Dharma in the form of a buffalo whose four legs are untruth, untidiness, violence and ruthlessness. He can assume any form he wishes. He assumes the form of a great buffalo, is rich in Atheism, has evil association and utters sounds other than those of the Vedas. He has an active association with Anger. He is

black in colour. He is called great lord (Maheśvara) to that extent. The ability to vanish is up to that extent.

68. Beneath that is the Karmabhoga enjoyment as a result of activity. Beyond that point is Jñānabhoga (enjoyment due to knowledge). Beneath that point is Karmamāyā and beyond that point is Jñānamāyā.

69. Explanation of Karmamāyā—Mā means Lakṣmī i.e. Karmabhoga. Attainment of the same is Māyā. The word Mā is then interpreted as Jñānabhoga. Attainment of the same is Māyā.

70. Beyond that point is Nityabhoga (perpetual enjoyment). Beneath that point is Naśvarabhoga (evanescent enjoyment). Beneath that is evanescence and beyond that there is freedom.

71. The bondage of nooses is only beneath that point. There is no bondage beyond that. Those who perform actions with desire alone, hover beneath that point.

72. The enjoyment of rites performed with no desire is said to be beyond that point. Those who are devoted to the worship of womb, hover beneath that.

73. The worshippers of the phallic emblem who are unaffected by desire can go beyond that. Worshippers of deities other than Śiva, hover beneath that.

74. Those who are devoted to Śiva alone can go beyond that. Crores of Jivas live beneath that point. There is a great fort-wall as it were above the same.

75. Persons bound by worldly existence remain beneath that point and those who are liberated go beyond that. Those who worship the natural substances hover beneath that.

76. Those who worship the entity of Puruṣa go beyond that point. Śaktiliṅga is beneath that point but Śivaliṅga is beyond.

77. The unmanifest liṅga is beneath that point but the manifest one is beyond. The conceived liṅga is beneath and the unconceived one is beyond.

78. The external liṅga is beneath that point and the internal one is beyond. The Śaktilokas numbering hundred and twelve are beneath that point.

79. The Bindurūpa is beneath that point and Nādarūpa

is beyond. The Karmaloka is beneath that point and Jñānaloka is beyond that.

80-81. Obeisance which is beyond that point quells pride and egotism. The word Jan means evanescence, Na is a negative particle. The word Jñāna, therefore, means that which wards off evanescence. Those who worship elements hover beneath that point.

82-83. And those who worship spiritual things go beyond that point. The Vedibhāga (the portion of the Altar) in that great world of Ātmalinga is only up to that point. The eight fixation of Prakṛti etc. is also at the extremity of the Vedi. Such is the customary and the scriptural procedure.

84. Those who are endowed with the virtue of truthfulness etc. and those who are devoted to the worship of Śiva cross Kālacakra who is seated on Adharmamahiṣa (The buffalo of evils).

85. Beyond that stands, ahead of Śivaloka, the bull of Virtue in the form of celibacy. It has the legs of Truthfulness etc.

86. The bull of Dharma has forbearance for its horns, restraint for its ears, faith for its eyes, sighs for its intellect and mind. It is embellished by the sound of Vedic chants.

87. The bulls of sacred rites etc. are to be understood as stationed in the causes. Kālātīta (i.e Maheśvara) presides over the bull of sacred rites.

88. The span of life of Brahmā, Viṣṇu and Maheśa is a day. Beyond that, there is neither day nor night, neither birth nor death.

89-90. The worlds ending with Kāraṇasatya, of the Kāraṇabrahmā (Brahmā the cause) evolved out of the subtle elements, Smell etc. are stationed beyond it. In all these fourteen worlds, the subtle smell etc. give the due form. The fourteen worlds of Kāraṇaviṣṇu are stationed there.

91. The lokas of Kāraṇarudra are twenty-eight in number. The lokas of Kāraṇa-īśa numbering fifty-six are beyond that.

92-93. The Brahmacaryaloka accepted by Śiva is beyond that. There in the Jñānakailāsa that has five coverings, the primary phallic form of Śiva is stationed in the company

of primary energy of Śiva. It has five zones and five Brahmalās.

94. This is called the abode of Śiva, Śivālaya, the supreme Ātman. There alone stays Parameśvara in the company of Parāśakti.

95. He is skilled in the performance of the five functions of creation, maintenance evanescence and blessing. His body is Existence, Knowledge and Bliss.

96. He is always in meditation. He is ever bent on blessing. He is seated in the pose of trance. He shines resting in his own self.

97-98. His vision is possible gradually through sacred rites, meditation etc. By performing the daily rites and worships, the mind is diverted towards the sacred rites of Śiva the performance whereof gives the sight of Śiva. Those who come within His vision are certainly liberated.

99. The liberation is in the form of realising the nature of Ātman. It is a relaxation and resting in one's own soul. It is based on sacred rites, penance, Japa, knowledge, meditation and virtue.

100-101. Relaxation is assured at the vision of Śiva. Śiva, the merciful, removes ignorance even as the sun removes all impurities and darkness by means of its rays. When ignorance is dispelled, the knowledge of Śiva begins to function.

102. On acquiring the knowledge of Śiva a person achieves relaxation. He becomes gratified at the acquisition of relaxation.

103-104. Again by means of ten million Japas he acquires Brahmā's region. A further ten million Japas enable him to achieve Viṣṇu's region. By a further ten million japas he attains Rudra's region and by a further ten million japas Iśvara's region is attained.

105. Again by a similar japa performed with concentration he attains Kālacakra, the first in the Śivaloka.

106-107. The Kālacakra consists of five wheels, one being over the other. Sight and delusion (Drṣṭi and Moha) constitute the Brahmacakra; Enjoyment and delusion (Bhoga and Moha) constitute the Viṣṇu Chakra. Anger and delusion (Kopa and Moha) constitute the Raudra Cakra, Re-

volution (Bhramana) is Iśvaracakra. Knowledge and illusion (Jñāna and Moha) constitute the Śivacakra. Thus scholars have explained the five cakras.

108. Then by ten crores of Japas he achieves the region of Kāraṇa Brahman. Again by ten crores he attains the prosperity of that region.

109-110. Thus, gradually, attaining the region of Viṣṇu and those of other Gods as well as the prosperities of those regions, completing assiduously the repetitions to the tune of hundred and five crores of times, he attains Śivaloka outside the fifth sheath.

111. There is a Silver platform there, an excellent river bed, and a bull in the form of penance.

112. The fifth sheath is the excellent station of Sadyo-Jāta (a form of Śiva). The fourth is the station of Vāma-deva.

113. The third is the abode of Aghora. The second is the abode of Sāmba Puruṣa.

114. The first is the abode of Iśāna. The fifth is the place of Dhyāna Dharma (virtue of meditation).

115. The abode of Balinātha is the bestower of the full Amṛta (deathlessness, nectar). Thereafter is the fourth Maṇḍapa with the idol of Candraśekhara (a form of Śiva).

116. The abode of Somaskanda is the third maṇḍapa. The faithfuls say that the second Maṇḍapa is the Nṛtya-Maṇḍapa.

117. The first Maṇḍapa is the abode of Mūlamāyā (primary delusion) and is very auspicious and stationed there itself. Beyond that is the sanctum sanctorum, the auspicious place of the phallic form of Śiva.

118. No one can realise the flourishing power of Śiva stationed at the back of Nandi. Nandīśvara sits outside and repeats the five-syllabled mantra.

119. This knowledge has come down from the preceptors. I got it from Nandīśa. Beyond this, it must be inferred from it and it is actually experienced only by Śiva.

120. The full grandeur and greatness of Śivaloka can be known by any one only out of the grace of Śiva and not otherwise, so say the faithfuls.

121. It is thus that Brahmins of controlled sense-organs

become liberated gradually. I shall tell you the process in some other cases. Please listen attentively.

122-123. Brahmin women must take instruction from a preceptor and perform the Japa with Namaḥ at the end. They shall repeat the five-syllabled mantra five hundred thousand times for their longevity. That is the rule. Again they must repeat it five hundred thousand times to wipe off womanhood. Becoming a man first, the liberation will be acquired gradually.

124. A Kṣatriya must repeat the mantra five hundred thousand times to remove Kṣatravta. A further repetition of five hundred thousand times enables him to become a brahmin.

125. After the mantrasiddhi he shall gradually become liberated. A Vaiśya dispels the Vaiśyatva by five hundred thousand japas.

126. Then he becomes a mantra-Kṣatriya by repeating it five hundred thousand times. He then dispels the Kṣatravta by five hundred thousand japas.

127-129. He then becomes a mantrabrahmin by repeating the mantra five hundred thousand times. A Śūdra, repeating the mantra with Namaḥ at the end, for two million five hundred thousand times becomes a mantrabrahmin and so pure enough for liberation. If one is sick, whether man or woman, of brahmin caste or otherwise, one must repeat it always with Namaḥ in the beginning or at the end. As for the women, the preceptor shall instruct them in proper order.

130. At the end of every five hundred thousand Japas, the aspirant shall perform Mahābhiseka and Naivedya. He shall worship devotees of Śiva for gratifying Śiva.

131. Śiva becomes delighted at the worship of the devotee. There is no difference between Śiva and the devotee of Śiva. He is Śiva Himself.

132. The mantra is of the nature of Śiva. By holding the mantra the physical body of the devotee becomes identified with Śiva.

133-134. Devotees of Śiva know all the rites, nay all the Vedic rites. The more an aspirant repeats the mantra of Śiva, the greater is the presence of Śiva in his body. For

the woman devotee of Śiva, the symbol of the goddess shall be the form for concentration.

135. The presence of the goddess continues to be felt as long as the mantra continues to be repeated. An intelligent man who continues to worship Śiva becomes worthy of the name and form.

136. Even when the aspirant has become Śiva he shall worship the Parā. He shall worship Śakti, the embodied and the phallic form of Śiva after faultlessly making images of the same.

137-142. He shall consider the phallic form as Śiva and himself as Śakti or he shall consider Śaktilinga as the goddess and himself as Śiva or he shall consider Śivalīṅga in the form of Nāda and Śakti in the form of Bindu and give the primary or secondary character to either or consider both united together. Whatever be the form of Upāsti, he shall worship both Śiva and Śakti. He becomes Śiva in virtue of his basic realisation. With the sixteen forms of service and homage, he shall worship devotees of Śiva who are verily the mantra of Śiva personified or identical with Śiva. He will thereby achieve whatever he desires. Śiva being highly pleased with him yields to his gratification. Without being undetective in regard to money, body, mantra or the conception he shall gratify five, ten or hundred couples of Śiva's devotees by feeding them and rendering them other services, in the company of his wife.

143-146. He will assume the form of Śiva and Śakti and will not be born again. Just below the umbilicus is the part of Brahmā, till the armpit is the part of Viṣṇu and the face is the phallus in the body of a devotee of Śiva. If any one dies, the householder shall worship the primordial father Śiva, the primordial mother Śivā and the devotees of Śiva. Thereby, whether the dead body is properly cremated or not, the dead man shall go to the world of the manes and gradually attain salvation. A person endowed with Tapas is far better than ten persons endowed with rites.

147-153. A person endowed with Japa is superior to a hundred persons endowed with Tapas. A person endowed with the knowledge of Śiva is superior to a thousand persons endowed with Japas. A person endowed with meditation is

superior to a hundred thousand persons who have the knowledge of Śiva. A person endowed with the power of trance is superior to a crore of meditating persons. Since the latter are superior to the former they shall be selected for worship. Even sensible persons cannot fully comprehend the excellence of benefit. An ordinary man cannot understand the greatness of the devotee of Śiva. The worship of the devotee of Śiva is on a par with the worship of Śiva and Śakti. He who worships any of these piously becomes Śiva and attains Śiva. He who reads this significant chapter, that agrees with the Vedic injunctions, becomes a brahmin endowed with the knowledge of Śiva and rejoices in the company of Śiva. O scholarly lords of sages, a person who knows special things must narrate them to the devotees of Śiva. By Śiva's grace he will be blessed.

CHAPTER EIGHTEEN

(The nature of bondage and liberation and the Glorification of the phallic emblem of Śiva)

The sages said :—

1. O foremost among those who know everything, please explain the nature of bondage and liberation.

Sūta said :—

I shall explain bondage, liberation and the means of liberation. Please listen attentively.

2. A Jīva is said to be in bondage if he is tied up by the noose of eightfold primary essences, Prakṛti etc. When freed from them he is called liberated.

3. Perfect control and subjugation of Prakṛti and its offshoots is Salvation. A Jīva in bondage when freed from it is called a liberated soul.

4. The set of eight that binds is :—Prakṛti, Buddhi (cosmic intellect), Ahamkāra (cosmic ego) of the nature of attributes, and the five Tanmātrās (cosmic principles of Ether etc.)

5. The body is evolved out of these eight. The body carries on activities. The activities generate the body. Thus birth and activities continue in a series.

6-7. The body is of three types: the gross, the subtle and the causal. The gross body is responsible for all activities; the subtle body yields the enjoyment of pleasures through the senses. The causal body is for the sake of experiencing the good and bad results of the activities of the Jiva. The Jiva experiences happiness as a result of virtue and misery as a result of sin.

8. The Jiva bound by the rope of activities revolves round and round for ever like a wheel by means of the three types of body and their activities.

9. The creator of the wheel must be worshipped for the cessation of the revolution of the wheel. The Prakṛti etc. constitute the great wheel and Śiva is beyond the Prakṛti.

10-11. The creator of the wheel is the Lord Śiva. He is beyond the Prakṛti. Just as a boy drinks or spits out water as he pleases so also Śiva keeps Prakṛti etc. just as he pleases. He is called Śiva because he has brought it under his control. (Vaśikṛta). Śiva alone is omniscient, perfect and free from desire.

12. The mental prowess of Maheśvara which Vedas alone can comprehend consists of omniscience, satiety, beginningless understanding, independence, never failing and infinite power.

13. Hence Prakṛti etc. come under control due to Śiva's grace. One shall worship Śiva alone for the acquisition of Śiva's grace.

14. If one were to ask "How can there be a self-less worship of a perfect being?" the answer is "An activity done with dedication to Śiva shall cause pleasure to him".

15. Keeping Śiva in view the devotee shall worship the phallic or the embodied image of Śiva, or his devotee. He shall worship his devotee by means of the body, mind, speech and money spent.

16. Śiva, the great lord, who is beyond Prakṛti is delighted at the worship and specially blesses the worshipper.

17-19. The Karma etc. come under control gradually due to Śiva's grace. Beginning with Karma and ending

with Prakṛti when everything comes under control, the Jīva is called liberated and he shines as a self-realised person. By the grace of Śiva, when this body which is resultant from activities(Karmadeha) comes under control, the devotee attains residence in Śivaloka. This is called Sālokya form of liberation. When the subtle elements come under control, the devotee attains nearness to Śiva.

20. Then he attains similarity with Śiva by means of weapons and activities. This is called Sārūpya. When the devotee acquires the great favour, the cosmic intellect too comes under control.

21. The cosmic intellect is only an effect of the Prakṛti. The control of Intellect is called Sārṣṭi—a form of liberation wherein the devotee has the same rank and power as Śiva. Then due to a further great favour of Śiva, the Prakṛti comes under control.

22-23. The mental prowess of Śiva becomes his without any difficulty. On acquiring the omniscience and prosperity of Śiva, the devotee becomes resplendent in his soul. This is called Sāyujya (complete identity) by persons well-versed in the Vedas and Āgamas (Traditional Sacred Texts). It is in this order that one gets salvation by the worship of the phallic image of Śiva.

24. Hence the devotee shall worship Śiva by performing sacred rites etc. for the acquisition of Śiva's favour. Śiva's sacred rites, Śiva's penance, and the Japas of Śiva mantras always.

25. Knowledge of Śiva and meditation on Him shall be practised more and more. The time till retirement to bed, the time till death shall be spent in contemplating over Śiva.

26-27. He shall adore Śiva by means of the "Sadyo" mantras and flowers. He will attain welfare.

The sages said:—

O excellent one of good rites, please explain the rules governing worship of Śiva in the phallic and other forms.

Sūta said:—

I shall explain, O brahmins, the procedure of the wor-

ship of the phallic form, please listen. The first phallic form is the Praṇava that confers all desires.

28. It is called Sūkṣma Praṇava (the subtle one) if it is Niṣkala. The Sthūla (gross one) is Sakala and it consists of five constituent syllables.

29. The worship of these two is called a penance. Both of them accord salvation. There are many phallic emblems of Pauruṣa Prakṛti.

30. Śiva alone can explain them in detail. No one else. Such as are evolved of Earthly material are known to me which I shall explain to you all.

31. These are of five types: (1) Svayambhū, (2) Bindu, (3) Pratiṣṭhita, (4) Cara, (5) Guru Liṅga.

32-33. When he is gladdened by the austerities of devas and sages, Śiva in the form of Nāda assumes the form of a seed under the ground and suddenly piercing the ground above like a germinating sprout manifests Himself outside and makes His presence felt. Since this emblem is self-raised it is called Svayambhū.

34-35. By worshipping it the devotee gains increasing knowledge automatically. In a gold or silver plate or on the ground or an altar, the devotee draws the picture of the phallic emblem, the pure Praṇava mantra and shall invoke it with the rites of Pratiṣṭhā and Āvāhana.

36. The Bindu and Nāda forms, the stationary or mobile ones are conceptual but belong to Śiva, undoubtedly.

37-38. Wherever Śiva is sincerely believed to be present, the lord bestows on the devotee the benefit through that alone. The devotee can invoke the lord in a natural immobile thing—a rock or a stump—or an engraved picture and worship Śiva by the sixteen Upacāras (services and homage). He will attain supreme power of the lord and by practice gain knowledge.

39-40. If the image is installed with pure mind in a pure altar either by the Gods or the sages for the realisation of the soul, it is called Pauruṣa and it comes under the category of the installed phallic image of Śiva.

41-42. By a regular worship of this phallic image, the devotee will obtain all Pauruṣa Aiśvaryas (human riches). If great brahmins or rich kings install a linga prepared by

the artisans, it is called Pratiṣṭhita and Prākṛta. It accords enjoyment of Prākṛta Aiśvaryā (Natural riches) to the worshipper.

43. That which is forceful and permanent is called Pauruṣa. That which is weak and temporary is called Prākṛta.

44. The spiritual cum mobile form is represented by the constituents of the body, viz. the penis, navel, tongue, the tip of the nose, hips etc.

45. The mountain comes under the Pauruṣa class and the surface of the world under the Prākṛta class. Trees etc. are Pauruṣa and creepers etc. are Prākṛta.

46. The Śāṣṭika rice is Prākṛta but rice of the Śāli variety and wheat are Pauruṣa. The Aiśvaryā is Pauruṣa. It bestows eightfold siddhis viz. Aṇimā etc.

47. The Prākṛta liṅga bestows good women, riches etc. according to the believers. Now, first of all I shall mention the Rasalinga from among Caralingas. (Rasalinga is mentioned as the foremost among mobile liṅgas).

48. Rasalinga is a bestower of all wishes to the brahmins. The auspicious Bāṇaliṅga is a bestower of vast kingdoms to the Kṣatriyas.

49. A gold liṅga bestows the ownership of vast wealth on the Vaiśyas. A Śilaliṅga (a liṅga made of rock) bestows great purity on the Śūdras.

50. A crystal liṅga and a Bāṇaliṅga bestow all sort of wishes on all. If a devotee does not possess a liṅga of his own, there is no harm in using another's liṅga for the purpose of worship.

51. An Earthly liṅga shall be used by women especially by those whose husbands are alive. In the case of widows who are engaged in worldly and sacred rites a crystal liṅga is recommended.

52. O sages of good rites, in the cases of widows whether they be in a childhood, youth or old age, a Rasaliṅga is specially recommended if they continue to be holding rites.

53. A liṅga of pure crystal bestows all sorts of worldly enjoyment on women. The worship of the pedestal grants all cherished desires of the worshipper in this world.

54. A ritualist shall perform all the worship in a Vessel.

At the conclusion of Abhiṣeka (ceremonial bath) the Naivedya consisting of cooked rice of the Śāli variety shall be offered.

55. When the worship is over, the linga shall be kept in a casket and placed separately in the house. Persons who worship their own lingas shall, after the worship is over, offer as food those articles of diet to which they are accustomed.

56. All non-ritualists shall worship the subtle linga. In the place of floral offerings they shall use sacred ashes for adoration and food.

57. They shall keep the linga after worship on their head for ever. The ash is of three types, derived from ordinary fire, Vedic fire and Śiva fire.

58. The ash derived from ordinary fire shall be used for the purification of articles of mud, wood or metals and even for grains.

59. Articles of worship like gingelly seeds, cloths and stale stuffs shall be purified with ashes.

60. So also the objects defiled by dogs etc. The ashes shall be used with or without water according to necessity.

61. The ashes resulting from Vedic rites in fire shall be smeared over the forehead at the end of the rites. Since the ashes are purified by the mantras the rite itself takes the form of the ashes.

62-65. Hence, applying the ashes is tantamount to assimilating the sacred rite in one's own Ātman. Bilva twigs shall be burnt repeating the Ātma mantra of Aghora. This fire is called Śivāgni. The ashes resulting therefrom are called Śivāgnija. The dung of a cow, preferably of Kapilā cow, shall be burnt first and then the twigs of Śamī, Aśvattha, Palāśa, Vaṭa, Āragvādha or Bilva shall be burnt. The ash resulting therefrom is also Śivāgnija. Or the twigs shall be burnt in Darbha fire repeating Śiva mantra. After straining the ashes with cloth (the fire powder) shall be put in a new pot.

66. For the sake of resplendence, the ash shall be taken. The word Bhasma (Ash) means that which is honoured and adored. Śiva formerly did so.

67. A king takes the essence of wealth by way of tax,

in his kingdom. Men burn plants and take the essence thereof.

68. The gastic fire burns different kinds of foodstuffs and with their essence nourishes the body.

69. Similarly the great lord Śiva, the creator of the universe, burns the universe presided over by Him and takes the essence of the same.

70. After burning the universe He applies the ashes over his body. Under the pretext of annihilation He has taken the essence out of the same.

71. He assigned the essence to His own body. The essence Ākāśa (the Ether) constitutes His hair. The essence of the wind principle constitutes His face.

72. The essence of the Fire principle constitutes His heart, that of the principles of waters the hip and that of the principle of the Earth the knees. Thus the other limbs too.

73. The Tripuṇḍraka (the three parallel lines of ash marks over the forehead) is the essence of Trinity: Brahmā, Viṣṇu and Rudra. Similarly Maheśvara has retained the essence of everything in the form of Tilaka (the small circular mark) on the forehead.

74. The word Bhasma means that which has controlled the essence of the whole universe. (Bha—Vṛddhi—flourishing essence. Sma—Svayam. Manyate—considers his own).

75-77. The word Śiva signifies him who controls everything and whom none can control, (Śiva Vasī) just as Simha signifies the creature who attacks other animals and whom other animals cannot attack(Simha=Hirṇsa). The word Śiva is given another interpretation. The syllable Ś means Permanent Bliss. The letter “i” means Puruṣa (the primordial male energy), the syllable “Va” means Śakti (the primordial female energy). A harmonious compound of these syllables is Śiva. The devotee shall likewise make his own soul a harmonious whole and worship Śiva.

78. Ashes must first be smeared in the dust form and then in the Tripuṇḍraka form. At the time of worship water is added to the ashes. For mere sanctification the ashes are used without water.

79. The devotee, whether it is day or night, whether it is a man or a woman shall use water with the ashes and wear Tripuṇḍra at the time of adoration.

80. He who has the Tripundra made of ashes with water and performs worship derives the entire benefit of the same, no one else.

81. Wearing the ashes with Śiva's mantra he comes out of the limitations of the Āśramas. He is called Śivāśramī for he is solely devoted to Śiva.

82-83. Being the devotee of Śiva and devoted to his sacred rites he need not observe impurity accruing from death or birth in the family. The characteristic sign of a devotee of Śiva is that he has a circular dot of white ashes or mud put by himself or by his preceptor on the top of his forehead. The word Guru (Preceptor) signifies a person who wards off bad qualities.

84-85. He removes all the ill effects of the Rājasaic qualities. He is supreme Śiva himself. He is beyond the three Guṇas, and assuming the form of the preceptor removes the ill effects of the three Guṇas and makes the disciple understand Śiva. Hence he is the preceptor of the disciples who have faith.

86. Hence the intelligent devotee shall know that the physical body of the preceptor is known as Gurulinga the worship of which is service rendered to the preceptor.

87-88. The word 'service' means an obedience to the order through body, mind and speech. A disciple with a pure soul shall of necessity carry out the order of the preceptor risking his life and staking his possessions even if the task is not within his power. The word Śiṣya (disciple) means a person who is worthy of being ordered about.

89. Dedicating all he has, even his body, to the preceptor, the disciple shall offer his food first to the preceptor and then take his food with his permission.

90-92. Verily a disciple in virtue of his being subjected to discipline is a son unto the preceptor. Moreover by means of his tongue (as penis) he discharges the semen in the form of mantra in the vaginal passage of the ears and begets the mantraputra in the form of disciple. The son shall therefore adore his preceptor as father unto him. The real father, the physical begetter, drowns the son in the ocean of worldly existence. But the preceptor, the giver of knowledge, the father of learning enables him to cross that ocean. The

disciple shall realise the difference between the two and worship the preceptor sincerely.

93-94. The modes of worship of the preceptor are many. He can be given monetary gifts. He can be physically served but the money shall be what is earned by the disciple. Since every limb of the preceptor is a phallus from toe to the head, massaging the feet, presenting him with sandals, bathing him, offering food and money and similar rites shall be performed to gratify him.

95-96. Verily the worship of the preceptor is worship of Śiva, the supreme soul. What remains after the preceptor has partaken of food shall be used by the disciple. It will purify him. Just as Śiva's leaving of food can be taken by the devotee of Śiva, so also the disciple can take the leavings of the preceptor. Even food and water, O brahmins.

97. Without the permission of the preceptor, anything taken is a theft. One shall accept as one's preceptor a person who knows many special things.

98-99. Freedom from ignorance is the goal. Only a specialist can achieve that. In order to fulfil a task, or a sacred rite, obstacles must be warded off. A rite performed without hindrances in the middle can be fruitful. The subsidiary rites shall also be performed. Hence at the beginning of sacred rites, an intelligent man shall adore Gaṇeśa.

100. An intelligent man must worship all deities in order to ward off all sorts of hindrances. (There are three types of hindrances. The first one, the Ādhyātmika hindrance is the ailment of the body, whether it is a fever or a tremor or other type of sickness.

101-106. The second type of hindrance is Ādhībhautika (Extraneous one of a physical nature). The visitations of Piśācas, the outcome of ant-hills etc, falling of lizards and other insects, the advent of tortoise inside the house, infesting of serpents, untimely flowering of trees, deliveries in inauspicious hours and other things indicate some future misery. Hence these are called Ādhībhautika hindrances. The third type of hindrance is Ādhidaivika (Divine calamities). When lightning strikes, small pox, cholera, plague, typhus fever and similar infectious diseases spread and bad

awful dreams, evil planets affecting the birth star or Rāśi (sign of the zodiac) occur, these hindrances are called Ādhidaivika. In order to ward off these hindrances and on occasions when one touches a corpse, a cāṇḍāla or a fallen man and goes inside without bathing, Śānti Yajña shall be performed to remove the evil effects.

107-109. The precincts of a temple, a cowshed, a sanctuary or one's own court-yard shall be selected for the performance of sacrifice. It shall be on a raised platform at least two hastas high. It shall be well decorated. Paddy weighing a Bhāra shall be spread on the ground to make a large circle. Diagrams of lotuses shall be made in the middle and in the eight quarters on the border of the circle. A big pot round which a thread is tied, shall be placed in the middle and eight other similar pots shall be placed in the eight quarters. All of them shall be fumigated with Guggulu.

110. In the eight pots bunches of mango leaves shall be placed with Darbha grass. They shall be filled with water purified by mantras and five kinds of articles.

111. Precious gems shall be put in the nine vessels, one in each. The sensible devotee shall ask his preceptor to preside as a priest. The presiding priest shall be accompanied by his wife. He shall be well-versed in the rituals.

112. Gold idols of the guardians of the quarters and Viṣṇu shall be put in the different vessels. Viṣṇu shall be invoked and worshipped in the central vessel.

113. The respective guardians of the different quarters shall be worshipped in the vessels concerned, using the dative case after the name and ending with Namah.

114. The invocation shall be performed by the presiding priest. Along with the Ṛtviks he shall repeat the mantras a hundred times.

115-116. At the end of the Japas, Homa shall be performed to the west of the vessel. According to the time, place and convenience, the offerings in the fire may be a crore, a hundred thousand, a thousand, or hundred and eight in number. It shall be performed for a single day, for nine days or for forty days.

117. The sacrificial twigs shall be of Śamī tree if the

rite is intended for Śānti (suppression of evil effects) or of Palāśa tree if the rite is intended for the acquisition of livelihood. Cooked rice and ghee shall also be used. The offerings shall be made by repeating the names of the deities or mantras.

118. The articles of worship used in the beginning shall be continued till the end. At the conclusion, the Punyāhvācana shall be performed and the holy water sprinkled over the different members of the family.

119. Brahmins, as many in number as the number of offerings made, shall be fed, O scholarly sages, the preceptor and the presiding priest shall partake of sacrificial food alone.

120. The entire rite shall conclude after the worship of nine planets. A gem along with monetary gifts shall be given to each of the Ṛtviks.

121-122. Different types of gifts shall be made to deserving persons, to boys invested with sacred threads, to householders, sages, virgins, ladies and widows. The materials used for the rite shall be given to the priest.

123. Yama is the presiding deity of all calamities, grave diseases etc. Hence to gratify Yama Kāladāna shall be made.

124-125. A replica of Kāla (God of death) in the form of a man holding noose and goad shall be made in gold using a hundred or ten Niṣkas (gold coins). This shall be given as gift along with the sacrificial fee; gingelly seeds shall be gifted for the sake of longevity.

126-127. Ghee or mirror shall be gifted for the sake of quelling ailments. Rich men shall feed a thousand brahmins. The poor shall feed a hundred brahmins. Indigent persons shall perform rites according to their capacity. For the quiescence of evil spirits the great adoration of Bhairava shall be performed.

128. At the conclusion, Mahābhiseka and Naivedya shall be offered to Śiva. Then a public feeding of the brahmins shall be held.

129. By performing sacrifice in this way there will be an alleviation of all defects and evils. This Śānti Yajña shall be performed every year in the month of Phālguna.

130. In regard to evil dreams and ill omens this shall be performed instantly or definitely within a month. When

one is defiled by a great sin, the worship of Bhairava shall be performed.

131. In regard to great diseases like leprosy etc. the vow shall first be taken and the sacrifice performed later on. Indigent persons wanting in all these things shall make gift of a lamp to the deity.

132. If incapable of even that, he shall take bath and make any gift. Or he shall make obeisance to the Sun-god hundred and eight times repeating the mantras.

133. A devotee shall perform prostrations and obeisance a thousand, ten thousand, hundred thousand, or a crore in number. All the deities are delighted by the obeisance-sacrifice in this way.

134-135. The obeisance is performed with the prayer "O lord, Thou are great and I am humble. My intellect is dedicated to Thee. A void thing does not appeal to thee. I am no longer void. I am Thy slave now. Whatever vestige of egotism remained in me has been dispelled on seeing Thee."

136. Namaskāra, a sacrifice of the soul, shall be performed according to ability. Sacrificial food and betel leaves shall be offered to Śiva.

137. The devotee himself shall perform a hundred and eight circumambulations of Śiva. Such circumambulations, a thousand, ten thousand, hundred thousand or a crore in number he shall cause to be performed through others.

138. All sins perish instantaneously at the circumambulations of Śiva. Sickness is the root-cause of misery and sin is the cause of sickness.

139. Sins are said to be quelled by virtue. A sacred rite performed with Śiva in view is capable of removing all sins.

140. Among the sacred rites of Śiva, the circumambulation leads the rest. Praṇava is in the form of Japa and circumambulation is a physical rite.

141. The pair of births and deaths constitutes the Illusory cycle. The Balipīṭha of Śiva is symbolic of this Māyācakra.

142-143. Starting from pedestal the devotee shall make circumambulation half the way and return to the pedestal [and move anticlockwise to the place where he stopped

before and returning to the pedestal make the circle complete]. This is the procedure of circumambulation. When the birth takes place, the obeisance which is the dedication of the soul prevents further birth.

144. The pair of births and deaths originates from the Māyā of Śiva. After such a dedication the devotee is not born again.

145. As long as the body exists, the Jiva is dependent on activities and he is spoken of as being in bondage. But when the three forms of the physical body are under control it is called "Salvation" by the scholars.

146. Śiva, the primary cause of causes, is the Creator of Māyācakra. He wipes off the Dvandva—birth and death—which originates from His Māyā.

147. The Dvandva is conceived and created by Śiva. It shall be dedicated to Him. O scholars, it shall be known that circumambulation is highly pleasing to Śiva.

148. The circumambulation and obeisance of Śiva, the great soul and the adoration performed with sixteen Upacāras accord all benefits.

149. There is no sin in the world which cannot be destroyed by circumambulation. Hence one should dispel all sins by circumambulation alone.

150. A person observing worship of Śiva shall observe silence and perform one of these—a sacred rite, penance, Japa, maintenance of the knowledge or meditation. He shall observe truthfulness etc.

151. All sorts of riches, divine body, knowledge, removal of ignorance and nearness to Śiva are the results of sacred rites etc.

152. The sacred rite yields the benefit by the performance. It removes the darkness of ignorance. It wipes off future birth. By the achievement of true knowledge, the miseries shall seem as if they did not exist at all.

153. The true devotee of Śiva shall observe the sacred rites etc. in accordance with the place, time, physical ability, possession of wealth as befitting his state.

154. The intelligent devotee shall take up his residence in a holy centre of Śiva, desist from violence to living beings,

without exposing himself to undue strain, and spending only such wealth as he earns by legitimate means.

155. Even water sanctified by the five-syllabled mantra is conducive to happiness like cooked food. Even the alms begged and acquired by an indigent devotee is conducive to perfect knowledge.

156. Charitable food of a devotee of Śiva increases devotion to Śiva. Sivayogins call such charitable food sacrificial offerings to Śiva.

157. The devotee of Śiva shall always be scrupulous about the purity of his food, wherever he stays and whatever means of sustenance he has. He shall observe silence and shall not disclose the secret.

158. To the devotees he shall expound the greatness of Śiva. Only Śiva can know the secret of Śivamantra. No one else.

159. The devotee of Śiva shall always resort to the phallic emblem of Śiva. O brahmins, one becomes Śiva by resorting to stationary phallic emblem.

160. By worshipping the mobile phallic image the liberation is certainly gradual. Thus I have mentioned the achievable and the excellent means of achievement.

161. What has been mentioned formerly by Vyāsa and what has been heard by me before, has been mentioned to you. Welfare attend ye all. May our devotion to Śiva be stable and firm.

162. O scholars, whoever reads this chapter by Śiva's grace and whoever listens to this always shall acquire the knowledge of Śiva.

CHAPTER NINETEEN

(Glorification of the worship of Śiva's Earthen phallic image)

The sages said :—

1-2 O Sūta, Sūta, be long-lived. Thou art a blessed devotee of Śiva. The greatness of Śiva's phallic image in according excellent benefit has been well explained by you.

Now speak about the greatness of Earthen phallic image of Śiva which is far superior to all others.

Sūta said :—

3. O sages, please listen all of you with great devotion and respect. Now I am going to speak on the greatness of earthly phallic image of Śiva.

4. The Earthly phallic image of Śiva is the most excellent of all such images of Śiva. Many brahmins have achieved great things by worshipping it.

5. O brahmins, Hari, Brahmā, Prajāpati and other sages have attained all they desired by worshipping this Earthly phallic image.

6. Devas, Asuras, men, Gandharvas, serpents, Rāksasas and many others have attained greatness after worshipping it.

7. The phallic emblem of Śiva made of precious gems was considered the best in the Kṛta age; of pure gold in the Dvāpara; of mercury in the Tretā and of earth in the Kali age.

8. Among the eight⁸⁹ cosmic bodies of Śiva, the Earthen body is the best. Since it is not worshipped by any one else O Brāhmaṇas! it yields great benefit.

9. Just as Śiva is the oldest and the most excellent of all deities, so also his earthly phallic image is the most excellent of all.

10. Just as the celestial river Gaṅgā is the oldest and the most excellent of all rivers, so also is the earthen phallic image of Śiva the most excellent of all.

11. Just as the Praṇava is considered the greatest of all mantras, so also the earthen phallic image of Śiva that is worthy to be worshipped, is the most excellent of all.

12. Just as the brahmin is spoken of as the most excel-

89. SB (6.1. 3. 1-18) gives the following version of the eight forms of Śiva : "When the life-principle became manifest it had no name, so it cried. Prajāpati asked the reason and being informed that the child wanted a name, first gave him the name Rudra, then Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva and Iśāna. This was the conception from which the purāṇa writers developed the Aṣṭamūrti conception of Śiva. The fact is that the eight forms of Śiva symbolise the five gross material elements (ether, air, fire, water, and earth), two opposite principles of Prāṇa and Apāṇa (heat and cold represented by the sun and the moon) and the principle of mind (मनस्) which is the eighth.

lent of all Varnas so also is the earthen phallic image of Śiva the most excellent of all other phallic images.

13. Just as Kāśi is considered the most excellent of all holy cities, so also the earthly phallic image of Śiva is spoken of as the most excellent of all other phallic images.

14. Just as the rite of Śivarātri is the greatest of all sacred rites so also the earthly phallic image of Śiva is the most excellent of all other phallic images.

15. Just as Śiva's energy is considered the greatest of all goddesses so also the earthen phallic emblem of Śiva is spoken of as the most excellent of all.

16. Discarding the worship of the earthen phallic image if any one were to worship another deity, that worship becomes fruitless. Ceremonial ablutions, charitable gifts etc. are of no avail.

17. The propitiation of the earthen phallic image is sanctifying, bestower of bliss, longevity, satiety, nourishment and fortune. It must be observed by all good aspirants.

18. A devotee endowed with unflinching faith shall worship the earthen phallic image with such modes of service as are easily available. It accords the achievement of all desired objects.

19. He who worships the earthen phallic image after constructing an auspicious altar becomes affluent and glorious here itself and becomes Rudra in the end.

20. He who worships the earthen phallic image in the three junctures of the threefold division of the day every day gains the bliss for twentyone future births.

21. He is honoured in Rudraloka with this body alone. His body dispels the sins of every man by mere sight or touch.

22. He is a living liberated soul, he is wise, he is Śiva, there is no doubt. A mere sight of him accords enjoyment of worldly pleasures and salvation.

23-24. He who worships the earthen phallic emblem of Śiva every day stays in Śivaloka for so many years of Śiva, as he had been visiting Śiva's temple in his life. If he had any wish he would be reborn in the land of Bharata as a sovereign monarch.

25. If a man without any desire worships every day the

excellent earthen phallic image, he shall stay in Siva's region for ever. He shall attain the Sāyujya type of salvation.

26. If a brahmin does not worship the earthen phallic image he shall fall in the terrible hell with a terrible trident pierced through his body.

27. By any means the phallic image shall be made beautiful. The Pañcasatra rite shall be performed with the earthen phallic image.

28. The earthen phallic image shall be made as a single whole. Making it piecemeal i.e if the image is made joining two or more pieces, he will never derive the merit of worship.

29. Whether it is made of gems, gold, mercury, crystals or Pusparāga it shall be a single whole.

30. All mobile phallic emblems shall be a single whole. Stationary phallic images shall be made of two pieces. This is the rule about broken and unbroken phallic images both immobile or mobile.

31. The pedestal is the great Māyā; the phallic image is lord Śiva. Hence in immobile image two-piece construction is recommended.

32. This has been mentioned by those who know the principles of Śaiva cult that a stationary phallic image shall be made of two pieces.

33. Only those who are deluded by ignorance make the mobile phallic image of two pieces. The sages who know the Śaiva cult; and are well versed in Śaiva Sacred texts do not enjoin that.

34. Those who make a stationary phallic image as a single whole and a mobile one pieced are fools. They never reap the benefit of worship.

35. Hence, one shall make with very great pleasure the mobile one as a single whole and the stationary one as two-pieced according to rules laid down in the sacred texts.

36. The worship of an unbroken mobile image yields full benefit while the worship of two-pieced mobile image brings about great harm.

37. This has been stated by those who know the lore that the worship of a stationary image of a single piece not only withholds the cherished desire but is also full of hazards.

CHAPTER TWENTY

(*The mode of worshipping an earthen phallic image by chanting Vedic mantras*)

Sūta said :—

1. Now, the mode of worshipping an earthen phallic image according to the Vedic rites is being explained. It yields worldly pleasures and salvation to the Vedic worshippers.

2. The devotee shall take bath in accordance with the rules prescribed in the sacred code. He shall duly perform his Sandhyā prayers. After performing the Brahma Yajña, one of the five daily sacrifices, he shall perform Tarpaṇa (a rite of offering water oblation to the manes).

3-4. After finishing the daily rites he shall apply ashes and wear Rudrākṣa, all along remembering Lord Śiva. With great devotion he shall then worship the excellent earthen phallic image according to Vedic injunctions in order to realise the full benefit.

5. The worship of the earthen phallic image shall be performed on the bank of a river or a tank or on the top of a mountain or in a forest, or in a Śiva temple. It must be in a clean place.

6. O brahmins, he shall bring clay from a clean place and carefully make the phallic image.

7. White clay is to be used by a brahmin; red clay by a Kṣatriya; yellow clay by a Vaiśya and black clay by a Śūdra. Anything available shall be used if the specified clay is not found.

8. After taking the clay he shall place it in an auspicious place for making the image.

9. After washing the clay clean with water and kneading it slowly he shall prepare a good earthen phallic image according to the Vedic direction.

10. Then he shall worship it with devotion for the sake of enjoying worldly pleasures here and salvation here after.

11. The material of worship shall be sprinkled with water, chanting the formula “*Namah Śivāya*⁹⁰” With the mantra

“Bhūrasi⁹¹” etc. the achievement of the sanctity of a holy centre (Kṣetra Siddhi) shall be effected.

12. Water shall be sanctified with the mantra “Āposmāṇ⁹²” etc. The rite of “Phāṭikābandha” shall be performed with “Namaste Rudra⁹³” mantra

13. The purity of the place of worship shall be heightened with the mantra “Śambhavāya⁹⁴” etc. The sprinkling of water over Pañcāmṛta⁹⁵ shall be performed with the word Namaḥ prefixed.

14. The excellent installation of the phallic image of Śiva shall be made devoutly with the mantra “Namaḥ Nilagrīvāya⁹⁶” (obeisance to the blue-necked).

15. The worshipper following the Vedic path shall make devoutly the offer of a beautiful seat with the mantra “Etatte rudrāya⁹⁷” etc.

16. The invocation (Āvāhana) shall be performed with the mantra “Mā no mahāntam⁹⁸” etc. The seating (Upaveśana) shall be performed with the mantra “Yā te rudreṇa⁹⁹.

17. With the mantra “Yāmiṣum¹⁰⁰” etc. the Nyāsa (ritualistic touching of the body in various parts) shall be performed. The offering of fragrance shall be performed endearingly with the mantra ‘Adhyavocat’¹⁰¹ etc.

18. The Nyāsa of the deity shall be performed with the mantra “Asau Jiva¹⁰²” etc. The rite of approaching the deity (upasarpaṇa) shall be performed with the mantra “Asau Yovasarpati¹⁰³” etc.

19. The water used for washing the feet (Pādya) shall be offered with the mantra. “Namostu Nilagrīvāya¹⁰⁴” (obeisance to the blue-necked). The water for the respect-

91. Ibid. 13.18.

92. Ibid. 4.2.

93. Ibid. 16.1.

94. Ibid. 16.41.

95. Five kinds of food viz. milk, curd, butter, honey and sugar are called *Pañcāmṛta*.

96. VS. 16.28.

97. Ibid. 3.61.

98. Ibid. 16.15.

99. Ibid. 16.2.

100. Ibid. 16.3.

101. Ibid. 16.5.

102. Not traceable.

103. VS. 16.17.

104. Ibid. 16.8.

ful reception (Arghya) shall be offered with the Rudragā-yatrī¹⁰⁵ mantra and the sipping water (Ācamana) with the Tryambaka¹⁰⁶ mantra.

20. The ceremonial ablution with milk shall be performed with the mantra “Payah Pr̥thivyām¹⁰⁷ etc. The ceremonial ablution with curd shall be performed with the mantra “Dadhi Krāvṇah¹⁰⁸” etc.

21-22. The ceremonial ablution with ghee shall be performed with the mantra “Ghṛtam Ghṛtayāvā¹⁰⁹ etc. The ceremonial ablution with honey and Sugar candy shall be performed with three hymns beginning with “Madhuvātā¹¹⁰, Madhu Naktam¹¹¹, Madhumānnah¹¹²”. Thus the Pañcāmrta ablution is explained. Or the ablution with Pañcāmrta can be performed with the Pādyā mantra Namostu Nilagrīvāya¹¹³.

23. The tying of the waistband (Kaṭibandhana) shall be performed devoutly with the mantra “Mā nastoke¹¹⁴” etc. The piece of cloth to be worn on the upper part of the body shall be offered with the mantra “Namo Dhṛṣṇave¹¹⁵” etc.

24. The pious follower of Vedic rites shall make an offering of cloth (vastrasamarpaṇa) duly to Śiva with the four hymns beginning with “Yā te heti¹¹⁶” etc.

25. The intelligent devotee shall offer scents devoutly with the mantra “Namah Śvabhyaḥ¹¹⁷” etc. He shall offer Akṣatas (raw rice grains) with the mantra “Namastak-śabhyah¹¹⁸” etc.

26. Flower offerings shall be made with the mantra “Namah Pāryāya¹¹⁹” etc. Bilva leaves shall be offered with the mantra “Namah Parṇāya¹²⁰” etc.

105. KS 17.11.

106. VS. 3.60.

107. Ibid. 18.36.

108. Ibid. 23.32

109. AV. 13.1.24.

110. VS. 13.27.

111. Ibid. 13.28.

112. Ibid. 13.29.

113. Ibid. 16.8.

114. Ibid. 16.16.

115. Ibid. 16.36.

116. Ibid. 16. 11-14.

117. Ibid. 16.28.

118. Ibid. 16.27.

119. Ibid. 16.42.

120. Ibid. 16.46.

27. The incense shall be offered with the mantra “Namah Kapardine ca¹²¹” etc. in accordance with the rules. The lamp shall be offered in the prescribed manner with the mantra “Namah Āśave¹²²” etc.

28. The excellent Naivedya shall be offered with the mantra “Namo Jyeṣṭhāya”¹²³ etc. Ācamana shall be offered again with the mantra “Tryambakam¹²⁴” etc.

29. Fruit shall be offered with the mantra “Imā Rudrāya¹²⁵”. Everything shall be dedicated to Śiva with the mantra “Namo Vrajyāya¹²⁶” etc.

30. We shall make an offering of eleven raw rice grains to the eleven Rudras¹²⁷ with the two mantras “Mā No Mahāntam¹²⁸” etc. and “Mā Nastoke¹²⁹” etc.

31. The scholarly devotee shall offer sacrificial fee (Dakṣinā)¹³⁰ with the three mantras beginning with “Hiran-yagarbha” etc. and shall perform ablution (Abhiṣeka) with the mantra “Devasya tvā¹³¹” etc.

32. The rite of waving lights Nīrājana for Śiva shall be performed with the mantra for the lamp (Namah Āśave*). Puṣpāñjali (offering of handful of flowers) shall be performed with devotion with the hymn Imā rudrāya¹³² etc.

33. The wise devotee shall then perform the Pradakṣiṇā (circumambulation) with the mantra “Mā No Mahāntam¹³³” and the intelligent one shall perform Sāṣṭāṅga (eight limbs touching the ground) prostration with the mantra “Mā Nastoke¹³⁴” etc.

121. Ibid. 16.29.

122. Ibid. 16.31.

123. Ibid. 16.32.

124. Ibid. 3.60.

125. Ibid. 16.48.

126. Ibid. 16.44.

127. The names of eleven Rudras are variously mentioned in the Purāṇas. According to MP they are : Ajaikapād, Ahirbudhnya, Hara, Virūpāksa, Raivata, Bahurūpa, Tryambaka, Savitā, Jayanta, Pināki: Apārājita. In the VP. the first three are the same; the rest are substituted by Nirṛta, Iśvara, Bhuvana, Aṅgāraka, Ardhangaketu, Mṛtyu, Sarpa, Kapālin.

128. VS. 16.15.

129. Ibid. 16.16.

130. Ibid. 13.4.

131. Ibid. 11.28.

* Ibid. 16.31.

132. Ibid. 16. 48-50.

133. Ibid. 16.15.

134. Ibid. 16.16.

34. He shall show the “Śiva Mudrā” with the mantra “Eṣa te¹³⁵” ; the Abhayamudrā with the mantra “Yato Yataḥ¹³⁶” etc. and the Jñāna Mudrā with the Tryambaka¹³⁷ mantra.

35. The Mahāmudrā shall be shown with the mantra “Namah Senā-¹³⁸” etc. He shall then show the Dhenumudrā with the mantra “Namo Gobhyah” etc.

36. After showing all these five Mudrās he shall perform the “Śiva Mantra¹³⁹ Japa”. The devotee well versed in the Vedas shall recite the “Śatarudriya” mantra.

37. Pañcāṅgapāṭha shall then be performed by the Vedic scholar. Then Visarjana (Ritualistic farewell) shall be performed with the mantra “Devā gātu¹⁴⁰” etc.

38. Thus the Vedic rite of the worship of Śiva has been explained in detail. Now listen to the excellent Vedic rite in brief.

39. The clay shall be brought with the mantra “Sadyo Jātam¹⁴¹. The sprinkling of water shall be performed with the mantra “Vāmadevāya¹⁴².

40. The phallic image shall be prepared with the Aghora¹⁴³ mantra. The Āhvāna (invocation) shall be performed with the mantra “Tatpuruṣāya¹⁴⁴”.

41. The phallic image of Hara shall be fixed to the pedestal with the Iśāna¹⁴⁵ mantra. The intelligent devotee shall perform all other rites in brief.

42. With the five-syllabled mantra or any other mantra taught by the preceptor the intelligent devotee shall perform, as prescribed by the rule, the adoration with due observance of the sixteen Upacāras (and the following prayer).

43. “We meditate upon Bhava, the destroyer of worldly

¹³⁵. Ibid. 9.35.

¹³⁶. Ibid. 36.22.

¹³⁷. Ibid. 3.60.

¹³⁸. Ibid. 16.26.

¹³⁹. Namah Śivāya.

¹⁴⁰. TB. 3.7. 4.1.

¹⁴¹. VS. 29.36.

¹⁴². TA. 10.44.1.

¹⁴³. VS. 16.2.

¹⁴⁴. KS. 17.11; MS. 2.9. 1; 119.7.

¹⁴⁵. VS. 27.35.

existence, on the great lord, on Ugra, the annihilator of terrible sins, on Śarva the moon-crested".

44. The intelligent devotee shall perform the worship of Śiva with this mantra or with the Vedic mantra with great devotion and abandoning errors. Śiva accords benefits when with devotion he is propitiated.

45. Notwithstanding the Vedic mode of worship as stated above, O brahmins, we now proceed to explain the common procedure of Śiva's worship.

46. This mode of worship of Śiva's earthen phallic image is the muttering of the names of Śiva. O excellent sages, it yields all cherished desires. Please listen to me. I shall explain it.

47-48. The eight names of Śiva viz :—Hara, Maheśvara, Śambhu, Śūlapāṇi, Pinākadhṛk, Śiva, Paśupati and Mahādeva shall be used respectively for the rites of bringing the clay, kneading, installation, invocation, ceremonial ablution, worship, craving the forbearance and ritualistic farewell.

49. Each of the names shall be prefixed with Omkāra. The name shall be used in the dative case and Namaḥ shall be added to them. The rites shall be performed respectively with great devotion and joy.

50. The Nyāsa rite shall be duly performed and the Āṅganyāsa of the two hands shall also be performed. The devotee shall perform meditation with the six-syllabled mantra—Om namaśśivāya.

51. The devotee shall meditate on Śiva seated in the middle of his seat on the pedestal in Kailāsa, worshipped by Sananda¹⁴⁶ and others. Śiva is a forest fire, as it were, for the dry wood in the form of the distress of the devotees. He is immeasurable. He is the Ornament of the universe being closely embraced by his consort, Uma.

52. He shall meditate on Śiva always in the following way :—He is like a silver mountain. He wears the beautiful moon, on his forehead. His limbs are resplendent with ornaments of gems. He holds the axe, the deer, the Mudrā of boon and the Mudrā of freedom from fear in His four hands. He is joyful. He is seated in the lotus pose. The

146. Sananda is one of the 4, 7 or 10 mind-born sons of Brahmā.

assembled Devas stand around Him and offer prayers. He wears the hide of the tiger. He is the primordial Being, the seed of the universe. He dispels all fears. He is the three-eyed¹⁴⁷ lord with five faces¹⁴⁸.

53. After the meditation and worship of the excellent earthly image he shall duly perform the Japa of the five-syllabled mantra taught by the preceptor.

54. O foremost among brahmins, the intelligent devotee shall adore the lord of Devas with different sorts of hymns and recite the Śatarudriya mantra.

55. He shall take raw rice grains and flowers by means of palms joined together in the form of a bowl and pray to Śiva by means of the following mantras.

56-60. The hymn—"O Śiva, the merciful, I am Thine. Thy attributes are my vital breath. My mind is ever fixed in Thee. Knowing this, O lord of goblins, be pleased with me. Consciously or unconsciously, whatever I have performed by way of Japa or adoration may that O Śiva, with Thy favour, be fruitful. I am the greatest sinner and Thou art the greatest sanctifier. O Lord of Gaurī, knowing this, do thou whatever thou dost wish. O great lord, Thou art not known by Vedas, Purāṇas, systems of Philosophy or the different sages. O Sadāśiva, how can I know Thee ? In whatever manner, I belong to Thee, O Śiva, by all my thoughtforms. I am to be saved by Thee. Be pleased with me O Śiva".

61. After repeating the hymn, the devotee shall place the flowers and the rice-grains over the phallic image of Śiva. O sages, he shall then prostrate before Śiva with devotion (his eight limbs touching the ground).

62. The intelligent devotee shall perform circumambulation in the manner prescribed. He shall pray to the lord of Devas with great faith.

63. Then he shall make a full-throated sound.¹⁴⁹ He

¹⁴⁷. Three-eyed Śiva, so called because a third eye burst from his forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himalayas. This eye has been very destructive. It reduced Kāma, the God of Love, to ashes. Dowson, H.M. See under Trilocana.

¹⁴⁸. Five-faced Śiva: See note 25 on P. 34.

¹⁴⁹. It is said that Dakṣa's sacrifice being destroyed by the Gaṇas

shall humbly bow down his head. He shall then make a formal request and perform the rite of ritualistic farewell.

64. O foremost among sages, thus have I explained to you the procedure for the worship of the phallic image that accords worldly pleasures, salvation and increases devotion to Śiva.

65-66. Whoever reads or listens to this chapter with a pure mind shall be purified of all sins and shall attain all wishes. This excellent narration bestows longevity, health, fame, heaven and happiness by way of sons and grandsons.

CHAPTER TWENTYONE

(The number of phallic images of Śiva used in worship for fulfilment of desires)

The sages said :—

1-2. O Sūta, O Sūta the fortunate, disciple of Vyāsa, obeisance be to Thee. Thou hast clearly explained the procedure of the worship of the earthen phallic images. Now kindly explain the number of phallic images as based on the wishes one may have. Thou art favourably disposed to the distressed and the miserable.

Sūta said :—

3. O sages, you listen to the rules of procedure in the worship of earthen phallic image, by following which a man reaps full satisfaction.

4. If any one worships another deity without making the earthen phallic image, his worship shall be fruitless. His restraint and charitable gifts go in vain.

5. The number of earthen phallic images in regard to different desires is being stipulated which will, O foremost among sages, certainly yield the benefit.

6. The first invocation, installation and worship are

of Śiva assumed the form of a goat while Dakṣa became a deer and escaped. A devotee who imitates the sound of a terror-struck goat in the presence of the phallic image of Śiva pleases the God.

all separate. Only the shape of the phallic image is the same. Everything else is different.

7. A person who seeks learning shall with pleasure make a thousand earthen phallic images and offer worship. Certainly he will get that benefit.

8. A person desirous of wealth shall make five hundred earthen phallic images; wishing for a son—a thousand five hundred; wishing for garments—five hundred.

9. A person desirous of salvation—a crore; desirous of lands—a thousand; craving for mercy—three thousand; desirous of a holy centre—two thousand.

10. A person desirous of friends—three thousand; desirous of the power of controlling—eight hundred; desirous of bringing about the death of a person—seven hundred; desirous of enchanting—eight hundred.

11. A person desirous of sweeping off his foes—a thousand; desirous of numbifying—a thousand; desirous of kindling hatred—five hundred.

12. A person desirous of freeing himself from fetters—a thousand five hundred. If there is fear from a great king—five hundred.

13. If there is danger from thieves, robbers etc.—two hundred; if there is the evil influence of Dākini¹⁵⁰ and other foul spirits—five hundred.

14. In poverty—five thousand. If ten thousand such are made, all wishes will be fulfilled. O great sages, I shall now mention the daily procedure. Please listen.

15. One such is said to remove sins. Two confer wealth. Three are mentioned as the cause for the fulfilment of all desires.

16. Above this, more and more benefits accrue until the stipulated number is reached. I shall now mention another opinion coming from a different sage.

17. An intelligent person can certainly remain fearless after making such ten thousand images. It removes the fear from great kings.

18. A sensible man shall cause ten thousand such to

¹⁵⁰. A female imp or fiend attendant upon Kālī and feeding on human flesh. The Dākinis are also called Asrapās, ‘blood-drinkers’.

be made for freedom from imprisonment. When there is the fear of the evil influence of Dākinī and other evil spirits he shall cause seven thousand such to be made.

19. A person having no sons shall cause fiftyfive thousand such to be made. One shall get daughters by causing ten thousand such to be made.

20. A devotee shall achieve the prosperity and splendour of Viṣṇu and others by making ten thousand images. He shall derive unrivalled glory and wealth by making one million images.

21. Surely if a man makes a crore he shall become Śiva Himself.

22. The worship of earthen phallic images accords the benefit of a crore sacrifices. It gives all worldly pleasures and salvation to those who desire them.

23. He who spends his time in vain without worship of such images will incur great loss. He is no better than a wicked, evil-souled man.

24. If the worship of such images is weighed against all the charitable gifts, sacred rites, holy centres, restraints and sacrifices, both will be found equal.

25. In the age of Kali the worship of the phallic image is excellent as is evident from what we see in the world. There is nothing else. This is the conclusion of all sacred texts and religious cults.

26. The phallic image yields worldly pleasures and salvation. It wards off different sorts of mishaps. By worshipping it, man attains identity with Śiva.

27. Since the phallic image is enjoined to be worshipped even by the sages, it shall be worshipped by every one in the manner stipulated.

28. Based on sizes the images are of three types—Excellent (Uttama), normal (Madhyama) and inferior (Nica). O foremost of sages, I shall explain them, please listen.

29. A phallic image, four angulas (inches) in height, with a splendid pedestal is mentioned as the most excellent by sages who are well-versed in sacred lore.

30. Half of that is middling. Half of this latter is inferior. Thus I have mentioned three types of phallic images.

31. He who worships many such images every day with great devotion and faith can achieve the fulfilment of any desire conceived in his heart.

32. In the four Vedas, nothing else is mentioned so holy as the worship of the phallic image. This is the conclusion arrived at in all sacred lores.

33. All other rites can entirely be abandoned. A really learned man shall worship only the phallic image with great devotion.

34. If the phallic image is worshipped, it means that the entire universe consisting of the mobile and the immobile has been worshipped. There is no other means to save persons submerged in the ocean of worldly existence.

35. Men of the world are blind due to ignorance. Their minds are sullied by worldly desires. Except for the worship of the phallic image there is no other raft to save them from destruction.

36-38. Hari, Brahmā and other devas, sages, Yakṣas, Rākṣasas, Gandharvas, Cāraṇas, Siddhas, Daityas, Dānavas, Śeṣa and other serpents, Garuḍa and other birds, all the Manus, Prajāpati, Kinnaras, men etc. have worshipped the wealth-yielding phallic image with great devotion and have achieved their desires surging in their heart of hearts.

39. Brahmins, Kṣatriyas, Vaiśyas, Śūdras, persons born of inter-caste marriages and others shall worship the phallic icon with great devotion with the respective mantras.

40. O brahmin sages, why shall I tell much? Even women and others are authorized in the worship of the phallic image.

41. The twice-born can very well worship according to the Vedic rites but not so the others who are not authorized.

42. Lord Śiva Himself has enjoined that the twice-born shall perform the worship according to the Vedic rites and not by any other means.

43. But those Dvijas who have been cursed by Dadhici, Gautama and others do not follow the Vedic rites faithfully.

44. The man who rejects the Vedic rites and follows those laid down in Smṛtis or any other rite will not derive the conceived fruit.

45. The true devotee after performing worship in the

prescribed manner shall worship the eight¹⁵¹ cosmic bodies (of Śiva) consisting of the three worlds.

46. The Earth, the waters, the fire, the wind, the Ether, the sun, the moon and the sacrificer—these are the eight cosmic bodies.

47. Śarva, Bhava, Rudra, Ugra, Bhīma, Iśvara, Mahādeva and Paśupati are the manifestations of Śiva who shall be worshipped with these cosmic bodies respectively.

48. Then he shall worship retinue of Śiva with great devotion with sandal paste, raw rice and holy leaves in the quarters beginning with North-east.

49. They are Iśāna, Nandī, Caṇḍa, Mahākāla, Bhṛigīn, Vṛṣa, Skanda, Kapardiśa, Soma and Śukra.

50. Virabhadra in front and Kirtimukha at the back. Then he shall worship eleven Rudras.

51-52. Then he shall repeat the five-syllabled mantra, Śatarudriya, many Śaiva hymns and read Pañcāṅga and perform circumambulation. After obeisance he shall bid farewell to the phallic image. Thus have I mentioned the worship of Śiva with due devotion.

53-54. Divine rites shall always be performed facing the north in the night. Similarly Śiva's worship shall always be performed facing the north, not the east. Śaktisamhitā shall not be recited facing the north or the west since it is the back.

55-56. Śiva shall not be worshipped without Tripuṇḍra, Rudrākṣa and Bilvapatra. O best of sages ! when the worship is on, if the ash is not available, Tripuṇḍra, (three lines on the forehead) shall be drawn with the white clay.

CHAPTER TWENTY TWO

(Decision on the partaking of the Naivedya of Śiva by others and the greatness of Bilva¹⁵²)

The sages said:—

1. O good sage, we have heard before, that the offering of eatables (Naivedya) made to Śiva should not be taken by

151. Aṣṭamūrti Śiva. See note 89. P. 132.

152. Its leaves and fruits are sacred to Śiva.

others. Please tell us decisively about this and also about the greatness of Bilva.

Sūta said:—

2. O sages, all of you please hear now attentively. With pleasure I shall explain everything. All of you who take up Śiva's sacred rites are really blessed.

3. A devotee of Śiva who is pure and clean, devoutly performing good rites and of fixed resolve shall partake of Śiva's Naivedya. He shall abandon all thoughts which are not worthy of being entertained.

4. Even at the sight of the Naivedya of Śiva, all sins disappear. When it is taken in, crores of merits flock in, in no moment.

5. A thousand sacrifices are of no avail. Hundred millions of sacrifices are useless. When Śiva's Naivedya is eaten one will attain identity with Śiva.

6. If in a family Śiva's Naivedya becomes popular with the members, that house becomes sacred and it can make others also sacred.

7. When Śiva's Naivedya is offered it shall be accepted with pleasure and humility. It shall be eaten eagerly while remembering Śiva.

8. If any one who is offered Śiva's Naivedya delays taking it immediately, thinking that it can be taken afterwards, he will incur sins.

9. If anyone has no inclination to take Śiva's Naivedya he becomes a sinner of sinners and is sure to fall into hell.

10. After initiation in Śaiva cult, the devotee shall partake of the offerings of eatables made to the phallic image whether conceived in the heart or made of moon-slab, silver, gold etc.

11. The Naivedya of all phallic icons is called a great favour and is auspicious. A devotee after initiation into Śaiva cult shall eat it.

12. Please listen to the decision with pleasure on partaking of Śiva's Naivedya by persons who take initiation in other cults but maintain their devotion to Śiva.

13-15. With regard to the following phallic images viz:—that which is obtained from Śālagrāma stone, Rasalinga,

liṅgas made of rock, silver, gold, crystals and gems, liṅgas installed by devas and siddhas, Kāśmīra liṅgas and Jyotirliṅgas¹⁵³, the partaking of the Naivedya of Śiva is on a par with the rite of Cāndrāyaṇa.¹⁵⁴ Even the slayer of a brahmin if he partakes of the remains of the food offered to the God quells all his sins immediately.

16-17. In regard to Bāṇalinga, metallic liṅga, Siddha-liṅga and Svayambhū liṅga and in all other idols, Caṇḍa, one of the attendants of Śiva, is not authorised. Where Caṇḍa is not authorised, the food-offering can be partaken of by men with devotion. But no man shall partake of the food-offering where Caṇḍa is authorised.

18. After performing the ceremonial ablution duly if any one drinks the water three times, all the three types of sins committed by him are quickly destroyed.

19-20. If at all anything from Sivanaivedya is not to be taken it is that article which is actually put on the liṅga. O great sages, that what is not in contact with the liṅga is pure and as such, it can be partaken of. When it is in contact with Śālagrāma Śilā, it is pure and can be taken whether it is food-offering, leaf, flower, fruit or water.

21. O great sages, thus I have told you the decision about food-offering. Now, hear me attentively, with devotion. I shall explain the greatness of Bilva.

22. This Bilva is the symbol of Śiva. It is adored even by the Gods. It is difficult to understand its greatness. It can only be known to a certain extent.

23. Whatever holy centre there is in the world finds a place under the root of Bilva.

^{153.} Jyotirliṅgas are twelve in number : (1) Somanātha(at Somanātha Pattan, Gujarat), (2) Mallikārjuna or Śrīsaila (on a mountain near the river Krṣṇā), (3) Mahākāla, Mahākaleśvara (at Ujjain), (4) Omkāra Māndhātā on the Narmadā, (5) Amareśvara (at Ujjain), (6) Vaidyanātha also called Nāganātha (at Deogarh Bengal), (7) Rāmeśa or Rāmeśvara (on the island of Rameśvara), (8) Bhima Śaṅkara (in the Rājamundry district), (9) Viśveśvara at Benares, (10) on the banks of the Gomati, (11) Gau-tameśa, also called Vāmeśvara (not located), (2) Kedārnatha in the Himalayas.

^{154.} Cāndrāyaṇa is a religious observance, an expiatory penance, regulated by the period of the moon's waxing and waning. In this rite, the daily quantity of food which consists of fifteen mouthfuls at the full moon is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight.

24. He who worships Mahādeva in the form of Liṅga at the root of Bilva becomes a purified soul; he shall certainly attain Śiva.

25. He who pours water over his head at the root of a Bilva can be considered to have taken his bath in all sacred waters in the earth. Verily he is holy.

26. Seeing the water basin round the foot of the Bilva tree full of water, Śiva becomes greatly pleased.

27. The man who worships the root of a Bilva tree offering scents and flowers attains the region of Śiva. His happiness increases; his family flourishes.

28. He who places a row of lighted lamps at the root of Bilva tree with reverence becomes endowed with the knowledge of truth and merges into Śiva.

29. He who worships the Bilva tree abounding in fresh tender sprouts becomes free from sins.

30. If a man piously feeds a devotee of Śiva at the root of a Bilva tree he reaps the fruit thereof, ten million times more than in the usual course.

31. He who makes a gift of rice cooked in milk and ghee to a devotee of Śiva, at the root of a Bilva tree will never become poor.

32. O brahmins, thus I have explained to you the mode of worship of Śiva's phallic image with all its divisions and sub-divisions. It is of two types: one is enjoined for those who are actively engaged in worldly pursuits and the other is meant for those who have actually renounced them.

33. The worship of the pedestal yields all cherished desires to those who are engaged in worldly pursuits. They shall perform the complete worship in a vessel.

34. At the end of consecration, he shall offer cooked rice Śāli as food-offering. At the conclusion of worship, the phallic image shall be kept in a pure casket separately in the house.

35. He who has renounced the world (the Nivṛttta) shall perform Karapūjā (worship in the palm of the hand). He shall offer that food to the deity which he is accustomed to take himself. The subtle phallic image is specially recommended for the Nivṛttas.

36. He shall offer holy ashes both for worship and

food offering. At the end of worship he shall always keep the phallic image on his head.

CHAPTER TWENTYTHREE

(The glorification of the Rudrākṣa and of the names of Śiva)

The sages said :—

1-2. O Sūta, Sūta the fortunate disciple of Vyāsa, obeisance to thee. Please explain again the glorification of the holy ashes, of the Rudrākṣa and of Śiva's names. Lovingly explaining the three, please delight our minds.

Sūta said :—

3-4. It is good that you have referred to this matter that is highly beneficent to the world. You are blessed, holy and ornaments to your families since you own Śiva as your sole great favourite deity. The anecdotes of Śiva are dear to you all for ever.

5. Those who adore Śiva are blessed and content. Their birth is fruitful and their family is elevated.

6. Sins never touch those from whose mouth the names Sadāśiva, Śiva etc. come out for ever, as they do not touch the burning charcoal of the khadira wood.

7. When a mouth utters “Obeisance to Thee, holy Śiva” that mouth (face) is on a par with holy centres destroying all sins.

8. It is certain that the benefit of making pilgrimages to holy centres accrues to one who lovingly looks at His holy face.

9. O brahmins, the place where these three are found is the most auspicious one. A mere contact of the place accords the benefit of taking a holy dip in the sacred Trivenī

10. Śiva's name, the ashes and the Rudrākṣa beads—the three are very holy and are on a par with Trivenī* (the

*The place of confluence (Prayāga, now Allahabad) of the Ganges with the yamunā and the subterranean Sarasvatī.

confluence of the three holy rivers).

11. The sight of the persons who have these three in their bodies is a rare occurrence. But when obtained it removes all sins.

12. There is no difference at all between these two—a sight of the holy man and a bath in the Trivenī. He who does not realise this is undoubtedly a sinner.

13. The man who has no ashes on his forehead, has not worn Rudrākṣa on his body and does not utter names of Śiva shall be shunned as one does a base man.

14. As said by Brahmā, Śiva's name is on a par with Gaṅgā, the ash is equal to Yamunā and Rudrākṣa destroys all sins (and is equal to Sarasvatī).

15-16. Brahmā wishing to bestow beneficence weighed one against the other. He put on one side the benefit achieved by a person in whose body the three things were present. On the other side he put the blessedness achieved by those who took their bath in the holy Trivenī. Both were found equal. Hence scholars shall wear these always.

17. From that time onwards Brahmā, Viṣṇu and other Devas wear these three. Their very sight dispels sins.

The sages said :—

18. O righteous one, you have explained the benefit of the three things: Śiva's name etc. Please explain it vividly.

Sūta said :—

19. O brahmanical sages, you are all good devotees of Śiva, gifted with knowledge and great intellect. You are the foremost among the wise. Please listen with reverence to their greatness.

20. O brahmins, it is mysteriously hidden in sacred texts, Vedas and Purāṇas. Out of love for you I reveal the same to you now.

21. O foremost among the brahmins ! Who ever does know the real greatness of the three except Śiva who is beyond all in the whole universe ?

22. Briefly I shall explain the greatness of the names as prompted by my devotion. O brahmins, do you lovingly listen to his greatness: the destroyer of all sins.

23. Mountainous heaps of great sins are destroyed as in a blazing forest fire when the names of Śiva are repeated. They are reduced to ashes without any difficulty. It is true, undoubtedly true.

24. O Śaunaka, different sorts of miseries with sins as their roots can be quelled only by muttering Śiva's names, and not by anything else entirely.

25. The man who is devotedly attached to the Japas of Śiva's names in the world, is really a follower of the Vedas, a meritorious soul and a blessed scholar.

26. O sage, instantaneously fruitful are the different sacred rites of those who have full faith in the efficacy of the Japas of Śiva's names.

27. O sage, so many sins are not committed by men in the world as are and can be destroyed by Śiva's names.

28. O sage, Śiva's names repeated by men, immediately destroy the countless heaps of sins such as the slaughter of a brahmin.

29. Those who cross the ocean of worldly existence by resorting to the raft of the names of Śiva do definitely destroy those sins that are the root-cause of worldly existence.

30. O great sage, the destruction of sins that are the roots of worldly existence is certainly effected by the axe of Śiva's names.

31. The nectar of Śiva's names shall be drunk by those who are distressed and scorched by the conflagration of sins. Without it, the people who are scorched by the conflagration cannot have any peace.

32. Those who are drenched by the nectarine downpour of Śiva's names never feel ill at ease even in the middle of the conflagration of worldly existence.

33. The noble souls who have acquired great devotion to the names of Śiva, and those like them, attain perfect liberation instantaneously.

34. O lord of sages, devotion to the names of Śiva, that destroys all sins can be acquired only by him who has performed penances in the course of many births.

35. Salvation is easy of access only to him who has

extraordinary and unbroken devotion for the names of Śiva. I believe in this.

36. Even if he has committed many sins, a person who has reverence for the Japa of Śiva's names, becomes certainly free from all sins.

37. Just as the trees in a forest are burnt and reduced to ashes by the forest fire, so also are the sins destroyed by Śiva's names.

38. O Śaunaka, he who regularly sanctifies his body by the holy ashes and who performs the Japa of Śiva's names crosses even the terrible ocean of worldly existence.

39. A person who undertakes the Japa of Śiva's names is not sullied by sins even after misappropriating a brahmin's wealth and killing many brahmins.

40. After going through all the Vedas it has been decided by our ancestors that the noblest means of crossing the ocean of worldly existence is the performance of the Japa of Śiva's names.

41. O excellent sages, why should I say much ? By means of a single verse I shall mention the greatness and efficacy of the names of Śiva or the destruction of all sins.

42. The power of the names of Śiva in destroying sins is more than the ability of men to commit them.

43. O sage, formerly the king Indradyumna who was a great sinner, attained the excellent goal of the good through the influence of Śiva's names.

44. O sage, similarly a brahmin woman too of very sinful activities attained the excellent goal of the good through the influence of Śiva's names.

45. O excellent brahmins, thus I have told you about the surpassing excellence of the names. Now please listen to the greatness of holy ashes, the most sacred of all.

CHAPTER TWENTYFOUR

(*The greatness of the holy ashes*)

Sūta said :—

1. The ashes of auspicious nature are of two types. I shall explain their characteristics. Please listen attentively.

2. One is known as Mahābhasma (Great ashes) and the second is known as Svalpa (the little). The Mahābhasma is of various types.

3. It is of three types: Śrauta, (Vedic), Smārta (resulting from Smṛti rites) and Laukika (prepared from ordinary fire). The Svalpa is the ordinary ash which is of various forms.

4. The Śrauta and the Smārta ashes are to be used only by the twice-born. The Laukika can be used by every one.

5. Sages have said that the twice-born should apply the holy ashes repeating mantras. The others can simply apply without any mantra.

6. When dry cow-dung is reduced to ashes it is called Āgneya (fiery). O great sage, for the sake of Tripuṇḍra this ash can be used.

7. The ashes resulting from Agnihotra and other sacrificial rites shall be used for the Tripuṇḍra by men seeking intellect.

8. When the ashes are put on the forehead or smeared with water, the seven mantras “Agni¹⁵⁵” etc. mentioned in the Jābālopaniṣad, shall be recited.

9. People of all varṇas and Āśramas shall put on Tripuṇḍra on the forehead or dust their bodies with the mantras mentioned in the Jābāla-Upaniṣad or if no mantra is used they shall do the same with reverence.

10. Dusting with the holy ashes and smearing the Tripuṇḍra in horizontal parallel lines shall not be

¹⁵⁵. Compare Bhasmajābālopaniṣad. The mantras referred to are:

(1) अग्निरिति भस्म, (2) वायुरिति भस्म, (3) जलमिति भस्म, (4) स्थल-
मिति भस्म, (5) व्योमेति भस्म, (6) देवा भस्म, (7) क्रष्णो भस्म ।

abandoned by those who seek salvation. Śruti lays down that they shall not get negligent.

11-12. Śiva, Viṣṇu, Umā, Lakṣmī, goddess of speech and other gods and goddesses, brahmins, kṣatriyas, vaiśyas and persons of mixed castes and hill tribes have observed Tripuṇḍra and dusting always.

13. Those who do not observe Tripuṇḍra and Uddhūlana cannot practise well the various rites of the different Varṇas and Āśramas.

14. Those who do not observe with faith Tripuṇḍra and Uddhūlana cannot be liberated from the world even if they take ten million births.

15. Even after hundreds of crores of Kalpas, Śiva-knowledge will not dawn upon those who do not observe with faith Tripuṇḍra and Uddhūlana.

16. This is the final conclusion of all sacred texts that those who do not observe with faith Tripuṇḍra and Uddhūlana are tarnished by great sins.

17. Any action performed by those who do not observe Tripuṇḍra and Uddhūlana with faith will give adverse results.

18. O sage, the hatred towards Tripuṇḍra and Uddhūlana is kindled in the hearts of only those great sinners who hate everyone.

19. After performing the sacred rites of Śiva in the fire, the devotee who has realised the Self shall smear the forehead with the ahes repeating the mantra beginning with “Tryāyuṣā^{155A}”. The moment the ashes come in contact with his body he will be freed from sins of his impious acts.

20. He who observes Tripuṇḍra with white ashes during the three Sandhyās every day becomes free from all sins and rejoices with Śiva.

21. He who makes the Tripuṇḍra on the forehead with white ashes shall attain, on death, the primordial worlds.

22. No one shall repeat the six-syllabled mantra without applying ashes on the body. After making the Tripuṇḍra with the ashes he shall perform the Japa.

23-24. All holy centres and all sacrifices will be present for ever in the place where a man after having put ashes on his body stays permanently, no matter whether he is ruthless, base, sinful or commits morning sins, or is a fool or a fallen man.

25. Even a sinful person is worthy of being honoured by Devas and Asuras if he has Tripuṇḍra on his forehead. What then of a faithful man endowed with a pure soul?

26. All the holy centres and sacred rivers go ever to the place which a person who is endowed with Śiva Jñāna (knowledge of Śiva) and has put on ashes casually visits.

27. Why should I say more ? The sensible person shall always apply the ash, shall always worship the phallic image and shall always repeat the six-syllabled mantra of Śiva.

28. Neither Brahmā, nor Viṣṇu, nor Rudra, nor sages, nor the devas can explain adequately the greatness of the application of the ashes.

29. Even if a person has eschewed the duties of the different Varṇas and Āśramas, even if a person has omitted the holy rites of the Varṇas, he shall be freed from the sin if he wears Tripuṇḍra once.

30. Those men who exclude a man wearing Tripuṇḍra and perform holy rites are not liberated from worldly bondage even after crores of births.

31. If a brahmin wears the Tripuṇḍra with the ash on his forehead he must be considered as having learnt everything from the preceptor and as having performed every sacred rite.

32. Those who begin to strike on seeing a person who has applied the ash are reborn of Cāṇḍāla parents. O holy one, this can be guessed by the wise.

33. With great devotion Brahmins and Kṣatriyas shall apply the holy ashes over such parts of the body as are prescribed by the rule repeating the mantra “Mā nastoke¹⁵⁶” etc.

34. A Vaiśya shall apply the ashes repeating the Tryambaka¹⁵⁷ mantra and a Śūdra with the five-syllabled

¹⁵⁶. Ibid. 16.16.

¹⁵⁷. Ibid. 3.60.

mantra¹⁵⁸. Widows and other women shall do like the Śūdras.

35. A house-holder shall repeat the Pañcabrahma¹⁵⁹ mantra etc. and a Brahmacārin shall repeat the Tryambaka-mantra¹⁶⁰ at the time.

36. The Vānaprastha shall repeat the Aghora mantra¹⁶¹ and an ascetic shall observe with the Praṇava alone.

37. A Śivayogin being outside the pale of Varṇa and Āśrama rites because of his conception “I am Śiva” shall wear ashes with the Isāna mantra.

38. Śiva has ordained that the rite of wearing ashes shall not be eschewed by the people of any caste and outside the bounds of caste by other living beings.

39. A person who has applied ashes on his body actually wears as many lingas as there are particles of the ash that remain on his body.

40-41. Brahmins, Kṣatriyas, Vaiśyas, Śūdras, people of mixed castes, women, widows, girls, heretics, a brahma-cārin, a householder, a forest-dweller, an ascetic, performer of sacred rites and women who have Tripuṇḍra marks are undoubtedly liberated souls.

42. Just as the fire when touched with or without knowledge burns the body so does the ash worn consciously or unconsciously sanctify the man.

43. No man shall drink or eat even a bit without applying Bhasma or wearing Rudrākṣa. If he eats or drinks, whether he is a householder or Vānaprastha or an ascetic, a man of the four castes or of mixed caste, he becomes a sinner and goes to hell. If a man of the four castes repeats - Gāyatrī¹⁶² or if an ascetic repeats the Praṇava he shall be liberated.

44. Those who censure Tripuṇḍra actually censure Śiva. Those who wear it with devotion actually wear Śiva.

45. Fie upon the forehead that is devoid of ash. Fie upon the village that has no Śiva temple. Fie upon that life

¹⁵⁸. Namaś śivāya.

¹⁵⁹. VS. 29.11.

¹⁶⁰. Ibid. 3.60.

¹⁶¹. Ibid. 16.2.

¹⁶². Ibid. 16.

that does not worship Śiva. Fie upon the lore that does not refer to Śiva.

46. Great indeed is the sin accruing even from the sight of those who censure Śiva who is the support of three worlds and those who censure the man wearing Tripuṇḍra on his forehead. They are on a par with pigs of rubbish heap, demons, donkeys, dogs, jackals and worms. Such sinful persons are hellish fiends even from their very birth.

47.* They may not see the sun during the day and the moon during the night. They may not see them even during sleep. They may be freed by repeating the Vedic Rudra Sūkta. Those who censure a person wearing the Tripuṇḍra are fools. A mere talk with them may cause the fall into hell. There is no way of saving then.

48. O sage, tāntrika is not authorised in a Śivayajña nor a person having Ūrdhvapuṇḍra (worn on the forehead by vertical mark by a Vaiṣṇava). A person marked with a heated wheel (a mark of a Vaiṣṇava) is excluded from Śivayajña.

49. There are many worlds to be attained as explained in Br̥hajjābāla Upaniṣad; taking that into consideration a man shall be devoted to the ashes.

50. Just as sandal paste alone can be applied over sandal paste, so also only the ash shall be applied over the sacred mark on the forehead. A sensible person will not apply anything over the forehead that wears the ornamental mark of ashes on it.

51. The Tripuṇḍra shall be applied upto the forelocks by women. Brahmins and widows shall apply the ash also. Similarly it shall be applied by persons of all Ā'ramas. Thus it bestows salvation and destroys all sins.

52. He who makes Tripuṇḍra duly with the ash is freed from groups of great as well as small sins.

53-54. A Brahmācārin, a householder, a forest-dweller or an ascetic, brahmins, kṣatriyas, vaiśyas, śūdras, the low and the base people become pure by means of Tripuṇḍra and Uddhūlana applied according to the prescribed manner and get their heaps of sins destroyed.

55. A person regularly applying the ash is freed of the

*The text is corrupt and the English rendering is not certain.

sins of slaughter of women and cows and that of heroes and horses. There is no doubt about it.

56-60. By means of Tripuṇḍra, the following and similar others of innumerable sorts are destroyed immediately :— Theft of others' wealth, outraging the modesty of other men's wives, censuring others, usurping and forcibly occupying others' fields, harassing others, theft of plants, parks etc, incendiariasm, acceptance from base people of the gifts of cow, gold, buffalo, gingelly seeds, blankets, cloths, cooked rice, food-grains, water etc; sexual intercourse with prostitutes, women of the tribal castes, fisher women, slave women, actresses, widows, virgins and women in their menstrual periods, selling of flesh, hides, gravy etc. and salt, calumny, perjury, deceitful arguments and utterance of falsehood.

61. The theft of Śiva's property, censure of Śiva in certain places and the censure of the devotees of Śiva can be dispelled by the rites of expiation.

62. Even a Cāṇḍāla who wears Rudrākṣa over his body and the Tripuṇḍra on his forehead, is worthy of respect. He is the most excellent of all castes.

63. He who wears the Tripuṇḍraka on his forehead gains the same merit as one who takes his bath in the sacred rivers like Gaṅgā and whatever other sacred ponds, lakes and holy centres there are in the world.

64. The five-syllabled mantra which grants Śiva Kaivalya is on a par with seven crores of great and many crores of other mantras.

65. O sage, mantras of other deities bestowing all blessedness are easily accessible to the devotee who wears the Tripuṇḍra.

66. He who wears Tripuṇḍra raises a thousand predecessors and a thousand successors in his family.

67. In this life he will enjoy all worldly pleasures and live long without any disease. At the end of the span of his life he will have a peaceful death.

68-70. He will assume then a divine auspicious body endowed with eight accomplishments. He will travel by a divine aerial chariot attended by celestial gods. He will enjoy the pleasures of Vidyādharaś, powerful Gandharvas, in the worlds of Indra and other guardians of the quarters

and those of Prajāpatis and finally reach Brahmā's region where he will sport with a hundred virgins.

71. He will enjoy different kinds of pleasures there for the full period of the span of life of Brahmā. He will then enjoy the pleasures in the Viṣṇuloka till hundred Brahmās die.

72. Thereafter he will attain Śivaloka and enjoy everlasting bliss there. Finally he will attain Śivasāyujya. No suspicion need be entertained in this matter.

73. After going through the essence of all Upaniṣads again and again, this is what has been arrived at that the Tripuṇḍra is conducive to great excellence.

74. A brahmin who censures the ash is no longer a brahmin but of another low caste. He will undergo the tortures of terrible hell for the period of the span of life of the four-faced Brahmā.

75. A man who wears the Tripuṇḍra while performing Śrāddha, Yajña, Japa, Homa, Vaiśvadeva and the worship of the deities is a purified soul and he conquers even death.

76. When impurities are evacuated, a bath with water shall be performed; a bath with the ash is always purificatory; a bath with mantras removes sin and if a bath with knowledge is taken, the greatest goal will be reached.

77. A man who takes the bath of ashes derives that benefit which all holy centres accord. He gets the merit thereof.

78. Bath with the ash is a holy centre where Gaṅgā Snāna is possible every day. Śiva is represented by the ash which directly sanctifies the three worlds.

79. Infructuous is the knowledge, meditation, gift and japa if these are performed by a Brāhmaṇa without wearing Tripuṇḍraka.

80. A forest-dweller, virgins and men without initiation shall apply the ash pasted in water upto the midday and thereafter without water.

81. He who wears Tripuṇḍra like this regularly with a pure controlled mind must be considered a true devotee of Śiva. He derives worldly pleasures and salvation.

82. If a person does not wear a bead of Rudrākṣa

which accords many merits, if he is devoid of Tripuṇḍra as well, his life becomes futile.

83. Thus I have briefly told you the greatness of Tripuṇḍra. This is a secret to be safely guarded by you from all living beings.

84. O leading sages, in the different parts of the body as the forehead etc. three lines constitute the Tripuṇḍra.

85. The Tripuṇḍra on the forehead extends from the middle of the eyebrows to the tips of the brows on either side.

86. With the middle and the ring fingers a line drawn in the opposite direction is called Tripuṇḍra.

87. With the three middle fingers, take the ashes and apply the Tripuṇḍra on the forehead. It would give worldly pleasures and salvation.

88. For each of the three lines there are nine deities everywhere in the body. I shall mention them. Listen attentively.

89-90. The nine deities of the first line are :—The syllable “A”, Gārhapatya fire (sacrificial fire), Earth, Dharma, the attribute Rajas, Ṛgveda, Kriyāśakti (the power to do), Prātaḥsavana (morning rituals) and Mahādeva. O foremost among sages, this shall be carefully understood by those who are initiated in the cult of Śiva.

91-92. The nine deities of the second line are :—The syllable “U”, Dakṣinā fire (sacrificial fire), the principle of Ether, Attribute Sattva, Yajurveda, Mādhyandina Savana (midday rituals), Icchāśakti (the will-power), the Antarātman (the immanent soul) and Maheśvara. O foremost among sages, this must be carefully understood by those who are initiated in the cult of Śiva.

93-94. The nine deities of the third line are :—The syllable “M”, Āhavaniya (sacrificial) fire, the supreme soul, the attribute Tamas, heaven, Jñāna Śakti, Sāmaveda, the third Savana (evening rituals) and Śiva. O foremost among sages, this must be carefully understood by those initiated in the cult of Śiva.

95. Thus making obeisance to the deities of the different parts with devotion, one shall apply the Tripuṇḍra. One will become pure and derive worldly pleasures and salvation.

96. Thus I have mentioned, O lordly sages, the deities of the different parts of the body. Now please listen to the different parts connected with them.

97. These lines are to be made either in thirtytwo places, or half of that—in sixteen places, or in eight places or in five places.

98-102. The thirty-two places are :—head, forehead, two ears, two eyes, two noses, mouth, neck, two arms, two elbows, two wrists, chest, two sides, navel, two testicles, two thighs, two knees, two calves, two heels and two feet. The names of the following shall be uttered when the Tripuṇḍra is applied :—Fire, Water, Earth, Wind, the quarters, the guardians of the quarters, the eight Vasus.¹⁶³ The eight Vasus are Dharā, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prabhāsa.

Or the devotee shall apply the Tripuṇḍra in sixteen parts of the body.

103—109. The sixteen parts mentioned before are :—head, forehead, neck, two shoulders, two arms, two elbows, two wrists, chest, navel, two sides and back. The names of the deities presiding over them and which are to be worshipped are :—two Aśvinīs, Dasra and Nāsatya, Śiva, Śakti, Rudra, Iśa, Nārada, and nine Śaktis—Vāmā etc., or the sixteen parts are :—Head, hair, two eyes, the mouth, two arms, chest, navel, two thighs, knees, two feet and the back. The deities are :—Śiva, Candra, Rudra, ka (Brahmā), Vighneśvara, Viṣṇu, Śrī in the heart, Śambhu, Prajāpati in the navel, Nāga, Nāgakanyās, Ṛṣikanyās in the feet and the ocean of vast expansion in the back. Now the eight parts are mentioned.

110. The private parts, forehead, the excellent pair of ears, two shoulders, chest and navel—these are the eight parts of the body.

111. The presiding deities are Brahmā and the seven

^{163.} The eight Vasus mentioned in this verse differ in certain names from those in the Śatapatha Brāhmaṇa : Cp.

पृथिवी च वायुरचान्तरिक्षं चादित्यश्च धौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः ।
SB. 11.6 3.6.

sages.¹⁶⁴ O lordly sages, this is what has been mentioned by those who know about the efficacy of the ashes.

112. Or these five parts are to be used for applying ashes as mentioned by those who know more about the efficacy of the ashes. They are :— forehead, two arms, chest and navel

113—114. Considering the place and time whatever possible shall be done by the devotee. If incapable of dusting the whole body with the holy ashes he shall have the Tripuṇḍra on the forehead alone, remembering lord Śiva, the three-eyed, the support of the three Guṇas and the progenitor of the three devas by repeating Namaḥ Śivāya (obeisance to Śiva).

115. He shall have Tripuṇḍra in the sides saying Iṣābhyaṁ Namah (obeisance to Śiva and the goddess) and in the forearms by saying Bijābhyaṁ Namah (obeisance to the generating seeds).

116. He shall apply the ashes beneath by saying Namaḥ Pitṛbhyām (obeisance to the manes) and above by saying Namaḥ Umeśābhyaṁ (obeisance to Umā and Iṣa), on the back and the back of the head by saying Namaḥ Bhīmāya (obeisance to Bhīma).

CHAPTER TWENTYFIVE

(*The greatness of Rudrākṣa*)

Sūta said :

1. O sage Śaunaka, highly intelligent, of the form of Śiva, noble-minded, please listen to the greatness of Rudrākṣa. I shall explain it briefly.

2. Rudrākṣa is a favourite bead of Śiva. It is highly sanctifying. It removes all sins by sight, contact and Japas.

3. O sage, formerly the greatness of Rudrākṣa was

^{164.} Seven sages, viz. Marīci, Atri, Āṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha are represented by a group of seven stars called Ursa Major.

declared to the Goddess by Śiva, the supreme soul, for rendering help to the worlds.

Śiva said :

4. O Śivā, Maheśāni, be pleased to hear the greatness of Rudrākṣa. I speak out love for you from a desire for the benefit of the devotees of Śiva.

5-7. O Maheśāni, formerly I had been performing penance for thousands of divine years. Although I had controlled it rigorously, my mind was in flutter. Out of sport, I being self-possessed just opened my eyes, O Goddess, from a desire of helping the worlds. Drops of tears fell from my beautiful half-closed eyes. From those tear-drops there cropped up the Rudrākṣa plants.

8. They became immobile. In order to bless the devotees they were given to the four Varṇas devoted to the worship of Viṣṇu

9-10. Rudrākṣas grown in Gauḍa¹⁶⁵ land became great favourites of Śiva. They were grown in Mathurā, Laṅkā, Ayodhyā, Malaya¹⁶⁶, Sahya¹⁶⁷ mountain, Kāśī and other places. They are competent to break asunder the clustered sins unbearable to the others, as the sacred texts have declared.

11. At my bidding they were classified into Brahmins, Kṣatriyas, Vaiśyas and Sūdras. These Rudrākṣas are of auspicious nature.

12. The colours of the four types of Rudrākṣas are respectively white, red, yellow and black. All people shall wear the Rudrākṣa of their own Varṇa.

13. If they desire their benefit, namely worldly pleasures and salvation and if the devotees of Śiva wish to gratify Śiva they must wear the Rudrākṣa.

14. A Rudrākṣa of the size of an Emblic myrobalan

¹⁶⁵. Gauḍa desa, according to Skandapurāṇa, was the central part of Bengal extending from Vaṅga to the borders of Orissa :

वज्जदेशं समारभ्य भुवनेशान्तगः शिवे ।

गौडदेशः समाख्यातः सर्वविद्याविशारदः ॥

¹⁶⁶. Malaya : a mountain range on the west of Malabar, the western ghats, abounding in sandal trees.

¹⁶⁷. Sahya : It is one of the seven principal ranges, the other six being Mahendra, Malaya, Sūktimat, Rikṣa, Vindhya and Pāripātra or Pāriyātra.

(Dhātriphalā) is mentioned as the most excellent; one of the size of the fruit of the jujube tree (Badariphala) is spoken of as the middling.

15. O Pārvatī, lovingly listen to this from a desire for the benefit of the devotees. The meanest of Rudrākṣas is of the size of a gram according to this excellent classification.

16. O Maheśvarī, even the Rudrākṣa which is only of the size of the fruit of the jujube accords the benefit and heightens happiness and good fortune.

17. That which is of the size of the emblic myrobalan is conducive to the destruction of all distresses. That which is of the size of a Guñjā (the berry) is conducive to the achievement of the fruit of all desires.

18. The lighter the Rudrākṣa, the more fruitful it is. Each of these is fruitful and that of a weight of one tenth is considered by scholars as the most fruitful.

19. The wearing of Rudrākṣa is recommended for the sake of destroying sins. Hence that which is conducive to the achievement of every object has to be worn certainly.

20. O Parameśvari, no other necklace or garland is observed in the world to be so auspicious and fruitful as the Rudrākṣa.

21. O Goddess, Rudrākṣas of even size, glossy, firm, thick and having many thornlike protrusions yield desires and bestow worldly pleasures and salvation for ever.

22. Six types of Rudrākṣas shall be discarded :— that which is defiled by worms, is cut and broken, has no thornlike protrusions, has cracks and is not circular.

23. That which has a natural hole from end to end is the most excellent; that which is bored through by human effort is the middling one.

24. The wearing of Rudrākṣa is spoken of as conducive to the destruction of great sins. If eleven hundred Rudrākṣas are worn on the person, the man assumes the form of Rudra.

25. Even in hundreds of years it is impossible to describe adequately the benefit derived by wearing eleven hundred and fifty Rudrākṣas.

26. A devout man shall make a coronet consisting of five hundred and fifty Rudrākṣas.

27. A person of pious nature shall make three circular strings in the manner of the sacred thread, each having three hundred and sixty beads.

28. O Maheśvarī, three Rudrākṣas must be worn on the tuft and six in each of the ears right and left.

29-30. Hundred and one Rudrākṣas shall be worn round the neck; eleven Rudrākṣas shall be worn round each of the arms, elbows and wrists. Devotees of Śiva shall have three Rudrākṣas in the sacred thread and round the hips five Rudrākṣas shall be tied.

31. O Parameśvarī, the person by whom so many Rudrākṣas are worn is worthy of being bowed to and adored by all like Maheśa.

32. Such a person while in contemplation shall be duly seated and addressed “O Śiva”. Seeing him, every one is freed from sins.

33. This is the rule regarding eleven hundred Rudrākṣas. If so many are not available, another auspicious procedure I mention to you.

34-36. One Rudrākṣa shall be worn on the tuft, thirty on the head, fifty round the neck; sixteen in each of the arms; twelve round each of the wrists; five hundred on the shoulders, and three strings each having hundred and eight in the manner of the sacred thread. He who wears in all a thousand Rudrākṣas and is of firm resolve in performing rites is bowed to by all Devas like Rudra himself.

37-39. One Rudrākṣa shall be worn on the tuft, forty on the forehead, thirty-two round the neck; hundred and eight over the chest; six in each of the ears; sixteen round each of the arms; O lord of sages, according to the measurement of the forearms, twelve or twice that number shall be worn there. A person who wears so many, out of love, is a great devotee of Śiva. He shall be worshipped like Śiva. He is worthy of being always honoured by all.

40. It shall be worn on the head repeating Iśāna¹⁶⁸ mantra; on the ears with Tripuruṣa¹⁶⁹ mantra; round the

168. VS. 39.8.

169. Ibid. 17.11.

neck with Aghora¹⁷⁰ mantra and on the chest also likewise.

41. The wise devotee shall wear the Rudrākṣa round the forearms with Aghora Bija mantra. A string of fifteen beads shall be worn on the stomach with Vāmadeva mantra.¹⁷¹

42. With five mantras—Sadyojāta etc. three, five or seven garlands shall be worn. Or all beads shall be worn with the Mūla mantra¹⁷².

43. A devotee of Śiva shall refrain from eating meat, garlic, onion, red garlic, potherb, Śleṣmātaka, pig of rubbish and liquors.

44. O Umā, daughter of the mountain, the white Rudrākṣa shall be worn by the brahmin, the red by the Kṣatriya, the yellow by the Vaiśya, the black by the Śūdra. This is the path indicated by the Vedas.

45. Whether he is a householder, forest-dweller, ascetic or of any Order, none shall go out of this secret advice. Only by great merits can the opportunity to wear the Rudrākṣa be obtained. If he misses it he will go to hell.

46. The Rudrākṣas of the size of an Emblic myrobalan and those of lighter weight but depressed with thorns, those eaten by worms or without holes and those characterized by other defects shall not be worn by those wishing for auspicious results. They shall avoid small ones of the size of gram. O Umā, Rudrākṣa is an auspicious complement to my phallic image. The small one is always praiseworthy.

47. People of all Varṇas and Āśramas even women and Śūdras can wear Rudrākṣa at the bidding of Śiva. The ascetics shall wear it with the Praṇava.

48. If any one wears it during the day he is freed from sins committed during the night; if he wears it during the night he is freed from the sins committed during the day. Similar is the result with its wearing during morning, midday or evening.

49. Those who wear Tripuṇḍra, the matted hair and the Rudrākṣa do not go to Yama's abode.

^{170.} Ibid., 16.2

^{171.} TA. 10.44.1; Mahā 4.17.2.

^{172.} The five-syllabled mantra “Namah Śivāya” is the basic mantra of Śiva.

50-52. [Yama's directive to his attendants :—] “Those who wear at least one Rudrākṣa on their heads, Tripuṇḍra on the forehead and repeat the five-syllabled mantras shall be honoured by you all. They are indeed saintly men. You can bring the man here who has no Rudrākṣa on his person, and no Tripuṇḍra on his forehead and who does not utter the five-syllabled mantra. All those who have the ash and Rudrākṣa shall be honoured always by us after knowing their power. They shall never be brought here”.

53. Yama commanded his attendants like this. They too remained quiet agreeing to it. In fact they were surprised.

54. Hence Mahādevī, the Rudrākṣa as well as the person who wears it is my favourite. O Pārvatī, even if he has committed sins he becomes pure.

55. He who wears Rudrākṣa round the hands and arms and over the head cannot be killed by any living being. He shall roam in the world in the form of Rudra.

56. He shall be respected by the Gods and Asuras always. He shall be honoured like Śiva. He removes the sin of any one seen by him.

57. If a person is not liberated after meditation and acquisition of knowledge he shall wear Rudrākṣa. He shall be freed from all sins and attain the highest goal.

58. A mantra repeated with Rudrākṣa is a crore times more efficacious. A man wearing Rudrākṣa derives a hundred million times more merit.

59. O Goddess, as long as the Rudrākṣa is on the person of a living soul he is least affected by premature death.

60. One shall attain Rudra on seeing a person with Tripuṇḍra, his limbs covered with Rudrākṣa and repeating the Mṛtyuñjaya mantra¹⁷³.

61. He is a favourite of the five deities¹⁷⁴ and a

^{173.} VS. 30.60.

^{174.} The five deities referred to here are : the sun, Gaṇeśa, Goddess Durgā, Rudra and Viṣṇu. Cp.

आदित्यं गणनाथं च देवीं रुद्रं च केशवम् ।
पञ्चदैवतमित्युक्तं सर्वकर्मसु पूजयेत् ॥

favourite of all gods. O beloved, a devotee shall repeat all mantras wearing a garland of Rudrākṣas (or counting on the beads).

62. Even the devotees of Viṣṇu and other deities shall unhesitatingly wear the Rudrākṣa. Especially the devotee of Rudra shall wear Rudrākṣas always.

63. Rudrākṣas are of various types. I shall explain their different classifications. O Pārvatī, hear with great devotion. These Rudrākṣas bestow worldly pleasures and salvation.

64. A Rudrākṣa of a single face is Śiva Himself. It bestows worldly pleasures and salvation. The sin of brahmin-slaughter is washed off at its mere sight.

65. Where it is adored, Fortune cannot be far off. Harms and harassments perish. All desires are fulfilled.

66. A Rudrākṣa with two faces is Iśa, the lord of devas. It bestows the fulfilment of all desires. Especially, that Rudrākṣa quickly quells the sin of cow-slaughter.

67. A Rudrākṣa with three faces always bestows means of enjoyment. As a result of its power all lores become firmly established.

68. A Rudrākṣa of four faces is Brahmā Himself. It quells the sin of man-slaughter. Its vision and its contact instantaneously bestow the achievement of the four aims of life.

69. A Rudrākṣa with five faces is Rudra Himself. Its name is kālāgni. It is lordly. It bestows all sorts of salvation and achievement of all desired objects.

70. A five-faced Rudrākṣa dispels all sorts of sins such as accrue from sexual intercourse with a forbidden woman and from eating forbidden food.

71. A Rudrākṣa with six faces is Kārtikeya. A man who wears it on the right arm is certainly absolved of the sins of brahmin-slaughter and the like.

72. A Rudrākṣa with seven faces, O Maheśāni, is called Ananga. O Devēśi, by wearing it even a poor man becomes a great lord.

73. A Rudrākṣa with eight faces is called Vasumūrti and Bhairava. By wearing it a man lives the full span of life. After death he becomes the Trident-bearing lord (Śiva).

74. A Rudrākṣa with nine faces is also Bhairava. Its sage is Kapila. Its presiding goddess is Durgā of nine forms, Maheśvari Herself.

75. That Rudrākṣa shall be worn on the left hand with great devotion. He shall certainly become Sarveśvara like me.

76. O Maheśānī, a Rudrākṣa with ten faces is Lord Janārdana Himself. O Deveśī, by wearing it, the devotee shall achieve the fulfilment of all desires.

77. O Parameśvarī, a Rudrākṣa with eleven faces is Rudra. By wearing it one becomes victorious everywhere.

78. One shall wear the twelve-faced Rudrākṣa on the hair of the head. All the twelve Ādityas (suns) are present therein.

79. A Rudrākṣa with thirteen faces is Viśvedeva. By wearing it, a man will attain the realisation of all desires. He will derive good fortune and auspiciousness.

80. A Rudrākṣa with fourteen faces is the highest Śiva. It shall be worn on the head with great devotion. It quells all sins.

81. O daughter of the king of mountains, thus I have explained to you the different types of Rudrākṣas based on the number of faces. Please listen to the mantras with devotion.

Oṁ Hrīm obeisance	Single-faced
Oṁ obeisance	2 „
Klīm obeisance	3 „
Oṁ Hrīm obeisance	4 „
Oṁ Hrīm obeisance	5 „
Oṁ Hrīm Hum̄ obeisance	6 „
Oṁ Hum̄ obeisance	7 „
Oṁ Hum̄ obeisance	8 „
Oṁ Hrīm Hum̄ obeisance	9 „
Oṁ Hrīm obeisance	10 „
Oṁ Hrīm Hum̄ obeisance	11 „
Oṁ Kraum̄ Kṣaum̄ Raum̄ obeisance	12 „
Oṁ Hrīm obeisance	13 „
Oṁ obeisance	14 „

82. For the achievement of all desired objects, the devotee shall wear the Rudrākṣa with mantras. He shall

have great devotion and faith. He shall be free from lethargy.

83. The man who wears the Rudrākṣa without mentra falls into a terrible hell and stays there during the tenure of fourteen Indras.

84-85. On seeing a man with the garland of Rudrākṣas, all evil spirits, ghosts, Piśācas, witches like Dākinī and Śākinī, other malignant spirits, evil charms and spells etc. fly away suspecting a quarrel.

86. Seeing a devotee with the garland of Rudrākṣas, O Pārvatī, Śiva, Viṣṇu, Devī, Gaṇapati, the sun and all the Gods are pleased.

87. Thus realising its greatness the Rudrākṣa must be worn well, O Maheśvarī, repeating the mantras with devotion to make virtues flourish.

88. Thus, the greatness of ash and Rudrākṣa that bestow worldly pleasures and salvation, was explained to Girijā by Śiva, the supreme soul.

89. The persons who apply ash and wear Rudrākṣa are great favourites of Śiva. Enjoyment of worldly pleasures and salvation are certainly due to their influence.

90. He who applies ash and wears Rudrākṣa is called a devotee of Śiva. A person devoted to the Japa of the five-syllabled mantra is a perfect and noble being.

91. If Mahādeva is worshipped without the Tripuṇḍra of ash and without the garland of Rudrākṣa, he does not bestow the fruit of cherished desire.

92. Thus, O lord of sages, whatever has been asked has now been explained. The greatness of ash and Rudrākṣa bestows the luxuriant fulfilment of all desires.

93. He who regularly listens to the highly auspicious greatness of ash and Rudrākṣa with devotion shall attain the fulfilment of all desires.

94. He will enjoy all happiness here. He will be blessed with sons and grandsons. In the next world he will attain salvation. He will be a great favourite of Śiva.

95. O lordly sages, thus the compendium of Vidyeśvaraśaṁhitā has been narrated to you all. As ordered by Śiva it bestows achievement of everything and salvation.

RUDRA-SAMĀHITĀ

SECTION I

Creation

CHAPTER ONE

(*The inquiry of the sages*)

1. I bow to Śiva the consort of Gaurī, the sole cause of the origin, sustenance, dissolution of the universe, who has understood the reality, who is of endless renown, who is the support of Māyā but is free from its influence, whose form is incomprehensible, who is unsullied and who is perfect knowledge itself.

2. I salute Śiva who is prior to Prakṛti, who is calm and tranquil, the only excellent Puruṣa, who has created this visible universe and who stays both within and without like ether.

3. I salute Śiva, of unmanifest form, who having extended himself by way of creation stands in the middle of it while the worlds move around him like iron filings round the magnet.

Vyāsa said :—

4. I describe this after bowing to Śambhu, the father of the universe, Śivā the mother of the universe and Gaṇādhiśa their son.

5. Once Śaunaka and other sages living in Naimiṣa forest asked Sūta with full devotion.

The sages said :—

6. The good and auspicious story of Vidyeśvarasamāhitā has been heard by us. This first delightful compendium, “On the achievable and the means of achievement” is lovingly disposed to the devotees.

7. Sūta, O blessed Sūta, live long. Be happy. You will

please narrate to us, O dear, the great anecdotes of Śiva.

8. O sinless one, drinking the nectar of knowledge poured out from your lotus-mouth we are never satiated. Hence we would like to inquire of you something more.

9. O omniscient one, by the favour of Vyāsa you have realised contentment. There is nothing not known to you whether of the past, present or future.

10. In return for your excellent devotion you have gained the great favour of your preceptor Vyāsa. You have understood everything. You have made your life highly noble and purposeful.

11. Now, O wise one, please explain the excellent form of Śiva. Please narrate the divine anecdote of Śiva and Pārvatī without omitting anything.

12. Maheśvara is Aguṇa (free from attributes). How does He take up the Saguṇa from in the world ? We do not know the true nature of Śiva, despite our great deliberation.

13. Before the origin of creation how does lord Śiva maintain His form ? In the midst of creation how does He maintain His sport ?

14. How does lord Maheśvara stand at the moment of dissolution ? How is Śaṅkara who blesses the world with happiness propitiated ?

15. What benefit does the great Lord confer when He is pleased with His own devotees and others ? Please tell us.

16. We have heard that the lord becomes pleased instantaneously. The merciful lord is unable to bear the stress and strain that His devotee undergoes.

17. The three deities Brahmā, Viṣṇu and Maheśa are born of Śiva. Among them Maheśa when he has all the substrata of elements is Śiva himself as distinct from Maheśa¹⁷⁵.

18. Please explain His manifestation and tell us

^{175.} According to this statement Brahmā, Viṣṇu, Maheśa are the three forms of Śiva. In the Kūrma Purāṇa, (II.37. 70-71) there occurs a slightly modified version : Agni (Tamas), Brahmā (Rajas) and Viṣṇu (Sattva) are the three forms of Rudra while another form, full and attributeless is Śiva himself.

about His various activities. Please tell us about the birth of Umā and her marriage too, O lord.

19. Their domestic life and their divine sports shall also be narrated to us. O sinless one, please tell us all about it and anything else that shall be told.

Vyāsa said :—

20. Being thus requested Sūta was delighted. Remembering the lotus-like feet of Śiva he replied to the sages.

Sūta said :—

21. O lordly sages, what you have asked for is very nice. You are all blessed inasmuch as your minds are drawn towards Sadāśiva's anecdotes.

22. Like the holy waters of the Gaṅgā the inquiry into the anecdotes of Sadāśiva sanctifies the three persons : the narrator, the inquirer and the hearer.

23. O brahmins, except for the slayer of animals, who can be averse to hear the narrative of the attributes of Śiva, that highly delights three types of people always ?

24. When it is being recited by persons who have no attachment or desire, it is verily an antidote for all ailments of worldly existence, for it is highly delightful to the ear and the heart while at the same time it bestows all objects.

25. O brahmins, I shall explain Śiva's sports in the light of your enquiry as far as my intelligence enables me to do so. Please listen respectfully.

26. Induced by lord Viṣṇu, a manifestation of Śiva, Nārada had also put the same question to his father Brahmā as you are asking me now.

27. On hearing the words of his son, Brahmā, a devotee of Śiva, was delighted in his mind. Out of love he sang the glory of Śiva heightening the pleasure of the excellent sage (Nārada).

Vyāsa said :—

28. The learned brahmins, on hearing the words of Sūta became eager to know more of that conversation and so asked him.

The sages said:—

29. O Sūta, O blessed Sūta, of great intellect and foremost among the devotees of Śiva, on hearing your most delightful words our minds have become very eager to know more.

30-31. Dear one, please tell us lovingly when this highly pleasant conversation between Brahmā and Nārada took place, wherein Śiva's glory was sung and the divine sport of Lord Śiva, destructive of worldly existence, had been discussed. What were the questions and how were they answered, please explain.

32. On hearing these words of the sages of noble mind Sūta was pleased much and narrated everything pertaining to the conversation referred to.

CHAPTER TWO

(*Indra sends Kāmadeva to disturb the penance of Nārada*)

Sūta said:—

1. O brahmins, once Nārada the excellent sage, son of Brahmā was inclined to perform penance controlling himself very much.

2. There is a very beautiful cave in the Himālaya mountain near which the celestial river flows rapidly.

3. There was a great hermitage of divine splendour which was resplendent in many ways. Nārada endowed with divine vision went there to perform the penance.

4. On seeing the hermitage (very convenient for penance) the leading sage performed the penance for a long time, seated firmly and steadily, keeping silent, controlling the breath and retaining the purity of the intellect.

5. O brahmins, the sage performed meditation and contemplation wherein the realisation “I am Brahman” is generated leading to the direct perception of Brahman.

6. When the great sage Nārada was thus performing penance, the mind of Indra became excessively agitated and he trembled.

7. Thinking "This sage is yearning for my kingdom" Indra wanted to spoil it.

8. Indra, the leader of Devas, remembered Kāmadeva (Cupid) who arrived there immediately, accompanied by his Queen (Rati) and spring (his friend).

9. The king of Devas, endowed with crooked intelligence to achieve his interests, saw that Kāma had arrived and addressed him thus.

Indra said:—

10. O friend, of great prowess, always doing what is beneficent to me, please hear lovingly what I am going to say. Render me your help.

11. Strongly supported by you I have destroyed the pride of many ascetics O friend, the stability of my kingdom is always due to your blessing.

12. Nārada, the sage, is performing a penance in the Himālaya mountain directing his mind towards the Lord of the universe with great mental control and firm resolve.

13. I now fear lest he should beg of Brahmā my kingdom. You must go there now itself and hinder his penance.

14. Being thus commanded by Indra, Kāmadeva, accompanied by his wife (Rati) and Madhu, his friend, went haughtily to that place. He then prepared his own means of attack.

15. He employed all his arts there immediately. Spring too haughtily spread his prowess of diverse nature.

16. O great sages, the mind of the sage (Nārada) did not waver. Only the arrogance of these fellows suffered a setback and that too by the favour of Maheśa.

17. Please listen to the reason thereof, O Śaunaka and other sages ! By the controlling power of the lord, Kāma could not exercise any influence.

18. It was in this very place that Śiva, the indefatigable enemy of Kāma, had formerly performed a great penance. It was here that Kāma was reduced to ashes—Kāma who used to spoil the penances of sages.

19. Rati wanted the resuscitation of Kāma and requested the Devas. They appealed to lord Śiva, the benefactor of the whole world who said thus :

20. "O Gods, after some time Kāma will come to life again. But none of his tricks will succeed here.

21. Whatever space all round this spot is visible to persons here, will be out of the influence of Kāma for ever, O Devas.

22. It was due to this statement of Śiva that Kāma's viles did not prevail upon Nārada. From Śiva's abode he went to Indra.

23. Kāma then narrated everything about the sage and commended his power. At Indra's bidding Kāma returned to his own place.

24. Deluded by Śiva's Māyā (power of illusion) Indra was unaware of the true facts and was greatly surprised and he admired Nārada.

25. Śiva's Māyā is incomprehensible to all. The whole universe is deluded by it. Only the true devotees of dedicated souls escape.

26. Backed by Śiva's blessings Nārada stayed in the hermitage for a long time. Then realising that his penance was complete, the sage concluded the same.

27. Thinking that he had conquered Kāma he was puffed with pride. He was devoid of true knowledge and deluded by Śiva's Māyā.

28. O great sages, blessed and very blessed is Śiva's Māyā. Even Viṣṇu, Brahmā and others do not know the the turn it takes.

29. In that state of delusion and puffed up arrogance, the great sage Nārada went to Kailāsa to expatiate on his own achievement.

30. Bowing down to Rudra, the sage arrogantly spoke of his exploits with the conviction that he was equal to the noble-souled lord, the conqueror of Kāma, i.e., Śiva.

31. On hearing it, Śiva who is favourably disposed to His devotees, advised Nārada who was ignorant of the real cause, whose mind had strayed and who had been deluded by His (Śiva's) Māyā.

Rudra said :—

32. "Dear Nārada, O wise sage, you are blessed. But

please listen to me. Never speak like this anywhere else, especially in the presence of Viṣṇu.

33. Even when you are asked you should not mention your achievements as you have done just now. These should be guarded as close secrets and should never be expressed.

34. I bid you specifically like this because you are a great favourite of mine. Since you are a devotee of Viṣṇu you are my follower as all his devotees are."

Sūta said :—

35. Lord Rudra, the cause of creation, advised him in many ways like this. But Nārada who was still under the influence of Śiva's Māyā did not take up this wholesome advice.

36. The future course of actions shall be considered inevitable by sensible persons. The will of Śiva cannot be warded off by any one.

37. Then the great sage went to Brahmā's world. After saluting Brahmā he told him about his conquest of Kāma as a result of his penance.

38. On hearing that, Brahmā remembered the lotus-like feet of Śiva and knew thereby the true cause. He then forbade his son.

39. Although foremost among the wise, Nārada did not take up the advice of Brahmā as he had been deluded by Śiva's Māyā. The sprout of arrogance had been so fixed in his mind.

40. Everything will take place in the world in the manner Śiva wills. It is true that the entire universe is dependent on His will.

41. Nārada hastened to Viṣṇuloka in the same state of senseless arrogance, to boast of his exploits in the presence of Viṣṇu.

42. When Viṣṇu saw Nārada approaching, he could guess the purpose of his visit. He stood up and received him cordially. He walked forward and embraced him lovingly..

43. He made Nārada sit comfortably. After remem-

bering the lotus-like feet of Śiva, He frankly uttered these words intended to quell the arrogance of Nārada.

Viṣṇu said :—

44. “O dear Nārada, foremost among sages, you are blessed. I am sanctified by your visit. May I know where you come from and why you have come?”

45. On hearing these words of Viṣṇu, the sage Nārada felt elated. He narrated his story in the same haughty manner.

46. On hearing the arrogant words of the sage, Viṣṇu remembered the lotus-like feet of Śiva again and understood the true cause.

47. Viṣṇu, a leading devotee of Śiva, with his soul dedicated to Śiva, bowed his head and eulogised Parameśvara, the lord of the holy mountain, with his palms joined in reverence.

Viṣṇu said :—

48. “O Lord, O Lord Mahādeva, Parameśvara, be pleased. O Śiva thou art blessed. Thy Māyā enchant everyone.”

49. Having thus chanted the prayer to Śiva, the supreme Ātman, he closed his eyes and meditated on His lotus-like feet and stopped.

50. On coming to know what Śiva was about to do, through Śiva’s bidding, he addressed the great sage pleasantly.

Viṣṇu said :—

51. O foremost among sages, you are blessed. You are the storehouse of austerities and large-hearted. O sage, lust and delusion rise only in the heart of that man who is devoid of the three types of devotion.¹⁷⁶

52. Base passions that bring in their wake all sorts of miseries crop up in him instantly. But you are vowed to perpetual celibacy. You are ever endowed with knowledge and devoted to non-attachment.

176. See note 16 on P. 17.

53-55. Unaffected by passion and highly intelligent by nature how can you be swayed by lust?"

On hearing words like these, the great sage laughed within himself but spoke to Viṣṇu humbly.

Nārada said :—

"O lord, what can Kāma do to me if you remain favourable to me ?"

Saying so, the sage who had paid a casual visit bowed to Viṣṇu and left.

CHAPTER THREE

(*Nārada attends the Svayaṁvara of a virgin and is discomfited*)

The sages said :—

1-2. Sūta, O blessed Sūta, the disciple of Vyāsa, our obeisance to thee. It is due to thy grace that this wonderful story has been narrated to us, O dear one. Now tell us in detail what Viṣṇu did after Nārada had left the place? And where did Nārada go ?

Vyāsa said :—

3. On hearing these words of the sages, Sūta¹⁷⁷ the wise and excellent scholar of Purāṇas remembered Śiva, the cause of different kinds of creation and replied.

Sūta said :—

4. When Nārada went away casually Viṣṇu, skilful in wielding his Māyā, spread his Māyā, as Śiva had willed.

5. On the path taken by the sage He created a big wonderful city. It was a hundred Yojanas in extent and surprisingly beautiful.

6. It was far more beautiful than heaven. Many

¹⁷⁷. See note 2 on P. 1.

articles were displayed there. Men and women of all the four castes stayed there.

7. The wealthy and prosperous king of that city named Śilanidhi was preparing for the gorgeous celebration of the voluntary wooing (*Svayamvara*)¹⁷⁸ of his daughter.

8. Brilliant princes coming from all the four quarters eager to court the princess had thronged there dressed in diverse ways.

9. On seeing such a splendid city Nārada¹⁷⁹ was enchanted. With his love kindled, he eagerly went to the palace threshold.

10. When the sage reached the palace the king Śilanidhi adored him, having offered him a seat on the splendid throne studded with precious gems.

11. He called his daughter Śrimatī and asked her to kneel down at the feet of Nārada.

12. Being struck with wonder on seeing the girl, Nārada said—"O king, who is this lovely girl comparable to celestial damsels?"

13. On hearing the words of the sage, the king replied with his palms joined in reverence—"O sage, this is my daughter Śrimatī.

14. She has attained the marriageable age. She is in search of a qualified bridegroom. She has all charms and accomplishments and her *Svayamvara* is imminent.

15. O sage, kindly foretell her destiny, everything that is in her horoscope. Please tell me what sort of a husband she will get."

16. By the time these words were spoken Nārada had become an agitated victim of love and desired her. Addressing the king, he said thus :—

17. "O great king, this daughter of yours is endowed

¹⁷⁸. This was an ancient custom amongst the kings of Kṣatriya caste to hold a public assembly of suitors for the selection of a husband for their daughters.

¹⁷⁹. Nārada is one of the ten mind-born sons of Brahmā having sprung from his thigh. He is celebrated as a divine sage and is associated with another sage Parvata. He is represented as the messenger from the Gods to men and vice versa and as being very fond of promoting discords among Gods and men; hence he is called Kalipriya.

with all characteristics : She is highly fortunate and blessed like Lakṣmī. She is an abode of all qualities.

18. Her future husband will certainly be a splendid God, lord of all, unvanquished, heroic, on a par with Śiva, and Vying with Kāmadeva".

19. Having said this, the casual visitor Nārada took leave of the king. Deluded by Śiva's Māyā he was extremely oppressed by love.

20. The sage began to muse—"How shall I get her ? How shall she woo me amongst the princes in the Svayamvara hall.

21. A comely appearance appeals to all women in every respect. Only by seeing a charming personality will she become enamoured.

22. Thinking thus, Nārada who was agitated by love, went to Viṣṇuloka somehow to acquire Viṣṇu's form 'to captivate her.

23. He saluted Viṣṇu and said—"I shall tell you secretly my affairs entirely."

24. When Viṣṇu who did everything according to Śiva's wish agreed and asked him to narrate, the sage said :—

Nārada said :—

25. The king Śilanidhi is one of your devotees. He is a righteous king. His daughter Śrimatī is a maiden of very fair complexion and wide eyes.

26. She has the lustre of Jaganmohinī (enchantress of the universe—a manifestation of Viṣṇu) and is the most beautiful woman in all the three worlds. O Viṣṇu, I wish to marry her without delay.

27. The king at the request of the princess has arranged for a Svayamvara. Thousands of Princes have come from all the four quarters.

28. If you can favour me with a splendid form I shall be able to gain her certainly. She will not put the wedding garland round my neck without your splendid form.

29. O lord ! give me your form. I am your servant and favourite. Give me your beautiful form so that the princess Śrimatī may choose me.

Sūta said :—

30. On hearing these words of the sage Viṣṇu, the slayer of Madhu demon laughed and sympathetically replied, bearing in mind the overwhelming power of Śiva.

Viṣṇu said :—

31. “O sage, you can go to the place where you wish. I shall do what is beneficent to you in the manner of a physician doing what is good to the patient, since you are a great favourite of mine.”

32. After saying thus, Viṣṇu blessed the sage with a form like his own and the face of Hari (i.e. the monkey since the word Hari means a monkey also). The lord then vanished.

33. The sage thus consoled became highly delighted on receiving Hari’s form. He was contented but did not know the scheme behind the scene.

34. The great sage Nārada hastened to the place where Svayamvara was to be held and where the princes had assembled.

35. O great brahmins, the Svayamvara hall splendidly decorated and graced by so many princes shone like another council-chamber of Indra.

36. Nārada too went in and sat down in the hall of his king. With his mind surging with love he began to think like this.

37. “She will choose only me since I am in Viṣṇu’s form”. The poor sage did not know the ugly character of his face.

38. The men assembled there saw the sage only in his old form. O brahmins, the princes and others did not know the difference created therein.

39. Two of the attendants of Rudra knew this difference. They had come there in the guise of brahmins in order to protect him.

40. Considering the sage a fool, the two attendants sat near the sage and began to mock at him seemingly conversing between themselves.

41. “See Nārada’s features as splendid as Viṣṇu’s, but the face as that of a monkey deformed and awful.

42. Being deluded by Kāma he wishes to marry the Princess'. With these and other veiled remarks they mocked at him.

43. The sage overwhelmed by love did not heed their whisper. He went on gazing at the princess Śrimatī and was eager to get her.

44. In the meantime, the princess had come out of the harem surrounded by ladies in waiting. The comely maiden came to the hall.

45. With the beautiful golden garland in her hands, the princess of auspicious features, shone in the middle of the Svayamvara hall like Goddess Lakṣmī.

46. The princess in search of a suitable bridegroom went round the hall with the garland in her hands.

47. On seeing the sage with the face of a monkey and the body of Viṣṇu she was infuriated. Averting her eyes she went elsewhere being distressed in her mind.

48. Failing to find a bridegroom of her choice she was afraid. She remained in the middle of the hall and did not put the garland round the neck of any one.

49. Meanwhile Viṣṇu came there in the guise of a king. He was not seen by anyone. Only the princess saw him.

50. Then on seeing Viṣṇu, her lotus-like face beamed. The comely lady put the garland round his neck.

51. Lord Viṣṇu in the guise of a king took her with him and vanished from there immediately back to his own abode.

52. The assembled princes lost their hope of getting Śrimatī. The sage oppressed by love became excessively agitated.

53. Immediately the two attendants of Rudra, of perfect wisdom, disguised as brahmins spoke to Nārada.

The attendants said :—

54. O sage Nārada, being deluded by love, you are desirous of getting her. Your effort is in vain. See, your face is as desppicable as that of a monkey.

Sūta said :—

55. On hearing their words Nārada was surprised.

Deluded by Śiva's māyā he looked into a mirror.

56. On seeing his face like that of a monkey he became infuriated. The deluded sage cursed the two attendants.

57. Since you had mocked at me, you will become demons born of brahminical semen and of that form.

58-59. On hearing the curse, the two attendants of perfect wisdom remained silent because they knew that the sage was deluded. O brahmins, they returned to their abode and sitting there quietly went on eulogising Śiva. They considered everything as Śiva's will.

CHAPTER FOUR

Nārada goes to Vaikunṭha and curses Viṣṇu there)

The sages said :—

1-2. Sūta, O Sūta of great intellect, a wonderful tale has been narrated by you. Blessed indeed is the Māyā of Śiva. All mobile and immobile things depend upon it. When the two attendants of lord Rudra had left at their own will what did the infuriated Nārada, the sage disquieted by Kāma-deva, do ?

Sūta said :—

3-5. After cursing the two attendants of Śiva suitably, the sage still under the earlier delusion looked into the water and saw that his face was quite normal. It was also due to Śiva's will. He did not wake from the delusion still again due to Śiva's will. Thereupon recollecting that it might have been a deception of Hari, he became unbearably infuriated and went to Viṣṇuloka. There he angrily poured abusive words blazing like kindled fire since his wisdom had vanished due to Śiva's will.

Nārada said :—

6. O Viṣṇu, you are extremely wicked, deceptive enchanter of the world. You are unable to brook others'

enthusiastic success. You dabble in illusory tactics and your intentions are always dirty.

7. Formerly you assumed the form of an enchantress¹⁸⁰ and showed your deceptive power. You made the demons drink liquor and not the nectar.

8. If out of pity Śiva had not drunk poison¹⁸¹, O Viṣṇu, all your illusory tactics would have been quelled since you take pleasure only in deception.

9. O Viṣṇu, a deceptive path is extremely attractive to you. You had never been of saintly nature, but the lord made you free from control.

10-11. What is done by Śiva the supreme Ātman does not seem proper. Thinking of your influence and strength when you act independently and seeing the way you go He has now repented. He has announced that a brahmin is superior to all, thereby making the Vedas pronounced by Him authoritative.

12. O Viṣṇu, knowing that, I shall now teach you through that power so that hereafter you will never do such things.

13. You are fearless because till now you have not come into clash with an equally powerful person. Now you will derive, O Viṣṇu, the fruit of your own “deeds”.

14. After saying this, the sage still under the influence of Māyā furiously cursed Viṣṇu, thereby exhibiting the superiority of his brahminical power.

15-16. O Viṣṇu, the enchanter that you are, you made me distressed for the sake of woman. O Hari, you shall experience misery in that human form which you imitated while proceeding with your deceptive tactics. Your allies will be those whose face you assigned to me.

17. O inflictor of miseries upon others, you shall get the misery of separation from a woman. You shall have the travails of a human being deluded by ignorance.”

18. Thus Nārada, deluded himself by ignorance, cursed

¹⁸⁰. It refers to the form assumed by Viṣṇu at the time of cheating the demons of nectar.

¹⁸¹. It refers to Śiva's swallowing the poison produced at the churning of the ocean.

Hari. Viṣṇu quietly accepted the cause praising the Māyā of Śambhu.

19. Thereafter Śiva, of great divine sport withdrew his enchanting Māyā whereby Nārada became wise (as before) and free from delusion.

20-21. When the Māyā vanished he became as intelligent as before regaining perfect knowledge and becoming free from distress. He was surprised (at his own action in the meantime). He cursed himself after repenting again and again. He praised the Māyā of Śiva which could enchant even wise people.

22. On realising his mistakes due to illusion, Nārada, the most excellent of the devotees of Viṣṇu, fell at his feet.

23. Consoled by Hari and freed from wicked ideas he said—"Being deluded and evil-minded I have spoken many wicked words to you.

24. O lord, I heaped curses on you. O master, please make them ineffective. I have committed a great sin. Certainly I will be falling into a hell.

25. O Hari, I am your slave. Please direct me what to do whereby I may destroy my sins and prevent my downfall into hell."

26. Saying thus, the excellent sage once again fell at Viṣṇu's feet and with the mind purified repented sincerely.

27. Thereupon Viṣṇu lifted him up and spoke affably and courteously.

Viṣṇu said :—

"Do not be sorry too much. Undoubtedly you are my true devotee.

28. Dear sage, now listen. I shall tell you what is certainly beneficial to you. You will not fall into hell. Śiva will make you happy.

29. Deluded by your haughtiness you disobeyed the instructions of Śiva. The true bestower of fruits according to the actions, He has given you this result.

30. Be sure in your mind that everything has happened in accordance with Śiva's wish. That lord Śiva, the supreme lord, removes haughtiness.

31. He is the supreme Brahman; the supreme Ātman,

Existence, Knowledge and Bliss. He is free from the three Guṇas, changes and deviations. He is beyond Rajas, Sattva and Tamas.

32. He is both Saguṇa and Nirguṇa (with and without attributes). He Himself availing of his own Māyā manifests into three forms—Brahmā, Viṣṇu, and Maheśa.

33. In his attributeless pure form He is glorified as Śiva, the supreme Ātman, Maheśvara, the supreme Brahman, the undecaying, the endless, and Mahādeva.

34. Serving him, Brahmā becomes the creator and I the sustainer of the worlds. He himself in the manifestation as Rudra is the annihilator always.

35. Different from Māyā, the pure Being in the form of Śiva is the Sākṣin (cosmic witness) and moving about according to His Will and indulging in divine sport He blesses his devotees.

36. O sage Nārada, please listen to a good remedy that bestows happiness, removes all sins and yields worldly pleasures and salvation.

37. Cast off all your doubts. Sing the songs of noble glory of Śiva. With your mind not turning to anything else, always repeat the hundred names of Śiva and his hymns.

38. By his Japa all of your sins will perish instantaneously. After saying this to Nārada, Viṣṇu continued mercifully.

39. “O sage, do not be grief-stricken. Nothing has been perpetrated by you. It was Śiva who did everything. There is no doubt in this.

40. It was lord Maheśvara who deluded your splendid intellect and made you suffer on account of love. It was he who made you His mouthpiece and cursed me.

41. In this manner the great Conqueror of Death, Kāla of Kāla, always devoted to the uplift of his devotees, made His own conduct of life manifest in the world.

42. There is no other lord and master so loving and pleasure-inspiring unto me as Śiva. The same Parameśvara bestows all power on me.

43. O sage, perform His adoration. Worship him always. Hear and sing his glory. Perpetually pay Him homage.

44. He who approaches Śiva by means of his body,

mind and speech is a great scholar. He is called a living liberated soul.

45. The name Śiva blazing like the forest conflagration reduces mountainous heaps of great sins to ashes without any difficulty. True, it is undoubtedly true.

46. The different kinds of miseries arising from sins shall be destroyed only through the worship of Śiva, and not through other means.

47. He who always seeks refuge in Śiva, O sage, is the real follower of the Vedas, a meritorious soul and a blessed scholar. He must resort to Him by means of his body, speech and mind for ever.

48. The different sacred rites of those who have full faith in the worship of Śiva, the destroyer of Tripura¹⁸² become fruitful instantaneously.

49. O great sage, there are not so many sins in the world as the worship of Śiva is capable of destroying.

50. Innumerable heaps of sins like that of the slaughter of a brahmin perish by remembering Śiva. Truth, I am telling you the truth.

51. The sins (that usually cause worldly existence) relating to persons who cross the ocean of worldly existence in the raft of Śiva's names, perish undoubtedly.

52. The sins which are at the root of worldly existence are destroyed certainly by the axe of Śiva's name.

53. Persons scorched and distressed by the conflagration of sins must drink the nectar of Śiva's names. Without that there is no peace and tranquillity to those who are scorched and distressed by the sins' wild fire.

54. Those who are drenched by the downpour of the nectarine names of Śiva are not distressed in the midst of the conflagration of worldly existence. There is no doubt in this.

55-56. Immediate salvation can be achieved only by the people who have performed penance in various lives. They alone will have devotion for Śiva the cherished con-

¹⁸². Śiva is called Tripurāri (the enemy of Tripura) because he killed the demon, Tripura who presided over the three cities built for the dānavas by Maya etc. after having burnt down the cities along with the demons inhabiting them.

sort of Pārvatī. Men who frequently indulge in passions of love and hatred will never have devotion for Śiva.

57. The devotion for Śiva that extends to other deities is futile. It is necessary to be exclusively devoted to Śiva.

58. It is my conviction that salvation is easy of access only to the person who has exclusive and unflinching devotion for Śiva and not for any other.

59. Even if he commits endless sins, he will be freed from them all, if he has true devotion for Śiva. There is no doubt about it.

60. Just as trees in the forest are reduced to ashes in the wild fire so also the sins of the devotees of Śiva are burnt away in the fire of Śiva's name.

61. He who is ever devoted to the worship of Śiva with his body purified by the ash, definitely crosses the terrible and endless expanse of the ocean of worldly existence.

62. A man serving the three-eyed¹⁸³ Śiva is never sullied by sins even if he misappropriates a brahmin's wealth or kills many brahmins.

63. After going through all the Vedas this has been definitely concluded by ancestors that the sole means of destroying worldly existence is the worship of Śiva.

64. From now onwards you shall always worship lord Śiva who is Sāmba and SadāŚiva, with care, effort and due observance of the rules of procedure.

65. Dusting profusely and carefully your body from head to foot with the particles of ashes, you shall perform the Japa of the six-syllabled mantra¹⁸⁴ of Śiva, well-known in all the Vedas.

66. You shall wear on the different parts of your body Rudrākṣa beads pleasing to Śiva, repeating the respective mantras with devotion and observing the rules of procedure.

67. Listen to Śiva's anecdotes for ever. Narrate the stories of Śiva always. Strenuously worship the devotees of Śiva again and again.

68. Without blundering ever seek refuge in Śiva, be-

¹⁸³. Śiva is called Virūpākṣa 'odd-eyed', because he is represented as having three eyes : two on either side of the nose and one on the forehead.

¹⁸⁴. The six-syllabled mantra : श्री नमश्शिवाय ।

cause a perpetual worship of Śiva bestows bliss.

69. Bearing the lotus-like feet of Śiva within your pure heart, carry on at first the pilgrimage to various holy centres of Śiva, O excellent sage.

70. Observing the unrivalled greatness of Śiva, the supreme Ātman, O sage, you must next go to Ānandavana which is a great favourite of Śiva.

71. Seeing Śiva, the lord of the universe there, worship Him with devotion. After bowing to him and eulogising Him you will become free from all doubts.

72. Thereafter you must go to Brahmaloka, O sage, to achieve your wishes. That is my command to you out of love.

73. O sage, after bowing to and specifically eulogising your father Brahmā, you shall ask him many points regarding Śiva's greatness with an endearing mind.

74. Brahmā, the foremost among the devotees of Śiva, will narrate to you the greatness of Śiva as well as the hymn of hundred names, out of love.

75. O sage, from now onwards become a devotee of Śiva, solely devoted to Śiva. You will be liberated. Śiva will grant you his special blessings".

76. After advising the sage thus, Viṣṇu was pleased. Remembering, saluting and eulogising Śiva he vanished from that place.

CHAPTER FIVE

(*Nārada goes to Kāśī*)

Sūta said :—

1. O brahmins, when Viṣṇu vanished, the excellent sage Nārada roamed over the Earth seeing Śiva Liṅgas (in the various holy centres) with piety.

2. In the course of his wanderings over the Earth, O brahmins, with his mind full of devotional pleasure he saw many forms of Śiva that confer worldly pleasures and salvation on the devotees.

3. On knowing that Nārada of divine vision was wandering over the Earth, the two attendants of Śiva approached him who by that time had become pure in mind.

4. They bowed to him and touched his feet. With a desire to secure release from the curse they spoke to him respectfully.

The attendants of Śiva said :—

5. O celestial sage, son of Brahmā, please hear our words. We who formerly offended you are really not brahmins.

6-7. O brahminical sage, we, your former offenders, are the attendants of Śiva. Induced by Śiva you had cursed us when your mind was deluded by the illusory infatuation for the princess at the Svayamvara. Realising that the occasion was inopportune we kept quiet then.

8. We reaped the fruit of our own action. No one is to be blamed for it. O lord, be pleased. Bless us now.

Sūta said :—

9. On hearing the words of the attendants uttered with devotion and respect, the sage replied lovingly, repenting (for his previous fury).

Nārada said :—

10. O attendants of Lord Śiva, most worthy of the respect of good people, please listen to my words now free from delusion. They are true and shall make you happy.

11. Formerly my mind had been depraved. Certainly it was Śiva's will. In that state of delusion and crookedness of the mind I had unfortunately cursed both of you.

12. What I have said is bound to happen. Still, O Gaṇas (attendants) listen. I shall tell you the way of redemption from the curse. Please forgive my sin now.

13-14. You will be born as demons from the semen virile of a great sage and due to his power you will secure the commanding position of the king of demons endowed with prosperity, strength and valorous exploits. You will rule over whole of the universe as devotees of Śiva with your sense

conquered. You will gain your former position after courting death at the hands of a manifestation of Śiva.

Sūta said :—

15. On hearing these words of the noble-souled Nārada, the two attendants of Śiva became delighted and went back to their abode joyfully.

16. Nārada too was delighted. Meditating exclusively on Śiva he continued his wanderings over the Earth seeing the various holy centres of Śiva personally.

17-18. Reaching Kāśī that excelled all other cities in holiness, which is a favourite resort of Śiva, which easily bestows the favour of Śiva and which is identical with Śiva, the sage became contented. He saw Śiva, the lord of Kāśī and worshipped Him with very great pleasure and love.

19. While staying at Kāśī, the excellent sage became contented; he bowed to the lord, described his glory piously, and remembered him with the flutter of love.

20. Nārada then went to the region of Brahmā, his mind being highly purified by remembering Śiva. He was eager to know further the principles of Śiva.

21. There he bowed to Brahmā with devotion and eulogised him with various prayers. With his mind riveted to Śiva he asked him the good principles of Śiva.

Nārada said :—

22-23. O Brahmā, knower of the form of Brahman, O Pitāmaha, the lord of the universe, by your grace I have heard the greatness of Viṣṇu entirely and also the path of devotion, of knowledge, of austere penance, of charitable gifts and of holy centres.

24. But I have not understood the principle of Śiva. Hence, O lord, please explain the rules of His worship and also the various activities of the lord.

25. O dear sage, how can Śiva who is free from attributes become full of attributes? Since I am deluded by Śiva's Māyā, I do not know the principle of Śiva.

26. How did Śiva remain in His pure form before Creation? In the middle of creation how does He sport about?

27. At the time of dissolution how does He remain ?
How is He, the benefactor of the world, propitiated ?

28. O Brahmā, when propitiated what benefit does He bestow on His devotees and on others ? Please satisfy me on all these enquiries

29. I have heard that the lord becomes delighted immediately. The merciful Great God cannot bear the stress and strain of His devotees.¹⁸⁵

30. The three deities Brahmā, Viṣṇu and Maheśa are born as parts of Śiva. Maheśa, having all the parts of Śiva, is Śiva Himself.

31. Please tell me all about His manifestation and especially His exploits. O lord, please narrate the manifestation of Umā and her marriage.

32. Their domestic life, especially their great divine sports and other things which are worthy of mention should be narrated to me, O sinless one.

33. Pārvati's birth and her marriage as well as Guha's birth shall be narrated in detail, O lord of people.

34. O lord of universe, this I have heard from many, before, but I am not satisfied. Hence I have sought refuge in you. Please have mercy on me.

35. On hearing these words of Nārada his own son, Brahmā, the grandfather of the world, said this.

CHAPTER SIX

(*Description of the nature of Mahāpralaya and the origin of Viṣṇu*)

Brahmā said:—

1. O Brahmin, foremost among the celestial beings, a good matter has been enquired into by you rendering service to the worlds and desiring their benefit.

2. I shall explain to you the wholesome and salutary

^{185.} Verses 29-32 on this page are the same as verses 16-19 in RSI.
Ch. 1.

principles of Śiva on hearing which the various sins of the people are destroyed.

3. Neither the principles of Śiva nor His supreme wonderful forms have been understood by me or by Viṣṇu or by any one else.

4. At the time of Great Dissolution when all the mobile and immobile objects of the world are dissolved everything gets enveloped in darkness, without the sun, planets and stars.

5. There is no moon. The day and the night are not demarcated. There is no fire, no wind, no earth and no water. There is no unmanifest primordial being. The whole firmament is one complete void, devoid of all Tejas elements.

6. There is no Dharma or Adharma, no sound, no touch. Smell and colour are not manifest. There is no taste. The face of the quarters is not demarcated.

7. Thus when there is pitch darkness that cannot be pierced with a needle and what is mentioned in the Vedas as "The Existent and the Brahman" is alone present.

8. When the present visible world is not in existence, the Sat Brahman alone is present which Yogins observe perpetually in the inner Soul, the inner Firmament.

9. It is incomprehensible to the mind. It cannot at all be expressed by words. It has neither name nor colour. It is neither thick nor thin.

10. It is neither short nor long. It is neither light nor heavy. There is neither increase nor decrease in it.

11. The Veda says that it envelops whatever is in a surprising way. It is the splendour, the truth, the knowledge, the eternal and the great Bliss.

12. It is immeasurable, propless, changeless, formless, attributeless, perceptible to the Yogins, all-pervasive and the sole cause of the universe.

13. It is free from alternatives. It has no beginning. It is free from illusion and its harassment. It has no second. It has neither beginning nor end. It has no development. It is in the form of pure knowledge.

14. People have doubts about giving it a name. That Being, then after sometime, it is said, wished for a second.

15. The Being, having no form of its own, wished to

create, in the course of its own sport, an auspicious form of its own endowed with all power, qualities and knowledge.

16-18. A form that goes everywhere, that has all forms, that sees all, that is the cause of all, that should be respected by all, that is at the beginning of all, that bestows everything, and that sanctifies everything should be created (So it wished) and hence created that form of Iśvara of pure nature. The original Being without a second, with neither beginning nor end, that illuminates everything, that is in the form of Cit (pure knowledge), that which is termed Supreme Brahman, the all-pervasive and undecaying, vanished. The manifest form of the formless Being is Sadāśiva. Scholars of the ancient and succeeding ages have sung of it as Iśvara.

19. Iśvara though alone, then created the physical form Śakti from his body. This Śakti did not affect his body in any way.

20. This Śakti is called by various names. Pradhāna, Prakṛti, Māyā, Guṇavatī, Parā. The mother of Buddhi Tattva (The cosmic Intelligence), Vikṛtivarjitā (without modification).

21. That Śakti is Ambikā, Prakṛti and the goddess of all. She is the prime cause and the mother of the three deities.

22. She has eight arms. Her face wears a peculiar splendour, the splendour of a thousand moons. Thousands of stars perpetually sparkle round her face.

23. She is bedecked in various ornaments. She has various weapons. She is capable of various movements. Her eyes beam like a full blown lotus.

24. She has a brilliance which could hardly be conceived. She is the generating cause of all. She sprang up singly as Māyā. In her union she manifested in various forms.

25. The supreme Puruṣa is Śiva. He is called Śambhu. He has no other lord over Him. He holds the Mandākinī (Gaṅgā) on His head, and the crescent moon on His forehead. He has three eyes.

26. He has five faces. He is always joyful. He has ten arms. He holds the trident. He is as pure and white as camphor. His body is entirely dusted with the ash.

27. That Brahman of the form of Kāla (Time) together with Śakti, simultaneously created the holy centre called Śivaloka.

28. The same is called Kāśikā, the excellent holy centre. It is the seat of salvation shining over and above everything.

29. The holy centre is of the nature of extreme Bliss inasmuch as the primordial lovers, supremely Blissful, made that beautiful holy centre their perpetual abode.

30. O sage, that holy centre is never, even at the time of Great Dissolution, free from Śiva and Śivā (Śakti). Hence it is called Avimukta.

31. Since the holy centre is the cause of Bliss, the Pināka-bearing lord (Śiva) called it "the blissful forest" and later "Avimukta".

32. O celestial sage, the blissful, two deities thus sporting in the forest wished, it is said, for another Being to be created.

33-38. Śiva thought within Himself like this—"Another being shall be created by me. Let him create everything, protect it and in the end let him dissolve it with my blessing. Having entrusted everything to him we two, remaining in Kāśī shall roam as we please keeping only the prerogative of conferring salvation. We can stay happily in this blissful forest being free from worries (of creation). With the consent of Śiva the supreme lord spread the liquorine essence of nectar on His left side, on the tenth limb, nectar which was the outcome of churning the ocean of His mind wherein Thoughts were the waves, the Sattva Guṇa was the precious gem, Rajas being coral and Tamas—crocodile. Thereupon a person came into being who was the most charming one in the three worlds, who was calm with Sattva Guṇa being prominent, and who appeared to be the ocean of immeasurable majesty.

39. O sage, he was endowed with patience. There was no one comparable to him. He had the lustre of sapphire. He was glorious with his excellent eyes shining like a lotus.

40. He was having a golden form and features. He wore two excellent silk garments of golden colour. His arms

were browny and brilliant. He was indefatigable.

41. He bowed to Śiva Parameśvara and said—"O lord give me names and assign me my task."

42. On hearing it Lord Śiva laughed. With words thunderlike in resonance, Lord Śiva addressed the person thus.

Śiva said :—

43. "You will be famous as Viṣṇu by name as you are all-pervasive. You will have many other names conferring happiness on devotees.

44. Perform penance highly conducive to the achievement of the matter in hand, Be firm in it." Saying so, the lord bestowed on him the Vedas through his nostrils.

45. Śiva vanished accompanied by Śakti and his attendants. After due obeisance to Śiva, Viṣṇu began his great penance.

46. Even after performing the penance for twelve thousand divine years, Viṣṇu could not achieve his desire, the vision of Śiva that confers everything.

47. He became suspicious and respectfully meditating on Śiva pondered "What shall I do now ?"

48. In the meantime the auspicious voice of Śiva was heard. "Perform penance again for removing your doubts.

49. On hearing it Viṣṇu performed a terrible penance, for a long time, following the path of meditation.

50. That Being Viṣṇu became enlightened, following the path of meditation. He was delightfully surprised. "O what is that True entity ?"

51. From the body of Viṣṇu who thus exerted himself, water-currents of various sorts began to flow as a result of Śiva's Māyā.

52. O great sage, the Supreme Brahman in the form of divine waters pervaded the entire void. A mere contact with the same is destructive of sins.

53. Viṣṇu, the weary person went to sleep amidst the waters. He was in that blissful state of delusion for a long time.

54. As approved in the Vedas, his name came to be established as Nārāyaṇa (Having water as abode). Excepting for that Primordial Being there was nothing then.

55. In the meantime, the Principles too were evolved out of the Great soul. O wise one of great intellect, listen to my enumeration of the same.

56. From Prakṛti came into being the Mahat (cosmic Intellect), from Mahat the three Guṇas. Ahaṁkāra (the cosmic ego) arose therefrom in three forms according to the three Guṇas¹⁸⁶.

57. The Essences, the five elements, the senses of knowledge and action too came into being then.

58-59. O most excellent of sages, I have thus enumerated the principles. All these principles originating from Prakṛti are insentient, but not the Puruṣa. These principles are twentyfour in number¹⁸⁷. Viṣṇu, the Puruṣa, accepted all these, as was the will of Śiva, and began his sleep in the Brahman.

CHAPTER SEVEN

(*The dispute between Brahmā and Viṣṇu*)

Brahmā said

1. When lord Nārāyaṇa continued to sleep, an excellent lotus of huge size came out of his navel as desired by Śiva.

2. It was many Yojanas wide and high. It had an endless stalk. The pericarp was of a brilliant hue.

3. It was very beautiful with the brilliance of ten million suns. It was wonderful, excellent and worthy of vision containing Tattvas.

4. Exerting himself as before, Śiva, the great lord, with Pārvatī as his better half created me from His right limb.

186. The Ego (Ahaṁkāra) is threefold according to the qualities of Sattva, Rajas and Tamas. In the present enumeration it is counted as one.

187. A group of 24 tattvas includes intellect (Buddhi), ego (Ahaṁkāra) manas (mind), five elements (bhūtas), five subtle elements (tanmātras), five senses of action (Karmendriyas) and five senses of knowledge (jñānendriyas) and unmanifest Prakṛti (i.e. Pradhāna). Puruṣa stands apart from the Tattvas. The enumeration follows the Sāṃkhya system.

5. O sage, having deluded me with His illusion immediately, Śiva in the course of His sport, produced me through the umbilical lotus of Viṣṇu.

6. Thus it was that I came to be known as Lotus-born and conceived in a golden womb. I had four faces, red complexion and Tripuṇḍra-marked forehead.

7. Deluded by His illusion and weakened in knowledge, O dear one, I did not know who the progenitor of my body was, other than the lotus.

8. "Who am I ? Whence did I come ? What is my duty ? To whom was I born a son ? By whom have I been created ?"

9-11. My intellect became confused with these doubts. Then I thought "Why shall I be under delusion ? It is easy to gain that knowledge. The place of growth of this lotus is below. My progenitor will undoubtedly be there." Thinking thus I descended from the lotus. O sage, for a hundred years the downward trend continued.

12. The source of the lotus was not attained by me. In the doubt-tormented state I became eager to go up on to the top of the lotus.

13. O sage, I climbed up to the lotus by the stalk. But the upper part of the lotus I could not reach. I was disappointed.

14. Another hundred years elapsed in my wandering up the lotus. I stopped a while in that confounded state.

15. Then, O sage, by the will of Śiva, an auspicious voice "Perform Penance" was heard from the sky which dispelled my delusion.

16. On hearing the voice of the sky I exerted myself for twelve years in performing a terrible penance in order to see my progenitor.

17. At the same time, the four-armed lord Viṣṇu of beautiful eyes suddenly appeared before me in order to bless me.

18. The great lord was holding the conch, the discus, the mace and the lotus in his hands. He was wearing the yellow silken cloth and had cloud-blue complexion all over his body.

19. He had a crown. He was bedecked in great orna-

ments. His lotus-like face beamed with pleasure. Such was the lord resembling ten million Cupids that I saw still not out of delusion.

20-21. At the sight of that beautiful form I was struck with wonder. On seeing the four-armed Nārāyaṇa, shining like Kāla, of golden hue, the immanent soul of all in that form, of large arms depicting the Sat and Asat in Himself I became delighted.

22. Deluded by the illusion of Śiva, the sportive lord, I could not recognise my progenitor in him. I addressed him with delight.

23. "Who are you? Please tell me", saying this I tried to wake the Eternal Being. [When he did not wake up] I tried to wake him up with fiercer and firmer beatings of the hand.

24. Then the lord who had self-control woke up from his bed and sat. He looked up with his pure eyes resembling a wet lotus, due to sleep.

25. As I stood there quietly, the lord Viṣṇu spread his brilliance over me. Standing up he smiled once and spoke these sweet words.

26. *Viṣṇu said* :— "Welcome, welcome to you, dear child, O Pitāmaha of great brilliance. Do not be afraid. Undoubtedly I shall confer on you all that you desire.

27. O foremost among gods, on hearing these words uttered with a smile I told Viṣṇu with my inimical attitude roused by the Rajoguṇa.

Brahmā said :—

28. "O faultless one, how is it that you speak of me trivially as "Dear child", me who am the cause of annihilation of everything, as a preceptor addresses his disciple?

29-30. "I am the creator of worlds, the direct activiser of Prakṛti, unborn, the eternal, all-pervasive Brahmā. I am born of Viṣṇu. I am the soul of universe, the originator, creator, and the lotus-eyed. You must explain to me quickly why you speak like this.

31. The Vedas speak of me invariably as self-born, unborn, all-pervasive, grandfather, self-governed and the excellent supreme Being.

32-35. On hearing these words of Hari, the lord of Lakṣmī became angry and told me thus :—

Vishnu said :—

“I know you as the creator of the world. For the sake of creation and support you are descended from my undecaying limbs. You have forgotten me, who am a lord of universe, abiding in waters the salubrious, the supreme soul, invoked by many, praised by many, All-pervasive, imperishable, ruler, the source and origin of universe, the long-armed and the omnipresent lord. There is no doubt in this that you are born of the lotus from my umbilicus.

36. “Of course, it is not your fault. I have exercised my power of illusion over you. O four-faced one, listen to the truth. I am the lord of all Gods.

37. “I am the creator, sustainer and destroyer. There is no powerful person equal to me. O Pitāmaha, I am the supreme Brahman, the greatest Truth.

38-39. “I am the greatest light. I am the great Ātman. I am the omnipresent. O four-faced one, whatever in seen or heard today in the whole universe, whether mobile or immobile is enveloped by me. It was I who created the twenty-four manifest Tattvas.¹⁸⁸

40. “I have created the atoms. I have created the qualities of anger, fear etc. Powerful and sportive I have created their parts and limbs.

41. “I have created the Intellect and the threefold Ego therein. I have evolved the five subtle elements, the mind, the body and the sense-organs.

42. I have created the elements Ether etc. and all created beings out of sheer sport. Realising this, O Brahmā, the lord of subjects, seek refuge in me.

43. “I shall certainly protect you from all miseries.”

Brahmā said :—

On hearing these words, I, proud of being Brahmā, became angry. Being deluded by illusion in a threatening attitude I asked him “who are you?”

188. Repeated in Verses 56-57 on P. 199.

44. "Why do you talk so much ? Your words will bring up disaster. You are neither the lord, nor the supreme Brahman. There must be a creator of yours."

45. Deluded by the illusion created by Śiva the great lord, I fought a terrific battle with Viṣṇu.

46. Inimical to each other due to Rajoguṇa, we fought a fierce battle in the middle of that vast expanse of the sea of Dissolution.

47. Meanwhile a phallic image appeared before us in order to enlighten us and to settle out dispute.

48. It had no beginning, middle or end. It had neither decrease nor increase. It was as furious as hundreds of the fire of death with thousands of leaping rows of flames.

49. It was unequalled, inexpressible unmanifest universal Being. The lord Viṣṇu became unconscious by its thousand flames.

50. When I too became senseless, Viṣṇu said to me. Oh, why do you contend with me now ? A third person has now come. Let our quarrel cease.

51. Whence has this arisen ? Let us examine this fire-Being. I shall go down to find the root of this matchless column of fire.

52. "O lord of subjects, with the speed of the wind you will please go up to examine its top."

Brahmā continues the story :—

53. Having said so, Viṣṇu assumed the form of a Boar. O sage, I became a swan immediately.

54. From that time onwards, people call me Haṁsa-Haṁsa, a supreme Being¹⁹², Virāṭ, an illustrious Being. He who repeats 'HaṁsaHaṁsa', shall become a swan (a symbol of purity and discrimination).

55. Very white of complexion and endowed with wings on either side I flew up and up with the speed of the mind and wind.

56-58. Nārāyaṇa, the soul of the universe too, became white then. His body was ten yojanas wide and a hundred yojanas long, as huge as the mountain Meru. He had white

189. It is a kind of mystical text efficacious for yogic achievements.

sharp teeth. His brilliance resembled the sun at the time of dissolution. His snort was long and his roar tremendous. His feet were short. His limbs were of diverse colours. His form as the boar was of matchless firmness which assured his eagerness to be victorious, and he went down quickly.

59. For a thousand years his downward course continued. From that time onwards Viṣṇu came to be called “Śvetavārāha” (white Boar) in all the worlds.

60. A Kalpa had elapsed according to human calculation when Viṣṇu thus went down and wandered in his eagerness to come out victorious.

61. The Boar did not find even the smallest trace of the root of the Linga. O, destroyer of enemies, I too spent the same time in going up.

62. From a desire to know its top as quickly as possible I exerted myself and was exhausted. Unable to see the top I came down after some time.

63. Similarly, lord Viṣṇu, the lotus-eyed, too became weary. Appearing like the lord of everything in his huge body he too rose up.

64. As soon as he came up, we bowed to Śiva again and again. He stood aside with a gloomy mind as he too was deluded by the illusion of Śiva.

65. We bowed down to Liṅga at His back, sides and in front. He mused within himself “What can this be?”

66. “That form can’t be directly expressed. It is without action and name. Without any sex-distinction it has become a liṅga. It is beyond the path of meditation.

67. Both of us, Hari and I, with the peace of our minds, became eager to perform obeisance.

68. “We do not know Thy true form, what Thou art Thou art, O great lord. Obeisance be to Thee, O Maheśāna. Please hurry up to reveal Thy form to us.”

69. Thus performing obeisance and prayer to quell our earlier pride, O foremost of sages, we spent a hundred autumns therein.

CHAPTER EIGHT

(The description of the body of Śabdabrahman)

Brahmā said :—

1-2. O most excellent sage, we were eager to have a vision of the lord. Our haughtiness had been curbed. O sage, we waited there patiently. Śiva, the protector of the distressed, remover of the haughtiness of the haughty and the undecaying lord of everything took mercy on us.

3. There arose the sound “Om Om” in the protracted accent.¹⁹⁰ It was very clear. The divine sound in the form of a word came out from the most excellent of Gods.

4-5. “What shall be this great sound ?” thinking like this I stood perplexed. Viṣṇu who is worthy of respect from all the Gods, who is free from all inimical thoughts, saw with the delightful heart, the eternal being’s manifestation on the right side of the linga. First, he saw the syllable “A” and he saw the syllable “U” thereafter.

6-10. He saw the syllable “M” in the middle and Nāda (the mystical sound) in the form “Om” in the end. He saw the first syllable on the right like the blazing sphere of the sun. O foremost of sages, thereafter he saw the syllable “U” dazzling like fire. In the middle he saw the syllable “M” glittering like the lunar sphere. Above that what he saw was the supreme Brahman, the greatest refuge. It had the lustre of the pure crystal. It was the pure Being beyond the Fourth (Turiya), the unsullied & free from extraneous harassment. It was free from mutually clashing opposites. It was single (isolated), void, free from exterior and interior though stationed in the exterior and the interior, devoid of beginning, middle and end, the primordial cause of Bliss, the truth, The Bliss and the Nectar.

11-12. Viṣṇu thus meditated on the universal soul enveloped by the two Vedic sounds and wished to examine the source whence the Fire-column arose and to go deep

¹⁹⁰. The pluta is a protracted vowel, as in Om, often marked with the figure three (ॐ), as it contains three syllabic instant in pronouncing it.

down the unequalled fiery column. Then there came a sage who told him the essence of the truth.

13. Viṣṇu realised that the sage himself was the great lord and the supreme Brahman embodied in the Śabda Brahman. (i.e. the mystic syllable Om).

14. The Brahman is Rudra free from worries. The words and the mind are incapable of comprehending it; without reaching it they return. It can be expressed by the single-syllabled mantra “Om”.

15. The supreme Brahman, the Truth, the Bliss, the Amṛta, the greatest of the great and the ultimate cause can be expressed by the single-syllabled mantra.

16. The single syllable “A” is the source of the lord Brahmā. The single syllable “U” is the source of Viṣṇu, the ultimate cause.

17. The single syllable “M” is the source of Rudra. The creator is expressed by the letter “A”. The enchanter is expressed by the letter “U”

18. The being expressed by the letter “M” blesses always. It is all-pervasive and progenitor; the letter “A” is the seed.

19. The being expressed by the letter “U” is Viṣṇu. It is the source, the receptacle, the lord of primordial nature and primordial being, the progenitor, the seed, source and sound. All these constitute Lord Śiva.

20. The progenitor is stationed after dividing itself. From the liṅga of the progenitor, the lord, arose the seed—the syllable “A”

21. The Bija being deposited in the Yoni, the letter “U” began to increase all round. It became a golden egg. It was something known which could not be delineated.

22. The divine egg floated in the waters for many years. Then at the end of a thousand years, it split into two giving birth to Brahmā.

23-24. The egg floating in the waters on being hit by Iśvara split into two. The auspicious golden upper lid became the upper region and the lower one became the Earth of five characteristics. From (the inner part of) the egg was born the four-faced lord (Brahmā) expressed by the letter “KA”

25. He is the creator of all the worlds. He alone is the lord manifesting in three forms. Persons well-versed in the Yajurveda call it Om̄ Om̄.

26. On hearing the words of the Yajurveda, both the Ṛgveda and the Sāmaveda respectfully called us then Viṣṇu and Brahmā.

27. Then realising the lord of the Gods we eulogised, as far as we could, Lord Śiva, the cause of great achievement.

28. Viṣṇu, the protector of the universe, in the meantime, saw another wonderfully beautiful form, along with me.

29-30. On seeing that wonderful form, Viṣṇu and I became satisfied. The form had five faces, ten arms, and a complexion white as camphor, O sage. It had diverse brilliant features. It was decorated in different ornaments. It was highly liberal and endowed with great prowess. It had all the characteristics of a great man.

31. Thereafter, the lord Śiva was pleased. Revealing his form embedded in letters He laughingly stood before us.

32. The short letter “A” is His head. The long letter “Ā” is His forehead. The letter “I” is His right eye and the letter “Ī” His left eye.

33. The letter “U” is His right ear and the letter “Ū” His left ear. The letter “R̄” is the right cheek of that great lord.

34. “R̄” is His left cheek. The two letters “l̄” “ī̄”, are His nostrils. The letter “E” is His upper lip and the letter “Al̄” is His lower lip.

35. The letter “O” and the letter “AU” are respectively the two rows of his teeth. The letters “AM̄” and “AH̄” [Anusvāra and Visarga] are his palates.

36. The five letters beginning with KA [ie KA, KHA, GA, GHA and N̄ A] are His five hands on the right side. The five letters beginning with CA [i.e. CA, CH, JA, JHA and N̄A] are His hands on the left side.

37. Similarly the five letters beginning with TA and the five letters beginning with TA constitute His legs. The letter PA is His belly and the letter PHA is His right side.

38. The letter BA is His left side. The letter BHA is

His shoulder. The letter MA is the heart of the great yogin Mahādeva.

39. The letters YA, RA, LA, VA, ŠA, SA and SA are the seven Dhātus (vital secretions) of the lord. The letter HA is His umbilicus and the letter KṢA is His nose.

40. Viṣṇu and I became contented on seeing this letter-embedded form of the Saguṇa manifestation of Nirguṇa lord in the company of Umā.

41. On seeing Lord Śiva in the form of the letter-embedded Brahman, Viṣṇu bowed down along with me and looked up again.

42-47. The mantra beginning with Omkāra with its Kalās five in number, consisting of the auspicious thirty-eight syllables, being pure as crystal, increases intelligence and is an effective medium of accomplishing sacred rites. The mantras in the Gāyatrī metre of twenty-four syllables and having four Kalās are conducive to enjoyment. The five-syllabled mantra of eight Kalās consisting of thirty syllables is employed for black magic. Mantras of Yajurveda consisting of twenty-five syllables and eight Kalās are used for conciliatory purpose. The mantra of thirteen Kalās consisting of sixty-one syllables is conducive to outcome, increase and destruction.

48-49. The lord Viṣṇu secured these five mantras:—Mrtyuñjaya mantra, five-syllabled mantra, Cintāmaṇi mantra, Dakṣināmūrti mantra and the “tattvamasi” mantra which is Hara’s Mahāvākyā. Lord Viṣṇu performed Japa by means of these mantras.

50-53. The lord Viṣṇu and I being glad at heart eulogised the boon-bestowing lord Śiva with appropriate words,—Śiva who was seen in the form of Kalās, Varṇas (syllables), Ṛk, Yajus, Sāman, Isāna, Isā, Purātana Puruṣa (the ancient Being), the merciful, pleasing to the heart, hidden from all, ever auspicious, a great deity, of beautiful feet, bedecked with huge serpents, with legs, eyes and hands extending on all sides, the lord of Brahmā, and the cause of creation, sustenance and destruction of the world.

CHAPTER NINE

(*Description of Śivatattva*)

Brahmā said :—

1. On hearing his own eulogy from the mouth of Viṣṇu, the delighted Śiva, the store-house of kindness, revealed Himself to us along with his consort.

2-3. He had five faces and three eyes, and the crescent moon on his forehead. He wore matted hair. He was white-complexioned and had wide eyes. His body had been dusted with the ashes. He had ten arms. His neck was blue in colour. He was bedecked with all ornaments. He was very handsome with respect to every limb. Three ash-lines marked His forehead.

4. On seeing lord Śiva accompanied by His beautiful consort, Viṣṇu along with me eulogised Him again with appropriate words.

5-6. Śiva, the merciful, who was delighted breathed the Vedas into Viṣṇu and conferred Perfect Knowledge on him, the secret of the supreme Ātman. O sage, thereafter, out of sympathy, the supreme Ātman conferred these on me too.

7. After receiving the Vedas, Viṣṇu was satisfied and bowing to Him with palms joined in reverence along with me, he asked the lord Śiva.

Viṣṇu said :—

8. “O Lord, How are you propitiated ? How shall I worship you, O lord ? How shall I meditate on you ? How are you impressed by any one ?

9. O Great God, tell us what at Thy bidding shall we ever do ? Please command us, O Śiva, do this to favour us.

10. O Great lord, be merciful to tell us all these things. O Śiva, we are your followers. Taking this into mind, you will enlighten us on these and other similar points too.

Brahmā said :—

11. On hearing these words, the lord Śiva was delighted. The merciful lord then spoke lovingly.

Siva said :—

12. O foremost among gods, I am delighted by your devotion. Look upon me as a great deity. Cast off all your fears.

13. Worship my linga and do always meditate upon the form which you see just before you.

14. When I am worshipped in the phallic form I will be delighted and will bestow different benefits upon all people, all that they wish for in their minds.

15. O foremost among the deities, whenever any misery befalls you, it shall be destroyed when my linga is worshipped.

16. O strong ones, you two are born of my own Prakṛti, out of my left and right sides. I am the lord of everything.

17. This Brahmā, grandfather for all people, is born of my right side. You, Viṣṇu, are born of my left side. I am the supreme Ātman.

18-19. Delighted I shall confer on you boons and whatever you desire. May your devotion to me be steady. With my permission you can make my form in clay and perform adoration. After rendering different kinds of service like this sensibly you shall attain happiness.

20. O Brahmā, strictly adhering to my direction you carry on the work of creation. Dear child, dear Hari, you shall sustain the mobile and the immobile beings.

Brahmā said :—

21. Saying thus, the lord presented to us the auspicious mode of His worship, adored duly by means of which Śiva confers many benefits.

22. On hearing the words of Śiva along with me, Viṣṇu bowed to Śiva with palms joined in reverence and said.

Viṣṇu said :—

23. “If you are pleased, if a boon is to be given to us, may our devotion to you be perpetual and unstraying.

24. Although you are Nirguṇa, be pleased to incarnate in the course of your divine sports and help us. Dear lord, you are great lord, the supreme.

25. O lord of lords, even our dispute has turned out

to be auspicious, now that you have come here to suppress the same".

Brahmā said:—

26. On hearing these words Śiva told Viṣṇu who stood there with the head bent down and with palms joined in reverence.

Siva said:—

27. Although Nirguna, I am Saguna too and the author of dissolution, maintenance and creation. I am the supreme Brahman without decay and change. Existence, Knowledge and Bliss are my characteristics.

28. Truly, I am Niṣkala (Nirguna) for ever, O Hari. For the activities of creation, maintenance and dissolution I manifest myself in the three forms of Brahmā, Viṣṇu and Hara, O Viṣṇu.

29. O Viṣṇu, since you, along with Brahmā, have eulogised me and prayed for my incarnation, I shall make that request true, favourably disposed towards my devotees that I am.

30. A great form similar to this, O Brahmā, shall become manifest in the world through your body. He will be called Rudra.

31. His capacity will never be less, since He will be my own part and parcel. He is I. I am he. In the modes of worship too there in no difference.

32. As heat etc. in water and other things due to the contact of fire is not permanent in water etc., similarly my Nirguna aspect is not affected by the external contact.

33. This form of mine as Śiva is that of Rudra too. O great sage, no one shall make any difference in it.

34. The same form appears split into two in the universe. Hence Śiva and Rudra shall not be considered different.

35. A piece of gold turned into an ornament does not cease to be gold. There may be difference in name but not in the material content.

36. Just as the difference of clay and the various objects made of it is not a material one, so also in this case.

The presence of the material cause in the effect can be cited as an example.

37. This shall be known by all scholars and Gods of unsullied knowledge. If you realise this, you will not be seeing the cause of difference.

38-39. I think that we all should see the form of Śiva as the basic material. Myself, you, Brahmā and Rudra who will be manifesting himself are of the same form. There is no difference. If there had been difference that would have been bondage. Yet the eternal Śiva-form is mine alone.

40. That pure form is spoken of as the main root, the Truth, the Knowledge, the Endless. Realising this too, it must be meditated upon in the true manner in your mind.

41. O Brahmā, another secret which I am going to unfold to you may be listened to. You two are born of Prakṛti but not this one (Rudra).

42-43. My command is carried to that place through Brahmā's eyebrows. I am therefore spoken of as Tāmasa and Prākṛta, Hara in respect to the Guṇas alone and shall be known as Vaikārika too which is actually the Ahaṅkāra (the Ego). That is called Tāmasa only in name and not in reality.

44. For this reason, O Brahmā, this shall be carried out by you. O Brahmā, you shall be the creator and Hari the protector.

45. My would-be part shall be the cause of dissolution. This goddess Umā, Parameśvari is the Prakṛti.

46. Her Śakti, the goddess of speech, shall resort to Brahmā. Another Śakti also will be arising out of the Prakṛti.

47. That Śakti will resort to Viṣṇu in the form of Lakṣmī. Another Śakti Kālī will surely share my part.

48. She will be born in the form of Brilliance for effective work. Thus I have told you of the great auspicious Śaktis of the Goddess.

49. Their activities are respectively creation, maintenance and dissolution. O foremost among Gods, they are the parts of Prakṛti, my beloved.

50-53. O Viṣṇu, you shall carry on your activities with the co-operation of Lakṣmī. O Brahmā, with the co-

operation of the goddess of speech, the part of Prakṛti, you shall carry on joyfully the activity of creation, according to my direction. I shall have the co-operation of Kālī, the part of my beloved, the greatest of the great and shall carry out the excellent activity of dissolution in the form of Rudra. You shall be happy after the creation of the world consisting of the four Varnas and their ancillaries—the four Āśramas (stages of life) and various sorts of other incidental activities. You shall contribute to the welfare of the world making use of your knowledge and perfect wisdom.

54-55. O Viṣṇu, be the bestower of salvation too at my bidding. The benefit accruing from your vision will be the same as that from mine. This boon is given to you now. It is the truth, certainly the truth. Viṣṇu is in my heart and I am in Viṣṇu's heart.

56. Those who make any distinction between the two do not know my mind. Viṣṇu is born of my left limb. Brahmā is born of my right limb.

57. Rudra who causes great dissolution and who is the soul of the universe is born of the heart. I manifest in the three forms, O Viṣṇu, known Brahmā, Viṣṇu and Bhava.

58. I am the author of creation, protection and dissolution by the attributes Rajas etc. But I am different from these Guṇas and directly beyond Prakṛti and Puruṣa.

59. I am the supreme Brahman, the eternal, the endless, the perfect and the unsullied. Viṣṇu has Tamas within but Sattva outside. He is the protector of the three worlds.

60. Hara who causes dissolution of three worlds has Sattva within but Tamas outside.

61. Brahmā who creates the three worlds has Rajas both within and without. This is the position of the Guṇas in the three deities. Śiva is spoken of as different from the Guṇas.

62. O Viṣṇu, guard lovingly this Pitāmaha who is the cause of creation. At my bidding, you will be worthy of respect in the three worlds.

63. Rudra shall be worshipped by you and Brahmā. The author of dissolution of the three worlds is the complete incarnation of Śiva.

64. In the Kalpa called Pādma, Pitāmaha will be born as your son. Then you will see me. The lotus-born Brahmā shall also see me.

65. After saying this and conferring unequalled mercy, the great lord Hara again spoke lovingly to Viṣṇu.

CHAPTER TEN

(*Description of Parama Śivatattva*)

Lord Śiva said:—

1. O Viṣṇu of good rites, O Hari, listen to another pronouncement of mine. You will be worthy of honour and worship in all the worlds for ever.

2. Whenever a misery befalls the world created by Brahmā, you shall be eager for the destruction of all miseries.

3. In all difficult and unbearable activities I shall help you. I shall kill your indefatigable and fierce enemies.

4. O Viṣṇu, spread your glory in the worlds far and wide by taking up various incarnations. Strive for their succour. I am always Saguṇa when I become Rudra with this body.

5. Certainly I shall perform your activities for the sake of the worlds if they are impossible for you.

6. You are to be meditated upon by Rudra and Rudra is to be meditated upon by you. There is no difference between you and Rudra.

7. O Great Viṣṇu, your identity is due to inherent nature, the boons conferred and your divine sports. True, it is certainly true.

8. If any devotee of Rudra were to censure you, he will have all his merits reduced to ashes quickly.

9. O Viṣṇu, the most excellent of all persons, by hating you he will certainly fall into hell. That is my directive. True, it is certainly true.

10. In this world, be the bestower of worldly pleasures and salvation to men particularly. Worthy of being honoured

and worshipped by devotees, perform the activities of curbing and blessing.

11. Saying this and holding me, the creator, and Viṣṇu by the hand He continued—"Always render help in distress.

12. Be the presiding deity of all. Bestow worldly pleasures and salvation for ever. Be the most excellent accomplisher of the achievement of all desires.

13. You will assume the form of the vital airs in everyone at my bidding. O Hari, in the times of distress, Rudra my manifestation, shall be worshipped.

14. He who has sought refuge in you has certainly sought refuge in me. He who differentiates will certainly fall into Hell.

15. Listen to the span of life of the deities—Brahmā, Viṣṇu and Hara. There shall not be any doubt in this respect.

16. A thousand sets of the four-yuga periods constitute one day of Brahmā. The period of night is also similar. Further measurement of time is based on this calculation.

17. Thirty such days (days and nights) constitute one month and twelve months, one year. The span of life of Brahmā is hundred such years.

18. One year of Brahmā constitutes one day of Viṣṇu. Viṣṇu lives for hundred years in his own calculation.

19. One year of Viṣṇu constitutes one day of Rudra. When a hundred year period passes, Rudra assumes the form of Nara (supreme Man).

20. He stays like that as long as the breath is retained by Sadāśiva. When He exhales he merges into Śakti.

21-22. In the case of all living beings, Brahmā, Viṣṇu, Hara, Gandharvas, serpents, Rākṣasas, etc., twenty one thousand six hundred respirations constitute the period of one day and one night, O foremost among Devas.

23-24. Six respirations constitute the period of time one Pala. Sixty such Palas constitute one Ghaṭī. Sixty Ghaṭīs constitute one day and one night. ($6 \times 60 \times 60 = 21600$). There is no limit to the number of respirations of Sadāśiva. Hence He is undecaying.

25. It is my directive that you should preserve this form and maintain all the activities of the created worlds by means of these different Guṇas so long."

26. On hearing these words of Śiva the lord Viṣṇu, of controlled senseś, spoke slowly to Śiva after duly bowing to Him.

Viṣṇu said :—

27. "O Śaṅkara, the ocean of mercy, the lord of the universe, be pleased to hear. I shall do all these things strictly adhering to your behests.

28. I shall always meditate upon you. I would not act otherwise. Your omnipotency has already been experienced by me.

29. O lord, let not the meditation of your form be ever far removed from my mind even for a moment.

30. O lord, if anyone of my devotees were to censure you, you will please assign perpetual residence in hell to him.

31. O lord, whoever be your devotee shall also be my favourite. He who knows and realises this shall not find salvation inaccessible to him.

32. My greatness has been further heightened by you certainly. If ever I am found deficient in qualities I may be excused.

33. (Brahmā said :—) Then, on hearing the excellent words of Viṣṇu, Śiva said to him "Of course the deficiency shall be excused lovingly."

34. After saying this mercifully the lord, the ocean of mercy, stroked us all over the body with His hands.

35. With a desire to do what is wholesome to us He instructed us in various sacred rites and conferred on us many boons.

36. Even as we were watching, the lord Śiva, favourably disposed towards devotees, vanished immediately.

37. The rite of the worship of the linga is instituted ever since in the world. Śiva installed in the linga bestows worldly pleasures and salvation.

38. The great goddess is the pedestal for the linga. The linga is Lord Śiva Himself. Since the whole universe finally merges into in, it is called Linga.

39. He who reads regularly this anecdote of the Liṅga in the vicinity of the linga assumes the form of Śiva within six months. There need be no hesitation in this respect.

40. O great sage, I cannot adequately express the blessedness accruing to the person who carries on any activity whatsoever in the vicinity of the linga.

CHAPTER ELEVEN

(*The mode of worshipping Śiva*)

The sages said :

1. O Sūta the fortunate, O Sūta the disciple of Vyāsa, obeisance be to you. This wonderfully sanctifying story of Śiva has been narrated to-day.

2. The wonderful and highly divine origin of the liṅga has been heard. Listening to its efficacy causes destruction of misery.

3. O store house of mercy, please tell us the mode of the worship of Śiva, in accordance with the conversation of Brahmā and Nārada whereby Śiva becomes satisfied

4. Brahmins, Kṣatriyas, Vaiśyas and Śudras worship Śiva. How shall the worship be performed ? Please tell us in accordance with what you have heard from Vyāsa.

5. On hearing their words, Sūta narrated everything in answer to the question of the sages, everything conducive to welfare and in accordance with the Vedas.

Sūta said :—

6. O lordly sages, your enquiry covers a very great secret topic. I shall explain it as far as my own intellect can penetrate it and in accordance with what I have heard.

7-8. Formerly Vyāsa had asked the same question of Sanatkumāra as you have asked now. Upamanyu learnt it from him. Vyāsa heard it from him and taught me the mode of worship etc. of Śiva from a desire for the benefit of all the worlds.

9. It was directly heard from Upamanyu, the noble soul, by Kṛṣṇa (i.e. Kṛṣṇadvaipāyaṇa or Vyāsa). That I shall tell you in the some way as Brahmā had said before.

Brahmā said :—

10. O sage Nārada I shall explain briefly the worship of the linga (the phallic image). It is impossible to explain it in detail even in a hundred years.

11. In order to achieve the fulfilment of all desires one should worship with great devotion the pure and eternal form of Śiva thus.

12. Poverty, sickness, harassment from enemies and the four sorts of sins trouble one only as long as one does not worship Śiva.

13. When Śiva is worshipped, all miseries merge into the lord; all happiness is secured and salvation is attained thereafter.

14. Śiva who secures the achievement of all matters shall be worshipped by the person who considers a continuous series of human pleasures very important.

15. Whether they are brahmins, Kṣatriyas, Vaiśyas or Śūdras, they shall perform the worship of Śiva duly and regularly for the achievement of all desired objects.

16-18. One shall get up early in the morning during the Brāhma Muhūrta¹⁹¹ (about an hour before dawn). He shall remember the preceptor and Śiva. O sage, he shall then remember the holy centres and meditate on Hari. Thereafter he shall remember me, the deities and the sages. Then he shall recite a prayer in the name of Śiva duly. Then he shall get up and evacuate his bowels in southern quarter.

19. The evacuation of the bowels shall be done in an isolated place. What I have heard (in this respect) I am mentioning now. O sage, please listen attentively.

20. A brahmin shall use earth for cleaning purposes five times; a Kṣatriya for four times and a Vaiśya for three times.

¹⁹¹ It is the period between the fourth and the second ghaṭikas before sunrise. रात्रेश्च पश्चिमे यामे मुहूर्तो ब्राह्म उच्यते ।

21. A Śūdra shall use the earth twice for cleaning purposes. Or he shall cleanse the rectum once and the penis once assiduously.

22. He shall then wash the left hand ten times. He shall then wash each of the feet seven times and both the hands three times once again.

23. Women shall perform these cleansing activities with earth like Śūdras. They shall first wash the hands and feet, then make use of the earth as before.

24. They shall clean the teeth using the tooth brush twig according to their castes.

25-26. The tooth brush twig of a brahmin shall be twelve angulas long. A king (a Kṣatriya) shall take one eleven angulas long and a Vaiśya one ten angulas long. The tooth brush of a Śūdra shall be nine angulas in length. This is in accordance with Smṛtis. What is enjoined by Manu shall be disobeyed only in emergencies.

27. On Şaṣṭī (sixth), Navamī (ninth) and new-moon days, on sundays and days of sacred rites and Śrāddhas, cleaning the teeth with tooth-brush twig is prohibited.

28. The daily ablutions shall be performed duly and those in holy centres shall be performed with mantras in accordance with the time and place.

29. Performing the Ācamana first, wearing washed cloth, he shall perform the Sandhyā prayer in a good isolated place.

30. After observing the preliminaries duly he shall enter the chamber of worship keeping the mind steady and begin the rites of worship.

31. Sitting on a good seat and performing Nyāsa etc. in accordance with the prescribed rules of worship, he shall perform the worship of Śiva duly.

32. Gaṇeśa, the attendants at the threshold of the Temple, the guardians of the quarters etc., shall be worshipped and thereafter the pedestal shall be arranged.

33-36. Or he shall make the mystical diagram of the lotus of eight petals and instal Śiva in its middle. He himself shall sit near all the materials of worship around him. He shall perform Ācamana thrice and wash the hands. He shall then perform suppression of breath (Prāṇāyāma) thrice.

Then Tryambaka (three-eyed Śiva) shall be meditated upon in the following manner. The deity has five faces, ten arms, all kinds of ornaments and the tiger-hide as His uppercloth: He is as pure as the crystal. During meditation he shall identify himself with Śiva and burn off his sins. Having thus created the form of Śiva in meditation, he shall worship lord Śiva.

37. Then the ritualistic purification of the body by touching the various parts of the body with holy water shall be performed. The Nyāsa of the Mūlamantra (the root mantra) and that of the six aṅgas with Praṇava (Om̄kāra) shall be performed thereafter.

38. After ritualistically touching the heart, he shall start worship. Different vessels shall be set apart for Pādya (water for washing the feet), Arghya (water for the reception of the guest and Ācamana (sipping water).

39-40. Nine vessels of different sizes should be kept by the sensible devotee. Darbha grass shall be spread and cool water sprinkled over these vessels with Darbha grass. Reciting the om̄kāra, the intelligent devotee shall sprinkle the various materials of worship.

41-42. The fragrant root of the plant Uśira and sandal-paste shall be put in the water for washing feet. Fine powders of Jātī, Karṇkola, Karpūra, root of Vaṭa and Tamālaka should be put in the water intended for sipping. Sandal powder shall be put in all these nine vessels.

43. Nandiśa, the divine Bull of Śiva shall be worshipped beside the lord Śiva. The latter shall be worshipped with scents, incense and different lamps.

44-47. The Liṅga shall be purified and installed with various mantras beginning with Praṇava and ending with Namah (obeisance). The pedestal in the form of Svastika or lotus shall be assigned with Praṇava. In the eight petals, in the eight quarters, the eight achievements are identified viz :—The eastern petal is Aṇimā (minuteness), the southern is Laghimā (lightness), the western is Mahimā (greatness) the northern is Prāpti (power of reaching), the south-eastern is Prākāmya (power of sufficiency), the south-western is Iśitva (lordliness); the north-western is Vaśitva (power of control), the north-eastern is Sarvajñatva (omniscience) and the pericarp is the moon (Soma).

48. Beneath the moon is the sun and beneath that is the fire. Dharma etc. are beneath that. All these shall be assigned regularly.

49-50. In the four quarters Avyakta etc. the unmanifest principle and in the end of Soma the three Guṇas shall be assigned. Lord Śiva shall be invoked by the formula “I am addressing Sadyojāta”¹⁹². Then the devotee small repeat Vāmadeva¹⁹³ mantra and stand on his seat. The Sānnidhya rite shall be performed with Rudra Gāyatri¹⁹⁴ mantra and the rite of Nirodha shall be performed with Aghora¹⁹⁵ mantra.

51. Rudra shall be worshipped with the mantra Isānah Sarvavidyānām¹⁹⁶ etc. Pādyā, Ācamaniya and Arghya shall be offered duly.

52. Rudra shall be duly bathed with water, scented with sandal in the same manner as with Pañcagavya after taking it in a vessel duly instilled with mantras.

53. Then the deity shall be bathed invoking Praṇava with cow's milk, curds, honey and sugarcane juice.

54. Worshipping Rudra who bestows everything that is wholesome and desirable with ghee, the devotee shall perform the Abhiṣeka with all materials of worship reciting Praṇava.

55. In the holy vessels full of water he shall pour water reciting various mantras after straining it with a white cloth duly.

56. The sprinkling need not be performed until sandal paste is mixed. Then raw rice grains made beautiful (by adding turmeric powder etc.) shall be offered joyously to Śankara.

57-58. Offerings of flowers, especially white flowers and rare flowers, shall be made to Lord Śiva. Flowers of Apāmārga, Karpūra, Jāti, Campaka, Kuśa, Pāṭala, Karavīra, Mallikā, Kamala (lotus) and Utpalas (lilies) of various sorts

^{192.} VS. 29.36.

^{193.} TA. 10.41.1.

^{194.} KS. 17.11.

^{195.} VS. 16.2.

^{196.} VS. 27.35.

shall be used. When water is poured it shall be poured in a continuous stream.

59. Vessels of different varieties shall be used for the ceremonial ablution of Lord Rudra. A worship performed with due recitation of mantras bestows all benefits.

60. O dear one, I shall tell you briefly those mantras for the sure achievement of all cherished desires. Please listen attentively.

61-65. Offerings of flowers and water ablutions shall be made with these mantras whether caused to be read or committed to memory and orally repeated—The Rudra mantra, Nilarudra mantra, Śukla Yajurveda mantras, auspicious Hotṛ mantras, Atharvaśirṣa mantras, Sānti mantras, Maruta mantras, Sāmaveda mantras, if desired, Devavrata mantras, Rathantara mantras with Puṣpa Sūktas, Mṛtyuñjaya¹⁹⁷ mantras and the five-syllabled mantra. The water offerings shall be a thousand times or hundred and eight times. They shall be offered strictly in accordance with Vedic injunctions or by repeating the names of the deity.

66. Sandal paste shall be applied to the deity and flowers placed over the idol. Sweet smelling cloves etc. shall be offered with Pranava.

67-72. Śivalinga shall be worshipped next. The lord as pure as crystal, the unsullied, the undecaying, the cause of all worlds, the supreme lord identifying with the created world, the lord who cannot be seen by Brahmā, Indra, Upendra, Viṣṇu and other deities, the lord who is mentioned in the Vedānta by those who know Vedas as the Incomprehensible, the lord who has no beginning, middle or end, the panacea for all sick patients and who is renowned as Śiva Tattva. The worship of the liṅga shall be performed, by Pranava mantra alone. Incense, lamps. Naivedyas, good betel leaves, pleasant Nirājana (waving of lights) shall be duly offered. Prayers, obeisance etc. with various mantras shall be performed. Arghya and flower offerings shall be made at the foot. The devotee shall kneel down and devoutly pray to the lord.

^{197.} VS. 3.60.

73. The devotee shall take some flowers in his hands, stand up with palms joined in reverence and repeating the following mantra shall pray again to Isāna, Śaikara.

74. O Śiva, may this Japa, Pūjā etc. performed by me with or without the requisite knowledge be fruitful, thanks to Thy grace.

75-76. After repeating the above mantra he shall place the flowers joyously over the Śivalinga. Then the rites of Svastyayana¹⁹⁸ Āśīrvāda (benediction), Mārjana shall be performed. Then Homage, a prayer for forgiveness and Ācamana shall be performed.

77-78. Repeating the Agha¹⁹⁹ mantras for the expiation of sins namaskāra shall be duly performed. He shall pray with devout feelings. "Devotion to Śiva, devotion to Śiva, devotion to Siva in every birth. I have no other refuge. You alone are my refuge."

79. After praying thus to the lord of the Gods, the bestower of all achievements, the devotee shall loudly pray.

80. He shall then perform namaskāra along with the members of his family. He shall feel delighted in all these and thereafter carry on his daily routine according to convenience.

81. He who performs the worship regularly like this with great devotion to Śiva shall achieve success at every step.

82-83. He will become eloquent. He will achieve all he desires. The Supreme lord Śiva will quell all his miseries, ailments, sorrows, heart-burns, crookedness, poisonings and everything distressing quickly.

84. Just as the moon waxes in the bright half, his joy and merits shall increase day by day certainly by the worship of Śiva.

85. O foremost among sages, thus I have told you the mode of worship of Śiva. O Nārada what else do you wish to hear ?

^{198.} Ibid. 1.86.6.

^{199.} Ibid. 20.29.

CHAPTER TWELVE

(*Consideration of the essential and the non-essential
in the worship*)

Nārada said :—

1. O dear father Brahmā, with your mind fixed on Śiva, you are blessed indeed. Please explain this again still more precisely.

Brahmā said :—

2. I, the lotus-born, once called together all the sages and all the Gods and addressed them lovingly with these good words.

3. If you have faith in permanent happiness, if you desire the achievement of the same, all of you shall come along with me to the shores of the milk-ocean.²⁰⁰

4. On hearing these words they accompanied me to the place where lord Viṣṇu, the benefactor of everyone, was stationed.

5. O sage, on reaching the place, the Gods bowed down with palms joined in reverence and prayed to the lord of the universe Janārdana, lord of the Gods.

6. On seeing Brahmā and other deities standing there, Viṣṇu remembered the lotus-like feet of Śiva and spoke these noble words.

Viṣṇu said :—

7. “Why have you all, Brahmā and others and the celestial sages come ? What is the matter now ? Please tell me lovingly.”

Brahmā said :—

8. On being asked thus by Viṣṇu as well as by me, the deities bowed to Him with devotion and said.

200. According to the Paurāṇic concept, the turbulent and foamy sea known as the southern China Sea which surrounds Śākadvīpa (identified with Malaya, Siam, Indo-China and Southern China) on three sides was called ‘the sea of milk’ or Kṣīra Samudra : cp. SM. Ali : Geography of the Purāṇas.

The Devas said :—

9. “Whose worship shall we perform regularly for the removal of misery ?”

10. On hearing these words, the lord favourably disposed to the devotees, spoke as follows favouring me and the devas.

The lord said :—

11. O Brahmā, hear. You and these devas have already heard this. Yet I shall repeat it to you and to the devas.

12-13. It has been seen. It is being seen. Then why is it being asked now ? O Brahmā, Lord Śiva, the destroyer of all miseries, shall be served always by all who wish to achieve things. He Himself has told me as well as Brahmā particularly about this.

14. His worship shall never be forsaken by those who wish to attain happiness. A wonderful example has been narrated to and seen by you all.

15. When they abandoned worshipping the lord of the Devas—Maheśvara in the form of the Liṅga, the sons of Tāra²⁰¹ along with their kinsmen perished.

16. They had been enchanted by me. By my illusion they were driven far by me. When they were devoid of Śiva, they were all destroyed and exterminated.

17. Hence Śiva in the form of phallic image shall be worshipped always. He, the foremost among deities, shall be served with special faith.

18. It is by the worship of the liṅga of Śiva that all good men, devas, daityas, I and you, O Brahmā, are sustained. How is it that it was forgotten by you ?

19. Hence, O Brahmā, His linga shall be regularly worshipped whatever may be the aim. Śiva shall be worshipped whatever the desire may be.

20. If an hour or even a moment is spent without the worship of Śiva, it is a loss. It is an imperfection, a great foible, blindness, stupidity and foolishness.

²⁰¹. Tāraputras—the children of Daitya Tāraka who was conquered by Indra with the help of Skanda—the son of Śiva. The episode is the central theme of Kālidāsa's Kumārasambhava.

21. Those who are devotedly attached to Śiva, those whose minds are turned towards Śiva and those who constantly remember Śiva, never become victims of misery.

22-24. Those who desire magnificent buildings, beautiful ornaments, beautiful women, wealth to satiety, sons and grandsons, health, splendid body, extraordinary status, heavenly happiness and final salvation or profound devotion to the great lord shall duly worship Śiva by virtue of their merit accumulated by them.

25. Sure success will be his who regularly worships Śiva linga with great devotion. He will never be afflicted by sins.

Brahmā said :—

26. Thus exhorted, the devas knelt before Viṣṇu and requested for lingas for the achievement of the desires of all people.

27. O foremost among sages, then, on hearing the request, Viṣṇu, eager for the uplift of all living beings, told Viśvakarman. I too told him.

28. “O Viśvakarman, at my bidding, Śiva’s auspicious lingas shall be made and given to all devas”.

29. At our bidding Viśvakarmā made lingas and gave them to the devas according to their status.

30. O foremost among sages, I shall tell you the same, please listen. Indra took a linga made of Ruby. The son of Viśravas(Naiśravaṇa or Kubera) took a linga of gold.

31. Dharma took a linga of yellow stone, Varuṇa took a linga of dark blue hue. Viṣṇu took a linga of sapphire. I, Brahmā, took a linga of gold.

32. The Viśvedevas and the Vasus took silver lingas. O sage, the Aśvini devas took the brazen and earthen lingas.

33. Goddess Lakṣmī took a crystal linga. The Ādityas (the twelve suns) took lingas made of copper. The moon took a linga made of pearl and the god of fire took a linga of diamond.

34. Great Brahmins and their wives chose lingas of earth. Maya took a linga of sandalwood and Śeṣa nāga took a coral-made linga.

35. The Goddesses took the lingas of butter; the Yogins took lingas of the ash; the Yakṣas took lingas of curd and the deity Chāyā took a linga of beaten flour.

36. The Goddess Brahmāṇī worships, of course, the Linga of Ratna(precious gem). Bāṇa and others worshipped a linga of mercury.

37. Thus different kinds of lingas were given to them by Viśvakarmā which the devas and the celestial sages worship regularly.

38. After giving the devas the various lingas from a desire for their benefit, Viṣṇu explained the mode of worship of Śiva to me, Brahmā.

39. After listening to it, I, Brahmā, the foremost among devas, came back to my abode highly delighted in mind.

40. O sage, after reaching the place I explained the mode of worshipping Śiva that yields desires to the devas and sages.

41. "O sages and devas, be pleased to hear with love and pleasure. I am going to explain lovingly the mode of worshipping Śiva that confers worldly pleasures and salvation.

42-43. The life as a human being is very difficult to obtain among all living beings. O devas, O sages, a life in a good family is still more difficult. After obtaining the still more difficult birth in a brahmin family of good conduct on account of great merits one shall perform rites assigned to propitiate Śiva.

44. No one shall transgress duties assigned to his caste. Charitable gifts and sacred rites shall be performed to the extent of one's capacity and affluence.

45. The Tapoyajña (sacrifice in the form of penance) is far superior to thousands of Karmayajñas (ritualistic sacrifices). The Japayajña (sacrifice in the form of Japas) is far superior to thousands of Tapoyajñas (sacrifices in the form of penance).

46. There is nothing superior to Dhyānayajña (meditation) which is the cause of true knowledge, since the yogin is able to see his favourite (deity) of equanimity through meditation.

47. Śiva is always present near a person set in meditation. There is no necessity for any atonement or expiation for a person of true knowledge.

48-49. O gods, persons who have realised Brahman through pure learning need not perform any rite. They are freed from happiness or misery, virtue or evil, sacrifice or Japa, meditation or rules regarding the same. By virtue of their learning they are free from base passions and physical changes and decays.

50. The linga present in the hearts of Yogins is the purest, blissful, auspicious, undying, all-pervasive and unsullied.

51. O brahmins, liṅga is of two types : the exterior and the interior. The exterior is gross and the interior is subtle.

52. Those who are engaged in ritualistic sacrifices and do regularly worship the gross liṅga are unable to steady the mind by meditating upon the subtle and hence they use the gross liṅga.

53. He who has not mastered the liṅga of the mind, the subtle one, must perform the worship in the gross liṅga and not otherwise.

54. The pure undying subtle liṅga is ever perceived by the masters of true knowledge in the same manner as the gross one is thought to be very excellent by those who are not yogins.

55. If we consider properly there is nothing else for the real interpreter. Whatever is Niṣkala or Sakala is of the form of Śiva in the whole universe. This must be constantly thought of in the mind.

56. Even if they are devoid of the ultimate perfect knowledge, no defect or deficiency can be ascribed to them. Rules regarding what shall be done and what shall not be done are not binding on them.

57. The knower, of course, is not at all bound by actions, even if he continues the householder's life just as the lotus standing in water is not contaminated by the water.

58. Till the realisation of perfect knowledge a man should continue the ritualistic worship of Śiva.

59-60. In order to convince the world, the rituals must be continued. Just as the sun is reflected in many vessels with water, in the same manner, O devas, know that the

supreme Brahman, Śiva, assumes the forms of whatever is seen or heard in the world, real or unreal.

61. There is difference in the vessels but not in the water that they contain. This is what those who know the real meaning of the Vedas say.

62. "Lord Śiva is within the heart of beings in this world." Of what avail are the idols to those who have this real knowledge ?

63. Having an idol is very auspicious for a person who has no such knowledge. It is a ladder that enables him to climb to a higher position.

64. It is very difficult to climb to a position without a support. The idol is only a means to achieve the Nirguṇa Śiva .

65. The attainment of the Nirguṇa through a Saguṇa is certainly possible. In this manner, the symbols of all lords are conducive to a steady faith and belief.

66. This lord is very great and this is the mode of worship of that lord. If there is no idol, of what avail are scents, sandal paste, flowers, etc. ?

67. Till the realisation of true knowledge, the idol shall necessarily be worshipped. If any one does not worship the idol before he attains perfect knowledge, his downfall is sure.

68. O brahmins, hear the true statement of facts. For the same reason as mentioned before, the duties of your own caste shall be performed assiduously.

69. Worship shall be performed where devotion is directed. Without worship and charitable gifts, sin cannot be kept at bay.

70. As long as there is a vestige of sin in the body, achievement need not be expected. When the sin is wiped off, all rites will bear fruit.

71. If there is dirt in the cloth the dyeing process cannot be carried out effectively. After the cloth is bleached any dye can be applied to it effectively.

72. Similarly when the body is freed of its dirty stuff by proper worship of deities, the dye of knowledge can stick to it whence true knowledge will arise.

73. The root of true knowledge is unswerving devotion.

The root of knowledge too is devotion.

74. The root of devotion is good action and the worship of one's own favourite deity. The root of that is the good preceptor. A good preceptor is secured only through association with good people.

75. If one associates with good people, one will come across a preceptor. From the preceptor mantras and the modes of worship can be learned. Bhakti (devotion) is generated by worship and it gives birth to knowledge.

76. Knowledge leads to perfect knowledge and realisation of the supreme Brahman. When there is perfect knowledge, differentiations cease altogether.

77. When differentiation ceases, the misery of mutually clashing opposites vanishes. He who is free from the tangle of opposites and the miseries attendant on them assumes the form of Śiva.

78. O celestial sages, when the mutually clashing opposites do not afflict, a person endowed with true knowledge has neither happiness nor misery. Rules of do's and don'ts do not bind him.

79. Such a person who has not entered a household life is rare to meet with. If there is such a one he will quell all sins by his mere sight.

80. Even the holy centres praise such a person of knowledge. Devas and all sages consider him the supreme Brahman, Śiva Himself.

81. The holy centres or the deities in the form of clay or rock idols are not equal to him. They take time in sanctifying persons. But a man of true knowledge purifies through his sheer vision.

82. As long as he continues the life of a householder he shall perform the worship of the idols of the most excellent of the five deities with pleasure.

83. Or it is enough if Śiva alone is worshipped. The root is the most important. When the root is watered, O gods, the branches are well-cared for.

84. O excellent sages, if the branches are taken care of, it does not necessarily mean that the root is cared for. When the deities are propitiated, the same analogy holds good.

85-86. Our aim shall be to propitiate Śiva if we are sensible. O gods, if Śiva is worshipped, all the gods are worshipped. Hence a person who wants to do good to all living beings shall worship Śiva, the benefactor of the world, for the attainment of all deires.

CHAPTER THIRTEEN

(*The mode of worshipping Śiva*).

Brahmā said :—

1. O sages, O devas, listen. Now I shall explain a mode of worship than which there is no better one and which is conducive to the achievement of all happiness and cherished desires.

2. Getting up in the Brāhma Muhūrta within an hour before dawn one shall remember Śiva accompanied by his consort. With palms joined in great devotion and head bent down he shall offer prayers.

3. O lord of devas, get up, get up. O lord stationed in the heart, get up. O lord of Umā, get up. Confer your auspicious blessings on the entire universe.

4. I know what is virtuous, but I am not inclined to work it up. I know what is unrighteous but I am unable to desist from it. O Mahādeva, I do everything as prompted by you, stationed in my heart.

5. After repeating these words of prayer and remembering the sandals of the preceptor he shall go out to the southern direction for answering the calls of nature.

6. Cleaning the body thereafter with earth and water and washing his hands and feet he shall clean the teeth.

7. Cleaning of the teeth shall be completed before sunrise. He shall gargle sixteen times with so many mouthfuls of water.

8. O celestial sages, the Tithis of Saṣṭhi, navamī as well as new moon days and sundays are forbidden for cleaning the teeth with tooth brush twigs.

9. Bath shall be taken at a convenient time in rivers

or in the house itself. No man shall take bath against the conventions of locality or the convenience of the season.

10-11. Hot water bath shall be avoided on sundays, Śrāddha days, Saṅkrānti days, at the times of eclipse, on days of Great Charity and fast, in holy centres and during the days of impurity due to death or birth in the family. In the holy ponds and rivers one shall take bath facing the east with great devotion.

12. Oil bath shall be taken on particular days of the week according to convention in the society. If one is accustomed to take oil bath everyday or if one is using scented oil breaking the convention, it is not faulty.

13. Otherwise one should avoid Śrāddha days, days of eclipse, fast days and the first day of the luner fortnight for oil baths. Except on the days of eclipse mustard oil can be used on other days.

14. Bath shall be taken after due consideration of the place and season duly. He shall face either the north or the east when taking bath.

15. He shall never take bath wearing another man's clothes. He shall take bath in pure clothes and shall think on his favourite deities.

16. If he wears during the night another man's clothes, the same are not impure, hence there is no harm in taking bath with those clothes on but after taking bath they must be washed and returned.

17. After bath he shall perform water libation propitiating gods, sages and the manes. Thereafter washed and dried clothes shall be worn and Ācamana performed again.

18. In a clean place washed and smeared with cow-dung, the devotee shall take his seat, O Brahmins.

19. The seat shall be made of wood or a cloth-cover. A seat of diverse colours is conducive to the achievement of all desires.

20. Or he can have the hide of a deer for a seat. He shall sit on it and apply Tripuṇḍra with the ashes.

21. Prayers, penance and charity shall be performed with due markings of Tripuṇḍra on the forehead for sure results. If ashes are not available marking may be done with holy water.

22. After marking Tripundra, on the forehead, the devotee shall wear Rudrākṣas. After daily rites are over, he shall begin the worship of Śiva.

23. Then he shall perform Ācamana, the sipping of water thrice with the requisite mantras or once, saying that it is a drop of Gaṅgā water.

24-25. Rice cooked with water shall be brought for the worship of Śiva. Whatever other things he can bring shall also be brought and kept near. A vessel for Arghya with water and scented raw rice grains shall also be brought.

26-27. To complete the formalities of worship, the vessel shall be placed on the right shoulder. He shall think upon the preceptor and ritualistically take his permission for the worship. He shall perform the rite of Sarikalpa (including the requisite mantras and statements about the pūjā, the day, month, year etc. and the purpose of the Pūjā) and aver his desire. He shall perform the worship of Śiva with His attendants devoutly.

28-29. Showing the mystic mudrā and using saffron and other materials he shall bow to and worship Gaṇeśa who confers benefits a hundred thousand times and is accompanied by his consorts Siddhi and Buddhi²⁰². He shall repeat his names ending in the dative case appended with Namah and prefixed with Praṇava.

30. After craving for forgiveness of the deity, he shall be worshipped again in the company of his brother Kārtikeya with great devotion and shall be bowed to again and again.

31. The big-bellied Gaṇeśa, the gate-keeper of the lord, shall be worshipped. Goddess Satī, Girijā shall be worshipped then.

32-35. After worshipping Śiva with sandal paste, saffron, incense, various lamps, and food-offerings of different sorts he shall bow down again. In the house the liṅga shall be made of clay, silver or any other metal or mercury. It shall be bowed to with devotion. If that is worshipped, all deities are worshipped. If the liṅga is made of clay it shall be installed duly.

²⁰². Siddhi and Buddhi are personified as the wives of Gaṇeśa, the son of Śiva and Pārvatī.

36. The householders shall perform every rite according to prescribed rules. After performing the purificatory rite of the Bhūtas, the installation of the idol shall be performed.

37-38. If the worship is performed in the temple of Śiva, the guardians of the quarters shall be installed and worshipped. In the house, Śiva shall be worshipped by the root mantra. It is not obligatory that the gatekeeper shall be worshipped. The linga that is worshipped by me can be worshipped in the house. Everything is installed in the same.

39. At the time of worship, the lord shall be invoked along with his attendants and paraphernalia. But there is no hard and fast rule governing this aspect.

40. He shall provide his own seat in the vicinity of Śiva. He shall face the north and perform the rite of Ācamana (sipping water).

41. The devotee shall wash his hands and feet and perform Prāṇāyāma ten times with Mūlamantra.

42. Five mystic Mudrās shall be shown with the hand before the worship. Only after showing the Mudrās shall the worship be performed.

43-45. The lamp shall be shown then. Homage shall be paid to the preceptor. He shall then seat himself in the yogic poses of Padma, Bhadra, Uttāna or Paryāṅka whichever is convenient and perform the rites once again. After the worship he shall float it along with the cake. If the worship is performed in the house these rules are not binding.

46. Afterwards the excellent linga shall be washed with the water from the vessel of Arghya itself after keeping all the material with the concentrated mind.

47-53. The lord shall be invoked then with the following mantra. "I am invoking Śiva, the blissful and favourably disposed to the devotees, Śiva seated on the summit of Kailāsa, the excellent lord of Pārvatī, Śambhu of the form as mentioned before, both with or without qualities possessed of five faces, ten hands, three eyes and the bull for banner, as white as camphor, of divine limbs, having crescent moon on the head, wearing matted hair, clad in the hide of an elephant and with the hide of the tiger as upper garment,

with Vāsuki and other serpents turned round his body, holding Pināka and other weapons, having the eight Siddhis²⁰³ (accomplishments) dancing constantly in front of Him, served by crowds of devotees crying loudly "Be victorious. Be victorious." of unbearable sight due to excessive splendour, served by all devas, the sole refuge for all living beings, of beaming face shining like lotus and always eulogised by Viṣṇu and Brahmā as extolled by the Vedas and sacred texts." After the meditation of Śiva along with his consort, the seat shall be arranged for.

54. Worship shall be performed with the names ending in dative case. Pādyā and Arghya shall be offered to Śiva.

55. After offering Ācamana, the supreme Ātman Śiva shall be bathed with five materials (milk, curds, honey, etc.)

56. Then the offerings shall be made with great devotion reciting the requisite Vedic mantras or the names ending in the dative case.

57. Similarly any desirable and desired material shall be offered to Śiva. Thereafter the Vāruṇa Snāna rite (ceremonial ablution) shall be performed to Śiva.

58. Sweet-smelling sandal paste and other unguents shall then be applied. The water poured over the deity in a continuous current shall be rendered fragrant.

59. The water ablutions shall be made reciting Vedic mantras or six-syllabled mantra eleven times, if so much time can be spared, then the deity shall be wiped with a cloth.

60-61. Then the Ācamana shall be offered and cloth dedicated. Gingelly seeds, barley grains, wheat, green gram or black gram shall then be offered to Śiva with various mantras. Then flowers shall be offered to the five-faced noble soul.

62-64. Lotuses, rose, Saṅkha, and Kuśa flowers, Dhattūras, Mandāras grown in a wooden vessel, holy basil leaves or Bilva leaves shall be offered to each of the faces in

²⁰³. The eight Siddhis are : अणिमा, लघिमा, प्राप्ति, प्राकाम्य महिमा, इशित्व, वशित्व and कामावसाधिता। The last one is sometimes substituted by सर्वज्ञत्व Some other Siddhis such as दूरश्रवण, अग्निस्तम्भ etc. are also added to these.

accordance with the previous meditation or according to one's wish. By all means Śiva favourably disposed to His devotees shall be worshipped with great devotion. If other flowers are not available, Bilva leaves shall be used exclusively in the worship of Śiva.

65-66. With the offering of Bilva leaves alone, the worship shall be performed. Then scented powders, sweet-smelling oil etc. of various sorts shall be offered to Śiva with great joy. Then incense, Guggulu (the fragrant gum resin) and Aguru (the fragrant Aloe wood) shall be offered.

67-69. Thereafter a lamp lighted with ghee shall be offered to Śiva. With great devotion the rite of wiping of the face shall be performed with a cloth. With the following mantra, Arghya shall be offered with great devotion. "O Śiva, give us good features, good fame, and good enjoyment of pleasures. Taking this Arghya give us the pleasures of the world and salvation. Obeisance be to Thee". Then various kinds of food-offerings shall be made to Śiva.

70-72. Then Ācamana shall be performed immediately. Then the offering of betel leaves with all necessary adjuncts shall be made to Śiva, Ārārtika (the rite of waving lights) shall be performed with a lamp with five wicks. Light shall be waved four times at the feet; twice in the umbilical region, once near the face and seven times over the whole body. Then the devotee shall perform meditation as stated before and repeat the mantras.

73-74. The mantras shall be repeated in accordance with the knowledge, as many times as are necessary in the manner instructed by the preceptor.

75. The deity Śiva shall be eulogised lovingly with various hymns. Then the devotee shall circumambulate around Śiva by and by.

76. Then he shall perform prostration with the eight limbs touching the ground many times. He shall then offer handfuls of flowers with great devotion repeating the following mantra.

77-83. O Śiva, whatever I have done by way of worship etc. with or without sufficient knowledge for Śiva the great lord, in order to secure His satisfaction shall be fruitful by your grace. O Mṛda, I belong to you. My vital airs are

fixed in you. My mind is always concentrated in you. O Gaurīśa, O lord of goblins, be pleased with me. Those who stagger and falter on the ground are supported by the ground alone. O lord, those who have offended you shall find in you alone as their refuge. After entreaties like these the devotee shall make a handful of flower-offering. Then he shall bow down many times and take the ritualistic farewell—"O lord be pleased to return to your abode along with your attendants. Please come again when I perform worship". After requesting thus many times, Śiva who is favourably disposed to His devotees shall be bidden farewell to abide in the heart. The holy water shall then be applied over the head.

O sages, thus I have entirely explained the mode of worshipping Śiva that confers worldly pleasures and salvation. What else do you wish to hear ?

CHAPTER FOURTEEN

(Directions for the worship of Śiva)

The sages said :—

1. O disciple of Vyāsa, O fortunate one, please explain to us authoritatively the fruits granted by Śiva for the different worships with different flowers.

Sū'a said :—

2-3. O sages, Śaunaka and others, please listen attentively. I shall lovingly explain to you the mode of offering flowers which is the same as Brahmā explained to Nārada at his request.

Brahmā said :—

4. A person desirous of wealth shall worship lord Śiva with lotuses, Bilva leaves, petals of lotuses or with Śaṅkha flowers.

5. O Brahmin, if a devotee worships Śiva with a hundred flowers, his sins shall be wiped off and the devotee shall become rich.

6. Twenty full lotuses constitute one prastha measure. A Thousand Bilva leaves constitute half a Prastha.

7. Petals of lotuses, a thousand in number constitute half a prastha. Ten Taṅka weight constitutes one pala and sixteen palas make one prastha.

8. Flowers for worship shall be weighed in the balance according to this calculation. The worship thus duly performed shall accord all cherished desires. If the devotee worships with no specific desires he will become Śiva himself.

9-14. O lordly sages, a person desirous of obtaining a kingdom shall propitiate Lord Śiva with the worship of a hundred million earthen liṅgas. Lord Śiva confers a kingdom on the devotee certainly. He shall use Śivalinga for worship. Flowers shall be used. Unsplit rice grains mixed with sandal paste shall be used. The ceremonial ablution shall be performed. The mantra used shall be pleasing. Bilva leaves are very excellent. Or he can use loose petals or full lotuses or Śaṅkha flowers according to ancient authorities. The worship is divine and accords pleasures and achievement of desires both here and hereafter, He shall not omit other items such as incense, lamps, food-offerings, Arghya, Ārārtika (waving of lights), Pradakṣiṇā, Namaskāra, Kṣamāpana (craving forgiveness and Visarjana) the ritualistic dismissal). At the end he shall feed other devotees.

15. A person who yearns for important positions shall worship half the former number. A person desiring release from prison shall worship a hundred thousand liṅgas of Śiva.

16. A person afflicted by ailments shall worship half that number. A person desiring a daughter shall worship half that number.

17. A person desirous of learning shall worship half that number. A person desirous of eloquence shall worship Śiva with ghee.

18. In order to drive out enemies, the number of worship is the same as before. For exterminating enemies, worship is for a hundred thousand times and for enchantment worship is half that number.

19. For the conquest of vassal kings, worship for ten million times is recommended. For keeping vassal kings under influence the same for ten thousand times is recommended.

20. For achieving glory with plenty of vehicles, worship for a thousand times shall be performed. A person desiring salvation shall worship Śiva five crores of times with deep devotion.

21. A person seeking knowledge shall worship Śiva, the benefactor of the world, ten million times. A person desiring Śiva's vision shall worship Him five million times.

22. The Mrtyuñjaya mantra shall be repeated half a million times when Śiva shall be visible to the devotee and fulfil his desires.

23. If a person repeats the mantra a hundred thousand times and begins a second instalment he will be lifted to a higher caste. When he completes the third hundred thousand times all his worldly desires will be fulfilled. In the fourth Lakṣa he will be able to see the lord.

24. When the fifty Lakṣa is completed, the lord will confer on him all benefits. When the same mantra is repeated a million times, the merit is tremendous.

25. A person desirous of liberation shall worship him with Darbhās. O best of sages, the number everywhere is a hundred thousand times.

26. A person desirous of long life shall worship him with Dūrvā grass. A person desirous of sons shall worship him with Dhattūra flowers.

27. A Dhattūra plant with red stem is specially auspicious for worship. A worshipper using Agastya flowers will earn great fame.

28. Worldly pleasures and salvation will be secured by a person who worships with Tulasī. Great valour can be secured by worshipping with Arka or Kubjakalhāra flowers.

29. The worship with Japā flowers (China rose) brings about the death of enemies. Karavīra flowers drive away all ailments.

30. By worshipping with Bandhūka flowers the devotee will get ornaments; with Jāti flowers he will acquire good vehicles; with Atasī flowers he will attain favour of Viṣṇu.

31. With Śamī leaves he will secure salvation. With Mallikā flowers he will secure an auspicious woman.

32. With the splendid Yūthikā flowers he will not be

deprived of a house. With Karṇikāra flowers he will secure plenty of garments.

33. With Nirguṇḍi flowers, his mind becomes pure in the world. A hundred thousand Bilva leaves used for worship will secure the fulfilment of all desires.

34. Use of lovely flowers in the form of garlands increases happiness and wealth. Use of seasonal flowers for worship yields liberation. There is no doubt in this.

35. The flowers of Rājikā bring about the death of enemies. A hundred thousand Rājikā flowers shall be used for the worship of Śiva. The benefit accruing will be very great.

36. Excepting the Campaka and the Ketaka there is no flower which does not appeal to Śiva. All other flowers can be used for worshipping Him.

37. Now, O excellent one, listen to the quantity of and the benefit accruing from grains and pulses in their use for worship of Śiva.

38-39. Heaping up rice grains by way of worship causes prosperity. Six and a half prastha, and two palas of rice grains constitute a hundred thousand in number of grains. These shall be used in their unsplit form for the worship of Śiva.

40. Worship of Rudra shall be performed at first and a fine cloth shall be spread over the liṅga. The rice grains shall be put over the cloth at the time of worship.

41. At the end of worship, a coconut fruit shall be placed with scents and flowers etc. and fumigated with incense. The devotee shall attain the benefit of worship.

42. Silver coins and black gram shall be given as fee to the priest as much as for two Prājāpatya ceremonies. If the devotee cannot afford it he shall give according to his capacity.

43. Thereafter twelve brahmins shall be fed. The whole of this then constitutes the Lakṣapūjā complete in its details and with requisite mantras.

44-46. The mantras shall be repeated hundred and eight times. That is the rule. A hundred thousand gingelly seeds used for worship destroy even great sins. Eleven Palas of gingelly seeds constitute a hundred thousand in number.

The mode of worship is the same as before. Those who desire beneficent results shall perform the Pūjā. Brahmins shall be fed. Hence, only those who can afford shall perform this. Certainly all miseries due to great sins perish instantaneously.

47-48. Performance of the worship of Śiva with a hundred thousand barley grains is highly efficacious. Eight and a half Prasthas and two Palas of barley grains constitute a hundred thousand in number according to ancient calculation. The worship with barley grains, the sages say, increases heavenly pleasures.

49-50. Brahmins desiring the benefit shall perform the rite of Prājāpatya. The worship of Śiva with wheat grains is highly praiseworthy. If a hundred thousand grains are used for worship, the devotee shall be blessed with a number of children. Half a Drona of wheat will constitute a hundred thousand in number of grains. The mode of worship is as before.

51-52. Śiva accords happiness on being worshipped with green grams. Seven Prasthas and two Palas to seven and a half Prasthas of green grams constitute a hundred thousand in number. Eleven brahmins shall be fed.

53-54. If the great Ātman, the presiding deity of Dharma, is worshipped with Priyaṅgu (long pepper corns), the devotee will be blessed with happiness. His virtue, wealth and love will flourish. A Prastha of these corns constitutes a hundred thousand in number according to ancient authorities. Twelve brahmins shall be fed.

55-56. Worship with Rājikā (small mustard) of Śiva shall bring about the death of enemies. Twenty Palas of Sarṣapa (big mustard) constitute a hundred thousand in number. Worshipping with them also brings about the death of enemies. The Śivalinga shall be decorated with the leaves of Āḍhakī and then worshipped.

57-58. A cow along with necessary adjuncts shall be given in charity and a bull shall also be given. Worship with pepper is also conducive to the destruction of enemies. The Śivalinga shall be decorated with the leaves of Āḍhakī flowers and worshipped. This worship is conducive to different kinds of happiness and benefits.

59. O best among sages, the measurement and number of grains and pulses have been explained to you by me. O lord of sages, now listen to the calculation of a hundred thousand in the case of flowers.

60. A Prastha of Śaṅkha flowers constitutes a hundred thousand, says Vyāsa who shows the exact measurement and calculation.

61. Eleven Prasthas of Jāti and Yūthikā flowers constitute a hundred thousand in number in each. Five and a half Prasthas of Rājikā flowers also constitute so many.

62. Twenty Prasthas of Mallikā flowers constitute a hundred thousand; while so many flowers of gingelly plant measure a little less than a Prastha.

63-64. Karavīra flowers measure three times that. Scholars say that the flowers of Nirgunḍi too measure likewise. In Karpikāra and Śiriṣa flowers too, the same mode of calculation holds good. Ten Prasthas of Bandhujīva flowers constitute a hundred thousand.

65. The devotee shall perform the worship of Śiva with different flowers after considering these modes of calculation for the fulfilment of desires if he has any or for the sake of salvation if he has no desire.

66. Now I shall explain the benefit of great potentiality accruing from Dhārāpūjā, a mere listening to which is conducive to great welfare.

67. After performing the regular worship of Śiva, with great devotion in accordance with prescribed rules, the devotees shall pour water in a continuous stream.

68-70. This Dhārā worship is very efficacious in delirium due to fever. At that time Śatarudriya²⁰⁴ mantra, Rudraikādaśa mantra, Rudrajāpya mantra, Puruṣa Sūkta,²⁰⁵ Śadāṅga mantra, Mahāmr̥tyuñjaya²⁰⁶ mantra, Gāyatrī, names ending with Namah and beginning with Praṇava or Āgama mantra shall be repeated.

²⁰⁴. On the Śatarudriya concept of Śiva, see MP. A Study PP. 64-65.

²⁰⁵. VS. 31.1.

²⁰⁶. This mantra is often used for warding off diseases and prolonging life.

71. The Dhārā worship is very excellent in regard to flourishing series of pleasures. Different types of auspicious materials of worship shall be added to the water.

72. If Dhārā worship is performed with ghee continuously while a thousand mantras are repeated, the family will undoubtedly flourish.

73. Thus the worship of Śiva shall be performed with the mantras mentioned by me. Sages have held that brahmins shall be fed and Prājāpatya rite shall be performed.

74. Milk without sugar is usually taken for the Dhārā. If the devotee is deficient in intellect and yearns for the same, sugar shall be added to milk for the sake of Dhārā.

75. His intellect will become as keen as that of Bṛhaspati. The Dhārā shall be continued till ten thousand mantras are completely repeated.

76-77. If there is any crack or laceration in the body without an apparent cause, if there is any uncommon increase of love or misery anywhere, or if there be very frequent quarrels in the house, miseries will perish when the Dhārā worship is performed.

78. Oil-Dhārā shall be performed on Śivalinga for harassing enemies. Success in the enterprise is certain.

79. If scented oil is used, worldly pleasures will be increased. If mustard oil is used, enemies will be exterminated undoubtedly.

80. If honey is used, the devotee will become Kubera (God of wealth). The Dhārā of sugarcane juice is conducive to all pleasures.

81-82. The Dhārā of Gaigā water yields worldly pleasures and salvation. In all these Dhārās Mṛtyuñjaya mantra shall be muttered ten thousand times. Eleven brahmins shall be fed.

83. O lordly saint, what I have been asked I have now explained to you completely. This will be fruitful in the world and will contribute to the achievement of all desires.

84. I shall now tell you, as I have heard, the benefit accruing from the due worship of Śiva in the company of Skanda and Umā.

85-87. He will enjoy in this world all kinds of auspicious pleasures with sons and grandsons. Then he will go to the region of Śiva that is conducive to all happiness. He will enjoy happy sports with Śiva's attendants, move about in aerial chariots that can go anywhere they pleased and that shine like ten million suns and will be served by Rudra's maidens with songs and instrumental music, till the time of Dissolution. Then he will attain perfect knowledge and ultimately salvation.

CHAPTER FIFTEEN

(*The manifestation of Rudra*)

Nārada said :—

1. O creator, O Brahmā the fortunate, you are blessed O foremost among Devas. A wonderfully sanctifying story of Śiva has been narrated by you, today.

2. I have heard the wonderfully divine story of the origin of the Liṅga, the auspicious hearing of the efficacy of which destroys all miseries here.

3. Please narrate what transpired thereafter, the grandeur of the created things and particularly the mode of creation.

Brahmā said :—

4. You have requested very pertinently. I shall briefly narrate what transpired later as I have heard before.

5-6. When the eternal lord Śiva vanished, O chief of brahmins, Viṣṇu and I in a very happy mood withdrew our forms of Swan and Boar and wished for creation and sustenance of the worlds.

Nārada said :—

7. O Vidhi, O Brahmā, O wise one, I have a great doubt. Please remove the same.

8. How is it that both of you assumed the forms of Swan and Boar instead of other forms? Please tell me the reason for the same.

Sūta said :—

9. On hearing these words of the noble-souled Nārada, Brahmā spoke after remembering the lotus-like feet of Śiva.

Brahmā said :—

10. The swan has the power of going up steadily. It has the power of discriminating between the real and the unreal as in separating milk from water.

11. The swan understands the distinction between ignorance and knowledge. Hence I (Brahmā) the Creator, assumed the form of Swan.

12. O Nārada ! But I failed to cognize the resplendent form of Śiva and therefore could not exercise my power of discrimination.

13. How can real knowledge dawn on one who is engaged in activities of creation ? Hence though in the form of Swan I could not attain the power of discrimination.

14. A boar has the power of steadily going deep below. Hence Viṣṇu, the wanderer in the forest, assumed the form of the boar.

15. Or Viṣṇu, the protector of all the worlds assumed the form of a Boar to start a new Kalpa (Aeon).

16. Since the day he assumed the form of a Boar, the aeon by the title of Vārāha has started.

17. Or the Vārāhakalpa can be considered to have started since the day we two decided to assume these forms.

18. O Nārada, thus I have answered your relevant question. O sage, now listen. I shall resume the context. Remembering the lotus-like feet of Śiva I shall explain to you the mode of Creation.

19. When God Śiva vanished, I, Pitāmaha (grand-father) of the worlds fell into contemplation pondering on the means of carrying out His words of direction.

20. Then after bowing down to Śiva, getting knowledge from Viṣṇu and attaining the highest bliss, I decided to start the work of creation.

21. After bowing to Śiva and instructing me, O dear one, Viṣṇu too vanished.

22. After getting the blessings of Śiva and going out of the cosmic egg, Viṣṇu made Vaikuṇṭha²⁰⁷ his permanent abode.

23. Desiring to create, I remembered Śiva and Viṣṇu. In the waters that had already been created I offered handfuls of water as libation.

24. Then the cosmic egg arose consisting of twenty-four Principles²⁰⁸. O brahmin, then a splendid, huge form Virāṭ appeared and the form of waters was not seen.

25. Confusion arose in my mind and I performed a severe penance for twelve years meditating on Viṣṇu.

26. At that time, Viṣṇu appeared before me and touching my body lovingly and joyously he told me.

Viṣṇu said :—

27. O Brahmā, thanks to the favour of Śiva, I am capable of giving you everything. There is nothing which cannot be given to you. I am delighted. Tell me the boon (you wish to have).

Brahmā said :—

28. O Viṣṇu, the fortunate one, I have been entrusted to you by Śiva. Hence it is but proper that I should request you. Please give me who request you what He has told you (to give me). Obeisance be to you.

29. This Virāṭ form of the cosmic egg consists of twenty-four principles. There is no sentience in it. It is insentient.

30. O Viṣṇu, you have now appeared before me; thanks to the blessings of Śiva. Confer sentience on this cosmic egg originating from Śiva's power.

31. When I said this, the great Viṣṇu adhering strictly to the directives of Śiva assumed infinite forms and entered the cosmic egg.

207. It is Viṣṇu's abode variously described as situated in the Northern ocean or on the eastern peak of mount Meru.

208. According to the Paurāṇic account of creation, the cosmic Egg constituted of twenty-four tattvas was entirely material. In the beginning it was a dead egg and it remained so until it was activated by the principle of Brahmā which having entered into it split the egg into two halves by the process of fission.

32. Viṣṇu with a thousand heads, a thousand eyes and a thousand feet²⁰⁹ encompassed the cosmic egg touching the earth everywhere.

33. When Viṣṇu who was properly eulogised by me entered it, the cosmic egg consisting of the twentyfour principles became sentient.

34. Viṣṇu shone as the great Being, the lord of the seven worlds beginning with Pātāla²¹⁰.

35. The five-faced lord Śiva created for His residence the beautiful city of Kailāsa that shone above all.

36. O celestial sage, Kailāsa²¹¹ and Vaikuṇṭha will never be destroyed even if the whole cosmic egg is destroyed.

37. O foremost among sages, I am staying in Satyaloka²¹². O dear one, I desired the activity of creation at the bidding of Śiva.

38. Even as I stood desirous of creation, the Evil creation, viz. the set of five Illusions²¹³ appeared before me. It was of the nature of darkness endowed with knowledge.

209. RV. X. 90; VS. 31.1.

210. The seven regions descending from the earth, one below the other, are called अतल, वितल, सुतल, रसातल, तत्तातल, महातल and पातल।

211. This city is located on the central peak of Hemakūta which is one of the loftiest peaks to the North of the Mānasa lake. It is the abode both of Lord Śiva and his friend Kubera who is the Lord of wealth.

212. This is one of the seven lokas of the upper region. The other six lokas are भूः, सुवः, स्वः, महः, जनः, तपः। For the sanctity and position of this loka compare an unidentified quotation from the Devī Bhāgavata.

सत्यं तु सप्तमो लोको ब्रह्मणः सदनं ततः ।
 सर्वेषां चैव लोकानां मूर्धन् सन्तिष्ठते सदा ॥
 ज्ञानकर्मप्रतिष्ठानात्तथा सत्यस्य भाषणात् ।
 प्राप्यते चोपभोगार्थं प्राप्य न च्यवते पुनः ।
 तत्सत्यं सप्तमो लोकस्तस्मादूर्ध्वं न विद्यते ॥

213. अविद्या also designated as विपर्यय is fivefold. Its five kinds are mentioned in the Liṅgapurāṇa (2.9.30).

तमो मोहो महामोहस्तामित्र इति पण्डिताः ।
 अन्धतामित्र इत्याहुरविद्यां पञ्चधा स्थिताम् ॥

these are defined in the Devī Bhāgavata in the following way :

39. Then I created the chief creation²¹⁴ consisting of immobile beings with a delightful mind. At the bidding of Śiva, I continued my meditation in a detached spirit.

40. While creating it I had thought it would be an aspirant after the Ātman. But the creation Tiryaksrotas turned out to be full of misery. And it was not an aspirant.

41-42. Realising that it was not an aspirant I began to ponder over the matter. Then the Sāttvika Sarga otherwise known as Ūrdhvatasrotas and Devasarga (Divine creation) took shape. It was really charming. But considering that it too was not aspirant I meditated on my lord.

43. Then the Rājasasarga, otherwise known as Arvāksrotas—the human creation which was a great aspirant, appeared at the bidding of Lord Śiva.

44. Then again at the bidding of Lord Śiva the Bhūtādika Sarga (creation of the elements etc.) appeared. Thus five types of creation collectively called Vaikṛta were set in motion by me.

45-46. Brahmā evolved three types of creation from Prakṛti. The first one was the creation of Mahat (the cosmic principle of intellect.) The second was that of the

तमोऽविवेको मोहः स्यादन्तःकरणविभ्रमः ।
महामोहश्च विज्ञेयो ग्राम्यभोगसुखैषणा ॥
मरणं त्वन्धतामिस्तं तामिस्तं क्रोध उच्यते ।
अविद्या पञ्चपञ्चैषा प्रादुर्भूता महात्मनः ॥

These are further divided into sixtytwo kinds. Cp. Liṅgapurāṇa 2.9. 34-35.

तमसोऽब्लविधा भेदा मोहश्चाष्टविधः स्मृतः ।
महामोहप्रभेदाश्च बुद्धैर्दश विचिन्तिताः ॥
अष्टादशविधं चाहस्तामिस्तं च विचक्षणाः ।
अन्धतामिस्तभेदाश्च तथाष्टादशश्च स्मृताः ॥

214. The Paurāṇic cosmology divides the cosmic creation into nine classes : viz (1) मुख्यसर्ग creation of insentient objects (2) तिर्यक् सर्ग creation of animals (3) देवसर्ग creation of divine beings (4) राजससर्ग creation of human beings (5) भूतादिसर्ग creation of elements (6) महत्सर्ग creation of intellect (7) सूक्ष्मभूतसर्ग creation of subtle elements (8) वैकृतिकसर्ग secondary creation (9) कौमारसर्ग primary and secondary creation.

subtle elements. The third was Vaikârika of the nature of transformations and ramifications). Thus with five Vaikṛta types and three later Prâkṛtas there were eight types of creation.

47. The Kaumâra Sarga was the ninth. It was both Prâkṛta and Vaikṛta. I cannot adequately describe the divisions and sub-divisions of all these types of creation.

48. Last of all, I shall mention the brahminical creation which is of very little utility. It is here that the great creation of Sanaka and others, referred to above as Kaumâra Sarga, took shape.

49. Sanaka and others, my mental sons, were five²¹⁵ in number. They were all on a par with Brahman, of good rites and averse to worldly attachment.

50. Despite my command they were not inclined to carry on the activities of creation; those scholarly sons turned their attention from worldly activities and were devoted to the exclusive meditation on Śiva.

51. O Nârada, they were bold enough to retort to me whereat I became very furious and nearly senseless.

52. When I became nearly unconscious on account of excessive fury and agitation, drops of tears fell from my eyes.

53. At that time, on being mentally meditated upon, Viṣṇu came there hurriedly and enlightened me.

54. O foremost among sages, I was instructed by Viṣṇu to perform the penance of Śiva. Accordingly I performed a severe penance.

55-56. While I was performing penance for creation, the merciful lord Śiva of Trinity, came out of the spot called Avimukta between the eyebrows and the nose. He manifested himself as Half woman and Half man in full potency.

57-58. On seeing the unborn lord Śiva, a mass of refulgence, the consort of Umâ, the omniscient, the creator of everything, famous as Nilalohita, straight in front of me I

²¹⁵. These are Sana, Sanaka, Sanat, Sanâtana and Sujâta. Elsewhere they are stated to be seven or ten.

saluted him with great devotion and was highly delighted. I told the lord "Please create various subjects."

59. On hearing my words, the lord of lords, Rudra, created many Gaṇas identical with Himself.

60. I again told the great lord Rudra—"O lord, please create those subjects, tormented by the fear of birth and death".

61. O foremost among sages ! on hearing my words the merciful lord Rudra laughed and said thus.

Lord Rudra said :—

62. O Brahmā, I shall not create the subjects tormented by the fear of birth and death. The inauspicious beings are immersed in the ocean of distress by their own actions.

63. In my manifestation in the form of preceptor I shall lift up these beings immersed in the ocean of distress by conferring on them perfect knowledge.

64. You alone, create all the miserable subjects, O Lord ! At my bidding, you will not be bound by illusion.

Brahmā said :—

65. Saying this, the lord, the glorious Śiva vanished along with His attendants even as I was watching.

CHAPTER SIXTEEN

(*Description of the Creation*)

Brahmā said :

1-2. O Nārada, after performing the Pentuplication of the Bhūtas, elements and their attributes sound etc., I evolved the gross Ether, wind, fire, water and the Earth out of them and created mountains, seas, trees etc. and the periods of time ending with Kali and other ages.

3. I created many other things as well, but O sage, I was not satisfied. Then O sage, I meditated on Śiva and his consort Ambā and created aspirants.

4-7. I created Marīci from my eyes, Bhṛgu from my

heart; Āṅiras from the head and the great sage Pulaha from the vital breath Vyāna. I created Pulastyā from Udāna; Vasiṣṭha from Samāna; Kratu from Apāna; Atri from the ears and Dakṣa from the Prāṇa. I then created you from my lap and the sage Kardama from my shadow. Finally, I created, out of my conception, Dharma which is the means for the achievement of everything. O foremost among sages, creating thus, thanks to the favour of Mahādeva, these excellent Sādhakas I became contented.

8. Then, O dear one, Dharma, born out of my conception assumed the form of Manu at my bidding and was engaged in activity by the aspirants.

9. Then I created from the different parts of my body innumerable sons, Suras (devas) and Asuras (demons) and many others after assigning them different bodies, O sage.

10. I was then prompted by Śiva present within me and hence, O sage, I split myself into two having assumed two forms.

11. One half had the form of a woman and the other half that of a man²¹⁶. He then created in her a couple, the means of excellent nature.

12. The man was Svāyambhuva Manu, the greatest of the means (of creation). The woman was Śatarūpā, a yoginī, an ascetic woman.

13. The auspicious lady was accepted by Manu with due matrimonial rites, O dear one, he created beings through her by the process of sexual intercourse.

14-16. He begot of her two sons Priyavrata and Uttānapāda and three daughters Ākūti, Devahūti and Prasūti, all of them very famous. He gave Ākūti in marriage to Ruci and the middle one to Kardama. He gave Prasūti the younger sister of Uttānapāda in marriage to Dakṣa. Their sons and progeny are spread over the world both mobile and immobile.

^{216.} SP. speaks of Brahmā splitting his body into two parts, the male and female, identified as Manu and Śatarūpā. Cp. MP. 3.31.

17. Ruci begot of Ākūti the couple Yajña and Dakṣinā. Twelve sons were born of Yajña and Dakṣinā.

18. O sage, Kardama begot of Devahūti many daughters. Dakṣa begot twentyfour daughters.

19. Thirteen daughters Śraddhā etc. were given to Dharma in marriage by Dakṣa. O lordly sage, listen to the names of Dharma's wives.

20. Their names are Śraddhā (faith), Lakṣmī (fortune), Dhṛti (fortitude), Tuṣṭi (satiety), Puṣṭi (nourishment), Medhā (intelligence), Kriyā (rite, activity), Buddhi (intellect, wisdom), Lajjā (Bashfulness), Vasu (wealth), Śānti (peace, calmness), Siddhi (achievement, accomplishment) and the thirteenth is Kirti (fame).

21-23. The eleven younger daughters were Khyāti, Sati, Sambhūti, Smṛti, Pṛiti, Kṣamā, Sannati, Anurūpā, Ūrjā, Svāhā and Svadhā who were respectively married by Bhṛgu, Bhava (Śiva), Marīci, the sage Aṅgiras, Pulasta, Pulaha, the excellent sage Kratu, Atri, Vasiṣṭha, the fire-god and the Pitṛs (manes).

24. The great aspirants Bhṛgu and others took the hands of these famous daughters. Thereupon the entire universe consisting of three worlds, mobile and immobile was filled (with progeny).

25. Thus according to their own actions and at the bidding of Śiva innumerable famous brahmins were born out of the various living beings.

26-28. In another Kalpa, Dakṣa had sixty daughters. Of them ten were given to Dharma, twentyseven to the Moon, thirteen to Kaśyapa. O Nārada, he gave four to Garuḍa of excellent form. Two to each of these—Bhṛgu, Angiras and Kṛśāsva. Born of them are many children in the world of mobile and immobile.

29-30. O foremost among the sages, the children of the thirteen daughters given to the noble-souled Kaśyapa by Dakṣa spread over the three worlds. Mobile or immobile nothing was void.

31-32. Devas, sages, demons, trees, birds and mountaincreepers born of the daughters of Dakṣa filled the entire space

between Pātāla and Satyaloka.²¹⁷

33. The whole cosmic egg was filled. Never was it a void. Thus, at the bidding of Śiva, the creation was perfectly accomplished by Brahmā.

34-35. Dakṣa's daughter Satī was perfectly guarded by Rudra at the tip of His Trident, for the sake of penance. Śiva had created her himself and later for the activities of the world she was born of Dakṣa. In order to uplift the devotees, the lord indulged himself in many divine sports.

36. Śiva manifested himself in three ways in the form of Vaikunṭha (Viṣṇu) born of the left limb, in my form (of Brahmā) born of the right limb and in the form of Rudra born of the heart.

37. Viṣṇu, Rudra and I represent the three Guṇas. Śiva is free from Guṇas. He is the supreme Brahman, the undecaying.

38. Viṣṇu is of Sattva attribute, I (Brahmā) am of Rajas attribute and Rudra is of Tamas attribute. This is only in view of the activities in the world. But in fact and in name it is otherwise.

39. Viṣṇu is of Tāmasika nature within but externally Sāttvika; Rudra is of Sāttvika nature within but of Tāmasic nature outside, I am of Rājasic nature throughout.

40. The goddess of speech is of Rājasic nature; Satī is of the Sāttvika nature and Lakṣmī is of Tāmasic nature; the great goddess Śivā is of the three natures.

41. Śivā became Satī and Śiva married her. At the sacrifice of her father she cast off her body which she did not take again and went back to her own region.

42. Śivā incarnated as Pārvatī at the request of the devas. It was after performing a severe penance that she could attain Śiva again.

43-45. O lordly sage, she came to be called by various names such as Kālī, Caṇḍikā, Cāmuṇḍā, Vijayā, Jayā, Jayantī, Bhadrakālī, Durgā, Bhagavatī, Kāmākhyā, Kāmadā, Ambā, Mṛḍānī and Sarvamangalā. These various names confer worldly pleasures and salvation according to qualities and

²¹⁷ The fourteen worlds from Pātāla to Satyaloka constitute the entire cosmos. Cf. N. 210, 212 P. 247.

action. The name Pārvatī is very common.

46. The goddesses of various attributes and the three deities of various attributes performed the diverse excellent activities of creation in mutual collaboration.

47. O excellent among sages, I have thus explained the mode of creation to you. The entire cosmic egg was created by me at the bidding of Śiva.

48. Śiva is the Supreme Brahman. The three deities, Viṣṇu, I and Rudra are His manifestations according to the difference in the attributes.²¹⁸

49. The independent Supreme Ātman, who is both Nirguṇa and Saguṇa sports with Śivā in the beautiful Śivaloka.

50. His perfect and complete incarnation is Rudra. He is Śiva himself. The five-faced lord has made His beautiful mansion in Kailāsa. Even if the whole Brahmāṇḍa were destroyed, it knows no destruction.

^{218.} From the Cosmic Egg agitated by the three Gunas—Sattva, Rajas and Tamas, the three deities came into existence. The Purāṇas call them Brahmā, Viṣṇu and Śiva and assign the functions of creation, existence and dissolution to each respectively. Cp. Devi Bhāg. 1.8. 2-4.

ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवाः सनातनाः ।
नातः परतरं किञ्चिद् ब्रह्माण्डेऽस्मिन्महामते ॥
ब्रह्मा सृजति लोकान्वै विष्णुः पात्यखिलं जगत् ।
रुद्रः संहरते काले त्रय एतेऽत्र कारणम् ॥

The statement about the three qualities सत्त्व, रजस् and तमस् manifested as the three devas is the concensus of the entire Pauranic lore. Cp. Liṅga Purāṇa.

महेश्वरात् त्रयो देवा जज्ञिरे जगदीश्वराः ।
शाश्वताः परमा गृह्णाः सर्वात्मानः शरीरिणः ।
एत एव त्रयो देवा एत एव त्रयो गुणाः ।
एत एव त्रयो लोका एत एव त्रयोऽग्नयः ॥

The Vedas trace the origin of the Trinity to the Brahman, the Śaivas to Maheśvara and the Bhāgavatas to Mahāviṣṇu.

CHAPTER SEVENTEEN

(The Story of Guṇanidhi)

Sūta said :—

1. O great sages, after hearing these words of Brahmā, Nārada once again bowed to him and asked humbly.

Nārada said :—

2-3. When did Śiva favourably disposed to His devotees go to Kailāsa ? Where did he have the intimate acquaintance with Kubera²¹⁹ of great and noble soul ? What did Śiva of auspicious form do there ? Please narrate all these things to me. I am deeply interested in it.

Brahmā said :—

4. O Nārada, listen. I shall tell you the story of the moon-crested lord, how he went to Kailāsa and how he contracted friendship of Kubera.

5. In the city of Kāmpilya²²⁰ there was a sacrificer named Yajñadatta. Born of Somayāji family he was an adept in the performance of sacrifice.

6. He knew Vedas and Vedāngas. He was a great scholar of Vedānta etc. He was honoured by the king. He was a liberal-minded donor and as such his fame had spread far and wide.

7-8. He assiduously maintained the sacrificial fire and was devoted to the study of the Vedas. His son (Guṇanidhi) was of a very handsome complexion and shone like the moon's disc. After the investiture with the sacred thread he learned all the eight lores²²¹ over and over again. Yet,

219. Kubera is the son of विश्रवस् by इङ्गिङ्गा । He is the chief of the Yakṣas and a friend of Rudra. He is mythologised as having three legs and eight teeth.

220. The country known to Vājasaneyi Saṁhitā (xxiii, 18) and Śatapatha Brāhmaṇa (xiii. 2.8.3) can be identified with the city of Kāmpila in the Furrukhabad district, Uttara Pradeśa. It was the Southern Capital of Pāñcāladeśa in ancient India. Dr. Awasthi (Studies in Sk. P. P. 85) however, places it in the Ānarta Deśa, a region of the Western India.

221. The eight sciences included (1) the triple Veda (त्रयी) (2) logic and metaphysics (आन्वीक्षिकी), (3) the science of Government

unknown to his father he indulged in gambling.

9. Ever and anon he took plenty of sums from his mother and gave them over to other gamblers with whom he contracted great intimacy.

10. He eschewed all brahminical ways and conduct of life. He was averse to the performance of Sandhyā prayers and ceremonial ablutions. He began to speak ill of the Vedas, sacred texts, devas and brahmins.

11. He did not follow the conventions and injunctions of the Smṛti code, He indulged in singing and playing. Actors, heretics etc. were his beloved friends.

12-15. Although his mother wanted him to meet his father now and then, he never went near his father. Engaged in extra-domestic activities Yajñadatta used to ask his wife "Dear good woman, what is our son Guṇanidhi doing ? He is not at home." Then the woman used to say, "He has gone out just now. So long he had been taking his bath and worshipping the deities. He has finished his Vedic studies and has just gone out in the company of two or three friends for the purpose of learning somewhere". The poor woman in view of the fact that she had only one son deceived her husband thus.

16. The simple husband did not know anything about the nefarious activities of his son or his bad conduct. All sacred rites ending with Keśa Karma²²² were performed in the sixteenth year of the son.

17. Thereafter Yajñadatta performed the marriage rite of the son in accordance with the rules prescribed in the Gṛhya Sūtras.

18. O Nārada, every day the woman with her heart melting with motherly affection used to make her son sit up and gently upbraid him.

19. "Dear son, your father is surely a great man, but

(दण्डनीति), (4) practical arts such as agriculture, commerce, medicine etc. (वार्ता), (5) ancient historical and mythological tradition (6) science of rituals (7) Logic and (8) Dharma or Law.

222. The religious ceremony Keśānta in which the hair were cut off was performed upon Brāhmaṇins at 16 years of age, Kṣattriyas at 22 and Vaiśyas at 24. Cf. Manu. ii. 65, Yāj. 1.36.

he is of rash temperament. If he comes to know of your activities he will beat you and will not spare me too.

20. I conceal your nefarious activities from your father every day. Due to his good conduct and his affluent circumstances he is honoured by all the people.

21. Dear child, a good learning and association with men of saintly character constitute a great asset for brahmins. How is it that you do not gladly take interest in such things?

22. Your ancestors and grandfathers had all earned the reputation of being good Vedic scholars, well learned in Śāstras, and performers of sacrifices, especially Somayāgas.

23. Shun the company of the wicked people, associate with good men, turn your attention to good learning and strictly adhere to brahminical conventions.

24. Emulate your father in form, fame and traditional activity. Why don't you feel ashamed? Cast off your wickedness.

25. You are nineteen now. This girl is sixteen years old. She is a good girl. Take her. Protect her. Above all be devoted to your father.

26. You shall respect your father-in-law also, in view of his good qualities and conduct. How is it that you do not feel ashamed of wickedness ?

27. Dear son, your maternal uncles too are matchless in learning, conduct and pedigree and other things. You are not afraid even of them. Your paternal and maternal lineages are equally pure.

28. See the brahmin boys of your neighbourhood. Even in our house see the disciples of your father. How humbly do they behave ?

29. Dear son, if the king hears of your evil propensities, he will cease to respect your father and may even suspend the regular maintenance allowance.

30. Till now people used to call your activities the foolish blunders of an ignorant boy. Hereafter they may take away the traditional title of Dikṣita.

31. People will curse and cavil at your father and me saying such evil words as "The son has adopted the wickedness of the mother."

32. Your father has never been a sinner. He strictly follows the path of the Vedas and Smṛtis. Lord Śiva is my witness for the purity of my mind that is riveted to his feet.

33. I have not seen the face of any wicked man after my menstrual bath. Powerful indeed is Fate whence a boy like you is born of my womb !”

34. Although constantly advised thus by his mother, the wicked boy did not abandon his evil ways. For, an idiot indulging in vice is beyond redemption.

35. Who is he that is not broken up by the evil influences of hunting, wine, slander, untruth, theft, gambling and prostitutes ?

36. The wicked fellow (Guṇanidhi) used to lay his hands on whatever he could see in the house, a cloth, a base metal etc. and take it to the gambling den, there to lose the same to his brother gamblers.

37. Once he stole a very valuable ring of his father set with precious stones and gave it to one of gamblers.

38. It chanced that one day the Dīkṣita saw it in the hand of the gambler. He asked the fellow—“Where did you get this ring from ?”

39-40. First the gambler did not say anything. When repeatedly asked he said—“O brahmin, you are unnecessarily accusing me of theft. It was your son who gave it to me. On the previous day I had won his mother’s upper garment.

41. Do not think that I alone was the winner of this ring. He has lost many costly things to other gamblers as well.

42. He has thus given gems, metals, silk garments, vessels, golden vases, and different sorts of copper and bell metal pots.

43. Everyday he is being bound stark naked by the gamblers. In the whole world you cannot see such a useless poor gambler as he (your son).

44. How is it that till now, O brahmin, you have not realised that your son is a ring leader of base gamblers, very clever in misdemeanour and unfair means ?

45. On hearing these words, the poor Dīkṣita’s head bent down with shame. He covered his face and head with a cloth and quietly slipped back into his house.

46. Yajñadatta, the sacrificer, well versed in Vedic rites spoke thus to his wife who was a very chaste lady.

Yajñadatta said :—

47-48. O mistress ! where is that gambling rogue of a son, Guṇanidhi ? Or let it be. Why should I ask for him ? Where is that auspicious ring which you took off at the time of applying unguents on my body ? Bring it quickly and give it to me.

49-51. The mistress was frightened at these words. While she was engaged in arranging for bath and midday sacred rites she replied—"O lord, I am busy arranging the various articles of offerings for worship. O lord, fond of guests, the guests may be unnecessarily detained. While I was busy cooking the pudding I kept the ring somewhere in some vessel just now. What a pity ! I have forgotten it. I do not know where it has been kept.

Dikṣita said :—

52-53. O truthful lady who has given birth to a base boy, whenever I asked "Where has the son gone ?" you used to say, "Dear lord, just now he has gone out after finishing his lesson of the Vedas, in the company of two or three friends for revision of the lesson".

54. Where is your silk saree red like madder which I had presented to you and which used to hang down here in the house always ? Tell me the truth. Do not be afraid.

55. That gem-set golden vase which I had given you is also missing. That tripod with a velvet cushion which I had given you is nowhere to be seen.

56. Where is that bell metal pot made in the South ? Where is that copper pot made in Bengal ? Where is that ivory casket intended for curios and trinkets ?

57. Where is that wonderfully fine statuette of a lady lighting a lamp, shining like the moon, and brought from the hilly province ?

58. Why should I unnecessarily speak much ? O lady of a noble family, it is futile to be angry with you. I shall take food only after I marry again !

59. I am childless now since that wicked fellow has defiled the whole family. Get up and fetch me some water. Let me offer libations to him with gingelly seeds.*

60. Better to be issueless than have a wicked son who defiles the entire family. It is the traditional policy to abandon one to save the family.

61. The Brāhmaṇa took his bath, performed his daily rites and married the daughter of a Vedic scholar the same day.

CHAPTER EIGHTEEN

(*The Redemption of Guṇanidhi*)

Brahmā said:—

1-2. Guṇanidhi, the son of the Dikṣita Yajñadatta, came to know of this. Regretfully he cursed himself and set off from that place. After wandering aimlessly for a long time, he, the wicked fellow, felt the abandonment keenly and losing all hopes halted at a place.

3-7. He thought to himself : “Where am I to go ? What shall I do ? I have not studied much, nor am I rich enough. Only a wealthy man can be happy in a foreign land, although he has to face the fear of thieves there. Of course this fear is present everywhere. I am born in the family of priests officiating in sacrifices. Why am I reduced to this wretched plight ? Fate is powerful indeed, controlling all our future actions. I cannot even beg as I have no acquaintance, no money. Where shall I seek refuge ? Everyday, even before sunrise, my mother used to feed me with sweet pudding. Today whom shall I beg ? My mother too is away from me.”

8. O Nārada, even as he was musing like this woefully, sitting at the foot of a tree, the sun set.

9. In the meantime a certain devotee of Lord Śiva came out of the city taking with him various articles of offering.

*It is customary among the orthodox Hindu families in India to offer libations of water mixed with gingelly seeds to the manes on particular days.

10. He had observed fast on the Śivarātri²²³ day. In order to worship lord Śiva, he was on his way, along with his kinsmen and was carrying different sorts of delightful offerings.

11. The devotee entered the temple of Śiva where he worshipped Him in the prescribed manner with sincere devotion.

12. The brahmin boy, son of Yajñadatta, devoid of his mother and dismissed by his father, was very hungry by this time. He inhaled the sweet fragrance of the sweet puddings and followed the devotee.

13. "If fortunately these devotees of Śiva go to sleep after offering the eatables to Śiva, I shall eat these vast varieties of puddings and sweets in the night".

14. With this hope he sat at the threshold of the temple of Śiva watching the great worship by the devotee.

15. When the worship was over, the songs and dances of prayer were duly concluded, the devotees lay down and began to sleep. Immediately the young man entered the sanctum sanctorum of Śiva in order to steal the eatables left there.

16. The lamp was burning very dimly. Hence in order to see the puddings clearly he tore a piece of cloth from his lower garment and put that piece in the lamp as a wick thus making the lamp give a good light.

17. Yajñadatta's son gleefully took plenty of the sweets offered as eatables to Lord Śiva by the devotees.

18. With sweets in his hands he came out hurriedly. In his hurry he stamped on some person lying there who woke up immediately.

19. "Who is that? Who is running away so fast ? Catch him." So shouted the man who woke up in a voice hoarse with fear.

20. The brahmin boy (Guṇanidhi) who ran for life be-

223. Śivarātri : Śiva's Night. It is a popular fast and festival held in honour of Śiva on the 14th of the dark half of the month Māgha or January-February with many solemn ceremonies observed during the day and night. In Tāntric literature it is called Kālarātri, one of the three sacred nights, the other two being Mahārātri and Moharātri.

came blind. So he was caught and killed by the watchmen on duty.

21. O sage, by the favour of Śiva or by the power of accumulated merit, the son of Yajñadatta could not partake of the offerings of eatables made to Lord Śiva.

22. The terrible soldiers of Yama who desired to take him to Samyamani²²⁴ (the abode of Yama), approached him with nooses and clubs in their hands and bound him.

23. In the meantime the attendants of Śiva with tridents in their hands and tinkling anklets on their arms reached the spot in an aerial chariot in order to take him to Śivaloka.

Śivagāṇas said:—

24. “O attendants of Yama, leave this righteous brahmin alone. He cannot be punished since his sins have been burnt off.”

25-27. On hearing these words of Śiva’s attendants, the attendants of Yama became terrified and addressed the attendants of Śiva:

Yamagaṇas said :—

“O Gaṇas, this is a wicked brahmin who has broken the traditions and conventions of his family. He has disobeyed his father’s directions and has forsaken truthfulness or purity. He does not offer his Sandhyā prayers. He does not take his ceremonial baths regularly.

28. Leave aside his other activities. He has now transgressed and outraged the offerings of eatables made to Śiva. You can see this personally. In fact he is not worthy of even being touched by people like you.

29. Those who consume or outrage the offerings of eatables made to Śiva and those who offer these to others, the mere touch of these persons, it is said, is sinful.

30. Even poison is not so dangerous when drunk. Never shall a person make use of Śiva’s property even if he were to die.

^{224.} Samyamini or Samyamani, the city of Yama is fabled to be situated on Mount Meru.

31. It is granted that you are an authority on virtue. We are not. But O Gaṇas, if this fellow has at least a bit of virtue to his credit, please let us hear the same”.

32. On hearing these words of Yama’s attendants, the attendants of Śiva remembered the lotus-like feet of Śiva and spoke to them thus :—

Siva’s attendants said :

33. “O Attendants of Yama, Śiva’s ideas of Dharma are very subtle. They can be observed only by persons of subtle and keen vision, not by people like you whose aim is only the gross exterior.

34. O Ganas, hear attentively what this son of Yajña-datta has done which has freed him from sins.

35. The shadow of the lamp was falling on the top of the linga and this brahmin prevented it by adding a wick to the lamp at night, cutting a piece from his lower cloth.

36. Another great merit he derived from listening to the names of Śiva, though casually, O attendants.

37. He witnessed the worship that was being performed duly by a devotee. He was observing a fast and his mind was concentrated too.

38. Let him go to Śivaloka along with us. As Śiva’s follower let him enjoy great pleasures there for sometime.

39. Then he will shake off his sins and become the king of Kaliṅga²²⁵ since he has indeed become a great favourite of Śiva.

40. Nothing else need be mentioned now. Let all of you, emissaries of Yama, return to your own world with contented minds.”

Brahmā said :—

41. O lordly sage, on hearing these words of Śiva’s attendants, the emissaries of Yama returned to Yama’s abode.

²²⁵. The Kaliṅga Deśa occupied the narrower eastern coastal plain from the delta of the Godāvari to that of the Mahānadi river. It was probably one of the best-known regions of the south known to ancient Indian literature.

42. O sage, they narrated everything to Yama whatever the messengers of Śiva told them about Dharma etc.

Dharmarāja said :—

43. “O Gaṇas, listen attentively to what I say. Whatever I direct you to do, you shall do with loving devotion.

44. O Gaṇas, you shall avoid those persons who bear on their forehead the mark of Tripuṇḍra besmeared with white ashes. Never shall they be brought here.

45. O Gaṇas, you shall avoid those persons who regularly dust their body with white ashes. Never shall they be brought here.

46. You shall avoid all those persons who assume the garb and features of Śiva whatever their reason may be. Never shall they be brought here.

47. You shall avoid those persons who wear Rudrākṣas and keep matted hair. Never shall they be brought here.

48. You shall avoid those persons who imitate the dress or the features of Śiva, even for their livelihood. Never shall they be brought here.

49. You shall avoid those persons who imitate the dress and features of Śiva even for the purpose of deception. Never shall they be brought here.”

50. Yama thus commanded his servants. They too agreed to follow his command and remained silent with the flickering smile on their lips.

Brahmā said :—

51. Thus freed from the emissaries of Yama, the brahmin boy became pure-minded and went to Śivaloka along with the attendants of Śiva.

52. There he served Śiva and Śivā (Pārvatī) and enjoyed all sorts of pleasures. Afterwards he was born as the son of Arindama, the king of Kaliṅga.

53. Known as Dama he was devoted to the service of Śiva. Even as a boy he carried on many acts of devotion to Śiva in the company of other children.

54. When his father passed away he became the king in the prime of his youth. In his kingdom he spread the ideals and tenets of Śiva lovingly.

55. The king Dama was unconquerable. O brahmin, he did not stress any act of piety other than furnishing temples of Śiva with lamps in plenty.

56. He called headmen of the villages in his kingdom and asked them to furnish all temples of Śiva with lamps.

57. He warned them that if they defaulted they would be punished. It is declared in the Vedas that Śiva is delighted at the gift of a lamp to his temples.

58. "Therefore, you headmen shall see that the temples of Śiva in your jurisdiction are properly illuminated with lamps. There is no question of hesitation in this matter.

59. "Undoubtedly I shall get the defaulter beheaded." Thus for fear of him every temple was duly illuminated.

60. With this act of piety alone, as long as he lived, the king Dama acquired ample prosperity. Finally he passed away.

61. The impression of lamps persisted in his mind. He caused many lamps to be lighted. Finally he became the lord of Alakā²²⁶ with gem-set lamps to his credit.

62. Thus even the smallest service rendered to Śiva bears rich fruit in time. Let all persons seeking happiness realise this and continue the worship of Śiva.

63-65. That son of Dikṣita never cared for any act of piety. It was to steal that he had entered the temple of Śiva. To serve his own end he had brightened the lamp there, thereby dispelling the shadow of darkness on the top of the liṅga. Then he became the virtuous king of Kalinga. O foremost of the sages where the wicked son of the Dikṣita, and where the guardian of a quarter? Although he had been simply a man, he became the guardian of a quarter.

66. Thus I have narrated the story of Guṇanidhi, the son of Yajñadatta. The story is pleasing to Śiva. Besides, it grants all desires of the listening devotees.

67. O dear one, I shall tell you how he became the close friend of Śiva. Listen attentively.

²²⁶ Alakā—It is the capital of Kubera, the chief of the Yakṣas and Guhyakas. It is also called Prabhā, Vasudharā and Vasusthalī and is fabled to be situated on a peak of the Himālayas, inhabited also by Śiva.

CHAPTER NINETEEN

(*The friendship of Śiva and Kubera*)

Brahmā said :—

1. In the Kalpa called Pādma, I created my mental son Pulastyā whose son Viśravas begot the son Vaiśravaṇa.

2. He propitiated the three-eyed God Śiva, with a very severe penance and enjoyed the city of Alakā built by Viśvakṛt.

3. When that Kalpa was over and the Meghavāhana Kalpa had started, the son of Yajñadatta, Śrīda, performed a severe penance.

4-8. Realising the efficacy of devotion to Śiva accruing from the mere illumination (of his temple) with lamps, he reached Kāśī²²⁷ for the illumination of his thought. Under the lustre of the gems of the mind, he repeated the mantras of eleven Rudras with loyal devotion and unswerving concentration of the mind. He could realise his identity with Śiva. Then he performed very severe penance for two hundred thousand years—a penance which was enhanced by the fire of austerity, was free from incroachment of the firefly in the form of interference from lust and anger, was windless inasmuch as the breath was curbed and was pure in form with pure vision. He set up the linga of Śiva and worshipped it with flowers of good ideas and feelings. The penance was so severe that his body was reduced to skin and bones.

9-10. Then in the company of the Goddess Pārvatī, the lord Viśveśvara Himself addressed the devotee, the lord of Alakā, with a pleasant mind—the devotee who stood as a stump with mind concentrated on the linga:—"I am ready to grant you a boon. Choose it, O lord of Alakā".

11-13. The devotee opened his eyes and gazed at

227. Kāśikā or Kāśī, known as Vārāṇasi. Situated on the left bank of the Ganges, it was the capital of the country of the same name. It is, perhaps, the Kassida or Kassidia of Ptolemy, designated after Kāśirāja, one of the early progenitors of the lunar race who was succeeded by twenty descendants, including the famous Divodāsa who ruled and celebrated many horse-sacrifices here. The city is sacred to Śiva since Viśveśvara, one of the twelve Jyotirlingas, is established here.

lord Śiva, the moon-crested consort of Umā who was shining with a brilliance that excelled thousands of rising suns. Dazzled by the brilliance, he closed his eyes and addressed the lord of lords who is beyond the reach of mental conception. "O lord, please give my eyes the power to see your feet."

14. This itself is a great boon, O lord, that I see you present. O lord, O moon-crested God, obeisance be to you. Of what avail are other boons ?

15. On hearing his words, the lord of devas, Umā's consort touched him with his palm and gave him the requisite of Vision.

16. Then on securing the power, Yajñadatta's son opened his eyes and saw Umā alone at first.

17. "Who is this lady beautiful in person, near Śiva the Lord ? What penance did she perform more difficult than mine ?

18. "What a form ! What a love ! What a good luck ! What a fine glory !" He repeated these words several times.

19. While he was doing this and glancing cruelly at Umā, his left eye as a result of seeing the lady, burst.

20-21. Then the Goddess told Śiva—why does this wicked ascetic look at me often and say "You make my penance shine !" and seeing me with his right eye jealously why does he marvel at my beauty, love and good luck.

22-23. On hearing the words of the Goddess, lord Śiva laughed and said "O Umā, he is your son. He does not look at you angrily or jealously. He is describing your glory of penance." After saying this to the Goddess Iśa told him again.

24. "Dear son, I am delighted at your penance. I shall give you the boon you desire. You will be the lord of treasures and the lord of Guhyakas²²⁸.

²²⁸. Guhyakas, literally "Hidden beings". They are demi-Gods who, like the Yakṣas, are the attendants of Kubera and guardians of his hidden treasure.

25. You will be the king of Yakṣas²²⁹, Kinnaras²³⁰ and rulers. You will be the leader of Puṇyajanas and the bestower of wealth to all.

26. My friendship with you shall remain for ever. I shall stay near you, very near Alakā, dear friend, in order to increase your love.

27. O son of Yajñadatta; great devotee, come on. This is your mother. Fall at her feet with delighted heart.

Brahmā said :—

28. After granting him boons, Lord Śiva told Umā, “O Goddess, be pleased with him. This ascetic is your own son.”

29. On hearing these words of Śiva, Pārvatī, the mother of the universe said to the son of Yajñadatta with a delighted mind.

The Goddess said :—

30. Dear son, may your pure devotion to Śiva remain for ever. With your left eye burst you will be Ekapiṅga, (having a yellow mark in place of an eye).

31. May all the boons granted to you by the lord fructify. You shall be called Kubera (lit. possessed of ill-shaped body), O son, since you jealously looked at me.

32. After granting these boons to Kubera, lord Maheśvara, in the company of the Goddess Pārvatī, entered his Viśvēśvara abode.

33. Thus Kubera attained the friendship of Śiva. Very near his city Alakā was Kailāsa, the abode of Śiva.

229. Yakṣas are a class of semi-divine beings who are attached to the service of Kubera.

230. Kinnaras, like Yakṣas, are the attendants of Kubera. They are represented as mythical beings with a human figure and the head of a horse or with a horse's body and the head of a man. They are described as celestial choristers and musicians who dwell in the paradise of Kuvera on Kailāsa. They are called Aśvamukhas, Turaṅga-vaktras, “horse-faced” and Mayus.

CHAPTER TWENTY

(*Siva goes to Kailāsa*)

Brahmā said:—

1. O Nārada, hear the story of Śiva's arrival at Kailāsa, the best of mountains, thanks to the power of penance of Kubera.

2. “The lord of the Universe, after bestowing the boon of lordship of treasures upon Kubera, returned to His excellent abode and thought within Himself thus.

3. My complete manifestation, born of Brahma can look after the activity of Dissolution. Now, assuming that form I shall go to Kailāsa, the residence of Guhyakas.

4. Rudra, born of my heart, my perfect manifestation is the Single Supreme Brahman. He is worthy of being served by Viṣṇu, Brahmā and others. He is not different from me. He is unsullied.

5. In that form I shall become that friend of Kubera²³¹, shall remain near him and perform great penance.”

6. Thinking thus, Rudra, desirous of carrying out the wish of Śiva (the supreme Brahman) sounded his drum that gave out the divine Nāda.

7. Its resonant, reverberating sound pervaded the three worlds heightening enthusiasm and called upon everyone in diverse ways.

8. On hearing that, Viṣṇu, Brahmā and other deities, sages, the persons well-versed in Āgamas, Nigamas and Siddhas.

9. Devas and Asuras came there with great delight. The Pramathas* too reached that place from different quarters.

10. The leaders of Gaṇas revered by the whole world and of high fortune arrived there. I shall mention to you their number. Listen attentively.

231. Kubera or Kuvera. He is the God of wealth and the chief of the Yakṣas and Guhyakas. His name Ku-bera or Ku-vera signifies his deformed body having three legs and eight teeth. He is married to Yaksi, the daughter of the Dānava Mura. As an especial friend of Śiva he is called Śiva-sakhā. His capital Alakā on the Himālaya mountain is mentioned also in the RV.

*A class of Gaṇas attending on Śiva.

11. The leader of the Gaṇas, Śaṅkhakarṇa came there with a crore of his Gaṇas; Kekarākṣa with ten crores and Vikṛta with eight crores.

12. Viśākha with sixty-four crores; Pāriyātraka with nine crores, Sarvāntaka with six crores and the glorious Dunduma with eight crores.

13. Jālaṅka, the chief leader of Gaṇas, with twelve crores; the glorious Madana and Vikṛtānana with seven crores each.

14. Kapālin with five crores, the auspicious Sandāraka with six crores and Kaṇḍuka and Kuṇḍaka each with a crore.

15-16. Viṣṭambha and Candratāpana each with eight crores, the leader of Gaṇas Mahākeśa with a thousand crores.

17. Kuṇḍin, Vāha and the auspicious Parvataka with twelve crores each, Kāla, Kālaka and Mahākāla each with a hundred crores.

18. Agnika with a hundred crores, Abhimukha with a crore, Ādityamūrdhā and Dhanāvaha each with a crore.

19. Sannāha and Kumuda with a hundred crores, Amogha, Kokila and Sumantraka each with a crore.

20. Another (leader of Gaṇas) Kākapāda with six crores and the lord Santānaka with six crores, Mahābala, Madhupiṅga and Piṅgala each with nine crores.

21. Nila, Deveśa and Pūrṇabhadra each with ninety crores and the strong Caturvaktra with seven crores.

22. The lord of all (Śiva) reached there ready to go to Kailāsa surrounded by groups of crores, thousands, hundreds and twenties.

23. Kāṣṭhāgūḍha, Sukeśa and Vṛṣabha each with sixty-four crores. Caitra, Nakuliśa and Svayamprabhu each with seven crores.

24-25. Lokāntaka Diptātmā and the lord Daityāntaka, lord Bhṛngīrīti and the glorious Devadevapriya, Aśani Bhānuka and Sanātana each with sixtyfour crores; Nandīśvarw the supreme chief of Gaṇas, and Mahābala each with hundred crores.

26 These and other leaders of Gaṇas were all powerful

and innumerable. They had thousand hands, matted hair, crown etc.

27. They had crescent moon as their embellishing decoration ; they were blue-necked, three-eyed, adorned with necklaces, earings, crowns and other ornaments.

28. Lord of Gaṇas emulating Brahmā, Indra and Viṣṇu and shining with the brilliance of crores of suns and possessed of Anīmā etc. reached there.

29. The Gaṇa chiefs²³² and other noble souls of spotless splendour eagerly reached there desirous of seeing Śiva.

30. Reaching the spot they saw Śiva, bowed to and eulogised him. Viṣṇu and others bent their heads and joined their palms in reverence.

31. Then Lord Śiva, Viṣṇu and others, went to Kailāsa, the residence of Kubera lovingly.

32. Kubera and his attendants received the distinguished guest with great respect and worshipped him with devotion offering him various presents.

33. In order to please Śiva, he worshipped Viṣṇu and other Devas, the Gaṇas and the followers of Śiva.

34. Śiva was highly delighted and He embraced Kubera and kissed him on the head. With all his followers He stayed near Alakā.

35. The lord commanded Viśvakarmā to erect buildings on the mountain for His own residence and that of his devotees and others suitably.

36. At the bidding of Śiva, O sage, Viśvakarmā immediately reached the spot and made all suitable arrangements.

37-38. Then at the request of Viṣṇu, lord Śiva who was highly delighted at the arrangements went to Kailāsa after blessing Kubera and entered his residence in an auspicious hour.

39. The lord being favourably disposed to His devotees

²³². Lords of Gaṇas. Gaṇas are troops who generally appear in classes. Nine such classes are mentioned in the Puranas : They are (1) Ādityas (2) Viśvas or Viśvedevas (3) Vasus (4) Tuṣitas (5) Ābhāsvaras (6) Anilas (7) Mahārājikas (8) Sādhyas (9) Rudras. These are attached to Lord Śiva and serve under the command of Ganeśa, dwelling on Gaṇapvata identified with Kailāsa—a peak of the Himālaya mountain.

delighted everyone. Then Viṣṇu and other devas, the sages and the Siddhas celebrated the coronation of Śiva.

40. With various kinds of presents in their hands they approached him. With very great festivities they performed the rite of waving lights in adoration.

41. O sage, there was an auspicious shower of flowers. The delighted celestial damsels sang and danced in joy.

42. Everywhere loud shouts of “victory ; victory”, “obeisance, obeisance” were raised. Every one’s enthusiasm was great. Everyone’s happiness was boundless.

43. Seated in His throne, Śiva then shone all the more. He was duly served by everyone, Lord Viṣṇu and others.

44. All the devas eulogised Śiva, the benefactor of the world, with words pleasing of nature and pregnant with meaning.

45. On hearing their hymns of praise Śiva was highly delighted and granted their wishes. He, the lord of all, lovingly fulfilled their cherished desires.

46-47. O sage, at the bidding of Śiva they returned to their abodes. They were highly delighted since their desires were fulfilled. Then lord Śiva asked me and Viṣṇu to sit down. Then He lovingly blessed us and said :—

Śiva said :—

48. “Dear Sons, O Viṣṇu, Brahmā, you are great favourites of mine, entrusted with the work of creation and sustenance of the three worlds. You are the best of the Devas.

49. Go back to your abodes without any fear. I shall always provide you with happiness. I shall particularly look after you both”.

50. On hearing the words of Śiva, Viṣṇu and I duly bowed to him and though not delighted (in leaving him) returned to our abodes.

51. At the same time Śiva delightfully made the lord of treasures sit down and holding his hands with his own said the auspicious words.

52. Dear friend, I am charmed by your love. I have become your friend. Go to your place fearlessly. O sincere friend, I shall always assist you.

53. On hearing these words of Śiva, Kubera was highly delighted. At His bidding he returned to his abode.

54. Śiva stayed on Kailāsa, the best of all mountains, along with his Gaṇas, practising Yoga and meditation at his own sweet will.

55. In some places he meditated upon his own soul. In some places he practised Yōga. At times, of his own accord, he gave discourses on ancient historical tales.

56. He, being an expert in divine sports, sported with his Gaṇas in the different regions of the Kailāsa hill.

57. Thus lord Śiva who had assumed the form of Rudra performed divine sports on the mount Kailāsa though he was foremost among Yogins.

58. Thus lord Śiva spent some time without his divine consort. After some time He married Satī, the daughter of Dakṣa Prajāpati.

59. Lord Śiva sported with her. Following the conventions of the world, O celestial sage, he became happy.

60. O sage, thus I have explained to you the manifestation of Śiva in the form of Rudra, his arrival at Kailāsa and his friendship of Kubera, the lord of treasures.

61. Thus I have explained the inner sport also which increases perfect knowledge and which confers the fulfilment of desires here and hereafter.

62. He who reads or listens to this story attentively will enjoy all worldly pleasures here and attain salvation hereafter.

RUDRA-SAMĀHITĀ

SECTION II

Satīkhaṇḍa

CHAPTER ONE

(*Summary of Sati's life*)

Nārada said:—

1. O Brahmā, thanks to Śiva's favour, you know everything. You have narrated to me the wonderful stories of Śiva and Pārvatī.

2. O lord, I am never fully satiated by hearing the great story of Śiva from your lotus-like face. I wish to hear further the same.

3-7. As explained by you, Rudra is the complete manifestation of Śiva. He is the great Lord whose abode is Kailāsa. He is a yogin of perfect control. He is worthy of being propitiated by all devas, Viṣṇu and others. He is the final goal of all good men. He is free from Dvandvas (mutually clashing opposites). The great lord never undergoes any change yet indulges in His divine sports. He became a householder again after marrying the noble lady Maṅgalā at the request of Viṣṇu when she performed penance. At first she was born of Dakṣa and later of Himālaya. How could she be the daughter of both with the same body? How did Satī²³³ become Pārvatī and attain Śiva again? O Brahmā, please explain all these and other points relating to His episode.

233. Satī, the daughter of Dakṣa, the son of Brahmā, was married to Śiva. She abandoned her body in consequence of the quarrel between her husband and father. It is said in the Purāṇas that Dakṣa instituted a sacrifice but apportioned no share to Śiva. Thereupon Satī felt insulted and entered the sacrificial fire whereupon Śiva sent hundreds and thousands of powerful Ganas who destroyed the sacrifice and beheaded Dakṣa. The present section narrates the story of the birth of Satī, her marriage with Śiva, their lovely sports and her tragic end at the sacrifice of her father, Dakṣa.

Sū'a said :—

8. On hearing these words of the celestial sage devoted to Śiva, Brahmā became delighted and said again.

Brahmā said :—

9. O best of sages, dear one, listen. I shall narrate the auspicious story on hearing which undoubtedly the life will become fruitful.

10. Formerly, on seeing my daughter Sandhyā²³⁴ in the company of my sons I was afflicted by the arrows of the cupid and much upset.

11. When remembered by Dharma, Rudra, the highest lord and the greatest yogin came there. He reproached me as well as my sons and went back to His abode.

12. A serious offence was committed by me against Śiva the great lord, by whose Māyā I was subjected to great delusion despite my being the reciter of the Vedas.

13. Under great delusion and goaded by the envious feelings towards the lord I conspired with my sons to find out ways and means to delude the lord Himself. Here again I was deluded by Śiva's Māyā.

14. O great sage, in Śiva the great lord, all those ways and means pursued by me and my sons became ineffective.

15. When my strategy failed I remembered the lord of Lakṣmī (Viṣṇu) in the company of my sons. The intelligent lord (Viṣṇu) devoted to Śiva came there and advised me.

16. Instructed by Viṣṇu who demonstrated Śiva's principles, I cast off my envy no doubt, but since I still was under delusion I did not eschew my stubbornness.

17. I humbly served Śakti and when she was pleased I created her as the daughter of Dakṣa and Asiknī (Dakṣa's wife). Dakṣa, you remember, was my son. This was my endeavour to make Hara enamoured of her.

²³⁴ Sandhyā 'lit. twilight' is personified as the daughter of Brahmā. It is said that Brahmā attempted to do violence to her but was reproached by Śiva. According to another version Sandhyā changed herself to a deer for escape from the evil intention of Brahmā whereupon Brahmā assumed the form of a stag and pursued her through the sky. Śiva saw this and shot an arrow which cut off the head of the stag. Brahmā then reassumed his own form and paid homage to Śiva,

18. The goddess Umā became Dakṣa's daughter, performed a severe penance and thanks to her great devotion became Rudra's wife. The goddess indeed is a benefactress of her devotees.

19. In the company of Umā, Rudra became a householder and the great lord performed divine sports. He of undecaying intellect deluded me even at the time of his marriage.

20. The independent lord assuming his own body married her and returned to his mountain. In her company he sported much, deluding many.

21. O sage, much time was happily spent by Śiva free from all depraved feelings and indulging in noble dalliance with her.

22-23. Then a feeling of rivalry arose between Dakṣa and Rudra; Dakṣa was excessively deluded by Śiva's illusion and so becoming extremely haughty he censured the quiet Śiva who was free from all depraved feelings.

24. Then Dakṣa the haughty, performed a sacrifice without Śiva, although he had invited Viṣṇu, me and all other devas.

25. Since he was in delusion he was very furious. So he did not invite Rudra and his own daughter Satī. He was greatly deluded by his own fate.

26. When she was not invited by her father whose mind was deluded by illusion, Śivā (Satī) of perfect knowledge and purest chastity played a divine sport.

27. Though not invited by her haughty father she did go to her father's house securing the reluctant permission of Śiva.

28. Seeing no share of Rudra set apart and being slighted by her father, she reproached all those who were present there and cast off her body.

29. On hearing that, lord Śiva became unbearably furious and pulling at his matted hair he created Virabhadra.²³⁵

²³⁵ Virabhadra is described as Śiva's son, produced from Śiva's matted locks or mouth or a drop of Śiva's sweat, in order to spoil the sacrifice of Dakṣa. He is represented as having a thousand heads, a thousand eyes, a thousand feet and a thousand clubs. Clothed in a tiger's skin dripping with blood, bearing a blazing bow and a battle-axe he is described as very fierce and terrific.

30. When he was created along with attendants he began asking "What shall I do?". The entire annihilation of Dakṣa's sacrifice and the disgrace of every one present there was the order issued by Śiva.

31. The lord of the Gaṇas (Virabhadra) accompanied by his soldiers reached the place immediately after receiving the orders.

32. They worked a great havoc there. Virabhadra chastised everyone and spared none.

33. After defeating Viṣṇu and the Devas with strenuous effort, the chief of Gaṇas cut off the head of Dakṣa and consigned it to the sacrificial fire.

34. Working great havoc he destroyed the sacrifice. Then he came back to the mountain and bowed to Lord Śiva.

35. Even as the whole of the world of Devas was witnessing, the process of destruction of the sacrifice was carried out by Virabhadra and others, the followers of Rudra.

36. The policy in agreement with what is laid down in the Vedas and Smṛtis is this, O Sage, which you must note. When lord Rudra is angry, how can there be happiness in the world?

37. On hearing his song of praise Rudra relented. Favourably disposed to the miserable that he was, he granted their request.

38. Śiva, the great lord, indulging in different sorts of divine sports, became sympathetic and merciful as before.

39. Dakṣa was resuscitated. The whole sacrifice was renewed under the instruction of the merciful Lord Śiva. All those present were honoured in due manner.

40. O sage, in that sacrifice Rudra was honoured by all the Gods with due devotion. They were highly delighted.

41. The flame of fire arising from the body of Sati and delighting the whole world fell on that mountain and it was duly worshipped.

42. The deity became famous as Jvālāmukhī yielding fruits of cherished desires. Even her very vision quells all sins.

43. Even now she is worshipped with due festivities for the acquisition of all desires, observing all stipulated modes of procedure.

44. The Goddess Satī became the daughter of Himālaya. As such she became famous as Pārvatī.

45. She propitiated lord Śiva with a rigorous penance and attained him as her husband.

46. O great sage, I have narrated to you all that you asked me. Whoever hears this narrative will no doubt be freed from all sins.

CHAPTER TWO

(*The appearance of Cupid*)

Sūta said :—

1. O residents of Naimiṣā* forest, after hearing his words, the excellent sage further requested him for more such stories that quell sins.

Nārada said :—

2. O Brahmā, O great lord, though continuously hearing the auspicious story of Śiva from your lotus-face I am never satiated.

3. Please further narrate the auspicious story of Śiva entirely. I wish to hear that story in which Satī is glorified, O Brahman.

4. How was the auspicious Satī born of Dakṣa's wife? How did Śiva become inclined to marry her?

5. How did she cast off her body formerly, due to her rage with Dakṣa? How was she born as the daughter of Himālaya and how did she reach heaven again?

6. How was her rigorous penance performed? How was her marriage celebrated? How did she happen to share half the body of Śiva.

7. Please explain all these points in detail, O intelligent one. There is none else to remove my doubts and none shall ever be like you.

*See Note on P. 76.

Brahmā said:—

8. O sage, listen to the auspicious glory of Satī and Śiva entirely. It is extremely sanctifying, divine and the greatest secret of all secrets.

9. O sage, Śiva himself narrated this formerly to Viṣṇu, the greatest of devotees for helping others, when requested by him.

10. Viṣṇu, the intelligent and the greatest of Śiva's devotees was asked by me and O great sage, he told me everything lovingly.

11. Therefore I shall narrate this ancient story that confers the fulfilment of all desires since it glorifies Satī and Śiva.

12. Originally when Śiva was separated from Śakti and was pure consciousness alone, He was attributeless, free from alternatives, devoid of forms and beyond the existent and non-existent.

13. He, the greatest of the great and of changeless form when united with Śakti, was filled with attributes and had specific forms and divine features. O brahmin, He was accompanied by Umā.

14. Viṣṇu was born of His left and I, Brahmā, of his right side, O great sage, Rudra was born of his heart.

15. I became the creator (Brahmā); Viṣṇu the cause of sustenance; Rudra the author of dissolution. Thus Sadāśiva, manifested himself in three forms.

16. It was after worshipping Him that I, Brahmā, the grand-father of all the worlds, began the creation of all subjects including Devas, Asuras, human beings etc.

17. After creating the guardians of the subjects, Prajāpatis, Dakṣa and other Devas, I considered myself loftier than others and was delighted.

18-19. O sage, when I created Marīci, Atri, Pulaha, Pulastyā, Angiras, Kratu, Vasiṣṭha, Nārada, Dakṣa and Bhṛgu, my mental sons of lordly stature, a beautiful woman of handsome features was born of my mind.

20. She was variously called Sandhyā, Divakṣāntā, Sāyāṁ Sandhyā and Jayantikā. She was very beautiful with

finely-shaped eyebrows capable of captivating the minds of even sages.

21. Neither in human world nor in that of the Devas was there such a woman of complete perfection in all qualities. Nor was there such a woman in nether worlds in all the three times (past, present and future).

22. On seeing her I involuntarily got up. Various thoughts rose up in my heart. Dakṣa and others—the Prajāpatis, Marīci and others—all my sons, felt similarly.

23. O best of sages, when I Brahmā, thought like this, a wonderfully Beautiful Being appeared as my mental creation.

24-29. He had a golden complexion. His chest was stout and firm. His nose was fine. His thigh, hips and calves were round and plump. He had blue wavelets of hair. His eyebrows were thickset and tremulous. His face shone like the full moon. His hairy chest was broad like a door. He was as huge as the celestial elephant Airāvata. He was wearing a blue cloth. His hands, eyes, face, legs and fingers were red in colour. He had a slender waist. His teeth were fine. He smelt like an elephant in its rut. His eyes were like the petals of a full-bown lotus. He was fragrant like the filaments. His neck was like the conch. He had the emblem of a fish. He was tall. He had the Makara fish for his vehicle. He was armed with a bow and five flowers for his arrows. His loving glance was very attractive as he rolled his eyes here and there. O dear one, his very breath was a fragrant wind. He was accompanied by the sentiment of love.

30. On seeing that Being, my sons, Dakṣa and others, were struck with wonder and became eager and inquisitive.

31. Their mind became deformed and confused immediately. Smitten with love they lost their mental courage.

32. On seeing me the creator and the lord of the worlds, the person bowed down with his shoulders stooping by humility and said.

The person said :—

33-34. “O Brahmā, what is the work I am to do ? Please assign me an honourable task, O Brahmā, suitable to

and becoming me, O lord of the three worlds, you are the creator and hence the lord of all the worlds. Please tell me. What is my honourable and suitable place? Who is going to be my wife?"

Sūta said :—

35-36. On hearing the words of the noble-souled person Kāma, the creator did not say anything for a short while in his surprised predicament. Then steadying his mind and abandoning his surprised look, Brahmā, already a victim of Kāma, spoke to the person thus :—

Brahmā said :—

37. In this form and with your five flower-arrows²³⁶ you can enamour and captivate men and women and carry on the eternal task of creation.

38. In this universe consisting of three worlds, mobile and immobile beings, none of the living beings including the Devas will be competent to defy you.

39. O best of beings, not to speak of ordinary living beings even I Brahmā, Vāsudeva and Śiva will be in your control.

40. Invisibly you enter the hearts of living beings, excite thrilling feelings of pleasure and carry on the activities of creation that is to last for ever.

41. The minds of all living beings will become an easy target of your five-flower arrows. You will be the cause of their elation.

42. Thus I have assigned you the task of facilitating creation. These sons of mine will confer names and titles on you.

Brahmā said :—

43. O best of the celestials, after saying this and casting a meaningful glance at my sons I resumed my lotus-seat immediately.

236. Five flowers that are the missiles of love-God Kāma are stated to be arabinda (a white lotus), aśoka (Jonesia Aśoka), āmra (mango-oct), navamallikā (Jasmine) and nilotpala (a blue lotus).

CHAPTER THREE

(*Kāma is cursed but blessed later*)

Brahmā said :—

1. Then those sages, my sons—Marici and others who understood my view, gave him suitable names.
2. Dakṣa and others who understood other facts on seeing my face gave him a suitable place and a wife.
3. The brahmins Marici and others, my sons, decided on suitable names for the Being and said thus.

The sages said :—

4. Since at your nativity itself you have begun to torment and bedevil our minds and that of Brahmā too, you will be famous in the world as Manmatha.
5. You will be able to assume any form you wish. Hence, O mind-born God, you will be known as Kāma too. There is no one equal to you.
6. Causing elation in others you will be known as Madana. Since you were haughty even as you were born you will be Darpaka and your name Kandarpa will also become popular in the world.
7. The collective power of all the Devas will not be equal to yours. Therefore you will have any station as yours and you will be omnipresent too.
8. Dakṣa here, the first Prajāpati, will give you a suitable wife, O best of men, as you please.
9. This girl of handsome features, born of Brahmā's mind, shall become famous in the world as Sandhyā.
10. Since she was born when Brahmā was deeply contemplating, the woman of lovely features will be famous as Sandhyā. She will be as lustrous as the jasmine flower.

Brahmā said :—

11. Taking his five flower-arrows, Kāma decided on his future course remaining invisible in form.
12. His five arrows are respectively Harṣaṇa (delighting), Rocana (appealing), Mohana (deluding),

Śoṣaṇa (withering) and Māraṇa (killing). Even sages could be deluded and tormented by them.

13-15. (Kāma thought like this :—) I shall make a beginning of my career as assigned by Brahmā himself as my eternal task, here itself in the presence of the sages and Brahmā. All the sages and Brahmā are present here. They shall witness my resolution and performance. Sandhyā who was referred to by Brahmā is also present here. She shall be my mouth-piece. I shall test my power here and then only carry on my work elsewhere.

16. After thinking like this and deciding on his further activity, Kāma fitted his flower-arrows.

17. Kāma, the foremost of archers, stood steady in the posture of Ālīḍha (the posture for shooting, the right knee advanced and the left leg retracted), bent his bow almost into a circle and was ready to shoot.

18. O excellent sage, when the bow was kept ready by him, fragrant winds delighting everyone blew there.

19. The enchanter then charmed Brahmā and others, the mental sons with several sharp flower-arrows.

20. O sage, the sages and I were thus enamoured and we felt very great change in our mental feelings.

21. We began to stare at Sandhyā frequently, passion depraving our minds. Our lust was heightened. Truly a woman is one who increases passionate feelings.

22. Making all of us thoroughly enchanted thus, he did not stop till all of us lost control over our sense-organs.

23. When on seeing her, my vital elements became displaced, forty-nine animal instincts Bhāvas came, out of my body.

24. She too began to manifest the instinctive gestures of side-glances, pretences of concealing feelings etc. as a result of being hit by Kāma's arrows when she was being stared at by them.

25. Profusely exhibiting these emotions, the naturally beautiful Sandhyā shone brilliantly like the celestial river producing gentle ripples.

26. O sage, on seeing her emotionally excited I loved her all the more despite the fact that I was the creator and my body was filled with Dhārmic features.

27. All the sages, Marīci, Atri, Dakṣa and others, O foremost among brahmins, attained the state of sensuous excitement.

28. Seeing me as well as Dakṣa, Marīci and others in such a situation and seeing Sandhyā engaged in her affairs, Madana continued to concentrate his attention on his activity.

29. "The work entrusted to me by Brahmā can easily be performed by me" so thought Kāma justifiably.

30. On seeing the sinful proclivities of his brothers and father, Dharma remembered Lord Śiva, the lord protector of virtue.

31. Mentally meditating on Śiva, the protector of virtue, Dharma, the son of Brahmā eulogised Śiva with different prayers in his state of sorrow.

Dharma said:—

32. O Mahādeva, lord of Devas, protector of virtues, obeisance be to Thee. O Śiva, Thou alone art the author of creation, sustenance and dissolution.

33. By virtue of three Guṇas, Rajas, Sattva and Tamas, Thou assumest the form of Brahmā at the time of creation, that of Viṣṇu at the time of sustenance and that of Rudra at the time of dissolution. Yet, O lord, Thou art devoid of attributes.

34. Thou art Śiva free from the influence of the three Guṇas, the fourth Being. Thou art beyond Prakṛti. Thou art expert in various divine sports, yet without attributes and free from deformities and decays.

35. Great Lord ! save me from this impassable ocean of sin. My father and my brothers are now sinfully inclined towards me.

Brahmā said :—

36. Thus eulogised by Dharma, the great lord, self-born Śiva came there immediately in order to protect Dharma.

37. Stationed in the ether, Śiva saw me, Brahman, Dakṣa and others in such a mental state and so laughed mockingly.

38. O best of sages, in the midst of his intermittent

laughter making all blush with shame, the full-embleded deity spoke these consoling words.

Siva said :—

39. Alas ! O Brahmā, how is it that you were overwhelmed with lustful feelings on seeing your own daughter? This is highly improper for those who walk on the line of the Vedas.

40. Sister, brother's wife and daughter are like one's mother. A sensible man shall never look at them with a reprehensible vision.

41. The conclusion of the path of the Vedas is present in your mouth. O Brahmā, how is it that you forgot that under the influence of momentary passion ?

42. O, four-faced deity Brahmā, your mind shall always remain alert in fortitude. How did you undo it for the sake of dalliance in love ?

43. How is it that your mental sons, Dakṣa, Marīci and others who practise yoga in isolation and see the inner light for ever have become enamoured of woman ?

44. This Kāma is a fool, deficient in sense and ignorant of proper occasion. How is it that he has begun to torment them with excessive power ?

45. Fie upon the learning of that person whose wife draws his mind inordinately from steadiness and courage and immerses it in fickle revelries.

Brahmā said :—

46. On hearing these words of Siva, I, the lord of the world, perspired profusely in an instant, on account of shame.

47. Although the desire to seize Sandhyā of wishful features still lingered, O sage, I curbed the upset senses, fearing him (Siva).

48-49. O excellent brahmin, from the drops of sweat that fell from my body rose the manes who did not perform the sacrifices while they were living on earth, who shone like split collyrium, had eyes resembling the full-bown lotus, were meritorious ascetics and were averse to worldly activities.

50. These were sixty-four thousand in number, O sage,

and the manes called Barhiṣads, lit. seated on grass, were eighty-six thousand.

51. From the drops of sweat that fell from Dakṣa's body, a splendid woman endowed with good qualities was born.

52-53. She was of slender body with symmetrical hips. Her waist was well-shaped; small curly hairs embellished it. She was soft in body with fine teeth. She had a shining golden complexion. In her body, she was perfect. Her face shone like the full moon and full-blown lotus. Her name was Rati. She was capable of captivating even the sages.

54. Excepting Kratu, Vasiṣṭha, Pulastya and Aṅgiras, the six viz. Marīci and others successfully curbed their senses and their activities.

55. O excellent sage, the semen virile of the four—Kratu and others—fell on the ground from which other types of manes were born.

56. They were Somapās, Ājyapās, Kālins and Haviṣmantas. They are all termed Kavyavāhas also. They are their sons.

57. The Somapās are the sons of Kratu, Kālins of Vasiṣṭha, Ājyapās of Pulastya and Haviṣmantas of Aṅgiras.

58. O excellent brahmin, when the manes Agniṣvāttas and others were born, they were assigned the task of Kavyavāhas (taking the oblations and offering) among the manes.

59. Sandhyā who thus became the mother of the Pitr̄s served the same purpose as theirs. Since she has been glanced at kindly by Śiva she became free from defects and devoted herself to virtuous rites.

60. In the meantime after blessing all the brahmins and protecting virtue duly Śiva vanished suddenly.

61. I, the grandfather of the world, snubbed and put to shame by Śiva's words, turned my anger against Kāma with a frowning face and knit eyebrows.

62. O sage, seeing my face and realising my hint, Kāma withdrew his arrows. He was so terribly afraid of Śiva.

63. O sage, then I, the lotus-born, became very furious like the strong blazing fire seeking to consume everything.

64-65. I, Brahmā, then said :—“After playing this same trick on Siva, Kāma will be consumed in the fire of Śiva’s eye and freed of his arrogance.” O excellent brahmin, it was in the presence of the manes and the sages of perfect control that I spoke to Kāma in this way.

66. On hearing this curse of terrible nature, Rati’s husband was frightened. He abandoned his arrows and became visible.

67. O sage, he spoke to me (i.e. Brahmā) and my sons Dakṣa and others even as the Pitṛs and Sandhyā stood there listening. By this time his arrogance had disappeared.

68. Kāma said :—“O Brahmā, why have I been so terribly cursed by you? O lord of worlds, I have not committed any sin against you who are reputed to follow justifiable path.

69. O Brahmā, you have assigned me my task. I have only carried it out. Hence this curse is not proper. I have not done anything else.

70. You had said :—“All of us, I, Viṣṇu and Śiva are targets of your arrows.” I only tested your statement.

71. I am not guilty in this respect. O Brahmā I being innocent, this conditional curse, O lord of universe, is very terrible.

72. On hearing his words, I, Brahmā, the lord of the universe, replied to Madana who had controlled himself, trying to suppress him further.

Brahmā said :—

73. I cursed you because you have aimed at us—this Sandhyā who is my daughter and me her father.

74. But now I am free from anger. In this state I tell you O Kāma, do not be under any suspicion. Listen. Cast off your fear. Be happy.

75. O Kāma, he will reduce you to ashes in the fire of his eye. But he will give you another similar body afterwards.

76. When Śiva takes to a wife He Himself will get you another body.

77. After speaking thus to Kāma, I the grandfather

of the world, vanished from there even as the sages, my mental sons, were watching.

78. On hearing these words of mine, Kāma and the mental sons of mine became happy and returned quickly to their abodes.

CHAPTER FOUR

(*Kāma's marriage*)

Nārada said:—

1. O lord Brahmā, O Viṣṇu's disciple of great intellect, O creator of the world, you have narrated a wonderful story consisting of the nectar of Śiva's divine sports.

2. O dear one, what happened thereafter, please tell me now. I am all attention to a narrative based on Śiva's life.

Brahmā said :—

3. When Śiva had gone back to His place and I, Brahmā had vanished from the scene, Dakṣa remembered my words and spoke to Kāma.

Dakṣa said :—

4. “O Kāma, this girl is born of my body. She is endowed with beauty and good qualities. She fits you admirably. Take her as your wife.

5. This powerful girl shall ever be under your righteous control and shall be your constant companion as long as you wish.”

Brahmā said :—

6. Saying so, he presented to him the girl born of his sweat after naming her Rati.

7. O Nārada, after marrying the beautiful daughter of Dakṣa who could enchant even sages, Kāma rejoiced much.

8. On seeing his auspicious wife, Rati, Kāma was

pierced by his own arrows and was overpowered by the pleasure of dalliance.

9. His wife of fair complexion, tremulous side-glances and fawn-eyes, admirably suited to his love of pleasure offered him ample sports.

10. On seeing her eyebrows the doubt arose in the mind of Kāma. — "These two have been fitted to her to excel my bow, by Brahmā who wants to undo it !"

11. O best of Brahmins, On seeing her rapid-roving glances he did not retain his faith in his arrows in the matter of swift action.

12. Inhaling the naturally sweet fragrance of her steady breath Kāma abandoned his faith in the Malaya breeze.

13. Seeing her face resembling the full moon with all characteristic marks, Kāma was unable to find any difference between her face and the moon.

14. Her pair of breasts resembled the buds of golden lotus with nipples shining like bees hovering round them.

15-16. Certainly Kāma had set aside and forgotten the string of his flowery bow with tumultuous buzzing hums of bees because his eyes were riveted to the auspicious necklace with eyelets of peacock's tail suspended over her firm protruding plump breasts down to her umbilical part.

17. His eyes covering the skin with their glances around her deep navel shone like red plums.

18. That lovely woman of slender waist with a natural golden complexion appeared like a golden platform to Kāma.

19. Kāma looked at her thighs lovely like the stump of a plantain as though they were his javelin.

20. The heels, the tips and the sides of her feet were reddish in tinge. With them she looked as the comrade of the Cupid.

21. Her red hands with nails like Kirīsuka flowers and with well-rounded tapering fingers were very beautiful.

22. Her arms were fine like the lotus-stalk. They were glossy and soft. They resembled corals putting forth beams of splendour.

23. Her glossy hair resembled the blue cloud and the fluffy tail of the Camarī dear. Thus shone the wife of Kāma.

24-27. Just as Lord Śiva accepted Gaṅgā oozing from the snowy mountain, Kāma married her. She carried a discus and a lotus in her hand. She had arms fine as the lotus-stalk. She had wavelets of her eyebrows. Her side-glances rose up and down like gentle tides. She had eyes resembling a blue lotus. The curly locks of hair on her body were like the mossy growth in the river. She shone with her mind expanded like the tree. Her deep navel resembled the deep eddy. Thus shone Rati with her beautiful body. In fact she appeared to be the abode of beauty itself like Ramā (Goddess Lakṣmī).

28. She had twelve varieties of ornaments. She was an expert in the sixteen types of amorous gestures. She was capable of charming the whole world. She illuminated all the ten quarters.

29. Seeing Rati like this, Kāma eagerly accepted her just as Viṣṇu accepted Lakṣmī who approached him with love.

30. In his height of joy, the deluded Kāma forgot the terrible curse of Brahmā and so he had no occasion to mention about it to Dakṣa.

31. Great festivities heightening the pleasure of everyone ensued, O dear one. My son Dakṣa was more delighted than everyone else. He rejoiced.

32-34. Having reached the acme of happiness Kāma thought all miseries were at an end. Dakṣa's daughter Rati was highly delighted on getting Kāma as her husband. The sweet-voiced Kāma rejoiced with her like the cloud at sunset mingled with sparkling lightning. Thus Kāma took Rati to his chest in his happy delusion like the Yogin his knowledge. Having secured a fine husband, Rati with face shining like the full moon shone like Lakṣmī having secured Hari.

CHAPTER FIVE

(*The story of Sandhyā*)

Sūta said :—

1. On hearing these words of Brahmā, the excellent sage remembered Śiva with a delighted heart and spoke joyfully.

Nārada said :—

2. O Brahmā, the fortunate disciple of Viṣṇu, O intelligent one, you have narrated the wonderful divine sports of the moon-crested lord.

3-4. After Kāma had married and gone to his residence when all of you, i.e. you the creator, Dakṣa and the mental sons, had all gone to your respective abodes, where did Sandhyā, the daughter of Brahmā and the mother of the Pitṛs go ?

5. What did she do ? Who married her? Please tell me all about it and particularly the account related to Sandhyā.

Sūta said :—

6. On hearing these words of his intelligent son, Brahmā, who knew the real situation, remembered Śiva and said:—

Brahmā said :—

7. O sage, listen to the auspicious story of Sandhyā, on hearing which ladies do always become chaste.

8. That Sandhyā was my daughter mentally created by me formerly. She performed a penance, cast off her body and was reborn as Arundhatī.

9-10. She was born as the intelligent daughter of the excellent sage Medhātithi, performed sacred rites at the bidding of Brahmā, Viṣṇu and Śiva and chose as her husband the noble-souled Vasiṣṭha of praiseworthy rites. She of auspicious countenance became the foremost of chaste ladies and deserved honour and respect from everyone.

Nārada said :—

11. How did she perform penance? Why and where? How did she cast off her body and become the daughter of Medhātithi?

12. What did the deities Brahmā, Viṣṇu and Śiva command her to do? and how did she choose the noble-souled Vasiṣṭha of praiseworthy rites as her husband?

13. I am eager to hear all these things. O Grand Father, tell me in detail the story of Sandhyā precisely.

Brahmā said :

14. Formerly on seeing Sandhyā, my daughter, I cherished a love for her, which, being afraid of Śiva, I forsook.

15. Sandhyā's mind too was shaken on being stirred by Kāma's arrows. The same had happened with the mind of the noble-souled sages who had so far curbed their minds.

16-17. She had heard the words of Śiva to me couched in mocking terms. She had realised that her mental aberration in regard to the sages was beyond decency. She had seen the attitude of Kāma culminating in the delusion of the sages, frequently. Hence Sandhyā was excessively distressed with respect to her marriage.

18-19. O sage, then I cursed Kāma. Śiva left the place and I too disappeared. Thus her support was lost. So, O excellent sage, Sandhyā became furious. Then, my daughter considered all these things and meditated.

20. Meditating on the recent events, she of great fortitude mused what befitted the situation.

Sandhyā said :—

21. Seeing me as a lady in the prime of my youth even at my nativity, my father, prompted by Kāma, cherished a lustful desire for me.

22. The minds of the sages, the mental sons, reputed to be pure in mind, on seeing me became lustful breaking the conventions.

23. My mind too was excessively stirred up by the wicked Kāma, as a result of which, on seeing those sages it too became excessively shaken.

24. Of course Kāma reaped the fruits of his sinful misdeeds, for Brahmā became angry and cursed him in the presence of Śiva.

25. I too shall have to reap the fruits of my sin. I have committed a great sin. I wish to have a means for making amends.

26. Directly perceiving that I too had lustful feelings, the brothers and my father had a similar desire. Hence I am the worst sinner.

27. I too had the unconventional lustful feelings on seeing them, towards my own father and brothers as towards a husband.

28. I shall perform expiatory rites myself for my sin. Following the Vedic injunctions I shall consign myself to the fire.

29. But I shall set up the new limits in the world. No person shall be so lustful at the time of birth.

30. For this purpose I shall perform a severe penance. Then I shall establish the new limits and afterwards I shall abandon this life.

31. No purpose will be served with this body for which love was cherished by my father and brothers.

32. This body cannot be the means for achieving merit, for, it was through this body that lustful feelings were generated in my father and brothers.

33. Thinking thus in her mind, Sandhyā went to the mountain Candrabhāga from which the river Candrabhāgā²³⁷ flows.

34-35. On coming to know that she had gone to the mountain, I, Brahmā, told my son Vasiṣṭha, the omniscient, of purified mind due to penance, who had acquired spiritual knowledge who was seated near me and who had mastered the Vedas and the Vedāngas.

²³⁷. Candrabhāgā, modern Cenab. It is called Asikni 'black' in the R̥gveda, Akesines by Arrian and Sandabāgā by Ptolemy. It rises from the foot of the Himālayas and flows in two rivulets : Candrā from a large snow-bed to the South-East of Bāra Lācha; Bhāgā from the north-west slope of the pass and both join at Tandi and the joint stream is known as Candrabhāgā. H. Dh. S. Vol. IV P. 742; Geo of the Purāṇas P. 114.

36. "O son Vasiṣṭha, approach Sandhyā, my daughter of great fortitude. She is desirous of performing a penance. Initiate her duly in the procedure of that.

37. O great sage, formerly seeing you all and me as her lovers and realising her own lustful feelings she had blushed.

38. Though not expressed and though not personified, your action then is considered by her as her first death. Now she wishes to put an end to her life.

39. Among those who observe limits and conventions she wants to lay down a limitation. The chaste lady has gone to the mountain Candrabhāga for performing the penance.

40. She does not know the procedure of performing a penance. O dear, see that she realises her desire by means of your instructions.

41. O sage, abandon this form of yours. Disguise yourself and approach her to demonstrate the mode of penance.

42. You shall assume another form lest she should be embarrassed as before on seeing your natural form and features".

43. O Nārada, Vasiṣṭha was thus ordered by me out of pity. The sage too told me "so be it" and approached Sandhyā.

44. Vasiṣṭha saw the celestial lake full of Gaṇas and resembling the Mānasa lake. He saw Sandhyā too on its bank.

45. With her seated on its bank, the lake, full of splendid lotuses, appeared like the sky in the dusk with the moon rising and the stars twinkling.

46. On seeing her there full of noble feelings, the sage eagerly looked at the lake called Brhallohitā²³⁸.

47. From the ridges of that big mountain which appeared like a big fort wall, the river Candrabhāgā rose and flowed towards the Southern sea. The sage saw that too.

238. The lake Lohita lies at the foot of the mountain Lohita—Hemasṛṅga or Sarvosadha, situated on the north of the Hemakūta (Kailāsa) range. It is the source-lake of the Lauhitya identified with the modern river Brahmaputra.

48. That river breaks the western wing of the mountain Candrabhāga even as Gaṅgā of the mountain Himālaya and flows towards the sea.

49. Seeing Sandhyā on the bank of the lake Bṛhallohitā on that mountain Candrabhāga, Vasiṣṭha asked her respectfully.

Vasiṣṭha said :—

50. “O good lady, why have you come to this mountain devoid of men ? Whose daughter are you ? What is it that you intend to do ?

51. I wish to know this if it is not a secret. How is it that your face resembling the full moon is expressionless and inactive ?”

52-53. On hearing the words of the noble-souled Vasiṣṭha and seeing him blazing like fire, shining like Brahmacarya (Celibacy) personified, Sandhyā bowed to the sage wearing matted hair and spoke to him respectfully.

Sandhyā said :—

54. “O fearless (sage), know that the purpose for which I came to this mountain has already been achieved or rather will be achieved by your very sight.

55. O sage, I came to this mountain devoid of men to perform penance. I am the daughter of Brahmā and am known as Sandhyā.

56. If it be proper and not inconvenient for you please instruct me. This is what I expect of you. There is nothing to be kept secret in this.

57. Without knowing the procedure of penance I have come to this penance grove. Due to this worry I am perplexed and my heart trembles”.

58. On hearing her words, Vasiṣṭha, the most excellent among the knowers of Brahman, well-versed in every rite did not ask anything further.

59. After remembering Śiva favourably disposed to the devotees he addressed the lady who had controlled herself and was preparing for the penance.

Vasiṣṭha said :—

60. He who is the supreme brilliance, He who is the greatest austerity, He who is the worthiest of worship—let that Śiva be meditated upon.

61. Worship Him who is the most excellent of all Beings, the sole first cause of all the worlds and the principal cause of virtue, wealth, love and salvation.

62. O lady, worship lord Śiva, the lord of all Devas with the following mantra. By that, certainly you will achieve everything.

63. “Om Namaḥ Śāṅkarāya Om” “Om obeisance to Śiva Om.” With this mantra the penance is pervaded. The whole penance begins with silence. I shall explain it. Listen.

64. The ceremonial bath shall be taken silently. The worship of Śiva shall be performed silently. The food taken in shall solely consist of water in the first and second Şaṣṭa-kālas (a period $\frac{1}{6}$ of the day=4 hrs.)

65. On the third Şaṣṭhakāla you shall observe complete fast [without even taking water]. This shall continue till the conclusion of the penance. The rites shall be performed at the end of each Şaṣṭhakāla.

66. This is called the penance of silence. It yields all the benefits of celibate life. O lady, it confers all cherished desires. True, it is certainly true.

67. Thinking thus in your mind, O lady, you meditate on Śiva. If He is pleased He will confer on you all you wish, ere long.

68. Vasiṣṭha then sat and explained to Sandhyā the rites of the penance. The sage then vanished from the scene.

CHAPTER SIX

(*The Hymn sung by Sandhyā. Sandhyā acquires the boon from Śiva.*)

Brahmā said :—

1. O best of my sons, O intelligent one, listen to the description of the great penance of Sandhyā on hearing which sins are quelled instantly.

2. When Vasiṣṭha went back to his abode after instructing her in the rites of penance, Sandhyā was greatly pleased on learning the procedure of penance.

3. On the bank of the lake Bṛhallohitā she began to perform penance after she had put on the dress of a person of blissful mind.

4. She worshipped Śiva with the mantra taught by Vasiṣṭha as the adjunct of penance in the manner explained by him.

5. A period of four Yugas elapsed during which she continued her great penance with mind fixed and duly concentrated on Śiva.

6. Propitiated by her penance Śiva was greatly delighted. He revealed Himself to her within and without as well as in the heaven.

7. Śiva became visible to her in the form in which she was meditating upon him.

8. She rejoiced much on seeing in front of her, the lord Śiva with face beaming with delight, in the same form as she was meditating on.

9. "What shall I say ? How shall I eulogise ?" in this agitation she closed her eyes with fear.

10. As she remained with eyes shut, Śiva entered her heart and blessed her with divine wisdom, divine speech and divine eyes.

11. She thus acquired divine wisdom, divine eyes and divine speech. Directly perceiving the lord of Durgā she eulogised the lord of the worlds.

Sandhyā said:—

12. That which has no specific form, that which can be known through perfect knowledge; that which is neither gross, nor subtle, nor high; that which is to be meditated upon by Yogins within themselves—obeisance be to Thee who art of this sort and the creator of the worlds.

13. I bow to Thee, lord Śiva, whose form is like a road to heaven, beyond the path of darkness, and who art calm, pure, changeless incomprehensible through worldly knowledge, self-illuminated and unaltered.

14. Obeisance to Thee whose form is solitary, pure,

luminous, free from illusion, knowledge-cum-bliss, naturally undecaying, eternal bliss, delighted at the outcome of truth and prosperity and productive of glory.

15. Obeisance to Thee whose form can be imagined in the nature of Vidyā (Perfect Knowledge), which is different from insentient things, Sāttvika in will, that which should be meditated on as the form of Ātman, which is the utmost essence and which is the holiest of all sanctifying objects.

16. Obeisance to Thee, the Yogin whose Saguna form is pure, lovely, bedecked in jewels, as white and clean as camphor and which holds in its hand the desired boon, fearlessness, the trident and the scalp.

17. Obeisance to Thee whose forms are the sky, the earth, the quarters, the waters, the fire and the Eternal time.

18. Obeisance, obeisance to Śiva of unmanifest form from whom unmanifest primordial nature and Puruṣa issued forth as its effect.

19. Obeisance, obeisance to Thee who createst this universe in the form of Brahmā, who sustainest it in the form of Viṣṇu and who destroyest it in the form of Rudra.

20. Obeisance, obeisance to the cause of causes, to the bestower of divine nectar, wisdom and prosperity; to the bestower of the prosperity of all other worlds, and the luminous greatest of the great.

21. Obeisance to Thee, Śiva, beyond whose region no other world exists; from whose umbilical region arose the earth, the quarters, the sun, the moon, the cupid, the devas and the ether.

22. Thou art, the greatest supreme soul. Thou art Śiva, the various lores, the pure Brahman, the supreme Brahman and the utmost object of deliberation.

23. How can I adequately eulogise lord Śiva who is inexpressible by words, is incomprehensible to the mind, is the cause of the world and has no beginning, no middle, no end.

24. How can he be described by me, whose forms even Brahmā and other Gods or sages of great austerity cannot describe.

25. O lord, Thou art attributeless. How can Thy attributes be known to me, a mere woman? Even the Gods including Indra and Asuras do not know it.

26. Obeisance to Thee, O Lord Śiva, obeisance to Thee, O personification of penance; O Śiva, lord of the Gods, be pleased, obeisance be to Thee again and again.

Brahmā said :—

27. Being thus eulogised and having heard her words Śiva favourably disposed to the devotees became highly pleased.

28-29. Her body originally clad in barks of trees and deer-hide had by this time been completely covered by clusters of matted hair hanging down from the head and her face appeared like a lotus threatened by frost. On seeing her Śiva melted with pity and said to her.

Śiva said :—

30. O gentle lady, I am delighted by your great penance and this eulogy. O auspiciously intelligent woman, you can choose your boon.

31. Whatever boon seems to be useful to you and is desired by you I shall grant it to you. I am delighted by your rites.”

Brahmā said :—

32. On hearing these words of Śiva who was delighted, Sandhyā was highly pleased and she said after repeated obeisance.

Sandhyā said :—

33-34. O Lord Śiva, if I am to be favoured with the boon, if I am considered worthy of receiving a boon, if I am purified of that sin, if the lord is delighted with my penance, let the first boon chosen by me be granted.

35. Let no living being, O lord of the Gods, born in this atmosphere be full of lust at the time of its nativity.

36. This is another boon chosen by me that no other woman shall become so famous in the three worlds as I have become or shall become.

37. No creation of mine shall become lustful or fall anywhere degraded. He who becomes my husband shall be my intimate friend of pure mind.

38. Any person who looks at me with lustful eyes shall lose his manliness and become a eunuch.

39. On hearing the words of that woman who had become freed of sin Śiva who is favourably disposed to His devotees and who was delighted at what she had said, spoke as follows.

40. O lady Sandhyā, listen. Your sin has been reduced to ashes. I have abandoned my anger towards you. By this penance you have become pure.

41. O gentle lady Sandhyā, whatever you have asked I grant you entirely. I am delighted by this excellent penance of yours.

42. (In all living beings) the first stage shall be infancy, the second childhood, the third youth and the fourth stage shall be old age.

43. When the third stage in life is reached, the living beings shall become lustful. In some cases it shall be at the end of the second stage.

44. This new limitation is imposed by me as a result of your penance. No living being shall be lustful at the time of its nativity.

45. You will attain such a pure chastity as will not be attained by any other woman in the three worlds.

46. Excepting your husband whoever looks at you with lustful eyes shall immediately become impotent and weak.

47. Your husband shall be one endowed with great fortune, penance and comely features. He shall live for a period of seven Kalpas along with you.

48. Thus I have granted you all the boons requested by you. I shall tell you another incident that transpired in the previous birth.

49. That you would cast off your body in the fire has been foretold. I shall tell you the means thereof. You will certainly carry it out.

50. Let that be performed by you at the twelve-year-sacrifice of the sage Medhātithi in the blazing sacrificial fire ere long.

51. In the ridge of this mountain, on the banks of this river *Candrabhāgā*, Medhātithi is performing a great penance in his hermitage.

52. You go there unobserved by the sages. Thanks to my favour, you will become his fire-born daughter.

53. If you have chosen in your mind a desirable bride-groom as your husband, you shall think of him while you consign your body into the fire.

54-55. O *Sandhyā*, while you were performing severe penance—which had lasted for four yugas—in the earlier part of *Tretā Yuga*, after the *Kṛta Yuga* had elapsed, Dakṣa had begotten many chaste daughters who were also duly married.

56. He gave twenty seven of his daughters to the moon in marriage. But the moon had a special liking for only Rohinī and he neglected others.

57-59. Hence, the moon was cursed by Dakṣa, the redemption being, when he sees the Ether he would find her there. At that time the Gods had come near you but since you were having your mind fixed in me, the Gods in the company of Brahmā were not seen by you. The river *Candrabhāgā* arose being created by Brahmā for the redemption of the moon from the curse. It was then that Medhātithi arrived here.

60. There is none equal to him in penance. There has never been such a person, nor will there ever be one. He has now started the sacrifice of *Jyotiṣṭoma* of many great rites.

61. In that blazing sacrificial fire you shall cast off your body. You are pure now. May your other desires be also fulfilled.

62. O Hermitess, these things have been ordained by me for my own end. O fortunate woman, do as I instruct you. Go to the sacrifice of that sage.

Thus after instructing her for her welfare the lord vanished from the scene.

CHAPTER SEVEN

(Sandhyā gets the name Arundhatī and marries Vasiṣṭha)

Brahmā said :—

1. O sage, when Śiva vanished after granting her the boons , Sandhyā too went to the place where Medhātithi was performing sacrifice.

2. She entered the sacrificial hall without being observed by anyone, thanks to Śiva's favour. She recalled to her memory the brahmin boy who had instructed her in the procedure of penance.

3. O great sage, at the bidding of Brahmā, Vasiṣṭha had assumed the guise of a brahmin boy and instructed her in the rites of penance.

4-5. Meditating on that Brahmacārin, her tutor in the mode of austerities, Sandhyā thought of him as her future husband, and entered the blazing sacrificial fire unobserved by the sages. She was delighted that it was by Śiva's favour that she could enter the sacrificial fire.

6. Her body itself had become sacrificial offering in that sacrifice. When it was burnt it could not be distinguished from the ordinary Puroḍāśā since it too had the same fragrance.

7. At the bidding of Śiva, the god of fire sent forth her body to the pure zone of the sun.

8. The sun severed her body into two halves and placed the same on his own chariot for the propitiation of the Pitṛs and the Devas.

9-10. O great sage, the upper half of her body became the Prātaḥ Sandhyā (dawn) which is at the beginning or in the middle of a day and night. The lower half of her body became the Sāyaṁsandhyā (dusk) which is in the middle of a day and night. The period is always pleasing to the manes.

11. Before the sunrise, when the day breaks, the period is called Prātaḥsandhyā. It delights the Gods.

12. When the sun has set and assumed the hue of a red lotus, the period of Sāyaṁsandhyā sets in. It is delightful to the manes.

13. Śiva the merciful, created embodied beings with her vital airs, mind and the divine body.

14. At the end of the sacrifice, the sage found his daughter in the sacrificial pit shining lustrously like heated gold.

15. With very great delight the sage took up the daughter, O sage, as though she were a sacrificial article. He bathed her and kept her on his lap.

16. The great sage gave her the name Arundhatī²³⁹. Surrounded by his disciples he celebrated the event joyously.

17. The word Arundhatī means “one who does not hinder sacred rites in any manner whatsoever”. She acquired this name which later on became well-known in the three worlds.

18. O celestial sage, that sage concluded the sacrifice with great contentment and was delighted at the acquisition of a daughter. He spent his days in the same hermitage along with his disciples, tending the daughter, mercifully.

19. The divine lady grew up in the hermitage, Tāpasāraṇya, on the banks of the river—Candrabhāgā.

20. When she reached her fifth year, the chaste lady sanctified the environs of the Tāpasāraṇya and the river Candrabhāgā, by virtue of her good qualities.

21. Brahmā, Viṣṇu and Śiva got her marriage celebrated with Vasiṣṭha, the son of Brahmā.

22. O sage, great festivities in the marriage ceremony increased happiness. The sages and the Gods were very happy on that account.

23. From the water oozing from the hands of Brahmā, Viṣṇu and Śiva, the seven holy rivers Śiprā²⁴⁰ and others rose and flowed.

²³⁹. According to another version (cf Vā 70, 79-80, Bd iii, 8, iii, 8, 86-7, Liṅga 1.13, 78-80, Kūrma 1.19.20) Arundhatī was the daughter of Kaśyapa, the son of Marici who also begot on her Nārada and Parvata—two sons. We also know from this source that Nārada gave his sister Arundhatī as wife to Vasiṣṭha. In the present context she is said to be the daughter of the sage Medhātithi.

²⁴⁰. Śiprā or Kṣiprā, on which Ujjain, the Capital of the Mālava country is situated rises from the Pāripātra or Pāriyātra hills. Fed by its tributaries it flows in the Mālava Deśa.

24. O sage, Arundhatī, the daughter of Medhātithi, the greatest of all chaste ladies shone all the more on attaining Vasiṣṭha.

25. O excellent sage, she secured Vasiṣṭha and bore the auspicious sons Śakti²⁴¹ etc.

26-27. O excellent sage, I have narrated to you the story of Sandhyā. It is holy, sanctifying, divine and bestower of all benefits. He or she who hears this story accompanied by auspicious rites attains all cherished desires. There is no doubt about it.

CHAPTER EIGHT

(*The description of the form and features of Vasanta*)

Sūta Said :—

1. After hearing the words of Brahmā, Prajāpati, Nārada became delighted in his mind and spoke these words.

Nārada said:—

2. O Brahmā, the great disciple of Viṣṇu, endowed with great intellect, you are a blessed devotee of Śiva and a guide to the understanding of the great principle.

3. You have narrated the divine story of Arundhatī and her previous form. It increases our devotion to Śiva.

4. Now, O knower of virtue, please tell me the excellent story of Śiva, that quells all sins and is very excellent bestower of all auspicious benefits.

5. When Kāma was delighted after taking a wife to himself, when Sandhyā had gone to perform penance and when others had also left, what happened ?

Sūta said:—

6. On hearing the words of that sage of magnanimous soul, Brahmā became more pleased and spoke as follows:

241. The sage Vasiṣṭha begot 100 sons—Śakti and others, on his wife Arundhatī, here identified with Sandhyā. See Kū. P 1.19.23 : “Arundhatyāṁ Vasisthastu Sutān utpādayac chatam”. There a slightly different Version in Mat. 200 and 201 Arundhatyāṁ Vasiṣṭhas tu Śaktim Utpādayat Sutam. See AIHT. P. 204.

Brahmā said :—

7. O great brahmin, Nārada, listen with devotion to the auspicious story of Śiva's divine sports. You are a blessed devotee of Śiva.

8. O dear one, since I vanished from that place highly distressed by the poisonous words of Śiva, I had been thinking about that alone, since I had been in delusion still.

9. After thinking about it for a long time I began to nurse malicious grudge against Śiva, here again being deluded by Śiva's Māyā. I shall explain it to you. Listen.

10. Then I went to the place where Dakṣa and others were present. On seeing Kāma in the company of Rati I was a little elated.

11. O Nārada, addressing Dakṣa and the other sons²⁴² I spoke these words, deluded by Śiva's illusion.

12. “O Dakṣa, O Marīci and others, my sons, listen to my words. After hearing you shall all find out a remedy for dispelling my distress.

13. Taking into consideration the only fact of harbouring a desire for woman Śiva despised me and you. It is because He is a great Yogin that He reproached us much.

14. Hence I am greatly distressed and I do not get mental peace at all. Such an effort must definitely be made as would make Him take a wife unto Himself.

15. I shall become happy and be free from misery when He takes a wife unto Himself. But on reflection I feel that it is impossible to realise the accomplishment of this desire.

16. Taking into consideration the only fact that I harboured a desire for woman, Śiva rebuked me in the presence of sages. How will He then take a wife unto Himself ?

17. Who can be that woman in the three worlds w

242. The reference is to the ten mind-born sons of the creator known by their names मरीचि, अत्रि, अक्षिरस्, पुलस्य, पुलह, कृतु, प्रचेतस्, वसिष्ठ, भूगु and नारद and also to ten physical sons : दत्त, धम, काम, क्रोध, लोभ, मोह, मद, प्रमोद, मृत्यु and भर्त। In place of the last-named, some substitute Sandhyā, a daughter variously known Vāc, Sarasvatī, Śatarūpā, Sāvitri, Gāyatri, Brahmanī etc.

will ever haunt his mind, make him neglect the path of Yoga and delude him ?

18. Even Kāma will not be competent to delude Him. He is a Yigin of great perfection and He does not brook even the name of women.

19. Unless the primordial Being Śiva indulges in sexual sport, the creation would continue to be mediocre, its course being unchecked as the Lord himself has stated.²⁴³

20. On the earth there may be great Asuras bound by illusion. Some are bound by the illusion of Viṣṇu and others by the illusion of Śiva.

21. In regard to Śiva who has turned away from the world and who is extremely detached, nothing else except the endeavour of Kāma will be effective. There is no doubt about it.

22. After saying this and casting meaningful glances at Dakṣa and other sons, I addressed Kāma and Rati with great pleasure.

23. O Kāma, foremost among my sons, you are the bestower of happiness in every respect. Listen to my words with great attention in the company of your wife, O son of great filial affection.

24. O Kāma, you shine well with this life-companion of yours. She too shines well with you as her husband.

25-26. Just as Viṣṇu with Lakṣmī and Lakṣmī with Viṣṇu, just as the night with the moon and the moon with the night, so you two mutually illuminate each other and tend your matrimonial life. Hence you will be the banner of the universe, nay the banner of the whole cosmos.

27. O dear one, you shall enchant Śiva for the benefit of the universe so that Śiva may be included to take a wife unto Himself.

28-29. In a secluded or in a crowded place, on mountains or in lakes, wherever Śiva goes, you shall follow Him along with your mistress and charm him who has controlled Himself and who is averse to women. Excepting you there is no one to delude Him.

^{243.} The text of this verse is corrupt in all printed editions. The present translation is conjectural.

30. O Kāma, it is only when Śiva falls in love that you will get redemption from the course. Hence do what is good for you.

31-32. Lord Śiva as a noble Being shall save you only when he falls in love and aspires for a wife. Hence with your wife to help you, strive to captivate Śiva. Earn the laurels of the universe after charming Him.

33. On hearing these words of mine, who am his father and the lord of the universe, Kāma spoke these words to me, the lord of all the worlds.

Kāma said :—

34. O lord, I shall cause the delusion of Śiva at your bidding ; but my prime weapon is a woman. Hence O lord, you shall create a comely maiden.

35. O creator, arrange for the way how Śiva has to be further enchanted after He has been deluded by me.

Brahmā said :—

36. When Kāma put forward this suggestion I, the creator, and the Prajāpati (Dakṣa) considered the matter: “By whom is he to be enamoured?”

37. While I was agitated with this thought, I heaved a deep sigh from which Spring cropped fully bedecked with clusters of flowers.

38. He was like a red lotus. His eyes resembled the full blown lotus. His face shone like the full moon rising at dusk. His nose was well-shaped.

39. His feet were arched like a bow. His hair was dark and curly. He was decorated with two ear-rings. He looked bright as the morning sun.

40. His gait was majestic like that of an elephant in its rut. His arms were long and stout. His shoulders were raised. His neck resembled the conch-shell. His chest was very broad. His face was plump and finely shaped.

41. He was comely in appearance, dark-complexioned and endowed with all characteristic marks. He was very handsome to look at, capable of enchanting everyone and of heightening feelings of love.

42. When spring, the storehouse of flowers, endowed

with these features was born, there blew a very fragrant wind. All the trees put forth blossoms.

43. Hundreds of sweet-throated cuckoos cooed the note of Pañcama²⁴⁴ sweetly. The clean and clear lakes abounded in full-blown lotuses.

44. On seeing such an excellent Being born thus, I, Brahmā (Hiraṇyagarbha)²⁴⁵ spoke these sweet words to Kāma.

45. O God, thus a constant companion for you has come to exist. He too resembles you. He will render favourable service unto you.

46. Just as the wind, the friend of fire, helps it everywhere, so also this spring will always help you.

47. Since he is the final cause for a permanent abode (after marriage) let him be known as Vasanta. His duty is to follow you and to delight all people.

48. Let the Malaya breeze, the elegance of your person, be your constant companion as he remains under your control.

49. The feminine coquettish gestures like the affected indifference in amorous dalliance and the sixty-four fine arts²⁴⁶ shall be the friends of your wife Rati in the same manner as there are your friends.

50. O Kāma, in the company of Rati and these companions, Vasanta and others, you shall exert yourself in charming Lord Śiva.

²⁴⁴. The fifth (or in later times the seventh) note of the Indian gamut is supposed to be produced by the cuckoo. It is so called because it is evolved from the five parts of the body. Cf.

वायुः समुद्रतो नाभेरूपे द्वक्करणमूर्खसु ।
विचरन् पञ्चमस्थानप्राप्त्या पञ्चम उच्यते ॥

245. Hiranyagarbha "Golden Egg or Golden Womb". It is the designation of Brahmā, since he is the first male formed by the undiscernible eternal First cause in the Golden Egg. Having continued a year in the Egg, Brahmā divided it into two parts by his mere thought and with these two shells he formed the heavens and the earth, and in the middle he placed the sky, the eight regions and the eternal abode of the waters. Dowson H.M. P. 121.

According to Manu (1.9) the seeds deposited in the waters at the first creation of the self-existent became a golden egg in which the self-existent Brahma was born as Brahmā, the creator who is regarded as the manifestation of the self-existent.

246. Sixty-four arts : Gita, Vādyā, Nṛtyā, Nātyā etc. See Vātsyā-yana : Kāmasūtra 1.3.17.

51. O dear one, I shall conceive and create that lovely woman who will finally captivate.

52. When Kāma was thus addressed by me (Brahmā), he was delighted and he fell at my feet along with his wife and offered obeisance.

53. He bowed to Dakṣa and paid respects to my mental sons. He then went to the place where Śiva, the supreme Soul had gone.

CHAPTER NINE

(*The power of Kāma and the birth of his attendants*)

Brahmā said :—

1. O great sage, when Kāma went to Śiva's abode along with his attendants an adversely surprising incident occurred to which listen please.

2. After going there, the heroic Kāma competent to enchant others spread all his wiles and charmed all living beings.

3. O sage, spring too showed his prowess in order to delude Śiva. All the trees simultaneously bloomed.

4. Kāma and Rati played many a trick. All living beings fell victims of their wiles but not Śiva, the lord of Gaṇas.

5. O sage, the efforts of Kāma who was accompanied by spring were futile. He returned to his residence being cured of his arrogance.

6. O sage, Kāma saluted me, and bereft of arrogance and completely despondent he told me in faltering voice.

Kāma said :—

7. O Brahmā, Śiva, an expert in Yogic practices cannot be charmed. Neither I nor anyone else has the power to enchant Śiva.

8. O Brahmā, different tricks were tried by me and

my friends as well as by Rati. All those became futile in regard to Śiva.

9. O Brahmā, listen to the different kinds of efforts undertaken by us in trying to enchant Him and the manner we did them I shall explain, O sage.

10-11. When Śiva was in the state of trance with full control of senses, I tried to agitate him—the three-eyed lord Śiva, through the fragrant cool breeze that blew with force and that usually thrilled everyone.

12. I lifted up my bow and fitted my reputed five arrows. Going round him I tried to enchant him.

13. Even as I entered the zone, the living beings fell into my power but lord Śiva and his Gaṇas were not moved at all.

14. O Brahmā, when Śiva went to the Himālayan ridge, Rati, Spring and I reached the place.

15. Wherever He went whether on Meru²⁴⁷ Nāgakeśara²⁴⁸ or Kailāsa, I too went there immediately.

16. Whenever Śiva was out of Samādhi I used to place a pair of Cakravāka birds in front of Him.

17. O Brahmā, those birds exhibited diverse gestures of amorous dalliance with brows and other limbs.

18. Many pairs of deer and birds, playing about in front of the great lord Śiva, indeed exhibited many gestures of love to excite Him.

19. Pairs of peacocks exhibited various gestures of pleasing eagerness with their gambolling tricks at His sides and in front of Him.

20. Never did my arrow find any vulnerable point in him. O lord of the worlds, I tell you the truth. I am incompetent to enthrall Him.

²⁴⁷. Meru is situated in the centre of the earth. It is described in the Purāṇas as the four-armed Svastika, evolving in four directions each with seven constituent members. It can be identified with the highland of Tartary, north of the Himālayas. It is variously called Su-meru, Hemādri (the Golden Mountain) Ratnasānu (jewel peak), Karnikācala (lotus mountain), Amarādri, Deva-parvata, 'mountain of the Gods'. On its extent and identification with the Great Pamir knot of Asia, see the Geography of the Purāṇas Ch. III. PP. 47-52.

²⁴⁸. Nāga-Keśara, the Nāga mountain which can be identified with the Farghana Valley on the basis of the produce of this region, the account of which is given by Huen-Tsang. Ibid. Ch. V. PP. 80-81.

21. Spring too did the needful in enchanting Him. O, listen to it, O fortunate Being. I tell you the truth, the truth alone.

22-23. He caused the various kinds of flowers to bloom in the place where Śiva was stationed—flowers such as Campakas, Keśaras, Punnāgas, Ketakas, Mallikās, Kurabakas etc. etc.

24. He made the lakes abounding in full-blown lotuses in the hermitage of Śiva, very fragrant by causing Malaya breezes to blow.

25. He made creepers full of flowers twine round trees as if resting on their laps with great attachment—Seedlings of Dhattūra were scattered to beautify the place.

26. On seeing the trees abounding in beautiful flowers rustling in the fragrant breeze, even the sages became slaves of Kāma, then what about other (ordinary mortals) ?

27. In spite of all these, no cause of deflection from steadiness was seen in Śiva who did not evince any sentimental feeling, not even anger towards me.

28 On seeing these and realising His ideal conception I am averse to any further attempt at deluding Śiva. This is my firm opinion that I tell you.

29. When he finally eschews Samādhi we cannot even stand in His presence, within sight. Who can think of charming Him ?

30. O Brahmā, who can stand facing Him with eyes blazing like fire and as fearful as flocks of large alligators or a horned animal²⁴⁹.

Brahmā said :—

31. On hearing these words of Kāma I, the four-faced lord, though desirous of saying something did not say anything and was agitated with anxious thoughts.

32. On hearing the words of Kāma—"I am incompetent to enchant Śiva", O sage, I heaved a deep sigh due to extreme sorrow.

²⁴⁹. The text is corrupt in all printed editions. The present translation is conjectural.

33. The gusts of wind generated by my deep sighs were of various forms and very violent. They were tremulous and terrible and appeared to have shaking tongues (of flames).

34. They played on different musical instruments, drums etc. of terrible nature and of loud sound.

35. The groups of beings issuing forth from my deep breaths stood in front of me, Brahmā shouting "Kill !—Cut !"

36. While they were shouting "Kill—Cut", Kāma heard those words and began to speak to me.

37. O Brahminical sage, on seeing the groups of beings Kāma stopped them and on their presence, said.

Kāma said :—

38. O Brahmā, O lord of subjects, O initiator of all creations, who are these terrible, awful heroes?

39. O Brahmā what is the work that these will be doing? Tell me. where will they be staying? Please employ them there.

40. O lord of Gods, after employing them in their task and assigning them proper names and places, be pleased to assign me my future course of action.

Brahmā said :—

41. O sage, on hearing the words of Kāma, I, the creator of the universe, spoke to him showing him the task of the Gaṇas.

42. Even as they were born they shouted "Māraya" "Kill", very frequently. Hence let their names be "Māras."

43. These groups of beings will hinder the activities of all creatures, O Kāma, except Your Worship as they are engaged in various avocations of love.

44. O Kāma, their chief occupation will be to follow you. There is no doubt that they will assist you always.

45. Wherever you go for fulfilling your duty, whenever it be, they will invariably follow you and render assistance.

46. They will create confusion in the minds of those who fall as victims to your weapons. They will hinder wise people in the path of knowledge in all possible ways.

47. O excellent sage, on hearing these words of mine,

Kāma along with his mistress Rati and his comrade spring delighted a little.

48. The groups of beings too, after hearing this surrounded me and Kāma and stood in their own shape.

49. Then I, Brahmā, spoke to Kāma lovingly —“Do my bidding. Let these beings accompany you. You shall go again to enthrall Śiva.

50. With full attention you put forth further efforts so that Śiva may suffer delusion and take a wife unto Himself.

51. O celestial sage, on hearing these words, Kāma humbly paid homage to me and considering the gravity of the matter spoke to me again.

Kāma said :—

52. I have already made sufficient efforts in this matter of enchanting Him. The delusion could not be effected. Nor it is going to take place now. Nor will it ever take place.

53. Acting on your directive after giving it the due honour and after visiting my troops I shall go again with all pomp and show.

54. But I am certain that He will not be deluded. O Brahmā I have fears that He may reduce me to ashes.

55. O great sage, after saying thus Kāma, accompanied by Vasanta and Rati started with his troops to the abode of Śiva, despite the fear lurking in his mind.

56. Kāma employed all his wiles as before. Vasanta too employed various means racking his brain in diverse ways.

57. He used many tactics. His troops too tried their best. But Śiva, the Great Soul, was not afflicted the least.

58. Kāma then returned to my abode. I had great pride in his troops but now distress and discomfit stood facing me.

59. O dear, bowing to me with despair and dejection while standing before me without pride and arrogance, along with his troops and Vasanta, Kāma spoke to me in these words.

60. O Brahmā, more efforts were put by us to enthrall Him, but they all went in vain as He was absorbed in deep meditation.

61. There my body was not reduced to ashes because

He is merciful. My previous merits too may have been the cause. As for the lord there is no affectation or change in Him.

62. O Brahmā, if you desire that Śiva should take a wife unto Himself, you should employ some means with modesty. This is what I think proper in the circumstances.

Brahmā said:—

63. Saying this, Kāma returned to his abode along with his followers after saluting me and remembering Śiva, the destroyer of arrogance and the favourite of His devotees.

CHAPTER TEN

(*Brahmā-Viṣṇu dialogue*)

Nārada said :—

1. O Brahmā, the fortunate, the dispenser of the fruits of our actions, you are a blessed devotee of Śiva, as your mind is fixed in him. You have narrated to me the good story of Śiva, the great soul.

2. When Kāma returned to his hermitage with Rati and his followers what happened and what steps you took? Please narrate that now.

Brahmā said :—

3. O Nārada listen lovingly to the story of the moon-crested lord, a mere listening to which makes a man free from depravity and decay.

4. When Kāma returned to his abode with Rati and his followers what happened next, you can hear from me in full detail.

5. O sage Nārada, my arrogance was quashed when my desire remained unrealised. And surprise filled my dissatisfied and distressed heart.

6. How will Śiva who is free from depravity, who has conquered himself and who is devoted to Yogic practices take up a wife unto himself? Thinking thus I bewailed a lot.

7. Anxiously thinking all this about, O sage, I became free from haughtiness. I remembered Viṣṇu who is identical with Śiva and who is the cause of my origin.

8. I eulogised Him with auspicious hymns supplemented by statements of my miserable predicament on hearing which the lord appeared before me immediately.

9. The lord Viṣṇu with four arms, lotus-like eyes, holding conch, lotus and mace in his hands and wearing the resplendent yellow robe, dark-complexioned and the beloved of the devotees.

10. On seeing him in that form I eulogised him again with devotion and words choked with tears. I considered him as my sole refuge.

11. On hearing this psalm of prayer, Viṣṇu, the destroyer of the miseries of his devotees, became delighted and spoke to me who sought refuge in him.

Viṣṇu said :—

12. “O Brahmā of great intellect, you are the blessed creator of the world. Why did you remember me? Why do you laud me?

13. What great misery has befallen you? Tell me now. I shall quell it entirely. You need not entertain any doubt in this respect.”

Brahmā said :—

14. On hearing the words of Viṣṇu I heaved a sigh of relief and raised my face. I spoke to Viṣṇu with due salutations and palms joined in reverence.

15. O lord of Lakṣmī, lord of Gods, please listen to my submission, O bestower of Honour. On hearing it please take pity, remove my misery and bestow happiness on me.

16. O Viṣṇu, I sent Kāma with his followers, Māras, Spring and others in order to fascinate Rudra.

17. They employed various means but in vain. He, the ascetic of equanimity, was not moved at all.

18. On hearing these words of mine Viṣṇu the omniscient who is conversant in the principles of Śiva-cult was surprised and spoke to me thus.

Viṣṇu said :—

19. O Brahmā, how is it that such an idea entered into your mind? Considering everything sensibly tell me the truth.

Brahmā said :—

20. Dear lord, hear the story. Your magic is very fascinating. The world is attracted by it. Happiness and misery are based on the same.

21. Induced by that I resolved on committing the sin. Please listen. At your bidding I shall narrate it in detail.

22. At the beginning of the creation ten sons were born to me together with a very beautiful daughter originating from my speech.²⁵⁰

23. Dharma originated from the heart and Kāma from the various parts of my body. O Viṣṇu, on seeing my daughter I was highly fascinated.

24. I looked at her with a distorted vision since I had been deluded by your Māyā. Immediately Śiva came there and reproached me and my sons too.

25. He rebuked us considering Himself the sole lord, possessed of supreme knowledge and adept in Yogic practices and an enjoyer with full control over all sense-organs.

26. O Viṣṇu, my sorrow is that even after manifesting Himself as my son He reproached me face to face. I have mentioned it to you now.

27. If He were to take a wife unto Himself I shall become happy and forget all my miseries. O Keśava, it is for this purpose that I have sought refuge in you.

28. On hearing these words of mine, Viṣṇu laughed and spoke immediately delighting me, the cause of entire creation.

Viṣṇu said :—

29. O Brahmā listen to my words in full. It will eradicate your frustration. It will be consistent with what is said in the Vedas and Āgamas and what is in conformity with reality.

²⁵⁰. In regard to the number of Brahmā's sons the Purāṇas differ considerably. See Note 242.

30. O Brahmā, how is it that you became so utterly confused in the mind? It is improper for the reciter of the Vedas and the creator of the universe to be so wicked.

31. O slow-witted one, cast-off this sluggishness. Do not indulge in such foolish thoughts hereafter. What is it that the Vedas say by means of their hymns? Think on it with a pure mind.

32. You foolishly think of Rudra, the great lord as your son. O Brahman, though the reciter of the Vedas you have forgotten all true knowledge.

33. Considering Śiva on a par with ordinary Gods you are maliciously disposed towards Him. Your good intents have vanished and evil ones have cropped up.

34. Listen to the first principle that had been narrated of old. Have clean conscience. It is the true Being that is glorified as the cause of all Creation. This is decisive.

35. Śiva is the creator of everything, the sustainer and destroyer. He is greater than the great. He is the supreme Brahman, the greatest lord, the attributeless, the eternal.

36. He cannot be defined. He is not subject to deterioration or decay. He is the supreme soul, without a second, unswerving and endless. He is the cause of dissolution, all-pervasive and great lord.

37. He is all-pervasive, possessed of three guṇas, for the causation of creation, sustenance and dissolution in the name of Brahmā, Viṣṇu and Maheśa but really beyond Rajas, Śattva and Tamas—the three attributes.

38. He is distinct from illusion. He is free from desires. He is the creator of illusion yet uninfluenced by illusion. He is an adept. He is possessed of attributes yet independent of them. He is blissful in Himself. He is free from suspicions and alternatives.

39. He rests and relaxes in His own soul. He is free from the pair of opposites, such as happiness and unhappiness. He is subservient to His devotees in a fine physical body. He is a yogin devoted always to the practice of Yogas. He is guide to the path of Yoga.

40. He is the lord of the worlds and the destroyer of arrogance. He is favourably disposed to the miserable. Such is the lord, our master whom you consider your son!

41. Cast-off all these stupid notions. Seek refuge in Him. Worship Him exclusively. When He is propitiated He will bestow on you all that is auspicious and beneficent.

42. O Brahmā, if a thought surges in your heart that Śiva should take a wife unto Himself, you must perform penance directed to Śiva and think upon Śiva.

43. Meditate upon Śiva with that desire cherished in your heart. If that Goddess is propitiated she will do everything.

44. If Śivā takes an incarnation as a human being in Her attributive aspect, as the daughter of a person in the world, She will definitely become His wife.

45. O Brahmā, command Dakṣa. Let him carry out a penance strenuously with a great devotion to beget her to be given as a wife unto Śiva.

46. O dear, Śivā and Śiva are subservient to their devotees. This must be realised. Both of them being intrinsically the supreme Brahman can readily assume attributive form out of their own free will.

Brahmā said:—

47. After saying so, the lord of Lakṣmī thought upon his lord Śiva. Thanks to His favour, he received the real knowledge and spoke to me again.

Viṣṇu said:—

48. O Brahmā remember the words spoken by Śiva formerly when requested, due to His own will, by us at the time of our nativity.

49. Everything has been forgotten by you. Blessed indeed is the great illusion of Śiva which deludes everything. It is incomprehensible to all except Śiva.

50-51. When Śiva devoid of attributes became, out of His own accord, full of attributes, He created me first and then you with His own power in the course of His divine sport. The lord Śiva assigned to you the work of creation. O Brahman, the imperishable Śiva, the cause of creation, entrusted me with the task of sustaining it.

52-53. Then we requested Him “O Śiva, the lord of all, be pleased to take an incarnation with all your attributes.” Thus requested He laughed and spoke sympathetically, with

his eyes raised to Heaven. Verily He is an adept in divine sports.

54. O Viṣṇu, a form of mine like this shall be manifested through my limbs and shall be glorified as Rudra in the world.

55. He is my full form and perfect manifestation. He is worthy of being worshipped by both of you. He shall fulfil your desires entirely. He is the cause of dissolution, the presiding deity of attributes, the practitioner of perfect Yoga without anyone to exceed.

56. All the three deities are my forms. But Śiva is particularly my full manifestation O sons, Śivā's forms too shall be three.

57. The form Lakṣmī is Viṣṇu's wife; Brahmā's wife is Sarasvatī. The perfect form Satī shall become Rudra's wife.

58. After saying this, the great lord blessed us and vanished. We bent our heads and joined our palms in reverence and returned to our respective abodes. Engaged in our own tasks we were very happy.

59. In due course we secured our wives. Śiva incarnated as Rudra at Kailāsa, His residence.

60. O lord of subjects, Śivā too shall incarnate as Satī. An effort shall be made for Her future incarnation.

61. After saying this, Viṣṇu blessed me and vanished. I rejoiced much and my jealousy disappeared altogether.

CHAPTER ELEVEN

(*Hymn to Durgā; Brahmā granted a boon*)

Nārada sard:—

1. O Brahmā, dear, of great intellect, please tell me, O most eloquent one. When Viṣṇu went away what happened ? O what did you do ?

Brahmā said :—

2. O Brahmin, best of my sons, listen attentively to what I did when the lord Viṣṇu went away.

3. I began a continuous laudatory prayer of the Goddess Durgā, the beloved of Śiva, the creator of the universe, of the nature of Vidyā and Avidyā²⁵¹ and identical with the pure supreme Brahman.

4. I salute the Goddess who is omnipresent, eternal, for whom there is no support, who is never distressed, who is the mother of the three deities, who is the grossest of the gross and yet has no form.

5. O Goddess of the devas, you are Perfect knowledge, Supreme Bliss, identical with the supreme Soul. Be pleased. Grant me the fulfilment of my task. Obeisance to you.

6. O celestial sage, on being thus lauded Cañḍikā, the mystic slumber, appeared before me.

7. Her complexion had the glossy hue of collyrium. She had comely features. She had four divine arms. She was seated on a lion. She showed the mystic gesture of granting boons by one of her hands, and pearls adorned her dishevelled hair.

8. Her face shone like the autumnal moon, the crescent moon bedecked her forehead. She had three eyes, looked beautiful and the nails of her lotus-like feet glistened.

9. O sage, seeing her who was Śiva's Energy herself, directly in front of me, my lofty shoulders bent down with devotion and I eulogised her after due obeisance.

10. Obeisance, obeisance, to Thee, who art in the form of Pravṛtti (Action) and Nivṛtti (Abstinence); who art in the form of creation and sustenance of the universe. Thou art the eternal Energy of the movable and the immovable beings capable of enchanting everyone.

11. Thou hast manifested thyself as Śrī, a garland round Keśava's form, who in the form of Earth holdest everything within, who art of yore the great Goddess causing creation and the destruction of the three worlds and art beyond the three Guṇas.

12. Thou art present in everything even in the essential atom and who art charmingly honoured by Yogins; who

²⁵¹. The Goddess Durgā is personified as knowledge true as well as false. True knowledge leads to realization of Sadāśiva, the supreme lord, whereas false knowledge is an illusion whereby the non-existent (असत्) appears to be existent (सत्) and vice versa.

art perceptible in the hearts of the Yogins purified by restraints, as well as in the path of their meditation.

13. Thou art the Vidyā of diverse sorts. Thou art endowed with illumination, purity and detachment. Thou assumest Kūṭastha (perpetually immovable), Avyakta (unmanifest) and Ananta (infinite) form and Thou art the eternal time holding all the worlds.

14. O Śivā, Thou art the prime cause of the three Guṇas and art still beyond them. But in conjunction with the Guṇas, Thou certainly infusest the seed of change in every matter.

15. Thou art the fourth to the three Guṇas viz. Sattva, Rajas and Tamas; but devoid of their depravity though these originate from Thee; Thou createst, protectest and devourest the whole universe within and without having three Guṇas as its only cause.

16. I pay my homage to Thee, O Śiva's consort, for the eternal welfare of the universe. O seed of all the worlds, Thou art knowable as well as knowledge Thyself.

17. On hearing these words of mine uttered like the words of ordinary people, Kālī, the conceiver of the worlds, told me, the creator of the worlds, in words full of love.

The Goddess said :—

18. O Brahman, why was I lauded by you? If you have been slighted by any one, please mention it quickly to me.

19. When I have personally appeared, the realisation of your desires is certain. Hence let me know your desires. I shall certainly fulfil them.

Brahmā said :—

20. O Goddess, be pleased with me and listen. O omniscient Goddess, I speak out my mind only since you have commanded me thus.

21. O Goddess of devas, Śiva the Yогin, who is your husband and who as Rudra manifested Himself formerly through my forehead has now occupied Kailāsa.

22. The lord of Goblins is performing penance all alone. Since He does not desire a wife He is without a wife. He is free from mental aberrations.

23. O Satī, fascinate Him lest He should cast His glance on another lady. Excepting you none will be able to capture His mind.

24. Hence, you alone should fascinate Śiva through your beauty. O Śivā, being born as Dakṣa's daughter you should become Rudra's wife.

25. Just as assuming the physical form of Lakṣmī you delight Viṣṇu, so act similarly to Rudra for the benefit of the universe.

26. The bull-emblemed deity rebuked me merely for my feelings of love for a woman. How can He take a wife unto Himself, O Goddess, on His own accord ?

27. Śiva is the cause of this universe in the beginning, middle and end. If He remains detached and refuses to take a wife, how can auspicious creation come into being ?

28. This thought has tormented me. It was not conducive to any benefit to seek another shelter. So I request you for the benefit of the universe to accomplish the undertaking.

29. O mother of the universe, Viṣṇu is not competent to enthrall Him, nor Lakṣmī, nor Kāma, nor I; in fact no one other than you.

30. Hence be born as Dakṣa's daughter, the great Goddess of celestial beauty. Inspired by my devotion, be pleased to become His wife and fascinate the lord who at present is detached from the world.

31. O Goddess of devas, Dakṣa is performing a penance on the north of the milky ocean* with his mind controlled and directed towards you. He is steady in performing the rite.

32. On hearing my words Śivā began to reflect then. The mother of the universe, surprised in her mind, spoke these words.

The Goddess said:—

33. O this is an extremely wonderful thing. He is the reciter of the Vedas and the creator of the universe. He is endowed with great knowledge. Yet what is this that He says ?

34. A great delusion has beset His mind that makes

him unhappy. That is why he desires to cause the fascination of Śiva who is free from mental aberration.

35. This Brahmā desires the favour of power from me to enchant Śiva. What does he gain thereby ? The great lord is free from delusion and mental aberrations.

36. Always subservient to his bidding, I am a mere slave of Śiva, the supreme Brahman, the attributeless God who is free from depravity.

37. Śiva who is Parabrahman has become Rudra in a perfect and full-fledged incarnation and manifestation. It is to lift up His devotees that the independant lord has manifested like this.

38. Since He is the lord Viṣṇu and Brahmā, He can never be inferior to Śiva. He is respectfully adhering to Yoga practice. He is the lord of illusion but is not absorbed in it. He is the greatest of the great.

39. This Brahmā considers Him his son and on a par with ordinary devas. Hence, deluded by ignorance, he desires to delude Him.

40. If I do not grant him the boon, the convention established in the Vedas would be violated. Then what shall I do to prevent the great lord being angry with me.

Brahmā said :—

41. After pondering thus Śivā thought of Śiva. After getting the permission of Śiva, she said to me:—

Durgā said:-

42. O Brahmā, what you said is entirely true. There is no other lady to fascinate Śiva.

43. A great truth has been pointed out by you that if Śiva does not take a wife unto Himself, the creation cannot continue long.

44. I too had been endeavouring to enchant this great lord. After your request my efforts shall be redoubled.

45. I shall so endeavour that Śiva should take a wife unto Himself, being thus deluded Himself, O Brahmā.

46. I shall take up the body of Satī and be subservient to Him even as Lakṣmī the Goddess of Fortune is the beloved of Viṣṇu.

47. O Brahmā thanks to His own favour I shall so endeavour as to make Him subservient to me always.

48. O Brahmā, being born of Dakṣa's wife in the from of Satī, I shall duly honour Śiva with my sports.

49. Just as ordinary mortals on the earth are subservient to their women-folk so also Śiva shall be subservient to a woman due to my ardent devotion.

Brahmā said:—

50. After addressing me thus, Śivā, the mother of the universe, vanished from the scene even as I was watching her.

51. When she had vanished, I, the grandfather of the worlds, went to my sons and narrated to them everything.

CHAPTER TWELVE

(*Dakṣa granted the boon*)

Nārada said:—

1. O Brahmā, the sinless and the intelligent one, you have splendidly narrated the story of Śivā and Śiva. My life has been sanctified. This is conducive to my benefit.

2. Now please tell me, what the boon was that Dakṣa, with steady sacred rites and austere penance, secured from the Goddess, and how she became Dakṣa's daughter.

Brahmā said:—

3. O Nārada, listen. You are blessed. You are revered by all sages with devotion. Hear how with good sacred rites, Dakṣa performed penance and secured boons.

4. At my bidding, the intelligent Dakṣa the great chief controlled his mind and went to worship the Goddess, the mother of the universe, with that cherished desire.

5. He went to the northern shore of the ocean of milk²⁵² and began to perform the penance, keeping the

252. See Note 200 P. 224.

mother of the universe in his heart. He wished to see the Goddess in person.

6. For three thousand divine years he performed the penance with good sacred rites, controlling his mind and keeping himself pure.

7. For some years, he sustained himself on taking in only air, abstaining from food, for some years taking only water and for some years taking only leaves as food. Thus he spent the time meditating upon the Goddess in cosmic form.

8. He was intensively devoted to the meditation of the Goddess. He was engaged in the penance for a long time. With sacred rites and various restraints he worshipped the Goddess.

9. O excellent sage, then Śivā appeared in person to Dakṣa who maintained all restraints, Yama etc. and worshipped the mother of the universe.

10. On seeing the mother of the universe cosmic in form, Dakṣa the lord of the subjects considered himself well rewarded.

11-12. With various sorts of prayer he eulogised and bowed to the Goddess mother of the universe, Kālikā seated on a lion, dark-complexioned, with four arms and beautiful face, the bestower of the boon, the abode of safety, holding a blue lotus and the sword in her hands, comely with reddish eyes and with beautiful dishevelled hair.

Dakṣa said:—

13. Obeisance to Thee, O great Goddess, mother of the universe, wielding the great illusion, the ruler of the universe. It is with great favour that Thou showed Thy own body to me.

14. Be pleased, O primordial Goddess, be pleased, O Goddess in the form of Śiva; be pleased, O bestower of boons

253. Yama=Self-restraint. It is the first of the eight means of attaining mental concentration. The rest are नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान and समाधि । For details see वौषसार pp. 121-128.

Yamas are usually said to be ten :

ब्रह्मचर्यं दया क्षान्तिदीनं सत्यमकल्पता ।
अहिंसा इत्यमाधुर्ये दमश्चेति यमाः स्मृताः ॥

to the devotees; obeisance be to Thee, O wielder of illusion over the universe.

Brahmā said:—

15. O sage, thus eulogised by Dakṣa of purified soul, the Goddess spoke to Dakṣa, although she knew what his desire was.

The Goddess said:—

16. O Dakṣa I am very much delighted by your great devotion. Choose a boon according to your desire. There is nothing which shall not be granted to you.

Brahmā said :—

17. On hearing the words of the mother of the universe, Dakṣa Prajāpati was very happy and he said to Śivā after bowing to her frequently.

Dakṣa said:—

18. O wielder of great illusion, O mother of the universe, if you wish to grant me any boon please listen to my words with pleasure. Be pleased to fulfil my desire.

19. My lord and master Śiva has manifested Himself as Brahmā's son in the name of Rudra. He is the perfect and fullfledged incarnation of the supreme soul.

20. You have not so far incarnated. Who will be His wife ? Hence O Śivā, take an incarnation on the Earth and fascinate the great lord.

21. Excepting you, no other lady will ever be competent to enthrall Him. Hence be born as my daughter and become Śiva's consort.

22. Exhibiting your divine sports as this, O Goddess, you be the enchantress of Śiva, this is the only boon I crave of you. I speak out the truth to you.

23. This fulfills my own interests. Indeed it fulfills the interests of all the worlds as well as those of Brahmā, Viṣṇu and Śiva. Hence I have been induced by Brahmā in this direction.

Brahmā said :—

24. On hearing these words of Dakṣa the mother of the universe replied smilingly after thinking on Śiva.

The Goddess said :—

25. Dear one, O Dakṣa Prajāpati, listen to my weighty words. I tell you the truth. I am much delighted by your devotion. I shall bestow everything.

26. Subservient to your devotion, O Dakṣa, I, the great Goddess, shall be born of your wife as your daughter. There is no doubt in this.

27. O sinless one, I shall perform a penance strenuously and shall become Śiva's wife, after I have secured a boon from Him to that effect.

28. Otherwise there is no chance of the fulfilment of the object. The lord is free from all aberrations. He is the full incarnation of Sadāśiva, worthy of being served by Brahmā and Viṣṇu.

29. I am His slave for ever, His beloved in every birth (incarnation). Śiva who manifests Himself in many forms is indeed my master.

30. It was by His favour that He manifested through the eyebrows of Brahmā. I too shall incarnate by His favour and at His bidding.

31. O dear one, go back to your residence. I have known my mission. Born as your daughter, ere long I shall be Śiva's wife.

32. Having spoken these splendid words, She sought and obtained Śiva's permission through mental communion. While thinking on Śiva's lotus-like feet, the Goddess spoke as follows :—

33. But O Prajāpati, you have to take a vow. It is a precondition. I shall tell you. It is true, never false, please understand.

34. If in future you were to be less respectful to me I will cast off my body. I shall withdraw myself to my soul or take to another form. It is true.

35. O Dakṣa, this boon has been granted to you. At every creation I shall be born as your daughter and become the beloved of Śiva.

Brahmā said :—

36. After speaking thus to Dakṣa the chief Prajāpati,

the great Goddess immediately vanished even as Dakṣa was watching.

37. When she had vanished, Dakṣa returned to his hermitage. He rejoiced because he knew that the great Goddess would become his daughter.

CHAPTER THIRTEEN

(*Nārada is cursed by Dakṣa*)

Nārada said :—

1. O Brahmā of great intelligence, O eloquent one, please tell us what happened after Dakṣa went home with great delight ?

Brahmā said :—

2. Dakṣa Prajāpati returned with pleasure to his hermitage and began mental creations at my bidding.

3. On seeing the creation, not increasing in size, Dakṣa Prajāpati informed me his father, Brahmā.

Dakṣa said :—

4. O Brahmā, lord of subjects, these subjects are not flourishing. They are conceived by me but they remain stationary.

5. O lord of subjects what shall I do ? How can they flourish themselves ? Please instruct me in the means thereof. I shall certainly create subjects.

Brahmā said :—

6. O Dakṣa Prajāpati, listen to my weighty words and carry out the direction. Śiva will bless you with welfare.

7. O lord of subjects, let Asikñi, the beautiful daughter of Pañcajana, the lord of five tribes, be taken by you as your consort.

8. Indulging in sexual intercourse you can create subjects many in number in a beautiful woman like her.

9. Then, in order to procreate subjects by way of coitus he married the daughter of Viraṇa at my bidding.

10. Then in his wife Viriṇī, Dakṣa Prajāpati begot sons named Haryaśvas.²⁵⁴

11. O sage, all those sons were devoted to their father and followed the Vedic path. They did not have separate virtues and practices.

12. Advised by their father, O dear one, the sons of Dakṣa went in the western direction for penance in order to create subjects (progeny).

13. There they came to the holy lake Nārāyaṇa where the celestial Sindhu has its confluence with the ocean.

14. On touching the holy water, their intellect was sharpened. The Dharma of holy ascetics eradicated all their impurities.

15. For making progenies flourish, the excellent sons of Dakṣa, fettered by the command of their father began to perform Tapas with steady resolve.

16. O Nārada, you came to know that they were performing penance for the sake of creation. You realised the intention of Viṣṇu and went there.

17. "O Haryaśvas, sons of Dakṣa, how is it that you have begun your attempts at creation without seeing the end of the earth?" So you asked them with respect.

18. They heard what you said eagerly. With their minds fixed on creation they deliberated on the proposal.

19. How can a person begin the work of creation putting faith in the Guṇas alone if he does not know the command of the father of Sacred Texts (which implies) turning back?

20. Having made up their minds unanimously, the intelligent sons bowed to you and circumambulated. They then proceeded ahead on a path never to turn back.

21. O sage Nārada, with your mind fixed on Śiva, and desirous of carrying out His orders you went to various worlds without any mental aberration.

254. Haryaśvas were the sons of the patriarch Dakṣa, five thousand in number, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring and they dispersed themselves through the regions and never returned. H.M. P. 120.

22. When much time elapsed, my son Prajāpati heard that the extinction of his sons was due to Nārada and became distressed.

23. He frequently mused like this—"A multitude of sons brings only disaster". Dakṣa who was deluded by Śiva's illusion bewailed thus in many ways.

24. I went over to him and consoled my son Dakṣa out of love and reminded him that fate is all powerful. I pointed out the way to calmness.

25. On being consoled by me, Dakṣa begot a thousand sons named Sabalāśvas in the daughter of Pañcajana.

26. At the bidding of their father, they too reached the place where their elder brothers, the Siddhas, had gone with the same steady resolve in the creation of subjects.

27. At the very touch of waters of the Nārāyaṇa lake they too had their sins quelled and became purified. They performed penance, strenuously repeating many mantras and performing sacred rites.

28. O Nārada, you came to know that they too were attempting the creation of subjects and you told them as before, mindful of the way of Śiva.

29. O sage, of beneficent sight, you showed, them the path followed by their brothers. You went upto heaven and the sons of Dakṣa went the way of their brothers.

30. At the very same time, my son Dakṣa Prajāpati saw many an ill omen. He was disagreeably surprised and felt distressed.

31. As before, Dakṣa heard that the disappearance of his sons was brought about by you. He bewailed a lot. He was stunned, grief-stricken at the loss of his sons.

32. Dakṣa was furious. He called you a wicked fellow. Fate caused you to go there at the psychological moment in the guise of one who wanted to bless him.

33. The grief-stricken Dakṣa approached you with his lips throbbing with fury, taunted you and reproached you saying "Fie, Fie" and spoke to you.

Dakṣa said :—

34. O foremost among the base, disguised in the garb

of a saint, what is it that you have done to those good people—my sons ? To those engaged in good actions the accursed path of a mendicant has been pointed out by you.

35. Ruthless rogue that you are, even when they were not free from the three debts²⁵⁵ you put obstacles in the path of their progress both here as well as hereafter.

36. He who renounces the world desiring salvation, without repaying the three debts and departs from the house forsaking his parents surely courts downfall.

37. You are unkind, shameless, distorter of the tender intellect of children, and a destroyer of fame. Why do you, a foolish fellow, move about among the attendants of Viṣṇu in vain ?

38. Frequently you have committed offences against me, O basest of the base. Hence roaming ever in the worlds your feet will never be steady anywhere.

39-40. Grief-stricken Dakṣa cursed you thus, you who are honoured by saints. It was Śiva's power of delusion that prevented him from understanding the will of Iśvara. Without your mind being affected the least, you accepted the curse. All saintly Brahminical saints forbear thus.

CHAPTER FOURTEEN

(The birth of Satī and her childish sports)

Brahmā said :—

1. In the mean time, O celestial sage I, the grandfather of the worlds, came there, on hearing the incident.

2. I consoled Dakṣa as before. Clever that I was I made him friendly with you.

²⁵⁵. Reference is made to the three debts which every person belonging to first three varṇas owes to the ancient seers, the ancestors, and the Gods. He owes Brahmācarya or study of the Vedas to the Ṛṣis, sacrifice and worship to the Gods, procreation of a son to the Manes. See Manu VI. 35. In later times two more debts—benevolence to mankind and hospitality to guests are added.

3. O best of sages, I consoled you—my own son, beloved of the Devas, and taking you with love effected conciliation.

4. Then Dakṣa, consoled by me, begot of his wife sixty comely daughters.

5. Without any lassitude he performed their marriages with Dharma and others. O excellent sage, listen to that with pleasure.

6. Dakṣa gave ten of his daughters duly in marriage to Dharma, thirteen to Kaśyapa the sage, and twenty seven to the moon.

7-8. He gave two daughters each to Bhṛgu, Aṅgiras and Kṛśāsva. The other daughters were given to Tarkṣya. The sons and grandsons and descendants of these filled the three worlds. A detailed narration is not attempted here.

9. Some say that Śivā was the eldest of his daughters, some say that she was the middle and some say that she was the youngest. All the three opinions are correct in different Kalpas.

10. After the birth of his daughter, Dakṣa Prajāpati and his wife meditated on the mother of the universe with pleasure.

11. Then he lovingly eulogised her with words choked at the throat and repeatedly paid respects to her humbly joining the palms in reverence.

12. The Goddess, who was highly delighted, thought within himself. “I shall incarnate in Viriṇī in order to keep my word”.

13. O excellent sage, then the mother of the universe spoke to Dakṣa in mind. Then Dakṣa shone forth splendidly.

14. In an auspicious hour he deposited his semen in his wife. Thus full of compassion, Śivā began to reside in the womb of Dakṣa’s consort.

15. All the characteristic signs of pregnancy appeared in her.

16. Dear one, thanks to the power of the presence of Śivā, Viriṇī had an auspicious appearance and shone all the more with mental pleasure.

17. As befitting the loftiness of his mind, customs

and manners current in his family and the injunctions of the Vedas, Dakṣa performed the rites of Purṇavāna²⁵⁶ etc. out of affection.

18. Great festivities accompanied those rites. Dakṣa presented liberal sums of money to the brahmins.

19. On coming to know that the Goddess had come to the womb of Viriṇī, Viṣṇu and other Devas became very gay.

20. They all approached her and paid frequent respects to the benefactress of the worlds, eulogising the mother of the universe.

21. Delighted in their hearts they praised Dakṣa and Viriṇī in various ways and went to their respective abodes.

22-23. O Nārada, nine months had passed with due observance of worldly conventions. In the tenth month, in an auspicious happy hour, when the moon, the stars and the planets were favourably disposed, Śivā suddenly appeared, O sage, in front of her mother.

24. As soon as she was born, Dakṣa was highly pleased. On seeing her extremely brilliant he was convinced that she was the Goddess Śivā herself.

25. O excellent sage, when she was born there was a gentle shower from the clouds accompanied by that of flowers. The quarters became tranquil immediately.

26. The devas gathered in the sky and played on musical instruments; sacrificial fires kindled calmly; everything indicated auspiciousness.

27. On seeing the mother of the universe born of Viriṇī, Dakṣa joined his palms in reverence, paid respects to her and eulogised her.

Dakṣa said :—

28. O Goddess, the eternal mother of the universe, obeisance to Thee. O great Goddess, the Truthful and truth-featured, be pleased.

29. I bow to Thee, the bestower of benefits, Thee

256. Purṇavāna is a pre-natal rite through which a male child is produced. Compare पुमान् प्रसूयते येन कर्मणा तत्पुंसवनमीरितम् । Śaunaka quoted in V.M.S. Vol. I. P. 166. As to the time of its performance, the authorities differ considerably. It is performed in the third, fourth, sixth or even in the eighth month of pregnancy. Cf. H.S. PP 60-63.

who art auspicious, calm, great illusion, mystic slumber and identical with the universe.

30. I bow to Thee, the great mother of the universe, the great Goddess, by whom formerly Brahmā had been directed to create the worlds which he carried out.

31. I bow to Thee, great support of the universe, the great Goddess, by whom formerly Viṣṇu had been directed to sustain the universe which he has been doing always.

32. I bow to Thee the great mother of the universe, the great Goddess, by whom formerly Rudra had been directed to annihilate the universe which he has been doing always.

33. I bow to Thee, Śivā, of Rājasika Sāttvika, and Tāmasika forms, performing every thing always, and the Goddess mother of the three deities.

34. O Goddess, enjoyment of worldly pleasures and salvation are always within the reach of that person who meditates on thee in the form of Vidyā and Avidyā, every day.

35. O Goddess, he who directly perceives Thee, the sanctifying deity, will certainly attain salvation with the discrimination of Vidyā and Avidyā.

36. O mother of the universe, those who eulogise Thee with the names of Bhavānī, Ambikā, Jaganmāyā and Durgā will have everything.

Brahmā said :—

37. Śivā, the mother of the universe, eulogised by Dakṣa the intelligent, said to Dakṣa without making it heard by her mother.

38. Śivā, the great Goddess and the source of future creation, made everyone deluded and said in such a manner that Dakṣa heard the truth and not anyone else.

The Goddess said :—

39. O Prajāpati, I had been propitiated formerly for

257. The Goddess has a great variety of names referable to her various forms, attributes and actions but these names are not always used accurately and distinctively. As the wife of God Śiva she is Bhavānī, as the mother of the world she is Ambikā or jaganmātā (the reading jaganmātā for Jaganmāyā is preferable). In her terrible form she is Durgā, the inaccessible.

becoming your daughter. Your wish has been fulfilled now. You can carry on your activities of penance.

40. Having spoken thus to Dakṣa, the Goddess assumed infancy through her illusory power and began to cry near her mother.

41. On heaving the cry, the woman spoke in agitation. The servant-maids too became pleasantly agitated.

42. On seeing the comely form of Asiknī's daughter, the women rejoiced. The citizens raised shouts of Victory then.

43. There were great festivities with songs and musical instruments. On seeing the unearthly face of their daughter the pleasure of Dakṣa and Asiknī knew no bounds.

44. Dakṣa duly performed all the conventional ceremonies and the rites of the Vedas. He gave various gifts to the brahmins and money to others.

45. Songs and dances were performed everywhere in a befitting manner. Musical instruments played auspicious songs repeatedly.

46. Hari and other Gods came with their attendants, along with the sages and joined the festivities.

47. On seeing the daughter of Dakṣa, the Goddess mother of the universe, they bowed and eulogised her with auspicious hymns.

48. In their great delight they shouted cries of victory. They praised Dakṣa and Viriṇī in particular.

49. Then at their bidding, the delighted Dakṣa named her Umā²⁵⁸ since she inherited good qualities and was greatly admired.

50. Her other names in the world were assigned afterwards. They are auspicious and quell miseries in particular.

51. With palms joined in reverence Dakṣa bowed to Hari, me, devas and sages. He eulogised and worshipped all.

52. Then Viṣṇu and others praised Dakṣa and in joyous

^{258.} Umā; It is the name of the daughter of Dakṣa and Viriṇī and later (Cp. Kumārasambhava) transferred to Pārvati, the daughter of Himavat. It is said to be derived from 'U' mā' 'O (child) do not (practise austerities), the exclamation addressed to her by her mother.

mood returned to their respective abodes remembering Śiva accompanied by Śivā.

53. Consecrating the daughter in a befitting manner, the mother fed her with fresh milk in the usual manner of feeding infants.

54. Duly nurtured by Virinī and the noble-souled Dakṣa, she flourished every day like the digit of the moon in the bright half of a month.

55. O excellent brahmin, even in her infancy, the good qualities entered her like all the beautiful digits entering the moon.

56. While she was engaged in various sports in the midst of her girl friends, she used to draw pictures of Śiva everyday.

57. Whenever she sang sweet songs as is usual in childhood, she remembered Sthānu, Rudra, the suppressor of Kāma.

58. The Couple (Dakṣa and his wife) found her unrivalled mercy increase, even as she had been a great devotee in childhood itself.

59. Endowed with qualities of childhood and making her own residence flourish she delighted her parents for ever.

CHAPTER FIFTEEN

(The Sacred rites of Nandā and Hymn to Śiva)

Brahmā said :—

1. O sage, once I saw Satī standing near her father along with you. She is, as it were, the essence of the three worlds.

2. When she saw both of us honoured and bowed to by her father, Satī following the conventions of the world, saluted us with joy and reverence.

3. At the end of obeisance, O Nārada, you and I sat in the fine seat provided by Dakṣa. When she humbly bowed again, I spoke to her.

4. O Satī, secure, as your husband, the lord of the universe, (the omniscient Śiva) who desires only you and whom you too desire.

5. O auspicious lady, you shall secure, as your husband, the person who has not taken, does not take, and will not be taking another wife. He will be unlike others.

6. O Nārada, after saying this to Satī we stayed in Dakṣa's abode for a long time. We were bidden farewell by him and we went to our respective places.

7. On hearing that, Dakṣa became delighted and free from all worries. Thinking that she was a great Goddess, he took her with him.

8. Thus with various charming girlish sports the Goddess who is favourably disposed to her devotees and who had assumed human form out of her own will passed the state of girlhood.

9. After passing her girlhood and reaching the state of early youth she attained beauty in every limb which blazed forth brilliantly.

10. Dakṣa, the lord of worlds, on seeing her blooming in the proper age thought within—"How shall I give my daughter to Śiva?"

11. She too desired to attain Śiva. Her desire grew every day. After knowing her father's idea, she approached her mother.

12. Satī, the great Goddess of wide intellect, sought the permission of her mother to perform the penance with Śiva as the goal, for the happiness of her mother Virinī.

13. Firmly resolved in her desire to secure Śiva as her husband, she propitiated him in her own house with the permission of her mother.

14. In the month of Āśvina, (September-October), on Nandā Tithis (i.e. first, sixth and eleventh days of lunar fortnight) she worshipped Śiva with great devotion, offering cooked rice with jaggery and salt. She spent a month like that.

15. On the Caturdaśī (14th day) of the month of Kārttika (October-November), she worshipped and meditated on Lord Śiva, offering sweet pies and puddings.

16. On the eighth day in the dark half of Mārgasīrṣa (November-December), Satī worshipped Śiva with cooked barley and gingelly seeds and spent the other days (in devotion).

17. On the seventh day in the bright half of Pauṣa (December-January) Satī spent the night in keeping awake and worshipped Śiva in the morning with cooked rice and Kṛśara (jaggery mixed with gingelly seeds).

18. She kept awake in the full-moon night of Māgha (January-February) and worshipped Śiva on the banks of the river wearing wet clothes.

19. On the fourteenth day of the dark half of Phālguna (February-March), she kept awake in the night and performed special worship of Śiva with Bilva fruits and leaves in every period of three hours.

20. On the Caturdaśī day of the bright half of Caitra (March-April) she worshipped Śiva with Palāśa and Damana flowers day and night. She spent (the rest of) the month remembering Him.

21. After worshipping Him with cooked barley and gingelly seeds on the third day of the bright half of Māgha (January-February), she spent the month on the products of milk obtained from a cow.

22. After worshipping Him with the offerings of cloths and Bṛhatī flowers on the full-moon night of Jyeṣṭha (May-June) she spent the whole month observing fast.

23. On the Caturdaśī day in the bright half of Āṣāḍha (June-July) wearing a black cloth, she worshipped Rudra with Bṛhatī²⁵⁹ flovers.

24. On the eighth and fourteenth days in the bright half of Śrāvaṇa (July-August), she worshipped Siva with holy sacred threads and cloths.

25. After worshipping Śiva with various fruits and flowers on the thirteenth day in the dark half of Bhādra (August-September) she took only water on the fourteenth day.

26. Keeping strict control over her diet and repeating various mantras she worshipped Śiva with different fruits, flowers and leaves fresh and readily available.

27. The Goddess Satī who had assumed human form out of her will, became firmly devoted to the worship of Śiva on every day and month.

²⁵⁹. Bṛhatī—a plant, of which the flowers are used in the worship of Śiva.

28. Concluding all the sacred rites of Nandā, Satī began to meditate on Śiva with concentrated devotion. She was steady and she never thought of any one else.

29. In the meantime, O sage, devas and sages with Viṣṇu and me at their head came to see the penance of Satī.

30. On arrival, Satī was seen by the devas as an achievement in embodied form or as success incarnate. She was completely engrossed in meditating on Śiva. She had reached the stage of the enlightened seers.

31. With palms joined in reverence, the devas paid respects to Satī joyfully. The sages bent down their shoulders in respect. Viṣṇu and others became delighted.

32. Viṣṇu and others and the celestial sages joyously praised Satī's penance. They were even surprised at that.

33. Bowing again to the Goddess, the sages and devas went immediately to Kailāsa, the great mountain dear to Śiva.

34. The lord Viṣṇu approached Śiva with great joy, accompanied by Lakṣmī and I too along with Śāvitri, the Goddess of speech.

35. On arrival there, after paying respects to the lord with great excitement we lauded Him with various hymns with palms joined in reverence.

The Devas said :—

36. Obeisance to Thee, O lord, from whom the mobile and the immobile beings have originated. Obeisance to the great Puruṣa, Maheśa, the supreme Iśa and the great Ātman.

37. Obeisance to the primordial seed of every one, the Cidrūpa (one possessed of the form of consciousness), the Puruṣa beyond Prakṛti.

38. Obeisance to Thee who createst this world, by whom this is illuminated, from whom this originated, by whom this is sustained, to whom this belongs and by whom everything is kept under control.

39. We bow to that self-born deity who is beyond this and everything that is great, who is the undepraved great lord, who sees these within Himself.

40. We have sought refuge at His feet who is the sup-

reme Brahman, who is the soul of everyone, who is the greatest witness with unbarred vision and who assumes various forms.

41. Obeisance to Him whose region is not known by devas, sages or Siddhas. How then can other creatures realise it or express it ?

42. He is our goal supreme, seeking to see whose region great saints free from attachment perform unmutilated vow of Release.²⁶⁰

43. Thou hast no change like death, birth etc. that yields misery, yet by means of Māyā thou assumest all these.

44. Obeisance to Thee who art the great Iśa and the performer of miracles. Obeisance to Brahman, the great soul who is far removed from words.

45. Obeisance to the formless Being of immense form, the great, of unlimited power, the lord of the three worlds, the witness of all and all-pervasive.

46. Obeisance to the light of Ātman, richly endowed with the happiness of liberation, of the form of knowledge. Obeisance to Thee, the all-pervasive Lord.

47. Obeisance to the lord of salvation who is accessible only through the cessation of worldly activities. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

48. Obeisance to conscious principle in the corporal frame, identical with Ātman, the cause of all perception.

49. Obeisance to the original Prakṛti, the great presiding deity of everything. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

50. Obeisance to Thee, the three-eyed, the five-faced and the ever-luminous. Obeisance to Thee who hast no cause and who seest all the qualities of the sense-organs.

51. Obeisance, obeisance to Thee, the cause of the three worlds and salvation. Obeisance to the quick bestower of liberation, and deliverer of those who seek refuge.

52. Obeisance to Thee, the ocean of the knowledge of

²⁶⁰. See Note No 23 P. 45. ‘Salokavrata’ is a vow of release. Sālokya is a stage of mukti—an exemption from further transmigration. The released person lives in the same world with the deity and does not migrate to the other world.

Vedic texts. Obeisance to Thee, the great lord and the ultimate goal of devotees and possessed of three attributes.

53. Obeisance to Thee, O great lord whose fiery heat of knowledge is latent in the sacrificial churning rod for the production of fire of three attributes. Obeisance to Thee whose form is beyond the reach of fools and who livest for ever in the heart of the wise.

54. Obeisance to the liberator of the individual soul from the noose; to the bestower of salvation to the devotee, to the self-luminous, the eternal, the unwasting, the incessant knowledge.

55. Obeisance to Thee, the self-contemplator, the unchanging, the holder of great suzerainty and glory. Never be ruthless unto them who resort to the four aims of life and desire the cherished final goal. Obeisance to Thee O Siva.

56. Thy devotees never desire anything solely to themselves. They sing the auspicious glory of Thy life.

57. We eulogise Thee, the imperishable supreme Brahman, the omnipresent whose features are unmanifest, who can be attained by the Yoga of the Soul and is complete.

58. O lord of everything, we bow to Thee who art beyond the perception of the sense-organs; who hast no support; who art the support of all; who hast no cause; who art endless; the primordial and the subtle.

59. All the devas, Viṣṇu and others, and the world of mobile and immobile Beings are created by deficient digit with the difference of name and form.

60. Just as the flames of fire and the rays of the sun emerge and submerge so also this current of creation and dissolution.

61. Thou art neither a deva nor an Asura, nor a man nor a brute, nor a brahmin, O lord. Thou art neither a woman nor a man, nor a eunuch. Thou makest nothing either the existent or the non-existent.

62. After all negations whatever remains thou art that. Thou art the maker, the sustainer and the destroyer of the universe; Thou art the soul of the universe. We bow to that lord Siva.

63. We bow to Thee, the lord of Yoga, whom the Yogins who have destroyed all their actions by means of Yoga, are able to realise in their minds purified by Yoga.

64. Obeisance to Thee whose velocity is unbearable, who hast three Śaktis²⁶¹, who art identical with the three Vedas; Obeisance to Thee the delighted protector of immense potentiality.

65. O lord, Thou art impenetrable to the wicked sense-organs; worldly lords cannot reach Thee who art beyond all paths; Obeisance to Thee whose splendour is mystically hidden and who art always engaged in the uplift of the devotees.

66. We bow to Thee, the great lord, whose greatness cannot be surpassed; whose power the confounded fool with egotistic mind can never realise.

Brahmā said :—

67. After eulogising the great lord, all the Devas, Viṣṇu and others, stood silently in front of the lord with their shoulders stooping down with great devotion.

CHAPTER SIXTEEN

(*Prayer to Śiva offered by Brahmā and Viṣṇu*)

Brahmā said :—

1. On hearing the song of praise offered by Viṣṇu and others, Śiva, the cause of protection and enjoyment became delighted and smiled broadly.

2. On seeing Brahmā and Viṣṇu in the company of their consorts, Śiva addressed them suitably and asked them the purpose of their visit.

Śiva said :—

3. O Viṣṇu, O Brahmā, O devas and sages please

261. Under this concept Śiva or Sadāśiva is the sole supreme God possessed of three energies which are personified as Sarasvatī, Lakṣmī and Umā—the wives of the triad Brahmā, Viṣṇu and Rudra and are the different manifestations of Śivā Herself.

tell me precisely and without fear the purpose of your visit.

4. I am delighted at the hymn sung by you all. I wish to hear why you have all come here and what is the work to be done here.

Brahmā said:—

5. O sage, when we were asked by Śiva thus, I, the grandfather of the worlds, spoke to Lord Śiva on being prompted by Viṣṇu.

6. O great lord, lord of Devas, O lord, the ocean of mercy, please listen why we both have come here in the company of devas and sages.

7. O bull-emblemed deity, we have come here particularly for your sake, along with these suppliants. Otherwise the universe would not be in a proper state always.

8. O great lord, some demons are to be killed by me, some by Viṣṇu and some by you.

9. O great lord, some of them would be killed by your son and some will be killed by me.

10. The devas attain happiness only by your favour. The universe can attain peace and fearlessness only after destroying the demons.

11. Or they cannot be killed by you in as much as you are always merciful, free from love and hate and engaged in Yoga.

12. O lord, Vṛṣadhwaja,²⁶² how can the activities of creation, sustenance and dissolution be carried on properly for ever, if they are not killed?

13. The activities of creation, sustenance and dissolution are to be pursued by us now and then. The difference in our bodies is perceptible only through illusion.

14. Though our real form is one, we are different in as much as our activities are different. If there is no functional difference, the difference in forms is meaningless.

15. The same supreme Ātman, lord Śiva manifests in three different ways due to Māyā. The lord is independent in his divine sports.

^{262.} Vṛṣadhwaja (or Vṛṣabhadhwaja) is an appellation of Śiva derived from the fact of his having the emblem of Bull known as Nandin.

16. Viṣṇu is born of his left limb. I am born of the right limb. You are born of the heart of Śiva and are his full-fledged incarnation.

17. Thus, O lord, we have become three, with different forms. We are the sons of Śivā and Śiva which, O eternal one, you must note.

18. Viṣṇu and I have become united with our wives for the performance of our function. O lord, with great pleasure we carry on our activities in the world at your bidding.

19. Hence, for the benefit of the universe, for the happiness of the devas, you must accept an auspicious lady as your wife.

20. O great lord, please listen to another incident of bygone days, just recollected by me. You yourself as Śiva mentioned this to us formerly.

21. "O Brahmā, this my great form, exactly as this, will be manifested through your limb. He will be known as Rudra in the world.

22. Brahmā is the cause of creation, Viṣṇu is sustainer. I shall be the cause of dissolution in the form of Rudra, a Saguṇa form.

23. I shall marry a woman and perform the excellent function." These are your words. Remembering these words please fulfil your promise.

24. O lord, this is your own directive that I be the creator and Viṣṇu the protector. Śiva Himself has manifested in your form as the cause of dissolution.

25. We two are unable to perform our duties without you. Hence take up a beloved consort who too will be engaged in the activities of creation.

26. O Śiva, accept a beloved wife as a life companion in the same manner as Viṣṇu has taken the Goddess of the lotus (Lakṣmī) and I have taken the goddess of speech.

27. On hearing these words of mine—of Brahmā—in the presence of Viṣṇu, Śiva, the lord of worlds spoke to me with his face beaming with a smile.

Siva said :—

28. O Brahmā, O Viṣṇu, both of you are always dear to me. On seeing you both, my delight is enhanced indeed.

29. You two are the best among the devas. You are the masters of three worlds. What you say is indeed weighty since you two are engaged in Śiva's work.

30. O best of Devas, it is not proper for me to marry as I am detached from the world and engaged in penance. I always practise Yoga.

31-32. Of what avail is a beloved to me in this world since I am in the path of abstinence delighting myself in my own soul, freed of attachment, unsullied, with the body of an ascetic, possessed of knowledge, seeing himself, free from aberrations and a non-reveller. Besides I am always unclean and inauspicious. Hence say now what can I do with a loving wife ?

33-34. Even as I am engaged in Yoga, I experience the mystic Bliss. Only a man devoid of perfect knowledge will make much of marriage and desire it. Actually it is a great bondage. Hence I am not interested in it. This is truth. I am telling you the truth.

35. None of my activities is pursued with self-interest. Yet I shall carry out what you have suggested for the benefit of the universe.

36. Considering your weighty words for the fulfilment of my promise and the goal of my task, I shall marry. I am always subservient to my devotees.

37. O Viṣṇu, O Brahmā, you must hear what sort of a wife I will be taking in accordance with that promise. What I say is indeed proper.

38. Suggest a woman of comely features and Yogic practice who will be able to receive my semen virile in parts.

39. She must be a Yognī when I practise Yoga and a loving woman when I indulge in love.

40-41. Sometimes I will be thinking about Śiva, my own form of splendour, the eternal principle which the scholars well versed in the Vedas call Imperishable. When I go in trance, O Brahmā, in that meditation, damned be she who causes an impediment therein.

42. You, Viṣṇu and I are the parts exceedingly of Brahman. So we are exceedingly fortunate. It is but proper to think about Him.

43. It is this worry that kept me unmarried, O lotus-seated (Brahmā). Hence, get me a wife who will follow my activities ever.

44. There is another condition to which please also listen, O Brahmā. If she evinces a disbelief in me or in what I say, I shall abandon her.

Brahmā said :—

45. On hearing these words of Śiva in the presence of Viṣṇu, smilingly and joyously I spoke thus in humble spirits.

46. O lord Śiva, I shall suggest such a woman as you desire for yourself.

47. She is Umā, O lord. Formerly she manifested herself in the forms of Sarasvatī and Lakṣmī in order to fulfil her task.

48. Lakṣmī became the wife of Viṣṇu and Sarasvatī mine. From her desire for the welfare of the world she has taken a third form.

49. She is born now as Dakṣa's daughter in the name of Satī. O lord, she will be an ideal wife rendering wholesome service.

50. O lord of devas, at present she is performing penance for securing you. She is firm in her austere rites. She desires you as her husband. Indeed she is highly brilliant.

51. O Lord Śiva, be merciful to her. Grant her the desired boon. Then lovingly marry her.

52. O Śiva, this is the desire of Viṣṇu, the devas and mine too. With a benignant look fulfil our desire. Let us see the wedding festivities with devotion.

53. Let there be a happy and auspicious occasion (for that) in the three worlds. Let all ailments vanish. Let there be no doubt about it.

54. Then at the conclusion of my speech, Viṣṇu, the

slayer of Madhu demon,²⁶³ spoke to Śiva who assumes various forms during His divine sports and who is favourably disposed to his devotees.

Viṣṇu said :—

55. O great lord, the lord of devas, O Śiva the merciful, there is no doubt in this that what Brahmā has said constitutes what I have to say.

56. Hence, O great lord be merciful to me and carry out this request. Marrying her please make the three worlds blessed with a leader with benignant look.

Brahmā said :—

57. O sage, after saying this, the intelligent lord Viṣṇu kept silent. The great lord Rudra, favourably disposed to His devotees, smilingly said, "So be it."

58. Then both of us took leave of him and in a cheerful mood returned to our respective abodes along with our wives, the sages and the devas.

CHAPTER SEVENTEEN

(*Sati granted the boon*)

Brahmā said :—

1. O sage, thus I have told you about the prayer to Śiva offered by all the devas. How Satī obtained a boon from Śiva, you shall now listen with respect.

2. Then, in the month of Āśvina (September-October), Satī observed a fast on the eighth day of the bright half and worshipped Śiva with great devotion.

3. When her Nandā rites were concluded on the ninth day (Navamī), while she was engrossed in meditation, Śiva became visible to her.

263. The demons Madhu and Kaiṭabha sprang from the ear of Viṣṇu while he was asleep at the end of a Kalpa. As soon as born they tried to kill Brahmā who was lying on the lotus sprung from Viṣṇu's navel. Viṣṇu killed them and obtained the names Kaiṭabhajit and Madhusūdana.

4-6. He was fair-complexioned, handsome in appearance, had five faces²⁶⁴ and three eyes²⁶⁵. The crescent moon adorned His forehead. He was in a joyous mood. He had four arms and His neck was blue²⁶⁶ in colour. He was holding trident and an amulet (Brahmakavaca) for protection. He was brilliant with dust. His head was comely with the celestial river Gaṅgā. He was gay in all parts of his body. He was the abode of great beauty. His face shone with the brilliance of ten million moons. His lustre matched that of ten million cupids. In every respect His features were such as appeal to all women.

7. On seeing Śiva directly in such a form she bent her head from shyness and she knelt at his feet.

8. Although He desired her to be his wife He wished to bestow on her the fruit of her penance. Thus He spoke to her in the state of her penance.

Śiva said :—

9. O daughter of Dakṣa, of good rites, I am delighted by these rites you have observed. Choose a boon. I shall grant it whatever it may be.

Brahmā said :—

10. Although Śiva, the lord of the universe, knew her desire, he said—"Choose a boon." It was because He desired to hear her speak.

11. She too, who was highly bashful, could not speak out her mind as it was covered up by bashfulness.

12. On realising that she was fully immersed in love on hearing Śiva's pleasing words, Śaṅkara who was favourably disposed to His devotees was highly pleased.

13. He repeatedly urged her "Speak out the boon you wish to choose, speak out the boon." Śiva, the immanent lord, the goal of the good was drawn to Satī by her devotion.

14-15. Somehow suppressing her bashfulness when Satī

264. On the five-faced God Śiva See Note No. 25 P. 34.

265. On the three-eyed Śiva See Note No. 147 P. 141.

266. Śiva is called the blue-necked (Nilakantha or Śitikantha from swallowing the poison produced at the churning of the ocean).

spoke "As you please give unto me, O bestower of boons, the desired boon or the bridegroom of my desire, without any hindrance," the full-embledmed deity Śiva who is favourably disposed to his devotees, did not wait for the completion of her request and said—"you be my wife."

16. On hearing his words embracing the fruits of her cherished desire she kept silent. She was highly delighted on obtaining the boon (or bridegroom) stationed in her mind.

17. She stood smiling sweetly before Śiva who was full of love. She opened her inmost feelings through various subtle gestures that increased notions of love.

18. Taking up these notions, gestures and feelings, the flavour of love called Śringāra entered their hearts.

19. O celestial sage, by the advent of the flavour of love, a peculiar glow, in the usual manner of worldly sports, was manifest in them as in the star Citrā and the moon.²⁶⁷

20. In the presence of Śiva whose body shone with the brilliance of crystal, Sati who had the glossy brilliance of split collyrium, shone like a line of cloud near the moon.

21. The delighted daughter of Dakṣa with her palms joined frequently in reverence, joyfully spoke to Śiva who is favourably disposed to His devotees.

Sati said :—

22. O great lord of Devas, lord of the universe, please take me with due marital rites in the presence of my father.

Brahmā said :—

23. On hearing these words of Sati, Śiva, favourably disposed to His devotees, glanced lovingly at her and said—"So be it."

24. The daughter of Dakṣa bowed to Śiva with devotion, sought and received His consent and returned to her mother with a fascinating gaiety.

267. For the similarity of ideas and verbal expression, compare Kālidāsa's Raghuvamśa I. 46.

काष्यभिरुया तयोरासीद् व्रजतोः शुद्धवेषयोः ।
हिमनिमूर्त्तयोर्योगे चित्राचन्द्रमसोरिव ॥

25. Śiva returned to His hermitage on the ridges of the Himālayas and began meditations though with difficulty, as He still felt the pangs of love in separation from Satī, the daughter of Dakṣa.

26. Calming his mind somehow, O celestial sage, Śiva, the bull-embled deity, thought of me in the usual conventions of the world.

27. Being thus thought of by the trident-bearing Śiva, I approached Him immediately prodded by Śiva's power of meditation.

28. Accompanied by Sarasvatī²⁶⁸ I reached that place on the Himālayan ridge where Śiva stayed pining in the anguish of love for Satī.

29. O celestial sage, seeing me in the company of Sarasvatī, lord Śiva who was entangled in the clutches of Satī's love said thus :—

Śiva said:—

30. O Brahmā, since, in the matter of accepting a wife I showed a little selfishness, I have a feeling of possession in everything connected with self-interest.

31. I have been propitiated by Satī, the daughter of Dakṣa with devotion. Thanks to the sacred Nandā rites, I have given her a boon.

32. O Brahmā, the boon “O be my husband” was sought of me by her. Glad at heart in every respect I had told her “Be my wife.”

33. Then Satī, the daughter of Dakṣa told me like this—“O lord of the universe, please accept me in the presence of my father.”

34. O Brahmā, that too I granted her as I was satisfied with her devotion. She returned to her mother's house, O Brahmā and I returned here.

35. At my bidding you must approach Dakṣa. Speak to him so that he shall give his daughter in marriage to me at once.

^{268.} Sarasvatī, the Goddess of speech and learning is the wife of Brahmā. She is represented as of a graceful figure, white in colour, wearing a slender crescent on her brow and sitting on a lotus.

36. Exploit all means to cut short her days of separation. O adept in every lore, console Dakṣa.

Brahmā said :—

37. Saying thus in my presence Lord Śiva looked at Sarasvatī and evinced pangs of separation.

38. Being thus commanded by him I became contented and delighted. I said this to the lord of worlds who is favourably disposed to his devotees.

39. O lord Śiva, on considering what you say, this is certain, O bull-emblemed deity, that the chief self-interest of the devas is my interest too.

40. Dakṣa himself will offer you his daughter. I too shall mention your desire in his presence.

41. After saying this to the great lord I went to Dakṣa's residence by a speedy flight.

Nārada said :—

42. O Brahmā, of great fortune and intellect, O eloquent one, please tell me. When Satī returned to the house what did Dakṣa do thereafter?

Brahmā said :—

43. Having concluded the austerities, and secured what she desired as a boon, Satī went home and made obeisance to her father and mother.

44. Her girl friends informed her mother and father about the acquisition of boon by their friend Satī from lord Śiva who was glad at her devotion.

45. The parents who obtained the news through her friends were very glad and celebrated a great festival.

46. The noble Dakṣa gave as much wealth to brahmins as they desired. The noble Viriṇī gave similar gifts to the blind, the poor and the needy.

47. Viriṇī embraced her daughter on the head and delightfully praised her frequently.

48. After some time had elapsed, Dakṣa, the foremost of those who knew Dharma, thought of the procedure of handing over his daughter to Śiva.

49. The great Lord Śiva had come here himself.

out of his sheer delight. But he has gone back. How will he come again to woo my daughter ?

50. Can a person be sent to Śiva immediately ? No, this is not proper. If he spurns the offer it will be a fruitless torment.

51-52. Or shall I worship the same bull-embleded deity ? He has already granted the boon to her that He, the lord Himself, shall be her husband. Even if He is delighted at my worship, as at my daughter's devotion, he may like everything to be done through some noble mediator.

53. Even as Dakṣa was constantly thinking like this, I suddenly appeared before him along with Sarasvatī.

54. On seeing me Dakṣa, my son, paid due respects and stood waiting. He gave me a fitting seat to sit on.

55. Dakṣa was worried with thoughts. But he became greatly delighted at my sight. He asked me the purpose of my visit.

Dakṣa said :—

56. O creator, preceptor of the universe, be kind and tell me the purpose of your visit to me ?

57. O creator of worlds, is your visit prompted by your love for your son or for any special task that you have come to my hermitage ? I am delighted on seeing you.

58. O excellent sage, being asked thus by my son Dakṣa, I spoke with a smile thereby delighting Dakṣa, the lord of the subjects.

59. O Dakṣa, listen. I shall tell you why I have come here. The wholesome benefit of your progeny is what I desire and what you must also desire.

60. Your daughter has propitiated Śiva, the lord of the universe and has secured a boon. The opportune moment for the same has arrived now.

61. It is certainly for your daughter that I have been sent to you by Śiva. Listen attentively to your duty conducive to your benefit.

62. After granting the boon, Śiva returned. But, ever since, he has not had any mental peace due to separation from your daughter.

63-64. Kāma could not conquer Śiva as he did not hit at any vulnerable point although he tried it by means of his flower-arrows. But He, without being hit by Kāma's arrows, has now abandoned meditation on Ātman and begun to think of Satī. He is as excited as any other ordinary man.

65. He asks His attendants "where is Satī?", as He suffers from the pang of separation. When they say "No", He hears the words but soon forgets them and repeats the question.

66. O son, what has been desired by me before, by you, by Kāma and the sages—Marici and others, has been achieved now.

67. Śiva was propitiated by your daughter. He now stays in the Himālayan mountains thinking about her and desirous of getting her in order to console her.

68. Just as Śiva has been worshipped by her by performing different rites with Sāttvic feelings, so also Satī is being worshipped by Him.

69. Hence, O Dakṣa, offer immediately your daughter to Śiva for whom she has been intended. Thereby you will get contentment and relief.

70. Through Nārada I shall bring Him here. Give her to Him for whom she has been intended.

71. On hearing these words of mine, my son Dakṣa was highly delighted. He said delightfully. "It is so. It is so."

72. O sage, I too delightfully went to the place where Śiva was eagerly waiting.

73. At my departure Dakṣa, along his wife and daughter, felt contented as if he had been filled with nectar.

CHAPTER EIGHTEEN

(Marriage of Śiva and Satī)

Nārada said:—

1. When you approached Śiva, what was it that transpired? What were the events? What did Śiva Himself do?

Brahmā said :—

2. I approached lord Śiva who was staying in the Himālayan mountains in order to bring Him (to the house of Dakṣa). I was in a joyous mood.

3. On seeing me, the creator of the world, approaching, the bull-emblemed Śiva had doubts about the acquisition of Satī.

4. Due to His real affection or as a part of His divine sports in conformity with the conventions of the world or due to the devotion of Satī, Śiva immediately spoke to me like an ordinary man.

Śiva said :—

5. O eldest of devas, what did your son (Daṣka) do in the matter of Satī. Tell me lest my heart should be severed by the cupid.

6. This anxiety of separation, O eldest of devas, running between Satī and me attacks only me, leaving the other, the woman, who very well sustains her life.

7. O Brahmā, respect the name Sati. Let me do what shall be done. She is not different from me. She has to be attained by me. O Brahmā, act accordingly.

Brahmā said :—

8. O sage Nārada, on hearing the words of Śiva best speaking of His strict adherence to the conventions of the world I told Śiva, consoling Him.

9. O bull-emblemed God, hear what my son told me regarding Satī. Rest assured that what you wanted to achieve has been achieved.

10. Dakṣa has said “My daughter shall go to Him. She has been intended for Him. This has been my desire.” Now that you also say, it is all the more necessary that it shall be carried out.

11. For this purpose Śiva had been propitiated by my daughter. Now He too seeks her. Hence She has to be offered to Him by me.

12. Let Him come to me in an auspicious conjunction of stars. Then, O Brahmā, I shall offer my daughter to Him in the form of Alms.

13. O bull-emblemed God, Dakṣa has told me so. Go to his house in an auspicious hour and bring her here.

14. O sage, on hearing these words of mine, Rudra, who is favourably disposed to His devotees, spoke with a smile, strictly adhering to the conventions of the world.

Siva said :—

15. I shall go to his house accompanied by you and Nārada. Hence, O creator of the universe, you remember Nārada.

16. Remember your mental as well as physical sons—Marīci and others. O Brahmā, with all my attendants and with them I shall go to Dakṣa's house.

Brahmā said :—

17. Thus commanded by Śiva following the conventions of the world, I remembered you, Nārada and the other sons—Marīci etc.

18. Immediately after I remembered them, all of my mental sons and you arrived in a happy mood.

19. Remembered by Śiva, Viṣṇu, the foremost of Śiva's devotees, came there along with the Goddess Lakṣmī seated on Garuḍa²⁶⁹ and accompanied by his army.

20. In the bright half of the month of Caitra (March-April) on the thirteenth day when the star was Uttarā Phālgunī on a Sunday, lord Śiva started.

21. Going ahead, with all the devas, led by Brahmā and Viṣṇu and accompanied by the sages, Śiva shone brilliantly.

22. Great festivities were arranged by Devas and the attendants of Śiva who were in the happiest mood, on their way.

23. The hides of elephant and tiger, the serpents, the crescent moon and the matted hair, all became fitting ornaments and embellishments at Śiva's will.

269. Garuda, the chief of birds, is descended from Kaśyapa and Vinatā—one of the daughters of Dakṣa. He is the Vehicle of lord Viṣṇu. He is represented as having the head, wings, talons and beak of an eagle and the body and limbs of a man. His face is white, his wings red and his body golden. For details, see Legends in the Mahābhārata PP. 1-153.

24. Then in a trice, Śiva reached Dakṣa's abode seated on his speedy bull and along with Viṣṇu and others.

25. With great humility and boundless joy, Dakṣa along with his people welcomed Him.

26. The Devas and their attendants were honoured by Dakṣa. The sages were seated in their due order.

27. Then Dakṣa took Śiva within the house along with the devas and the sages.

28. The delighted Dakṣa worshipped lord Śiva, after offering him an excellent seat.

29. He worshipped Viṣṇu, me, the brahmins, devas and the Gaṇas of Śiva, with great devotion and in a fitting manner.

30. After performing the suitable worship, Dakṣa in the presence of respectable sages announced the marriage agreement.

31. Then Dakṣa, my son, knelt before me, his father, with pleasure and said—"O lord, the marriage rites shall be performed by you."

32. Saying 'Amen' I got up with a delightful heart and performed the preliminary rites.

33. Then in an auspicious conjunction of stars with the planets in a propitious position, Dakṣa joyfully gave his daughter Satī to Śiva.

34. As a part of the rites of marriage the delighted Śiva grasped the hand of Satī of comely appearance.

35. We all, Viṣṇu, I, you and other sages, bowed to Śiva and delighted Him with laudatory hymns.

36. There were great festivities with songs and dances. The sages and the devas were in a gay mood.

37. After offering his daughter, Dakṣa, my son, was extremely satisfied, Satī and Śiva were in happy mood. Everything concluded auspiciously.

CHAPTER NINETEEN

(*Description of Śiva's sports*)

Brahmā said:—

1. After giving his daughter in marriage, Dakṣa gave her different articles in the form of dowry. Many gifts were given to Śiva. Dakṣa gave monetary gifts to the brahmins with great delight.

2. Then Viṣṇu stood up. Approaching Śiva with palms joined in reverence and accompanied by Lakṣmī, the Garuda-vehicled God Viṣṇu spoke thus.

Viṣṇu said:—

3. O great lord, O ocean of mercy, lord of devas, O dear one, you are the father and Satī is the mother of the world.

4. You have taken incarnation out of sheer sport for the welfare of the good and suppression of the wicked—so says the eternal scripture.

5. You are fair-complexioned and Satī has the blue lustre of the glossy collyrium. I on the other hand am blue in hue and Lakṣmī is fair-complexioned. You two shine in juxtaposition with us two.

6. O Śiva, along with this Satī, protect the good people and the devas. Similarly always bestow auspicious goodness upon the people of this world.

7. O lord of living beings, this is my humble submission. you shall kill the man, whoever it may be, who sees or hears her with lust in his mind.

Brahmā said :—

On hearing these words of Viṣṇu, lord Śiva laughed. The omniscient lord told the slayer of Madhu, “Be it so.”

9. O great sage, after this, Viṣṇu returned to his abode. He kept the incident quite secret but asked the people to continue the festivities.

10. I approached the Goddess (Satī) and performed in detail all the sacrificial rites as laid down in the Gṛhya-sūtras.

11. Then at my bidding in the capacity of the main priest, Śivā and Śiva duly and with great delight performed the circumambulation of the sacred fire.²⁷⁰

12. O excellent brahmin, then wonderfully great festivities were conducted with beatings of drums and playings on musical instruments accompanied by songs and dances pleasing everyone.

13. Then a surprisingly strange event occurred there. Dear one, listen to it. I shall tell you.

14. Śiva's power of illusion is inscrutable. The whole universe, the mobile or immobile, is deluded by it, Devas and Asuras.

15. Formerly I wished to delude Śiva by deceitful means. But now Śiva Himself has deluded me by means of His divine sports.

16. If a man wishes evil of others, he himself becomes the victim of the same. There is no doubt about it. Realising this, no man shall wish evil of anyone else.

17. O sage, while going round the fire, the feet of Satī protruded out of the cloth that covered them. I looked at them.

18. My mind being afflicted by love I stared at the limbs of Satī. O excellent brahmin, I was deluded by Śiva's Māyā.

19. The more I stared at the beautiful limbs of Satī eagerly the more I became thrilled like a love-afflicted man.

20. Staring thus at the chaste daughter of Dakṣa and being afflicted by the cupid, O sage, I craved to see her face.

21. Since she was bashful in the presence of Śiva I could not see her face. She did not show out her face on account of shyness.

22. Then I began to consider proper means whereby

270. The circumambulation of the fire by the bride and the bridegroom is one of the rites in the Vedic nuptial ceremony. The bride and the bridegroom go round the fire while the husband recites the following formula : "To thee they have in the beginning carried round Sūryā with the bridal procession. Mayest thou give back, Agni, to the husband the wife together with offsprings." The fire plays an important role in the performance of Vedic Saṃskāras. See H.S. P. 219.

I could see the face. Afflicted much by the cupid, I pitched upon the production of airful smoke as the means thereof.

23-24. I put many wet twigs into the fire. Only very little ghee did I pour into the fire. Much smoke arose out of the fire from the wet twigs, so much so that darkness enveloped the whole altar ground (and the neighbourhood).

25. Then lord Śiva, the supreme God, indulged in many sports, covered his eyes (apparently) afflicted by smoke.

26. Then, O sage, afflicted by the cupid and delighted in the heart of hearts, I lifted her veil and stared into the face of Satī.

27. I looked at the face of Satī many a time. I was helpless in curbing the onset of a sensuous organism.

28. Four drops of my semen virile got displaced and fell on the ground like drops of dew as a result of staring into her face.

29. O sage, then I was stunned into silence. I was surprised. I became suspicious. I covered up the semen drops lest anyone should see them.

30. But the lord Śiva saw it by His divine vision. The trickling down of the semen excited His fury and He said—

Śiva said :—

31. “O sinful wretch, what a despicable mess you have perpetrated? At the time of her marriage you have passionately gazed at the face of my beloved.

32. You think that this blunder has not been known by me at all. There is nothing that is unknown to me in the three worlds. O Brahman, how can it then remain hidden?

33. O foolish fellow, just as the oil is latent in the gingelly seed so also I am present within everything in the three worlds whether mobile or immobile.”

Brahmā said :—

34. Saying thus, and remembering the words of Viṣṇu, Śiva who dearly loved Viṣṇu lifted His trident and wished to kill me.

35. O excellent brahmin, when the trident was lifted

up by Him to kill me, Marici²⁷¹ and others raised a hue and cry.

36. Then all the devas and the sages, extremely terrified, began to eulogise Him who was blazing there.

Devas said :—

37. O lord, O great lord, favourably disposed to those who seek refuge, O Śiva, save me. O lord Śiva, be pleased.

38. O great lord, you are the father of the universe. Satī is the mother of the universe. O lord of Devas, Viṣṇu Brahmā and others are all your slaves.

39. Mysterious is your form, O lord, and mysterious are your divine sports. Your Māyā is enigmatic and complex. Everything and everyone except your devotee is deluded by it, O Lord.

Brahmā said :—

40. Thus in many ways, the timid and frightened devas and the sages eulogised the lord of devas who was furious.

41. Suspecting some terrible disaster, Dakṣa raised his hand and rushed at Śiva, preventing Him with shouts of “O don’t do this, O don’t do this”.

42. Seeing Dakṣa in front of Him in a state of excited suspicion, and remembering the request of Viṣṇu, lord Śiva spoke these displeasing words:—

Lord Śiva said :—

43. O patriarch Dakṣa what has just been requested by Viṣṇu my great devotee and agreed to by me shall be done here.

44. “O lord, whoever stares at Satī lustfully shall be killed by you.” I shall make these words of Viṣṇu true by killing Brahmā.

45. Why did Brahmā stare at Satī lustfully? Moreover he has committed a sin by discharging his semen. Hence I shall kill him.

271. For the mind-born and physical sons of the creator, See Note No. 242 P. 305.

Brahmā said :—

46. When the lord of Devas spoke thus furiously, all the people including Devas, sages and human beings trembled.

47. There was a piteous cry of distress. Everywhere tense suspense prevailed. Then I who wanted to delude Him was myself deluded.

48. Then the intelligent Viṣṇu, the great favourite of Śiva and very clever in managing all affairs bowed down and lauded Rudra who spoke as before.

49. Standing in front of Him and singing various songs of praise to Śiva who is favourably disposed towards His devotees He prevented Him and said thus :

Viṣṇu said :—

50. O lord Śiva, do not kill Brahmā, the creator and lord of the worlds. He has sought refuge in you and you are reputed to be favourably disposed to those who seek refuge in you.

51. O lord, I am a great favourite of yours and am called the chief of Devotees. Keeping my submission in mind be merciful towards me.

52. O lord, please hear another statement of mine of very great significance. You must consider it, O lord Śiva, being merciful to me.

53. O Śiva, this four-faced deity has manifested himself to create the subjects. If he were killed, there will be none to create the subjects.

54. O lord, we three are carrying out the functions of creation, sustenance and dissolution repeatedly as you bid us in the form of Śiva.

55. O Śiva, if he is killed who will carry out your directives ? Hence O lord, the annihilator, you shall not kill this creator.

56. O lord, it was by him that Satī the daughter of Dakṣa was fixed up as your wife by good means.

Brahmā said :—

57. On hearing this entreaty of Viṣṇu, Śiva of steady resolve proclaimed in reply making everyone hear.

Lord Śiva said :—

58. O Viṣṇu, Lord of devas and as dear to me as my vital airs, do not prevent me from killing him. He is a rogue.

59. I shall fulfil your first entreaty already accepted by me. I shall kill this wicked four-faced one who has committed a great sin.

60. I shall myself create all living beings—mobile and immobile. Or by my splendid power I shall create another creator.

61. Killing this Brahmā and keeping up my plighted word, I shall create another creator. Excuse me. Do not prevent me.

Brahmā said :—

62. On hearing these words of Śiva, Viṣṇu spoke again smiling to himself and saying “O don’t do this.”

Viṣṇu said :—

63. Fulfilling the promise is but proper in you, the great Being. But consider, O lord, the desire to kill cannot be directed to one’s own Self.

64. We three, O Śiva, are your own selves. We are not different. We are of the same form. Think over the exact state.

Brahmā said :—

65. Then on hearing the words of Viṣṇu a great favourite, Śiva spoke again announcing His own special pursuit.

Śiva said :—

66. O Viṣṇu, lord of all devotees, how can this Brahmā be my own self ? He is observed as different, standing before me.

Brahmā said :—

67. Thus commanded by Śiva in the presence of all, Viṣṇu spoke thus propitiating the great lord.

Viṣṇu said :—

68. O Sadāśiva, Brahmā is not different from you, nor are you different from him. I am not different from you, O great lord, nor are you different from me.

69. O omniscient, great lord, Śadāśiva, you know all. But you wish to make it all heard through my oral explanation.

70. O Śiva I say at your bidding. May all the devas, the sages and others hear after retaining the principles of Śaiva cult in their mind.

71. O lord, of thee, the manifest and unmanifest, divisible and indivisible, possessed of form or of formless brilliance, we three are the parts.

72. Who are you ? Who am I ? Who is Brahmā ? Your own three parts—you being the supreme soul. They are different only as the cause of creation, sustenance and dissolution.

73. You shall think of yourself through your own self. O divine one, taking up a physical body by your own sports, you are the sole Brahman, while we three in attributive forms are your very parts.²⁷²

74. O Śiva, just as the selfsame body has the parts of head, neck, etc. so also we are the three parts of Śiva.

75. O Śiva, you are the supreme brilliance, the firmament, having your own abode. You are the primordial Being, the immovable, the unmanifest, of endless forms, the eternal and devoid of attributes—length etc. From this form alone everything has emanated.

Brahmā said :—

76. O excellent sage, on hearing these words the great lord Śiva was delighted. He did not slay me.

272. Śiva or Sadāśiva who is conceived as a state of silent Being is also a dynamic Becoming. Brahmā, Viṣṇu and Rudra are the three personal manifestations of that attributeless supreme deity.

CHAPTER TWENTY

(*Sati's marriage festival*)

Nārada said :—

1-2. O lord Brahmā, the fortunate one, foremost of Śiva's devotees, you have narrated the wonderfully auspicious story of Śiva. O dear one, what happened after that? Please continue to narrate the story of the moon-crested Śiva and Satī, the wonderful story that quells all sins.

Brahmā said :—

3. When Śiva who is sympathetic towards His devotees, desisted from killing me, all became fearless, happy and pleased.

4. All of them bowed with stooping shoulders, and palms joined in reverence. They lauded Śiva with devotion. They shouted cries of victory with pleasure.

5. At the same time, delighted and fearless, O sage, I eulogised Śiva with devotion by means of auspicious prayers.

6. O sage, the lord Śiva who was delighted in His mind and who is an adept in many a divine sport spoke to me within the hearing of all.

Rudra said :—

7. "Dear Brahmā, I am glad. You can be free from fear. You touch your head with your hand. Unhesitatingly carry out my behest."

Brahmā said :—

8. On hearing these words of Lord Śiva adept in divine sports I touched my head and in the same manner bowed to Śiva.

9. When I thus touched my head I assumed the shape of his vehicle, the bull.

10. Then I was too much ashamed. I stood with my head bent down. Indra and other devas standing around saw me in that plight.

11. Ashamed that I was, I repeatedly bowed to Him and

after offering prayers spoke to Him again : "I may be excused. I may be excused."

12. "O lord, tell me the mode of atonement for my sin. Even killing is justifiable. May my sin be removed thereby."

13. Thus addressed by me, Śiva, the lord of all, who is favourable, delightedly told me as I stood bowing to Him.

Śiva said :—

14. In this very form (of a bull) whereon I sit, you shall perform penance with pleasure in your heart and desire for propitiating me.

15. You will acquire the glory of being called "The head of Rudra" in the world. You will be the accomplisher of rites for brahmins of great repute.

16. Discharge of semen is the act of human beings and as you have done the same, you will be born as a man and be roaming over the earth.

17-18. When you wander over the earth in this form, people will be asking, "What is there on the head of Brahmā?" and you shall reply "Śiva". Any body who has committed the sin of outraging the modesty of another man's wife will be free from that sin if he eagerly hears your story.

19. Whenever people thus repeat your wicked action your sin will gradually subside and you will become pure.

20. O Brahmā, this is the atonement I lay down for you, being laughed at by the people and ridiculed by them.

21. The semen drops that fell in the middle of the altar-ground from you when you were excited by lust and seen by me will not be retained by any one.

22. Four drops of your semen fell on the ground. Hence so many terrible clouds causing dissolution shall rise up in the sky.

23. In the meantime, (when Śiva said so) in front of the devas and the sages, so many clouds emanated from the semen drops.

24. O dear one, four types of great clouds that caused destruction are the Samvartaka, the Āvarta, the Puṣkara and the Drona.²⁷³

^{273.} Samvartaka, Āvarta Puṣkara and Drona are the names of clouds that emerge at the advent of dissolution of the universe.

25. O excellent sage, those clouds rumbling and roaring with hideous sounds dropping showers at the slightest wish of Śiva burst asunder in the sky.

26. When the sky was covered by those roaring clouds, Śiva and the Goddess Śivā were quite calm.

27. O sage, thereafter becoming fearless, I concluded the remaining rites of the marriage at the bidding of Śiva.

28. O excellent sage, a shower of flowers dropped by the devas with great pleasure fell on the heads of Śivā and Śiva and also on all their sides.

29-30. O Nārada, great festivities were conducted by the wives of the devas. Musical instruments were played, songs were sung, Vedic hymns were recited devoutly by groups of brahmins. The celestial damsels Rambhā and others danced zealously.

31. Then the delightful lord, the lord of sacrificial rites, following the conventions of the world, spoke to me as I was standing with palms joined in reverence.

Śiva said :—

32. O Brahmā, all the rites of marriage have been performed extremely well. I am pleased. You officiated as the priest. What shall I give you as the nuptial fee ?

33. O eldest of devas, you can demand it even if it be hard to get. Tell me quickly, O fortunate one. For there is nothing which cannot be granted by me.

Brahmā said :

34. O sage, on hearing these words of Śiva I humbly bowed to Him repeatedly with palms joined in reverence and said :—

35. “O lord of Devas, if you are pleased, if I deserve your blessings, O lord, please do as I request you with pleasure.

36. O lord Śiva, for the purification of men from sins you will please stay for ever in this altar in this self-same form.

37. O moon-crested God, I shall make my hermitage in its vicinity and perform penance to destroy my sin.

38-39. If anyone visits this holy site on the thirteenth

day in the bright half of Caitra (March-April) when the star is Uttarāphālgunī and the day is Sunday, may all his sins be quelled O Śiva; may his merits increase and may his ailments disappear.

40. If a woman who is barren, one-eyed, ugly or unfortunate, visits this place she shall be freed from all these defects.”

41. On hearing these words of mine, Śiva was pleased and He said “Let it be so”. This made me very happy.

Śiva said :—

42. O, for the benefits of the people, I shall stay in this altar, with my wife Satī, in accordance with your words of request.

Brahmā said :—

43. After saying this, the lord Śiva in the company of his wife stayed in the middle of the altar creating a partial image of Himself.

44. Taking leave of Dakṣa, Śiva, the great lord, desired to depart along with his wife Satī. He was so fond of His own men.

45. In the meantime, the intelligent Dakṣa bowed humbly with palms joined in reverence and eulogised Śiva with devotion.

46. Viṣṇu, the gods and the Gaṇas bowed to and lauded Him shouting cries of victory with pleasure.

47. With the joyous consent of Dakṣa, Śiva seated Satī on the bull and then sitting Himself on it went to the Himālayan ridges.

48. Seated on the bull along with Śiva, the sweet smiling Satī of fine teeth shone like a black cloud near the moon.

49. Viṣṇu and other devas, Marīci and other sages, Dakṣa and the other people were all in a state of pleasant steady senselessness.

50. Some played on musical instruments, others sang sweetly the lustrous glory of Śiva. They all followed Śiva joyously.

51. Half the way Śiva took leave of Dakṣa with pleasure.

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

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

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

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

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

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

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

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

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

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

^{274.} The time-durations become manifest as Manvantara, Yuga, Saṁvatsara and other relatively bigger and smaller units in the rotating wheel of time. The Purāṇas mention fourteen Manvantaras in order : (1) स्वायम्भुव (2) स्वारोचिष (3) ओत्तमि (4) तामस (5) रैवत (6) चाक्षुष (7) वैवस्वत (8) सावर्णि (9) दक्षसावर्णि (10) ब्रह्म-सावर्णि (11) घर्मसावर्णि (12) रुद्रसावर्णि (13) रौच्य-दैव सावर्णि (14) इन्द्रसावर्णि।

The fourteen Manvantaras derive their names from 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 Maharsiś and is so called because he sprang from Svāyambhu, the Self-existent Brahman.

CHAPTER TWENTYONE

(*The Dalliance of Satī and Śiva*)

Nārada said :—

1. O dear, your words are perfect inasmuch as you are omniscient, sinless one. The wonderfully auspicious story of Śivā and Śiva has been heard by us.

2. We have heard the detailed account of their marriage that destroys delusions, makes one endowed with true knowledge and which is excellently auspicious.

3. I wish to know more of the auspicious story of Śivā and Śiva. Hence having unequalled consideration for me, O intelligent one, please narrate the same.

Brahmā said :—

4. Your enquiries for the history of the merciful lord are pursued well, since you have prompted me to narrate the divine sports of Śiva.

5. Know from me what Śiva did with pleasure on reaching His abode after His marriage with goddess Satī, Dakṣa's daughter and the mother of the three worlds.

6. O celestial sage, after reaching His gay abode along with His Gaṇas, Śiva descended from His Bull with great pleasure.

7. O celestial sage, entering His apartment in a befitting manner, along with Satī, Śiva assuming worldly conventions rejoiced very much.

8. Then after approaching Satī, Śiva sent out His attendants—Nandin and others, from the cave in the mountain.

9. Following the manner of the people of the world, the merciful lord spoke these affable and courteous words to Nandin and others.

Lord Śiva said :—

10. O my attendants, with minds respectfully concentrated in thinking upon me, you shall come to me only when I remember you.

11. When Śiva said like this, Nandin and others who

constituted the powerful set of attendants of quick speed left for different places.

12. When they went away and He was left alone with Satī, Śiva rejoiced much and sported with her.

13. Sometimes He gathered some sylvan flowers and wreathed a fine garland out of them which he put round her neck in the place of the necklace.

14. While Satī was admiring at the reflection of her face in the mirror, Śiva came behind and peeped into the reflection of His own face.

15. Sometimes He would be sporting with her ear-rings, tying and untying and scrubbing them Himself.

16. Sometimes by the application of red dye Śiva made her naturally red feet completely red.

17. Many things which could be said aloud even in the presence of many, Śiva whispered into her ears in order to see her face.

18. He would not go far from her, (if at all he went) he would return suddenly and close her eyes from behind and while she was thinking about something else he would ask her his name.

19. Sometimes Śiva would become invisible through His Māyā and suddenly embrace her when she would become terrified and agitated.

20. Sometimes with musk He would make marks like bees on her breasts that resembled the buds of a golden lotus.

21. Sometimes he would take the necklace off her breasts and press them with his hands.

22. Sometimes he would remove the bracelets, bangles, rings from their places and fix them again one by one.

23. Even as she was looking on, sometimes he would come to her lofty breasts saying with laughter, this dark spot “Kālikā” on your breasts is your companion of the same colour as it contains the same letters as are found in your name “Kālikā”.²⁷⁵

24. Sometimes when he was too much excited with love he would exchange pleasantries with his beloved.

^{275.} The text of the second half of the verse is corrupt; hence the translation of that portion is conjectural.

25. Sometimes he would gather lotuses and other beautiful flowers and decorate her with them as though with ornaments.

26. In the company of his beloved Śivā, Śiva who is favourably disposed to His devotees, sported about among the mountain hedges.

27. Without her, he did not move anywhere, he did not stay anywhere, he did not carry on any activity without her company. Śiva was not happy without her even for a moment.

28. After dallying among the hedges and grottos in the Kailāsa mountain for a long time he went to the Himālayan ridges where he remembered Kāma out of his own accord.

29. When Kāma reached the vicinity of Śiva, Spring spread all his splendour in accord with the inclination of the lord.

30. The trees and creepers blossomed and bloomed. Waters were covered with full blown lotuses. Bees hovered round the lotuses.

31. When that excellent season set in, the gentle Malaya breeze fragrant and delightful due to sweet smelling flowers blew all round.

32. The Palāśa flowers resembling the hue of the twilight and shaped like the crescent moon shone like the flowery arrows of Kāma at the feet of trees.

33. The lotus flowers shone in the lakes. The goddess wind endeavoured to fascinate people with her sweet face.

34. With their flowers golden in hue, the Nāgakesara trees shone beautifully like the banners of Kāma.

35. Rendering the breeze fragrant with its smell the clove creeper fascinated the minds of passionate people with its sweetness.

36. The mango trees and the Śāli plants shining like mild fire shone like the open couches for the flowery arrows of Kāma.

37. With full-blown lotuses, the pure waters of the lakes shone like the minds of sages wherein the supreme splendour—Ātman is clearly reflected.

38. The dew-drops as they came in contact with the

rays of the sun turned in vapours like the hearts of the people turning pure in association with the good.²⁷⁶

39. The nights became bright with the moon devoid of mist. Lovely women shone beautifully in the company of their lovers.

40. In this atmosphere, on that excellent mountain, Lord Śiva sported about for a long time among the groves, hedges and streams in the company of Satī.

41. O sage, then Satī so exercised her splendid influence on Śiva that he did not have mental peace without her even for a moment.

42. The goddess satisfied his mind in fulness in the matter of intercourse. She seemed to enter his body. He made her drink that juice.

43. With garlands of flowers wreathed by himself he decorated her person and felt new pleasures.

44. With diverse conversations, glances, joking remarks and exchanges of pleasantries he instructed Śiva in the knowledge of Self.

45. Drinking the nectar from her moon-face, Śiva stabilised his body. Sometimes he experienced exhilarating and particularly pleasing state.

46. Just as a huge elephant that is bound with ropes cannot have any other activity. He was also bound by the sweet fragrance of her lotus-like face, her beauty and her jocular pleasantries.

47. Thus in the ridges and caverns of the Himālayan mountains, the lord sported about in the company of Satī every day. According to the calculation of the devas twenty five years elapsed, O celestial sage, during which he dallied thus.

276. The text of the second half of the verse is corrupt; hence the translation of that portion is conjectural.

CHAPTER TWENTY TWO

(*The dalliance of Śivā and Śiva on the Himālayas*)

Brahmā said:—

1. Once at the advent of clouds, Dakṣa's daughter said to Śiva who was halting on the ridge of Kailāsa mountain.

Satī said:—

2. O lord of devas, O Śiva my dear husband, please hear my words and do accordingly, O bestower of honour.

3. The most unbearable season of the advent of clouds has arrived with clusters of clouds of diverse hues, and their music reverberating in the sky and the various quarters.

4. The speedy gusts of wind scattering sprays of water mingled with nectarine drops from the Kadamba flowers captivate the heart as they blow.

5. Whose mind will not be agitated by the loud and forceful rumblings of the clouds that release a heavy downpour and have the beams of lightning for their ensign ?

6. Covered by the clouds neither the sun nor the moon is visible. Even the day appears like the night and it distresses those who are separated from their lovers.

7. O Śiva, tossed about by the gusts of wind the clouds do not remain steady in any place, they rumble and appear as if they would fall on the heads of the people.

8. Huge trees struck down by the wind appear to dance in the sky, terrifying the cowards and delighting the lover, O Śiva.

9. Flocks of cranes above the clouds glossy and blue like the collyrium shine like foams on the surface of Yamunā.

10. During the close of the nights the circle of lightning appears like the blazing submarine²⁷⁷ fire in the ocean.

11. O odd-eyed Śiva, here even in the courtyards of the

277. Baḍavāmukha variously called Baḍavānala, Aurva etc. is a submarine fire, represented as a flame with a horse's head. According to Paurānic Mythology it devours all things including the Gods, Asuras, and Rākṣasas at the dissolution of the Universe.

temples, plants grow; need I mention the growth of plants elsewhere?

12. With the clusters of clouds dark, silvery and red in colour clinging to the Mandara mountain (peak), Himālaya appears as the ocean of milk with the birds of diverse colours.

13. Unrivalled splendour has resorted to the Kiriśuka flowers devoid of odour, as Lakṣmī (the Goddess of fortune) abandons good people and resorts to the crooked, whether of high or low birth.

14. The peacocks are delighted at the sound of the cloud over the Mandara mountain. Their gleeful cackles and out-stretched tails indicate the incessant pleasure of their heart.

15. The sweet and delightful sounds of the Cātaka birds that are fond of clouds fall upon the way-farers like the arrows of rain-showers causing incessant pain.

16. See the wickedness perpetrated by the clouds on my body. They are pelting it with hailstones. But they cover and protect the peacocks and Cātakas who are their followers.

17. On seeing the distress of peacocks and deer from even their friend (sun), the swans go even to the distant Mānasa lake on the top of the mountain.

18. In this troublesome time, even crows and Cakora birds build their nests. But you don't. Without a home how will you be happy?

19. O Pināka-bearer Śiva, let not the great fear originating from clouds befall us. Hence endeavour for a residence. Do not delay. Heed my words.

20. O bull-emblemed God, either in Kailāsa or in the Himālayas or in Mahākāśi on the earth you make a befitting habitation.

Brahmā said :—

21. Thus advised by Satī frequently Śiva laughed provoking a smile from the moon on his head by way of its beams.

22. Then the high-souled lord Śiva who knew all the

278. Pināka-dhṛk. It is the name of Śiva derived from wielding a staff, bow or trident.

principles spoke to Satī with a smile breaking his lips asunder and consoling her.

Siva said :—

23. “O my beloved, beautiful woman, clouds will not reach the place where I have to make an abode for you.

24. O comely lass ! even in the rainy seasons the clouds move about in the side ridges alone of the Himālayas.

25. O gentle lady, the clouds usually come only upto the foot of Kailāsa. They never go above it.

26. The clouds never go above the mountain Sumeru. The clouds Puṣkara, Āvartaka etc. reach the foot of Jambu (and return).

27. Of these mountains I have mentioned you can choose one for residence as you desire. Please tell me quickly where you wish to reside.

28. On the Himālayan mountains, songs exciting your curiosity and enthusiastic gaiety shall be sung by clusters and swarms of bees with sweet humming sounds as they play about as they please.

29. On that mountain at the time when you wish to sport about, the Siddha women will gaily offer you a seat on the jewel-studded platform and gladly present you with fruits and other gifts.

30. The daughters of the king of serpents, the mountain damsels, the Nāga ladies and the Turaṅga-Mukhīs will assist you in their excited flutter in congratulating you.

31. Seeing your face of unequalled splendour and beauty and your body of uncommon lustre, the celestial ladies there, despising their own beauty and lacking in interest in their own qualities will begin to stare at you with winkleless eyes.

32. Menakā,²⁷⁹ the wife of the king of mountains famous in the three worlds for her beauty and good qualities will delight you very much through words of entreaties.

33. The honourable ladies of Himālaya’s harem will

²⁷⁹. Menakā or Menā. She is the wife of Himavat and mother of Pārvatī and Gaṅgā and of a son named Maināka.

cause immense pleasure to your gracious Self. They will impart you useful instruction, though you need none, with pleasure every day.

34-35. O beloved, do you wish to go to the Himālayas, the king of mountains wherein there is spring for ever, which abounds in hedges and groves where the cuckoos coo in diverse pleasing ways and which contains many lakes filled with cool water and hundreds of lotuses.

36. It is of full grassy plains and trees that yield everything one desires and hence on a par with Kalpa²⁸⁰ trees. You can see plenty of flowers, horses, elephants and cows there.

37. There in the Himālayas even the beasts of prey are calm. It is the abode of many sages and ascetics. It is an abode of devas and many deer move about in it.

38. It shines with ramparts of crystals, gold and silver. It is lustrous with the lakes—Mānasa and others.

39. It abounds in buds and full-blown lotuses with golden stalks studded with gems. Crocodiles, sharks and tortoises abound in the lakes.

40-41. O Goddess of devas, there are many beautiful blue lotuses emitting sweet fragrance. On the banks there are many grass lands, small and big trees and the saffron flowers increasing the fragrance of the waters with which the lakes are full.

42. The Apricot tree seems to dance with their oscillating branches. They seem to be fanning the self-born god of love. There are Sārasa birds and the intoxicated Cakravāka birds heightening its beauty.

43-45. The different parts of the mountain Meru seem to be echoing the pleasing sweet sounds of bees etc. which cause the incitement of love of the guardians of the quarters viz. Indra, Kubera, Yama, Varuṇa, Agni, Nirṛti, Marut (Wind)²⁸¹ and the Supreme lord (Īśa). Heaven, the

280. Kalpa-Vṛkṣa. One of the five trees of Indra's paradise fabled to fulfil all desires, the other four being मन्दारः पारिजातकः सन्तानः and हरिचन्दनः।

281. Reference is to Indra, Kubera, Yama, Varuṇa, Agni, Nirṛti, Vāyu and Īśāna who are the lords of eight quarters.

abode of the Devas is stationed on the summits of the Meru wherein the cities of the guardians of the quarters are also situated. They are brilliant. Beautiful celestial damsels, Rambhā, Śacī, Menakā²⁸¹ and others heighten their glory.

46. Do you wish to sport about on this great mountain which is very beautiful and which appears to contain the essence of all mountains ?

47. There, the Queen Śacī attended by her chaperons and celestial damsels will assist you always.

48. Or do you wish to have an abode in my own Kailāsa, the great mountain affording shelter to the good and enhanced in beauty by the luminous city of Kubera ?²⁸²

49-51. O beautiful lady, tell me quickly where do you wish to stay among these places, whether in Kailāsa which is pure and holy by virtue of the river Gaṅgā lustrous like the full moon or in the beautiful mountain Meru wherein the maidens of the sages recite and chant hymns in the caves and ridges or in places full of various deer and hundreds of lotus lakes. I shall make arrangements for your residence.

Brahmā said :—

52. When Śiva said thus, Satī slowly told lord Śiva revealing her desire.

Satī said :—

53. I wish to stay only on the Himālayas along with you. You please make arrangements for a residence on that mountain at once.

Brahmā said :—

54. On hearing her words, Śiva was fascinated and he went to the summit of the Himālayas along with her.

55. He reached the beautiful summit where the

282. Rambhā, Śacī, Menakā etc. are the heavenly nymphs famous for their personal charms. They are skilful in winning over the minds even of the ascetics practising hard austerities.

283. Reference is to ‘Alakā’ also called Vasudharā, Vasusthalī and Prabhā which is the capital of Kubera and the abode of Gandharvas, Guhyakas, Yakṣas etc. See Note 226 P. 265.

Siddha²⁸⁴ ladies resided, which could not be reached by birds and which shone with lakes and forests.

56. The top was of variegated colours as of various gems, embellished by lotuses of diverse forms, shapes and lustre. Śiva in the company of Satī reached that top which shone like the rising sun.

57-64. On the top of the mountain near the city of Himālaya, Śiva sported about for a long time in the company of Satī. It was a very beautiful place which abounded in crystalline clouds. It shone with grassy plains and plenty of trees. There were various flowers in abundance. It had many lakes. The boughs of the full-blown and blossomed trees were surrounded by humming bees. Lotuses and blue lilies were in full bloom. Different kinds of birds flew there, such as—Cakravāka Kādamba, swans, geese, the intoxicated Sārasas, cranes, the peacocks etc. The sweet note of the male cuckoo reverberated there. Many kinds of semidivine beings the Aśvamukhas²⁸⁵, the Siddhas, the Apsaras, the Guhyakas, etc. roamed there. Their women-folk, the Vidyādhariś, the Kinnaris and the mountain lasses played about here and there. The celestial damsels played on their lutes, tabours and drums and danced with enthusiasm. Thus the top of the mountain abounded in beautiful women, beautiful lakes, fragrant flowers and groves of full-blown flowers.

65. In that heaven-like spot Śiva sported about with Satī for ten thousand years according to divine calculation.

66-67. Śiva went from place to place. Sometimes He went to the top of Meru wherein Gods and Goddesses resided. He went to different continents, parks and forests on the earth. After visiting the different places He returned home and lived with Satī.

68-70. Śiva found place and pleasure only with Satī. He found no pleasure in sacrifices or the Vedas or penances. Day and night Satī stared into the face of Śiva and He,

²⁸⁴. The Siddhas are a class of semidivine beings of great purity and holiness, said to be thousands in number.

²⁸⁵. The horse-faced Kinnaras and the Guhyakas are a class of demi-Gods who are attendants of Kubera and reside in the Himālayan caverns guarding his wealth. See Notes 229 and 230 P. 268.

the great lord, stared into the face of Satī. Thus by their mutual association Kāli and Śiva nurtured the tree of love, sprinkling it with waters of emotion.

CHAPTER TWENTYTHREE

(Description of the Power of Devotion)

Brahmā said :—

1. After sporting about like this till satiety with Śiva, Satī became less attached.

2-3. One day after delighting the lord with her devotion and obeisance Satī, the daughter of Dakṣa, spoke thus to Śiva.

Satī said :—

4. O great lord, lord of lords and ocean of mercy, O great Yogin, the uplifter of the distressed, take pity on me.

5. You are a great Puruṣa, the lord, beyond Sattva, Rajas and Tamas. You are both Saguṇa and Nirguṇa.²⁸⁶ You are a great lord, a cosmic witness, and free from aberration.

6. I am blessed since I became your beloved wife sporting with you. O lord, you became my husband because of your love for your devotees.

7. O lord, after sporting with you for many years I have become fully satiated and now my mind is turned away from it.

8. O lord of gods, I wish to know the great pleasing principle whereby O, Śiva, all living beings surmount worldly miseries in a trice.

9. O lord, please explain that activity which enables people, to obtain the supreme region and free themselves from worldly bondage.

286. Śiva is conceived as Saguṇa (possessed of attributes), a personal deity who responds to prayer, bestows grace or enters into history. He is conceived also as Nirguṇa when in the devotee's state of mental spiritual enlightenment (Jñāna) he is identical with his self.

Brahmā said:—

10. O sage, the primordial Goddess asked Śiva thus only for the sake of uplifting worldly creatures.

11. On hearing that, lord Śiva whose mind is engrossed in the practice of Yoga and who assumes physical bodies out of his own accord, spoke to Satī.

Śiva said:—

12. O Goddess Satī, listen, I shall explain the great principle whereby the remorseful creature becomes a liberated soul.

13. O great Goddess, know that the perfect knowledge is the great principle—the consciousness that “I am Brahman” in the perfect intellect where nothing else is remembered.

14. This consciousness is very rare in the three worlds. O beloved, I am Brahman, the greatest of the great and very few are those who know my real nature.

15. Devotion to me is considered as the bestower of worldly pleasures and salvation. It is achievable only by my grace. It is nine-fold.

16. There is no difference between devotion and perfect knowledge. A person who is engrossed in devotion enjoys perpetual happiness. Perfect knowledge never descends in a vicious person averse to devotion.

17. Attracted by devotion and as a result of its influence, O Goddess, I go even to the houses of the base-born and outcastes. There is no doubt about it.

18-20. Devotion is variously classified as attributive and attributeless, as conventional and natural, greater and lesser, perpetual and non-perpetual. There are six further subdivisions of the perpetual devotion. Scholars further classify it into enjoined and non-enjoined. Thus devotions are manifold which have been explained elsewhere.

21. O beloved, sages have explained that the different kinds of devotion have nine ancillary adjuncts. O daughter of Dakṣa, I shall narrate them to which you listen with love.

22-23. According to scholars O Goddess, the nine ancillary adjuncts are :—listening, eulogising, remembering,

serving, surrendering, worshipping, saluting, friendliness and dedication. O Śiva, its further subdivisions too have been explained.

24-25. O Goddess, listen to the characteristics of these nine adjuncts separately. By listening is meant the imbibing of my stories that bestow worldly pleasures and salvation, with great devotion, in steady posture.

26. After conceiving in the mind the details of my manifestations and activities, loudly and cheerfully, proclaiming the same in order to eulogise me is what is called eulogising.

27. O Goddess, after realising me to be all-pervading a feeling of fearlessness is what is called remembering.

28. The service rendered to the godhead commencing at the early dawn, with mind, speech, hands and feet is what is called serving.

29. Surrendering oneself in the service of the godhead who is worthy of being served and serving with all the sense-organs feeling hearty sense of elation is what is called surrendering.

30. Offering sixteen types of service to me, the supreme soul, in accordance with one's capacity is called worshipping. The sixteen types of service are Pādya²⁸⁷ etc.

31. Meditating in the mind, repeating the mantras and touching the ground with eight limbs²⁸⁸ is called saluting.

32. The belief—"Whatever god bestows on me, good or bad, is for my welfare"—is the characteristic sign of friendliness.

33. Dedicating everything, the body and other possessions, for the propitiation of the godhead and retaining nothing for oneself is called dedication.

34. These nine adjuncts to the devotion to me, cause perfect knowledge, bestow worldly pleasures and salvation and are pleasing to me.

35. The further subdivisions in the adjuncts are

²⁸⁷. On the sixteen acts of worship See Note 49 P. 69.

²⁸⁸. On the Aṣṭāṅga prañāma See Note No. 41 P. 54.

numerous. Nurturing the Bilva tree etc. can be included therein. They shall be thought of by the devotee himself.

36. O beloved, thus my devotion with various adjuncts and ancillaries, is contributory to salvation since it is productive of perfect Knowledge and Detachment. It is the most excellent path.

37. A true devotion is as endearing to me as to you. It is productive of the fruits of all rites for ever. He who has it in his mind is a great favourite of mine.

38. There is no other path as easy and pleasing as devotion in the three worlds, O goddess of devas, in all the four Yugas generally and in the Kaliyuga particularly.

39. Knowledge (Jñāna) and Detachment (Vairāgya) have grown old and have lost their lustre in the Kali Age. They have become decayed and worn-out as the people who can grasp them are rare.

40. In the Kali age as in all the four Yugas there is immediate and visible benefit in devotion. I am subservient to a devotee in view of the power of devotion.

41. I always assist a man endowed with devotion and remove his obstacles. A person devoid of devotion is worthy of being punished. There is no doubt about it.

42. I am the protector of my devotees. For the protection of a devotee of mine I burnt the God of death, O goddess, in the fire emerging from my eyes.

43. For the sake of a devotee of mine I became very furious with the sun formerly. I over-powered him with my trident.

44. I was not a party to the evil actions of Rāvaṇa (though he was my devotee). For the sake of another devotee I discarded Rāvaṇa with all his followers.

45. O goddess, for the sake of a devotee, I angrily expelled Vyāsa when he had a vicious thought, from Kāśī after punishing him duly through Nandin.

46. Why shall I say more, O Goddess ? I am always subservient to a devotee, always under the control of a person who practises devotion. There is no doubt in this.

Brahmā said :—

47. On hearing this greatness of devotion, Satī, the daughter of Dakṣa, was delighted much and bowed to Śiva with pleasure.

48. O sage, again she asked with great devotion more about the subject as explained in the Śāstras which is pleasing and conducive to the uplift of all creatures.

49. She enquired about topics on virtue and righteous living, uplifting the creatures and the sacred lore on Yantras and Mantras²⁸⁹ together with their greatness.

50. On hearing the enquiry of Satī Śiva was delighted and He narrated them with pleasure in their entirety for raising the worldly creatures.

51. The sacred lore bearing on the subject, the glory and greatness of the illustrious lord, Śiva explained Himself with Yantras, with their five adjuncts.

52. He told her legendary stories, the greatness of the votaries, the norms of peoples of different castes and stages in life and the duties of kings, O great sage.

53. The duties of sons, wives etc. and their greatness, the imperishable system of Varṇas and Āśramas²⁹⁰, the medical lore, and the astral lore, all beneficent to worldly creatures were explained by him.

54. Out of compassion for her, the great lord explained the science of palmistry and similar other lores to her.

55-56. Thus Satī and Śiva who are intrinsically the Supreme Brahman, who are the bestowers of happiness on the three worlds, who are omniscient, who are bent upon rendering help to the people, who appear as the personification of good qualities sported about in Kailāsa, in the Himālayas and other places.

²⁸⁹. On the explanation of Yantra and Mantra, see Note No. 47 p. 66.

²⁹⁰. The laws relating to four castes—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra and to four stages of life—the student, the houscholder, the anchorite and the religious mendicant are expounded in the code of Manu and are applicable to Indian Society alone.

CHAPTER TWENTYFOUR

(*Sati's test of Rāma's divinity*)

Nārada said :—

1-2. “O Brahmā, lord of subjects, of great mercy and lofty intellect, you have narrated the benevolent glory of Satī and Śiva. Now, please tell me more of their glory. What did the couple Śiva and Śivā do further, stationed on that (mountain) ?

Brahmā said :—

3. O sage, listen to the story of Satī and Śiva. Having resorted to worldly conventions they continued their sports every day.

4. Thereafter, according to a tradition, it is said that the great Goddess Satī was separated from her husband Śiva.

5. Śakti and Iśa are united for ever like a word and its meaning²⁹¹. O sage, how can a real separation of the two occur ?

6. Or inasmuch as Satī and Śiva have sportive interest, whatever they do is proper. For, they follow the conventions of the world.

7. She was forsaken by her husband at the time of her father's sacrifice. In view of the disrespect shown to Śiva she cast-off her body there.

8. She was born again as Pārvatī, daughter of the Himālayas. She performed penance for several years and attained Śiva as her husband.

Sūta said :—

9. After hearing these words of Brahmā, Nārada asked the Creator about the glory of Śivā and Śiva.

Nārada said :—

10. O Brahmā, disciple of Viṣṇu, of great fortune, please explain in detail the story of Śivā and Śiva who followed the conventions of the world.

291. For the similarity of idea and expression compare Kālidāsa's Raghuvamśa 1.1. For the repetition of the same see SP. RS II. 25. 69.

11. O dear, why did Śiva abandon His wife who was to Him dearer than his life ? It looks rather strange. Hence please explain.

12. Wherefore did your son Dakṣa disrespect Śiva at the time of sacrifice ? How did she abandon her body at the sacrifice of her father ?

13. What happened after that ? What did Śiva do ? Please explain everything to me. I am eager to listen to it.

Brahmā said :—

14. O dear Nārada, of great intellect, the most excellent of my sons, listen with pleasure, along with the sages, to the story of the moon-crested lord.

15. After bowing to lord Śiva who is the supreme Brahman and who is served by Viṣṇu and others, I begin to explain and narrate His story of wonderful significance.

16. Everything is a sport of Śiva. The lord indulges in many divine sports. He is independent and undecaying. Satī too is like that.

17-18. Otherwise, O sage, who can perform such wonderful deeds ? Lord Śiva alone is the Supreme soul and the Supreme Brahman whom we all worship—I, Viṣṇu, all the devas, sages, the noble-souled Siddhas like Sanaka²⁹² and others.

19. O dear one, Śiva is that lord whose glory is sung for ever by Śeṣa²⁹³ with great pleasure but is never exhausted.

20. The erroneous perception of this visible world is due to His own sports. There none can be blamed. The all-pervasive lord is the inducer.

21. Once Śiva accompanied by Satī and seated on His Bull wandered over the Earth, in one of his sportive activities.

22. Wandering over the ocean-girt Earth He reached

292. Here the reference is to the mind-born sons of Brahmā—Sanaka, Sananda, Sanātana and Sanat who are called Siddhas or semi-divine beings of great purity and holiness.

293. Śeṣa, a thousand-headed serpent, is the emblem of eternity. He is the son of Kadru and the King of the Nāgas or snakes inhabiting Pātāla.

Danḍaka²⁹⁴ forest where the lord of truthful stake and transaction pointed to Satī the beauty of the surrounding nature.

23. There Śiva saw Rāma who was searching for Sītā who was deceitfully abducted by Rāvaṇa. Lakṣmaṇa too was there.

24. Due to the pangs of separation Rāma was crying out "Alas Sītā." He was pitifully lamenting and glancing here and there.

25. Rāma was yearning for her redemption. He was musing over her whereabouts. Due to adverse position of planets like Mars etc. he had become forlorn and shamelessly grief-stricken.

26. He was a heroic king of the solar race, son of Daśaratha, elder brother of Bharata. He had become cheerless and devoid of lustre.

27. The great liberal-minded lord Śiva who is Pūrṇakāma (one whose ambitions are fully realised) delightfully bowed to Rāma who was wandering in the forest in the company of Lakṣmaṇa and was in need of a favour.

28. "Be victorious" said Śiva who is favourably disposed to His devotees. While He was going elsewhere in the forest He revealed Himself to Rāma.

29. Satī was surprised at this charmingly strange sport of Śiva. She was deluded by Śiva's Māyā and spoke to Him.

Satī said:—

30. O lord, the lord of all, the Supreme Brahman, all the devas, Viṣṇu, Brahmā and others serve Thee always.

31. Thou art worthy of being served and bowed to. Thou art worthy of being meditated upon always. Thou art known and realised only through the science of Metaphysics, after strenuous efforts. Thou art the great lord, the undecaying.

32. O lord, who are these two persons apparently grief-stricken from pangs of separation ? Though heroic

294. Danḍaka forest lay between the Narmadā and the Godāvarī. According to the Padmapurāṇa (V. 34, 5 14-50) it was named after the third son of King Ikṣvāku called Danḍa or Danḍaka. Vālmīki's Rāmāyaṇa describes it as "a wilderness over which separate hermitages are scattered while wild beasts and Rākṣasas everywhere abound."

archers they are greatly distressed. They seem to be roaming about in the forest.

33. How is it that Thou becomest highly delighted and behavest like a devotee on seeing the elder of the two who resembles a blue lotus (in complexion) ?

34. O lord Śiva, may this doubt of mine be kindly heard. O lord, the kneeling down of the master at the feet of a servant is not quite befitting.

Brahmā said :—

35. The great Goddess Satī the primordial Śakti, put this question to Śiva on being deluded by Śiva's illusion.

36. On hearing these words of Satī, lord Śiva laughed and said to Satī. He was shrewd in his divine sports.

Lord Śiva said :

37. "O Goddess Satī, listen with pleasure. I shall truly explain it. There is no deception. I bowed thus with respect due to the power of the boon (granted by me).

38. O Goddess, they are two brothers Rāma and Lakṣmaṇa. They are heroic, intelligent sons of Daśaratha, born of the solar dynasty.

39. The fair-complexioned one is the younger brother Lakṣmaṇa. He is the partial incarnation of Śeṣa. The elder one is the complete incarnation of Viṣṇu. He is called Rāma. He is incapable of being harassed.

40. The lord has incarnated on the Earth for our welfare and the protection of the good." Saying thus Śiva, the lord, who causes prosperity to his votaries stopped.

41. Even after hearing these words of Śiva, her mind was not convinced. Powerful indeed is Śiva's Māyā capable of deluding even the three worlds.

42. On realising that her mind was not convinced, Śiva, the eternal lord, who is shrewd in the divine sports which He indulges in, spoke these words:—

Śiva said :

43. O Goddess, if your mind is not convinced, listen to my words. You can test the divinity of Rāma yourself, using your own intelligence.

44. O beloved Satī, he is standing there beneath the Vaṭa tree. You can test him and proceed until your delusion is quelled.

Brahmā said :—

45. Going there at Śiva's bidding, Satī the Goddess thought—"How shall I test Rāma the forest-roamer.

46. I shall assume the form of Sītā and shall go to him. If Rāma is Viṣṇu, he will know it and otherwise not.

47. Deciding like this she who was deluded by Śiva became Sītā and went there to test him.

48. On seeing Satī, in the guise of Sītā, Rāma the scion of Raghu's race repeated the name Śiva, realised the truth and laughed. He bowed to her and said.

Rāma said :—

49. "O Satī, Obeisance to you. Where has Śiva gone? Please tell me affably. How is it that you have come here alone without your husband ?

50. O goddess Satī, why have you cast off your own form and assumed this guise ? Take pity on me and tell me the reason thereof."

Brahmā said :—

51. On hearing these words of Rāma, Satī was stunned. Remembering Śiva's words and realising the truth of the same she felt ashamed.

52. Realising Rāma to be Viṣṇu she re-assumed her own original form. Remembering Śiva's feet in her heart Satī spoke delightedly :—

53. Wandering over the earth along with me in the company of his attendants, the great lord Śiva came here in the forest.

54. Here he saw you searching for Sītā in the company of Lakṣmaṇa. You were highly distressed on account of separation from Sītā.

55. At the root of the Vaṭa he came and bowed to you glorifying your greatness with pleasure.

56. He was not so happy on seeing the four-armed Viṣṇu as on seeing this simple pure form of yours.

57. O Rāma, on hearing those words of Śiva, my mind became suspicious and at his bidding I desired to test your divinity.

58. O Rāma, I have realised your Viṣṇuism. I have seen your over-all lordship. I am now free from doubts. But, still, O intelligent one, please listen to this.

59. How is it that you became worthy of being saluted by him? Please tell me the truth. Make me free from doubt. Thus you shall be happy.

Brahmā said:—

60. On hearing her words Rāma became happy, his eyes shining with brilliance. He thought upon his lord Śiva. Emotions of love swelled in his heart.

61. O sage, without the specific permission of Śatī he did not go near Śiva. Describing his greatness Rāma spoke to Sati again.

CHAPTER TWENTYFIVE

(*Separation of Sati and Śiva*)

Rāma said:—

1-2. O Goddess, formerly once, Śiva, the creator supreme, called Viśvakarman²⁹⁵ to His highest region. He made him erect a large hall of great beauty in His cowshed, and an exquisite throne there.

3. Śiva, caused Viśvakarman to make an excellent, divine, wonderful umbrella for warding off obstacles.

4-5. He invited Indra and other gods, the Siddhas, Gandharvas, Nāgas, Upadeśas and Āgamas²⁹⁶, Brahmā with his sons, the sages and the celestial goddesses and nymphs who came there with various articles.

295. In the Purāṇas Viśvakarman is invested with the powers and offices of the Vedic Tvaṣṭṛ. He is the great architect, executor of handicrafts, the builder of great cities. He is the son of Prabhāsa, the eighth Vasu, by his wife Yogasiddhā.

296. The Upadeśas (instructions) and the Āgamas (scriptures) are personified. They refer to the persons who impart instructions and are well versed in the scriptures.

6. Sixteen virgins each of devas, sages, Siddhas and serpents were brought for the auspicious ceremony.

7. O sages, different musical instruments like lutes, tabours etc. were played and songs sung. Thus there was great pomp and ceremony.

8. Articles necessary for a coronation including herbs were brought. Five pots were filled with the sacred waters from all flowing holy rivers.

9. All other divine arrangements were made by His attendants. Śiva caused them to recite Vedic mantras loudly.

10. With a delightful mind He called Viṣṇu from Vaikuṇṭha. O Goddess, Śiva rejoiced at the perfect devotion of Viṣṇu.

11. In an auspicious hour, the great lord made Viṣṇu sit on the exquisite throne and delightedly decorated him in every way.

12. A beautiful coronet was fixed on Viṣṇu and the auspicious holy thread was tied to his waist. He was then coronated by lord Śiva in the Cosmic Hall.

13. What was His own and even non-transferable, Śiva the independent and favourably disposed to His devotees, conferred on Viṣṇu and eulogised him.

14. The lord who is favourably disposed to His devotees, revealing Himself independent but subservient to the boons granted by Him, spoke these words to Brahmā the creator of all worlds.

Lord Śiva said:—

15-16. Lord, may you all hear. From now onwards, at my bidding, this Viṣṇu has become worthy of my respect and that of all devas. Dear one, you too bow to him. May all the Vedas extol him at my bidding as they extol me.

Rāma said:—

17. So saying, Rudra, Himself bowed to Garuḍa-bannered Viṣṇu. The bestower of boons, He who is favourably disposed to His devotees, felt delighted by his devotion to Viṣṇu.

18. Then Viṣṇu was duly revered by Brahmā followed by devas, sages, Siddhas and others.

19. Then the delighted Lord Śiva, favourably disposed towards his devotees, bestowed great boons on Viṣṇu and the other devas.

Lord Śiva said:—

20. At my bidding you are now the creator, sustainer and destroyer of all the worlds. You are the bestower of virtue, wealth and love and the chastiser of people of evil predilection.

21. You are the lord of the universe. You are worthy of the worship of the universe. You will be invincible in battle anywhere even against me. You will be endowed with great strength and valour.

22. You take three Śaktis—will etc. conferred by me. You can have the power of exhibiting diverse sports and independence in the three worlds.

23. O Viṣṇu, persons who hate you shall indeed be chastised and curbed by me with strenuous efforts. Salvation shall be given by me, O Viṣṇu, to your devotees.

24. Accept this Māyā too which cannot be withstood by devas and others and by which the entire universe will be deluded and made insentient as it were.

25. O Viṣṇu, you are my left hand, as Brahmā is my right hand. You shall be his progenitor and sustainer too.

26. Undoubtedly I myself am Rudra who is my heart. He is worthy of your respect as well as that of Brahmā and others too, of course.

27. While stationed here you protect the entire universe taking different incarnations and diverse ways of protection.

28. This place of great prosperity and glory in my own world shall be famous as Goloka. It will be very brilliant.

29. O Viṣṇu, I shall certainly see the various incarnations of yours on the earth and shall be delighted by your devotion to me.

Rāma said:—

30. After conferring thus unlimited prosperity on

Viṣṇu, Śiva, the consort of Śivā, freely sported about at Kailāsa along with His attendants.

31. Thenceforth lord of Lakṣmī assumed the guise of a cowherd. The lord of cowherds, cowherdesses and the cows wandered there with pleasure.

32. The delightful Viṣṇu protected the universe taking up various incarnations and sustaining it at the bidding of Śiva.

33. Now He has taken a fourfold incarnation at the bidding of Śiva. I who am Rāma, and my brothers Bharata, Lakṣmaṇa and Śatrughna are His incarnations.

34. O Goddess Satī, at the bidding of my father I have come to the forest. Unfortunately I have fallen in deep distress.

35. My wife Sītā has been abducted by a demon. I am now seeking my beloved, separated from her and devoid of my kinsmen.

36. O mother Satī, since I have the good fortune of seeing you, there is no doubt that everything will be well with me by your favour.

37. By your blessings I shall have the fortune of acquiring Sītā after killing the demon of evil intention who is the cause of trouble.

38. It is my good fortune that both of you have taken pity on me. That man who is the object of your mercy is the best of blessed people.

39. After speaking thus and bowing in diverse ways to Satī, Rāma, the scion of the family of Raghu roamed in the forest with her permission.

40. On hearing these words of Rāma of pious rites, Satī was delighted. She praised him in her heart for his devotion to Śiva.

41. Remembering her own action she was much distressed. She returned to Śiva, pale in face and gloomy in spirit.

42. While returning, the Goddess frequently mused—"I did not accept Śiva's explanation. I entertained a senseless thought against Rāma.

43. After going to Śiva what reply shall I give?" Thinking thus, she began to repent in many ways.

44. Approaching Śiva she mentally bowed to Him, with a pallid face and stricken with grief.

45. On seeing her distressed, Śiva enquired of her health and asked—"O, have you finished your test"?

46. On hearing Śiva's words she bent her head as a mark of respect but did not say anything. Agitated with grief she stood agast.

47. On meditating for a while, Śiva, the great Yigin, adept in diverse divine sports, could understand everything about Satī, the daughter of Dakṣa.

48-49. He remembered the promise that He Himself had made on being requested by Viṣṇu when He was angry with the latter. Śiva who keeps the bounds of righteousness intact was distressed. The lord, the propounder, the activator and the protector of righteousness, thought within himself.

50. "If I were to maintain my love towards Satī at the level as before, my promise will be broken—even if I follow the conventions of the world".

Brahmā said :—

51. Thus pondering within himself in diverse ways He mentally discarded Satī but did not break his promise as the protector of Vedic Virtue.

52. Then after forsaking Satī mentally, the lord returned to His abode. He did not at all reveal the promise.

53. While they were on their way, an unembodied speech rose in the sky telling Him within the hearing of everyone particularly of Satī, Dakṣa's daughter.

The celestial voice said :—

54. O great Lord, you are blessed indeed. There is no other great Yigin or great lord in the three worlds, on a par with you. No one else can maintain that promise.

Brahmā said :—

55. On hearing the celestial voice, the goddess, utterly

[lustreless asked Śiva—"O lord, please tell me, what is the promise that you made ?"]

56. Even when asked, the lord who was benevolent to Satī did not reveal the vow which he took in the presence of Viṣṇu formerly.

57. Then O sage, meditating on Śiva, her own beloved husband, Satī understood the matter which meant the abandonment of her own self.

58. After realising the abandonment of herself by Him, the daughter of Dakṣa was grieved much and began to heave sighs frequently.

59. But the lord Śiva kept the fact of His vow a secret from her and narrated many a tale to her.

60. Thus, narrating tales to her on the way He reached Kailāsa along with her. There Śiva, the Yogin, entered a trance and meditated upon His real form.

61. Satī stayed in the abode, overwhelmed by grief. But O sage, no one could guess the conduct of Śiva and Śivā.

62. O sage, great time elapsed even as the lord and the Goddess followed the conventions of the world through the physical bodies taken up by themselves.

63. Then Śiva the great enjoyer and protector stopped His meditation. On coming to know of it Satī, the mother of the universe, came there.

64. The Goddess bowed to Him with a moaning heart. The benevolent Śiva offered her a seat in front of Himself.

65. He narrated several interesting tales to her. By these divine sports He tried to entertain her and make her mind free from grief.

66. She regained her previous happiness. He too did not forsake His vow. O dear, this need not be considered wonderful in the benign great lord Śiva.

67. But O sage, some ignorant Pandits thus narrate the story of Śivā and Śiva and their separation. But how can there be a real separation between the two ?

68. Who knows the true life and conduct of Śivā and Śiva. They sport about of their own accord and make their own lives for ever.

69. Satī and Śiva are united together like words and their meanings²⁹⁷. Only if they wish, can their separation be even imagined.

CHAPTER TWENTYSIX

(*The cause of estrangement between Dakṣa and Śiva*)

Brahmā said :

1. Formerly, a great sacrifice was performed by the sages and noble souls who assembled at Prayāga²⁹⁸.

2. Siddhas, Sanaka and others, the celestial sages, devas with Prajāpatis and men of perfect knowledge who had realised the Brahman attended the function.

3. I too attended the same along with my followers. All the Āgamas and Nigamas in brilliant embodied forms were present with me.

4. The assembly was variegated and of diverse character. They conducted discussions on epistemology from different sacred texts with great festivities.

5. O sage, in the meantime, lord Śiva, accompanied by His attendants and Satī came there, the lord conferring benefit on the three worlds and affording them protection.

6. On seeing the lord, devas, Siddhas and sages bowed to and eulogised Him with great devotion. I too joined them.

7. At the bidding of Śiva they sat in their respective places. They were excessively delighted on seeing the lord. They explained to Him the various activities they were engaged in.

8. In the meantime, the lord Dakṣa, the lord of Prajāpatis, came there delighted by shedding lustre everywhere in the course of a casual visit.

9. After saluting me, Dakṣa sat there with my consent.

297. For the similarity of idea and expression compare Kālidāsa's Raghuvamśa I. 1.

298. Prayāga : See note No. 27 P. 35.

Dakṣa, the lord of the universe, was a bit arrogant though worthy of honour, as he had no deep insight into Reality.

10. Dakṣa, of great splendour was honoured by the humble celestial sages with laudatory songs, obeisance, and the joining of palms in great reverence.

11. But lord Śiva who indulges in diverse sports, sat firmly and did not bow to Him. Naturally the lord who is the cause of protection is independent.

12. Seeing Śiva not bowing to him, my son became displeased. Dakṣa, the patriarch, was furious with Śiva.

13. Haughty and devoid of perfect knowledge, Dakṣa looked cruelly at Śiva and spoke aloud within the hearing of all present.

Dakṣa said :—

14. “All these Suras and Asuras, brahmins and sages bow to me. How is it that this gentleman who is always surrounded by goblins and ghosts behaves like a wicked man ?

15. “How is it that this shameless frequenter of cremation grounds does not bow to me now ? He is devoid of rites. He has cast off religious practices. He is surrounded by spirits and ghosts. He is elated and he spoils good policies and conventions.

16. Heretics, wicked persons, who behave arrogantly on seeing a brahmin and despise him are on a par with one another. Besides, this person is always engrossed in the love of his wife. Hence I am going to curse him”.

Brahmā said :—

17. After saying thus the furious rogue spoke to Śiva thus.

Dakṣa said :—

May all these brahmins and devas listen. May all of you deem him worthy of being killed by me.

18. Let not this Śiva, a resident of cremation grounds, lacking in nobility of birth and pedigree, expelled

by me from sacrifices, an outcaste and ugly-shaped, obtain his share along with the devas”.

Brahmā said :—

19-20. On hearing these words of Dakṣa, Bhṛgu²⁹⁹ and others reproached Śiva. After duly saluting Śiva along with the devas, Nandin, the attendant of Śiva who had heard the words of Dakṣa, was very furious and rolled his eyes. With an intention to curse him, he immediately spoke to Dakṣa.

Nandīśvara said :—

21. “O foolish Dakṣa, of roguish and wicked intention, how is it that you have expelled my lord Śiva from sacrifice ?

22. How is it that you cursed him whose thought makes all sacrifices fruitful and all sacred places holy ?

23. O Dakṣa, of wicked intentions, in vain did you curse him by your inconsiderate rashness as a brahmin. The great lord Śiva who is free from defects, has in vain been ridiculed by you.

24. O vile brahmin, how is it that you cursed Śiva the great lord, by whom this universe is created, sustained and destroyed in the end ?”

25. Censured and rebuked thus by Nandin, Dakṣa the patriarch who was still furious cursed Nandin too.

Dakṣa said :—

26. “You all, the attendants of Śiva, are expelled from Vedic rites. You will be abandoned by the followers of the Vedic path as well as by great sages.

27. “You all will be confirmed heretics, out of the conventions of society. You will indulge in drinking wine. Matted hair, ashes and bones will be your embellishments”.

299. Bhṛgu is one of the Prajāpatis and great sages and is regarded as the founder of the race of the Bhṛgus or Bhārgavas, in which Jamadagni and Paraśurāma were born.

Brahmā said :—

28. Thus Śiva's attendants were cursed by Dakṣa. On hearing that, Nandin the favourite of Śiva became furious.

29. Nandin, the brilliant son of Śilāda and favourite of Śiva, spoke immediately to Dakṣa who was excessively roguish and haughty.

Nandīśvara said :—

30. O roguish wicked Dakṣa, in vain did you curse Śiva's attendants, you who do not know Śiva's principles. You have exercised your indiscreet rashness on being a brahmin.

31. The great lord Śiva is ridiculed by the evil-minded fools Bhṛgu and others apparently due to their egotism in being brahmins.

32. With the power of Śiva (backing me) I now heap curses on these brahmins here who are against Śiva and hence wicked like you.

33. You are engaged in discussing Vedas but you will be ignorant of Vedic principles. May these brahmins prattle that there is nothing else.

34. May these brahmins indulging in lust, heavenly pleasures, anger, covetousness and pride be shameless beggars.

35. These brahmins will be officiating in the sacrifices of Śūdras, following the Vedic path. They will be perpetually poor and eager to receive monetary gifts.

36. Due to their acceptance of monetary gifts from undeserving persons they will fall into hell. O Dakṣa, some of them will become brahminical Rākṣasas.

37. Brahmā who rivals with Lord Śiva, considering him on a par with ordinary devas and who has evil intentions too, will become averse to the true principles of Saiva cult.

38-39. Dakṣa will become goat-faced ere long. He will be indulging in vulgar worldly lustful pleasures, and evil strategies. He will be laying down rules for rituals and perpetually discussing Vedic passages. His bright pleasing face will disappear. He will become individual soul strayed from

his ultimate goal. He will fall from his holy rites and indulge in wicked deeds.

40. When the brahmins were cursed by the furious Nandin and Śiva was cursed by Dakṣa there was a great hue and cry.

41. On hearing that, I, the creator of the Vedas and the knower of the principles of Śiva rebuked him frequently and also the brahmins Bhṛgu and others.

42. On hearing the words of Nandin, the lord Sadāśiva laughed and spoke sweetly to him enlightening him further.

Sadāśiva said :—

43. “O Nandin of great intellect, listen. Do not get angry. You have cursed the brahmins in vain, erroneously thinking that I have been cursed.

44. Vedas are in the form of syllables of verses and hymns. The Self is established in the Sūkta, whomsoever it may belong to.

45. Hence do not angrily curse the knowers of the Self. The Vedas shall not be cursed by anyone, not even by the evil-minded.

46. I have not been cursed now. You please understand the factual position. O intelligent one, be calm, enlighten Sanaka and others.

47. I am the sacrifice, the sacrificial rite, the ancillary adjuncts of the sacrifice, the Self of sacrifice and one engrossed in sacrifice. I am out of sacrifice too.

48. Who is this ? Who are you ? Who are these ? In reality I am all. Consider everything in this light. In vain did you curse the brahmins.

49. Extracting the fundamental basis of the construction of the universe through the knowledge of reality, be enlightened and self-assured, O intelligent one. Be free from anger and other emotions”.

Brahmā said :—

50. Thus exhorted by Śiva, Nandikeśvara became calm and free from anger and took up discrimination as the ultimate aim.

51. After enlightening him and also his favourite Gaṇas, Śiva returned to His abode accompanied by his Gaṇas with great delight.

52. Seething with fury and malice against Śiva, Dakṣa went to his abode along with the brahmins.

53. Remembering the situation in which Śiva had been cursed and still furious against him, Dakṣa of confounded intellect forsook his faith and entertained enmity and disgust against the worshippers of Śiva.

54. Thus I have narrated the crooked intellect of Dakṣa in regard to Śiva the great Self. O dear one, hear about his evil intention and thought. I shall tell you further.

CHAPTER TWENTYSEVEN

(The inauguration of Dakṣa's sacrifice)

Brahmā said :—

1-2. Once a great sacrifice was started by Dakṣa, O sage. To partake in that sacrifice, the celestial and terrestrial sages and devas were invited by Śiva and they reached the place being deluded by Śiva's Māyā.

3-5. Agastya, Kaśyapa, Atri, Vāmadeva, Bhṛgu, Dadhīci, the revered Vyāsa, Bharadvāja, Gautama, Paila, Parāśara, Garga, Bhārgava, Kakubha, Sita Sumantu, Trika, Kaṅka, Vaiśampāyana and many others along with their sons and wives arrived at the sacrifice of Dakṣa—my son.

6. All the devas, the guardians of the quarters of rising fortune, the subordinate devas with their offers of help and service attended the sacrifice.

7. From Satyaloka, I, the creator of the universe, was duly lauded and taken there along with my sons, followers and the embodied forms of the Vedas etc.

8. Viṣṇu was duly requested, respected and brought to the place of sacrifice from Vaikuṇṭha³⁰⁰ along with his aide-de-camp and followers.

9. Similarly others too, equally deluded, came to the sacrifice. Then Dakṣa who was ill disposed towards Śiva received them hospitably.

10. Large divine mansions of great value and brilliant lustre were erected by Tvaṣṭṛ³⁰¹ and assigned to them by Dakṣa.

11. In all those places they stationed themselves in a befitting manner after being duly honoured. They shone along with Viṣṇu and me.

12. In that sacrifice that was being performed in that holy place of Kanakhala,³⁰² Bhṛgu and other sages were made Ṛtviks by him (Dakṣa).

13. Viṣṇu himself was the presiding officer along with the Maruts. I was the Brahmā (a special officiating deity) the director and guide for Vedic rituals.

14. The guardians of the quarters became the gate-keepers and watchmen. They were well-equipped in arms and had many attendants to assist them. They were very enthusiastic.

15. In that altar, sacrifice itself was present in its beautiful embodied form. The excellent sages became the holders of the Vedas.

16. The sacrificial fire evinced its diverse forms in a thousand ways, during the sacrificial festivities, in order to receive the sacrificial offerings of Dakṣa.

17-18. There were eightysix thousand Ṛtviks³⁰³ in the

300. Vaikuṇṭha, also called Vaibhra, is the abode of Viṣṇu variously described as situated on the eastern peak of Mount Meru or in the Northern ocean.

301. Tvaṣṭṛ is identified with Viśvakarman, the divine architect. See Note No. 295 P. 389.

302. Kanakhala is a sacred town, near Haradvāra, on the Ganges where Dakṣa performed the great sacrifice in which Sati burnt herself. The river Gaṅgā is held very sacred at Kanakhala.

303. The priests (Ṛtvijas) participating in the Vedic sacrifices are usually four in number. They are (1) Hotṛ, Adhvaryu, Udgāṭ and Brahman corresponding to the four Vedas—Rg, Yajus, Sāman and Atharvan respectively. Each of the priests has three companions or helpers, the total no. is sixteen viz. Hotṛ—Maitrāvaraṇa, Acchāvāka, Grāvastut; Adhvaryu—Pratiprasthāṭ, Neṣṭṛ, Unnetṛ; Udgāṭ—Prastoṭṛ, Pratihiṭṛ, Subrahmanya and Brahman—Brāhmaṇācchāṁsiṇ, Agnidīra, Potṛ. See Āśvalāyana Śrauta Sūtra IV. 1. 4-6.

performance of the sacrifice and sixtyfour thousand Udgāṭṛs. The celestial sages Nārada and others acted as Adhvaryus and Hotṛs. They too were as many. The seven sages³⁰⁴ (jointly and) severally repeated the Sāman hymns.

19. In his great sacrifice Dakṣa extended his invitation to Gandharvas, Vidyādharaś, Siddhas, Ādityas, all the innumerable Nāgas along with their followers and sacrificial ritualists.

20. Brahminical, Royal and celestial sages, kings, with their friends, ministers, armies etc, Vasus³⁰⁵ and other chief Gaṇadevatas—all of them were invited by him in the sacrifice.

21. With the proper initiation, tying of the holy thread round his wrist and Svastyayana³⁰⁶ rites duly performed, Dakṣa along with his wife, shone well.

22. Dakṣa, the evil-minded, did not invite Śiva for that sacrifice, deciding that He was not worthy of taking part in the sacrifice because He was a Kapālin³⁰⁷.

23. In view of the fact that Satī was the wife of Kapālin, she was not invited, though she was his beloved daughter, by Dakṣa who was blind to her qualities.

24. While the great festivities in the sacrifice of Dakṣa were being celebrated those who had assembled for the same were engrossed in their respective activities.

25. In the meantime, Dadhīci³⁰⁸ a devotee of Śiva, realising that lord Śiva was not there became dispirited and spoke thus.

Dadhīci said :—

26. O ye all ! celestial sages and others, pay heed to my words. Why has not Śiva taken part in the festivities of this sacrifice ?

27. Of course, the chiefs of devas, the great sages and the guardians of the quarters have all come. Yet the sacri-

304. See Note No. 164 P. 163.

305. See Note No. 163 P. 162.

306. A set of Vedic Mantras recited for causing prosperity and good fortune.

307. Śiva is called Kapālin for He bears skulls of men (Kapāla) as ornament.

308. Dadhīci. Compare Mbh. XII, 20283, where he blames Dakṣa.

fice cannot be perfect and complete without the noble-souled, trident-holder Śiva.

28. The bull-bannered, blue-necked eternal Puruṣa the great Iśa is not seen here. Great scholars have affirmed, that all auspicious results happen due to Him alone.

29. O Dakṣa, if accepted by Triyambaka all inauspicious things become auspicious and fresh auspicious things take shape which will be greater than the greatest in a trice.

30. Hence the invitation to the great Śiva shall be extended by you yourself immediately or by Brahmā or by Viṣṇu the lord.

31. By all means Śiva shall be brought here by you along with Indra, the guardians of the quarters, the brahmins and the Siddhas in order to make the sacrifice complete and perfect.

32. All of you shall go where He is stationed. Immediately bring Śiva along with Satī.

33. O lords of Devas, everything shall be sanctified through Śiva, the supreme Self. If the consort of Śivā, the great Being, comes here, everything will be all right.

34. Since all merits accrue from thinking upon Him and repeating His names, the bull-bannered deity shall be brought with all efforts.

35. If Śiva comes here, the sacrifice will become sanctified, or it will remain incomplete and imperfect. I am telling you the truth.

36. On hearing his words, the foolish and evil-minded Dakṣa became furious in a trice and said mockingly.

Dakṣa said:—

37. Viṣṇu who is the prime cause of all deities and in whom the eternal virtue resides has been invoked here by me. What is it that the sacrificial rite lacks in ?

38. Viṣṇu in whom all the Vedas, sacrifices and the different rites are founded has graced this place by his presence.

39. Brahmā, the grandfather of the worlds, has come here from Satyaloka along with the Vedas, Upaniṣads and the Āgamas.

40. Similarly, the king of devas himself has come along

with all the devas. You too, the sages free from sins, have come.

41. Whoever is worthy of being included in the sacrifice and deserves honour has come. You all know the Vedic texts and their meanings. You all are steady in your rites.

42. Of what avail is Śiva to us in this place ? O brahmin, of course I have given my daughter to Him but that was because I was persuaded by Brahmā.

43. O brahmin, this Śiva is not a man of nobility. He has neither father nor mother. He is the lord of goblins, ghosts and spirits and is incorrigible.

44. He is a haughty self-conceited fool with false prestige and hostility. He is unworthy of this sacred rite. Hence he is not invited by me.

45. Therefore you shall never make such statements as these henceforth. My great sacrifice has to be made fruitful by all of you.

Brahmā said:—

46 On hearing those words, Dadhīci spoke aloud without in the hearing of devas and sages. His words were pregnant with meaning.

Dadhīci said:—

47. This sacrifice has become “Non-sacrifice” without the presence of Śiva. Indeed your destruction is imminent in this very sacrifice.

48. Saying this, Dadhīci walked out of the sacrifice of Dakṣa and immediately returned to his hermitage.

49. Then some important devotees of Śiva who were initiated in the Śaiva cult cursed Dakṣa and returned to their respective abodes.

50. When the sage Dadhīci and others staged a walk-out, the evil-minded Dakṣa, inimical to Śiva, said mocking at them.

Dakṣa said:—

51. Gone is that brahmin favourite of Śiva named Dadhīci and others too of his ilk have gone out of my sacrifice.

52. This has become good. I approve of this always. O Indra, devas and sages, I am telling you the truth.

53. They are slow-witted and senseless. They are rogues indulging in false deliberations and discussions. They are out of the Vedic circle. These men of evil conduct shall be eschewed from sacrificial rites.

54. You all, brahmins, sages and devas with Viṣṇu at the head shall make my sacrifice fruitful.

Brahmā said:—

55-56. On hearing these words, the celestial sages deluded by Śiva's Māyā performed the worship of the deities in that sacrifice. O great sage, I have thus explained how the sacrifice had been cursed. Now I shall explain how the sacrifice was destroyed.

CHAPTER TWENTYEIGHT

(*Sati's Journey*)

Brahmā said:—

1-2. In the meantime when the celestial sages were on their way to Dakṣa's sacrifice, with great eclat Satī the daughter of Dakṣa was engrossed in diverse sports, surrounded by her friends under the canopy of the fountain house on the mountain Gandhamādana³⁰⁹.

3-4. While she was thus gaily sportive³¹⁰, Satī saw the moon in the company of Rohinī going to the sacrifice of Dakṣa. Satī asked Vijayā her maiden-in-chief, her beloved friend, wishing her all welfare.

Sati said :—

5. O beloved friend Vijayā, where does this moon go

309. The location of the Gandhamādana is highly controversial. According to the Paurāṇic account Gandhamādana is a mountain that forms the division between Ilāvṛta and Bhadrāśva to the east of Meru and is renowned for its fragrant forests.

310. Rohinī, according to Paurāṇic Mythology, was the daughter of Dakṣa and the favourite wife of the moon.

now in a hurry in the company of Rohinī after taking leave of us?

Brahmā said:—

6. When Satī thus asked her, Vijayā went near the moon and asked him “Where are you going ?”

7. On hearing what Vijayā said, the moon mentioned everything about the sacrificial festival of Dakṣa, with great respect.

8. On hearing what the moon told her, Vijayā was greatly agitated and mentioned it immediately to goddess Satī.

9. On hearing it, Satī, the goddess Kālikā, was surprised. She thought over the possible reason, but not knowing it she mused like this.

10. “Dakṣa is my father. Virinī is my mother. I am their beloved daughter Satī. Why did they not invite me ? Have they forgotten their own beloved daughter ?

11. I shall ask Śiva respectfully the reason for the same”. Thinking thus she decided to go to Him.

12. Making her maiden-in-chief Vijayā wait there, Satī immediately went near Śiva.

13. She saw Him in the middle of the council-chamber surrounded by hosts of his attendants—Nandin and others of great valour.

14. After seeing her husband, the lord Śiva, the daughter of Dakṣa came near Him quickly in order to ask Him the reason.

15. Lovingly Śiva took his beloved on his lap and delighted her with pleasing words.

16. Then Śiva, the lord of all, the bestower of happiness on the good, seated in the midst of his attendants told Satī indulging (as usual) in his great divine sports.

Śiva said:—

17. “O slender-waisted lady, why did you come here in the council-chamber and that too in a state of surprise ? Please tell me the reason.”

Brahmā continues the story—

18. O great sages, Satī on thus being addressed by Śiva, bowed to the lord with palms joined in reverence and said:—

Satī said :—

19. I have heard that my father is performing a great sacrifice. Great festivities are being conducted there. The celestial sages have assembled too.

20. O lord of devas, how is it that a visit to my father's great sacrifice does not appeal to you? Please explain to me fully, O lord.

21. This is the duty of friends that they shall frequently associate with their friends. O great lord, friends always do what increases the pleasures of their friends.

22. O lord, please come to my father's Sacrificial Hall along with me. O lord, let it be at my request.

Brahmā said:—

23. On hearing these words of Satī, lord Śiva, wounded in the heart by the words of Dakṣa piercing like a dart, spoke these courteous and pleasing words.

Lord Śiva said:—

24. Dakṣa is very well your father, dear. But he is my particular enemy.

25. But the celestial sages who usually honour me have become confused now. Being devoid of true knowledge they are attending the sacrifice of your father.

26. O gentle lady, those who go to another man's house without being invited attain disrespect which is more serious than even death.

27. Even the prosperous Indra and people like him going to another man's house in such a context become worthless. What then about others? A journey of such a nature is futile.

28. Hence you and I particularly shall not go to Dakṣa's sacrifice. O beloved, I have told you the truth.

29. People wounded with arrows by enemies are not so

pained as when their vulnerable points are hit by the taunting words of kinsmen.

30. O beloved, the wicked people do not observe that their own status is being hit when they attack good men endowed with the six qualities of learning.”

Brahmā said :—

31. Thus advised by the noble-souled Śiva, Satī was angry and spoke thus to Śiva, the foremost of fluent speakers.

Satī said :—

32. O Śiva, lord of all, you by whom sacrifice becomes fruitful have not been invited by my father, thus he has committed a foul deed.

33. Hence, O Śiva, I wish to know the trend of thought of that evil-minded person as well as that of the celestial sages and all other wicked persons assembled there.

34. Hence O lord, I wish to go to the sacrifice of my father. O lord Śiva, please grant me permission to go there.

Brahmā said :—

35. Lord Śiva, possessed of the perfect vision, realising everything and seeing all, and the cause of protection, being requested by the Goddess, spoke to her.

Śiva said :—

36. “O goddess, if this is what you wish, if you think it needful to go, O righteous one, you can immediately start for your father’s sacrifice with my willing permission.

37. You can go in royal splendour mounting this bull richly caparisoned.”

38. Satī thus commanded to mount the decorated bull, bedecked herself and started for her father’s abode.

39. The royal paraphernalia like the umbrella, chowries, silken clothes and ornaments were given to her by (Śiva) the great lord.

40. Sixty thousand of the attendants of Śiva lovingly and enthusiastically went with her with great festivities.

41. The festivities performed by the attendants of Śiva to Sati, Śiva's beloved, were indeed very great.

42-43. The heroic attendants, favourites of Śiva sang songs of praise of Śiva and Śivā and jumped in their joy with hearts of childish innocence. In every respect the departure of the mother of the universe was very glorious. The three worlds became filled with pleasing sounds.

CHAPTER TWENTYNINE

(*Sati's statement*)

Brahmā said :—

1. Satī reached the place where the colourful sacrifice accompanied by the enthusiasm of devas, asuras, great sages etc. was in progress.

2. She saw her father's mansion abounding in wondrous things lustrous and beautiful as well as the groups of devas and sages.

3. The Goddess stopped at the gate and descended from Nandin, the bull. She went all alone inside the place of sacrifice.

4. On seeing Satī, her glorious mother Asiknī and her sisters received her respectfully.

5. Even after seeing her, Dakṣa did not show any sign or gesture of love or respect. The others too deluded by Śiva's Māyā did not receive her out of fear of Dakṣa.

6. Satī then bowed to her parents, O sage. In her surprise (at the cool reception) she gazed at every one.

7. In that sacrifice, Satī saw the shares allotted to the deities, Viṣṇu, and others but not to Śiva. She then fell into a great fury.

8. Slighted thus and hence very furious at everyone she directed her burning fiery look at Dakṣa and every one present there.

Sati said :—

9. How is it that Śiva who is highly auspicious and

by whom the entire universe of the mobile and the immobile is sanctified, has not been invited by you?

10. What is that sacrifice without Śiva who is sacrifice Himself, the performer of sacrifice, the fee of sacrifice, the adjunct of sacrifice and the foremost of those who know sacrifice itself.

11. Every rite performed without Him will be impure but with Him or by the mere remembrance of Him becomes pure.

12. The articles of offerings, the mantra, the Havya and Kavya³¹¹, everything is identical with Śiva. How is it that the sacrifice is being performed without Him ?

13. Did you disrespect Him, considering Him on a par with ordinary devas ? You have become senseless and mean though you are my father.

14. Ha, you do not know Śiva the great lord by serving whom Viṣṇu Brahmā and other devas have attained their position and status.

15. How did Viṣṇu, Brahmā, other devas and the sages happen to be present at your sacrifice without their lord Śiva ?”

Brahmā said :—

16. After saying this, Satī addressed Viṣṇu and others severally, taunting them.

Satī said :—

17. “O Viṣṇu, don’t you know the real nature of Śiva whom the Vedas speak of as both full or devoid of attributes ?

18-19. Although as the chieftain of king Śālva,³¹² Śiva had caught hold of your hand and set you aright many a time, that admonition has not entered your brain, now that you have evinced a desire to partake of your share in Dakṣa’s sacrifice without inviting lord Śiva.

^{311.} Havya-Kavya : Oblations both to the Gods and the spirits of the deceased ancestors.

^{312.} Śālva, the king of the country of Śālvās (modern Rājasthān) was inimical to Viṣṇu.

20. O Brahmā, you had five faces formerly. When you exhibited your haughtiness against Śiva, He made you four-faced.³¹³ It is surprising that you have forgotten it.

21. O Indra, don't you know the valour of the great lord ? Śiva had once ruthlessly reduced your thunderbolt to ashes.

22. O devas, don't you know the valour of Mahādeva, O Atri, O Vasiṣṭha, O, sages what have you all done here ?

23-24. Once the lord wandered (begging for alms) in Dāruvana³¹⁴. You, sages, cursed him in the guise of a mendicant. How is it that you have now forgotten what Śiva did on being cursed by you ? The entire universe of the mobile and immobile was burnt by His Linga.

25. All of you, Viṣṇu, Brahmā, gods, sages and others have turned foolish since you have assembled here without Śiva.

26. Śiva of controlled speech, knowable only through self-realisation cannot be understood by anyone with the help of only Vedas with their ancillary adjuncts and other sacred texts.

Brahmā said :—

27. Thus the infuriated Satī, the mother of the universe spoke many words with her heart in distress.

28. Viṣṇu, gods, and sages kept silent on hearing her words, though their minds were distressed on account of Śiva.

29. But Dakṣa on hearing those words of his daughter looked at Satī cruelly and said thus to her.

Dakṣa said :—

30. Gentle lady, nothing shall be gained by your

³¹³ See Note No. 43. P. 58.

³¹⁴ Dāruvana or Dārukāvana which contains the temple of Nāgeśa, one of the twelve Jyotirlingas of Śiva has been identified with Aundh in the Nizām's territory (Arch. Sur. Lists of Nizām's Territory XXXI. 21, 29). Another vana of the same name also stands at the following places : (1) In the Himālayas near Badrinath (Mbh. XIII. 25. 27) (2) Near Vijayeśvara in Kāśmir (H.C. 10.3). Due to these variations it is not possible to ascertain the exact locality of Dāruvana in the present context.

speaking so much here. You can go or stay. Why at all did you come ?

31. Your husband Śiva is known to the wise as inauspicious. He is not of a noble lineage. He is the king of goblins, ghosts and spirits. He is excluded from Vedic rites.

32. Knowing Śiva to be of indecent dress and features, my dear daughter I did not invite him to the sacrifice in the presence of gods and sages.

33. Induced by Brahmā I gave you in marriage to the wicked haughty Śiva who does not know customs. I have been a sinner and slow-witted.

34. Hence leave off your anger. Calm yourself. (Let us see) you smile sweetly. Having come (all the way) to this sacrifice you can take your own share.

Brahmā said:—

35. The daughter Satī honoured in the three worlds, on being addressed thus, became very angry to see her father full of contempt.

36. She mused to herself—"How can I return to Śiva?" Of course I am desirous of seeing Śiva but what reply shall I give when He were to ask me ?

37. Satī, the mother of the three worlds, heaving sighs of wrath told her father Dakṣa, the evil-minded.

Satī said :—

38. "He who reproaches Śiva and he who hears such reproaches, both of them go hell and stay there as long as the moon and the sun exist.

39. Hence I shall cast off my body and enter the fire. O father, of what avail is this life unto me who am unfortunate enough to hear contemptuous remarks about my lord ?

40. If a powerful person cuts off the tongue of the man who makes such disrespectful remarks about Śiva both of them will be absolved of sins.

41. If he is not powerful enough let the sensible man close his ears and quit the place—He shall then be pure—so say the learned persons."

Brahmā said :—

42. After stating the dictum of virtue thus, she remembered the advice of Śiva and repented (her hasty arrival) with a grief-stricken heart.

43. Then inciting the fury of Dakṣa further, she said to Viṣṇu and all other devas and sages unhesitatingly.

Satī said :—

44. Dear father, hating Śiva now you are sure to repent later. After experiencing a lot of agony here, you are sure to experience further torture.

45. Excepting you, can there be a person who is adversely inclined and disposed towards Śiva who is free from inimical feelings, who is the great Self and who does not hate or love anyone in the world ?

46. Contempt of the great is infused with rivalry in the bad people but in regard to those whose Tāmasika quality is quelled by the dust of the feet of the great, it is auspicious.

47. The syllables Śi and Va even uttered once casually can quell all sins.

48. It is surprising that you are so wicked as to harbour ill feelings against Śiva who is the lord of all, whose dictum is untransgressable and who is the holiest of the holy. You are certainly enemy of Śiva.

49-50. It is a pity that out of foolishness you hold malice towards Śiva, the benefactor of everyone, whose lotus-like feet are always resorted to by the bees in the form of the minds of lofty-natured persons, who confers all blessings even that of realising the Self.

51. Have the scholarly persons, Brahmā and others, Śanaka and sages, except you, considered Śiva unholy ?

52-53. Śiva who holds the skull in his hands resides in the cremation ground in the company of goblins. He wears matted hair. But sages and devas keep on their heads the dust from His feet. Such is the nature of lord Śiva, the great God.

54-55. In the Vedas two sorts of actions are ordained —direct and renunciatory. Scholars differentiate between these two and hold that they cannot be simultaneous and they

cannot occur in a single entity. But in Śiva the great Brahman, these actions do not have any effect.

56-57. Let us not take to your path of egoism³¹⁵ as displayed in your sacrificial chambers enjoyed and cast-off by the fire. Ours is the manifest path followed by Avadhūtas. O father, with a crooked mind you need not be haughty and conceited.

58. Why say more ? You are wicked in every respect. You are evil-minded. I have nothing further to do with this body born of you.

59. Fie upon Him who is always wicked and who perpetrates actions of unspeakable demerit. Sensible man should shun even the contact with such a man.

60. I am the offspring of your race as the bull-bannered lord Śiva has often said. Hence naturally my name has come to be Dākṣāyaṇī. This is distressing to me.

61. This body born of your limbs I shall cast off as a corpse. It is worthy of contempt. I shall abandon it and gain happiness.

62. O sages and devas, you listen to my words. Your action is improper in every respect. You have become evil-minded

63. You are deluded. You revel in reproaching Śiva and quarrelling with Him. Everyone of you will get due punishment from Śiva.

Brahmā said:—

64. Having said thus to Dakṣa and others present in the sacrifice, Satī stopped. After thinking upon her dear lord she desisted from her speech.

³¹⁵. The text of this verse is corrupt in all printed editions. The present translation is based on the reading अस्मितास्थिताः for अस्मदास्थिताः which we have adopted here.

CHAPTER THIRTY

(*Description of Satī's casting off of her body and the subsequent disorder*)

Nārada said :—

1. When Satī, Śiva's beloved became silent what happened there ? O Brahmā please tell me.

Brahmā said

2. Observing silence and remembering her lord with great respect, Satī the Goddess calmed down and sat on the ground in the northern wing.

3. Having sipped water duly, covering up her body entirely with her cloth she closed her eyes and remembered her lord. She then entered the yogic trance.

4-5. Keeping her face steady she balanced the winds Prāṇa and Apāṇa³¹⁶. She then lifted up the wind Udāna from the umbilical region, stabilised it in the cardiac region took it through the throat and finally fixed it in the middle of the eyebrows.

6-7. She desired to cast-off her body due to her anger with Dakṣa. She desired to burn off the body and retain the pure wind by yogic means. In this posture she remembered the feet of her lord and nothing else.

8. Her body divested of its sins fell in the yogic fire and was reduced to ashes, O excellent sage, in accordance with her own wish.

9. The loud shouts and cries of “Hā, Hā” of those who witnessed it spread everywhere on the earth and rose up in the sky. Everything was surprisingly wonderful and terrifying to the devas and others.

10. “Alas, Śiva's beloved Goddess, nay his deity, Satī has cast-off her life. Who is that wicked person who angered her ?

11. See the unholy unspiritual misdeed of Dakṣa the patriarch, the son of Brahmā whose subjects are the mobile and immobile creatures of the world.

316. The system of Yoga enjoins the control of vital airs viz. प्राण and अपान in some particular position.

12. Alas, Satī, the noble beloved of the bull-bannered deity has become dispirited. She ought to have been honoured duly.

13. This patriarch of hardened heart, inimical to the Brahman, will definitely become infamous in the whole world.

14. Since he refused to comply with the request of his own daughter he will be falling into a terrible hell after death due to his own guilt.

15. When people were saying thus on seeing the self-immolation of Satī, her attendants rose up in anger with their weapons.

16. They had been waiting near the door numbering sixty thousand. Those powerful attendants of lord Śiva became furious.

17. Those attendants of Śiva shouted exclamations—Hā Hā, fie, fie, no, no, loudly and frequently.

18. The quarters were pervaded with the shouts of Hā, Hā. The devas and sages who had assembled there were struck with fear.

19. Consulting one another, the attendants lifted their weapons furiously and the atmosphere was pervaded with the sound of their arms.

20. O celestial sage, some of them excessively stricken with grief cut off their limbs with their weapons, some their heads, some their faces, with the sharp lethal weapons they had.

21. Thus about twentythousand of those attendants courted death along with Satī. It was very surprising.

22. Such of the attendants of the noble-souled Śiva who survived, jumped up with their weapons to kill the furious Dakṣa.

23. On seeing the force of their onslaught, O sages, the holy sage Bhṛgu poured offering in the Dakṣīṇa fire with the Yajur mantra to quell the obstructors of sacrifice.

24. While the sage Bhṛgu³¹⁷ was pouring the offerings, thousands of powerful demons—R̥bhus rose up.

317. See Note No. 299 P.

318. R̥bhus : They are the sons of Sudhanvan, a descendant of Aṅgiras, severally named R̥bhu, Vibhu and Vāja. Through their assiduous performance of good works they obtained superhuman powers and became entitled to receive praise and adoration.

25. O excellent sage, a terrible fight ensued between Śiva's attendants and the demons who had firebrands for their weapons. Their hair stood on end when people heard the uproar.

26. The attendants were killed by the Ṛbhus of powerful valour and favoured with Brahminical splendour. They were forced to run without difficulty.

27. It had been the desire of Śiva of the great Śakti that the attendants were killed and routed quickly. It was a wonderful scene.

28. On seeing this, the sages, Indra and other devas, the Maruts, the Viśvedevas, the Aśvins and the guardians of the quarters kept silent.

29. Some of them went to request and consult with Viṣṇu frequently for preventing obstacles. They were greatly agitated.

30. The sensible devas, Viṣṇu and others, became agitated on pondering over the results of Pramathas' destruction and routing.

31. Such was the obstacle to the sacrifice of Dakṣa who rivalled with Śiva, who was wicked and who professed to be a kinsman of Brahmā, O sage.

CHAPTER THIRTY-ONE

(*The Celestial Voice*)

Brahmā said :—

1. O excellent sage, in the meantime a celestial voice arose, even as Dakṣa, the devas and others were listening.

The celestial Voice said :—

2. O Dakṣa, of evil conduct, of haughty disposition, what is it that you have foolishly done now, this misdeed bringing in many an unhappy calamity in its wake ?

3. You never gave any credence to the words of Dadhīci, the king of devotees of Śiva. O fool, if it had been

carried out, everything would have been auspicious and pleasing.

4. After cursing you terribly, the brahmin had walked out of the sacrificial hall in protest. Still you did not understand anything, fool that you were.

5. How is it that you did not honour Satī your daughter, the auspicious lady who herself came to your house ?

6. O you weak in knowledge, how is it that you did not worship Satī and Śiva ? In vain do you feel proud of being Brahmā's son. You are actually deluded.

7. That Satī alone, who quells all sins, who is the mother of three worlds, who has occupied half the body of Śiva and who confers all welfare should be propitiated always.

8. That Satī alone when worshipped for ever confers good fortunes. She is the great goddess who bestows everything auspicious on her devotees.

9. That Satī alone when propitiated for ever destroys the fear from worldly existence. She is the goddess who confers what we desire and who removes all disorders.

10. That Satī alone when propitiated for ever bestows fame and wealth. She is the great Goddess who confers worldly pleasures and salvation.

11. That Satī alone is the creator of the universe, the protectress of the universe, the cause of destruction of the universe at the end of the Kalpa. She is the primordial Śakti.

12. That Satī alone is the Māyā of the universe, the mother of Viṣṇu, of diverse shining features, and the mother of Brahmā, Indra, the moon, the fire, the sun and the devas.

13. That Satī alone is the bestower of the fruits of penance, charitable gifts and virtuous actions. She is the Śakti of Śiva, the great Goddess, the destroyer of the wicked and the greatest of the great.

14. The due share has not been offered by you who are foolish and evil-minded to the lord whose ever beloved wife is the goddess Satī of such glorious features.

15. Śiva indeed is the great lord, the lord of all, the greatest of the great, worthy of being served by Viṣṇu, Brahmā and others and the cause of all welfare.

16. Penances are performed by the Siddhas who desire to have a vision of Him. Yogic meditations and exercises are performed by Yogins who desire to have a vision of Him.

17. Vision of Śiva yields great fruits, endless wealth and foodgrains and the fructification of all sacrifices.

18. Śiva alone is the creator of the universe, the lord of all lores, the upholder of the primordial learning and the lord, the most auspicious of the auspicious.

19. Since you have not duly respected His Śakti, and since you are wicked, this sacrifice will definitely be destroyed.

20. Inauspicious results befall one when those worthy of worship are not worshipped and they are quelled when they are worshipped, since Śivā is the worthiest of all worship.

21. That Śakti is Śivā, Sati, the dust from whose feet is worn everyday by Śesa with his thousand heads.

22. Satī is the beloved of Śiva by meditating upon whose lotus-like feet for ever and by worshipping which Viṣṇu attained his Viṣṇu-hood.

23. Satī is the beloved of Śiva, by meditating upon whose lotus-like feet for ever and by worshipping which, Brahmā attained his Brahmā-hood.

24. Śiva is the lord, by meditating upon whose lotus-like feet for ever and by worshipping which the guardians of quarters—Indra and others attained their respective positions.

25. Śiva is the father of the universe. That Satī is the mother of the universe. O fool, they were not honoured duly by you. How can you attain welfare ?

26. Since Satī and Śiva are not propitiated by you, misfortune has befallen you. Miseries have attacked you.

27. Do you feel proud enough to suppose that you can attain welfare without worshipping Śiva ? That haughty pride will be quashed today.

28. I do not see anyone among these devas who will come to your assistance, since you are averse to the Lord.

29. If the devas were to come to your assistance, they are sure to be destroyed like moths by fire.

30. Let your face burn. Let your sacrifice be quashed.

Whoever comes as your assistant—let him be burnt today immediately.

31. An oath on all the devas for your inauspiciousness, if they are to assist your wickedness.

32. Let all the devas depart quickly from this sacrificial altar. Otherwise you all will perish today without an escape.

33. Let all the sages, Nāgas and others leave this sacrifice. Otherwise, you all will perish today, without an escape.

34. O Viṣṇu, come out of this sacrificial platform quickly. Otherwise you will perish today without an escape.

35. O Brahmā, come out of this sacrificial platform quickly. Otherwise you will perish today, by all means.

Brahmā said:—

36-37. After saying this to those who had gathered in the sacrificial hall, the celestial voice that conferred welfare stopped. O dear one, on hearing the astral voice Viṣṇu and other devas were surprised. The sages too were wonder-struck.

CHAPTER THIRTY-TWO

(*Virabhadra is born and Śiva advises him*)

Nārada said :—

1-2. On hearing the ethereal voice what did the unwise Dakṣa do ? What did the others do ? What happened thereafter ? Please narrate. O intelligent one, please tell me what those attendants of Śiva who were defeated by the power of Bhṛgu's mantras did and where they went.

Brahmā said :—

3. On hearing the voice of the Sky, the devas and others were stunned with surprise. They did not say anything. They stood perplexed and dazed.

4. The remaining attendants of Śiva who were defeated and routed by the power of Bhṛgu's mantras fled and sought refuge in Śiva.

5. Bowing with great respect to Śiva of immeasurable splendour they narrated everything that transpired there.

Gaṇas said :—

6. O lord of Devas, save us who have sought refuge in you. Please listen with condescension to the detailed description of the events connected with Satī.

7. O Lord, great disrespect was shown to Satī by the haughty and wicked Dakṣa. The devas too did not show due respect to her.

8. He did not allot your share but gave it to all the devas. The extremely haughty Dakṣa wickedly and loudly spoke harsh words.

9. O lord, not seeing your share in the sacrifice Satī became angry. After censuring her father many times she burnt her body (in the yogic fire).

10. Gaṇas exceeding ten-thousand put an end to their lives out of shame by cutting off their limbs with weapons. We, the rest, became infuriated.

11. Assuming a terrifying attitude we suddenly got ready to destroy the sacrifice. But we were repelled by Bhṛgu by means of his (spiritual) power. He opposed us.

12. O lord, the sustainer of the world, we have now sought refuge in you. We are now grieved and fear-stricken. Please make us free from fear.

13. O great lord, Dakṣa and the other wicked persons have shown great disrespect because they are very haughty.

14. O bestower of honour we have told you all that happened to us and to Satī. Please deal with those deluded fools in the manner you deem fit.

Brahmā said :—

15. On hearing the words of his attendants, the lord remembered you, Nārada, in order to know their activities.

16. O celestial sage, endowed with divine vision you reached the place and after bowing to Śiva with devotion you waited there with palms joined in reverence.

17. After praising you, the lord asked you about Satī's news at the sacrifice of Dakṣa and the incidents there.

18. O dear, when you were thus asked by Śiva, you identified with Śiva and narrated to him in detail about what had happened in Dakṣa's sacrifice.

19. O sage, on hearing the words spoken by you, Śiva became furious in a trice, Śiva of great fury and valour.

20. Then Rudra, the destroyer of the world, plucked out a cluster of his matted hair and struck the top of the mountain with it.

21. O sage, the cluster of the matted hair of the lord split into two, on being struck on the mountain. A loud explosive sound was heard which was as terrific as the sound at the time of dissolution.

22. O celestial sage, from the first half of that cluster of matted hair, rose up the powerful Virabhadra²¹⁹, the terrific leader of the Gaṇas.

23. He stood lofty with two thousand hands blazing like the consuming fire. He enveloped the world all round and towered over it ten inches more.

24. From the furious breath of Śiva, the great Rudra, hundred fevers and thirteen humours came out.

25. From the other half of the cluster of matted hair Mahākāli²²⁰ was born. O dear one, she was very terrible and was surrounded by crores of goblins.

26. The ruthless fevers had embodied forms. They were capable of terrifying the world. They were blazing with their fiery splendour.

27. Then the heroic Virabhadra, eloquent in speech, joined his palms in reverence and bowed to lord Śiva. Virabhadra said thus :—

Virabhadra said :—

28. O Rudra of terrific appearance, with the moon, the sun and the fire for your eyes what am I to do ? O lord, command me quickly.

319. See Note No. 235 P. 276.

320. Mahākāli is represented with a black skin, a hideous or terrible countenance, dripping with snakes, hung round with skulls and human heads, and in all respects resembling a fury rather than a Goddess. H.M. P. 86.

29. O Śiva, are the oceans to be dried up in half a moment ? O Śiva, are the mountains to be ground into powder in half a moment.

30. O Śiva, shall I reduce the whole universe to ashes in a moment ? Shall I reduce the gods or the sages to ashes in a moment ?

31. O Śiva, shall the destruction of the universe be carried out ? Or, O Śiva, shall the harassment of all living beings be carried out ?

32. O lord Śiva, thanks to your favour there is nothing impossible for me. A person equal to me in valour has not been born, nor will he be born.

33. O lord, wherever you send me and on whatever errand, I shall execute that job quickly and earn your favour.

34. At your bidding, O Śiva, even worthless persons swim across the ocean of the world. O Śiva, am I not therefore competent to cross the ocean of great adversity ?

35. O Śiva, there is no doubt in this that even the blade of grass despatched by you will achieve great tasks without difficulty in a moment.

36. O Śiva, verily any task can be fulfilled by your mere sport. But it is your blessing and favour, that I shall be sent to do the job.

37. It is by your blessing that I am qualified in this task. O Śiva, without your blessing and favour none will have that power and efficiency.

38. This is true. There is no doubt in this that without your command and permission no one shall move even a blade of grass.

39. O Śiva, devas and others are subject to your control. I too am subject to the control exercised by you. I am the controller of all living beings.

40. O Śiva, I have knelt before you. Again and again I kneel before you. O Śiva send me immediately for the fulfilment of your desire.

41. O Śiva, my right limbs throb frequently. I am sure to be victorious today. O lord, so please send me.

42. I feel a peculiar exhilaration and zeal. O Śiva, my mind sticks to your lotus-like feet.

43. At every step a series of auspicious things and events have occurred.

44. Surely he alone is victorious for ever, his alone is the welfare every day who, O Śiva, is firmly devoted to you who are the resort of everything auspicious.

Brahmā said :—

45. On hearing these words of Virabhadra, the consort of Satī became glad. He blessed him saying “O Virabhadra be victorious” and said these words thereafter:—

Lord Siva said :—

46. O dear Virabhadra, listen to my words attentively. You must carry them out quickly. It will then delight me.

47. Dakṣa, the wicked son of Brahmā, has made arrangement to perform a sacrifice. He is particularly inimical to me. He is unwise and conceited now.

48. O best of Gaṇas, destroy the sacrifice with all the ancillary adjuncts and then return to my abode quickly.

49. Even if there be devas, Gandharvas, Yakṣas or others, reduce them also to ashes quickly.

50. Let there be Viṣṇu, Brahmā, Indra or Yama. Fell them to the ground now itself with strenuous efforts.

51-52.³²¹ Transgressing the imprecations of Dadhici whoever stays in the sacrifice shall be burnt by you of course.

53. If Viṣṇu and others, out of erroneous notions were to withstand, other gaṇas will come for your help. They shall be burnt by you after dragging them with mantras.

54. Transgressing my injunctions many haughty persons are lingering there. They are also my enemies. So burn them with a series of blazing fire.

55. After reducing them to ashes, along with their wives, and all the paraphernalia at the sacrifice of Dakṣa, you shall return quickly.

56. It is possible that when you go there, devas and others may praise you. Still you shall burn them in the flames.

³²¹. The Verse 51 is the same as Verse 49. The translation is not repeated therefore.

57. Burn the devas too who have committed offence, in the blazing fire, after meditating on me, your protector.

58. After burning Dakṣa and all others along with their wives and kinsmen, without any effort, in a playful manner you shall drink waters.

Brahmā said :—

59. After saying thus to Virabhadra the great hero, Śiva the lord of all, the slayer of Kāla, the protector of Vedic conventions, stopped, with his eyes still resembling copper (due to anger).

CHAPTER THIRTYTHREE

(*The March of Virabhadra*)

Brahmā said :—

1. On hearing these words of lord Śiva with great respect, Virabhadra was highly delighted. He bowed to Him.

2. Receiving his command, with his head bowed down in reverence, Virabhadra set off immediately to the place of sacrifice.

3. To add lustre to the campaign, Śiva sent crores of Gaṇas, very valorous and equal to the fire of dissolution.

4. Those powerful Gaṇas enthusiastic and gay both preceded and followed Virabhadra.

5. All the personal attendants of Kālakāla assuming the form of Rudra accompanied Virabhadra in their hundreds and thousands.

6. Accompanied by these Gaṇas, the noble-souled Virabhadra who had the same dress, features and embellishments as Śiva went ahead in a chariot. He had a thousand arms each like hoods of the serpent king. He was powerful and terrifying.

7. The chariots numbered as many as two thousand Nalvas²² of land could contain. Ten thousand lions pulled the chariots strenuously.

322. Nalva is a measure of distance equal to four hundred (or according to some authorities one hundred four) cubits.

8. Many strong lions, tigers, crocodiles, huge fishes and thousands of elephants constituted his body-guard.

9. When Virabhadra³²³ set-off quickly for slaying Dakṣa, a shower of flowers fell there let loose by the divine Kalpa³²⁴ tree.

10. During the festivities of their march, the Gaṇas eulogised the heroic Virabhadra who was carrying out the job of Śiva and they exhibited their enthusiasm.

11-12. Mahākālī went ahead for the destruction of Dakṣa accompanied by nine Durgās Viz:—Kālī, Kātyāyanī, Iśānī, Cāmuṇḍā, Muṇḍamardini, Bhadrakālī, Bhadrā, Tvaritā and Vaiṣṇavī and the goblins.

13-14. Eager in executing the command of Śiva, they accompanied the marching heroes—Dākinī, Śākinī, Bhūtas, Pramathas, Guhyakas, Kūṣmāṇḍas, Parpaṭas, Caṭakas, Brahmarākṣasas, Bhairavas and Kṣetrapālas and set out quickly for the destruction of Dakṣa's sacrifice.

15. The host of Yognis³²⁵ with their sixtyfour groups set out angrily and hurriedly to destroy Dakṣa's sacrifice.

16. O Nārada, listen to the numerical strength of the most important and courageous of those groups.

17. The chief of Gaṇas-Śaṅkukarṇa went ahead with ten crores of his attendants; Kekarākṣa with ten crores and Vikṛta with eight crores.

18. Viśākha with sixtyfour crores, Pāriyātraka with nine crores; Sarvāṅkaka and the heroic Vikṛtānana each with six crores.

19. The chief of Gaṇas, Jvālakēśa went with twelve crores; Dhīmān with seven crores and Dudrabha with eight crores.

323. See Note No. 9 P.-3.

324. Nine Durgās are variously named in the Purāṇas. For instance, compare the names of nine Durgās in the Mārkaṇḍeya Purāṇa.

प्रथमं शैलपुत्रीति द्वितीयं ब्रह्मचारिणी ।

तृतीयं चन्द्रघण्टेति कूर्षमाण्डेति चतुर्थकम् ॥

पञ्चमं स्कन्दमातेति षष्ठं कात्यायनीति च ।

सप्तमं कालरात्रिश्च महागौरीति चाष्टमम् ।

नवमं सिद्धदात्री च नवदुर्गाः प्रकीर्तिताः ॥

None of these names occurs in the present counting of the nine Durgās.

325. Yognis are female sorceresses attendant on Durgā. They are represented as sixty-four in number.

20. Kapāliśa with five crores and the Sandāraka group with six crores; Koṭikuṇḍa with crores of crores.

21. Viṣṭambha, the most excellent of the Gaṇas, went with sixtyfour crores of heroes. O dear, Sannāda and Pippala went with a thousand crores.

22. Āveśana went with eight crores and Candratāpana too with eight crores. Mahāveśa, the chief of Gaṇas, was accompanied by a thousand crores.

23. O sage, Kuṇḍī the most excellent of the Gaṇas and Pavataka went each with twelve crores in order to destroy Dakṣa's sacrifice.

24. Kāla, Kālaka and Mahākāla went to the sacrifice of Dakṣa with a hundred crores.

25. Agnikṛt with hundred crores; Agnimukha with a crore; Ādityamūrdhā and Ghanāvaha each with a crore.

26. Sannāha with hundred crores; Kumuda with a crore; Amogha and Kokila the chief of Gaṇas each with a crore of crores.

27. Kāṣṭhāgūḍha, Sukeśī, Vṛṣabha, and Sumantraka the chief of Gaṇas, O dear, each went with sixtyfour crores.

28. Kākapādodara and Santānaka both excellent chiefs of Gaṇas went with sixty crores each.

29. Mahābala as well as Pungava went with nine crores each.

30. O dear, the chief of Gaṇas, Madhupinga was the leader of ninety crores. Pūrṇabhadra also started with as many attendants.

31. Caturvaktra, the chief of Gaṇas, started with hundred crores.

32. Virūpākṣa, the lord of Gaṇas, with sixtyfour crores. So also the chiefs of Gaṇas Tālaketu, Śaḍāsyā and Pañcāsyā.

33-34. O sage, Saṁvartaka, Kuliśa, Svayamprabhu, Lokāntaka, Diptātmā, Daityāntaka, Bhṛṅgirīti, Devadevapriya, Aśani and Bhālaka each went with sixtyfour thousand Gaṇas.

35. Thus at the bidding of Śiva, the heroic Virabhadra went ahead followed by crores and crores, thousands and thousands, hundreds and hundreds of Gaṇas.

36. The hero was accompanied by thousands of crores

of goblins, and three crores of canine species born of the hair of Śiva. He went ahead quickly.

37. Trumpets and drums sounded loudly. Conchs blew in diverse ways. Horns of all kinds were blown.

38 In that joyous festivity various musical instruments were played in a pleasing manner.

39 While the march of Viśrabhadra was in progress, O great sage, many pleasing fortutious omens occurred.

CHAPTER THIRTYFOUR

(The devas witness bad omens at the place of sacrifice)

Brahmā said :—

1. When Viśrabhadra set off thus, bad omens were seen by Dakṣa and the devas.

2. O celestial sage, when Viśrabhadra accompanied by the Gaṇas proceeded thus, many portentous phenomena occurred at the sacrifice of Dakṣa including the three evil omens, boding the imminent destruction of Dakṣa's sacrifice.

3. The left eye, arm and thigh of Dakṣa throbbed. In every respect, it indicated everything inauspicious. It was harassing to him.

4. There was an earthquake at the site of sacrifice. Dakṣa observed the mysterious phenomena of stars at noon.

5. The quarters became dirty and gloomy. The sun appeared spotted and terrifying with thousands of circlets all round.

6. Stars, brilliant like lightning and blazing fire were seen falling. Some of them went zigzag and some fell with face downwards.

7. Thousands of vultures hovered above touching Dakṣa's head. Shadows of these darkened the sacrificial platform.

8. Jackals howled in the surroundings of the sacrificial ground. The evil star Netraka and meteors seemed to fall like white scorpions.

9. Rough winds raising a lot of dust blew there. Locusts and moths were tossed about by whirlwinds.

10. The wonderfully new sacrificial platform erected by Dakṣa and the devas was thrown up by the winds.

11. Surprisingly enough, Dakṣa and others vomited blood, pieces of flesh and bones very frequently.

12. They became unsteady and tremulous like lamps blown by wind. They felt miserable as if struck with the sharp edges of weapons.

13-14. The eyes of Dakṣa and others sometimes resembled the fading lotuses of the summer; sometimes they resembled the flowers in forests with dews trickling from them; sometimes they seemed like lotuses at night and sometimes like Kumuda flowers in the forenoon.

15. The deities seemed to shower blood; the quarters became enveloped in darkness; there was a peculiar blaze everywhere terrifying all.

16. O sage, devas and others saw such evil portents as these. Viṣṇu and others were struck with great fear.

17. "Ha, we are doomed" saying thus they fell unconscious on the ground like trees on the edges of rivers when felled by the force of the current.

18. Fallen on the ground they remained motionless like cruel serpents struck dead. Sometimes those fallen bounced up like balls.

19. Then due to extreme distress they cried like twittering sparrows. Their groans and their voices got confusingly mingled with each other.

20. Everyone including Viṣṇu had their power blunted and impeded. They rolled and dashed against one another like tortoises.

21. In the meantime a disembodied voice arose there within the hearing of the devas and that of Dakṣa particularly. The ethereal voice said.

22. Fie upon your life now, O Dakṣa. You are evil-minded and excessively foolish. Great misery caused by Śiva will inevitably befall you.

23. Certainly great misery will befall those foolish devas and others who are here crying out "Hā Hā".

Brahmā said :—

24. On hearing that voice of the sky, and seeing those ill omens, Dakṣa was terribly afraid. The others—devas etc.—too followed suit.

25. Trembling miserably and utterly shaken, Dakṣa sought refuge in Viṣṇu, the consort of Lakṣmī and his own lord.

26. Making humble obeisance in his fright, and eu-
logising in his mental distress, he said thus to Viṣṇu en-
dearing to his own men.

CHAPTER THIRTY-FIVE

(*Viṣṇu's statement*)

Dakṣa said :—

1. O Hari, Viṣṇu, lord of devas, friend of the poor, storehouse of mercy, you must protect me and my sacrifice.

2. You are the guardian of sacrifice. You are identical with the activity of sacrifice, the performer of sacrifice; O lord, be merciful, let not the sacrifice be destroyed.

Brahmā said :—

3. Thus submitting entreaties of diverse sorts with great respect, in his mental agitation due to fear, he fell at his feet.

4. Viṣṇu raised Dakṣa of agitated mind and on hearing the words of that evil-minded one, Viṣṇu remembered Śiva.

5. After remembering Śiva his own lord, Viṣṇu, the knower of Śiva's principles, said thus, addressing Dakṣa :—

Viṣṇu said :—

6. Listen, O Dakṣa, I shall explain everything true to fact; listen to my words which are as efficacious as mantras, beneficent and pleasing.

7. Not knowing the principle of Śiva, the great Self and lord of everything, you have insulted Him.

8. By insulting Him, not only does every activity

become futile in every respect but also it engenders adversities at every step.

9. Poverty, death and fear, these three take place when people worthy of worship are not worshipped and when undeserving people are honoured.

10. Hence with all efforts, the bull-bannered deity shall be respected and revered. A great terror has befallen us because lord Śiva has been dishonoured here.

11. Although we are all lords, we are unable to accomplish anything due to your misdeeds. It is a fact I am mentioning.

Brahmā said :—

12. On hearing these words of Viṣṇu, Dakṣa began to ponder. He sat quietly on the ground with his face turned pale.

13. Meanwhile Virabhadra, the leader of the Gaṇas, sent by Rudra, came to the place of sacrifice accompanied by his army.

14-15. Some of his attendants followed him closely; some came through the sky and others came from the different quarters and sub-quarters. At the bidding of Śiva, these innumerable heroic, fearless Gaṇas came there roaring like lions.

16. By that great sound, the three worlds echoed and the quarters were plunged in darkness.

17. The whole earth containing the seven continents shook with fear. All the oceans, forests and mountains were excessively agitated.

18. On seeing that vast army of destructive potentiality, devas and others were quite surprised.

19. On seeing the enterprising activity of the army, Dakṣa's face turned red with agitation. He fell at the feet of Viṣṇu straight like a staff, prostrated at his feet, along with his wife and said thus.

Dakṣa said :—

20. Depending upon you, this great sacrifice was started by me. O Viṣṇu, great lord, you are the final authority in the matter of realising good rites.

21. O Viṣṇu you are the cosmic witness of sacred rites and the protector of sacrifices. You are the saviour of Vedic virtue, O great lord.

22. Hence, O lord, you shall offer protection to my sacrifice here. Who else, other than you, is competent for it ? You are the lord of all.

Brahmā said :—

23. On hearing these piteous words of Dakṣa, Viṣṇu spoke enlightening Dakṣa who was averse to Śiva's principles.

Viṣṇu said :—

24. O Dakṣa, protection shall be offered to your sacrifice. My promise of protecting Dharma is truly well known.

25. You have stated the truth, but you have transgressed the same. O Dakṣa listen, I shall tell you. Cast off your cruelty.

26. What transpired at Naimiṣa, the holy place in a surprisingly mysterious manner is evidently not remembered by you, O Dakṣa. Did you forget it in your evil way ?

27. Who can save you from Rudra's anger ? O Dakṣa, a person who protects you, the wicked one, finds no approval anywhere.

28. An evil-minded man does not see what is good and what is not. A sacred action or rite cannot be efficacious always.

29. You must know that to be your duty which is naturally efficacious. Except Śiva none can be the bestower of action.

30. Śiva bestows the fruit of the actions upon the person who is tranquil on account of devotion to the lord and whose mind is fixed in him alone.

31. Depending upon Knowledge alone if they eschew devotion to God they will fall into hell and remain there for hundreds of crores of Kalpas.

32. Those who solely depend on actions are bound

326. Naimisa, modern Nimsar, is a sacred region of Uttara Pradeśa in the district of Sitāpur on the bank of Gomati.

by its nooses, are born in lives after lives and are finally scorched and tortured in hells.

33. Here, Virabhadra, the chief of Rudra's attendants, who suppresses all his enemies and who is born of the fire of Rudra's anger has now come to the sacrificial yard.

34. There is no doubt in this that he has come for destroying us. There is nothing impossible for him to do, whatever it may be really.

35. It is certain that this great lord will become tranquil only after burning us all.

36. Since by my mistake I have transgressed the affirmation of lord Śiva, I too shall bear the miseries along with you.

37. O Dakṣa, I have no power to prevent this since I have become an enemy of Śiva by transgressing his affirmation.

38. There can be no happiness to the enemies of Śiva in the three periods of time; misery has of necessity been invited by me along with you.

39. My discus Sudarśana will not hit him. My discus is Śaiva (belonging to Śiva) and it can cause the death of only non-Śaivas.

40. Even if Virabhadra had not been here, this discus would have killed us and returned to Śiva.

41. This discus has remained without killing me, although I had transgressed the avowal of Śiva. It indicates that it is compassionate.

42. Hereafter this discus will not stay with me. With its fiery effusions it will depart quickly.

43. Even if he is worshipped and honoured by us with respect, Virabhadra will not protect us since he is extremely angry.

44. A sudden dissolution of every one of us is imminent. Alas, it has already set upon us.

45. There is none to offer us refuge in the three worlds. Who can be the refuge of an enemy of Śiva in this world?

46. Even if the body undergoes destruction, the torture

at the hands of Yama³²⁷ is in store for us. It is impossible to bear as it generates much misery.

47. On seeing an enemy of Śiva, Yama gnashes his teeth. He puts him in cauldrons of oil and not otherwise.

48. Actually I was preparing to leave after an open declaration. Still I did not leave immediately by the contagious sin of this wicked person.

49. Even if we flee from this place, Virabhadra the devotee of Śiva, will drag and pull us by means of his weapons.

50. Whether it is heaven or earth, Pātāla or anywhere else, it is not difficult for the weapons of Virabhadra to gain access there.

51. Such is the power of everyone of the attendants of the trident-bearing Rudra.

52. Formerly at Kāśī, Kālabhairava had plucked off the fifth head of Brahmā playfully with the tip of his nail.

53. After saying this, Viṣṇu resumed his seat, his lotus-face showing signs of great fear. At the same time Virabhadra too reached the sacrificial platform.

54. While Viṣṇu was saying this, the gods and others saw the vast ocean of the army led by Virabhadra already come there.

CHAPTER THIRTYSIX

(The dialogue between Viṣṇu and Virabhadra)

Brahmā said :—

1. Indra mocked at Viṣṇu who was engrossed in his own arguments. He, the bearer of the thunderbolt, was desirous of fighting Virabhadra along with the other devas.

2. Then Indra rode on his elephant, the fire-god rode on a goat, Yama rode on his buffalo and Nirṛti rode on a ghost.

327. Yama : In Paurāṇic Mythology, Yama is the God who presides over the manes and rules the spirits of the dead. He is always represented as a terrible deity inflicting tortures, called yātanā, on departed sinful spirits.

3. Varuṇa rode on a crocodile; the wind-god rode on a deer; Kubera sat in his chariot Puṣpaka and he was ready and alert.

4. The others in the hosts of devas, Yakṣas, Cāraṇas and Guhyakas all very powerful, rode on their own respective vehicles.

5. Seeing their enterprise, Dakṣa with blood rushing to his face in his excitement approached them along with his wife and spoke.

Dakṣa said:—

6. Depending on your support and strength alone have I begun this great sacrifice. Such brilliant persons as you, are authorities in the achievement of all good actions.

Brahmā said :—

7. On hearing these words of Dakṣa, the gods including Indra set off immediately in their readiness to fight.

8. Indra and other devas and the guardians of the quarters, deluded by Śiva's Māyā fought with their full power.

9. A great fight ensued between the devas ,and the gaṇas. Those powerful warriors fought with each other with sharp spikes, iron clubs etc.

10. Conchs were blown. Drums were beaten in that great war festival. Battle drums were sounded both big and small.

11. Being encouraged by that sound, the devas in the company of the guardians of the quarters hit and thrashed the attendants of Śiva.

12. O excellent sage, on account of the incantations of Bhṛgu, the attendants of Śiva were routed by Indra and other guardians of the quarters.

13. Their defeat was effected by Bhṛgu the sacrificial priest, for the continuance of the worship of the deities and for the satisfaction of Dakṣa who had been initiated in the sacrifice.

14-15. On seeing his people defeated, Virabhadra became infuriated. He asked the goblins, ghosts and spirits

to keep back. The attendants riding on bulls were sent to the front ranks. Accompanied by his forces and wielding his great trident he felled the devas.

16. The attendants of Śiva hit and thrashed the devas, the Yakṣas, Sādhyas, Guhyakas and Cāraṇas with their javelins, spears and tridents.

17. Some were split with swords and smashed with iron-clubs. The devas were hit and smothered with various weapons by the attendants of Śiva.

18. Thus defeated, the devas left one another in lurch and fled to heaven.

19. Only the guardians of the quarters, Indra and others, had the courage and strength to stay behind in that terrible battle with what little enthusiasm they had.

20. Indra and others collectively approached Bṛhaspati in that battlefield and asked him humbly.

The guardians of the quarters said :—

21. O dear preceptor Bṛhaspati, intelligent and merciful, please tell us quickly how we can be victorious.

Brahmā said :—

22. On hearing their words, Bṛhaspati remembered Śiva and spoke to Indra who was confused and confounded to solve the difficulty.

Bṛhaspati said :—

23. O Indra, what Viṣṇu had said before has taken place now. I shall explain it further. Listen attentively.

24. There is the presiding deity of sacrifices who dispenses the fruits of all sacrifices. He does it with reference to the performer. He is not independent of the performer.

25-26. Neither Mantras nor medicinal herbs, nor black magic, nor worldly activities, nor the Vedas, nor the two systems of Mīmāṁsās, nor other sacred texts based on Vedic passages are able to know Śiva—so the ancient authorities say.

27. Lord Śiva is not unknowable entirely. He can be known by devotees who have no other refuge though he

is unknowable through thousands of Vedic passages without devotion. So says the great Vedic passage.

28. Sadāśiva shall be known through his own blessings by mental tranquility and supreme vision without aberrations and distractions.

29. But, O Lord of devas, in the matter of discussion about what shall be done and what not, I shall explain the aspect of fulfilment of our desire. Hear that in your own interest.

30. It is your childishness that prompted you to be present here in the sacrifice of Dakṣa along with the other guardians of quarters. What shall you do with the exhibition of your valour ?

31. These infuriated assistants of Rudra have come here to stop the sacrifice and they will do it undoubtedly.

32. There is no remedy to prevent the destruction of the sacrifice. True, I am telling you the truth.

Brahmā said :—

33. On hearing these words of Bṛhaspati the guardians of the quarters, dwellers in heaven including Indra fell athinking.

34. Then, remembering Śiva mentally Virabhadra surrounded by the heroic attendants of Śiva spoke to Indra and other guardians of the quarters.

Virabhadra said :—

35. “On account of your childishness you came here for this glorious act. I shall now offer you Avadāna (i.e. I shall cut you to pieces). Come near me.

36-37. O Indra, O Agni, O Sun, O Moon, O Kubera, O Varuṇa, O Wind, O Nirṛti, O Yama, O Śeṣa, O Devas and Asuras, O clever ones, come here. I shall give you Avadānas. The boon will be tasted by you till you are satiated.”

Brahmā said :

38-39. Saying so, Virabhadra, the leader of the attendants became furious and hit all the devas with sharp arrows. Severely wounded by the arrows, Indra and other leaders of devas fled in all the ten directions. When the guardians of

the quarters and other devas had fled, Virabhadra came very near the entrance of the sacrificial chamber along with the Gaṇas.

40. Then all the sages who had assembled there were terribly afraid and bowing to Viṣṇu and desirous of informing him said thus:—

The sages said :—

41-42. “O lord of Lakṣmī, lord of devas, O great lord, lord of everyone, save the sacrifice of Dakṣa. Undoubtedly you are the sacrifice, the performer of sacrifice, the sacrifice embodied, ancillary to sacrifice and the protector of sacrifice. Please save, save the sacrifice. There is none else than you to protect it.”

Brahmā said :—

43. On hearing these words of the sages Viṣṇu, desirous of fighting with Virabhadra went ahead.

44. The powerful Viṣṇu, the four-armed discus-bearing Viṣṇu, fully equipped, came out of the sacrificial chamber along with the devas.

45. The trident-wielding Virabhadra accompanied by the different Gaṇas saw Viṣṇu the great lord desirous of fighting and ready for it.

46. On seeing him Virabhadra knit his eyebrows and his face became awful. He met him as the god of death meeting a sinner or the lion meeting an elephant.

47. On seeing Viṣṇu in such a manner Virabhadra the suppressor of enemies, surrounded by the Gaṇas became furious and said.

Virabhadra said :

48. O Viṣṇu, how is it that you set at nought the affirmation of lord Śiva ? Why were you haughty ?

49. Can you dare to transgress the affirmation of lord Śiva ? Who are you ? In the three worlds who is your saviour ?

50. Why did you come here? We do not know that. How did you become the guardian and saviour of Dakṣa's sacrifice ? Explain it.

51. Haven't you seen what Satī did ? Haven't you heard what Dadhīci said ?

52. You too came to Dakṣa's sacrifice for the sake of sacrificial gifts. O long-armed one, I shall now offer you Avadāna* (i.e. I shall cut you to pieces).

53. O Viṣṇu, I shall split your chest with my trident. Who is your protector who dare come near me ?

54. I shall dash you to the ground. I shall burn you with fire. I shall pound you after burning you.

55. O Viṣṇu, of evil conduct, O the worst of Śiva's haters, don't you know the greatness and sanctity of lord Śiva ?

56. Still O long-armed one, if you stand face to face with me wishing for a fight I shall rout you, if at all you can steady yourself.

Brahmā said :—

57. On hearing the words of Virabhadra, Viṣṇu the intelligent lord of Devas, laughed gleefully and said :—

Viṣṇu said :—

58. O Virabhadra, listen. I shall tell you. I am a servant of Śiva. Do not call me inimical to Śiva.

59. At first I had been requested repeatedly by Dakṣa foolishly, since he is too much addicted to rituals and did not know the true state of facts. He wanted me to protect the sacrifice.

60. I am subservient to my devotees, so also is lord Śiva. O dear one, Dakṣa is my devotee. Hence I came to this sacrifice.

61. O heroic one, you have the features and splendour of Śiva, you are born of Śiva's fury. O lord, you are the receptacle of exploits; listen to the vow taken by me.

62. I shall withstand you. You can try to stop me. Let whatever is destined to happen, befall. I shall definitely show my prowess.

Brahmā said :—

63. When Viṣṇu said thus, the long-armed (Viṣ-

* Avadāna means a sacrificial gift as well as cutting one to pieces.

bhadra) laughed and said “I am glad to know that you are a favourite of our lord”.

64. Then the delighted Virabhadra, the leader of the Gaṇas, laughed and stooped humbly and spoke to lord Viṣṇu,

Virabhadra said:—

65. O great lord, I had said thus in order to test your feelings. Now I shall speak in real earnest. You listen with attention.

66. As Śiva, so you. As you, so Śiva. O Viṣṇu, thus speak the Vedas at the bidding of Śiva.

67. O lord of Lakṣmī, all of us are the servants of Śiva. We work at the bidding of Śiva. Still due to respect we speak and argue thus.

Brahmā said:—

68. On hearing these words of Virabhadra, Viṣṇu laughed and spoke these words beneficent to Virabhadra.

Viṣṇu said:—

69. O great hero, unhesitatingly fight with me. Hit all over my body by your arrows. I shall return to my hermitage.

Brahmā said :

70. Saying thus, he stopped and got ready for the fight. The powerful Virabhadra too got ready in the company of his attendants.

CHAPTER THIRTYSEVEN

(*Destruction of Dakṣa's sacrifice*)

Brahmā said :—

1-2. Mentally meditating on Śiva, the remover of all adversities and seated in his divine chariot, the powerful Virabhadra took up all the great miraculous weapons for his fight with Viṣṇu and roared like a lion.

3. Viṣṇu, the powerful, loudly blew his conch “Pāñcā-janya” delighting his own people.

4. On hearing the sound of the conch, the devas who had fled before leaving off the battle-field returned quickly.

5. The guardians of the quarters including Indra roared like lions and fought forcefully with the Gaṇas of Virabhadra.

6. A noisy terrible fight ensued between the Gaṇas and the guardians of the quarters, both roaring like lions.

7. Indra fought with Nandin; the fire-god with Aśman and the powerful Kubera fought with Kūṣmāṇḍapati.

8-9. Nandin was hit hard by Indra with the thunderbolt that had a hundred spikes. Indra was hurt in the middle of his chest by Nandin with the trident.

10. Nandin and Indra both equally powerful fought with each other gleefully, and hit each other in diverse ways with a desire to overpower each other.

11. The infuriated fire-god hit Aśman with his (spear). He too hit back the fire-god with his trident of very sharp point.

12. Mahāloka, the heroic chieftain of the Gaṇas, remembered Lord Śiva with joy and fought with Yama.

13. Caṇḍa, the brawny, grappled with Nairṛta and mortified him with many great miraculous weapons.

14. The powerful hero Muṇḍa fought with Varuṇa surprising the three worlds with his great spear.

15. Bhṛṅgi was struck by the wind god with his weapon of great force. Vāyu was struck (in return) by Bhṛṅgi with a powerful trident.

16. Meditating on Lord Śiva in his heart, the strong and heroic Kūṣmāṇḍapati clashed with Kubera and fought terribly.

17. Splitting up all the Devas, the great leader of Bhairavī in collaboration with the circle of Yognīs, drank much of their blood.

18. Desirous of gobbling up the leading devas, Kālī split them and drank their blood. Kṣetrapāla too did the same.

19. Then Viṣṇu, the slayer of enemies and who was excessively brilliant, hurled his discus and fought with them. The discus seemed to burn the ten directions.

20. Kṣetrapāla saw the discus coming on. He ran to the place and bravely caught hold of it.

21. On seeing the discus held in his mouth, Viṣṇu the conqueror of enemies' cities caught hold of his throat and made him spit out the discus.

22. Regaining his discus, Viṣṇu the sole sustainer of the world, of great dignity became very angry. In that infuriated state he took up different weapons and fought with the brave warriors.

23. Viṣṇu fought a great battle with them by hurling many weapons and evincing boisterous display of his terrific exploits.

24. Bhairava and others displayed their strength furiously by hurling several weapons and by fighting with him.

25. Virabhadra saw their battle with Viṣṇu of unequalled splendour, returned and clashed with him in a great battle.

26. Then Viṣṇu of great brilliance lifted up his discus and fought with Virabhadra.

27. O sage, a terrible fight provoking harripilation took place between Mahābali and Varuṇa with various weapons.

28. Thanks to the Yogic power of Viṣṇu, innumerable soldiers terrible and wielding conch, discus and mace in their hands emerged from his own body.

29. They too fought against Virabhadra who continued to shout. These strong groups of warriors were as strong as Viṣṇu and had various weapons with them.

30. Remembering Śiva, his lord and hitting them, who were as lustrous as Nārāyaṇa with his trident, he reduced them to ashes.

31. The most powerful Virabhadra struck Viṣṇu in the chest playfully with his trident in the course of the battle.

32. O sage, hit suddenly by that blow, Viṣṇu Puruṣottama, fell unconscious on the ground.

33. Then arose a wonderful brilliance as terrible as the fire at the time of dissolution. It seemed to burn all the three worlds. It was severe and terrifying even to great heroes.

34. That glorious lord, with eyes red by anger, got up again. The best of beings lifted up his discus and stood ready to strike.

35. Virabhadra of no weak soul, nay, identical with lord Śiva, held his terrific discus luminous like black sun suspended and motionless.

36. O sage, thanks to the power of Śiva, the great lord controlling Māyā, the Cakra held in the hand of Viṣṇu became stunned and motionless.

37. Viṣṇu who was kept stunned by Virabhadra of eloquent words who was the lord of the Gaṇas, remained motionless like a mountain.

38. O Nārada, when he became benumbed and stunned, Viṣṇu repeated formulas for redemption from torpidity.³²⁸

39. O sage, becoming freed from the stunned state, Viṣṇu became infuriated and took up his bow and arrows.

40. O dear sage, Viṣṇu's bow was attacked with three arrows by Virabhadra whereupon it split into three in a trice.

41. Then Viṣṇu was enlightened by the great voice that the great Gaṇas were invincible. He therefore thought of vanishing from the scene.

42. On coming to know that all this was bound to happen brought about by Satī, so unbearable to all others, all of us went to our respective worlds after duly remembering Śiva, the independent lord of all.

43. When I returned to Satyaloka the grief of my son afflicted me much. In my miserable plight I pondered over what shall be done by me.

44. When Viṣṇu and I had gone, accompanied by Devas and sages, all those who were left there, those who maintained themselves through sacrifices, were utterly defeated by the Gaṇas.

45. On seeing the disorder and utter destruction of the great sacrifice, the sacrifice itself being afraid assumed the form of a deer and fled.

46. Virabhadra seized it as it, was fleeing up the sky in the form of a deer and beheaded it.

47-48. Then the heroic Mahāgaṇa Virabhadra caught hold of Prajāpati, Dharma, Kaśyapa Ariṣṭanemin the sage with many sons, the sages Aṅgiras and Kṛṣṇa and the great sage Datta and kicked all of them on their heads.

49. With the tip of his fingers he cut off the tip of the nose of Sarasvatī and of Aditi the mother of devas. Virabhadra showed his exploits thus.

50. Similarly the infuriated Virabhadra³²⁹ with eyes blazing, cut off the other devas too and threw them on the ground.

51. Even after mutilating the chief devas and sages, he never became calm like the king of serpents whose anger had been aroused.

52. After uprooting his enemies, like a lion the elephants of the forest, Virabhadra surveyed all the quarters frequently to know "who is where".

53. He struck and smashed Bhṛgu while the valorous Maṇibhadra kicked him on his chest and plucked off his moustaches.

54. Caṇḍa forcibly plucked off the teeth of Pūṣan³³⁰. who had formerly laughed and showed his teeth while Śiva was being cursed.

55. Nandin plucked out the eyes of Bhaga who was felled over the ground with anger because it was he who winked at Dakṣa while cursing.

56. Svadhā, Svāhā, Dakṣinā Mantras and Tantras, all those who were there were molested and mortified by the leaders of Gaṇas.

57. The Gaṇas furiously showered filth and rubbish on the sacrificial fire. The heroic Gaṇas made the sacrifice inexpressibly impure.

58. After coming to know that Dakṣa had hidden himself behind the altar due to his fright, Virabhadra dragged him out with force.

59. He was caught hold of by his cheeks, his head and was struck with the sword. Due to the yogic power of Dakṣa it could not be split.

60. Thinking that his head could not be pierced or

329. Maṇibhadra is the brother of Kubera and chief of the Yakṣas. He is the tutelary deity of travellers and merchants.

330. Puṣan is represented as toothless. The cause of his being toothless is variously explained. See H. M. P. 250. According to the present text, it was Caṇḍa, the follower of Virabhadra who uprooted his tee h.

cut with weapons he kicked his chest with the foot and wrested the head with his hand.

61. Virabhadra the leader of the Gaṇas threw the head of the wicked Dakṣa, the enemy of Śiva, into the fire-pit.

62. Virabhadra whirling the trident in his hand looked splendid indeed. The angry Raṇākṣa and Saṁvarta looked like the blazing mountains.

63. After killing them without difficulty Virabhadra in his fury burnt them in the fire like a blazing conflagration consuming moths.

64. Seeing Dakṣa and others entirely burnt, he laughed boisterously filling the three worlds with the sound.

95. He was surrounded by heroic glory. Then a divine shower of flowers originating from the celestial park fell over Virabhadra accompanied by his Gaṇas.

66. Cool breezes blew gently fragrant and pleasing. Divine drums sounded simultaneously.

67: The hero who had accomplished his duties went to Kailāsa quickly like the sun who quells darkness.

68 On seeing Virabhadra who had fulfilled his task, lord Śiva was pleased and he made him the presiding officer of his Gaṇas.

CHAPTER THIRTYEIGHT

(The dialogue between Kṣuva and Dadhīca)

Sūta said:—

1. After hearing these words of Brahmā of immeasurable intellect, Nārada the brahmin was surprised and he lovingly asked him thus.

Nārada said:—

2. Please tell me for what reason did Viṣṇu go to the sacrifice of Dakṣa along with the devas but leaving off Śiva, for there so much of ignominy was in store for him ?

3, Does not Viṣṇu know Śiva who has the power of

dissolution ? Why did he fight with his Gaṇas like a foolish insensible man ?

4. O Merciful one, this is my great doubt. Please clarify it O lord, narrate the story of Śiva to us that heightens the enthusiasm in our mind.

Brahmā said :—

5. O excellent brahmin, listen with pleasure to the story of the moon-crested lord which dispels our doubts.

6. O sage, formerly Viṣṇu lost his knowledge by the curse of Dadhīca. He, therefore, went to Dakṣa's sacrifice along with the devas in order to help Kṣuva.

Nārada said :—

7. Why did the excellent sage Dadhīca curse Viṣṇu ? What harm was done by Viṣṇu to Dadhīca by helping Kṣuva ?

Brahmā said :—

8. There was a king of great splendour named Kṣuva. He was the friend of Dadhīca, the sage of very great potentiality.

9. Formerly a great dispute, well known in the three worlds, took place between Kṣuva and Dadhīca in the context of their penance. This caused great disaster.

10. Dadhīca, a great devotee of Śiva and a Vedic scholar said—A brahmin alone is the noble person in the three higher Varṇas. There is no doubt.

11. O great sage, on hearing the words of Dadhīca, the king Kṣuva deluded by his pride due to wealth and glory said thus :—

Kṣuva said :—

12. A king holds in his body parts of the eight guardians of the worlds. Hence a king is the most excellent lord of all Varṇas and Āśramas. He is the supreme lord.³³¹

331. The king embodies the essence of eight Lokapālas and as such he is a divine being. Cp. Manu. Ch. 7. He is authorised to maintain the system of four Varṇas and Āśramas but none of the sacred texts—Śruti and Smṛti—empowers him to rule over the Brāhmaṇa Varṇa. Cp. G. Dh.S. राजा सर्वस्येष्टे ब्राह्मणवर्जम् ।

13. The Vedas say clearly that the king consists of all devas. Hence, O sage, I am that great deity.

14. Hence a king is nobler than a brahmin. Take the example of Cyavana. Hence I am not to be disrespected by you. I am to be honoured always.

Brahmā said :—

15. On hearing that opinion of Kṣuva, O excellent sage, which went contrary to Vedas and Smṛtis, Śukra became angry.

16. Dadhīca of great splendour became angry because it affected his prestige, O sage. With his left fist he hit Kṣuva on his head.

17. Kṣuva on being hit struck Dadhīca with the thunderbolt. The king of evil mind became angry and roared loudly.

18. Dadhīca on being struck by the thunderbolt remembered Śukra who was one of his ancestors.

19. Śukra of Yogic powers approached the body of Dadhīca who was hit by Kṣuva and rejoined the broken limbs.

20. After rejoining the organs as before of Dadhīca, Śukra a leading devotee of Śiva, the initiator of Mṛtyuñjaya-vidyā said.

Śukra said :—

21. Dear Dadhīca, after worshipping Śiva the lord of everyone, I am going to tell you the highly potential Vedic mantra Mahāmṛtyuñjaya.

22. We worship the three-eyed lord Śiva, the lord of the three worlds, the father of the three spheres, the lord of the three guṇas.

23-25. Lord Śiva is the essence, the fragrance of the three Tattvas, three fires, of every thing that is trichotomised, of the three worlds, of the three arms and of the trinity. He is the nourisher. In all living beings, everywhere, in the three Guṇas, in the creation, in the sense-organs, in the devas and Gaṇas, he is the essence as the fragrance in a flower. He is the lord of devas.

26-27. O excellent brahmin of good rites, He is called the nourisher because it is from Him the supreme Puruṣa Śiva that the Prakṛti, the different Tattvas from Mahat to the different Indriyas, Viṣṇu, Brahmā, the sages, Indra and the devas derive their nourishment.

28-29. Worship that immortal deity Śiva with sacred rites, penance, self-study of the Vedas, yogic practices, meditation, observance of truth and other means. You will be freed from the noose of Yama. The lord is the cause of both bondage and salvation.

30-31. In my opinion this Mṛtasañjīvanī mantra is the most excellent of all. Repeat these mantras regularly remembering Śiva with devotion. After Japa, Homa and recitation of the mantras observe fast, but you can drink water day and night. If the meditation is conducted in the presence of Śiva there is no fear of death from anywhere.

32-33. Nyāsa and other ritualistic rites shall be observed. Śiva shall be worshipped duly. Śiva who is favourably disposed to his devotees shall be propitiated. I shall also mention the observance of meditation. It is after this meditation that the mantra shall be repeated as long as the purpose is realised due to Śiva's power.

34. I worship the three-eyed Lord Śiva, the conqueror of death who is accompanied by (Pārvati); who pours water on his head from two vessels held in his lotus-like hands, by means of the other pair of hands; who has placed the two hands with the pots on the lap; who usually holds in his hands the Rudrākṣa garland and a deer and whose body is rendered cool and wet by the nectar exuding from the moon worn on the head.

Brahmā said :—

35. After instructing the excellent sage Dadhica thus and remembering lord Śiva, O dear, Śukra returned to his abode.

36. On hearing his words, the great sage Dadhīca went to the forest for penance thinking upon Śiva with great pleasure.

37. Going there he performed penance repeating³³² the mantra named Mahāmr̥tyuñjaya in accordance with the rules and remembering Śiva with great pleasure.

38. After repeating the mantra for a long time and propitiating Śiva with penance, he delighted Śiva named Mahāmr̥tyuñjaya—the conqueror of great death.

39. O great sage, Śiva who is favourably disposed towards his devotees became delighted by that Japa and appeared before him lovingly.

40. On seeing his lord Śiva, the great sage was highly pleased. After bowing to him with devotion and in accordance with rules he eulogised him with palms joined in reverence.

41. O dear one, O sage, Śiva told the son of Cyavana (Dadhīca)—“Please tell me what boon (you require)”

42. On hearing the words of Śiva, Dadhīca, the most excellent devotee, spoke to Śiva who is favourably disposed to his devotees, with palms joined in reverence and a formal salutation.

Dadhīca said :—

43. O great lord, lord of Devas, please give me three boons viz. adamantine bones, impossibility of being killed and absence of distress.

Brahmā said :—

44. On hearing the words mentioned by him, the delightful great lord gave Dadhīca the three boons saying “so be it”.

45. After securing the three boons from Śiva, the great sage, who strictly followed the Vedic path, was delighted and went immediately to kṣuva’s abode.

46. Having secured indestructibility, adamantine bones and absence of distress from Śiva, he kicked the king on the head with the root of his foot.

332. Lord Śiva is called “the Conqueror of Death”. The mantra for the propitiation of that God for the conquest of Death is also called ‘the Conqueror of Death’. The mantra runs as follows : “Tryambakam
yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanān mr̥tyor-
mukṣiya māmr̥tāt.”

47. Kṣuva, the king who was haughty by the favour of Viṣṇu, became angry and hit Dadhīca on his chest with his thunderbolt.

48. The thunderbolt was incompetent to destroy Dadhīca the noble-souled, thanks to the power of lord Śiva. The son of the creator (Kṣuva) was greatly surprised.

49. On thus seeing the indestructibility, absence of distress and adamantine bones of Dadhīca the great sage, Kṣuva, the son of the creator, became surprised at heart.

50. Defeated thus by Dadhīca who was the server of Mṛtyuñjaya and who resorted to Śiva, Kṣuva went to the forest immediately and propitiated Viṣṇu, the younger brother of Indra.

51. The lord Viṣṇu satisfied with his worship revealed himself to him in the divine form of the Garuḍa-bannered deity.

52. On seeing the lord with his divine vision, he bowed and eulogised him with pleasing words.

53. After worshipping and eulogising the invincible lord, lauded by Indra and others, he devoutly bowed down his head and submitted thus to him.

The king said :—

54. O Holy lord, formerly I had a humble friend, a certain brahmin renowned as Dadhīca who knew all virtuous acts.

55. He cannot be killed by anyone at any time due to the power of Śiva. He got this boon after propitiating Śiva, the conqueror of death who is free from sickness.

56. In the open assembly, that Dadhīca of great penance, contemptuously kicked me with his left leg on my head.

57. O Viṣṇu, he told me haughtily—"I am not afraid of anybody". Having obtained favours from Mṛtyuñjaya he is incomparably haughty.

Brahmā said :—

58. On coming to know of the indestructibility of Dadhīca of noble soul, Viṣṇu thought upon the unrivalled power of lord Śiva.

59. Having thus remembered Śiva, Viṣṇu told Kṣuva the son of Brahmā immediately—

“O noble king, brahmins need not be afraid of anything even a bit.”

60. O king, especially the devotees of Śiva have no fear at all. He would curse me along with the devas and trouble me.

61. O noble king, my destruction will also take place from the leader of Gaṇas at Dakṣa’s sacrifice due to his curse. Of course I will be rising up again.

62. O leader of kings, the completion of the sacrifice will not take place. Of course O king, I shall strive for your victory over Dadhīca.

63. On hearing the words of Viṣṇu, the king Kṣuva said—“So be it”. He remained there alone, eager to achieve his desire.

CHAPTER THIRTY-NINE

(Description of the fight between Viṣṇu and Dadhīca)

Brahmā said :—

1. In order to do something beneficent to Kṣuva, the lord Viṣṇu who is favourably disposed to his devotees assumed the form of a brahmin and went to the hermitage of Dadhīca.

2. The Preceptor of the Universe Viṣṇu resorting to deception for the realisation of Kṣuva’s purpose, bowed to the brahminical sage Dadhīca, the leader of devotees of Śiva, and spoke these words.

Viṣṇu said :—

3. O Dadhīca, O brahminical sage, engrossed in the worship of Śiva, O unchanging one, I am soliciting a boon from you, which you will please grant.

Brahmā said :—

4. Dadhīca, the most excellent of the devotees of

Siva, thus requested by the lord of Devas on behalf of Kṣuva, immediately replied thus.

Dadhica said :—

5. O brahmin, your purpose has been understood by me. You have come here on behalf of Kṣuva. You are the lord Viṣṇu in the form of a brahmin due to your illusion.

6. O lord of Devas, O Viṣṇu, thanks to the grace of Śiva, the past, future and present, everything in the three periods of time is known to me.

7. I know you to be Viṣṇu, O observer of good rites, leave off your disguise of brahminhood. You have been propitiated by king Kṣuva of wicked intellect.

8. O lord Viṣṇu, I know your favouritism towards your devotees. Cast off this deception. Assume your own real form. Remember Siva.

9. If any one is afraid of me in view of my being engrossed in the worship of Śiva, you will please tell me bearing in mind the true state of things.

10. With my mind drawn to the memory of Śiva, I never tell a lie. I am not afraid of devas or demons in the whole universe.

Viṣṇu said :—

11. “O Dadhica of good rites, all sorts of fear are at an end for you. Since you are actively engaged in the worship of Śiva you are omniscient.

12. You will please say for once that you are afraid. Obeisance to you. At my behest please bear with Kṣuva the leader of kings”.

Brahmā said :

13. Even after hearing this request of Viṣṇu, the great sage Dadhica, the most excellent of the devotees of Siva, laughed and said fearlessly:—

Dadhica said :—

14. “I am not at all afraid of anything anywhere at

any time, thanks to the power of the Pināka-wielding Śiva, the lord of Devas".

Brahmā said :—

15. Then, on hearing the words of the sage, Viṣṇu became angry. He lifted his discus and stood as if he would burn the excellent sage.

16. When hurled upon the brahmin, the terrible discus became blunted in the presence of the king, thanks to the power of Śiva.

17. On seeing the discus blunted at the edges, Dadhīca smilingly spoke to Viṣṇu, the cause of discrimination between the existent and the non-existent.

Dadhīca said :—

18. O lord Viṣṇu, formerly the famous terrible discus Sudarśana³³³ was secured by you with great effort.

19. That is the auspicious discus of Śiva. It does not kill me here. O lord Viṣṇu, furious at me you can endeavour to hurl all the weapons such as Brahmāstra³³³ at me one by one.

Brahmā said :—

20. Viṣṇu, on hearing his words, thought that he was only a man devoid of virility and hence hurled at him all the weapons.

21. Thereupon the devas of crooked intellect rendered help to Viṣṇu who was engaged in fighting with a single brahmin.

22. Indra and others, partisans of Viṣṇu, hurled with force their own different weapons from all round, on Dadhīca.

23. Taking a fistful of Kuṣa grass and remembering Śiva, Dadhīca of adamantine bones and self-control discharged it against all the Gods.

24. O sage, thanks to the power of Śiva, the fistful Kuṣa grass of the sage became the divine trident equal in potentiality to the fire of the god of death.

333. It is a mythical weapon causing infallible destruction. It is so called because it is presided over by Brahmā.

25. That trident of Śaiva nature blazing around with the lustre exceeding the fire at the close of the Yugas wanted to burn the armed Gods.

26. All the weapons hurled by the devas of whom Nārāyaṇa and Indra were the most important, bowed down in reverence to that trident.

27. Bereft of their virility, the heaven-dwelling devas fled. Viṣṇu, alone, the foremost of those who make use of Māyā, remained there but he was afraid.

28. Viṣṇu, the lord, created out of his body millions of divine beings like himself.

29. O celestial sage, those Viṣṇugaṇas of heroic power fought with the single sage Dadhīca identical with Śiva.

30. Then notwithstanding the entire hosts of Viṣṇugaṇas, Dadhīca, the most excellent of the devotees of Śiva, burnt them all in the battle.

31. Then, in order to confound the sage Dadhīca, Viṣṇu, clever in the use of illusion, became multi-formed.

32. In that body of Viṣṇu, the most excellent brahmin Dadhīca saw thousands of devas and living beings.

33. There were crores of Bhūtas, crores of Gaṇas and crores of universes in the body of multiformed Viṣṇu then.

34. On seeing all things spread there, Dadhīca, the son of Cyavana spoke to Viṣṇu, the all-pervading, unborn, lord of the universe, eulogised by the whole universe.

Dadhīca said:—

35. O long-armed one, cast-off this illusion. On consideration, this is only a sham appearance. O Viṣṇu, thousands of inscrutable things are known to me also.

36. I shall give you a divine vision. You will see in me the entire universe including you, Brahmā and Rudra. You shall then be alert.

Brahmā said :—

37. After saying so, the saintly son of Cyavana, of body fully infused with the brilliance of Śiva, showed the entire universe in his body.

38. Remembering Śiva in his mind and laughing fearlessly, the intelligent Dadhīca, the most excellent of the devotees of Śiva spoke to Viṣṇu, the lord of Devas, thus.

Dadhīca said :—

39. O Viṣṇu, of what avail is this illusion of yours or the power of Mantra. You shall give up this illusion and fight in a straight manner.

Brahmā said :—

40. On hearing the words of the sage, the fearless Viṣṇu became angry with the sage who had been infused with the brilliance of Śiva.

41. The gods also rushed to the aid of lord Viṣṇu who was desirous of fighting with the sage Dadhīca of great valour.

42-43. In the meantime, Kṣuva of noble contact, came there. He prevented the motionless Brahmā, Viṣṇu and the gods from fighting. Even after hearing my words, the defeated Viṣṇu did not go near the sage, nor bowed to her.

44. Kṣuva who became agitated and distressed went near Dadhīca the great sage, bowed to him and requested thus.

Kṣuva said :—

45. O leader of sages, foremost of the devotees of Śiva, be pleased. Be pleased with Lakṣmi's consort who is difficult to be perceived by the wicked people.

Brahmā said :—

46. On hearing the words of the king on behalf of the devas, the brahmin Dadhīca, the storehouse of penance, blessed him.

47. Then, on seeing the lord of Lakṣmi Viṣṇu and others, the sage was angry. Remembering Śiva, he cursed Viṣṇu and the devas.

Dadhīca said :—

48. Let the gods with Indra, the sages and the lord Viṣṇu be burnt in the fire of the anger of Rudra.

Brahmā said :—

49. After cursing them he looked at Kṣuva³³⁴ and said—"O leader of kings, a brahmin is worthy of being respected by devas, kings and the best of other castes.

50. O leader of kings, only brahmins are powerful, and influential". After saying thus clearly the brahmin entered his hermitage.

51. After venerating Dadhīca, Kṣuva returned to his abode. Viṣṇu also returned to his region and the devas to their respective places.

52. That place became a sanctified holy centre named Sthāneśvara³³⁵. Persons making pilgrimage to Sthāneśvara will attain the Sāyujya salvation with Śiva.

53. Thus I have briefly narrated the dispute between Kṣuva and Dadhīca and also the story of Brahmā and Viṣṇu who were cursed for being without the support of Śiva.

54. Whoever recites this portion containing the discord between Kṣuva and Dadhīca can conquer premature death. After death he attains Brahmā's region.

55. If a person recites this section and enters the battle, he need not be afraid of death at all. He will come out victorious.

CHAPTER FORTY

(*Journey to Kailāsa and the vision of Śiva*)

Nārada said :—

1. O Brahmā of great intellect, who are the guide for

334. The legend upholds the supremacy of the Brāhmaṇa over the other caste.

335. Sthāneśvara or Sthānviśvara is mentioned by Bṛñabhaṭṭa in the third Ucchvāsa of the Harṣacarita written in the first half of the seventh century A.D. The earliest notice of this place by a foreigner is found in the record of the Chinese pilgrim Hwen Thsang who was the contemporary of king Harṣavardhana.

The city is identified with the modern town Thanesar in Karnal district, Haryana State. It derives its name from an ancient temple dedicated to lord Śiva.

Siva cult, you have narrated to me the wonderfully beautiful story of Siva's sport.

2. After destroying the sacrifice of Dakṣa when the heroic Virabhadra went to Kailāsa what happened there ? O dear, please tell me now.

Brahmā said:

3. Defeated and mutilated by Siva's armies the gods and the sages came to my region.

4. After making obeisance to me who am self-born, and eulogising me in various ways, they explained their distress entirely.

5. On hearing that, I was extremely pained for my son Dakṣa. In that mental anguish I thought.

6. "What step shall I take to please the devas, whereby Dakṣa can be restored to life and whereby the sacrifice also be completed ?"

7. O sage, even after thinking a lot I did not attain any peace of mind. Remembering lord Viṣṇu with devotion I knew what I shall do.

8. Then I went to the world of Viṣṇu along with the gods and the sages. After bowing to and eulogising him with various hymns I informed him of my misery.

9. Please make arrangements so that the sacrifice shall be completed, the gods and the sages be happy. As you know he was performing a sacrifice.

10. O lord of Lakṣmī, lord of gods, bestower of happiness to the gods, we, including the devas and the sages, have sought refuge in you.

Brahmā said :—

11. On hearing my words, the lord of Lakṣmī with his soul set on Siva and mind free from distress, replied after duly remembering Siva.

Viṣṇu said :—

12. An aggression against a powerful person neither

befits a weak aggressor nor leads to his welfare.³³⁶

13. Thus, O Brahman, the gods have committed sin and offended Śiva, since they had partaken of His share in the sacrifice.

14. You shall propitiate Śiva by falling at his feet, with pure mind.

15. At the bidding of the protector of the world whose fury annihilates everything, the resuscitation is certain and immediate.

16. That lord has been wounded in the heart by the wicked Dakṣa by harsh words. Crave the forgiveness of that lord who has lost his beloved now.

17. O Brahman, this is the only remedy for tranquilising him, I think and also for pleasing him. I have mentioned that truth.

18. Neither I nor you, nor the gods, nor the sages, nor any embodied being knows the reality and the extent of his strength and power.

19. Who else can lay down a remedy for Śiva who is independent and the greatest self—a remedy that quells delusion?

20. I too have offended Śiva. I shall also come, O Brahmā, to Śiva's abode along with you all and crave the forgiveness of Śiva.

Brahmā said :—

21. After commanding thus, me, Brahmā and the gods, Viṣṇu desired to go to his mountain along with the devas.

22. Accompanied by the gods, sages, Brahmā and others Viṣṇu went to Kailāsa, the auspicious excellent mountainous abode of Śiva.

23. It was a favourite abode of the lord where Kinnaras, Apsaras, Siddhas and other divine beings stayed. It was very high.

24. It was brilliant with many peaks full of precious gems all round. It was of variegated colour due to diverse

336. The text of this verse is corrupt in all printed editions. We have translated it after emending the text in the following way :

तेजीयसि न सा भाति कृतागसि बुभूषता ।

तन्न क्षेमाय बहुधा बुभूषा हि कृतागसाम् ॥

minerals. It contained different trees and creepers.

25-26. Many kinds of deer roamed and many kinds of birds hovered there. The celestial and Siddha damsels sported about in different springs and pools along with their husbands and lovers. It contained many caves and ridges. It shone with various kinds of trees and had a silver lustre.

27. It was infested with big animals, tigers and others who were free from cruelty. It was of divine nature endowed with shining brilliance. It inspired great surprise and wonder.

28. The river Gaṅgā originating from the holy abode of Satī, sanctifying everything flowed there and so the place was very clean.

29. On seeing this mountain named Kailāsa, a great favourite of Śiva, Viṣṇu and other devas were surprised along with the excellent sages.

30. Near it, the gods saw Alakā³³⁷, the beautiful and divine city of Kubera—a friend of Rudra.

31. Near that they saw the sylvan park Saugandhika which contained all kinds of trees. The sound originating from it was surprisingly divine.

32. Outskirting it are the two holy rivers Nanda³³⁸ and Alakanandā that quelled sins by their mere sight.

33. The celestial damsels descending to them from their world drank their waters. Emaciated for their sexual dalliance with their menfolk they entered them for their sports.

34. After going beyond Alakā, the capital of the king of Yakṣas and the Saugandhika park, they saw the fig-tree of Śiva.

35. The fig tree had steady shade all round. It had a number of suspended branches without hanging roots. Its height was a hundred Yojanas. It had no nests on it. It afforded protection from heat.

36. It was the place where Śiva practised Yoga. It was divine. It was resorted to by other Yogins. It was great and excellent. It could be seen only by the excessively meritorious persons. It was beautiful and sacred.

337. See Note No.226 P. 265.

338. Nandā, Alakanandā and Bhāgirathi are three famous branches of Gaṅgā in the upper course in the Pauri-Garhwal region.

37. Beneath that Vaṭa of yogic potentialities, Viṣṇu and other devas saw Śiva seated. The Vaṭa was the refuge of those seeking salvation.

38. Śiva was being served and venerated by Brahmā's sons, the great Siddhas engrossed in devotion to Śiva joyously. They were calm. Their very physical body inspired calmness.

39. He was being attended upon by his friend Kubera, the lord of Guhyakas and Rakṣas and particularly by his attendants and kinsmen.

40. Lord Śiva had the divine form liked by the sages. His fond love befriended everyone. He shone with the ashes smeared over his body.

41. O sage (Nārada), (you were present there and while) you were asking him questions, he was explaining wise and excellent things to you, whereas the other saintly men were listening. He was seated on a seat made of Kuṣa grass.

42. He had put his left leg over his right thigh and knee. The Rudrākṣa garland was suspended from his wrist. He was showing the Tarkamudrā (with his hand).

43. On seeing Śiva like this, Viṣṇu and other devas humbly bowed to him immediately after joining their palms.

44. Lord Śiva, the refuge of saintly men, stood up and approaching Viṣṇu who had gone there along with me he performed obeisance with his head.

45. Viṣṇu and the devas made obeisance at His feet as Viṣṇu, the goal of the world, would bow to Kaśyapa.

46. Viṣṇu and the devas performed obeisance and spoke to Śiva who was revered by the lords of devas, siddhas, Gaṇas and the sages.

CHAPTER FORTYONE

(*Devas eulogise Śiva*)

Viṣṇu and others said :—

1. O great lord, the lord of the gods and the prescriber of worldly conventions, we know you to be Śiva and Brahman, thanks to your favour.

2. O lord Śiva, why do you delude us by your illusion which is inscrutable and which deludes people always.

3. You are the supreme Brahman, greater than Prakṛti and Puruṣa, the material and activating cause of the universe. You are incomprehensible and inexpressible.

4. You alone create, sustain and annihilate the universe under your control like a spider (weaving its web). You sport about with Śivaśakti—your own manifestation.

5. O Śiva, merciful that you are, you alone created the sacrifice through Dakṣa for the fulfilment of the Vedas.

6. The delimitations which brahmins, experts in the Vedic path and rituals, believe in, end with you in the world.

7. O lord, the activities of auspicious nature result in happiness to the doer whereas inauspicious activities end in adverse, or in partially good and bad results.

8. You alone are the bestower of the fruits of all actions. You are the lord of glorious things according to the Vedas.

9. Vulgar persons who observe sacrificial rites alone are acrimonious and wicked. With harsh words and jealousy these deluded persons inflict pain on others.

10. O lord, let not the destruction of these gods be carried out by you. O lord, great god, be merciful.

11. Obeisance to Śiva who is calm, the supreme and the highest soul, of matted hair, great lord and the bright one.

12. You are the creator of the creators of the universe. You are the sustainer and the forefather, possessed of three attributes and attributeless. You are greater than primordial nature and the supreme Being.

13. Obeisance to Thee the blue-necked, the creator, the supreme soul, the universe, the speed of the universe and the cause of the bliss of the universe.

14. You are Omkāra, Vaṣṭakāra,³³⁹ the initiator of enterprises, Hantakāra, Svadhākāra* and the partaker of

339. Vaṣṭ or Vauṣat is an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire.

*Hantakāra and Svadhākāra are particular formulas of benediction. In the present context the three—Vaṣṭakāra, Hantakāra and Svadhākāra are personified and described as identical with Śiva.

Havya and Kavya offerings always.

15. O righteous one, how is it that the sacrifice has been broken by you ? O great God, you are a benefactor of brahmans. O lord, how can you be a destroyer of sacrificers ?

16. You are the protector of virtue, brahmans and cows. O lord, you are the shelter for all living beings and worthy of being bowed to.

17. Obeisance to you, O lord, having the splendour of innumerable suns. Obeisance to you, the Bhava, the lord in the form of flavour and fluid.

18. Obeisance to you who are every thing, who are in the form of fragrant earth. Obeisance to Him of great splendour, Him in the form of fire.

19. Obeisance to Śiva who is wind in the subtle form of the principal of touch. Obeisance to you, the lord of individual souls, the priest presiding over sacrifice; and Vedhas (the creator).

20. Obeisance to you the terrible in the form of Ether with the principle of sound³⁴⁰. Obeisance to the great lord Moon, or, one accompanied by Umā; obeisance to the Active.

21. Obeisance to Ugra in the form of Sun; obeisance to you the detached performer of actions, the slayer of Kāla, and the furious Rudra.

22. Obeisance to Śiva, Bhīma, Ugra, the controller of living beings; you are Śiva to us.

23. Obeisance to the giver of pleasure to all-pervasive universal soul, the destroyer of distress; the consort of Umā.

24. Obeisance to the annihilator, the supreme Being in the form of all objects, the great soul who is indistinguishable from the existent and the non-existent, and is the cause of intellect.

25. Obeisance, obeisance to one who is omniformed and the plentiful; obeisance to Nila, Nilarudra, Kadrudra and Pracetas.

26. Obeisance to the most bounteous lord who is perva-

³⁴⁰ Śiva symbolises the five elements viz. earth, water, fire, wind and ether.

ded by rays, who is the greatest, and the destroyer of the enemies of the gods.

27. Obeisance to Tāra (star), Sutāra (one that enables others to cross), Taruṇa (the ever young), and the brilliant.

28. Obeisance to Śiva who is beneficent to the gods, the lord, the great soul, Obeisance to you the great; obeisance to you, the dark-necked God.

29. Obeisance to the golden one, the great lord, of golden body; obeisance to Bhīma, Bhīmarūpa, obeisance to one engaged in terrible deeds.

30. Obeisance to one who has smeared his body with ashes, decorated himself with Rudrākṣa; and is of short long dwarfish height.

31. Obeisance to you, O lord, who can kill at a distance, in front, to one who has a bow, a trident, a mace and a ploughshare.

32. Obeisance to the wielder of many weapons, to the destroyer of Daityas and Dānavas, to Sadya, Sadyarūpa and Sadyojāta.

33. Obeisance to Vāma, Vāmarūpa, Vāmanetra, Aghora, the great lord and the Vikaṭa.

34. Obeisance to Tatpuruṣa, to Nātha, the ancient Puruṣa, the bestower of the four aims of life, Vratin, and Parameṣṭhin.

35. Obeisance to you, Iśānas, Iśvara, Brahman, of the form of Brahman, the Supreme Soul.

36. You are fierce towards all wicked persons; to us you are Śiva the controller. Obeisance to you the swallower of Kālakūṭa poison, the cause of protection of the Gods and others.

37. Obeisance to Vīra, Virabhadra, the protector of heroes, the trident-holder, the great lord of mankind.

38. Obeisance to Him of the heroic soul of perfect learning, Śrikaṇṭha, Pinākin, the endless, the subtle, the one whose anger is the cause of death.

39. Obeisance to the great lord, greater than the

341. This refers to Śiva's swallowing of poison at the churning of the ocean.

greatest, the greatest of the great, the all-pervading omni-formed lord.

40. Obeisance to Viṣṇukalatra, Viṣṇukṣetra, the sun, Bhairava, the refuge of the refugees, the three-eyed and the sportive.

41. Obeisance to Mṛtyuñjaya, the cause of sorrow, of the form of three attributes, one with the moon, sun and fire as eyes, to the bridge of each and every cause.

42. The entire universe is pervaded by you with your own splendour; you are the great Brahman, the unchanging consciousness, bliss and light.

43. O lord Śiva, all the Gods headed by Brahmā, Viṣṇu, Indra, the moon, the sages and others are born of you.

44. Since you hold everything by dividing your cosmic body into eight you are known as Aṣṭamūrti³⁴², you are the primordial Śiva, the merciful.

45. Afraid of you the wind blows, the fire blazes, the sun shines and death runs all round.

46. O Great Lord, the ocean of mercy, be pleased. Save us for ever, for we are otherwise doomed as we lack in fortitude.

47. O merciful lord, we have been protected always by you alone from different miseries. Similarly protect us now.

48. O lord the blesser, O lord of Durgā, revive the incomplete sacrifice of Dakṣa Prajāpati immediately.

49. Let Bhaga regain his sight, let the initiated Dakṣa be restored to life, let the teeth of Pūṣan grow, let the moustaches of Bhṛgu appear as before.

50. O Śiva, let the Gods and others whose bodies have been mutilated by weapons and stones, regain their previous normal health under your blessing.

51-52. O lord, the entire share of yours will be allotted to you. Vasiṣṭha will officiate in the sacrifice, the sacrifice will have the share of Rudra, not otherwise. Saying so, Viṣṇu, the lord of Lakṣmī, along with Brahmā craved Śiva's forgiveness by prostrating on the ground.

342. See Note No. 89 P. 132.

CHAPTER FORTYTWO

(*The removal of Dakṣa's misery*)

Brahmā said:—

1. Lord Śiva was delighted on being conciliated and cajolled by Viṣṇu, Brahmā and the sages.

2. Consoling Viṣṇu and other devas and laughing, the merciful lord Śiva blessed them and spoke.

Lord Śiva said :—

3. O excellent devas, both of you listen with attention. O dear ones, I shall state the truth. I have always borne your wrath.

4. I do not take into account the sin committed by my children. I have inflicted punishment on those who are afflicted by my illusion.

5. The destruction of the sacrifice of Dakṣa was not done by me. If a person hates another, ultimately it recoils on him alone.

6. No action that involves the affliction of others will be indulged in by me at any time. If anyone hates another it will recoil on him alone.

7. Let the head (the sacrificial head) of Dakṣa be that of a goat. Let the god Bhaga receive his share in the sacrifice in conjunction with the sun.

8. O dear ones, the god Pūṣan who used to grip the cooked offerings in a sacrifice with his teeth has been rendered broken-toothed and will remain as such. I have spoken the truth.

9. Bhṛgu who opposed me shall become goat-bearded. The gods who tried to uproot me shall have their physical bodies.

10. Let the Adhvaryu priests be borne through the arms of Aśvins and the hands of Pūṣan. I have spoken thus out of love for you.

Brahmā said:—

11. Saying thus, the lord Śiva though merciful, yet of

imperial nature, the lord of the mobile and immobile and the follower of Vedic injunctions, stopped.

12. On hearing his speech, Viṣṇu and other gods were delighted and sent out cries of approbation.

13-14. Then at the invitation of Viṣṇu and other gods, Śiva went to Kanakhala at the sacrificial altar of Dakṣa Prajāpati. The celestial sages and I too accompanied him there.

15. Then Rudra saw the extent of destruction carried out by Virabhadra, of the sacrifice and of the celestial sages.

16-17. Svāhā, Svadhā, Pūṣan, Tuṣṭi, Dhṛti, Sarasvatī, the sages, the manes, Agnis, many others like Yakṣas, Gandharvas, Rākṣasas who were mutilated, wounded or killed in the battle were seen by him laughingly.

18. On seeing this destruction of the sacrifice, He called the chieftain of Gaṇas, Virabhadra of great virility and spoke to him.

19. O Virabhadra of powerful arms, what is it that you have done? O dear, in your hurry you have inflicted very severe punishment on the celestial sages and others.

20. Bring Dakṣa here quickly. O dear, he performed a sacrifice contrary to rules, whence this result arose.

Brahmā said :—

21. Thus commanded by Śiva, Virabhadra, hastened to bring the headless body of Dakṣa which he threw in front of Śiva.

22-23. O excellent sage, on seeing the headless body, Śiva, the benefactor of the worlds, spoke laughingly to Virabhadra—"Where is the head of Dakṣa?", Virabhadra replied—"O lord Śiva, at that time itself, the head was consigned to fire by me."

24-26. On hearing the words of Virabhadra, Śiva commanded the gods in the manner as mentioned before. After doing in accordance with what lord Śiva had said, Viṣṇu, the gods and I acquainted Bhṛgu with the same quickly. At the bidding of Śiva, they immediately joined the head of the sacrificial animal, the goat, with the body of Dakṣa.

27. When the head was joined and Śiva looked at it, Dakṣa regained his life and awoke as if from sleep.

28. On waking up he saw Śiva, the merciful, in front of him. Dakṣa stood there happy and joyful.

29. Formerly his mind had been contaminated and affected by a great hatred towards Śiva. But now immediately after seeing him, his mind became pure like the autumnal moon.

30. He wanted to eulogise Śiva but could not do so because of his affection, emotional disturbance and anxiety for his deceased daughter.

31. Then after regaining composure and peace of mind, the ashamed Dakṣa bowed and eulogised Śiva, the benefactor of the worlds.

Dakṣa said :—

32. I bow to the great lord, the supreme being, the bestower of boons, the store of knowledge, the eternal. I bow to Śiva, the lord of the chief of Gods, always conferring happiness and the sole kinsman of the universe.

33. I bow to the lord of the universe, of cosmic form, the primordial Being and the form of Brahman itself. I bow to Śiva, the conceiver of world's happiness and the greater than the greatest.

34. O lord, lord of Devas, be merciful. Obeisance to thee. O Śiva, the storehouse of mercy, forgive my faults.

35. O, Śiva, Thou hast blessed me under the pretext of punishing me. O lord, I have been wicked and foolish. Thy real nature I could not understand.

36. Today I have realised the truth. Thou art above all. Thou art served by Viṣṇu, Brahmā and others. Thou art the supreme Being known only through the Vedas.

37. Thou art the wish-yielding Kalpa tree to the good. Thou punishest the wicked always. Thou art the independent great soul. Thou art the bestower of desired boons on the devotees.

38. Thou hast created the brahmins first who uphold learning, penance and sacred rites, in order to realise the reality of the soul, O great lord, from thy mouth.

39. Just as the master of cowherds protects the cows

from adversities, so also thou art the saviour of the good. Thou art the watch and ward of Social Conventions. Thou punishest the wicked.

40. The great lord has been wounded by me by the shafts of piercing harsh words. I have made the gods, who conferred blessings on me, very dejected.

41. O Śiva, the helper of the distressed, Thou art greater than the greatest. Thou art favourably disposed to thy devotees. Thou art satisfied by thine own action of great value.

Brahmā said:—

42. Having thus eulogised lord Śiva, the benefactor of the worlds and the great lord, the patriarch Dakṣa humbly stopped.

43. Then the delighted Viṣṇu, with palms joined in reverence, eulogised the bull-bannered Śiva in a speech choked with tears after bowing to him.

Viṣṇu said :—

44. O great God, O supreme God, the bestower of blessings on the world, O storehouse of mercy, the helper of the distressed, Thou art the great Brahman, the great soul.

45-46. O Lord, Thou art all-pervasive and independent. Thy glory can be known only through the Vedas. This Dakṣa is my devotee. He has been wicked to censure you before. He has committed an offence making us meritless. O great lord, Thou must forgive him since thou art free from aberrations.

47. O Śiva, out of delusion. I too have committed offence against you since I took sides with Dakṣa and fought with Virabhadra, Thy attendant.

48. O Sadāśiva, Thou art my master, the supreme Brahman. I am Thy slave. I shall be sustained by Thee always since thou art the father unto us all.

Brahmā said :—

49. O great lord, lord of devas, O lord, O ocean of mercy, Thou art the independent great soul, the great Śiva, unchanging and without a second.

50. O Śiva, blessing has been conferred on my son in granting him a body. Thou dost not mind the offence to Thee. Resuscitate the sacrifice of Dakṣa.

51. O Lord of gods, be pleased. Remove all curses. Thou art my conscious encourager. Thou alone art the restrainer.

52. O great sage, after thus eulogising lord Śiva, I joined my palms in reverence and bent my head in humility.

53. Then Indra and other gods, the guardians of the quarters, of good mentality lauded lord Śiva whose lotus-like face beamed with brilliance.

54. The other gods too of delighted minds, the Siddhas, the sages and the Prajāpatis lauded Śiva joyously.

55. Then the gods of lower rank, Nāgas, and the brahmins, the members of the assembly, bowed with devotion and eulogised Śiva severally.

CHAPTER FORTYTHREE

(*The Arrangement in Dakṣa's Sacrifice*)

Brahmā said :—

1. Thus eulogised by Viṣṇu, by me, by the gods, sages and others, the great lord became delighted.

2. After consoling Brahmā, Viṣṇu, the sages and the gods by His benign glance, Śiva spoke to Dakṣa.

Lord Śiva said :—

3. O Dakṣa, listen. I shall explain. O patriarch, I am delighted. Although I am independent lord of all, I am subservient to my devotees always.

4. Four kinds of meritorious persons worship me always. O patriarch Dakṣa, the latter are greater than the former.

5. They are—the distressed, the inquisitive, the fortune-seeker and the wise. The first three are ordinary and the fourth one is extraordinary person.

6. The wise among these four is a great favourite of mine. He is of my own form. None is dearer to me than the wise. It is the truth. I tell you the truth.

7. I am the knower of Self. I can be known through knowledge by those who have mastered Vedānta and the Vedas.

8. Deluded men engrossed in rituals alone cannot attain me through the Vedas, sacrifices, gifts or austerities.

9. You wished to cross the ocean of worldly existence by observance of rituals alone. That was why I became angry and caused the destruction of the sacrifice.

10. Hereafter, O Dakṣa, thinking upon me as the great Lord and giving more importance to knowledge you carry on rituals with care and attention.

11. O patriarch, listen to another statement of mine with a clear conscience. Although it is based on the qualitative aspect it is esoteric. For the sake of virtue I shall tell you.

12. Brahmā, Viṣṇu and I constitute the chief cause of the universe. But I am the soul, the witness, self-seer and without attributes.

13. O sage, entering into my own illusion consisting of three attributes, I create, sustain and annihilate the universe and acquire designations consistent with the activities.

14. In that supreme, sole, universal God which is the pure Self, the ignorant sees different living beings, Brahman, Iśvara etc.

15. Even as an ordinary man does not consider his head, hands and other limbs as separate from his own self so also my follower does not feel separateness about the living beings.

16. He attains peace, who does not see any difference among the three deities who constitute the soul of all living beings and who have the same innate property, O Dakṣa.

17. The base man who differentiates the deities of the Trinity³⁴³ certainly stays in hell as long as the moon

³⁴³ Trinity is the emanation from the transcendent reality called Brahman. The trinitarian pattern of the cosmos is a single whole at its

and the stars shine.

18. My devotee may worship the gods. Being so absorbed he will attain knowledge leading to eternal salvation.

19. Without devotion to Brahmā one cannot have the devotion to Viṣṇu; without devotion to Viṣṇu none will have devotion towards me.

20. After saying this, Śiva, the great lord, the merciful god spoke these words within the hearing of everyone.

21. "If a devotee of Viṣṇu hates me or if a devotee of Śiva hates Viṣṇu, both will incur curses and never realise reality".

Brahmā said :—

22. On hearing these pleasing words of lord Śiva, O sage, the devas, sages and others were greatly delighted.

23-24. With great joy, Dakṣa, his family and the gods realised Śiva as the lord of all and was engrossed in devotion to Śiva. Lord Śiva who was delighted in mind granted boons to all, as he received reverence to His great self.

25. Permitted by Śiva and with his blessings, O sage, Dakṣa the devotee of Śiva, with a delighted heart completed his sacrifice.

26. He allotted the full share to Śiva and gave the gods their respective shares. He gave charitable gifts to the brahmins and secured the good blessings of Śiva.

27. Thus the patriarch, Dakṣa, in collaboration with the Ṛtviks, completed that great rite of the gods in accordance with the sacred injunction.

28. O excellent sage, thus the sacrifice of Dakṣa was completed, thanks to the grace of Śiva who is identical with the supreme Brahman.

29. Then the celestial sages, sang the glory of Śiva and left for their abodes with delighted minds. Others too were pleased and left for their homes.

base. The three—Brahmā, Viṣṇu and Rudra—exist in one and one in three and they are comprehended within that one Being who is supreme, secret and the soul of all things.

30. Viṣṇu and I, went to our regions, joyfully singing the ever auspicious glory of Śiva.

31. Lovingly honoured by Dakṣa, the great lord Śiva, the goal of the good, returned to Kailāsa along with his Gaṇas. He was greatly delighted.

32. After returning to his mountain, Śiva remembered His beloved Satī and mentioned her story to the most important of his Gaṇas.

33. Narrating her story, lord Śiva passed many days. He then evinced the lover's humour according to the conventions of the world.

34. O sage, the lord is never unjust. The supreme Brahman is the goal of the good. How can He be deluded ? What sorrow has He ? How can he have other aberrations ?

35. Even Viṣṇu and I do not know His real secret. What then about others, the sages, gods, human beings and even Yogins.

36. The greatness of Śiva is endless and inscrutable even to the learned sages. It is known to the devotees without difficulty, thanks to good devotion and his favour.

37. There is no emotion or aberration at all in Śiva the supreme Being. He points out to the people of the world by his different actions, their respective goals.

38. O sage, by reading or listening to this, intelligent persons in the world secure good goal hereafter and excellent happiness in this world.

39. After forsaking her body thus, Satī, the daughter of Dakṣa, was born as the daughter of Menā, the wife of Himavat. This is well known.

40. After performing penance again she wooed Śiva as her husband. Attaining white complexion she performed many wonderful, divine sports and gained half the body of Śiva.³⁴⁴

41. Thus I have described the fascinating story of Satī to you which confers worldly pleasures and salvation, which is divine and bestows all wishes.

42. This narrative is flawless, pure, sanctifying, confe-

³⁴⁴ Ardhanārīśvara is the half-male and half-female form of Śiva. This form, most popular in ancient sculpture, symbolises the union and concord of the spirit and its energy.

rring heavenly pleasures, glory, longevity and the pleasure of sons and grandsons.

43. Whoever listens to this or recites this with devotion, O dear, will attain the greatest goal in every rite.

44. He who reads or teaches this auspicious narrative will attain salvation on death after enjoying all worldly pleasures.

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PĀRVATIKHANDA

SECTION III

CHAPTER ONE

(*The marriage of Himācala*¹)

Nārada said :—

1. O Brahmā, how did the goddess Satī, the daughter of Dakṣa who forsook her body in her father's sacrifice, become the daughter of Himācala, and the mother of the universe?

2. How could she secure Śiva as her husband after performing a severe penance? Please explain this clearly to me who ask you about it.

Brahmā said :—

3. O foremost of sages, listen to the story of Śivā which is excellent, sanctifying, highly divine, auspicious and destructive of all sins.

4-5. When the great goddess Satī, the daughter of Dakṣa, was sporting about on the Himālayas with Śiva, Menā,² the beloved of Himācala thought that she was her own daughter and loved her like a mother with all kinds of nourishments.

6-7. When the great Goddess Satī, the daughter of Dakṣa who had been to her father's sacrifice and who did not receive his due attention became angry and cast off her body, at the very same time, O sage, Himācala's beloved Menā wanted to propitiate her in Śivaloka.

1. Himavat or Himācala is represented in two forms (1) the mobile and (2) immobile. The former is the subtle human form while the latter is the gross, stationary form identical with the mountain Himālayas

The present section recounts the marriage of Himavat with Menā in his mobile form. See RS III. 1. 15.

2. Menā or Menakā, the wife of Himavat and the mother of Pārvati, was one of the three daughters of Svadhā, the wife of Kavi, a class of Pitṛs. Svadhā was one of the sixty daughters of Dakṣa and Pra-sūti who gave birth to Menā, Dhanyā and Kalāvatī.

8. Satī thought to herself :—"I shall be her daughter" and cast off her body in order to become the daughter of Himācala.

9. At the proper time Satī who had cast off her body and who was worshipped and eulogised by the gods became the daughter of Menā out of sheer joy.

10. On being advised by Nārada, the goddess who was named Pārvatī, performed a severe penance and thereby secured Śiva as her husband.

Nārada said :—

11. O Brahmā, of great intellect and foremost of eloquent gods, please tell me the origin and details of the marriage of Menā.

12. Blessed indeed is the gentle lady Menakā of whom Satī was born as a daughter. Hence that chaste lady is worthy of the honour and blessings of everyone.

Brahmā said :—

13. O sage Nārada, you listen to the story of the origin of Pārvatī's mother and her marriage and other details both sanctifying and conducive to the growth of devotion.

14. O excellent sage, there in the northern region is a mountain called Himavat who is the lord of mountains and has great splendour and prosperity.

15. His twofold aspects—that of a mobile nature and that of the immobile one—are well known. I succinctly describe his subtle form.

16. He is beautiful and is the storehouse of multifarious gems. Extending from the eastern to the western ocean he appears like a measuring rod of the Earth.³

17. He abounds in various trees. Being of variegated shape and features he is adorned by many peaks on him. Lions, tigers and other animals frequent it. Many happy persons live there for ever.

18. He is the storehouse of snow (and yet) very fierce. He is the resort of wonderful things. He is resorted to by

3. For the similarity of ideas and verbal expression, compare Kālidāsa's Kumārasambhava I. 1.

the gods, sages and seers. He is a great favourite of Śiva.

19. He is of pure soul, an abode of austerities. He sanctifies even the great souls. He is the bestower of the benefit of austerities. He is the auspicious storehouse of multifarious minerals.

20. He is of a divine form. He is beautiful in every part. He is the unaffected part of Viṣṇu. He is the king of leading mountains and a great favourite of the good.

21. Due to the desire for the benefit of the manes and the gods and for the stabilisation of his race as well as for the increase of virtue, Himācala wanted to marry.

22. At that time, considering their own interest entirely, O excellent sage, the gods approached the celestial forefathers and said lovingly to them.

The gods said :—

23. “O ye forefathers, listen to our words with pleasure. If you desire that the affairs of the gods be fulfilled you must act accordingly soon.

24-25. Uniting your eldest daughter Menā of auspicious features with Himācala, a great benefit will accrue to everyone. At every step, the miseries of the gods and those of yours as well can be reduced”.

Brahmā said :—

26. On hearing these words of the gods, pondering over them and remembering the curse incurred by their daughters, the forefathers said “Amen” to their proposals.

27. They gave their daughter Menā to Himavat. In that auspicious marriage there were great festivities.

28. Viṣṇu, the other gods and the sages reached there with their hearts set on Śiva.

29. Giving many charitable gifts they made the celebration a great success. They praised the celestial forefathers and the Himavat.

30. All the gods and the sages rejoiced and returned to their own abodes with their hearts set on Śiva.

31. After receiving many articles as gifts and

marrying the beloved lady Menā, the lord of mountains returned to his abode and rejoiced.

Brahmā said :—

32. O excellent sage, the pleasing details of the splendid marriage of Himavat with Menā have been recounted to you thus. What more do you wish to hear?

CHAPTER TWO

(*Menā and others incur the imprecation of Sanaka etc.*)

Nārada said :—

1. O Brahmā, the intelligent one, please now tell me reverently about the origin of Menā as well as the imprecation. Please clear my doubts.

Brahmā said :—

2. O Nārada and the sages, listen to the narrative of the origin of Menā. O excellent son, O great scholar, I shall mention it now.

3. O sage, I have already told you about my son Dakṣa. He had sixty daughters all of whom were the instruments of creation.

4. He celebrated their marriages with Kaśyapa and other bridegrooms. You know all that already. O Nārada, now, listen to the present story.

5. Among those, the daughter Svadhā was given to the forefathers. She had three daughters all of whom were of handsome features and virtuous forms.

6. O excellent sage, listen to their holy names which remove obstacles and confer blessings.

7. Menā was the eldest. Dhanyā was the middle. Kalāvati was the youngest. All these were mentally conceived daughters of the forefathers.

8. They were not born of the womb of Svadhā. They were conventionally considered her children. On reciting their names, men can achieve their desires.

9. The mothers of the worlds are worthy of reverence of the entire universe always. They are the bestowers of great joy. They are great yoginīs, storehouses of knowledge. They pervade the three worlds.

10. O excellent sage, once the three sisters went to Śvetadvipa (white island)⁴ in the world of Viṣṇu for sightseeing purpose.

11. After bowing to and eulogising Viṣṇu with great devotion they halted there at his bidding. A great conourse of people was held there.

12. O sage, at the same time, Siddhas, sons of Brahmā—Sanaka and others came there. They bowed to and lauded Viṣṇu and stayed there at his bidding.

13. On seeing those sages Sanaka and others and the persons who had assembled there, stood up. When they, the elders of gods respected by the people, sat they all bowed to them.

14. Helpless by misfortune and deluded by lord Śiva's illusion O sage, the three sisters did not stand up.

15. Śiva's illusion is weighty and capable of deluding the worlds. The entire universe is subservient to it. It is also called Śiva's Will.

16. The same is also called an action that has begun to fructify. Its names are many. Everything takes place on Śiva's wish. There is nothing to be pondered over in this respect.

17. Becoming a victim thereof, the sisters did not make obeisance to them. They remained surprised and stunned thereafter seeing them.

18. On seeing such a behaviour on their part the great sages, Sanaka and others, despite being wise, became unbearably furious.

19. Himself deluded by Śiva's illusion Sanaka, a perfect Yогin, furiously told them giving a curse as punishment.

Sanatkumāra said :—

20. Inspite of being the daughters of the forefathers,

4. It has not been possible to identify this island. Colonel Wilford attempted to identify it with Britain. See. H. M. P. 315.

ye three sisters are foolish, bereft of wisdom and ignorant of the essence of the Vedas.

21. You did not stand up nor did you pay any respects to us. You were haughty and deluded and so evinced a deluded disposition of human beings. Hence all of you shall leave heaven.

22. May the three sisters deluded by ignorance be born as human womenfolk. May ye reap this fruit as a result of the power of your own action.

Brahmā said :—

23. On hearing this, the chaste maidens got perplexed. The three fell at his feet and spoke with their heads bent down.

The daughters of the forefathers said :—

24. “O excellent sage, ocean of mercy, be pleased now. Because we were mentally confounded we did not bow to you.

25. O Brahmin, the result thereof has been achieved by us. O great sage it is not your fault. Bless us now whereby we shall regain heavenly abode again.”

Brahmā said :—

26. On hearing their words, O dear, the sage spoke to them. He had been induced by Śiva’s illusion to give them redemption from the curse. He was a bit consoled.

Sanatkumāra said :—

27. “O ye three daughters of forefathers, listen with pleasure to my words that will dispel your sorrow and bestow happiness on you.

28. May the eldest among you become the wife of Himavat the mountain that is a part of Viṣṇu. Pārvatī shall be her daughter.

29. The second daughter Dhanyā shall be the Yoginī, the wife of Janaka. Her daughter shall be Mahālakṣmī in the name of Sītā.

30. The youngest Kalāvatī shall be the wife of the Vaiśya—Vṛṣabhāna. At the end of Dvāpara, Rādhā shall be

her daughter.

31. The Yagini Menā shall attain the great region Kailāsa along with her body and in the company of her husband due to the boon of Pārvatī.

32. Janaka shall be blessed by Sītā born in Janaka's race and he shall be a living liberated soul. A great Yigin, he will attain Vaikuṇṭha.

33. Kalāvatī by the virtue of Vṛṣabhāna shall become a living liberated soul and attain Goloka⁵ along with her daughter. There is no doubt about it.

34. Without adversity how can one attain greatness? To persons of good rites, if misery vanishes happiness is likely to be difficult of access.

35. Ye the daughters of forefathers shall shine in heaven. By the vision of Viṣṇu your evil actions have been quelled."

36. After saying this, the sage was freed of his fury on thinking of Śiva, the bestower of wisdom, worldly pleasures and salvation.

37. Listen further to my words always pleasing to you. You are all blessed by Śiva's pleasure. Hence you will be worthy of honour and respect immediately.

38. Menā's daughter, goddess Pārvatī, the mother of the universe shall become Śiva's beloved after performing severe penance.

39. Dhanyā's daughter Sītā will become Rāma's wife. Based on worldly conventions she will sport about with Rāma.

40. Kalāvatī's daughter Rādhā, resident of Goloka⁵ shall become the wife of Kṛṣṇa united with him in secret love.

Brahmā said

41. After saying this, that holy sage Sanatkumāra vanished there itself along with his brothers after he was eulogised duly.

42. The three sisters, the mentally conceived daughters of the forefathers were freed of their sins and attained happiness. They returned to their residence quickly.

5. Goloka : It is a modern addition to the original series of fourteen lokas. It is identified with Gokula, a pastoral district on the Yamunā about Mathurā where Kṛṣṇa passed his boyhood with the cowherd.

CHAPTER THREE

(Hymn to Śiva by Viṣṇu and other gods)

Nārada said:—

1. O Brahmā, the best of eloquent ones, of great wisdom, please tell me. What is the subsequent story of the good auspicious mountain ?

2. You have narrated the wonderful story of the auspicious antecedents of Menā. The details of the marital rites too are heard. Please continue the subsequent narrative.

3. After marrying Menā what did the mountain do afterwards ? How was Pārvati, the mother of the universe, born of her ?

4. How did she secure Śiva as her husband after performing a severe penance ? Narrate all these things in detail regarding the glory of Śiva.

Brahmā said:—

5. O sage, lovingly listen to the auspicious glory of Śiva on hearing which even a slayer of a brahmin becomes pure and attains all desires.

6. O Nārada, there was great pomp and ceremony in the three worlds when Himācala returned to his abode after marrying Menā.

7. The delighted Himācala too celebrated a great festival. With good intention he worshipped and revered brahmins, kinsmen and others.

8. The contented brahmins returned to their respective abodes after blessing them. The kinsmen and the others also returned.

9. The delighted Himacāla⁶ sported with Menā in his cosy abode, Nandana and other parks as well as in several nice places.

10. At that time, O sage, Viṣṇu, the gods and the noble-sould sages approached the mountain.

11. On seeing the gods after their arrival, the noble

6. It is a grove of Indra, lying to the north of Meru.

Himācala bowed to them gladly and honoured them with devotion. He praised his own good fortune.

12. With the head bent down and palms joined in reverence, he eulogised them with great devotion. Himācala's hair stood on end and tears of love fell from his eyes.

13. O sage, after bowing to them, the delighted Himācala spoke thus to Viṣṇu and other gods.

Himācala said:—

14. Today my life has become fruitful. My good penance has become fruitful. Today my knowledge has become fruitful. Today my sacred rites have become fruitful.

15. I have become blessed today. My entire kingdom, my wife and family have become blessed. Everything has become blessed. There is no doubt about it.

16. Wherefore have all of you come in a body ? Lovingly command me, considering me your own servant.

Brahmā said:—

17. On hearing these words of Himācala, Viṣṇu and other gods considered their affair fulfilled and were delighted. They spoke.

Gods said:—

18. “O Himācala of great intellect, please listen to our beneficent words. We shall gladly tell you why we have come.

19. O Himācala, the mother of the universe Umā, who was born as Dakṣa's daughter, became Rudra's wife and sported for a long time on the earth.

20. On being disrespected by her father, Satī remembered her vow, abandoned her body and returned to her own region.

21-22 O Himācala, this story is well known in the world. You too know it. If this takes place it will be an asset to all gods as well as to you. The gods too will be under your control.”

Brahmā said:—

23. On hearing these words of Viṣṇu and others the

delighted lord Himācala said—"So be it" and worshipped them with respect.

24. After instructing him in the method to be followed with great devotion they approached Umā, the consort of Śiva.

25. They stationed themselves in a good place and remembered the mother of the universe, and bowing to her repeatedly eulogised her with devotion.

The gods said:—

26. O goddess Umā, mother of the universe, resident of Śivaloka, favourite of Śiva, O great goddess, O Durgā, we bow to you,

27. With great devotion we bow to the illustrious Energy, the holy, the tranquil, the holy nourishment and the one with the forms of Mahat and the Avyakta.

28. We worship you, Śiva the cause of welfare, the pure, the gross, the subtle, the great goal and the one delighted with the inner and good learning.

29. You are faith, fortitude and prosperity. You alone have control over everything; you are the splendour and energy of the sun illuminating your own universe.

30. We bow to her who promotes robustness in all the beings of the universe from Brahmā to a blade of grass in the whole Cosmos.

31. You are Gāyatrī, the mother of the Vedas, Sāvitrī, Sarasvati, the sustenance of all the universe; you are the triad of the Vedas having Dharma for its form.

32. You are sleep in all living beings; you are hunger, satiety, thirst, splendour, brilliance and contentment. You are the delighter of every one for ever.

33. To those who perform meritorious actions you are the goddess of fortune. To the sinners you are the eldest sister, the deity of Ignominy; you are peace for the universe, and the mother sustaining lives.

34. You are the essential feature of five elements. You are Justice in those who uphold justice. You are endeavour personified.

35. Of the R̥gveda you are the invocation; of the Yajurveda you are the blending knot of the mantras; of

Sāmaveda you are the song and of the Atharvaṇa Veda you are the measure of time, you are the final goal.

36. She who is the Tāmasika power of all the Gods, she who is visible in the Rājasika quality of the Creator, she who is heard by us as the benefactress and of the form of Śiva is eulogised here.

37. Let us bow to her who is interested in residing on the Vindhya mountains;⁷ who is clever in the playful activity of affording protection to Aṣṭāṅga Yoga; who is devoid of cessation and who acts like a raft that enables the crossing of the ocean of worldly existence with its terrible miseries.

38. May she be pleased with us, for keeping up the sustenance of the world, she, who in the form of slumber that is extremely exhilarating to all born in the universe, extends pleasure in the nose, eyes, face, arms, chest and the mind.

Brahmā said:—

39. Thus eulogising the great Goddess Satī, the mother of the universe, all of them stood waiting lovingly desirous of seeing her.

CHAPTER FOUR

(*The Goddess consoles the Gods*)

Brahmā said:—

1. Thus eulogised by the Gods, the Goddess Durgā, the mother of the universe, the destroyer of impassable distress, appeared in front of them.

2. She was seated in a wonderful divine gem-set chariot over which a soft cushion had been spread and which was decorated with tinkling ornaments.

3. She was shining with the brilliance of her limbs that surpassed even the lustre of a crore of suns. She was sur-

7. As Vindhavāśini, dweller in the Vindhyas, the Goddess is worshipped at a place where the Vindhyas approach the Ganges, near Mirzapur.

rounded by a halo created by her own lustre. She was of symmetrical splendour.

4. She was the unequalled supreme illusion, the beautiful wife of Sadāśiva. She had all the three qualities and was devoid of attributes⁸ also, she had been staying in the region of Śiva.

5. She was the mother of the three deities⁹, Candi, Śivā, the destroyer of the distress of all, the mother of all supreme slumber and the redeemer of all her own people.

6. Śivā was seen by the gods through the power of huge column of brilliance. Again the gods eulogised her in order to have a sight of her.

7. Then Viṣṇu and other gods who were desirous of seeing her saw the mother of the universe there itself after receiving her favour.

8. The dwellers of heaven were extremely pleased, they bowed to her again and again and particularly eulogised her.

The gods said :—

9. O Śivā, O great Goddess, O mother of the universe we gods bow to you, the destroyer of all distress.

10. O Goddess, neither the Vedas nor the sacred texts know you perfectly. Your greatness, O Śivā, is beyond the scope of speech and mind and cannot even be meditated upon.

11. Even the Vedas mention you, trembling with fright, by negating what you are not. What will be the matter in regard to others ?

12. Many devotees know the same after getting your favour through devotion. There is no cause for fear to the devotees who seek refuge in you.

13. O great Goddess listen to our submission which we, your slaves for ever, are going to explain.

8. As the personified energy of the gods Viṣṇu, Brahmā and Rudra, representing the three qualities Saitva, Rajas and Tamas, the Goddess is called 'Triguṇā' i.e. possessed of three qualities. But as the personified energy of Śiva, who is the Supreme Being, devoid of attributes she is called Nirguṇā.

9. She is the mother-goddess of Viṣṇu, Brahmā and Rudra, the synthetic form of three qualities responsible for the creation, maintenance and dissolution of the universe.

14. Formerly you were born as the daughter of Dakṣa and were married to Śiva. You destroyed the great misery of Brahmā and others.

15. Being disrespected by your father, you cast off your body in accordance with your vow. You then went to your own world and Śiva became miserable.

16. O great Goddess, the purpose of the gods has not been completely carried out. The sages are agitated. Hence we, Gods, have sought refuge in you.

17. O great Goddess, please fulfil the desire of the God, O Śivā, so that the words of Sanatkumāra may be fruitful.

18. O Goddess, incarnating again on the earth please be the wife of Rudra (Śiva) again. Carry on your sports in a fitting manner and let the Gods be happy.

19. O Goddess, may Rudra too, the resident of Kailāsa be happy. Let all become happy. Let misery perish entirely.

Brahmā said :—

20. Saying so, Viṣṇu and the other gods, full of loving devotion remained waiting silently and humbly.

21-22. Śivā too was delighted on hearing the eulogy of the gods and ascertaining the course of the same after remembering her lord Śiva, the compassionate Umā addressed smilingly the gods, chief of whom was Viṣṇu. The Goddess, favourably disposed to her devotees, said :—

Umā said :—

23. O Viṣṇu, O, Brahmā, O Gods and sages who are free from sorrow and pain ye listen to my words. I am delighted undoubtedly.

24. My activities are conducive to happiness everywhere in the three worlds. The delusion of Dakṣa and other things were carried out by me alone.

25. I shall take a full incarnation on the earth. There is no doubt in this. There are many reasons for the same. I shall mention them with respect.

26. Formerly, O gods, with great devotion Himācala and Menā rendered service to me in my life as Sati, like my parents.

27. Even now they continuously render me service and

Menā particularly (does so). There is no doubt about my becoming their daughter.

28. Just as you, Rudra too, desires my incarnation in the abode of Himavat. Hence I shall incarnate. That shall be the end of misery in the world.

29. All of you return to your abodes. You shall be happy for a long time. After incarnating I shall give Menā full happiness.

30. I shall become Śiva's wife. But this desire is a great secret with me. Śiva's divine sport is wonderful. It deludes even the wise.

31-32. Ever since I cast off my body born of Dakṣa on seeing my lord's disrespect at the hands of my father at the altar of sacrifice, my lord Rudra is tormented by thoughts about me.

33-34. He saw my anger at the altar of my father's sacrifice. Thinking that the virtuous lady had cast-off her body out of love for him he became a Yogi and abandoned home-life. He assumed an unearthly form and features. But he could not bear my separation.

35. On account of me he was much distressed. He put on an abnormal dress. Ever since he forsook the excellent pleasure of love.

36. Hear further, O Viṣṇu, O Brahmā, O sages and O gods, the divine sports of the supreme lord Śiva, that protect the universe.

37. Oppressed by the pangs of bereavement He wretched a garland of my bones. Although He is the sole enlightened god He did not get peace anywhere.

38. Like a non-god, like a helpless creature he roamed about here and there and cried aloud. The lord Himself could not distinguish between the proper and the improper.

39. The lord Śiva did this just to show the behaviour of a love-lorn lover. He blabbered like a lover in despair due to separation.

40. But really the supreme lord has no aberrations, is not distressed and remains unconquered. My master Śiva is perfect, lord of all and the controller of illusion.

41. He is not tarnished by illusion. Of what avail are illusion, love and other emotions for Him?

42. Rudra, the lord, is anxious to marry me and hence my incarnation on the Earth at the residence of Menā and Himācala, O gods.

43. In order to propitiate Rudra, I shall incarnate as the daughter of Menā, the wife of Himācala, in accordance with the way of the world.

44. After performing a severe penance as His devotee I shall become Rudra's beloved and then perform the work of the gods. This is truth, real truth, there is no doubt about it.

45. All of you return to your abodes. Continuously worship Śiva. Undoubtedly your miseries will be quelled by His favour.

46. By the grace of merciful lord Śiva, you will achieve auspicious results. As the wife of that lord I shall be honoured and worshipped in the world.

Brahmā said :—

47. O dear, even as the gods were watching, Śivā, the mother of the universe, vanished after saying this and returned immediately to her world.

48. After making obeisance to the direction in which she went, the delighted Viṣṇu and others, sages and the gods, returned to their abodes.

49. O excellent sages, thus I have narrated to you the auspicious narrative of the goddess Durgā. It is always pleasing to men and it bestows worldly pleasures and salvation.

50. Whoever hears or recites this with concentration, reads or teaches this, will obtain the fruits of all desires.

CHAPTER FIVE

(*Menā obtains the boon*)

Nārada said :—

1. When the Goddess Durgā vanished and the gods returned to their abodes, what happened next?

2. O dear, how did Menā and the lord of the mountains perform the great penance ? How did he beget a daughter of Menā. Please narrate.

Brahmā said :-

3. O best of brahmins, O most excellent of my sons, listen to that great account. After bowing to Śiva with devotion I shall narrate that story which increases devotion.

4. When Viṣṇu and other gods returned after instructing him, the lord of the mountains and Menā performed a great penance.

5. Meditating on Śivā and Śiva day and night with devout mind, the couple worshipped them continuously.

6. The beloved of the mountain worshipped the goddess along with Śiva, joyously. She gave charitable gifts always to the brahmins for their satisfaction.

7. Desirous of obtaining a child, she worshipped Śivā everyday for twenty-seven years beginning it in the month of March-April.

8. Observing a fast on the eighth day of the lunar fortnight, she made charitable gifts of sweets, offerings of oblation rice cakes, puddings and fragrant flowers on the ninth day.

9. She made clay idol of the Goddess and worshipped her by offering various things on the banks of the Gaṅgā in Auṣadhiprastha.¹⁰

10. On some days she observed a complete fast. On some days she observed sacred rites. Some days wind alone constituted her food and some days she drank only water.

11. With her mind fixed on Śivā, Menā passed twenty seven years with pleasure and brilliant lustre.

12. At the end of twenty-seven years, Umā the beloved of Śiva, the mother of the world and identical with the universe became highly delighted.

13. The goddess Śivā, delighted by her good devotion appeared in front of Menā in order to bless her.

14. Appearing to her in a form of divine limbs through a lustrous zone, she smilingly said to Menā.

^{10.} It was the capital of Himavat. Cf. Kālidāsa's Kumāra 6. 33, 36. The name indicates that it was a market place for the mountainous herbs.

The Goddess said :—

15. O beloved of the mountain, I am delighted by your penance. O chaste lady, tell me what you desire in your mind.

16. O Menā, whatever is desired by you by penance, sacred rites and ecstatic contemplation I shall grant you and that too whenever you wish for it.

17. Then seeing the goddess in her presence Menā bowed and spoke these words:—

Menā said:—

18. O Goddess, your form has been perceived by me directly, just now. I wish to eulogise you. Be pleased.

Brahmā said:—

19. On being thus requested by Menā, the goddess Umā, the enchantress of everyone, embraced Menā and was highly delighted.

20. Acquiring very great wisdom, Menā eulogised Śivā, who had appeared in person, by means of pleasing words with great devotion.

Menā said:—

21. I bow to the great goddess,¹¹ the bestower of all desires, I bow to her who wields great illusion, the creator and sustainer of the universe.

22. I bow to her of contemplative sleep, and to her the wielder of great illusion and the cause of permanent bliss. I bow to the mother of the universe. I bow to Siddhā having the garland of auspicious lotuses.

23. I bow to the grandmother, of perpetual bliss. I bow to the goddess who dispels the sorrow of the devotees,

11. The Goddess Śivā is mentioned here under a variety of names, forms, attributes and actions. She is contemplated upon by the ascetics for the deliverance from the bondage of this world. She is propitiated for the satiation of desires with the bloody sacrifices performed according to Atharvanic rites.

She is represented in her milder and fiercer forms. In her milder form she is pleasing as the moon, gracious as the mother. In her terrible aspect she is furious as the fire and scorching as the sun.

who is a model for all women and who constitutes the intellect of all living beings.

24. You are the cause of the snapping of all fetters of ascetics. Which one of your powers can be sung by women like me? You are violence mentioned in the Atharvaveda. You (of such powerful means) fulfil my desire.

25. The living beings are being united to the different principles of the nature of permanence and otherwise and those without substance are discarded. You are the inherent power of those permanent principles. In the proper time you become a woman of ability with Yogic powers.

26. You are the origin and the sustainer of the worlds. You are the eternal Prakṛti, the great, by whom even the Brahman is brought under control. O you, of noble nature, O mother, be pleased with me.

27. You are the great power latent in fire; you are the burning power of the sun's rays; you are the pleasing power of the extensive moonlight. O Goddess, I bow to you.

28. To good women you manifest yourself as their beloved; to persons of perfect self-control and sublimation you manifest yourself as eternal; to the entire universe you manifest as desire; as of Viṣṇu you are the Māyā so you are of Śiva.

29. You assume different forms as you please for the purpose of creation, sustenance and annihilation and give birth to the bodies of Brahmā, Viṣṇu and Śiva. You, of such potentiality, be pleased. Obeisance to you again.

Brahmā said:—

30. Thus eulogised, the goddess spoke to Menā desiring her to choose a boon.

Uma said:—

31. O Himācala's beloved, you are as favourite to me as my vital air. Whatever you desire I shall give you. There is nothing that I can withhold from you.

32. On hearing these nectar-like words of the Goddess, the delighted Menā, the wife of Himācala, said.

Menā said:—

33. O Śivā, Hail, Hail ! O great goddess, If you consider me worthy of a boon, I shall choose one.

34. O mother of the universe, at first let me have a hundred sons endowed with longevity, heroism, prosperity and accomplishments.

35. After that let me have a daughter of comely features and good qualities who will delight both the families and who will be revered by the three worlds.

36. O Śivā, be my daughter for fulfilling the needs of the gods. O Goddess, be Rudra's wife and indulge in divine sports with the lord.

Brahmā said:—

37. On hearing the words of Menā, the delighted goddess spoke smilingly, fulfilling her desire.

The Goddess said:—

38. May hundred heroic sons be born to you. One of them very strong will be born at first.

39. I shall be born as your daughter since I am delighted by your devotion. Since I have been served by the gods I shall fulfil their desire and carry out their activities.

Brahmā said:—

40. Saying so, the Goddess Śivā vanished from there even as Menā was watching.

41. O dear one, on getting the desired boon from the Goddess, Menā attained immeasurable joy. Her misery occasioned by penance vanished.

42. Bowing down in that direction, the chaste lady of delighted mind returned to her abode repeating the benedictory word “Jaya” (be victorious).

43. She told her husband about the boon, which had already been understood by him through good omens, by her words which were rendered useless.

44. On hearing the words of Menā, the lord of mountains became delighted. He praised his wife who was devoted to Śiva lovingly.

45. O sage, when their mutual sexual intercourse took

place, Menā conceived and the child in the womb gradually grew up.

46-48. She gave birth to a beautiful son Maināka¹² who later on became the worthy recipient of the love of Nāga ladies and who later on entered into an alliance with the lord of ocean. O celestial sage, when Indra, the slayer of Vṛtra, became angry and began to chop off the wings of mountains, he retained his wings, nay, he did not even feel the pain of being wounded by the thunderbolt. He had good limbs. He had neat strength and prowess. He was the most important of all the mountains born of him. He too became the lord of mountains.

49. In the city of Himācala there was a wonderful celebration of the event. The couple were highly delighted. Their pain was at an end.

50. He gave monetary gifts and charitable offerings to brahmins. Their devotion to Śivā and Śiva became increased.

CHAPTER SIX

(*Pārvatī's birth*)

Brahmā said:—

1. Then the couple, with great devotion remembered the goddess for her birth in order to carry out the work of the gods.

2. Then the Goddess who formerly had cast off her body to spite her father, by means of her Yogic powers, desired to be born of the wife of the mountain.

3. In order to make her own words true, the great goddess, who bestows everything desired, delightedly entered the mind of the mountain with all her constituent elements.

4. Hence he shone with an extraordinary splendour

12. Maināka, the son of Menakā and Himavat, is represented as the most valiant of a hundred sons of his parents. When Indra clipped the wings of the mountains he is said to have been the only one who escaped.

He is placed near the southern sea between India and Ceylon, for the present text glorifies his friendship with the ocean. Cf also Skanda P. VI 9. 10-11 “Mainākah Sumudrāntah”.

and great joy. With a resplendent brilliance, he, of lofty mind, became invincible like a blazing fire.

5. Then, in a beneficent hour, the lord of the mountains deposited in his beloved the entire constituent element of Śiva by means of ecstatic contemplation.

6. The wife of the mountain, by the grace of the goddess who had sympathetically stationed herself in the mind of the mountain, conceived.

7. The beloved of the mountain, Menā, shone all the more by the presence of the goddess who bore the entire universe. She appeared as if she was in a brilliant sphere.

8. Menā bore the characteristic signs of pregnancy which almost indicated the imminent rise in pleasure of her lord and served as the auspicious cause for the future bliss of the gods.

9. The weakness of her body did not allow her to wear ornaments. Her face became pale like the Lodhra flower. She resembled the night when there are very few stars and the moon is in a waning state.¹³

10. Kissing her face, emitting the fragrance of the earth in the course of his secret dalliance, the lord of the mountains, was not satiated. His love increased.¹⁴

11. The lord of mountains asked Menā's friends frequently—"What are the desires of Menā ? She herself does not express them out of bashfulness."¹⁵

12. Whatever product of the mountain she wished to have in the course of her pregnancy she found brought to her. There was nothing which he, the lord of the mountain, could not accomplish in the heaven too.

13. Surmounting the difficulties of the early days of pregnancy, she grew more plump in her limbs. Menā then shone like a tender creeper putting forth more leaves and flowers.

14. The lord of the mountains considered his pregnant queen like the earth with a treasure within and like the Śamī twig with latent fire in it.¹⁶

^{13.} For the similarity of idea and verbal expression compare Kāli-dāsa's *Raghuvarmīsha*. III. 2.

^{14.} Cf. Ibid. III. 3.

^{15.} Cf Ibid. III. 5.

^{16.} Ibid. III. 9.

15. The intelligent lord of mountains performed all the sacred rites befitting his love for his wife, the loftiness of his mind, the vastness of riches earned by him and the injunctions of the Vedas.

16-17. At the proper time, he saw his wife Menā about to be delivered of the child, with delight, as one sees the sky enveloped with clouds. The lord of the mountains felt greatly rejoiced on seeing his wife of sound and auspicious in limbs the "labour-chamber" presided over by physicians. She felt very brilliant with the mother of the universe in her womb.

18. In the mean time, O sage, Viṣṇu, and other gods as well as the sages came there and eulogised Śivā who was in the womb.

The gods said:—

19. O Goddess, be victorious, O intelligent one, O mother of the universe, O great Goddess, O you of true rites, prone to truth, true in three things, O truth-formed.

20. O you stationed in truth, we have sought refuge in you. O you delighted with truth, Origin of truth, Truth of Truth, of truthful sight.

21. O beloved of Śiva, great goddess, O destroyer of the miseries of gods, you are the mother of the three worlds, consort of Śiva, pervasive and favourably disposed to your devotees.

22. O goddess of the three worlds, manifest yourself and perform the function of the gods. O goddess, all of us are well protected only due to your favour.

23. Happy persons attain their happiness only from you. Nothing shines in the three worlds without you.

Brahmā said:—

24. Thus eulogising, in many ways, the great goddess stationed in the womb, the gods returned to their abodes, highly delighted in their minds.

25. When nine months were completed, in the tenth month, the goddess, the mother of the universe, bore all the states of a child in the womb in the complete form.

26. The time was good. The planets, stars and the

luminary heavenly bodies were quiet; the sky was clear and there was brilliance in all the quarters.

27. The earth consisting of forests, villages and oceans was very auspicious. Lotuses blossomed in lakes, rivers and tanks.

28. O excellent sage, diverse winds gentle to the touch blew; good men rejoiced and bad people became unhappy.

29. The gods stood in the sky and sounded big drums. A shower of flowers fell. Excellent Gandharvas sang sweet songs.

30. Vidyādhara women and the celestial nymphs danced in the sky; in the heavenly region great festivities were celebrated by the gods and others.

31. At that time Śivā, Satī of perfect power formerly appeared in front of Menā in her real form.

32. She was born at midnight when the constellation Mṛgaśiras was in conjunction with the moon on the ninth day in the month of Madhu (March-April) in the spring season like the Gaṅgā from the moon's sphere.

33. Coming out of the belly of Menā at the proper time in her real form, she resembled Lakṣmī coming out of the ocean.

34. When she was born, Śiva was glad. A slow, fragrant and auspicious wind blew favourably.

35. Along with the rain there was a shower of flowers. Fires calmly glowed and the clouds rumbled.

36. At the time of her birth, riches and prosperity flourished in the city of Himavat. All miseries perished.

37. Viṣṇu and other gods reached there in time and saw the mother of the universe. They were delighted and happy.

38. They eulogised Śivā the mother of the universe, the beloved of Śiva, of great illusory power, of divine features and resident of Śiva's region.

The Gods said:—

39. O great goddess, O mother of the universe, O achiever of all accomplishments, you alone can carry out the work of the gods. Hence we bow to you always.

40. O you favourably disposed to the devotees, do

everything conducive to the happiness of the Gods. You have fulfilled the desire of Menā. Now, you fulfil that of Śiva.

Brahmā said :—

41. After eulogising Śivā thus, Viṣṇu and other gods bowed to her again delightedly and returned to their abodes praising her great divine ways.

42. O Nārada, Menā rejoiced much on seeing goddess Umā of the splendour of the blue lotus as her daughter.

43. On seeing her divine features, the beloved of the mountain attained perfect knowledge. After that realisation she eulogised the supreme Goddess with very great delight.

Menā said :—

44. “Great favour has been shown by you, O Goddess, O mother of the universe, inasmuch as you have manifested yourself in front of me brilliantly.

45. You are the primordial one among all Energies. O Śivā, you are the mother of the three worlds. O Goddess you are the beloved of Śiva, you are great goddess eulogised by the gods.

46. O great Goddess, be pleased. Remain in my meditation in this form, but have the form of my daughter in public view.”

Brahmā said :—

47. On hearing these words of Menā, the wife of the mountain, the delighted goddess Śivā replied to Menā, the beloved of the mountain thus.

The Goddess said :—

48. “O Menā, formerly you served me excellently. I am delighted by your devotion. I have come near you to grant you a boon.

49. On hearing my words “Express your wish and choose a boon” you had chosen the boon “great Goddess, become my daughter. Do what is beneficent to the gods.”

50. Accordingly granting you the boon I returned to

my abode. O beloved of the mountain, I have become your daughter at the proper time.

51. I have assumed the divine form now, so that you may be reminded of me. In a human form if I had appeared, it would have put you out of knowledge about me.

52. Constantly thinking of me in the form of your daughter, or in the divine form with love, both of you will surely attain my region, the great goal.

53. I shall do the work of the gods showing my wonderfully divine sports. I shall become the wife of Śiva and redeem good men."

Brahmā said: —

54. After saying thus Śivā kept quiet. Even as the mother was watching with pleasure, she assumed the body of a daughter by her power of illusion.

CHAPTER SEVEN

(*The childhood sports of Pārvatī*)

Brahmā said: —

1. The goddess of great brilliance assumed the form of her baby child in front of Menā and began to cry in accordance with the ways of the world.

2. On account of her splendour that diffused all round the lying-in-couch, the midnight lamps that burnt in the lying-in-chamber were rendered dim in a trice, O sage.

3. The women in the house were extremely glad on hearing the gentle cry of the child. In their excited flutter and great pleasure they rushed in.

4. The superintendent of the harem immediately informed the king about the birth of Pārvatī which was pleasant and conducive to the work of the gods.

5. To the superintendent of the harem who brought the news, there was nothing which the king could not give even including his royal white umbrella.

6. Accompanied by the chief priest and learned brah-

mins, the lord of mountains came there and saw the child who shone in her lovely clothes.

7. The lord of mountains rejoiced on seeing the child shining in dark splendour like that of the blue lotus.

8. All the citizens there, both men and women, rejoiced much. There were great festivities. Different sorts of musical instruments were played.

9. Auspicious songs were sung. The dancing girls exhibited their saltatorial skill. The lord of mountains performed post-natal sacred rites and made charitable gifts to the brahmins.

10. Himavat came to the outer gate of the palace and joined the festivities. With a delighted mind he distributed monetary gifts to the beggars.

11. In an auspicious hour, in the company of the sages, Himavat named his daughter Kālī and assigned other pleasing names to her.

12. He gave charitable gifts to the brahmins out of love and respect. Varieties of festivities were gone through with suitable music.

13. Though he had many sons, the lord of mountain and his wife rejoiced more on seeing Kālī frequently, after these celebrations.

14. There in the palace of the lord of mountains the goddess Śivā grew up like Gaṅgā in the rainy season and like the moon-light in the autumn.

15. The goddess Kālī of exquisite body and comely appearance acquired more and more splendour like the disk of the moon acquiring more and more digits day by day.

16. The child was fondly attached to every member of the family, Hence the kinsmen called her Pārvatī, a name befitting her family. The girl had all the qualities of good conduct and behaviour.

17. Afterwards when Kālī wanted to perform a penance she was forbidden by her mother who said—"O, no(U mā). Hence O sage, the sweetfaced lady came to be called Umā in the world.

18-19. Although he had many sons, the eyes of the mountain were never satiated on seeing the child Pārvatī endowed with good fortune. In the spring season there may be many

flowers in full bloom but the swarms of bees, O excellent sage, are specially drawn to the mango blossom.

20. The mountain Himālaya was both embellished and sanctified by his daughter like a learned man by his speech of grammatical purity.

Just as a lamp in the house is praised by leaping flames of brilliance, just as the path of the good by the Gaṅgā, so also the lord of mountains was respected on account of Pārvatī.

22. During her childhood, the goddess played frequently on the sandy banks of the Gaṅgā in the middle of her playmates with balls and dolls.

23. O sage, the goddess Śivā when the suitable time for her education arrived learnt all the lores from a good preceptor, with concentrated mind and great pleasure.

24. Just as the flock of swans returns to the Gaṅgā in the autumnal season and just as the brilliant lustre manifests itself in the medicinal herbs during the night, so also all the learning of the previous birth returned to Kālī.

25. O sage, thus I have described one of the divine sports of Śivā. I shall narrate another one of her divine sports. You listen to it lovingly.

CHAPTER EIGHT

(*Nārada-Himālaya Conversation*)

Brahmā said :

1. Once, induced by Śiva, you went to the abode of Himācala lovingly, you who have the knowledge of Śiva and who are the foremost among those who know the divine sports of Śiva.

2. O sage Nārada, on seeing you, the lord of the mountains bowed to you and worshipped you. He called his daughter and asked her to fall at your feet.

3. O excellent sage, he bowed to you again. Himavat joined his palms in reverence and bent his head considering it his duty and spoke to you.

Himavat said :—

4. O sage Nārada, of good knowledge, O lord, foremost among the sons of Brahmā, you are omniscient. You are sympathetic. You are engaged in rendering help to others.

5. Please read the horoscope of my daughter and tell me about her good and bad fortune. Whose beloved wife will my fortunate daughter be ?

Brahmā said :—

6-7. O excellent sage, being thus requested by Himavat the lord of mountains, you looked at Kāli's palm and the limbs as well. O dear, you are wise. You know many facts. You are eloquent in speech. You then spoke.

Nārada said :

8. “O Menā, O king of mountains, this daughter of yours has all auspicious signs. Like the first digit of the moon she will increase day by day.

9. She will delight her husband, and heighten the glory of her parents. She will be a great chaste lady. She will grant bliss to everyone always.

10. I see all good signs in the palm of your daughter, O lord of mountains. There is an abnormal line also. Listen to the indication thereof.

11. Her husband will be a naked Yogin, without any qualities. He will be free from lust. He will have neither mother nor father. He will be indifferent to honours. His dress and manners will be inauspicious.

Brahmā said :—

12. On hearing your words the couple thought them true. Both Menā and Himavat were much distressed.

13. O sage, on hearing your words, and inferring that indications referred to Śiva, Pārvati's joy knew no bounds.

14. Convinced that Nārada's words could not be false, Śivā turned her mind and love to Śiva's feet.

15. The lord of mountains who was very much grieved in mind spoke to you, “O Nārada, O sage, what is the way out ? What shall I do ? A great misery has befallen us”.

16. On hearing that, O sage, you who are eloquent in speech, delighted Himavat by your sweet words of auspicious import and spoke to console him.

Nārada said :—

17. “O lord of mountains, listen to my words with affability. They are true. They cannot be false. The lines in the palm are the lines of Brahmā. They cannot be untrue.

18. O lord of mountains, there is no doubt that her husband will be such a person. You now hear what you have to do whereby you will be happy.

19. There is a bridegroom like that. He is lord Śiva who has sportively assumed a physical form. In Him all bad characteristics are equal to good characteristics.

20. In a majestic person a defect does not produce misery. It may well cause misery in a non-majestic person. Sun, fire and Gaṅgā may be cited as examples.

21. Hence you give your daughter in marriage to Śiva. That will be a wise step. Lord Śiva who is the sole lord, unchanging and without any aberration is worthy of being resorted to.

22. By performing penance, Śiva can be propitiated quickly and He will accept her undoubtedly.

23. In every respect, Śiva, the lord of all, is the most suitable person. He cannot be slain even by thunderbolts. He can render Brahmā and others distressed.”¹⁷

24. O dear sage, after saying this you continued. You delighted him with auspicious words. You spoke to the king of the mountains.

25. “O lord of mountains, she will be the wife of Śiva and will remain his favourite always. She will be a chaste lady of good rites. She will increase the pleasure of her parents.

26. Performing a penance she will fascinate Śiva’s mind towards herself. He too will marry none else except her.

17. Our translation is based on the following emended text :

“कुलिशैररथ्यविघ्वंसी ब्रह्मादीनामकप्रदः”

27. A love akin to this pair will not be found anywhere. Never in the past was it seen nor will it occur in future. Nor it is current now.

28. O best of mountains, the two will fulfil the work of the gods. They will resuscitate those who have breathed their last.

29. O lord of mountains, Śiva will become Ardhanārīśvara (half male and half female), with your daughter forming half the part of your body. Their meeting once again will be delightful.

30. After propitiating lord Śiva, the lord of all, by the power of her penance, your daughter will take away half the body of Śiva.

31. By propitiating Śiva with her penance she will acquire the lustre of gold and will be known as Svarṇagaurī. Your daughter will be as fair-complexioned as lightning.

32. This girl will be famous in the name of Gaurī. She will deserve the respect of Viṣṇu, Brahmā and the other Gods.

33. O excellent mountain, you shall not give her to anyone else. This is a secret of the gods. This shall not be revealed to any one else.

34. O celestial sage, Nārada, on hearing these words that you spoke O, sage, the eloquent Himavat spoke thus:

Himavat said:—

35. O sage Nārada, O intelligent one, I have one submission to make. Please listen to it lovingly and make us delightful.

36. It is heard that the great God abhors all attachments. He has perfect self-control. He is ever busy in penance and is out of reach of even the Gods.

37. O celestial sage, He is in the path of meditation. How can He withdraw His mind from the supreme Brahman? I have a great doubt in this respect.

38-39. The supreme Brahman is great and imperishable. It is like the streak of a lamp. It is termed Sadāśiva. It is without aberration. It is beyond Brahmā. It is both full

and devoid of qualities. It has no special traits, no desires. It sees within¹⁸ and not without.

40. O sage, from the Kinnaras who come here, such are the things heard about Him. Can it be untrue?

41. This is also heard that Śiva had entered into a contract with the lady Satī. Listen to what I say?

42. "O Satī, Dākṣāyaṇī, my beloved, I shall not take the hand of any woman except you as my wife. This is the truth that I say."

43. This was the agreement that He made with Satī formerly. She is dead. How then will He take another woman to be His wife.

Brahmā said:—

44. After saying these words, the lord of mountains kept quiet in your presence. O celestial sage, on hearing that, you spoke words that revealed the truth.

Nārada said:—

45. "O lord of mountains, of great intellect, you need not worry. This daughter of yours, Pārvatī, was formerly the daughter of Dakṣa.

46. Satī was her auspicious name. Satī who was Dakṣa's daughter became Rudra's wife.

47. Being dishonoured at the sacrifice of her father, and being the witness of Śiva's dishonour she was furious and she cast off her body.

48. She herself is born in your house as Pārvatī. There is no doubt that she will become Śiva's wife."

Brahmā said :—

49-50. O sage, all these details you mentioned to the lord of mountains. You told the previous history of Pārvatī that increased her pleasure and on hearing which, the lord of mountains, his wife and children were freed from all suspicions.

51. On hearing the story from Nārada, Pārvatī bent

18. We have adopted the reading अन्तः for अतः

down her head in bashfulness but her smile heightened the beauty of her face.

52. On hearing the story, the lord of mountains stroked her fondly, kissed her on the head and placed her on his seat.

53. O sage, on seeing her seated there you spoke again delighting the lord of mountains, Menakā and her sons.

54-55. "O king of mountains, she will have a better throne than this. Śiva's thigh will be her permanent abode. On getting the seat on the thigh of Śiva your daughter will go to the world where no eye or mind can reach."

Brahmā said :—

56. O Nārada, after saying this to the lord of mountains, you went to heaven immediately. The lord of mountains too, whose mind was filled with joy, returned to his palace endowed with all riches.

CHAPTER NINE

(*The parents advise Pārvatī to propitiate Śiva. Śiva appears before Pārvatī in dream*)

Nārada said:—

1. O Brahmā, O dear one, O foremost among the devotees of Śiva, O intelligent one, taking pity on me you have narrated a wonderful story to me and have increased my pleasure thereby.

2. O Brahmā, when I, of divine vision, had gone to my abode what happened thereafter? Please tell me now.

Brahmā said:—

3. After you had gone to heaven, some time passed. Once Menā approached the lord of mountains and bowed to him.

4. After waiting there for some time with humility, the

beloved of the mountain addressed her lord; the chaste lady who loved her daughter as ardently as her own life spoke to the lord of mountains thus.

Menā said :—

5. As but is natural to women, the words of the sage have not been understood by me well. (I think it is better) that you perform the marriage of our daughter with a handsome bridegroom.

6. Let the bridegroom of Pārvatī be born of a good family endowed with good characteristic signs. In every respect that marriage will yield an unprecedented happiness.

7. Obeisance to you. Do everything necessary to make our daughter, as beloved to us as our own lives, very happy and delighted after being united with a good bridegroom.

Brahmā said :—

8. After saying this, with tears in her eyes Menā fell at the feet of her husband. Raising her, the lord of mountains, the most excellent among intelligent people, made a true statement.

Himācala said :—

9. O gentle lady Menakā, listen. I shall tell you the truth. Do not be under false impressions. The sage's statement will never be false.

10. If you feel affectionate towards your daughter, zealously instruct your daughter. Let her perform the penance with Śiva as the object, devotedly and steadily.

11. If Śiva is delighted, O Menakā, He will marry her. Everything shall be auspicious. The inauspicious features indicated by Nārada will perish.

12. All inauspicious things are auspicious in Sadāśiva. Hence immediately teach your daughter to hasten to perform the penance for attaining Śiva.

Brahmā said :—

13. On hearing these words of the lord of mountains, Menā was greatly delighted. She approached her daughter to advise her to take interest in penance.

14. On seeing the tender limbs of her daughter, Menakā was greatly distressed. Her eyes welled up in tears immediately.

15. The beloved of the lord of mountains was unable to advise her daughter to perform penance. Pārvatī understood the implied wish of her mother quickly.

16. Then the omniscient supreme goddess Pārvatī immediately spoke to her mother after consoling her again and again.

Pārvatī said :—

17. O mother, of great intelligence, listen in the early dawn to-day. At night I had a dream I shall tell you. Be pleased.

18. A brahmin sage advised me lovingly and compassionately to perform the penance of Śiva, O mother.

Brahmā said :—

19. On hearing that, Menakā called her husband there and told him the dream as seen by her daughter.

20. After hearing the dream of his daughter from Menakā, the lord of the mountains was pleased and he spoke thus to his wife.

The lord of the mountains said :—

21. O dear, at the end of the latter half of the night, I too had a dream. Please listen to it lovingly. I shall zealously explain it.

22. A great saint of exquisite limbs, as mentioned by Nārada, arrived near my city with very great pleasure in order to perform penance there.

23. Delighted much I took my daughter there with me. He was recognised as Lord Śiva, the bridegroom as mentioned by Nārada

24. Advising our daughter to render service to that saint I requested him to approve of it but He didn't.

25. A great discussion took place (between her and Śiva based on Sāṅkhya and Vedānta).¹⁹ Thereafter at His bidding my daughter stayed there.

19. Compare a dialogue between Śiva and Pārvatī who represent the different phases and aspects of Puruṣa and Prakṛti respectively. Cf. Ch. 13 of this section.

26. Concealing her love in the heart she served Him with devotion. This is the dream I had, O bright-faced lady and I have told you all.

27. Hence, dear Menā, for some time the result of this has to be watched. Certainly know this to be the proper step for me.

Brahmā said :—

28. O excellent sage, the lord of the mountains having thus explained to Menakā, both of them remained watching its result, pure in mind.

29-30. When a few days passed by, lord Śiva, the goal of saintly men, the cause of protection and enjoyment wandering here and there in his flutter and excitement due to the separation from Satī, came there with pleasure accompanied by a few of his Gaṇas, in order to perform penance. The lord was completely agitated due to Satī's love and separation from her.

31. He performed his penance there. Pārvatī engaged herself in His service continuously accompanied by two of her maids.

32. Although the lord Śiva was hit and wounded by the arrows of Kāma who was sent thither by the gods to enchant Him, He was not swayed at all.

33. Burning Kāma there by His fiery eye, on remembering my words, the lord became angry with me and vanished from the scene.

34. After sometime, Lord Śiva quelled the pride of Pārvatī but he was propitiated by her again performing great penance.

35. Following the conventions of the world, the lord married Pārvatī after being sponsored by Viṣṇu. Then everything auspicious ensued.

36. O dear, thus the story of the lord, the divine story of Śiva, has been narrated in brief. What is it that you wish to hear again ?

CHAPTER TEN

*(Mars is born and is raised to the status of a Planet by
Śiva's grace)*

Nārada said :—

1. O Brahmā, the fortunate disciple of Viṣṇu, O lord, foremost among the devotees of Śiva, please narrate the divine sport of Śiva in detail to me.

2. What did Śiva, separated from Satī, do? When did He go to the excellent ridge of the Himavat to perform penance?

3. How did the discussion between Śivā and Śiva take place? How did Pārvatī attain Śiva by performing penance?

4. O Brahmā, these and other things, connected with the divine life of Śiva, pleasing and auspicious, you kindly narrate.

Sūta said :—

5. On hearing this inquiry of Nārada, Brahmā, the excellent lord of the worlds, remembered the lotus-like feet of Śiva and spoke.

Brahmā said :—

6. O celestial sage, most excellent among the devotees of Śiva, listen to His glory that sanctifies, renders everything auspicious and increases devotion.

7. Returning to His mountain, Śiva in his excitement caused by his separation from his beloved, remembered Satī, who was dearer to Him than his very life.

8. Addressing His Gaṇas, He bewailed her and narrated her good qualities heightening love. In this way He showed the way of the world to the people.

9. Abandoning the polished manners of a householder, He cast off his dress and roamed about all the worlds, clever in divine sports that He was.

10-11. Not seeing her anywhere, the pangs of his separation from Satī increasing, Śiva, the benefactor of His devotees, returned to His mountain and entered into trance

for the destruction of misery. Thereupon He saw His imperishable real form.

12. Thus Śiva remained for a long time eliminating the three attributes, and unaffected by aberrations. The lord Himself, the controller of illusion remained in the state of the Supreme Brahman.

13. Then He gave up trance. Many years elapsed. What happened thereafter, I shall now recount to you.

14. The drops of sweat caused by exhaustion fell on the Earth from the lord's forehead and took the shape of a child immediately.

15. O sage, the child was tawny-coloured and had four arms. He was comely in features. His brilliance was supermundane and unbearable to others.

16. Like a common child he cried in front of the Great lord who was engaged in worldly activities.

17. Afraid of Śiva, the Earth pondered deeply over it and appeared before him in the guise of a good lady.

18. She lifted up the child immediately and held him to her chest. Lovingly she suckled the child with her excellent breast milk that flowed over her body.

19. She kissed the child's face lovingly and petted him smilingly. In the absence of Satī she herself acted as his mother in the interest of lord Śiva.

20. Śiva knew that she was the Earth. Śiva, the cause of protection and enjoyment, the immanent soul, on seeing her activities became contented and eagerly said to her laughingly.

21. "O Earth, you are blessed. Rear this child of mine lovingly, born of my glittering drops of sweat over you.

22. Although the child is born of the sweat of my body, O Earth, he will be famous in the world after your name. He will be a bestower of pleasures and will be free from the three distresses always.

23. This boy of yours will be a bestower of lands and will have good qualities. He will make me too happy. Accept him with pleasure".

Brahmā said :—

24. After saying this He stopped. He was a bit

relieved of His pangs of separation. Śiva, free from aberrations, and a lover of good men, acted thus only for following the worldly conventions.

25. The Earth too, as Śiva bade her, returned to her abode along with the child. She was extremely happy.

26. The child acquired the name Bhauma (son of the Earth). He attained youth immediately. For a long time he worshipped lord Śiva at Kāśī.

27. By the grace of lord Śiva, the son of the Earth, acquired the status of a planet. He went to the heavenly sphere beyond the region of Venus.

28. O sage, thus I have told you the story of Śiva and His separation from Sati. Now listen to the story of His performance of penance.

CHAPTER ELEVEN

(*Śiva and Himavat meet together*)

Brahmā said :—

1-2. O Nārada, the daughter of the mountain, honoured in the three worlds, was brought up in the palace of Himācala. When she was eight years old, Śiva distressed by Śati's separation came to know of her birth. Keeping her wonderful memory within his heart He rejoiced much.

3. In the meantime, following the conventions of the world, Śiva wished to perform penance in order to concentrate his mind properly.

4-5. Taking some important Gaṇas of quiet nature, Nandin and others, with Him, He went to the excellent Himālayan ridge—Gaṅgāvatāra, O sage, where the great holy river Gaṅgā flowed from Brahmapura²⁰ formerly, in order to quell sins.

20. Cunningham (A. G. P. 299) identifies Brahmapura (the Po-lo-ki-mo-pu-lo of Hwen Thsang : Waters, I. P. 329) with the capital city Vairātapaṭṭana of the hilly country lying between the Alakanandā and the Karnali rivers. The territory covered the districts of Garhwal and Kumaon (Cf. Br. S. ch. 14 and G.D. P. 40) and was stretched within 667 miles in circuit.

6-7. Staying there, Śiva of full self-control, started His activities of penance. With full concentration and alertness He thought on His own Self, the cause of mental knowledge, the eternal, the luminous, free from affliction, identical with the universe, consciousness and Bliss, without a second and having no support.

8-9. When Śiva began His meditation, the Pramathas also began their meditation as well as some Gaṇas, Nandin, Bhṛngi etc. Some of the Gaṇas rendered service to Śiva, the Supreme Self. Some of them became His gatekeepers. They observed silence and did not shout.

10. In the meantime on hearing that Śiva had come to Auṣadhiprastha²¹, the mountain Himavat too went there.

11. Accompanied by his attendants, the lord of the mountains bowed to the lord Śiva, worshipped Him with pleasure and eulogised Him wlth palms joined in reverence.

Lord Himavat said:—

12. O great god, lord of the gods, O lord Śiva, the three worlds are sustained by you alone who are lord of the worlds.

13. Obeisance to Thee, O lord of gods, obeisance to the one who has assumed the form of a Yогin, obeisance to Thee that art possessed and devoid of attributes and obeisance to Thee who art sportive.

14. O Śiva, obeisance to the resident of Kailāsa, obeisance to one who wanders all over the worlds, obeisance to thee the great lord, to the one indulging in divine sports, obeisance to the trident-holder.

15. O lord, of complete and perfect qualities, obeisance to Thee, devoid of aberrations. Obeisance to Thee without aspirations. Obeisance to Thee without desires. Obeisance to the bold one, to the great soul.

16. O overlord of the three attributes, O lord of delusion, favourably disposed towards the people, obeisance unto you, who grant inner pleasures of the soul. Obeisance to Brahman, the great soul.

17. Obeisance to Thee, worthy of being served by Viṣṇu

21. See Note No. 10

Brahmā and others; obeisance to Thee of the form of Viṣṇu and Brahmā; obeisance to Thee, the creator of Viṣṇu and Brahmā, obeisance to Thee O one favourably disposed to the devotees.

18. O one engaged in penance, O one the venue of penance; obeisance to Thee the bestower of fruits of penance; obeisance to Thee who lovest penance; obeisance to Thee of the form of Brahman and quiescent.

19. Obeisance to Thee who lay down the principles of dealings and worldly conventions; obeisance to the great Śiva full of attributes; obeisance to Thee the great soul.

20. O great lord, your divine sports are incomprehensible. They bestow happiness on saintly men. Your nature is subservient to the devotees and you are under their control. You are the performer of all activities.

21. O lord, you have come here because my fortune is in its ascendancy. You have been described as a bestower of favours to the distressed. You have put me under your patronage and protection.

22. Today my life has borne fruit, in fact everything connected with me has become fruitful since you have come here.

23. Knowing me to be your slave of great composure, O great lord, you can freely command me. With my mind not fascinated by other things I shall serve you with great pleasure.

Brahmā said :—

24. On hearing these words of the lord of mountains, lord Śiva slightly opened his eyes and cast a glance on the lord of mountains who was accompanied by his attendants.

25. On seeing the lord of mountains with his followers, the bull-bannered god Śiva, the lord of the universe permanently engaged in meditation and Yogic practice said smilingly.

Lord Śiva said :—

26. I have come to perform penance in secret on your top. Make arrangements so that none should be able to come near me.

27. You are a noble soul, the abode of penance and permanent residence of sages, gods, demons and other great men.

28. You are the permanent residence of brahmins and others; you are always sanctified by Gaṅgā; you render help to others and you are the lord and king of all mountains.

29. O king of mountains, delighted in resorting to you and controlling my senses and mind I am going to perform penance here at Gaṅgāvataṇa.²²

30. O lord of mountains, O best of mountains, now put forth all endeavour whereby my penance can be conducted without obstacles.

31. O excellent Mountain, this alone is the greatest service that you can render. Please arrange for it with due effort. Please return to your abode with your mind full of pleasure.

Brahmā said :—

32. After saying this, the lord of the worlds, the cause of protection and enjoyment kept silent. The lord of the mountains then spoke to Śiva with affection.

Himācala said :—

33. O great lord of the universe, I have come myself and worshipped you. What shall I ask you who stay in my own kingdom?

34. O great lord, you cannot be attained by great penance even by the gods who put forth great efforts. But you yourself have come here.

35. There is none more fortunate than me; there is none more meritorious than me, since you have come to perform penance on my summit.

36. O great lord, I consider myself greater than the god of gods. You have come here with your Gaṇas and made me blessed.

37. O lord of gods, independently and without any

22. It is a sacred place celebrated in the Matsya and Vāyu Purāṇas where the river Gaṅgā emerges from the Vindu Sarovara through visible outlets and subterranean channels.

obstacles perform your great penance. O lord, I am your slave always. I shall do all service to you.

Brahmā said :—

38. After saying this, the lord of the mountains returned at once to his abode and enthusiastically narrated everything to his beloved wife.

39. O Nārada, calling together all his attendants with the members of their families, the lord of the mountains said emphatically.

Himācala said :—

40. From now onwards, none of you shall go to the ridge of mine, called Gaṅgāvataṇa. This is my command. I am telling you the truth.

41. If anyone of you goes there I shall punish that rogue particularly. This is the truth I am speaking.

42. O sage, after thus checking all of his attendants, the mountain made other arrangements also. I now tell you all about the same.

CHAPTER TWELVE

(*Siva-Himavat dialogue*)

Brahmā said

1. Then, the delighted lord of the mountains, took some fresh flowers and fruits with him and approached Śiva along with his daughter.

2. Approaching the lord of the three worlds, engaged in meditation and bowing to Him he mentally dedicated to Him, his wonderful daughter.

3. Placing the fruits and flowers in front of Him and making his daughter stand before Him, the lord of the mountains spoke to Śiva.

Himācala said :—

4. O lord, my daughter who is eager to serve you, the

moon-crested lord, I have brought here with a desire to propitiate you.

5. Let her serve you, the benefactor, for ever, along with two of her maids. O lord, if you wish to bless me, please permit her.

Brahmā said :—

6-10. Then Śiva looked at her in the first flush of her youth. Her complexion resembled the full blown blue lotus petals. Her face appeared as the full moon. Her auspicious dress and features were the repositories of all graceful charms. Her neck had the shape of the conchshell. Her eyes were wide and her ears shone exquisitely. On either side, her long-rounded arms resembling a lotus-stalk shone beautifully. Her two breasts resembling lotus-buds were stout, plump and firm. Her waist was slender and the curly locks of her hair shone well. Her feet resembled the land-lotus and were comely in appearance. She was competent to shake the minds of even the sages deeply engrossed in meditation, even at the very sight. She was a crest-jewel of all the maidens in the world.

11-12. On seeing her in that exquisite form as increased the pleasure and love of even those who meditate, the great Yogin Śiva closed His eyes immediately and meditated upon His real form, the great principle that is beyond the three attributes and is imperishable.

13-14. On seeing Śiva the lord of all, the chief of those devoted to penance, the lord with the moon as his ornament, who can be known through spiritual insight and who was sitting in the meditative posture closing His eyes, Himācala saluted Him again. Though he was not disheartened, he entertained some doubts. Thus he, the lord of mountains, foremost of the eloquent, spoke to Śiva, the sole kinsman of the universe.

Himācala said :—

15. O great lord of the gods, O Śiva, the merciful, O lord, open your eyes and look at me who have sought refuge in you.

16. O Śiva, O great lord, the delighter of the universe,

O great God, I bow to you who destroy all adversities.

17. O lord of gods, the Vedas and the sacred lore do not know you entirely. Your greatness is beyond the sphere of words and minds, inexpressible by means of words and incomprehensible.

18. Not to speak of others, even the Vedas describe you with awe and timidity not positively but negating what you are not.

19. Securing your grace through devotion, many devotees become acquainted with you. Seeking refuge in you they get correct knowledge about your real self.

20. Please listen to my entreaty with a long heart. I am your slave. O dear lord, in humility I shall explain the same to you.

21. O great god Śiva, by your favour I feel most fortunate. O lord, consider me your slave and be sympathetic towards me. Obeisance to you.

22. O lord, I shall be visiting you daily along with my daughter. O lord, be pleased to command me accordingly.

Brahmā said:—

23. On hearing his words, the great lord of the gods broke His meditation, opened His eyes, thought a little and spoke.

Lord Śiva said:—

24. “O mountain, you shall come every day to see me, leaving your daughter in your abode. Otherwise I cannot be seen”

Brahmā said :—

25. On hearing the words of Śiva in that view, the father of Śivā the mountain, bowed his head and replied to Śiva.

Himācala said:—

26. “Let this be kindly mentioned why this girl cannot accompany me here. Is she unworthy of your service ? I do not know the reason thereof.”

Brahmā said:—

27. Particularly pointing out the worldly conduct of fake ascetics, the bull-bannered god Śiva laughingly spoke to the mountain.

Śiva said:—

28. This auspicious slender-bodied maiden of comely hips and moon-like face should not be brought near me. I forbid you again and again.

29. A woman is a phase of illusion. As the scholars who have mastered the Vedas say particularly, a young damsel is a hindrance to ascetics.

30. O mountain, I am an ascetic, a yogin, never affected by illusion. Of what avail is a woman thrust on me?

31. O friend resorted to by great ascetics, you shall not say so again, since you are an adept in Vedic religion, a scholar and one foremost among the wise.

32. O mountain, by contact with a woman, worldliness springs up; non-attachment perishes and the virtuous penance is destroyed.

33. Hence, O mountain, no ascetic shall have any truck with women. A woman is the root of all worldly attachments. She destroys all wisdom and detachment together.

Brahmā said:—

34. Speaking these and many other similar things to the lord of mountains, lord Śiva the great Yогин, stopped.

35. On hearing these ruthless words of Śiva free from sickness and desire, the father of Pārvatī became nervous, O celestial sage, and a little agitated. But he kept quiet.

36. On hearing the words of the ascetic and finding her father, the lord of the mountains, frightened, Pārvatī bowed to Śiva and spoke these words clearly.

CHAPTER THIRTEEN

(*Śiva-Pārvatī dialogue*)

Pārvatī said:—

1. O Yogi, O lord, wise and clever, please listen to the reply to what you, as an ascetic, said to the lord of mountains.

2. O Śiva, you perform this great penance because you possess the energy of penance. Your intellect is inclined to perform penance because you are a noble soul.

3. That energy is the Prakṛti, the cause of all activities. Everything is created, sustained and destroyed by it.

4. O lord, please ponder over who you are and who this subtle Prakṛti is. Without Prakṛti how can the great lord of the phallic form exist ?

5. You are worthy of the worship, respect and meditation of all living beings for ever, thanks to Prakṛti. Thinking of this in your heart, please reply.

Brahmā said:—

6. On hearing these words of Pārvati, the great lord engaged in the causation of great enjoyment and protection became delighted. He laughed and said.

The great lord said:—

7. I am destroying the Prakṛti with my great penance. I remain in reality without Prakṛti.

8. Indeed Prakṛti should not be taken in by good people. They should remain unaffected eschewing all worldly conduct.

Brahmā said:—

9. O dear one, this was said by Śiva in accordance with worldly conventions and dealings. Pārvatī thereupon laughed to herself and spoke these sweet words.

Pārvatī said .—

10. O Yogi, O lord Śiva, based on what you said

how can that Prakṛti cease to exist and how can you be considered beyond that Prakṛti ?

11. You shall ponder over this and say with reference to the facts as they are. All these (the universe etc) are bound by Prakṛti continuously.

12. Hence you shall not say anything, not do anything. Know that speaking, doing etc. is a Prākṛta activity.

13. What you hear, what you eat, what you see and what you do—all these are (essentially) the activities of Prakṛti. To say that it is unreal is meaningless.

14. O lord, if you are greater than Prakṛti, wherefore do you perform penance, O Śiva, now, on this mountain Himavat.

15. O Śiva, you have been swallowed by Prakṛti, you do not know your own situation. O lord, if you do not know your own situation why do you perform penance ?

16. O yogin, what have I to do with an argument with you ? Scholars say that without perception inference has no authority at all.

17. As long as the embodied beings remain the objects of the sense-organs, everything is Prākṛta. Wise men consider it so.

18. O lord of ascetics, a longwinded talk is of no avail. Listen to my emphatic statement. I am Prakṛti and you are Puruṣa. This is the truth. There is no doubt about it.

19. With my blessings you become qualitative and embodied. Without me, you are attributeless and incompetent to perform any activity.

20. Being always subservient to Prakṛti you perform all activities. Self-controlled, free from aberrations and untainted by me how can you perform them ?

21. If you are really superior to Prakṛti, if what you say is true, you need not be afraid to be near me, O Śiva.

Brahmā said:—

22. On hearing these words of Pārvatī based on the Sāṁkhya system, Śiva replied to her, upholding the Vedāntin's point of view.

Lord Śiva said:—

23. O Pārvatī, O upholder of the Sāṃkhya system, if you say so, O sweet-voiced lady, you render me unforbidden service every day.

24. If I am the Brahman, the supreme lord, unsullied by illusion, comprehensible through spiritual knowledge and the master of illusion what will you do then ?

Brahmā said :—

25. Having spoken to Pārvatī thus, the lord, the conciliator and the blesser of the devotees spoke to the mountain thus.

Śiva said :—

26. O lord of mountains, here itself on your beautiful excellent ridge, I shall perform my penance showing to the world my real blissful form and nature.

27. O lord of mountains, permission shall be given to me to perform penance. Without your permission it is not possible for me (or any one else) to perform any penance here.

Brahmā said :—

28. On hearing these words of Śiva, the lord of gods, Himavat bowed to Śiva and said.

Himavat said :—

29. The entire universe consisting of gods, Asuras and human beings, is yours. O great god, though insignificant, I blabber something to you.

Brahmā said:—

30. Thus addressed by Himavat, Śiva, the benefactor of the worlds, laughingly permitted him to go.

31. Permitted by Śiva, Himavat returned to his abode along with Pārvatī. He wanted to visit Him daily.

32. Even without her father but accompanied by her maids, Pārvatī approached Śiva everyday for serving Him with devotion.

33. O dear, at the bidding of lord Śiva, none of the

Gaṇas, Nandiśvara and others, purely carrying out the orders of Śiva, prevented her.

34. The discourse of Śivā and Śiva who represented the principles of Sāṃkhya and Vedānta and who, if thoughtfully considerd, are not different from each other, was very happy and pleasing for ever.

35. At the request of the lord of mountains, Śiva permitted Pārvatī to remain with Him being true to His words though with all gravity and seriousness.

36. He, the lord of individual souls, said to Pārvatī in the company of her maids—"You can serve me everyday You can go (as you please). You can stay here fearlessly."

37. Saying this, He accepted the goddess in his service. Śiva is free from aberrations. He is a great Yogin, the lord who indulges in different kinds of divine sports.

38. This is the supreme courage of great ascetics possessed of fortitude that though surrounded by obstacles they are not overpowered by them.

39. Then, the lord of mountains, returned to his city and rejoiced in the company of his wife, the sages and attendants.

40. Śiva mentioned the Yoga of meditation on the great Ātman with His mind freed from obstacles.

41. Pārvatī, along with her maids, continued her daily service to the moon-crested lord, coming and going without any hindrance.

42. She washed Śiva's feet and drank that holy water. With a cloth heated in fire she wiped his body.

43. After worshipping Him with sixteen types of offerings duly, and bowing to Him repeatedly she used to return to her father's abode.

44. O excellent sage, a long time elapsed as she continued her service to Him who was engrossed in meditation.

45. Sometimes accompanied by her maids, she sang exquisite songs of good note that increased love in the hermitage of Śiva.

46. Sometimes she brought Kuṣa grass, flowers and sacrificial twigs. Sometimes, assisted by her maids, she scubbed and cleaned the place.

47. Sometimes she stayed in the house of the moon-cre-

scent lord, pure and holy. Sometimes she used to gaze at the lord lovingly and with surprise.

48-49 In the course of his penance sometimes the lord of the goblins thought about her as free from attachment. But as she was in her physical form He did not take her as His wife though she was near Him, though she was endowed with every feature of beauty, though she was capable of deluding even the sages.

50. On seeing her with perfect control over her sense-organs and engrossed in serving Him always, the lord mercifully thought.

51. "I shall take her only when the last seed of ego goes away from her; when she herself performs a penance."

52. Thinking thus, the lord of the Bhūtas reverted to meditation. The lord who could indulge in great sports became a great Yогin.

53. O sage, when Śiva, the great Ātman, sank into meditation, no other thought entered His mind.

54. As for pārvatī, she served Him everyday with great devotion, always thinking on the form of that Great Soul.

55. Śiva who was engrossed in meditation saw her every day in full composure. Forgetting His previous thoughts about her, He did not see her although He saw her.

56. In the mean time Indra, other gods and the sages eagerly sent Kāma there at the bidding of Brahmā.

57. They had been harassed by the demon Tāraka, the demon of great strength. Hence they wanted to unite Parvati and Śiva in love.

58. After reaching there Kāma tried all his tricks but Śiva was not at all agitated. He reduced Kāma to ashes.

59. O sage, Pārvatī too was divested of her ego. At his bidding she performed a penance and obtained Him as her husband.

60. Pārvatī and Śiva were very happy. Engrossed in helping others they carried out the work of the gods.

CHAPTER FOURTEEN

(The Birth of Tāraka and Vajrāṅga and their Penance)

Nārada said:—

1. O Brahmā, great devotee of Śiva and disciple of Viṣṇu, this great story of Śivā and Śiva has been narrated very well by you.

2. Who was this Tāraka demon, O Brahmā, by whom the gods were harassed. Whose son was he ? Narrate his story with reference to Śiva.

3. How did Śiva of full control reduce Kāma to ashes ? Please narrate that too with pleasure. The story of the lord is indeed wonderful.

4. How did Śivā perform the severe penance for the sake of happiness ? How did the primordial energy who is greater than the universe secure Śiva as her husband ?

5. O great scholar, narrate all these complete in every detail to me, your son, who has dedicated his soul to Śiva and who has developed full faith in Him.

Brahmā said:—

6. O celestial sage, of great intellect, O foremost of my sons, whose sacred rites are laudable, I explain the entire story after thinking on Śiva. Listen.

7. O Nārada, first of all, you hear the birth of Tāraka himself, to secure whose death great effort was made by the gods depending on Śiva.

8. My son Marīci begot Kaśyapa who married thirteen daughters of Dakṣa.

9. The eldest of them Diti bore two sons: Hiranya-kaśipu the elder and Hiranyakṣa the younger.

10. When these two began to harass the gods, Viṣṇu assumed the forms of Man-lion and Boar and killed them. Then the gods became fearless and happy.

11. The distressed Diti sought refuge in Kaśyapa and and serving him with devotion and observing the sacred rites she conceived.

12. On coming to know of it, Indra entered her womb forcibly and cut it off many a time with his thunderbolt.

13. By the power of her sacred rites, the child in the womb did not die as she was sleeping at that time, by a stroke of good luck. They were cut into seven pieces and so she had seven sons.

14. These sons became gods by the name of Maruts. They all went to heaven along with Indra and were taken as his own attendants by the king of gods.

15. Diti resorted again to her husband repenting for her action. She made the sage pleased by means of great service.

Kaśyapa said:—

16. Be pure and perform penance for ten thousand years of Brahmā. When it is completed you will have a son.

17. O sage, the penance was completed by Diti who performed it with faith. Thereafter from him she conceived and delivered of a son.

18. That son of Diti named Vajrāṅga (of adamantine limbs) was on a par with the gods. Befitting his name, his body was strong and powerful even from his very birth.

19. At the bidding of his mother, he immediately abducted Indra, the lord of gods, the other gods and punished them in various ways.

20. Seeing the distress of Indra and others, Diti became very happy. Indra and other gods became miserable due to their own actions.

21. Always engaged in the welfare of the gods, I went there accompanied by Kaśyapa. Employing gentle and peaceful words I got the gods released.

22. Releasing the gods with respect, Vajrāṅga, a great devotee of Śiva, was delighted in his heart, and he of pure soul, without any aberration, spoke.

Vajrāṅga said:—

23. In order to achieve his interest, Indra killed the foetus of my mother. He has now tasted the fruit thereof. Well may he rule over his kingdom.

24. O Brahmā, I did this only at the bidding of my mother. I have no desire for the enjoyments of any one of the worlds.

25. O Brahmā, foremost of those who know the Vedas, tell me the essence of real philosophy whereby I can ever remain happy, pleased in heart and free from aberrations.

26. On hearing that, O sage, I said—"Sāttvika feelings constitute the essence of real philosophy. I shall lovingly create an exquisite lady."

27. After offering her who was named Varāngī, to that son of Diti, I went to my abode in great delight. So also Kaśyapa, his father.

28. Thereafter the demon eschewed his diabolical feelings and resorted to sublime thoughts. Since he was free from fiendish feelings he became happy.

29. But no sublime feeling entered in the heart of Varāngī. With chastity and faith she served her husband lovingly in diverse ways.

30. Her husband Vajrāṅga of great lordly status was glad very soon on account of her service. He then spoke thus:—

Vajrāṅga said:—

31. O beloved, what do you wish? What is it that you cherish in your mind? On hearing that, she bowed to her husband and revealed her desire.

Varāngī said:—

32. "O my good husband, if you are so pleased grant me a powerful son who will conquer three worlds and cause misery to Viṣṇu."

Brahmā said :—

33. On hearing the words of his beloved, he was disagreeably surprised and vexed. He was free from imimical thoughts. With perfect wisdom and Sāttvika feelings in his heart he said :—

34. My beloved wishes enmity with the gods. It does not appeal to me. What shall I do? Where shall I go? How can my vow be preserved from destruction?

35. If my wife's wishes are fulfilled, the three worlds will be much distressed, so too the gods and the sages.

36. If my beloved's desires are not fulfilled, I am sure

to be cast into hell. In either case righteousness will be lost. This is what we have heard.

37. O sage, thus Vajrāṅga whirled a lot in a dilemma. Intelligently he considered the corresponding strength and weakness of both the alternatives.

38. O sage, as willed by Śiva, though intelligent the king of demons agreed to the proposal. He told his wife "So be it."

39. For that purpose he performed another very difficult penance with great zeal with me as the object of worship, for number of years.

40. On seeing the great penance I went to him for granting the boon. With a delighted mind I told him "speak out the boon you wish to have."

41. On seeing me in the firmament in the pleasant mood he worshipped and eulogised me as well as craved for the boon as desired by his wife.

Vajrāṅga said :—

42. O lord, give me a son who will be carrying out what is beneficent to his mother, who will be strong, valorous and efficient, who will be a storehouse of penance.

Brahmā said :—

43. On hearing his words, O sage, I said "So be it." After granting the boon I returned to my abode thinking on Śiva, though a bit distressed.

CHAPTER FIFTEEN

(*The penance and reign of Tārakāsura*)

Brahmā said :—

1. Then that Varāṅgī, devoted to him, conceived. The child within her body developed in many years with its brilliance.

2. That Varāṅgī, when the time was complete, delivered of a son of huge body and great strength dazzling the ten quarters.

3. At the same time, several phenomena of evil portent forboding misery and distress happened, when the son of Varāṅgi was born making the gods miserable.

4. O dear, the phenomena of three varieties indicating great calamity and terrifying the worlds occurred in the sky, heaven and earth. I shall narrate them.

5. With a terrifying noise, thunderbolts fell along with comets; shooting meteors rose up, making the world miserable.

6. The earth with all the mountains quaked; the quarters blazed; the rivers and oceans were particularly agitated.

7. The rough wind blew with a hissing noise. Gusts of wind with troops of tempests and dust for banner uprooted several trees.

8. O great brahmin, the misty haloes around the sun and the moon in the grip of Rāhu became the harbingers of great fear and unhappiness.

9. At that time terrifying sounds that resembled those of the chariot issued forth from cracks and crevices in the mountains.

10. Within villages, inauspicious vixens howled hideously vomiting fires; as it were, through their mouths along with the hissing and twanging sounds of the hootings and howlings of owls and jackals.

11. Lifting up their necks, the dogs barked in diverse ways producing sounds of singing or lamenting here and there.

12. O dear, groups of mad asses ran here and there braying loudly and digging the ground with their hoofs.

13. Terrified by the asses, birds flew up from their nests. In their excitement and flutter they honked and cronked. They did not find a peaceful perch anywhere.

14. Beasts in sheds and forests roamed here and there in great fright as though beaten and driven about, passing urine and shitting dungs as they pleased.

15. Frightened cows sprayed blood through their udders; their eyes brimmed with tears, clouds showering putrid matter became terrifying.

16. Idols and images of deities appeared to cry and fly up. Even when there was no gale, trees fell down. Planets in the sky clashed with one another.

17. O excellent sage, these and similar portending phenomena occurred : Ignorant persons thought the submersion of the whole universe was imminent.

18. Then Kaśyapa Prajāpati thought well and named the powerful demon Tāraka.

19. That heroic demon, with his manliness and valour manifesting quickly grew and developed with his steely frame like the lord of mountains.

20. Then the demon Tāraka, of great strength and exploit, endowed with a lofty mind, requested permission of his mother for performing penance.

21. The permission having been secured, that demon possessing great power of illusion and capable of deluding even experts in the magical art, thought of performing penance in order to conquer all the gods.

22. Strictly adhering to the directions of his elders and preceptors he went to the forest of Madhu and performed a severe penance duly, having Brahmā as his objective.

23. For a hundred years he performed penance with his hands lifted up, standing on only one leg and gazing at the sun. With his mind steady and firm he observed all sacred rites.

24. Then for a hundred years, the lord and king of Asuras, Tāraka performed the penance : stood steady touching the ground with the single big toe.

25. For hundred years he performed penance by drinking only water; another hundred years by sustaining himself on air alone, another hundred years standing in water and another hundred years standing on dry land.

26. A hundred years he performed the penance amidst fires, a hundred years in a topsy-turvy position and a hundred years supported on the ground by the palms of his hands.

27. O sage, a hundred years he remained with his head down and feet up clinging fast to the branch of a tree and inhaling the pure smoke of the sacrificial fire.

28. Thus with ardour, the king of the demons performed the severe penance duly unbearable even to those who heard about it.

29. O sage, in the process of such a penance, a huge

mass of light shot up from his head and spread all round. It caused great havoc.

30. All the worlds of the gods were well nigh consumed by it alone. O sage, all the celestial sages were hard hit and distressed.

31-32. Indra, the lord of gods, was extremely terrified. He thought "Some one is performing a penance. Surely he will usurp my position. This master mind shall in a trice destroy the whole cosmos". All those who entertained similar doubts could not decide what to do.

33. Then all those gods and sages consulted one another and in their great fright they came to my world and approached me in a piteous plight.

34. Bowing to and eulogising me with palms joined in reverence, all of them explained everything to me distressed in mind that they were.

35. Coming to a definite conclusion with adequate thought as to the reason for the same, I went where the demon was performing penance in order to grant him the boon.

36. O sage, I told him thus—"Tell me what boon you want. A severe penance has been performed by you. There is nothing which cannot be granted to you".

37. On hearing these words of mine, Tāraka, the great demon, bowed and eulogised me and requested for a terrible boon.

Tāraka said :—

38. "O Pitāmaha, if you are glad and ready to grant me the boon what is it that cannot be achieved by me? Hence I request you for this boon. Please listen.

39. O lord of gods, if you are pleased and if a boon is to be given to me, be kind enough to grant me two boons.

40. O great lord, there should certainly be no man equal to me in strength in this entire universe created by you.

41. If a son born of Śiva becomes the commander-in-chief of an army and discharges weapons against me, let my death occur then".

42. O excellent sage, thus requested by that demon, I granted him two boons and hastened back to my abode.

43. Securing the excellent boon in accordance with his cherished desire, the demon was very glad and went to the town Śonita²³.

44. That great demon was crowned the king of the three worlds with the permission of Śukra, the preceptor of the demons.

45. Then the great demon became the leader of the three worlds. He inaugurated his commanding position by harassing the mobile and immobile beings.

46. He duly established his suzerainty over the three worlds. He protected his subjects but inflicted pain on the gods and others.

47. Then the demon Tāraka seized gems and jewels of all the guardians of the quarters, Indra and others, offered under duress by them on being afraid of him.

48. Afraid of him, Indra surrendered his Airāvata (white elephant) and Kubera all his nine treasures.

49. White horses were surrendered by Varuṇa, the wish-yielding cow Kāmadhenu by the sages, and the sun out of fear for him surrendered his divine horse Uccaiḥśravas.

50. Wherever a fine article was espied by the demon, he seized it immediately. The three worlds became void of all valuable things.

51. O sage, the oceans tho offered him their gems on account of fear. The entire earth became exuberant in productivity without being tilled and yielded what his subjects desired.

52. The sun glowed gently and mildly as not to make him distressed. The moon was always visible with his brilliant light and the wind blew always favouring him.

53. Whatever riches the gods possessed or the manes or others had, were forfeited by the wicked demon.

54. Bringing the three worlds under his control, he declared Indra himself. He became the undisputed lord and ruled over them with perfect self-control.

23. It was the capital of the Asura territory, later on called Bāṇapura, as it was ruled by the powerful Asura Bāṇa, the devotee of Siva. According to Dey (G. D. PP. 21, 189) Śonitapura is still called by that name, and is situated in Kamaun on the bank of the river Kedāra-Gaṅgā or Mandākīni about 6 miles from Uṣāmaṇha at a short distance from Guptakāśi".

55. Dismissing the gods he installed demons in their places. Some gods he engaged in his personal service.

56. O sage, the gods harassed by him, led by Indra, sought refuge in me. They were helpless and extremely agitated.

CHAPTER SIXTEEN

(Brahmā consoles the gods harassed and frightened by the demon Tāraka)

Brahmā said :—

1. The gods terribly tormented by Tāraka, bowed to and eulogised me, the lord of subjects with great devotion.

2. On hearing the eulogy of the gods pleasing and true to facts I was highly pleased and replied to the heaven-dwellers thus.

3. O gods, welcome to you. I hope you are all fulfilling your duties without obstacles. Why have you all come here? Tell me.

4. On hearing my words those gods bowed to me duly and spoke. Being tormented by Tāraka they were in a piteous plight.

The gods said :—

5. O lord of the worlds, thanks to the boon received from you. The demon Tāraka is very haughty. Driving us out with force he has taken possession of our positions.

6. Is it not known to you what misery has befallen us? Please dispel our misery quickly. We seek refuge in you.

7. He torments us wherever we happen to stay by day or at night. Wherever we flee we see Tāraka.

8. O dear, lord of all, we are extremely harassed and agitated due to Tāraka.

9. Agni, Yama, Varuṇa, Nirṛti, Vāyu and other guardians of the deities are under his control.

10. None of them is ever independent. All serve him in the manner of human beings accompanied by their followers.

11. Being harassed by him, the gods have become subservient of him. They are engaged in carrying out his wishes. All of us are his servants.

12. Our woman folk, the groups of heavenly nymphs have been captured by Tāraka, the powerful.

13. No sacrifice is in the making. No ascetic is in penances. The charitable and virtuous activities are being seldom pursued in the worlds.

14. His commander-in-chief is a simple demon-Krauñca. He has now gone to the nether worlds and is harassing the people very much.

15. The regions of our three worlds have been forcibly taken, O Brahāmā, by this Tāraka of sinful and ruthless temperament.

16. O lord of the worlds, we were in heaven but now that we have been turned out by that demon we shall go to any place which you may kindly suggest.

17. You are our final resort. You are our ruler, creator, and protector. But we are scorched in the fire of the name Tāraka. We are extremely agitated.

18. Our ruthless activities against him have turned out to be weak and ineffective, even as medicinal herbs of great potency are rendered ineffective in an ailment brought about by the combination of all deranged humours.

19. We had some hope of victory in Sudarśana the discus of Viṣṇu. But even that discus has become ineffective in his neck where it has fallen as though it were a floral offering to a deity.

Brahmā said :—

20. O sage, on hearing these words of the gods, I told them befitting the occasion.

21. “O gods, the demon Tāraka has flourished, thanks to my words of blessings. His destruction through me does not seem proper.

22. Improper is the destruction through that source wherfrom he has flourished. Even a poisonous tree tended and

nurtured by one cannot be cut and felled down by oneself.²⁴

23. Śiva is the most suitable agent to carry out your task. But I myself cannot do anything remedial in this case.

24. Tāraka will be destroyed by his own sin. How that shall be done you know from me. I shall advise you.

25. Thanks to the power of the boon granted by me. Tāraka cannot be killed by me or by Viṣṇu or by Śiva or by any one of the gods. It is true.

26. O gods, if there is a son born of Śiva, he alone can kill the demon Tāraka.

27. O best of gods, you carry out the remedy I am suggesting. By the grace of lord Śiva, it can be successfully accomplished.

28. Satī, the daughter of Dakṣa, formerly cast off her body. She is now born of Menakā's womb. That event is already known to you all.

29. O gods, it is certain that lord Śiva will marry her. Still you shall pursue your endeavour.

30. Make such arrangements as to ensure the discharge of semen into Pārvatī, the daughter of Menakā.

31. Śiva is a great Yогin who can make semen flow upwards in the body. Only Pārvatī can make him discharge the semen downwards, out of the body. There is no other woman capable of it.

32. That daughter of the lord of the mountains is now in her prime of youth. She is serving Śiva in his penance on the Himālayas.

33. As a result of the tenacious pleadings of her father, she is serving Him in meditation.

34. She is the most beautiful lady in the three worlds. She stands in front of Him and worships Him. Still lord Śiva who is engrossed in His meditation is not distracted by her presence.

35. It is your duty to ascertain means to make Him desire Pārvatī for His wife. O gods, do something in that direction very quickly.

36. I shall go to the demon's abode and try to dissuade him from his obstinacy. O gods, you can go to your abode

24. For the similarity of idea and verbal expression, cp. Kālidāsa's Kumāra.

37. After saying thus to the gods I hastened to the demon Tāraka. I addressed him thus.

Brahmā said:—

38. You are ruling over our heaven which contains the essence of all brilliance. You are desirous of getting more than what you bargained for at the time of your penance.

39. I granted you a boon but not the kingdom of heaven. Hence leave off this region. You can rule over the earth.

40. O best of Asuras, even there you can achieve the fruit of your activities as here in Devaloka. There is nothing to hesitate in this matter.

41. After thus exhorting the demon to leave off heaven I, the lord of all, remembered Śiva and Śivā and vanished from the scene.

42. Leaving the heaven, Tāraka descended to the earth. Stationed in the town Śonita, he ruled over the entire kingdom.

43. On hearing my words, the gods bowed to me and went to Indra's abode. They were duly received by Indra.

44. After reaching there and consulting one another, the gods in a body lovingly told Indra.

The gods said :—

45. “O lord, you should carry out the suggestions of Brahmā and see that Śiva is lovingly inclined towards Śivā.

Brahmā said :—

46. After explaining every thing to the lord, the gods went in all directions to their respective abodes with great pleasure.

CHAPTER SEVENTEEN

(The dialogue between Indra and Kāmadeva)

Brahmā said :—

1. When the gods had gone, Indra remembered Kāma. He was so afflicted by Tāraka, the wicked demon.

2. In an instant, Kāma, the lover of Rati, came there along with Vasanta. He was accompanied by Rati too. Being powerful enough to conquer the three worlds he was very haughty.

3. Making due obeisance standing in front of Indra, the lofty-minded Kāma joined his palms in reverence and said :—

Kāma said :—

4. “What is the matter that has cropped up now ? Wherefore was I remembered ? Please tell me. I am here to carry it out”.

Brahmā said :—

5. On hearing the words of Kāma, Indra, the lord of the gods, said praising him lovingly saying “well done, very proper”.

Indra said :—

6. O Kāma you are blessed indeed, since you are in readiness to carry out the affair I have on hand. You have begun well.

7. Listen to what is relevant to the context. I shall tell you everything. My job is equally your job and not otherwise.

8. I have many friends and great friends at that. But, O Kāma, I have no other friend on a par with you anywhere.

9. O dear, for my conquest, the unparalleled thunder-bolt has been made. Even that weapon may sometimes be ineffective but you are never so.

10. Who can be dearer than the person from whom

one derives benefit ? Hence you, my greatest friend, must carry out my task.

11. Time being accursed, a great irremediable misery has befallen me. None other than you can dispel it.

12. The test of a donor is at the time of famine; the test of a warrior is at the time of battle; the test of a friend is at the time of adversity and the test of a woman is in the financial weakness of the family.

13. O dear, the test of a real friend is in the time of distress and is also based on what he does behind the back. It is not otherwise. This is truth.

14. Now that an adversity has befallen me, which cannot be thwarted by anyone else, O dear friend, it shall be a test for you today.

15. This is not a matter that brings pleasure to me alone. This is a matter that concerns all the gods and others too.

Brahmā said :—

16. On hearing these words of Indra the fish-bannered god Kāma spoke smilingly in words indicating love and gravity.

Kāma said :—

17. Why do you say like this ? I make no answer to you. A helping unreal friend is neither seen nor spoken of in the world.

18. He who speaks much at the time of adversity will not turn out much. Yet, O king, my lord, I shall say something. Please listen.

19. O dear friend, I shall cause the downfall of that enemy of yours who is performing a severe penance to usurp your position.

20. I shall topple gods, sages, demons and others through the side-glances of a beautiful woman. I do not at all take human beings into consideration.

21. Let your thunderbolt and other weapons of innumerable varieties be set aside. What will they do when I, your friend, am present ?

22. I can undoubtedly make Brahmā and Viṣṇu go

astray. Others are of no consideration. I shall make even Siva fall.

23. I have only five arrows that are soft and flowery. My bow is of three types. That too is flowery. The bow-string consists of bees.

24. My support and strength is my beloved wife Rati. Spring is my minister. O god, I am having five forces. The moon, the storehouse of nectar, is my friend.

25. The sentiment of love is my commander-in-chief. The coquettish gestures and emotions are my soldiers. All these are soft and gentle. O Indra, I too am of that sort.

26. An intelligent man shall put together things that are mutually complementary. You shall therefore engage me in a task that accords with my capacity.

Brahmā said :—

27. On hearing his words, Indra was much pleased. Pleasing Kāma, the bestower of cherished happiness, by means of his words, he spoke.

Indra said :—

28. O dear Kāma, you are competent to carry out the task which I have conceived in my mind. It cannot be realised through anyone else.

29. O Kāma, foremost among my friends, listen. I shall explain truly for what I remembered you and desired your presence, O Kāma.

30. Securing a wonderful boon from Brahmā, the great demon Tāraka has become invincible and a pest for everyone.

31. The entire world is harassed by him. Many virtuous rites are destroyed. The gods have become miserable and so also the sages.

32. He had been fought by the gods to the utmost of their ability formerly. But the weapons of all the gods became quite futile.

33. The noose of Varuṇa, the god of waters, snapped. When hurled at his neck by Viṣṇu, the discus Sudarśana was blunted.

34. The death of this wicked demon has been foretold

by Brahmā, the lord of the people, at the hands of the boy born of Śiva, the great Yогin.

35. O dear friend, this task must be achieved by you diligently. Then we, the gods, can be very happy.

36. It will be beneficent to me. It will render the whole world happy. Realising the duties of a friend you are now to act.

37. Śiva is at present engaged in a great penance. The supreme lord is always independent. It is not to achieve any desire that He performs the penance.

38. For the sake of gods, at the bidding of her father, Pārvatī is attending on Him, I hear.

39. O Kāma, you shall certainly do everything necessary to bring about an interest in her in the mind of Śiva who has self-control.

40. You will become contented after this. Your miseries will be destroyed. Your exploit will be permanently established in the world. Not otherwise.

Brahmā said :—

41. On being thus addressed, Kāma was glad, his face beaming like a full blown lotus. He lovingly said to the lord of gods, “I shall undoubtedly do it.”

42-43. After saying this when he said “So be it” he said “yes.” Kāma accepted it because he was deluded by Śiva’s illusion. Accompanied by his wife and Spring he went to the place where Śiva, the Yогin, was performing penance.

CHAPTER EIGHTEEN

(*Description of the perturbation caused by Kāma*)

Brahmā said :—

1. After going there, the haughty Kāma, deluded by Śiva’s magic power, stationed himself, after first spreading the enchanting power of Spring all around.

2. The enchanting influence of Spring spread every-

where around Osadhiprastha, the penance-grove of Śiva, the supreme lord, O excellent sage.

3. O great sage, the groves bloomed with special exuberance, O excellent sage, due to his power.

4. The fragrant flowers of Mango and Aśoka trees shone heightening feelings of love.

5. The water lilies with bees hovering on them proved to be the causes for the rise of love in the minds of everyone.

6. The sweet cooings of the cuckoos heightened emotions of love. They were exquisite and pleasing to the mind.

7. O sage, diverse sounds of the hummings of the bees rang sweet in the ears of everyone heightening temptations of love.

8. The bright light of the moon scattered all around appeared to be the emissary of lovers and their beloveds.

9. At that time the Kāladīpikā (brilliant lamp) induced reticent haughty persons to love. O good sir, the wind blew gently but distressed those who were separated from their beloveds.

10. Thus the vast diffusion of Spring caused the display of emotions of love. It was unbearable to the forest-dwelling sages.

11. O sage, then, even the insentient beings had the emotions of love. What about the state of sentient ones ?

12. Thus spring employed his unbearable power heightening the love of all living beings.

13. On seeing the untimely display of spring, Śiva the lord, who had assumed a physical body indulging in divine sports, thought it surprising.

14. But He, the chief of the self-controlled and the remover of man's misery continued his severe penance.

15. When spring spread everywhere, Kāma accompanied by Rati stood on his left side, with the arrow of mango blossom taken out and kept in readiness.

16. Enchanting all people, he spread his influence. Who was not enchanted on seeing Kāma in the company of Rati ?

17. Thus they initiated their dalliance. The sentiment of love too accompanied by coquettish gestures and

emotions reached the vicinity of Śiva along with his attendants.

18. Kāma, usually stationed within the mind manifested himself outside. But he could not find any vulnerable loop-hole in Śiva whereby he could enter Him.

19. When Kāma did not secure any entry within the great Yigin, he became deluded and frightened much through the magical power of Śiva.

20. Who could gain access to Śiva in meditation, who could fix an eye in his forehead that resembled fire with shooting blazing flames ?

21. In the mean time Pārvatī came there along with her two maids and brought various kinds of flowers for Śiva's worship.

22. Certainly Pārvatī had a greater beauty than the most exquisite lady described by people on the earth.

23. When she wore pretty flowers of the season how could her beauty be described even in a hundred years ?

24. No sooner did she enter within the proximity of Śiva than He came out of his meditation for a short while.

25. Profiting by that opportune moment, Kāma, by means of his arrow Harṣaṇa delighted the moon-crest god Śiva who was nearby.

26. O sage, in assistance to Kāma, Pārvatī reached the place near Śiva with emotions of love and accompanied by Spring.

27. In order to make the trident-bearing lord take interest in her, Kāma drew his bow very carefully and discharged his flowery arrow on Him.

28. As was her usual practice she approached Śiva, bowed to Him, worshipped Him and stood in front of Him (awaiting further instructions).

29. Pārvatī was stared at by lord Śiva, while she was laying bare some of the limbs bashfully, as is natural to women in such circumstances.

30. Remembering the boon granted to her by Brahmā formerly, O sage, lord Śiva began to describe her limbs joyfully.

Siva said :—

31. “Is this your face or the moon ? Are these your eyes or lotus petals ? These two eyebrows are the bows of Kāma of noble soul.

32. Is this your lower lip or Bimba fruit? Is this your nose or the beak of a parrot ? Do I hear your voice or the cooing of the cuckoo ? Is this your slender waist or the sacrificial altar ?

33. How can her gait be described ? How can her comely appearance be described ? How can the flowers be described ? How can the clothes be described ?

34. Whatever is graceful and sweet in the creation has been incorporated here. Indeed, all her limbs are exquisite in every respect.

35. How blessed is this Pārvatī of mysteriously wonderful features. There is no other woman equal to her in beauty in the three worlds.

36. She is a storehouse of the finest beauty. She has wondrous beautiful limbs. She is an enchantress of even sages. She increases great happiness.”

Brahmā said :—

37. After describing her body again and again, recollecting the boon granted by Brahmā, Śiva stopped.

38. When Śiva put His hand within her garment and moved it, she, as is natural to women, bashfully withdrew and kept aloof.

39. O sage, then Pārvatī smilingly laid bare some parts of her body and cast graceful glances at Him with great pleasure.

40. On seeing these movements and gestures Śiva became fascinated. Lord Śiva indulging in great divine sports spoke these words.

41. “I feel great pleasure on merely seeing her. What pleasure shall I derive by embracing her ?”

42. Thinking thus only for a moment, the enlightened Śiva became detached, honoured Pārvatī and spoke.

43. “How wonderful and mysterious is the situation that has arisen ! How is it that I have been deluded and fascin-

ated ? Though I am the lord and master, I have been perturbed by Kāma.

44. If I, the master, were to yearn for the touch of a woman's limbs what will not be done by other incompetent and insignificant creatures".

45. Thus resuming detachment, lord Śiva forbade her sitting on the couch. How can there be a downfall for the great lord Śiva ?

CHAPTER NINETEEN

(*Kāma's destruction by Śiva*)

Nārada said:—

1. O Brahma, the most fortunate one, what happened then ? Be pleased to tell me that story that destroys our sins altogether.

Brahmā said:—

2. O dear one, hear the story of what happened thereafter. Out of love for me I shall recount Śiva's sports that bring about joy.

3. On seeing the dissipation of His courage, lord Śiva, the great Yogin, thought within Himself wondering much.

Śiva said:—

4. How is it that obstacles have cropped up while I am performing the great penance ? Who can be that wicked person who has made my mind highly perturbed ?

5. With love I have described in bad taste another man's woman. I have contravened rules of virtue and transgressed the bounds of the Vedas.

Brahmā said:—

6. After thinking like this, the great Yogin, the goal of the good, surveyed all round, his suspicion having been aroused.

7. He saw Kāma stationed on His left side with his

bow fully drawn and ready to discharge the arrow. Kāma was haughty and so was very senseless.

8. O Nārada, on seeing Kāma in that attitude, instantaneously anger was aroused in lord Śiva, the supreme soul.

9. O sage, standing high up in the air, holding the arrow and the bow, Kāma discharged his arrow, usually unerring on Śiva.

10. The infallible weapon became futile on the great lord. The furious weapon calmed down in regard to the great soul, Śiva.

11. Kāma was frightened when his weapon failed. Standing there and seeing lord Śiva, the conqueror of death in front, he trembled.

12. O great sage, when his endeavour became futile, Kāma who was frightened much remembered Indra and all other gods.

13. O great sage, remembered by Kāma, Indra and other gods came there, bowed to and eulogised Śiva.

14. When the gods eulogised thus, a great flame of fire sprang up from the third eye of the infuriated Śiva.

15. That fire originating instantaneously from the eye in the middle of His forehead blazed with flames shooting up and resembling the fire of final dissolution in resplendence.

16. After shooting up in the sky, it fell on the ground and rolled over the earth all round.

17. Even before the gods had the time to say "Let him be forgiven, let him be excused" it reduced Kāma to ashes.

18. When the heroic Kāma was thus slain, the gods became miserable. In their agitation they lamented much and saying "O what has happened?" they cried aloud.

19. With pallid face and limbs, the extremely agitated daughter of the king of mountains returned to her palace taking the maids along with her.

20. Due to the misery on account of the death of her husband, Rati fell down unconscious, as if dead.

21. When she regained consciousness after a while, Rati in her great agitation lamented loudly and said:—

Rati said:—

22. "What shall I do ? Where can I go ? What is it

that the gods have done in making my husband a victim thus ? They have called him here and destroyed him.

23. O ! O ! O lord Kāma, dearer to me than my vital airs, O bestower of happiness, what has happened here ? Hā, Hā, my dear, my dear !”

Brahmā said :—

24. Lamenting thus and crying out various piteous words she beat with her hands, kicked with her legs and plucked her hairs.

25. O Nārada, on hearing her lamentation even the beasts and residents of the forest, nay all the immobile trees and bushes became miserable.

26. In the meantime Indra and other gods remembered lord Śiva and consoled Rati saying as follows :—

The gods said :—

27. Take some ashes and preserve them. With effort check your fear. The lord will resuscitate your lover. You will regain your lover again.

28. There is none who gives us happiness or misery. All enjoy and experience the fruit of what they do. In vain do you curse the gods.

Brahmā said :—

29. After consoling Rati thus, all the gods approached Śiva and propitiated Him. With great devotion they spoke these words to Him.

The gods said :—

30. O lord, O great god, favourably disposed to those who seek refuge in you, be pleased to listen to these well intended words of ours.

31. O Śiva, be pleased to ponder over the action of Kāma. O lord Śiva, there is no tinge of selfishness in what Kāma has done.

32. O lord, he had been induced to do so by all the gods harassed by the wicked Tāraka. O Śiva, please know that it is not otherwise.

33. O lord, the chaste Rati is lonely and miserable

now. O lord Śiva, she is in great lamentation, O bestower of everything, please console her.

34. If you have finally disposed off Kāma, O Śiva, you are desirous of annihilating all the gods by means of your fury.

35. On seeing the distress of Rati, the gods are almost doomed. Hence you must remove the distress of Rati.

Brahmā said :—

36. On hearing their words, lord Śiva was pleased. He said this to all the gods.

Śiva said :—

37. O gods, O sages, all of you listen attentively to my words. What has happened, thanks to my fury, cannot be altered.

38. The lord Kāma, the husband of Rati, shall remain bodiless till Viṣṇu incarnates as Kṛṣṇa on the earth and marries Rukmiṇī.

39. Kṛṣṇa will beget Kāma in Rukmiṇī when he goes to Dvārakā²⁵ and begins to procreate children.

40. His name will certainly be Pradyumna. The demon Śambara will abduct the boy at the time of his very birth.

41. After abducting the boy, the great demon, Śambara, will throw him in the sea. The foolish fellow will take him for dead and will return to his city.

42. O Rati, you shall stay in his city till then. There alone you will get back your husband Pradyumna.

43. Kāma in the name of Pradyumna will regain his wife after killing Śambara in a battle. O gods, he will be happy thereafter.

44. After taking all the valuable properties of Śambara, O gods, he will go to the city again along with her. These words of mine are true.

Brahmā said —

45. On hearing these words of Śiva, the gods heaved a sigh of relief. Joining their palms in reverence and bowing to Him they said :—

25. This town, associated with Lord Kṛṣṇa, is situated in Kathiawar.

The gods said :—

46. “O great god, lord of the gods, O lord, the ocean of mercy, please resuscitate Kāma quickly. O Śiva, save the life of Rati.”

Brahmā said :—

47. On hearing these words of the gods, great God became delighted. The lord of all, the ocean of mercy, spoke again.

Śiva said :—

48. O gods, I am delighted. I shall resuscitate Kāma within myself. He will be one of my Gaṇas and will sport about always.

49. O gods, this story should not be narrated in the presence of any one. All of you return to your abodes. I shall destroy all miseries.

Brahmā said :—

50. After saying this Rudra vanished even as the gods were eulogising Him. The gods became delighted and free from mental suspense.

51. O sage, abiding by the directions of Śiva and consoling Rati by means of the conciliatory words of Śiva, the gods returned to their respective places.

52. O excellent sage, then Rati, the wife of Kāma went to the city and waited for the time mentioned by Śiva.

CHAPTER TWENTY

(*The story of the submarine fire*)

Nārada said :—

1. O Brahmā, please tell me “Where did the flame of fire emerging from the eye of Śiva go ?” Please tell me also the further story of the moon-crested lord.

Brahmā said :—

2. When the fire from the third eye of Śiva reduced

Kāma to ashes it began to blaze all round without burning anything.

3. A huge hue and cry was raised in the three worlds consisting of the mobile and immobile creatures. Immediately the gods and sages sought refuge in me.

4. All of them in their agitation bowed to and eulogised me with their palms joined in reverence and the heads bent down. They intimated to me their grief.

5. On hearing that I pondered over the reason for the same, and remembering Śiva humbly I went there in order to protect the three worlds.

6. That fire, out to burn everything, very brilliant with its shooting flames, was thwarted by me as I had the capacity by Śiva's grace.

7. O sage, then I made that fire of fury, out to burn the three worlds, tender in its blaze and mare-like in shape.

8. Taking that fire mare-like in form, at the will of Śiva, I, the lord of the worlds, went to the sea shore, for the benefit of the worlds.

9. O sage, on seeing me arrived there, the sea took a human form and approached me with palms joined in reverence.

10. Bowing to and duly eulogising me, the grandfather of all the worlds, the ocean said lovingly.

The ocean said :—

11-12. “O Brahmā, the lord of all, why have you come here? Please command me with pleasure knowing me to be your servant”. On hearing the words of the ocean I remembered Śiva. I spoke with love in order to benefit the world.

Brahmā said :—

13. O dear, intelligent one, causing the welfare of all the worlds, O ocean, induced by Śiva's will, I shall explain to you.

14. This is the fire of fury of lord Śiva, the great lord. It is in the form of a mare now. After burning Kāma it was about to burn everything.

15. At the will of Śiva I was requested by the gods who were harassed by it, and so I went there and suppressed the fire.

16. I gave it the form of a mare. I have brought it here. O ocean, I ask you to be merciful.

17. This fury of lord Śiva, now in the form of a mare, you will bear till the final dissolution of all living beings.

18. O lord of rivers, when I shall come and stay here, you shall release it. This is Śiva's wonderful fire of fury.

19. His perpetual diet shall consist of your waters. This shall be preserved by you with effort lest it should go down.

20. Thus requested by me, the ocean agreed. None else could have grasped Śiva's fire of fury thus.

21. That fire in the form of a mare entered the ocean and began to consume the currents of water. It blazed with all its shooting flames.

22. O sage, then, delighted in mind I returned to my abode. The ocean of divine form bowed to me and vanished.

23. O great sage, the entire universe, freed from the fear of that fire became normal. The gods and the sages became happy.

CHAPTER TWENTYONE

(*Nārada instructs Pārvatī*)

Nārada said :—

1. O dear Brahmā, O disciple of Viṣṇu, of great intellect, O Creator of three worlds, this is a very wonderful story of the great soul Śiva that has been narrated.

2. When Kāma had been reduced to ashes by the fire from the third eye of Śiva and when that fire had been deposited in the ocean what happened thereafter ?

3. What did Goddess Pārvatī, the daughter of the lord

of mountains, do? O storehouse of mercy, please tell me now where she went along with her maids.

Brahmā said :—

4. O dear, of great intellect, listen to the story of the moon-crested lord, my master and the cause of great enjoyment and protection.

5. A wonderfully loud sound arose covering the whole firmament when the fire issuing from Śiva's eye burnt Kāma.

6. On hearing that loud report and seeing Kāma burnt, Pārvatī was terribly frightened and she returned to her abode along with her maids.

7. Himavat along with his attendants and relatives was surprised on hearing that loud report. He was agitated on remembering that his daughter had gone there.

8. On seeing his daughter excessively agitated, the lord of the mountains was sorry. The lord of the mountains approached her gently as she was crying due to her separation from Śiva.

9-10. Approaching her and wiping off her eyes with his hand he said—"Dear daughter, do not be afraid, do not cry. He took her on his lap and consoled her. The lord of the mountains took her immediately to his palace.

11. When Śiva had vanished after burning Kāma, Pārvatī became extremely agitated due to His separation. She did not attain pleasure anywhere.

12. Returning to her father's abode and meeting her mother, Śivā, the daughter of the mountain, considered herself born again.

13. She cursed her own beauty. She said to herself. "O, I am doomed". The daughter of the lord of mountains did not regain composure though consoled and assuaged by the maids.

14. She did not achieve happiness and peace in sleeping, drinking, bathing, or sitting amidst her maids.

15. Remembering the various gestures and movements of Śiva, she muttered to herself ever and anon—"Fie upon my beauty. Fie on my birth and activity".

16. Thus Pārvatī was much distressed in mind due to

separation from Śiva. She did not at all feel happy. She always muttered “Śiva, Śiva.”

17. O dear, with her consciousness centred round the Pināka-bearing lord, she continued to stay in the palace of her father. Śiva bewailed much and fainted frequently.

18. The lord of the mountains, Menakā, and their sons chief of whom was Maināka of undisturbed mind, tried to console her but still she did not forget Śiva.

19. O celestial sage, O intelligent one, employed by Indra, the slayer of Bala, you came to Himālaya mountain roaming here and there as you pleased.

20. You were then worshipped by the noble-souled mountain. You enquired of his health and happiness and you were seated in a noble seat.

21. Then the lord of the mountains told you the story of his daughter from her service to Śiva to the burning of Kāma by Him.

22. O sage, on hearing that, you told the lord of the mountains—“Worship Śiva.” You stood up, remembered Śiva mentally and took leave of him.

23. O sage, leaving him you hastened to meet Pārvatī secretly, you a favourite of Śiva, perfectly wise and engaged in helping the world.

24. Approaching Pārvatī and addressing her, you spoke to her respectfully. You are foremost among the wise and you were interested in her welfare. Your words were true.

Nārada said: —

25. O Pārvatī, listen. I am sympathetic to you. I shall speak truly. My words will be beneficent to you in all respects. They will lead to the achievement of your desire. They are free from aberrations.

26. The great god has been served by you without austerities. You had some pride which He, the blesser of the distressed, eradicated.

27. O Śivā, after burning Kāma, lord Śiva though favourably disposed to His devotees, left you, since the lord is a great Yogin and so unattached to you.

28. Hence you shall propitiate Him by performing a

great penance. Siva will take you as His wife, after you have been sanctified by austerities.

29. You will never forsake the auspicious Śiva. O goddess, you will not take any one other than Śiva as your husband.

Brahmā said :—

30. On hearing your words, O sage, Pārvatī, the daughter of the mountain, heaved a sigh of relief and gladly spoke to you with palms joined in reverence.

Pārvatī said :—

31. O sage, O omniscient one, you help all the worlds, please tell me a formula for the propitiation of lord Śiva.

32. No sacred rite will ever fructify without a good preceptor. Truly this eternal statement of the Vedas was heard by me before.

Brahmā said :—

33. On hearing these words of Pārvatī, O excellent sage, you taught her the five-syllabled mantra of Śiva* in accordance with the sacred law.

34. O sage, generating her faith you told her the supreme efficacy of the great formula thus.

Nārada said :—

35. O goddess, listen to the wonderful efficacy of this formula on hearing which Śiva becomes excessively pleased.

36. This formula is a king of all formulas. It yields all cherished desires, bestows all worldly pleasures and salvation, and appeals much to Śiva.

37. Repeating this formula in accordance with the injunctions you shall propitiate Śiva. He will certainly appear before you.

38. O Śivā, meditate on His form, observing all restraints. Repeat the five-syllabled mantra. Śiva will be pleased quickly.

39. O chaste lady, perform the penance thus. Lord

* The five-syllabled Mantra of Śiva : नमः शिवाय

Śiva can be attained through penance. Every one attains the desired fruits in penance and not otherwise.

Brahmā said :—

40. O Nārada, after saying thus to Pārvatī, you, the favourite of Śiva, went to heaven, a casual visitor engaged in the welfare of the gods.

41. O Nārada, on hearing your words and securing the excellent five-syllabled mantra, Pārvatī was extremely pleased.

CHAPTER TWENTYTWO

(Description of Pārvati's penance)

Brahmā said :—

1. After your departure, O celestial sage, convinced that Śiva could be achieved by means of penance, Pārvatī became glad and decided to perform penance.

2. She took her maids Jayā and Vijayā into confidence and through them made her parents acquainted.

3. First she wanted her father Himavat, the lord of mountains, to hear her humble words.

The maids said :—

4-5. O Himavat, let the words of your daughter be heard through us. She wishes to make her body, beauty and family fruitful. This can be achieved through penance and not otherwise.

6. O excellent mountain, the permission may kindly be given—"Let Pārvatī go to the forest and perform penance there".

Brahmā said:—

7. O excellent sage, thus requested by Pārvatī through the maids, the lord of the mountains carefully considered the proposal and said:

Himācala said:—

8. This appeals to me. I it appeals to Menā as it ought to be, what else can be a better course ?

9. There is no doubt about it that my House will be fortunate. If her mother also likes this, what can be more auspicious than this ?

Brahmā said:—

10. After hearing the words spoken by her father and (in a way) commanded by him, the two maids went to her mother along with her.

11. O Nārada, approaching Pārvatī's mother, they bowed down and with palms joined in reverence they respectfully spoke thus.

The maids said:—

12. O mother, O gentle lady, please listen to the words of your daughter. Obeisance be to you. You will listen with pleasure and act accordingly.

13. For the sake of attaining Śiva, your daughter wishes to perform a severe penance. She has secured the permission of her father. She now wants to seek it from you.

14. O chaste lady, she is desirous of making her beauty fruitful. If your permission too is received, the penance can be performed.

Brahmā said:—

15. O excellent sage, after saying this, the maids became silent. Distressed in mind, Menā did not accept the proposal.

16. Then Pārvatī herself spoke to her mother joining her palms in humility and remembering the lotus-like feet of Śiva.

Pārvatī said:—

17. O mother, I shall be going in the morning for performing penance to achieve Śiva. Please permit me to go to the penance-grove for the task.

Brahmā said:—

18. On hearing the words of her daughter, Menā was distressed. That chaste lady called her daughter near and spoke to her in dejection.

Menā said :—

19. O daughter Śivā, if you are distressed, if you wish to perform penance, you can do it at home. O Pārvatī, do not go out.

20. Where do you wish to go for performing penance ? All the deities are in my house. All the holy centres and the different temples too are here.

21. Do not be stubborn, dear daughter. You shall not go out of your home. What did you achieve when you went out previously ? What are you going to achieve at present ?

22. Dear child, slender is your body and hard is the penance. Hence you shall perform penance here. You shall not go out.

23. For a woman to go to a penance-grove for the realisation of her desire is what we have never heard of before. Hence, dear daughter, do not go out for penance.

Brahmā said :—

24. Thus, in various ways, the daughter was dissuaded by her mother. But she did not find any pleasure except in propitiating Śiva.

25. Pārvatī acquired the name Umā since she was prevented from going to forest by Menā and forbidden to perform penance.

26. O sage, on realising that Pārvatī was quite dejected, Menā, the beloved of the mountain, permitted her to perform penance.

27. O excellent sage, on getting permission from her mother, Pārvatī remembered Śiva and felt happy.

28. Bowing to her parents with joy, Pārvatī remembered Śiva and set out for performing penance along with her maids.

29. Discarding all the fine clothes of her taste, she wore tree-barks and the fine girdle of Muñja grass.

30. She eschewed necklace and wore the pure deer skin. She arrived at Gaṅgāvatarāṇa²⁶ for performing penance.

31. The Gaṅgāvatarāṇa was in the Himālayan ridge

26. See No. 22, P. 515

where Kāma was burnt by Śiva who was performing meditation.

32. Oh dear, that Himālayan ridge devoid of Śiva was painfully seen by Pārvatī, the mother of the universe, the daughter of the mountain.

33. She stood for a while in the place where formerly Śiva had performed penance and became dispirited by the pangs of separation.

34. Crying aloud “Alas O Śiva” she, the daughter of the mountain, lamented sorrowfully and anxiously.

35. Suppressing the delusion with fortitude after a long time Pārvatī, the daughter of Himavat, got herself initiated for the observance of ritualistic activities.

36. She performed penance in the excellent holy centre Śrīgītīrtha which (later) acquired the title “Gaurī-Sikhara²⁷” due to her performance of penance thereon.

37. O sage, many beautiful holy plants were laid there by Pārvatī for testing the fruitfulness of her penance.

38. Neatly cleaning the ground, the beautiful lady built the altar. Then the penance, difficult to be performed even by the sages, was begun.

39. Suppressing her sense-organs with her mind, she started the great penance in a place within the proximity.

40. In the summer she kept a perpetually blazing fire all round and remaining within continued muttering the mantra.

41. In the rainy season she continuously remained sitting on the bare ground on the rock and got herself drenched by the downpour of rain.

42. During the winter, with great devotion she remained in water throughout. During snowfall and in the nights too she performed her penance observing fast.

43. Performing such austerities and engrossed in the muttering of the five-syllabled mantra, Pārvatī meditated on Śiva, the bestower of fruits of our cherished desires.

44. Everyday during leisure time she used to water the trees planted by her along with her maids and extended acts of hospitality.

27. It it one of the famous peaks of the Himālayas.

45. Chill gusts of wind, cool showers, and unbearable heat she bore with equanimity.

46. Different sorts of worries she did not mind at all. O sage, fixing her mind in Śiva alone she remained firm and steady.

47. The first year she spent in taking fruits, the second in taking leaves, in the course of her penance. She spent many years thus.

48. Then Śivā, the daughter of Himavat, eschewed even the leaves. She did not take any food. She was engrossed in the performance of penance.

49. Since she, the daughter of Himavat, eschewed leaves from her diet she was called Aparṇā by the gods.

50. Then Pārvatī performed great penance standing on one leg and remembering Śiva, she continued muttering the five-syllabled mantra.

51. Clad in barks of trees, wearing matted hair and eager in the meditation of Śiva, she surpassed even sages by her penance.

52. Pārvatī thus spent three thousand years in the penance-grove performing penance and meditating on lord Śiva.

53. Remaining for a short while in the place where Śiva had performed penance for sixty thousand years, Pārvatī thought like this.

54. Does not the Supreme lord know me observing these ritualistic activities now ? Wherefore am I not followed by him though engaged in penance ?

55. In the Śāstras and the Vedas, lord Śiva is always sung in praise by the sages as the bestower of welfare, omniscient, all-pervading and all-seer.

56. The lord is the bestower of all riches, the moulder of fine emotions, the bestower of the desires of devotees and the remover of their distress.

57. If I am devoted to the bull-bannered lord, discarding all desires, may He be pleased with me.

58. If the mantra of the Nārada Tantra, consisting of five syllables has been continuously repeated by me with great devotion may He be pleased with me.

59. If I am a devotee without aberrations of Śiva, the lord of all, may He be extremely pleased with me.

60. Pondering frequently like this incessantly, she performed penance for a long time, with her face turned downwards, her apparel of bark and mind without any aberrations.

61. She performed penance difficult to be performed even by the sages, so much so that people were struck with surprise.

62. All of them came there to witness her penance. Considering themselves blessed, they proclaimed thus approvingly.

63. "To follow the standard of the virtuous personages is declared to be conducive to greatness. There is no delimitation in penance. Virtue shall be honoured by the wise always.

64. After seeing or hearing about the penance of this lady what penance will be pursued by a man ? A penance greater than this has never been before, nor will it ever be".

65. Saying thus, they praised the penance of Pārvatī and joyously returned to their abodes. Even persons of sturdy countenance praised her penance.

66. O sage, listen to another surprising influence of the penance of Pārvatī, the mother of the universe.

67. Even the naturally inimical beings in and around her hermitage became free from animosity due to her power.

68. Lions and cows prone to the passions of love, hatred etc. ceased to harass one another, thanks to her greatness.

69. O excellent sage, creatures like cats, mice etc. who are born enemies to one another did not exhibit any bad characteristics there.

70. O excellent sage, trees bore fruits, grasses grew in plenty and flowers of variegated nature and colour blossomed there.

71. The entire forest became comparable to Kailāsa as it were the achievement of her penance.

CHAPTER TWENTYTHREE

(Attempt of Himavat to dissuade Pārvatī; gods go to meet Śiva)

Brahmā said :—

1. O excellent sage, while Pārvatī was engaged in penance thus for attaining Śiva, a long time elapsed but Śiva did not appear.

2. Then Himavat came there along with his wife, sons and ministers and spoke to Pārvatī, who had resolved to continue her penance.

Himavat said :—

3. O Pārvatī, O fortunate one, do not torture yourself by this penance. Dear girl, Śiva is not to be seen. Certainly he is detached.

4. You are a young woman of tender limbs. You will be overpowered and exhausted by this penance. There is no doubt about it. I am speaking the truth.

5. Hence, O comely lady, get up. Come back to our house. Of what avail is Śiva by whom Kāma has been reduced to ashes ?

6. O goddess, hence not being emotional, Śiva will not come to claim you as the excellent lady. Why do you yearn for him ?

7. Just as the moon in the sky cannot be caught, O sinless girl, so also Śiva is inaccessible. Know this.

Brahmā said:—

8-9. The same thing was said by Menā, Sahya²⁸ mountain, Meru,²⁹ Mandara³⁰, Maināka³¹ and Krauñca³² and

28. It is one of the seven principal mountain ranges in India, a part of the Western Ghats at some distance from the sea. For details see P. 164.

29. It is a fabulous mountain, variously identified, supposed to be situated in the centre of the earth.

30. It is a great mountain which the Gods used for churning the ocean. It is supposed to be the mountain so named in Bhāgalpur. For details see P. 48.

31. See Note No. 12. P. 494

32. It is a mountain in the Himālayas stretching from Kailāsa to the south. It is personified here.

others, The unafflicted Pārvatī was thus sought to be dissuaded by various arguments.

10. When she was thus addressed by all of them, she with a broad smile, spoke to Himavat.

Pārvati said:—

11. O father, O mother, O kinsmen, have all of you forgotten what I had said formerly. Even now listen to my vow.

12. This great God by whom Kāma has been burnt in fury is detached (you say). I shall propitiate him, by means of penance. He is favourably disposed to His devotees.

13. All of you please go to your respective abodes with delight. He will certainly be pleased. You need not be anxious over this.

14. With my penance alone here itself, I shall bring Him who burnt Kāma and the mountainous forest.

15. Sadāśiva can be easily served through penance. Ye fortunate Sirs, please know this truth. I am telling you the truth.

16. After addressing thus, her father Himālaya, her mother Menakā, her brothers Maināka and Mandara, the eloquent Pārvatī, the daughter of the king of mountains, kept quiet.

17. Thus addressed by Pārvatī, the lord of mountains and the other mountains went back the way they came, surprised within and praising her.

18. After all of them had departed, she with firm resolve in the great Truth, accompanied by her maids performed a severe penance.

19. O excellent sage, by that great penance the three worlds including the gods, Asuras and men, nay all the mobile and immobile beings, became heated.

20-21. The Prajāpatis, the Guhyakas and others experienced great distress but could not understand the reason thereof. The gods, Asuras, Yakṣas, Kinnaras, Cāraṇas, Siddhas, Sādhyas, the sages, the serpents and the Vidyādhara too had the same experience³³.

33. Siddhas, Sādhyas, Yakṣas, Kinnaras, Vidyādhara, Nāgas and Guhyakas are a class of semi-divine beings, thousands in number, of great purity and holiness, who reside in the Himālayas attending on Śiva.

22. All of them, Indra and others, who were extremely agitated, took leave of their preceptor and sought refuge in me on the mountain Sumeru. All their limbs had been scorched.

23. Devoid of splendour, and agitated excessively they bowed to and eulogised me. They spoke simultaneously thus.

The gods said :—

24. “O lord, the whole of this universe consisting of the mobile and immobile has been created by you. Why is it scorched so much ? We do not understand.

25. O Brahmā, please tell us the reason. O lord, you shall protect us, the gods whose bodies have been scorched. There is none else to protect us”.

Brahmā said :—

26-27. On hearing their words I remembered Śiva and pondered over everything. I realised that the universe was scorched as a result of Pārvati’s penance. Accompanied by them I hastened respectfully to the milk occan to inform Viṣṇu about it.

28. Reaching that place along with the gods, I saw Viṣṇu shining lustrosly on a splendid seat. Bowing to and eulogising him with palms joined in reverence I spoke.

29. “Save, save, O Viṣṇu, save us who have sought refuge in you, being scorched by the great and severe penance of Pārvati.

30. On hearing these words of mine on behalf of the heaven-dwellers, lord Viṣṇu seated on the Serpent couch³⁴ spoke to us :—

Viṣṇu said :—

31. The entire reason has been known to me. It is

Prajāpatis are the ten lords of created beings first created by Brahmā.

34. Viṣṇu is represented in human form slumbering on the serpent Sesha and floating on the waters of the ocean.

caused by Pārvatī's penance. I shall now go to lord Śiva accompanied by all of you.

32. O gods, we shall request lord Śiva to approach Pārvatī and marry her for the welfare of all the worlds.

33. We shall do everything necessary to make the Pināka-bearing lord of the gods go there to grant the boon to Śivā.

34. Therefore now we shall go to the place where the great lord Śiva of severe penance, the conferrer of all auspicious things, stays.

Brahmā said :—

35. On hearing those words of Viṣṇu, the gods and the rest became excessively afraid of Śiva, the furious, the annihilator and the one desirous of burning everything.

The gods said :—

36. We dare not go near the great lord Śiva who is very terrifying, furious and who has the burning brilliance of the deadly fire of dissolution.

37. Undoubtedly he will burn us all in His anger as Kāma, the indefatigable god, has been burnt by him.

Brahmā said :—

38. O sage, on hearing the words of Indra and others, Viṣṇu, the lord of Lakṣmī spoke these words, consoling all the gods.

Viṣṇu said :—

39. O gods, listen with pleasure and attention to my words. The lord, the destroyer of the fear of gods, will not consume you in fire.

40. Considering Śiva to be benevolent you shall shrewdly seek refuge in Him.

41. We shall all seek refuge in Śiva, the ancient Puruṣa, the lord, of excellent features, greater than the greatest, the supreme self, the great one resorting to penance.

Brahmā said :—

42. Thus urged by the great lord Viṣṇu they set out desirous of seeing the Pināka-bearing lord Śiva.

43. At first Viṣṇu and others who were anxious to see the penance of Pārvatī went to her hermitage which was on the way.

44. On seeing the excellent penance of Pārvatī and being enveloped by her resplendence they bowed to her who was engaged in penance and who had brilliant features.

45. After praising the penance of Pārvatī whose body was achievement personified, the gods went to the place where the bull-bannered lord was present.

46. After reaching there the gods sent you in, O sage, and stood at a distance from Śiva who had reduced Kāma to ashes. They were watching.

47. O Nārada, you the fearless devotee of Śiva approached Śiva and saw the lord extremely pleased.

48. O sage, you came back again and beckoning to the gods, with effort you took them, Viṣṇu and others, to Him.

49. Then Viṣṇu and other gods went there and saw lord Śiva, favourably disposed to His devotees, delighted and comfortably seated.

50-51. Then Viṣṇu, the gods, the Siddhas, the sages and I bowed to and eulogised Śiva seated in the Yogic posture, surrounded by the Gaṇas. He was seated in the form of penance. We eulogised Him with hymns from the Vedas and Upaniṣads.

CHAPTER TWENTYFOUR

(*Śiva consents to marry Pārvatī*)

The gods said :—

1. Obeisance to lord Śiva, obeisance to the destroyer of Kāma; obeisance, obeisance to one worthy of eulogy; to one of profuse splendour, to the three-eyed lord.

2. Obeisance to Śiva clad in skin; obeisance to the

terrible, to the terrible-eyed, to great lord and to the lord of the three worlds.

3. You are the lord of worlds; you are the father, the mother and the lord; you are Śiva the benefactor. You are particularly compassionate.

4. You are the creator of all the worlds; O lord, you shall save us. O great God, except you who else is competent to destroy misery ?

Brahmā said :—

5. On hearing these words of the gods, Nandikeśvara who was endowed with great sympathy began to inform Śiva.

Nandikeśvara said :—

6. O foremost among the gods, Viṣṇu, other gods, the sages and Siddhas eulogise you in order to see you. They are being threatened by Asuras. Hence they seek some remedy and resort to thy feet, the seat of great fearlessness.

7. Hence, O lord of all, the sages and the gods shall be protected by you. You have been particularly mentioned as the kinsman of the distressed and favourably disposed towards your devotees.

Brahmā said :—

8. Śiva, who was thus informed by Nandin and who was extremely sympathetic, slowly reverted from His meditation and opened His eyes.

9. Then lord Śiva, the highly efficient great Ātman, reverted from His trance and spoke to the gods.

Śiva said .—

10. “O great gods, Viṣṇu, Brahmā and others, why have you come near me? Mention the reason for the same.”

Brahmā said :—

11. On hearing these words of Śiva, all the gods rejoiced. They looked at Viṣṇu as if to induce him to speak.

12. Then Viṣṇu, the great devotee and benefactor of

the gods mentioned the matter of great importance of the gods as mentioned by me(before).

Viṣṇu said :—

13. “O Śiva, all the gods have come here to submit to you their misery perpetrated mysteriously by Tāraka.

14-15. O Śiva, the demon Tāraka will be killed only by your self-begotten son and not otherwise. Ponder over what I have said and take pity on me. Obeisance, O great lord, to you. O lord, redeem the gods from the misery brought about by Tāraka.

16. Hence, O lord Śiva, Pārvatī shall be accepted by you and grasped with your right hand. Accept her hand as offered in marriage by the lord of mountains. She is full of noble attributes.

17. On hearing those words of Viṣṇu, Śiva was pleased and said indicating to them the goal of the good, eager in Yogic feats as He was.

Śiva said :—

18-19. “If goddess Pārvatī, the most beautiful lady were to be accepted by me, she will be able to resuscitate Kāma on account of the marriage. Then all the gods, sages and ascetics will become lusty and incompetent in the great path of Yoga.

20. Kāma was burnt by me for the achievement of universal goal. It was at the suggestion of Brahmā, O Viṣṇu. No anxiety need be felt in this connection.

21. O lord of gods, O intelligent one, it is your duty not to be obdurate after considering the situation of what shall be done and what not.

22. O Viṣṇu, a great favour to the gods has been done by me when Kāma was burnt. May ye all stay free from lust certainly along with me.

23. Just as I, so also you, O gods, can without effort perform difficult tasks being endowed with the energy of great penance.

24. Kāma not being with you, you can be endowed with the supreme bliss and be free from aberrations by means of spiritual contemplation, O Gods.

25. O Brahmā, O Viṣṇu, O Indra, O sages and O gods, what had been done by Kāma formerly and forgotten by you may be recollected and pondered over.

26. O gods, meditation of everyone had been spoiled by the stubborn Kāma, the great archer formerly.

27. Kāma leads to hell; lust to anger, anger to delusion and delusion destroys penance.

28. Anger and lust shall be eschewed by you, the best of gods. My words shall be heeded by you all and not otherwise.

Brahmā said :—

29. After saying thus, the bull-bannered lord Śiva expressed the wish that Brahmā, Viṣṇu, the gods and the sages, should speak.

30. Śiva became quiet after resorting to meditation again. Śiva, as before, was surrounded by His Gaṇas.

3I-33. Śiva thought within Himself His own Soul, the form that is unsullied, free from distortions, aberrations and ailments, the form which is greater than the greatest, eternal, free from sense of possession, free from obsessions, beyond the ken of sounds and words, devoid of attributes and knowable through perfect wisdom. Thinking upon His own features thus in His meditation, the lord, the cause of great enjoyment and protection became engrossed in supreme bliss.

34. On seeing Śiva again engaged in meditation all the dwellers of heaven, Viṣṇu, Indra and others, humbly told Nandin.

The gods said :—

35. What shall we do now ? Śiva has become detached and has gone on meditation. You are a companion of Śiva and pure assistant. You are omniscient.

36. O chief of the Gaṇas, we seek refuge in you. Please guide us. What is the remedy by which Śiva can be propitiated ?

Brahmā said :—

37. O sage, thus urged by the gods, Viṣṇu and others, Nandin, the favourite Gaṇa of Śiva replied to the gods.

Nandīsvara said :—

38. O Viṣṇu, O Brahmā, O Indra, O gods and O sages, pay heed to my words gratifying to Śiva.

39. If you persist still in your wish that Śiva shall marry, you shall eulogise with respect and piteous request.

40. O gods, great lord cannot be made subservient by ordinary devotion. The supreme lord does even what shall not be done when moved by extraordinary devotion.

41. O Brahmā, Viṣṇu and other gods, then act accordingly, otherwise go the way you have come. Tarry not.

Brahmā said :—

42. O sage, on hearing his words, Viṣṇu and other gods, considering that it must be so, eulogised Śiva with pleasure.

43. O great lord, lord of the gods, O ocean of mercy, lift us up from the great distress. Save us who have sought refuge in you.

Brahmā said :—

44. Thus the gods eulogised Śiva with many piteous entreaties. They cried loudly being agitated by their devotion.

45. Viṣṇu accompanied by me spoke out many piteous words, remembering Śiva with great devotion.

46. Śiva was thus eulogised by the gods, Viṣṇu and me. He, the great lord, ceased His meditation due to His attachment for His devotees.

47. The delighted Śiva said heightening the pleasure of Viṣṇu and other gods, after glancing at them with merciful looks. Śiva is favourably disposed to His devotees.

Śiva said :—

48. O, Viṣṇu, O Brahmā, O Indra and other gods, why have you all collectively come here in my presence ? Tell me the truth.

Viṣṇu said :—

49. O great lord, you are omniscient. You are the

immanent being and the lord of all. Don't you know what is in our mind ? Still I speak at you bidding.

50. O Śiva, many kinds of miseries have befallen us due to the demon Tāraka. It is for that that you have been propitiated by the gods.

51. For attaining you Śivā is born of mountain Himācala. The demon's death can be at the hands of your son alone begotten of her.

52. This is the boon granted to him by Brahmā. Incapable of being killed by others, the demon harasses the entire universe.

53. At the instance of Nārada, she is performing a great penance. All the three worlds consisting of the mobile and immobile beings have been enveloped by her refulgence.

54. O lord Śiva, please go and grant Śivā the boon. O lord, destroy our misery and bestow happiness on us.

55. O Śiva, there is a great enthusiasm in my heart as well as in those of the gods to witness your marriage. Please get it performed in a fitting manner.

56. The opportune moment for the fulfilment of the boon granted by you to Ratī has arrived. Make your promise fruitful.

Brahmā said :—

57. After saying this and bowing to and eulogising Him with different hymns, Viṣṇu, the gods and the sages, all of us waited in front of Him.

58. On hearing the words of the gods Śiva, subservient to His devotees, laughed and replied. Śiva is a strict preserver of Vedic conventions.

Śiva said :—

59. O Viṣṇu, O Brahmā, O gods, all of you please hear with attention. I am going to say a specific thing in a suitable manner.

60. Marrying is not a proper thing for men. Marriage is a great fetter that binds firmly.

61. There are many base bondages in the world. Association with women is the toughest of all. One can free oneself from all bondages except that of women.

62. Anyone bound with nooses of iron and timber can secure release but one bound with nooses of women never frees oneself.

63. Worldly enjoyment tightens the bondage. Salvation is inaccessible to a man drawn to worldly enjoyment even in his dream.

64. If he wishes for happiness, an intelligent man shall duly forsake all worldly pleasures. Worldly enjoyment that dooms persons is on a par with poison.

65. O Indra, a man attains downfall even by conversing with a sensuous person. Great preceptors say that worldly enjoyment is a bitter beer mixed with sugar.

66. Although I know and realise all these, although I have specific wisdom yet I shall accede to your request and make it fruitful.

67. I am definitely subservient to my devotees. Hence I may do everything. I am known all over the three worlds as one who performs ill fitting things.

68. The vow of the king of Assam (Kāmarūpa)³⁵ was made fruitful. I saved king Śudakṣinā who had become a hireling and a prisoner.

69. I am the three-eyed God who bestows happiness but brought about the misery of Gautama. I especially curse those wicked persons who harass my devotees.

70. I have the feelings of endearment towards devotees. I drank up poison for the welfare of the gods. O gods, the miseries of the gods have always been removed by me.

71. For my devotees, I experienced many sufferings. I removed the misery of the sage Viśvānara by becoming a householder.

72. What is the use of talking much ? O Viṣṇu, O Brahmā, I speak the truth. All of you know truly that I have vowed as follows.

73. Whenever any devotee of mine is involved in any adversity I remove it instantaneously and completely.

74. I know the sufferings you undergo from the demon Tāraka. I shall remove them. Truth, I tell you the truth.

35. Kāmarūpa was also known as Prāgjyotiṣa. The designation applies to the country now called Assam. In ancient days it comprised the north-eastern part of Bengal and the western portion of Assam.

75. Although I am not interested at all in dalliance I shall marry Pārvatī for begetting a son.

76. O gods, all of you go back to your respective abodes fearlessly. I shall achieve your task. In this respect you need not be anxious at all.

Brahmā said :—

77. O sage, after saying this, Śiva became silent and entered into spiritual contemplation. Viṣṇu and other gods went back to their respective abodes.

CHAPTER TWENTYFIVE

(*The seven celestial sages test Parvati*)

Nārada said :—

1. When Brahmā, Viṣṇu and other gods had gone along with the sages what happened thereafter ?

2. O dear one, what did Śiva do? Within what time did He go to grant the boon ? How ? Please tell me for my pleasure.

Brahmā said :—

3. When Brahmā and other gods had gone back to their respective abodes, Śiva entered into spiritual contemplation in order to test her penance.

4. He meditated upon His own soul within Himself, the Ātman that is greater than the greatest, free from illusion and obsessions and stationed within itself.

5. The bull-bannered lord Śiva, the object of the expression That,* whose movements are unknown, is the cause of enjoyment and protection. Śiva is the lord Supreme.

Brahmā said :—

6. O dear then, Pārvatī was engaged in great penance. Even Śiva wondered at that.

7. He became distracted from spiritual contemplation. A deity subservient to His devotees cannot be otherwise. Śiva,

* It refers to the formula “that are you”, identifying the soul with the supreme soul.

the cause of great enjoyment and protection remembered the seven celestial sages, Vasiṣṭha and others.

8. Immediately on being remembered, the seven sages³⁶ came there with faces beaming with delight and praising their good fate.

9. Bowing to Him with folded arms and bent shoulders they eulogised lord Śiva with extreme pleasure by means of words choked with devotional feelings.

The seven sages said :—

10. “O great God, lord of gods, O lord, O ocean of mercy, we have become very well blessed since we have been remembered by you now.

11. Why have we been remembered ? We may kindly be commanded. O lord, have pity on us as on your own slaves. Obeisance be to you.

Brahmā said :—

12. On hearing the words of the sages, lord Śiva, the storehouse of sympathy spoke lovingly and laughingly with eyes beaming like full-blown lotus.

Lord Śiva said :—

13. O dear seven celestial sages, listen to my words. You are all my benefactors. You are clever and perfectly wise.

14. The great Goddess Pārvatī, the daughter of the mountain is performing a penance now in the mountain called Gauriśikhara, with a steady mind.

15. O brahmins, she is desirous of attaining me as her husband. She is being served by her maids. She has discarded all other desires. She is determined in her resolve.

16. O excellent sages, you go there at my bidding. With love in mind, conduct the test of her resolve.

17. O virtuous ones of good rites, at my bidding,

36. The seven sages viz. Marīci, Atri Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha are represented by a group of seven stars called Ursa Major.

you need not hesitate to employ even deceitful and critical remarks.

Brahmā said :—

18. Thus commanded, those sages quickly went there where the mother of universe, the brilliant daughter of the mountain, shone with fulgurance.

19. There she was seen as the personified achievement of penance itself. She was shining brilliantly with great splendour.

20. Mentally bowing to her, the seven sages, of good rites, humbly spoke to her after being warmly welcomed and worshipped by her.

The sages said :—

21. O daughter of the mountain, listen. Why do you perform this penance ? Which god do you wish to propitiate ? For what purpose ? Please tell us now.

Brahmā said :—

22. Thus addressed by the brahmins, the goddess Śivā, daughter of the lord of mountains, replied truly before them though it was a great secret.

Pārvati said :—

23. O great sages, listen to my words with hearty affection. I am saying only what I thought in my own way.

24. On hearing my words you will laugh at me considering my proposal impossible. O brahmins, I hesitate in revealing it but what can I do ?

25. This mind of mine is resolute helplessly attempting at a great task. Verily it is trying to erect a high wall on the surface of water.

26. At the bidding of the celestial sage I am performing this steady penance with the desire that Rudra be my husband.

27. The unfledged birdling of my mind flies up tenaciously. May lord Śiva, the storehouse of mercy fulfil its desire.

Brahmā said :—

28. On hearing her words, the sages honoured Pārvatī mentally with pleasure but spoke these deceptive false words laughingly.

The sages said :—

29. O daughter of the mountain, although you are wise and intelligent, you are not able to see through the conduct of that celestial sage who professes to be a great scholar but who is cruel-minded.

30. Nārada is a quibbler. He misleads others. If his words are paid heed to, you stand to lose in every respect.

31. Now listen to a true anecdote that sheds light thereon, with keen intellect. We are enlightening you out of love and affection, take it to heart.

32. Dakṣa, the son of Brahmā, at the bidding of his father, begot ten thousand sons of his wife. He dearly loved them and employed them in performing a great penance.

33. The sons went to the holy lake Nārāyaṇasaras³⁷ in the western zone for performing penance. Nosing it out, Nārada too went there.

34. Sage Nārada misled them with his deceptive instructions. At his instance, they never went back home to their father.

35. On hearing this, Dakṣa was infuriated but his father consoled him. Thereafter he begot a thousand other sons and engaged them in penance.

36. The sons too went to the same place for penance at the bidding of their father. Nārada too went there, a self-appointed instructor for them.

37. He gave them the same instruction and they went the way of their brothers. They never returned to the parental abode. They were engrossed in the avocation of mendicants.

38. O daughter of mountain, the good conduct of Nārada is thus well-known. Now hear about another activity of his in making men detached.

37. The Nārāyaṇa lake has not been identified. Probably it is a lake of the Nārāyaṇa hill, near Badrinath in Garhwal.

39. There was a Vidyādhara named Citraketu. The sage instructed him and made him detached from his house.

40. He bestowed his instructions on Prahlāda and made him suffer much at the hands of Hiranyaśipu. He is definitely a person who splits others' intellect.

41. Whomsoever this sage advocates his philosophy, very pleasing to the ears, generally the same person discards his hearth and home and begins to beg for alms.

42. Nārada has a dirty soul though 'he is endowed with a white brilliant complexion for ever. We know him particularly because we are his associates.

43. People from a distance may describe a stork as a gentle bird that does not prey on fish. But in fact an associate knows the conduct of his associates.

44. You too who are honoured by the wise have followed his advice and thus become a fool. That is why you are performing this severe penance.

45. O young lady, He, for whose sake you are performing this elaborate penance is a perpetually indifferent person of no emotional disturbance. Undoubtedly He is an enemy of Kāma.

46. The trident-bearing Śiva has an inauspicious body, is free from shame and has no home or pedigree. He is naked and ill-featured. He associates with ghosts and goblins and the like.

47. That rogue of a sage has destroyed your discretion with his deception. He has deluded you with apparently good arguments and made you perform this penance.

48. O great Goddess, daughter of the mountain, you alone think within yourself how much pleasure could be derived by getting such a bridegroom.

49. At first he married Sati, the chaste daughter of Dakṣa, eagerly but the fool that he was he could not maintain the household even for a few days.

50. He accused her and forsook her Himself. The lord went on meditating on His own form, free from stains and sorrows and sported happily.

51. He is single without a second and without attach-

ment. He is after salvation, O gentle lady, how can a woman put up with him.

52. O blessed one, even now, at our bidding, return to your house. Cast off this foolish intention. You will benefit thereby.

53. A befitting bridegroom for you is lord Viṣṇu endowed with all good qualities. He is a resident of Vaikuṇṭha,³⁸ lord of wealth and is skilled in sports.

54. O Pārvatī, with him we shall fix your marriage that will confer all happiness on you. Leave off this obduracy. Be happy.

Brahmā said :—

55. On hearing these words, Pārvatī, the mother of the universe, laughed and spoke to the wise sages.

Pārvati said :—

56. O excellent sages, what you have said may be true according to your light and wisdom; but O brahmins, my tenacity cannot be affected.

57. Being born of a mountain, toughness is congenital to my body. Pondering over this with a short intellect you will please desist from preventing me.

58. I shall never discard the wholesome advice of the celestial sage. Vedic scholars know and affirm that the advice of a preceptor is wholesome.

59. Those who firmly believe that the advice of the preceptor is true will experience great happiness here and hereafter. They will have no unhappiness anywhere.

60. Those who distrust the maxim in their heart of hearts that the advice of preceptors is true will experience nothing but misery here and hereafter, no happiness anywhere.

61. O brahmins, the advice of the preceptors is not to be eschewed at all. Whether it leads to the attachment of a household or otherwise, my tenacity will remain pleasing to me for ever.

62. O excellent sages, what you have just spoken shall

³⁸. Vaikuṇṭha, also called Vaibhra, is the abode of Viṣṇu variously described as situated on the eastern peak of Mount Mēru or in the Northern ocean.

be interpreted in another way. I shall explain it in brief.

63. When you glorify Viṣṇu as the abode of noble qualities or as a sportive deity I do not contradict. As to your statement that Sadāśiva is devoid of attributes I shall tell you the reason.

64. Śiva is Brahman, unchanging and without aberration. He assumes shapes and forms for the welfare of his devotees. He does not make a show of worldly lordship.

65. Therefore he assumes the attitude and behaviour of great Yogins. Śiva is a supreme bliss personified and an Avadhūta in form.

66. Interest in embellishment and ornaments shall be found in those who are deluded by illusion and who are not in unison with the Brahman. The lord is devoid of attributes, unborn, free from illusion, of invisible movement and a cosmic Being.

67. O brahmins, Śiva does not shower His blessings on the ground of faith, caste etc. I know Śiva truly only through the blessings of the preceptor.

68. O brahmins, if Śiva does not marry me I shall remain for ever a virgin. Truth, I tell you the truth.

69. Even if the sun were to rise in the west, even if the mountain Meru were to move; even if the fire were to be cool and even if the lotus were to bloom on a rock at the top of a mountain, my stubbornness cannot be nullified. I am telling you the truth.

Brahmā said :—

70. After saying thus and bowing to those sages, the daughter of the mountain stopped and remembered Śiva with an unruffled mind.

71. On realising the resoluteness of Pārvatī, the sages hailed her and bestowed excellent blessings upon her.

72. O sage, after bowing to the goddess, the sages who wanted to test her, were delighted. They immediately returned to Śiva's abode.

73. Having reached the place they informed Śiva of all the details. Taking leave of Him with respect, they went to the heaven.

CHAPTER TWENTYSIX

(*Pārvati-Jaṭila dialogue*)

Brahmā said :—

1. When those sages returned to their abodes, lord Śiva, the cause of great enjoyment and protection wanted to test the penance of the goddess.

2. Under the pretext of testing, Śiva wanted to see her. With a delighted mind He assumed the form of a Jaṭila (an ascetic with matted hair) and went to the forest of penance of Pārvatī.

3. He took the form of a very old man with the body of a brahmin. His brilliance shone. He was delighted in mind. He had an umbrella and a staff (to support Him).

4. There He saw the goddess surrounded by her maids on the platform, as pure as the digit of the moon.

5. Śiva, who is favourably disposed towards His devotees, approached her with pleasure in the guise of a celibate.

6. On seeing that brahmin of wonderful refulgence come, goddess Parvatī worshipped Him with all the articles of worship.

7. She worshipped him with great joy by means of well prepared and arranged articles of worship. Thereafter Pārvatī enquired after the health of the brahmin with respect.

Pārvatī said :—

8. Who are you and whence have you come in the guise of a Brahmacārin? You are making this forest resplendent by your splendour. Please speak, O foremost among Vedic scholars.

The brahmin said :—

9. I am an aged brahmin roaming about as I please. I am an intelligent ascetic bestowing happiness and helping others.

10. Who are you? What is your parentage? Why do you perform penance in this isolated forest? Your penance cannot be surpassed even by the sages of eminent status.

11. You are neither a small girl nor an old woman.

You appear to be an auspicious young woman. How is it that you are performing this penance even when you are unmarried.

12. O gentle lady, are you the wife of an ascetic who does not provide you with food and shelter and so leaving you has gone to another place ?

13. Tell me, in which family are you born ? Who is your father ? What are your undertakings ? You are very fortunate. Futile is your interest in penance.

14. Are you the mother of the Vedas ? Are you Lakṣmī or Sarasvatī ? I dare not guess who you are ?

Pārvatī said :—

15. O brahmin, I am not the mother of the Vedas, nor Lakṣmī nor Sarasvatī. I am the daughter of Himācala and my name is Pārvatī.

16. Previously I had been born as Satī, the daughter of Dakṣa. By Yogic means I cast off my body since my husband was insulted by my father.

17. Even in this life, Siva came to me but due to ill luck, He reduced Kāma to ashes, left me and went away.

18. O brahmin, when Siva went away, I came out of my father's house, being greatly dejected, to perform this steady penance on the banks of the celestial river.³⁹

19. Even after performing this severe penance for a long time, I could not attain Him. I was just to consign myself to fire but on seeing you, I have stopped for a while.

20. Now you can go. I shall enter fire since I'have not been accepted by Siva. Wherever I take birth I shall woo only Siva.

Brahmā said :—

21. After saying so, Pārvatī jumped into the fire in the presence of the brahmin although she was forbidden by Him again and again.

39. The celestial Gaṅgā is said to flow from the toe of Viṣṇu and to have been brought down from heaven, by the prayers of Bhagiratha to purify the ashes of the sixty thousand sons of king Sagara who had been burnt by the angry glance of the sage Kapila.

22. Even as she jumped into the fire, it became as cool as sandal paste due to her ascetic power.

23. The brahmin stopped her standing on her way as she was trying to go away and asked her laughingly.

The Brahmin said :—

24. O gentle lady, I cannot understand anything. Your penance is wonderful. Your body is not charred by the fire. Still your desire remains unsatiated so far.

25. O gentle lady, let me know about your desire; I am a brahmin who can bestow pleasure upon everyone.

26. Please tell me everything truly and methodically. Since we have become friends nothing should be kept a secret from me.

27. I wish to ask you now. O gentle lady, whom do you wish to have as your husband? It is in you that the fruit of penance is seen.

28. If your penance is for others or for the supreme object, wherefore should you perform it at all? You had a jewel in your hand, you cast it off and have taken up a base metal instead.

29. Why have you rendered your beauty in vain by taking recourse to this penance that eschewing different sorts of fine clothes hide is worn by you.

30. Hence tell me the reason, truthfully, for this penance. Let me, a great brahmin, be pleased on hearing the same.

Brahmā said :—

31. Thus asked by him, Pārvatī urged her maid. She of good rites made everything narrated to him through her maid.

32. Induced by Pārvatī, her bosom friend Vijayā who knew all about her good rites spoke to the ascetic.

The maid said :—

33. O saintly sir, listen. I shall recount the story of Pārvatī as well as the reason for penance, if you wish to hear.

34. This my friend is the daughter of Himācala, lord

of mountains. She is the daughter of Menakā named Kālī but famous as Pārvatī.

35. She is not married to anyone nor does she desire any other than Śiva for her husband. She has performed this penance for three thousand years.

36. It was for that purpose that my friend started penance like this. I shall tell you the reason. Listen, O excellent brahmin, O saintly one.

37. Leaving off Indra and other gods, Viṣṇu and Brahmā, Pārvatī wishes to attain the Pināka-bearing Śiva as her husband.

38. She my friend planted many trees before. O brahmin, all of them have put forth flowers and fruits.

39-40. My friend has been performing severe penance at the bidding of Nārada to make her beauty fruitful, to embellish her father's race and to bless Kāma. She has directed this penance to lord Śiva. O holy ascetic, how is it that her desire is not fulfilled.

41. O excellent brahmin, you enquired of her desire. I have just told you out of my love for her. What else do you wish to hear.

Brahmā said :—

42. On hearing these truthful words of Vijayā, O sage, Śiva who came disguised as an ascetic said laughingly.

The ascetic said :—

43. The maid has said something, but I deduce only a huge joke therefrom. If it be true, let the gentle lady herself speak out.

Brahmā said :—

44. When these words were uttered by that brahmin ascetic, goddess Pārvatī spoke to the brahmin thus.

CHAPTER TWENTYSEVEN

(*Description of the fraudulent words of the
Brahmacārin*)

Pārvatī said :—

1. O great brahmin, listen to my story entirely. What my friend has said just now is the whole truth, not otherwise.

2. I am telling you the truth and not a lie. Śiva has been wooed by me, by mind, speech and action as well as by means of ascetic feelings.

3. I know that it is an inaccessible object. How can I attain it ? Still out of my eagerness I am performing this penance.

Brahmā said :—

4. After saying these words to him, the daughter of the mountain kept quiet. On hearing the words of Pārvatī the brahmin said.

The brahmin said :—

5. So long I had been desirous of knowing what our gentle lady craves for that she performs this great penance.

6. O dear lady, I have now known it through your own words. I am now going away from this place. You can do as you please.

7. What should be done by you is not mentioned by me. To me your further friendship is useless. But this should be mentioned that your future should be happy.

Brahmā said :—

8. After saying these words to her when he proposed to go, goddess Pārvatī bowed to and spoke to the brahmin.

Pārvatī said :—

9. “O excellent brahmin, why do you go ? Stay

and tender me wholesome advice". When she said thus, the staff-bearing brahmin stopped and spoke.

The brahmin said :—

10. If you are stopping me with devotion, truly desirous of hearing then I shall explain everything whereby you may gain some wisdom.

11. I know Śiva through and through with all His weighty attributes. I shall tell you the truth. Listen with attention.

12. The great lord is bull-bannered. His body is smeared with ashes. His hair is matted. He is clad in the hide of a tiger. He has covered His body with the hide of an elephant.

13. He holds the skull. Serpents twine round His limbs. Poison has left a mark on his neck. He eats even forbidden stuffs. He has odd eyes and is definitely awful.

14. His birth and pedigree cannot be traced. He is devoid of the enjoyment of a householder. He has ten arms. He is mostly naked and is ever accompanied by ghosts and goblins.

15. What is the reason whereby you wish Him to be your husband? O gentle lady, where has your wisdom gone? Think well and tell me.

16. A previous terrible activity of His has been heard by me. If you are interested in hearing I shall tell you.

17. Dakṣa's daughter, the chaste lady Satī wooed Vṛṣabhvāhana (Śiva) as her husband. Fortunately their union was well known.

18. Satī was discarded by Dakṣa because she was the wife of the skull-bearing Śiva. Śiva too was eschewed in the allocation of shares in the sacrifice.

19. On account of the insult Satī was infuriated and she discarded her dear life. Śiva too was abandoned by her.

20. You are a jewel among women. Your father is the king of all mountains. Why do you crave for a husband like this and that too by means of a severe penance?

21. Handing over a gold coin you wish to buy a piece

of glass. Setting aside the pure sandal paste you wish to smear mud over your body.

22. Unmindful of the sunlight you wish to have the light of the glow worm. Throwing away the fine China⁵⁰ silk you wish to wear the hide.

23. Discarding the life at home you yearn for a life in the forest, O madam, throwing away excellent treasure you wish a piece of iron in return.

24. Leaving off the guardians of the quarters you run after Śiva. This is not well said. It is against the conventions of the world.

25. Where you with eyes like the petals of a lotus ? Where this three-eyed creature—Śiva ? You are moon-faced while Śiva is five-faced.*

26. On your head the divine plaited hair shines with glossy splendour like a serpent. But Śiva has only the matted hair to boast of.

27. Sandal paste is applied on your body, while the ashes of the funeral pyre on that of Śiva. Where your silken garment and where the elephant-hide of Śiva.

28. Where the divine ornaments and where the serpents of Śiva ? Where the deities that move about and where Śiva, fond of goblins and their oblations ?

29. Where the pleasing sound of his tabor ? Where His peculiar drum called Damaru ? Where the set of fine drums and the inauspicious sound of his horn ?

30. Where the inauspicious sound of double drum and where the sound of his throat ? There is no matching beauty between you both.

31. If He had money to spare how could He have been a naked being ? His vehicle is a bull. He has no other appendages.

32. There is not even a single quality in the odd-eyed Śiva out of the innumerable qualities pleasing to women and expected in bride-grooms.

33. Your friend Kāma was burnt by Śiva. He insulted you also by leaving you off and going elsewhere.

⁵⁰. The Chinese silken cloth is mentioned also by Kālidāsa in the Śākuntala I. 34.

*On the five-faced feature of Śiva see Note 25 P. 46

34. His caste is not recognised. He has no learning or wisdom. His assistants are the ghosts. Poison is seen even in His throat.

35. He also moves about in isolation. He is detached from everything particularly. Hence you cannot fix your mind in Him.

36. Where your necklace and where the garland of skulls that he wears ? Where your rich divine unguent and where the ash from the funeral pyre that He has on His body ?

37. O divine lady, everything concerning you and Śiva, such as form, features etc. is mutually discordant. I do not like your resolution. You can do whatever you please.

38. You yourself have evolved taste for all bad objects. Turn your mind from Him. If not, do whatever you please.

Brahmā said: —

39. On hearing these words of that brahmin, Pārvatī said angrily to the brahmin who discredited Śiva.

CHAPTER TWENTY EIGHT

(*Pārvatī sees Śiva's real form*)

Pārvatī said :—

1. So long I have been thinking that some one else has come. Now everything has become clear. You are a person who cannot be killed.

2. O lord, what has been said by you is known. It is not otherwise. If what has been said by you is real, it cannot be called unreal.

3. Sometimes lord Śiva is seen in that guise. But He is the supreme Brahman who, out of his own accord, takes up bodies in his own sports.

4. You have now come in the form of a student ascetic for the sake of deceiving me. Using false arguments, you have spoken fraudulent words.

5. I know the real form of Śiva very particularly. I shall therefore explain Śiva's reality in the proper perspective after careful consideration.

6. He is in fact devoid of attributes. But for some reasons He takes up attributes. How can He have a birth, he who is really attributeless but takes up attributes ?

7. Sadāśiva is the support and receptacle of all lores. Of what avail is learning to Him who is perfect and the supreme soul ?

8. At the beginning of the Kalpa, all the Vedas were given by Śiva to Viṣṇu in the form of breath. Who can be a good lord equal to Him ?

9. How can He be measured in age, He who is primordial to everything and everyone. Even primordial nature (Prakṛti) is born of Him. Of what avail is then Energy to Him ?

10. With the threefold Energies,⁴¹ Śiva blesses those who worship Him always as the lord of Energies.

11. Every individual soul becomes fearless and conquers death by worshipping Him. Hence His designation 'the conqueror of death' is famous in all the three worlds.

12. Viṣṇu attains and retains his Viṣṇuhood by His favour. Similarly Brahmā his Brahmāhood and the gods their godhood.

13-14 Whenever the lord of the gods wants to see Śiva he has to propitiate His gate-keepers, the ghosts etc., otherwise his crown becomes shattered by batons. Really Śiva is a great lord. He has no need for many attendants.

15. What is it that cannot befall one who serves the auspicious-featured Śiva. What is deficient in that lord ? Does Sadāśiva like me ?

16. Even if a person is perpetually poor for seven lives, after serving Śiva, his prosperity becomes unhampered.

17. How can he find benefit inaccessible-he in whose presence the eight Siddhis⁴² (achievements) dance always for the sake of propitiation with speechless mouths or with lowered faces.

41. The three elements of Energy consist of (1) pre-eminent position, (2) good counsel and (3) adventurous undertaking.

42. On the eightfold superhuman faculties, see Note 203. P. 235.

18. Although Śiva resorts to inauspicious things yet by thinking on Him everything becomes auspicious.

19. His worship fulfils all desires. How can there be aberration in Him who always remains in an unmodified state.

20. People are sanctified by merely seeing the person in whose mouth the auspicious name “Śiva” is ever present.

21. If, as you say, the ash from the funeral pyre is unholy, how is it that the same transferred to Śiva’s body is taken thence and worn on the head by the gods ?

22. How can He be easily realised, He who is the deity that creates, sustains and annihilates the worlds, all the same who is devoid of attributes and is termed Śiva ?

23. The form of Śiva, the supreme soul, is that of Brahman, devoid of attributes. How can people like you know it, people with extrovert faces ?

24. Persons of evil conduct, sinners and those who have gone astray from the path of the gods do not at all know the reality of Śiva of attributeless form.

25. If, out of ignorance of His reality, any one were to discredit Śiva, his merit hoarded ever since birth becomes reduced to ashes.

26. You have censured Śiva of immeasurable splendour and I have worshiped you, hence I have become sinful.

27. On seeing a person who hates Śiva one should take bath along with one’s clothes. On seeing a person who hates Śiva one should perform expiatory rites.

28. O wicked one, you profess knowledge of Śiva. But you should know that the eternal Śiva is not known at all.

29. Whatever may be the form or feature of Śiva, He is multiformed. Still He is my favourite. He is without aberration and beloved of the good.

30. Neither Viṣṇu nor Brahmā can equal that noble soul. How can then the gods and others be ? They are always dependent on Time and are not eternal.

31. After realising this with my sharp intellect factually, I have come to this forest and am performing the elaborate penance for attaining Śiva.

32. My ambition is to attain the supreme lord who is favourably disposed to His devotees and who blesses the distressed.

Brahmā said:—

33. After saying this, O sage, Pārvatī, the daughter of the mountain, stopped and meditated on Śiva with unaffected mind.

34-35. On hearing the words of the goddess when the brahmin ascetic began to say something, Pārvatī whose mind was fixed on Śiva and who was averse to hear any disparaging remarks about Śiva spoke immediately to Vijayā, her maid.

Pārvatī said :—

36. This base brahmin must be prevented strenuously. He is inclined to say something again. He will surely censure Śiva.

37. Not only does he who disparages Śiva incur sin but also he who hears the same.⁴³

38. A person who disparages Śiva is definitely worthy of being killed by Śiva's attendants. If it is a brahmin he must be dismissed or the hearer shall go away from that place immediately.

39. This wicked man will again disparage Śiva. Since he is a brahmin, he is not to be killed. He shall be abandoned. He shall not be seen at all.

40. Let us leave this place at once and go elsewhere. Do not tarry. Let there be no more talk with this ignorant man.

Brahmā said :—

41. Saying this, O sage, even as Pārvatī was about to step ahead, the brahmin manifesting as Śiva clasped his beloved.

42. After assuming the handsome form in the manner Pārvatī had meditated upon and manifesting it to Pārvatī, Śiva addressed her while she stood with her lowered head.

43. For the similarity of ideas and verbal expression, compare Kālidāsa's Kumāra V. 83.

Siva said :—

43. “Where will you go, leaving me ? You are not to be discarded again by me. I am delighted. Tell me what boon shall I grant you. There is nothing that cannot be given to you.

44. From today I am your slave bought by you by performing penance.⁴⁴ I have been bought by your beauty. Even a moment appears like a Yuga.

45. O Pārvatī, O great Goddess, you are my eternal wife. Let this shyness be eschewed. You please ponder with your keen intellect.

46. O steady-minded one, you have been tested by me in various ways. Let my guilt be excused in following this worldly game.

47. Even in the three worlds I do not see a beloved like you. O Pārvatī, in every respect I am subservient to you. You can fulfil all your desires.

48. O beloved, come on near me. You are my wife. I am your bridegroom. I shall immediately go to my abode—the excellent mountain, along with you.

Brahmā said :—

49. When the lord of the gods spoke in this way, Pārvatī rejoiced. Whatever distress she had felt during penance she cast off as something old.

50. O excellent sage, her weariness subsided. In fact, when the fruit is realised, the exertion felt during the process of undertaking perishes.

CHAPTER TWENTYNINE

(*Sivā-Siva dialogue*)

Nārada said :—

1. O Brahmā, O fortunate one, what happened thereafter ? I wish to hear everything. Please narrate the glory of Pārvatī to me.

44. For the similarity of ideas and verbal expression, cp. Ibid V. 86.

Brahmā said :—

2. O celestial sage, let this be listened to. I shall resume the story joyfully, the story that quells all sins and increases devotion to Śiva.

3. O brahmin, on hearing the words of Śiva, the great Soul and on seeing His pleasant form and features Pārvatī was delighted much.

4. The highly chaste lady, goddess Pārvatī replied to the lord standing near with great pleasure and face beaming with love.

Pārvati said :—

5. O lord, O lord of gods, you are my husband. Has it been forgotten by you why you destroyed the sacrifice of Dakṣa formerly with great tenacity?

6. Listen, O lord of gods, I am born of Menā for the achievement of the task of the gods terrified to the quick by Tāraka.

7. O lord of gods, if you are delighted, if you are sympathetic, O lord, become my husband. O lord do as I say.

8. With your permission I am going to my father's abode. Let your pure great glory be made well known.

9. O lord, you will please go to Himavat. Clever in divine sports, be the mendicant and beg of him, me as your alms.

10. Spreading your glory in the worlds you shall make everything about my father fruitful. Thus you start your householder's life.

11. There is no doubt that my father with his kinsmen will accede to your request as he has already been urged by the sages lovingly.

12. Formerly as Dakṣa's daughter I was offered to you by my father. But the marriage rites were not duly performed then.

13. The planets were not worshipped by my father. Therefore a great defect occurred in our marriage in regard to the planets.

14. Hence, O lord, you will celebrate marriage in

accordance with the rules for the fulfilment of the task of the gods.

15. The customary procedures of the marriage shall certainly be followed. Let Himavat know that an auspicious penance has been performed well by his daughter.

Brahmā said:—

16. On hearing these words, Sadāśiva was highly delighted. Laughingly and lovingly He spoke to Pārvati.

Siva said—

17. O great Goddess, listen to my important statement. See that our marriage rites are performed in the proper manner without deficiency.

18. O sweet-faced one, all the living beings Brahmā and others are non-eternal. O beautiful lady, know all these visible things to be perishable.

19. Know that the single beings assumed manifold forms. The attributeless took over the attributes. That which is self-luminous had other lights imposed on it.

20. O gentle lady, I, the independent, have been made subservient by you. You alone are the great illusory power, the Primordial nature that creates.

21. This entire universe has been made of illusion; it is held by the supreme soul with His great intellect. It is united and enveloped by the Ganas of the nature of pervading souls of meritorious deeds, akin to the nature of supreme soul.

22. What are these planets? What are these sets of seasons? What are those other planets? O gentle lady, what is said by you, O fair-complexioned one.

23. We two have created the universe different in attributes and actions for the sake of the devotees and with a disposition favourable to them.

24. You are indeed the subtle primordial nature consisting of Rajas, Sattva and Tamas. You are capable of perpetual activity. You are both possessed and devoid of attributes.

25. O slender-waisted lady, of all living beings I am

the soul without abberation without yearnings. I take up bodies at the requests and wishes of my devotees.

26. O daughter of the mountain, I will not go up to Himavat your father. I will not become a mendicant and beg of him for you.

27. O daughter of the lord of mountains, even a weighty person endowed with great qualities, even a noble soul, is considered base immediately after uttering the words—"Please give me".

28. O benevolent lady, after knowing this what is it that you say is our duty? Gentle lady, do as you wish.

Brahmā said:—

29. Thus addressed, the great goddess, the chaste lady of lotus-like eyes told Śiva with devotion after bowing to Him again and again.

Pārvatī said:—

30. "You are the cosmic soul and I am the cosmic nature. There is nothing to deliberate on this. We two are independent and subservient to the devotees. We two are both possessed and devoid of attributes.

31. O lord Śiva, with effort, you will please do according to my request. O Śiva, beg of Himavat for me, You will bestow a fortune on him.

32. O great lord, be sympathetic. I am your devotee for ever. I am your wife for ever in every birth.

33. You are Brahman, the great soul, devoid of attributes greater than primordial nature, without aberration, free from yearnings, independent, great lord.

34. Still you are possessed of attributes too and enthusiastic in the uplift of the devotees. You sport about in your own soul engrossed in it and you are clever in your different sports.

35. O great lord, I know you in every respect. O omniscient, of what avail is a detailed talk. Take pity on me.

36. Spread your glory in the world indulging in your wonderful divine sports. Singing them, O lord, people can cross the ocean of worldly existence.

Brahmā said:—

37. After saying these words to the great lord, Pārvatī stopped and bowed to Him frequently with shoulders stooping and palms joined in reverence.

38. Thus addressed by her, Śiva of the noble soul, just to follow and imitate the worldly conventions thought that it should be so. Being desirous of doing so he rejoiced.

39. Then Śiva vanished. With a great delight He went to Kailāsa but at His separation from Pārvatī his mind was distressed.

40. After reaching there He mentioned the news to Nandin and others. He was very much delighted.

41. Those Gaṇas, Bhairava and others were greatly pleased. They celebrated the occasion with great festivities.

42. O Nārada, all went on auspiciously. All misery was at an end. Śiva too was in a pleasant mood.

CHAPTER THIRTY

(*The Celebration of Pārvati's Return*)

Nārada said:—

1. O Brahmā, O dear, of great fortune, you have the real vision and are blessed. This wonderful story was heard by me, thanks to your blessings.

2. When Śiva returned to His mountain, O intelligent one, what did Pārvatī allauspicious do and where did she go ? Please tell me.

Brahmā said:—

3. O dear, listen with pleasure to what happened thereafter when Śiva returned to His place. I shall mention it, remembering Śiva,

4. Accompanied by her maids and assuming meaningful dress and features she returned to her father's house repeating the name of lord Śiva.

5. On hearing that Pārvatī was returning, Menā and

Himavat excessively delighted went ahead seated in a divine vehicle.

6-7 The chief priest, the citizens, the maids, the kinsmen and also others accompanied them. All the brothers with Maināka, the eldest, accompanied them highly delighted and crying shouts of victory.

8-12. The auspicious waterpot was placed in the main highway decorated with sandal paste, aguru, musk and branches of trees with fruits. The priests, brahmins and sages reciting the Vedas, dancing girls, all went ahead seated on lofty elephants to receive her. All round stumps of plantain trees were fixed. Women along with their sons and husbands held lamps in their hands. Brahmins were shouting mantras etc. in an auspicious voice. Various instruments were played. Conch shells were sounded. In the meantime Pārvatī reached the outskirts of the city. Entering the city she saw her parents again.

13. On seeing the parents rushing at her in their great delight, she gladly bowed to them along with her maids.

14. They gave her their blessings and embraced her. Saying "O darling," they shed tears in their excitement of love.

15. Women near and dear as also the wives of her brothers embraced her closely with great pleasure.

16. "A great task has been well accomplished by you. It has saved the whole family. All of us are sanctified by your noble conduct".

17. Praising her with these and similar words they bowed to her with great delight. They worshipped her with sandal paste and sweet scented flowers in great joy.

18. At that time the gods, seated in their aerial chariots in the sky, showered auspicious flowers, bowed to and eulogised her with hymns.

19. Then the Brahmins and others joyfully took you within the city in a resplendent chariot.

20. Then the brahmins, the maids and other women took her within the house with due honour.

21. O great sage, ladies performed her ceremonial ablution; the brahmins offered benedictions. Himvat and Menakā rejoiced much.

22. Himavat considered his household life fruitful. A daughter is far better than an ignoble son. He praised you too, Nārada, saying “Well done, Well done”.

23. The lord of the mountains gave monetary gifts to brahmins and lords. He made the brahmins recite auspicious hymns, as part of the festivities.

24. The parents delighted with their daughter; the brothers and the sisters gathered joyfully in the courtyard, O sage.

25. The happy and delighted Himavat, honoured everyone. Then he went to the Gaṅgā for his bath.

26. In the meantime, Śiva, favourably disposed to His disciples and prone to divine sports, assumed the guise of a dancer and approached Menakā.

27-28. He held the blowing horn in his left and the drum in his right hand. He wore a red cloth and had the wallet suspended behind his back. In the guise of a dancer with the skill of dancing and singing, he danced well and sang many songs in sweet voice.

29. He blew the horn and played on the drum in very sweet tunes. Everything was very pleasant.

30 All the citizens men, women, children and old folks assembled there to witness the performance.

31. O sage, on hearing the sweet songs, and seeing the delightful dance, the people entered into raptures of ecstasy.

32-35 Pārvatī became unconscious. She saw Śiva's handsome form, bearing trident and other symbols before her vision. He had smeared the ashes all over His body. He was wearing a garland of bones. His face was beaming with his shining three eyes. He had the sacred thread of a serpent. Exquisitely white in complexion, the handsome lord Śiva, the friend of the distressed, the ocean of mercy was repeating the words “Choose the boon (or the bridegroom).” On seeing Him thus in her mind she bowed to Him. Mentally she had chosen the boon when she had said, “Be my husband”.

36. And He had granted her the auspicious boon with pleasure and vanished. The mendicant now continued the dance.

37. Menā who was greatly delighted took gems and jewels in gold vessels in order to give them to Him.

38. But the dancer did not accept the gifts. He requested for the hand of Pārvatī and began to dance and sing again.

39. Menā was surprised on hearing his words and she was furious. She rebuked the mendicant and wished to drive him out.

40. In the meantime the lord of mountains returned from the Gaṅgā. He saw the mendicant in the human form in his court-yard.

41. On hearing the details from Menā he became very angry. He ordered his attendants to drive out the dancer.

42. But, O excellent sage, none of them could push him out as he was hot to the touch like a blazing fire and very brilliant.

43. O dear, then the mendicant who was clever at diverse sports showed his endless great power to the mountain.

44. The mountain saw him immediately transmuted in to the form of Viṣṇu the four-armed, with crown earrings and yellow garment.

45. Flowers etc. which had been offered to the mace-bearing lord, Viṣṇu, at the time of worship, he saw on the body and over the head of the mendicant.

46. Then the lord of mountains saw the four-faced deity, the creator of worlds, red in colour and reciting the Vedic hymns.

47. Then the lord of mountains saw the form of the sun, the eye of the universe, much to his enthusiastic amazement.

48. Then, O dear one, he saw him in the wonderful form of Śiva accompanied by Pārvatī. He was smiling and shining beautifully.

49. Then he saw him in the form of a mass of splendour of no specific shape. It was unsullied, free from peculiar attributes and desires. It was wonderfully formless.

50. Thus he saw many forms and features there. He was surprised and delighted much.

51. Then the chief of mendicants begged of Himavat

and Menā the hand of Pārvatī as alms. He, the source of great enjoyment did not accept anything else.

52-54. The lord of mountains deluded by Śiva's magic did not accede to this request. The mendicant too did not take anything. He vanished from the scene. Then Himavat and Menā realised that Śiva had deceived them and gone to His abode. After some pondering, they developed a feeling of devotion to Śiva who is the cause of salvation, the bestower of divine bliss.

CHAPTER THIRTYONE

(*Description of Śiva's magic*)

Brahmā said:—

1. On knowing their undistracted great devotion to Śiva, O Nārada, Indra and other gods, thought like this.

The gods said :—

2. If the mountain were to give his daughter to Śiva with singleminded devotion he will attain salvation immediately and will disappear from Bhārata.⁴⁵

3. The mountain is the storehouse of endless gems. If he were to leave off the Earth and go, the name of the Earth—Ratnagarbhā (having gems in the womb)—shall be a misnomer.

4. He will cast off his immobile aspect and assume a divine form. He will give his daughter to the Trident bearing deity and will go to Śiva's region.

5. He will undoubtedly attain mergence into lord Śiva. having enjoyed pleasures there, he will attain salvation.

Brahmā said:—

6. Thinking like this and consulting one another they, in their bewilderment, decided to send god Bṛhaspati there.

45. Bhārata, the land of Bharatas, derives its name from the Bharatas, an ancient powerful Aryan tribe mentioned in the Rgveda.

7. O Nārada, then Indra and other gods, went to Br̥haspati's abode lovingly with humility, in their eagerness to achieve their self-interest.

8. Reaching there, all the gods including Indra bowed to Br̥haspati and submitted every detail to him.

The gods said :—

9. O revered preceptor, please go to the abode of Himavat for the fulfilment of our task. After going there, you shall make disparaging remarks about the trident-bearing deity.

10-11. Pārvatī will not marry any other person except Śiva. The mountain will derive the benefit only after sometime if he gives the daughter in marriage without his full concurrence. Let the mountain stay on earth for the present. O preceptor, you shall make him stay on the earth as he is the support of many gems.

Brahmā said :—

12. On hearing these words of the gods, the preceptor of the gods, plugged his ears with his hands. He did not accept the proposal of the gods. He remembered the name “Śiva”.

13. Then remembering lord Śiva, Br̥haspati⁴⁶ of liberal mind rebuked the gods again and again and said.

Br̥haspati said :—

14. All of you gods seem to be selfish in nature. You want to destroy other's interests. Indeed I will go to hell by disparaging Śiva.

15. O gods, one of you shall go to the mountain. Let him urge the lord of the mountains and achieve the desired object.

16. Let him stay in Bhārata after giving his daughter without willingness. It is certain he will attain salvation if he gives his daughter with devotion.

17. Afterwards the seven celestial sages will properly

⁴⁶. Br̥haspati is designated as the family priest of divine community. He is the preceptor of the gods and intercedes on their behalf with the triad—Brahmā, Viṣṇu and Śiva, seeking their support.

persuade the mountain. Except Pināka-bearing deity, Pārvatī will not marry any other person.

18. Or, O gods, all of you go to Brahmas region taking Indra with you. Tell Brahmat all your details. He will get your work done immediately.

Brahmā said :—

19. On hearing it and consulting among themselves the gods came to my Assembly. After duly bowing to me they informed me about the details.

20. On hearing the words of the gods about censuring Śiva, O sage, I the reciter of the Vedas spoke to them in an aggrieved tone.

21. "Dear children, I am incompetent to decry Śiva. It is unbearable. It destroys all riches. It is the seed of all adversities.

22. O gods, all of you go to Kailāsa and propitiate Śiva. Make Him go to Himavat's abode quickly.

23. Let him approach the lord of mountains and make disparaging remarks about Himself. Rebuking others is conducive to destruction. Rebuking oneself is conducive to fame".

24. On hearing my words, all the gods, joyously bowed to me and went to Kailāsa, the chief of mountains.

25. Going there and seeing Śiva they bowed to Him with bent heads and palms joined in reverence. The gods eulogised Śiva.

The gods said :—

26. O great lord, lord of gods, O Śiva, the merciful, we seek refuge in you. Be sympathetic. Obeisance be to you.

27. O lord, you are favourably disposed to your devotees, always carrying out their tasks. You are the uplifter of the distressed, and an ocean of mercy. You save us from all our miseries and distresses.

Brahmā said :—

28. Eulogising lord Śiva thus, Indra and other gods respectfully submitted all the details.

29. On hearing the words of the gods, lord Śiva agreed to the proposal. He made the gods return after assuring them smilingly.

30. Hastening to their abodes, the gods rejoiced much considering their work fully fulfilled and praising Sadāśiva.

31. Then the lord Śiva who is favourably disposed to his devotees, the lord of magic and free from aberrations went to the lord of mountains.

32-33. When the lord of the mountains was seated in his royal assembly along with Pārvatī and kinsmen, Sadāśiva came there, in the meantime bearing a staff and an umbrella. He was dressed in divine clothes and had a shining mark on the forehead.

34. He was in the guise of a saintly brahmin. He was repeating the name of Viṣṇu with devotion. He had the garland of crystal beads in his hand and the Śālagrama stone round his neck.

35. On seeing that extraordinary guest, Himavat with his attendants stood up in reverence and prostrated before him with devotion.

36. Pārvatī bowed with devotion to her dear lover in the guise of a brahmin. On realising him mentally the goddess eulogised him with great joy.

37. With great pleasure Śiva bestowed his blessings on all. O dear, He bestowed on Pārvatī her cherished desire in addition.

38. The brahmin received with pleasure the articles of homage⁴⁷ etc. offered by Himavat, the lord of mountains.

39. O sage, after duly worshipping the excellent brahmin with pleasure, the mountain Himavat enquired of his welfare.

40. Again, the lord of mountains asked him “Who are you, please ?” Immediately the chief of brahmins, spoke to the lord of mountains thus.

The chief of brahmins said:—

41. O foremost among mountains, I am a brahmin

47. Madhuparka is a mixture of honey, butter, sugar, curd and water offered to a guest when he first comes to the house.

devotee of Viṣṇu, and a great scholar. My occupation is that of a match-maker. I roam about on the earth.

42. I go where I wish. I go everywhere. By the power of my preceptor I am omniscient. I am simple-minded and by nature I help others and I am sympathetic and quell aberrations.

43. I have come to know that you desire to give your daughter to Śiva, this daughter so tender like a lotus flower, of divinely excellent form and endowed with all accomplishments.

44-47. To Śiva—who has no support, who is devoid of associations, who is deformed, who is without attributes, who resides in the cremation-ground, who has the form of a snake-catcher, who is a Yogin, who is naked, who has deficient limbs, who wears snakes as his ornaments, whose name and pedigree are unknown, whose conduct is bad, who has no sport, whose body is smeared with ashes, who is furious, who lacks in discrimination, whose age is not known, whose matted hair is ill worn, who supports all who roam about, who has garland of snakes who is a mendicant, who is engaged in following wrong-paths and who tenaciously discards the Vedic path.

48. O mountain, this inclination of yours is not at all conducive to auspiciousness. O foremost among the wise, born of Nārāyaṇa's family, learn sense.

49. For the marriage of Pārvatī, He is not at all a deserving person. On hearing of this, the general public will smile in derision.

50. O lord of mountains, see for yourself. He has not a single kinsman. You are the storehouse of great gems and jewels. He has no assets at all.

51. O lord of mountains, you shall consult your kinsmen, sons, wife and wise counsellors, except Pārvatī.

52. O lord of mountains, the medicine does not appeal at all to the patient. Wrong diet that brings about great defects always appeals to him.

Brahmā said:—

53. Saying this, the brahmin stopped. He took food and left the place with pleasure for his abode. Śiva is one who quietly indulges in His divine sports.

CHAPTER THIRTYTWO

(*The seven celestial sages arrive*)

Brahmā said:—

1. On hearing the words of the brahmin, Menā spoke to Himavat with tears welling up in her eyes, due to grief and with the heart extremely dejected.

Menā said:—

2. O lord of mountains, please listen to my words conducive to happiness. Please consult important devotees of Śiva regarding what has been mentioned by the brahmin.

3. Many disparaging remarks about Śiva have been made by this brahminical devotee of Viṣṇu. O lord of mountains, on hearing these words, my mind is very much dejected.

4. O lord of mountains, I shall not give my daughter endowed with all good accomplishments to Śiva with ugly features, ignoble conduct and defiled name.

5. If you do not accede to my request, I shall undoubtedly die. I will immediately leave this house or swallow poison.

6. With a rope I shall tie Pārvatī round my neck and go to a thick forest. I would rather drown myself in the great ocean. I shall never give my daughter to him.

7. Saying thus with great grief, Menā entered the chamber of anger. Casting off her necklaces she lay down on the ground sighing and sobbing.

8. O dear, in the meantime all those seven celestial sages were remembered by Śiva whose mind was agitated by the pangs of separation from Pārvatī.

9. All those seven sages,⁴⁸ as soon as they were remembered by Śiva, came there in person as though they were another set of wish-yielding Kalpa trees.

10. Arundhatī too came there as though she was an achievement personified. On seeing them resplendent like the sun, Śiva stopped his recitation of mantras.

11. O sage, standing in front of Śiva and bowing to

48. On the seven sages, see Note 164 P. 163.

and eulogising Him, the seven sages of great austerity considered themselves blessed.

12. Then, as they were struck with surprise, they joined their palms in reverence, bowed to and addressed Śiva adored by all the worlds:—

13. The sages said:—"O most excellent of all, O great ruler, O Emperor of the heaven-dwellers, how can our fortune which is very excellent be described by us ?

14-15. Formerly we had performed three kinds of penance; we had studied the excellent Vedas ; we had made offerings in the fire, we had visited many holy centres; thus whatever merit we have acquired verbally, mentally and physically that entire merit has now accrued to us by your blessing in remembering us.

16. A man who worships you always shall be blessed. How can that merit be properly described, the merit of those whom you yourself remember ?

17. O Sadāśiva, we have become the most excellent of all people by your remembering us. Usually you never even come across the path of ambitions and aspirations of ordinary people.

18-19. O lord, your vision, very difficult to be acquired, is like the fruit stooping down within the reach of the dwarf, like sight to a man born blind, like eloquence acquired by a dumb man, like the indigent meeting with a treasure-trove, like the lame man reaching the top of a high mountain and like the barren woman bearing a child.

20. By seeing you today we have become the most respectable sages worthy of the worship of all the worlds. We have reached the highest position.

21. O lord of gods, by seeing you who are the lord of all gods we have become worthy of great respect. There is no necessity of talking more.

22. If any duty is assigned to us it will be a favour to us. An auspicious task befitting us, your utter slaves, shall be given to us.

Brahmā said :—

23. On hearing their words, Śiva the great lord, in conformity with the conventions of the world, spoke these

pleasant words:—

Siva said :—

24. Sages are always to be adored and particularly you all. O brahmins, it was for a specific reason that you have been summoned here.

25. My attitude of being helpful is known to you. That must be achieved, especially in the interest of the fulfilment of the desires of the world.

26. Cause for great misery has arisen for the gods at the hands of Tāraka the wicked. Boon has already been granted. He is invincible. What shall I do ?

27. O great sages, all the eight cosmic bodies⁴⁹ that I possess are not for furthering my self-interest, they are for helping the wide world.

28-29. A great penance has been performed by Pārvatī. That cannot be performed even by great sages. I have to give her the great fruit thereof. Indeed my vow is to render delight to my devotees. The fruit I bestow on her shall be conducive to her welfare. Hence I wish to marry her.

30. At the request of Pārvatī I went to the abode of the mountain in the guise of a mendicant. Clever in divine sports I thereby sanctified her.

31. On hearing to know that I am the supreme Brahman, the couple were desirous of giving me their daughter with great devotion in accordance with the Vedic manner.

32. On the inducement of the gods, in order to reduce the quality of devotion (of Himavat and Menā) I took the guise of a devotee of Viṣṇu and rebuked myself.

33. O sages, on hearing it they were dejected and have now lost interest in me and do not wish to give their daughter to me.

34. Hence you all go to the abode of Himavat and urge the excellent mountain and his wife.

35. Speak out the words as venerable as the Vedas. Do everything necessary to get the matter straightened out and settled.

36. O excellent ones, I wish to marry their daughter.

49. On the eightfold image of Śiva, see Note 89 P. 132.

I have agreed to marry her and have already granted her that boon.

37. What is the use of talking too much ? Himavat must be convinced. Menā too must be convinced similarly, so that the purpose of the gods shall be served well.

38. Whatever mode is selected by you shall be more than necessary. The task is yours. You alone are the sharers of the credit.

Brahmā said :—

39. On hearing these words, the seven sages of pure mind became delighted and thought themselves blessed by the lord.

40. "We have become blessed and contented in every respect. We have become venerable to every one, especially adorable.

41. He who is worthy of being respected by Brahmā and Viṣṇu, he who secures everything accomplished is sending us, his emissaries on an errand that is conducive to the happiness of all the worlds.

42. He is the master of the worlds and their father. She is considered the mother. Let this proper alliance increase for ever like the moon".

43. Saying thus the celestial sages bowed to Śiva and went by aerial path in the direction of the city of Himavat.

44. On seeing that city of heavenly splendour, the sages were surprised. Expatiating on their good fortune they spoke to one another.

The sages said :—

45. We are really blessed and meritorious in being able to see this city⁵⁰ because we have been engaged in a task like this.

46. This city seems to be better than Alakā,⁵¹ heaven,⁵²

50. Himavatpura is probably identical with Auṣadhiprastha, the capital of Himavat. See Note 10. P. 490.

51. See Note 226 P. 265.

52. It signifies the heaven of Indra which is supposed to be situated on Mount Meru.

Bhogavati⁵³ and even Amarāvati⁵⁴.

47. The houses are beautiful and well-built. The courtyards are well laid out and paved with different kinds of crystals and jewels of variegated colours.

48. Slabs of solar and lunar stones are found in every house. Different kinds of celestial trees are also growing here.

49. The splendour of festoons is also seen in every house. They are of different colours and sorts with shapes of parrots and swans carved on the walls of the palaces.

50. The canopies with hanging festoons are of diverse character. There are many lakes and ponds.

51. The gardens and parks are of various kinds frequented by delighted people. Here men are like gods and the women are like the celestial damsels.

52. In the land of activities (i.e. Bhārata), the sacrificial priests and the followers of Purāṇas perform holy rites with a desire to attain heaven. That is in vain because they have left off the city of Himavat.

53. Men are eager to go to heaven only as long as this city is not seen. O brahmins, when this city is seen what is the use of heaven?

Brahmā said :—

54. Describing the city thus all those excellent sages went to the rich and well-furnished abode of Himavat.

55. On seeing those seven sages, resplendent like the sun, coming along the aerial path from a distance, Himavat was surprised and said :—

Himavat said :—

56. The seven venerable persons, resplendant like the sun, are approaching me. These sages shall be worshipped by me now.

57. We householders are really blessed, to whom great men like these, bestowing happiness on all, pay their visit.

53. It is the subterranean capital of the Nāgas in the Nāgaloka portion of Pātāla.

54. It refers to the famous city of Indra, supposed to be situated on Mount Meru.

Brahmā said :—

58. In the meantime they descended on the ground from the sky. On seeing them Himavat advanced to welcome them.

59. With palms joined in reverence he bowed to them with stooping shoulders and worshipped them with due respect and honour.

60. Desiring welfare of others, the seven sages embraced Himavat, the lord of mountains and spoke words of auspicious blessings with pleasant faces.

61. Keeping them ahead he said—"My household life is blessed". With great devotion he got and offered them seats.

62. When they were duly seated, he too sat with their permission. Then Himavat spoke to the resplendent sages :—

Himavat said :—

63-64. I am blessed. I am contented. My life is fruitful. I am the best person worthy of being seen in the three worlds. I am as pure as any of the holy centres. All this is because you, verily in lord Viṣṇu's forms, have come to my abode. Perfect ones such as you, what special purpose can there be in visiting poor persons like me?

65. Still I am your servant. Some task there may be to be entrusted to me. Mercifully may it be spoken out. May my life be fruitful.

CHAPTER THIRTYTHREE

(*The appeasement of Himavat*)

The sages said :—

1. Siva is the father of the universe. Pārvatī is the mother of the universe. Hence your daughter shall be given to Siva, the supreme soul.

2. O Himālaya, by this activity your life will be

fruitful. You will become the venerable person of the most venerable in the universe. There is no doubt about it.

Brahmā said :—

3. O great sage, on hearing these words of the seven sages, the lord of the mountains bowed to them with joined palms and spoke thus.

Himavat said :—

4. O ye seven sages of great enlightenment, what you have just now said has been already cherished by me by the will of Śiva.

5. Now, a certain brahmin professing Vaiṣṇava cult came here and spoke very critically about Śiva.

6. Ever since, the mother Pārvatī has gone out of sense. Hences she does not wish her daughter's marriage with Śiva.

7. She has entered the chamber of anger. She is aggrieved and her clothes have become dirty. O brahmins, her obduracy is so great that she does not pay heed to any advice.

8. I too am, you can say, out of sense. I am telling you the truth. I do not wish to give my daughter to Śiva who is apparently a mendicant.

Brahmā said :—

9. O sage, after saying these words, the king of mountains deluded by Śiva's magic became silent and sat amidst the sages.

10. The seven celestial sages praised the magic of Śiva and sent Arundhatī⁵⁵ to Menakā.

11. Then at the bidding of her husband Arundhatī, the bestower of knowledge, went quickly to the place where Menā and Pārvatī were sitting.

12. After going in she saw Menā lying in her grief. The chaste lady spoke to her these carefully selected sweet and wholesome words :—

55. She is the wife of Vasiṣṭha, one of the seven sages. In Hindu Mythology she is regarded as the highest pattern of conjugal excellence and wisely devotion.

Arundhatī said:—

13. O Menakā, get up. O chaste lady, I, Arundhatī, have come to your house. The seven sages of sympathetic nature have also come.

Brahmā said:—

14. On hearing Arundhatī's voice, Menā got up quickly and bowed to her who was on a par with Lakṣmī in her brilliance.

Menā said:—

15. Ha, what a meritorious thing is this ! We are blessed. Arundhatī, the daughter-in-law of the Creator of the universe, the wife of Vasiṣṭha, has come here.

16. O gentle lady, what for is your visit now ? Please tell me specifically. My daughter and I are your slaves. Be merciful to us.

Brahmā said :—

17. Arundhatī, the chaste lady thus addressed, advised her in various ways and returned to the place where the sages were seated.

18. Then they began to advise the lord of the mountains, after thinking on the feet of Śiva. They were clever in speech and they spoke respectfully.

The sages said:—

19. O lord of the mountains, may our words, the cause of everything auspicious, be heard. Give Pārvatī to Śiva. Become the father-in-law of the world-destroyer.

20. For the destruction of Tāraka, formerly Brahmā requested Śiva who is the lord of all and who does not beg of any one, to strive for this alliance.

21. Śiva, the foremost of Yogins was not eager to marry. But since requested by Brahmā, the lord agreed to take your daughter.

22. Pārvatī performed a penance and the lord promised her. Thus for these two reasons the lord of Yogins wishes to marry her.

Brahmā said :—

23. On hearing the words of the sages, Himavat laughed but he was a little frightened. He spoke with humility.

Himavat said :—

24. I do not see any royal paraphernalia with Śiva, He has none to support him, He has no assets. He has no kinsman.

25. I do not wish to give my daughter to a Yogin who is extremely detached. O ye sons of the Creator of the Vedas tell me decisively.

26. If a father were to give his daughter in marriage to an unsuitable person, out of love, delusion, fear or covetousness, he is doomed. He will go to hell.

27. Out of my own free will, I will not give her to the trident-bearing Śiva. O sages, whatever arrangement is befitting here, may kindly be carried out.

Brahmā said :—

28. O excellent sages, on hearing these words of the mountain Himavat, Vasiṣṭha⁵⁶, the most eloquent among them replied :—

Vasiṣṭha said :—

29. O lord of mountains, listen to my words in every respect conducive to your welfare; they are not against virtue. They are true and shall bring about your joy here and hereafter.

30. Statements, in ordinary language and in the Vedas, are of three forms. A scholar knowing all lores understands them by means of his pure vision of knowledge.

31. It is only an enemy, though keen in intellect, who says what is pleasing to the ears now but what transpires to be untrue and unwholesome afterwards. He never speaks wholesome things.

56. Vasiṣṭha was one of the seven great sages and one of the ten Prajāpatis. There are several accounts about his origin. He is declared to have been either a mind-born son of Brahmā or the son of Mitra and Varuṇa from Urvaśi.

32. Only a virtuous and sympathetic friend will speak such words as are unpleasant in the beginning but conducive to happiness in the end.

33. But the third variety of behaviour nectarlike to the ears, conducive to happiness on all occasions, essential and truthful is considered to be the most excellent.

34. O mountain, these are the three types of behaviour as mentioned in the treatises on polity. Tell me which type of behaviour shall I adopt to please you.

35. Śiva, the lord of gods, is devoid of riches created by Brahmā. But His mind is engrossed in the ocean of true knowledge.

36. How can lord Śiva who is knowledge-Bliss Himself have any desire for articles created by Brahmā ? An ordinary householder gives his daughter to one who has a kingdom and riches in his possession ?

37. By offering his daughter to a miserable person, a father may be guilty of slaughtering his daughter. Who can think Śiva miserable whose servant is Kubera ?

38. He is attributeless, supreme soul, great lord and greater than Prakṛti. He can create and annihilate things by a mere sportive touch of His eyebrows.

39. His manifestations are threefold, He is the cause of creation sustenance and annihilation in the names of Brahmā Viṣṇu and Śiva.

40. Brahmā stays in Brahma-loka, Viṣṇu in the milk ocean, Śiva in Kailāsa, all these are the attributes of Śiva.

41. The primordial nature, born of Śiva, maintains three-fold forms in the creative activity, partially out of sport with diverse digits.

42. Vāṇī, the deity presiding over the activity of speech, is born of his mouth ; Lakṣmī, in the form of riches, is born out of his chest.

43. Pārvatī manifested herself in the splendours of the gods. After killing all the demons she granted riches and glory to the gods.

44. In another Kalpa she was born of the womb of Dakṣa's wife. Her name was Satī. She attained Śiva. Dakṣa gave her to Him.

45. By her Yogic power she cast off her body on hearing

about the insult to her husband. She is now born of you in the womb of Menā.

46. This Pārvatī is the wife of Śiva in every birth. In every Kalpa she is the great cosmic intellect, mother of wise men.

47. She is victorious always in the form of Siddhā, the bestower of Siddhi (achievement) and is Siddhi personified. Śiva carefully preserves the bones and ashes from the funeral pyre of Satī.

48. Hence, you give your daughter, this gentle lady to Śiva out of your own free will. Otherwise she will herself go and surrender herself as his beloved wife.

49. Taking the firm decision on seeing her innumerable sufferings He came to the place of your daughter's penance in the guise of a brahmin.

50. After consoling her and granting her the boon He returned to His abode. It was for complying with her request that Śiva requested you for the hand of Śivā, O mountain.

51. Both of you had accepted the proposal as you were drawn by devotion to Śiva. O lord of mountains, how is it that your mind has taken a somersault now ? Please tell me.

52. On being requested by the gods, the lord has sent us, the sages and Arundhatī to you.

53. O mountain, we instruct you plainly. By giving Pārvatī to Śiva you will meet with great bliss.

54. O lord of mountains, even if you do not give Pārvatī to Śiva out of your own free will, their marriage will take place as a result of the inexorable workings of fate.

55. O dear one, Śiva has already granted Pārvatī the boon at the time of her penance. A promise of Śiva cannot be turned topsy-turvy.

56. Oh ! even the promise of ordinary good men acting under the guidance of Śiva cannot be transgressed in all the worlds. O mountain, what then about that of Śiva Himself.

57. Working singlehanded, Lord Indra chopped off the wings of mountains as though at play. Pārvatī too sportively broke the peak of Meru.

58. All riches can be sacrificed, O lord of mountains, for the sake of a single entity, but the eternal Śruti has it that one should forsake a single entity for the sake of a unit.

59. When danger was imminent at the hands of a brahmin, the chief of kings, Anaranya⁵⁷, saved his entire asset by giving his daughter to him.

60. When he was threatened by the curse of brahmin his preceptors, wise kinsmen and people well-versed in the science of polity advised him hastily.

61. O king of mountains, you too save your kinsmen by giving your daughter to Śiva. You can claim thus the gods too to your side.

Brahmā said :—

62. On hearing the words of Vasiṣṭha, Himavat, with a dejected heart but laughing outwardly asked him about the details of the story of the king.

Himavat said :—

63. O brahmin, what is the race to which the king Anaranya belonged ? How did he save his assets by giving his daughter ?

Brahmā said :—

64. On hearing these words of the mountain, Vasiṣṭha became glad and told him the details of the interesting story of the king.

CHAPTER THIRTYFOUR

(*The Story of Anaranya*)

Vasiṣṭha said :—

1. The king Anaranya hailed from the race of the fourteenth Manu Indrasāvarni.

57. According to ŚP. RS. Section III ch. 34, the King Anaranya belonged to the lineage of the fourteenth Manu called Indra-Sāvarni. He is said to have performed a hundred horse-sacrifices with Bhṛgu as his officiating priest but did not accept Indra-hood.

2. The great king Anaranya, born of Maṅgalāraṇya* was very strong. He was a special devotee of Śiva and ruled over the seven continents⁵⁸.

3. Having Bhṛgu as his priest he performed a hundred sacrifices. He did not accept the position of Indra even when offered by the gods.

4. O Himavat, hundred sons were born to him and a beautiful daughter Padmā who was equal to Lakṣmī.

5. O excellent mountain, he was more fond of his daughter than of his hundred sons.

6. He had five queens who were endowed with great qualities and fortunes and were loved by him over and above his life.

7. The girl entered the prime of her youth in her father's palace. The king issued letters of invitation for the requisition of good bridegrooms.

8. In the meantime the sage Pippalāda eagerly hastening back to his hermitage saw a certain Gandharva in an isolated place in the penance-grove.

9. The Gandharva was an expert in the science of erotics. He was in the company of a woman. He was therefore completely submerged in the ocean of pleasure, sexual dalliance and was lusty.

10. On seeing him the great sage became very lustful. He lost interest in penance and began to think of acquiring a wife.

11. Thus the good sage spent a long time with his mind utterly agitated by pangs of love.

12. Once while the good sage was on his way to the river Puṣpabhadrā** for taking his bath he happened to see the young maiden Padmā who was as charming as goddess Lakṣmī.

13. The sage asked the persons standing by—"Who is this girl?" The people, afraid of the curse bowed to the sage and replied.

*Contrast Pargiter AIHS PP. 145, 246. Anaranya was born of Sam-bhūta.

** It has not been possible to identify this river.

58. It is a division of the terrestrial world. The number of these divisions varies according to different authorities. It is usually seven. These are situated round the mountain Meru like the petals of a lotus flower and each being separated from the other by a distinct ocean. The central one is Jambudvīpa in which is included Bharata Khaṇḍa (India).

The people said :—

14. This excellent lady, the repository of all good qualities, is the daughter of Anaranya and is called Padmā. She is another Lakṣmī (goddess of fortune). She is being wooed by great kings.

Brahmā said :—

15. On hearing the words of the people who spoke the truth, the sage became much agitated in the mind and was eager to possess her.

16. O mountain, the sage took bath and worshipped his favourite deity Śiva duly. The lustful sage went to the council-chamber of Anaranya for the sake of alms.

17. Immediately after seeing the sage, the king was struck with awe and bowed to him. He offered him homage (Madhuparka)* and devoutly worshipped him.

18. Out of love, the sage accepted everything and ultimately requested for the hand of his daughter. The king kept quiet, being unable to give any decisive reply.

19. The sage repeated his request saying—"O great king, give me your daughter. Otherwise in a trice I will reduce everything to ashes".

20. The king and his attendants were overwhelmed by the splendour of the sage. Staring at the old emaciated brahmin, they began to cry.

21. The queens, knowing not what shall be done, lamented. The chief queen, the mother of the girl, fell unconscious in the excess of her grief.

22. The brothers of the girl were agitated with sorrow. O lord of mountains, everything and every one connected with the king was overwhelmed with grief.

23. In the meantime the wise brahmin, the excellent preceptor of the king, as well as his intelligent priest came there.

24. The king bowed to them and paid homage. He cried before them. He explained to them everything and asked them what was the proper step to be taken immediately.

*See Note 47 P. 600

25-26. The brahmin, the preceptor of the king and the scholarly priest were experts in sacred lore and polity. They advised the king in that matter.

The preceptor and the priest said :—

27. O wise king, listen to our beneficial words. Do not be anxious. In the company of your kinsmen turn your good attention to the sacred texts.

28. O king, whether today or after a year, the princess is to be given to a deserving person, a brahmin or anyone else.

29. In the three worlds we do not see more deserving person than this brahmin. Give your daughter to this sage and save your riches.

30. O king, if all riches face the danger of destruction due to one object or person, the wise man saves everything by abandoning that object or person unless it be that who has sought refuge.

Vasiṣṭha said :—

31. On hearing the words of the wise, the king lamented again and again but ultimately offered his daughter fully bedecked in ornaments to the excellent sage.

32. O mountain, accepting and marrying the beautiful maiden Padmā, on a par with goddess Lakṣmī, in accordance with holy laws, the delighted sage returned to his abode.

33. After giving his daughter to an old man, the king was much dejected in mind. Abandoning everything he went to the forest for performing penance.

34. O mountain, when the king went to the forest, the queen, passed away, due to the pangs of separation from her husband and daughter.

35. Without the king, the respectable sons and officers of the king became unconscious. The other people thinking that the king was dead lamented much.

36. Anaranya went to the forest, performed great penance, and worshipped Śiva with devotion. In the end, he attained Śivaloka free from all ailments.

37. The eldest son of the king, Kirtimān, virtuously ruled over the kingdom and tended the subjects like his own children.

38. Thus, O mountain, I have narrated to you the auspicious story of Anaranya, how he saved his race and his wealth by offering his daughter to the sage.

39. O king of mountains, you too, give your daughter to Śiva, save the entire family and keep even the gods under your control.

CHAPTER THIRTYFIVE

(*The story of Padmā and Pippalāda*)

Nārada said:—

1. O dear, what did the excellent mountain do after hearing the anecdote of Anaranya and the marriage of his daughter ? Please tell me.

Brahmā said :—

2. After hearing the story of Anaranya including the anecdote of the offer of his daughter, the lord of mountains again asked Vasiṣṭha with palms joined in reverence.

The lord of mountains said :—

3. O leading sage Vasiṣṭha, O son of Brahmā, O merciful one, you have narrated the wonderful story of Anaranya.

4. What did Padmā, the daughter of Anaranya, do after marrying sage Pippalāda. Please mention her story fully.

Vasiṣṭha said:—

5-6 The very old and venerable sage Pippalāda returned to his hermitage along with his wife Padmā and passed time in pleasure. He was not too much sensuous. He continued to perform his penance and holy rites in the forest and on the mountain.

7. The daughter of Anaranya served the sage devoutly physically, mentally and verbally like Lakṣmi serving Viṣṇu.

8. Once Dharma (Virtue) assumed the guise of a king by his magical power and happened to see on the way that lady of gentle smiles going to the celestial river for her holy dip.⁵⁹

59. Cf. Note 39 P. 579.

9-10. The lord Dharma was seated in a beautiful chariot studded with gems. He was bedecked in many kinds of ornaments. He was in the prime of fresh youth, glorious and lustrous like the cupid. On seeing Padmā he spoke thus, in order to know the innermost feelings of the sage's wife.

Dharma said :—

11. O beautiful woman, you are Lakṣmī herself; you are charming, you are worthy of a king; you are in the very prime of youth; you will be ever young; you are a lovely sweet lady.

12. I am telling you the truth, O slender-limbed lady. You lack lustre and colour in the presence of the sage Pippalāda who is old and weak.

13. Cast off that ruthless old brahmin always engaged in penances. Look up to me a great king, heroic in sexual dalliance and agitated by Kāma.

14. A beautiful woman acquires beauty as a result of the merit of a previous birth. The beauty becomes completely fruitful only after embracing a man of aesthetic taste.

15. I am the lover of a thousand beautiful women. I am an expert in the erotic science and literature. Abandon that husband and make me your slave.

16. You can indulge in sexual dalliance in the beautiful secluded forests, mountains and banks of rivers in my company. Make your life fruitful.

Vasiṣṭha said :—

17. Saying this, he got down and was eager to catch her hands. The chaste lady then addressed him thus.

Padmā said:—

18. Away, away, go away you sinful king. If you cast your lustful ogles at me you will be doomed in a trice.

19. How can I resort to you, lecherous and mad after women, after forsaking the excellent sage Pippalāda whose body is sanctified by austerities ?

20. By the very touch of a person under the influence of women all merits are destroyed. He is a great sinner. His very sight promotes sins.

21. Even if he performs holy rites, a person succumbing to the viles of women is always impure. The manes, the gods and all men despise him.

22. Of what avail is knowledge, penance, repetition of sacred mantras, sacrifice, adoration, learning and charitable gift to him who is henpecked ?

23. Since you spoke to me viewing me with the feelings that I am your wife although I ought to have been viewed as your mother, you will have a gradual decline as a result of my curse.

Vasiṣṭha said:—

24. On hearing the curse of the chaste woman, O lord of mountains, Dharma cast off the guise of a king and assumed his real form. Tremblingly he spoke thus—

Dharma said:—

25. O mother, know me as Dharma elderly and venerable to men of wisdom and preceptors. O chaste lady, I always consider other's wives as mothers.

26. It was to know your innermost feelings that I approached you. I knew your mind, still I was urged by fate.

27. Only proper suppression, not the contrary, is carried out by you. Chastisement of those who go astray from the right path is carried out by Śiva Himself.

28. Obeisance to Śiva who distributes happiness, misery, boons, prosperity or adversity on all.

29. Obeisance to Śiva who can make people enemies or friends, create affection or quarrel, to generate or destroy things.

30. Obeisance to Śiva who has made milk white, who has bestowed chillness on water and heat on fire.

31. Obeisance to Śiva, by whom the primordial nature, the principles Mahat etc, Brahmā, Viṣṇu, Siva and others are created.

Brahmā said:—

32. After saying thus Dharma, the most venerable god

in the universe stood in front of her, stunned but delighted at her chastity. But he did not say anything.

33. Princess Padmā, the chaste beloved of Pippalāda, O mountain, was surprised on realising that it was Dharma and said.

Padmā said :—

34. O Dharma, you are the ever present witness of all activities. O lord, why did you deign to deceive me to know my mind ?

35. O Dharma, what has been done already does not amount to any guilt on my part. You have been cursed in vain by me but it was due to my ignorance and innate nature of woman.

36. I am now thinking as to what shall be done about it. May that idea strike me whereby I may get peace.

37. This sky, these quarters and the winds may get destroyed but the curse of a chaste lady will never be destroyed.

38. In the Satyayuga you shine with all the legs, O king of gods, on all occasions, day or night, like the moon on a full moon night.

39. If you are destroyed, the annihilation of all creations will occur. But a sense of helpless despair is unnecessary. So I shall explain.

40. In the Tretāyuga, one leg shall be defunct, O excellent god. Another leg too shall be defunct in Dvāpara and the third one in the Kali age, O lord.

41. In the latter half of Kali, all the legs will be chopped off. Again in the Satyayuga you will attain perfection.

42. In the Satyayuga you will be all-pervasive and in the other Yugas partially so. Thus in accordance with the Yugas, you will be maintaining your position.

43. Let these words of mine be true and pleasing to you. I am now going to serve my husband. O lord, you return to your abode.

60. On the historical time as divided into four ages, called Yugas, see Note 32 P. 43.

Brahmā said :—

44. On hearing her words Dharma became delighted. Then Dharma, the son of Brahmā, spoke to the chaste lady who had been speaking to him.

Dharma said :—

45-46. O chaste lady, you are blessed, you are devotedly attached to your husband. Hail to you. Take this boon. Your husband is the cause of your great protection. Let him be a young man with sexual vigour and righteousness. He shall be comely in appearance, good in conduct, eloquent in speech and perpetually stable in youth.

47. Let him enjoy more longevity than Mārkaṇḍeya.⁶¹ Let him be richer than Kubera. Let him enjoy more prosperity and power than Indra.

48. Let him be a devotee of Śiva on a par with Viṣṇu. Let him be a greater Siddha than Kapila⁶². Let him vie with Bṛhaspati in intelligence and with Brahmā in equanimity.

49. You will be blessed with all the fortunes of your master as long as you live. Also you will be perpetually young.

50. Undoubtedly you will become the mother of ten sons who will be greater than your husband, they will have all good qualities and live long.

51. O chaste lady, let your abode be endowed with all riches, brightly illuminated always and superior to even the abode of Kubera.

Vasiṣṭha said :—

52. O excellent mountain, after saying thus, Dharma stood quiet there. She circumambulated him, bowed to him and returned to her house.

53. Bestowing blessings upon her, Dharma returned to

61. He was the son of Mṛkanda, remarkable for his austerities and great age. He is represented as one of the seven persons who are considered to be 'deathless'. Cf.

अश्वत्यामा बलिर्वासो हनुमांश्च बिभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

62. He is represented as a celebrated sage and a founder of the Sīṅkhya philosophy. He is said to have destroyed the hundred thousand sons of King Sagara with a glance.

his abode. He praised Padmā lovingly in every assembly he visited.

54. She sported about in secret with her husband who became a young man. She gave birth to sons who surpassed her husband in their good qualities.

55. All kinds of riches were granted to the couple increasing their happiness. They were conducive to the prosperity here and hereafter.

56. O lord of mountains, this ancient story of the couple has been narrated to you. You have heard the story with pleasure and respect.

57. Knowing the real situation give your daughter Pārvatī to Śiva. Cast off sins, O lord of mountains, in the company of your wife Menā.

58-61. After a week there is a very auspicious hour very rare to meet with. The presiding planet of the lagna is in the lagna. The moon is in conjunction with his son, Mercury as well as the constellation Rohini⁶³. The moon and the stars occupy pure positions. The month is Mārgaśīrṣa and the day is Monday free from all defects. All the planets are in auspicious conjunction. They are not aspected by the evil planets. The Jupiter is in a position that is conducive to the birth of a good child and all good fortune to the bridegroom. O lord of mountains, give your daughter Pārvatī, the mother of the universe, the primordial Being to Śiva, the father of the universe. You will then get quiet and contentment.

Brahmā said :—

62. After saying this, the excellent sage Vasiṣṭha, most excellent of wisemen, stopped after remembering lord Śiva, the creator of divine sports of diverse varieties.

63. Rohini : the fourth of the lunar asterisms, the daughter of Dakṣa and the wife of the moon.

CHAPTER THIRTYSIX

(The statements of the seven sages)

Brahmā said:—

1. On hearing the words of the seven sages, Himācala, his wife and attendants were very much surprised. The lord of the mountains spoke to the other mountains.

Himācala said:—

2. O lord of mountains—Meru,⁶⁴ O Sahya,⁶⁵ O Gandhamādana,⁶⁶ O Mandara,⁶⁷ O Maināka,⁶⁸ O Vindhya,⁶⁹ all of you listen to my words.

3. Vasiṣṭha says like this. It is to be considered what I shall do now. You consider well, decide and let me know.

Brahmā said:—

4. On hearing his words, Sumeru and other mountains decided carefully and spoke to Himālaya lovingly.

The mountains said:—

5. Of what avail is a long discussion and deliberation now? What should be done is only that. She is born only for the purpose of the gods.

6. Incarnating for the sake of Śiva, she shall be given to Śiva. Śiva has been propitiated by her and Śiva has also spoken to her.

64. The mountain stands in the centre of the earth and is described as the paricarp of the earth-lotus with great islands or continents forming its petals. For details, see Note 247 P. 310.

65. Sahya is the name applied to that part of the Western Ghats which lies to the north of the Travancore hills.

66. Gandhamādana is that part of the Himālayas on which the Badarikāśrama is situated. See Note 309 P. 405.

67. See Note 30 P. 56). For details see Note 36 P. 48.

68. Maināka: See Note 12 P. 494.

69. The name Vindhya is applied to the whole chain of hills running from Gujerat to the Gayā region and lying on both sides of the Narmadā river.

Brahmā said:—

7. On hearing the words of Meru and others, Himācala was greatly pleased and Pārvatī laughed within herself.

8. Arundhatī too convinced Menā with reasoned statements and examples from various mythological legends.

9. Then the wife of the mountain too was delightedly convinced. She entertained Arundhatī, the sages and the mountain with a grand feast and then took food herself.

10. Then the chief of mountains, freed from wrong notions and grown wise, spoke with palms joined in reverence and mind extremely delighted.

Himācala said:—

11. O fortunate sages, please listen to my words. All my bewilderment has vanished since I have heard the story of Śivā and Śiva.

12. Everything that I possess, my body, wife, Menā, sons, daughter, assets and achievements and other things belong to Śiva and not otherwise.

Brahmā said:—

13-14. After saying so, he bedecked his daughter with various ornaments. Then he took them all and placed them on the lap of the sage saying “These are the presents I have to give her.”

The sages said:—

15. O mountain, you are the donor, Śiva is the mendicant, and the alms goddess Pārvatī. What else can be better than this ?

16. Since the course of your summits is befitting, you are blessed, you are the chief of all mountains, you are great in every respect.

Brahmā said:—

17. After saying thus, the sages of pure mind offered their blessings to the girl—“Be pleasing to Śiva.”

18. They touched her with their hands and continued—“Everything will be well with you. As the moon in the bright half of the month, may your qualities increase.”

19. After saying thus and offering fruits and flowers to the lord of mountains, the sages made him believe that the alliance was a settled fact.

20. The great chaste lady Arundhatī tempted Menā further with Śiva's good qualities.

21. According to the worldly convention they smeared the moustache of the mountain with powdered turmeric and saffron as an auspicious custom.

22. After fixing the auspicious Lagna for the marriage and congratulating and complimenting one another the sages came to Śiva's abode on the fourth day.

23. After reaching the place, Vasiṣṭha and other sages bowed to Śiva and eulogised Him with different hymns. They then spoke to lord Śiva.

The sages said:—

24. O lord Śiva, lord of the gods, O great lord Śiva, please listen lovingly to the narration of what we, your attendants, have done.

25. O great lord, the lord of mountains and Menā have been urged with different kinds of statements and examples from mythological legends. Undoubtedly he is enlightened.

26. Pārvatī has been betrothed to you by the lord of mountains. It is not otherwise. Now please start for the marriage with your attendants and the gods.

27. O great god, O lord, go to the abode of Himācala and marry Pārvatī in accordance with the customs for the sake of a son.

Brahmā said:—

28. On hearing their words, lord Śiva who was delighted and who loved to follow worldly conventions laughed and said:—

Lord Śiva said:—

29. O fortunate one, a marriage ceremony has never been witnessed nor even heard of by me before. The details of the same shall be mentioned by you all, specifically.

Brahmā said:—

30. On hearing these words in a worldly vein uttered by Śiva, they laughingly replied to Sadāśiva, lord of the gods.

The sages said:—

31-33. Please invite and summon Viṣṇu with his retinue, Brahmā with his sons, lord Indra,⁷⁰ all the sages, Yakṣas, Gandharvas, Kinnaras, Siddhas, Vidyādharaḥ, heavenly nymphs and others. All of them will jointly accomplish everything for you. There is no doubt about it.

Brahmā said:—

34. Saying this and taking His permission the seven sages joyfully returned to their abodes praising the way of Śiva.

CHAPTER THIRTYSEVEN

(*The letter of betrothal is despatched, the requisites for the celebration are gathered and the mountain-invitees arrive*)

Nārada said :—

I. Dear wise father, when the seven sages returned what did Himācala do ? Please tell me, O lord.

Brahmā said:—

2. O great sage, I shall tell you what Himācala did, when the seven sages and Arundhatī left.

3. Bidding farewell to his brothers, Meru and others Himācala, the lord of mountains, rejoiced in the company of his sons, daughter and wife.

4. Urged by them lovingly, Himācala caused the letter of betrothal to be written by Garga, his priest.

70. Indra is called Śatakratu—"a God of hundred rites", for he achieves Indrahood—lordship of the gods—by performing one hundred horse-sacrifices.

5. He despatched the letter of betrothal to Śiva along with articles of homage through his kinsmen.

6. Those people arrived at Kailāsa and handed over the letter to Śiva after applying the holy mark on his forehead.

7. After being duly honoured by the lord, they returned highly delighted to the penance of the mountain.

8. On seeing those people who had been highly honoured by lord Śiva and who had returned excessively delighted, the mountain rejoiced much.

9. Then he extended his invitation highly pleasing to his kinsmen stationed in different places with great delight.

10. Then he began collecting foodstuffs and other requisite articles intended for the performance of the marriage.

11. Mountainous masses of rice, beaten rice, jaggery, sugar candies and salt were heaped up.

12. He caused huge tanks and receptacles built for milk, ghee and curds as well as for fried flour cakes of barley and other grains and ball-like sweets.

13. Big tanks and receptacles were made for the nectar, sugarcane juice, baked cakes, and the sugar candies.

14. Tanks were built for butter, spirituous beverages, sweet juices of various kinds and rice preparations of various sorts.

15. Different kinds of pickles and side dishes were prepared that might appeal to Śiva's Gaṇas and the gods. Different kinds of valuable garments purified in fire were kept ready.

16. Gems and jewels of different kinds, gold, silver and other articles were gathered duly.

17. Auspicious rites were started by the mountain on an auspicious day. The womenfolk of the mountain performed the purificatory ceremony for Pārvatī.

18. Women bedecked in ornaments performed auspicious rites. The delighted brahmin women of the city did everything in accordance with the tradition and custom.

19. Great festivities and holy auspicious rites were performed by the delighted Himavat too.

20-21. Delighted in every respect and eagerly awaiting the arrival of his kinsmen he was excited with various emotions. The invitees came there along with their wives, children and attendants. O celestial sage, listen to a detailed narration of the arrival of those mountains.

22-24. In order to increase the devotion to Śiva I shall explain in brief. Mandara, the chief mountain in heaven came to Himavat in a divine form. He was highly resplendent. He was accompanied by his wife and children. His company shone brilliantly. He had brought with him many gems and jewels.

25. Bringing with him many articles of presentation, the liberal Western mountain⁷¹ reached there in a divine form.

26. The Eastern mountain came there with brilliant gems and jewels. He looked delighted and extremely brilliant,

27. The highly venerable lord of mountains, Malaya,⁷² came there with his followers. He was happy with his excellent followers.

28. The mountain Dardura⁷³ came along with his wife. He was exquisitely dressed. He was delighted⁷⁴. He had many attendants with him.

29. O dear, the delighted mountain Niṣadha came along with his attendants. He was very brilliant.

30. The fortunate mountain Gandhamādana came with great pleasure along with his children and womenfolk.

31. Mountains Karavīra⁷⁵ and Mahendra⁷⁶ of great wealth and prosperity also came there.

71. 'Asta' is a mythical sunset mountain in the West while 'udaya' is a mythical sunrise mountain in the East.

72. Malaya (derived from the Dravidian word malai meaning 'hill') was the name applied to the Travancore hills and the southernmost part of the Western ghats.

73. Dardura, variously spelt as Darddara or Darddura is identified with the Deogarh peak in the eastern part of the Vindhya. G. E. Part I P. 104.

74. A mythic range of mountains lying south of Meru, but sometimes described as on the east. H. M. P. 24.

75. It has not been possible to identify this mountain.

76. Mahendra, the same as Mahendragiri, was the name applied to the Easteru Ghats.

32. Pāriyātra⁷⁷ came with attendants, children and womenfolk. He was brilliant and delighted. He had brought many gems and jewels with him.

33. Krauñca⁷⁸ the chief of mountains, came with a large army of attendants. He had articles of presentation with him. He was accompanied by his kinsmen and relatives.

34. Puruṣottama⁷⁹ mountain came with many presentation articles. He was highly honoured along with his followers.

35. The mountain Nīla⁸⁰ with plenty of wealth came along with his sons and womenfolk.

36. The mountains Trikūṭa,⁸¹ Citrakūṭa,⁸² Veṅkaṭa,⁸³ Śrīgiri,⁸⁴ Gokāmukha⁸⁵ and Nārada⁸⁶ came also.

37. The excellent mountain Vindhya⁸⁷ possessing many riches, came there delightedly along with his wife and sons.

38. The mountain Kālañjara,⁸⁸ highly resplendent and extremely delighted came along with his attendants.

39. The mountain Kailāsa favouring every one because of brilliant lord Śiva came there delighted.

40. All other mountains from several continents, O brahmin, assembled together in the abode of Himavat.

77. Pāriyātra or Pāripātra was the name applied to the Western Vindhya range together with the Aravelly range.

78. Krauñch is the name of a mythical mountain said to be the grandson of Himālaya who was pierced by Kārtikeya and Paraśurāma.

79. It is a sacred hill of Orissa associated with lord Viṣṇu styled as Puruṣottama.

80. Nilagiri, "the Blue Mountain" seems to be the Nilādri or Nilakūṭa, the name of the "Kāmākhyā hill" according to the Kālikapurāṇa

79. 74. Cf. Śaktisāngama tantra III. 7. :o.

81. A mountain in Ceylon on the top of which was situated Lañkā, the capital of Rāvaṇa.

82. Chitrakūṭa is a mountain near Prayāga.

83. Veṅkata--a famous hill in the south, which is the seat of Viṣṇu.

84. Shrigiri or Śiśaila is situated in Telangana. Cf. Śaktisāngama-tantra III. 7. 14.

85. Gokāmukha is probably the same as Kokāmukha. It is a range of the Himālayas located in Nepal. Cf. Varāhapurāṇa 140; GAMII Ch. XVII.

86. Coming in the list of mountains it signifies a mountain which has not been identified so far.

87. See Note 69. P. 623.

88. It is a sacred hill in Banda District in U.P.

41. O sage, all these mountains, invited by Himavat came there to attend the marriage of Śiva and Śivā.

42. The brilliant rivers, Śoṇabhadra⁸⁹ and others came delightfully to be present at the marriage of Śiva and Śivā.

43. All the rivers bedecked in ornaments came lovingly in divine forms at the marriage of Śiva and Śivā.

44. The rivers Godāvarī,⁹⁰ Yamunā,⁹¹ Brahmastrī⁹² and Veṇikā⁹³ came to attend the marriage of Śiva and Śivā.

45. With great pleasure Gaṅgā too, assuming a divine form and fully bedecked in ornaments came to attend the marriage of Śiva and Śivā.

46. The best of rivers Narmadā,⁹⁴ daughter of Rudra, came joyfully and quickly to attend the marriage of Śiva and Śivā.

47. The entire city of Himavat was full of excitement and ardent fervour when the invitees gathered there together.

48. Great festivities went on in the city. Banners, flags and festoons shone everywhere. The canopies hid the sunlight.

49. Himavat welcomed them with great delight and reverence. The mountains and the rivers, the gents and the ladies were duly received.

50. He housed them suitably in separate places. They were gratified with the amenities provided by Himavat.

89. Śoṇabhadra most probably is the same as Aruṇācala in the South Arcot District. See Avasthi: Studies in Sk. P. P. 142.

90. Godāvarī. See Note 56 P. 75.

91. Yamunā. See Note 67 P. 76.

92. The river Brahmastrī can be identified with the river Sarasvatī See Note 35 P. 47.

93. See Note 57 P. 75.

94. See Note 55 P. 75.

CHAPTER THIRTYEIGHT

(Description of the dais)

Brahmā said :—

1. Then the lord of mountains, O excellent sage, attended to the decoration of the entire city befitting the great festivities ahead.
2. The roads were watered and swept clean. At every door, stumps of plantain trees and other auspicious symbols were fixed.
3. The courtyard was embellished with plantain trees tied with silken cords. There were festoons of mango leaves.
4. Festoons with garlands of jasmine flowers shone, everywhere. Other articles of auspicious portent were fixed in every quarter.
5. These and other things were carried out by Himavat for the sake of his daughter. Every activity was supervised by Garga of great ability. Everything auspicious worth mentioning found a place there.
6. He called Viśvakarman⁹⁵ and requested him to erect a large and spacious dais beautiful with side rostrums, altars etc.
7. The dais, O celestial sage, was ten thousand Yojanas wide. It was wonderfully constructed and had all the characteristic features.
8. All the mobile and immobile objects of the world were represented there with realistic appearance. Everything was wonderfully portrayed.
9. The mobile objects presented there surpassed the immobile ones and the immobile ones surpassed the mobile ones in excellence.
10. The watery places presented there excelled the solid grounds. Even experts could not distinguish what was water and what was solid ground.
11. There were artificial lions. There were rows of

95. See Note 301 P. 401; Note 295 P. 389.

storks. There were artificial peacocks, but very beautiful in appearance.

12. Artificial women were represented as dancing with artificial men casting wistful glances at them and enchanting them.

13. Beautiful representations of gatekeepers with uplifted bows in their hands appeared like real originals.

14. The statue of Mahālakṣmī at the main entrance appeared like the goddess just emerged from the milk-ocean. It was because all the characteristics were complete.

15. Elephants with their mahouts and horses with their riders were so natural that none would say that they were artificial.

16. Chariots were driven by charioteers, other vehicles by other drivers. There were foot-soldiers too. All of them were artificial.

17. O sage, Viśvakarman was so delighted that he made all these things to fascinate the visiting dignitaries, the gods and the sages.

18. O sage, the statue of Nandin, at the portals, of crystalline purity and brilliance, was a prototype of the real Nandin.

19. Above that there was the celestial chariot Puṣpaka decorated with sprouts. It shone with gods represented therein.

20. On the left side there were two huge saffron coloured elephants with four tusks and appearing to be of sixty years in age. They shone lustrosly.

21. There were two horses too, brilliant like the sun. They were bedecked in divine ornaments and other necessary embellishments.

22. The guardians of the quarters were shown as adorned with great gems. All the gods were portrayed by Viśvakarman realistically.

23. Bhṛgu⁹⁶ and other sages, secondary gods, Siddhas and others were represented by Viśvakarman.

24. A wonderful image of Viṣṇu with his attendants

96. See Note 299 P. 397.

Garuda and others was created by him with wonderful features.

25. I too was portrayed as surrounded by my sons, Vedas and Siddhas. O Nārada, I was represented as reciting the hymns.

26. An artificial image of Indra seated on Airāvata and accompanied by his attendants was made by him looking as beautiful as the full moon.

27. O celestial sage, of what avail is a long-drawn description? The gods were drawn by Viśvakarman as desired by Himavat.

28. The Altar was erected by him with wonderful features, fascinating the gods and exquisite in form.

29. On being commanded by the lord of mountains, the intelligent Viśvakarman created different abodes for the residence of the gods and others.

30. Great couches of wonderful brilliance very cosy and exquisite were made by Viśvakarman for their sake.

31. For the residence of Brahmā, seven wonderful abodes were created in a trice. They had great brilliance.

32. A brilliant abode of Viṣṇu called Vaikuṇṭha, with wonderful features, was created in a trice.

33. Viśvakarman created a wonderfully divine palace for the lord of gods endowed with all riches.

34. Wonderful mansions for the guardians of the quarters were erected by Viśvakarman. They were beautiful and large.

35. Mansions of various kinds were built by him for other gods too.

36. The highly intelligent Viśvakarman built everything very quickly for the propitiation of Śiva from whom he had secured great favours.

37. Similarly he erected Śiva's mansion of various shapes and of great brilliance. Having the symbol of Śiva it was designated as Śivaloka. It was admired by all the gods.

38. Thus for propitiating Śiva, wonderful and very brilliant structures were erected by Viśvakarman.

39. Making all arrangements in accordance with

worldly conventions, Himavat awaited eagerly for the arrival of Śiva.

40. Thus, O divine sage, I have narrated the pleasing story of Himavat entirely. What else do you wish to hear ?

CHAPTER THIRTYNINE

(The gods arrive at Kailāsa on invitation and Śiva prepares to start)

Nārada said :—

1. O dear father Brahmā, O intelligent disciple of Viṣṇu, obeisance be to you. O merciful one, this wonderful story has been heard by us from you.

2. Now I wish to hear the story of the auspicious marriage of the moon-crested lord that dispels all sins.

3. What did lord Śiva do on receiving the auspicious letter of betrothal. Please narrate that story of Śiva, the supreme soul.

Brahmā said :—

4. Dear child of great intellect, listen to the glory of Śiva, what lord Śiva did on receiving the auspicious letter.

5. On reading the auspicious letter with joy, Śiva laughed in delight. The lord honoured them duly.

6. Causing the letter to be read aloud, He duly accepted the proposal. Honouring the messengers He informed them.

7. He told the sages—"Every thing is auspicious and well done. All of you shall grace the celebration of my marriage. The marriage proposal has been accepted by me".

8. On hearing these words of Śiva, they were delighted. After bowing to and circumambulating Him they returned joyful of their great luck and grace.

9. Then Śiva, the lord of the gods, the lord indulging

in divine sports, remembered you, O sage, in accordance with worldly conventions.

10-11. You came there praising your good luck. Bowing to Him humbly with palms joined in reverence and with stooping shoulders you eulogised Him with the utterances of words "hail to Thee". O sage, you requested Him for his behest.

12. Then the delighted Śiva, heightening your pleasure with sweet speech and evincing interest in worldly conventions told you thus, O excellent sage.

Śiva said :—

13. O excellent sage, listen to us lovingly. I am speaking to you because you are the crest-jewel of my devotees.

14. At your bidding a great penance has been performed by Pārvatī. Propitiated by her I have granted her the boon of my being her husband.

15. Being subservient to her by her devotion I shall marry her. The auspicious hour free of defects has been fixed by the seven sages.

16. O Nārada, the marriage will take place after seven days from today. Following the worldly conventions I shall make a grand festival of the same.

Brahmā said :—

17. O dear one, on hearing these words of Śiva, the supreme soul, you were delighted and you spoke after bowing to the lord.

Nārada said :—

18. This is your sacred rite. You have been considered subservient to your devotees. You have carried out the desire of Pārvatī.

19. O lord, a task befitting my capacity must be mentioned by you. Considering me your own servant please be kind to me. Obeisance to you.

Brahmā said :—

20. O great sage, Śiva, favourably disposed to His

devotees, on being thus requested by you replied very delightedly to you.

Siva said :—

21. O sage, on my behalf, invite all the gods beginning with Viṣṇu, and sages, Siddhas and others.

22. Giving due weightage to my bidding, may all of them come here enthusiastically, in all their splendour along with their women and children.

23. O sage, those who do not take part in the celebration of my marriage, are not my people, even if they are the gods.

Brahmā said :—

24. Paying heed to this behest of Śiva, O sage, you, a great favourite of Śiva, invited all of them approaching everyone severally.

25. O Nārada, after carrying out your duties as his emissary you, the great sage, returned to Śiva and remained there with His permission.

26. Śiva too waited there eagerly expecting their arrival while his attendants were celebrating great festivities by dance and songs.

27. At the same time, Viṣṇu, along with his retinue, came there suitably dressed.

28. Accompanied by his wife and followers he bowed to Śiva with great devotion and joy, and with his permission stayed there in a good abode.

29. I too accompanied by my attendants went to Kailāsa. After bowing to the lord, I too waited there with pleasure along with my followers.

30. Indra and other guardians of the quarters came there with their retinue and womenfolk richly decorated and in festive mood.

31. Similarly the sages, the Nāgas, the Siddhas, the secondary gods and others who had been duly invited came there in jovial mood.

32. Lord Śiva duly received and welcomed all those gods and others severally.

33. Then a great festival was celebrated at Kailāsa.

It was very wonderful. The celestial damsels danced in a befitting manner.

34. O sage, in the meantime Viṣṇu and other gods who had arrived there desired to make Siva's procession to start.

35. At the bidding of Śiva, all of them performed service to Śiva considering His work as their own.

36. The seven Mothers performed the rites of bedecking Śiva in a fitting manner very joyously.

37. Even the very natural dress and features of Śiva assumed the work of ornamentation, O excellent sage, at the will of lord Śiva.

38. The moon took the place of the crown. The third eye became the beautiful ornament on the forehead.

39. O sage, the serpents that had been embellishing His ears before became the ear-rings studded with various gems.

40. The serpents in the other parts became the befitting ornaments of those parts, very beautiful and studded with gems.

41. The ashes became the sweet unguent smeared over his body. The elephant hide etc. became the beautiful silken cloth.

42. The form assumed a beauty beyond description. Lord Śiva seemed to have acquired from Himself all the riches.

43. Then all the gods, demons, Nāgas, Pataṅgas, Apsarasas, sages and others approached Śiva and proclaimed jovially.

All of them said :—

44. O lord, start on journey for wedding the great goddess, the daughter of the mountain, accompanied by us. Be merciful.

45. Then the omniscient Viṣṇu of joyful mind spoke befitting the occasion after bowing to Śiva with devotion.

Viṣṇu said :—

46. O lord of the gods, favourite of those who seek

refuge in you, please carry out the task of your devotees. O lord, please listen to my submission.

47. O Śiva, let the rites of your marriage with the daughter of the lord of mountains be performed according to the laws laid down in the Gṛhya Sūtras.

48. The rites followed in your marriage, O Śiva, will become famous and be followed in the world.

49. Please cause the construction of the altar and the Nāndimukha⁹⁷ according to family tradition. Thus you will be spreading your glory in the world, O lord.

Brahmā said :—

50. Lord Śiva thus requested by Viṣṇu, and being himself eager to follow worldly conventions performed the same duly.

51. Authorised by Him, I performed all the rites conducive to prosperity, assisted by the sages.

52-55. The sages Kaśyapa, Atri, Vasiṣṭha, Gautama, Bhāguri, Bṛhaspati, Kaṇva, Śakti,⁹⁸ Jamadagni, Parāśara, Mārkaṇḍeya, Śilāpāka, Aruṇapāla, Akṛtaśrama, Agastya, Cyavana, Garga, Śilāda, Dadhici, Upamanyu, Bharadvāja, Akṛtavraṇa, Pippalāda, Kuśika, Kautsa, Vyāsa, with his disciples, and other sages came to Śiva. Urged by me they performed the sacred rites duly.

56. All of them who had mastered the Vedas and Vedāṅgas performed the safety rites for Śiva and tied the auspicious thread round his wrist.

57. By reciting hymns from Ṛk, Yajus, and Sāman they performed the holy rites. All the sages were greatly pleased.

58. In order to ward off obstacles they performed the adoration of the planets under my instruction. They worshipped the gods stationed in the altar.

59. After performing the social and Vedic rites in a fitting manner Śiva became pleased and bowed to the brahmins joyously.

60. Then the lord of all started from the excellent

97. Nāndimukha is a Śrāddha ceremony performed in memory of the Manes, preliminary to any festive occasion such as marriage.

98. Śakti was the eldest son of Vasiṣṭha.

mountain Kailāsa keeping the brahmins and the gods ahead.

61. Outside the mountain Kailāsa, Śiva stopped for a while along with the gods and brahmins receiving different ovations.

62. Then a great jovial festival was celebrated by the gods and others in order to propitiate Śiva. Songs were sung. Instruments were played. Dances were held.

CHAPTER FORTY

(*The Marriage Procession of Śiva*)

Brahmā said :—

1. Then Śiva called Nandin and other Gaṇas and ordered them to accompany Him.

Śiva said :—

2. Station a few Gaṇas here and the rest of you accompany me to the city of the mountain in a jovial mood.

Brahmā said :—

3. Then the lords of Gaṇas thus ordered took their armies and started joyously. I shall explain it in general terms.

4. The lord of Gaṇas, Śaṅkhakarṇa started with a crore of Gaṇas to the city of Himavat along with Śiva.

5. Kekarākṣa took ten crores of Gaṇas with gaiety. Vikṛta, the leader of Gaṇas, took eight crores of Gaṇas.

6. Viśākha took four crores and Pārijāta took nine crores of Gaṇas.

7. The glorious Sarvāntaka and Vikṛtānana took sixty crores. Dundubha took eight crores.

8. O sage, Kapāla took five crores and the heroic Sandāraka took six crores of Gaṇas.

9. Kanduka and Kuṇḍaka took a crore of the Gaṇas. Viṣṭambha took eight crores.

10. The leader Pippala joyously went with a thousand

crores. O excellent sage, Sanādaka the hero also took so many.

11. Āveśana went with eight crores. Mahākeśa took a thousand crores.

12. O sage, Kuṇḍa and Parvataka each took twelve crores of Gaṇas with him. The heroic Candratāpana went with eight crores.

13. Kāla, Kālaka and Mahākāla each went with hundred crores of Gaṇas. The leader of Gaṇas named Agnika went with a crore.

14. Agnimukha, the leader of Gaṇas, went with a crore. Ādityamūrdhā and Ghanāvaha each went with a crore of Gaṇas.

15. Sannāha and Kumuda went with hundred crores. So also Amogha and Kokila each went with hundred crores.

16. Sumantra, the leader of Gaṇas, went with a crore of Gaṇas. Kākapādodara and Santānaka went each with six crores of Gaṇas.

17. Mahābala, Madhupiṅga and Kokila each went with nine crores. Nila and Pūrṇabhadra each went with ninety crores of Gaṇas.

18. Caturvaktra with seven crores, Karaṇa with twenty crores and the leader of Gaṇas Ahiromaka went with ninety crores.

19. O Nārada, Yajvākṣa, Śatamanyu and Meghamanyu each of these leaders too went with so many crores.

20. Kāṣṭhāgūḍha, the leader of Gaṇas, went with sixtyfour crores. So too Virūpākṣa, Sukeśa, Vṛṣabha and Sanātana.

21. Similarly Tālaketu, Ṣadāsyā, the eternal Cañcvāsyā Samvartaka, Caitra and the lord Lakuliśa himself.

22-23. The brilliant Lokāntaka, Daityāntaka, lord Bhṛngiriṭi, the glorious Devapriya, Aśani and Bhānuka went with sixtyfour crores. Others in jovial mood went in thousands with Śiva to attend his marriage, O sage.

24. A thousand crores of Bhūtas and three crores of Pramathas went. Virabhadra went with sixtyfour crores of Gaṇas and three crores of Romajas.

25. In the marriage procession of Śiva, Nandin and

other leaders of Gaṇas went surrounded by hundreds and twenties of crores of Gaṇas.

26. Knowing delightedly that it was Śiva's marriage, Bhairava the Kṣetrapāla went jovially with crores and crores of Gaṇas.

27. These and other leaders of Gaṇas of great strength and multitudinous in number joined the procession with joy and enthusiasm.

28. They had a thousand hands. They wore matted hair and crowns. They were bedecked with streaks of the moon. They had three eyes and blue necks (like lord Śiva).

29. All of them wore garlands of Rudrākṣa beads. They had the holy ashes smeared over the body. They had the ornaments of necklaces, earrings, bracelets, crowns etc.

30. The leaders were as resplendent as Brahmā, Viṣṇu and Indra, Aṇimā and other Energies.* They were as brilliant and lustrous as crores of suns.

31. O sage, some of them belonged to this terrestrial world, some came through nether worlds, some came through the sky and some came through seven heavens.

32. Of what avail is this talk ? O celestial sage, Śiva's own Gaṇas living in all the worlds came and joined the procession of Śiva, with pleasure.

33. Thus, lord Śiva, accompanied by his Gaṇas, gods and others, went to the city of Himagiri for the celebration of His marriage.

34. O great sage, listen to another incident that happened when Śiva, the lord of all, went for his marriage along with the gods and others.

35. Rudra's sister Caṇḍī assuming a great festive mood came there with great pleasure but inspiring terror in others.

36. She was riding on a ghost. She was bedecked in the ornaments of serpents. A gold pot filled (with water) shone over her head.

37. She was accompanied by her attendants. Her face was beaming. Her eyes dazzled. She was enthusiastic and glad. She was strong.

38. The divine Bhūta attendants were crores and crores in number. They shone in diverse forms.

* See Note 303 P. 235.

39. Accompanied by them Caṇḍī of deformed face went ahead gladly and enthusiastically. She was equally competent to please and to harass.

40. All the Gaṇas of Śiva numbering to eleven crores, terrible but favourites of Śiva were kept by her far behind.

41. The loud sounds of Damarus, the Jhaṅkāra sound of the Bheris and the sound of the conches pervaded all the three worlds.

42. The tumultuous sound of the Dundubhis rose up in the air blessing the universe auspiciously and destroying everything other than auspicious.

43. O sage, behind the Gaṇas, the enthusiastic gods, the Siddhas, the guardians of the quarters and others followed.

44. O sage, Viṣṇu, seated on Garuḍa and going in the middle of the group shone with the great umbrella held aloft.

45. He was surrounded by his attendants who fanned him with Cāmaras. His Pārśadas too shone well. He was bedecked in all his ornaments.

46-47. I too shone well on the way with the Vedas, Śāstras, Purāṇas and Āgamas personified and along with my sons, Prajāpatis, Sanaka and other Siddhas. I was eager in rendering service to Śiva.

48. Going along, seated on the elephant Airāvata in the midst of his armies, Indra, the lord of god, shone well fully decorated in various ways.

49. Many other sages enthusiastic about the marriage of Śiva shone well on their way.

50-51. Śākinīs, Yātudhānas, Vetālas, Brahmarākṣasas, Bhūtas, Pretas and Pramathas, Tumburu, Nārada, Hāhā, Hūhū,⁹⁹ Gandharvas and Kinnaras went ahead playing on their musical instruments with great delight.

52-53. The Mothers of the universe, the celestial virgins, Gāyatrī, Sāvitrī, Lakṣmī, the celestial maidens, the wives of the gods, the mothers of the worlds went ahead with great joy, only because it was the marriage of Śiva.

54-55. Lord Śiva, favourably disposed to virtue, was

99. Tumburu, Hāhā and Hūhū were the Gandharvas, attending on Kubera. They were expert musicians who played on Vinā and other musical instruments and were generally invited at festivities.

seated on his bull of crystal purity and beauty—the bull who is called Dharma by the Vedas, Śāstras, Siddhas and sages. Śiva was being served by the gods and sages on his way. He shone well.

56. Accompanied by all these sages and decorated in various ways, lord Śiva was going to the abode of the mountain Himālaya for the marriage with Pārvatī. He shone well.

57. Thus the story of Śiva's grand procession has been narrated to you. O Nārada, listen to the incidents of good portent that happened in the city of Himavat.

CHAPTER FORTYONE

(Description of the Altar-Structure)

Brahmā said :—

1. Then after mutual consultation and getting Śiva's permission, O sage, Viṣṇu sent you ahead to the abode of the mountain.

2. Urged by Viṣṇu, O Nārada, you bowed to lord Śiva and went ahead of all to the abode of Himavat.

3. O sage, after going there, you saw your own image made by Viśvakarman and were surprised. You were a bit ashamed too.

4. O great sage, tired of seeing the portrayal of yourself, you became engaged in seeing the other builds of Viśvakarman.

5. You entered the great altar of Himavat, studded with various gems and decorated with gold pots and stumps of plantain trees.

6. It had a thousand columns. It was wonderful. O sage, you were struck with surprise on seeing the altars.

7. Then you were a bit confused and greatly bewildered. You spoke to the lord of mountains thus.

8-9. O lord of mountains, tell me the truth. Has lord Śiva seated on his bull and surrounded by his Gaṇas come already for the marriage ? Have the gods with Viṣṇu

and others at their head, the sages, the Siddhas and the secondary gods come already ?”

Brahmā said :—

10. On hearing your words full of surprise, O sage, the mountain Himavat told you the truth.

Himavat said :—

11. O Nārada, O highly intelligent one, Śiva with the marriage party has not come till now for the purpose of marrying Pārvatī.

12. O Nārada, know that all these things have been portrayed by Viśvakarman. O celestial sage, shake off your bewilderment. Be calm. Remember Śiva.

13. Showing kindness to me you take your food and rest for a while. Then gladly accompany Maināka and others to Śiva’s presence.

14. Accompanied by these mountains you request Śiva along with the gods, and the great sages, Śiva whose sprout-like feet are worshipped by gods and demons. Bring them here.

Brahmā said :—

15. You accepted the suggestion noble-heartedly and performed the duties there. Then accompanied by the sons of the mountain and others you went to Śiva’s presence.

16. There the brilliant god Śiva surrounded by the gods and others was seen and bowed to by you and the mountains with devotion.

17. Then all the gods including Indra, Viṣṇu and me and Śiva’s attendants asked you, O sage.

18. They had been struck with surprise and suspicion on seeing the mountains Maināka, Sahya, Meru and others bedecked in all kinds of ornaments.

The gods said :—

19. O Nārada, intelligent one, you appear to be bewildered. Have you been duly honoured by Himavat or not ? Tell us in detail.

20. Why have these excellent mountains Maināka,

Sahya, Meru and others highly bedecked and of great valour, come here ?

21. O Nārada, does the mountain really intend to give his daughter to Śiva or not ? What is it that is taking place in the abode of Himavat now ? Please tell us.

22. We are having doubts in our minds. Hence we, the heaven-dwellers, ask you. Please say everything, O righteous one, and dispel our suspicions.

Brahmā said :—

23, On hearing these words of Viṣṇu and other heaven-dwellers, O sage, you who had been fascinated by the magic of Tvaṣṭṛ (Viśvakarman) spoke to them.

24. Going to an isolated place, O sage, you spoke these words to me, to Viṣṇu and also to Indra who is the lord of gods and a former enemy of the mountains, having cut off their wings.¹⁰⁰

Nārada said :—

25. The distorted portayal of heaven-dwellers is something enchanting. He desires to delude the gods in a loving but cunning manner.

26. O lord of Śaci, have you forgotten everything ? Formerly you had deluded him. Hence he wishes to surpass you here in the abode of the mountain of noble heart.

27. I have been fascinated by my shining portrait. Viṣṇu, Brahmā and Indra have been realistically portrayed by him.

28. O lord of gods, why should I talk too much ? He has made artificial prototypes of all the gods. No one, not a single detail, has been left out.

29. It is for the purpose of particularly enchanting the gods that this spell has been employed by him through this caricature.

Brahmā said :—

30. On hearing your words lord Indra who was frigh-

100. Indra is said to have clipped the wings of the mountains when they grew troublesome.

tened from head to foot, immediately spoke to Viṣṇu.

Lord Indra said :—

31. O lord of Lakṣmī, O lord of gods, Tvaṣṭṛ who is agitated due to the grief over his son will surely kill me under this pretext and not otherwise.

Brahmā said :—

32. On hearing his words Viṣṇu, the lord of gods laughingly consoled Indra by speaking thus.

Viṣṇu said :—

33. O lord of Śacī, formerly you had been enchanted by the demons Nivātakavacas, your previous enemies, by the power of their great spell.

34. O Indra, at my instance, this mountain Himavat and others too were rendered wingless.

35. Let the mountains now create magic on remembering that and wish to surpass us foolishly. We are not to be afraid of our enemies.

36. O Indra, Śiva favourably disposed to His devotees, will undoubtedly look to our welfare.

37. While he was speaking this to Indra of agitated mind, Śiva spoke to Viṣṇu following the worldly custom.

Śiva said :—

38. “O Viṣṇu, O lord of gods, what are you speaking to each other?” O sage, after speaking thus to them Śiva addressed you.

39. “O Nārada, what does the great mountain say ? Tell me the truth with details. You must not keep any secret.

40. Does the mountain want to give the daughter or not ? Tell me that quickly. O dear one, on going there, what did you see ? What did you do ? Tell me that quickly.

Brahmā said :—

41. Addressed thus by Śiva, O sage, you endowed with divine vision told him secretly what you saw in the altar.

Nārada said :—

42. O great lord, lord of gods, listen to my auspicious words. O lord, there is no fear of any hindrance in the celebration of marriage.

43. The lord of mountains will surely give his daughter to you. It is certainly to take you there that these mountains have come here.

44. But to delude the gods a wonderful spell has been created. O omniscient, it is only to inspire curiosity. There is no possibility of any obstacle.

45. O lord, Viśvakarman, a great expert in creating illusion has constructed a peculiar altar in his house at his instance. It is full of surprising things.

46. A fascinating assembly of gods has been built there. On seeing it I was deluded by his skill and was struck with surprise.

Brahmā said :—

47. O dear, on hearing your words, the lord Śiva following the worldly convention, laughingly spoke to Viṣṇu and other gods.

Śiva said :—

48. O Viṣṇu, if the mountain Himavat gives his daughter to me, what have I to do with this spell? Speak to me what is true.

49. O Brahmā, O Indra, O sages, O gods, speak truly. What have I to do with the spell if the mountain gives his daughter?

50. It is held by scholars, knowing cogent reasons, that somehow or other the fruit should be achieved. Hence you, with Viṣṇu at the head, will hasten seeking only the task on hand.

Brahmā said :—

51. Discussing thus with gods, Śiva appeared to be completely overpowered by Kāma like an ordinary man.

52-54. At the bidding of Śiva, Viṣṇu and other gods, the noble sages and others, O sage, kept you and mountains at the head and started for the abode of Himavat. They

were surprised to see the wonderful abode. The delighted Śiva reached the outskirts of the city accompanied by Viṣṇu and others as well as his delighted Gaṇas.

CHAPTER FORTYTWO

(Description of the meeting of the lord and the mountain)

Brahmā said :—

1. On hearing that the all-pervading Śiva had come very near his city, the lord of mountains Himavat rejoiced much.
2. Then, gathering all the requisite things he sent mountains and the brahmins to welcome Śiva.
3. With his mind melting with devotion and joyously praising his luck, the mountain personally went to see Śiva as dear as the very vital air.
4. On seeing the army of the gods Himavat was struck with wonder. Considering himself blessed he appeared in front of them.
5. The gods too were struck with wonder on seeing his army. The gods and the mountains became delighted.
6. The vast army of the mountains and the gods, O sage, on coming together shone like the eastern and western oceans in juxtaposition.
7. Meeting each other, the gods and the mountains considered themselves blessed. They were greatly delighted.
8. Seeing Śiva in front, Himavat bowed to Him. The mountains and the brahmins bowed to Sadāśiva.
- 9-14. He was seated on his bull, fully bedecked in ornaments and beaming in the face. The beauty of his divine person illuminated the quarters. His body shone in the delicate silken garments. His crown was lustrous with the gems set in it. He was smiling shedding pure brilliance everywhere. Serpents had transformed themselves into ornaments on his body. He had a wonderful lustre and a divine resplendence. Gods served him with chowries in their

hands. Viṣṇu was standing to the left, Brahmā to the right, Indra at his back. Behind on either side, the gods were standing. He was being eulogised by the gods and others. He looked benevolent to the people. Being one He had assumed different physical bodies for his own reasons. He was Brahman itself, the lord of all and the bestower of boons. He was both with or without attributes, subservient to the devotees, merciful, greater than primordial Being and primordial nature, Existence, Knowledge and Bliss itself.

15. The mountain saw Viṣṇu, bedecked in ornaments and seated on Garuḍa to the right of lord Śiva.

16. O sage, to the left of the lord stood I, the four-faced deity, shining brilliantly and accompanied by my attendants.

17. On seeing us both, great favourites of Śiva for ever, the lord of mountains with all his retinue respectfully bowed to us.

18. Similarly, on seeing the gods and others brilliantly shining behind lord Śiva and at his sides, the lord of mountains bowed to them.

19. At the bidding of Śiva the mountain went ahead to his city. Behind him went Viṣṇu, Brahmā, the sages and the gods.

20. O Nārada, the sages, the gods and others accompanying the lord, praised the city of Himavat with great delight.

21. Stationing the gods and others on his beautiful summit specially arranged for them, Himavat went to the place where the altar for the rites had been erected.

22. After causing squares and quadrangles to be made with festoons, he performed the ceremonial ablutions, gave charitable gifts and supervised everything.

23. Then he sent his sons to Śiva accompanied by all his attendants and followers, Viṣṇu and others.

24. The extremely delighted lord of mountains in the company of his kinsmen desired to perform the reception to the bridegroom with great pomp and ceremony.

25. The sons of the mountain accompanied by their relatives went to Śiva and acquainted him with the request of the mountain.

26. The sons of the mountain came back to their abode with his permission and informed the king of mountains gladly that the bridegroom and the party were on their way there.

27. O sage, on hearing the request thus made, Viṣṇu and other gods with the lord rejoiced much.

28. Dressed richly and exquisitely the gods, the gaṇas, the sages and others started towards the abode of lord Himavat.

29. In the meantime, Menā desired to see Śiva. O sage, through her lord, you, the excellent sage, were requisitioned there.

30. O sage, urged by the lord who desired to fulfil the task of Śiva you went there.

31. O sage, after bowing to you, Menā with her heart full of surprise told you that she wanted to see the real form of lord Śiva that dispels haughtiness.

CHAPTER FORTYTHREE

(Description of Śiva's wonderful sport)

Menā said :—

1. O sage, I shall first see the bridegroom of Pārvatī. Let me have an idea of the form and features of Śiva for which she performed the great penance.

Brahmā said :—

2. Thus, urged by ignorance, O sage, she went to the terrace along with you to see Śiva.

3. Then Śiva, realising her false pride in herself, spoke to Viṣṇu and me as a part of His wonderful sport.

Śiva said :—

4. “At my bidding, O dear ones, both of you go one by one accompanied by the gods to the threshold of the mountain. I shall follow afterwards.”

Brahmā said :—

5. On hearing it Viṣṇu called all and told them of his suggestion. The gods then walked in accordance with that suggestion enthusiastically.

6. O sage, the lord of the universe, let Menā stand on the terrace and see the procession along with you in order to make her mind confused.

7. In the meantime, seeing the splendid vast army, O sage, Menā became delighted as usual.

8. At the head of procession came the beautiful fastidious Gandharvas, dressed in rich clothes and bedecked in fine ornaments.

9. They rode on different vehicles. They played on musical instruments. Flags and banners of various colours and sizes fluttered on their chariots. The heavenly nymphs accompanied them.

10. On seeing Vasu,¹⁰¹ the lord of Vasus, along with Vasus, Menā became delighted and exclaimed—"O this is Śiva".

11. O excellent sage, you told her "These are only the attendants of Śiva. This is not Śiva, the bridegroom."

12. On hearing this, Menā fell athinking "A person greater than this ! Hā, how will he be !"

13. In the meantime she saw Maṇigrīva,¹⁰² the other Yakṣas and their vast army with twice the splendour of Vasus.

14. On seeing the lustrous Maṇigrīva the lord of Yakṣas, Menā was delighted and said—"This is Śiva, the bridegroom of Pārvatī."

15. "This is not Śiva, the bridegroom of Pārvatī. He is only an attendant of Śiva" said you to Menā, the wife of the mountain. By that time the god of fire passed by.

16. On seeing his splendour twice that of Yakṣas, she

101. Vasu is the chief of the eight Vasus who in fact are personifications of natural phenomena, viz. water, pole-star, moon, earth, wind, fire, dawn and light. Cf. Note 163, P. 162.

102. Maṇigrīva is one of the sons of Kubera, distinct from Maṇibhadra who is also a Yakṣa.

said “This is Śiva, the bridegroom of Pārvati” but you said “No”.

17. By that time Yama passed by with twice the splendour of the previous one. On seeing him delighted Menā exclaimed “This is Śiva”.

18. “No” said you. By that time Nirṛti, the lord of Punyajanas, passed by having twice the splendour of Yama.

19. On seeing him the delighted Menā said “This is Śiva”. “No” said you to her. By that time Varuṇa passed that way.

20. On seeing his splendour twice that of Nirṛti, she said “This is Śiva, the bridegroom of Pārvati”. But you said “No”.

21. By that time Vāyu passed by with twice the splendour of Varuṇa. On seeing him the delighted Menā said “This is Śiva”.

22. “No” said you. By that time Kubera, the lord of Guhyakas, passed by with twice the splendour of Vāyu.

23. On seeing him the delighted Menā said “This is Śiva”. “No”, said you to her. By that time Iśāna passed by.

24. On seeing his splendour twice that of Kubera, she said “This is Rudra, the bridegroom of Pārvati”. But you said “No”.

25. Then came Indra, the most important of all the gods, the lord of the three worlds, endowed with divine fulgence and who had twice the splendour of Iśāna.

26. On seeing him Menakā said—“This is Śiva”. “Not he”, said you then “This is Indra, the lord of gods”.

27. By that time the moon passed by with twice the splendour of Indra. On seeing him she said “This is Śiva” and you denied it.

28. By that time the Sun passed by with twice the splendour of the moon. On seeing him she said “It is he”. You said to her “No”.

29. By that time Bhṛgu and other sages, all highly lustrous and accompanied by their disciples, passed by.

30. On seeing Br̥haspati in their midst Menakā

said :—“This is Śiva the master of Pārvatī”. Then you said “No”.

31. By that time Brahmā passed by. He was in an excellent from of lustre, praised by excellent sages and looking like an embodied Dharma itself.

32. O sage, seeing me the highly delighted Menā said—“This is Pārvatī’s husband”. You said to her “No”.

33-35. In the meantime lord Viṣṇu came that way. He looked glorious and splendid, dark-blue like the fresh cloud and having four arms. He had the handsome features of numberless cupids. He wore yellow garments. He was the king of heaven with eyes resembling the petals of a lotus, and looked very calm. He had Garuḍa as his vehicle. He possessed all the characteristic signs conch etc. He was bedecked in crown and other ornaments. He wore Śrivatsa on his chest. He had an uncommon splendour that was incomprehensible

36. On seeing him Menā’s eyes became dazed. With great delight she said—“This is Śiva himself the bridegroom of Pārvatī. There is no doubt about it”.

37-39. On hearing Menakā’s words you said—“ No, this is not the lord, the cause of protection and enjoyment. This is not the bridegroom of Pārvatī. This is Viṣṇu, the officer-in-charge of the marriage-party of Śiva and a great favourite of Śiva. The bridegroom Śiva is better than him. O Menā, it is impossible for me to describe his beauty. He is the lord of the entire universe, the lord of all, the Self-Emperor”.

Brahmā said :—

40. On hearing your words, Menā thought her daughter auspicious, rich, fortunate and harbinger of happiness for the three families.

41. Her face was beaming with pleasure and her heart was delighted. Frequently congratulating herself on her good luck she said :—

Menā said :—

42. By the birth of Pārvatī, I have become blessed in

every respect. The lord of mountains too is blessed. Every thing connected with me is blessed.

43. Her would-be-husband is the lord of these leaders of great lustre whom I have seen now.

44. How can I describe her good luck even in hundred years ? It is impossible to describe it when I see the lustre of these leaders.

Brahmā said :—

45. Thus spoke Menā with her mind full of love and hope. By that time Śiva, the wonderful source of enjoyment and protection, came that way.

46. He showed himself in his real form free from change of illusion. O dear, the Gaṇas of wonderful forms proved to be the dispeller of Menā's pride.

47. O sage Nārada, on seeing Him come, you lovingly pointed him out to her as the bridegroom of Śivā and spoke to her.

Nārada said :—

48. This is Śiva Himself, O comely maiden, see. It was for him that Pārvatī performed a great penance in the forest.

Brahmā said :—

49. Thus addressed by you the delighted Menā stared at the lord with joy; the lord Isāna of wonderful features and of wonderful attendants.

50. Immediately the army of Siva came there consisting of wonderful arrays of Bhūtas, Pretas and Gaṇas.

51. Some were in the form of violent gusts of wind, producing hissing sounds with waving flags. Some had crooked faces. Others were deformed.

52. Some were awful with overgrown moustaches and beards. Some were lame. Some were blind. Some held staffs and nooses and some great iron clubs in their hands.

53. Some rode on peculiar vehicles. Some played on

horns. Some played on Damarus. Some played on Gomukhas.

54. Some had no faces. Some had distorted and deformed faces. Some had many faces. Some had no hands. Others had deformed hands. Some of them had many hands.

55. Some had no eyes. Some had many eyes. Some had no head. Some had deformed heads. Some had no ears. Some had many ears. The Gaṇas had all types of dresses and features.

56. Such and other innumerable deformed Gaṇas, heroic and terrible, strong and strenuous passed by, O dear.

57. O sage, you pointed out the Gaṇas of Śiva to her with your finger and said—“O lovely lady, see the attendants of Śiva and Śiva Himself.”

58. O sage, on seeing the innumerable Gaṇas, Bhūtas and Pretas, Menakā was terribly frightened instantaneously.

59-61. On seeing Śiva in their midst, the mother of Pārvatī trembled. She saw Śiva who though devoid of attributes was better than those who had all the attributes, He was seated on the Bull. He had five faces¹⁰³ and three eyes. He had ashes smeared over the body. He had matted hair with the crescent moon on His head. He had ten hands with the skull in one of them. His upper cloth was tiger's hide. He held the bow Pināka in one of his hands and the Trident in another. He had odd eyes, ugly features utterly dishevelled and untidy. He wore the hide of an elephant.

62. She was stunned, tremulous agitated and confused. You said to her “This is Śiva” and pointed Him out to her.

63. On hearing your words she fell on the ground like a tender creeper blown by the wind. Menā the chaste lady was grief-stricken.

64. “What is this ? I have been deceived for being too ambitious. Of what use is it to see this deformity ?” Saying this, Menakā fell unconscious there in a trice.

65. Her maids exerted themselves in various ways and attended on her. Then gradually she, the beloved of the lord of mountains, regained consciousness.

¹⁰³. On the five-faced form of lord Śiva see Note 25 P. 34.

CHAPTER FORTYFOUR

(*Menā regains consciousness*)

Brahmā said:—

1-2. On regaining consciousness, the chaste beloved of the mountain lamented with great agitation and began to rebuke everyone. In faltering words she frequently censured her sons at first and then scolded her daughter.

Menā said :—

3. O sage, formerly it was mentioned be you that Pārvatī would marry Siva. Afterwards you assigned some activity of worship to Himavat.

4. Its fruit is visible now, to be sure. But it is adverse and meaningless. O sage, O wicked minded one, I the innocent woman have been cheated by you by all means.

5. The fruit of penance which she performed and which is very difficult even for the sages to perform, has been this, painful to every onlooker.

6. What shall I do? Where shall I go? Who will dispel my sorrow ? My family is wrecked. My life is doomed.

7. Where are those so called celestial sages ? I shall pluck out their beards. Where is that mischievous woman who came here by herself in the guise of the wife of one of them ?

8. By whose guilt have I been ruined now ?” Saying this she turned to her daughter and began to say harsh words.

9. O wretched daughter, what is it that you have done ? This is extremely painful to me. You have given gold and brought a glass piece, O wicked girl.

10. You have cast away sandal paste and smeared yourself with mud. You have driven away the swan and have held a crow in your hands.

11. Setting aside the sacred river water you have drunk the well-water. Losing the sun you have clung to the glowworm in all earnestness.

12. Throwing away cooked rice you have eaten the

husk. Spilling away the clarified butter you have eagerly swallowed castor oil.

13. Setting the lion aside a jackal has been served by you. Without listening to the lore of Supreme Brahman¹⁰⁴ you have heard base ballads.

14. O daughter, casting off the holy sacrificial ashes at home you have taken the inauspicious ashes from the funeral pyre.

15. Abandoning the great lords, Viṣṇu and others you have performed penance for Śiva. Your intellect has really gone astray.

16. Fie on you. Fie on your intellect. Fie on your beauty and conduct. Fie on your adviser. Fie on your maids too.

17. Fie on us who brought you thus to the world, O daughter. O Nārada, fie on your intelligence and fie on those seven sages who gave us wrong advice.

18. Fie on the whole family. Fie on the efficiency in performing the rites. Fie on everything done by you. You have inflamed this household. Almost it has been a death blow to me.

19. Let not the king of the mountains come near me. Let not the seven sages show their faces to me.

20. Has anything been achieved? Our whole race is wrecked by all conspiring together. How is it that I have not remained a barren woman? How is it that a miscarriage did not take place when I conceived?

21. How is it that I did not die? How is it that this girl did not die? Why is she not devoured by the demons and others from the sky?

22. I shall cut off your head. What shall I do with the bodies? Abandoning you where shall I go? Alas, my whole life is doomed.

Brahmā said :—

23. After saying this Menā fell unconscious on the

¹⁰⁴. It refers to the spiritual knowledge as revealed in the Upaniṣads and other treatises, e.g. the identity of the individual soul with the universal soul, the reality of the spirit over the unreality of the matter and so on.

ground. Agitated by grief and anger she did not go near her husband.

24. There was a great hue and cry at that time, O great sage. The gods came near her.

25. O celestial sage, I too came myself. On seeing me, O excellent sage, you spoke to her.

Nārada said :—

26. The real handsome form of Śiva is not known by you. This form is assumed by Śiva in a sportive mood. It is not the real form.

27. Hence, O chaste lady, cast off anger. Be calm. Leave off your obduracy. Do what is proper to be done. Give Pārvatī to Śiva.

Brahmā said :—

28. On hearing your words, Menā spoke to you—"O wicked one, get up and go away. You are base".

29. When she said thus, Indra and all other gods and the guardians of the quarters came and spoke.

The gods said :—

30. O Menā, O daughter of the Pitṛs, listen to our words joyously. This Śiva is the Supreme lord Himself, the bestower of the greatest happiness.

31. He is favourably disposed to good devotees. On seeing your daughter's severe penance He had appeared before her and granted her the boon.

Brahmā said :—

32. Menā cried aloud frequently and spoke to the gods—"My daughter will not be given to Śiva of fierce features.

33. Why have you all conspired together to render her beauty futile?"

34. O excellent sages, when she uttered thus, the seven sages, Vasiṣṭha and others, came there and spoke :—

The seven sages said :—

35. "O daughter of the Pitṛs, O beloved of the

mountain, we have come here to achieve a purpose. In this important affair how can we entertain opposite views?

36. The very vision of Śiva is the greatest gain. He has come to your palace as the suppliant for your gift".

Brahmā said :—

37. Though advised by them, Menā did not accept their proposal. Weak in knowledge she spoke to the sages in anger.

Menā said :—

38. I would rather slay her with weapons than give her to Śiva. All of you go away. You shall never come near me.

Brahmā said :—

39. O sage, on saying thus she stopped. She cried aloud in great excitement. A great hue and cry ensued due to her intercession.

40. Then Himācala himself came there extremely agitated. In order to convince her he spoke lovingly pointing to her the reality of the situation.

Himācala said :—

41. O beloved Menā, listen to my words. How is it that you have become dispirited? How many important persons have come to our abode! And you are insulting them!

42. You do not know Śiva. Śiva has many names and many forms. Seeing a peculiar distorted form you have become excited.

43. He has been realised by me. He is the protector of everyone. He is worthy of worship of the most adorable. He can bless and countermand.

44. Do not be obstinate. O faultless beloved, do not be grief-stricken. Get up. Haste. O virtuous one, carry on your duties.

45. Let me remind you of a former incident when Śiva came to our place in a hideous form and exhibited his sports.

46. But on seeing his greatness we both consented to give our daughter in marriage to him. O beloved, keep that promise.

Brahmā said:—

47. After saying thus, the lord of the mountains stopped, O sage. On hearing it Menā, the mother of Śivā, spoke to Himavat.

Menā said:—

48-50. “O lord, let my words be heard. You can carry out what I say. Take your daughter Pārvatī, tie her up and cast her down into a deep abysmal chasm. Or drown her in the deep sea and be happy. I am not going to give her to Śiva. If you give your daughter to him who is of hideous features, O lord, I shall certainly leave off this mortal frame.

Brahmā said:—

51. When these words were spoken by Menā in her obduracy, Pārvatī voluntarily spoke in a sweet voice.

Pārvatī said:—

52. “O mother, your noble intellect has become perverted. Why do you forsake virtue, you who ought to depend on virtue alone ?

53. This Śiva has no one else greater than him. He is Śiva. the source of everything. He is beautiful, pleasing and eulogised in all the Vedas.

54. Śiva is the benefactor. He is the lord of gods. He is self-ruler. O mother, He is of many forms and names. He is served by Viṣṇu, Brahmā and others.

55. He is the support of everything. He is the creator and annihilator. He is free from aberrations. He is the lord of the three deities. He is indestructible and eternal.

56. It is for him that all the gods, as attendants, have come here. They stand in a festive mood at your threshold. What more pleasure do you need ?

57. Hence get up. Endeavour to make your life fruitful. Give me to Śiva. Make my effort meaningful.

58. O mother, give me to lord Śiva. O mother, agree to my humble entreaty. I request you.

59. If you do not give me to Śiva, I am not going to woo anyone else. How can a jackal, the cunning cheat, seize the share of the lion?

60. O mother, Śiva has been wooed, yes, wooed by me mentally, verbally, and physically. You can do what you please.

Brahmā said:—

61-62. On hearing these words of Pārvatī, Menā, the beloved of the lord of mountains lamented much. She became angry. She caught hold of Pārvatī and thrashed her with fists, elbows gnashing her teeth. She was greatly agitated and furious.

63. O dear one, O sage, you and other sages who were there, separated her from the mother and took her far off.

64. Menā then rebuked them again and again. She hurled harsh repulsive words at all of them.

Menā said:—

65. See what I will do to Pārvatī of evil inclination. I will give her deadly poison or I will push her down in a deep well.

66. Or I will cut her into many pieces with weapons and arrows. Or I will drown my daughter Pārvatī in the deep sea.

67. Or I will certainly cast off my body. But I will never give my daughter to Śiva of hideous form.

68. What an awful bridegroom has been secured by this wicked girl? The mountain and I, nay the whole family, has been made a laughing stock.

69. He has neither a mother nor a father. He has no brother no kinsman. He has not even a fellow clansman. He has no beauty, no skill, not even a house of His own!

70. He has no good dress, no ornaments, no assistants. His vehicle is not good. He is neither rich nor even in the prime of youth.

71. He has no tidiness about him. He is not learned.

What a repulsive body he has ! What has he, on seeing which I may be tempted to give my good daughter to him ?”

Brahmā said:—

72. O sage she lamented thus and in many a similar manner she cried in the excess of her grief.

73. Then I came there quickly and narrated to her the principles of Śiva which ought to have dispelled her perverted knowledge.

74. “O Menā, you shall listen lovingly to my auspicious words whereby your evil inclination shall cease.

75. Śiva is the creator, sustainer and annihilator of the universe. You do not know His real form. Wherefore do you then seek sorrow ?

76. The lord has several forms and names. He indulges in many kinds of divine sports. He is the lord of all and independent. He is the master of delusion and free from doubtful alternatives.

77. Realising this, O Menā, give your daughter to Śiva. Abandon your misplaced stubbornness. Your evil inclination is destructive of all affairs”.

78. Thus addressed by me Menā continued to cry again and again. Slowly, O sage, she eschewed all shame and spoke to me.

Menā said:—

79. O Brahmā, why do you render her excellent beauty futile ? Why don’t you kill her yourself ?

80. You shall not tell me again that she should be given to Śiva. I will not give my daughter, dearer than my own life, to Śiva.

Brahmā said:—

81. O great sage, when she expressed thus, Sanaka and other Siddhas came there and spoke lovingly.

Siddhas said:—

82. This Śiva is the supreme being, the bestower of

supreme happiness. Out of His sympathy He has granted His vision to your daughter.

Brahmā said:—

83. Then Menā said to them after sobbing frequently— “My riches are not to be given to Śiva of hideous form.

84. Why are you Siddhas collectively attempting to make her exquisite beauty futile ?”

85. When this was mentioned by her I became stunned. All the gods, Siddhas, sages and human beings were bewildered.

86. In the meantime, on hearing of her persistent obduracy, Viṣṇu a favourite of Śiva came there and spoke as follows.

Viṣṇu said:—

87-88. You are the beloved mental daughter of the Pitṛs. You are endowed with all good qualities. You are wife of Himavat himself. Yours is the excellent race of Brahmā. Your well-wishers in the world are also like him (Brahmā). You are really blessed. What more can I say ? You are reputed to be a patron of virtue. Why do you then eschew virtue ?

89. May this be pondered over by you yourself. Can anything against you be mentioned by the gods, sages, or Brahmā or by myself ?

90. You do not know Śiva. He is both possessed and devoid of attributes. He is hideous as well as comely. He is worthy of worship by all. He is the ultimate goal of the good.

91. The primordial nature is created by Him alone. Near her, the excellent primordial Being has also been created by Him.

92. Brahmā and I are created thereafter. Then, with the three attributes, Śiva Himself, incarnated in order to be beneficial to the worlds.

93. The Vedas originated from Him. The gods sprang up from Him. Whatever mobile and immobile there is in the universe, sprang up from him.

94. Who has described His form ? By whom can it be

known ? Even Brahmā and I were not able to gauge him.

95. Whatever is seen in the universe from Brahmā down to a blade of grass is identical with Śiva. Know it. There need not be any hesitation in this matter.

96. He alone, in the course of his divine sport, has incarnated himself in divine form. It was by the fascination of Pārvati's penance that He has come to your threshold.

97. Hence, O wife of Himavat, eschew your sorrow. Worship Śiva. You will have great pleasure. All pain will be quelled.

Brahmā said :—

98. O sage, when instructed by Viṣṇu, Menakā's mind was somewhat softened.

99. But she did not give up her obduracy. She did not consent to the proposal of giving her daughter to Śiva. Menā was deluded by Śiva's magic.

100. On hearing the pleasing words of Viṣṇu, the beloved of the mountain, the mother of Pārvatī became slightly enlightened and spoke to Viṣṇu.

101. If He assumes a lovely form and body my daughter may be given to Him and not otherwise even if you attempt it a thousand times. This is my firm decision.

102. After saying thus Menā of steady resolve kept quiet. She was induced by Śiva's will whose magical power deludes all.

CHAPTER FORTYFIVE

(*Śiva's comely form and the Jubilation of the Citizens*

Brahmā said :—

1. In the meantime, O sage, urged by Viṣṇu you went immediately to Śiva to conciliate Him.

2. After reaching there, with a desire to get the task of the gods fulfilled, you pleaded with Śiva after eulogising Him with different kinds of hymns.

3. On hearing your words Śiva joyously assumed a wonderfully excellent and divine form and showed His mercifulness.

4. O sage, on seeing the comely form of Śiva, the receptacle of exquisite beauty, far better than that of the cupid, you were greatly delighted.

5. Highly delighted you eulogised Him again and again with different kinds of hymns and returned to the place where Menā was seated along with other gods.

6. Reaching there, O sage, with great affection and delight, you spoke to the great pleasure of Menā, the wife of Himavat.

Nārada said :—

7. O Menā of wide eyes, see the excellent features of Śiva. The merciful Śiva has taken great pity on us.

Brahmā said :—

8. Extremely surprised on hearing your words, Menā the beloved wife of the mountain, saw Śiva's form that afforded great bliss.

9-12. It was as resplendent as that of a thousand suns. Every part of the body was exquisite. The garments were of variegated colours. He was embellished with different ornaments. He was smiling with great delight. His comeliness was highly pleasing. He was fair-complexioned and lustrous. The crescent moon added to his beauty. Viṣṇu and other gods lovingly served Him. The sun acted as His royal umbrella. The moon embellished Him. In every way He was extremely handsome bedecked in ornaments. It was impossible to describe adequately the great beauty of His vehicle.

13. The Gaṅgā and the Yamunā were waving the Chowries. The eight Siddhis¹⁰⁵ danced in front of Him.

14. Viṣṇu, I, Indra and the other gods bedecked their bodies and dress and accompanied Śiva.

15. The Gaṇas of various forms and features shouted

¹⁰⁵. The eightfold Siddhis are personified here. For details see Note 203 P. 235

cries of “Victory” “Victory” and walked in front of Śiva.

16. The Siddhas, the secondary gods, the extremely delighted sages went in company of Śiva. The others too were equally delighted.

17. Thus the fully decorated gods, were very jubilant and in the company of their wives they eulogised Śiva, the Supreme Brahman.

18. Viśvāvasu¹⁰⁶ and others along with the celestial damsels sang songs of Śiva’s glory.

19. O excellent sage, when Śiva was nearing the threshold of the palace of Himavat, there was much jubilation there.

20. O excellent sage, who can describe the exquisite splendour of the supreme lord at that time.

21. On seeing Him in that form Menā stood stunned as though drawn in a picture for a moment, O sage, and spoke these words.

Menā said :—

22. O great lord, my daughter is indeed blessed, she by whom the great penance was performed. It is by virtue of that penance that you have come to my threshold.

23. O lord of Pārvatī, be pleased now. Pardon me for the heap of repulsive words I showered on Śiva.

Brahmā said :—

24. After saying thus and eulogising the moon-crested lord, Menā, the beloved of the mountain, bowed to Him with palms joined in reverence and stood shy.

25. By that time the ladies of the town left the work they were engaged in, in their eagerness to see Śiva.

26. A certain lady in the midst of her bath and toilet was overwhelmed with the desire to see Śiva, the bridegroom of Pārvatī. She came out with the shampoo powder still held in her hands.

106. Viśvāvasu is the chief of the Gandharvas in Indra’s heaven. He is a famous musician and is said to possess all girls from the advent of their youth and transfer them to Agni from whom the bridegrooms obtain them for producing wealth and sons.

27. A certain lady engaged in fanning her husband in the company of her maid left that job and came out to see Śiva with the fan still in her hands.

28. Another lady engaged in suckling her babe at her breast left him dissatisfied and came out eagerly to see the lord.

29. Another lady engaged in trying her waist girdle came out with it. Another lady came out with garments worn inside out

30. Another lady left her husband who had sat down to dine and came out athirsting and enthusiastic to see the bridegroom.

31. A certain lady holding the collyrium in her hand after applying it to one of her eyes came out to see the bridegroom of the daughter of the mountain with the salve stick still in her hand.

32. Another damsel engaged in applying the red lac juice to her feet heard the tumult outside and so left it in the middle and came out to see the procession.

33. Thus the ladies forsook their activities, left their houses and came out. On seeing the exquisite form of Śiva they were greatly fascinated.

34. Delighted on seeing Śiva and overwhelmed by affection they cherished the comely form in their hearts and spoke as follows :—

The ladies said:—

35. The eyes of the residents of this town have become fruitful. The life of the persons who have seen this comely form has become meaningful.

36. The life is fruitful and the rites are fruitful only of the person who has seen Śiva, the destroyer of all sins.

37. Pārvatī has accomplished everything inasmuch as she performed penance for Śiva. She is blessed, she is contented in securing Śiva as her husband.

38. If Brahmā had not joined this pair, Śiva and Śivā, his endeavour of creation would have entirely become fruitless.

39. This is well done. The excellent pair has been united. Everything has become meaningful in every activity.

40. A vision of Śiva is inaccessible to men without

penance. All of us have now become contented by seeing Śiva.

41. Just as Lakṣmī was blessed by securing Viṣṇu as her lord, formerly, so also the gentle lady Pārvatī has become embellished on securing Śiva.

42. Just as Sarasvatī was blessed by securing Brahmā as her husband, so also the gentle lady Pārvatī has become embellished on getting Śiva as her husband.

43. All of us, men and women, are blessed—we who see Śiva, the lord of all, the husband of Pārvatī.

Brahmā said :—

44. Saying thus they worshipped Śiva with sandal paste and raw rice grains. They showered Him with fried grains respectfully.

45. The ladies standing near Menā were enthusiastically praising the good luck of Menā and the mountain.

46. Hearing the auspicious stores and anecdotes of the ladies, the lord became delighted, O sage, along with Viṣṇu and others.

CHAPTER FORTYSIX

(*The arrival of the bridegroom*)

Brahmā said :—

1. The delighted Śiva accompanied by His Bhūtas, Gaṇas, gods and others went to the abode of the mountain zealously.

2. Menā, the exquisite beloved of Himācala, got up from her seat and went into the harem along with the women-folk.

3. For the customary Nīrājana (waving of lights) rites of Śiva, the chaste lady came near the entrance with lights and vessels in her hands along with womenfolk of the sages.

4. Menā saw with pleasure lord Śiva, the bridegroom

of Pārvatī, served by all the gods and who by that time had come there.

5-11. Śiva had the complexion of the colour of the Campaka flower. He had only one face but retained the three eyes. The face was beaming with a simple smile. He was bedecked in gems and gold and wore a garland of Mālatī flowers. The gemset crown was lustrous. He wore brilliant necklaces. He was bedecked in bangles and bracelets of fine workmanship. He was shining well with the two clothes of great value, fine texture and unrivalled beauty and purified in fire. Highly embellished in sandal paste, aguru, musk and fine saffron, he had a gemset mirror in his hand and his eyes were lustrous with the collyrium. He was shedding a halo around him enveloping everything. He was extremely beautiful. He appeared to be very young. His limbs had the full complement of their ornaments. He was very attractive to the ladies. He was not nervous or self-conscious. His lotuslike face had the brilliance of a thousand moons. His body shone with a resplendence more than that of a thousand cupids. He was beautiful in every limb. Seeing the lord thus as her son-in-law, Menā forgot all her grief. She was glad.

12. She praised her good luck. She congratulated Pārvatī, the mountain and his entire family. She congratulated herself. She rejoiced again and again.

13. Gazing at her son-in-law joyously with beaming face, the chaste lady performed the Nirājana rite.

14. Remembering what Pārvatī had told her, Menā was agreeably surprised and with a beaming lotus-like face full of delight she muttered to herself.

15. "I see the beauty of the great lord far in excess of what Pārvatī had told me before.

16. Śiva's loveliness cannot be expressed adequately now." In the same state of pleasant surprise she went in.

17. The young ladies proclaimed that the daughter of the mountain was fortunate. Some girls said that she had become a goddess.

18. Some said—"Such a bridegroom has never been seen, not to our knowledge." Some girls said to Menā—"Pārvatī is really blessed."

19. The chief of Gandharvas sang songs. The celestial damsels danced. On seeing Śiva's lovely form, the gods were delighted.

20. The instrument players played on musical instruments in sweet tones showing their diverse skill.

21. The delighted Himācala too carried out the customary rites of reception at the entrance. Menā also jubilantly took part in the same along with all the women-folk.

22. She made formal inquiries about the health of the bridegroom and gladly went into the house. Śiva went to the apartments assigned to Him along with the Gaṇas and the gods.

23. In the meantime the servant-maids in the harem of the mountain took Pārvatī out in order to worship the tutelar family deity.

24-30. There the gods saw joyously with winkless eyes the bride of dark complexion like the collyrium, and fully bedecked in ornaments in every limb. With a side glance she was respectfully looking at the three-eyed lord avoiding the eyes of others. With a gentle smile playing in her face she appeared very beautiful. Her plaited hair was thickly grown and looked beautiful. Decorative lines over her body were exquisite. She had the Tilaka with musk and saffron. Gemset necklace shone over her chest. Bracelets and bangles of gems and jewels shone brilliantly. With diamond ear-rings her cheeks appeared brilliant. Her rows of teeth sparkled like diamonds. Red lac applied over her lips which were naturally red like Bimba fruits was exquisite. She had a gemset mirror in her hand. A toy lotus also embellished her. Sandal paste, aguru musk and saffron were smeared over the body by her. Her feet and soles were naturally red. Tinkling anklets added to their beauty.

31. On seeing the primordial deity, the mother of the universe along with Menakā, the gods and others bowed down their heads with great devotion.

32. The three-eyed deity saw her with the corner of an eye and was glad. On seeing the shapely body of Sati he forgot the pangs of separation.

33. With his eyes riveted to her, he forgot everything

else. Hair stood on ends all over his body, as he continued seeing her with delight.

34. Then Pārvatī went out of the city, worshipped the family goddess and returned to her parental abode along with the brahmin women.

35. Śiva went to the apartments indicated by Himācala, joyously along with the gods, Viṣṇu and Brahmā.

36. All of them stayed there with joy, attending on Śiva. They were duly honoured by Himavat, the mountainous lord.

CHAPTER FORTYSEVEN

(The ceremonious entry of Śiva into the inner apartments of the palace of Himavat)

Brahmā said:—

1. Then the chief of mountains caused the investiture rite with the sacred thread for Pārvatī and Śiva with the Vedic hymns recited enthusiastically.

2. Then Viṣṇu, the other gods and the sages entered the inner apartments of the palace of the mountain enthusiastically at the request of Himācala.

3. After performing the conventional rites in accordance with the Vedic injunctions and the social customs they decorated Pārvatī with the ornaments provided by Śiva.

4. First of all she was bathed, then bedecked with the ornaments. The Nirājana rites too were also performed by the maids and brahmin women.

5. The daughter of the mountain and the beloved of Śiva, the lovely lady shone with the pair of fresh clothes.

6. O sage, an exquisite divine jacket studded with various gems was worn by the goddess who shone all the more.

7. She wore a necklace studded with divine gems. Costly bangles of pure gold were worn by her.

8. The lovely lady, the daughter of the great mountain, the mother of the three worlds staying there itself meditated on Śiva and shone thereby.

9. Then there was great jubilation delighting both the sides. Different kinds of charitable gifts were distributed among the brahmins.

10. Monetary gifts were distributed among others. They were diverse. Many songs were sung jubilantly.

11. Then Viṣṇu, I the creator, Indra and other gods as well as the sages joined in jubilation with great pleasure.

12. Then after bowing humbly to Pārvatī with devotion and remembering the lotus-like feet of Śiva they returned to their camps obtaining the permission of Himavat.

13. In the meantime Garga, a great expert in the science of astrology, spoke to Himavat, the lord of mountains.

Garga said:—

14. O Himavat, O lord, O father of Pārvatī, now fetch Śiva to your palace for the marriage rites.

Brahmā said:—

15. On realising that the auspicious time for the marriage rites had been intimated by Garga, the mountain rejoiced much.

16. With the desire to bring Śiva there, the mountain gladly sent mountains, brahmins and others.

17. The mountains and brahmins with auspicious holy objects in their hands jubilantly went to the place where lord Śiva stood.

18. Then the sound of the Vedic chants, musical instruments, songs and dances jubilantly arose there.

19. On hearing the loud sound of musical instruments trumpets etc. the attendants of Śiva simultaneously got up joyously along with the gods and sages.

20. With great joy in their minds they said to one another—"O here come the mountains to take Śiva over there !

21. The auspicious hour for marriage rites has come.
We consider that our fortune is imminent.

22. Indeed we are highly blessed as to witness the marriage ceremony of Śiva and Pārvatī, highly portentous of the good fortune of all the worlds.”

Brahmā said:—

23. Even as these confabulations were going on, the ministers of the lord of mountains came there.

24. They approached Śiva, Viṣṇu and others and made their submission that the time for the celebration of marriage had arrived and that they would please hasten to the palace.

25. On hearing that, O sage, Viṣṇu and others rejoiced much and cried shouts of victory to the mountain.

26. Śiva too rejoiced much eager that he was approaching Pārvatī but kept the signs of joy within his mind alone in a wonderfully serene manner.

27. Then the ceremonial ablution with the sacred articles of toilet, was performed by the delighted trident-bearing lord eager to bless the worlds.

28. The bath being over He wore fine clothes. He was attended upon by the guardians of the quarters and surrounded by several others. He was then seated on the shoulders of the Bull.

29. With the lord in front, all of them entered the palace of Himavat playing on various musical instruments and exhibiting their eagerness.

30. The brahmins sent by Himavat and the excellent mountains enthusiastically went ahead of Śiva.

31. The great royal umbrella was held aloft over the great lord. He was fanned by chowries and a canopy was spread over Him.

32. Viṣṇu, Indra, the other guardians of the quarters and I going ahead shone with great brilliance and splendour.

33. In that great festivity conches were blown, drums were beaten and the musical instruments, paṭhaḥ, Ānaka and Gomukha were played on, repeatedly.

34. Musicians sang auspicious songs. Dancing girls danced to the tune.

35. Accompanied by these, attended upon by all important gods and with flowers showered on Him delightedly, the sole kinsman of the universe walked ahead shedding lordly splendour.

36. Lord Śiva, eulogised with many hymns of praise, entered the sacrificial altar. He was duly worshipped.

37. The excellent mountains jubilantly made Śiva dismount the bull and lovingly took Him within.

38. After duly bowing to Śiva who arrived there with the gods and Gaṇas, Himavat performed the Nirājana with great devotion.

39. Praising his own good luck and bowing to all the gods, sages and others jubilantly he honoured them suitably.

40. The mountain, after offering Pādya and Arghya to them, took Śiva along with Viṣṇu and the important gods, within.

41. In the quadrangle inside he made us, Viṣṇu, Śiva and other important persons sit on gemset thrones.

42. The Nirājana rites was then performed by Menā, her maids and the brahmin women as well as other ladies of the city with joy.

43. The necessary rites such as offering of Madhuparka etc. to Śiva, the supreme soul, were joyously performed by the priest who knew his duties.

44-45. O sage, urged by me, the priest carried out the auspicious rites relevant to the context after entering the enclosure where the altar had been built along with Himavat. Pārvatī bedecked in all her ornaments was seated as the bride.

46. She was seated over the raised platform and Śiva was led along with Viṣṇu and me.

47. Waiting for the auspicious Lagna befitting marriage, Br̥haspati and others became jubilant.

48. Garga was seated in the place where the chronometer¹⁰⁷ had been kept. The Omkāra Mantra was repeated

¹⁰⁷. Ghāṭikā or a waterclock was not only useful for carrying the nuptial programme at proper times but was also symbolical of time that ruled over the entire universe.

during the interval before the Lagna.

49. Repeating the Puṇyāha mantras, Garga lifted the handful of rice-grains and handing them over to Pārvatī he made her shower it on Śiva.

50. Śiva was duly worshipped by the joyful and sweet-faced Pārvatī with the rice-grains mixed with curd and Darbha water.

51. Gazing at Śiva for whom great penance had been performed by her formerly, Pārvatī shone beaming with pleasure.

52. Requested by me and the sages Garga and others, Śiva, following the worldly conventions worshipped her.

53. Thus, worshipping each other Śiva and Pārvatī identifying themselves with the universe, shone well.

54. Both of them, enveloped by the glory of the three worlds and gazing at each other, were offered the Nirājana by Lakṣmī and other ladies particularly.

55. The brahmin ladies and the citizen ladies performed the Nirājana rites. All of them derived great pleasure and gaiety on seeing Śiva and Pārvatī.

CHAPTER FORTYEIGHT

(*Description of Marriage*)

Brahmā said:—

1. In the meantime, urged by the priest Garga Himavat started the rite of marriage in the company of Menā.

2. Himavat and Menā held the gold pot on either side. Himavat was bedecked in fine clothes and ornaments.

3. The joyous mountain with the assistance of his priest wooed the bridegroom after offering water, clothes, ornaments, sandal paste etc.

4. Then the brahmins were requested by Himavat

"May the rite be formally started after narrating the Tithi etc. The auspicious hour has come."

5. After saying "So be it", the excellent brahmins who knew the proper time proclaimed the Tithi etc. very delightedly.

6. Then Himācala mentally urged with pleasure by lord Śiva, the cause of great enjoyment, smilingly spoke to Śiva.

7. "O Śiva, please do not delay. Please mention your genealogy, saintly lineage,¹⁰⁸ family, name and your Veda along with your branch of the Vedas."

Brahmā said:—

8. On hearing these words of Himavat, Śiva of sweet face, turned His face away. He without sorrow attained a pitiable plight.

9. When lord Śiva stood thus unable to say anything in reply and was seen so by the gods, sages, Gandharvas, Yakṣas, and Siddhas, O Nārada, you did something laughable.

10. Urged by Śiva mentally O Nārada, you, the knower of Brahman with mind fixed in Śiva, played on your Viṇā.

11. You were forbidden strictly by the lord of mountains, Viṣṇu, gods, sages and by me.

12. When at the will of Śiva you did not desist from it, you were again spoken to thus by the mountain then—"Do not play on the Viṇā now."

13. O celestial sage, O wise one, when you were thus strenuously forbidden, you remembered Śiva and spoke to the lord of the mountains.

Nārada said:—

14. You have been utterly deluded. You do not know

^{108.} Before the bride is given away to the bridegroom, the names of the ancestors of both the parties with Gotra and Pravara are announced loudly so that the people assembled should know that both, the bride and the bridegroom, come of good families, the pedigree of which can be traced to many generations. The ceremony is called Gotroccāra in the Gṛhya-ūstras.

anything about Śiva of whom you speak. You have no inner vision.

15. Śiva was directly asked by you to mention His Gotra. On this occasion these words are utterly ridiculous and derisible.

16. O mountain, even Viṣṇu, Brahmā and other gods do not know His Gotra, family and name. What then can be said about others ?

17. It was a result of the severe penance of Pārvatī that Śiva was seen by you, O mountain, in one day according to whose calculation a crore of Brahmās become annihilated.

18. He is the formless supreme Brahman. He is attributeless. He is greater than Primordial Nature. He has no shape, is free from aberrations He is the master of delusion. He is greater than the greatest.

19. He has no Gotra, family or name. He is independent. He is favourably disposed to His devotees. At His will He assumes bodies taking many names. He is full of attributes.

20. He is sugotrin (having good gotra) as well as devoid of gotra. He is of noble family as well as devoid of a family. Thanks to Pārvatī's penance. He has now become your son-in-law, There is no doubt about it.

21. The whole world consisting of the mobile and immobile has been deluded by Him in His divine sport. O excellent mountain, even the wisest of men does not know Him.

22. The head of lord Śiva of phallic image was not seen by Brahmā. Viṣṇu who went to the nether worlds did not see His foot. How surprised he was.

23. O excellent mountain, of what avail is this talk ? Śiva's magical power is inscrutable. The three worlds, Viṣṇu Brahmā and others too are subservient to Him.

24. Hence, O father of Pārvatī, ponder over this deeply. No doubt need be entertained by you even slightly with respect to this bridegroom of your choice.

Brahmā said:—

25. O sage, after saying this, you, of perfect wisdom,

who carried out the will of Śiva replied again to the mountain after delighting him with your words.

Nārada said:—

26. O dear, O great mountain, O father of Pārvatī, listen to my words. After hearing them, give your daughter to Śiva.

27. Know that the divine sound alone is the gotra, and family of Śiva in His divine form, who assumes forms in His divine sport.

28. Śiva is identical with Nāda.¹⁰⁹ And Nāda is identical with Śiva. There is no difference between the two—Nāda and Śiva.

29. O lord of mountains, Nāda being prior to Śiva in His sportive, attributive form, Nāda is the most excellent of all.

30. Hence, O Himācala, mentally urged by Śiva, the lord of all, I played upon my lute.

Brahmā said:—

31. O sage, on hearing your words, Himavat, the lord of mountains was satisfied and the bewilderment in his mind vanished.

32. Then Viṣṇu, the other gods and the sages said “Well done, Well done”. They were freed of all bewilderment.

33. The shrewd people realised the majesty of lord Śiva. They were pleasantly surprised and began to say to one another.

34. “Śiva is of the form of knowledge. He is greater than the greatest. It is at His bidding that the vast universe is born. He is of independent movement. He can be realised by the greatest concentration. He, the lord of the three worlds, is now seen by us.”

35. Then Meru and the excellent mountains became agitated and simultaneously spoke to Himavat, the lord of mountains.

^{109.} Nāda is a mystical sound identical with Śiva which symbolises his mystical origin.

The mountains said:—

36. O mountain, be firm and stand by your decision to give your daughter. If you say “No”, you stand to lose. We speak the truth. Do not hesitate. Let the girl be given to Śiva.

Brahmā said:—

37. On hearing the words of his friends, Himavat urged by Brahmā gave his daughter to Śiva.

38. “O lord Śiva, I am giving this girl, my daughter to you as your wife. O lord of all, be pleased to accept her.”

39. Himavat gave his daughter Pārvatī, the mother of the three worlds, to Śiva the great, repeating the mantra “Tasmai Rudrāya Mahate”.

40. Placing the hand of Pārvatī in the hand of Śiva the mountain rejoiced much mentally. He had the satisfaction of crossing the ocean of his ambition.

41. Śiva grasped the lotus-like hand of Pārvatī in his hand repeating the Vedic mantras. Lord Śiva was greatly delighted.

42. Touching the ground and showing the worldly course of action, O sage, Śiva recited the mantra “Kāmasya Kodāt”.¹¹⁰

43. There was a great jubilation everywhere that gladdened everyone. Cries of “Victory” rose up in the heaven, the earth and the sky.

44. The delighted people shouted “Well done” and “Obeisance to you”. The Gandharvas sang sweetly with pleasure. The celestial damsels danced.

45. The citizens, the subjects of Himavat rejoiced in their minds. There was great auspicious jubilation.

46. Viṣṇu, Indra, I and the gods were delighted, with the faces beaming like full blown lotuses.

47. Then the gleeful lord of mountains gave the ancillary articles of present to Śiva in a fitting manner.

48. Then his kinsmen worshipped Śiva with devotion

^{110.} VS. 7.48. The mantra begins with कोऽदात् कर्मा अदात्

and gave Pārvatī and monetary presents to Śiva in accordance with the various injunctions of the Śāstras.

49. O excellent sage, in order to please Śiva and Pārvatī, the delighted Himavat presented many gifts of articles.

50. He gave to Śiva some articles as dowry. Different kinds of gems and gemset vessels were given to him.

51. He gave a hundred thousand cows, a hundred horses duly fitted up and a hundred thousand servant maids of loving nature and endowed with all necessary articles.

52. O sage, he gave a crore of elephants and chariots inlaid with gold and made beautiful by gems.

53. Thus Himavat attained perfect satisfaction after giving his daughter Pārvatī to Śiva, the great lord, in accordance with the rules.

54. Then the lord of mountains with palms joined in reverence eulogised lord Śiva joyously with the hymns of the Yajurveda.¹¹¹

55. Then at his behest, the sages jubilantly performed the holy ablution over the head of Pārvatī. Being conversant with the Vedas he asked them specially to perform this.

56. Repeating the names of lord Śiva, they performed Paryukṣaṇa rite.¹¹² There was a great jubilation and gaiety, O sage.

CHAPTER FORTYNINE

(*The delusion of Brahmā*)

Brahmā said:—

1. Then at my behest, the lord made the brahmins kindle the sacrificial fire and performed the homa, placing Pārvatī on the lap.

111. Mādhyandina is a popular recension of the white Yajurveda of which the mantras are used by the priests in the nuptial and other ceremonies.

112. It is a sprinkling of water collected from the sacred rivers by means of the leaves of sacred trees.

2. Śiva poured offerings into the fire with Mantras from R̄K, Yajus and Sāma Vedas. Pārvatī's brother Maināka offered handfuls of fried grains.¹¹³

3. Then according to the worldly convention, Pārvatī and Śiva performed the circumambulation¹¹⁴ round the fire, O dear.

4. The husband of Pārvatī exhibited a wonderful feat. O celestial sage, listen to that. I shall mention it out of love for you.

5. On that occasion, deluded by Śiva's power of illusion I stared at the feet of the goddess as well as the crescent-shaped nails.

6. On seeing them, O celestial sage, I became overwhelmed by passion. My mind was greatly disturbed.

7. Deluded by the cupid I stared at her limbs frequently. Then, immediately after staring at them, my semen dropped on the ground.

8. I, the grandfather, was ashamed by the emission of my semen. O sage, I pressed the penis secretly with my feet.

9. O Nārada, on coming to know of it, the great God Śiva became furious. He wanted to kill me immediately because I was overwhelmed by lust.

10. O Nārada, there was great hue and cry everywhere. All the people trembled. Even Viṣṇu, the sustainer of the universe, was terrified.

11. O sage, then Viṣṇu and other gods eulogised Śiva who was blazing furiously and who attempted to kill me.

The gods said:—

12. O lord of gods, O pervader of the universe, O Sadāśiva, O lord of the universe, O lord of the world or the very world itself, be pleased.

13. You are the supreme soul, the supreme lord and the cause of all emotions. You are free from aberrations,

¹¹³. The brother of the bride pours out of his joined hands into her joined hands fried rice grains mixed with Sāmi leaves. The bride sacrifices them with firmly joined hands standing, while the bridegroom recites the verses. For details see P.G.S. 1.6. 1-2.

¹¹⁴. See Note 70. P. 358.

devoid of wastage. You are eternal, free from suspicions and doubts. You are undying. You are the great god.

14. You are Truth, Brahman and Consciousness. You are imperishable, from whom have originated the beginning, the end and the middle of visible worlds, even I too. These visible things are not the true ones.

15. The sages, desirous of liberation, worship and meditate upon your lotus feet. They are steady in their resolve. They avoid attachment on either side.

16. You are the perfect Brahman, the nectar, free from grief, devoid of attributes and the great one. You are the sole bliss, free from excitement, aberrations and even static and insentient.

17. You are the cause of production, sustenance and dissolution of the universe Śiva, the lord of souls, is greater than the universe. He is free from the necessity of its aid. He is always pervasive.

18. You are the One, both Sat and Asat. You are non-dual. Gold whether as the basic metal or as the ready made ornament does not alter in its basic and intrinsic essence.

19. People have doubts in you by their ignorance. The remedy for illusion lies in thinking on your Nirguna aspect, not by itself.

20. O supreme lord, we are blessed by your very vision. O Śiva, you are the bestower of supreme bliss to the people who are steady in their devotion. Have mercy.

21. You are the primordial Being. You have no beginning. You are the Puruṣa beyond the Prakṛti. You are the lord of the universe. You are the lord of the world. You are free from aberrations. You are greater than the greatest.

22. Your Rājasika manifestation is Brahmā, the grandfather. O lord, thanks to your grace, Viṣṇu is Puruṣottama by your Sāttvika nature.

23. Your Tāmasika manifestation is Rudra, the fire of dissolution. Śiva is beyond the attributes, the great lord and omnipresent.

24. O great lord of universal form, the manifest, the

great principle, the elements, the Tanmātras, and the sense-organs are presided over by you.

25. O supreme lord, O merciful Śiva, O lord of gods, be pleased, O best of Beings, be pleased.

26. The seven oceans¹¹⁵ are your clothes. The quarters are your long arms. The firmament is your head, O all-pervasive. The sky is your navel. The wind is your nose.

27. O lord, the fire, the sun and the moon are your eyes. The clouds are your hair. The planets and the stars are your ornaments.

28. O lord of gods, how shall I eulogise you ? O supreme lord, you are beyond description. O Śiva, you are incomprehensible to the mind.

29. Obeisance to Thee, the five-faced Rudra. Obeisance to thee, with fifty crores of forms. Obeisance to thee, the lord of three deities. Obeisance to the most excellent one. Obeisance to the principle of learning.

30. Obeisance, Obeisance to the inexpressible, the eternal, the lightning-flamed, the flame-coloured. Obeisance to lord Śiva.

31. Obeisance, obeisance to thee stationed in the world with the form resembling a crore of lightning streaks, consisting of eight corners and very lustrous.

Brahmā said:—

32. On hearing their words, lord Śiva was delighted. Favourably disposed to his devotees he offered me freedom from fear.

33. O dear, then Viṣṇu, the other gods and the sages began to smile and became merry.

34. O dear, my semen pressed very frequently, turned into several sparkling drops.

35. Thousands of sages called Vālakhilyas sprang up from the sparkling drops.

36. O sage, then the sages, gathered near me with great pleasure and said— “O father O father”.

¹¹⁵. The seven mythical oceans are personified here. For details see S.M. Ali, Geography of the Purāṇas, Ch. II. on seven continents and oceans.

37. They were then sternly told by you urged by Śiva's wish. The Vālakhilyas were rebuked angrily by you.

Nārada said:—

38. All of you together go to the mountain Gandhamādana.¹¹⁶ You shall not stay here. No purpose shall be served by your staying here.

39. After performing great penance you will become great sages and disciples of the sun. This has been said by me at the behest of Śiva.

Brahmā said:—

40. Thus addressed, all the Vālakhilyas went immediately to the mountain Gandhamādana after bowing to Śiva.

41. O excellent sage, I was able to breathe fearlessly, thanks to Viṣṇu and others, the noble souls urged by lord Śiva.

42. After knowing that Śiva favourably disposed to His devotees can do everything and dispel the pride of the wicked, I eulogised Him, the lord of all.

43. O great God, O lord of gods, the ocean of mercy, you are the creator, the sustainer and the annihilator of everything.

44. It is at your will that the entire world including the mobile and immobile is kept checked as the bulls amongst a series of cows.

45. After saying so I bowed to Him with palms joined in reverence. Viṣṇu and others too eulogised lord Śiva.

46. On hearing the piteous eulogies made by me as well as by Viṣṇu and others lord Śiva became delighted.

47. He granted me the boon of fearlessness delightedly. All were happy, O sage, and I rejoiced much.

¹¹⁶ See Note 309 P. 405

CHAPTER FIFTY

(Description of fun and frolic)

Brahmā said:—

1. O Nārada, thereafter at the bidding of Śiva, I carried out the concluding ceremonies of the wedding of Śiva and Pārvatī joyously through the sages.

2. Their ceremonial head-bath¹¹⁷ was respectfully gone through. The brahmins showed the Pole star Dhruva¹¹⁸ with respect.

3. Thereafter the rite of Hṛdayālambhana¹¹⁹ was performed. O great brahmin, then Svastipāṭha¹²⁰ was jubilantly celebrated.

4. At the behest of the brahmins, Śiva applied Red powder¹²¹ on the head of Pārvatī. The lustre of Pārvatī at that time was beyond description and very wondrous.

5. Thereafter at the bidding of the brahmins both sat on the same cushion and attained such a lustre as accentuated joy in the hearts of the devotees.

6. O sage, then they returned to their apartment and, at my behest performed the rite of Saṁsrava Prāśana*, of wonderful sportive nature that they were.

7. When the sacrificial rites in marriage ceremony were thus concluded duly, lord Śiva gave the Pūrṇapāṭra¹²² to me, the creator of the worlds.

^{117.} The bride is sprinkled on her head. The ceremony renders the bride free from physical troubles and sanctifies her for the married life.

^{118.} In the night the bridegroom shows to the bride the polar star—a performance suggestive of firmness in the conjugal life.

^{119.} The husband touches the heart of the bride reaching over her right shoulder. The heart is the centre of feelings. By touching it the husband symbolically tries to rouse them and make them flow out to meet his own heart and thus unite them in the world of love.

^{120.} VS 25.19 and Ibid 25.14. These verses are usually recited on auspicious occasions.

^{121.} The printing of red lead on the head of the bride by the bridegroom is the most striking feature of the present day marriage ceremonies, nowhere mentioned in the Grhyasūtras. The later Paddhatis, however, refer to this custom. Cf. Gadādhara on P.G.S. 1.8.c.

अत्राचारात्स्त्रयः सिन्दूरदानादि कुर्वन्ति ।

* It is the ceremonial licking up of the remains of libation.

^{122.} At the end of the nuptial ceremony, a vessel full of raw rice grains is given to the officiating priest who conducts the nuptials. A cow, as a ceremonial gift, is also offered along with some hard cash and clothes.

8. Śiva then made the gift of cows to the presiding priest. Other gifts of auspicious nature were also made.

9. He gave the brahmins a hundred gold pieces each. A crore of gems and other articles were distributed among the people as gifts.

10. The Gods, mobile and immobile creatures, rejoiced much. Shouts of victory rose up.

11. Auspicious sounds of music were heard everywhere. The sound of the musical instruments was pleasing and increased the joy of everyone.

12. Viṣṇu accompanied by me, all the gods and sages took leave of the mountain and returned to their abodes.

13. The ladies in the city of the mountain then took Śīva and Pārvatī to the abode of Kubera.

14. There several social customs and conventions were gone through by the ladies. All round, there was great jubilation.

15. Then the couple, benefactors of the people, were led near the bed chamber. It was exquisitely decorated according to convention.

16. The ladies of the city of Himavat approached them and performed the customary auspicious rites.

17. Shouting cries of victory they untied the knot.¹²³ They were smiling and ogling at one another with hairs standing on their ends due to pleasure.

18-20. Entering the bedchamber and gazing at lord Śiva, the beautiful damsels were much fascinated and they praised their good luck. He was gorgeously dressed in fine clothes. He was bedecked in gemset ornaments. He appeared to be in the prime of youth. He fascinated the ladies with charming loveliness. He was smiling gently and glancing at everyone lovingly.

21-23. Then the sixteen celestial ladies arrived there and saw the couple with great respect. They were Sarasvatī, Lakṣmī, Sāvitrī, Jāhnavī, Aditi, Śacī, Lopāmudrā, Arundhatī,

¹²³. Tying together, so as to form a knot, the garments of the bride and bridegroom at the commencement of the marriage ceremony is called Granthibandhana while untying the same after the ceremony is called Granthinirmocana.

Ahalyā, Tulasi, Svāhā, Rohinī, Vasundharā, Śatarūpā, Samjñā and Rati.

24. There were several virgins of the gods, Nāgas, and the sages. They were charming and attractive. Who can enumerate them ?

25. A gemset throne was offered to Śiva who sat on it joyously. The celestial ladies made these sweet witty remarks to Him one by one.

Sarasvatī said:—

26. O great lord, Satī who was more than your life to you has now joyously rejoined you. O lover, seeing the face of your beloved of moonlike splendour, cast off the heat of your distress.

27. Spend your time, O lord of time, in the close embrace of Sati. Thanks to my fervent wish, there will be no separation at any time between you both.

Lakṣmi said:—

28. O lord of gods, leave off your shyness. Take Sati to your bosom and stand close to her. Why do you feel shy of her without whom your vital airs may go off.

Sāvitri said:—

29. O Śiva, give the sweets to Śatī and eat them yourself. Do not be in a flutter. Perform Ācamana and offer her betel leaves along with camphor.

Jāhnavi said:—

30. Take hold of the hand of your beloved wife glittering with gold and stroke her hair. There is no higher pleasure at the hands of her lover to a loving maiden than this.

Aditi said:—

31. At the conclusion of the meal, for the purity of the mouth, please give water. The love of this pair is very rare to be seen.

Saci said:—

32. Why should you be shy of your beloved for whom you lamented and roamed here and there always keeping her in your heart ?

Lopāmudrā said:—

33. O Śiva, a duty shall be performed by women in the bedchamber after the meal. Hence give Tāmbūla (betel leaves with spices) to Śivā and go to bed.

Arundhatī said:—

34. This lady was not intended at first to be given to you. But it is after my efforts that she has been given to you. Hence you must have a good dalliance with her.

Ahalyā said:—

35. Leave off your old age. Be extremely youthful so that Menā whose mind is fixed in her daughter may approve of you.

Tulasī said:—

36. Satī was formerly abandoned by you. Kāma too was burnt. Then O lord, how is it that Vasiṣṭha is sent as an emissary now.

Svāhā said:—

37. Now, O great lord, be steady in the words of women. There is a duty for women after marriage, maturity and loftiness of demeanour.

Rohinī said:—

38. O lord, expert in erotic science and technique, fulfil the desire of Pārvatī. Loving that you are, try to cross the ocean of the love of your beloved.

Vasundharā said:—

39. O lord, the knower of innermost thoughts, you know the emotions of love-oppressed maidens. It is not only the husband that she cherishes in her heart but she keeps the supreme lord too there for ever.

Śatarūpā said:—

40. A hungry person will not be satisfied until he partakes of a sweet hearty meal. O Śiva do everything whereby the woman will be satiated.

Samīkṣā said:—

41. Now please send off Śiva along with Pārvatī to a secluded spot after making the bed, giving them betal and keeping the gem-decked lamp ready near by.

Brahmā said:—

42. On hearing these words of the women, lord Śiva, who was free from aberrations and was the supreme preceptor of great Yogins spoke to them.

Siva said:—

43. O dignified ladies, do not utter such words to me. You are the chaste mothers of the worlds, how do you speak so trivially in regard to your son?

Brahmā said:—

44. On hearing the words of Śiva, the celestial ladies were ashamed. In their excitement they became motionless like dolls in a picture.

45. Eating the sweets and performing Ācamana lord Śiva was much delighted. In the company of His wife He chewed the betal with camphor.

CHAPTER FIFTYONE

(The resuscitation of Kāma)

Brahmā said:—

1. At that time, thinking that the hour was favourable, Rati hopefully spoke to Śiva who is favourably disposed towards depressed people.

Rati said:—

2. Why did you reduce my beloved husband to ashes without gaining any interest when he had come near you with Pārvatī? He was my only fortunate possession very rare to get.

3. Give me back my husband, the lord of my journey of life who used to work lovingly with me. Remove my distress caused by separation.

4. O lord Śiva, in the great festival of your marriage, all people are happy. I alone am unhappy without my husband.

5. O lord, make me possessed of my husband. O Śiva, be pleased. O lord, friend of the distressed, please make your words true.

6. Excepting you, who is there in the three worlds including the mobile and immobile creatures who can destroy my sorrow. Knowing this, be merciful.

7. O lord, merciful to the depressed, make me jubilant at the jubilant celebration of your marriage that gives pleasure to everyone.

8. There is no doubt in this, that only when my lord is resuscitated will your sportive dalliance with your beloved Pārvatī be complete and perfect.

9. You are competent to do everything because you are the supreme lord. O lord of all, of what avail is this talk. Please resuscitate my husband quickly.

Brahmā said:—

10. After saying thus she gave him the ashes of the cupid along with the bag in which they had been contained.

"O lord, O lord", saying thus she lamented much in front of Śiva.

11. On hearing the lamentation of Rati, Sarasvatī and other celestial ladies wept bitterly and spoke in piteous tones.

The celestial ladies said:—

12. Obeisance to you, O lord, you are known as favourably disposed to your devotees. You are friend of the distressed, storehouse of mercy. Resuscitate the cupid. Make Rati jubilant.

Brahmā said:—

13. On hearing their words, lord Śiva was delighted. The lord, the ocean of mercy, glanced compassionately.

14. Thanks to the nectarine glance of the Trident-bearing lord, Kāma came out of the ashes, a comely wonder-inspiring body with splendid dress and features.

15. On seeing her husband in the same form as before, wielding the bow and the arrows and smiling, Rati bowed to lord Śiva.

16. She became contented. With her husband resuscitated and with palms joined in reverence she eulogised the lord, the bestower of her husband, frequently.

17. On hearing the eulogy of Kāma and his wife, Śiva was delighted and he spoke with his heart melting with pity.

Śiva said:—

18. O Kāma, I am delighted by your eulogy in the company of your wife. O self-born, tell me the boon you desire. I shall grant it.

Brahmā said:—

19. On hearing these words of Śiva, Kāma was highly delighted. Humbly and in faltering accents he spoke with palms joined in reverence.

Kāma said:—

20. O lord of gods, O ocean of mercy, if you, the

lord of all, are pleased with me please be delightful to me.

21. O lord, please forgive my fault formerly perpetrated by me. Please grant me great affection towards my people and devotion to your feet.

Brahmā said:—

22. On hearing the words of Kāma, lord Śiva was delighted. Giving consent, the lord of mercy laughingly said.

Lord Śiva said:—

23. O Kāma, I am delighted. O intelligent one, do not fear. Go near Viṣṇu and wait outside.

Brahmā said:—

24. On hearing these words he bowed to, circumambulated and eulogised the lord. Then he went out and bowed to Viṣṇu and gods.

25. Addressing Kāma, the gods congratulated him and offered him their auspicious blessings. Remembering Śiva, Viṣṇu and others spoke to him.

The gods said:—

26. O Kāma, you are blessed. Burnt by Śiva you have been blessed by Him. The lord of all has resuscitated you by means of his sympathetic glance, the Sāttvika part.

27. No man causes happiness or sorrow to another man. Man experiences the fruits of what he does. Who can ward off the destined protection, marriage or consummation at the proper time ?

Brahmā said:—

28. After saying thus, the gods happily honoured him. Viṣṇu and other gods who had realised their desire stayed there with pleasure.

29. He too remained there, at the bidding of Śiva, with great delight. There were shouts of “Victory” “Obeisance” and “well-done”.

30. At the bed-chamber Śiva placed Pārvatī on His

left side and fed her with sweets. She too delightedly fed him with sweets in return.

31. Śiva according to the conventions of the world performed the customary rites. Taking leave of Menā and the mountain He came to the audience hall.

32. O sage, there was great jubilation then. Sounds of Vedic chants rose up. People played on the four kinds of musical instruments.

33. Coming back to His apartment, Śiva saluted the sages, Viṣṇu and me according to the worldly convention. He was duly saluted by the gods and others.

34. Shouts of "Victory" and "Obeisance" rose up along with the sound of Vedic mantras which were auspicious and which removed all obstacles.

35. Then Viṣṇu, I (Indra), gods, sages, Siddhas, secondary gods and the Nāgas eulogised Him severally.

The gods said:—

36. O Śiva, be victorious. O lord Śiva, the support of all, be victorious. O Rudra, O great lord, the supporter of the world, be victorious.

37. O Pārvatī's lord, O lord, accentuator of pleasure, O three-eyed one, O lord of all, the lord of illusion, be victorious, be victorious.

38. O lord, devoid of attributes, bereft of desires, O lord beyond all causes, O omnipresent, O playful support of all, O assumer of forms, Obeisance to you, be victorious.

39-40. O lord, bestower of good desires to your devotees, O merciful one, O bliss-formed, assuming forms through magic illusions, be victorious. Be victorious, O kind, O All-souled one, friend of the distressed, storehouse of mercy, O lord of illusion, free from aberrations, whose body is beyond the reach of speech and mind.

Brahmā said:—

41. Eulogising thus, Viṣṇu and others joyously served lord Śiva, the husband of Pārvatī duly, and with great love.

42. O Nārada, Śiva, the lord who had assumed body sportively, granted boons and honour to all present there.

43. O dear one, Viṣṇu and others taking leave of the great lord delightedly returned to their respective places. They were duly honoured and their faces beamed with pleasure.

CHAPTER FIFTYTWO

(The bridegroom's party is fed and Śiva retires to bed)

Brahmā said:—

1. O dear one, then the clever chief of mountains caused suitable arrangements to be made in the courtyard for feeding the visitors.

2. He caused the ground to be swept clean and scrubbed well. Different kinds of fragrant stuffs were used to make the place attractive and pleasing.

3. Then the mountain invited all the gods and others along with the lord for taking food, through his sons and others.

4. O sage, on hearing the invitation of the mountain, the lord accompanied by Viṣṇu, the gods and others went gladly to take His meal.

5. The mountain received the lord and all those duly and made them sit in good seats in the inner apartment.

6. After serving sweet and well-cooked delicious food-stuffs, he requested them to take their food with palms joined in reverence and head bent down.

7. Then duly honoured, Viṣṇu and other gods keeping Sadāśiva at the head took their food.

8. They sat in rows together, took their food simultaneously laughing (and talking).

9. Nandin, Bhṛngi, Virabhadra and his Gaṇas took their meals separately. The fortunate people took food enthusiastically.

10. The gods, with Indra, the guardians of the quarters all fortunate and brilliant took their food cracking jokes and talking.

11. The sages and brahmins, Bhṛgu and other sages sat in separate rows and took their food with pleasure.

12. The Gaṇas of Caṇḍī took their meals and then cracked jokes and talked merrily.

13. After taking meals and rinsing their mouths Viṣṇu and others went to their apartments for rest.

14. At the bidding of Menā, the chaste ladies requested Śiva humbly and made Him stay in the bedchamber where great festivities were going on.

15. Seated on a gemset throne offered by Menā, Śiva surveyed the bedchamber with pleasure.

16. It was brightly illuminated with hundreds of gemset lamps. There were many gemset vessels. Pearls etc. were gorgeously displayed.

17. Gemset mirrors, white chowries, pearl necklaces and gorgeous things were richly displayed.

18. It was unequalled in its divine exquisiteness highly pleasing and richly decorated.

19. It was evincing the powerful influence of the boon granted by Śiva. It appeared to be a replica of Śiva Loka itself.

20. It was richly rendered fragrant with various sweet smelling substances. It was very bright. There was sandal paste and aguru. Beds were richly strewn with flowers.

21. Many wondrous things of variegated colours and shapes were displayed there. It had been constructed in gems by Viśvakarman* himself.

22. In some places replicas of Vaikuṇṭha, Brahmaloka and the cities of the guardians of the quarters were seen.

23. In a certain place the beautiful Kailāsa was represented. In another place Indra's palace was depicted. Over all was represented the Śivaloka.

24. Seeing all these wonderful representations lord Śiva praised Himavat and was very glad.

25. In that bedchamber, in a beautiful gemset couch lord Śiva lay down with pleasure.

26. Himavat fed all his brothers and others with pleasure and attended to the subsequent duties.

27. While the supreme lord had his sleep and the lord of the mountains was engaged in these duties, the night passed away giving place to dawn.

*See Note 301 P. 401; Note 295 P. 389.

28. In the morning the enthusiastic people began to play on different kinds of musical instruments.

29. Viṣṇu and the other gods got up with joy, remembered the lord of gods and excitedly got ready.

30. They got their vehicles ready for the departure to Kailāsa and sent Dharmā to Śiva.

31. At the bidding of Viṣṇu, Dharmā went near the bed chamber. The Yogin Dharmā addressed Śiva, the lord of Yogins, in a manner befitting the context.

Dharmā said:—

32. Get up, get up O Śiva, O lord of the Pramathas. Please come over to the audience hall. Make the assembled people gratified.

Brahmā said:—

33. On hearing these words of Dharmā lord Śiva laughed. He surveyed him with sympathetic looks and got up from the bed.

34. He laughingly said to Dharmā—“You go ahead. I shall come there presently. There is no doubt in this matter.

35. Thus addressed by Śiva, he returned to the audience hall. The lord Śiva too wanted to go.

36. On coming to know of it the ladies came enthusiastically. With their eyes fixed on the feet of Śiva, they sang auspicious songs.

37. Śiva then, in accordance with the worldly customs, went through his morning routine. He took leave of Menā and the mountain and went to the audience hall.

38. There was great jubilation there, O sage. Vedic mantras were recited loudly. The people played on the four kinds of musical instruments.

39. Śiva came to His apartment and bowed to the sages, Viṣṇu and me in accordance with the worldly conventions and was saluted by the gods and others.

40. Shouts of Victory and Obeisance rose up along with the auspicious sound of Vedic chants. There was great tumult.

CHAPTER FIFTYTHREE

(*Description of Śiva's return journey*)

Brahmā said:—

1. Then Viṣṇu and other gods, the sages and ascetics sent message to the mountain about their intention to leave after finishing their immediate duties.

2. Then the lord of mountains finished his ceremonial ablution and the worship of his favourite deity. Calling his kinsmen in the city, he came to the audience hall joyously.

3. There he worshipped the lord with pleasure and requested him to stay in his house for a few days more along with all the people.

4. “O Śiva” he said “I am contented by your sight. I am blessed since you came here with the gods”.

5. Saying these words and many more, the lord of mountains pleaded with palms joined in reverence to the lord along with Viṣṇu and other gods.

6. Then the gods and sages remembered Śiva and spoke with delight.

The gods said:—

7. O lord of the mountains, you are blessed. Your glory is great. Even in the three worlds, there is none equal to you in merit.

8. At your very door, lord Śiva, the supreme Brahman, the goal of the good and favourably disposed to His devotees, has deigned to come along with us, His slaves.

9. O lord of mountains, this audience hall is very excellent. You have honoured us in diverse ways. The foodstuffs served to us were extraordinary. It is impossible to describe them suitably.

10. It is no wonder that everything is perfect where the goddess Pārvatī is present. We too are blessed since we came.

Brahmā said:—

11. Thus there was mutual admiration and glorification of an enlightened nature. There was great jubilation. The

sound of Vedic chant and shouts of victory were heard everywhere.

12. There were auspicious songs. The celestial damsels danced. The bards sang songs of praise. There was a liberal exchange of monetary gifts.

13. Then the mountain took leave of the lord of gods and went home. He made arrangements for a joyous feast with all paraphernalia in accordance with the rules.

14. He brought the lord with all his attendants and followers for the feast. He was very enthusiastic.

15-16. He washed the feet of Śiva, Viṣṇu and mine with reverence. He seated all of us, including the gods, the sages and others in the altar. The lord of mountains was assisted by his kinsmen.

17. The mountain satiated them with various kinds of juicy foodstuffs. All of them took food including Śiva, Viṣṇu and me.

18. Then the ladies of the city indulged in the customary utterance of foul abusive words laughing, jingling and peeping at all of them.

19. O Nārada, they took their food and rinsed their mouths. Taking leave of the mountain they returned to their apartments fully satisfied and pleased.

20. O sage, on the third day similarly they were thus duly honoured by the lord of mountains with customary gifts.

21. On the fourth day, the rite of Caturthikarman¹²⁴ was performed with due observance. Without this the marriage rites would have been incomplete.

22. There was diverse jubilant festivity. Shouts of "well-done", "Victory" etc were heard. There were exchanges of gifts, sweet music and different kinds of dances.

23. On the fifth day the delighted gods lovingly intimated to the mountain about their desire to go back.

24. On hearing that, the lord of mountains spoke to the gods with palms joined in reverence "O gods, please stay a few days more".

124. This rite is so named because it is performed on the fourth day after the wedding. It is performed at the house of the bride's father before the marriage party leaves it. The purpose of this rite is to remove evil influence from the person of the bride which may cause harm to the family. For details see P.G.S. 1.11.13.

25. Saying thus with great love he made all of us, the lord, Viṣṇu and others stay there for many days, honouring us duly every day.

26. Thus many days elapsed as the gods continued to stay there. Then the gods sent the seven sages to the lord of the mountains.

27. They enlightened the mountain and Menā with what was relevant to the occasion. They told them about Śiva's principles with due praise.

28. O sage, the proposal was agreed to by the great lord. Then Śiva went to the mountain to tell him about the intended journey, along with the gods and others.

29. When the lord of gods started on his journey towards his mountain along with the gods, Menā cried aloud and told the merciful lord.

Menā said:—

30. O merciful lord, do mercifully protect Pārvatī. You are quickly pleased. Hence you will please forgive even a thousand faults in her.

31. My dear daughter is devoted to your lotus-like feet in every birth. Even sleeping or awake she does not think about anything else.

32. O conqueror of death, even on hearing about your devotion she is filled with tears of pleasure and horripilation. On hearing your censure she becomes silent as though dead.

Brahmā said:—

33. Saying this, Menakā dedicated her daughter to Him and crying aloud became unconscious in front of them.

34. When she regained consciousness, Śiva took leave of her and the mountain and set on journey with the gods jubilantly.

35. The gods with the lord and His Gaṇas started on their journey silently. They wished the mountain well.

36-37. The lord and the gods waited in a part outside the city of Himavat for the arrival of Pārvatī there. O great sage, thus I have narrated the journey of Śiva. Now listen to the journey of Pārvatī and of her departure with festivities.

CHAPTER FIFTYFOUR

(Description of the duties of the chaste wife)

Brahmā said:—

1. Then the seven sages spoke to the lord of the mountains—"O mountain, make arrangements for the journey of your daughter today itself."

2. O great sage, on hearing these words and knowing her pangs of separation, the lord of mountains was greatly affected by his love towards her and remained silent for a short while.

3. After some time, the lord of the mountains regained his consciousness and said—"Let it be so". He then sent the message to Menā.

4. O sage, on hearing the message of the mountain, Menā was both delighted and sorry. She immediately set about arranging for her journey.

5. O sage, Menā, the beloved of the mountain, made arrangements for all kinds of festivities in accordance with the tradition of her family and the injunctions of the Vedas.

6. She bedecked Pārvatī with twelve kinds of ornaments and good silken garments of nice border. All kinds of embellishments befitting her royal state were made.

7. Realising Menā's inclinations a chaste brahmin lady instructed Pārvatī in the duties of a chaste wife.

The brahmin lady said:—

8. O Pārvatī, listen to my words with love that accentuate righteousness, that increase the pleasure here and hereafter and afford happiness to those who pay heed to them.

9. A chaste lady sanctifies the worlds, destroys sins and is blessed. None else is so worthy of respect.

10. O Pārvatī, she who serves her husband with love and considers him her sole lord, enjoys all pleasures here and obtains salvation hereafter along with her husband.

11-13. The chaste ladies—Sāvitrī, Lopāmudrā,

Arundhatī, Śāṇḍilyā, Śatarūpā, Anasūyā, Lakṣmī, Svadhā, Sati, Samjña, Sumati, Śraddhā, Menā, Svāhā and several others whose names are not mentioned lest the list should be too detailed have attained adoration from all people by their virtue of chastity. They have been honoured by Brahmā, Viṣṇu, Śiva and great sages.

14. Lord Śiva, benefactor of the depressed, worthy of worship and the goal of the good shall be served by you always.

15. The duty of a chaste lady is very important and it has been mentioned in the Vedas and Smṛtis. No other duty is so admirable as this.

16. A chaste lady shall take food only after her husband has taken it. O Śivā, if he stands, the woman too shall remain standing.

17. When he sleeps she can also sleep. But she must intelligently wake up before him. She shall do what is beneficial to him. She shall love him without any sort of deception.

18. O Śivā, she shall never show herself unembellished to him. If for any important work he is on exile she shall never adorn herself.

19. A chaste lady shall never mention her husband's name. If the husband scolds or rebukes her she shall not abuse him in return. Even when beaten by him she shall remain glad and say "I may even be killed, O lord. Be kind to me."

20. When called by him she shall leave the work she is engaged in and approach him immediately. With palms joined in reverence and love she shall bow to him and say as follows.

21. "O lord, be pleased to say what I have been called for." Whenever ordered by him to do any job she shall do it gladly.

22. She shall not stand near the entrance for a long time. She shall not go to other people's house. She shall not take his money, even though it be a little, and give it to others.

23. Without being told she shall arrange the necessary

requisites for his daily worship. She shall wait for the opportunity to do him a timely service.

24. Without the permission of her husband she shall not go even on pilgrimage. She shall eschew the desire to attend social festivities.

25. If a woman wants holy water she shall drink the same with which her husband's feet have been washed. All holy rivers are present in that water.

26. She shall partake of the leavings of her husband's food or whatever is given by him saying "This is thy great grace."

27. She shall never take food without first offering due share to the gods, the Pitṛs, the guests, the servants, cows and saintly mendicants.

28. A gentle lady of chaste rites shall always be clever to manage the household with limited requisites. She shall be averse to spend unnecessarily.

29. Without being permitted by her husband she shall not observe fast and other rites. Should it be so, she will derive no benefit. She may fall into hell in other worlds.

30. While the husband is sportively engaged or seated comfortably she shall not worry him to get up under the pretext of attending to some household work.

31. Whether he is impotent, distressed, sick or senile, happy or unhappy, the husband shall never be transgressed.

32. During the three days of her monthly course she shall neither show her face nor speak to him. She shall not speak within his hearing till she becomes pure after her bath.

33. After her bath she shall see her husband's face and not that of anyone else. Or after thinking on her husband she shall then gaze at the sun.

34-35. If a chaste lady wishes for the longevity of her husband she shall not forsake turmeric, vermillion, saffron, collyrium, a blouse, the betel, the necklace, ornaments, brushing and plaiting the hair bangles and earrings.

36. A chaste woman shall never associate intimately with a washerwoman, a harlot, a female ascetic or a fallen woman.

37. She shall not talk to any woman who disparages

or hates her husband. She shall not stand alone anywhere nor shall she take bath in the nude.

38. A chaste lady shall never sleep on a mortar threshing rod, a broom, a grinding stone, a machine or on the threshold.

39. Except at the time of sexual intercourse she shall never show her maturity and initiative. She shall like whatever her husband is interested in.

40. A chaste lady shall be delighted when her husband is delighted and dejected when he is dejected. She shall always wish for his benefit.

41. She shall be virtuous and equanimous in affluence and adversity. She shall have fortitude and shall never go astray.

42. Even when ghee, salt, oil or other things are exhausted she shall not tell her husband openly about it lest he should be subjected to undue strain.

43. O Goddess, the husband is superior to Brahmā, Viṣṇu or Śiva, for a chaste lady her husband is on a par with Śiva.

44. She who transgresses her husband and observes fast and other rites wrecks the longevity of her husband and after death goes to hell.

45. If she furiously retorts to her husband she is born as a bitch in a village or as a vixen in a secluded place.

46. The chaste lady shall never take a higher seat never approach a defiled person, never speak to her husband in agitation.

47. She should avoid slanderous words, shun quarrels and shall not speak aloud or laugh in the presence of elders.

48-49. She who delights her husband delights all the worlds. When she sees her husband coming home she shall hasten to serve him food and water, hand him betel and change of garments, and serve him by massaging his feet. By pleasing words she shall fascinate him and dispel his gloom.

50. What father gives is limited, what brother gives is limited and what the son gives is also limited. A chaste lady shall worship her husband who gives what has no limit.

51. To a wife the husband is god, preceptor, virtue,

holy centre and sacred rite. She should cast off everything and adore him alone.

52. She who forsakes her husband and secretly violates her fidelity is born as a she-owl of cruel nature wasting its days in the hollow of a tree.

53. If she desires to beat her husband in retaliation, she becomes a tiger or a wild cat. She who ogles at another man becomes squint-eyed.

54. She who partakes of sweet dish denying the same to her husband becomes a pig in the village or a wild goat eating its own dung.

55. She who addresses her husband in singular becomes dumb. She who is jealous of a co-wife becomes ill-fated in matrimony again and again.

56. She who casts glance on another person hiding it from her husband becomes one-eyed, twisted-faced or ugly.

57. Just as a body bereft of the soul becomes unclean in a moment, similarly a woman without a husband is always unclean even though she may take a neat bath.

58. The mother, the father and the husband are blessed if there is a chaste lady in the house.

59. The three families—that of the father, that of the mother and that of the husband—enjoy the pleasures of heaven due to the merit of the chaste woman.

60. Disloyal women cause the downfall of the three families, that of the father, mother and husband and become distressed here and hereafter.

61. Wherever the chaste lady sets her foot, the sin is dispelled therefrom and the place is sanctified.

62. Even the sun, moon and wind touch the chaste woman to sanctify themselves and not otherwise.

63. Waters desire the touch of the chaste lady thinking—"Now our sluggishness is gone. Now we are able to purify others".

64. Wife is the root of the household, and of its happiness; she is the source of the fruit of virtue and for the flourishing of the family.

65. In every house there are women proud of their exquisite beauty and comely appearance. But it is only due to the devotion of Siva that a chaste lady is obtained.

66. The present and the next world can be won through her. A wifeless man is not authorized to perform the rites of gods, Pitṛs guests and sacrifices.

67. He alone is the true householder in whose house there is a chaste lady. The others are devoured by an ogress or old age.

68. Just as the body is purified by a plunge in the Gaṅgā, so everything is sanctified on seeing a chaste woman.

69. A chaste lady is not different from Gaṅgā. She and her husband are like Pārvatī and Śiva. Hence a sensible man shall worship them.

70. The husband is the high tone and the wife is the quarter tone. The husband is austerity and the woman is forbearance. The husband is the fruit and the wife is a sacred rite. O Pārvatī, such a pair is blessed.

71. O daughter of the lord of mountains, thus the duty of a chaste wife is described to you. Now, listen to their classifications with attention and love.

72. O gentle lady, the chaste ladies can be divided into four classes. Even when they are remembered they dispel sins. The divisions comprise of the superior etc.

73. They are superior, middling, inferior and very inferior. I shall explain their characteristics. Listen with attention.

74. O gentle lady, she whose mind is not aware of any one else and who is conscious of her husband even in her dreams is the noblest of all.

75. O daughter of the mountain, she who sees another man as her father, brother or son with a clean conscience is the middling among chaste ladies.

76. O Pārvatī, she who ponders over her duty mentally and desists from going astray is inferior among the chaste. Of course she is pure in conduct.

77. She who remains chaste for fear of her husband or the family is very inferior among the chaste ladies, so say the ancient poets.

78. O Pārvatī, these four types of chaste ladies dispel sins. They sanctify all the worlds. They are delighted here and hereafter.

79. A brahmin who died due to the curse of Varāha

(Boar), was at the request of the three deities, resuscitated by Atri's wife (Anasūyā), thanks to the power of chastity.

80. O Śivā, O daughter of the mountain, knowing this well, you shall render service to your husband every day with pleasure as it bestows all desires.

81. You are the Goddess and the mother of the universe. Śiva Himself is your husband. By remembering you women become chaste.

82. O Pārvatī, O gentle lady, what avails mentioning all this to you. Still I mention this just to follow the worldly convention.

Brahmā said:—

83. Saying this, the brahmin lady stopped and bowed to her. Pārvatī, the beloved of Śiva, derived great pleasure.

CHAPTER FIFTYFIVE

(*Śiva returns to Kailāsa*)

Brahmā said:—

1. Thus instructing the goddess in the rites of a chaste lady, the brahmin lady told Menā while taking leave of her “Make arrangements for her journey”.

2. Saying “So be it” she became exasperated by her affection. Controlling herself a little she called Pārvatī to her when her agitation due to imminent separation became all the more unbearable.

3. Embracing her she cried loudly and frequently. Pārvatī too cried uttering piteous words.

4. The beloved of the mountain as well as her daughter became unconscious due to grief. The wives of the gods too fainted on hearing Pārvatī cry.

5. All the ladies cried. Everything became senseless. Who else, even the great lord, the leader of Yogins, cried at the time of departure.

6. In the meantime, Himavat came hurriedly along with his sons, ministers and brahmins.

7. Holding his dear daughter to his bosom and saying "Where are you going?" with frequent vague vacant glances, he cried due to his fascination.

8. Then the chief priest in the company of other brahmins enlightened everyone. The wise priest by his spiritual discourse was able to convince them easily.

9. With great devotion Pārvatī bowed to her parents and the preceptor. Following the worldly convention she cried aloud frequently.

10. When Pārvatī cried the ladies cried too, particularly the mother Menā, sisters and brothers.

11. Her mother, sister, brothers, father and the other ladies who were affectionately attached to her cried frequently.

12. Then the brahmins respectfully intimated to them the auspicious hour for the starting of the journey and consoled them.

13. Then Himavat and Menā composed themselves and caused the palanquin to be brought for Pārvatī to get in.

14. The brahmin ladies helped her to get into the palanquin. They gave their blessings. Her parents and the brahmins too offered their blessings.

15. Menā and the lord of mountains gave her a royal send-off with various auspicious rare presents not accessible to common people.

16. O sage, Pārvatī started after bowing to the preceptors, elders, father, mother, the brahmins, the chief priest, sisters and the other women.

17. Himavat, the sensible affectionate father with his sons accompanied her as far as the place where the lord was waiting joyously along with the gods.

18. Everyone was jubilant and jolly with love. They bowed to the lord with devotion. Praising Him they returned to Kailāsa.

19. Then Śiva told Pārvatī—"I am reminding you although you know the previous birth. If you remember, speak out. In my divine sport you are always my beloved."

Brahmā said:—

20. On hearing the words of Śiva, Satī Pārvatī the beloved of Śiva replied smiling.

Pārvatī said:—

21. O dear lord, I remember everything as well as the fact that you became a silent ascetic. Obeisance to you. Please do everything necessary now befitting the occasion.

Brahmā said :—

22. On hearing her words as pleasing as the steady flow of nectar, Śiva rejoiced much, eagerly devoted to the way of the world.

23. Getting every requisite thing ready, he fed the gods including Viṣṇu and others with various pleasant things.

24. He fed all the others who had attended His marriage with juicy cooked food of various sorts.

25. After taking food the gods and the Gaṇas, with their womenfolk fully bedecked in gems and jewels bowed to the moon-crested lord.

26. After eulogising Him with pleasing words and circumambulating Him with joy they praised the marriage celebration and returned to their abodes.

27. O sage, Śiva Himself bowed to me and to Viṣṇu following the worldly convention as Viṣṇu had bowed to Kaśyapa.

28. Considering Him the supreme Brahman I eulogised him in the excellent manner after embracing him and offering him my benediction.

29. Viṣṇu and I with palms joined in reverence, took leave of them and praising the marriage of Śiva and Pārvatī went back to Viṣṇu's abode.

30. On the mountain, Śiva stayed with Pārvatī and continued his divine sports with joy. The Gaṇas too were happy and they worshipped the married couple.

31. O dear, I have thus narrated the auspicious story of the marriage of Śiva, that dispels sorrow, generates delight and increases wealth and longevity.

32. He who hears this story with pure mind fixed on them or narrates the same, shall attain Śivaloka.

33. This narrative is said to be wondrous and the cause of everything auspicious. It quells all hindrances and ailments.

34. It is conducive to glory and the attainment of

heaven. It bestows longevity, sons and grandsons, all cherished desires, worldly pleasures and salvation too.

35. It wards off premature death. It is auspicious and it causes peace. It makes bad dreams subside. It is an instrument for the acquisition of keen intellect.

36. It shall be read on all occasions of Śiva's festivals by the people who desire auspicious results. It gives satisfaction to Śiva.

37. At the installation of the idols of the deities this shall be particularly read. At the beginning of all auspicious rites it shall be read with pleasure.

38. With purity in mind and body it shall be heard. All affairs become fruitful thereby. This is true, really true.

RUDRA-SAMĀHITĀ

SECTION IV

Kumāra Khanda

CHAPTER ONE

(*The dalliance of Śiva*)

1. I salute Śiva who is satisfied with salutation, who loves great devotion, who bestows affection, who makes others too perfect and complete and who is the abode of all fortune and achievements. I salute Śiva who is eulogised by Viṣṇu and Brahmā, who urged by His sympathy assumes visible forms, who bestows truth, who loves truth, whose assets are the threefold truths and who is identical with truth.

Nārada said :—

2. O Brahmā, after marrying Pārvatī and returning to His mountain what did Śiva the benefactor of the worlds do ? Please narrate it to me.

3. Who was the son born to Śiva, the great soul, for which purpose the lord, though He rests and revels in Himself, married Pārvatī ?

4. O Brahmā, the benefactor of the gods, how was Tāraka¹²⁵ slain ? Please have pity on me and narrate all this in full.

Sūta said:—

5. On hearing these words of Nārada, Prajāpati was highly delighted and he replied after thinking on Śiva.

125. Tāraka, the son of Vajrāṅga, was a Daitya whose austerities made him formidable to the gods. The present section narrates the birth of Kumāra, known as Skanda, Guha, kārttikeya etc. who slew the demon Tāraka.

Brahmā said:—

6. O Nārada, listen to the tale of Śiva, the moon-crested lord. I shall narrate the story of Guha's¹²⁶ birth and the slaying of the demon Tāraka.

7. Let it be heard. I shall tell you the story that destroys all sins, on hearing which a man is freed from all sins.

8. This narrative is sinless. It is a wonderful secret. It dispels the distress caused by sin and wards off all obstacles.

9. It bestows everything auspicious. It is the essence of the Vedas and is pleasing to the ears. It is conducive to happiness. It is the cause of liberation and cuts off the roots of all actions.

10. Returning to Kailāsa after marrying Pārvatī, Śiva attained added lustre. He thought over the task of the gods and the pain of the people involved in the fulfilment of that task.

11. When Śiva returned to Kailāsa, the joyful Gaṇas made all arrangements for His happiness.

12. When Śiva returned to Kailāsa, there was great jubilation there. The gods returned to their realms with their minds full of joy.

13. Then taking Pārvatī, the daughter of the mountain, with Him, Śiva, the great Lord, went to a delightful brilliant isolated place.

14-15. Making a wonderful bed conducive to good sexual pleasure, rendered smooth and fragrant with flowers and sandal paste and auspiciously supplemented with objects of enjoyment, lord 'Śiva' the bestower of honour, indulged in dalliance with Pārvatī for a thousand years of god.¹²⁷

16. In that divine sport at the mere contact with

¹²⁶. Guha, better known as Kārttikeya was the son of Śiva. Born in a thicket in a forest, out of the semen of Śiva, without the intervention of Pārvatī he was fostered by the Pleiades (Kṛttikās) whence he received the title Kārttikeya. When grown into youth, he became the Commander-in-Chief (senāpati) of the army of Śiva, fought and slew the Daitya Tāraka. As he killed (māra) the evil (ku) Asura, he became known as kumāra.

¹²⁷. For different calculations of the time-durations see Sk. P. Ch. 142-145.

Pārvatī, Śiva lapsed in unconsciousness. She too lapsed into unconsciousness due to the contact with Śiva. She neither knew the day nor the night.

17. When Śiva following the worldly way began his enjoyment of pleasures, O sinless one, a great length of time passed by as though it was a mere moment in their awareness.

18. Then, O dear, Indra and the gods gathered together on the mountain Meru and began their mutual discussion.

The gods said:—

19. It is for the fulfilment of our task that Lord Śiva, the leader of Yogins, free from aberrations, the unsullied, revelling and resting in his own Self, has married.

20. No son is born to Him. We do not know the reason. How is it that the lord of gods is delaying the action?

Brahmā said:—

21. In the meantime, from Nārada who has the divine vision the gods came to know of the extent of the enjoyment of the couple engaged in dalliance.

22. Realising that their enjoyment had extended over a long time, the gods became worried. Making me Brahmā as their leader they approached Viṣṇu Nārāyaṇa¹²⁸.

23. After bowing to him I narrated to him all the details we desired to convey. The gods stood steady and silent like dolls painted in a picture.

24. For a thousand years according to the calculation of the gods, Śiva the Yogi has been engaged in sexual dalliance. He does not desist from it.

Lord Viṣṇu said:—

25. O creator of the universe, there is nothing to worry about. Everything will be well. O lord of gods, seek refuge in the great lord Śiva.

26. O lord of subjects, the people who dedicate their

¹²⁸. The epithet ‘Nārāyaṇa’ is applied to Viṣṇu because the waters (nāra) were his first place of motion (ayana). In Hindu Mythology Viṣṇu is represented as lying on the serpent couch in the midst of ocean.

minds to and seek refuge in Him joyously and devoutly have nothing to fear from any quarter.

27. The interruption to amorous dalliance will take place at the proper time, not now, O Brahmā. Any task carried out at the proper time shall be crowned with success, not otherwise.

28. If the enjoyment is desired by Śiva who can check it? When another thousand years are completed He will desist from it, out of his own will.

29. If any one separates the copulated pair by a tricky expedient, he will have the pangs of separation from his wife and sons in every birth.

30. He will fall from perfect wisdom. His glory will be destroyed. He will lose his fortune. That sinner after his death will suffer the tortures of the hell Kālasūtra¹²⁹ for a hundred thousand years.

31. The sage Durvāsas¹³⁰ separated Indra in copulation with Rambhā¹³¹ and the sage got separation from his wife as a result thereof.

32. He took another woman as his wife and thus put an end to the pangs of separation lasting for a thousand years of the gods.

33. Bṛhaspati hindered Kāma in copulation with Ghṛtāci¹³² but within six months the moon abducted his wife.

34. He then propitiated Śiva, fought a battle over Tārā, enjoyed her even as she was pregnant and tried to dispel his pangs of separation.

35. The sage Gautama forced the moon in the company of Rohini to desist from sexual dalliance and he suffered the pangs of separation from his wife.

36-37. Hariścandra expelled a ploughman in copulation with a Śūdra woman, to wander in a lonely forest. Listen

¹²⁹. Kālasūtra is one of several hells wherein the wicked are tortured. For details see Viṣṇu Purāṇa II. 214.

¹³⁰. Durvāsas, the son of Atri and Anasūyā was a sage of irascible temper.

¹³¹. Rambhā, a celestial damsel is represented as the type of female beauty. She was one of the rarities produced at the churning of the ocean.

¹³². Ghṛtāci, a celestial damsel, was known for her rare beauty and charms.

to the effect thereof. He lost his wife, son and kingdom. He was tormented by Viśvāmitra. It was only after propitiating Śiva that he could get released from that sin.

38. Though Ajāmila,¹³³ a noble brahmin, was in copulation with a Śūdra woman, gods did not interfere due to this fear.

39. Everything can be achieved through the discharge of the semen. O Brahmā, the process of discharge is very effective. The discharge that is fruitful none can withhold.

40-41. O gods, Śiva's act of enjoyment will extend to a thousand years of celestial calculation. After that period is over, you can go there and do such things as will necessitate the fall of the semen on the ground. The son of the lord named Skanda will be born of that.

42. O Brahmā, return to your abode along with the gods. Let Śiva carry on enjoyment in the isolated place in the company of Pārvatī.

Brahmā said :—

43. After saying this, the lord of Lakṣmī immediately returned to his harem. O great sage, the gods too returned to their abodes along with me.

44. On account of the dalliance of Śiva and Pārvatī, the earth quaked with the weight along with Śeṣa (the serpent) and Kacchapa¹³⁴ (the tortoise).

45. By the weight of Kacchapa, the cosmic air, the support of everything, was stunned and the three worlds became terrified and agitated.

46. Then the gods along with me sought refuge in Viṣṇu and in our depression intimated to him the news.

The gods said :—

47. O Viṣṇu, the lord of the gods, O lord and protector of all, save us who have sought refuge in you and whose minds are acutely terrified.

48. The vital air of the three worlds is stunned. We do not know wherefore. The three worlds including the

133. Ajāmila was a Brāhmaṇa of Kanauj who married a Śūdra woman and had children of whom he was very fond.

134. Śeṣa (the serpent chief) and Kacchapa (the tortoise) are said to support the earth in turns on the hoods and the back respectively.

mobile and immobile as well as the gods and the sages are excited.

Brahmā said:—

49. After saying this, O great sage, all the depressed gods, stood silent along with me in front of Viṣṇu with great misery.

50. On hearing those words, Viṣṇu took us all immediately to the mountain Kailāsa, the favourite haunt of Śiva.

51. After going there in the company of the gods and me, the favourite deity of the gods went to the excellent resort of Śiva with a desire to see Śiva.

52. Unable to see Him there, Viṣṇu and the gods became surprised. With humility he asked the Gaṇas of Śiva who were there.

Viṣṇu said:—

53. O Gaṇas of Śiva, where has Śiva, the lord of all gone? Sympathetically intimate this to us who are depressed.

Brahmā said:—

54. On hearing these words of Viṣṇu in the company of the gods, the Gaṇas of Śiva lovingly replied to Viṣṇu.

The Gaṇas of Śiva said:—

55. O Viṣṇu, please listen along with Brahmā and the gods, we shall tell you the truth and the details out of love for Śiva.

56. Śiva, the lord of all, had gone into the apartment of Pārvatī after stationing us here with love. He is an expert in indulging in divine sports.

57. O lord of Lakṣmi, many years have gone by. We do not know what Śiva, the great lord, is doing within her apartment.

Brahmā said:—

58. On hearing their words, O excellent sage, Viṣṇu, the gods and I were perplexed and went to the doorway of Śiva's apartment.

59. After going there along with me and the gods, Viṣṇu, the favourite deity of the gods, spoke in dejection but with joy in the heart.

60. O excellent sage, standing there, along with me and the gods, he eulogised Śiva, the lord of all the worlds with great pleasure.

Viṣṇu said:—

61. O great lord, what are you doing there inside? Save us who are harassed by Tāraka and who have sought refuge in you.

62. O great sage, praising and pleading like this to Śiva, Viṣṇu wept bitterly along with the gods harassed by Tāraka.

63. O great sage, the tumultuous cry of the heaven-dwellers distressed by the demon got mingled with the sound of eulogy to Śiva.

CHAPTER TWO

(*The birth of Śiva's son*)

Brahmā said:—

1. On hearing that, the great lord, an expert in Yogic theory, though free from lust, did not emit the semen, fearing to offend Pārvatī.

2. He came to the door, near the gods distressed by the demon. Śiva is the benefactor favourably disposed to His devotees.

3. On seeing lord Śiva, favourably disposed to His devotees, the gods including me and Viṣṇu became extremely happy.

4. O sage, bowing down with stooping shoulders the gods along with me and Viṣṇu eulogised Śiva with great pleasure.

The gods said:—

5. “O great God, O lord of gods, O ocean of mercy,

O Śiva, you are the immanent soul of all. You know everything.

6. O lord, carry out the task of the gods. O great lord, save the gods. Slay Tāraka and other demons and take pity on us.”

7. On hearing these words of the gods, lord Śiva agitated in soul and dispirited in the mind, replied.

Śiva said:—

8. “O Viṣṇu, O Brahmā, O gods, you are the goal of everybody’s mind. What should happen necessarily must happen. There is none to stop it.

9-11. What has happened has already happened. Now O gods, listen to what is relevant to the context. Let him who will, take up this discharged semen”. After saying this He let it fall on the ground. Urged by the gods Agni became a dove and swallowed it with his beak. O sage, in the meantime Pārvatī came there.

12. When Śiva took a long time to return, she hastened there and saw the gods. On coming to know of the incident she became very furious.

13. She told Viṣṇu and the gods as follows.

The goddess said :—

14. Hi Hi, O gods, you are wicked and particularly selfish and for that purpose you give pain to others.

15. O gods, for the sake of realising your self-interests you all propitiated the lord and spoilt my dalliance. I have become a barren woman therefore.

16. O gods, after offending me none can be happy. Hence O wicked heaven-dwellers, you will remain unhappy.

Brahmā said :—

17. After saying these words Pārvatī, the daughter of the king of mountains, blazing with fury cursed Viṣṇu and all other gods.

Pārvatī said :—

18. From now onwards let the wives of the gods be utterly barren and let the gods who offended me be unhappy.

Brahmā said :—

19. Cursing Viṣṇu and other gods, Pārvatī furiously told Agni who had swallowed Śiva's semen.

Pārvatī said :—

20. O Agni, be the devourer of everything and let your soul be afflicted. You are a fool. You do not know Śiva's fundamental principles. You have come forward to carry out the task of the gods.

21. It is neither proper nor beneficent to you to have eaten up Śiva's semen. You are a rogue, a wretched vile, paying heed to the wicked counsel of the wicked.

Brahmā said :

22. After cursing the fire thus, O sage, Pārvatī, the daughter of the mountain, immediately returned to her apartment along with Śiva, dissatisfied that she was.

23. O great sage, after returning she persistently pleaded with Śiva and bore a son named Gaṇeśa.

24. O sage, the details of that story I shall narrate to you later on. Now listen to the story of the birth of Guha which I am going to narrate.

25. The gods are wont to partake of the offerings of food etc. consigned to the fire in accordance with the Vedic text. Hence the gods became pregnant.

26. Unable to endure the force of the semen they became afflicted. Viṣṇu and other gods had already lost their sense at the curse of Pārvatī.

27. Then Viṣṇu and other gods were overwhelmed and scorched. In this state they sought refuge in Śiva.

28. After reaching the threshold of Śivā's apartment, the gods humbly eulogised Pārvatī and Śiva with pleasure and with palms joined in reverence.

The gods said :—

29. O lord of gods, O great lord, consort of Pārvatī, what has happened now? Your magical power is incapable of being transgressed.

30. We have become pregnant and also scorched by

your semen. O Śiva, take pity on us. Remove our miserable plight.

Brahmā said :—

31. O sage, on hearing the eulogy of the gods, Śiva, the lord of Pārvati came immediately to the threshold where the gods stood waiting.

32. The gods including Viṣṇu bowed humbly with great devotion and eulogised Śiva who is favourably disposed to His devotees, who came near the entrance.

The gods said :—

33. O Śiva, O great lord, we bow to you particularly, save us seeking refuge in you on being scorched by your semen.

34. O Śiva, please remove our misery. We will certainly die otherwise. Save you, none can remove the misery of the gods.

Brahmā said :—

35. On hearing these piteous words, the lord of the gods laughingly replied to the gods with his usual sympathy towards his devotees.

Śiva said :—

36. O Viṣṇu, O Brahmā, O gods, all of you listen to my words with attention. You will be happy. Be careful.

37. At my behest you shall vomit this semen virile of mine. You will be happy thereby.

Brahmā said :—

38. Accepting this command with bent head Viṣṇu and the other gods immediately vomitted it out after duly remembering Śiva the imperishable.

39. The semen of Śiva lustrous and golden in colour falling on the ground seemed to touch the heaven as it was as huge as a mountain.

40. Viṣṇu and other gods became relieved and they eulogised the great lord Śiva who is favourably disposed to His devotees.

41. O great sage, only Agni did not become happy. Śiva, the great lord, gave a separate hint to him.

42. Then the distressed fire, O sage, eulogised Śiva with palms joined in reverence and piteously spoke these words.

Agni said:—

43-44. O lord of gods, I am a stupid and deluded servant of yours. Forgive me my fault. Please remove my burning sensation. O lord, you are the benefactor and sympathetic to the distressed.

Brahmā said:—

45. On hearing the words of Agni, Śiva the great lord spoke delightedly to Agni. He is favourably disposed to His devotees.

Śiva said:—

46. An improper action has been committed by you in swallowing my semen. Hence your sin has become formidable at my bidding and the burning sensation has not been cured.

47. Now that you have sought refuge in me you are sure to be happy. I am pleased with you. All your misery will be dissolved.

48. Deposit carefully that semen in the womb of some good woman. You will become happy and particularly relieved of the burning sensation.

Brahmā said:—

49. On hearing these words of Śiva, Agni replied to Śiva, the benefactor of the devotees with pleasure and bowing down with palms joined in reverence.

50. “O lord Śiva, this splendour of yours is inaccessible and unbearable. There is no woman in the three worlds except Pārvatī to hold it in her womb.”

51. O excellent sage, when fire said like this, you, urged by Śiva, said thus in order to help Agni.

Nārada said:—

52. “O Agni, listen to my words that will dispel your

burning sensation. It will yield great pleasure and ward off your pains.

53. O Agni, taking recourse to the following expedient you will be relieved of the burning sensation and be happy. O dear, this has been explained by me well at the will of Śiva.

54. O Agni, you shall deposit this semen of Śiva in the bodies of the ladies who take their morning baths in the month of Māgha."

Brahmā said :—

55. O sage, meanwhile the wives of the seven celestial sages came there desirous of taking their early morning bath in the month of Māgha with other observances of rites.

56. After the bath, six of them were distressed by the chillness and were desirous of going near the flame of fire.

57. Arundhatī of good conduct and perfect knowledge saw them deluded and dissuaded them at the behest of Śiva.

58. O sage, the six ladies stubbornly insisted on going there to ward off their chillness because they were deluded by Śiva's magical art.

59. Immediately the particles of the semen entered their bodies through the pores of hairs, O sage. The fire was relieved of their burning sensation.

60. Vanishing immediately from the scene, Agni in the form of a flame, went back happily to his region, mentally remembering you and Śiva.

61. O saintly one, the women became pregnant and were distressed by the burning sensation. They went home. O dear, Arundhatī was displeased with fire.

62. O dear, the husbands on seeing the plight of their wives became furious. They consulted one another and discarded them.

63. O dear, on seeing their own state the six ladies felt very miserable and distressed.

64. The wives of the sages cast off their semen in the form of a foetus at the top of Himavat. They felt then relieved of their burning sensation.

65. Unable to bear that semen of Śiva and trembling much, Himavat became scorched by it and hurled it in the Gaṅgā.

66. O great sage, the intolerable semen of lord Śiva was deposited by Gaṅgā in the forest of Śara grass by means of its waves.

67. The semen that fell was turned in a handsome good-featured boy, full of glory and splendour. He increased everyone's pleasure.

68. O great sage, on the sixth day of the bright half of the lunar month of Mārgaśīrṣa, the son of Śiva was born in the world.

69. At that time, O Brahmin, on their mountain, Pārvatī the daughter of Himavat and Śiva became very happy.

70. Out of joy, milk exuded from the breasts of Pārvatī. On reaching the spot everyone felt very happy.

71. O dear, there was auspiciousness in the three worlds, pleasing to the good. There occurred obstacles to the wicked and particularly to the demons.

72. O Nārada, there was a mysterious sound of Dundubhi drum in the sky. Showers of flowers fell on the boy.

73. O excellent sage, there was great delight to Viṣṇu and the gods. There was great jubilation everywhere.

CHAPTER THREE

(The boyhood sports of Kārttikeya)

Nārada said :—

1. O lord of subjects, O Brahmin, O creator, what happened thereafter ? Please tell me the same.

Brahmā said :—

2. O dear, then the powerful sage Viśvāmitra, urged by Brahmā, came there casually and was delighted.

3. On seeing the unearthly splendour of that brilliant boy, he became very delighted. He bowed to the boy.

4. With a delighted mind he eulogised him with the words prompted by Brahmā. Viśvāmitra realised his power.

5. The boy too was delighted and became the source of

great enjoyment. Laughingly he spoke to Viśvāmitra. It was very surprising.

Śiva's son said :—

6. “O great one of perfect wisdom, it is due to the will of Śiva that you have come here by chance. O dear, perform my purificatory rites in accordance with Vedic injunctions.

7. From now onwards you remain my priest conferring your love on me. It is certain that you will become the object of worship of all.”

Brahmā said :—

8. On hearing his words, Gādhi’s son¹³⁵ (Viśvāmitra) was highly delighted and surprised. He spoke to him in a tone, by no means highly accented.

Viśvāmitra said :—

9. Listen, O dear, I am not a brahmin. I am a Kṣatriya, son of Gādhi, famous as Viśvāmitra and a servant of brahmins.

10. O excellent boy, I have thus narrated my life to you. Who are you ? Now mention everything about your life to me who am surprised.

Brahmā said :—

11. On hearing his words the boy told him about his life. The divine boy, the cause of great enjoyment and protection, said to Gādhi’s son with great pleasure.

Śiva's son said :—

12. O Viśvāmitra, thanks to my favour, you now become a brahminical sage. Vasiṣṭha and others will for ever regard you with respect.

13. Hence, at my behest you shall perform my purificatory rites. Keep this as a great secret. You shall not mention it anywhere.

¹³⁵. Viśvāmitra, the son of Gādhi or Gāthīn, was a born Kṣatriya who by intense austerities attained Brāhmaṇahood. SP. attributes this change to the favour of Kumāra who raised him to Brāhmaṇahood in order to enable him to perform his purificatory rites.

Brahmā said :—

14. O celestial sage, in the manner laid down in the Vedas he performed the purificatory rites for the son of Śiva.

15. Śiva's son, the cause of great enjoyment and protection, was glad and conferred divine wisdom on the sage.

16. The son of Agni made Viśvāmitra his priest. From that time onwards he became a great brahmin and an expert in divine sports of various sorts.

17. O sage, the very first sport that he performed thus has been narrated to you by me. O dear, listen to another sport of his with wonder. I shall narrate it to you.

18-19. At that time he was known as white in colour. Agni went there and seeing his son who was divine and very holy called him "O dear son." Agni embraced and kissed him too. He gave him a miraculous weapon, spear.

20 Guha took the spear and ascended the peak. He hit the peak with his spear and the peak fell down.

21. Ten thousand billions of heroic demons came there to attack him but were killed on being hit with the spear.

22. There was great hue and cry. The Earth, the mountains and the three worlds quaked. Indra the lord of gods came there.

23. With his thunderbolt he hit on his right side. A person named "Śākha"¹³⁶ of great strength came out of that side.

24. Śakra struck him again with his thunderbolt on his left side. Another strong person named Viśākha came out of that side.

25. Then Indra struck his heart with his thunderbolt. Another person very powerful like him named Naigama came out.

¹³⁶ Śākha, Viśākha and Naigama are the three brothers of Kumāra. According to SP. they are his very self. SP. RS. iv. 23-25. V.S. Agrawal gives quite a different interpretation. According to him Kumāra is the symbol of the life-principle manifesting in every individual. Kṛttikās are the six yogic cakras located in the human body in the golden reed. Kumāra who is born in this six-jointed single reed is called (i) Kārttikeya and (ii) Śākha. The life-principle then branches out in the form of five gross elements and the mind which together are called (iii) Viśākha. As the popular God of the merchant community Kumāra is called (iv) Naigama or Naigameya.

26. Then the four of great heroic strength including Skanda rushed to attack Indra. I offered my protection to Indra.

27. Afraid of Guha, Indra with all the gods went away to his region agitatedly. O sage, he did not know his secret.

28. That boy remained there itself as fearless as before. O dear, he was highly pleased and continued his divine sports of various sorts.

29. Meanwhile the six ladies named Kṛttikās came there for bath and they saw the lordly boy.

30. All of them desired to take and fondle him O sage, as a result of their simultaneous desire for taking and fondling the boy, a dispute arose.

31. In order to quell their mutual dispute, the boy assumed six faces and drank milk off their breasts. O sage, they were all satisfied.

32-33. Realising his desire, the Kṛttikās, O sage, took him to their region joyously. Feeding him with their breast milk they nursed and nurtured Śiva's son who was more resplendent than the sun.

34. They never let him go out of their sight. He became the object of their love, dearer to them than their own lives. Verily he who nurses and nurtures the child has the right of possession over the son.¹³⁷

35. With great love they gave him the rarest garments and excellent ornaments in the three worlds.

36. Feeding him specially on the choicest delicacies day by day they brought up the boy prodigy.

37. O dear, once that son of the Kṛttikās went to the celestial assembly and showed wonderful feats.

38. The boy of wonderful miracles showed his rare splendour to the gods including Viṣṇu.

39-40. On seeing him, the gods and sages including Viṣṇu became surprised and asked the boy "Pray, who are you ?" On hearing it he did not say anything in reply. He returned to his abode and remained concealed as before.

^{137.} Verses 34-36 of this chapter are the same as verses 31-32 of the following chapter.

CHAPTER FOUR

(Search for Karttikeya and his conversation with Nandin)

Nārada said :—

1. O lord of people, O Brahmā, O lord of gods, what happened after that ? Narrate it to me kindly besides the description of Śiva's sports.

Brahmā said :—

2. O sage, after the son of Śiva had been taken over by the Kṛttikās some time elapsed but the daughter of Himavat had no knowledge of the same.

3. Meanwhile Pārvatī beaming with her lotus like face told her husband Śiva, the lord of the gods.

Pārvatī said :—

4. O lord of the gods, listen to my auspicious words. O lord, you have been attained by me, thanks to my previous merits.

5. Although you are the most excellent among the Yogins, O lord, you became desirous of dalliance. But my dalliance with you was interrupted in the middle by the gods.

6. O lord, your semen fell on the ground and not in my womb. Where did it go ? Among the gods by whom could it have been concealed?

7. O lord, infallible is your semen, how can it be fruitless ? Or has it developed into a child somewhere ?

Brahmā said :—

8. O great sage, on hearing the words of Pārvatī, the lord of the universe called the gods and the sages and laughingly said to them.

Lord Śiva said :—

9. O gods, listen to my words. Has Pārvatī's statement been heard by you ? Where has my unfailing semen gone ? By whom has it been concealed ?

10. If he, out of fear, falls at my feet quickly he may not be punished. If a king, competent enough, does

not rule firmly he will be harrassed by the subjects. He cannot be a protector.

Brahmā said :—

11. On hearing the words of Śiva and after consulting one another they replied one by one. They were so afraid of the great lord.

Viṣṇu said :—

12. Let those who have concealed your semen incur the sins of those who utter lies, of those who outrage the modesty of preceptor's wife, and of those who are engaged in insulting the preceptor always.

Brahmā said :—

13. Let him who has concealed your semen anywhere in the holy centres of Bhārata be debarred from the privilege of serving or worshipping you.

The guardians of the quarters said :—

14. Let him who has concealed your semen suffer continuously from the pang as a result of that sinful action.¹³⁸

The gods said :—

15. Let him who has concealed your semen incur the sin of that stupid person who does not fulfil the promise he himself has made.

The wives of the gods said :—

16. Let her who has concealed your semen be deprived of mother and kinsmen and incur the sin of those base women who hate their husband and carry on an affair with another man.

Brahmā said :—

17. On hearing the words of the gods, Śiva the lord of the gods threatened Dharma and others the cosmic witnesses of all activities.

138. The original of this translation is defective.

Lord Śiva said :—

18. The infallible semen of mine, has not been concealed by the gods. By whom could it then have been concealed ?

19. All of you are the witnesses of all actions always. Has it been concealed by you ? Have you come to know of it ? Please narrate.

20. On hearing the words of Śiva they nervously looked at one another and spoke before the lord one by one.

Brahmā said:—

21. The infallible semen of Śiva, infuriated at the intervention in the course of his sexual dalliance, fell on the ground. This was observed by me.

The Earth said :—

22. I was unable to bear the terrible semen. Hence I dropped it into the fire. O lord, please forgive me.

The fire said :—

23. O Śiva, assuming the form of a dove I gulped the semen but could not bear the terrible thing. Hence I immediately dropped it on the mountain Kailāsa.

The mountain said:—

24. O lord of the worlds, I too was unable to bear the terrible thing. O lord, I dropped it in the Gaṅgā.

Gaṅgā said:—

25. O lord of the worlds, I too was unable to bear your terrible semen. O lord, completely exhausted, I dropped it in the grove of Śara plants.

Vāyu said:—

26. O Śiva, the semen that fell among the Śara plants immediately became a very beautiful boy on the holy banks of the celestial river.

The sun said:—

27. On seeing the crying boy, O lord, I went to the

western mountain, urged by the revolving wheel of time, being unable to stay there at night.

The moon said:—

28. Taking the crying boy, the Kṛttikās returned to their abode. O Śiva, they went to Badarikā hermitage.

The waters said:—

29. O lord, taking the crying child with them and feeding him with their own breast milk they nurtured your son, as resplendent as the sun.

The dusk said:—

30. Now, he is the nursling son of the Kṛttikās in the forest. In their eagerness they named him Kārttikeya lovingly.

The night said:—

31. They never let the boy go out of their sight. He is the object of their love, dearer to them than their own lives. Verily he who nurtures, possesses the son.

The day said:—

32. They fed him on the choicest delicacies. They gave him the rarest garments and excellent ornaments.

Brahmā said:—

33. On hearing their words, the destroyer of Pura¹³⁹ became glad. In his joy he gave monetary gifts to the brahmins.

34. On receiving the news of her son, Pārvatī was delighted. She distributed a crore of gems and much wealth among the brahmins.

35. Lakṣmī, Sarasvatī, Menā, Sāvitrī and all other women, Viṣṇu and all other gods gave much wealth to the brahmins.

36. Urged by the gods, sages and mountains, the lord

¹³⁹. Śiva is called Purasūdana, Tripurāri or Purāri, “the slayer o /Pura”, for he destroyed Bāṇa who was called Tripurāsura because he had received in gift three cities from Śiva, Brahmā and Viṣṇu.

sent his Gaṇas as his emissaries to the place where his son was staying.

37-39. O Nārada, he sent Vīrabhadra, Viśālākṣa, Śaṅkukarṇa, Parākrama, Nandiśvara, Mahākāla, Vajradamṣṭra, Mahonmada, Gokarṇāsyā, Dadhimukha who was comparable to the blazing flame of fire, a hundred thousand Kṣetrapālas, three hundred thousand Bhūtas, Rudras, Bhairavas, and innumerable others of the same exploit as that of Śiva and of hideous features.

40. All the emissaries of Śiva went and haughtily encircled the abode of the Kṛttikās with various miraculous weapons in their hands.

41. On seeing them the Kṛttikās were extremely terrified. They spoke to Kārttikeya blazing with divine splendour.

Kṛttikās said:—

42. Dear boy, innumerable soldiers have encircled the house. What shall be done? Where are we to go. A great danger has beset us.

Kārttikeya said:—

43. O good women, O mothers, cast off your fear. When I am here what fear need you have? Although I am a boy I am invincible. Who can thwart me?

Brahmā said :—

44. In the meantime, Nandiśvara the commander-in-chief sat in front of Kārttikeya and said.

Nandiśvara said:—

45. O brother, O mothers, listen to my auspicious mission. I have been commissioned by lord Śiva, the annihilator.

46. O dear, all the gods, Brahmā, Viṣṇu, Śiva and others are holding a jubilant conference at Kailāsa.

47. At that time Pārvatī addressed Śiva the benefactor of all, in that assembly urging a search for you.

48. Śiva asked the assembly severally about you in

order to get you back. They too replied in a suitable manner.

49. They said to Śiva that you were here in the abode of Kṛttikas. Dharma and others who are the cosmic witnesses of all righteous and unrighteous activities revealed your whereabouts.

50. Formerly Pārvatī and Śiva indulged in their secret sexual dalliance. The semen of Śiva seen by the gods fell on the ground.

51. The earth dropped it into the fire, the fire on the mountain, the mountain in the Gaṅgā and the Gaṅgā transmitted it to the grove of Śara plants by her following currents and waves.

52. There you developed into a boy, the lord with the mission of fulfilling the task of the gods. There you were picked up by the Kṛttikās. Now you shall come down to the Earth.

53. Śiva will be crowning you in the company of the gods. You will get miraculous weapons and will slay the demon Tāraka.

54. You are the son of the annihilator of the universe and these (Kṛttikas) are impatient to gain possession of you as the dry tree tries to conceal fire within its hollow though it is incapable of holding it.

55. You are brilliant enough to illuminate the universe. You do not fit in well in this abode just as a majestic elephant fallen in a deep well does not retain splendour.

56. You can shed splendour if your brilliance is not hidden just as the sun illuminates the world only when it is not hidden by the cloud.

57. In the matter of omnipresence in the universe you alone are Viṣṇu, O Śiva's son. The all-pervading sky is not pervaded by anything else.

58. A Yогin is not entangled in the activities of nurturing himself. The soul is not involved in the physical activities.

59. You are the creator of the universe, you are the lord. Your place is not among these. You are a mass of attributes and splendour as the soul of a Yогin.

60. O brother, those who do not know you are of

damned intellect. Although the toads and lotuses are in the same pond toads are not honoured.

Kārttikeya said:—

61. O brother, you know everything. You are perfectly wise possessing the knowledge of the past, present and future, since you are an attendant of Śiva. Hence no praise of yours is specially called for.

62. O brother, people get reconciled to whatever form of species of life they are born. Their own actions are responsible for their birth and they are satisfied.

63. The Kṛttikās are wise women of Yogic practice. They are the digits of Prakṛti. They have helped in nurturing me with their own breast milk.

64. I am their fostered son. They are my own part and parcel. I am born of Prakṛti and the semen of the lord of Prakṛti.

65. O Nandikeśvara, I am not severed from the daughter of the lord of mountains who is virtually my mother just as these ladies on the basis of virtuous rites.

66. You have been sent by Śiva. You are like a son unto Śiva. I am coming with you. I shall see the gods.

67. After saying so and hurriedly taking leave of the Kṛttikās, Kārttikeya started along with the attendants of Śiva.

CHAPTER FIVE

(*Kārttikeya is crowned*)

Brahmā said:—

1-2. In the meantime he saw an excellent, lustrous and wonderful chariot, made by Viśvakarman. It was a commodious with a hundred wheels. It was beautiful and had the quickness of the mind. It had been sent by Pārvatī and was surrounded by the excellent attendants of Śiva.

3. With an aching heart, Kārttikeya, born of the semen

of lord Śiva, the perfectly wise and endless Being, got into it.

4. At the same time, the distressed grief-stricken Kṛttikās approached him with dishevelled hair and began to speak like mad women.

Kṛttikās said:—

5. O ocean of mercy, how is it that you ruthlessly leave us and go? This is not a virtuous thing for a fostered son to forsake his mothers.

6. You have been brought up by us affectionately. Hence you are our son in virtue of that. What shall we do? Where shall we go? What can we do?

7. After saying this and closely embracing Kārttikeya, the Kṛttikās fell into a swoon due to the imminent separation from their son.

8. Restoring them to consciousness and instructing them with spiritual utterances, O sage, he got into the chariot along with them and the Pārśadas too.

9. Seeing and hearing various auspicious and pleasing things Kumāra went to the palace of his father along with the Pārśadas.

10. Kumāra reached the foot of a Nyagrodha tree at Kailāsa in the fast chariot along with Nandin seated to his right.

11. There Kumāra, the son of Śiva, an expert in various divine sports, waited along with the Kṛttikās and the chief of Pārśadas, in great delight.

12. Then all the gods, sages, Siddhas, Cāraṇas, Viṣṇu and Brahmā announced his arrival.

13. Then in order to see him Śiva, along with Viṣṇu, Brahmā, the gods, sages and others went there.

14. Many conches, Bherīs and Tūryas were sounded. There was great jubilation among the delighted gods.

15. Vīrabhadra and other Gaṇas followed them with different chiming symbols beating the time and sporting about.

16. Eulogising and being eulogised they sang songs of praise.

17. Shouting cries of “Victory” and “Obeisance” the delighted people went to see the excellent son of Śiva born in the grove of Śara plants.¹⁴⁰

18. Pārvatī caused the entire outskirts of the city fully decorated with Padmarāga and other gems. The main highway was rendered beautiful and auspicious.

19. The thirty goddesses Lakṣmī and others stood in front, along with chaste ladies whose husbands and sons were alive and Pārvatī stood ahead of them.

20. At the bidding of Pārvatī, the smiling celestial damsels, Rambhā and others, dressed gorgeously, were engaged in singing and dancing.

21. Those who looked at Kumāra resembling Śiva saw a great halo pervading the three worlds.

22. Immediately they saluted Kumāra who was enveloped by the brilliant halo, the lustre of molten gold and the resplendence of the sun.

23. With shoulders stooping down and eagerly engaged in shouting the cry of “Obeisance” they flanked him to the right and left and stood by.

24. Viṣṇu, Indra and I as well as the gods prostrated on the ground and went round Kumāra.

25. In the meantime Śiva, and Pārvatī highly delighted and jubilant came there and saw their son.

26. On seeing his son, the great lord Śiva, the sole kinsman of the universe along with the great goddess Pārvatī was filled with pleasure and love—the lord who wore snakes on his body and was surrounded by the Pramathas.

27. On seeing Pārvatī and Śiva, Kārttikeya got down from the chariot immediately and saluted them.

28. Embracing him with love, Śiva kissed Kumāra on the head. He, the cause of great affection, was highly delighted.

29. Embracing him in great excitement and melting with love, Pārvatī suckled him at her breasts.

¹⁴⁰. Kumāra is said to be born of Śiva’s semen that was first swallowed by the Fire assuming the form of a pigeon, then by the Kṛttikās, the six wives of the sages, then by Gaṅgā who deposited it in the reeds. Kumāra is thus called आग्नेय, कार्तिकेय, गांगेय and शरज ।

30. The Nirājana rite was performed by the delighted gods in the company of their wives.

31. The sages adored Kumāra with the Vedic chants, the musicians by singing songs, and others by playing upon musical instruments.

32. Placing Kumāra shining with brilliant lustre on his lap Pārvatī shone with glory as the greatest among women who carried sons.

33. At the bidding of Śiva, Kumāra in the company of his Gaṇas came to Śiva's abode. He felt very happy in the company of jubilant gods.

34. The couple shone simultaneously being saluted by the sages and surrounded by the important gods.

35. Kumāra delightedly played about in the lap of Śiva. He teased Vāsuki¹⁴¹ round Śiva's neck with his hands.

36. Seeing that sportive act with his merciful vision, lord Śiva spoke about it to Pārvatī laughingly.

37. Seeing the gentle smile of Kumāra, lord Śiva and Pārvatī attained great joy. The lord, the sole ruler of the worlds and kinsman of the universe uttered nothing with his throat choked through affection.

38. Then Śiva, the lord of the universe, following the worldly convention delightedly placed Kārttikeya on a beautiful gemset throne.

39. With hundreds of gemset pots filled with the waters of holy centres sanctified by Vedic mantras he performed his ceremonial ablution joyously.

40. Viṣṇu gave him a crown, a coronet and bracelets moulded and set in gems, his own necklace Vaijayanti and the discus.

41. Śiva gave him the trident, the bow Pināka, the axe, the arrow Pāśupata, the weapon of destruction and the greatest lore.

42. I gave him the holy thread, the Vcdas, the mantra Gāyatrī, the vessel Kamandalu, the arrow Brahmāstra and the lore that destroys the enemy.

43. Then Indra gave him a lordly elephant and a

¹⁴¹. Vāsuki, the King of the Nāgas, is said to adorn Śiva's neck.

thunderbolt. The lord of the waters, Varuṇa, gave him a white umbrella and a necklace of gems to wear.

44. The sun gave him a chariot as fast as the mind and a coat of mail with great equipments; Yama his own staff; the moon a vessel full of nectar.

45. Agni lovingly gave him a spear; Nirṛti his own weapon and the wind his own weapon.

46. Kubera gave him a mace; Śiva a spear; the gods different kinds of weapons and implements.

47. The delighted lord of Kāma gave him the weapon of love, a club and his own lore with great pleasure.

48. The ocean of milk gave him valuable gems and a splendid anklet set with gems. Himavat gave him divine ornaments and garments.

49. Garuḍa gave him his own son Citrabarhaṇa; Aruṇa a powerful cock Tāmracūḍa.

50. Pārvatī gave him power and prosperity smilingly and joyously. She gave him longevity too with great pleasure.

51. Lakṣmī gave him divine wealth and a great and beautiful necklace. Sāvitrī gave him the entire Siddhavidyā¹⁴² with joy.

52. O sage, the other goddesses too who had come there gave him their respective presents. The Kṛttikās too did the same.

53. O excellent sage, there was great jubilation there. Everyone was delighted, especially Pārvatī and Śiva.

54. In the meantime, O sage, the powerful Śiva, spoke to Brahmā and to other gods laughingly and joyously.

Śiva said:—

55. “O Viṣṇu, O Brahmā, O gods, you listen to my words. I am delighted in all respects. Please choose the boons you wish.”

Brahmā said:—

56. O sage, on hearing those words of Śiva, Viṣṇu

^{142.} Siddhavidyā is the supreme knowledge of Yogic attainment that renders a person spiritually efficacious.

and other gods spoke to Śiva with faces beaming with pleasure.

The gods said:—

57. “O lord, Tāraka will certainly be killed by Kumāra. It is for that purpose that he is born.

58. Hence in our effort to kill him we shall start this very day. Please give your directions to Kumāra. I et him slay Tāraka for our happiness.

59. Thinking that it shall be so, lord Śiva entrusted his son to the gods in order to kill Tāraka, urged by his mercy that he was.

60. At the bidding of Śiva, Brahmā, Viṣṇu and other gods jointly started from the mountain keeping Kumāra in front.

61. After coming out of Kailāsa, at the behest of Viṣṇu, Tvaṣṭṛ built a wonderfully fine city very near the mountain.

62. There he built a divine, exquisite and wonderfully brilliant house for Kumāra. Tvaṣṭṛ set up an excellent throne there.

63. The intelligent Viṣṇu performed the auspicious ceremony of crowning Kārttikeya in the company of the gods by means of waters from all holy centres.

64. He bedecked Kārttikeya in every manner and dressed him gorgeously. He went through the ceremony in brief and made everyone celebrate the event with pleasure.

65. Viṣṇu joyously gave him the suzerainty of the universe. He applied the Tilaka mark and worshipped him along with the gods.

66. Bowing to Karttikeya with pleasure along with the gods and sages he eulogised the eternal form of Śiva with various hymns.

67. Karttikeya seated in the excellent throne and assuming the lordship and protectorate of the universe shone extremely well.

CHAPTER SIX

(The miraculous feat of Kārttikeya)

Brahmā said:—

1. There Kumāra showed a miraculous feat. O Nārada, listen to it that bestows devotion.

2. Then a certain brahmin Nārada came there, seeking refuge in Kumāra. He was glorious and had been performing a sacrifice.

3. Approaching Kumāra, bowing to and eulogising him with auspicious hymns the delighted brahmin related his tale.

The brahmin said:—

4. O lord, listen to my words. Relieve my distress. You are the lord of the universe. I seek refuge in you.

5. I began a goat sacrifice. The goat got loosened and strayed away from my house.

6. I do not know where it has gone. I have searched for it here and there but have not found it. Hence this will cause a serious default in my sacrifice.

7. While you are the lord, how can there be an obstacle to my sacrifice? O lord, after pondering over this matter please fulfil my task.

8. O lord, O son of Śiva, who else can I approach except you, who are worthy of being resorted to, who are the lord of the entire universe and are served by all the gods.

9-10. You are the kinsman of the distressed. You are worthy of being served well. You are favourably disposed to your devotees. You are the great lord eulogised by Viṣṇu, Brahmā and other gods. You are Skanda the delighter of Pārvatī, the sole destroyer of enemies, the great soul, the lord who bestows his own self upon the good seeking refuge in him.

11. O lord of the distressed, O great lord, O son of Śiva, O lord of the three worlds, O master of magical art, I have to seek refuge in you. O favourite of the brahmins, save me. You are the lord of all. You are eulogised by

Brahmā and other gods who bow to you. You have assumed forms through magical art. You are the bestower of happiness to your devotees. You are eager to protect. You wield power of deluding others.

12. You love devotees as your own vital air. You are the receptacle of all attributes. You are beyond three attributes. You are the beloved of Śiva. You are Śiva Himself. You confer welfare. You are the bestower of happiness with delight. You are the great Existence and cosmic consciousness. You are the son of Śiva, the omniscient who destroyed the three cities of Asuras. You are always subservient to great and pious love. You have six faces. You love the saintly persons who kneel to you. You are the lord of all people and their benefactor. You destroy those, who harass the good. You are the preceptor of even Śiva. You are the lord of the entire universe. Your feet are served by all the gods. O lover of service, save me.

13. O Skanda, terrible to the enemies, the benefactor of the devotees, I bow to your lotus-like feet. You are the refuge of people and source of their happiness. Please hear my submission through your ears. Please instil into the heart of everyone the feelings of devotion to you.

14. If you are the protector with efficient honour what harm can an opponent do even if he be strong and efficient and protected on either side? What harm can even Takṣaka¹⁴³ or even a carnivorous animal do unto him.

15. Even the preceptor of the gods cannot eulogise you adequately. Then tell me, how can I a foolish and wretched creature? O Skanda, pure or impure, noble or ignoble, of whatever nature I be, I pray unto the dust of your lotus-like feet.

16. O lord of all, ocean of mercy, favourably disposed to devotees, I am your own servant. May even a hundred sins of your own servant or a leader of the Gaṇas be forgiven. O lord, you know even the slightest act of devotion done anywhere. You are the destroyer of the distress of your servants. O lord, there is no other protector save you and no other wretched vulgar person than I.

¹⁴³ Takṣaka, the son of Kadru, is a venomous serpent chief.

17. O lord, you are the cause of welfare, the destroyer of the sins of Kali age and a friend of Kubera. Your heart melts with pity. You have twelve eyes and you shine with six faces. Please make my sacrifice complete and perfect.

18. You are the protector of the three worlds, favourite of those who seek refuge in you. You are the performer and sustainer of sacrifices. You remove those who bring in obstacles.

19. O warder of obstacles, the cause of the creation of the good in every respect, O son of Iśāna, please make my sacrifices complete. Obeisance be to you,

20. O Skanda, you are the protector of all, the knower of all and the lord of all and Iśāna. By your penetration you protect all.

21. You alone are the knower of music, the great lord and knower of the Vedas. You are all-in-all, the creator, the lord of the gods and the goal of the good.

22. You are the joy of Pārvatī, the son of Śiva. You are the perfect wisdom, the self-ruler, the meditator and the object of meditation. You are the father of the fathers and the source of origin of good souls.

Brahmā said :—

23. On hearing his words, Śiva's son, the emperor of the gods, sent his attendant Virabāhu on that mission.

24. At his bidding, the great hero Virabāhu who bowed to his master with devotion started in search of it.

25. He searched throughout the universe but nowhere did he find the goat (although) he heard about the havoc done by it.

26. Then he went to Vaikuṇṭha where he saw the powerful goat working havoc with the sacrificial stake tied to its neck.

27. The hero dragged it catching hold of its horns and brought it quickly before his lord even as it was bleating loudly.

28. On seeing it, lord Kārttikeya who could carry the weighty universe, and the worker of great miracles, quickly rode on it.

29. Within a Muहūrta, O sage, the goat walked round the universe and without exhaustion returned to the same place.

30. Then the lord got down and resumed his seat. The goat stood there itself. Then the brahmin Nārada told the lord.

Nārada said :—

31. Obeisance to you, O lord of gods, O storehouse of mercy, give the goat to me. Let me perform the sacrifice with pleasure. Please assist me as my friend.

Kārttikeya said :—

32. O brahmin Nārada, this goat does not deserve to be killed. Return home. May your sacrifice be complete. It has been so ordained by my favour.

Brahmā said :—

33. On hearing the words of the lord, the brahmin was delighted. He returned home after bestowing his excellent blessings.

CHAPTER SEVEN

(*Commencement of the War*)

Brahmā said :—

1. On seeing that miraculous feat of Kumāra, Viṣṇu and other gods became delighted. They were convinced of his prowess.

2. Keeping Kumāra at the head, shouting and roaring, purified by Siva's splendour they started to attack Tāraka.

3. When he heard about the preparation of the gods, the powerful Tāraka rushed to fight back the gods with a great army.

4. On seeing the great army of Tāraka approaching, the gods were surprised but roared like lions.

5. Then a celestial voice, prompted by Śiva addressed Viṣṇu and all other gods.

The celestial Voice said ;—

6. O gods, keeping Kumāra at the head you have entered the lists. Defeating the Asuras in the battle, you will be victorious.

Brahmā said :—

7. On hearing the celestial voice, the gods became enthusiastic. Fearlessly they roared like heroes.

8. With their fear subsided, and keeping Kumāra ahead, the gods went to the confluence of the river Mahī and the ocean¹⁴⁴ desirous of fighting.

9. Immediately Tāraka, along with a great army, came to the place where the gods stood and was surrounded by them in a body.

10. Battle drums were sounded as loud as the rumbling sound of the clouds at the dissolution of the world. The harsh musical instruments were also played when he came.

11. The Asuras in the company of Tāraka roared and shook the ground with their thudding footsteps, leapings and bouncings.

12. Undaunted by that terrible noise, the gods simultaneously rose up to fight Tāraka.

13. Accompanied by the great army of the gods and the guardians of the quarters, lord Indra seated Kumāra on an elephant and rushed forward.

14. Great wardrums, Dundubhis, Bheris and Tūryas, lutes, flutes and Mṛḍangas were sounded and the Gandharvas sang war songs.

15. Leaving the elephant to lord Indra, Kumāra got in an aerial chariot of wonderful build and studded with different sets of gems.

16. Seated in the aerial chariot, the son of Śiva

¹⁴⁴. The scene of the battle between the gods and Asuras is placed in the Western India on the coast of the Arabian sea where the sacred river Mahī that issues from Sahyapāda hill falls into it. For details see Dr. Avasthi: Studies in Skandapurāṇa, pp. 128, 140, 160, 166.

endowed with good qualities and of great renown shone with great splendour. He was being fanned with lustrous chowries.

17. The lustrous umbrella presented by Varuna, shining with various gems was held aloft over his head. Beams of light as though of infinite moons shed great lustre around.

18. Indra and other gods of great strength, desirous of fighting, joined him with their own divisions of the army.

19. The gods and the demons stood in their arrays on the ground with a vast army ready to start the battle.

20. With the bards singing their songs of praise, the armies of the gods and the Asuras shone in their eagerness to pounce on and crush each other.

21. The two armies as vast as a wild jungle roared. They were terrific to the coward and pleasing to the brave.

22. In the meantime the rank and file of the Asuras and the gods, haughty of their strength and blazing with fury came together in a mutual clash.

23. A terrific tumultuous fight between the gods and the Asuras ensued. Within a moment the place was littered with severed heads and headless trunks.

24. Wounded and killed by great weapons, hundreds and thousands of heroic soldiers fell on the ground.

25. The arms of some were cut off by terrible blows from swords. Others lost their thighs in the battle of those honourable, heroic people.

26. The entire body of some was smashed by the maces; the chests and hearts of some were pounded by iron clubs; some were felled to the ground by spears and dragged with nooses.

27. The backs of some were torn with javelins and goads. Several heads chopped off by double-edged swords fell on the ground.

28. Hundreds of headless, limbless trunks were seen dancing and bouncing with arrows sticking to their hands.

29. Blood flowed like streams in hundreds of places. Hundreds of ghosts and goblins flocked there.

30. Jackals and vixens began eating the flesh. Numbers

of vultures, kites, crows and carnivorous birds devoured the flesh of those falling down.

31. In the meantime Tāraka, the demon of great strength, came there with a huge army to fight with the gods.

32. On seeing the haughty warrior rushing on them, Indra and others, turned against him. Then a tumultuous sound arose from both the armies.

33. Duels were fought by the gods and the Asuras crushing each other, on seeing which heroes were delighted and cowards were terrified.

34. The Asura Tāraka of great strength fought with Indra, Saṁhrāda with Agni and Yama with Jambha.

35. Lord Varuṇa fought with Nairṛta and Bala. Suvīra, the king of Guhyas, fought with Vāyu.

36. Śambhu fought with Isāna. Śumbha an expert in battle fought with Śeṣa. Kumbha the Asura fought with the Moon.

37. Kuñjara of great strength and exploit, an expert in different kinds of battles, fought with Mihira, using great weapons.

38. Thus the gods and the Asuras, fought duels using their full strength with resolution.

39. O sage, desiring to gain the upper hand and vying with each other, the powerful gods and the Asuras were equally invincible in the battle.

40. The fight between the gods and the Asuras desirous of victory over each other was very tumultuous. It was pleasing to the brave and terrible to the others.

41. The battle ground became impassable and awful with the corpses of the gods and Asuras lying there in thousands but it was very pleasing to the brave.

CHAPTER EIGHT

(The battle between the gods and Asuras)

Brahmā said :—

1. O Nārada, O dear, thus I have described to you the fight between the rank and file of both the armies of the gods and Asuras. The fight was very tumultuous. Now listen to the fight between the two leaders on either side.

2-3. In the tumultuous fight that ensued reducing the numbers of the gods and the demons, lord Indra struck by the great spear fell from his elephant and became unconscious. The thunderbolt-bearing lord of gods attained great depression of spirits and swooned.

4. In the same manner, O dear, the guardians of the quarters, though powerful, were defeated in battle by the Asuras, great experts in warfare.

5. The other gods too were fought and defeated by the Asuras. Unable to bear their ferocity they took to flight.

6. The victorious Asuras, their effort having been successful, roared like lions and raised shouts of jubilation.

7. In the meantime Virabhadra reached the place furiously along with his heroic Gaṇas and approached Tāraka who professed to be a great hero.

8. The leader of the Gaṇas, the strong one born of the anger of Śiva, kept the gods in the rear and faced Tāraka desirous of fighting him.

9. Then the Pramathas and the jubilant Asuras, fond of great battle, fought one another.

10. Skilled adepts in warfare they hit and smashed one another with tridents, double-edged swords, nooses, axes and sharp-edged spikes.

11. Immediately after being hit hard with a trident by Virabhadra, Tāraka fell unconscious on the ground.

12. Regaining consciousness quickly Tāraka the excellent Asura got up and forcefully hit Virabhadra with his spear.

13. In the same manner, the heroic Virabhadra of great brilliance hit Tāraka with his sharp terrible trident.

14. The powerful king of the Asuras, the heroic Tāraka, hit Virabhadra¹⁴⁵ again with spear.

15. Fighting each other thus they hit each other with various weapons and missiles both being equally skilful in the art of warfare.

16. Even as others stood gazing, the two of great energy continued their duel causing hair to stand on ends, with tumultuous noise.

17. Then various military bands and drums like Bherīs, Mṛdaṅgas, Paṭahas, Āṇakas and Gomukhas were sounded by the soldiers terrifying those who happened to hear.

18. Both of them were severely wounded by the mutual hits and thrusts but still they continued their fight with added vigour like Mercury and Mars.

19. On seeing the fight between him and Virabhadra, you, the favourite of Śiva went there and said to Virabhadra,

Nārada said:—

20. “O Virabhadra, of great heroism, you are the leader of the Gaṇas. Please desist from this fight. Your killing him does not fit in properly”.

21. On hearing your words, the leader of the Gaṇas Virabhadra became furious but spoke to you with palms joined in reverence.

Virabhadra said:—

22. O excellent sage, of great wisdom, listen to my weighty words. I will kill Tāraka. See my exploit today.

23. The soldiers who bring their masters to the battlefield are sinners. They are no better than eunuchs. They are doomed in the battle.

24. They will go the way of the wicked. Hell is definitely in store for them. Virabhadra should never be considered by you as such a despicable person.

145. Virabhadra, the chief of the gaṇas of Śiva has become a mythological Being. In the scriptures in the caves of Elephanta and Ellora he is represented with eight hands. According to tradition, he was created by Śiva to destroy Dakṣa's sacrifice, to harry away the Gods and sages who had assembled there. Dawson: H. M.

In the present context he figures as a prominent combatant on the side of the Gods against the Asura chief Tāraka.

25. Those whose bodies are rent and split with weapons and missiles, but who still fight fearlessly shall be praised here and hereafter. They derive wonderful happiness.

26. Let Viṣṇu and other gods listen to my words—I shall make the earth freed of Tāraka today even without bringing my master here.

27. Saying thus and taking up his trident, Virabhadra mentally meditated on Śiva and fought with Tāraka, accompanied by Pramathas.

28. With many heroic soldiers riding on bulls, wielding the tridents and possessing three eyes he shone well in the midst of that battle.

29. Keeping Virabhadra at their head, and shouting fearlessly jubilantly, hundreds of the Gaṇas fought with the Asuras.

30. The Asuras too, the dependants of the demon Tāraka, all equally strong and heroic, began to smash the Gaṇas furiously.

31. The terrific mutual fights between the demons and the Gaṇas happened again and again. Ultimately the Gaṇas, experts in the use of great missiles, came out victorious and were jubilant.

32. Defeated by the Gaṇas of great strength, the Asuras turned their faces and began to flee. They were distressed and agitated.

33. On seeing his army vanishing thus in flight, their protector, the Asura Tāraka, furiously rushed at the gods and the Gaṇas.

34. He assumed ten thousand hands and rode on a lion. In the battle that followed he felled the gods and the Gaṇas quickly.

35-36. On seeing such a perpetration of Tāraka, Virabhadra, the leader of the Gaṇas, became very furious. In order to kill him he took up his trident after remembering the lotuslike feet of Śiva. His brilliance then brightly illuminated all the quarters and the sky.

37. In the meantime, the master stopped the war. He prevented Virabāhu and others immediately in order to show his own might.

38. At his bidding Virabhadra returned from the bat-

tle. The heroic leader of the Asuras, Tāraka, was still in his unabated fury.

39. Then the Asura showered arrows on the gods and put them to distress. He was skilful in the use of various missiles in the war.

40. After causing a great havoc, Tāraka, the protector of Asuras, the most excellent among the brave, seemed invincible to the gods.

41. On seeing the gods terrified and slaughtered, Viṣṇu became furious and got ready to fight.

42. Taking discus Sudarśana, the bow Śāringa and other weapons with him, lord Viṣṇu rushed to meet the great Asura in the battle.

43. O sage, a great fight ensued between Viṣṇu and Tāraka. It was very fierce. It caused horripilation to the onlookers.

44. Lifting up his club, Viṣṇu hit the Asura with great force but the powerful Asura split it with his trident.

45. The infuriated lord offering shelter to the gods hit the leader of the Asuras by arrows discharged from his bow.

46. The heroic Asura Tāraka, the slayer of enemies, immediately split the arrows of the gods by his own sharp arrows.

47. The Asura Tāraka then quickly hit Viṣṇu¹⁴⁶ with his spear. On being hit thus, Viṣṇu fell unconscious on the ground.

48. In a trice, Viṣṇu got up and in rage seized his discus that was blazing with flames and he roared like a lion.

49. Viṣṇu hit the king of Asuras with it. Overwhelmed by the forceful hit he fell on the ground.

50. Getting up again, the foremost among Asuras and their leader, Tāraka using all his strength immediately split the discus with his spear.

51. Again he struck Viṣṇu the favourite of the gods with that great spear. The heroic Viṣṇu hit him back with Nandaka.

¹⁴⁶ Murāri: 'The enemy of Mura'. It is an appellation of Viṣṇu who slew the Asura Mura. The latter was an ally of the Asura Naraka who ruled over Prāgjyotiṣa (modern Assam).

52 O sage, both Viṣṇu and the Asura, equally powerful, hit each other in the battle with unabated strength.

CHAPTER NINE

(*The boasting of Tāraka and the fight between him and Indra, Viṣṇu, Virabhadra*)

Brahmā said :—

1. O Guha, O lord of gods, O son of Śiva and Pārvatī, the fight between Viṣṇu and Tāraka is not proper. It is futile.

2. Tāraka the powerful cannot be killed by Viṣṇu. He has been granted such a boon by me. It is truth. I am telling you the truth.

3. O son of Pārvatī, none except you can be the slayer of this sinner. O great lord, my words shall be carried out by you.

4. O scorcher of enemies, please get ready to slay him. O son of Pārvatī you are born of Śiva for killing that demon.

5. O great hero, save the gods distressed in the battle. You are neither a boy nor a youth but the lord of all.

6. See Indra and Viṣṇu. They are agitated and distressed, So also the gods and the Gaṇas. Slay this great demon. Make the three worlds happy.

7. Formerly Indra and the guardians of the quarters had been conquered by him. Due to the power of his penance, the heroic Viṣṇu too has been threatened by him.

8. The entire universe of the three worlds has been defeated by this wicked Asura. Now, because of your presence, they have fought again.

9. Hence, O son of Śiva, this sinful being Tāraka shall be killed by you. Due to the boon granted by me he cannot be slain by any one else.”

Brahmā said:—

10. On hearing these words of mine, Kumāra, son of Śiva, was delighted and he laughed. “So be it”, said he.

11. Resolving to kill the Asura, the great lord, son of Śiva got down from the aerial chariot and stood on the ground.

12. Running on foot, seizing his lustrous spear blazing like a meteor, the powerful warrior Kumāra born of Śiva shone well.

13. On seeing the incomprehensible six-headed deity coming forward, fierce and unagitated, the Asura spoke to the gods derisively—"O this child indeed will slay the enemies!"

14. I will fight with him single-handed. I will kill the soldiers, the Gaṇas and the guardians of the quarters led by Viṣṇu.

15. Saying thus, the powerful Asura rushed at Kumāra to fight with him. Tāraka seized his wonderful spear and spoke to the gods.

Tāraka said :—

16. "How is it that you all kept Kumāra face to face with me? You gods are shameless especially Indra and Viṣṇu.

17. Formerly, both of them had acted in violation of the Vedic path. Listen. I shall describe the same.

18. Viṣṇu is deceptive, defective and indiscreet. It was by him that Bali¹⁴⁷ was formerly bound by taking recourse to deception with sinful intention.

19. The Asuras Madhu and Kaiṭabha¹⁴⁸ were beheaded by his roguishness. He forsook the Vedic path.

20. When the gods and Asuras sat for drinking the nectar it was he who violated the sanctity of the vows when he assumed the form of an enchantress.¹⁴⁹ Thus he slighted the Vedic path.

^{147.} Bali, the son of Virocana, was an Asura-chief. He was deceived by Viṣṇu in the form of a dwarfish Brahmin. The latter asked Bali to grant him three steps of ground and Bali consenting, the dwarf stepped and covered heaven and earth in two strides. However he desisted from taking the third step and left the nether region for Bali's sake.

^{148.} Madhu and Kaiṭabha were the two demons sprung from the ear of Viṣṇu while he was asleep at the end of a Kalpa. They were about to kill Brahmā but were treacherously killed by Viṣṇu and thrown into the sea.

^{149.} In the guise of an enchantress, Viṣṇu deprived Asuras of their right of drinking nectar produced from churning the ocean.

21. Taking birth as Rāma he killed a woman (Tāḍakā). Bāli's death was brought about by him with a vile trick. A brahmin descendant of Viśravas was killed by him.¹⁵⁰ Thus he violated the injunction of the Śruti.

22. Sinful that he was, he forsook his own innocent wife. There too, he violated the path of Śruti for achieving his selfish end.

23. In his sixth incarnation (as Paraśurāma)¹⁵¹ he cut off the head of his own mother. This wicked man insulted his own preceptor's son.¹⁵²

24. Incarnating as Kṛṣṇa he defiled the wives of others and forced them to violate the traditional virtues of the family. He contracted his marriages without any reference to the Vedic path.

25. Again in his ninth incarnation¹⁵³ he slighted the Vedic path and contrary to its principles, preached and established the atheistic philosophy called Buddhism.

26. How can he be considered an excellent, virtuous man, how can he be victorious in battle who has committed sin without caring for Vedic cult?

27. Indra, his elder brother, is a greater sinner. He has committed many sins for his self-interest.

28. To gain his selfish end, by him Diti's foetus was destroyed;¹⁵⁴ the modesty of Gautama's wife was outraged,¹⁵⁵ Vṛtra, the son of a brahmin, was killed.¹⁵⁶

¹⁵⁰. This refers to the slaying of the woman Tāḍakā and the monkey chief Bāli as well as the Brāhmaṇa King Rāvaṇa by Rāma, the son of Daśaratha, the seventh incarnation of Viśnu.

¹⁵¹. Viśnu in his sixth incarnation as Paraśurāma is said to have cut off the head of his mother Reṇukā who had incensed her husband by entertaining impure thoughts.

¹⁵². The event may refer to Paraśurāma who severed a tusk of Gaṇeśa, the son of his preceptor.

¹⁵³. Gotama Buddha, the ninth incarnation of Viśnu, had revolted against Vedic doctrines and preached heretic and revolutionary thoughts of his own.

¹⁵⁴. It refers to the episode of Indra, the elder brother of Viśnu who entered into the womb of Diti, the wife of Kaśyapa and cut the unborn child into forty-nine pieces with his thunderbolt.

¹⁵⁵. Indra seduced Ahalyā, the wife of Gautama and had to suffer for his adultery.

¹⁵⁶. Indra incurred the sin of slaying Vṛtra, an Asura Brāhmaṇa.

29. He beheaded the brahmin Viśvarūpa,¹⁵⁷ the nephew of Bṛhaspati. Thus he transgressed the Vedic path.

30. Doing such sinful acts frequently Viṣṇu and Śiva are already deficient in splendour and their prowess is spent out.

31. You will never gain victory in the battle by relying on them. Why then did you foolishly come here to lose your lives ?

32. These two, always seeking selfish ends, do not know what is virtue. O gods, without virtue every rite becomes futile.

33. These two impudent fellows are presumptuous enough to place a child in front of me. Why ? I will kill the child too. They too will have it.

34. But let the child leave from here and save his life.” After saying this, hinting at Indra and Viṣṇu he turned to Virabhadra and said.

35. “Formerly in the sacrifice of Dakṣa, many brahmins had been killed by you, O sinless one, I shall show you the fruit thereof.”

Brahmā said :—

36. Saying this and dispossessing himself of his own merit by that act of censure, Tāraka the foremost among war-mongers seized his wonderful spear.

37. Indra who was going ahead of Kumāra hit the demon Tāraka forcibly with his thunderbolt as he was approaching the boy.

38. Tāraka was shattered and split by that blow of the thunderbolt, his power being sapped up already by the act of censure. He fell on the ground.

39. Though he fell down, he got up immediately and furiously hit Indra who was seated on an elephant, with his spear and felled him to the ground.

40. When Indra fell down there was a great hue and cry. On seeing it a great pain entered the army of the gods.

41. Know from me the vile action that Tāraka has

157. Indra cut off the three heads of Viśvarūpa, the son of Tvaṣṭṛ.

committed against virtue which is sure to bring about his own ruin.

42. He stamped on Indra with his foot after he fell down and seized his thunderbolt with which he hit him with great force.

43. Seeing Indra thus insulted, the powerful lord Viṣṇu lifted his discus and hit Tāraka.

44. Hit by the discus he fell on the ground. Getting up again, the lord of the Asuras hit Viṣṇu with his spear.

45. On being hit by the spear Viṣṇu fell on the ground. There was a great uproar. The gods lamented much.

46-47. Within a moment Viṣṇu got up but by that time Virabhadra came near the demon and dexterously raised his trident. The powerful Virabhadra hit him with all his force.

48. Hit by the trident he fell on the ground. Though he fell down, Tāraka of mighty splendour got up again.

49. The great hero, the leader of the entire host of Asuras hit Virabhadra in his chest with his great spear.

50. Virabhadra, hit by the spear furiously in his chest, fell unconscious on the ground.

51. The gods, the Gaṇas, Gandharvas, Serpents and Rākṣasas lamented frequently with cries of “Alas” “Alas.”

52. Within a moment, the powerful Virabhadra, the slayer of enemies, got up lifting his trident aloft, that had the lustre of lightning and was blazing forth.

53. The trident had a halo around, like that of the sun, the moon and the fire. It illuminated the quarters by means of its brilliance; caused terror even in the hearts of the brave. It had a deadly splendour and blazed well.

54. When the powerful Virabhadra was about to hit the Asura with his trident, he was prevented by Kumāra.

CHAPTER TEN

(*Jubilation of the gods at the death of Tāraka*)

Brahmā said . . . —

1. After preventing Virabhadra, Kumāra, the slayer of enemies, desired the destruction of Tāraka after remembering the lotuslike feet of Śiva.

2. Then the powerful Kārttikeya of great splendour roared. Angrily he got ready for the fight. He was surrounded by a vast army.

3. Shouts of victory were raised by the gods and the Gaṇas. He was eulogised by the celestial sages with pleasing words.

4. The fight between Tāraka and Kumāra was terrific and unbearable. All the living beings were afraid.

5. O sage, even as all the persons stood gazing wonderingly, both of them fought each other with spears in their hands.

6. Each was wounded in the heart by the other with the spear. Each tried to escape from the other's thrust. Both were equally strong like two lions. Both were fully equipped for the fight.

7. They fought and hit each other's spear taking recourse to the mantras Vaitālika, Khecaraka, Prāptika etc.

8. With these mantras they were possessed of magical properties. They wonderfully fought each other using their full strength and exploits.

9. They were equally good adepts in fighting. Each wanted to kill the other. They utilised all their power. With the edges of spears they hit each other.

10. They hit or cut each other's head, neck, thighs, knees, hips, heart, chest and the back.

11. They continued the fight swaggering and vaunting with heroic words. They were experts in different tactics of warfare. They were equally strong. They desired to kill each other.

158. Vaitālika, Khecaraka and Prāpti signify the various attainments of magical or supernatural type which can be exploited for various purposes.

12. All the gods Gandharvas and Kinnaras stood as mere onlookers. "Who will win this battle ?" they asked each other.

13. Then a celestial voice rose appeasing the gods—"In this battle Kumāra will kill the Asura Tāraka.

14. None of the gods need be anxious. All shall rest assured. For your welfare Śiva Himself is standing here in the form of His son."

15. On hearing the auspicious words uttered by the celestial voice, Kumāra became happy. He was surrounded by the Pramathas. He resolved to kill Tāraka, the king of Asuras.

16. The infuriated Kumāra of powerful arms used his full strength and hit Asura Tāraka in between his nipples.

17. Slighting that blow, the leading demon Tāraka, hit Kumāra angrily with his spear.

18. At the blow of the spear, the son of Śiva became unconscious. He regained his consciousness in a few minutes. He was eulogised by the great sages.

19. Kumāra became furious like a maddened lion and was desirous of killing the Asura. The powerful Kumāra hit Tāraka with his spear.

20. Thus both Kumāra and Tāraka equally inflamed and equally well versed in the battle of spears fought each other.

21. Both appeared to possess plenty of practice. Both had the desire to gain the upper hand. Both fought on foot, had wonderful forms and features and were equally courageous.

22. With massive heaps of fatal missiles they hit each other. They had various ways of attack. They roared. They exhibited their all exploits.

23. The onlookers, the gods, the Gandharvas and the Kinnaras were much surprised. They did not speak anything there.

24. The wind did not blow. The sun became dim. The earth quaked along with mountains and forests.

25. In the meantime Himālaya and other mountains anxious to see Kumāra out of affection came there.

26. On seeing the mountains extremely terrified,

Kumāra the son of Śiva and Pārvatī spoke enlightening them thereby.

Kumāra said :—

27. O mountains, O fortunate sirs, do not be vexed, or worried. Even as you stand looking on I will kill this sinner.

28. Consoling the mountains, the gods and the Gaṇas thus, and bowing to Śiva and Pārvatī he took up his brilliant spear.

29. The heroic Kumāra, son of Śiva the great lord, with the spear in his hand shone in his resolve to kill Tāraka.

30. Possessing the brilliance of Śiva, Kumāra with his spear struck Tāraka who had harrassed the worlds.

31. Immediately the Asura Tāraka the ruler of the hosts of Asuras, although very heroic, fell on the ground with all his limbs shattered.

32. The great warrior Tāraka was slain by Kumāra. O sage, even as all were looking on, he passed away.

33. On seeing the powerful Asura fallen dead in the battle, the hero did not go and attack him again.

34. When the powerful Asura was slain, other Asuras were killed by gods and Gaṇas.

35. Some of the Asuras who were afraid joined their palms in reverence. In the battle the limbs of many Asuras were chopped off and severed. Thousands were killed too.

36. Some of the Asuras shrieking “O save O save” with palms joined in reverence sought refuge in Kumāra.

37. Numberless Asuras were killed. Many fled. The fleeing Asuras were beaten and harassed by the gods and the Gaṇas.

38. Thousands of them fled to Pātāla for their life. Those who tried to flee were disappointed and put to distress.

39. O great sage, thus the entire army of the Asuras disappeared. None dared to remain there for fear of the gods and the Gaṇas.

40. When the wicked Asura was killed, the whole universe became freed of thorns, freed from the danger and nuisance of the Asuras. Indra and other gods became happy.

41. Thus when Kumāra came out victorious the gods were happy. The three worlds attained great pleasure.

42. On knowing about the victory of Kārttikeya, Śiva came there joyously with his beloved and the Gaṇas.

43. He took his son on his lap and fondled him with pleasure. Pārvatī in her flutter of affection took Kumāra, resplendent as the sun, on her lap and fondled him with pleasure.

44. Then Himavat came there along with his sons, kinsmen and servants. He eulogised Śiva and Guha.

45. The delighted gods, Gaṇas and sages, Siddhas and Cāraṇas eulogised Pārvatī, Śiva and the son of Śiva.

46. The secondary gods poured a great shower of flowers. The chiefs of Gandharvas sang. The celestial damsels danced.

47. The musical instruments were played sweetly then. Frequent loud shouts of “Victory” and “Obeisance” were raised.

48. Viṣṇu too in my company was very glad. He respectfully eulogised Śiva, Pārvatī and Kumāra.

49. Keeping Kumāra in front, Brahmā, Indra and other gods performed the rite of Nirājana lovingly. Other sages too did likewise.

50. Then there was great jubilation with vocal and instrumental music and chantings of the Vedas. Hymns too were sung.

51. The lord of the universe was eulogised, O sage, by the delighted gods and Gaṇas by means of vocal and instrumental music.

52. Then eulogised by all, lord Śiva along with Pārvatī the mother of the universe, went to his mountain surrounded by the Gaṇas.

CHAPTER ELEVEN

*(The Victory of Kumāra and the death of
Bāṇa and Pralamba)*

Brahmā said:—

1. O sage, in the meantime the mountain Krauñca, harassed by Bāṇa came there and sought refuge in Kumāra.

2. This Bāṇa had been fleeing from the previous battle, unable to bear the brilliance of the lord. He with the army of ten thousand persons, inflicted pain on Krauñca with the tip of his missiles.

3. The mountain Krauñca devoutly bowed at the lotus-like feet of Kumāra and eulogised him with reverence with words full of love.

Krauñca said:—

4. O Kumāra, O Skanda, O lord of gods, O slayer of the Asura Tāraka protect me who have sought refuge in you. I am harassed by the Asura Bāṇa.

5. O Mahāsena, O lord, O merciful one, routed and uprooted from the battle with you he came and harassed me.

6. Afflicted by him I have run from him and sought refuge in you. O lord of gods, born amongst the reeds, be merciful.

7. O lord, please slay the Asura Bāṇa. Make me happy. You are the slayer of Asuras and a special saviour of the gods. You are a self-ruler.

Brahmā said:—

8. Skanda who was thus eulogised by Krauñca became delighted. He, the saviour of the devotees, took up his matchless spear and remembered Śiva.

9. The son of Śiva hurled the spear aiming at Bāṇa. It gave loud report, blazing forth the quarters and the sky.

10. O sage, reducing the Asuras to ashes along with his army in a trice, the great spear returned to Kumāra.

11. The lord Kumāra told Krauñca, the chief of the

mountains, "Go home fearlessly. That Asura has been slain along with his army."

12. On hearing the words of the lord, the delighted lord of the mountains eulogised Kumāra the slayer of his enemy and went back to his abode.

13. O sage, with great pleasure and observing the rules Skanda installed three phallic emblems of Śiva that quell all sins.

14. The first is called Pratijñēśvara, the second Kapāleśvara and the last Kumāreśvara. The three are capable of conferring all the achievements.

15. Thereafter Kumāra, the lord of all, joyously installed the phallic image Stambheśvara,¹⁵⁹ near the column of victory.

16. Then Viṣṇu and other gods joyously installed the phallic emblem of Śiva, the lord of the gods.

17. The glory of the phallic emblems of Śiva was marvellous, conferring all cherished desires and salvation to the devotees.

18. Then the delighted Viṣṇu and the gods desired to go to the chief of mountains joyously putting Bṛhaspati ahead.

19. Then Kumuda¹⁶⁰ the son of Śeṣa who was harassed by the Asuras came and sought refuge in Kumāra.

20. Another follower of Tāraka—Pralamba who had fled from the previous battle wrought great havoc with full force.

21. Kumuda, the great son of Śeṣa the lord of serpents, sought refuge in Kumāra the son of Pārvatī and eulogised him.

Kumuda said:—

22. O excellent son of great lord, lord of the gods, O

^{159.} The four phallic images of Śiva named Pratijñēśvara, Kapāleśvara, Kumāreśvara and Stambheśvara were set up at Cambay, the scene of the battlefield, to commemorate the Victory of Guha over Tāraka, the Asura-chief.

^{160.} According to this account, Kumuda, the son of the serpent-chief Śeṣa, was troubled by the Asura Pralamba who was the ally of Tāraka. Kumuda slew Pralamba and relieved Kumuda of distress.

This Pralamba is distinct from the Asura of the same name whose destruction at the hands of Balarāma is recorded in the Mahābhārata.

great chief, I am afflicted by Pralamba and am seeking refuge in you.

23. O Kumāra, O Skanda, O lord of the gods, O great lord, O slayer of Tāraka, save me harassed by the Asura Pralamba and seeking refuge in you.

24. You are the kinsman of the distressed, the ocean of mercy, favourably disposed to the devotees, the slayer of the wicked, worthy of refuge and the goal of the good.

25. Eulogised thus by Kumuda and requested to slay the demon Pralamba, the lord took up his spear after remembering the lotus-like feet of Śiva.

26. The son of Pārvatī hurled the spear at Pralamba. It made a loud report. The quarters and the sky blazed.

27. Reducing that powerful Asura to ashes in a trice the spear carried out the job without strain and returned to Kumāra.

28. Then Kumāra told the Nāga child Kumuda—"Go home fearlessly. That Asura has been slain along with his army."

29. On hearing the words of Guha, Kumuda, the son of the Nāga chief eulogised and bowed to Kumāra and went to Pātāla¹⁶¹ in great delight.

30. Thus the story¹⁶² of the victory of Kumāra, including the wonderful way in which Tāraka was slain, has been narrated by me, O noble sage.

31. It is the divine story that removes all sins. It bestows all desires on men. It is conducive to the increase of wealth, glory and longevity. It confers worldly pleasures and salvation on the good.

32. Those who recite this divine story of Kumāra and glorify him are infinitely fortunate and attain Śivaloka.

161. Pātāla is an island accessible through the searoute. It is an abode of the Nāgas with Bhogavatī as the capital. (cf M. M. K. Paṭala, XL P. 454) It is variously identified with Ceylon in the mid-ocean. G. P. i. 69. 24), Indo-China and old Annam. See Avasthi, Studies in Sk. P. P. 113.

162. As ŚP states, the victory of Kumāra over the Asura Tāraka is a factual happening (vṛttam), while V. S. Agrawal insists on the symbolic interpretation of the legend. According to him Tāraka is the Āsuric form in the individual which remains in contact with the matter and is soiled by it. This form is suppressed and sublimated by Kumāra who is the symbol of Śakti quickened by Śiva.

33. Those who listen to his glory with devotion and faith will attain divine salvation hereafter after enjoying great happiness here.

CHAPTER TWELVE

(*The story of Śiva and Pārvatī including that of Kārttikeya*)

Brahmā said:—

1. On seeing Tāraka killed, Viṣṇu and other gods, with faces resplendent with pleasure, eulogised Kārttikeya with devotion.

The gods said:—

2. Obeisance to you of good features, obeisance to you who confer auspiciousness on the universe, O kinsman of the universe, obeisance be to you. Obeisance to you, O purifier of the universe.

3. Obeisance to you, the slayer of the chief of the Asuras. O lord, obeisance to the slayer of the Asura Bāṇa. Obeisance to the destroyer of Pralamba. Obeisance to you of holy features. Obeisance to you, O son of Śiva.

4. You alone are the creator, sustainer and annihilator of the universe. You, born of firegod, be pleased. Your cosmic image is identical with the universe. O son of Śiva, kinsman of the distressed, be pleased.

5. O lord, protector of the gods, O lord, save us always. O merciful one, protector of gods, be pleased.

6. After killing the Asura Tāraka along with his followers, O great lord, the gods have been freed from adversities by you.

Brahmā said:—

7. O sage, thus eulogised by Viṣṇu and the other gods, lord Kumāra granted them fresh boons in order.

8. On seeing the mountains eulogising, the son of Śiva became very glad and spoke to them after granting boons.

Skanda said:—

9. All of you mountains will become worthy of being

worshipped by the sages and resorted to by persons following the paths of action and knowledge.

10. O mountains, at my word you will be assuming the forms of phallic emblems, the special forms of Śiva. There is no doubt about it.

11. My maternal grandfather, the excellent mountain Himavat, will become the fortunate bestower of fruits to ascetics.

The gods said:—

12. By killing Tāraka the lord of Asuras, and by granting boons thus, all of us including the mobile and immobile beings have been made happy by you.

13. Now, it behoves you to go to Kailāsa with great pleasure, to the abode of Śiva in order to see your mother and father Śiva and Pārvatī.

Brahmā said:—

14. After saying thus and obtaining his permission, Viṣṇu and other gods went jubilantly to that mountain along with Kumāra.

15. When the lord Kumāra started to Kailāsa, the abode of Śiva, sounds of “Victory” arose indicating great auspiciousness.

16. Kumāra got in the richly decorated aerial chariot that shone above all the things.

17. O sage, with great pleasure, Viṣṇu and I held the chowries aloft above the head of the lord with alertness.

18. Indra and other gods, rendering suitable service to Kumāra went ahead joyously flanking him on all sides.

19. They reached Śiva’s mountain crying shouts of victory to Śiva. They entered the precincts with delight. Auspicious sounds arose.

20. On seeing Śiva and Pārvatī, Viṣṇu and other gods bowed to Śiva with devotion and stood there humbly with palms joined in reverence.

21. Kumāra descended from the aerial chariot in all humility and bowed joyously to Śiva and Pārvatī seated on a throne.

22. O Nārada, on seeing their beloved son Kumāra, the lordly couple Śiva and Pārvatī rejoiced much.

23. The great lord got up, kissed him on the head with joy, stroked him with the hand and placed him on his lap.

24. With great affection, the highly delighted Śiva kissed the face of Kumāra, the great lord and the slayer of Tāraka.

25. Pārvatī, too got up and placed him on her lap. Keeping him close to her head with great affection she kissed his lotus-like face.

26. O dear Nārada, the joy of the couple—Śiva and Pārvatī who followed the worldly conventions, increased very much.

27. There was great jubilation in the abode of Śiva. Everywhere the sound of shouts “Victory” and “Obeisance” rose up.

28. O sage, then Viṣṇu, other gods and the sages bowed joyously to Śiva. They eulogised Him.

The gods said:—

29. O lord of the gods, O bestower of protection to your devotees, Obeisance, Obeisance to you many times, O merciful lord Śiva.

30. Wonderful indeed, O great lord, is your divine sport, conferring happiness to all good men, O Śiva, kinsman to the distressed, O lord.

31. We are deluded in our intellects. We are ignorant of the procedure of your worship, O eternal one. We do not know your invocation nor your wonderful course, O lord.

32. Obeisance to you, the support of the waters of the Gaṅgā, to the deity possessed of the attributes, obeisance to the lord of the gods, obeisance to Śiva.

33. Obeisance to the bull-bannered lord Śiva, obeisance to the lord of Gaṇas; Obeisance to the lord of all. Obeisance to the lord of the three worlds.

34. O lord, obeisance to you, the annihilator, the sustainer and creator of the worlds. O lord of gods, obeisance to you, the lord of three attributes and the eternal.

35. Obeisance to the lord free from attachment; obeisance to Śiva the great soul. Obeisance to the pure beyond the world of matter, obeisance to the great, the unwasting.

36. Obeisance to you the god of death holding the staff of punishment and noose in the hand. Obeisance to the chief of the deities invoked by Vedic mantras. Obeisance to you the hundred-tongued deity.

37. O lord, everything has come out of your body whether past, present or future, whether mobile or immobile.

38. O lord, protect us always. O supreme lord, we have sought refuge in you in every respect.

39. Obeisance to you, the blue-necked Rudra, of the form of offering. Obeisance to you both possessed and devoid of forms, the multifomed one.

40. Obeisance to Śiva, the blue-necked, the wearer of ashes on the limbs from the funeral pyre. Obeisance to you Śrīkaṇṭha and Nilaśikhaṇḍa.

41. Obeisance to you saluted by all, saluted by the Yogins. Obeisance to you, the great lord, whose feet are worshipped by all.

42. You are Brahmā among all the gods, you are Nilalohita among Rudras; you are the soul in all living beings; you are the Puruṣa of Sāṅkhyā system.

43. You are Sumeru among mountains, you are the moon among the stars. You are Vasiṣṭha among the sages and you are Indra among the gods.

44. You are Omkāra among all Vedic passages; O great lord, be our protector. For the benefit of the worlds you nourish the Beings.

45. O great lord, O fortunate one, O scrutinizer of the good and evil, O lord of gods, make us flourish as those who carry out your instructions.

46. In your millions and millions of forms we are unable to realize your true self. O lord of gods, obeisance be to you.

Brahmā said:—

47. After eulogising thus and bowing to him frequently, Viṣṇu and other gods stood before him after placing Skanda ahead.

48. On hearing the eulogy of the gods, Śiva, the lord of all, the self-ruler was delighted. The compassionate lord then laughed.

49. Śiva the great Isāna, the kinsman of the distressed, the goal of the good, became delighted and spoke to Viṣṇu and other important gods.

Śiva said:—

50. O Viṣṇu, O Brahmā, O gods, listen to my words with attention. I am merciful. I shall by all means protect you, the gods.

51. The lord of the three worlds is a slayer of the wicked. He is favourably disposed to his devotees. He is the creator, sustainer and annihilator of all yet free from aberrations.

52. O excellent gods, whenever you are faced with misery you shall worship me for your happiness.

Brahmā said:—

53-54. O sage, thus ordered, Viṣṇu, the other gods and the sages bowed to Śiva, Pārvatī, and Kumāra joyously, and returned to their abodes in great delight singing the pleasant glory of Śiva, Pārvatī and their son.

55. Śiva stayed on the mountain joyously along with Pārvatī, the Gaṇas and Kumāra. Lord Śiva was much pleased.

56. Thus O sage, the divine and pleasant story of Kumāra and Śiva has been narrated to you. What else do you wish to hear ?

CHAPTER THIRTEEN

(*The birth of Gaṇeśa*)

Sūta said :—

1. On hearing the marvellously excellent story of the slayer of Tāraka thus, Nārada was highly delighted and he lovingly asked Brahmā.

Nārada said :—

2. O lord of gods and people, O storehouse of Śiva's cult, the excellent story of Kārttikeya, far better than nectar, has been heard by me.

3. Now I wish to hear the excellent story of Gaṇeśa, the details of his divine nativity, auspicious of the auspicious.

Sūta said :—

4. On hearing the words of Nārada the great sage, Brahmā became delighted and replied to him remembering Śiva.

Brahmā said :—

5. Due to the difference of Kalpas, the story of the birth of Gaṇeśa is told in different ways. According to one account he is born of the great lord. His head looked at by Śani¹⁶³ was cut off and an elephant's head was put on him.

6. Now we narrate the story of the birth of Gaṇeśa in Śvetakalpa¹⁶⁴ when his head was cut off by the merciful Śiva.

7. No suspicion need be entertained, O sage. Śiva is certainly the cause of enjoyment and protection. He is the lord of all. Śiva is possessed as well as devoid of attributes.

8. It is by His divine sport that the entire universe is created, sustained and annihilated. O excellent sage, listen to what is relevant to the context, with attention.

9. A long time had lapsed after the marriage of Śiva and His return to Kailāsa that Gaṇeśa was born.

10. Once the friends Jayā and Vijayā conferred with Pārvatī and discussed.

11. All the Gaṇas of Rudra carry out the orders of

163. Śani (the planet Saturn) is called the evil-eyed (Krūradrś), for his glance casts an evil effect. The present context refers to a legend of Pārvatī who proud of her son, Gaṇeśa, asked Śani to look at him. Śani looked and the child's head was burnt to ashes. Pārvatī felt greatly distressed and Brahmā offered consolation advising her to replace the head with the first she could find and that was an elephant's.

164. Śvetakalpa, a short form of Śvetavārāha Kalpa, is one of the thirty Kalpas. According to the Purāṇas the legends of one Kalpa are repeated in the other. In this process some modifications in the accounts are bound to happen with the changes in the happenings. The legend of Gaṇeśa as recorded in this chapter belongs to Śvetavārāhakalpa. It is distinct from the one referred to above.

Śiva. They all, Nandin, Bhṛigū and others are in a way our own.

12. Pramathas are numerous. But none of them can be called our own. They all stand at the portals, subservient to Śiva's behests.

13. They also may be called our own but our mind is not in unison with them. Hence, O sinless lady, one, our own must be created.

Brahmā said :—

14. Goddess Pārvatī to whom this charming suggestion was made by the two friends considered it wholesome and resolved to carry it out.

15. Once when Pārvatī was taking her bath, Sadāśiva rebuked Nandin and came into the inner apartment.

16. The mother of the universe, seeing the untimely arrival of Śiva in the midst of her bath and toilet stood up. The beautiful lady was very shy then.

17. The goddess decided that her friend's suggestion would be conducive to her good and was so enthusiastic.

18. At the time when the incident occurred, Pārvatī, the great Māyā, the great goddess, thought as follows.

19. "There must be a servant of my own who will be expert in his duties. He must not stray from my behest even a speck."

20. Thinking thus the goddess created a person with all the characteristics, out of the dirt¹⁶⁵ from her body.

21. He was spotless and handsome in every part of his body. He was huge in size and had all brilliance, strength and valour.

22-23. She gave him various clothes and ornaments. She blessed him with benediction and said—"You are my son. You are my own. I have none else to call my own". Thus addressed the person bowed to her and said:—

Ganeśa said :—

24. "What is your order ? I shall accomplish what you command." Thus addressed, Pārvatī replied to her son.

^{165.} According to this account, Ganeśa was born of the scurf of Pārvatī's body, without the intervention of Śiva.

Pārvatī said :—

25. “O dear, listen to my words. Work as my gate-keeper from today. You are my son. You are my own. It is not otherwise. There is none-else who belongs to me.

26. O good son, without my permission, no one, by any means, shall intrude my apartment. I tell you the fact.”

Brahmā said:—

27. O sage, saying this, she gave him a hard stick. On seeing his handsome features she was delighted.

28. Out of love and mercy she embraced and kissed him. She placed him armed with a staff at her entrance as the gatekeeper.

29. Then the son of the goddess, of great heroic power, stayed at the doorway armed with a staff with a desire to do what was good to her.

30. Thus placing her son at the doorway, Pārvatī began to take bath with her friends, unworried.

31. O excellent sage, at this very moment Śiva who is eagerly indulgent and an expert in various divine sports came near the door.

32. Not knowing that he was lord Śiva, the consort of Pārvatī, Gaṇeśa said—“O sir, without my mother’s permission you shall not go in now.

33. My mother has entered the bath. Where are you going now? Go away” saying thus, he took up his staff to ward him off.

34. On seeing him Śiva said “O foolish fellow, whom are you forbidding ? O wicked knave, don’t you know me? I am Śiva, none else”.

35. Thereupon Gaṇeśa beat Śiva with the staff. Śiva expert in various sports became infuriated and spoke to his son thus.

Siva said:—

36. “You are a fool, You do not know that I am Śiva, the husband of Pārvatī. O boy, I go in my own house. Why do you forbid me?”

Brahmā said:—

37. When lord Śiva tried to enter the house, Gaṇeśa became infuriated, O brahmin, and struck him with his staff once again.

38. Then Śiva too became furious. He commanded his own Gaṇas—"Who is this fellow here? What is he doing? O Gaṇas, enquire."

39. After saying this, the furious Śiva stood outside the house. The lord, following the worldly conventions, is capable of various wonderful sports.

CHAPTER FOURTEEN

(*The Gaṇas argue and wrangle*)

Brahmā said:—

1. The infuriated Gaṇas of Śiva at his bidding went there and questioned the son of Pārvatī who stood at the gate.

Śiva's Gaṇas said:—

2. "Who are you? Whence do you come? What do you propose to do? If you have a desire to remain alive go away from here."

Brahmā said:—

3. On hearing their words, the son of Pārvatī who was armed with the staff spoke to the Gaṇas as follows:—

Gaṇeśa said:—

4. O "handsome fellows, who are you? Whence have you come? Go away. Why have you come here and why do you stand in opposition to me?"

Brahmā said:—

5. On hearing his words, Śiva's Gaṇas of great heroism and arrogance laughingly spoke to one another.

6. After conferring with one another, the infuriated Pārṣadas of Śiva replied to Gaṇeśa, the doorkeeper.

Siva's Gaṇas said:—

7. “Listen. We are the excellent Gaṇas of Śiva. We are his doorkeepers. We have come here to throw you out at the bidding of lord Śiva.

8. Considering you too, as one of the Gaṇas, we are not going to kill you. Otherwise you would have been killed. Better stay away yourself. Why do you court death ?”

Brahmā said :—

9. Though warned thus, Gaṇeśa, the son of Pārvatī, stood fearless. He did not leave his post at the door. He rebuked Śiva's Gaṇas.

10. After hearing his words, the Gaṇas of Śiva went back and informed Śiva about his stand.

11. O sage, on hearing their words, lord Śiva of wonderful divine sports, following the worldly conventions rebuked his Gaṇas.

Lord Śiva said :—

12. “Who is this fellow ? What does he say ? He is standing there haughtily as though he is our enemy. What will that wicked knave do ? Certainly he wants to die.

13. Why ? Are you dastardly eunuchs to stand here helplessly and complain to me about him. Let this new door-keeper be thrown out.”

Brahmā said :—

14. Thus commanded by lord Śiva of wonderful sports the Gaṇas returned to the place and spoke to the door-keeper.

Siva's Gaṇas said:—

15. O gatekeeper, who are you standing here ? Why have you been stationed here ? Why don't you care for us. How can you thus remain alive ?

16. We are here the duly appointed doorkeepers. What are you saying ? A jackal sitting on a lion's seat wishes for happiness.

17. O fool, you will roar only as long as you do not

feel the brunt of our attack. Ere long you will fall by feeling the same."

18. Thus taunted by them, Gaṇeśa became furious and took the staff with his hands and struck the Gaṇas even as they continued to speak harsh words.

19. Then the fearless Gaṇeśa, son of Pārvatī rebuked the heroic Gaṇas of Śiva and spoke as follows:—

The son of Pārvatī said:—

20. "Get away. Get away. Or I shall give you a fore-taste of my fierce valour. You will be the laughing-stock of all."

21. On hearing these words of Gaṇeśa, the Gaṇas of Śiva spoke to one another.

Śiva's Gaṇas said:—

22. What shall be done ? Where shall we go ? Why shall we not act ? Bounds of decency are observed by us. He would not have acted thus, otherwise.

Brahmā said:—

23. Then the Gaṇas of Śiva went to Śiva who was standing at the distance of a Krośa from Kailāsa and spoke to him.

24. Śiva ridiculed them all. The trident-armed great lord of fierce temperament spoke to his Gaṇas who professed to be heroes.

Śiva said:—

25. "Hello, Gaṇas, impotent wretches, you profess to be heroic but are never so. You are unfit to stand before me and speak. If he is only taunted he will speak in similar tone again.

26. Go and beat him. Some one among you may be competent to do so. Why should I speak more? He must be driven away."

Brahmā said:—

27. O great sage, when rebuked thus by lord Śiva, the excellent Gaṇas went back and spoke to him.

Siva's Gaṇas said:—

28. Hello you boy there, listen. Why do you speak so arrogantly? You go away from here. If not, your death is certain.

Brahmā said:—

29. On hearing the words of Śiva's servants the son of Pārvatī became unhappy and thought "What shall I do?"

30. In the meantime, the goddess heard the noise of this wrangle between the Gaṇas and the doorkeeper, then looked at her friend and spoke. "Go and see."

31. The friend came to the door and saw them for a moment. She understood the whole matter. She was delighted and returned to Pārvatī.

32. O sage, coming back she reported the matter to Pārvatī as it had occurred.

The friend said:—

33. O great Goddess, the heroic Gaṇas of Śiva are taunting and rebuking our own Gaṇa who is standing at the door.

34. How do these Gaṇas and Śiva enter your apartment suddenly without looking to your convenience? This is not good for you.

35. Even after undergoing the misery of rebuke etc. he, our Gaṇa, has done well in not allowing anyone in.

36. What is more? They are arguing too. When the argument has started, they cannot come in happily.

37. Now that they have started the argument let them conquer him and enter victoriously. Not otherwise, my dear friend.

38. When this man belonging to us is taunted, it amounts to our being taunted. Hence, O gentle lady, you shall not abandon your prestige of high order.

39. Śiva always squeezes you like a crab, O Satī. What will he do now? His pride will take a favourable turn for us.

Brahmā said:—

40. Alas, being subservient to Śiva's wish, Pārvatī stood there for a moment.

41. Then taking up a haughty mood she spoke to herself.

Pārvatī said:—

42. “Alas, he did not wait for a moment. Why should he force his way in ? What shall be done now ? Or shall I adopt a humble attitude.

43. What is to happen happens. What is done cannot be altered ?” After saying this, Pārvatī sent her again lovingly.

44. The friend came to the door and told Gaṇeśa what Pārvatī had said with affection.

The friend said:—

45. O gentle sir, well done. Let them not enter forcibly. What are these Gaṇas before you ? Can they win a person like you ?

46. Whether good or bad let your duty be done. If you are conquered there will be no further enmity at all.

Brahmā said:—

47. On hearing the words of the friend and his mother Gaṇeśvara became highly delighted, strengthened and lifted up.

48. Girting up his loins, tying his turban firmly and clapping his calves and thighs, he spoke fearlessly to all the Gaṇas.

Gaṇeśa said:—

49. I am the son of Pārvatī. You are the Gaṇas of Śiva. Both of us are thus equal. Let your duty be done, now.

50. You are all doorkeepers. How is it that I am not ? You are standing there and I am standing here. This is certain.

51. When it is certain that you are standing here, you must carry out the directions of Śiva.

52. O heroes, now I have to carry out the orders of Pārvatī faithfully. I have decided what is proper.

53. Hence, O Gaṇas of Śiva, you shall listen with at-

tention. You shall not enter the apartment either forcibly or humbly.

Brahmā said:—

54. The Gaṇas when decisively told by Gaṇeśa became ashamed. They went to Śiva. After bowing to him they stood in front of him.

55. Then they acquainted him with that news of wonderful nature. They joined their palms, stooped their shoulders, eulogised Śiva and stood in front of him.

56. On hearing the detailed news mentioned by his Gaṇas, Śiva replied following the worldly conventions.

Śiva said:—

57. O Gaṇas, hear you all. A battle may not be a proper course. You are all my own. He is Pārvati's Gaṇa.

58. But if we are going to be humble, there is likely to be a rumour: "Śiva is subservient to his wife." O Gaṇas, this is certainly derogatory to me.

59. The policy of meeting an action with another (Tit for tat) is a weighty one. That single-handed Gaṇa is a mere boy. What valour can be expected of him ?

60. O Gaṇas, you are all experts in warfare and reputed to be so in the world. You are my own men. How can you forsake war and demean yourselves ?

61. How can a woman be obdurate especially with her husband ? Pārvatī will certainly derive the fruit of what she has done.

62. Hence, my heroic men, listen to my words with attention. This war has to be fought by all means. Let what is in store happen."

Brahmā said:—

63. O excellent sage, O brahmin, after saying thus, Śiva an adept in various divine sports became silent observing the ways of the world.

CHAPTER FIFTEEN

(Gaṇeśa's battle)

Brahmā said:—

1. When Śiva told them thus, they came to a decisive resolution. They got ready and went to Śiva's palace.
2. On seeing the excellent Gaṇas, fully equipped for war, coming, Gaṇeśa spoke thus to them.

Gaṇeśa said:—

3. Welcome to the leaders of Gaṇas, carrying out the behests of Śiva. I am only one and that too a mere boy carrying out the directions of Pārvatī.
4. Yet let the goddess see the strength of her son. Let Śiva see the strength of his Gaṇas too.
5. The fight between the parties of Pārvatī and Śiva is the one between a strong army and a boy. You are all experts in warfare and have fought in many a battle.
6. I have never fought in a battle before. I am a mere boy. I am going to fight now. Still if you are put to shame, it will be shameful to Śiva and Pārvatī.
7. But that will not happen to me. If I am put to shame, the contrary will happen to me. Pārvatī and Śiva will be put to shame but not I.
8. O leader of the Gaṇas, the war shall be fought after realising this. You shall look up to your lord and I to my mother.
9. What sort of a fight shall be fought? Let what is destined to occur, occur. No one in the three worlds can ward it off.

Brahmā said:—

10. When thus taunted and rebuked they rushed towards him with big batons, decorating their arms and taking up different kinds of weapons.
11. Gnashing their teeth, grunting and bellowing and calling out “See, See”, the Gaṇas rushed at him.
12. Nandin came first and caught hold of his leg. He

pulled at it. Bhṛigin then rushed at him and caught hold of his other leg.

13. Before the Gaṇas of Śiva had time to pull his legs Gaṇeśa struck a blow at their hands and got his legs free.

14. Then seizing a big iron club and standing at the doorway he smashed the gaṇas.

15. Some got their hands broken, others got their backs smothered. The heads of others were shattered and the foreheads of some were crushed.

16. The knees of some were fractured, the shoulders of others were blasted. Those who came in front were hit in the chest.

17. Some fell on the ground, some fled in various directions, some got their legs broken and some fled to Śiva.

18-19. Now none among them stood face to face. Just as deer flee to any direction on seeing a lion, the Gaṇas, who were thousands in number fled in that manner. Then Gaṇeśa returned to doorway and stood there.

20. He was seen as the annihilator of all in the manner of Yama, the terrible god of death at the end of a Kalpa.

21. At this time, urged by Nārada, all the gods including Viṣṇu and Indra came there.

22. Standing in front of Śiva and bowing to him with a desire to secure good for him they said—"O lord, be pleased to command us.

23. You are the great Brahman, the lord of all, the creator, the sustainer and the annihilator of all created things. All are your servants.

24. You are intrinsically devoid of attributes but by means of your sports you assume Rājasika, Sāttvika and Tāmasika forms. O lord, what sort of sport you are indulging in, now ?"

Brahmā said :—

25. O excellent sage, on hearing their words and seeing the Gaṇas completely shattered, lord Śiva told them everything.

26. O excellent sage, Śiva, the lord of all, the consort of Pārvatī, then laughingly told me, Brahmā.

Śiva said :—

27. O Brahmā, listen. A boy is standing at the entrance to my house. He is very strong. He has a staff in his hand. He prevents me from entering the house.

28. He strikes very dexterously. He has destroyed many of my Pārśadas. He has forcefully defeated my Gaṇas.

29. O Brahmā, you alone should go there. This strong boy shall be propitiated. O Brahmā, you shall do everything to bring him under control.

Brahmā said :—

30. On hearing the words of the lord and unable to know the reality, being deluded by ignorance, O dear, I went near Gaṇeśa accompanied by the sages.

31. On seeing me approaching, the powerful Gaṇeśa came to me very furiously and plucked my moustache and beard.

32. “Forgive me. Forgive me, O lord. I have not come for fighting. I am a brahmin and shall be blessed. I have come to make peace and I will cause no harm.”

33. While I said thus, O brahmin, the heroic Gaṇeśa, the boy of great valour uncommon to the boys took up the iron club.

34. On seeing the powerful Gaṇeśa seizing the iron club I began to run away immediately.

35. The others too who were shouting “Go, Go” were struck down with the iron club. Some fell themselves and some were felled by him.

36. Some of them fled to Śiva in a trice and intimated to him the details of the incident.

37. On seeing them in that plight and on hearing the news, Śiva, an adept in sports became very angry.

38. He issued directives to Indra and other gods, to the Gaṇas led by the six-faced Kumāra and to goblins, ghosts and spirits.

39. At the bidding of Śiva they all desired to kill Gaṇeśa. Lifting up their weapons in a suitable manner they came there from all directions.

40. Whatever weapon they had was hurled on Gaṇeśa with force.

41. There was a great hue and cry in all the three worlds consisting of the mobile and immobile. The inhabitants of the worlds were in a great fix and uncertainty.

42. "Brahmā's life span is not over, but the whole universe is undergoing untimely destruction. Certainly it is due to Śiva's wish.

43. The sixfaced deity and the other gods who came there failed to use their weapons effectively. They were very much surprised.

44. In the meantime, goddess, the mother of the universe, of special knowledge, came to know of the entire incident and was very furious.

45. O great sage, the goddess created two Śaktis¹⁶⁶ then and there for the assistance of her own Gaṇa.

46. O great sage, one Śakti assumed a very fierce form and stood there opening her mouth as wide as the cavern of a dark mountain.

47. The other assumed the form of lightning. She wore many arms. She was a huge and terrible goddess ready to punish the wicked.

48. The weapons hurled by the gods and the Gaṇas were caught in the mouth and hurled back at them.

49. None of the weapons of the gods was seen anywhere around the iron club of Gaṇeśa. This wonderful feat was performed by them.

50. A single boy stirred and churned the vast impassable army in the same manner as great mountain¹⁶⁷ churned the ocean of milk formerly.

51. Indra and other gods were struck by him, single-handed. The Gaṇas of Śiva became agitated and distressed then.

52. Gasping frequently for their breath, being utterly

¹⁶⁶. One is the terrible aspect of the Goddess personified as Kālī, Candi and Bhairavi, the other a beautiful yellow form named Durgā with several hands and riding on a tiger in a fierce and minacing attitude.

¹⁶⁷. The term 'girivara' the best of the mountain refers to the fabulous mountain Meru that was used for churning the ocean.

shaken by his blows they gathered together and spoke to one another.

The gods and Gaṇas said:—

53. “What shall be done? Where should we go? The ten directions have become visible. He is whirling the iron club right and left.”

Brahmā said:—

54-55. In the meantime the excellent nymphs came there with flowers and sandal paste in their hands. You and other gods who were eager to witness the fight came there. O excellent sage, the excellent pathway of the firmament was entirely filled by them.

56. Seeing the battle they were much surprised. Such a battle had never been witnessed by them before.

57. The earth with all the oceans quaked. As a result of the violent battle even mountains fell down.

58. The sky whirled with the planets and the stars. Everything was agitated. The gods fled. The Gaṇas too did likewise.

59. The valorous sixfaced deity alone did not flee. The great warrior stopped everyone and stood in front.

60. But the Gaṇas fought in vain with the two Śaktis. The weapons of the gods and the Gaṇas were broken and hence withdrawn by them.

61. Those that tarried went to Śiva. All the gods and Gaṇas fled.

62. Those who went in a body to Śiva bowed to him again and again and asked Śiva immediately “O lord who is that excellent Gaṇa ?”

63. We have heard that battles used to be fought formerly. Even now many battles are being fought. But never was such a battle seen or heard.

64. O lord, let this be pondered over a little. Otherwise no victory is possible. O lord, you alone are the saviour of the universe. There is no doubt about it.”

Brahmā said:—

65. On hearing their words, the furious Rudra became

more furious and went there along with his Gaṇas.

66. The entire army of the gods along with the discus-bearing Viṣṇu shouted in jubilation and followed Śiva.

67. In the meantime, bowing to Śiva, the lord of the gods with palms joined in reverence, O Nārada, you spoke as follows.

Nārada said :—

68. “O lord of the gods, please listen to my words. You are the all-pervading lord and expert in various sports.

69. By indulging in a great sport, the arrogance of the Gaṇas has been removed by you. O Śaṅkara, the impudence of the gods too has been removed by giving this (Gaṇeśa) much strength.

70. O lord Śiva, your own wonderful strength has been known to the worlds, you who independently remove the haughtiness of everyone.

71. O lord who are favourably disposed to your devotees, do not indulge in that sport. Please honour your own Gaṇas and the gods suitably and make them flourish.

72. O bestower of the region of Brahman, please do not treat him leisurely but kill him in your play now.” O Nārada, after saying this, you vanished from the place.

CHAPTER SIXTEEN

(*The head of Gaṇeśa is chopped off during the battle*)

Brahmā said :—

1. O Nārada, on hearing your words, the great lord who grants benediction to his devotees became desirous of fighting with the boy.

2. He called Viṣṇu and consulted him. Then with a great army and the gods, He, the three-eyed lord, stood face to face with him.

3. After remembering the lotuslike feet of Śiva, the

gods possessing great strength, kindly glanced at by Śiva and highly jubilant, fought with him.

4. Viṣṇu of great strength, valour and skill and possessing great divine weapons and Śivā's form fought with him.

5. Gaṇeśa hit all the chief gods with his staff. He hit Viṣṇu too, all of a sudden. The hero had been conferred great strength by the Śaktis.

6. O sage, all the gods including Viṣṇu were hit by him with the stick. They were turned back with their strength sapped.

7. O sage, after fighting for a long time along with the army and seeing him terrific, even Śiva was greatly surprised.

8. Thinking within himself "He has to be killed only by deception and not otherwise" he stayed in the midst of the army.

9-10. When lord Śiva who though devoid of attributes had assumed the attributive form was seen in the battle, when Viṣṇu too had come thither, the gods and Gaṇas of Śiva were highly delighted. They joined together and became jubilant.

11. Then Gaṇeśa the heroic son of Śakti following the course of heroes, at first worshipped (i.e struck) Viṣṇu with his staff, Viṣṇu who confers happiness to all.

12-13. "I shall cause him delusion. Then let him be killed by you, O lord. Without deception he cannot be killed. He is of Tāmasika nature and inaccessible." Thinking thus and consulting Śiva, Viṣṇu secured Śiva's permission and was engaged in the activities of delusion.

14. O sage, on seeing Viṣṇu in that manner, the two Śaktis handed over their power to Gaṇeśa and became submerged.

15. When the two Śaktis became submerged, Gaṇeśa with more strength infused in him hurled the iron club in the place where Viṣṇu stood.

16. Viṣṇu strenuously dodged the same after remembering Śiva, the great lord, favourably disposed towards His devotees.

17. Seeing his face on a side, the infuriated Śiva took up his trident with a desire to fight and came there.

18. Pārvatī's son of great strength and heroism, saw

Siva arrived there with desire to fight him to a finish, the great lord with the trident in his hand.

19. Gaṇeśa, the great hero, who had been rendered more powerful by Pārvatī and the Śaktis remembered the lotuslike feet of his mother and struck him in his hand with his Śakti.

20. Thereupon the trident fell from the hand of Śiva of supreme soul. Seeing this, Śiva the source of great enjoyment and protection took up his bow Pināka.

21. Gaṇeśa felled that to the ground by means of his iron club. Five of his hands too were struck. He took up the trident with the other five hands.

22. "Alas, this has been more distressing even to me. What may not happen to the Gaṇas? Śiva who followed the worldly conventions cried out like this.

23. In the meantime the heroic Gaṇeśa endowed with the surplus power bestowed by the Śaktis struck the gods and the Gaṇas with his iron club.

24. The gods and the Gaṇas smothered by that wonderful striker with the iron club went away to the ten directions. None of them remained in the battlefield.

25-27. On seeing Gaṇeśa, Viṣṇu said—"He is blessed. He is a great hero of great strength. He is valorous and fond of battle. Many gods, Dānavas, Daityas, Yakṣas, Gandharvas, and Rākṣasas I have seen. In the entire extent of the three worlds, none of them can equal Gaṇeśa in regard to brilliance, form, features, valour and other qualities."

28. Gaṇeśa, son of the Śaktis whirled the iron club and hurled it at Viṣṇu even as he was saying so.

29. After remembering the lotus-like feet of Śiva, Viṣṇu took up his discus and split the iron club by means of discus.

30. Gaṇeśa hurled the piece of iron club at Viṣṇu which was caught by the bird Garuḍa and rendered futile.

31. Thus for a long time the two heroes Viṣṇu and Gaṇeśa fought with each other.

32. Again the foremost among heroes, the son of Pārvatī took up his staff of unrivalled power remembering Śiva and struck Viṣṇu with it.

33. Struck with that unbearable blow he fell on the ground. But he got up, quickly and fought with Pārvatī's son.

34. Securing this opportunity, the Trident-bearing deity came there and cut off his head with his trident.

35. O Nārada, when the head of Gaṇeśa was cut off, the armies of the gods and the Gaṇas stood still.

36. You, Nārada, then came and acquainted Pārvatī with the matter—“O proud woman, listen. You shall not cast off your pride and prestige.”

37. O Nārada, saying this, you, fond of quarrels, vanished from there. You are the unchanging sage and a follower of the inclinations of Śiva.

CHAPTER SEVENTEEN

(The Resuscitation of Gaṇeśa)

Nārada said:—

1. O Brahmā, of great intellect, please narrate. When the entire news was heard what did the great goddess Pārvatī do? I wish to hear all in fact.

Brahmā said:—

2. O foremost among sages, listen. I shall mention the story of the mother of the universe in the manner that it happened afterwards.

3. When Gaṇeśa was killed, the Gaṇas were very jubilant. They played on Mṛdaṅgas and Paṭahas.

4. After cutting off the head of Gaṇeśa even as Śiva became sorry, goddess Pārvatī became furious, O great sage.

5. “O what shall I do? Where shall I go? Alas, great misery has befallen me. How can this misery, this great misery be dispelled now?

6. “My son has been killed by all the gods and the Gaṇas. I shall destroy them all or create a deluge.”

7. Lamenting thus, the great goddess of all the worlds angrily created in a moment hundreds and thousands of Śaktis.

8. Śaktis who were thus created, bowed to Pārvatī,

the mother of the universe and blazing brilliantly spoke—
“O mother, be pleased to command.”

9. O great sage, on hearing that, Pārvatī, the Śakti of Śiva, the Prakṛti, the great Māyā, spoke to them all in great fury.

The goddess said:—

10. O Śaktis, O goddesses, now a great deluge shall be created by you at my bidding. You need not hesitate in this regard.

11. “O friends, devour forcibly all these sages, gods, Yakṣas, Rākṣasas belonging to us and others.”

Brahmā said:—

12. On being commanded by her, the infuriated Śaktis got ready to destroy the gods and others.

13. Just as the fire consumes dry grass so also these Śaktis attempted to destroy.

14-15. Leaders of Gaṇas or Viṣṇu, Brahmā or Śiva, Indra or Kubera, Skanda or the Sun—Śaktis began to destroy them. Wherever one looked, Śaktis were present.

16. Karālis (the Terrific), Kubjakās (the hump-backed), Khañjās (the lame), Lambaśirsās (the tall-headed) the innumerable Śaktis took up the gods with their hands and threw them in their own mouths.

17-18. On seeing that Śiva, Brahmā, Viṣṇu, Indra, the other gods, Gaṇas and the sages began to doubt what the Goddess Pārvatī would be doing, whether she would create an untimely dissolution. Their hopes and aspirations for life were quelled.

19. They all gathered together and discussed—“What shall be done now? Let us ponder.” Discussing thus they spoke to one another.

20. “Only when the goddess Pārvatī is pleased can there be a relief; not otherwise, even with our maximum efforts.

21. Even Śiva who is an expert in different sports and is deluding us all, seems distressed like an ordinary man.

22. When the hips of all the gods are broken and Pārvatī is fiery in rage, none of them dare stand before her.

23-24. Whether a person belonging to her or to others, whether a god, a demon, a Gaṇa, a guardian of the quarters, a Yaksā, a Kinnara, a Sage, Brahmā, Viṣṇu or even lord Śiva himself, none could stand before Śiva.

25. On seeing her dazzling brilliance, burning all round, all of them were frightened and they stayed far away.

26. In the meantime, O sage Nārada, you of divine vision came there for the happiness of the gods and Gaṇas.

27. After bowing to me, Brahmā, Viṣṇu and Śiva and discussing jointly, he said—"Let us think and act together."

28. The gods then discussed with you of noble soul "How could our misery be quelled." They then said.

29. As long as the goddess Pārvatī does not favour us there will be no happiness. No suspicion need be entertained in this matter.

30. You and other sages went to Pārvatī in order to appease her anger. They then propitiated her.

31. They bowed to her again and again. They eulogised her with many hymns. They tried to please her with devotion and at the behest of the gods and Gaṇas spoke thus.

The celestial sages said:—

32. O Mother of the universe, obeisance to you. Obeisance to you, O Śivā. Obeisance to you. O Caṇḍikā. Obeisance to you, Kalyāṇī.

33. O mother, you alone are the primordial Śakti. You are the eternal cause of creation. You alone are the sustaining power. You alone are the cause of dissolution.

34. O goddess, be pleased. Spread peace. Obeisance be to you. O goddess, the three worlds are agitated by your fury.

Brahmā said :—

35. The great goddess Pārvatī thus eulogised by you

and other sages glanced at them furiously. She did not say anything.

36. Then the sages bowed at her lotus like feet and spoke to her in low voice with devotion joining their palms in reverence.

The sages said:—

37. O goddess, forgive, forgive. The final dissolution seems near at hand. Your lord is standing here. O mother, you see him.

38. What are we, the gods, Viṣṇu, Brahmā and others? We are only your subjects. We stand here with palms joined in reverence.

39. O great goddess, our guilts shall be forgiven. We are agitated and distressed. O Pārvatī give us peace.

Brahmā said:—

40. After saying this, the agitated and distressed sages stood in front of her with palms joined in reverence.

41. On hearing their words Pārvatī was pleased and she replied to the sages with her mind full of compassion.

The goddess said:—

42-43. If my son regains life there may not be further annihilation. If you can arrange for him an honourable status and position among you as the chief presiding officer, there may be peace in the world. Otherwise you will never be happy.

Brahmā said:—

44. Thus warned, you and other sages returned and intimated to all the gods everything in detail.

45. On hearing that, Indra and other gods joined their palms in reverence and piteously intimated to Śiva what had transpired there.

46. On hearing what the gods said, Śiva spoke thus— “It shall be done accordingly so that there may be peace over all the worlds.”

47. “You shall go to the northern direction and what-

ever person you meet at first you cut off his head and fit it to this body."

Brahmā said:—

48. Then they carried out Śiva's behests and acted accordingly. They brought the headless body of Gaṇeśa and washed it well.

49. They paid homage to it and started towards the north. It was a single-tusked elephant that they met.

50-51. They took the head and fitted it to the body. After joining it, the gods bowed to Śiva, Viṣṇu and Brahmā and spoke—"What has been ordered by you has been carried out by us. Let the task left incomplete be performed now."

52. Then the Pāṛṣadas shone happily. After hearing those words they awaited eagerly what Śiva would say.

53. Then Brahmā, Viṣṇu and other gods spoke after bowing to lord Śiva who is free from the ill effects of the attributes.

54. They said :—"Since we all are born out of your brilliant Energy let that Energy come into it by the recitation of the Vedic mantras.

55. Saying so, they jointly sprinkled the holy water, invoked by the mantras on that body after remembering Śiva.

56. Immediately after the contact of the holy water the boy was resuscitated to life and joined with consciousness. As Śiva willed, the boy woke up as from a sleep.

57. He was handsome, extremely comely. He had the face of an elephant. He was red-complexioned. He was delighted with face beaming. He was brilliant and had fine features.

58. O great sage, on seeing the son of Pārvatī resuscitated to life, they all rejoiced and their miseries came to an end.

59. They showed him delightfully to the goddess. On seeing her restored to life, the goddess was greatly delighted.

CHAPTER EIGHTEEN

(Ganeśa crowned as the chief of Gaṇas)

Nārada said :—

1. O lord of subjects, when the son of Pārvatī was resuscitated and seen by the goddess, what happened then? Please narrate to me now.

Brahmā said :—

2. O great sage, when the son of Pārvatī was resuscitated and seen by the goddess, listen to what happened there. I shall narrate the jubilation that ensued.

3. O sage, that son of Pārvatī was resuscitated. He was free from distress and perturbation. Then he was crowned by the gods and the leaders of Gaṇas.

4. On seeing her son, Pārvatī was highly delighted. Taking him up with both her hands she embraced him joyously.

5. She then lovingly gave him different clothes and ornaments.

6. He was honoured by the goddess who bestowed all Siddhis on him and touched him with her hand that removes all distress.

7. After worshipping her son, and kissing his face, she granted him boons with affection and said—"You have had great distress since your very birth.

8. You are blessed and contented now. You will receive worship before all the gods. You will be free from distress.

9. Vermillion is visible on your face now. Hence you will be worshipped with vermillion by all men always.

10-12. All achievements certainly accrue to him who performs your worship with flowers, sandal paste, scents, auspicious food offerings Nirājana rites, betel leaves, charitable gifts, circumambulations and obeisance. All kinds of obstacles will certainly perish.

13. After saying this, she worshipped her good son with various articles, once again.

14. O Brahmin, then with the graceful blessings of

Pārvati, instantly peace reigned upon gods and particularly on the Gaṇas.

15. In the meantime, Indra and other gods eulogised and propitiated Śiva joyously and brought him devoutly near Pārvatī.

16. After pleasing her they placed the boy in her lap for the happiness of the three worlds.

17. Placing his lotus-like hand on his head, Śiva told the gods. "This is another son of mine."

18-19. Getting up and bowing to Śiva, Pārvatī, Viṣṇu and me, Gaṇeśa stood in front of Nārada and other sages and said—"My guilt shall be forgiven. Arrogance is the characteristic of Man's nature."

20. We three Śiva, Viṣṇu and I said to the gods simultaneously with pleasure, after granting him excellent boons

21. "O great gods, just as we three are worshipped in all the three worlds, so also he shall be worshipped by all of you."

22. We are the offsprings of primordial nature. He is also the same and hence worthy of worship. He is the remover of all obstacles and the bestower of the fruits of all rites.

23. He shall be worshipped first and we shall be worshipped afterwards. If he is not worshipped, we too are not worshipped.

24. If the other deities are worshipped when he is not worshipped, the fruit of that rite will be lost. There is no doubt in this matter.

25-26. After saying this we worshipped him. Śiva worshipped Gaṇeśa with various articles of worship. Viṣṇu worshipped him afterwards. I, Brahmā, and Pārvatī too worshipped him. He was then worshipped by all the gods and Gaṇas with great joy.

27. In order to gratify Pārvatī, Gaṇeśa was proclaimed as the presiding officer by all, Brahmā, Viṣṇu, Śiva and others.

28. Again, with a joyful mind, several boons were granted by Pārvatī to him, always favourable to all in the world.

Śiva said :—

29. “O son of Pārvatī, I am pleased, there is no doubt about it. When I am pleased the entire universe is pleased. None will be against the same.

30. Since, even as a boy you showed great valour as Pārvatī’s son, you will remain brilliant and happy always.

31. Let your name be the most auspicious in the matter of quelling obstacles. Be the presiding officer of all my Gaṇas and worthy of worship now.”

32. After saying this, Śiva laid down several modes of worship and granted benedictions instantaneously.

33. The gods, the Gaṇas and the celestial damsels sang songs joyously, danced and played on instruments.

34. Another boon was granted to Gaṇeśa by the delighted Śiva of great soul.

35-37. O Gaṇeśa, you are born in the first Prahara on the fourth day in the dark half of the Bhādra month at the auspicious hour of the moonrise. Since your form manifested itself from the good mind of Pārvatī, your excellent Vrata shall be performed on that Tithi itself or beginning from that day. It will be very auspicious and conducive to the achievement of all Siddhis.

38. At the bidding of us both the Vrata shall be performed till the fourth day at the end of a year.

39. Let those who yearn for unequalled happiness in the world worship you devoutly in various ways on the fourth day in accordance with the rules.

40. On the fourth day of Lakṣmī in the month of Mārgaśīrṣa he shall perform early morning ablution and entrust the Vrata to the brahmans.

41. He shall perform worship with the Dūrvā grass and observe fast. After a Prahara has elapsed in the night the devotee shall take bath and worship.

42-43. The idol shall be made of metal, coral, white Arka flowers or clay. It shall be installed and worshipped by the devotee with all purity, with scents of various kinds, divine sandal paste and flowers.

44-45. A handful of Dūrvā grass having three knots and without roots shall be used for worship. The shoots shall be hundred and one in number. With twentyone the

idol shall be worshipped. Gaṇeśa shall be adored with incense, lamps and different kinds of food-offerings.

46. After worshipping you with various articles of worship like betel etc. and eulogising you with hymns, the devotee shall worship the crescent moon.

47. Afterwards, he shall feed the brahmins joyously with sweets with due honour. He himself shall take sweets and avoid salt.

48. Then the rites shall formally be dismissed. Then he shall remember Gaṇeśa. Thus the Vrata shall be concluded auspiciously.

49. When thus the Vrata is duly completed in a year, the devotee shall perform the rite of formal dismissal for the completion of the Vrata.

50. At my bidding twelve brahmins shall be fed. After placing a jar your image shall be worshipped.

51. After making the eight-petalled lotus diagram on the ground in accordance with Vedic injunctions a sacrifice shall be performed by the liberal people who have no disinclination to spend money.

52. Two women and two students shall be worshipped and fed in front of the idol duly.

53. The devotee shall keep awake at night and perform worship in the morning. After that the rites of formal dismissal with the mantra “Kṣemāya Punarāgamanāya Ca.” (For welfare and return again) shall be performed.

54. The benediction as well as good wishes shall be received from the boy. In order to make the Vrata complete, handfuls of flowers shall be offered.

55. After prostrations, various routines shall be carried on. He who performs Vratas like this can secure the desired fruits.

56. O Gaṇeśa, he who performs your worship upto his ability, with faith, shall derive the fruit of all desires.

57. The devotee shall worship you, the lord of Ganas with vermillion, sandal paste, raw rice grains and Ketaka flowers as well as with other services.

58. They who devoutly worship you with acts of service will achieve success. Their obstacles will be quelled.

59. These Vratas shall be performed by the people

of all castes, particularly by women as well as kings aiming and beginning to be prosperous and flourishing.

60. He will certainly derive whatever he desires. Hence you shall always be served by him whoever he is who desires fruits.

Brahmā said:—

61-62. When this was mentioned by Śiva to Gaṇeśa of great soul, O sage, the gods, the sages and the Gaṇas, favourites of Śiva said “So be it” and worshipped Gaṇeśa according to prescribed rules.

63. All the Gaṇas, particularly bowed to Gaṇeśa and adored him respectfully with various articles.

64. O great sage, how can I describe even with my four mouths the indescribable delight of Pārvatī.

65. The divine drums were sounded. The celestial damsels danced. The Gandharva chiefs sang. Flowers were showered upon him.

66. When Gaṇeśa was installed, the whole universe attained peace and normalcy. There was great jubilation. All miseries ended.

67. O Nārada, Pārvatī and Śiva rejoiced in particular. Good and plentiful auspiciousness was conducive to happiness everywhere.

68-69. The gods and the sages, who had come there, returned at the bidding of Śiva praising Pārvatī and Gaṇeśa again and again, eulogising Śiva and saying “O what a battle !”

70. When Pārvatī became free from fury, Śiva and Pārvatī behaved as before.

71. With a desire for the welfare of the worlds, the great deity relaxing in his own soul and engaged in the activities of the devotees conferred different kinds of happiness.

72. Both Viṣṇu and I took leave of Śiva and after paying homage to both Pārvatī and Śiva returned to our abodes.

73. O holy sage Nārada, after singing the glory of Pārvatī and Śiva and taking leave of them you too returned to your abode.

74. Thus requested by you, I have narrated the glorious story of Pārvatī and Śiva along with that of Gaṇeśa with great reverence.

75. Whoever hears this narrative auspiciously with pure mind shall have everything auspicious and be the abode of auspiciousness.

76. The childless will get a son, the indigent wealth; the seeker of a wife will get a wife and the seeker of issues will get children.

77. The sick will regain health; the miserable will have good fortune. The sonless, impoverished, banished wife will be reunited with her husband.

78-79. The sorrowing will be relieved of sorrow, undoubtedly. The house that contains this story shall certainly be auspicious. He who listens to this narrative at the time of travel or on holy occasions, with a pure mind shall get all desires, thanks to the grace of lord Gaṇeśa.

CHAPTER NINETEEN

(*Ganapati's marriage*)

Nārada said:—

1. O dear father, the excellent story of the nativity and the divine conduct embellished by valour, of Gaṇeśa has been heard well.

2. O dear father, O lord of gods, what happened thereafter? Please narrate it. The great glory of Pārvatī and Śiva confers great delight.

Brahmā said:—

3. O excellent sage, you have asked well with a sympathetic mind. Listen attentively, O excellent sage, I shall narrate.

4. O excellent brahmin, seeing frequently the divine sports of both the sons, Pārvatī and Śiva had their love increased.

5. The happiness of the parents knew no bounds. The son too used to sport in joy and love.

6. O great sage, the sons rendered great service to their parents with great devotion.

7. The love and affection of the parents towards the six-faced lord and Gaṇeśa increased to a great extent like the moon in the bright half of the month.

8. O celestial sage, once the loving parents Pārvatī and Śiva held a secret talk and discussion.

9. They thought that the two sons had attained to marriageable age and how best their marriage should be celebrated now.

10. The sixfaced lord Kārttikeya was their great beloved son. Gaṇeśa too was likewise. Thinking thus they were worried as well as delighted.

11. O sage, coming to know of their parents' opinion, the sons too were eager to get married.

12. "I shall marry, I shall marry" saying thus to each other they always quarrelled with each other.

13. The couple, the rulers of the worlds, on hearing their words, were very much surprised, following the worldly conventions.

14. A wonderful expedient was devised by them after thinking about the course to be followed in the celebration of their marriage.

15. Once they called the sons to them and spoke as follows.

Siva and Pārvatī said:—

16. O good sons, we have framed the rules conducive to your happiness. Listen lovingly. We shall tell you the truth.

17. Both of you are good sons and equal in our eyes. There is no difference. Hence a condition that is beneficial to both of you has been made.

18. The auspicious marriage will be celebrated of that boy who comes here first after going round the entire earth.

Brahmā said:—

19. On hearing their words, the powerful Kumāra

started immediately from the fixed point in order to go round the earth.

20. Gaṇeśa of excellent intellect stood there itself after pondering in his mind frequently with his keen intellect.

21. "What shall be done? Where am I to go? I cannot cross the earth. At best it may be possible to go a Krośa. I cannot go beyond it.

22. What avails that happiness which is achieved after going round the earth?" Please listen to what Gaṇeśa did after thinking thus.

23. He performed the ceremonial ablution and returned home. He then spoke to his father and mother.

Gaṇeśa said:—

24. For your worship two seats have I placed here. Please be seated, dear parents. Let my desire be fulfilled.

Brahmā said:—

25. On hearing his words, Pārvatī and Śiva sat on the seats for receiving worship.

26. They were worshipped by him and circumambulated seven times and bowed too seven times.

27. Joining his palms in reverence and eulogising his parents agitated by love and affection, many times, Gaṇeśa the ocean of intelligence, spoke thus.

Gaṇeśa said:—

28. "O mother, O father, you please listen to my weighty words. My auspicious marriage shall be celebrated quickly."

Brahmā said:—

29. On hearing the words of the noble-minded Gaṇeśa, the parents spoke to him, the storehouse of great intellect.

Śiva and Pārvatī said:—

30. You shall circumambulate the earth with all its forests. Kumāra has already gone. You too start and return first.

Brahmā said:—

31. On hearing the words of his parents, Gaṇeśa spoke immediately and furiously but with some restraint.

Gaṇeśa said:—

32. O mother, O father, you two are intelligent and embodied virtue. Hence O excellent ones, you may be pleased to hear my virtuous words.

33. The earth has been circumambulated by me frequently, for seven times. Why then, my parents should say thus?

Brahmā said:—

34. On hearing his words, the sportively inclined parents, following the worldly conventions spoke to him thus—

The parents said:—

35. “O son, when was the great earth circumambulated by you, the earth consisting of seven continents¹⁶⁸ extending to the oceans and consisting of vast jungles?

Brahmā said:—

36. O sage, on hearing the words of Pārvatī and Śiva, Gaṇeśa, the storehouse of great intellect spoke thus.

Gaṇeśa said :—

37. By worshipping you, Pārvatī and Śiva, I have intelligently circumambulated the earth extending to the oceans.

38. Is it not the verdict of the Vedas or the Śāstras or any other sacred code? Is it true or otherwise?

39. “He who worships his parents and circumambulates them, will certainly derive the fruit and merit of circumambulating the earth.

40. He who leaves his parents at home and goes on a pilgrimage incurs the sin of their murder.

¹⁶⁸ On the seven continents, see S. M. Ali, Geography of the Purāṇas, Ch. II.

41. The holy centre of a son consists of the lotus-like feet of his parents. The other holy centres can be reached only after going a long distance.

42. This holy centre is near at hand, easily accessible and a means of virtue. For a son and wife, the auspicious holy centre is in the house itself."

43. These things are mentioned frequently in the Śāstras and the Vedas. Now, are they going to be falsified by you?

44. If so, your very forms will come false. Even the Vedas will become false. There is no doubt about it.

45. Let my auspicious marriage be celebrated and that too very quickly. Otherwise let the Vedas and Śāstras be declared false.

46. Of the two alternatives whatever is excellent shall be followed, O parents, embodied virtues!

Brahmā said:—

47. Saying thus, Gāneśa of excellent intellect, of great wisdom and foremost among intelligent persons assumed silence.

48. On hearing his words, Pārvatī and Śiva, the rulers of the universe, were very much surprised.

49. Then, Śiva and Pārvatī praised their son who was clever and intelligent and spoke to him who had spoken the truth.

Śiva and Pārvatī said :—

50. O son, you are a supreme soul and your thoughts are pure. What you have said is true and not otherwise.

51. When misfortune comes, if a person is keenly intelligent, his misfortunes perish even as darkness perishes when the sun rises.

52. He who has intelligence possesses strength as well. How can he who is devoid of intellect have strength? The proud lion was drowned in a well with a trick by a little hare.¹⁶⁹

53. Whatever has been mentioned in the Vedas, Śāstras and Purāṇas for a boy, all that has been performed by you, namely, the observance of virtue.

¹⁶⁹. This verse introduces the story of the lion and the hare in the Pañcatantra.

54. What has been executed by you shall be done by anyone. We have honoured it. It will not be altered now.

Brahmā said :—

55. After saying this and appeasing Gaṇeśa, the ocean of intelligence, they resolved to perform his marriage.

CHAPTER TWENTY

(*The celebration of Gaṇeśa's marriage*)

Brahmā said :—

1. In the meantime Prajāpati Viśvarūpa became delighted and happy on knowing their intention.

2. Prajāpati Viśvarūpa had two daughters of divine features. They were famous as Siddhi and Buddhi.¹⁷⁰ They were exquisite in every part of their body.

3. The lord Śiva and Pārvatī, jubilantly celebrated the marriage of Gaṇeśa with them.

4. The delighted gods attended their marriage as desired by Śiva and Pārvatī.

5. Viśvakarman made all arrangements for the marriage. The sages and the gods were full of great joy.

6. The happiness that Gaṇeśa derived by virtue of this marriage, O sage, cannot be adequately described.

7. After some time, the noble Gaṇeśa begot two sons, one each of his wives. They were endowed with divine features.

8. The son Kṣema was born to Siddhi. The highly brilliant son Lābha was born to Buddhi.

9. While Gaṇeśa was enjoying the inconceivable happiness, the second son returned after circumambulating the earth.

10. Thereupon he was addressed by Nārada, the great soul. “I am speaking the truth, no lies. I am not actuated by deception or rivalry.

11. What has been done by Śiva and Pārvatī your

¹⁷⁰. Siddhi and Buddhi were the two daughters of the progenitor Viśvarūpa and these were married to Gaṇeśa. Siddhi gave birth to Kṣema and Lābha was born of Buddhi.

parents, no other person in the world will ever do. Truth. It is the truth I am speaking.

12. After driving you out under the pretext of circumambulating the earth, they have celebrated the excellent and auspicious marriage of Gaṇeśa.

13. By this marriage that was celebrated, Gaṇeśa has obtained two wives joyously. They are the excellent daughters of Prajāpati Viśvarūpa.

14. He has begot of his two wives of auspicious body two sons, Kṣema of Siddhi and Lābha of Buddhi. They bestow happiness on every one.

15. Begetting two sons of auspicious features of his wives Gaṇeśa is continuously enjoying happiness as conceived by your parents.

16. The entire earth consisting of oceans and jungles has been traversed by you due to their deceptive behest. O dear, this is the result of that.

17. O dear, consider. If parents begin to deceive or particularly if our masters begin to deceive, won't others also begin to deceive.

18. Your parents have not done well. Just ponder over it. I don't think their action has been good.

19. If mother were to poison her son, if father were to sell his son, if the king were to confiscate the assets of his subjects what can be said and to whom ?

20. O dear, an intelligent peace-loving person shall never look at the face of the person who has committed this harmful deed.

21. This policy has been mentioned in the Vedas, Smṛtis and sacred texts. It has been intimated to you now. Do as you wish."

Brahmā said:—

22. O Nārada, following the mental process of lord Śiva, you spoke these words to Kumāra and then kept quiet.

23. After bowing to his father, the infuriated Skanda went to the Krauñca mountain¹⁷¹ though forbidden by his parents.

¹⁷¹. This famous hill represents part of the Kailāsa on which the Mānasarovara is situated. See Note 78 P. 629.

24. "Even when forbidden by us why do you go?" Although he was prevented by saying this, he went away saying "No".

25. "O parents, I shall not stay here even a moment when deception has been practised on me eschewing affection towards me."

26. O sage, he went away saying so. Even today he is staying there removing the sin of all by his very vision.

27. Ever since that day, O celestial sage, the son of Śiva, Kārttikeya remains a bachelor.

28. His name bestows auspiciousness in the world. It is famous in the three worlds. It dispels all sins, is meritorious and confers the sanctity of celibacy.

29. In the month of Kārttika, the gods, the holy sages and great ascetics go there to see Kumāra.

30. He who has the vision of the lord in the Kṛttikā Nakṣatra in the month of Kārttika is divested of all sins. He derives all desired fruits.

31. Pārvatī became grief-stricken by separation from Skanda. She piteously told her lord. "O lord, let us go there."

32. Śiva went to that mountain partially for her happiness. He assumed the pleasing form of Jyotirlinga named Mallikārjuna.¹⁷²

33. Even now Śiva is seen there with Pārvatī satisfying the desires of his devotees. He is the goal of the good.

34. On coming to know that Śiva had come there with Pārvatī, Kumāra became unattached and was eager to go elsewhere.

35. On being requested by the gods and sages he stayed in a place three Yojanas away.

36. O Nārada, on the full and new moon days, Pārvatī and Śiva are excited by love towards their son and they go there to see him.

37. On new moon days, Śiva himself goes there. On full moon days, Pārvatī goes there certainly.

¹⁷². According to the present context the Mallikārjuna Jyotirlinga was established on the Krauñca mountain. It is difficult to know how it came to be identified with the one on Śrīśaila overhanging the Kṛṣṇā river in the south.

38. O great sage, whatever you had asked in regard to Kārttikeya and Gaṇeśa has been narrated by me.

39. On hearing this, an intelligent man becomes free from all sins. He achieves all desired fruits of auspicious nature.

40. Whoever reads, teaches, listens or narrates this story derives all desires. No doubt need be entertained in this respect.

41. A brahmin derives brahminical splendour, a Kṣatriya becomes victorious, a Vaiśya prosperous and a Śūdra attains equality with the good.

42. A sick man becomes free from sickness; a frightened man becomes free from fear; no man is harassed by the visitation of goblins, ghosts etc.

43. This narrative is sinless, conducive to glory and enhancer of happiness. It is conducive to longevity and attainment of heaven. It is unequalled and bestows sons and grandsons.

44. It confers salvation and reveals Śiva's principles. It is pleasing to Pārvatī and Śiva and increases devotion to Śiva.

45. This shall always be heard by devotees and by those who seek liberation and are free from worldly desires. It confers identity with Śiva. It is conducive to welfare and is identical with Śiva himself.

RUDRA-SAMHITA

SECTION V

Yuddha Khanda

CHAPTER ONE

Description of the Tripuras¹⁷³

Nārada said :—

1. The excellent story of the householder Śiva, including that of Gaṇeśa, Skanda and others which confers bliss has been heard by us.

2. Now please narrate lovingly the story of how Śiva killed wicked persons playfully.

3. How did the lord burn off three cities of the Asuras with a single arrow simultaneously? What sort of an arrow was it?

4. Please narrate the story of the moon-crested lord conducive to the happiness of the gods and sages and a play of the magic of Śiva.

Brahmā said:—

5. When he was asked by Vyāsa formerly, the excellent

^{173.} According to the present version, three Asuras Tāraka, Vidyunmāli and Kamalākṣa performed penances and obtained a boon from Brahmā to build three castles, the one of copper on earth, another of silver in the sky and the third of gold. Brahmā asked the Asura Maya to build these castles for the Asuras which were destroyed by Śiva later on. According to another Version, the Asura Bāṇa received in gift three cities from Śiva, Brahmā and Viṣṇu.

The Chedis adopted the name Tripuri for their capital on the banks of the Narmadā. It is now traceable in the insignificant village Tewar, thirteen miles from Jabalpur.

The legend of the three cities is as old as the Brāhmaṇa literature. It is said that the Asuras built the city of copper on the earth, of silver in the sky and of gold in the heavenly region : देवाश्च वा असुराश्च उभये प्राजापत्याः पस्पधरे । ततोऽसुरा एषु लोकेषु पुरश्चक्रिरे अयस्मयी-मवास्मिन् लोके रजतमयीमन्तरिक्षे हरिणीं दिवि । SB. 3. 4. 4. 3.

sage Sanatkumāra narrated the story. I will repeat the same.

Sanatkumāra said:—

6. O Vyāsa of great intellect, listen to the story of the moon-crested lord, how the annihilator of the universe burnt the three cities with a single arrow.

7. O great sage, when the Asura Tāraka was killed by Skanda, the son of Śiva, his three sons performed austerities.

8. The eldest of them was Tārakākṣa, the middle one Vidyunmāli and the youngest Kamalākṣa. All of them were of equal strength.

9. They were self-controlled, well prepared, disciplined, truthful, of steady mind, heroic and inimical to the gods.

10. Eschewing all enjoyments captivating the mind, they went to the cavern of the mountain Meru¹⁷⁴ and performed a wonderful penance.

11. The three sons of Tāraka eschewed all desires in the season of spring. They disdained music, the sound of instruments as well as jubilation and performed penances.

12. In the summer season they mastered sunshine. They lighted fires in all directions. Standing in their midst they performed sacrifice with great devotion for the attainment of success.

13. They lay unconscious in the blazing sunshine. During the rainy season, they fearlessly bore all the showers on their heads.

14-15. In the autumn they controlled their hunger and thirst. All good foodstuffs, steady, wholesome, and viscid, fruits, roots and beverages they distributed among the hungry. They themselves remained like stones.

16. In the early winter they remained on top of the mountain with fortitude, unsupported in any of the four quarters.

17. In the late winter they stayed under water or wore wet dripping silken cloth or allowed themselves to be covered with dew drops.

^{174.} For the Mountain Meru, see Note 247 P. 310 and Note 64 P. 623.

18. They were not at all vexed or distressed thereby. They gradually increased the severity of their austerities. Thus the three excellent sons of Tāraka performed penance with Brahmā as the object of their worship.

19. Maintaining strict severity in their austerities, the excellent Asuras made their bodies emaciated by their penance.

20. Standing on the bare ground on a single foot, the strong Asuras performed the penance for a hundred years.

21. Taking in only air and enduring excessive heat and distress, the terrible and wicked souls continued the penance for a thousand years.

22. They remained standing on their heads for a thousand years. They remained standing with their arms lifted for hundred years.

23. Thus they bore extreme distress in their tenacious evil intent. They remained alert day and night.

24. O sage, thus many years elapsed even as they performed the penance. I think they had a virtuous dedication of their souls in Brahmā, these sons of Tāraka.

25. Satisfied by their penance, Brahmā the supreme lord of the gods and Asuras, of great glory, appeared in front of them in order to grant them boons.

26. He was accompanied by sages, gods and Asuras. The grandfather of all living beings spoke to them thus, appeasing them.

Brahmā said:—

27. O great Asuras, I am now pleased with your penance. I shall grant you everything. Speak out the boons you wish to have.

28. O enemies of the gods, tell me why you have been performing this penance. I am the bestower of the fruits of all sorts of penance. I am the creator of everything for ever.

Sanaikumāra said:—

29. On hearing his words they bowed to the grandfather, with their palms joined in reverence and spoke to him revealing their mind's desire slowly.

The Asuras said:—

30. O lord of gods, if you are pleased, if boons are to be given to us, please grant us indestructibility at the hands of everyone, every living being.

31. O lord of the universe, make us steady. Protect us from enemies. Let not old age, sickness and death befall us at any time.

32. We wish to become free from old age and death. In the three worlds we shall subject all others to death.

33. Of what avail are riches, vast earth, excellent cities, other sorts of vast enjoyments or big positions and power ?

34. If one is to be swallowed by death in five days, O Brahmā, everything else belonging to him is futile. This is our decisive thought.

Sanatkumāra said:—

35. On hearing the words of those ascetic Asuras, Brahmā replied to them after remembering Śiva, his lord.

Brahmā said:—

36. O Asuras, there cannot be invincible indestructibility. Please desist from asking for it. Seek some other boon whatever you wish.

37. O Asuras, a creature is born, dies and will be born surely. But no one will be free from old age or death in this world.

38. Except Śiva the destroyer of Death, and Viṣṇu all else are mortals. These two are the supervisors of virtue and evil and have manifest and unmanifest forms.

39. If penance is performed for the harassment of the world, it shall be understood as gone. It is only a well-performed penance that can be fruitful.

40. Ponder over this keenly, O faultless ones, desist from seeking immortality. Immortality is impossible for the gods and the Asuras. It is inaccessible. It cannot be warded off.

41. Hence choose a boon whereby you shall do something equal to your own strength.¹⁷⁵

¹⁷⁵. The original of this translation is defective.

Sanatkumāra said:—

42. On hearing the words of Brahmā, they thought for a while and then replied to the grandfather of all the worlds.

The Asuras said:—

43. O lord, we have no mansion where we can stay happily although we are valorous and invincible to our enemies.

44. Build and give us three wonderful cities richly endowed with wealth and unassailable even to the gods.

45. O Preceptor of the universe, Lord of the worlds, by your grace we shall move about on the earth occupying these cities.

46. Tārakākṣa then said—"Let Viśvakarmā make a city which cannot be broken even by the gods. Let that golden city be mine".

47. Kamalākṣa requested for a great silver city. The delighted Vidyunmālī requested for a steel-set magnetic city.

48-50. We will join together during midday at the time of Abhijit when the moon shall be in the constellation Puṣya, when the dark clouds Puṣkara and Āvarta¹⁷⁶ shower in plenty without being visible in the firmament with sporting clouds, at the end of a thousand years. These cities shall never join otherwise.

51-53. O Brahmā, when these cities are joined together, the lord who embodies all the gods sitting in a wonderful chariot containing all necessary adjuncts, may, in his distorted sport, discharge a wonderful single arrow and pierce our cities. Lord Śiva is free from enmity with us. He is worthy of our worship and respect. How can he burn us? This is what we think in our minds. A person like him is difficult to get in the world.

Sanatkumāra said:—

54. On hearing their words, Brahmā, the grandfather

¹⁷⁶. Puṣkara and Āvarta : A class of clouds that rain in torrents at the dissolution of the world.

and creator of the worlds remembered Śiva and told them “Let it be so.”

55. He ordered Maya¹⁷⁷—“O Maya, build three cities, one of gold, another of silver and a third one of steel.”

56. After ordering directly like this, Brahmā returned to his abode in heaven even as the sons of Tāraka were watching.

57-58. Then the intelligent Maya built the cities by means of his penance : the golden one for Tārakākṣa, the silver one for Kamalākṣa and the steel one for Vidyunmāli. The three fortlike excellent cities were in order in heaven, sky and on the earth.

59. After building the three cities for the Asuras, Maya established them there desiring their welfare.

60. Entering the three cities thus, the sons of Tāraka, of great strength and valour experienced all enjoyments.

61. They had many Kalpa trees¹⁷⁸ there. Elephants and horses were in plenty. There were many palaces set with gems.

62. Aerial chariots shining like the solar sphere, set with Padmarāga stones, moving in all directions looking like moonshine illuminated the cities.

63-64. There were many palaces, divine minarets resembling the summits of the mount Kailāsa. Celestial damsels, Gandharvas, Siddhas, and Cāraṇas were also there. There were temples of Rudra. In every house, people performed the rites of Agnihotra. There were excellent brahmins wellversed in sacred texts and devoted to Śiva always.

65-66. The cities were embellished with many trees in the well-laid out gardens and parks as if they had dropped from heaven. There were beautiful tanks, lakes, wells, rivers and huge ponds. They were very beautiful with plenty of fruit-bearing trees.

67. The cities were decorated with camps and tents of various sizes and chariots with beautiful horses. There were herds of elephants in rut too.

68. There were time-indicators, playgrounds and different halls for Vedic studies.

¹⁷⁷. Maya : an Asura artificer of the Daityas

¹⁷⁸. Kalpadruma: It is one of the five trees of Indra's Paradise fabled to fulfil all desires.

69. There were persons of various types—sinners, virtuous, pious, noble and those of good conduct too.

70. The place was sanctified everywhere by chaste ladies engaged in serving their husbands and averse to evil practices.

71. The cities contained heroic Asuras of great fortune accompanied by their wives, sons and brahmins well versed in the principles and practices of the Vedic and Smārta rites. They were strict adherents to their duties.

72. People had broad chests and bull-like shoulders. Some were of peaceful nature and some of warlike temperament. Some were calm and some furious. Some were hunch-backed, Some were dwarfish.

73. They were protected by Maya. Some had the blue-lily petals. Their hair was curly and dark in hue. Maya had instructed them in the arts of warfare.

74. The cities abounded in people engaged in terrific battles. There were many Asuras whose heroism was sanctified by the worship of Brahmā and Śiva. The Asuras resembled the sun, the Maruts and Mahendra. They were sturdy.

75. Whatever sacred rites are mentioned in Śāstras, Vedas and Purāṇas, as favourites of Śiva, as also the deities, favourites of Śiva, were found there.

76. Thus the Asuras, sons of Tāraka, after acquiring the boons, lived there subservient to Maya, a great devotee of Śiva.

77. Abandoning the other parts in the three worlds they entered the cities and ruled the kingdom following the principles of Śiva.

78. O sage, a long time elapsed even as they were engrossed in meritorious activities and living happily ruling over the good kingdom.

CHAPTER TWO

(*The Prayer of the gods*)

Vyāsa said:—

1. O son of Brahmā, of great intellect, and most eloquent, please narrate. What happened after that ? How did the gods become happy ?

Brahmā said :—

2. On hearing the words of Vyāsa of immeasurable intellect, Sanatkumāra spoke after remembering the lotus-like feet of Śiva.

Sanatkumāra said:—

3. Indra and other gods scorched by their brilliance and distressed consulted one another and sought refuge in Brahmā.

4. After bowing to and circumambulating Brahmā, they narrated their grievances to him after awaiting the proper opportunity.

The gods said:—

5. O Brahmā, the heaven-dwellers have been subjected to great distress by Maya the virtual ruler of the three cities, accompanied by the sons of Tāraka.

6. Hence, O Brahmā, we are distressed and we seek refuge in you. Please plan out the way of their annihilation whereby we can be happy.

Sanatkumāra said:—

7. Requested thus by the gods, Brahmā, the creator of the worlds laughed and replied to them all who were utterly frightened of Maya.

Brahmā said :—

8. O gods, I tell you, do not be afraid at all of those Asuras. Śiva will hit upon a good way of killing them.

9. The Asuras have flourished due to my favour. They do not deserve destruction at my hands. Their merit is bound to increase in the three cities¹⁷⁹ again.

10. All of you gods including Indra pray to Śiva. If the lord of all is pleased, he will carry out your task.

Sanatkumāra said:—

11. On hearing the words of Brahmā, the distressed gods including Indra went to the place where the bull-bannered god Śiva was staying.

12. Devoutly bowing to Śiva, the lord of the gods, with palms joined in reverence, all of them bent their shoulders and eulogised Śiva, the benefactor of the worlds.

The gods said:—

13. Obeisance to the gold-wombed lord, the creator of everything. Obeisance to Thee, the sustainer, the omnipresent and the omnipotent.

14. Obeisance to Thee of destroyer's form, the annihilator of living beings. Obeisance to Thee devoid of attributes, and of immeasurable splendour.

15. Obeisance to Thee devoid of states, possessed of splendour and free from aberrations; obeisance to Thee of the soul of Great Elements; obeisance to the unsullied, the great Ātman.

16. Obeisance to Thee, the lord of all beings, the sustainer of great burden, the remover of thirst, to Thee whose form is devoid of enmity, to Thee of excessive splendour.

17. Obeisance to Thee, the destroyer of the great forest in the form of great Asuras, like conflagration. Obeisance to the Trident-bearing lord who acts as the axe for the trees of Asuras.

18. O great lord, obeisance to Thee, the destroyer of great Asuras; obeisance to Thee the lord of Pārvatī, O wielder of all weapons.

19. O lord of Pārvatī, Obeisance to Thee, O great soul, O great lord. Obeisance to Thee, the blue-necked Rudra and of the form of Rudra.

¹⁷⁹ Tripura: See Note 173. P. 82

20. Obeisance to Thee, knowable through Vedānta; Obeisance to Thee who art beyond the paths. Obeisance to Thee of the form of attributes, possessing attributes and also devoid of them.

21. O great god, obeisance to Thee the delighter of the three worlds. Obeisance to Pradyumna, Aniruddha and Vāsudeva (these being your manifestations). Obeisance to Thee.

22. Obeisance to Thee, the lord Saṅkarṣaṇa. Obeisance to Thee the destroyer of Kaṁsa. Obeisance to Thee O Dāmodara, the pounder of Cāṇūra,¹⁸⁰ the partaker of poison.

23. Obeisance to Thee, O lord, Hṛṣīkeśa, Acyuta, Mṛḍa, Śaṅkara, Adhokṣaja, enemy of the Asuras, Gaja and Kāma. Obeisance to you, O partaker of poison.

24. Obeisance to Thee, O lord Nārāyaṇa, devoted to Nārāyaṇa, of the form of Nārāyaṇa, oh ! one born of Nārāyaṇa's body.

25. Obeisance to Thee of all forms, the destroyer of great hells, destroyer of sins. Obeisance to you, O bull-vehicled god.

26. Obeisance to Thee of the form of time, moment etc. Obeisance to Thee who bestows strength on his devotees; obeisance to the multi-formed; obeisance to the annihilator of the hosts of Asuras.

27. Obeisance to the lord, conducive to the welfare of brahmins and cows. Obeisance to the thousand-formed, obeisance to Thee of thousand organs.

28. O Śiva, obeisance to Thee of the form of virtue, to the Sattva, to the Ātman of Sattva. Obeisance to thee whose form is knowable through the Vedas. Obeisance to thee, the beloved of the Vedas.

29. Obeisance to Thee whose form is the Veda, obeisance to the reciter of the Vedas. Obeisance to Thee who traversest the path of good conduct and who art approachable through the path of good conduct.

30. Obeisance to Thee the glory-seated; to the Truth-

¹⁸⁰ Cāṇūra was a wrestler in Kaṁsa's service. He was slain by Kṛṣṇa.

ful, beloved of truth, to the truth. Obeisance to Thee knowable through the truth.

31. Obeisance to Thee possessed of magic-power, obeisance to the lord of magic; Obeisance to Thee (knowable through the Vedas), to Brahman, to the one born of Brahmā.

32. Obeisance to Thee, O lord, the penance, the bestower of the fruits of penance, obeisance to thee, worthy of eulogy, the eulogy, and to Thee whose mind is pleased with eulogy always.

33. Obeisance to Thee delighted with vedic conduct, to the one fond of praiseworthy conduct; to the one who has fourfold forms and the forms of aquatic and terrestrial beings.

34. O lord, the gods and all others, being excellent, are your excellences. Among the gods you are Indra; among the planets you are the sun.

35. Among the worlds you are Satyaloka. Among the rivers you are the celestial river Gaigā. Among the colours you are the white colour. Among the lakes you are the Mānasa lake.

36. Among the mountains you are the Himālaya mountain. Among the cows you are the Kāmadhenu¹⁸¹. Among the oceans you are the milk ocean. Among the metals you are gold.

37. Among the four castes you are the brahmin. O Śiva, among men you are the king. Among holy centres of salvation you are Kāśī. Among the sacred rivers you are the supreme sacred river.

38. Among all stones, you are the crystal, O great god, among the flowers you are the lotus; among mountains you are Himavat.

39. Among all activities you are the speech; among poets you are Bhārgava. Among birds you are the eight-legged Sarabha. Among beasts of prey you are the lion.

40. O bull-bannered deity, among rocks you are Śālagrāma; among the forms of worship you are Narmadā Liṅga.

41. Among animals, you are the bull Nandiśvara, O

¹⁸¹ Kāmadhenu, a mythical cow produced at the churning of the ocean, was appropriated by the sage Vasiṣṭha. Her worship is said to fulfil desires.

lord Śiva. Among Vedic texts you are in the form of Upaniṣads; Among the sacrificers you are the cool-rayed moon.

42. Among the burning ones, you are the fire, among the devotees of Śiva, you are Viṣṇu, among Purāṇas you are Bhārata; among the letters of the alphabet you are the letter Ma¹⁸².

43. Among the Bijamantras you are the Praṇava; among the terrible ones you are poison; among the pervading ones you are the firmament; among the Ātmans you are the supreme Ātman.

44. Among the sense-organs you are the mind; among the charitable gifts you are the gift of freedom from fear; among the sanctifying and life-giving agents you are considered the waters.

45. Among all acquisitions you are the acquisition of sons; among those with velocity you are the wind; among the routine sacred rites you are the Sandhyā worship.

46. Among sacrifices you are the horse-sacrifice. Among the Yugas you are the Kṛta yuga; among the asterisms you are Puṣya; among the Tithis you are Amāvāsyā.

47. Among the seasons you are the spring; among holy occasions you are the Saṃkrama; among grasses you are the Kuśa grass; among gross trees you are the Banyan tree.

48. Among the Yogas you are the Vyatipāta; among creepers you are the Soma creeper; among intellectual activities you are the virtuous inclination, among intimate ones you are the wife.

49. Among the pure activities of the aspirant, O great lord, you are Prāṇāyāma; among all Jyotirlingas you are Viśveśvara.

50. Among all kindred beings you are Dharma. In all stages of life you are Sannyāsa. You are the supreme Liberation in all Vargas. Among Rudras you are Nilalohita.

51. Among all Ādityas you are Vāsudeva; among the monkeys you are Hanumat; among the sacrifices you are Japayajña; among the weapon-bearers you are Rāma:

182. The letter 'M' is considered the best among the letters, as it represents the five requisites for Tantra worship viz: Madya(wine), māṁsa (flesh) Matsya (fish) Mudrā (mystical gesticulations) and Maithuna (sexual intercourse). These are variously interpreted by the right and left hand worshippers of Śakti.

52. Among the Gandharvas you are Citraratha; among the Vasus you are certainly the fire; among the months you are the intercalary month; among the holy rites you are the Caturdaśī rite.

53. Among all lordly elephants you are Airāvata¹⁸³; among all Siddhas you are Kapila; among all serpents you are Ananta, among all Pitṛs you are Aryaman.

54-55. You are Kāla (Time) among those who calculate; among Asuras you are Bali. O lord of gods, of what avail is a detailed narration? You preside over the entire universe and remain partially stationed within and partially without.

Sanatkumāra said:—

56-57. Eulogising thus the bull-bannered, the trident-bearing lord Śiva with various kinds of divine hymns, the gods replied thus relevant to the context. O sage, all of them including Indra and others were very much distressed. They were very shrewd in managing their selfish interests and so mentioned them to Śiva with stooping shoulders and palms joined in reverence.

The gods said:—

58. O lord Śiva, the gods including Indra have been defeated by the Asura accompanied by his brothers. O lord, all the gods have been defeated by the sons of Tāraka.

59. The three worlds have been brought under their sway. The excellent sages and the Siddhas have been destroyed. The entire universe has been exterminated by them.

60. The terrible Asuras take the entire share of the sacrificial benefits to themselves. They have initiated evil activities. They have prevented the sages from performing their virtuous rites.

61. Definitely the sons of Tāraka cannot be killed by any living being. Hence, O Śiva, they perform everything as they please.

183. Airāvata: He is the elephant produced at the churning of the ocean and appropriated by the God Indra. He is the guardian deity who presides over the east and takes part in the defence and protection of the quarter.

62. Let some policy be laid down for the protection of the universe lest the terrible Asuras, the denizens of the three cities, should destroy the world.

Sanatkumāra said:—

63. On hearing these words of Indra and other heaven-dwellers who were expatiating on their distress, Śiva spoke in return.

CHAPTER THREE

(*The virtues of the Tripuras*)

Śiva said:—

1. A meritorious person is the presiding ruler of the Tripuras now. He who practises meritorious deeds should not be killed by sensible persons.

2. O gods, I know the misery of the gods completely. It is great. Those Asuras are very strong. They cannot be killed by the gods or demons.

3. The sons of Tāraka and Maya are equally meritorious. O sensible ones, they are invincible to all the citizens.

4. How can I knowingly commit malicious deeds to my friends though I am hardy and powerful in battles? Even Brahmā has said that there is a great sin attending on even casual malicious actions.

5. There are ways of atonement and amends for a brahmin slayer, a wine addict, a thief or a person who violates sacred rites. But there is no expiation for ungrateful men.

6. Those Asuras are my devotees. O Gods, how can they be slain by us? Let this aspect be thought over by you who know what is virtue. You must consider this virtuously.

7. They should not be slain as long as they continue their devotion to me. Yet, this reason may very well be intimated to Viṣṇu.

Sanatkumāra said:—

8. O sage, thus when they heard these words Indra and other gods immediately intimated this to Brahmā in the first instance.

9. Then, with Brahmā at their head, the gods including Indra quickly went to Vaikuṇṭha in all glory.

10. On going there and seeing Viṣṇu, the gods bowed to him in agitation, and with their palms joined in reverence they eulogised him with great devotion.

11. They intimated to Viṣṇu the powerful, the reasons for their misery, the earlier ones as well as the later.

12. On hearing the distress of the gods as well as the vows observed by the Tripuras, Viṣṇu spoke as follows.

Viṣṇu said:—

13. This is true that where the eternal virtue reigns supreme, no misery raises its head like darkness when the sun is seen.

Sanatkumāra said:—

14. On hearing these words the gods became miserable and dejected. They spoke to Viṣṇu with their lotus-like faces depressed.

The gods said:—

15. How are we to go about our activities. How can our misery be dispelled? How can we be happy? How are we to remain firm?

16. As long as the Tripuras are alive, how can we observe virtuous activities? All the residents of the three cities give troubles to us.

17. What else can we say to you? Either the annihilation of the Tripuras shall be made or the untimely destruction of the gods shall be proceeded with.

Sanatkumāra said:—

18. After saying this and lamenting frequently, the gods were in a fix and could neither stay nor leave the proximity of Viṣṇu.

19-21. On seeing them in that plight, distressed and

humiliated, Viṣṇu thought within himself, “I am the benefactor of the gods. But what can I do in this affair? The sons of Tāraka are the devotees of Śiva.” After thinking like this, he thought upon the Supreme Viṣṇu, the lord of sacrifices, the primordial Puruṣa.

22. Immediately on being thought upon by Viṣṇu all the sacrifices came where Viṣṇu was stationed.

23. With palms joined in reverence they bowed to and eulogised Viṣṇu, the lord of sacrifices and the primordial Puruṣa.

24. The eternal lord Viṣṇu saw the eternal sacrifices and told them looking at the gods too including Indra.

Viṣṇu said:—

25. In order to destroy the three cities and to bring about prosperity in the three worlds, O gods perform the worship of lord Śiva along with the lord of sacrifices.

Sanatkumāra said:—

26. On hearing the words of Viṣṇu, the intelligent lord of the gods and bowing to him lovingly, the gods eulogised the lord of sacrifices.

27. O sage, eulogising thus, the gods worshipped the Sacrificial Being in accordance with the rules governing the same with the complete rites.

28. Then from the sacrificial pit rose up thousands of Bhūtas of huge size and armed with tridents, spears, iron clubs and other weapons.

29-31. The gods saw thousands of Bhūtasaṅgas armed with tridents and spears and possessing various weapons such as staffs, bows, stones, etc. They had various missiles to strike with. They were in different guises. They resembled the destructive fire and Rudra. They were on a par with the destructive Sun. When they bowed to him and stood waiting in front, Viṣṇu saw them. The glorious lord of sacrifices who carried out the behests of Rudra, spoke to them.

32. Viṣṇu said—“O Bhūtas, listen to my statement. You are all very powerful and have risen up for fulfilling

the task of the gods. All of you go immediately to the three cities.

33. Go there, strike at, break and burn the three cities of the Asuras. O Bhūtas, thereafter you can go away as you please for prosperity.

Sanatkumāra said:—

34. On hearing the words of the lord, the hosts of Bhūtas bowed to the lord of the gods and went to the three cities of the Asuras.

35. Immediately after their entry into the cities they were reduced to ashes like moths in the fire.

36. Those who escaped fled out of the cities and came grief-stricken to Viṣṇu.

37. On seeing them and hearing the incidents in detail, lord Viṣṇu pondered over this.

38. On realising that all the gods were distressed and dejected in the mind, he too was extremely grieved.

39. He became much worried at the thought “How can I destroy the three cities of the Asuras, with force and carry out the task of the gods?”

40. The lord who had authoritatively laid down the rules of conduct according to the Vedas, said “There is no doubt in this that the virtuous ones cannot be destroyed by black magic.

41. O good gods, these Asuras and the other residents of the three cities are virtuous. Hence they have become invincible. Not in any other manner.

42. After perpetrating great sins they worship Śiva and so they are freed of all sins even as the leaves of the lotus from water.

43. O gods, thanks to the worship of Śiva, their cherished desires are realised. Different means of enjoyment in the world are brought under their control.

44. Hence these Asuras who are devoted to the phallic worship enjoy different kinds of pleasures and prosperity and salvation hereafter.

45. Then putting obstacles in their activities of virtuous rites, by means of magic art I shall destroy the three cities

of the Asuras quickly for accomplishing the task of the Asuras."

46. After thinking thus, lord Viṣṇu set himself to the task of interfering with the sacred rites of the Asuras.

47. As long as the worship of Śiva is continued and as long as the pure activities are strictly adhered to, there is no question of their ruin at all.

48. Hence such means shall be followed as will make Vedic Dharma disappear thence. Undoubtedly the Asuras will forsake their worship of the phallic emblem of Śiva.

49. Deciding thus, Viṣṇu started ridiculing the Vedas for putting up obstacles in the virtuous activities of the Asuras.

50. At the bidding of Śiva, Viṣṇu who was commanded to protect the three worlds, and who renders help to the gods spoke to them.

Viṣṇu said:—

51. O gods, you go to your own abodes. Undoubtedly I shall carry on the task of the gods to the extent of my intellect.

52. Strenuously I shall make them averse to Śiva. Coming to know that they are devoid of devotion to him he will reduce them to ashes.

Sanatkumāra said:—

53. O sage, accepting his behest with bent head, the gods and Brahmā felt satisfied and with faith in their hearts returned to their abodes.

54. Thereafter Viṣṇu performed deeds conducive to the welfare of the gods. Listen to those excellent deeds destructive of all sins.

CHAPTER FOUR

(*The Tripuras are initiated*)

Sanatkumāra said:—

1. For causing obstacles in their virtuous activities, Viṣṇu of great brilliance, created a Puruṣa¹⁸⁴ born of himself.

2. He had a shaven head, wore dirty clothes, held a woven wicker vessel in his hand and a roll of cotton in his hand which he shook at every step.

3. His hands tucking at the cloth were weak. His face was pale and weak. In a faltering voice he was muttering “Dharma, Dharma.”

4. He bowed to Viṣṇu and stood in front of him. He spoke to Viṣṇu with hands joined in reverence.

5. “O laudable, revered one, please tell me what my names are and what my place shall be.”

6. On hearing these auspicious words, Lord Viṣṇu became delighted and spoke these words.

Viṣṇu said:—

7. O intelligent one, born of me, you are certainly identical with me in form. Know why you have been created. I shall tell you.

8. You are born of me. You can perform my task. You are my own. Certainly you will be worthy of worship always.

9. Let your name be Arihat. You will have other auspicious names too. I shall assign to you a place after-

¹⁸⁴. According to the present context Viṣṇu created a delusive teacher called Māyāmoha who created a Māyāśāstra of sixteen lakhs of ślokas in Apabhraṃśa, preaching Jina Dharma for misguiding the Asuras. Māyāmoha created four sorts of preachers for the propagation of Jina Dharma. He preached non-violence, forbade Śrauta and Smārta rituals, discarded Varnāśrama system, created an order for women that resulted in leaving their home and leading the life of nuns. In some versions, the role is assigned to Bṛhaspati, the preceptor of the Gods who in the guise of their preceptor Śukra deludes the Asuras. For details, see Māyāmohaprakarana in Padma, Viṣṇu, Linga, Matsya etc.

wards. Now hear with reverence what is relevant to the context.

10-11. O you who wield Māyā, ceate a deceptive sacred text of sixteen hundred thousand verses,¹⁸⁵ contrary to Śrutis and Smṛtis wherein Varṇas and Āśramas shall be eschewed. Let that holy text be in Apabhrāṇa language. Let there be emphasis on actions. You shall strain yourself to extend it further.

12. I shall bestow on you the ability to create it. Different kinds of magic arts shall be subservient to you."

13. On hearing the words of Viṣṇu, the great soul, the Māyā Puruṣa bowed to and replied to Viṣṇu.

The shaven-head said:—

14. O lord, command me quickly what I shall do. At your bidding, all activities shall be fruitful.

Sanatkumāra said:—

15. Saying this he recited the main tenet in the deceptive philosophy. "Heaven and hell are functioning here itself."

16. Remembering the lotus-like feet of Śiva, Viṣṇu told him again. "These Asuras, the residents of the three cities, shall be deluded.

17. O intellegent one, they shall be initiated by you. They shall be taught strenuously. At my bidding you will incur no sin on that account.

18. O ascetic, no doubt, Vedic and Smārta rites flourish and shine there. But these shall certainly be exploded through this Vidyā.

19. O you with shaven head, you shall go there for destroying the residents of the three cities. Revealing the Tāmasika rites, destroy the three cities.

20. After that, O great one, you shall go to the desert

185. The reading 'षोडशहस्रकम्' found in the printed editions of Śivapurāṇa is incorrect. On the authority of Matsyapurāṇa (Ch. 24) we have adopted the reading षोडशलक्षकम् and translated accordingly.

region and stay there carrying on your own duties and activities till the advent of the Kali age.

21. When the Kali age begins let your Dharma be revealed. You shall then continue to do so by means of disciples and disciples' disciples.

22. At my bidding your cult shall certainly expand. Depending upon my permission and direction you will attain me as your goal."

23. At the bidding of the lord Śiva transmitted through the thought process, Viṣṇu, the powerful, commanded him thus and vanished.

24. Then the ascetic of shaven head acting in accordance with Viṣṇu's behest created four disciples of the like form as himself and taught them the deceptive cult.

25. The four disciples had shaven heads and were of auspicious features. They bowed to Viṣṇu, the great soul and stood waiting.

26. O sage, the delighted Viṣṇu too, who carries out the behests of Śiva spoke to those four disciples.

27. "Just as your preceptor you too will become blessed at my bidding. There is no doubt in this that you will attain good goal.

28. The four disciples with shaven heads followed the heretic cult. They had the wicker vessel in their hands. They covered their mouths with a piece of cloth.

29. They habitually wore dirty clothes. They did not talk much. Delightedly they used to speak "Dharma is the great gain, the true essence" and some similar words.

30. They held a besom broom made of pieces of cloths. They used to walk step by step very slowly because they were afraid of injuring living beings.

31. O sage, with great joy they bowed to the lord and stood in front of him.

32. They were grasped by the hand by Viṣṇu and formally entrusted to the preceptor. Their names too were announced by him particularly and lovingly.

33. "Just as you, these too also belong to me. The initial prefix to their names shall be the word "Pūjya" because they are worthy of respect.

34. Let the names Ṛṣi, Yati, Ācārya, and Upādhyāya also be well known appendages to you all.

35. My names shall also be assumed by you. The auspicious name “Arihat” shall be considered destructive of sins.

36. All activities conducive to the happiness of the worlds shall be performed by you. The goal of those who carry on activities favourable to the worlds shall become excellent.”

Sanatkumāra said:—

37. Then, bowing to Viṣṇu who carried out the wishes of Śiva, the deceptive sage went joyously to the three cities accompanied by his disciples.

38. Urged by Viṣṇu of great magic, that sage of great self-control entered the three cities and created illusion.

39. Stationing himself in a garden at the outskirts of the city, accompanied by his disciples he set his magic in motion. That was powerful enough to fascinate even the expert magicians.

40. O sage, his magic was ineffective in the three cities by virtue of Siva’s worship. Then the heretic sage became distressed.

41. He mentally remembered and eulogised Viṣṇu many times, with an aching heart. He had been so dispirited and listless.

42. On being remembered by him Viṣṇu mentally thought of Śiva. Receiving his behest by the process of thought forms he remembered Nārada.

43. Immediately after, Nārada approached Viṣṇu. After bowing to him and eulogising him, he stood before Viṣṇu with palms joined in reverence.

44. Viṣṇu, the foremost among the intelligent and who always carried out the tasks of the gods and who was engaged in rendering help to the worlds spoke to Nārada then.

45. “O dear, this is being mentioned to you at the bidding of Śiva. Go to the three cities immediately. The

sage has gone there already for deluding the residents of the cities.”

Sanatkumāra said:—

46. On hearing his words, Nārada, the excellent sage went there quickly where the ascetic expert in magic was stationed.

47. Nārada, an expert in magic, at the bidding of the lord, an expert in the art of illusion, entered the three cities along with the deceptive sage, and got himself initiated.

48. Then Nārada approached the lord of the three cities. After the preliminary enquiries about his health and welfare he spoke to the king.

Nārada said:—

49. A certain sage, very virtuous and excellent master of lores has arrived here. He possesses complete knowledge of the Vedic lore.

50. Many cults have been observed by me but none of them is like his. Seeing the eternal virtue in this cult we have got ourselves initiated into it.

51. O great king, O excellent Asuras, if you have any interest in that cult, you shall get yourself initiated into it.

Sanatkumāra said:—

52. On hearing his words full of significance, the lord of the Asuras was deluded and exclaimed with surprise in his heart.

53. “Since Nārada has been initiated we too shall be initiated.” Resolving thus, the Asura approached the sage.

54. On seeing his features, the Asura was deluded by his magic. After bowing to him he spoke thus.

The Tripura ruler said:—

55. O sage of pure mind, you shall perform my initiation. I shall become your disciple. True. It is undoubtedly true.

56. On hearing the frank words of the ruler of the

Asuras the heretic sage, professing to be eternal, spoke emphatically.

57. O excellent Asura, if you are prepared to act according to my behests, I shall initiate you, otherwise not, even if you strive for a number of times.

58. On hearing these words the king was deluded by magic. With palms joined in reverence he immediately replied to the sage.

The Asura said:—

59. I shall carry out whatever command you are pleased to give. I will not transgress your orders. True. It is certainly true.

Sanatkumāra said:—

60. On hearing the words of the Tripura-ruler, the excellent sage removed the cloth from his mouth and said.

61. “O lord of Asuras, take initiation in this most excellent of all cults. By this initiation you will become contented.”

Sanatkumāra said:—

62. Saying thus, the deceptive sage immediately performed the initiation of the ruler of the Asuras, in accordance with his cult observing all rules.

63. O sage, when the ruler of the Asuras was initiated along with his brothers, the residents of the three cities too got themselves initiated.

64. O sage, the entire Tripuras were filled with the line of disciples of the sage, an expert in great art of illusion.

CHAPTER FIVE

(*The Tripuras are fascinated*)

Vyāsa said:—

1. When the ruler of the Asuras was initiated after being deluded by the deceptive sage expert in the magic art what did the sage say? What did the ruler of the Asuras do?

Sanatkumāra said:—

2. After offering him initiation, the ascetic Arihan served by his disciples, Nārada and others, spoke to the ruler of the Asuras.

Arihan said:—

3. O ruler of the Asuras, listen to my statement, pregnant with wisdom. It is the essence of the Vedānta and bears high esoteric importance.

4. The entire universe is eternal. It has no creator nor it is an object of creation. It evolves itself and gets annihilated by itself.

5. There are many bodies from Brahmā down to a blade of grass. They themselves are the gods for them. There is no other God.

6. What we mean by Brahmā, Viṣṇu and Rudra are only the names of embodied beings just like my name Arihan etc.

7. Just as our bodies perish when their time arrives, so also the bodies of all beings from Brahmā to a mosquito perish when their time arrives.

8. When we consider, none of these bodies is superior to any other since in respect of taking food, copulation, sleep and fear these are invariably the same everywhere.

9. Taking in water and foodstuffs to the required quantity, all living beings derive a kindred satisfaction, neither more nor less.

10. After drinking water we are gladly relieved of thirst. Others too are equally relieved. There is no deviation this way or that.

11. There may be a thousand damsels of exquisite beauty and comely features. But only one of them can be used at a time for the sexual intercourse.

12. Let there be hundreds of horses, of different varieties. But for the purpose of riding only one can be used on one occasion.

13. The pleasure that one derives in that sleep on a cushioned couch is the same that one derives by sleeping on the bare ground.

14. Just as we, the embodied beings, are afraid of death so also the bodies from Brahmā to the worm are afraid of death.

15. If we analyse with a keen intellect, all the embodied being are equal. After coming to this conclusion it does not behove anyone to injure anyone else.

16. There is no other virtue equal to the mercy shown to living beings. Hence all men shall strenuously practise acts of mercy to living beings.

17. If a single living being is protected it amounts to the protection of the three worlds. If that is killed it amounts to the killing of all others. Hence it is our duty to protect and abstain from killing others.

18. Non-violence is the greatest virtue. Affliction of others is a great sin. Salvation is defined as non-dependence on others. Eating the food of our choice is heavenly bliss.

19. This has been mentioned by the earlier sages with good justification to be sure. Hence no violence should be indulged in by men who are afraid of hell.

20. There is no sin equal to violence in the three worlds, consisting of the mobile and immobile. A person who afflicts others violently goes to hell. A non-violent man goes to heaven.

21. There are many kinds of charitable gifts. Of what avail are these which give very insignificant results. There is no other gift equal to that of protection.

22. Four types of gifts have been mentioned by the great sages for the welfare of the people here and hereafter as a result of discussions and deliberations of various sacred texts.

23. Protection shall be granted to the frightened,

medicine to the sick, learning to the student and food to the hungry.

24. All sorts of charitable gifts recommended by the sages do not merit even a sixteenth part of the gift of protection to a living being.

25. The strength that one derives by the use of gems mantras, and herbs is of inconceivable influence. But it is practised strenuously only for earning money.

26. The hoarding and amassing of vast wealth is useful only for the propitiation of twelve organs of senses. Of what avail is the propitiation of other things?

27. The twelve organs of senses are the five organs of activity and the five organs of knowledge together with the mind and intellect.

28. Living beings have heaven and hell here itself and not anywhere else. Happiness is heaven and misery is hell.

29. If the body is cast off in the midst of enjoyment that is the greatest liberation conceived by the philosophers.

30. When pain comes to an end along with its impressions, If ignorance too dies away, it is conceived as the greatest salvation by the philosophers.

31. Supporters and exponents of the Vedas accept this as an authoritative Vedic text that no living being shall be injured. Violence is not justifiable.

32. The Vedic text encouraging slaughter of animals cannot be held authoritative by the learned. To say that violence is allowed in Agniṣṭoma is an erroneous view of the wicked.

33. It is surprising that heaven is sought by cutting off trees, slaughtering animals, making a muddy mess with blood and by burning gingelly seeds and ghee.

34. Narrating his opinions to the leader of the Tripuras, the ascetic addressed the citizens with great zeal.

35. He referred to things which gave credence, being visible, which brought happiness to the body, which are indicated in Buddhistic theology and which are consistent with the Vedic passages.

36. It is said in the Vedas that Bliss is an aspect of the Brahman. That shall be taken as it is. It is false to bring in various alternatives.

37. One shall seek and enjoy happiness as long as the

body is hale and hearty, as long as the sense-organs are not impaired and as long as the old age is far off.

38. When there is sickness, impairment of the sense-organs and old age how can one derive happiness ? Hence those who seek happiness shall be prepared to give away even the body.

39. The Earth is burdened by those who are not ready to please and satisfy the suppliant. It is not burdened by oceans, mountains and trees.

40. The body is ready to go in a trice, and hoarded things are attended with the risk of dwindling down. Realising this a sensible man shall see to the pleasure of his body.

41. It is mentioned in the Vedas that this body is going to constitute the breakfast for dogs, crows and worms. The body has its ultimate end in being reduced to ashes.

42. It is unnecessary to divide the people into different castes. When all are men who is superior and who is inferior ?

43. Old men say that creation began with Brahmā. He begot two sons the famous Dakṣa and Marīci.

44. Kaśyapa, the son of Marīci married thirteen of the sweet-eyed daughters of Dakṣa, they say, in accordance with righteous path.

45. But people of modern times whose intelligence and valour are but a modicum unnecessarily wrangle over the fact whether this is proper or improper.

46. Some of the ancestors thought that the four castes are born of mouth, arms, thighs etc. of Brahmā.¹⁸⁶ But when we consider, this does not fit in properly.

47. How can sons born of the same body or from the same body be of four different castes ?

48. Hence the divisions of castes and outcastes do not appear to be sound. Hence no difference between man and man should be entertained.

Sanatkumāra said:—

49. O sage, addressing the lord of the Asuras and the

¹⁸⁶. It refers to the Vedic and Puranic classification of society into four Varṇas, viz. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, said to have emanated from the mouth, arms, thighs and feet of the creator.

citizens thus, the sage with his disciples spoiled the Vedic rites in a determined manner.

50. He then criticised the womanly virtues of chastity and manly virtues of continence etc.

51. Similarly he attacked and repudiated the divine rites, Śrāddhika rites, sacrificial rites and holy observances and festivals, pilgrimages and anniversaries.

52. Worship of Śiva, propitiation of his phallic form, adoration of Viṣṇu, Sun, Gaṇeśa and other deities in accordance with the sacred texts were repudiated by him.

53. The heretic sage, an expert in wielding magic art, foremost among the deceptive, criticised the ceremonial ablutions and charitable gifts that are made on auspicious occasions.

54. O foremost among brahmins, why shall I dilate upon this topic ? Suffice it to say that in the three cities every type of Vedic rites was completely stopped by that deceptive heretic sage.

55. The women of the three cities who were hitherto devotedly attached to their husbands were deluded and misguided and they abandoned their noble inclinations to serve their husbands.

56. The fascinated men practised rites of seduction and winning over and made their artifices fruitful in gaining other men's wives.

57. The attendant maids in the harems, the princes, the citizens and the ladies were perfectly enchanted by him.

58. Thus when the citizens became averse to virtuous rites and actions, evil reigned supreme.

59. At the bidding of lord Viṣṇu, his magic art and evil fortune visited the three cities.

60. The glory that they had acquired by the boon of Brahmā, the lord of the gods, went out forsaking them, at the behest of Brahmā.

61. Blessing them with the utter delusion of their intellect, perpetrated by the illusion of Viṣṇu, Nārada became contented.

62. Though Nārada and the heretic sage had been in that guise for long, they were not defiled, thanks to the benediction of lord Śiva.

63. As Śiva willed, O sage, the capacity of the ruler of the Asuras became stunted and thwarted as also of his brothers and Maya.

CHAPTER SIX

(*Prayer to Śiva*)

Vyāsa said:—

1. When the ruler of the Asuras, his brothers and the citizens were thus deluded, O lord Sanatkumāra, what happened ? Please mention everything.

Sanatkumāra said:—

2-3. When the Asuras had become so, when they had abandoned the worship of Śiva, when the virtuous rites of chaste women came to an end and evil conduct came to stay, Viṣṇu was apparently contented. Accompanied by the gods, Viṣṇu went to Kailāsa in order to intimate their activities to Śiva.

4-5. Viṣṇu, the gods, Brahmā and others stood near him and with great concentration they meditated on him. Viṣṇu and Brahmā eulogised the omniscient Śiva with pleasing words.

Viṣṇu said:—

6. “Obeisance to you, great lord, the great soul, Nārāyaṇa, Rudra and Brahmā, obeisance to you in the form of Brahman.”

7. After eulogising lord Śiva thus and prostrating at length, he repeated the mantra of Dakṣināmūrti Rudra.

8-9. He repeated the mantra fifteen million times standing in water and concentrating his mind on him. Lord Viṣṇu meditated on the great lord Śiva. In the meantime, the gods too eulogised him with devotion.

The gods said:—

10. Obeisance to you, the soul of all, obeisance to Śiva

the remover of distress, obeisance to the blue-necked Rudra, obeisance to the knowledge-formed Śiva of great mind.

11. You are our ultimate goal for ever. You are the remover of all adversities. O destroyer of the enemies of the gods, you alone are to be respected by us always.

12. You are the beginning. You are the primordial being. You are self-bliss. You are the everlasting lord. You are the lord of the universe, the direct creator of Prakṛti and Puruṣa.

13. You alone are the creator, sustainer and the annihilator of the worlds. Assuming the Guṇas of Rajas, Sattva, and Tamas you are Brahman, Viṣṇu and Śiva.

14. In this universe, you enable people to cross the ocean of Existence. You are the undecaying lord of all. You are the granter of boons. You are the subject and not the object of speech and contents.

15. You shall be requested for salvation by the Yogins, the foremost among those who know the theory of Yoga. You are stationed inside the lotus like heart of the Yogins.

16. The Vedas and the saintly men speak of you as the supreme Brahman. You are a heaped mass of splendour and greater than the greatest. They call you the great principle.

17. What they call the great soul in the universe, O lord, are you yourself, O Śiva soul of all, ruler of the three worlds.

18. Whatever is seen, heard or eulogised, whatever is being realised, O preceptor of the universe, are you alone. They call you minuter than the atom and greater than the greatest.

19. I bow to you everywhere, you who have hands, legs, eyes, heads, mouths, ears and noses everywhere.

20. I bow to you everywhere, you who are omniscient who pervade everything, you who are unveiled as the lord of all, you who are omniformed and odd-eyed.

21. I bow to you everywhere who are the lord of all, who preside over the worlds, who are the excellent Satya and Śiva and who have the refulgence of innumerable suns.

22. I bow to you everywhere, you the lord of the uni-

verse devoid of beginning and end, the lord of the twenty six Tattvas¹⁸⁷ and the activiser of everything.

23. I bow to you everywhere you the activiser of the Prakṛti, the great grandfather of everyone, the lord, the body of everyone.

24. The Śrutis and those who know the essence of Śrutis speak of you thus. You are the abode of all, the self-born and the knower of the essence of Śrutis.

25. The various living beings created by you and to be created in future are invisible to us. The gods, the Asuras, the brahmins, nay, the mobile and immobile beings eulogise you alone.

26. O Śiva, dear to the gods, save us, the gods who have no other go, by killing all the Asuras instantaneously. We are practically destroyed by the Tripuras.

27. O lord Śiva, they are now deluded by your magic. O lord, they have gone astray from the virtuous path through the expedient taught by Viṣṇu.

28. O lord, favourably disposed towards your devotees, those Asuras have resorted to Buddha's religion and philosophy, thanks to our good fortune and hence they have eschewed all Vedic sacred rites.

29. You have always been the only one carrying out the task of the gods and the bestower of refuge. We have sought refuge in you. Please do as you desire.

Sanatkumāra said:—

30. After eulogising lord Śiva thus, the distressed gods stood in front of him with palms joined in reverence and kneeling low.

187. Substitute षड्विशकमनीश्वरम् for षड्विशकमनोश्वरम् । The latter reading which is found in most of the printed editions of Śivapurāṇa is incorrect. Cf. Liṅgapurāṇa : 1. 71. 109.

According to the present text, the intellect, ego, mind, 10 senses 5 gross and 5 subtle elements, the invisible primordial nature (Pradhāna) the individual soul (Jīva), the transcendent God (Iśvara) constitute a group of twenty-six categories wherein Jīva is the enjoyer of the fruits and Iśvara is the spectator of the working of Prakṛti. But there is another twentyseventh category named Śiva or Sadāśiva, the highest divine being (परात्परतः) who alone is capable of bestowing grace upon his devotees.

31. Eulogised thus by Indra' and others and by the repetition of Japas by Viṣṇu, the delighted lord came there seated on his bull.

32. Getting down from Nandīśa and embracing Viṣṇu, lord Śiva delighted in his mind cast his benign look on all with his hand resting on Nandin.

33. Casting a sympathetic glance on the gods, the delighted Śiva, lord of Pārvatī, spoke to Viṣṇu in a majestic tone.

Śiva said:—

34. “O lord of gods, all the intentions of the gods have been understood by me now. The power of Viṣṇu’s magic and that of the intelligent Nārada has been known.

35. O most excellent of the gods, there is no doubt in this that I will destroy the three cities of the Asuras if they persist in indulging in evil activities.

36. But the great Asuras are my firm devotees. They shall be killed only by me, for they have been forced to abandon their excellent virtue under false persuasion.

37. Let Viṣṇu or any one else slay them now that they have been made to abandon their Dharma. The Asuras of the three cities have become devoid of devotion to me.”

38. O great sage, on hearing these words of Śiva, all the heaven-dwellers and Viṣṇu became dispirited.

39. On seeing the gods and Viṣṇu sitting cheerless, Brahmā, the creator of the worlds spoke to Śiva with palms joined in reverence.

Brahmā said:—

40. There is no sin in this, since you are the foremost among those who know the Yogic theory; you are the great lord, the great Brahman and the saviour of gods and sages always.

41. It is at your own bidding that they have been deluded. You induced them to be deluded. Although the Asuras have forsaken their duties and your worship, they cannot be killed by others.

42. Hence, O great lord, the saviour of the lives of

the gods and the sages, the Mlechhas¹⁸⁸ shall be killed by you for the protection of the good.

43. As it is the duty of a king, you will not be sinning by their destruction. Hence, the good people, brahmins etc shall be saved and the thorns uprooted.

44. Even an ordinary king would do so if he cares to maintain his sway. You have the suzerainty of all the worlds. Hence, tarry not to protect us.

45. Great sages, Indra, sacrifices, Vedas, all the Śāstras, Viṣṇu and even I—all these depend on you, O lord of gods.

46. O lord, you are the emperor of all deities, the lord of all. Viṣṇu and the entire universe constitute your retinue.

47. Viṣṇu is your heir-apparent, O unborn one, I, Brahmā, am your priest and Śukra who carries out your behests is the Royal officer.

48. The other gods too, O lord, are subjects to your control. They continue to perform their own duties. True. It is undoubtedly true.

Sanatkumāra said:—

49. On hearing the words of Brahmā, Śiva, the delighted lord of the gods replied to Brahmā.

Śiva said:—

50. O Brahmā, if I am to be proclaimed the emperor of the gods, I do not have the paraphernalia characteristic of my lordship.

51. I do not have a divine chariot and a divine charioteer. I do not possess bows and arrows which accord victory in a battle.

52. If there had been a chariot I could have sat in it and with bow and arrows I could have killed even powerful Asuras, with a resolute determination.

Sanatkumāra said:—

53. On hearing these words of the lord, the gods

¹⁸⁸. Mlechhas are represented as violent, carnivorous, torturous, non-Aryan wild tribes who caused terror in the social life of the country.

including Brahmā, Indra and Viṣṇu were delighted. After bowing to him they spoke to lord Śiva.

The gods said:—

54. O lord of the gods, O great god, we shall constitute those paraphernalia—chariot etc. O lord, we are ready for the battle.

55. After saying so jointly after realising Śiva's wish they, the delighted gods, severally told him so, with palms joined in reverence.

CHAPTER SEVEN

(*The gods pray*)

Sanatkumāra said:—

1. On hearing the words of the gods and others, Śiva accepted the proposal. The lord is worthy of being sought refuge and is also favourably disposed to his devotees.

2. O sage, in the meantime the goddess Pārvatī arrived there with the two sons where Śiva was in conversation with the gods.

3. On seeing Pārvatī come there, Viṣṇu and others were surprised but without agitation they bowed to her in great humility.

4. O sage, they shouted cries of “Victory”. But unable to know the cause of her arrival, they remained silent.

5. On being eulogised by the gods, the goddess Pārvatī full of wonderful enthusiasm spoke lovingly to her lord, an expert in different kinds of sports.

The goddess said:—

6. “O lord, see the sportive six-faced¹⁸⁹ Kārttikeya,

¹⁸⁹. Kārttikeya is called a six-faced deity (षम्पूर्णः), for according to the legend Kārttikeya when born was fostered by the six Kṛttikās who offered their six breasts to him, so he became six-headed.

refulgent like the sun our excellent son embellished by excellent ornaments."

Sanatkumāra said:—

7. Thus addressed by the mother of the worlds with pleasing words, Lord Śiva was never satiated in drinking nectar of the beauty of Skanda's face.

8. He recollected the Asuras who had come (to fight and) pounded by his splendidous valour. Embracing and kissing Skanda on the head lord Śiva rejoiced much.

9. Then the mother of the universe stayed there for a while and held conversation with the lord. Afterwards the goddess, an expert in different kinds of sports stood up.

10. Then Śiva of good sports entered his apartment accompanied by Nandin and Pārvatī. He was then saluted by all the gods.

11. O sage, all the gods dispirited and worried stood on either side of the doorway of mansion of Śiva, the intelligent lord of the gods.

12. They began to mutter "What shall we do ? Where shall we go? Who will make us happy? Everything has happened with a "but." We are doomed."

13. Indra and others looked at one another's face. They were much agitated. They spoke in faltering words. They cursed their fate.

14. Some gods said "We are sinners." Others said "We are unfortunate." Still others said "The great Asuras are very fortunate."

15. In the meantime on hearing their multifarious voices, Kumbhodara¹⁹⁰ of excessive fulgence beat the gods with a baton.

16. The terrified gods shouting "Hā Hā" fled from there. The sages faltered and fell on the ground. There was excitement and great confusion.

17. Unnerved and languid, Indra crawled on his knees. The celestial sages dropped to the ground.

18. The excessively agitated sages and gods gathered

^{190.} Kālidāsa mentions Kumbhodara as an attendant of Śiva. Cf. Raghu. ii. 35.

together and approached Brahmā and Viṣṇu of friendly temperament.

19. The sages Kaśyapa and others said to Viṣṇu who removes the fear of all the worlds “O this is due to our ill luck.”

20. The other brahmins said—“Our task is not completed due to our ill luck.” Still others who were greatly surprised said—“How did this obstacle happen ?”

21. O sage, on hearing these words of Kaśyapa and others, Viṣṇu consoled the sages and the gods and spoke thus.

Viṣṇu said:—

22. O gods, O sages, you listen to my words with attention. Why are you distressed? Eschew your sorrows.

23. O gods ponder over this. This propitiation of the great is not an easy task. It is heard that there is great difficulty at first in propitiating the great. The lord will certainly be pleased after coming to know of your resolute nature.

24. Let this be pondered over well by all of you, how can lord Śiva, the presiding deity of the Gaṇas be made favourable immediately.

25-26. O scholars, the following mantra shall be repeated—Utter the syllable Omkāra first, then repeat the word Namaḥ (obeisance). Then say Śivāya (to Śiva). Then repeat Śubham” twice and “Kuru” twice. Afterwards say “Śivāya Namaḥ Om.”¹⁹¹

27. If you repeat this mantra a crore times thinking of Śiva, Śiva will carry out the task.

28. O sage, when this was mentioned by Viṣṇu the powerful, the gods began to propitiate Śiva.

29. For the fulfilment of the task of the gods and the sages, Viṣṇu and Brahmā, with minds fixed in Śiva performed the Japa.

30. O excellent sage, they stood there steady and repeated the mantra a crore times uttering the name “Śiva” several times.

¹⁹¹. The formula runs as follows : ओं नमः शिवाय शुभं शुभं कुरु
कुरु शिवाय नमः ओं !

31. In the meantime Śiva came into direct view assuming his real form and spoke.

Lord Śiva said:—

32. O Viṣṇu, O Brahmā, O gods and O sages of auspicious rites, I am delighted by your Japa. Speak out the desired boon.

The gods said:—

33. O Śiva, lord of the gods, lord of the universe, if you are pleased, realising that the gods are unnerved, let the Tripuras be destroyed.

34. O lord Śiva, O merciful one, O kinsman of the distressed, save us. We, gods, have always been saved from adversities by you alone.

Sanatkumāra said:—

35. O brahmin, on hearing these words uttered by them including Viṣṇu and Brahmā, lord Śiva laughed to himself and spoke again.

Lord Śiva said:—

36. Viṣṇu, O Brahmā, O gods, O sages all of you listen to my words with attention considering that the three cities have been already destroyed.

37. Hence make arrangements for the chariot, charioteer, divine bow and excellent arrows as agreed to by you all. Do not delay.

38. O Brahmā, O Viṣṇu, you are the lord of the three worlds, to be sure. Hence provide me with the paraphernalia of an emperor.

39. You too had been entrusted with the tasks of creation and sustenance. You shall make all efforts, considering the destruction of the three cities an act of help to the gods.

40. This mantra is highly meritorious and auspicious. It generates the pleasure of the gods. It yields both worlds by enjoyment and salvation, confers cherished desires and brings about the happiness of the devotees of Śiva.

41. It is conducive to blessedness, fame, longevity to

those who seek heaven. Those who are free from desires derive the benefit of salvation.

42. The man who repeats this mantra in purity, hears or narrates this to anyone, shall attain all desires.

Sanatkumāra said:—

43. On hearing these words of Śiva, the great Ātman, the gods derived more pleasure than Viṣṇu and Brahmā.

44. At his bidding, Viśvakarman made a splendid chariot of good features, consisting of all the gods, for the welfare of the people.

CHAPTER EIGHT

(*The detailed description of the chariot etc*)

Vyāsa said:—

1. O Sanatkumāra, of good intellect, O omniscient one, O foremost among the devotees of Śiva, this wonderful story of lord Śiva has been narrated to us.

2. Now please mention the structure of the chariot¹⁹² which consisted of all the gods and which had been made by the intelligent Viśvakarman.

Sūta said:—

3. On hearing these words of Vyāsa, Sanatkumāra the great sage remembered the lotus-like feet of Śiva and spoke thus.

Sanatkumāra said:—

4. O sage Vyāsa, of great intellect, listen to the description of the structure of the chariot etc which I shall give to the extent of my intellect after remembering the lotus-like feet of Śiva.

5. The divine chariot of lord Śiva consisting of all the worlds was built by Viśvakarman with devoted effort.

¹⁹². The present account of the cosmic chariot made for Śiva tallies with that in the Matsya Purāṇa (chapter 133).

6. It was appreciated by all. It was golden in colour and all the elements had gone into its making. The right wheel was the sun and the left wheel was the moon.

7-8. The right wheel had twelve spokes. O great brahmin, the twelve Ādityas presided over them. The left wheel had sixteen spokes. O you of excellent rites, the sixteen spokes of the left side wheel consisted of the sixteen digits of the moon. All the asterisms embellished the left side.

9. The six seasons constituted the rims of the wheels of the chariot, O great Brahmin. The Puṣkara of the chariot was the sky. The inner side of the chariot was Mandara.

10. The rising and the setting mountains constituted the poleshafts. Mahāmeru was the support and the Keśara mountains the sharp sides.

11. The year constituted its velocity. The two Ayanas northern and southern constituted the junctions of the wheels and axles. The Muhūrtas constituted the joints and the Kalās the pins of the yoke.

12. The division of time Kāṣṭhā constituted the nose of the chariot and the Kṣaṇas the axle-shaft. The Nimeṣas constituted the bottom of the carriage and the minutest divisions of time constituted the poles.

13. The firmament constituted the fender of the chariot; Heaven and salvation the flag staffs; Abhramu and Kāmadhenu constituted its harrows at the end of the shafts.

14. The unmanifest principle formed their shaft and cosmic intellect the chariot's reeds. The cosmic Ego cosmic corners and elements its strength.

15. O excellent sage, the cosmic sense-organs constituted the embellishments of this chariot on all sides. Faith was its movements.

16. The six Vedāṅgas were its ornaments. O great ones of good rites, the Purāṇas, Nyāya, Mīmāṃsā and Dharma Śāstras constituted the side trinkets.

17. The forceful and excellent mantras with their syllables and feet, of all characteristic features and the stages in life constituted the tinkling bells.

18. Ananta embellished with thousand hoods constituted its fittings and the main and subsidiary quarters, the pedestals of the chariot.

19. The clouds Puṣkara and others constituted the gem-studded banners of glowing colours. The four oceans are remembered as the bullocks of the chariot.

20. Gaṅgā and other rivers shining in excellent female forms and decorated in all ornaments held the Cāmaras in their hands.

21. Taking up their places in the different parts of the chariot, they brightened it up. The seven courses of the wind Āvaha¹⁹³ etc. constituted the excellent steps of gold leading the chariot.

22. The Lokāloka mountain¹⁹⁴ formed its side steps. The lake mānasa etc. constituted its brilliant outer and oblique steps.

23. The Varṣa mountains constituted the cords and chains all round the chariot. All the residents of the region Tala constituted the bottem surface of the chariot.

24. Lord Brahmā was the charioteer, the gods were holders of the bridle. Praṇava the Vedic divinity constituted the long whip of Brahmā.

25. The syllable A constituted the great umbrella, Mandara the side staff. The lord of mountains became his bow and the lord of serpents the bowstring.

26. Goddess Sarasvatī in the form of the Vedas constituted the bells of the bow. The brilliant Viṣṇu became the arrow and Agni the spear-head.

27. O sage, the four Vedas are said to be his horses. The remaining planets became their embellishments.

28. His army came up from water. The winds were his feathers, wings etc. Vyāsa and other sages were the drivers of the vehicle.

29. O great sage, why should I dilate. I shall succinctly say. Everything in the world found a place in the chariot.

^{193.} आवह, प्रवह, संवह, उद्वह, विवह, परिवह, परावह are the seven bands of air assigned to the atmospheric region between भूलोक and स्वलोक।

^{194.} It is a fabulous belt of mountains bounding the outermost of the seven seas and dividing the visible world from the regions of darkness.
H. M.

30. At the bidding of Brahmā and Viṣṇu the chariot and its adjuncts were created by the intelligent Viśvakarman.*

CHAPTER NINE

(*Siva's campaign*)

Sanatkumāra said:—

1. Brahmā handed over that divine chariot of various wonderful features to Śiva after yoking the Vedas as the horses.

2. After dedicating the same to Śiva, he requested Śiva the lord of the gods, approved by Viṣṇu and other gods to mount the chariot.

3. The great lord Śiva identifying himself with all the gods got into that chariot that had various scaffoldings attached to it.

4. He was then eulogised by the gods, Gandharvas, serpents, sages, Viṣṇu, Brahmā and the guardians of the quarters.

5-6. Śiva, the granter of boons, surrounded by the groups of damsels, experts in music, shone well. Glancing at the charioteer when he mounted the chariot concocted with everything in the world, the horses constituted by the Vedas fell headlong to the ground.

7. The earth quaked. The mountains became tremulous. Śeṣa, unable to bear his weight, became distressed and soon began to tremble.

8. Lord Viṣṇu assumed the form of a lordly bull and went under the chariot. He lifted it up and steadied it for a short while.

9. But in another instant, unable to bear the weighty splendour of lord Śiva seated in the chariot, the lordly bull had to kneel down and crawl on the ground.

10-12. But the lord touched the bridle and steadied the horses. Then Brahmā seated in the excellent chariot drove the excellent chariot with the velocity of mind and wind, at the bidding of the lord towards the three cities of the valiant

*On the construction of the Cosmic Chariot compare Matsya P. Ch. 133

Asuras. The cities were then in the sky. Lord Śiva was seated inside.

13. Then lord Śiva looked at the gods and said—“Give me the lordship of the animals. Then I shall kill the Asuras.

14. O excellent gods, the excellent Asuras can be killed only after assigning separate animalhood to the gods and others. Not otherwise.”

Sanatkumāra said:—

15. On hearing these words of the intelligent lord of the gods, they became dispirited growing suspicious of animal hood.

16. On knowing what was passing through their minds, Śiva, the lord of the gods, the consort of Pārvatī sympathised with the gods and laughingly said.

Śiva said:—

17. “O excellent gods, you will not fall even in your animalhood. Let it be heard, and let the process of release from animalhood be practised.

18. He who performs the divine rite of Pāśupata will be released from animalhood. I promise this to you. Be attentive.

19. O excellent gods, there is no doubt about it that those who perform my Pāśupata rite will become liberated.

20. He who renders service perpetually or for twelve years, becomes relieved of animalhood.

21. Hence O excellent gods, perform this divine rite. You will be released from animalhood. There is no doubt about this.”

195. Śiva is named Paśupati, the lord of animals. According to the legend, recorded in the present chapter, every deity was asked by Śiva to declare himself a mere Paśu or animal before Tripuras could be slain in the battle. The Gods accepted the proposal, declared themselves as animals and fought brutally. Lord Śiva won them the battle but Gods were still distressed. The lord then enjoined the observance of Pāśupata Vrata for the attainment of release from their animal nature.

This legend forms the basis for the formulation of Pāśupata sect which aims at the release of a Paśu (the individual soul) from the bondage of rebirth.

Santakumāra said:—

22. On hearing these words of lord Śiva, the great soul, Viṣṇu, Brahmā and other gods said. “So be it.”

23. Hence all the gods and Asuras became the animals of the lord. Śiva became the lord of animals. He is the person who unties the nooses of the animals.

24. Then the name Paśupati, that bestows welfare, spread in all the worlds and became renowned.

25. Then the celestial sage, Indra, Brahmā, Viṣṇu and others rejoiced shouting “Victory.”

26. Even in hundreds of years it is impossible to describe adequately the form of the great soul which he assumed then.

27. Śiva the lord of Pārvatī and everyone, the bestower of happiness to all, went ahead to destroy the three cities.

28. Then all the gods, resplendent like the sun, under the lord of the gods and others went on elephants, horses, lions, bulls and chariots to kill Tripuras, leaders of the Asuras.

29. The leading gods as huge as mountains went ahead delighted and well-armed with all sorts of missiles, plough-shares, mortars, iron clubs and uprooted trees as huge as mountains.

30. Then Indra, Brahmā, Viṣṇu and others went ahead of lord Śiva jubilantly shouting cries of victory to Śiva, well-armed with various weapons and shining brilliantly.

31. Sages with matted hair and staffs in the hands rejoiced. Siddhas and Cāraṇas moving about in the sky showered flowers.

32. O great brahmins, all the Gaṇeśvaras went to the three cities. Who can enumerate them fully? I shall mention a few.

33. Bhṛṅgin, the chief of all Gaṇeśas, surrounded by lord of Gaṇas and gods went speedily to destroy the three cities like Mahendra seated in an aerial chariot.

34-39. These were the important ones who were there—Keśa, Vigatavāsa, Mahākeśa, Mahājvara, Somavallisavarṇa, Somapa, Sanaka, Somadhr̥k, Sūryavarcas, Sūryapreṣaṇaka, Sūryākṣa, Sūrināman, Sura, Sundara, Praskanda, Kundara,

Caṇḍa, Kampana, Atikampana, Indra, Indrajava, Yantṛ, Himakara, Śatākṣa, Pañcākṣa, Sahasrākṣa, Mahodara, Satijahru, Śatāsyā, Rañka, Karpūrapūtana, Dviśikha, Triśikha, Aharikārakāraka, Ajavaktra, Aṣṭavaktra, Hayakāraka and Ardhavaktraka. These and other innumerable lords of Gaṇas who cannot be characterised and classified surrounded Śiva and went ahead.

40. They were capable of burning the entire world including the mobile and immobile beings, within a trice by their very thought. Surrounding Śiva, the great lord, they went ahead.

41. Śiva is capable of burning the entire world. Of what avail are the Gaṇas, gods, chariot, and arrows to Śiva in order to burn the three cities?

42. O Vyāsa, that trident-bearing lord, of wonderful power of causing enjoyment and protection, himself went there with his own Gaṇas and the gods to burn the three cities of the enemies of gods.

43. What the reason was, I shall tell you, O excellent sage. It was to make his glory known to all the worlds, the glory that dispels all sins and dirt.

44. Another reason was to convince the wicked, since there is none to excel him among the gods.

CHAPTER TEN

(*The burning of the Tripuras*)

Sanatkumāra said:—

1. Then Śiva, the great lord, seated in the chariot and equipped with everything, got ready to burn the three cities completely, the cities of the enemies of the gods.

196. The Purāṇas record different versions of the burning of Tripuri. The present version is a regular legend based on an ancient tradition. There is however another version which describes graphically the devastation, oppression and barbarities practised by the Gaṇas which remind us of those perpetrated by the Hūna-chief Mihiṇakula in his invasions. There is a veiled allusion to this event, for Agni is addressed as a Mleccha (*Matsya* p. 188. 51). There is no such anachronism in the SP account of Tripuradāha.

2-3. The lord stood in the wonderful posture of Pratyāliḍha for a hundred thousand years. The bow was well strung and kept near the head. The arrow was fixed. The fingers clenched at the bow firmly. The eyes were fixed.

4. Gaṇeśa was stationed on the thumb. During this time the three cities did not come within the target path of the trident-bearing lord.

5. Then from the firmament, the odd-eyed Śiva who was standing there holding the bow and the arrow heard an auspicious voice.

6. "O lord of the master of the universe, you will not kill the Tripuras as long as the lord Gaṇeśa is not adored".

7. On hearing these words, Śiva the destroyer of Andhaka called Bhadrakālī and worshipped the elephant-faced god Gaṇeśa.

8-9. When Gaṇeśa was worshipped, when he standing ahead was pleased, lord Śiva saw the three cities of the powerful Asuras, sons of Tāraka, joined together.

10. It is said that when the great lord Śiva, the lord of the Gods, the supreme Brahman, worshipped by all is there, it is not proper to say that he achieved success by another God's grace.

11. He is independent, the great Brahman, both possessed and devoid of attributes. He is invisible, the supreme soul and unsullied.

12. He is the soul of five divinities. He is worshipped by the five deities¹⁹⁷. He is the great lord. There is none else worthy of worship. He is the ultimate abode of all.

13. Or, O sage, the activities of Śiva, the lord of the Gods, the granter of boons are but proper inasmuch as they constitute his divine sports.

14. When the great God stood up after woeshipping Śiva, the three cities joined together into one unit.

15. O sage, when the three cities came to a unified

¹⁹⁷. The five gods Brahmā, Viṣṇu, Rudra, Skanda and Indra (See SP. VS 14 48) are in essence identical with Śiva but they have also their distinct forms in which they remain subservient to him.

According to another version, the five deities are the son, Gaṇeśa, Durgā, Rudra and Viṣṇu. See note 174 P. 168.

whole, a tumultuous shout of joy rose up among the noble Gods and others.

16. Then all the Gods, Siddhas and the sages shouted out "Victory" and eulogised Śiva who has eight cosmic bodies¹⁹⁸.

17-18. Then Brahmā and Viṣṇu, the lord of the worlds said — "The time for killing the Asuras has arrived, O great God. The three cities of the sons of Tāraka have come into one unified whole. O lord, please perform the task of the Gods.

19. O lord of the gods please discharge the arrow and reduce the three cities to ashes lest they should be separated again."

20. Then stringing the bow tight and fixing the arrow Pāśupata worthy of worship, he thought of the Tripuras.

21. Then lord Śiva, an expert in excellent divine sports for some reason looked at it with contempt.

22. Śiva is capable of reducing the three cities to ashes in a trice, Still lord Śiva, the goal of the good bides his time.

23. The lord of gods is capable of burning the three worlds by a single glance. O lord, for the flourish of our fame you shall discharge the arrow.

24. On being eulogised by Viṣṇu, Brahmā and other gods, lord Śiva desired to reduce the three cities to ashes with his arrow.

25-26. In the auspicious moment called Abhilāṣa he drew the bow and made a wonderful and unbearable twanging sound. He addressed the great Asuras and proclaimed his own name. Śiva discharged an arrow that had the resplendence of countless suns.

27. The arrow which was constituted by Viṣṇu and whose steel head was fire god blazed forth and burnt the three Asuras who lived in the three cities. It thereby removed their sins.

28. The three cities reduced to ashes fell on the earth girt by the four oceans¹⁹⁹.

198. See Note 89 P. 132.

199. In ancient Indian literature, the four oceans are said to be surrounding the earth on four sides. Most probably they represent the Arabian sea in the West, the Indian ocean in the south, the Bay of Bengal in the East and the sea of Japan in the North.

29. Since they had refrained from the worship of Śiva, hundreds of Asuras were burnt by the fire generated by the arrow. They cried “Hā Hā” in distress.

30. Tārakākṣa was burnt along with his two brothers. He remembered his lord Śiva who is favourably disposed to his devotees.

31. Lamenting in diverse ways and looking up to lord Śiva, he mentally appealed to him.

Tārakākṣa said:—

32. “O Śiva, you are known to be pleased with us, if at any future hour you burn us, you will do so along with our kinsfolk. Let it be in accordance with this truth.

33. What is difficult and inaccessible to the gods and Asuras has been secured by us. Let our intellect be purified by our thoughts on you in every birth.”

34. O sage, at the bidding of Śiva, those Asuras were burnt and reduced to ashes by the fire²⁰⁰ even as they were muttering thus.

35. Other Asuras too, children and old men were completely burnt out, O Vyāsa, at the bidding of Śiva and speedily reduced to ashes.

36. Just as the universe is burnt at the end of a Kalpa so also every thing and every one there, whether woman or man or vehicles, was reduced to ashes by that fire.

37. Some women were forced to leave their husbands necking them and were burnt by the fire. Some were sleeping, some were intoxicated and some were exhausted after their sexual dalliance. All were burnt.

38-39. Some who were partially burnt woke up and rushed here and there. They fell unconscious and fainted. There was not even a minute particle whether mobile or immobile which escaped unscathed by that terrible Tripura fire excepting Maya, the imperishable Viśvakarman of the Asuras.

200. For the detailed description of the burning of Tripuri compare Matsya P. Ch. 188.

40. Those who were not opposed to the Gods were saved by Śiva's brilliance, those who devoutly sought refuge in lord Śiva at the time of adversity.

41. Whether Asuras or other beings those whose collective activities were not destructive were saved; others of contrary activities were burnt in fire.

42. Hence, all possible efforts shall be made by good men to avoid despicable activities whereby people waste away themselves.

43. Let there be no predicament to any as it happened in regard to the residents of the three cities. This is the opinion of all. By chance if it happens, let it.

44. Those who worshipped Śiva along with their family attained Gaṇapati's region, thanks to the worship of Śiva.

CHAPTER ELEVEN

(*The Gods' prayer*)

Vyāsa said:—

1. O son of Brahmā, of great intellect, O most excellent among the devotees of Śiva, you are blessed. When the three cities were burnt what did the gods do ?

2. Where did Maya who was spared go ? Where did the ascetics go ? Please narrate all, if it relates to Śiva's story.

Sūta said :—

3. On hearing the words of Vyāsa, Sanatkumāra the holy son of the creator remembered the feet of Śiva and spoke.

Sanatkumāra said:—

4. Listen O Vyāsa, son of Parāśara, and of great intellect, to the sin-destroying story of the great lord, who follows worldly conventions.

5. When the three cities of Asuras were utterly burnt, the Gods became surprised.

6. The gods including Indra, Viṣṇu and others became silent and bewildered on seeing the excessively brilliant Śiva.

7-8. On merely seeing the terrible form of Śiva, dazzling the ten quarters, resembling countless suns in resplendence and on a par with the fire at the hour of dissolution, and also the goddess Pārvatī, the daughter of Himavat, the illustrious gods stood humbly in their fright.

9. On seeing the army of the gods terrified, the excellent sages did not say anything. They stood all round and bowed.

10-11. Then Brahmā too who was excessively afraid on seeing Śiva's terrible form, was delighted at heart and fervently prayed along with the gods. Viṣṇu who was also afraid prayed to Śiva the lord of the Gods, the slayer of the Tripuras, who was accompanied by his consort Pārvatī, the lord who is subservient to his devotees.

Brahmā said:—

12. “O lord of the gods, O supreme lord, bestower of blessings to the devotees, be pleased, O bestower of wholesome blessings to all the gods.

13. Be pleased, O lord of the worlds, be pleased. O bestower of bliss. Be pleased, O lord Śiva. Be pleased, O supreme lord.

14. Obeisance to you, of the form of Omkāra, O great lord who enable the devotees to cross the ocean of existence by your very form. Be pleased, O lord of gods, O destroyer of the Tripuras, O supreme lord.

15. O Śiva, O favourite of your devotees. Obeisance to you, the lord of many names. Obeisance to you, free from attributes, O you who are greater than Prakṛti and Puruṣa.

16. Obeisance to you, free from aberrations, the eternal, the ever satiated, the resplendent, the unsullied, the divine one of three attributes.

17. Obeisance to you, possessed of attributes. Obeisance to you, the lord of heaven. Obeisance to the calm, trident-bearing Śiva.

18. Obeisance to the omniscient, to one who is the refuge of all. Obeisance to you born in a trice. Obeisance to Vāmadeva, Rudra, the Puruṣa, accessible to the good.

19. Obeisance to Aghora, to one easily served.

Obeisance to you, subservient to the devotees. Obeisance to Iśāna, the most excellent, the bestower of bliss to his devotees.

20. O great lord, save, save us all the frightened gods. By burning the three cities, the gods have been satisfied and contented.”

21. After eulogising thus, the gods severally bowed to him. The delighted gods, Brahmā and others, bowed to lord Śiva.

22. Then Brahmā himself eulogised lord Śiva the destroyer of the Tripuras after bowing to him with stooping shoulders and palms joined in reverence.

Brahmā said:—

23. “O holy lord, lord of the gods, O slayer of the Tripuras, O Śiva, O great lord, let my devotion to you remain eternal.

24. O Śiva, let me always remain your charioteer. O lord of the gods, O supreme lord, be favourable to me always.”

Sanatkumāra said:—

25. After thus eulogising Śiva who is favourably disposed to his devotees, with humility, the liberal hearted Brahmā stopped and stood there with stooping shoulders and palms joined in reverence.

26. Lord Viṣṇu too bowed to lord Śiva. With palms joined in reverence, he eulogised lord Śiva.

Viṣṇu said:—

27. O overlord of the Gods, O great lord, O merciful one, O kinsman of the distressed. Be pleased, O supreme lord. Be merciful, O favourite of those who bow to you.

28. Obeisance to you devoid of the attributes. Again obeisance to you possessed of attributes. Again obeisance to you of the form of Prakṛti and Puruṣa.

29. Obeisance to you of the form of attributes. Obeisance to the soul of the universe. Obeisance to you who love devotion. Obeisance to Śiva the calm one, the great soul.

30. Obeisance to Sadāśiva. Obeisance to Śiva, the lord of the worlds. Let my devotion to you steadily increase.

Sanatkumāra said:—

31. After saying this, lord Viṣṇu the most excellent of the great devotees of Śiva stopped. Then all the Gods bowed to him and spoke to lord Śiva.

The gods said:—

32. O lord of gods, O great god, O Śiva, the merciful. Be pleased O lord of the worlds. Be pleased O supreme lord.

33. Be pleased. You are the creator of every thing. We bow to you joyously. Let our devotion to you be steady and endless.

Sanatkumāra said:—

34. Thus eulogised by Brahmā, Viṣṇu and the Gods, Śiva the benefactor of the worlds, the delighted lord of the gods, replied.

Śiva said :—

35. O Brahmā, O Viṣṇu, O gods, I am very much pleased with you all. All of you consider carefully and then let me know the boon you desire.

Sanatkumāra said:—

36. On hearing these words mentioned by Śiva, O excellent sage, all the Gods replied delightedly.

The gods said:—

37-38. O lord, if you are pleased, if the boon is to be granted by you to us, O lord of the master of gods, after knowing that we the gods are your slaves, then O most excellent deity, be pleased to appear always whenever misery befalls us and destroy the misery.

Sanatkumāra said:—

39. Thus requested simultaneously by Brahmā, Viṣṇu and the gods, Rudra was pleased in his mind and he said “Let it be ever so.

40. I am delighted by these hymns. O gods, I shall confer on those who read, recite and hear these hymns whatever they crave for”.

41. Saying this, the delighted Śiva the remover of the distress of gods, gave them every thing that was highly delightful to all the gods.

CHAPTER TWELVE

(*The Gods go back to their abodes*)

Sanatkumāra said:—

1. In the meantime the Asura Maya who was not burnt due to the strength of grace, came there on seeing Śiva delighted.

2. With great delight he bowed to Śiva and other gods. With palms joined in reverence and with stooping shoulders he bowed to Śiva again.

3. Then he got up. Maya the foremost among the Asuras, with his mind full of devotion and voice choked with emotions of love he eulogised facing Śiva.

Maya said:—

4. O great lord, lord of the Gods and favourably disposed to your devotees, O Śiva, you are in the form of the wish-yielding Kalpa tree and devoid of special leaning to any side.

5. Obeisance to you O splendour-formed, obeisance to you omniformed; obeisance to you, O sanctified soul; obeisance to you, O holy one.

6. Obeisance to you of variegated forms; to you, the eternal one; obeisance to you who extend beyond all forms. Obeisance to you of divine forms, shapes, and features.

7. Obeisance to the destroyer of the distress of those who bow to you; obeisance to the welfare-hearted; to the creator, sustainer and annihilator of the three worlds.

8. O Śiva, O consort of Pārvatī, obeisance to you who are accessible through devotion of the devotees; obeisance

to the compassionate and the bestower of the good fruits of penance.

9. O great lord, fond of eulogy, I know not how to eulogise you. O lord of all, be pleased. Save me who have sought refuge in you.”

Sanatkumāra said:—

10. On hearing this eulogy of Maya, O excellent brahmin, lord Śiva, was delighted and he spoke to Maya eagerly.

Śiva said:—

11. O Maya, I am delighted. O excellent Asura speak out the boon you wish to have. There is no doubt. I shall grant you what you desire.

Sanatkumāra said:—

12. On hearing the auspicious words of Śiva, Maya the foremost among the Asuras spoke after bowing to the lord with stooping shoulders and palms joined in reverence.

Maya said:—

13. “O great lord, lord of the Gods, if you are delighted and if I deserve the grant of a boon please grant me permanent devotion to you.

14. O supreme lord, grant me comradeship with your devotees for ever, compassion towards the distressed and indifference towards the wicked living beings.

15. O lord Śiva, let there be no demoniac instinct in me at any time. O lord, let me be fearless for ever engrossed in your auspicious worship.”

Sanatkumāra said:—

16. On being thus requested, Śiva the great lord, who is favourably disposed to his devotees and was in a delightful mood replied to Maya.

Lord Śiva said :—

17. O excellent Asuras you are my devotees and are

blessed. You are free from aberrations. All the boons desired by you are granted now.

18. At my bidding, you go to the region Vitala,²⁰¹ more beautiful than heaven. Go in the company of your family and kinsmen.

19. You stay there without fear. Be devout always. At my bidding you will never have demoniac instinct.

Sanatkumāra said :—

20. Receiving this behest of Śiva, the great soul with bowing head and paying homage to him and to the gods he went to Vitala.

21. In the meantime those heretics of tonsured heads came there, knelt before Viṣṇu, Brahmā and others and spoke.

22. O gods, where shall we go ? What shall we do now ? We are ready to carry out your behests. Please command us quickly.

23. O Viṣṇu, O Brahmā, O gods, wicked deeds have been performed by us. We have destroyed the devotion to Śiva of all the Asuras who were great devotees of Śiva.

24. We will have to stay in hell for a countless Kalpas. Certainly there is no redemption for us that have offended devotees of Śiva.

25. But it was in accordance with your desire that this wicked deed was perpetrated. Please tell us the mode of atoning for the same. We have sought refuge in you.

Sanatkumāra said :—

26. On hearing their words Viṣṇu, Brahmā and other gods spoke to the tonsured-heads who stood in front with joined palms.

Viṣṇu and others said :—

27. “O tonsured ones, you need not be afraid at all. These excellent activities have taken place at the bidding of Śiva.

²⁰¹. This is the second of the seven regions descending from the earth. Cf. Note 210 P. 247.

28. Since you are the servants of Śiva and have carried out the activities conducive to the welfare of the gods and the sages, no mishap shall ever befall you bringing you to distress.

29. Śiva performs deeds conducive to the welfare of the gods and the sages. He is pleased with those who work for the welfare of the gods and sages. No mishap befalls those who work for the welfare of the gods and sages.

30. From now onwards in the Kali age those who follow this cult will be faced with disastrous results. We tell you the truth. There is no doubt about it.

31. O brave tonsured heads, till the advent of the Kali age, you shall stay incognito in the desert region.²⁰² That is my behest.

32. When the Kali age begins, you can propagate your cult. In the Kali age deluded fools will follow your cult.

33. Thus bidden by the great gods, O great sage, the tonsured heads bowed to them and went to their allotted abode.

34-35. Then lord Śiva, the great Yогin after burning the residents of the three cities felt contented. He was duly worshipped by Brahmā and others. Then the lord, after completing the task of the gods, vanished from the scene accompanied by his Gaṇas, goddess Pārvatī and the sons.

36. When lord Śiva had vanished with his followers, the fortress too vanished along with the bow, arrows, chariot and other things.

37-38. Then Brahmā, Viṣṇu, the gods, sages, Gandharvas, Kinnaras, Nāgas, serpents, celestial damsels and the delighted men went to their abodes praising the glory of Śiva. After reaching their abodes they were highly delighted.

39. Thus the exalted narrative of the moon-crested lord indicative of the annihilation of Tripuras coupled with the great divine sports has been narrated to you.

202. The desert (Maru) lying to the north-west of Gujarat and to the north of Dvārakā is also called the Thar or Rājaputānā desert. It includes a portion of Mārwar and Jodhpur area also. It is said to be famous for its camels. See Sircar GAMI. Cf.

गुर्जरपूर्वभागात् द्वारका यस्य दक्षिणे ।

महदेशो महेशानि ! उष्ट्रोत्पत्तिपरायणः ॥

शक्तिसङ्गमतन्त्र III. 7. 19.

40. It is conducive to wealth, fame, and longevity. It increases prosperity and possession of food-grains. It yields heavenly pleasure and salvation. What else do you wish to hear ?

41. He who reads and hears the exalted narrative will enjoy all pleasures here and attain salvation hereafter.

CHAPTER THIRTEEN

(*The Resuscitation of Indra in the context of the destruction of Jalandhara*)

Vyāsa said:—

1. O holy lord, son of Brahmā, it has been heard by me before that the lord Śiva killed the great Asura Jalandhara.

2. O intelligent one, please narrate the story of the moon-crested lord in detail. Who can be satiated with listening to the spotless glory of the lord ?

Sūta said:—

3. On being requested thus by Vyāsa, the great sage and son of Brahmā of eloquent speech spoke the following significant words without excitement.

Sanatkumāra said:—

4. O sage, once Br̥haspati and Indra went to Kailāsa with great devotion, to see lord Śiva.

5-6. Coming to know of the arrival of Br̥haspati and Indra eager to see him, lord Śiva wished to test their knowledge. Accordingly, the lord, the excellent goal of the good, stood blocking their path in the naked form with matted hair and beaming face.

7-9. Br̥haspati and Indra were walking on gleefully. On their way they saw this wonderful person of huge size. He was quiet and composed and very resplendent with matted hair on his head. He was fair-complexioned with long arms and wide chest. He was terrible to look at. Without realising that the person who stood there blocking their path

was Śiva himself, Indra who was proud of his authority said to him.

Indra said :—

10. O, who are you ? Where have you come from ? What is your name ? Tell me truly. Is the lord Śiva in his apartment or has he gone anywhere ?

Sanatkumāra said :—

11. O sage, on being asked by Indra thus, he did not say anything. Indra asked him again. But the naked person did not say anything.

12. Indra, the supreme lord of the worlds, asked again. The lord the great Yagin who assumes forms variously kept quiet.

13. The naked lord, though asked repeatedly by Indra, did not say anything, for he wanted to test the knowledge of Indra.

14. Then the lord of Gods, proud of the wealth of the three worlds, became enraged. Rebuking the lord with matted hair he spoke these words.

Indra said :—

15. “O evil-minded one, though asked you did not reply to me. Hence I am going to kill you with my thunderbolt. Who can save you ?”

Sanatkumāra said :—

16. After saying this and looking at him ferociously Indra raised his thunderbolt in order to kill him.

17. On seeing Indra lifting up his thunderbolt, Śiva prevented the fall of the thunderbolt by making his hand benumbed.

18. Then Śiva became furious. His eyes became terrible. He blazed with his burning splendour.

19. Then Indra burnt within himself by the benumbing of his arm like a serpent whose exploits had been curbed by pronouncing magical formulas.²⁰³

^{203.} For the similarity of idea and verbal expression, compare Kālidāsa's *Raghuvamśa* II. 32.

20. On seeing him resplendent, Br̥haspati realised immediately that he was lord Śiva himself and bowed to him.

21. Then the noble-minded Br̥haspati joined his palms in reverence. He prostrated before him on the ground and began to eulogise the lord.

Br̥haspati said:—

22. Obeisance to Śiva, the chief lord of the gods, the supreme soul, the three-eyed, possessed of matted hair.

23. Obeisance to the succouring lord of the distressed, the destroyer of Andhaka²⁰⁴ and the Tripuras, and identical with Brahmā, the Parameśṭhin.

24. Obeisance to Śiva of odd eyes, of diverse, deformed and surpassing features, going beyond all forms.

25. Obeisance to the destroyer of sacrifice of Dakṣa, to the bestower of fruits of sacrifice, identical with sacrifice and the initiator of the greatest rites.

26. Obeisance to Śiva the annihilator of Time, of the form of Time, the wearer of black serpents, the great lord and the omnipresent.

27. Obeisance to the destroyer of Brahmā's head,²⁰⁵ the one eulogised by Brahmā and the moon. Obeisance to you favourably disposed to Brahmins. Obeisance to you the great soul.

28. You are the fire, the wind, the ether, the waters, the earth, the sun, the moon, the stars, and the solar system.

29. You alone are Viṣṇu, Brahmā, and eulogised by them; you are the great lord, the sages Sanaka etc. You are Nārada the great saint.

30. You alone are the lord of all the worlds, the soul of the universe. You are converging in everything and different from everything; you alone are greater than Prakṛti.

204. Andhaka was an Asura of great prowess who became so arrogant that he attempted to abduct both Śiva and Pārvatī. A great battle was fought between the two in the Mahākāla forest of Avanti. Śiva slew the Asura and obtained the appellation 'the slayer of Andhaka' for himself.

205. See Note 43 P. 58.

31. With the Rajas attribute you alone create the worlds assuming the name Brahmā. You are identical with Viṣṇu in Sattva attribute and you protect the entire universe.

32. With the Tamas attribute you assume the form of Śiva, O great God and you alone devour the universe composed of five elements.

33. With the strength of meditating on you, O creator of the universe, the sun blazes, the moon exudes nectar and the wind blows.

34. O Śiva, with the strength of meditating on you, the clouds shower water. Indra protects the worlds like his sons.

35. With the strength of meditating on you, the clouds, the gods and the great sages carry on their tasks. They are afraid of you.

36. O Śiva, by serving your lotus like feet, the people in the world do not honour the gods and they enjoy the prosperity of the world.

37. By serving your lotus like feet the people attain the supreme goal inaccessible to every one and unattainable even to Yogins.

Sanatkumāra said:—

38. After eulogising Śiva, the benefactor of the worlds thus Br̥haspati made Indra fall at the feet of Śiva.

39. After making Indra, lord of the gods, fall at his feet with bowed head, Br̥haspati humbly spoke these words to Śiva with bowed head.

Br̥haspati said:—

40. O great lord, favourable to the distressed, please raise up Indra fallen at your feet. Please quieten the anger rising from your eyes.

41. O great lord, be pleased. Protect Indra who has sought refuge in you. Let this fire rising from the eye in the forehead be rendered calm.

Sanatkumāra said:—

42. On hearing these words of Br̥haspati, Śiva, the

lord of Gods, the ocean of mercy, spoke in a thundering stentorian voice.

Lord Śiva said:—

43. O Bṛhaspati, how can I take up the fury that has already come out of my eye? A serpent does not wear again the slough that has been cast off.

Sanatkumāra said:—

44. On hearing these words of Śiva, Bṛhaspati's mind was agitated with fear and he spoke dejectedly.

Bṛhaspati said :—

45. O holy lord, indeed the devotees should be pitied always. O Śiva, thus please make your name Bhaktavatsala (favourably disposed towards the devotees) true.

46. O lord of gods, you deserve to cast elsewhere the fierce brilliance. O uplifter of all devotees, raise up Indra.

Sanatkumāra said :—

47. On being addressed thus by Bṛhaspati the delighted Śiva, the destroyer of the distress of those who bow to him and the one named Bhaktavatsala replied thus to Bṛhaspati.

Śiva said:—

48. O dear one, I am delighted by your eulogy. I shall grant you the excellent boon. Henceforth you shall be famous as Enlivener because you have conferred life on Indra.

49. I shall cast off this fire born of my eye in the forehead intended to kill Indra lest it should afflict him.

50. On saying this he held that wonderful brilliance born of the eye in the forehead²⁰⁶ and cast it off in the briny ocean.

51. Then the lord Rudra of great divine sports vanish-

206. Śiva is represented as the three-eyed God. His third eye which stands in the middle of his forehead is very destructive. It reduced Kāma to ashes.

This eye usually remains closed. But when it opens, its glance works havoc. At the periodical dissolution of the universe, it destroys all the gods and created beings.

ed from the scene. Br̥haspati and Indra were relieved of their fright and they became happy.

52. After having the immediate perception of Śiva for which they had come here, Br̥haspati and Indra became contented and went away to their abodes joyously.

CHAPTER FOURTEEN

(The birth of Jalandhara and his marriage)

Vyāsa said :—

1. O omniscient Sanatkumāra, son of Brahmā, obeisance be to you. This wonderful story of Śiva, the great soul, has been heard.

2. O sage, when the brilliance born of the eye in the forehead had been cast off into the briny ocean, O dear sir, what happened ? Please narrate it quickly.

Sanatkumāra said:—

3. O dear one of great intellect, listen to the extremely wonderful sport of Śiva, on hearing which with faith a devotee attains the goal of Yogins.

4. The brilliance of Śiva born of the eye in the forehead and cast off into the briny sea²⁰⁷ immediately assumed the form of a boy.

5. At the confluence of the river Gaṅgā and the ocean, the boy of terrific features cried loudly.

6. At the sound of the crying boy, the earth quaked frequently. The heaven and the Satyaloka became deafened at the noise.

7. All the worlds were frightened. The guardians of the quarters became agitated in the mind.

8. O dear holy one, O great brahmin, the entire world including the mobile and immobile quaked at the cries of the boy.

9. Then the distressed gods and the sages immediately

207. The ocean of salt (lavaṇāmbhodhi) stands to the west of Bhāratavarṣa and is identical with the Arabian sea. The confluence of the Indus and this ocean (Sindhu-Sāgara-saṅgama) is the place where Jalandhara was born.

sought refuge in Brahmā the grandfather and preceptor of the worlds.

10. After going there, those sages and the gods including Indra bowed to and eulogised Brahmā and spoke these words.

The gods said:—

11. “This mysterious sound has arisen. O lord of worlds, O lord of gods, we are frightened. O great Yогin please quell it.”

Sanatkumāra said :—

12. On hearing their words, Brahmā the grandfather of the worlds wished to go there. He was perplexed as to what it was.

13. Then Brahmā descended from Satyaloka to the Earth along with the gods. Then he went to the ocean desirous of knowing what it was.

14. When Brahmā the grandfather of the worlds came there, he saw the boy in the lap of the ocean.

15. On seeing Brahmā coming, the ocean assuming the form of a god bowed to him and placed the boy in his lap.

16. Then the surprised Brahmā spoke these words to the ocean—“O ocean, tell me quickly about the parentage of this boy.”

Sanatkumāra said:—

17. On hearing the words of Brahmā, the ocean was delighted. After bowing to and eulogising him with palms joined in reverence he replied to Prajāpati Brahmā.

The ocean said :—

18. “O Brahmā, O lord of the worlds, this boy was suddenly seen in the confluence of the river Gaṅgā. I do not know about the origin of this boy.

19. O preceptor of the universe, you perform the post-natal rites for this boy. O creator, let me know your predictions about his future according to his horoscope”

Sanatkumāra said:—

20. Even as the ocean said these words, the son of the ocean caught hold of the neck of Brahmā and shook it several times.

21. In due course tears came out of the eyes of Brahmā, the creator of all the worlds, afflicted by the joggling and jolting.

22. Brahmā somehow extricated himself from the grip of the son of the ocean by means of his hands and spoke to the ocean.

Brahmā said:—

23. “O ocean, listen, I shall narrate the future as predicted from the horoscope, entirely. Be attentive please.

24. Since he was able to make my eyes water let him be famous in the name of Jalandhara.

25-26. He will become a youth now itself. He will become a master of all sacred lores, very valorous, courageous, heroic, invincible and majestic like you. Like Kārttikeya he will be the conqueror of all in battles. He will shine with all sorts of prosperity.

27. This boy will become the emperor of Asuras. He will conquer even Viṣṇu. He will face defeat from no quarter.

28. He cannot be slain by any one except Śiva. He will return to the place from where he sprang up.

29. His wife will be a chaste lady who will increase good fortune. She will be exquisitely beautiful in every limb. She will be an ocean of good conduct and will speak pleasing words.

Sanatkumāra said:—

30. After saying so he called Śukra and performed his coronation. Brahmā then took leave of the ocean and disappeared.

31. Thereafter the ocean with blooming eyes saw the son, took him to his abode joyously.

32. With a joyous heart he nurtured the boy with diverse great means. The boy grew into a beautiful youth of exquisite limbs and wonderful splendour.

33. Then the ocean invited the great Asura Kālanemi and requested him to give his daughter named Vṛndā in marriage to his son.

34. O sage, the heroic Asura Kālanemi,²⁰⁸ foremost among the Asuras, intelligent and efficient in his activities, welcomed the request of the ocean.

35. He gave his beloved daughter to Jalandhara, the brave son of the ocean, in marriage performing the nuptial rites according to the Brāhma style.*

36. O sage, great festivities were held in the marriage. The rivers and Asuras were happy.

37. The ocean too became extremely happy seeing his son united to a bride. In accordance with the rules he made charitable gifts to the brahmins and others.

38. Those Asuras who had been formerly defeated by the gods and had sought shelter in Pātāla came fearlessly to the Earth and resorted to him.

39. Kālanemi and other Asuras were pleased after giving the daughter in marriage to the son of the ocean. In order to defeat the gods they resorted to him.

40. The heroic son of the ocean, Jalandhara, foremost among the Asura warriors, received a very beautiful lady as his wife and he ruled over the kingdom with the support of Śukra.

CHAPTER FIFTEEN

(The fight between the gods and Jalandhara)

1. Once the son of the ocean, the noble-hearted husband of Vṛndā, was seated along with his wife and the Asuras.

2. The brilliant Bhārgava came there joyously illuminating the ten quarters as the embodied brilliance.

3. On seeing the preceptor coming, the Asuras were

²⁰⁸ Kālanemi, the great Asura, was the son of Virocana and the great-grandson of Hiranyakaśipu. His daughter Vṛndā was married to Jalandhara.

*Cp. MS. iii. 27.

delighted in their minds and bowed to him. The son of the ocean too respectfully bowed to him.

4. After bestowing his benediction on them, Bhārgava, the storehouse of splendour, sat on a beautiful seat. They too resumed their seats as before.

5. Then the heroic son of the ocean, Jalandhara, saw his Assembly and was delighted to observe that his sway was unmitigated.

6. Seeing the headless Rāhu²⁰⁹ seated there, the son of the ocean, the emperor of the Asuras, immediately asked Bhārgava.

Jalandhara said:—

7. O lord, by whom was this done to Rāhu ? By whom was his head cut? Please tell me, O preceptor, everything in detail as it had happened.

Sanatkumāra said:—

8. On hearing the words of the ocean's son, Bhārgava remembered the lotus-like feet of Śiva and replied exactly as it had happened.

Bhārgava said:—

9. O Jalandhara, O great hero, O benefactor of the Asuras, listen to the account. I shall relate everything exactly as it had happened.

10. Once there was a strong hero Bali, the son of Virocana and great-grandson of Hiranyaśaśipu. He was foremost among the virtuous.

11. The gods including Indra being defeated by him sought refuge in Viṣṇu. Eager to gain their ends they told him all details.

12. O dear, at his bidding, the gods, very clever in deception, made an alliance with the Asuras, to further their own interest.

13. All those gods, the assistants of Viṣṇu churned

²⁰⁹. The Asura Rāhu, son of Vipracitti and Sīṁhikā, is known as the guardian of the south-west quarter. It is said that when the gods produced the Amṛta by churning the ocean, he disguised himself as a god and drank some of it. But he was detected by the gods and produced before Viṣṇu who cut off his head.

the ocean eagerly for the gain of nectar, along with the Asuras.

14. The enemies of the Asuras extracted jewels from the ocean. The gods seized the nectar and drank it deceitfully.

15. Then the gods including Indra increased in strength and prowess by the drinking of the nectar and harassed the Asuras with the assistance of Viṣṇu.

16. This Viṣṇu who is always a partisan of Indra, cut off the head of Rāhu as he was drinking the nectar along with the gods.

Sanatkumāra said:—

17-18. Thus Bhārgava narrated in detail the story of the headless Rāhu, of the churning of the ocean pursued by the gods for the gain of nectar, of the removal of the jewels, of the drinking of the Amṛta by the gods and of the harassment to the Asuras.

19. Then on hearing about the churning of his father, the heroic son of the ocean, the valorous Jalandhara became furious and his eyes turned red with anger.

20. Then he called his excellent emissary Ghasmara and told him everything what the wise preceptor had said to him.

21. He then lovingly honoured the clever emissary in various ways, assured him of protection and sent him to Indra as his messenger.

22. Ghasmara, the intelligent emissary of Jalandhara, hastened to heaven²¹⁰ where all the gods were present.

23. After going there, the emissary entered the assembly of the gods.²¹¹ With his head kept straight as a token of haughtiness he spoke to lord Indra.

Ghasmara said:—

24. Jalandhara, the son of the ocean, is the lord and emperor of all the Asuras. He is excessively heroic and valorous. He has the support and assistance of Bhārgava.

²¹⁰. Triviṣṭapa or Tripiṣṭapa is the city of Indra supposed to be situated on Mount Meru.

²¹¹. Sudharmā is the hall of Indra. It is the unrivalled gem of princely courts. See H. M.

25. I am his emissary. I have been sent by him. I have come to you here. My name is Ghasmara but I am not a devourer.

26. He is of exalted intellect. His behest has never been defied. He has defeated all the enemies of Asuras. Please listen to what he says.

Jalandhara said:—

27. “O base god, why was my father, the ocean, churned by you with the mountain ? Why were all the jewels of my father taken away ?

28. What you have done is not proper. Return all of them to me immediately. Pondering over this, come along with the gods and seek refuge in me.

29. Otherwise, O base god, you will have a great cause to fear. You will run the risk of the annihilation of your kingdom.”

Sanatkumāra said:—

30. On hearing the words of the messenger, Indra, the lord of the gods, was bewildered. Remembering the previous incidents he was frightened as well as angry. He spoke to him thus.

31. Indra said. He gave shelter to the mountains who were terribly afraid of me. Others too, some of my enemies, the Asuras, were formerly saved by him.

32 It was due to this that I took away his jewels. Those who oppose me can never remain happy. I am telling you the truth.

33. Formerly the Asura Śaṅkha²¹² the son of the ocean was stupid enough to be inimical to me. He was spared by me because he was associated with saintly men.

34. But when his predilection became sinful and he became violent towards saintly men, he was killed in the interior of the ocean by Viṣṇu, my younger brother.

^{212.} The Asura Śaṅkha was killed by Viṣṇu for his defiant and oppressive attitude.

35. Hence O messenger, go immediately and explain to the Asura, son of the ocean, our purpose for churning the ocean."

Sanatkumāra said:—

36. Dismissed thus by Indra, the intelligent emissary Ghasmara hastened to the place where the heroic Jalandhara was present.

37. All the words thus spoken by Indra were narrated to the king of Asuras by the intelligent emissary.

38. On hearing it, the lips of the Asura throbbed with anger. Desirous of conquering the gods he exerted himself immediately.

39. In that enterprise of the lord of the Asuras, countless Asuras from all the quarters and the nether region took part and helped him.

40. Then the extremely heroic and valorous son of the ocean set forth with countless generals, Śumbha, Niśumbha and others.

41. Very soon, he reached the heaven along with his force. He blew his conch. All the heroic soldiers roared.

42. After going to heaven he stationed himself in Nandana. In the midst of all his forces he roared like a lion.

43. On seeing a vast army surrounding the city, the gods came out of Amarāvatī fully equipped with armour for the battle.

44-45. Then a battle between the armies of the gods and Asuras ensued. They rushed against one another with iron clubs, arrows, maces, axes and spears. They hit one another. Within a short time both the armies began to wade through streams of blood.

46. In that battle, the ground shone like the dusk with clouds scattered all round, for it was strewn with elephants, horses, chariots and foot-soldiers. Some were killed and others were being killed.

47. Bhārgava resuscitated the Asuras killed in the battle with the Vidyā of Amṛtajīvinī and drops of water infused with mantras.

48. The sage Aṅgiras²¹³ too resuscitated the gods in the battle with the divine herbs frequently brought from the mountain Droṇa.²¹⁴

49. Jalandhara saw the gods restored to life again in the battle. He then spoke angrily to Bhārgava.

Jalandhara said:—

50. “The gods have been killed by me. How do they rise up again? The Vidyā of Sañjīvinī* has not been heard by me to exist elsewhere.”

Sanatkumāra said:—

51. On hearing these words of the son of the ocean, the delighted Bhārgava, the preceptor, replied to Jalandhara.

Bhārgava said:—

52. “Aṅgiras is bringing divine herbs from the mountain Droṇa and enlivening the gods. O dear, know my words to be true.

53. O dear, if you wish for victory listen to my auspicious suggestion. Immediately you shall uproot the mountain Droṇa with your arms and hurl it into the ocean.”

Sanatkumāra said:—

54. Thus addressed by his preceptor Bhārgava, the lord of the Asuras, hastened to the lofty mountain.

55. With his powerful arms, the Asura brought the mountain Droṇa and hurled it immediately into the ocean. There is nothing wonderful and mysterious in regard to the splendour of Śiva.

56. The great hero, the son of the ocean, took a vast

^{213.} Bṛhaspati is called Aṅgiras. In fact, Aṅgiras, born of the coals from the semen of Prajāpati was the father of Bṛhaspati.

^{214.} It is a mythical mountain abounding in herbs efficacious for restoring the dead to life. It was thrown in the ocean by Jalandhara to prevent the gods using its herbs for the resuscitation of their dead. However there is a mountain of this name in Kumaon, 16 miles from Ranikhet in the district of Almora. See Bajpai, G. E.

*Amrtajīvīnī was a secret lore that restored the dead to life. This was the exclusive possession of Bhārgava (Śukra), the preceptor of the Asuras.

army with him, came to the battle ground and began to kill the gods with various weapons.

57. On seeing the gods being killed Bṛhaspati went to the mountain Drona. Then he, the object of praise and worship by the gods, did not see the mountain there.

58. On realising that the mountain Drona had been removed by the Asuras, Bṛhaspati was terrified. He returned and said dejectedly.

Bṛhaspati said:—

59. “O gods, run away, all of you. There is no trace of the great mountain Drona. Certainly it has been destroyed by the Asura, the son of the ocean.

60. Jalandhara is a great Asura. He cannot be conquered since he is born of a part of Śiva. He will pound all the gods.

61. His power has been understood by me as he is self-born. O gods, all of you remember the act of offence to Śiva perpetrated by Indra.

Sanatkumāra said:—

62. On hearing these words uttered by the preceptor of the gods, they abandoned all hopes of victory. They became excessively terrified.

63. All the gods including Indra, struck by the king of the Asuras all round, lost courage and fled in all directions.

64. On seeing the gods routed, the Asura, Jalandhara, the son of the ocean, entered Amarāvati²¹⁵ with sounds of victory from the conches and drums.

65. When the Asura entered the city, Indra and other gods entered the cavern of the golden mountain Meru and remained there. They had been extremely harrassed by the Asuras.

66. O sage, at the same time the Asura appointed Śumbha and other Asuras severally in the places of authority of Indra and others. He then went into the cavern of the golden mountain.

²¹⁵. It is the mythical capital of Indra's heaven, situated on the golden mount Meru.

CHAPTER SIXTEEN

(*The battle of the gods*)

Sanatkumāra said:—

1. On seeing the Asura coming again, the gods including Indra trembled with fear. They fled together.
2. With Brahmā at the head they went to Vaikuṇṭha. All of them including Prajāpati eulogised Viṣṇu after bowing down to him.

The gods said:—

3. O Hṛṣikeśa of long arms, O lord, O slayer of Madhu, O lord of gods, Obeisance to you, O destroyer of all Asuras.
4. O Viṣṇu, of the form of fish²¹⁶ who redeemed the Vedas through king Satyavrata, obeisance to you who sport about in the ocean of Dissolution.
5. Obeisance to you of the form of Tortoise who bore the mountain Mandara of the gods who were attempting to churn the ocean.
6. Obeisance to you O holy lord, of the form of Boar. Obeisance to you who hold the earth, the support of people. Obeisance to Viṣṇu.
7. Obeisance to you, the Dwarf. Obeisance to Viṣṇu the younger brother of Indra, the lord who deceived the king of Asuras in the guise of a Brahmin.
8. Obeisance to Paraśurāma who exterminated the Kṣattriyas, who rendered help to your mother. Obeisance to you who are angry and inimical to the evil beings.
9. Obeisance to Rāma who delighted the worlds and who set the limits of decent behaviour. Obeisance to you the destroyer of Rāvaṇa and the lord of Sītā.
10. Obeisance to you of hidden knowledge; to Kṛṣṇa the great Ātman; the sportive paramour of Rādhā; Obeisance to him of diverse divine sports.

216. The god's eulogy to Viṣṇu enumerates the various forms of Viṣṇu including his nine incarnations, viz. Matsya, Kūrma, Vārāha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki. But it is not intelligible why it shall omit his Nṛsiṁha incarnation. Most probably some lines seem to be missing here.

11. Obeisance to the preceptor of Yoga; Obeisance to you, O lord of Lakṣmī, of the form of Jaina and Bauddha; to you of hidden body and features and the censurer of the Vedas.

12. Obeisance to you of the form of Kalki; the destroyer of outcastes²¹⁷. Obeisance to him of infinite power and who establishes good virtue.

13. Obeisance to you of the form of Kapila of great soul and who expounded the doctrines of Sāṃkhya and Yoga to Devahūti; O lord, obeisance to you the preceptor of Sāṃkhya.

14. Obeisance to great yogin and saint who expounds the great wisdom. Obeisance to the creator of the form of knowledge whereby the soul is delighted.

15. Obeisance to you of the form of Vedavyāsa who classified the Vedas and who wrote the Purāṇas for the welfare of the worlds.

16. Obeisance to you who are ready to perform the task of the devotees through incarnations of Fish etc. O lord, obeisance to you of the form of Brahman, the cause of creation, sustenance and annihilation.

17. Obeisance to the destroyer of the distress of your servants; the bestower of auspicious happiness. Obeisance to you wearing yellow robes, having Garuḍa for your vehicle²¹⁸. Obeisance to the performer of all rites. Obeisance to the sole doer. Obeisance to the one worthy of being resorted to.

18. O thunderbolt for the destruction of misery etc. of the gods harassed by the Asuras. Obeisance to you lying on the Serpent-bed²¹⁹. Obeisance to the one who has sun and the moon for his eyes.

19. O lord of Lakṣmī, O ocean of mercy, save us who have sought refuge in you. All the gods have been driven out of heaven by Jalandhara.

²¹⁷. The reference to the Mlecchas indicates that the author of the Purāṇa was aware of the barbarous tribes—Huns and others who perpetrated heinous atrocities on Indian people.

²¹⁸. For details see Dange : the Garuḍa-legend in ‘the Legends in the MB.’.

²¹⁹. Viṣṇu is represented as reclining on Serpent Śeṣa. A vivid picture of Śeṣaśayī Viṣṇu is depicted on the outer wall of the Daśāvatāra temple at Deogarh. For this illustration see Agrawal, Matsya Purāṇa—A Study P. 200.

20. The sun has been dislodged from his post. Similarly the moon and the fire too have been removed. The Serpent-king has been removed from Pātāla and Dharmarāja has been dispossessed.

21. While men freely move about, the gods do not shine. We have sought refuge in you. Let measures for his annihilation be thought of.

Sanatkumāra said:—

22. On hearing these piteous entreaties of the gods, Viṣṇu the slayer of Madhu, the ocean of mercy, spoke in a thundering voice.

Viṣṇu said:—

23. “O gods, cast off your fear. I shall come to the battle-ground. I shall show my valour to Jalandhara.”

24. Having said this with distressed mind, Viṣṇu the enemy of the Asuras got up quickly. The god Viṣṇu who is favourably disposed to his devotees immediately mounted his vehicle Garuḍa.

25. On seeing her lord departing along with the gods, Lakṣmī, the daughter of the ocean, spoke with palms joined in reverence and tears welling up in the eyes.

26. “O lord, I am your beloved. If I am always devoted to you, O storehouse of mercy, how does my brother’s death be at your hands.

Viṣṇu said:—

27-28. Since I have been eulogised by the gods I shall go to the battle ground immediately. I can only show my valour to the Asura Jalandhara. He cannot be slain by me because he is a part of Śiva. Moreover Brahmā has said so. Further, you love him too.”

Sanatkumāra said:—

29. Having said this and seating himself on Garuḍa with the conch, discus, mace and the sword held in his hands, Viṣṇu hastened to the fight along with Indra and other gods.

30. Roaring like a lion and accompanied by the gods

who blazed with Viṣṇu's splendour, he reached the place where Jalandhara was waiting.

31. Then the Daityas afflicted by the gusts of wind set in motion by the wings in the speedy flight of the younger brother of Aruṇa (i.e Garuḍa)²²⁰ were blown here and there like the clouds in the sky tossed about in a stormy whirlwind.*

32. Then on seeing the Asuras afflicted by the gusts of wind, Jalandhara rushed against Viṣṇu shouting out cries of bravery angrily.

33. In the meantime the delighted gods equipped with a vast army began to fight with their strength increased by the brilliance of Viṣṇu.

34. Seeing the army of the gods present there ready to fight Jalandhara commanded the invincible Asuras thus.

Jalandhara said:—

35. O Excellent Asuras, put up a stiff fight with Indra and other gods who are always cowardly though they have a huge army.

36-37. At my bidding let all these come out with their entire army—the Mauryas numbering a hundred thousand, the Dhūmras in hundreds, the Asuras and the Kālakeyas in crores and the Kālakas, the Daurhṛdas and the Kaṅkas in lakhs.

38. All of you come out readily equipped with many divisions of the army and different kinds of weapons. Be fearless and free from hesitations.

39. O Śumbha, O Niśumbha, destroy in a trice the insignificant gods who feel nervous in the battle field. You are extremely valorous.

Sanatkumāra said:—

40-41. Thus the Asuras clever and efficient in battle, commanded by Jalandhara on the one hand and gods equipped with the four sorts of fighting groups on the other

220. Garuḍa, the vehicle of Viṣṇu, is called Aruṇānuja, i.e. the younger brother of Aruna the charioteer of the sun.

*The verse 31 and the first half of the verse 32 of this chapter are repeated in Ch. 17 after the verse No. 7.

fought one another with maces, arrows, javelins, spears etc. They hit one another with axes and spears.

42. The strong ones hit and struck with different weapons. The heroic gods supported and invigorated by Hṛṣikeśa roared like lions and discharged sharp arrows.

43. Some fought with arrows of very sharp points; some with pestles and iron clubs and some with axes and spears.

44. Thus the fight between the gods and the Asuras was terrific. It was very fierce frightening the sages and the Siddhas.

CHAPTER SEVENTEEN

(The fight between Viṣṇu and Jalandhara)

Sanatkumāra said:—

1. Then the heroic Asuras hit and struck the gods distressed and terrified, with the spears, axes and clubs.

2. With their bodies cut and pierced by the weapons of the Asuras, the gods including Indra became distressed in mind by fear and they fled from the battle.

3. On seeing the gods fleeing, Viṣṇu hastened to the battle ground seated on his vehicle Garuḍa.

4. By means of his discus Sudarśana he diffused his splendour all round. He shone with the brilliant lotus in his hand and offered fearlessness to his devotees.

5. Holding the conch, sword, mace and the bow, the heroic deity was very furious. He was efficient in the battle using fierce weapons.

6. He produced the twanging sound from his bow and roared aloud. O sage, all the three worlds were filled with its loud sound.

7. The lord Viṣṇu who was highly infuriated cut off the heads of countless Asuras by means of the arrows discharged from his bow.

8. Then the Asuras afflicted by the gusts of wind set in motion by the wings of Garuḍa in his speedy flight

were blown to and fro like the clouds in the sky tossed about in a stormy whirlwind.

9. On seeing the Asuras afflicted by the gusts of wind Jalandhara the great Asura became furious and terrified all the gods.

10. Seeing Viṣṇu suppressing and pounding the Asuras, the lips of the heroic Asura throbbed and he rushed at Viṣṇu to fight with him.

11. The king of Asuras shouted and roared terrifying both the gods and the Asuras. On hearing it, the ears became pierced.

12. The entire universe, filled with the terrible shouts of the Asura Jalandhara, quaked.

13. Then a great battle ensued between Viṣṇu and Jalandhara, the ruler of Asuras, both filling up the sky with their arrows.

14. O sage, gods, Asuras, sages and the Siddhas were very much surprised at the terrible mutual clash between the two.

15. Striking with a single arrow, Viṣṇu smote the heart of the Asura. With innumerable arrows he cut off the umbrella, banner, bow and arrows of the demon.

16. Seizing the mace with his hand, the Asura jumped up quickly, hit Garuḍa on his head and felled him to the ground.

17. The infuriated Asura with throbbing lips hit Viṣṇu in his heart with his sharp spear diffusing its splendour.

18. Viṣṇu laughingly split the mace with his sword. The destroyer of Asuras twanged his bow and split him with sharp arrows.

19. Viṣṇu the infuriated destroyer of the Asuras smote the Asura Jalandhara with a very sharp terrifying arrow.

20. On seeing his arrow coming, the powerful Asura cut it off with another arrow and hit Viṣṇu in the chest.

21. The heroic Viṣṇu of long arms split the arrow discharged by the Asura to the size of gingelly seeds and roared.

22. The infuriated great Asura fixed an arrow again to his bow and split the arrow of Viṣṇu.

23. Vāsudeva fixed another arrow to his bow for the destruction of the enemy of the gods angrily and roared like a lion.

24. Biting his lips with anger, Jalandhara the powerful king of Asuras split the bow of Viṣṇu with his arrow.

25. The heroic Asura of fierce valour, terrible to the gods, hit Viṣṇu again with very sharp arrows.

26. With his bow split, the lord Viṣṇu, protector of the worlds, hurled his great mace for the destruction of Jalandhara.

27. That mace resembling a blazing flame when hurled by Viṣṇu moved with unerring aim and dashed against his body.

28. Though hit by it, the great haughty Jalandhara did not move even slightly as though he was hit by a flower-garland.

29. Then the infuriated Jalandhara, invincible in war, terrifying to the Asuras hurled a trident, resembling fire, at Viṣṇu.

30. Immediately Viṣṇu remembered the lotus-like feet of Śiva and cut the trident with his sword Nandaka.

31. When the trident was split, the lord of the Asuras leapt and rushed against Viṣṇu and hit him in the chest with his fist.

32. Without minding the pain in the least, the heroic Viṣṇu hit Jalandhara in the chest with his firm fist.

33. Then both of them equally powerful had a hand to hand fight hitting each other with arms, fists and knees. They filled the earth with reverberating sounds.

34. Fighting with the Asura thus, for a long time, O excellent sage, Viṣṇu was surprised. He felt dejected in the heart.

35. Then he the foremost among the magic-wielders assumed a delightful aspect. He addressed the king of Asuras in a thundering voice.

Viṣṇu said:—

36. “O excellent Asura, you are blessed. You are

invincible in war. Since you are a great lord you are not at all afraid of even great weapons.

37. Many Asuras have been killed by these very same weapons in great battles. The wicked and haughty people have been pierced through their bodies and killed.

38. O great Asura, I am delighted by this fight with you. You are really great. A hero like you has not been seen in the three worlds including the mobile and immobile beings.

39. O lord of Asuras, choose a boon. I am pleased at your valour. I shall give you anything even that which cannot be given, whatever is in your mind.

Sanatkumāra said:—

40. On hearing these words of Viṣṇu, skilled in magic, the intelligent king of the Asuras replied thus.

Jalandhara said:—

41. O Brother-in-law, if you are pleased give me this boon. You stay in my house with all your followers, my sister and myself.

Sanatkumāra said:—

42. On hearing these words of the great Asura, lord Viṣṇu, the lord of gods, said distressingly—"So be it."

43. Then Viṣṇu came to the city called Jalandhara²²¹ along with his followers, the gods and lakṣmī.

44. Then the Asura Jalandhara returned to his abode and stayed very delightedly in the company of his sister and Viṣṇu.

45. Thereafter Jalandhara appointed Asuras in the authoritative posts of the gods. Joyously he returned to the Earth.

46. The son of the ocean confiscated whatever gem or jewel the gods, Gandharvas or Siddhas had hoarded.

47. After appointing the powerful Asura, Niśumbha,

²²¹. The town of the Daitya Jalandhara can be identified with that of the same name in the East Punjab. It was the capital of Jālandhara Deśa in the Uttarāpatha. For details see the Kumārikākhaṇḍa of *Skandapurāṇa*.

in the nether-worlds, the powerful ruler of the Asuras brought Śeṣa and others to the Earth.

48. Making gods, Gandharvas, Siddhas, Serpents, Rākṣasas and human beings, the denizens of his capital, he ruled over the three worlds.

49. After making the gods thus subservient to himself, Jalandhara protected them all virtuously, like his own sons.

50. When he was ruling the kingdom virtuously, none in his realm was sick or miserable or lean and emaciated or indigent.

CHAPTER EIGHTEEN

(*The conversation between Nārada and Jalandhara*)

Sanatkumāra said:—

1. When the great Asura was ruling over the Earth virtuously, the gods were reduced to be mere slaves, O great sage.

2. The distressed gods mentally sought refuge in Śiva the benefactor, lord of gods and of everyone.

3. They eulogised the great lord, the bestower of everything and favourably disposed to his devotees, by means of pleasant words.

4. The great lord, the bestower of all desires to his devotees called Nārada and commissioned him with a desire to carry out the task of the gods.

5. Then the celestial sage, the wise devotee of Śiva, the goal of the good, went to the gods in the city of the Asuras at the bidding of Śiva.

6. On seeing the sage Nārada coming, the distressed gods, Indra and others, stood up.

7. After bowing to the sage, Indra and other gods, their anxiety apparently manifest in their faces, offered a seat to Nārada.

8. After bowing to Nārada the great sage who sat comfortably, the distressed gods, Indra and others spoke to him again.

The gods said:—

9. O excellent sage, listen to our misery. O merciful one, after listening to it, destroy it quickly. You are powerful and the favourite of Śiva.

10. The gods have been routed by the Asura Jalandhara from their abodes and positions of controlling authority. Hence we are miserable and distressed.

11. The hot-rayed sun and the moon have been ousted from their positions. The fire-god and the god of death and guardians of the quarters have been expelled.

12. The gods have been harassed by that powerful Asura. We who have been subjected to great grief now seek refuge in you.

13. The great Asura Jalandhara who has suppressed the gods and who is very powerful has made Viṣṇu subservient to him in the battle.

14. Becoming subservient because of helplessness occasioned by the boon granted to him, Viṣṇu who carried out our tasks has now begun to stay in his palace along with Lakṣmī.

15. O intelligent one, please exert yourself for the destruction of Jalandhara. You have fortunately come to us and you have always been the person who can achieve everything for us.

Sanatkumāra said:—

16. On hearing these words of the gods, the great sage Nārada, the merciful, consoled them and said.

Nārada said:—

17. O gods, I know that you have been defeated by the king of Asuras, that you are miserable and harassed and have been deposed.

18. There is no doubt in this that I shall carry out your task according to my ability. O gods, since you are in misery I shall be favourable to you.”

Sanatkumāra said:—

19. After saying so and consoling the gods, the excel-

lent sage went to the assembly chamber of Jalandhara to see the favourite Asura.

20. On seeing the excellent sage, the king Jalandhara stood up and offered him a splendid seat with great devotion.

21. After worshipping him duly the surprised king of the Asuras laughed loudly and spoke to the excellent sage.

Jalandhara said:—

22. O brahmin, whence do you come from? What did you see here? O sage, what is the aim of your present visit here?

Sanatkumāra said:—

23. On hearing these words of king Jalandhara the delighted great sage Nārada replied to him.

Nārada said:—

24. O Jalandhara of great intellect, O lord of Dānavas and Daityas, O lord of all the worlds, you are blessed. You alone are the enjoyer of all jewels.

25. O excellent king of Daityas, listen to the purpose for which I have come here. I shall explain it to you.

26. O lord of Daityas, I had been to the summit of Kailāsa casually. It is ten thousand Yojanas wide. It has a grove of Kalpa trees.

27. Hundreds of Kāmadhenus are found there. It is illuminated by Cintāmaṇi gems. It abounds in gold. It is divine and wonderfully brilliant.

28. There I saw Śiva seated along with Pārvatī. He is fair-complexioned and exquisitely handsome. He has three eyes and the moon for his crest.

29. On seeing this wonderfully great thing, a doubt arose in my mind. Can there be anywhere in the three worlds such a splendour as this?"

30. O lord of Daityas then the idea of your prosperity struck into my mind. Now I have come to you to see it personally.

Sanatkumāra said:—

31. On hearing these words of Nārada the lord of

Daityas Jalandhara showed all his glory to Nārada.

32. On seeing it, the wise Nārada, eager to realise the interests of the gods, spoke to the king of Daityas, Jalandhara, induced by the lord.

Nārada said:—

33. O foremost among heroes, you have everything conducive to prosperity. You are the lord of the three worlds. What wonder that you possess this wealth.

34. Big jewels, heaps of gems, elephants and other adjuncts to prosperity flourish in your mansion. Whatever valuable thing there is in the worlds finds a place here.

35. O great hero, the most excellent of all elephants, Airāvata of Indra has been brought by you. The most excellent of all horses, Uccaiḥśravas²²² of the sun has been brought by you.

36. The celestial Kalpa tree has been brought by you; the treasures of Kubera and the aerial chariot of Brahmā yoked to swan have been brought by you.

37. Thus all excellent things available in heaven, earth and nether worlds, O great Daitya, flourish in your mansion in their entirety.

38. O great hero, I am highly delighted on seeing your great affluence consisting of diverse objects—elephant horse etc.

39. But O Jalandhara, your mansion is deficient in the most excellent of all ladies. You deserve to bring that.

40. O Jalandhara, one who possesses all excellent things but does not possess the most excellent of women does not shine. His life is rendered waste.

Sanatkumāra said:—

41. On hearing these words of Nārada the noble soul, the king of Daityas, with his mind excited by passion, spoke as follows—

222. Uccaiḥśravas, the horse of the sun, is distinct from that of the same name which was appropriated by Indra after it was produced at the churning of the ocean (Cp. V. 11 of the next chapter).

Jalandhara said:—

42. “O celestial sage, O Nārada, obeisance be to you, O holy lord. Where is this most excellent of all ladies ? Please tell me now.

43. Wherever it may be in the whole of this universe, if such a lady exists anywhere, I will bring her here. Truth, it is certainly the truth.”

Nārada said:—

44. Kailāsa is very beautiful and it possesses all sorts of things conducive to prosperity. Śiva lives there assuming the form of a naked Yogi.

45. His wife Pārvatī is exquisitely beautiful in every limb. She is charming and has all the characteristics of a beautiful lady.

46. Such an exquisite beauteous form has never been seen anywhere. It incites the enthusiasm of everybody. It is highly wonderful. It fascinates even the Yogins. It is worthy of being seen. It is conducive to great prosperity.

47. This occurs to my mind, O valiant Jalandhara that there is none more prosperous in the three worlds than Śiva who possesses the most excellent of all ladies.

48. Even the four-faced²²³ lord Brahmā, immersed in her ocean of beauty, lost his mental steadiness formerly.²²⁴ Who can be compared to such a beautiful lady?

49. Even Śiva reputed to be free from infatuation has been won over by her womanly sports. Śiva who is independent has been subjugated by her.

50. The prosperity that he enjoys inasmuch as he indulges in dalliance with the most excellent of all ladies has not come to you O lord of Daityas though you are the master of excellent gems and jewels.

Sanatkumāra said:—

51. After saying this, the world-renowned celestial

²²³. Brahmā is called four-faced (caturānana or caturmukha). Originally he had five heads but one was cut off by Śiva for telling lies. According to another version it was burnt off by the fire of Śiva's central eye for speaking disrespectfully.

²²⁴. Cp. ŚP. RS. Pārvatikhaṇḍa 49. 8.

sage, Nārada, pursuing his attempt to help the gods departed from there by the aerial path.

CHAPTER NINETEEN

(*Jalandhara's emissary to Śiva*)

Vyāsa said:—

1. O omniscient Sanatkumāra, what did the king of Daityas do after the departure of Nārada to heaven? Please narrate to me in detail.

Sanatkumāra said:—

2. When Nārada departed to heaven after taking leave of the Daitya, the king of Daityas who had heard of the exquisite beauty of Pārvatī became harassed with pangs of love.

3. The deluded Daitya, Jalandhara, who had lost clear thinking, being swayed by Time(the annihilator) called his messenger Rāhu.

4. The infatuated son of the ocean, Jalandhara, addressed him politely with these words.

Jalandhara said:—

5. O Rāhu of great intellect, most excellent of my emissaries, go to the mountain Kailāsa, O accomplisher of all activities.

6. A sage and a Yогin named Śiva lives there. He has matted locks of hair. He is detached. He has controlled his senses. His body is smeared with ashes.

7. O messenger, you shall go there and tell the detached Yогin Śiva with matted locks of hair, fearlessly.

8. 'O Yогin, ocean of mercy, of what avail is an exquisitely beautiful wife to you who stay in the jungle attended by ghosts, goblins, spirits and other beings?

9. O Yогin, this state of affairs is no good in a world with me as the Ruler. Hence you give up your wife, the most excellent lady, to me, the enjoyer of all excellent things.

10. Know that the whole universe including the mobile and immobile beings is under my suzerainty. All the excellent things of the three worlds have come into my possession.

11. I have forcibly seized the most excellent elephant of Indra, the most excellent horse, Uccaiḥśravas and the celestial tree pārijāta.

12. The wonderfully excellent and the most divine aerial chariot fitted with the swan, belonging to Brahmā is now standing in my court-yard.

13. The divine and excellent treasure Mahāpadma etc. of Kubera is in my custody. The umbrella of Varuṇa stands in my house shedding its golden brilliance.

14. The great garland of never-fading lotuses of fine filaments belonging to my father is as good as mine. The noose of Varuṇa lord of waters is also mine.

15. The excellent Javelin of Mṛtyu has been seized by me with force. The god of fire has surrendered to me two clothes purified in fire.

16. Thus, O great Yigin, all excellent things shine in my possession. Hence O ascetic (wearing matted hair) you too surrender your wife the most excellent of all ladies to me.²²⁵

Sanatkumāra said :—

17. On hearing his words Rāhu went to Kailāsa and was allowed to enter by Nandin. With surprise and mystery manifest in his eyes, he went to the assembly chamber of Śiva.

18-20. On entering it, he saw Śiva, the lord of the gods, the great lord, quelling darkness with his refulgence, shining with ashes smeared (over his body), adorned with all Royal paraphernalia, of wonderful features, exquisite in every limb and embellished with divine ornaments. The emissary named Rāhu bowed to Śiva. His haughtiness subsided by the brilliance of his body. He went near Śiva.

21. Rāhu was desirous of speaking to him. He sat in front of Śiva. Urged by his gesture Rāhu spoke to the three-eyed god Śiva.

225. For the similarity of ideas and verbal expression compare verses 10-16 and 22-29 of this chapter with the verses of the Mkp.

Rāhu said:—

22. I am the messenger of the lord of the three worlds, worthy of being served for ever by Daityas and serpents. I have come here to you on being sent by him.

23. The son of the ocean Jalandhara became the lord of all Daityas and now he is the lord of the three worlds. He is the emperor of all.

24. That powerful king of Daityas is like the god of death to the gods. Listen to what he says addressing you the Yigin.

25. O bull-bannered god, listen to the behest of the lord of Daityas who has divine power and who is the master of all excellent things.

26. How can the auspicious daughter of Himavat be a wife unto you who habitually stay in the cremation ground wearing garlands of bones and assuming the form of a naked ascetic.

27. I am the possessor of all excellent things. She is the most excellent of all ladies. She deserves me better than you who live on alms.

28. The three worlds are under my control. I partake of shares in sacrifices. The excellent things of the three worlds are found in my palace.

29. We are the enjoyers of excellent things. You are a mere naked ascetic and a Yigin. Surrender your wife unto me. Subjects shall always keep their king happy.

Sanatkumāra said:—

30. When Rāhu spoke thus, a terrific being resonant like the thunder came out from the space between the eyebrows of the trident-bearing deity.

31. He had a leonine mouth with a moving tongue; his eyes shed fiery flames ; his hair stood at its end; his body was dry and rough. He appeared to be the man-lion incarnation of Viṣṇu.

32. He was huge in size. He had long arms. His calves were as stout and huge as the palmyra tree. He was very terrible. He immediately rushed at Rāhu.

33. On seeing him rushing to devour, Rāhu was terrified. He ran out when he was caught by the terrible being.

Rāhu said:—

34. “O great lord, O lord of the gods, save me who have sought refuge in you. You are always worthy of being worshipped by the gods and Asuras. You are the lord endowed with all riches and accomplishments.

35. O great lord, your terrible servant has come here to swallow me, a brahmin.

36. O lord of gods, favourably disposed to your devotees, save me lest he should devour me. Obeisance be to you again and again.”

Sanatkumāra said:—

37. O sage, on hearing the words of the brahmin, the great lord, favourite of the distressed and helpless, spoke to his Gaṇa.

The great lord said:—

38. “Leave off this brahmin Rāhu, the emissary who has sought refuge. O excellent Gaṇa, those who seek shelter shall be protected, not punished.”

Sanatkumāra said:—

39. Commanded thus by the lord of Pārvatī, of sympathetic temperament, the Gaṇa set Rāhu free, immediately on hearing the word brahmin.

40. After leaving off Rāhu, the gaṇa came near Śiva and pleaded to the great lord in piteous words.

The gana said:—

41. O great lord, O lord of the gods, O Śiva the merciful, O deity favourable to the devotees, my prey has been taken away.

42. O lord, I am tormented by hunger. So I am utterly emaciated. O lord of the gods, what shall be eaten by me? Please command me, O lord.

Sanatkumāra said:—

43. On hearing these words of the being, the great lord of wonderful sports, eager to help his own persons, replied.

The great lord said:—

44. “If you are badly in need of food, if hunger torments you, eat up immediately the flesh of your own hands and feet.”

Sanatkumāra said:—

45. On being commanded thus by Śiva, the being ate up the flesh from his limbs. He was then left only with his head.

46. On seeing that being of terrible activities, left only with his head, the delighted Sadāśiva spoke smilingly.

Śiva said:—

47. “O great Gaṇa, you are blessed since you carried out my behest to the very letter. O excellent one, I am pleased with this action of yours.

48. You shall hereafter be known by the title Kīrtimukha. You shall be my door-keeper. You shall be one of my great Gaṇas, very heroic and terrible to all wicked persons.

49. You are my favourite. In the course of my worship, you too shall be worshipped always by my devotees. Those who do not worship you cannot be pleasing to me.”

Sanatkumāra said:—

* 50. With this excellent blessing from Śiva, he became delighted. From that time onwards Kīrtimukha²²⁶ was stationed at the entrance of the lord of the gods.

51. This Gaṇa shall be specially worshipped in the course of the adoration of Śiva. Those who do not worship him at the outset will find their worship in vain.

²²⁶ Kīrtimukha, the great Gaṇa of Śiva, represented in sculpture by a trunkless head, is installed beside the door in front of Śiva’s image.

CHAPTER TWENTY

(*The fight between the rank and file
of the Ganas and the Asuras*)

Vyāsa said:—

1. O omniscient Sanatkumāra, a wonderful story has been narrated by you, wherein the sanctifying sports of Śiva the great lord are included.

2. Now take pity on me and tell me with pleasure. O great sage, when released by that being where did Rāhu go ?

Sūta said:—

3. On hearing the words of Vyāsa of immeasurable intelligence, the great sage, the delighted son of Brahmā, replied.

Sanatkumāra said:—

4. Rāhu had been let off in the land of the outcastes.²²⁷ He too became an outcaste and came to be known in the world as such.

5. Considering that as his second birth he became humble. He became free from haughtiness. He slowly wended his way to the city of Jalandhara.

6. After approaching Jalandhara the lord of Daityas, he explained everything concerning Śiva in detail, O Vyāsa.

7. On hearing it, the powerful son of the ocean, the excellent lord of Daityas, Jalandhara became furious from head to foot.

8. Then the infuriated excellent Daitya commanded the entire army of the Daityas to enter into the fray.

Jalandhara said:—

9-10. Let all the Asuras such as Kālanemi and others set out with their entire divisions; Śumbha, Niśumbha and

²²⁷. The country of Varbaras or Barbaras is identified with the Ābir (Ābhira) Deśa in the south-west in the Indus delta. Barbaras were the wild people associated with Yavanas and Khasas. There is a reference to the town Barbari or Barbarikā in Skanda Purāṇa (11.37.1) and Barbaricum or Barbaricon by Periplus and Ptolemy. For details see Awasthi: Studies in Skanda Purāṇa PP 100-101.

other heroes; the descendants of Kotivīra, the scions of the family of Kambu. Daurhṛdas, Kālakas, Kālakeyas, Mauryas and Dhaumras—let all these start for the fight.

11. After ordering thus, the lord of the Asuras the valorous son of the ocean set out quickly accompanied by crores of Daityas.

12. Then Śukra and Rāhu with his head severed went ahead of him. In his quick jerky movement, his crown became dislodged and fell on the ground.

13. The sky was entirely enveloped by clouds as in the rainy season. Many ill omens occurred portending great slumber.

14. On seeing his enterprise, the gods including Indra went to Kailāsa, the abode of Śiva without being observed.

15. After going there and seeing Śiva, the gods including Indra, bowed to him with stooping shoulders. They joined their palms in reverence and eulogised.

The gods said:—

16. O great lord, lord of the gods, O Śiva the merciful, obeisance be to you. Save us who have sought refuge in you.

17. O lord, we are very much distressed by this harassment. All including Indra are deposed and compelled to stay on the earth.

18. O lord, how is it possible that you do not know this adversity of the gods? Hence in order to protect us please kill him.

19. O lord, Viṣṇu who was assigned by you the task of protection is now unable to protect us.

20. He is also subservient to him and stays in his mansion along with Lakṣmī. All of us gods stay there obeying his behests.

21. O Śiva, we have approached you unobserved by him. That powerful son of the ocean is coming hither to fight with you.

22. O omniscient lord, you shall kill Jalandhara in the battle without delay. Save us who have sought refuge in you.

Sanatkumāra said:—

23. After saying this, the gods including Indra bowed to him and stood humbly glancing at the feet of lord Śiva.

24. On hearing the words of the gods the bull-bannered deity laughed. He called Viṣṇu immediately and spoke these words.

The lord Śiva said:—

25. O great Viṣṇu, the distressed gods harassed by Jalandhara have sought refuge in me.

26. O Viṣṇu, how is it that Jalandhara was not killed in battle by you? Leaving off your own Vaikuṇṭha you have gone to his mansion?

27. As I wanted to be free and sportful, I had appointed you for the protection of the good and the curbing of the wicked.

Sanatkumāra said:—

28. On hearing the words of lord Śiva, Viṣṇu replied humbly bowing down with palms joined in reverence.

Viṣṇu said:—

29. He was not killed in war by me because he was born of a part of yours. Moreover he is Lakṣmī's brother. Please kill him.

30. O lord of the gods, he is very powerful, heroic and indefatigable by all the heaven-dwellers and others too. I am telling you the truth.

31. In fact a war was fought with him by me in the company of the gods. But my strategy was ineffective in regard to this great Dānava.

32. I told him “I am delighted with your valour. Tell me the boon you wish to have”. On hearing these words of mine he chose an excellent boon.

33. “O great Viṣṇu please stay in my mansion subservient to me along with my sister,²²⁸ the gods and myself.” So I went to his mansion.

²²⁸. Lakṣmī, produced at the churning of the ocean, became the daughter of the ocean. Thus she could be the sister of Jalandhara who was the son of the ocean.

Sanatkumāra said:—

34. On hearing the words of Viṣṇu, lord Śiva who is favourably disposed to his devotees laughed and said delightedly and sympathetically.

The great lord Śiva said:—

35. O Viṣṇu, foremost among the gods, please listen to my words attentively. I will kill the great Daitya Jalandhara. There is no doubt about this.

36. Go back to your abode fearlessly. Let the gods too go back without fear and hesitation, considering the ruler of the Asuras already killed.

Sanatkumāra said:—

37. On hearing the words of lord Śiva, the lord of Lakṣmī immediately went to his abode without doubts along with the gods.

38. In the meantime, O Vyāsa, that valorous king of the Daityas went along with the well-equipped Asuras to the outskirts of the mountain.

39. Accompanied by a vast army he laid siege to Kailāsa. He stood there like the god of death roaring like a lion.

40. On hearing the tumultuous roar of the Daityas, lord Śiva of great sports, the destroyer of the wicked, became very furious.

41. The great lord of various sports, the enthusiastic Śiva commanded his powerful Gaṇas, Nandin and others, severally.

42. Nandin, Vighneśvara, Kumāra and all other Gaṇas, at the bidding of Śiva hurriedly got ready for the battle.

43. The infuriated and invincible Gaṇas descended from Kailāsa heroically shouting war cries and leaping to fight.

44. Then at the ridges, valleys and sides of Kailāsa, a terrible battle was fought between the leaders of the Pra-mathas and the Daityas. Weapons clashed with weapons.

45. The whole earth shook resonant with the sounds of great war drums, Mṛdaingas and conches that inspired the heroes as well as the sounds of elephants, horses and chariots.

46. The whole atmosphere was filled with javeline, iron

clubs, arrows, great pestles, iron rods, pikes etc. as if strewn with pearls.

47. With the dead elephants, horses and foot soldiers, the earth shone in the same way as before when great mountains were scattered, smitten by the thunderbolt of Indra.

48. With the groups of Daityas killed by the Pramathas, and with the Gaṇas killed by the Daityas, the whole ground was filled with suets, flesh and streams of blood. It became so marshy as it became impassable.

49. With the power of Sañjivani, Bhārgava resuscitated the forces of the Daityas killed by the Pramathas in the battle again and again.

50. On seeing them, all the Gaṇas were agitated and terrified. They intimated to the lord of the gods what Śukra did.

51. On hearing it, lord Śiva became terribly furious. He became terrific blazing the quarters as it were.

52. A terrible Kṛtyā came out of Rudra's mouth. Her calves were as stout as Palmyra trees. Her mouth was huge and deep like mountain caverns. With her breasts she crushed huge trees.

53. O excellent sage, she rushed immediately to the battle ground. The terrible Kṛtyā roamed the battle-ground devouring the great Asuras.

54. Fearlessly she rushed amid the battle-field where Bhārgava was stationed surrounded by the leading Daityas.

55. O sage, she enveloped the whole sky with her terrible brilliance. She split the ground she trod; she stuffed Bhārgava into her vaginal passage and vanished in the sky.

56. On seeing Bhārgava seized, the invincible armies of the Daityas became dejected and faded in their faces. They fled from the battle ground.

57. The army of the Daityas became scattered and split in their terrific fear of the Gaṇas like bundles of grass split and scattered when blown by the wind.

58. On seeing the army of the Daityas thus dispersed and frightened of the Gaṇas, the leaders Śumbha and Niśumbha and Kālanemi became infuriated.

59. All the three powerful Daityas obstructed the

army of the Gaṇas showering arrows like the destructive clouds in the rainy season.

60. The volleys of arrows discharged by the Daityas enveloped all the quarters and the atmosphere like huge swarms of locusts. They shook the hosts of Gaṇas.

61. Split by hundreds of arrows, the Gaṇas shed streams of blood. They resembled the red Kimśuka flowers of the spring season. They did not know what to do.

62. On seeing their army thus shattered, the infuriated leaders Nandin, Gaṇeśa and Kārttikeya hurriedly checked the rushing Daityas.

CHAPTER TWENTYONE

(Description of the Special War)

Sanatkumāra said:—

1. On seeing the leaders of the Gaṇas, Nandin, Gaṇeśa and Kārttikeya, the Dānavas rushed at them for a duel combat.

2. Kālanemi clashed with Nandin; Śumbha fought Gaṇeśa and Niśumbha hesitatingly rushed at Kārttikeya.

3. With five arrows Niśumbha hit the peacock of Kārttikeya in the chest and it fell unconscious.

4. Then the infuriated Kārttikeya discharged five arrows at his chariot and pierced the horses and the charioteer.

5. The invincible hero hit Niśumbha with another sharp arrow quickly and roared.

6. The Asura Niśumbha of great prowess and heroism hit Kārttikeya in the battle with his arrow as he roared.

7. By the time the furious Kārttikeya seized his spear, Niśumbha struck him with it.

8. Thus, O Vyāsa, a great fight between Kārttikeya and Niśumbha ensued as they shouted heroically.

9. Then Nandin hit Kālanemi with seven arrows and pierced his horses, banner, chariot and charioteer.

10. With very sharp shafts discharged from his bow, the infuriated Kālanemi cut the bow of Nandin.

11. Defying the great demon Kālanemi the heroic Nandiśvara hit him in the chest with his spear.

12. With his horses and charioteer killed and himself wounded in the chest, he broke the top of a mountain and hit Nandin.

13. Then Śumbha and Gaṇeśa seated respectively in a chariot and on a mouse fought each other with volleys of arrows.

14. Gaṇeśa hit Śumbha in his chest with an arrow and felled his charioteer with three arrows on the ground.

15. Then the infuriated Śumbha covered Gaṇeśa with a shower of arrows. Hitting the mouse with three arrows he roared like thunder.

16. The mouse pierced by the arrows, shook with acute pain. Gaṇeśa was thrown off (his vehicle) and he became a foot soldier (as it were).

17. Then Gaṇeśa hit Śumbha in his chest with his axe and felled him to the ground. Thereafter he mounted his mouse again.

18. Lord Gaṇeśa of elephantine face got ready for the fight. He hit him mockingly and angrily as if hitting a great elephant with a goad.

19. Kālanemi and Śumbha simultaneously attacked Gaṇeśa furiously with arrows as ruthless as serpents.

20. On seeing him afflicted, the powerful Virabhadra accompanied by a crore goblins rushed in.

21. The Kūṣmāṇḍas, Bhairavas, Vetālas, Yoginīs, Piśācas, Dākinīs and Gaṇas came there with him.

22. The Earth, resonant with various kinds of noise, shouts of joy, leonine roars and the sounds of Damarukas, quaked.

23. Then the Bhūtas ran here and there devouring the Dānavas. They jumped up and danced in the battle field and threw the Asura on the ground.

24. In the meantime, O Vyāsa, Nandin and Guha regained their consciousness and got up. They roared in the battlefield again.

25. Nandin and Kārttikeya came hurriedly and struck

the Daityas in the battle ground with incessant volleys of arrows.

26. Then the army of the Daityas became agitated and dejected with many Daityas wounded, split, killed, felled to the ground and devoured.

27. Thus Nandin, Kārttikeya the formidable and valorous, Virabhadra and the other Gaṇas roared much in the battle.

28. Then those two generals of the son of the ocean, Niśumbha and Sumbha, the great Daitya Kālanemi and the other Asuras were defeated.

29. On seeing the army destroyed, the powerful son of the ocean rushed at the Gaṇas in his chariot of waving and wafting colours.

30. Thereat even the defeated Daityas became jubilant. O Vyāsa, they roared much and got ready for the fray.

31. The victorious Gaṇas of Śiva too roared, led by Nandin, Kārttikeya, Gaṇeśa and Virabhadara, O sage.

32. The trumpets of the elephants, the neighing of the horses, the rumbling of the chariots, the sounds of the conches and war-drums and the leonine roars of the armies rose up.

33. The space between heaven and the earth became enveloped by the many arrows discharged by Jalandhara as if by floating masses of mist.

34. Hitting Nandin and Gaṇeśa with five arrows each and Virabhadra with twenty he roared like thunder.

35. Kārttikeya the heroic son of Śiva then swiftly hit the Daitya Jalandhara with his spear and roared.

36. With the body pierced through by the spear, the Daitya fell on the ground with eyes rolling. But the powerful Asura swiftly stood up.

37. Then Jalandhara the infuriated leader of the Daityas hit Kārttikeya in his chest with his mace.

38. O Vyāsa, plainly exhibiting the successful efficiency of the Mace secured as a favour from Brahmā Kārttikeya fell on the ground suddenly.

39. Similarly, struck by the mace Nandin too fell on

the ground, He was distressed a little although he was a great hero and a destroyer of enemies.

40. Then the infuriated hero Gaṇeśa came there after remembering the lotus like feet of Śiva and split the mace of the Daitya with his axe.

41. Virabhadra then hit the Dānava in his chest with three arrows. He cut off the banner, umbrella, bow and the horses of the Daitya with seven arrows.

42. Then the infuriated leader of the Daityas lifted up his terrible Śakti and felled Gaṇeśa. He mounted another chariot then.

43. The powerful leader of the Daityas did not mind Virabhadra at all. Angrily he rushed at him.

44. Jalandhara, the heroic king of Daityas, hit Virabhadra with a fierce arrow and roared.

45. The infuriated Virabhadra split that arrow with a sharp-edged arrow. With another great arrow he hit him too.

46. Then both of them, the most excellent of heroes resplendent like the sun, fought each other with different kinds of weapons and missiles.

47. Virabhadra then felled his horses with his arrows. He forcefully cut off him bow and flags too.

48. Then the king of the Daityas leapt up to him with a great iron club. That powerful warrior reached very near Virabhadra very quickly.

49. The heroic and powerful son of the ocean hit Virabhadra on his head with his great iron club. He then roared.

50. Virabhadra, the leader of the Gaṇas, fell on the ground with his head shattered by the iron club and shed much blood.

51. On seeing Virabhadra fallen, the terrified Gaṇas abandoned the battle ground shrieking and fled to lord Śiva.

52. On hearing the tumultuous uproar of the Gaṇas, the moon-crested lord asked the excellent Gaṇas, the heroes standing near him.

Siva said:—

53. How is this tumultuous uproar among my Gaṇas ?

O heroes, let this be enquired into. Peace shall be established by me, of course.

54. Even as the lord of the gods was conducting the enquiry, the leaders of the Gaṇas approached the lord.

55. On seeing them dejected, the lord enquired after their health. The Gaṇas then intimated to him everything in detail.

56. On hearing it, lord Śiva, the expert in divine sports assured them of freedom from fear increasing their enthusiasm.

CHAPTER TWENTYTWO

(Description of Jalandhara's Battle)

Sanatkumāra said :—

1. Then the great lord Śiva assuming a terrible form went laughingly to the battle-field and sat on his bull, accompanied by his heroic Gaṇas.

2. On seeing Śiva coming, the Gaṇas who were formerly defeated returned to fight roaring like lions.

3. Other Gaṇas too shouted heroically and jubilantly. Well-equipped with their weapons they killed the Daityas with showers of arrows.

4. On seeing Śiva the terrible, all the Daityas fled for fear from the battle field as the sins on seeing a devotee of Śiva.

5. On seeing the Daityas returning from the battle field, Jalandhara rushed at Śiva discharging thousands of arrows.

6. Thousands of leading Daityas, Niśumbha, Śumbha and others rushed at Śiva, biting their lips.

7. Similarly Kālanemi the hero, Khadgaromā, Balāhaka, Ghasmara, Pracanḍa and others rushed at Śiva.

8. O sage, the heroes Śumbha and others, covered the Gaṇas of Rudra with arrows and cut their limbs.

9. On seeing his army of Gaṇas enveloped in darkness

by the volleys of arrows, Siva split the net of their arrows and encompassed the sky with his own.

10. He afflicted the Daityas with the gusts of wind raised by the arrows. He felled them to the ground with fierce volleys of arrows.

11. He severed the head of Khadgaromā from his body with his axe. He shattered the head of Balāhaka with his club into two pieces.

12. He tied the Daitya Ghasmara with his noose and dashed him on the ground. With his trident, he chopped off the great hero Pracaṇḍa.

13. Some of the Asuras were killed by the bull. Some were struck by the arrows. Like elephants harassed by lions, the Asuras were unable to stay there.

14. Then the great Asura Jalandhara became infuriated and rebuked the Daityas in the battle. The courageous Daitya mocked at Śumbha and others and spoke thus.

Jalandhara said:—

15. Of what avail is your boasting about the pedigree of your mother if you flee back on being attacked ? To die cowardly while you profess to be heroes is not commendable, nor does it yield heaven.

16. O trivial fellows, if you have faith in war or the essential strength in the heart or if you have no lurking pleasures for sexual indulgence then you come forward and stand before me.

17. Death in battle is preferable. It yields all cherished desires. It is especially conducive to fame. It has been proclaimed as the bestower of salvation too.

18. The wandering recluse of supreme knowledge and wisdom as well as he who dies fighting face to face, attain the greatest region after breaking through the solar sphere.

19. No sensible man should ever be afraid of death. Death is inevitable notwithstanding all the remedies employed to ward it off.

20. O heroes, death is congenital to any being born. Either today or at the end of a hundred years all living beings are sure to die.

21. Hence, cast off all fear for death. Come and fight in war joyously. In every respect there is certainly a great bliss here and hereafter.

Sanatkumāra said:—

22. Saying this, he tried to encourage his heroes in several ways. But the frightened demons did not regain courage. They fled from the battle in a trice.

23. On seeing his army on the rout, the heroic son of the ocean Jalandhara became very furious.

24. Then the infuriated Jalandhara challenged for a battle in a stentorian voice like the sound of fierce thunder-bolt.

Jalandhara said :—

25. O ascetic, fight with me now. What is the use of slaying these ? Show me what little strength you have.

Sanatkumāra said:—

26. After saying this, Jalandhara the great Daitya hit the bull-bannered Śiva of indefatigable endeavour, with an incessant volley of arrows.

27. Laughingly, lord Śiva split all the arrows of Jalandhara by discharging his own sharp arrows even before his arrows reached him.

28. Then with seven arrows he split the horses, banner, umbrella and the bow of Daitya Jalandhara. O sage, it is not surprising in the case of Śiva.

29. The infuriated Asura the son of the ocean, devoid of a chariot and with bow split up rushed at Śiva lifting his mace vigorously.

30. O Vyāsa, lord Śiva of great sports immediately split asunder the mace hurled by him, by means of his arrows.

31. Yet the highly infuriated great Asura rushed at Śiva with the mailed fist lifted up, with a desire to kill him.

32. By a volley of arrows Jalandhara was hurled back a Krośa by Śiva of indefatigable enterprise.

33. Then, considering Śiva more powerful, Jalandhara

the Daitya, created the illusion of Gandharvas that mysteriously fascinated even Śiva.

34. By the power of his Māyā, hosts of Gandharvas and celestial damsels came into view for fascinating Śiva.

35. The Gandharvas and celestial damsels sang and danced. Others played on flutes, mṛdangas and cymbals.

36. On seeing that wonderful feat, Śiva was fascinated by the Gaṇas. He was not conscious of even the garments let down from the hands.

37. On seeing Śiva concentrated in the dance Jalandhara urged by lust immediately went to the place where Gaurī stood.

38-39. He entrusted the powerful Sumbha and Niśumbha with the conduct of war. With his demoniac Māyā he assumed the form of Śiva—with ten brawny arms, five faces, three eyes, and matted hair. He was seated on the great bull. In every respect, O Vyāsa, Jalandhara appeared like Śiva.

40. On seeing Śiva coming, the beloved of Śiva came out from the midst of her female friends within the range of his vision.

41. When the lord of Asuras saw the bauntiful Pārvatī, he let drops of semen fall and his limbs became benumbed.

42. On realising that he was the demon, the terrified Gaurī vanished immediately to the northern shore of the Mānasa lake.

43. Unable to see her who disappeared in a moment like lightning, the Daitya immediately went to the place where lord Śiva stood in order to fight him.

44. Pārvatī remembered lord Viṣṇu mentally. Immediately she saw the lord seated near her.

45. On seeing Viṣṇu bowing to her with palms joined in reverence, Pārvatī the beloved of Śiva, the mother of the universe, spoke delightedly.

Pārvatī said :—

46. O Viṣṇu, is it not known to you that the wicked Daitya Jalandhara perpetrated a wonderfully base deed ?”

47. On hearing the words of the mother of the

universe, the Garuḍa-bannered lord bowed to Pārvatī bending his neck and joining his palms in reverence and spoke.

Viṣṇu said :—

48. O mother, by your favour that incident is known to me. What you shall be pleased to command I shall perform with your permission.

Sanatkumāra said :—

49. On hearing the words of Viṣṇu, Pārvatī said again. The mother of the universe desired to teach Viṣṇu the policy based on Dharma.

Pārvatī said :—

50. He himself has shown the path. Know that to be the way in the same manner. At my bidding, make the chastity of his wife violated.

51. O Viṣṇu, that great Daitya cannot be killed otherwise. In the earth there is no other virtue equal to chastity.

Sanatkumāra said :—

52. On hearing this command and accepting it with lowered head, Viṣṇu immediately went to the city of Jalandhara for practising deception.

CHAPTER TWENTYTHREE

(*Outraging the modesty of Vṛndā*)

Vyāsa said :—

1. O omniscient Sanatkumāra, please narrate, O eloquent one, what did Viṣṇu do there ? How did she err from her virtue ?

Sanatkumāra said :—

2. After going to the city of Jalandhara, Viṣṇu thought of violating the chastity of Vṛndā.

3. The foremost among those who wield illusion, he assumed a wonderful body and stationed himself in a park of the city. He made Vṛṇdā see a dream.

4. The gentle lady Vṛṇdā, the wife of Jalandhara, though of pure rites, had a very bad dream at night on account of Viṣṇu's power of illusion.

5. In the dream as a result of Viṣṇu's power of illusion she saw the naked form of her husband anointed with oil and seated on a buffalo.

6. He was proceeding in the southern direction. His head had been completely shaved. He was wearing black flowers to decorate himself. He was being served by a number of Asuras. He was completely encompassed by darkness.

7. Later, towards the end of the night she had various bad dreams, such as the whole city was submerged in the sea, all of a sudden, along with herself.

8. Then the lady woke up still thinking of the dream she had had. She saw the rising sun with a hole in the middle and fading repeatedly.

9. On realising that it was a bad portent, the terrified lady began to cry. She did not feel happy at all in the spacious terraces and towers of the palace.

10. With two of her friends she then went to the park in the city. Even there she did not find herself at ease.

11. Then she, the dejected gloomy wife of Jalandhara, wandered from forest to forest. She was not conscious of even herself.

12. The wandering lady saw two demons of terrible leonine faces with shining curved fanglike teeth.

13. Terrified much on seeing them, the lady fled from there and saw an ascetic of calm countenance observing silence and accompanied by his disciple.

14. Putting her tender creeperlike hands round his neck due to fright she gasped out—"O sage, save me. I have sought refuge in you."

15. Seeing the agitated lady followed by the demons the sage drove them back with a loud bellowing sound of "Hum".

16. O sage, seeing them routed and terrified by the

mere Humkāra, the wife of the king of Daityas was struck with a great wonder in her heart.

17. Freed from the fear she bowed down to the great sage with palms joined in reverence and prostrated herself in front of him. Vṛndā then spoke.

Vṛndā said:—

18. “O leader of sages, O ocean of mercy, O remover of harassment from others, I have been saved by you from this terrible danger from the wicked demons.

19. You are competent in every respect. You are omniscient. Yet I wish to submit something. Be pleased to hear it.

20. O lord, Jalandhara my husband has gone to fight Śiva. O holy one of good rites, how does he fare in the war? Please tell me.”

Sanatkumāra said:—

21. On hearing her words, the sage feigned a deceptive silence. Fully aware of the means of achieving his selfish ends he looked up sympathetically.

22. In the meantime two lordly monkeys came there and stood bowing down in front of him. At a significant gesture from his eyebrows, the monkeys rose into the sky again.

23. O great sage, within a trice, they came back taking with them his head, body and limbs and stood in front of the sage.

24. On seeing the head, body and limbs of her husband, Vṛndā fell unconscious, extremely pained at the misery of her lord.

Vṛndā said:—

25. “O lord, formerly you used to humour me with pleasant chats. How is it that you do not speak to me now, to your pious beloved?

26. How is it that you, by whom all the gods including the Gandharvas and Viṣṇu had been defeated, you who had conquered the three worlds, have now been killed by a poor sage?

27. O excellent Daitya, you did not know the reality of Śiva nor did you pay heed to my words ‘Śiva is Supreme Brahman.’

28. Having served you I found that it was not due to haughtiness but due to your association with bad men that you did all this.”

29. Saying these and other words of lamentation, his beloved wife strictly adhering to virtue, cried in diverse ways with a pained heart.

30. Then steadying herself a little, and heaving deep sighs of grief she bowed to the excellent sage with palms joined in reverence.

31. “O excellent sage, storehouse of mercy, eager to help others, O gentle sir, take pity on me and resuscitate my lord.

32. O great sage, I know that you are competent to enliven him again. Hence please resuscitate my beloved husband.”

Sanatkumāra said:—

33. After saying this, the chaste wife of the Daitya fell at his feet heaving sighs of grief.

The sage said:—

34. This Daitya cannot be enlivened because he has been killed by Śiva in the battle. Those killed in battle by Śiva never return to life.

35. Still, knowing the eternal Dharma that those who seek refuge should be protected, I shall resuscitate him urged by pity.

Sanatkumāra said:—

36. After saying this and restoring him to life, O sage, that sage who was Viṣṇu the foremost among those who wield illusion vanished from the scene.

37. Jalandhara thus revived to life by him stood up. Delighted in mind he embraced Vṛndā and kissed her face.

38. On seeing her husband, Vṛndā too was delighted. She forgot her sorrow. She considered everything a dream.

39. Delighted in the heart and with all the dormant

passions kindled up, she sported with him for many days in the middle of that forest.

40. Once at the end of the sexual intercourse she realised that it was Viṣṇu. Vṛndā rebuked him angrily and spoke thus.

Vṛndā said:—

41. Fie on this misdeed of Viṣṇu in outraging the modesty of another man's wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic.

Sanatkumāra said:—

42. O Vyāsa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Viṣṇu.

43. “O base foe of the Daityas, defiler of other people's virtue, O wicked one, take this curse from me, greater in force than all persons.

44. The two persons whom you made to appear in front of me shall become Rākṣasas²²⁹ and abduct your wife.

45. You will be distressed on account of separation from your wife roaming about with Śeṣa ‘lord of snakes’²³⁰ who posed as your disciple here. You will seek the help of monkeys²³¹ in the forest.

46. After saying this, Vṛndā entered fire though prevented by Viṣṇu who was fascinated by her charms.

47. O sage, then Brahmā and other gods, gathered in the sky accompanied by their wives in order to see the salvation of Vṛndā.

48. Then the great brilliance of the wife of Jalandhara immediately went to Śivaloka even as the gods stood watching.

49. The refulgence of Vṛndā became merged in Pārvatī. There was a great shout of “Victory” in the rows of the gods standing in the sky.

²²⁹. The two Rākṣasas referred to here were Mārīca and Rāvaṇa who abducted Sītā, wife of Rāma, the seventh incarnation of Viṣṇu.

²³⁰. The monkeys referred to here were Sugriva, Hanūmān, Nala Nila and others.

²³¹. The expression ‘lord of snakes’ signifies Lakṣamāṇa, said to be the incarnation of Śeṣa.

50. O sage, thus the great queen Vṛṇdā the excellent daughter of Kālanemi attained great salvation, thanks to the power of her chastity.

51. Viṣṇu thought of Vṛṇdā remorsefully. The smoke and dust from her funeral pyre covered his face. He stood there itself without any peace of mind though urged and consoled by hosts of gods and Siddhas.

CHAPTER TWENTYFOUR

(*Jalandhara is slain*)

1. O excellent son of Brahmā, O intelligent one, you have narrated a wonderful story. What happened thereafter in the battle? How was the Asura killed? Please narrate.

Sanatkumāra said:—

2. Unable to see Pārvatī, the king of Daityas returned to the battle ground. The groups of deceptive Gandharvas vanished. It was only then that the bull-bannered deity regained awareness of the surroundings.

3. On seeing the illusion vanished, Śiva woke up. Following the way of the world, the annihilator became very furious.

4. Then Śiva was a bit surprised in the mind. He approached Jalandhara angrily in order to fight with him. On seeing Śiva approaching again, the Asura showered him with arrows.

5. Lord Śiva immediately split the cluster of arrows discharged by the powerful Jalandhara by means of his own excellent arrows. This was not surprising for the annihilator of the three worlds.

6. Seeing Śiva exhibiting wonderful feats of valour, Jalandhara created Pārvatī by means of his illusion in order to delude Śiva.

7. Śiva saw Pārvatī tied to the chariot and crying.

She was being harrassed by Niśumbha, Śumbha and other Daityas.

8. On seeing that in her plight, Śiva became dispirited and dejected in the mind like an ordinary man pursuing the way of the world.

9. He, an expert in various kinds of sports, remained silent with face drooping down, utterly dejected, exhausted and forgetful of his own prowess.

10. Then Jalandhara hurriedly hit Śiva in his chest, belly and the head with three arrows that went deep down as far as their feathered tail.

11. Then within a trice, lord Śiva, the principle of perfect wisdom, expert in great sports, assumed a terrific form, dreadfully blazing.

12. On seeing his excessively terrible form, the Daityas fled to the ten different quarters. They were unable to stay facing him.

13. O great sage, even Śumbha and Niśumbha who were renowned for their prowess could not stand in the battle ground.

14. The illusion created by Jalandhara had vanished in an instant. In that all out battle there was great hue and cry.

15. On seeing Śumbha and Niśumbha fleeing, the infuriated Śiva rebuked them and cursed as follows.

Śiva said:—

16. “You are wicked and excessively roguish. You have offended me by harassing Pārvatī. Now both of you have deserted the battle ground.

17. A person fleeing the battle ground shall not be killed. So I do not kill you. Since you have escaped from a fight with me you would be killed by Pārvatī.”²³²

18. Even as Śiva was saying, Jalandhara, son of the ocean, became very furious with Śiva like the blazing fire.

19. One after the other, he showered many sharp

^{232.} As cursed by Śiva, the Asuras Śumbha and Niśumbha were killed by Pārvatī later on. For the detailed description of their destruction, see Mārkaṇḍeya P.

arrows on Śiva in the battle. The whole of the Earth became enveloped in darkness by his arrows.

20. Śiva split the arrows swiftly, the powerful Daitya hit the bull with an iron club.

21. Due to that blow the bull turned away from the battle field. Even when dragged by Śiva it did not stand there.

22. Then the great Śiva put forth an unbearable splendour visible to all in the battle field. O great sage, this is true.

23. Then the infuriated Śiva assuming a terrible form, became as dreadful as the fire of dissolution, all of a sudden.

24. On seeing the Daitya standing in front like the lofty peak of Meru and hearing from others that he could not be killed, he stood ready for it.

25. As desired by Brahmā, the lord protector of the worlds decided to kill Jalandhara, blessing him in the heart of his heart.

26. Becoming excessively angry, the trident bearing deity made a mysteriously terrible wheel in the great waters by means of his big toe indulging in a divine sport.

27. Creating a sharp wheel in the waters of the ocean and remembering that the three worlds had been harassed by Jalandhara, the lord Śiva who had slain Dakṣa, Andhaka Antaka and destroyed the three cities and the sacrifice of Dakṣa²³³ and annihilated the three worlds said laughingly.

Śiva said:—

28. O Jalandhara, if you are powerful enough to lift the wheel created by me with the leg in the great waters, you will be competent to stand and fight with me, not otherwise.

Sanatkumāra said:—

29. On hearing his words the Daitya's eyes gleamed fiercely with anger. He looked at Śiva as if burning him with his eyes and said:—

233. For the destruction of Dakṣa's sacrifice see SP. RS. Section 2. Chs 29-37. For the destruction of Andhaka, ibid. Section 5. Chs 42-49.

Jalandhara said:—

30-31. After uplifting the wheel, I shall be killing you with your Gaṇas. Like Garuḍa killing the serpents I shall kill all the people in the world along with the gods. I can destroy the mobile and immobile along with Indra. O lord Śiva, who is there in the three worlds that can escape being pierced by my arrows?

32. Even in my childhood, lord Brahmā had been defeated by my vigour. That powerful Brahmā is in my abode now along with the sages and leading gods.

33. Within a trice, the entire universe of the mobile and immobile has been burnt by me. O Śiva, what can be done by you or by your penance? Even lord Brahmā has been defeated.

34. Indra, Agni, Yama, Kubera, Vāyu, and Varuṇa and others were unable to endure my valour like the serpents unable to bear even the odour of the lord of birds.

35. O Śiva, I have never been obstructed either in the heaven or on the earth. I have gone over all the mountains and crushed all the leading Gaṇas.

36. To remove the itching sensation in my arms I have hit the lofty mountain Mandara, the glorious mountain Nila and the lustrous mountain Meru.

37. Just for the sport the river Gaṅgā was checked by me on the Himālaya mountain. Even my servants were victorious over the gods, my enemies.

38. I seized the submarine fire²³⁴ and closed its mouth when the entire ocean became one single unit instantaneously.

39. Airāvata and other elephants have been hurled into the ocean. Lord Indra along with his chariot has been thrown by me a hundred Yojanas away.

40. Even Guruḍa has been bound by me along with Viṣṇu by means of the serpent noose. Urvaśī²³⁵ and other women have been imprisoned by me.

²³⁴. The submarine fire (*Baḍavā*) is a flame with the head of a horse that consumes the water of the rivers falling into the ocean. When it is incapacitated, the water overflows the shore and drowns the universe. The entire units of creation are then drawn together and remain invisible in the ocean.

²³⁵. The celestial damsels, Urvaśī, Rambhā, Menakā, Tilottamā and others are the symbols of heavenly beauty.

41. O Śiva, you do not know me the conqueror of the three worlds, Jalandhara, the great Daitya and the powerful son of the ocean.

Sanatkumāra said:—

42. After saying this to lord Śiva, the son of the ocean did not move nor did he remember the Dānavas killed in the battle.

43. Lord Śiva was slighted and insulted by means of harsh words by the haughty impudent Daitya after slapping each arm by the other forcibly.

44. On hearing the inauspicious words of the Daitya, lord Śiva laughed mockingly and became furious.

45. Śiva held in his hand the wheel Sudarśana which he had made with his toe and got ready to kill him.

46. Lord Śiva hurled the discus Sudarśana which resembled a crore suns and the fire of dissolution.

47. Blazing the heaven and the earth, the discus hit Jalandhara and severed his head with wide gaping eyes.

48. The body of the son of the ocean fell on the ground from the chariot making the earth resonant. The head too fell. There was a great hue and cry.

49. His body fell in two halves like the mountain of collyrium split by the thunderbolt and hurled in the ocean.

50. The whole universe was filled with his terrible blood O great sage, the entire earth became deformed.

51. His entire blood and flesh, at the bidding of Śiva was taken to the hell Mahāraurava²³⁶ and became a big pit of blood there.

52. His splendour that came out of his body merged into Śiva just like the splendour that came out of the body of Vṛṇḍā and merged into Pārvatī.

53. On seeing Jalandhara killed, the gods, the Gandharvas and the serpents became highly delighted and said “Well done, O lord”.

54. The gods, Siddhas and great sages were delighted. Making showers of flowers they sang his glory loudly.

²³⁶. Mahāraurava is one of the many hells to which the souls of the wicked are sent. But as Jalandhara had emanated from Rudra, his soul was merged into Rudra's soul but his flesh and blood went to Mahāraurava hell and were turned into a pool of blood.

55. The celestial damsels excited by love and joy danced. In the company of Kinnaras they sang in harmonious sweet voice.

56. O sage, the quarters became clear when Vṛṇḍā's husband was killed. The three winds, gentle to the touch and sanctifying, blew.

57. The moon became cool. The sun blazed brilliantly. The fires blazed quietly. The sky became clear.

58. O sage, thus the entire universe of the three worlds regained their earlier health and normalcy much when the son of the ocean was killed by Śiva of infinite forms.

CHAPTER TWENTYFIVE

(Prayer by the gods)

Sanatkumāra said:—

1. Then Brahmā, other gods and the sages eulogised lord Śiva humbly by means of pleasing words.

The gods said:—

2. O great lord, lord of the gods favourably disposed to those who seek refuge, you always bestow happiness upon the saintly men and quell the misery of your devotees.

3. O lord, you exhibit wonderfully good divine sports and are available by devotion. You are incapable of being attained or propitiated by the evil-minded. Be favourable to us always.

4. Even the Veda does not know your greatness in reality. Noble men sing your great glory to the extent of their intellect.

5. Indra²³⁷ and others sing your secret greatness always with pleasure and sanctify their own tongue.

237. Indra is called "the thousand-faced". In fact he is 'the thousand-eyed God'. According to the Puranic tradition, Indra seduced Ahalyā the wife of the sage Gautama, whereupon the sage cursed him to bear on his body a thousand marks resembling the female organ which were afterwards changed to eyes. He is therefore called Sahasrākṣa 'the thousand-eyed'.

6. O lord of gods, by your favour even a sluggish person realizes Brahman. The Vedas say that you are always attainable by devotion.

7. You are merciful to the distressed. You are all pervasive. You manifest yourself by good devotion. You are free from aberrations. You are the goal of the good.

8. O Lord Śiva, by devotion alone people have attained the power of miracles. They became indifferent to the pleasures they enjoy or the miseries they have to face.

9. O lord, it was by his devotion alone that the founder of the Yadu family, the devotee Dāśarha and his wife Kalāvatī attained great success.

10. O lord of gods, the king Mitrasaha and his beloved queen Madayantī attained great salvation through devotion to you.

11. The daughter of the elder brother of the king of Kekayas named Saumini attained happiness inaccessible to even great Yogins, by his devotion to you.

12. O lord, by devotion to you the excellent king Vimarṣaṇa enjoyed worldly pleasures for seven births in various ways and ultimately attained the goal of the good.

13. The excellent king Candrasena enjoyed all pleasures, became free from misery and experienced great happiness here and hereafter by devotion to you.

14. Śrīkara, the son of a cowherdess and the disciple of Mahāvīra enjoyed the goal of the good here and great happiness hereafter by his devotion to you.

15. You removed the misery of the king Satyaratha and you conferred good goal on him. You enabled the prince Dharmagupta to cross the ocean of worldly existence and made him happy here.

16. O great lord, mercifully you made the brahmin Śucivrata strictly adhering to devotion to you gain knowledge along with his mother and made him rich too.

17. By his devotion to you the excellent king Citravarman perpetually enjoyed in this world the pleasures inaccessible even to the gods and attained salvation, the goal of the good.

18. The prince Candrāṅgada along with his wife

Simantini got rid of all miseries, enjoyed happiness and attained great goal.

19. The brahmin named Mandara who became a base knave indulging in lecherous association with prostitutes, O Śiva, worshipped one of your women devotees and attained salvation along with her.

20. O lord, thanks to the favour of a devotee of yours, the prince Bhadrāyu attained happiness free from pain and achieved great goal along with his mother.

21. O lord Śiva, even wicked sinners eating forbidden foodstuffs and indulging in sexual dalliance with all sorts of women, have been liberated by their service to you.

22. O Śiva, Śambara a devotee of yours, smearing himself with the ashes of the funeral pyre, attained your region along with his wife, thanks to his regular adherence to Bhasma.

23-25. O lord, the son of Bhadrasena and the son of his minister both of virtuous and auspicious rites and regular wearers of Rudrākṣa beads, enjoyed good pleasures here and became liberated, thanks to your grace. The two devotees who had been monkey and a cock in a previous birth became the ornaments of Rudra. O lord, always engaged in uplifting the devotees, the two courtesans Piigalā and Mahānandā attained the goal of the good, thanks to their devotion to you.

26. The brahmin girl Śāradā who had become a widow in childhood, was fortunate to regain her lost husband and was blessed with sons, thanks to the power of devotion to you.

27. Binduga, a brahmin only in name, a harlot monger and his wife Cañculā²³⁸ attained great salvation on hearing your glory.

28. O lord Śiva, friend of the distressed, storehouse of mercy, many living beings have attained the goal in this way.

29. O lord Śiva, you are greater than Prakṛti and Puruṣa. You are the Brahman. You are devoid of attributes

²³⁸. For the narratives of Binduga and Cañculā see ŚP chs 3-5 'the glory of Śivapurāṇa'. Vāñcukā in the printed text is a misprint for

as well as the support of attributes in the forms of Brahmā, Viṣṇu and Rudra.

30. You are free from aberrations, O lord of all, you perform different activities incessantly. O lord Śiva, we all, Brahmā and others are your slaves.

31. O lord of gods, be pleased. O Śiva, protect us ever. O lord, we are your subjects and we ever seek refuge in you."

Sanatkumāra said:—

32. After eulogising Brahmā, other gods and the great sages, the gods remained silent with their minds fixed on Śiva's feet.

33. The great lord Śiva heard the auspicious prayer of the gods, conferred boons on them and then vanished immediately from the scene.

34. Brahmā and other gods were jubilant as the enemies had been killed. Delightfully singing the great glory of Śiva, they left for their own abodes.

35. This great narrative describing the suppression of Jalandhara is a sanctifying story of lord Śiva that destroys all sins.

36. This prayer of the gods is holy and destructive of sins. It bestows happiness on the devotees and is delightful to Śiva.

37. He who reads or teaches the two narratives, enjoys great happiness here and becomes the lord of Gaṇas hereafter.

CHAPTER TWENTYSIX

(*The Vanishing of Viṣṇu's delusion*)

Viṣṇu said:—

1. O son of Brahmā, obeisance be to you. O excellent devotee of Śiva, you are blessed, since you have narrated this highly divine and auspicious story of Śiva.

2. O sage, now narrate lovingly the story of Viṣṇu. After enchanting Vṛndā what did he do ? Where did he go ?

Sanatkumāra said :—

3. O Vyāsa, listen. O intelligent excellent devotee of Śiva, listen to the good story of Viṣṇu mingled with the story of Śiva.

4. When Brahmā and other gods became silent, lord Śiva, favourably disposed to those who seek refuge in him, was delighted and said.

Śiva said :—

5. O Brahmā, O ye excellent gods, it is for you that Jalandhara has been killed by me although he was a part of myself. Truth. It is the truth that I say.

6. O dear gods, tell me the truth. Have or have not you attained happiness? It is for you that I indulge in sports though I am always free from all aberrations.

Sanatkumāra said :—

7. Then Brahmā and other gods, with eyes blooming with delight, bowed to Śiva with bent heads and mentioned to him the activities of Viṣṇu.

The gods said :—

8. “O great lord, all the gods have been saved by you from the danger of the enemy but another event has happened. What shall we do in that respect?

9. O lord, Vṛndā was fascinated by Viṣṇu. She burnt herself on the pyre and attained the great goal.

10. But Viṣṇu deluded by your illusion is excessively agitated by the beauty of Vṛndā. He has smeared himself with the ashes from her pyre.

11. Although advised and consoled by the Siddhas and sages, and pacified by us with respect, Viṣṇu deluded by your illusion does not come to his former self.

12. O lord Śiva, be pleased. Restore Viṣṇu to his former self. This entire creation born of Prakṛti and consisting of the mobile and immobile beings, is subservient to you”.

Sanatkumāra said :—

13. On hearing these words of the gods, lord Śiva of

great sports and free to act as he pleases replied to them as they stood with palms joined in reverence.

Lord Śiva said:—

14. O Brahmā, O gods, you listen to my words attentively. My illusion deludes all the worlds. It cannot be transgressed.

15. The entire universe including gods and human beings is subservient to it. Viṣṇu too was deluded by that illusion and became a prey to the lustful love.

16. That illusion is given various names : Umā, Mahādevī, the mother of the three deities, the greatest, primordial Mūlaprakṛti and the lovely woman Pārvatī.

17. O gods, seek refuge in that fascinating goddess named illusion, for the removal of Viṣṇu's delusion. She is the bestower of cherished desires and worthy of being sought refuge in.

18 Sing the eulogy that satisfies my Śakti. If she is delighted, she will carry out your tasks.

Sanatkumāra said:—

19. O Vyāsa, after saying this to the gods, the five-faced lord Śiva vanished suddenly along with his Gaṇas.

20. At the bidding of Śiva, Brahmā and other gods including Indra mentally eulogised to the primordial Prakṛti favourably disposed to her devotees.

The gods said :—

21. We bow to the primordial Prakṛti from which emanate the three attributes Sattva, Rajas and Tamas that cause creation, sustenance and annihilation, and by whose desire the universe is evolved and dissolved.

22. May the great illusion save us, the great Prakṛti that presides over the twentythree principles,²³⁹ well enunciated

239. The printed text is corrupt. Read त्रयो विशतिगणान् for त्रयोविशगुणान् Cp. Bhāgavatā त्रयोविशादितत्त्वानां गणम् 3.6.2 : The group of 23 Tattvas consists of 10 senes, 5 gross and 5 subtle elements, intellect, ego and mind.

in the universe. We bow to the primordial Prakṛti whose forms and activities are not known to the three worlds.

23. We bow to the primordial Prakṛti favourably disposed to the devotees. Persons endowed with devotion to her are not bedevilled by poverty, delusion and destruction.

24. O great goddess, please carry out our tasks. O Pārvatī, please remove the delusion of Viṣṇu. O goddess Durgā, obeisance be to you.

25-26. O Śivā, when the fight between Jalandhara and Śiva started, for killing Jalandhara, Vṛndā was deluded by Viṣṇu at the bidding of Gaurī. She was made to forsake her virtue and reduced to ashes in the fire. She attained salvation.

27. Jalandhara was slain in the battle by Śiva who took pity on us and who always blesses his devotees. We have been relieved from his fear.

28. It is at his bidding that we all have sought refuge in you. You and Śiva, O goddess, are always engaged in uplifting your devotees.

29. Infatuated by the beauty of Vṛndā, Viṣṇu is staying there itself. He has lost his balance. He is deluded. He has smeared himself with the ashes from her pyre.

30. O great goddess deluded by your illusion, Viṣṇu does not come to his own though advised and consoled by the gods and Siddhas.

31. O great goddess, be merciful. Enlighten Viṣṇu so that he shall return to his region and carry out the task of the gods with a settled mind.

32. Eulogising thus, the gods saw a sphere of refulgence in the sky pervading all the quarters with its flames.

33. O Vyāsa, Brahmā and other gods including Indra heard a celestial voice from the sky bestowing their desire.

The celestial voice said:—

34. O gods, it is I who stand in three forms by the variety of the three attributes, Rajas, Sattva and Tamas. The three forms are Gaurī, Lakṣmī, and Sarasvatī.

35. Hence you go to them respectfully at my bidding. If they are pleased they will fulfil your desire.

Sanatkumāra said:—

36. Even as the gods were listening to this speech with eyes gaping with wonder, the resplendence vanished.

37. On hearing the speech, the gods, urged by it bowed respectfully to Gaurī, Lakṣmī and Sarasvatī.

38. Brahmā and other gods eulogised the goddesses with various speeches and bowed their heads.

39. Then the goddesses appeared in front of them, suddenly, O Vyāsa, illuminating the quarters with their wonderful brilliance.

40. On seeing them, the gods eulogised them with great devotion and delighted minds. They submitted what they wanted to be carried out.

41. Thus bowed and eulogised, the goddesses who are favourably disposed to the devotees, faced the gods and addressed them eagerly after giving them seeds.

The goddesses said:—

42. “Sow these seeds in the place where Viṣṇu is standing. Then your task will be fulfilled.”

Sanatkumāra said:—

43. O sage, after saying this, the goddesses, the Śaktis of Śiva, Viṣṇu and Brahmā, possessed of the three attributes, vanished.

44. Then Brahmā and other gods including Indra took the seeds and went to the place where Viṣṇu was standing.

45. The gods sowed those seeds in the ground where the pyre of Vṛndā had been lit. O sage, they stayed there thinking these as parts of Śiva’s Śakti.

46. Out of the seeds sown, O great sage, three plants shot up—the Myrobalan, the Jasmine and the holy basil.

47. The Myrobalan is born of the creator’s Śakti, the jasmine of Lakṣmī and holy basil of Gaurī, born of the attributes Tamas, Sattva and Rajas.

48. O sage, on seeing the plants in the forms of ladies Viṣṇu stood up with excitement of infatuation over them.

49. On seeing them he was deluded and his mind became overwhelmed by lust. The two plants—the holy basil and Myrobalan looked at him lovingly.

50. The womanlike plant born out of the seed by the Śakti of Lakṣmī became jealous of him.

51. Hence the plant came to be called Varvari²⁴⁰ (a kind of wild basil) and was despised by all. The Dhātri and the Tulasi are always pleasing to him due to their love and affection.

52. Then Viṣṇu forgot his sorrow. Accompanied by them he went to Vaikuṇṭha fully satisfied. He was bowed to by all the gods.

53. O great brahmin, myrobolan and the holy basil shall be understood as the favourites of gods in the month of Kārttika, especially of Viṣṇu.

54. There too, O great sage, the holy basil is the most blessed and the most excellent. Except Gaṇeśa it delights every deity and bestows all desires.

55. On seeing Viṣṇu settled again in Vaikuṇṭha, Brahmā, Indra and other gods bowed to and eulogised him and then left for their respective abodes.

56. O excellent sage, Viṣṇu too, settled in his own world, freed from delusion and enlightened, became happy remembering Śiva as before.

57. This is the narrative that destroys sins, bestows desires to all men. It increases perfect knowledge and quells all aberrations of base lust.

58. He who reads or teaches this every day, he who hears or narrates this with devotion attains the greatest goal.

59. The intelligent man who reads this most excellent narrative and goes to war will certainly be victorious. There is no doubt about it.

60. This yields the knowledge of Vedas to the brahmins, victory to the Kṣatriyas, wealth to the Vaiśyas and happiness to the Śūdras.

61. O Vyāsa, it confers devotion to Śiva, it destroys the sins of all persons, it bestows the good goal here and hereafter.

²⁴⁰ Mālatī (Jasmine), born of the seed provided by Lakṣmī, is called Barbarī or Varvari and forbidden in the worship of Viṣṇu.

CHAPTER TWENTYSEVEN

(The birth of Śāṅkhacūḍa)

Sanatkumāra said:—

1. O sage, now listen to another story of Śiva lovingly, by listening to which the devotion to Śiva is stabilised.

2. The story narrates how the heroic Dānava Śāṅkhacūḍa who harassed the gods was killed by Śiva in the battle by means of his trident.

3. O Vyāsa, listen lovingly to the story of Śiva, divine, holy and destructive of sins. I shall narrate the same because of my affection to you.

4. The sage Kaśyapa son of Marici and grandson of Brahmā was a virtuous Prajāpati engaged in creation. He possessed great learning.

5. Dakṣa gave him his thirteen daughters in marriage. The descendants of these women are many and they cannot be enumerated easily.

6. The whole universe consisting of gods and others the mobile and immobile is born of them. Who in the three worlds can mention this in detail?

7. Listen to what is relevant to the context wherein the divine sports of Śiva too can be seen. It is conducive to the increase of devotion. I am narrating the same.

8. Among the wives of Kaśyapa the excellent lady Danu was one. She was very beautiful, chaste and tenderly nurtured by her husband with all devotion and love.

9. Many powerful sons were born to that lady Danu. Their names are not mentioned O sage, by the fear of dilation.

10. One of them is Vipracitti who was very powerful and valorous. His virtuous son Dambha of self-control was a great devotee of Viṣṇu.

11-12. No son was born to him. Hence the hero became worried. He made the preceptor Śukra his initiator and learnt the mantra of Kṛṣṇa. He performed a great penance in the holy centre Puṣkara²⁴¹ for a hundred thousand years.

²⁴¹. Puṣkara is a sacred forest near Ajmer in Rajasthan. There is a celebrated lake where Brahmā set up a phallic image of Śiva. It is a famous place of pilgrimage in Rājaputānā.

Seating himself in a stable pose he performed the Japa of Kṛṣṇa mantra for a long time.

13. While he was performing the penance, an unbearable resplendence sprang up blazing from his head and spread everywhere.

14. All the gods, sages and Manus were scorched by that. With Indra ahead they sought refuge in Brahmā.

15. Bowing to Brahmā, the bestower of riches, they eulogised him and narrated to him this event.

16. On hearing that, Brahmā accompanied them to Vaikuṇṭha in order to tell the same to Viṣṇu in its entirety.

17. After going there they stood humbly joining their palms in reverence. After bowing to him they eulogised Viṣṇu the lord of the three worlds, the great saviour.

The gods said:—

18. “O lord of gods we do not know how this happened to cause this. Please tell us. By what resplendence have all of us been scorched ?

19. O friend of the distressed, you are the protector of the distressed and dispirited servants. Save, O lord of Lakṣmī who are worthy of being sought refuge by us.

Sanatkumāra said:—

20. On hearing these words of Brahmā and other gods, Viṣṇu who is favourably disposed to those who seek refuge, said laughingly and lovingly.

Viṣṇu said:—

21. “O gods, be calm and unperturbed, do not be afraid. No deluge will take place, this is not the time of dissolution.

22. The Asura Dambha a devotee of mine is performing a penance seeking for a son. I shall bestow a boon and quieten him.”

Sanatkumāra said:—

23. O sage, on being consoled thus, Brahmā and

other gods became encouraged and they returned to their respective abodes.

24. In order to grant the boon, Viṣṇu went to Puṣkara where Dambha was performing penance.

25. On reaching there Viṣṇu consoled Dambha who was repeating his name and told him the pleasing words—“Mention the boon you wish to be granted.”

26. On hearing his words and seeing Viṣṇu standing in front, the Dānava bowed with great devotion and eulogised him again and again.

Dambha said:—

27. “O lord of gods, Obeisance be to you, O Lotus-eyed one, O lord of Lakṣmī, O lord of the three worlds, please take pity on me.

28. Please give me a powerful and valorous son who will be your devotee, who will be invincible to the gods and who will conquer the three worlds.”

Sanatkumāra said:—

29. On being thus requested by the lord of Dānavas, Viṣṇu granted him the boon. O sage, making him desist from the penance he vanished from the place.

30. When Viṣṇu went away, the lord of Dānavas performed obeisance to that direction and returned home, his penance having been fulfilled and his desires realised.

31. Within a short time, his fortunate wife became pregnant. Illuminating the inner apartments of her abode by her brilliance she shone much.

32. O sage, it was Sudāmā a cowherd, one of the leading comrades of Kṛṣṇa who had been cursed by Rādhā, that entered her womb.

33. At the proper time the chaste lady gave birth to a brilliant son. The father invited sages and performed the post-natal rites.

34. O excellent brahmin, when the boy was born there was great jubilation. On an auspicious day the father named him “Śaṅkhacūda.”

35. In the abode of his father he grew up like the

moon in the bright half. Learning all lores in childhood he became resplendent.

36. With his childish sports he increased the parents' delight. He became a special favourite of all the members of the family.

CHAPTER TWENTYEIGHT

(*The penance and marriage of Śaṅkhacūḍa*)

Sanatkumāra said:—

1. As instructed by Jaigīṣavya, Śaṅkhacūḍa performed a penance in Puṣkara for a long time in order to propitiate Brahmā with devotion.

2. He concentrated his mind, controlled the senses and organs of activities, and muttered the mantra of Brahmā imparted by his preceptor.

3. Lord Brahmā, the preceptor of the worlds, went to Śaṅkhacūḍa who was practising penance at Puṣkara in order to grant him the boon soon.

4. Brahmā said to him : “Tell me the boon you wish to choose.” On seeing Brahmā, the king of Dānavas bowed to him humbly and eulogised him with words of devotion.

5. He requested Brahmā to grant him the power of being invincible to the gods. With a delighted mind, Brahmā said “Be it so.”

6. He gave Śaṅkhacūḍa the divine amulet of Śrīkrṣṇa the most auspicious of all auspicious things in the universe, that yielded victory everywhere.

7. “You now go to Badari. There you marry Tulasī who is performing penance just at her own will.

8. She is the daughter of Dharmadhvaja.” Brahmā instructed him thus and vanished even as he was watching him.

9. Then Śaṅkhacūḍa whose penance had been fruitful in the holy centre of Puṣkara tied the most auspicious amulet round his neck.

10. At the behest of Brahmā, the Dānava whose desire had been achieved through penance went to Badarikāśrama²⁴² with delight beaming in his face.

11. The Dānava Saṅkhacūḍa casually visited the place where the daughter of Dharmadhvaja, Tulasi was performing the penance.

12. The smiling beautiful gentle woman fully bedecked in ornaments cast loving glances at the great man.

13. On seeing that charming, tender, beautiful and chaste lady, he stopped near her and spoke to her sweetly.

Saṅkhacūḍa said:—

14. “Who are you, please? Whose daughter? What are you doing? Why do you stay here and observe silence. Consider me as your devoted slave.”

Sanatkumāra said:—

15. On hearing these words she spoke to him lovingly.

Tulasi said:—

16. I am the daughter of Dharmadhvaja. I am performing penance. I stay in this hermitage. Who are you? You can go as you please.

17. The entire class of women is fascinating. It enchant even Brahmā, not to speak of others. It is censurable, poisonous and deceptive. It is illusion and a bane to the devout and the faithful.

Sanatkumāra said:—

18. Tulasi thus spoke to the passionate Dambha and stopped. On seeing her smiling he began to say.

242. Badarikāśrama, known as Badari Nārāyaṇa or Badarinātha is situated on a peak of the Himalayas in Garhwal. It has a temple of Viṣṇu in his dual form of Nara-Nārāyaṇa. According to Varāha Purāṇa (140. 4-5) it is one of the three abodes of Viṣṇu on the Himalayas, the other two being Kokāmukha and Lohārgala. For details see Sircar GAMI. P. 219.

Saṅkhacūḍa said:—

19. O gentle lady, what you said now is not entirely false. It is partially true also. Now listen to me.

20. You are the foremost among chaste ladies. I am not a lusty person of sinful nature. I think you too are not like that.

21. I come to you now at the behest of Brahmā. O gently lady, I shall take your hand by the Gāndharva rites of marriage.

22. I am Śaṅkhacūḍa, the router of the gods. O gentle lady, don't you know me? Have I never been heard by you?

23. I am a scion of the family of Danu. I am a Dānava, the son of Dambha. In the previous birth I was the cowherd Sudāmā, a comrade of Kṛṣṇa.

24. Due to the curse of Rādhā I have become a Dānava now. By the favour of Kṛṣṇa I remember events of previous birth. I know everything.

Sanatkumāra said:—

25. After saying thus to her, Śaṅkhacūḍa stopped. Tulasī who was thus addressed truthfully and respectfully by the king of Dānavas, was delighted and she spoke smilingly.

Tulasī said:—

26. I have now been overpowered by you who have Sāttvika thoughts. That man is blessed in the world who is not overwhelmed by a woman.

27. Even though he may be the observer of sacred rites, if he is overpowered by a woman he becomes impure and unclean, so he remains for ever. The manes, gods and human beings censure him.

28-29. A brahmin is purified from impurity arising from births or deaths in the family, after the tenth day. A Kṣatriya in twelve days, a Vaiśya in fifteen days and a Śūdra in a month. This is what the Vedas enjoin. But a henpecked man can never be purified till death.

30. The manes do not receive willingly the balls of

rice or holy waters offered by him. Nor do the gods accept his offering of fruits and flowers.

31. Of what avail are words of wisdom, penance, Japas, Homas, worships, learning or charitable gifts to that wretch whose mind is deadened by his thoughts of women?

32. You have been tested by me in order to know your knowledge and power. A woman must test her bridegroom before wooing him.

Sanatkumāra said:—

33. Even as Tulasī was saying so, Brahmā the creator came there and spoke these words.

Brahmā said:—

34. “O Śaṅkhacūḍa, why do you hold discussion with her? Marry her according to the Gāndharva²⁴³ form of marriage.

35. You are jewel among men. And she, the chaste lady, is a jewel among women. The union of an intelligent lady with an intelligent man must necessarily be virtuous.

36. O king, unless forced who will abandon a chance of happiness? He who does so unforced is a brute. There is no doubt about it.

37. O chaste lady, why shall you test such a good and noble husband? He can suppress the gods, Asuras and Dānavas too.

38. O beautiful woman, you may sport with him for long, as you please, in different centres all over the world.

39. In the end, he will attain Śrikrṣṇa again in the Goloka. After he is dead, you will attain the four-armed lord in Vaikuṇṭha.”

Sanatkumāra said:—

40. After conferring blessings, Brahmā returned to his

²⁴³. According to Manu (iii. 32) in the Gāndharva form of marriage, the bride and the bridegroom met each other of their own accord and their meeting consummated in copulation born of passion. It was called Gāndharva because it prevailed in a tribe called Gandharva which lived on the slopes of the Himalayas. It was considered the most natural form because the bride and the bridegroom attracted each other without any force or fraud. It became obsolete because it was performed without sacred rituals and originated from lust. See H.S. PP. 162-164.

abode. The Dānava accepted her by means of the Gāndharva rite.

41. After marrying her he went to his father's place. In the beautiful apartment he sported with her.

CHAPTER TWENTYNINE

(*The previous birth of Saṅkhacūḍa*)

Sanatkumāra said:—

1. When Saṅkhacūḍa returned home duly married, after performing the penance and receiving the boons, Dānavas and others rejoiced.

2. Leaving their world and accompanied by their preceptor, the Asuras assembled and approached the Dānava.

3. They bowed to that resplendent Dānava their lord, humbly and eulogised him with love and respect. They stayed with him alone.

4. On seeing the family preceptor, Saṅkhacūḍa, son of Dambha bowed to him with devotion and prostrated before him with respect.

5. After conferring his excellent benediction, Śukra, the family preceptor, narrated the tales of the gods and Dānavas.

6. He expatiated on the natural enmity of the two, the invariable defeat of the Asuras, the victory of the gods and the help rendered by Bṛhaspati.

7. With the consent of the Asuras, the preceptor Śukra made him the emperor of Dānavas, Asuras and others with jubilant festivities.

8. The delighted Asuras were highly joyous. They offered him presents lovingly.

9. The son of Dambha, the heroic and valorous Saṅkhacūḍa shone as the Emperor of Asuras.

10. Taking a vast army of Daityas, Dānavas and Rākṣasas and seated in his chariot, he marched quickly to the city of Indra²⁴⁴ with the intention to conquer it.

11. The leader of the Dānavas going in the midst of

²⁴⁴. The capital city of Indra's dominions, also called Amarāvatī, is situated in the vicinity of Mount Meru. It is also called Devapura, city of the gods.

his attendants shone as the moon in the midst of stars or as the sun in the midst of planets.

12. On hearing that Śaṅkhacūḍa was coming, Indra the king of heaven, accompanied by the gods made preparations for a fight.

13. Then a tremendous fight ensued between the Asuras and the gods delighting the heroic and terrifying the cowardly. It caused hairs to stand on end.

14. When the warriors roared in the battle, there was a tumultuous noise. The sound of drums and other instruments encouraged the warriors.

15. The powerful gods fought with the Asuras ferociously and defeated them. They were afraid and fled.

16. On seeing them fleeing, their leader Śaṅkhacūḍa roared like a lion and fought with the gods.

17. With his power and force he distressed the gods. The gods could not endure his dazzling brilliance. They fled.

18. The gods thus vanquished took shelter in the caves of the mountains. They lost their independence. They were subjugated. They lost their lustre like the frozen sea.

19. Thus the son of Dambha, the valorous leader of the Dānavas, conquered all the worlds and took up the powers of the gods.

20. He kept the three worlds under his control. He partook of all the shares in sacrifices. He became Indra and ruled the universe.

21. He carried the tasks of Kubera, Moon, Sun, Fire, Yama and Vāyu, according to his ability.

22-23. The great hero, the powerful Śaṅkhacūḍa became overlord of the gods, Asuras, Dānavas, Rākṣasas, Gandharvas, serpents, Kinnaras, Nāgas and in fact of all the people of the three worlds.

24. Thus Śaṅkhacūḍa enjoyed the kingdom of the worlds for many years. He became a great Emperor.

25. There was no famine, plague or pestilence in his realm. The planets were not inauspicious. There was no

worry or sickness among the people. The subjects were happy for ever.

26. Even without being tilled, the earth yielded plenty of plants and vegetation. Many medicinal herbs grew up. Plants remained always fruitful and juicy.

27. The oceans yielded plenty of gems and jewels. Abundant flowers and fruits grew up on the Earth. Rivers flowed with pure crystal clear water.

28. Excepting the gods all living beings were happy and free from distress. The people of four castes and stages of life maintained their respective duties and activities.

29. When he ruled, none was miserable in the three worlds. Only the gods were reduced to misery and that too by their fratricidal jealousy and enmity.

30. Śaṅkhacūḍa was a close friend of Kṛṣṇa, the resident of Goloka. He was powerful, and always engaged in devotion to Kṛṣṇa.

31. O sage, although he was a Dānava, his nature was different. He was born as a Dānava due to a previous curse.

32. O dear, thereafter, the defeated gods, deprived of their kingdom, consulted among themselves and went to Brahmā's assembly chamber along with the sages.

33. They saw the creator and bowed to and eulogised him. With distress they explained to him everything in detail.

34. After consoling the gods and the sages, Brahmā accompanied by them went to Vaikuṇṭha that yields happiness to the good.

35. Accompanied by the gods, Brahmā saw the lord of Lakṣmī decorated with a crown, earrings and a garland of wild flowers.

36-37. On seeing Viṣṇu bearing Śaṅkha, Cakra, mace and the lotus, the lord with four arms, yellow garments, accompanied by Nandana, Siddhas, Brahmā and other gods bowed to the lord along with the great sages. They eulogised him with palms joined in reverence.

The gods said:—

38. “O lord of the universe, lord of the gods, O lor

of Vaikuṇṭha, save us who have sought refuge in you, O illustrious Viṣṇu, O elderly one in the three worlds.

39. O lord Viṣṇu, O lord of the three worlds, you alone are the protector of the worlds. O supporter of Lakṣmī, O Govinda, O the vital air of the devotees, Obeisance be to you.”

40. After eulogising thus, all the gods cried in front of Viṣṇu. On hearing it lord Viṣṇu spoke to Brahmā thus.

Viṣṇu said:—

41. Why have you come to Vaikuṇṭha inaccessible even to Yogins. What distress has befallen you. Tell me just here.

Sanatkumāra said:—

42-43. On hearing the words of Viṣṇu and bowing to him with palms joined in reverence he narrated to him the activities of Saṅkhacūḍa and the distress suffered by the gods.

44. On hearing that Viṣṇu who knew everything laughed. The lord then told Brahmā the secret of Saṅkhacūḍa.

Lord Viṣṇu said:—

45. O lotus-born Brahmā, I know everything about Saṅkhacūḍa, a great devotee of mine, of great splendour and who had been formerly a cowherd.

46. Hear all the details about him, the old narrative. There is nothing to be suspected. Śiva will necessarily perform what is good.

47-50. His region called Śivaloka is greater than the greatest. It is above everything. Śiva, the supreme Brahman, the great god shines there. He is the presiding deity of Prakṛti and Puruṣa. He wears three Śaktis. He is both devoid and possessed of attributes.²⁴⁵ He has the great splendour for his form. O Brahmā, the three deities bringing about creation etc. are born of him.²⁴⁶ They are Viṣṇu, Brahmā and Śiva endowed with Śāttvika and other

245. See Note 286 P. 379.

246. See Note 272 P. 36.; Cp SP. RS. V. 30. 34-35.

attributes. He alone is the supreme soul. He sports there with Pārvatī. He is free from illusion. He is the formulator of the eternal and the non-eternal.

51. The Goloka is near it. Śiva's cowshed is situated there. Kṛṣṇa having my form stays there at Śiva's behest.

52. It is to tend his cows and bulls that he has been ordered by him. Deriving happiness from him he too sports there.

53. His wife Rādhā²⁴⁷ is the mother of the universe. Her form is greater than Prakṛti. It is the fifth²⁴⁸ sportive form.

54. Many cowherds and cowherdesses born of her live there. They are sportively inclined and follow Rādhā and Kṛṣṇa.

55. That very same (Sudāmā, now born as Śaṅkhacūḍa) has been fascinated by her by Śiva's illusion. Cursed by Rādhā he is born as a Dānava to his distress.

56. Kṛṣṇa has already ordained that the death of Śaṅkhacūḍa will be by Rudra's trident. Casting off his body he will become his comrade again.

57. O lord of gods, knowing this you need not have any fear. Let us seek refuge in Śiva. He will do everything conducive to our good.

58. You, I and the gods stand here fearless (due to that only). •

Sanatkumāra said:—

59. After saying this and mentally thinking upon Śiva who, the lord of all, is favourably disposed to his devotees Viṣṇu went to Śivaloka accompanied by Brahmā.

²⁴⁷. Rādhā was a cowherdess and a favourite mistress of Kṛṣṇa. She is worshipped among the Vaiṣṇavas as an incarnation of Lakṣmī as Kṛṣṇa is of Viṣṇu.

²⁴⁸. The energies of Rudra, Viṣṇu and Brahmā are the three embodied forms of Primordial cosmic nature. There is a fourth Energy called Śivā of the attributeless Śiva. Rādhā is the supreme and sportive fifth form of Prakṛti.

CHAPTER THIRTY

(Prayer to the lord of gods)

Sanatkumāra said:—

1-2. O Vyāsa, starting then itself along with Brahmā, Viṣṇu, the lord of Lakṣmī, went to Śivaloka, highly divine, propless and unearthly. He was glad and his face beamed with pleasure. The region was strewn over with many gems. It was highly brilliant.

3-4. The first entrance was of variegated nature with many Gaṇas standing there. It was resplendent, lofty and beautiful. After reaching it he saw the gatekeepers seated on gem-set thrones. They had gem-set ornaments and white garments.

5. They had five faces, three eyes and fair handsome bodies. They were trident-bearing heroes shining with Bhasma and Rudrākṣa.

6. Both Brahmā and Viṣṇu bowed to them humbly and told them that they wanted to see the lord.

7. They permitted them to enter. They saw another door very beautiful, variegated and very brilliant.

8. They informed the gatekeeper of their desire to approach the lord. Permitted by them they entered and saw another door.

9. Thus Brahmā entered through fifteen doors and reached the main threshold. He saw Nandin.

10. After bowing to and eulogising Nandin as Brahmā did before, Viṣṇu was permitted by Nandin and he entered joyously.

11. Going in, they saw the grand assembly chamber of Śiva, highly decorated and thronged by his attendants with lustrous bodies.

12. The attendants had similar forms with lord Śiva. They had ten arms, five faces, three eyes and blue necks. They had auspicious lustre and were brilliant.

13. They were bedecked in ornaments set with gems. They wore Rudrākṣas. They had smeared themselves with the ashes. The chamber was square in shape and beautiful like the lunar sphere.

14. Gems, necklaces, diamonds, etc. increased its brilliance. Valuable precious stones were used to stud them. It was brightened by lotus petals.

15. Māṇikya, Padmarāga and other valuable gems were used in the same. It was very wonderful. It was laid according to the desire of Śiva.

16. It had hundreds of steps leading to it, each made of Syamantaka stone; knotted golden threads joined them. Beautiful sprouts of sandal beautified it.

17. Columns of sapphire supported it. It was richly decorated. The wind wafted fragrance everywhere.

18. The chamber was a thousand Yojanas wide. Many servants were in attendance. Viṣṇu the lord of gods saw Śiva seated along with Pārvatī.

19. Śiva was in the midst of his attendants like the moon surrounded by stars. He was seated in a variegated throne set with valuable gems.

20. He had a crown on his head, earrings in his ears. He was embellished with gem necklaces. Ashes were smeared all over his body. He held a toy lotus.

21. He was smilingly watching the song and dance going on in front of him.

22. He was calm and delighted in the mind. He was highly brilliant. He was chewing the fragrant betel leaves offered by the goddess.

23. He was attended upon by Gaṇas with white chowries and eulogised by Siddhas with stooping shoulders with great devotion.

24-25. The great lord Śiva, the progenitor of the three deities, the lord beyond the reach of attributes, who assumes and discards his forms as he pleases and is invariable, who is free from illusion, unborn, the primordial being, the lord of illusion, greater than the greatest and greater than the Prakṛti and Puruṣa.

26. On seeing Śiva of perfect features, Viṣṇu and Brahmā eulogised him together after bowing to him with palms joined in reverence.

Viṣṇu and Brahmā said:—

27. O lord Śiva, lord of the gods, O supreme Brahman,

lord of all. O quiet one that is beyond the three attributes, O lord progenitor of the three deities.

28. We have sought refuge in you. O lord, save us who are distressed. O lord Śiva, we are harassed by Śaṅkhacūḍa and so dejected and well nigh exhausted. Save us.

29. The region that is adjacent to this place is called Goloka, Lord Kṛṣṇa is its presiding deity.

30. One of his leading attendants and comrades, Sudāmā, cursed by Rādhā and led by fate, has become the Dānava Śaṅkhacūḍa.

31. O Śiva, the gods divested of all powers ousted and harassed by him roam over the Earth now.

32. Except by you he cannot be killed by any one of the gods. Please kill him and render the worlds happy.

33. You alone are devoid as well as possessed of attributes, truthful, of infinite valour, embedded in the good and greater than Prakṛti and Puruṣa.

34. At creation, O lord, you are Brahmā, the creator through Rajas. O protector of the three worlds, in the activity of protection through Sattva you are Viṣṇu.

35. In dissolution through Tamas you are Rudra the annihilator of the universe. In the state free from the three attributes you are Śiva the fourth one, of the form of brilliance.

36. At your behest, Kṛṣṇa the protector, goes to Goloka. Stationed in the middle of your cowshed he sports day and night.

37. You are the cause of all. You are the lord of all. You are Brahmā, Viṣṇu and Śiva. You are free from aberrations. You are the constant witness. You are the supreme soul, the great Iśvara.

38. You are the redeemer of the distressed and the poor, the protector and the kinsman of the distressed, the lord of the worlds. You are favourably disposed to those who seek refuge in you.

39. O lord of Pārvatī, uplift us. O lord Śiva, be pleased. O lord, we are subservient to you. You do as you please, O lord.

Sanatkumāra said:—

40· After saying this, O Vyāsa, those two deities, Viṣṇu and Brahmā bowed to Śiva and stopped. They joined their palms in reverence and stood humbly.

CHAPTER THIRTYONE

(*Śiva's advice*)

Sanatkumāra said:—

1. On hearing these words of the distressed Viṣṇu and Brahmā, Śiva laughingly spoke in the rumbling tone of the cloud.

Śiva said:—

2. “O dear Viṣṇu, O Brahmā, cast off your fear from all sides. Certainly something good will result from the activities of Saṅkhacūḍa.

3. I know all the details of his activities factually as well as those of Sudāmā the cowherd devotee of Kṛṣṇa.

4. At my bidding Viṣṇu has assumed the form of Kṛṣṇa and is stationed in the cowshed in the beautiful Goloka presided over by me.

5. Considering himself independent under a delusion he indulged in many kinds of sportive dalliance like a deluded licentious person.

6. On seeing his excessive delusion as a result of my deceptive art I suppressed their virtuous intellect and made them suffer curse.

7. Having thus performed my sport, I suppressed the illusion. Regaining knowledge they got rid of delusion and became well-intentioned.

8. They came near me in a piteous plight. After bowing to me they eulogised me devoutly and humbly with palms joined in reverence.

9. Overwhelmed by shame they told me all the details. Dejected, they lamented before me saying the words “Save us, O save us.”

10. Then I, becoming delighted, told them these words, Kṛṣṇa, you forget your fear at my behest.

11. I am the protector, always infused with love. Good will befall you. All this has happened at my will. There is no doubt in it.

12. Go to your abode along with Rādhā and your comrade. He will become a Dānava here in Bhārata, certainly.

13-14. At the proper time I shall redeem you from the curse". What I told thus Śrikṛṣṇa and Rādhā accepted readily. Śrikṛṣṇa the intelligent rejoiced and returned to his abode. There they engaged themselves in propitiating me and bidding their time.

15. Realising that everything is subject to my control and his will is not independent, Sudāmā became the lord of Dānavas as a result of the curse of Rādhā.

16. The virtuous demon Saṅkhacūḍa distresses and harasses the gods always with his might. He is evil-minded to this extent.

17. He has been deluded by my deception and hence he seeks the help of evil ministers. But myself being the chastiser of the wicked you can get rid of his fear quickly".

Sanatkumāra said:—

18. O sage, by the time Śiva completed this expatiation in front of Viṣṇu and Brahmā, another event happened there. Listen to it.

19. In the meantime Kṛṣṇa came there along with Rādhā and his attendant cowherds in order to propitiate Lord Śiva.

20. Devoutly bowing to the lord, meeting Viṣṇu with respect and honoured by Brahmā with love he stood there awaiting Śiva's behest.

21. Then he bowed again to Śiva with palms joined in reverence. Realising the principle of Śiva and getting rid of his delusion Kṛṣṇa eulogised Śiva.

Lord Kṛṣṇa said:—

22. O supreme God, lord of gods, Supreme Brahman

and the goal of the good, forgive me my guilt. O supreme god, be pleased.

23. O Śiva, everything originates from you. O supreme lord, everything merges in you. O lord of all, you are everything. O supreme lord, be pleased.

24. You are the greatest splendour. You are the eternal being directly pervading everything. O lord of Gaurī, with you as leader, we are well-guided.

25-26. Considering myself above all, I sported about, under the delusion. I reaped the fruit thereof. He who went astray was cursed. O lord, my leading comrade Sudāmā the cowherd is born as a Dānava.

27. O lord of Pārvatī, uplift us. O supreme lord, be pleased. Please redeem us from the curse. Save us who have sought refuge in you.

28. After saying this, Lord Kṛṣṇa, accompanied by Rādhā, stopped. Śiva was delighted thereat, Śiva who is favourably disposed to those who seek refuge in him.

Lord Śiva said:—

29. “O Kṛṣṇa, O lord of cowherdesses leave off your fear. Be happy. O dear, all this has been brought about by me with blessing in disguise.

30. Good will befall you. Go back to your excellent abode. You shall be cautious and guarded in your position of authority.

31. Sport about as you please after realising me the greater than the greatest. Accompanied by Rādhā and your comrades carry out your task unexasperated and unflattered.

32. In the excellent Vārāha Kalpa,²⁴⁹ you shall undergo the effect of the curse along with the young damsel Rādhā and then attain your region.

33. O Kṛṣṇa, your comrade, the most beloved Sudāmā is born of a Dānava now and he harasses the universe.

34. He has become a Dānava, an enemy of the gods, named Śaṅkhacūḍa as a result of the power of Rādhā's curse. He hates and belongs to the party of Daityas.

²⁴⁹. Vārāhakalpa, identical with Śveta-Vārāha or Śveta Kalpa, is one of the thirty Kalpas known to the Purāṇas. Each Kalpa lasts for a specified period and is repeated in order of succession.

35. Divested of their powers, ousted and harassed by him for ever, the demoralized gods including Indra have fled to the ten directions.

36. It is for their sake that Brahmā and Viṣṇu have come here and sought refuge in me. There is no doubt in this that I will relieve them of their distress."

Sanatkumāra said:—

37. After saying this, he addressed Kṛṣṇa again eagerly after consoling Viṣṇu and Brahmā with words that quelled their agony.

Śiva said:—

38. "O Viṣṇu, O Brahmā, lovingly listen to my words. O dear ones, go quickly for the pleasure of the gods. Be fearless.

39. Go to Rudra, resident of Kailāsa,²⁵⁰ who has my excellent and perfect form. He has manifested himself for the task of the gods with a separate form and features.

40. O Viṣṇu, it is for this purpose that the lord assuming my form fully and perfectly stays on the mountain Kailāsa favouring the devotees by being subservient to them.

41. There is no difference in him from us both. He shall be served by you two and all living beings—mobile and immobile as well as the gods and others always.

42. He who differentiates between us falls into hell. In this life too he will attain stress and be devoid of sons and grandsons.

Sanatkumāra said:—

43. After bowing again and again to the lord of Pārvatī who had spoken thus, Kṛṣṇa returned to his abode accompanied by Rādhā.

44. O Vyāsa, Viṣṇu and Brahmā became delighted and relieved of fear. After bowing again and again to Śiva they hastened to Vaikuṇṭha.

²⁵⁰ Mount Kailāsa is a part of the Himalayan range lying to the north of Mānasa-sarovara, not far off from the origin of Ghogrā (Sarayu) river. The detailed description of the mount is found in the Matsya P. Ch. 121.

45. Having come there and mentioning everything to the gods, Brahmā and Viṣṇu went to Kailāsa taking the gods with them.

46-47. On seeing lord Śiva there, the lord and husband of Pārvatī, who had taken a body for protecting the distressed, the lord of the gods possessed of attributes, they eulogised him as before with devotion and choking words. They joined their palms in reverence humbly and with drooping shoulders.

The gods said:—

48. O great god, lord of the gods, O Śiva, the lord of Pārvatī, we seek refuge in you. Please save the terrified gods.

49. Please slay Śaṅkhacūḍa the king of Asura and the destroyer of the gods. The gods have been defeated and harassed by him.

50. Like men they are roaming on the earth divested of their powers. Their region the Devaloka has become very dreary to look at due to fear.

51. O uplifter of the distressed, O ocean of mercy, redeem the gods, from this exigency. O great lord, save Indra from fright by killing that ruler of Dānavas.

Sanatkumāra said:—

52. “On hearing the words of the gods, Śiva favourably disposed to his devotees spoke to them laughingly in the rumbling tone of the cloud.

Lord Śiva said:—

53. O Viṣṇu, O Brahmā, O Gods, return to your own abodes by all means. I shall kill Śaṅkhacūḍa along with his followers and attendants. There is no doubt about it.

Sanatkumāra said:—

54. On hearing the words of lord Śiva sweet as nectar they were excessively delighted considering the Dānava already killed.

55. After bowing to lord Śiva, Viṣṇu went to Vaikuṇṭha

and Brahmā to Satyaloka. The god and others went to their own abodes.

CHAPTER THIRTYTWO

(*The Emissary is sent*)

Sanatkumāra said :—

1. Then lord Śiva, Death to the wicked, goal of the good, decided in his mind to slay Saṅkhacūḍa in accordance with the wishes of the gods.

2. He made his friend the lord of Gandharvas his messenger and sent him in a wonderful chariot²⁵¹ hurriedly to Saṅkhacūḍa joyously.

3. At the bidding of lord Śiva, the emissary went to the city of the Asura which was superior to Indra's Amarāvatī and Kubera's Palace.

4. Reaching there, he saw the excellent abode of Saṅkhacūḍa in the middle; it shone with its twelve entrance doors with gatekeepers in each.

5. Puṣpadanta saw the main excellent entrance. Fearlessly he informed the gatekeeper.

6. Passing beyond that door he joyously went in. It was spacious, exquisitely fine and richly decorated.

7. Going in he saw Saṅkhacūḍa, the ruler of Dānavas, seated on a gem-set throne in the midst of heroic warriors.

8. He was surrounded by leading Dānavas and served by three crores of attendants and guarded by another hundred crores of well armed soldiers moving to and fro.

9. Seeing him, Puṣpadanta was struck with wonder. He gave the message of war as conveyed by Śiva.

Puṣpadanta said :—

10. O great king, O lord, I am the Emissary of Śiva

^{251.} Citraratha (lit. of wonderful chariot) seems to be an appellation of Puṣpadanta. Or Citraratha, lord of Gandharvas, may have assumed the name Puṣpadanta as an emissary.

named Puṣpadanta. Please listen to what is mentioned by Siva himself. I am telling you the same.

Siva said:—

11. Now, give back their kingdom to the gods and their authority. If not, fight with me, the greatest of the good warriors.

12. The gods have sought refuge in me, the lord of the gods and the benefactor of the good. I the infuriated will certainly slay you.

13. I am Śiva, the destroyer. I have granted protection to all the gods. I am the holder of the chastising rod for the wicked and favourably disposed to those who seek refuge in me.

14. O lord of Dānavas, consider and let me know one of the two alternatives specifically, whether you will return the kingdom or fight.

Puspadanta said:

15. O lord of Dānavas, what has been stated by Śiva has been conveyed to you. Śiva's words have never gone in vain.

16. I wish to return to my lord Śiva immediately. After going back what shall I tell Śiva, you clearly let me know.

Sanatkumāra said:—

17. On hearing these words of Puṣpadanta who was the emissary of lord Śiva, the king laughed, then spoke to him.

Śaṅkhacūḍa said:—

18. I will never return the kingdom to the god. The earth shall be enjoyed by heroic warriors. O Śiva, I shall fight with you who are a partisan of the gods.

19. The hero who allows another to supercede him is the basest in the world. Hence O Śiva I shall certainly march towards you just now.

20. I reach there in the morning in the course of my victorious campaign. O messenger, go and tell all this to Śiva.

Sanatkumâra said:—

21. On hearing these words of Śaṅkhacūḍa, the emissary of Śiva laughed aloud and then spoke haughtily to the lord of the Asuras.

Puṣpadanta said:—

22. O Great king, you cannot face the Gaṇas of Śiva. Then how can you face lord Śiva himself?

23. So return their positions of authority to the gods entirely. Move immediately to Pātāla if you wish to live.

24. O excellent Dānava, do not regard Śiva an ordinary deity. He is indeed the great soul, the lord of the lord of all.

25. Indra and other gods abide by his commands. The Siddhas, the patriarchs, the sages and the serpent lords all follow suit.

26. He is the overlord of Viṣṇu and Brahmā. He is both possessed and devoid of attributes. By a mere twitch of his knitted eyebrow everything is dissolved.

27. Śiva is the perfect form of gods, the cause of the annihilation of the worlds, the goal of the good, the destroyer of the wicked. He is free from aberrations. He is greater than the greatest.

28. He is the overlord of Brahmā. He is lord Śiva even into Viṣṇu. O excellent Dānava, his behest should never be slighted.

29. Of what avail is an unnecessary digression, O great king. Ponder deeply. Know him to be great lord, the great Brahman, the knowledge-formed.

30. Return their kingdoms to the gods as well as their positions of authority. O dear, thus you will fare well. Otherwise, terror will strike you.

Sanatkumâra said:—

31. On hearing this, the valorous king of the Dānavas, deluded by his fate spoke to the emissary of Śiva thus.

Śaṅkhacūḍa said:—

32. I shall neither give up kingdom nor the positions

of authority, without a fight with him. This is certain. I tell you the truth.

33. The entire universe whether mobile or immobile is subject to the vagaries of time. Everything originates in time and everything merges into time.

34. Go and tell Śiva exactly what I have said to you. Let him do what is proper. Do not talk much.

Sanatkumāra said:—

35. O good sage, Puṣpadanta the emissary of Śiva when thus addressed by the Asura returned to lord Śiva and told him everything duly.

CHAPTER THIRTYTHREE

(*March of The Victorious Lord Śiva*)

Sanatkumāra said:—

1. On hearing those words of the emissary, the infuriated emperor of the gods, Śiva spoke to Virabhadra and other Gaṇas.

Śiva said,

2-3. “O Virabhadra, O Nandin, O eight Bhairavas,* the frontier guards,²⁵² let the Gaṇas start along with my sons. at my bidding. Let those strong ones be ready and fully equipped with weapons. Let Bhadrakālī start with her army for the war. I start just now for slaying Saṅkhacūḍa”.

Sanatkumāra said:—

4. Having ordered thus, lord Śiva started along with his army. His delighted heroic Gaṇas followed him.

5. In the meantime Kārttikeya and Gaṇeśa, the overall generals of the army, came near Śiva joyously, fully equipped with weapons and ready for war.

*See Note 255 P. 948.

^{252.} Kṣetrapālas are tutelary deities whose number is given as fortynine.

6-9. The leading chiefs of the Gaṇas were Vīrabhadra, Nandin, Mahākāla, Subhadraka, Viśalākṣa, Bāṇa, Piṅgalākṣa, Vikampaṇa, Virūpa, Vikṛti, Maṇibhadra, Bāṣkala, Kapila, Dirghadāmṣṭra, Vikara, Tāmrālocana, Kālāñkara, Balibhadra, Kālajihva, Kuṭīcara, Balonmatta, Raṇaślāghya, Durjaya, Durgama and others. I shall enumerate the number of Gaṇas they had. Listen attentively.

10. Śaṅkhakarṇa the suppressor of enemies went, accompanied by a crore Gaṇas; Kekarākṣa went with ten crores and Vikṛta with eight crores.

11. Viśākha with sixty four crores; Pāriyātrika with nine crores; Sarvāntaka with six crores and the glorious Vikṛtānana too with six crores.

12. The chief of Gaṇas, Jālaka went with twelve crores; the glorious Samada seven and Dundubha with eight crores.

13. Karālākṣa went with five crores; the excellent Sandāraka with six crores; Kunduka and Kuṇḍaka each went with crores of Gaṇas.

14. The leader of Gaṇas, the most excellent of all, Viṣṭambha, went with eight crores Pippala and Sannāda went with a thousand crores.

15. Āveśana went with eight crores; Candratāpana with eight crores; Mahākeśa the chief of Gaṇas with a thousand crores.

16. The heroic Kuṇḍin and the auspicious Parvataṇa went with twelve crores each; Kāla, Kālaka and Mahākāla with a hundred crores each.

17. Agnika went with a hundred crores, Agnimukha with a crore, Āditya and Ghanāvaha with half a crore.

18. Sannāha and Kumuda went with a hundred crores each; Amogha, Kokila and Sumantraka with a hundred crores each.

19. Kākapāda and Santānaka went with sixty crores each; Mahābala with nine crores and Madhu Piṅgala with five crores.

20. Nila, Deveśa and Pūrṇabhadra each went with ninety crores; the powerful Caturvaktra with seven crores.

21. With thousands, hundreds and twenties of crores many heroes came there to take part in that festival of War.

22. Virabhadra came there with a thousand crores of Bhūtas, three crores of Pramathas and sixtyfour crores of Lomajas.

23. Kāṣṭhārūḍha with sixty four crores and Sukeśa and Vṛṣabha too similarly. The honourable Virūpākṣa and Sanātana went with sixtyfour crores.

24-26. Tālaketu, Śadāsyā, the valorous Pañcāsyā, Samvartaka, Caitra, Laṅkuliśa Svayamprabhu, Lokāntaka, Diptātman, lord Daityāntaka, lord Bhṛngīriṭi, the glorious Devadevapriya, Aśani, Bhānuka, Kaṅkāla, Kālaka, Kāla, Nandin and Sarvāntaka each went with sixtyfour crores.

27. These and other leading Gaṇas, powerful and innumerable started lovingly to fight fearlessly with Śaṅkhacūḍa.

28. All of them had thousand arms, matted hair for their crowns, and crescent moon for embellishment. They had blue necks and three eyes.

29. They wore Rudrākṣas as ornaments. They had smeared their bodies with fine Bhasma. They were decorated with necklaces, earrings, bracelets, coronets and other ornaments.

30. They resembled Brahmā, Indra and Viṣṇu. They had the attributes of Anīmā²⁵³ etc. They were as resplendent as a crore suns. They were efficient in warfare.

31. O sage, some of them were the residents of the earth; some of the Pātāla, some of the sky and some of the seven heavens.²⁵⁴

32. O celestial sage, why shall I dilate ? All the Śivagaṇas, residents of different regions went to fight with the Dānavas.

33-35. The eight Bhairavas²⁵⁵ the terrible eleven Rudras,²⁵⁶

^{253.} For eight Siddhis—Anīmā etc. see Note 203 P. 235.

^{254.} The concept of seven heavens is not peculiar to the Purāṇas alone, it is found in the Sāṃhitic and Christian sacred lore as well.

^{255.} Bhairava is a fierce form of Śiva. The Purāṇas mention eight Bhairavas : viz महासंहार, असिताङ्ग, रुह, काल, क्रोध, ताम्रचूड or कपाल, चन्द्रचूड and रुद्र. Sometimes other names are given : विद्याराज, कामराज, नागराज, स्वच्छन्द, लम्बित, देव, उग्र and विघ्न।

^{256.} Eleven Rudras are regarded as inferior manifestations of Śiva. They are variously named in different Purāṇas. See Note 127 P. 138.

the eight Vasus,²⁵⁷ the twelve Ādityas,²⁵⁸ Indra, the fire god, the moon, Viśvakarman, the Aśvins, Kubera, Yama, Nirṛti, Nalakūbara, Vāyu, Varuṇa, Budha, Maṅgala, the other planets and the valorous Kāmadeva went with lord Śiva.

36-37. Ugradaṇḍa, Ugradaṇṭa, Koraṭa and Koṭabha too went. The great goddess Bhadrakālī herself with hundred arms was seated in an aerial chariot studded with gems. She was wearing a red cloth and a red garland. She had smeared red unguents over her body.

38. She was dancing, laughing and singing in a sweet voice joyously. She was offering protection to her own people and striking terror to the enemies.

39-44. Her tongue was a yojana long and terrible. She bore conch, discus, mace, lotus, sword, leather shield, bows, arrows, skull of circular shape, a yojana in width and majestic in appearance, a trident that touched the sky, a yojana long spear, iron club, threshing rod, thunderbolt, sword, a thick shield, the miraculous weapons of Viṣṇu, Varuṇa, Vāyu, Nārāyaṇa, Gandharva, Brahmā, Garuḍa, Parjanya, Paśupati, Parvata, and Maheśvara, Nāgapāśa, Jṛimbhaṇāstra, the Mahāvīra, the Saura, the Kālakāla and the Mahānala weapons, the staff of Yama, the Sammohana, the divine weapon called Samartha. Many such and other divine weapons she held in her hands.

45. She came and stood there with three crores of Yognis and three crores of terrible Dākinis.

46. Bhūtas, Pretas, Piśācas, Kūṣmāṇḍas, Brahmarākṣasas, Vetālas, Yakṣas, Kinnaras and Rākṣasas too came there.

47. Skanda was surrounded by these all. He bowed to Śiva and at his bidding stayed near his father to assist him.

48. The fearless, fierce Śiva gathered his armies and went to fight Śaṅkhacūḍa.

257. Vasus, a class of deities, are rather Vedic personifications of natural phenomena. They are eight in number आप् (Water) घृत् (pole-star), सूम् (moon), धरा (earth), अनिल् (wind), अनल् (fire), प्रभास् (dawn) and प्रत्युष् light. See SP, VS 24. 101 and Note 163 P. 162.

258. Ādityas are twelve in number : मित्र, अर्यमन् भग, वरुण दक्ष etc. They are variously named in the Purāṇas.

49. The great god stationed himself at the foot of a beautiful Banyan tree on the banks of the river Candra-bhāgā,²⁵⁹ for the emancipation of the gods.

CHAPTER THIRTYFOUR

(*The March of Śaṅkhacūḍa*)

Vyāsa said:—

1. O dear son of Brahmā, O sage of great intellect, live long for many years. You have narrated the great story of the mooncrested lord.

2. When Śiva's emissary had departed, what did the valorous Dānava, Śaṅkhacūḍa do ? Please mention that in detail.

Sanatkumāra said :—

3. When the messenger returned, the valorous Śaṅkhacūḍa went in and told his wife Tulasī all the details.

Śaṅkhacūḍa said:—

4. O dear lady, infuriated by the words of Śiva's messenger I have prepared for a war. Hence I am going to fight. You carry out my directions.

Sanatkumāra said:—

5. After saying this and slighting Śiva, that demon professing to be wise advised his wife in various ways and sported with her with delight.

6. Throughout that night, the couple indulged in sexual dalliance. Uttering coaxing and cajoling words, practising various erotic arts, they immersed themselves in the ocean of happiness.

259. *Candrabhāgā*, (Mod. Chenab, Ptolemy's *Sandabaga*) rises from the foot of the Himalayas in two rivulets *Chandrā* and *Bhāgā* which join at Tandi. The joint stream is known as *Chandrabhāgā*. See Note 237 P. 235.

7. He got up in the Brāhma Muhūrta,²⁶⁰ and finished his daily routine in the morning. He then performed the offering of charitable gifts.

8-9. He crowned his son as the lord of Dānavas. He entrusted his wife, his kingdom and his riches to the care of his son. When his wife cried and dissuaded him from going to the war he consoled her by various words of appeasement.

10. He called his general and ordered him to be ready for the war.

Śaṅkhacūḍa said:—

11. O general, let the heroic warriors start for the war. Let them be ready for action; they have been trained well for the war.

12. Let the heroic Dānavas and Daityas, the armies of the powerful Kaṅkas of eightysix divisions well-equipped in arms set out fearlessly.

13. Let the fifty families of Asuras, having the heroism and prowess of a crore set out to fight with Śiva, the partisan of the gods.

14. At my bidding, let the hundred armed families of Dhaumras speedily set out to fight with Śiva.

15. At my behest, let the Kālakeyas Mauryas, Dauhṛdas and the Kālakas set out ready for the fight with Śiva.

Sanatkumāra said:—

16. After ordering thus, the powerful lord of Asuras and the Emperor of the Dānavas set out surrounded by thousands of warriors and great armies.

17. His general was an expert in the science and technique of warfare. He was the best of charioteers a great hero and skilled in warfare.

18. He had three hundred thousand Akṣauhiṇī²⁶¹ armies. He performed the rites of auspicious beginning and came out of the camp. He was terrible to the watching heroes.

260. See Note 191 P. 218.

261. A single Akṣauhiṇī consists of 21, 870 elephants, 21870 chariots, 65610 horses and 109, 350 foot.

19. Mounting on an aerial chariot of exquisite build and inlaid with gems, and making obeisance to the elders and preceptors he set out for the battle.

20-21. In the holy land of Bhārata, to the east of the western ocean and to the west of Malaya²⁶² mountain, on the banks of river Puṣpabhadrā,²⁶³ there is a hermitage of Kapila²⁶⁴ with an auspicious holy Banyan tree. It is called Siddhāśrama.²⁶⁵ It is the place where holy men achieve the result of their action.

22. It is to the north of Śrīśaila²⁶⁶ and to the south of Gaṇḍhamādana.²⁶⁷ It is five Yojanas in width and a hundred times as much in length.

23. The river Puṣpabhadrā is very beautiful and full of transparent water. It confers merits on everyone in Bhārata, like the river Sarasvatī.

24. It starts from Himālaya, has its confluence with Sarasvatī. It is the beloved of the briny sea and blesses people with good fortune.

25. It enters the western ocean where Gomanta²⁶⁸ is on its left. Saṅkhacūḍa went there and saw the army of Śiva.

262. Malaya (Dravidian : malai) is identical with the Travancore hills and the southernmost part of the Western Ghats.

263. It has not been possible to identify this river. According to the present context, Puṣpabhadrā issues from the Himalayas, rises along with the Sarasvatī and falls into the Western ocean. (Cp. Verses 24-25 of this ch.)

264. Kapila was an ancient sage who destroyed a hundred thousand sons of King Sagara.

265. The wide tract of land, the Scene of Kapila's hermitage, lies to the East of the Western ocean to the West of Travancore hills to the north of Śrīśaila hills and to the south of Gandhamādana mountain.

266. It is one of the most sacred and beautiful hills of the South overhanging the river kṛṣṇā.

267. The location of Gandhamādana is highly controversial. See Note 309 P. 405 and Note 66 P. 623. Most probably this is the Himālayan Gandhamādana that is referred to here.

268. It is identical with Goa.

CHAPTER THIRTYFIVE

(The conversation between Śiva and the emissary of Saṅkhacūḍa)

Sanatkumāra said :—

1. Stationing himself there, the lord of Dānavas sent a leading Dānava of great knowledge as his emissary to Śiva.

2. The emissary went there and saw the moon-crested lord Śiva, of the resplendence of a crore suns, seated at the root of the Banyan tree.

3. He saw him sitting in a yogic pose, showing the mystic gesture with his eyes, with a smiling face and body as pure as crystal and blazing with transcendent splendour.

4-7. Śiva held the trident and the iron club. He was clad in the hide of the tiger. The emissary saw the three-eyed lord of Pārvatī, the enlivener of the life of the devotees, the quiet Śiva, the dispenser of the fruits of penance, the creator of riches, quick in being propitiated, eager to bless the devotees and beaming with pleasure in his face. He saw the lord of the universe, the seed of the universe, identical with the universe and of universal form, born of all, lord of all, creator of all, the cause of the annihilation of the universe, the cause of causes, the one who enables devotees to cross the ocean of hell, the bestower of knowledge, the seed of knowledge, knowledge-bliss and eternal.

8. On seeing him, the messenger, the leader of Dānavas, descended from his chariot and bowed to him as well as to Kumāra.

9. He saw Bhadrakālī to his left and Kārttikeya standing before him. Kālī, Kārttikeya and Śiva offered him the conventional benediction.

10. This emissary of Saṅkhacūḍa, had full knowledge of the sacred texts. He joined his palms in reverence and bowing to him spoke the auspicious words.

The Emissary said :—

11. “O lord, I am the emissary of Saṅkhacūḍa and have come to you. What is it that you desire? Please tell me.”

Sanatkumāra said:—

12. On hearing these words of Śaṅkhacūḍa, lord Śiva became delighted and spoke.

Lord Śiva said:—

13. O messenger of great intellect, listen to my words conducive to happiness. After pondering over this, without disputation, this shall be mentioned to him.

14. Brahmā is the creator of the worlds and father of Dharma. He knows virtue. Marīci is his son. Kaśyapa is Marīci's son.

15. Dakṣa gave him his thirteen daughters, with pleasure. Among them the chaste lady Danu increased his fortune to a great extent.

16. Danu gave birth to four sons called Dānavas. They were vigorous and powerful. Vipracitti of great strength and valour was one of them.

17. His son, the virtuous Dambha of great intellect was the ruler of Dānavas. You are his excellent son, a pious soul, and the lord of Dānavas.

18. In previous birth you were a cowherd and an attendant of Kṛṣṇa. Among the cowherds you were virtuous. As a result of Rādhā's curse, you are born as Dānava and have become the king of Dānavas.

19. You are casually born as a Dānava. You are really no Dānava. Realising your previous birth you leave off your inimical attitude to the gods.

20. Don't be malicious towards them. You can enjoy your kingdom zealously. Do not try to expand your kingdom nor spoil it.

21. O Dānava, return their kingdom to the gods. Maintain my affection. Stay in your kingdom happily. Let the gods stay in their region.

22. Do not offend people. Don't be malicious to the gods. The descendants of Kaśyapa are noble and indulge in pure activities.

23. Whatever sin is there in the world, even including that of slaughter of a brahmin, does not merit even a sixteenth part of the sin accruing from the offence towards kinsmen.

Sanatkumāra said:—

24. These and many such words of advice, auspiciously based on injunctions of Śruti and Smṛti, Śiva said to him enlightening him in an excellent manner.

25. The emissary who had been well instructed by Śaṅkhacūḍa who knew his duties well but who had been deluded by destiny spoke these words humbly.

The messenger said:—

26. O lord, what has been narrated by you is true. It cannot be otherwise. But let my submission based on certain factual elements be heard.

27. O lord Śiva, verily a great sin has been cited as the result of offence to kinsmen by you now. But does it concern only Asuras and not the gods? Please tell me.

28. If it applies to all alike, I shall consider it and let you know. Please tell me your decision at the outset and clear my doubts.

29. O lord Śiva, why did the discus-bearing lord Viṣṇu sever the heads of Madhu and Kaiṭabha²⁶⁹ the excellent Daityas in the ocean of dissolution?

30. Your Majesty too, O Śiva, is famous as a partisan of the gods. Why did you fight with the Tripuras²⁷⁰ and reduce them to ashes?

31. After divesting him of every thing why was Bali packed off to Sutala and other regions²⁷¹? Did Viṣṇu go to his threshold as his uplifter?

32. Why was Hiranyakṣa²⁷² harassed by the gods along with his brother? Why were Śumbha²⁷³ and other Asuras subjected to fall by the gods?

269. The Asuras Madhu and Kaiṭabha born of the ears of Viṣṇu in the ocean at the end of a kalpa rushed against Brahmā who appealed for help to Viṣṇu. Viṣṇu extended his arms, seized the Asuras and slew them with his might.

270. For the destruction of Tripuras see SP. RS. V. Ch. 10

271. It refers to the legend of Viṣṇu who assuming the form of a dwarf craved from Bali the boon of three steps of ground and then stepping over heaven and earth in two strides left the nether region for Bali's abode.

272. Hiranyakṣa and Hiranyakāśipu were slain by Viṣṇu in his Boar and Man-lion incarnations respectively.

273. Śumbha, Niśumbha and other Asuras were killed by the Goddess Durgā at the instance of the gods.

33. Formerly when the ocean was churned, the nectar was drunk off by the gods.²⁷⁴ All the strain and stress was ours but the gods reaped the fruit of our endeavour.

34. The entire universe is but an object of sport of Kāla the supreme soul. Whomsoever and whosoever he pleases to bestow the riches he attains them.

35. The enmity of the gods and the Dānavas is perpetual and sparked off due to some reason or other. By turns, subject to the whims of Kāla they enjoy victory or defeat.

36. Interference on your part in the dispute between the two is futile. This does not behove you, the lord who are equally in touch with both.

37. Your rivalry to us is excessively shameful since you are lord unto the gods as well as to the Asuras. You are the supreme soul.

38. In the event of your victory your fame is not enhanced. In the event of your defeat you suffer a great loss. Let this disadvantage be pondered over.

Sanatkumāra said:—

39. On hearing these words, the three-eyed lord laughed and spoke sweetly to the leading Dānava what seemed proper.

Lord Śiva said:—

40. We are subservient to our devotees. We are never independent. We carry out their tasks at their wish. We are not the partisans of any one in particular.

41. Formerly the fight of Viṣṇu with the excellent Daityas Madhu and Kaiṭabha in the ocean of dissolution was due to the prior request of Brahmā.

42. For the sake of Prahlāda, at the request of gods, Hiranyakasipu was slain by him acting in the interest of his devotees.

43. Formerly I fought with the Tripuras and reduced

²⁷⁴. It refers to the churning of the nectar from the ocean by the joint endeavour of the gods and Asuras. The gods drank the nectar while the Asuras were deceived by Viṣṇu and deprived of their legitimate right to drink the same.

them to ashes, only at the request of the gods. It is well known.

44. Formerly Pārvatī, the Mother of all, the goddess of all, fought with Śumbha and others and killed them only at the request of the gods.

45. Even today, the gods have sought refuge in Brahmā. And he along with the gods and the lord Viṣṇu has sought refuge in me.

46. O Emissary, paying heed to the request of Viṣṇu, Brahmā and others, I, though lord of all, have come here in the battle of the gods.

47. Really you are the foremost of the comrades of Kṛṣṇa, the great soul. Those Daityas who had been formerly killed are not on a par with you.

48. What is there excessively shameful in my fight with you, O king ? I the lord have been urged humbly to carry out the task of the gods.

49. Go to Saṅkhacūḍa and tell him what I have said. Let him do what is proper. I shall carry out the task of the gods.

Sanatkumāra said:—

50. On saying this, Śiva the great god, stopped. The emissary stood up and returned to Saṅkhacūḍa.

CHAPTER THIRTYSIX

(*Mutual fight*)

Sanatkumāra said:—

1. The emissary returned and mentioned the words of Śiva, in detail and truthfully. He conveyed his decision as it was.

2. On hearing that, the valorous Dānava Saṅkhacūḍa accepted lovingly the alternative of a fight.

3. Hurriedly he got into his vehicle along with his ministers. He commanded his army against Śiva.

4. Śiva too hastened to urge his army and the gods. The lord of all was ready himself with his sport.

5. The musical instruments formally announced the beginning of war. There was a great tumult along with the shouts of the heroes.

6. O sage, the mutual fight between the gods and the Dānavas ensued. Both the hosts of the gods and the Dānavas fought righteously.

7. Mahendra fought with Vṛṣaparvan. Bhāskara fought with Vipracitti.

8. Viṣṇu fought a great battle with Dambha, Kāla with the Asura Kāla and the firegod fought with Gokarṇa.

9. Kubera fought with Kālakeya and Viśvakarman with Maya. Mṛtyu fought with Bhayaṁkara and Yama with Samhāra.

10. Varuṇa fought with Kālambika, the wind god with Cañcalā. Mercury with Ghaṭapṛṣṭha and Śanaiścara with Raktākṣa.

11. Jayanta fought with Ratnasāra; the Vasus with the groups of Varcas's; the Aśvins with the two Diptimants and Nalakūbara with Dhūmbra.

12. Dharma fought with Dhurandhara; Maṅgala with Gaṇakākṣa; Vaiśvana with Śobhākara and Manmatha with Pipiṭa.

13-14. The twelve sun gods fought with the Asuras—Gokāmukha, Cūrṇa, Khadga, Dhūmra, Samhala, the valorous Viśva and Palāśa. The other gods assisting Śiva fought righteously with the other Asuras.

15. The eleven Mahārudras²⁷⁵ fought with the eleven terrible Asuras of great power and valour.

16. Mahāmaṇi fought with Ugracaṇḍa and others. The god Moon fought with Rāhu and Jīva fought with Śukra.

17. Nandiśvara and the rest fought with leading Dānavas in the great battle. This is not being explained separately.

18. O sage, then Śiva stayed at the foot of the

275. For eleven Rudras, see Note 127. P 138; 256 P 948.

Banyan tree along with Kāli and his son. The hosts of the two armies fought continuously against each other.

19. Decorated with gemset ornaments, Śaṅkhcūda sat on his gemset throne of great beauty attended upon by a crore Dānavas.

20. Then ensued a great war in which both gods and Asuras were crushed. In that great war many divine and miraculous weapons were hurled.

21-22. Maces, long and short swords, Paṭṭisās, Bhuṣuṇḍis, Mudgaras (different kinds of iron clubs), javelins, spears, Parighas, Śaktis, axes, arrows, Tomaras, Śataghnīs, and other weapons shone in the hands of the heroes.

23. Using these weapons, the heroes severed the heads of each other. It was a jubilant occasion for the roaring heroes of the armies.

24. Elephants, horses, chariots and foot soldiers along with their drivers and riders were hit and split up.

25. The arms, thighs, hands, hips, ears and feet were cut off. The banners, arrows, swords, coats of mail and excellent ornaments were slit and split.

26. The earth shone with heads divested of coronets but with earrings retained, strewn about and with thighs resembling trunks of elephants broken off during the tussle.

27. Severed arms with the ornaments and weapons still retained and other limbs too were lying scattered about like honeycombs.

28. The soldiers running in the battle field saw several headless bodies that jumped with many weapons lifted in their hands.

29. With different kinds of miraculous and ordinary weapons and missiles, the heroes of great strength and valour fought one another shouting and leaping.

30. Some heroes killed the soldiers with their arrows fitted with goden tips and roared like water-laden rumbling clouds.

31. One hero fully encompassed another hero as well as his chariot and charioteer, by discharging heaps of arrows like the rainy season covering up the sun under the clouds.

32. Fighters of duel rushed against one another, challenging, thrusting and diving in at the vulnerable points.

33. Everywhere groups of heroes were seen in that terrible war roaring like lions with various weapons displayed in their hands.

34. The heroes in their joy shouted and leapt blowing on their conches of loud sound severally.

35. Thus for a long time the great combat between the gods and Dānavas continued, terrible and tumultuous but delightful to the heroes.

36. Such was the divine sport of the great lord Śiva, the great soul. Everyone including the gods, Asuras and human beings was deluded by it.

CHAPTER THIRTYSEVEN

(*Śankhacūḍa fights with the full contingent of his army*)

Sanatkumāra said:—

1. Then the gods were defeated by the Dānavas. Their bodies were wounded by weapons and missiles. Terrified, they took to flight.

2. Returning to Śiva, the lord of the universe, they sought refuge in him. In agitated words they cried “O Lord of all, save, O save us.”

3. On seeing the defeat of the gods and others and on hearing their cries of fear, Śiva was greatly infuriated.

4. He glanced at the gods sympathetically and assured them of his protection. With his brilliance he enhanced the strength of his Gaṇas.

5. Commanded by Śiva, the great hero Kārttikeya, son of Śiva fought fearlessly with the hosts of Dānavas in the battle.

6. Shouting angrily and roaring like a hero, the lord, the slayer of Tāraka killed a hundred Akṣauhiṇīs²⁷⁶ in the battle.

7. Clipping off their heads, Kāli with eyes like a red lotus, drank off the blood and devoured the flesh rapidly.

276. For Akṣauhiṇī see Note 261 P. 951.

8. She fought in diverse ways terrifying both the gods and the Dānavas. She drank the blood of the Dānavas all round.

9. Seizing ten million elephants and an equal number of men with a single hand she playfully thrust them into her mouth.

10. Many thousands of headless bodies danced in the battle field. There was a great tumult that terrified the cowards.

11. Again Kārttikeya became furiously angry and showered volleys of arrows. He struck crores of leaders of the Asuras within a trice.

12. The Dānavas wounded in their bodies by the numerous arrows of Kārttikeya fled in fright. Those who remained were killed.

13. Vṛśaparvan, Vipracitti, Daṇḍa, and Vikampana fought with Kārttikeya by turns.

14. Mahāmārī also fought. She was never routed. All of them afflicted by Kārttikeya's spear were wounded.

15. O sage, Mahāmārī and Skanda won the battle. Big wardrums were sounded in the heaven. Showers of flowers fell down.

16-17. On seeing the wonderfully terrible fight of Kārttikeya that caused wastage in the rank and file of the Dānavas like natural disasters, as well as the harassment and havoc wrought by Mahāmārī, Śaṅkhacūḍa became furious and himself got ready for the battle.

18-19. He got into his excellent aerial chariot that contained different weapons and missiles, that was set in diamond and that encouraged and emboldened the heroes. Śaṅkhacūḍa drew the string of the bow upto his ear and discharged volleys of arrows from his seat in the middle of the chariot. He was accompanied by many heroes.

20. His volley of arrows was terrifying. It could not be withstood. A terrible darkness spread in the battlefield.

21. The gods Nandisvara and others fled. Only Kārttikeya stayed behind in the battle field.

22. The king of Dānavas showered mountains, serpents, pythons and trees so terrifyingly that it could not be withstood.

23. Oppressed by that shower Kārttikeya, the son of Śiva, looked like the sun enveloped by thick sheets of frost.

24. He exhibited many types of illusions in the manner indicated by Maya. O excellent sage, none of the gods or Gaṇas understood it.

25. At the same time, the powerful Śaṅkhacūḍa of great illusion split his bow with a divine arrow.

26. He split his divine chariot and the horses pulling it. With a divine missile he shattered the peacock too.

27. The Dānava hurled his spear as resplendent as the sun fatally on his chest whereat he fell unconscious by the force of the blow.

28. Regaining consciousness, Kārttikeya the destroyer of heroic enemies, mounted his vehicle of sturdy build, set with gems.

29. Remembering the feat of lord Śiva accompanied by Pārvatī, and taking up weapons and missiles, the six-faced deity fought terrifically.

30. With his divine missiles, the son of Śiva split the serpents, mountains, trees and rocks, everything furiously.

31. He prevented a conflagration by the missile of cloud. He split the chariot and the bow of Śaṅkhacūḍa playfully.

32. He split his armour, coronet and the vehicles. He roared like a hero and shouted again and again.

33. He hurled his spear resplendent like the sun at the chest of the lord of Dānavas. At the blow he fell unconscious.

34. That powerful Asura got rid of the affliction in a Muhūrta and regained consciousness. With a leonine vigour he got up and roared.

35. He bit Kārttikeya of great strength with his spear. Not making that spear, a gift of Brahmā, futile, Kārttikeya fell on the ground.

36. Taking him on her lap Kālī brought him near Śiva. By his divine sport and perfect wisdom Śiva enlivened him.

37. Śiva gave him infinite strength. As a result of that the valorous Kārttikeya stood up and felt inclined to go to the battlefield.

38. In the meantime the heroic Virabhadra of great strength fought with the powerful Śaṅkhacūḍa in the battle.

39. Whatever arrows were discharged by the Dānava in the battle were split playfully by Virabhadra by means of his own arrows.

40. The lord of Dānavas discharged hundreds of divine missiles. The valorous Virabhadra split all of them by means of his arrows.

41. The valorous Śaṅkhacūḍa became infuriated and hit him on the grounds.

42. Regaining consciousness in a trice the leader of the Gaṇas, Virabhadra caught hold of his bow again.

43. In the meantime Kālī went to the battle ground again at the request of Kārttikeya to devour the Dānavas and to protect her own people.

44. Nandīśvara and other heroes, the gods, Gandharvas, Yaksas, Rākṣasas and serpents followed her.

45. Drum-bearers and wine-carriers²⁷⁷ accompanied them in hundreds. Heroic warriors on either side were active again.

CHAPTER THIRTYEIGHT

(*Kālī fights*)

Sanatkumāra said:—

1. Going to the battle ground, the goddess Kālī roared like a lion. On hearing that the Dānavas fainted.

2. She laughed boisterously again and again boding ill to the Asuras. She drank the distilled grapewine and danced on the battle ground.

3. The manifestations of Durgā viz—Ugradaṁṣṭrā (one with fierce fangs) Ugradaṇḍā (one with fierce baton) and Kotavī (the naked) danced on the battle ground and drank wine.

²⁷⁷. The expression ‘Maphuvāhaka’ indicates that the custom of drinking wine among the fighting ranks in the battlefield prevailed even in ancient days.

4. There was great tumult on the side of the Gaṇas and the gods. All the gods and the Gaṇas roared and rejoiced.

5. On seeing Kālī, Śaṅkhacūḍa hastened to the battle ground. The Dānavas were frightened but the king Śaṅkhacūḍa assured them of protection.

6. Kālī hurled fire as fierce as the flame of dissolution which the king put out sportively by means of Vaiṣṇava missiles.

7. Immediately the goddess hurled the Nārāyaṇa missile at him. The missile developed its power on seeing the Dānava Śaṅkhacūḍa.

8. On realising it as fierce as the flame of fire of dissolution, the Dānava Śaṅkhacūḍa fell flat on the ground and bowed again and again.

9. On seeing the Dānava humbled the missile turned away. Then the goddess hurled the Brahmā missile with due invocation through the mantra.²⁷⁸

10. On seeing the missile blazing he bowed and fell on the ground. The leader of the Dānavas thus prevented the Brahmā missile from attacking him.

11. Then the infuriated leader of the Dānavas drew the bow violently and discharged divine missiles at the goddess with due invocation through the mantras.

12. Opening the mouth very wide she swallowed the missiles and roared with a boisterous laugh. The Dānavas were terrified.

13. He then hurled a Śakti, a hundred Yojanas long at Kālī. By means of divine missiles she broke it into a hundred pieces.

14. He hurled the Vaiṣṇava missile on Kālī. She blocked it with the Māheśvara missile.

15. Thus the mutual combat went on for a long time. All the gods and Dānavas stood as mere onlookers.

16. Then the infuriated goddess Kālī, as fierce as the god of death on the battleground, took up angrily the Pāśupata arrow sanctified by mantras.

^{278.} The reference to the missiles of unfailing effect discharged with the magic formulae indicates the heights that military science had attained in that age.

17. In order to prevent it from being hurled, an unembodied celestial voice said—"O goddess, do not hurl this missile angrily at Śaṅkhacūḍa."

18. "O Caṇḍikā, death of this Dānava will not take place even through the never failing Pāśupata missile. Think of some other means for slaying this warrior Śaṅkhacūḍa."

19. On hearing this, Bhadrakālī did not hurl the missile. Sportively she devoured ten million Dānavas as if in hunger.

20. The terrible goddess rushed at Śaṅkhacūḍa to devour him. The Dānava prevented her by means of the divine missile of Rudra.

21. Then the infuriated leader of the Dānavas hurled a sword, as fierce as the summer sun, with sharp and terrific edge.

22. On seeing the blazing sword approaching, Kālī furiously opened her mouth and swallowed it even as Śaṅkhacūḍa stood watching.

23. The lord of Dānavas hurled many divine missiles but before they reached her she broke them into hundreds of pieces.

24. Again the great goddess rushed at him in order to devour him. But that glorious Dānava, leader of all Siddhas vanished from sight.

25. Thus unable to see him, Kālī who rushed with great velocity crushed his chariot and killed the charioteer with her fist.

26. Then Śaṅkhacūḍa, an expert in using deception returned quickly and forcefully hurled the wheel blazing like the flame of fire of dissolution, at Bhadrakāli.

27. The goddess sportively caught hold of the wheel with her left hand and immediately swallowed it.

28. The goddess then hit him with her fist forcefully and angrily. The king of Dānavas whirled round and fainted for a short while.

29. Immediately the Dānava regained consciousness and got up valorously. He did not fight her with his arms by the thought that she was a woman like his mother.

30. The goddess seized the Dānava, whirled him again and again and tossed him up with great anger and velocity.

31. The valorous Śaṅkhacūḍa fell down after being tossed up very high. He got up and bowed down to Bhadrakālī.

32. Highly delighted thereafter, he got into a beautiful aerial chariot of exquisite workmanship set with gems and did not lose the balance of his mind in the battlefield.

33. Hungrily Kālī drank the blood of the Dānavas. In the meantime an unembodied celestial voice said:

34. O goddess, a hundred thousand haughty leading Dānavas have been left out in the battle still roaring. Devour them quickly.

35. Do not think of slaying the king of Dānavas. O goddess, Śaṅkhacūḍa cannot be killed by you. It is certain.

36-37. On hearing these words from the firmament, Bhadrakālī drank the blood and devoured the flesh of many Dānavas and went near Śiva. She then narrated to him the events of the war in the proper order.

CHAPTER THIRTYNINE

(*The annihilation of the army of Śaṅkhacūḍa*)

Vyāsa said:—

1. O intelligent one, on hearing the narrative of Kālī what did Śiva say? What did he do? Please narrate to me. I am eager to know it.

Sanatkumāra said:—

2. On hearing the words of Kālī, lord Śiva, the actor of great divine sports, laughed. Śiva consoled her.

3. On hearing the celestial voice, Śiva, an expert in the knowledge of principles, went himself to the battle along with his Gaṇas.

4. He was seated on his great bull and surrounded by Vīrabhadra and others, the Bhairavas and the Kṣetrapālas all equal in valour to him.

5. Assuming a heroic form, lord Śiva entered the

battle ground. There Śiva shone well as the embodied form of the annihilator.

6. On seeing Śiva, Śaṅkhacūḍa got down from the aerial chariot, bowed with great devotion and fell flat on the ground.

7. After bowing to him he immediately got into his chariot. He speedily prepared for the fight and seized the bow and the arrows.

8. The fight between Śiva and the Dānava went on for a hundred years and they showered arrows fiercely like clouds pouring down incessantly.

9. The heroic Śaṅkhacūḍa discharged terrible arrows playfully. Śiva split all of them by means of his arrows.

10. Mahārudra, the odd-eyed Śiva, the punisher of the wicked and the goal of the good, angrily hit his limbs with various weapons.

11. Taking up his sharp sword and the leather shield the Dānava rushed at the sacred bull of Śiva and hit it on its head.

12. When his bull was hit, Śiva sportively cut off the sword and the shining shield by means of his Kṣurapra.

13. When the shield was split, the Asura hurled his spear. Śiva split it into two with his arrow as it came before him.

14. The infuriated Dānava, Śaṅkhacūḍa hurled a discus. Immediately Śiva smashed it into pieces with his fist.

15. He hurled his club with force at Śiva. Rapidly split by Śiva, the club was reduced to ashes.

16. Then seizing an axe with his hand, the infuriated king of Dānavas, Śaṅkhacūḍa rushed at Śiva.

17. By the volley of his arrows Śiva sportively struck the Asura with axe in his hand.

18. The Dānava quickly regained consciousness and got into his excellent chariot. With divine weapons and arrows he encompassed the whole sky and shone.

19. On seeing him coming on, Śiva sounded his Damaru enthusiastically and twanged the bowstring, the noise whereof was unbearable.

20. The lord filled all the quarters with the sound of his horn. Śiva himself roared then, frightening the Asuras.

21. The lordly bull then bellowed putting the haughty trumpeting elephants to shame. The deep roar filled the sky, the earth and the eight quarters.

22. With his hands the fierce lord Śiva clapped the earth and the sky. All the previous shouts and roars were surpassed by that sound.

23. The Kṣetrapāla produced a boisterous laughing sound boding ill to the Asuras. In that great battle Bhairava too roared.

24. There was a terrific tumult in the midst of that battle. All round amongst the Gaṇas, the shouts of heroes rose up.

25. The Dānavas were frightened by those harsh and terrible sounds. On hearing them the powerful king of Dānavas became very furious.

26. When Śiva shouted “O wicked one, stay by. Stay by”, the gods and the Gaṇas rapidly shouted “victory, Victory”.

27. Then coming again the valorous son of Dambha hurled at Rudra his spear terrible with shooting flames.

28. While it came on, blazing brilliantly like a great conflagration in the battleground, it was immediately suppressed by Kṣetrapāla by means of the meteor springing from his mouth.

29. Again the great battle between Śiva and the Dānava was resumed. The heaven and the earth including all mountains, oceans and rivers shook and trembled.

30. Śiva split up the arrows discharged by the son of Dambha by means of hundred and thousands of his fierce arrows. Similarly the arrows of Śiva were split up by the Dānava.

31. Then the infuriated Śiva hit him with his trident. Unable to bear that blow he fell unconscious on the ground.

32. The Asura regained consciousness rapidly. He seized his bow and hit Rudra and all others by means of his arrows.

33. The valorous Saṅkhacūḍa assumed ten thousand arms by means of magic and rapidly enveloped Śiva by means of ten thousand discuses.

34. Then Śiva, the infuriated consort of Durgā, the

destroyer of all insurmountable distress split the discuses rapidly by means of his excellent arrows.

35. Then the Dānava seized his mace and accompanied by a huge army rushed at Śiva with the intention to kill him.

36. The infuriated Śiva, the destroyer of the pride of the wicked split the mace of the Dānava rushing headlong by means of a sharp-edged sword.

37. When the mace was split, the Dānava became very furious. The brilliant Dānava took up a spear that blazed unbearable to the enemies.

38. By means of his trident Śiva hit the comely king of Dānavas rapidly in the chest even as he approached with the spear in his hand.

39. From the chest of Śaṅkhacūḍa pierced by the trident, a valorous huge being came out and said “Stand by, Stand by”.

40. Laughing noisily Śiva severed the terrible head of the being that was coming out, by means of a sword. He fell on the ground.

41. Then spreading her mouth wide open Kāli furiously devoured innumerable Asuras whose heads were crushed by her fierce fangs.

42. The excited and infuriated Kṣetrapāla devoured many other Daityas. Some were killed struck down by Bhairava's missiles. Others were wounded.

43. Virabhadra furiously destroyed many other heroes. Nandiśvara killed many other demons.

44. Thus the other Gaṇas, readily prepared and furiously heroic, destroyed many Daityas, Asuras and suppressors of the gods.

45. Thus a major portion of his army was destroyed there. Many other soldiers, cowardly and terrified, fled.

CHAPTER FORTY

(*Śaṅkhacūḍa is slain*)

Sanatkumāra said:—

1. On seeing the important and major portion of his army killed, including heroes as dear to him as his life, the Dānava became very furious.

2. He spoke to Śiva. “I am here standing ready. Be steady in the battle. What is it to me, if these are killed? Fight me standing face to face”.

3. O sage, after saying this and resolving resolutely the king of Dānavas stood ready facing Śiva.

4. The Dānava hurled divine missiles at him and showered arrows like the cloud pouring rain.

5. He exhibited various kinds of deceptive measures invisible and inscrutable to all the excellent gods and Gaṇas and terrifying as well.

6. On seeing that, Śiva sportively discharged thereat the excessively divine Māheśvara missiles that destroy all illusions.

7. All the illusions, were quelled rapidly by its brilliance. Though they were divine missiles they became divested of their brilliance.

8. Then in the battle, the powerful lord Śiva suddenly seized his trident which could not be withheld even by brilliant persons, in order to slay him.

9. In order to prevent him then, an unembodied celestial voice said—“O Śiva, do not hurl the trident now. Please listen to this request.

10. O Śiva, by all means, you are competent to destroy the entire universe in a trice. What doubt then in regard to a single Dānava Śaṅkhacūḍa ?

11. Still, the limit imposed by the Vedas should not be disregarded by you, the lord. O great god, listen to that. Make it truthful and fruitful.

12-13. O lord Śiva, it has been mentioned by Brahmā, that, as long as he wears the armour of Viṣṇu and as long as his wife maintains the marital fidelity, Śaṅkhacūḍa has neither death nor old age. Please make those words truthful.’

14. On hearing this celestial voice, Śiva said "So be it". Viṣṇu came there at the wish of Śiva. Śiva, who is the goal of the good, commanded him.

15. Then, in the guise of an old brahmin, Viṣṇu, the foremost of those who wield magic, approached Śaṅkhacūḍa and told him.

The aged brahmin said:—

16-17. "O lord of Dānavas, give me the alms for which I have come to you. I shall not say openly what I wish to have from you who are favourably disposed to the distressed. I shall tell you when you have promised me first.

18. With face and eyes indicating pleasure the king replied affirmatively. Then the deceptive Viṣṇu in the form of a brahmin said—"I am the suppliant for your armour."

19. On hearing that, the lord of Dānavas, a well-wisher of the brahmins and of truthful word handed over the divine armour, his vital breath, to the brahmin.

20. Viṣṇu thus snatched off his armour by means of deception. Then in the guise of Śaṅkhacūḍa Viṣṇu approached Tulasī.

21. Lord Viṣṇu, an expert in wielding magic went there and deposited his semen in her vaginal passage for the protection of gods.

22. In the meantime the lord of Dānavas approached Śiva without the armour. He took up his trident that blazed to slay Śaṅkhacūḍa.

23. That trident, named Vijaya, of Śiva, the great Ātman, shone illuminating heaven and earth.

24. It was as resplendent as a crore midday suns and as fierce as the shooting flame of fire at the time of dissolution. It could neither be prevented nor withstood. It was never ineffective in destroying enemies.

25. It had a fierce halo all round. It was the best of all weapons and missiles. It was unbearable to gods and Asuras. It was terrible to all.

26. In order to annihilate the whole cosmos sportively all brilliance had converged into it.

27. It was a thousand Dhanus in length and a hundred

Hastas in width. It was in the form of individual as well as universal soul. It was eternal and uncreated.

28. That trident whirling round over the head of Saṅkhacūḍa for a while fell on the head of the Dānava at the behest of Śiva and reduced him to ashes.

29. O brahmin, then it rapidly returned to Śiva and having finished its work went away by the aerial path with the speed of the mind.

30. The Dundubhis were sounded in the heaven. Gandharvas and Kinnaras sang. The sages and the gods eulogised and the celestial damsels danced.

31. A continuous shower of flowers fell over Śiva. Viṣṇu, Brahmā, Indra, other gods and sages praised him.

32. Saṅkhacūḍa the king of Dānavas was released from his curse by the favour of Śiva. He regained his original form.

33. All the conches in the world are formed of the bones of Saṅkhacūḍa. Except for Śiva, the holy water from the conch is sacred for every one.

34. O great sage, particularly to Viṣṇu and Lakṣmī the water from the conch is pleasant. To all persons connected with Viṣṇu it is so but not to Śiva.

35. After slaying him thus, Śiva went to Śivaloka seated on his bull, joyously, accompanied by Pārvatī, Kārttikeya and the Gaṇas.

36. Viṣṇu went to Vaikuṇṭha. Kṛṣṇa became complacent. The gods went to their abodes with great delight.

37. The universe regained normalcy. The whole earth was freed of obstacles. The sky was pure. The whole world became auspicious.

38. Thus I have narrated to you the delightful story of lord Śiva that removes all misery, yields wealth and fulfils cherished desires.

39. It is conducive to prosperity and longevity. It prevents all obstacles. It yields worldly pleasure and salvation. It confers the fruits of all cherished desires.

40-41. The intelligent man who hears or narrates the story of the moon-crested lord, or reads or teaches it shall undoubtedly derive wealth, grains, progeny, happiness, all desires and particularly devotion to Śiva.

42. This narrative is unequalled. It destroys all torments. It generates great knowledge. It increases devotion to Śiva.

43. The brahmin listener attains brahminical splendour; the Kṣatriya becomes a conqueror; the Vaiśya rich and the Śūdra the most excellent of men.

CHAPTER FORTYONE

(*The curse of Tulasī*)

Vyāsa said:—

1. How did the lord Nārāyaṇa manage to deposit his semen in the vaginal passage of Tulasī? Please narrate the same.

Sanatkumāra said:—

2. Nārāyaṇa is the person who carries on the task of the gods. He is the goal of the good. It was in the guise of Śaṅkhacūḍa that he indulged in sexual dalliance with his wife.

3. Listen to the story of Viṣṇu that causes delight, the story of Viṣṇu who acts at the behest of Śiva and Pārvatī, the mother of the worlds.

4-5. On hearing the aerial voice in the course of the war and urged by lord Śiva, Viṣṇu carried off the excellent armour of Śaṅkhacūḍa assuming the guise of a brahmin, rapidly, by having recourse to his Māyā. He then assumed the guise of Śaṅkhacūḍa and went to Tulasī's palace.

6. Very near the entrance to Tulasī's palace he caused the drum Dundubhi to be beaten and cries of victory to be raised. He thus made the beautiful woman wake up.

7. On hearing it that chaste lady was highly delighted. Eagerly she peeped through the window into the high way.

8. Knowing that her husband had returned she observed all auspicious rites and offered monetary gifts to the brahmins. She then beautified herself.

9. After descending from the chariot, Viṣṇu who

assumed the guise of Śaṅkhacūḍa by deceptive art for the sake of carrying out the task of the gods went to the apartment of the queen.

10. On seeing her husband come before her she became delighted. She washed his feet, bowed to him and cried.

11. She made him sit on the gemset throne of great beauty. She handed him the auspicious betel leaf rendered fragrant with camphor.

12. "It is today that my life has become fruitful since I see my beloved lover who had gone to fight back in the abode again".

13. Saying so glancing at him with ogling eyes and smiling face she sweetly asked him about the events at the battlefield.

Tulasi said:—

14-18. "O lord, how did you fare in the battle with Śiva who renders help to the gods? You had gone to fight Śiva who is the foremost of the gods, who is the annihilator of innumerable universes, whose behests are strictly adhered to and carried out by Viṣṇu, Brahmā and other gods always, who is the progenitor of the three deities, who is the soul of three attributes, who being devoid of attributes puts on the form of attributes at the request and wish of the devotees; who makes Viṣṇu and Brahmā work, who assumed the form of Śiva the resident of Kailāsa at the request of Kubera, who is the lord of Gaṇas, the supreme Brahman, the goal of the good; in a single moment according to whose calculation a crore cosmic worlds undergo destruction; and in whose minutest time many Viṣṇus, Brahmās and others pass away. It is with such a Śiva that you had gone to fight.

19. You have happily returned after defeating him, the great lord. How did you win? Please mention that to me."

20. On hearing these words of Tulasi, Viṣṇu, the lord of Lakṣmī who had assumed the guise of Śaṅkhacūḍa, laughed and spoke sweet words to her.

Lord Viṣṇu said:—

21. “When I, fond of war, reached the battle ground there was a great tumult. A great battle ensued.

22. There ensued the battle between the gods and the Dānavas both desiring victory. The daityas were defeated by the gods who were proud of their strength.

23. Then I fought with the powerful gods. The gods defeated by me sought refuge in Śiva.

24. In order to help them Śiva came to fight. Proud of strength I fought with him for a long time.

25. My dear wife, we fought continuously for a year. O lovely woman, all the Asuras were destroyed.

26. Brahmā made us come to a peace. At the bidding of Brahmā the powers of authority were re-assigned to the gods.

27. I have returned home. Śiva has returned to Śivaloka. Every one has resumed health and normalcy. The torment has receded.”

Sanatkumāra said:—

28. After saying this the lord of the worlds lay down on his bed. Then out of joy Viṣṇu indulged in sexual intercourse.

29. That lady began to suspect on observing a change in her happiness, endearment and attraction and asked him “who are you ?

Tulasi said:—

30. Who are you ? Tell me quickly. I have been enjoyed by you deceptively. My modesty has been outraged. Hence I am going to curse you.”

Sanatkumāra said :—

31. On hearing the words of Tulasi, Viṣṇu became afraid of the curse. O Brahmin, sportively he re-assumed his own real beautiful form.

32. On seeing the characteristic signs she guessed that it was Viṣṇu. Infuriated by the violation of her chastity she said.

Tulasi said:—

33. “O Viṣṇu, you are ruthless. Your mind is like a rock. Since my chastity has been outraged my husband is doomed.

34. O wicked one, being ruthless you are like a rock. Hence due to my curse you will become a rock.

35. Those who call you ocean of mercy are erring. There is no doubt. How was a devotee killed for another man’s sake, even without any offence ?”

Sanatkumāra said:—

36. After saying this, the chaste beloved of Śaṅkhacūḍa, Tulasi lamented again and again in the excess of her grief.

37. On seeing her crying, Viṣṇu remembered lord Śaṅkara, Parameśvara, by whom the universe is deluded.

38. Then Śaṅkara, favourably disposed to his devotees appeared in front of them. He was bowed to and eulogised humbly by Viṣṇu.

39. On seeing Viṣṇu distressed and the beloved lady lamenting, Śiva kind to the poor tactfully enlightened both of them.

Śiva said:—

40. “O Tulasi, do not cry. Every one reaps the fruit of his actions. In the world that is an ocean of actions and rites there is no external entity that bestows happiness and sorrow.

41. Listen to what is relevant to the context to get rid of misery. Let Viṣṇu of good intentions too, listen. I shall mention what is beneficent to both and conducive to happiness.

42. O gentle lady, penance had been performed by you. The fruit thereof has been attained now. How can it be otherwise ?

43. Cast off this body. Take up a divine body and indulgence in dalliance with Viṣṇu for ever. Be equal unto Lakṣhmī.

44. The body that you caste off shall become a river in Bhārata. That will be a sacred river famous as Gaṇḍaki.²⁷⁹

45. O great lady, as a boon granted by me, Tulasi (holy basil) will be the most important constituent of the materials of worship of the gods some time.

46. In heaven, earth and the nether worlds you will become the Tulasi plant more excellent than flowers.

47. As the presiding deity of the plant you shall assume a divine form and shall for ever sport in secret with Viṣṇu.

48. The presiding deity of the river in Bhārata, the consort of the briny sea and highly meritorious, shall be a part of Viṣṇu.

49. As a result of your curse, Hari shall assume the form of a rock on the banks of the river Gaṇḍakī and shall preside on the same in Bhārata.

50. Crores of terrible sharp-toothed germs shall penetrate and erode the rock and carve rings on it.

51. Those pieces shall be known as Śālagrāma rocks and will be meritorious. Differentiated by the rings they shall be known as Lakṣmīnārāyaṇa etc.

52. O Viṣṇu, Śālagrāma stone shall signify your contact with Tulasi. Similar in appearance they shall increase merit.

53. O gentle lady, If anyone plucks the leaves of Tulasi lying on Śālagrāma he will be separated from his wife in the next birth.

54. If any one plucks Tulasi leaves without using conch he will become a widower and a chronic patient for seven births.

55. He who keeps Śālagrāma, Tulasi and Saṅkha in one place shall become wise and a favourite of Viṣṇu.

56. You have been the beloved of Saṅkhacūḍa for the

²⁷⁹. The river Gaṇḍaki issues from the Himalayan foothills, rises in Bihar and joins the Ganges near Sonepur in the Muzaffarpur District. Cp. MKP. Ch. 57.

विपाशा देविका रङ्गुनिश्चीरा गण्डकी तथा ।
कौशिकी चापगा विप्र हिमवत्पादनिस्सृताः ॥

It is one of the most sacred rivers and is the source of Śālagrāmaśilas.

period of a Manvantara. Your separation from Śaṅkha cūḍa is really painful to you.

Sanatkumāra said:—

57. After saying so, Śiva narrated the greatness of Śālagrāma stone and Tulasi, that is highly meritorious.

58. After delighting Viṣṇu and Tulasi, Śiva the benefactor of the good vanished from there and went to his abode.

59. On hearing the words of Śiva, Tulasi was delighted. She cast off that body and assumed a divine form.

60. The lord of Lakṣmī went to Vaikuṇṭha with her. Immediately the river Gaṇḍakī took its origin from her cast off body.

61. On its banks Viṣṇu became a mountain conferring merit on men. O sage, germs make different kinds of holes therein.

62. The pieces that fall into the water are highly meritorious. Those that remain on the dry land are known as Piṅgalas. They are harmful.

63. Thus I have narrated everything in accordance with your enquiry. The story of Śiva is meritorious and bestows all cherished desires on men.

64. This narrative has been made in detail intermingled with the greatness of Viṣṇu. It confers worldly pleasures and salvation. What is it that you wish to hear further ?

CHAPTER FORTYTWO

(*Hiranyakṣa is slain*)

Nārada said:—

1. I am not satiated by hearing the story of the moon-crested lord Śiva including the annihilation of Śaṅkhacūḍa from you even as people are not satiated by drinking nectar.

2. Please narrate another story of that great soul, lord Śiva who indulges in divine sports delightful to the devotees, by resorting to magic practices.

Brahmā said:—

3. On hearing the story of the annihilation of Śaṅkha-cūḍa Vyāsa the son of Satyavatī²⁸⁰ enquired of the excellent sage, son of Brahmā, the very same matter.

4. Sanatkumāra narrated to Vyāsa—the son of Satyavatī—the auspicious and admirable story of lord Śiva.

Sanatkumāra said:—

5. O Vyāsa, listen to the auspicious story of lord Śiva in relation to Andhaka how the latter attained the leadership of Gaṇas from Śiva, the great soul.

6. O great sage, it was after a great fight with the gods and by propitiating lord Śiva again and again with Sāttvika devotion that he attained the leadership.

7. It is wonderful indeed, the greatness of Śiva is wonderful. Śiva protects those who seek refuge in him. He is favourably disposed to his devotees. He indulges in different kinds of sports.

8. On hearing about the greatness of the bull-bannered lord, the sage, son of Gandhavatī bowed to the great sage, son of Brahmā, with devotion and spoke these meaningful words.

Vyāsa said:—

9. O holy one, O lord of sages, who is this Andhaka? In which warrior family on the earth was this powerful great Andhaka born? What was his parentage? What is his importance?

10. O son of Brahmā, please let me know all this entirely along with its mystic secrets. You²⁸¹ have learnt this well from Kārttikeya of immeasurable enlightenment, the son of lord Śiva.

280. Satyavatī, mother of Vyāsa, was also called Matsyagandhā, Minagandhā or Gandhavatī. See V. 8 below

281. The reading त्वया for मया suits the context.

11. How did he obtain the leadership of the Gaṇas from Śiva of great splendour? Really that Andhaka was blessed since he became the lord of the Gaṇas.

Brahmā said:—

12. On hearing the words that son of Brahmā spoke to Vyāsa the father of Śuka²⁸² who desired to hear about the wonderful sports of lord Śiva which give prosperity to the hearer.

Sanatkumāra said:—

13. Formerly Śiva, the Emperor of the gods, kind to his devotees came to Kāśī²⁸³ from Kailāsa accompanied by Pārvatī, the daughter of the mountain and his Gaṇas because he was desirous of sporting there.

14. He built his capital there. He appointed the hero Bhairava as its protector. Then he performed many sports, pleasing to the people, in the company of Pārvatī the daughter of the mountain.

15. Once he went to the mountain Mandara²⁸⁴ to see its excellent grandeur. He sported much in the company of Śiva and the various principal heroic Gaṇas.

16. While sporting on the eastern ridges of the Mandara mountain, Pārvatī sportively and playfully closed the eyes of Śiva of fierce exploit.

17. She closed the eyes with her lotus-like hands which had the lustre of coral and golden lotus. When Śiva's eyes were closed, a great darkness spread immediately.

18. By this contact with lord Śiva the rapturous rutting juice exuded from her hands became hot by the fire of the eye on his forehead and flowed out in copious drops.

19. Conception took place and a terrible inhuman being manifested itself. It was furious, ungrateful, blind²⁸⁵,

282. Śuka was the son of Vyāsa. He is said to have narrated the Bhāgavatapurāṇa to king Parikṣit.

283. See Note 227 P. 266

284. See Note 36 P. 48

285. For the conflict between the blind Asura Andhaka and lord Śiva, Cp. Matsya P. Ch. 179. For the symbolical interpretation of this episode see Matsyapurāṇa—A Study, PP. 275-277.

deformed, and black in colour. It had matted locks of hair and fine hair all over the body.

20. It sang, cried, laughed, danced, put out its tongue like a serpent and thundered fiercely. When this curious creature arose, Śiva smilingly spoke to Pārvatī.

Lord Śiva said:—

21. “You did it yourself by closing my eyes. O my beloved, why are you afraid of it now? On hearing these words of Śiva, Pārvatī smilingly took off her hands from the eyes.

22. When light spread everywhere the blind being appeared even more terrible. On seeing such a being, Pārvatī asked her lord Śiva.

Pārvatī said:—

23. O lord, what is this ugly hideous being that is born in front of us. Please tell me the truth. Why was it created ? By whom ? Whose child is it ?

Sanatkumāra said:—

24. On hearing these words of his beloved, the sportively inclined mother of the three worlds and the cause of creation of the blind creatures, lord Śiva himself indulging in sports smilingly said:—

Lord Śiva said:—

25. O Pārvatī of mysterious activities, listen. When my eyes were closed by you, this being of wonderfully fierce might was born of my sweat. He shall be named Andhaka.

26. You are the cause of his creation though not in the natural way. He shall be guarded by the Gaṇas lovingly as well as by you along with your friends. His well being rests with you. O noble lady, pondering over this intelligently you shall do every thing.

Sanatkumāra said:—

27. On hearing the words of her lord, Pārvatī was very compassionate. Accompanied by her friends, she made

arrangements for his safety in diverse ways and means as if he were her own son.

28. At that time, the Asura Hiranyākṣa desired to obtain a son at the pressure of his wife who was envious at the sight of many sons of her husband's elder brother.²⁸⁶ Accordingly he set out in the season of late winter.

29. He resorted to forest and performed penance for obtaining son. In order to see lord Śiva he performed a rigorous penance conquering the passions of anger etc. and remaining insensible to external sensation as does a log of wood.

30. The trident-bearing lord was pleased at his penance. O great brahmin he went there in order to grant him the boon. After reaching that spot, lord Śiva, the bull-bannered lord, spoke to the leading Daitya.

Lord Śiva said:—

31. “O lord of Daityas, do not curb your senses so much. Why have you taken up this sacred rite ? Speak out what you desire. I am Śiva, the granter of desires. I shall grant whatever you desire.”

Sanatkumāra said:—

32. On hearing the pleasing words of lord Śiva, the Daitya Hiranyākṣa was delighted. He joined his palms in reverence and humbly bowed his head. Eulogising and bowing in various ways he spoke to lord Śiva.

Hiranyākṣa said:—

33. O moon-crested lord, I have no powerful son befitting the race of Daityas. It is for this purpose that I have resorted to penance. O lord of gods, give me a powerful son.

34. My brother has five sons of infinite valour, Prahlāda being the eldest. I don't have any son. My family is likely to be extinct. Who will inherit my kingdom after me?

²⁸⁶. It refers to Hiranyakāśipu, the elder brother of Hiranyākṣa. The former had five sons while the latter had none. See V. 34 below.

35. He alone merits to be the son who enjoys either the inherited kingdom of his father or the kingdom of another taken by force. That father alone can call himself possessed of a son with such a son.

36. An abode in heaven is enjoined only for those who have sons as mentioned by the learned and the virtuous. All living beings are active in that respect.²⁸⁷

37. A person whose family is extinct cannot have higher regions.²⁸⁸ It is for obtaining the son that people worship the deities.

Sanatkumāra said:—

38. On hearing these words of the king, the kind-hearted Śiva was satisfied and spoke thus—"O ruler of Daityas, there may not be a son born of your semen. But I shall grant you a son.

39. My son Andhaka has a prowess equal to yours. He cannot be defeated by any. You choose him as your son. Cast off your distress and accept him as your son."

40. After saying this, the delighted lord gave the son to Hiranyaśaka.²⁸⁹ Śiva, the great soul, the primordial lord of Bhūtas, the destroyer of Tripuras, the fierce god went away, accompanied by Pārvatī.

41. After getting a son from Śiva that Daitya circumambulated Śiva and worshipped him with many hymns. Joyously the noble Asura returned to kingdom.

42. Having obtained a son from Śiva, the demon of great and fierce valour conquered all the gods and took the earth to Pātāla.

43. Then the gods, sages and the Siddhas propitiated

287. The fourth Pāda of the Sanskrit text is obscure. Hence the present English translation of the relevant portion is conjectural.

288. The ancient Indian scriptures hold that a person cannot enter into heaven without having a son. The present context shows that this view prevailed even among the Asuras.

289. The custom of adopting sons prevailed in ancient India. The adopted son enjoyed all the prerogatives of the natural son. He could offer oblations to his adopted father when he expired and legally inherit his property. It is evident from the present context that the practice was in vogue even among the Asuras.

Viṣṇu of infinite vigour in the form of a Boar that constituted all sacrifices and all beings and was terrific in form.

44-46. He split the earth by beating and striking with his snout and entered Pātāla. He powdered hundreds of Daityas with his nose and the formidable curved fangs. He smashed the armies of the Asuras by kicking with his legs dazzling like lightning. He had a wonderfully fierce refulgence. With his Sudarśana dazzling like a crore of suns he chopped off the burning head of Hiranyākṣa and reduced the wicked Daityas to ashes. He was then delighted to crown his son Andhaka as the king of Daityas.

47. He returned to his abode. He lifted up the earth from the Pātāla by means of his fangs. He sustained the Earth as before.

48. Eulogised by the gods, the delighted sages, and Brahmā, lord Viṣṇu of huge body who had assumed the form of a Boar finished the task and returned to his abode.

49. When Hiranyākṣa the king of Asuras was killed by Viṣṇu assuming the form of a Boar,²⁹⁰ the gods, sages and other living beings became happy.

CHAPTER FORTYTHREE

(*Hiranyakāśipu is slain*)

Vyāsa said:—

1. O Santakumāra of great intellect, when that Asura was killed what did his elder brother, the great Asura, do?

2. O great sage, I am eager to hear this. O son of Brahmā, please narrate the same. Obeisance be to you.

Brahmā said:—

3. On hearing these words of Vyāsa, that great sage, Sanatkumāra spoke after remembering the lotus like feet of Śiva.

²⁹⁰. It refers to the Daitya Hiranyākṣa who dragged the earth to the depths of the ocean. Viṣṇu incarnated himself as the Boar, slew the Daitya and restored the earth to its original position.

Sanatkumāra said :—

4. When his brother was thus killed by Viṣṇu in the form of a Boar, O Vyāsa, Hiraṇyakaśipu was distressed with grief and excited by anger.

5. Always fond of enmity with Viṣṇu that he was, he instigated heroic Asuras, fond of havoc, to work havoc among the people.

6. Receiving the command of their lord with bowed heads, the Asura fond of havoc worked havoc among the gods and the people.

7. Thus when the universe was utterly disturbed by the evil-minded Asuras, the gods abandoned heaven and roamed on the Earth unobserved.

8. After performing the obsequies and water oblations to his departed brother, the distressed Hiraṇyakaśipu consoled his wife and others.²⁹¹

9. Then the emperor of the Daityas desired to make himself invincible, undying, unageing, unrivalled and sole ruler.

10. He performed a severe penance in the ravine of the Mandara mountain. Keeping his arms lifted up he fixed his eyes on the sky. He stood on the Earth on his big toes alone.

11. When he was performing penance, the gods accompanied by their forces defeated the Daityas and regained their lost seats.

12. The smoking fire of penance springing from his head, spreading all round scorched the worlds all round, above and below.

13. The gods scorched by that, abandoned heaven and went to Brahmā's region. With their faces turned pale and deformed by his penance they informed the creator of every thing.

14. O Vyāsa, thus informed by the gods, the self-born Brahmā went to the hermitage of the Daitya accompanied by Bhṛgu, Dakṣa and others.

²⁹¹. A handful of water mixed with sesamum is offered to the departed soul.

15. The Asura who had already scorched the worlds saw that the lotus-born deity had arrived. In order to grant him the boon Dhāṭṛ the grandfather of the worlds said—“Choose a boon.” On hearing the sweet words of the creator, the Asura of undismayed intellect spoke thus.

Hiranyakasipu said:—

16-17. “O creator, O lord of subjects, never may I have the fear of death from weapons, missiles, thunderbolts, dry trees, mountains, water, fire and onslaught of enemies—gods, Daityas, sages, Siddhas or in fact from any living being created by you. Why should I expatriate on it? Let there be no death for me in heaven, on earth, in the day time, at night, from above or below, O lord of subjects !”

Sanatkumāra said:—

18. On hearing these words of the Asura, the merciful lotus-born deity bowed to Viṣṇu mentally and spoke—“O lord of Daityas, I am delighted. Attain everything.

19. Stop your penance which has already run on to ninetysix thousand years. You have realised your desires entirely. Stand up. Rule over the kingdom of the Dānavas.” On hearing these words, the Asura was pleased and beaming in his face.

20. He was coronated by Brahmā the great grandfather of the worlds. He became inclined to destroy the three worlds. The highly elated Asuras disturbed all righteous activities and defeated all the gods in battle.

21. Then the terrified Indra and other gods harassed by him got the permission of Brahmā and went to the milk ocean²⁹² where Viṣṇu was lying.

22. Considering him the bestower of happiness, they propitiated and eulogised Viṣṇu with various hymns. When he was pleased they told him their woeful tale.

23-24. On learning their misery in entirety, Viṣṇu, the delighted lord of Lakṣmī granted them boons. Getting up from his couch, Viṣṇu consoled the gods and the sages by means of different words befitting himself. The lord as

292. See Note 200 P. 224

refulgent as the fire said—"O leading gods, I shall kill the Daitya with force. Return to your own abodes fully assured, all of you".

25. O great sage, on hearing the words of Viṣṇu, Indra and other leading gods, fully assured and satisfied, went to their abodes thinking that the younger brother Hiranyākṣa was already killed.

26-27. The noble soul Viṣṇu assumed the form partly of lion and partly of man. His head was matted and full of manes. Sharp fangs were his weapons. The claws were keen and pointed. The snout was finely shaped. The mouth was wide open. The body was terrible and refulgent like a crore of suns, blazing and powerful like the fire at the time of dissolution. He was identical with the universe. More words need not be used to describe him. When the sun was about to set, the lord went to the city of the Asuras.

28. The Man-lion fought with the powerful Daityas. He killed many of them. He held them up and whirled. Exhibiting wonderful prowess he smashed and crushed the various Asuras.

29. On seeing that omniformed lion, the son of the lord of Daityas, Prahlāda,²⁹³ said to the king, his father.

Prahlāda said:—

"Is it the universe-formed lord who has come as the majestic lion ?

30. The infinite lord in the form of Man-lion²⁹⁴ has come within your city. Desist from fight and seek refuge in him. I see the terrible form of the lion.

31. Since there is none to fight him in all the three worlds, it is better that you submit to him and continue to be the ruler."

^{293.} Though son of the Asura Hiranyakāśipu, Prahlāda was an ardent devotee of Viṣṇu. He had to suffer much at the hands of his cruel father for devotion to Viṣṇu. It was to avenge Prahlāda that Viṣṇu incarnated as the man-lion and killed Hiranyakāśipu.

^{294.} The story relates to Hiranyakāśipu the younger brother of Hiranyākṣa. Hiranyakāśipu was proud of his prowess and as blessed by Śiva, could not be killed in an ordinary way. He struck terror in the hearts of the gods whom he had ousted from their vantage positions. He was killed by Viṣṇu assuming the form of Man-lion.

On hearing the words of his son, the wicked Asura said “O son, why are you so afraid ?”

32. Thus addressing his son, the king of the Daityas ordered the heroes among the Daityas—“O ye heroes, catch hold of this lion of hideous brows and eyes.”

33. At his behest the leading Daityas who desired to catch the lion approached him but they were burnt in a trice like the moths in the blazing fire attracted by its colour.

34. When the Daityas were burnt the king himself fought with the lion with all kinds of weapons, missiles, spears swords, nooses, goads, fire and the like.

35. O Vyāsa, a day according to the calculation of Brahmā²⁹⁵ passed by even as they fought with weapons in their hands, roaring heroically and furiously at each other.

36. Then suddenly the Daitya assumed many arms holding weapons. He looked angrily at the fighting man-lion and pounced upon him in a rush.

37. Then after a terrific battle fought by all sorts of weapons and missiles they were exhausted. Then the great Daitya himself seized up a spear and rushed at the manlion.

38. He was seized by the lord of beasts with hands as powerful as mountains. He was placed on the knee, torn and scratched in the chest by the claws piercing every vulnerable joint in the body.

39. His heart lacerated by his claws was filled with blood. He lay dead like a log of wood, his limbs being reduced to powder.

40. When he was killed, the heroic Viṣṇu was pleased. He beckoned to Prahlāda who bowed to him. He crowned him king and then left for his abode that could not even be imagined.

41. Then the gods were delighted. They bowed to lord Viṣṇu who had finished their task and who deserved worship, O Brahmin. Thereafter Brahmā and others returned to their abodes.

42. Thus incidentally, I have narrated to you the

295. A Brāhma day consists of one kalpa equal to one thousand yugas or a period of four thousand, three hundred and twenty millions of years of mortals, measuring the duration of the world.

story of Andhaka's birth from Rudra, the death of Hiranyakṣa at the hands of the Boar, the annihilation of his brother Hiranyakasipu by the Man-lion and the coronation of Prahlāda.

43. O foremost of brahmins, now listen to the prowess of Andhaka secured from the creator, his fight with Śiva and his acquisition afterwards of the leadership of the Gaṇas.

CHAPTER FORTYFOUR

(*Andhaka's attainment of the leadership of Gaṇas*)

Sanatkumāra said:—

1. Once Andhaka, the son of Hiranyakṣa, was addressed jokingly by his haughty cousins in the course of their sports and games—"O blind fellow, what will you do with kingdom?

2. Hiranyakṣa was a fool who adopted you as son who are bereft of eyesight, fond of quarrel, ugly and hideous, after propitiating Śiva by means of severe penances.

3. You cannot lay claim to the kingdom. Can a person other than the son of a king ever aspire for the kingdom? You yourself can ponder over it. At the most we can give you some share."

Sanatkumāra said:—

4. On hearing their words Andhaka was distressed. He thought over the matter intelligently. He then appeased his cousins with various words. In the night he went to a desolate forest.

5. For ten thousand years he performed a severe penance, repeating mantras. He stood on one leg, observed fast and lifted up his arms continuously. In short, he performed a penance that no god or Asura could do.

6. Every day he cut a piece of flesh and consigned it to the sacred blazing fire along with his blood repeating the mantras all along.²⁹⁶ This he continued for a year.

296. The Asuras performed austere penance to acquire power. Sometime these were accompanied by the sacrifice of their flesh and blood in the fire. Such practices had almost become a cult with the Asuras.

7. In the end only the bones and the nerves were left. The entire blood was exhausted. When there remained no flesh to offer he desired to offer his whole body into the fire.

8. Then he was seen by the heaven-dwellers, all of whom became frightened and bewildered. Then Brahmā the creator was immediately propitiated and eulogised by the gods.

9. Brahmā stopped him and said—"O Dānava, choose a boon. Whatever is inaccessible in the universe, if you desire it, you can have it."

10. On hearing the words of Brahmā, the Daitya piteously bowed to him and said—"May Prahlāda and others who have cruelly usurped my share in the kingdom be my slaves.

11. I am now blind but let me be endowed with divine vision. Let Indra and others pay me tax and tribute. Let no death come to me from gods, Daityas, Gandharvas, Yakṣas, serpents or human beings.

12. Nor shall I meet with death from Nārāyaṇa, the enemy of leading Daityas, or from the omniscient and omni-formed Śiva".

On hearing these words of the demon, Brahmā became suspicious. He told him:—

Brahmā said:—

13. "O leader of Daityas, whatever you ask shall take place. But accept some cause of death because none who is born or who will be born can escape the jaws of death.

14. Good men like you should rather avoid too long a life".

On hearing these pleading words from Brahmā, the Daitya said again.

Andhaka said:—

15. "The most excellent of the ladies in the world for all time whether of mature, middle or young age shall be like a mother unto me.

16. She may be the rarest in the world, unapproachable to all men, bodily, mentally or verbally. O self-born

lord, should I covet her, let destruction befall me instantaneously depriving me of the position of the ruler'.

17. On hearing these words, Brahmā was surprised. He remembered the lotus like feet of Śiva. After receiving the directive from him, he spoke to Andhaka.

Brahmā said:—

18. "O leader of Daityas, whatever you desire shall necessarily be realised. O king of Daityas, stand up. Realise your ambition. But always fight with heroic persons."

19. O great sage, after listening to these words of the creator, and immediately bowing to him with devotion, the son of Hiranyaṅkṣa who had but sinews and bones left spoke to the lord.

20. "O lord, how can I enter the hosts of the enemy with this body and fight? Make me who am merely a skeleton with sinews left endowed with flesh. Touch me now with your holy hand."

Sanatkumāra said:—

21. On hearing his words Brahmā touched his body with his hand and returned to his abode accompanied by the great gods and worshipped by the sages and Siddhas.

22. The moment he was touched, he became full bodied and strong. With eyes regaining sight he became beautiful and stout. Thus he entered his city.

23. Considering him blessed with the boon, on his arrival Prahlāda and other leading Dānavas surrendered the entire kingdom to him and became his slaves.

24. Then Andhaka went to the heaven to conquer it accompanied by his army and attendants. After defeating the gods in battle he made Indra pay him tribute.

25. He conquered the Nāgas, Suparnas, Rākṣasas, Gandharvas, Yakṣas, human beings, and became the lord of mountains, trees and quadrupeds such as lions etc. by his force.

26-27. He made the universe including the mobile and immobile beings subservient to him. He acquired thousands of women beautiful in appearance amiable and faithful. He was accompanied by beautiful women of the

nether regions²⁹⁷ and of Earth and heaven.²⁹⁸ He indulged with them in sexual dalliance on the beautiful banks of the rivers, mountains and other places.

28. Sporting about in their midst joyously, he drank divine and superhuman beverages left over by them and became highly elated.

29. He enjoyed among other excellent things, divine juices, fruits, fragrant flowers, fine conveyances very pleasant to drive in and excellent mansions erected by Maya.

30. Thus indulging in sports he passed ten thousand years beautified and rendered pleasant and mysteriously wonderful by means of flowers, incenses, unguents and dietary stuffs.

31. He did not know what would be auspicious and beneficent to him in the other world. He was deluded, blinded by pride and spoiled by his association with the wicked.

32. The haughty fellow attacked leading scholars by using fallacious arguments. Posing as a great soul he roamed about with his Daitya friends destroying Vedic rites.

33. Proud of his affluence he slighted the Vedas, gods and preceptors. He continued to indulge in sports, thereby reducing his longevity in a few days.

34. Then many crores of years passed by. Once, roaming about on the Earth with his army, he joyously went to the Mandara mountain.

35. The haughty demon roamed there along with his armies admiring its golden splendour. Having gone there ostensibly for some sport and pastime he finally resolved to stay there as destiny would have it.

36. He built a wonderful stable and auspicious city on the ridges of the Mandara and forced people to settle there gradually.

37. His three ministers Duryodhana, Vaidhaśa and

297. See Note 161 P. 760.

298. Triviṣṭapa or Tripiṣṭapa is the heaven of Indra, said to be situated on Mount Meru.

Hasti once saw a beautiful woman in an excellent spot on the mountain.

38. They hastened to their lord joyously and lovingly told him what they had seen there.

The ministers said:—

39. O lord of Daityas, in a mountain cavern we have seen a certain sage. His eyes are closed in meditation. He is handsome. The crescent moon adorns his head. He is wearing an elephant hide round his hips.

40. Serpents twine round his body. A necklace of skulls adorns his neck. His hair is matted. He holds a trident in his hand. He has arrows and quiver. He is a great archer. He displays a rosary.

41. He wields a sword. He holds a trident and a staff. This fair-complexioned four-armed sage of matted hair has smeared ashes over his body. His splendour is dazzling and his dress and features are wonderful.

42. Not far from him, another person was seen. He has simian features, very terrible in face and demeanour. Equipped with weapons his hands are rough and brawny. He is the guard on duty. There is a white bull, too old but firm and steady.

43. A woman of very auspicious features, young and beautiful was seen at the side of that sage. She is a gem under the sun.

44. She is richly bedecked in corals, pearls, jewels gold gems and is dressed neatly. Her necklaces are fine and auspicious. He who has seen her can alone be called a man of sight. Of what awaits the sight of anything else?

45. O lord of Daityas, enjoyer of good jewels, that divine lady, wife and the beloved of that meritorious sage, is worthy of being seen and fetched here.

Sanatkumāra said:—

46. On hearing their words, the Daitya became lustful. He shook with excitement. Immediately he sent Duryodhana and others to the sage.

47. O great sage, those excellent ministers well versed in statesmanship approached the inscrutable sage of exalted

rites. After bowing they conveyed to him the behest of the Daitya.

The ministers said:—

48. “Andhaka the noble soul, son of Hiranyākṣa, the king of Daityas, the emperor of the three worlds, is camping here now at the instance of Brahmā and is sportively inclined.

49. O great sage, we are his ministers possessed of great prowess. We have come to you at his behest. Listen with attention to what he says.

50. Whose son are you ? O great sage, O intelligent one, why are you stationed here in a carefree manner ? Whose wife is this young beautiful lady ? O great sage, this auspicious lady be given to the lord of Daityas.

51. Where this body of yours smeared with ashes, bedecked with necklaces of skulls and hideous in appearance ! Why do you keep the quiver, the bow, the arrows, the sword, the missile Bhuśundi, the trident, the thunderbolt and the iron club ?

52. Where this sacred Gaigā, this crescent moon, the matted hair, these pieces of bones from the corpse, the serpent with poisonous breath and protruding mouth, and where the close embrace of the lady of plump bosom !

53. Riding on a bull is despicable. No man on earth has seen such a thing. Bowing and kneeling is a virtue in some places. Why is this diet contrary to the way of the world ?

54. Surrender your wife unto me peacefully. O foolish fellow, why do you perform your penance in the company of a lady ? It is improper and it does not behove you. I am the lord of jewels in the three worlds (It may suit me).

55. Leave off your weapons, at my behest and carry on your penance. If my order is transgressed you will have to pay dearly with this very body”.

56. Lord Śiva following the worldly convention considered Andhaka a leader of wicked men. On hearing the words of the emissaries he spoke smilingly.

Siva said:—

57. If I am Śiva what do you gain from me ? Why do you utter false things. O lord of Daityas, listen to my prowess. It is improper on your part to speak like this.

58. I do not remember any father of mine. Ignorant and hideous that I am, I do not know my mother. In a cavern I am performing this severe Pāśupata²⁹⁹ rite, the like of which none has yet performed.

59. This is well known that I have no root. I cannot get rid of all these things. This wife of mine is young and beautiful. She bears everything patiently. She is the achievement of one that has gone everywhere.

60. O Rākṣasa,³⁰⁰ whatever appeals to you at present you can take”.

After saying this, Śiva who wore the garb of an ascetic stopped, and stood quiet.

Sanaikumāra said:—

61. On hearing his profound words, the Dānavas bowed to him and returned to their leader Andhaka who had taken a bow to destroy the three worlds.

62. The ministers of unafflicted disposition bowed to their haughty king and shouted cries of victory narrating everything that Śiva had smilingly told him. Then they commented as follows.

The Ministers said:—³⁰¹

63. Where (on earth) is a Niśācara seen to be fickle in heroism and courage ? Where is a Dānava miserable and powerless ? Where does a ruthless, ungrateful and sinful Dānava become afraid of death ?

299. Pāśupata or Mahāpāśupata was a terrible form of penance that Śiva undertook to regain his lost power. The performance required a complete concentration of the mind for achieving the end, hence Pārvati was kept away from the scene of his penance, under the care of Viraka, in the cave of the Mandara mountain (See also verses 11-12 of the next chapter).

300. In giving the message Śiva addresses Andhaka as Rākṣasa who is elsewhere called Dānava, Daitya or Asura. A veiled contemptuousness is intended to be conveyed by this word in the present context.

301. The Verses 63-67 though spoken by the ministers of Andhaka contain the substance of Śiva's message to the Asura Andhaka. The message is full of irony and bespeaks the courage and self-confidence of the speaker.

64. O king, you are the emperor of all the Daityas. You have been mockingly disparaged by the sage, a pitiable penance-monger. Indeed he considers the three worlds insignificant by his poor understanding. He has Viraka as his bodyguard whom he thinks to be very strong.

65. "Where am I? Where are the terrible weapons? Where is the fight that terrifies even Death? Where is this Viraka of Simian facial features? Where is this Niśācara (night-stalker) senile and rickety in limbs?

66. Where is this hideous man? Where is this unfortunate wretch? Where is your strength? Where are the spreading creeping plants? If you are mighty, attempt to fight with him. Come, do something.

67. Here we have weapons equal to thunderbolt, fierce and capable of destroying people like you. Where is your body as tender as lotus? Pondering over this do as you please."

68. O gentle lord of Dānavas, these and similar words were uttered by that sage. O king, he says all this because he is proud and conceited. Is it not proper then to fight with him?

69. If you are going to be enlightened by these words of no substance uttered by that sage and conveyed by us, you will think and act accordingly.

Sanatkumāra said:—

70. On hearing these words crooked and piercing yet professing to be true and beneficial the dull-witted (Dānava) blazed furiously like fire sprinkled with clarified butter.

71. Proud of the boons granted to him he seized a sword. He emulated the fierce gust of wind. He got ready to go there smitten by the arrows of the cupid though fate was adverse to him.

CHAPTER FORTYFIVE

*(The beginning of the war and the conversation
with the messengers)*

Sanatkumāra said:—

1-3. Andhaka, the great Daitya king, deluded and smitten by Kāma's arrows drank wine and started from his palace. He walked like an elephant in rut. His eyes were roving. He was accompanied by many of his soldiers. He was fierce and walked majestically like heroes. He saw the cavern guarded by Viraka, standing at the entrance. He exhibited the characteristic reactions of a moth approaching a lamp and glancing at it eagerly and lovingly. Already the burning fire of passion had scorched him and therefore affliction hits from Viraka had no effect on him.

4. He was attacked with stones, trees, thunderbolts, water, fire and serpents. He was threatened with weapons and missiles. He was afflicted by Viraka repeatedly but ineffectively and asked. “Who are you? Why have you come here?”

5. On hearing his words, Andhaka made no reply but began to fight Viraka when surprisingly and unbelievably he was defeated by Viraka in the battle.

6. When his sword was shattered to pieces he fled from the battlefield divested of his conceited pride. His throat was parched with hunger and thirst. He was aggrieved.

7. Prahlāda and other important Daityas then fought with Viraka. Though they were terrible themselves they were defeated by hundreds of weapons. Finally their minds were held in check by the goad of shame.

8. Virocana, Bali, Bāṇa, Sahasrabāhu, Bhaji, Kujambha, Śambara, Vṛtra and others of great valour, fought there.

9. These were defeated by the Gaṇa Viraka in the course of the battle and split into two. At the end of the

302. It is incomprehensible how four generations of the Asuras represented by हिरण्यकशिष्ठु, प्रह्लाद, विरोचन and बलि could be contemporaneous, and fight together in the battle against the Asuras.

fight when many Dānavas were killed, the Gaṇas of Siddhas shouted “Victory.”

10-11. When packs of Jackals began to dance in the midst of the putrefying suets, fat and flesh, when beasts of prey, ghosts and spirits began to roam in the terrible slough of slushy blood, when the Daityas were smashed thus, the trident-bearing lord consoled Pārvatī and said.

Śiva said:—

“O beloved, formerly I had performed the great Vrata called Mahāpāśupata.

12. The strength that I derived therefrom is exhausted whence this fall of the immortals at the hands of the mortals. O goddess, merit has declined due to the physical contact with you.

13. I will create a wonderfully divine and terrible forest and going there I shall perform still more severe vrata whereby, O beautiful lady, you shall be free from fear and sorrow.”

Sanatkumāra said:—

14. After saying this, the noble soul went to a holy and terrible forest. He proclaimed loudly his intention and performed penance highly illuminated.

15. Śiva performed penance for a thousand years the like of which could not be performed by the gods or Asuras. Pārvatī stayed behind in Mandara mountain awaiting for the return of the lord.

16. The chaste lady, endowed with good conduct remained alone in that cavern. She was terrified and distressed. Of course she was guarded by her son Viraka.

17. Then the Daitya whose mental steadiness had been shattered by the arrows of Kāma, became bold and haughty due to the boons that had been granted to him. He came to the cavern accompanied by his soldiers.

18. Forsaking food, drink and sleep, the infuriated Daitya accompanied by his army fought with Viraka a very wonderful battle for five hundred, five days and nights.

19-21. Various weapons were used by the Daityas—Swords, javelins, slings, maces, sharp missiles, arrows with

crescent-shaped tips, arrows with prolonged iron pikes, tortoise-shaped heads with blazing steel pointed hooks, sharp spear, axes, iron clubs of diverse sorts, iron balls, rocks, branches of trees and various divine missiles. Viraka was attacked with these weapons and he fainted at the entrance to the cavern. His body was pierced by the sharp weapons hurled by the Daityas. The various weapons barred the entrance to the cave.

22-23. Viraka was covered by the weapons and could not be extricated. The goddess Pārvatī was afraid at the sight. From within the cave she remembered Brahmā and Viṣṇu.

24. Thus remembered by the goddess, Brahmā, Viṣṇu, Indra and others assumed female forms and came there.³⁰³

25. Sages of great dignity, Siddhas, Nāgas and Guhyakas became women and entered the cavern where Pārvatī was staying.

26-27. Since it was not customary to enter the harem of kings they assumed female form of wonderful features and entered the cavern of Pārvatī for heroic activities.

28. Thundering sounds of clouds, as at the end of a Kalpa, were produced by these thousands of women. Drums were beaten and conches were blown.

29. Meanwhile Viraka of wonderfully fierce valour regained his consciousness and stood up. He seized the weapons of the warriors and hit the Daityas with them.

30. Brāhmī stood opposed to the Daityas with the staff in her hand. Gaurī became very furious. Nārāyaṇī held conch, mace, sword, discus and bow in her hands.

31. Biḍaujasī set out holding the thunderbolt and the handle of the ploughshare in her hand. Her complexion was golden. The sky constituted her forelocks. In her fierce velocity thousands of streams of current were let loose.

32. The goddess of thousand eyes, fought steadily in war, undaunted and invincible with hundreds of Daityas.

303. The Śakti or Energy of a god is represented as his female counterpart. Each energy is personified and functions individually. The Purāṇas depict the gods and their Energies fighting against the Asuras. In fact the god and his Energy are identical. There is no characteristic mark distinguishing the two.

The goddess of fire was of none too gentle face and Yāmyā was fierce with staff in her lifted hands.

33. Nairṛti held a fierce bow and a sharp sword in her lifted hands. The female form of Varuṇa set out for fight with noose in her hands.

34. The female form of fierce storm took up hunger for her physical body and held goad in her hand. The female form of Kubera held a mace in her hand, blazing like the fire at the end of a Kalpa.

35. The female form of the lord of Yakṣas was sharp-faced and hideous. The female form of Nāga was terrible with claws for her weapons. These and hundreds of other goddesses set out for the battle ground.

36. On seeing this limitless vast army, the Daityas were bewildered, pale in the face, excited and dismayed frightened and dejected in the heart.

37. All these celestial damsels, the chief of whom was Brahmāśakti and the general Viraka of terrible valour pacified the mind of Pārvatī, the daughter of the lord of mountains and assured her.

38. The important ones among the Daityas and others who possessed strength derived from the boons granted to them, thought, in their minds, of their death or retreat and fought an unprecedented great battle with the ladies.

39. Making Viraka of terrible valour and wonderful intellect, her general, Pārvatī fought a wonderful battle in the company of her friends and allies.

40. Thinking upon Viṣṇu and looking towards the southern direction the Daitya king, the heroic son of Hiranyaṅkṣa, quickly made a fierce array of soldiers with Gila at the head.

41. He made the frontal array terrific by the force of regular service. By the time this was done, the infuriated lord came there. Clad in hides he had the lustre of a thousand fiery suns at the end of a Kalpa.

42. On seeing lord Śiva arrived after the lapse of a thousand years, the delighted women in the company of Viraka fought a very great battle.

43-44. Pārvatī bowed her head to Śiva. She exhibited great valour to her lord. The delighted Pārvatī fought

a terrific battle. Śiva embraced her and then entered the cavern. The numerous women that had gathered were dismissed. Pārvatī honoured Viraka by hundreds of gifts and appointed him as the keeper of the gate.

45. Then the Asura chief, very clever in statesmanship, unable to see either Pārvatī or Śiva sent his emissary Vighasa immediately to Śiva.

46. He was one whose limbs were shattered by the weapons hurled by the gods and the Gaṇas. He entered the cavern, bowed to Śiva and spoke these words haughtily.

The messenger said:—

47. “I have been sent by him and so I have entered this cavern. You have nothing to do with a woman. Surrender this young and beautiful lady.

48. Usually you are an ascetic. Carry on that. Thinking “Should a sage be offended?” I have observed forbearance within my tender mind. But O sage, you are not a real ascetic but only my enemy.

49. You are extremely inimical to the Daityas. Show your might in fighting with me. O wicked ascetic, I shall send you to Yama’s abode befitting the nether worlds.”

Sanatkumāra said:—

50. On hearing these words conveyed by the emissary, the great three-eyed lord, the goal of the good, the destroyer of the pride of the wicked, the wearer of skull-garlands spoke furiously burning with grief.

Śiva said:—

51. Manifestly your words are fierce. Hence hasten. Fight with me if you have the might.

52. Of what avail are the wives and riches, be they ever so beautiful, to a feeble man in the world? Let the haughty Daityas proud of their strength come. I have already thought of this and acted accordingly.

53. How can a feeble man maintain even his physical body? Let them do whatever they are ordained to do. I

shall also do whatever I have to do. There is no doubt in this.

CHAPTER FORTYSIX

(*Andhaka fights*)

Sanatkumāra said:—

1-2. The king of Daityas, skilled in interpreting what he hinted at, seized his mace and hastened along with his army to the entrance of the cavern. The terrible demon Gila who could not be overwhelmed even by the foremost among the gods, was placed ahead. After reaching the cavern of the lord Śiva, the Daitya attacked with his weapons as resplendent as thunderbolt. The others showered weapons on Viraka and yet others on Pārvatī, the daughter of the mountain.

3-8. Some smashed the beautiful entrance, some destroyed the flowers, leaves, fruits and roots, the hearty water sheds and the garden paths. A few stirred up joyously the sunny peaks of the mountain. Then Śiva collected his army. The infuriated trident-bearing deity called them together, the terrible living beings, the gods with their armies including Viṣṇu and others. Immediately after being called, the gods came to Śiva and stood near him with palms joined in reverence. They came with chariots, elephants, horses, bulls, cows, camels, mules, excellent birds, lions, bhūtas, tigers, deer, boars, Sārasa birds, fishes, crocodiles, other living beings, scattered flies, serpents rending cremation grounds along with ghosts and spirits, divine chariots, lakes, rivers and mountains.

9. When the gods had taken adequate rest along with their vehicles, the trident-bearing lord Śiva sent them to the battle ground with the steady and chief resolve on victory.

10. They fought with the army of the lord of Daityas including Gila terribly and unrestrainedly as if the end of

Yugas had come but they were all devoured in the battle-field angrily.

11. In a trice all of them including Brahmā, Indra, Viṣṇu, the sun and the moon were swallowed by Vighasa. When the armies were devoured, only Viraka was left behind.

12. Leaving off the battle front Viraka entered the cavern, bowed to Śiva. The eloquent but distressed Viraka then acquainted the destroyer of Kāma with all the details.

13. O lord, your army has been devoured by the Daitya Vighasa. Viṣṇu, the preceptor and elder to the three worlds and the destroyer of Daityas, has been devoured. The moon and the sun, Brahmā and Indra, the bestowers of boons, have been devoured. All these, Yama, Varuṇa, Vāyu and Kubera have been devoured.

14. I, the humble one, alone am left behind. What is it that I have to do now? The lord of Daityas along with the Daityas is invincible and hence rejoiced.

15. Viṣṇu the lord who became invincible after tearing off Hiranyakasipu the son of Kaśyapa with his claws, had the speed of wind and a terrifying demeanour. He opened his mouth wide and began to blow of the three worlds although the lord was subservient to the good.

16. When the matter stood thus, he was cursed by the seven sages,³⁰⁴ the virtual lords of the worlds—"You will be crushed by the Daityas for a long time."

17-18. Then they were requested by Viṣṇu through loving words conducive to his benefit—"O great sages, when will I get rid of this terrible curse?" Thereupon the infuriated sages said—"At the time of war you will be hit with fists and struck with terrible arrows. When swallowed by Vighasa with wide open mouth, you shall stabilise yourself in the Badarī forest³⁰⁵ in the holy residence of Śiva, the cavern and shall then be freed from sins." Thereafter in accordance with the curse of the sages he roams everyday in the battle ground, very hungry and swallows the Daityas and becomes delighted.

19-20. By using the science of reviving the dead to

304. See Note 164 P. 163.

305. See Note 242 P. 927.

life and chanting verses of hymns, Śukra revives the Daityas killed by the gods, with full vigour and joy and cures them of their hundreds of wounds. It would rather be better to give up our lives at the battle than yield. You, the witness of everything, have been chosen by us as the guide in the accomplishment of our task.

Sanatkumāra said:—

21. On hearing this from his excellent son, the lord of Pramathas, the lord of the three worlds meditated for a long time. He performed an incomparable miracle by chanting Sāman songs.³⁰⁶ He laughed assuming a body as resplendent as the sun and thereby dispelled the darkness.

22-24. When the light spread, the sage Viraka fought again with the Daityas of deformed features. He who was created by the excellent sage after swallowing powdered rock and who had fought the battle and even conquered the Pura Asura previously was immediately swallowed by the Daitya together with Nandin who carried sharp arrows, spear and swords, who was the chief of warriors and hundreds of excellent sages, the great receptacle of lores, possessed of mental and physical restraint and great courage. On seeing this, lord Śiva got on to his bull and faced the Daitya Vighasa. Repeating the divine Mantra that compels the disgorging of what is swallowed, he stood there keeping the bow in readiness and the arrows as powerful as thunderbolts.

25. Then the sage Viraka came out of the mouth of Vighasa accompanied by Viṣṇu and his army. The lotus born Brahmā, Indra—the enemy of Bala, the moon and the sun were also disgorged. Thus disgorged the delighted army fought a great battle again.

26. Thus the army of the Daityas was conquered. But Śukra revived the Daityas slain in the battle by the virtue of his science. The preceptor of Dānavas was then bound like an animal and brought by the Gaṇas before lord Śiva, the destroyer of Tripuras, who swallowed him.

27-28. When Śukra was no more, the entire residence

^{306.} A particular kind of Sacred verse intended to be sung is called Sāmaveda.

of the Dānavas was shattered and destroyed. Everything was suppressed by the gods. When the battle ground was strewn with plenty of Bhūtas who eagerly devoured mouthfuls of the corpses of the Daityas, with headless trunks dancing holding sharp arrows and spears in their hands, with intoxicated Vetalas, with birds of firm claws and beaks and with wolves their jaws filled with dead bodies, the founder of the family Hiranyaśipu fought the battle for a long time and was defeated by Viṣṇu, Śiva and Indra.

29. When the exhausted army entered the nether worlds, nooks and corners in hills and seas, Andhaka the foremost of the Daityas who in his height of fury had harassed the gods and who could split the universe was divested of his haughtiness by Viṣṇu by terrible blows from his mace.

30. Since he had secured boons he did not leave the battle ground although his body had been afflicted much by the lord of the gods by terrible blows and hits. Then by means of weapons and missiles, trees, mountains and waters he defeated the gods. Then he challenged the lord of Pramathas roaring loudly.

31. Fighting steadily by means of various weapons that fell on the battle ground, they were exhausted. Then the Asura inflicted pain on Pārvatī and Śiva by means of uprooted trees, serpents, thunderbolts and other weapons and by indulging in deceptive practices.

32. In order to conquer Śiva, the Daitya of as great strength and intelligence as the destroyer of Tripuras, created another juggler, a cheat. The Daitya whose madness had helplessly been aggravated by hundreds of boons, could not be killed by the gods, though his body had been shattered by plenty of weapons and missiles.

33. Many Andhakas originating from the exudations of his body, with hideous faces resembling his, pervaded the surface of the earth. He was terribly pierced with the Trident by Śiva, the enemy of the Tripuras, the lord of Bhūtas whose body blazed like fire at the end of a Kalpa.

34. When fresh army cropped up from the army slain by Śiva from the hot drops of blood and cut pieces of flesh from the wounds of those killed, Viṣṇu called away the

lord of Pramathas and intelligently assumed a fierce form of a hideous woman employing his Yogic knowledge.

35. It had a very terrible and hard aspect characterised by several arms. Angrily the lord Viṣṇu projected from the wings of the army and stood ahead of the Gaṇas.

36. The goddess stood high in the battle field covering up the entire ground by her pair of feet. She was eulogised by the gods. Induced by the lord, the hungry female form devoured the army, drank the hot blood of the Daityas and made the battle ground marshy.

37. Then, only the chief of the Daityas was left. Still he fought on with Śiva, beating terribly with his palms, knees, legs, nails, face, arms and head. Although his blood had been sucked dry he remembered the traditional heroism of his race.³⁰⁷

38. Afterwards he was quietened by the lord of Pramathas. His heart was pierced. He was staked to the trident. He was held aloft in the sky like a long pole. Half of his body, the lower one, was dried up by the rays of the sun. The other half was drenched by clouds attended with gusts of wind and heavy downpour. His body was subjected to all sorts of torture.

39. Shattered and scattered like flakes of snow in the rays of the sun, his limbs were torn asunder. Yet the foremost of the Daityas did not die. He eulogised Śiva. The delighted Śiva, ocean of great mercy, joyously gave him the position of the chieftain of his Gaṇas.

40. The lords of the worlds worshipped the lord of Pramathas, at the end of war, with different hymns pleasing and significant. Viṣṇu, Brahmā and others too eulogised him with stooping shoulders. They were delighted and happy and shouted cries of victory.

41. Śiva spent the time rejoicingly in the mountain cavern in their company. Honouring the great and excellent mountains by the bestowal of gifts he dismissed a few of his Amṛtas (parts). Regaining the delighted daughter of the lord

^{307.} The Asuras followed the traditions of the warrior class which they inherited from their ancestry. Thus they belonged to the Kṣātra division of the fourfold Aryan society.

of mountains and the sinless son from the terrible jaw of Vighasa, he sported.

CHAPTER FORTYSEVEN

(*Description of swallowing Śukra*)

Vyāsa said:—

1-2. This has been succinctly heard by me that in the great terrible battle that caused horripilation, Śukra the wise lord of the Daityas was swallowed by Śiva, the enemy of the Tripuras. Please narrate in detail what that great Yогin, stationed in the stomach of the trident-bearing lord Śiva did.

3-4. How was it that the gastric fire of Śiva, that terrible fire of dissolution at the end of Kalpa did not burn Śukra? How did the intelligent Śukra of bright resplendence, come out of the stomach of Śiva. How long and in what manner did Śukra propitiate him?

5. How did he obtain that great knowledge that suppresses death? O dear one, what is that knowledge which prevents death.

6. O sage, how did Andhaka get the position of the chieftain of Gaṇas after being released from the trident of Śiva, the lord of the gods, indulging in divine sports.

7. O highly intelligent one, please be merciful. Mention all these sweet sports entirely to me who listen with attention.

Brahmā said:—

8. On hearing these words of Vyāsa of immeasurable resplendence, Sanatkumāra remembered the lotus-like feet of Śiva and said.

Sanatkumāra said:—

9. O Vyāsa of great intellect, listen to the nectar-like sport of Śiva. You are the foremost of devotees of Śiva and you delight me.

10-11. When the battle began between Śiva and Andhaka, the leaders who had formed their armies in the unpiercing arrays of thunderbolt and the mountain, the powerful Daityas became victorious at first but O sage, by the power of Śiva, the Pramathas became victorious afterwards.

12. On hearing that the Asura Andhaka was dejected. He began to think "How can I be victorious ?"

13. Going away from the battle ground the heroic and intelligent Andhaka went immediately to Śukra, unattended by anyone else.

14. Getting down from his chariot, he bowed to his preceptor. He was foremost among the politicians, pondered well and spoke with palms joined in reverence.

Andhaka said:—

15. O holy lord, after resorting to you we feel the respect due to a preceptor towards you. We are never vanquished. We are always victorious.

16. Due to our power we consider all the gods and their followers including Śiva and Viṣṇu as insignificant as the useless blades of grass.

17. Due to your blessings, the gods are afraid of us as the elephants of the lions and the serpents of Garuḍas.

18. By smashing the entire host of the Pramathas, by your grace, the Daityas and the Dānavas have entered the impenetrable thunderbolt Vyūha.

19. O Bhārgava, by seeking refuge in you we roam about unhesitatingly in the battle ground, like the cows grazing in the field fearlessly.

20. But now the Asuras are harassed by the heroic enemy. They are killed. Save, save us O, Brahmin, who have sought refuge in you.

21. See Hunda and others, leading lieutenants of mine who have been slain or who have fallen. They have been attacked by Pramathas of terrible valour who can destroy even death.

22. Formerly you did a great penance drinking the smoke of husks or eating bits of grain³⁰⁸ for a thousand years

³⁰⁸. Kanadhūma is a kind of penance wherein the performer sustains himself on the grains of corn or balls of iron-ash (lohagulika).

and secured a great lore. Now the opportunity has arrived to put it to a practical use.

23. O Bhārgava, let all the Pramathas see the fruit of your lore as you will kindly resuscitate the Asuras by that lore.

Sanatkumāra said:—

24. On hearing the words of Andhaka, the perplexed Bhārgava began to reflect sadly.

25. “What shall I do ? What will benefit me ? Any living being has various activities to be performed. It may seem improper to me.

26. This Vidyā has been derived from Śiva and I am going to use it on the heroes suppressed by the heroic Pramathas, the followers of Śiva.

27. It is my duty to protect those who seek refuge in me.” After thinking like this, the proposal of Andhaka was accepted by Śukra.

28. Smiling slightly and thinking upon the lotus like feet of Śiva with a peaceful mind, Bhārgava spoke to the ruler of Dānavas.

Śukra said:—

29. O dear, what has been mentioned by you is entirely true. I have acquired this lore just for the welfare of the Dānavas.

30. Drinking the unbearable smoke of husks or eating bits of grains for a thousand years, this lore has been acquired from Śiva. It is pleasing and beneficent to you my kinsmen.

31. With this lore, I shall revive the Daityas destroyed in the battle by the Pramathas just like the cloud that revives scorched plants.

32. Within a Muhūrta you will see these Daityas as if waking from sleep, healed from wounds, devoid of pain and very healthy.

Sanatkumāra said:—

33. After saying this to Andhaka, Śukra repeated the

mantra once for each of the Daityas after thinking upon lord Siva.

34. As soon as the mantra was repeated, the Daityas and Dānavas rose up simultaneously as if from sleep, with the weapons lifted in their hands.

35. They rose up like the merit of men who give water to the thirsty during the fight or like charity given to brahmins at the time of distress in the spirit of faith.

36. On seeing Huṇḍa and other Asuras revived to life, the Asuras shouted loudly like clouds laden with water.

37. Roaring with awful sounds the fearless valorous Asuras got ready to fight with Pramathas.

38. On seeing the Daityas and Dānavas resuscitated to life by Śukra , Nandin and other Pramathas, very haughty and invincible were surprised.

39. After pondering intelligently they consulted one another—"This activity shall be mentioned to Śiva the lord of gods".

40. When the sacrifice of war was going on like that, kindling the surprise of the leading Pramathas, Nandin, the son of Śilāda who was infuriated on seeing the work of Bhārgava approached lord Śiva.

41-42. After saying "Be victorious" to Śiva, the cause of victory and golden-complexioned, Nandin said—"O lord, the warlike activities of leading Gaṇas, which are difficult even for the gods including Indra, to perform, have been rendered futile by Bhārgava. O lord, after repeating the lore that revives the dead to life, one for each, all the dead enemies have been playfully resuscitated.

43. The great Asuras, viz., Tuhuṇḍa, Huṇḍa, Kumbha, Jambha, Vipāka, Pāka and others have returned from Yama's abode. They are routing the Pramathas and are roaming about.

44. O lord Śiva, how can we be victorious if he were to revive to life all the Daityas killed by us, again and again? How can there be peace to the leading Gaṇas?

Sanatkumāra said:—

45. On being thus addressed by the leading Pramatha,

Nandin, the lord of leading Pramathas laughingly spoke to Nandin, the chief of all lords of Gaṇas.

Siva said:—

46. O Nandin, go very quickly and seize that great brahmin from the midst of the Daityas and bring him here like a vulture bringing the bird quail.

Sanatkumāra said:—

47. Thus commanded by the bull-bannered deity Nandin bellowed like a bull and roared like a lion. Moving fast through the army he reached the place where the bright scion of the family of Bhārgavas was sitting.

48. Harassing and exciting the Daityas, Nandin snatched off Śukra well guarded by all the Daityas who had in their hands, nooses, swords trees, boulders and mountains, like the mythological animal Śarabha snatching off an elephant.

49. The demons followed him roaring like lions to get him released even as his cloth became loose, his ornaments fell off and his tuft of hair got untied as he was caught tightly by the strong Nandin.

50. The leading Dānavas showered on Nandiśvara, thunderbolts, spears, swords, axes, staffs, discus and other missiles like clouds making a fierce downpour.

51. When the combat between the Asuras and gods deepened, the chief of Gaṇas burnt hundreds of the weapons of the enemy by the fire originating from his mouth and reached Śiva taking Bhārgava with him.

52. “O lord, here is Bhārgava”, saying this he handed him over to Śiva immediately. The lord of gods caught hold of Bhārgava like a present offered by a devotee.

53. Without saying anything, the protector of the Bhūtas, thrust Bhārgava into his mouth like a fruit. The Asuras shouted loudly “Alas ! Alas.”

CHAPTER FORTYEIGHT

(*Swallowing of Šukra*)

Vyāsa said:—

1. O Great sage, when Bhārgava was swallowed by Rudra what did the heroic Dānavas headed by Andhaka, do ? Please narrate.

Sanatkumāra said:—

2. When Bhārgava was swallowed by the lord of Pārvatī, the Daityas gave up hopes of victory, like lordly elephants bereft of trunks or cows and bulls devoid of horns.

3. They were as futile as headless trunks, as brahmins who have forsaken the study of the Vedas, as the living beings who have given up efforts and as the efforts of those who are not favoured by good fortune.

4. They were lustreless and ineffectual like women devoid of husbands, like the arrows devoid of feather, like longevity devoid of meritorious actions and like learning in the Vedas without the observance of sacred rites.

5. They were as powerless as innumerable activities rendered fruitless without the support of wealth, or as Kṣatriyas devoid of heroism or as the assemblage of virtue without truth.

6. When Bhārgava was taken away by Nandin and swallowed by Šiva as he had swallowed poison, the Daityas became grief-stricken and their pride and jubilation for battle became curbed.

7. On seeing Tuhunda, Hunḍa and other Daityas, devoid of enthusiasm, the courageous and valorous Andhaka replied.

Andhaka said :—

8. By seizing Bhārgava forcibly from our midst we have been duped by Nandin. Our bodies have been rendered lifeless.

9. With the taking away of Bhārgava from us, our

courage, valour, achievement, fame, strength, splendour and exploit have been simultaneously taken away.

10. Fie upon us by whom the sole and excellent preceptor of the family worthy of the respect of the whole race, the virtual protector of all of us and very efficient, has not been saved at the time of adversity.

11. Hence do not waste time. Fight with the enemy, the heroic Pramathas, after remembering the lotus-like feet of the preceptor.

12. After remembering the beneficent lotus-like feet of the preceptor, I shall slay all the Pramathas along with Nandin.

13. After killing these along with the gods including Indra I shall obtain the release of Bhārgava like the Yогin who releases the soul from the bondage of action.

14. Bhārgava too is a lordly Yогin. If he himself comes out of Śiva's body, the rest of us are saved.

Sanatkumāra said:—

15. On hearing the words of Andhaka, the powerful Dānavas, fearlessly roaring like the rumbling clouds, spoke after resolving to do what was then to be thought of.

The Dānavas said:—

16. If we are destined to live, the Pramathas cannot overwhelm us. If it is otherwise what avails running from the battle ground leaving our master behind.

17. Those who leave their masters and run away professing to be honoured and desiring to be rich will surely fall into hell Andhatāmisra.

18. After sullying their fame with the darkness of ignominy they will forfeit their pleasure both here and hereafter. They will be slain in the battle.

19. Of what avail are charitable gifts, austerities and dips in holy waters if one takes bath in the holy tract of the battlefield that removes the dirt of re-birth ?

Sanatkumāra said:—

20. After saying these words and deciding in accordance

with them, those Daityas and Dānavas pounded the Pramathas in the battle. They sounded the war-drums.

21-22. By means of arrows, swords, thunderbolts, hard rocks, Bhuśundis, Bhindipālas and other missiles, spears, javelins, axes, skull-headed clubs, tridents, maces, staffs and other weapons they bit one another and wrought a great havoc.

23. There was a great noise everywhere, produced by the drawn bows, flying arrows, the missiles, Bhuśundis, Bhindipālas and leonine roars.

24. There was great tumult caused by the war drums, trumpets, the trumpeting sounds of elephants and the neighing sounds of the horses.

25. The vast space between heaven and earth was filled with loud reports causing horripilations to the courageous as well as the cowardly.

26-27. The thirsty armies on either side fainted with their ears bursting by the loud sounds of elephants and horses, with the flagstaff and banners broken and torn, with their weapons exhausted, vomiting diverse kinds of blood and bereft of horses, elephants and chariots.

28. O sage, the heroic Nandin and other Pramathas slew all Asuras and won the victory.

29. On seeing his army being shattered here and there Andhaka rushed at the Gaṇas driving in his chariot.

30. Like the mountains hit with the thunderbolt by Indra, the Pramathas perished. Like the clouds devoid of water they sank low.

31. Glancing at the in-coming or out-going Pramathas, far off or at close quarters, Andhaka hit them severally with as many arrows as the hair on their bodies.

32-33. On seeing the army shattered and smashed by the powerful Andhaka, Skanda, Vināyaka, Nandin, Somanandin and other heroic and powerful Pramathas, and Śiva's personal Gaṇas became furious and fought in diverse ways and very valorously.

34-35. By Vināyaka, Skanda, Nandin, Somanandin, Vīraka, Naigameya, the powerful Vaiśākha and other terrible Ganas, Andhaka was rendered blind as they showered tridents, spears and arrows incessantly.

36-37. Then a great tumult arose in the midst of the armies of Pramathas and Asuras. At that great noise, Bhārgava who was within the belly of Śiva began to wander seeking an outlet like the unaboded wind. In Śiva's body he observed seven worlds³⁰⁹ including Pātāla.

38. He saw the diverse worlds of Brahmā, Viṣṇu, Indra, Āditya and celestial damsels as well as the battle between the Pramathas and Asuras.

39. Wandering round and round in the belly of Śiva for a hundred years he failed to see any outlet as a wicked person fails to see a vulnerable point in a good person.

40-41. Taking recourse to the Yoga of Śiva he repeated the following mantra and assumed the form of Śiva's semen. He thus emerged out of the belly of Śiva through his penis. Thereafter he bowed to Śiva and was accepted as a son by Pārvatī. He was made a lord of the Gaṇas.

42. On seeing Bhārgava come out of the path of the semen, lord Śiva, the storehouse of mercy, laughed and said.

Lord Śiva said:—

43. O son of Bhṛgu, since you came out of my penis in the form of the semen you will be called Śukra henceforth. I accept you as my son. You may go if you please.

Sanatkumāra said:—

44. Thus advised by the lord, Śukra who had the refulgence of the sun, bowed to Śiva again and eulogised him with palms joined in reverence.

Śukra said:—

45. You are of infinite feet, of infinite forms and of infinite heads, the destroyer and the auspicious. You are of infinite arms. How can I eulogise you of such form adequately? You are worthy of eulogy and of the bowing of our heads.

309. The seven regions below the earth are called अतल, वितल, सुतल, रसातल, तल, तलातल and पातल । Cp. Uīnā S. ch. 15 V. 22-23.

46. You are the eight-formed,³¹⁰ the infinite-formed, the bestower of the desires of all gods and Asuras. You are the wicked and the undesirable. How can I adequately eulogise you of such a nature?

Sanatkumāra said :—

47. After eulogising Śiva thus and bowing to him again, Śukra took leave of Śiva and entered the army of the Dānavas as the moon does the cluster of clouds.

48. Thus I have narrated to you how Bhārgava was swallowed by Śiva. Now listen to the mantra which was repeated by Bhārgava from within the belly of Śiva.

CHAPTER FORTYNINE

(*The acquisition of the position of a Gaṇa by Andhaka*)

Sanatkumāra said :—

Om obeisance to you, the lord of the gods, the one bowed to by the gods and Asuras, the great lord of the beings past and future, the one of green and tawny-coloured eyes, the strength, the intellect-formed, the one having the tiger hide as his covering cloth, the one springing from the flint sticks of sacred fire, the lord of the three worlds, Iśvara, Hara, the bay-eyed, the cause of the dissolution of the Yugas, the fire, the lord of Gaṇas, the protector of the worlds, the one of great arms, of great hands, the trident-bearing, of great fangs, the Kāla, Maheśvara, the imperishable, the Time-formed, the blue-necked, the one of huge belly, the presiding deity of Gaṇas, the soul of all, the purifier of all, the all-pervading, the destroyer of the death, the one observing sacred rites on the Pāriyātra³¹¹ mountain, the Brahmacārin, the one knowable through Vedānta, the one reaching the limits of austerities, Paśupati, the bodiless, the one armed with trident, the bull-bannered, Hari, the one with matted

^{310.} For the eight forms of Śiva, see Note No. 83 P. 132t

^{311.} For Pāriyātra or Pāripātra, see Note 77 P. 629.

hair, the tufted, the staff-bearing, the one of great fame, the lord of Bhūtas, the dweller in a mountain-cave, the one beating time to Viñā and Pañava, the deathless, the comely, the one like the early morning sun, the dweller in the cremation ground, the lord consort of Pārvatī, the suppressor of enemies, the one who felled the eyes of Bhaga, the one who broke the tooth of Pūṣan, the one who cuts the cruel ones, the one armed with noose, the hour of dissolution, the meteor-mouthing, the fire-bannered, the sage, the blazing, the lord of subjects, the leader, the father, the fourth one, the most excellent one in the world, Vāmadeva, the chivalrous in speech, the Bhikṣu of the left wing, the Bhikṣu-formed, the one with matted hair, the complicated, the one who benumbed the hand of Indra, the one who benumbed the Vasus, the sacrifice, the performer of sacrifice, Kāla, the intelligent, the bee, the moving one, the one originating from the hedges of the trees, the one adored by the name Vājasana by the people of all stages of life, the creator of the universe, the sustainer of the universe, the eternal Puruṣa, the stable one, the presiding deity of Dharma, the one of three-fold paths, the conceiver of all living beings, the three-eyed, the multi-formed, the one as resplendent as ten thousand suns, the lord, the one sounding all musical instruments, the one who releases from all hindrances, the binding one, the supporter of all, the most excellent of all virtuous ones, the Puṣpadanta, the part, the face, the destroyer of all, the golden-eared, the deity at the door, the terrible, the one of terrible exploit, Om, Obeisance, Obeisance.

Sanatkumāra said:—

1. It is by repeating this mantra that Śukra came out of the belly of Śiva through the penis, like the powerful semen.
2. He was accepted as son by Pārvatī and made unaging and undying by Śiva, the lord of the universe, as glorious as himself and second to him.
3. Śukra the sage, the storehouse of the Vedas, was reborn of lord Śiva when three thousand years elapsed on the earth

4. He saw Andhaka the lord of Dānavas, staked to the trident, performing a penance courageously and meditating on the supreme lord. He was completely dried up.

5-18. He was meditating on the hundred and eight forms of the great Ātman as follows:—the great god, of misformed eyes, the moon-crested, the nectarlike, the permanent, the stable, the blue-necked, the trident-bearing, the bull-eyed, the great unknowable, the Puruṣa, the bestower of all desires, the enemy of Kāma, the destroyer of Kāma, assuming forms at his will, wearing matted hair, the hideous, the Giriśa, the terrible, long-lipped, the red-robed, the Yogin, the destroyer of Kāla, the destroyer of Tripuras, the bearer of skull, the performer of secret rites, the one of secret formulas, the grave, the conceivable, the support of Aṇimā and other qualities, the bestower of riches to the three worlds, the heroic, the destroyer of the heroes, the terrible, the awful, the fleshy, the clever, the consumer of great flesh, the mad, the awful, the great Iśvara, the router of the three worlds, the miserly, the hunter, the destroyer of sacrifice, the one with Kārttikeya, the highly elated, clad in elephant's hide, covered with hide, the agitated, wearing serpents as ornaments, the lender of support, the spirit, the heroic, worshipped by Śākinī, the Aghora (the gentle), the destroyer of terrible Daityas, sounding awfully, the vegetation-formed, smearing ashes on the body, with matted hair, the pure, served by hundreds of Bherūndas, the lord of Bhūtas, the ruler of Bhūtas, the refuge of the five elements, the sky-sojourning, the furious, the ruthless, the fierce, the lord of Caṇḍī, the beloved of Caṇḍikā, the fearful, the lofty, the Garutmān (the winged one), the permanent, the partaker of spirituous liquor, the serpent-formed, the extremely terrible, the death, deathless, death of death, of great army, residing in the forest of the cremation ground, the attached, the unattached, blind with passion, adored by hundreds of passionless devotees, possessed of the Sattva, Rajas, Tamas attributes, as also of the Dharma, and Adharma, younger brother of Indra, the truth, the untruth, the existent, the non-existent, the uncaused, the lord with half-female form, the sun, as resplendent as crores and hundreds of suns, the sacrifice, the lord of sacrifice,

Rudra, Isāna, the bestower of boons and Śiva. The Dānava Andhaka meditating on these hundred and eight forms of the supreme soul became free from that great fear.

19. He was drenched with the divine shower of nectar by lord Śiva who was perfectly satisfied. He was brought from the top of the trident and released.

20. He spoke to the Asura Andhaka, the great Daitya. The great lord forgave what the demon had done before.

The great lord said:—

21. O lord of Daityas, I am pleased by your restraints and observances, your valour and courage. O you of good rites, choose a boon.

22. Propitiated by you I grant the boons. Free from sins you deserve a boon, O excellent Daitya.

23. For the merits you have acquired by retaining your life for three thousand years you shall attain happiness.

Sanatkumāra said:—

24. On hearing this, Andhaka joined his palms in reverence. He knelt on the ground and spoke to the lord consort of Pārvatī trembling with awe.

Andhaka said:—

25-26. O lord, what you had been told by me before was done with the words choked by excess of pleasure. You the greater than the greatest were addressed as an ordinary poor person. What had been done by me in the battlefield due to delusion was the most despicable in the world. It was because I did not realise you then. O lord, please do not keep that in mind.

27. O great lord, the wicked thing I committed towards Pārvatī was due to my base lust. It may kindly be forgiven. I am the most miserable and unhappy.

28. A miserable person shall be pitied. If he be in a pitiable plight, he shall be all the more treated kindly. I am miserable but always devoted to you.

29. I am miserable and devoted. I have sought

refuge in you. I shall be saved. I have joined my palms in reverence.

30. May this goddess, the mother of the universe, be pleased with me. Let her leave off her anger entirely and glance at me delightedly.

31. O moon-crested lord, where is her anger and where am I a pitiable Daitya? O crescent-crested lord, O Śiva, O supreme lord, I cannot bear it.

32. Where are you, the most liberal? Where am I the wretched, rendered helpless by passion, fury and faults by old age and death?

33. Let not your son Viraka, a powerful fighter and warrior, be angry on seeing me the miserable creature.

34. Let me see Pārvatī always as mother with reverence due to elders, O lord who are as white as snow, necklace, moon, conch and the Kunda flower.

35. Let me be always devoted to you both. Let me be free from enmity towards the gods. Let me be calm in heart and think of Yogic ways. Let me thus stay with your Gaṇas.

36. Let me not remember again the adverse qualities of the Dānavas, thanks to your mercy, O lord. Please grant me this excellent boon.

Sanatkumāra said:—

37. After saying this, the lord of the Daityas became quiet meditating on the three-eyed lord and seeing Pārvatī as mother.

38. Then glanced at by Śiva, with delighted eyes, he remembered the entire story of his previous wonderful birth.

39. When he remembered the incident his ambition was fulfilled. Bowing to his mother and father—Śiva and Pārvatī—he became contented.

40. He was kissed and sniffed on the head by Pārvatī and Śiva. From the crescent-crested lord Śiva he secured everything he desired.

41. Thus I have narrated to you everything connected with the early story of Andhaka and his acquisition of the

lordship of Gaṇas by lord Śiva's grace, yielding the greatest happiness.

42. The mantra of Mṛtyuñjaya that bestows immortality has also been mentioned to you. It yields the fruits of cherished desire. It should be strenuously read and recited.

CHAPTER FIFTY

(*Śukra learns Mṛtasañjīvani lore*)

Sanatkumāra said:—

1. O Vyāsa, listen how the lore of warding off death was gained by the sage Bhārgava from Śiva who is called the conqueror of Death.

2. At first this scion of the family of Bhṛgu went to the city of Vārānasi³¹² and performed penance for a long time meditating on lord Viśveśvara.

3. There itself he fixed a phallic emblem of Śiva, the great Ātman. O Vedavyāsa, in front of it, he dug a very beautiful well.

4. Assiduously he performed the ablutions of the lord of the gods for a hundred thousand times with Pañcāmṛta³¹³ using a Drona measure each time. Fragrant unguents he also used with them for the ablutions.

5. He offered sandal-paste and Yakṣakardama³¹⁴ to the lord of the gods, thousands of times. Gladly he smeared fragrant unguents on the phallic image.

6-11. With care and devotion he offered flowers and leaves in the course of his worship—Rāja Campaka, Dhattūra, Karavīra, Kuśeśaya, Mālatī Karṇikāra, Kadamba, Bakula, Utpala, Mallikā, Śatapatrī, Sindhuvāra, Kimśuka, Bandhūka, Punnāga, Nāgakesara, Keśara, Navamalli, Cibilaka, Kunda, Mucukunda, Mandāra, Bilva leaves,

^{312.} Vārānasi—ancient Kāśi. It came to be so called because it was situated between the two rivers, Barnā and Asi.

^{313.} See Note 95 P. 136.

^{314.} It is an ointment or perfumed paste consisting of camphor, agallochum, musk, sandal wood and kakkola.

Droṇa, Maruvaka, Vṛka, Granthiparṇa, Damanaka, the beautiful mango sprouts, Tulasi leaves, Devagandhārī leaves, Br̥hatpatri leaves, Darbha grass, Nandyāvartas, Agastyas, Śāla, Devadāru, Kāñcanāra, Kuravaka, Dūrvā grass, Kurunṭaka, and lotus petals of various auspicious kinds.

12. He eulogised Śiva with various hymns and repeated a thousand names. He sang songs of Śiva's glory. He danced and made offerings.

13. Śukra worshipped lord Śiva in various ways for five thousand years.

14. When he did not see the lord, the least inclined to grant the boon, he took up still more unbearable and terrible observances and restraints.

15-16. He washed off the dirt of fickleness from his mind by the waters of pure conceptions many times as well as from the sense-organs. After purifying the gem of the mind, he offered the same to the trident-bearing lord. He drank the smoke of powdered husks or bits of grains or balls of iron-ash³¹⁵ for a thousand years.

17. On seeing him performing the terrible penance thus by keeping the mind steady, lord Śiva was delighted.

18. Coming out of the phallic image, lord Śiva the consort of Dākṣāyaṇī appeared before him with a brighter fulgence than that of a thousand suns and said.

Lord Śiva said:—

19. “O great sage, O son of Bhṛgu, O fortunate saint, by your perpetual penance I have been delighted.

20. O Bhārgava, choose anything that you wish as your boon. I shall lovingly bestow on you all your desires. There is nothing that cannot be granted to you.”

Sanatkumāra said:—

21. On hearing these pleasing words of Śiva, Bhārgava was very much delighted. He was immersed in the ocean of happiness.

22. The brahmin bowed to Śiva with his eyes

^{315.} See Note 308 P. 1008.

blooming like a lotus with pleasure and his body excited with horripilation by the surging waves of joy.

23. With the palms raised and joined on the head in reverence and repeating "Victory, Victory", the delighted sage eulogised the eight-formed³¹⁶ Śiva with the blooming eyes.

Bhārgava said:—

24. O lord of the universe, Obeisance to you. O jewel of heaven, you shine brilliantly in the firmament for the benefit of the three worlds. With these lustrous rays you subdue all darkness and the desires of the Asuras.

25. O eye of the world, you shine in heaven, on the earth and in the sky, brilliantly lit by your excessive rulence. You have driven away darkness. You are filled by the nectar of the moon. Obeisance to you.

26. You are the wind, the goal in the holy path. You are worthy of being adored. O enlivener of the worlds, who can live here without you? O all-pervasive, benumber of storms, nourisher of creatures, delighter of the race of serpents, obeisance to you.

27. O sole purifier of the universe, O protector of those who bow to you, O wielder of the power of fire, you are the fire, bestowing calmness at every step. Obeisance to you.

28. O water-formed one, O great Iśa, the whole universe is holy. Really you make it variegated. O lord of the universe, this universe is free from dirt by diving into the water. Hence I bow to you.

29. O sky-formed one, because you give space within and without, that this universe evolves and expands; O merciful one, it always breathes in you and naturally merges in you. Hence I bow to you.

30. O earth-formed one, O lord, you support and hold the universe. O lord of the universe, who else can be the enemy of darkness? You of this nature destroy my

316. Bhārgava eulogises Śiva in his eight forms represented by ether, air, fire, water, earth, the sun, the moon and the Ātman. The concept is popular with most of the poets in Sanskrit literature. Cp. Kāli. Śāk. Verse 1.

darkness. O you having serpents for ornaments, you are beyond all that deserve eulogy. Hence I bow to you. You are greater than the greatest.

31. O soul-formed one, O Śiva, this universe of the mobiles and immobiles is pervaded by these series of your forms. O eight-formed lord, having the form of the immanent soul, I always bow to you.

32. O kinsman of those devoid of kinsmen, O you of the form of universe, equipped with the eight forms, you make all expand. O lord, you make all objects available to those who bow to you. Hence I bow to you.

Sanatkumāra said:—

33. Eulogising the eight formed Śiva by reciting the eight verses, Bhārgava touched the ground with his head and bowed again and again.

34-35. When he was eulogised by Bhārgava of great brilliance, the great god stood up and lifted the brahmin from the ground where he was bowing to him. Holding him up, the lord spoke in a rumbling voice like that of the cloud but gentle in effect, illuminating the quarters with the moonlight-brilliance of his teeth.

The great lord said:—

36-38. O excellent brahmin, O Bhārgava, O dear, you are my faithful devotee. By your severe penance in this life, by the merit of installing my phallic image, and the adoration of it, by the offerings made with concentrated devotion, your unshaken purity and holy conduct in this Avimuktakṣetra,³¹⁷ I see you as my other two sons. There is nothing which cannot be given to you.

39. With this body you shall enter the cavity of my belly and you will be born as my son through my excellent organ—the penis.

40. I am giving you now the boon inaccessible to even my attendants and which I have kept away even from Viṣṇu and Brahmā usually.

³¹⁷. The Avimukta-Kṣetra is the same as Vārāṇasī region. It derives its name from the installation of the phallic emblem of Śiva called Avimukteśvara.

41-42. O pure one, O pure sage, I am giving unto you the lore in the form of Mantra, which is called Mṛtasañjivanī. It is pure and it has been formulated by me alone through the power of the penance. You have the capacity to receive that lore.

43. Whoever he may be if you were to repeat this mantra in respect of anyone he will truly return to life. This lore is the most excellent one.

44. Your brilliant stellar lustre will excel the sun and fire. You will become the foremost of the planets.

45. If any man or woman were to proceed on a journey in your direction, their work will perish by your glance.

46. O you of good rites, all virtuous actions like marriage etc. when performed while you rise shall be beneficent to those people.

47. All the Nandā tithis are auspicious by your conjunction. Your devotees will be prolific in progeny and profuse in the production of semen.

48. The phallic image installed by you is called Śukreśa. Those who worship it shall achieve success.

49-50. Those who perform Vratas for every night throughout the year and offer water oblations in the Śukra well on your day and worship Śukreśa shall derive these fruits. They will have semen unfailing and profuse in secretion. They will have sons.

51. They will have the good fortune of manliness. There is no doubt. Those people will have good learning and enjoy happiness.

52. After granting him boons, the lord vanished in the phallic image. The delighted Bhārgava too returned to his abode.

53. Thus O Vyāsa, I have narrated how the Mṛtyuñjaya lore was acquired by Śukra through power of penance. What else do you wish to hear ?

CHAPTER FIFTYONE

(The story of Uśā)

Vyāsa said:—

1-2. O omniscient Sanatkumāra, a wonderfully excellent story has been narrated with love and blessings by you. It is full of Śiva's benediction. I wish to know more of the story of the moon-crested lord wherein he gave the Asura Bāṇa the position of the chieftain of his Gaṇas.

Sanatkumāra said:—

3. O Vyāsa, listen with reverence to the story of Śiva, the great Ātman wherein it is explained how he bestowed the chieftainship of his Gaṇas on the Asura Bāṇa.

4. Here is the good story of Śiva, the great lord. Here too is the story of Śiva's fight with Kṛṣṇa when the former blessed Bāṇa.

5. Listen from me the most befitting and the highly meritorious legend of the sports of Śiva. It is pleasing to the mind and to the ears.

6. Marīci, the sage of great intellect, was the mentally created eldest son of Brahmā. He was a Prajāpati too.

7. His son Kaśyapa was a noble soul. He was the most excellent of all sages. He made the creation flourish well. He was devoted to his father and to Brahmā.

8. O Vyāsa, thirteen daughters of Dakṣa were his wives. They were of good conduct and very faithful to their husband, the sage Kaśyapa.

9. The eldest of the wives was Diti. The Daityas were her sons. The gods and others including the mobile and immobile beings were born to others.

10. The eldest Diti had the heroic sons Hiranyaśipu the elder and Hiranyākṣa the younger.

11. Hiranyaśipu had four sons. They were in order Hrāda, Anuhrāda, Saṁhrāda and Prahlāda.

12. Prahlāda was a great devotee of Viṣṇu. He had full control of his sense-organs. The Daityas were unable to destroy him.

13. His son Virocana was the most excellent of

donors. He gave even his head to Indra who requested for the same in the guise of a brahmin.

14. His son was Bali who was a favourite of Śiva and a liberal donor. The earth was given by him to Viṣṇu who assumed the form of a dwarf.

15. His son Bāṇa became a devotee of Śiva. He was highly respected and intelligent. He was truthful and a liberal donor making thousands of charitable gifts.

16. Staying in the Śoṇita town³¹⁸ he ruled over the three worlds after defeating several rulers forcefully.

17. As a result of the grace of Śiva, the gods became the virtual servants of Bāṇa, the devotee of Śiva.

18-19. They were distressed by his enmity although he practised high virtues. In accompaniment of the instrumental music played by his thousand arms, by means of the Tāṇḍava dance he propitiated Śiva.

20. Śiva favourably disposed to his devotees was highly delighted and satisfied by his dance and he glanced at him with sympathetic eyes.

21. The lord of the worlds, worthy of being sought refuge in, the bestower of the desires of the devotees asked the great demon, the son of Bali, to choose a boon he liked.

Śiva said:—

22. The great Daitya Bāṇa, son of Bali, the foremost among the devotees and highly intelligent, bowed to lord Śiva with devotion and eulogised him.

The Asura Bāṇa said:—

23-24. O great god, lord of the gods, favourably disposed to those who seek refuge in you, O great Śiva, if you are pleased with me, be my guardian for ever. Be present with me as the lord of my city along with your sons and Gaṇas. O lord, be delightful to me in every respect.

^{318.} Śoṇitapura was the capital of Bāṇasura, the ruler of Tripura. Dey identifies it with the town of that name on the bank of the river Kedāra Gaṅgā (See Note 23 P. 532). Avasthi identifies it with Bānagarh in the DinaJPura district of East Bengal. The above identifications are merely tentative, for Bāṇa is said to have ruled in Tripuri (Mod. Tewar) on the Narmadā river in Madhya Pradeśa, far away from the locus suggested by the scholars.

Sanatkumāra said :—

25-26. Bāṇa son of Bali, deluded by Śiva's deception, did not request anything else from lord Śiva who would have bestowed even salvation if asked though he is hard to please. Śiva, who is favourably disposed to his devotees, granted boons to him and stayed there lovingly along with his sons and his Gaṇas.

27. Once Śiva performed divine sports in Śonīta, the beautiful city of Bāṇa, in the company of the gods and Asuras, on the banks of a river.

28. The Gandharvas and the celestial damsels danced and laughed. The sages performed Japas, bowed to, worshipped and eulogised him.

29. The Pramathas jumped and shouted; the sages performed sacrifices. The groups of Siddhas came and saw the divine sport of Śiva.

30. Mlecchas,³¹⁹ adversaries and evil-intentioned wranglers perished. The mothers³²⁰ (Brāhmī etc.) sat facing him. The terrifying imps perished.

31. The worldly faults of those who had the good conception of devotion to Śiva were forgotten.

32. The sages and the Siddhas leapt and bounced on seeing the activities of the women. The seasons displayed their power and nourished it.

33. Gentle winds blew wafting the grey pollen dust. The flocks of birds eager after honey chirped on the trees.

34. The cuckoo cooed sweetly in the forests and parks, generating love, on the branches heavily laden with flowers.

35. Then being glanced at by Kāma who was not vanquished, the crescent-crested lord Śiva highly indulgent in sports spoke to Nandin.

³¹⁹. Mlecchas were wild ferocious tribes whose acts of violence caused vast devastations and destructions, struck terror in the social life of the country. They are said to have been repulsed and destroyed by lord Śiva.

³²⁰. Mātṛs are the divine mothers or personified energies of the principal deities reckoned variously as seven, eight, nine or sixteen in numbers. They are closely connected with the worship of Śiva and are described as attending on his son kārttikeya to whom at first only seven Mātṛs were assigned.

The crescent-crested Śiva said:—

36. Go quickly from this forest and tell the dark-complexioned Pārvatī everything and bring her here from Kailāsa after she has bedecked herself.

Sanatkumāra said:—

37. “So be it” answered the secret messenger of Śiva who started on journey. Reaching there, with palms joined in reverence he bowed to Pārvatī and said.

Nandiśvara said:—

38. “O goddess, the great lord of the gods wishes to see you, his beloved, well-dressed. It is at his bidding that I say this”.

Sanatkumāra said:—

39. O excellent sage, then, at his importunity, Pārvatī, devoted to her husband, began to bedeck herself ardently.

40. “I am coming. You return and so inform the lord at my bidding”. The Nandin approached Śiva with the velocity of mind.

41. Śiva who was extremely agitated told Nandin again. “Dear, go again and fetch Pārvatī from there”.

42. “Yes, sir”, said he. He went to Pārvatī of sweet appearance and said: “Your lord wishes to see you beautifully and gorgeously dressed.

43. O goddess, Śiva is eagerly waiting for various sports. O daughter of the mountain, please go since the lord is distressed with passion.”.

44-46. All the celestial damsels told one another—“Since lord Śiva is very eager to see Pārvatī being passionate, the lady whom this enemy of Kāma may woo will certainly be the queen of celestial damsels. She may sport with lord Śiva in the form of Pārvatī accompanied by the Gaṇas of Kāma. Kāma is indeed victorious over his foe.

³²¹. The printed editions read Kūṣmāṇḍa for Kumbhāṇḍa. In fact, Chitralekhā, companion of Uśā, was the daughter of Kumbhāṇḍa—a reputed minister of Bāṇa. Cp. Verse 38 of the next chapter.

47. If any lady, save Pārvatī, is able to touch Śiva, let her go there unhesitatingly and fascinate him.

48. The daughter of Kumbhāṇḍa,³²¹ Citralekhā said—“I desire to attract Śiva in the form of Pārvatī.

49. Just as Viṣṇu, by taking recourse to his yogic powers assumed the form of Enchantress (Mohinī)”.

50. On seeing the change of form of Urvaśī, Ghṛtācī adopted the form of Kālī and Viśvācī that of Caṇḍikā.

51. Rambhā assumed the form of Sāvitrī, Menakā that of Gāyatrī; Sahajanyā that of Jayā and Puñjikasthali that of Vijayā.

52. The unnamed celestial damsels assumed the forms of unnamed mothers with effort by employing their art.

53. On seeing their forms, the daughter of Kum-bhāṇḍa, taking recourse to the Vaiṣṇava and her own Yoga, knew everything and emulated the same.

54. Ūṣā, daughter of the Asura Bāṇa efficient in divine Yoga, assumed the wonderfully auspicious and divine form of Pārvatī.

55. Her feet were of excellent lustre. They shone like the great red lotus. They had all the divine characteristics bestowing every desired object.

56. Knowing that she wanted to indulge in love-sport with Śiva, the omniscient and omnipresent Pārvatī spoke.

Pārvatī said—

57-59. O friend Ūṣā, chaste and honourable lady since you have adopted my form out of passion, so you will have the monthly course in the appropriate time in the Kārttika month. On the twelfth day in the bright half of Vaiśākha, you will undertake a fast. During the night while you are asleep in the harem, a man will come there and enjoy you. He has been made your husband by the gods. You will sport with him.

60. This is because you have been devoted to Viṣṇu ever since childhood without sinking into lethargy. She then mumbled to herself. “Let it be so” and was very bashful.

61. Then the goddess Pārvatī bedecked herself zealously and went to Śiva. She then sported with him.

62. O sage, at the end of the dalliance Lord Śiva vanished from the place accompanied by his wife, the Ganas and the gods.

CHAPTER FIFTYTWO

(*The story of Uśā*)

Sanatkumāra said:—

1. Listen to another story of Śiva the great soul which bestows the highest pleasure and wherein his endearment to his devotees can be seen.

2-3. Formerly the Asura Bāṇa had pleased Śiva by performing the Tāṇḍava dance. By adverse fate he became haughty. On realising that Śiva, the lover of Pārvatī, was delighted in mind, the Asura Bāṇa joined his palms in reverence, bent his shoulders and spoke.

Bāṇa said:—

4. O great god, lord of the gods and crest-jewel of all the gods, I am very strong, thanks to your favour.

5. A thousand hands have been given to me by you. They are only a burden to me, since except you I do not find any match to oppose me having an equal strength.

6. O bull-bannered lord, what can I do with these thousand mountain-like hands without a fight.

7. When my hands itch for war I desire to fight the elephants of the quarters. By hitting the cities and mountains I reduced them to powder. Being frightened they fled away.

8. Yama has been made a combatant with me and the great fire-god too, similarly. Varuṇa has been made a cowherd looking after my cows.

9. Kubera has been made the in-charge of couches, Nirṛti a chaperon. Indra has been defeated and forced to pay tribute.

10-11. Please suggest a fight unto me wherein my hands may fall shattered by the weapons hurled by the

enemy or cause him to fall in thousand pieces. O lord Śiva, please fulfil this desire of mine.

Sanatkumāra said:—

12. Becoming furious on hearing that, Śiva laughed boisterously and in a wonderful manner; Śiva the remover of the distress of devotees became very angry and said.

Śiva said—

13. Fie upon you, O haughty base Daitya, such a talk as this does not behove the son of Bali and a devotee.

14. Very soon, you will meet a terrible challenge to your bluff by fighting a great battle against person equal to me in strength. The battle will be sudden.

15. Therein your mountain-like hands will be cut off by weapons and missiles. They will fall off like reeds or stumps of plantain trees.

16-18. “O wicked soul, when this flagstaff of yours, with the emblem of a peacock with a human head, which is installed in your armoury, falls without being blown off by a gust of wind, you can decide within your mind that a terrible battle is at hand. Go to that terrible war accompanied by all your generals. Now return to your abode where Śiva is present.

19. O wicked one, you will see the great evil portents.” After saying this, the lord who is favourably disposed to the devotees and is the dispeller of pride stopped.

Sanatkumāra said:—

20. After hearing that, Bāṇa worshiped Śiva with palms joined in reverence in the form of buds and bowed to lord Śiva. He then went to his abode.

21. On being asked, the delighted Asura mentioned everything to Kumbhāṇḍa in the manner it had happened. The Asura Bāṇa awaited the particular conjunction of circumstances eagerly.

22. Once, by chance he saw the flagstaff broken and fallen. On seeing it, he was delighted and he set out for war.

23-24. He called together his entire army. He was

accompanied by his eight lieutenants. He performed the sacrifice for success in war. He surveyed the wine³²² prepared for use in the course of war. He observed the auspicious signs in the quarters and set off. He, the son of Bali,³²³ the heroic warrior capable of fighting with ten thousand persons, was very enthusiastic.

25-26. He thought within himself—"Who can be that warrior fond of battle, a master of the art of using weapons and missiles who will cut off my thousand hands like reeds or whom I shall cut into hundred pieces?"

27-28. In the meantime, in the month of Vaiśākha after her monthly course, the daughter of Bāṇa had her auspicious bath and auspicious rites after worshipping lord Śiva. At night she lay asleep in the well-guarded harem. It was then that Kāma entered the place with lord Śiva.

29-30. She was seized by Kṛṣṇa's grandson³²⁴ sent by Pārvatī of divine Māyā. She began to cry helplessly. He enjoyed her forcibly. Within a moment he was carried to Dvārakā³²⁵ by Pārvatī's attendants by means of their divine Yogic power.

31. Rubbed and squeezed thus, she got up crying. She mumbled various words to her female attendants. She even decided to give up her life.

32. O Vyāsa, she was then reminded by her friend of the fault she had committed previously. She then came to realise the entire incident that had occurred formerly.

33. O sage, Uṣā, daughter of Bāṇa, spoke sweetly to Citralekhā, daughter of Kumbhāṇḍa.

Uṣā said—

34. "Dear friend, if he is the person ordained as my husband by Pārvatī, how can I obtain him duly ?

322. Cp. Note 277 P. 963.

323. Bāṇa was the son of Bali also called Mahābali. He ruled at Sōnitapura while his father's capital was Mahābalipura. We can construct the ancestry of Bāṇa from Śivapurāṇa : Hiranyakāśipu—Prahāda—Virocana—Bali—Bāṇa.

324. Aniruddha was the son of Pradyumna and grandson of Kṛṣṇa.

325. There were two Dvārakās connected with Kṛṣṇa. The one was situated near Kodinar on the sea-shore between the mouths of the rivers : Somat and Singāvara. Kṛṣṇa is said to have resided here and later on transferred himself to Dvārakā in Okhā maṇḍala in Kathiawar.

35. In what family is he born who has fascinated my mind thus ?" On hearing the words of Ūṣā, the friend told her then.

Citralekhā said:—

36. "O gentle lady, how shall I bring that man who was seen by you in the dream and whom I do not know."

37. Thus said by her, the daughter of the Daitya blinded by passion was ready to end her life. She was saved thus by her friend on the first day.

38. O excellent sage, again that daughter of Kum-bhāṇḍa, Citralekhā, of great intellect spoke to Ūṣā the daughter of Bāṇa.

39. I can dispel your grief if such a man could be anywhere in the three worlds. I shall bring him who has captivated your mind. Please mention the details of his features.

Sanatkumāra said:—

40. After saying this, she painted all the gods on a canvas together with the Daityas, Dānavas, Gandharvas, Siddhas, Nāgas, Yakṣas and others.

41. Similarly she painted men, the Vṛṣnis among them, the heroic Ānakadundubhi, Balarāma, Kṛṣṇa and Pradyumna the excellent among men.

42. On seeing Aniruddha the son of Pradyumna painted, she became bashful. Ūṣā's heart was filled with delight. She stood with downcast face.

Ūṣā said—

43. "O, this is the thief who has stolen my heart. This is the man whom I secured in the night.

44. By his very contact I became fascinated. I wish to know about him. O beautiful woman, mention everything to me.

45. In whose family is he born ? What is his name ? On being thus asked by her, the lady, expert in yogic practice, mentioned the name of the family.

46. O excellent sage, on hearing about his family, the eager and passionate daughter of Bāṇa said.

Uśā said—

47-48. O my friend, ascertain some means lovingly so that I shall regain my beloved husband in a trice. Without him, my friend, I am not at all eager to live even for a moment. Please bring him here strenuously. O my friend, make me happy.

Sanatkumāra said:—

49. On being thus requested by the daughter of Bāṇa, O excellent sage, the daughter of the minister was surprised and began to think seriously.

50. Then taking leave of her friend, and knowing him to be the grandson of Kṛṣṇa, Citralekhā got ready to go to Dvārakā with the velocity of the mind.

51-53. When the third day after the fourteenth day in the dark half of the month of Jyeṣṭha elapsed, a Muhūrta before the dawn, she reached the city of Dvārakā within a moment by the aerial path because she was a Yoginī. Then in the park of the harem the son of Pradyumna was seen by her playing with women and drinking wine. He was dark-complexioned but beautiful in every limb, smiling and in the prime of youth.

54-55. When he lay on the cot she encompassed him with the shroud of darkness by employing her Tāmasa Yoga. Thereafter she carried the cot on her head and within a moment reached the city of Śonita where the daughter of Bāṇa eagerly awaited her.

56. Passionate that she was, she made various mad pranks displaying her emotions. On seeing that he was actually brought she became frightened too.

57. When they began their sexual dalliance in that fresh contact in the well-guarded harem, it became known to all in a moment.

58-59. The man with a divine body who carried on illegitimate affairs with a virgin was found out by the persons appointed at the doorway to the harem with cane-sticks in their old and emaciated hands, by means of gestures and inferences. They understood that he was a young man, very comely in features, daring and fond of battle.

60. On seeing him, the heroic men who guarded the harem went and told Bāṇa, son of Bali, everything.

The gatekeepers said :—

61. O lord, no one knows how this was done. Indra has entered your harem in secret and forcibly. He has outraged the modesty of your daughter by seizing her himself.

62. O lord of Dānavas, of great arms, see, see him here. Do whatever is proper. We are not at fault.

Sanatkumāra said :—

63. O excellent sage, on hearing their words, on hearing of the defilement of his daughter, the lord of Dānavas of great strength, became surprised.

CHAPTER FIFTYTHREE

(*The dalliance of Uśā and Aniruddha*)

Sanatkumāra said :—

1. The infuriated Asura Bāṇa went there and saw Aniruddha who was in the fresh years of youth and who seemed to have been born especially for divine sports.

2. The infuriated Bāṇa, very efficient in war, was a bit surprised on seeing him and wondered why he had done like that and therefore said mockingly.

3. “Oh this man is really handsome, bold and daring. Who can this unfortunate deluded person be? His death is imminent.

4. O angry ones, with terrible weapons immediately kill the fellow who has outraged the traditional purity of my family and defiled my dear daughter.

5. O heroic ones, bind the terrible fellow of evil conduct. Put him in a frightful prison for a long time”.

6. After saying this, the Asura Bāṇa thought within himself intelligently. “It is not known who this fearless fellow is. Certainly he is a man of terrible exploit”. Thinking thus Bāṇa hesitated to act.

7. Then gradually the evil-minded Daitya ordered ten thousand men from his army for slaying him.

8. Commanded by him those heroic terrible fellows encircled the harem saying. "Cut him, pierce him".

9-10. On seeing the army of the enemy, Aniruddha the scion of the Yādava family, roared. He seized the big iron club from the harem-gate and came out of the apartment like the god of death armed with thunderbolt. With that iron club he killed the servants and returned to the harem.

11. O excellent sage, thus Aniruddha strengthened by Śiva's splendour, with eyes turned red by anger, killed all the ten thousand men of the army.

12-14. With the sword captured in the course of the battle he killed ten thousands of horses and charioteers of the lord of Daityas. When a hundred thousand soldiers had been killed, the Asura Bāṇa furiously entered the fray taking with him Kumbhāṇḍa, expert in war. He then challenged Aniruddha for a duel in the course of that war—Aniruddha the highly intelligent son of Pradyumna, of resplendent body and protected by Śiva's brilliance.

15. Aniruddha then seized a spear blazing like the fire of death, for killing him and hit him with that.

16. Bāṇa was hit with the spear even as he was seated in a chariot. In a trice the heroic demon vanished along with his horse.

17. When he vanished, Aniruddha, the unvanquished son of Pradyumna, stood steady like a mountain observing all the quarters.

18. Remaining invisible, that Dānava Bāṇa, practising deceptive fight, hit him again and again with thousands of weapons.

19. That powerful son of Bali, the heroic devotee of Śiva, the Asura Bāṇa deceitfully bound him with Serpent-nooses.³²⁶

20. After binding him and putting him in a cage he

326. Nāgapāśa was a sort of magical noose used in battle to entangle an enemy. Formerly it was the exclusive weapon of Asura Varuṇa.

stopped the battle. The infuriated Bāṇa then spoke to the very powerful son of the charioteer.

The Asura Bāṇa said:—

21. O son of the charioteer, cut off the head of this wicked fellow who has defiled my family.

22. After chopping off the limbs, give them to the Rākṣasas. Or let the beasts of prey swallow his flesh and blood.

23. Or kill this sinner and put him in a grassy well. O son of the charioteer, what more shall I say? By all means he must be slain.

Sanatkumāra said:—

24. On hearing his words, the Asura Kumbhāṇḍa, the most excellent of the ministers and righteous in thought, spoke to Bāṇa.

Kumbhāṇḍa said:—

25. O lord, this is not a proper thing to do. Please consider. I think by killing him we will be killing ourselves.

26. O lord, he seems to be equal to Viṣṇu in exploits. His strength has been increased by the brilliance of the moon-crested lord, your favourite.

27. Moreover, in daring he is equal to the moon-crested lord; though he is reduced to this plight he maintains his manliness.

28. It is by the grace of Śiva that he, the grandson of Kṛṣṇa, considers us insignificant as the blades of grass. Although he is bitten by serpents cruelly he is still very strong.

Sanatkumāra said:—

29. After saying thus to Bāṇa, the Dānava, the most excellent among statesmen, spoke to Aniruddha.

Kumbhāṇḍa said:—

30. “O hero, who are you? Whose son are you? Tell

us the truth. O meanest of men, of evil conduct, by whom have you been brought here?

31. Repeat piteously "I am vanquished". Eulogise the heroic lord of the Daityas. Join your palms in reverence and bow to him.

32. If you do like this, you may get release. Otherwise this captivity and tortures will continue". On hearing this Aniruddha replied.

Aniruddha said:—

33. O friend of the basest of Daityas, O you that sustain yourself with the balls of rice offered in the hands, O demon of evil conduct, you do not know the laws of adversaries.

34. I think that for the valorous person humble supplications and running away from the battlefield are worse than death. These are adverse and painful to him like a dart.

35. For a Kṣatriya, death while fighting face to face with the enemy is commendable rather than joining the palms in reverence like a man in humble condition professing to be valorous.

Sanatkumāra said:—

36. These and many other heroic words he uttered, on hearing which Bāṇa was surprised and angry too.

37. Then a celestial voice was heard for the pacification of Bāṇa which all the heroes, Aniruddha and the minister, stood listening to.

The celestial voice said:—

38. "O Bāṇa, O great hero, you shall not be angry. "O devotee of Śiva, O intelligent one, you are the son of Bali. Ponder over this.

39. Śiva, the lord of all, the supreme lord, is the witness of all activities. This entire universe including the mobile and immobile beings is subservient to him.

40. He alone is the creator, maintainer and the destroyer of the worlds, always taking up the attributes of

Rajas, Sattva and Tamas in the form of Brahmā, Viṣṇu and Śiva.

41. The lord is omnipresent. He is the inducer, greater than all. He is free from aberrations, unchanging, eternal, the lord of illusion and devoid of attributes.

42. Even a weak person becomes strong, thanks to his will, O excellent son of Bali. O intelligent one, realise this in your mind, be normal and complacent.

43. The lord who quells pride, who is an expert in various sports and who is favourably disposed to his devotees will destroy your arrogance.”

Sanatkumāra said:—

44. O great sage, having spoken thus, the celestial voice stopped. On hearing these words the Asura Bāna did not kill Aniruddha.

45. Then he went to his harem and drank excellent beverages. His intellect was adversely affected, he forgot those words and began to sport.

46. Aniruddha was bound by serpentine bodies emitting poison powerfully. His passion for his beloved had not been satiated fully. He remembered Durgā then.

Aniruddha said:—

47. O goddess, you are worthy of being resorted to. I have been bound by serpents. O goddess bestowing fame, O goddess of fierce fury, come and save me.

48. O great goddess, devotee of Śiva, O cause of creation, sustenance and dissolution, there is no other saviour except you. O Śivā, save me.

Sanatkumāra said:—

49. Propitiated by him, Kālī, lustrous like the split collyrium, arrived there in the dark night of the fourteenth day in the dark half of the month Jyeṣṭha.

50-51. With the heavy blows of her fists she broke the cage. She reduced the serpentine arrows to ashes. She released Aniruddha and let him enter the harem and then vanished from the scene.

52. O great sage, thus, thanks to the grace of the

goddess—the Energy of Śiva, Aniruddha got rid of the difficulty, became free from pain and obtained happiness.

53. Securing success by means of Śiva's Energy, Aniruddha the son of Pradyumna gained access to his beloved, the daughter of Bāṇa and rejoiced.

54. In the company of his beloved—the daughter of Bāṇa, he carried on dalliance and was happy drinking the beverages till his eyes became red.

CHAPTER FIFTYFOUR

(The fight among Bāṇa, Śiva, Kṛṣṇa and others)

Vyāsa said:—

1. O excellent sage, when Aniruddha the grandson of Kṛṣṇa was abducted by the daughter of Kumbhāṇḍa what did Kṛṣṇa do? Please narrate it to me.

Sanatkumāra said:—

2. O excellent sage, on hearing the woeful cries of his women when Aniruddha had gone off suddenly, Kṛṣṇa too became vexed.

3. The four months of the rainy season thus went by when his relatives and Viṣṇu could not see Aniruddha and so they bewailed.

4. On hearing from Nārada about the imprisonment and activities of Aniruddha the Vṛṣnis, followers of Kṛṣṇa, became dejected.

5. On hearing everything, Kṛṣṇa immediately called Garuḍa and went to the city of Śonita eagerly for fighting.

6. Pradyumna, Yuyudhāna, Sāmba, Sāraṇa, Nanda, Upananda, Bhadra and others following Rāma and Kṛṣṇa went there.

7. They were accompanied by twelve Akṣauhiṇīs. They, the chief of Sātvatas³²⁷ laid a siege all round the city of Bāṇa.

8. On seeing the parks, fortresses, ceilings and minarets of the city thus broken, Bāṇa became infuriated and set forth with an equal number of armies.

9. In order to help Bāṇa, lord Rudra accompanied by his son and the Pramathas rode on the bull Nandin and arrived there to fight.

10. A tumultuous fight, wonderfully causing horripilation ensued between Kṛṣṇa and his followers on the one hand and the supporters of Bāṇa, Rudra etc. on the other.

11. The fight was between Kṛṣṇa and Śiva; Pradyumna and Kārttikeya; Kumbhāṇḍaka and Kūpakarṇa, Bala and Saṁyuga.

12. Sāmba fought with Bāṇa's son; Sātyaki with Bāṇa; Garuḍa with Nandin and groups of one side fought with the groups of the other.

13. Brahmā and other gods, sages, Siddhas, Cāraṇas, Gandharvas and celestial damsels came there in aerial chariots to witness the affray.

14. O best of brahmins, a terrible fight ensued between the members of the Yadu family with the groups of Pramathas ending with "Revatis".

15. Kṛṣṇa, his brother Rāma and the intelligent Pradyumna, fought an unequalled fight with the Pramathas.

16-17. The fight continued with Agni, Yama, Varuṇa, Vimukha, Tripāda, Jvara and Kārttikeya and groups of Pramathas with the Vṛṣnis. It was terrible and frightful causing horripilation.

18. There was fight with the shameless women too, several groups of terrifying Koṭarīs at every step, not far from one another.

19. Kṛṣṇa routed the Bhūtas, Pramathas and

³²⁷. Sātvatas were a family of Yādava race whose founder was Yadu, son of King Yayāti. King Sātvata founded a branch of the Yādavas after his name. He had four sons : (1) Bhajin Bhajamāna (2) Devavṛḍha (3) Andhaka mahābhoja and (4) Vṛṣṇi. Kṛṣṇa, the celebrated hero of the Mahābhārata was born in the Sātvata-Vṛṣṇi family.

Guhyakas, the followers of Śiva with sharp-pointed arrows discharged from his bow.

20. The heroes Pradyumna and others jubilant over the war destroyed the armies of the enemies and fought terribly.

21. On seeing his army being scattered, Śiva became highly infuriated and roared terribly.

22. On hearing that, Śiva's Gaṇas too shouted and fought. They suppressed the opponents with their strength increased by Śiva's brilliance.

23. Kṛṣṇa discharged separate types of missiles from his bow towards the trident-bearing lord Śiva who without showing any dismay quelled them directly.

24. They discharged Brahmā-missile in counter to Brahmā missile; the mountain-missile to the wind-missile; the cloud-missile to the fire-missile and Śiva-missile to the Nārāyaṇa missile.

25. Defeated by the opponents, the army of Kṛṣṇa fled, O Vyāsa; it could not face the full refulgence of Śiva.

26. O sage, when his army was routed, lord Kṛṣṇa, the scorcher of enemies, discharged terrible fever missile named 'cold'.³²⁸

27. O sage, when the army of Kṛṣṇa was routed, the cold fever missile of Kṛṣṇa rushed at Rudra blazing the ten quarters.

28. On seeing that coming, lord Śiva discharged his own fever missile. The two fever missiles fought each other.

29. Oppressed by the fever missile of lord Śiva, the fever missile of Śiva cried aloud. Unable to secure succour elsewhere, it eulogised the bull-bannered lord.

30. The delighted lord Śiva, favourably disposed to those who seek refuge, eulogised by Viṣṇu's fever missile, spoke to the cold fever missile of Viṣṇu.

³²⁸. The mention of the missile of cold fever and of the counter missile to ward it off indicates the heights that India had attained in military science.

Lord Śiva said:—

31. “O cold fever, I am delighted. Leave off your fear from my fever. There is no fear from fever to him who remembers this anecdote.

Sanatkumāra said:—

32. Thus advised, the fever missile of Viṣṇu went away after bowing to Śiva. On seeing that activity, Kṛṣṇa was surprised and dismayed.

33. When attacked by the arrows of Pradyumna, the infuriated Kārttikeya, the slayer of Daityas, hit Pradyumna with his spear.

34. When hit by Kārttikeya’s spear, Pradyumna, though very strong, shed blood from his limbs and fled from the battle ground.

35. Hit with various missiles by Kumbhānda and Kūpakarṇa, Balabhadra though strong did not stay there. He fled from the battle-field.

36. Garuḍa, took up a thousand bodies and drank up the water from the great sea. He then began to work havoc by showering the sea-waters through Āvarta clouds.

37. Then the infuriated bull, the powerful vehicle of lord Śiva, hit him with great force by means of his horns.

38. When his limbs were shattered by the blows of his horns, Garuḍa was dismayed. He forsook Viṣṇu and fled from the battle ground immediately.

39. When the situation was like this, lord Kṛṣṇa, dismayed by Śiva’s refugēce spoke to the charioteer suddenly.

Lord Kṛṣṇa said:—

40. O charioteer, listen to my words. Drive the chariot immediately to lord Śiva so that I shall speak to him.

Sanatkumāra said:—

41. Thus commanded by Viṣṇu, the charioteer Dāruka,

the foremost of persons of good qualities, drove the chariot immediately to lord Śiva.

42. Lord Kṛṣṇa resorted to Śiva, favourably disposed to his devotees, bowed to him with devotion with palms joined in reverence and submitted as follows.

Lord Kṛṣṇa said:—

43. O lord Śiva, lord of the gods, favourably disposed to those who seek refuge in you, I bow to you the great lord, the soul of all and of infinite power.

44. I bow to you, the cause of the origin, sustenance and dissolution of the universe, the sole form of perfect knowledge, the symbol of Brahman, the highly quiescent, the supreme lord.

45-46. The time, the divinity, the activity, the individual soul, the nature, the solid objects, the vital airs, the soul, the groups of created beings, the series of seeds and sprouts everything is your illusion, O lord of the universe. I resort to you the cause of those things, the great lord.

47. By the different forms assumed by you sportively, you, the lord of the worlds, support the gods and others and destroy those who go astray.

48. You are the Brahman, the great light that is hidden in the Śabda Brahman which the purified souls see like the sole firmament.

49. You are the primordial Puruṣa without a second. You are the fourth being,³²⁹ the vision of the soul. You appear as undergoing change though you are the lord, the cause without another cause unto you.

50. O lord, for the manifestation of all the attributes, you appear different through your illusion, O supreme lord.

51. O lord, just as the unconcealed sun illuminates many of his reflections by his brilliance, so you too do, being the great illuminating light.

52. O great one, O self-illuminated lord Śiva, you

³²⁹. Śiva represents the fourth (Turya) state of the soul, the pure, impersonal and unconditioned. The other three states of the soul viz. the state of wakefulness (जाग्रत्) dream (स्वप्न) and unconsciousness (सुषुप्ति) are impure, personal and conditioned by physical envelope.

brighten the attributes by means of the attribute itself, though you are not encompassed by the attribute.

53. People whose intellects are deluded by your illusion become attached to sons, wives, abodes etc. and sink and float in the ocean of sin.

54. After deriving this divinely bestowed human habitation, if a person does not control his sense-organs and respect your feet he is to be pitied. He deceives his own self.

55. O lord, it is at your bidding that I have come here to cut off the hands of Bāṇa. This haughty Bāṇa was cursed by you who are the destroyer of haughtiness.

56. O lord, please return from the battle-ground. Let not your curse go in vain. O lord, command me to cut off the hands of Bāṇa.

Sanatkumāra said:—

57. O great sage, on hearing these words of lord Kṛṣṇa, Śiva the supreme lord who was propitiated by Kṛṣṇa's eulogy, replied :—

Lord Śiva said:—

58. O dear, what you say is true; the lord of the Daityas has been cursed by me. It is at my bidding that you have come here to cut off the hands of Bāṇa.

59. O lord of Lakṣmī, what can I do? O Viṣṇu, I am subservient to my devotees always. How can there be the chopping of Bāṇa's arms while I am watching?

60. Hence at my bidding make me benumbed by means of your Jṛimbhaṇa missile.³³⁰ Thereafter you can do as you please and be happy.

Sanatkumāra said :—

61. O great sage, thus urged by Śiva, lord Kṛṣṇa was surprised. He returned to the battlefield and rejoiced.

62. O Vyāsa, Viṣṇu an expert in the use of various missiles fixed the Jṛimbhaṇa missile to the bow and discharged it at Śiva.

330. Jṛimbhaṇa missile is said to possess the potency of benumbing the activities of the person against whom it is used.

63. After enchanting Śiva, and making him benumbed by means of the Jṛmbhaṇa missile, Viṣṇu slew the army of Bāṇa by means of swords, daggers and clubs.

CHAPTER FIFTYFIVE

(*The chopping of Bāṇa's arms and his humiliation*)

Vyāsa said:—

1. O dear sage, Sanatkumāra, O omniscient son of Brahmā, obeisance be to you. A wonderful story has been narrated to me by you.

2. When Śiva was made to yawn and lie flat by Viṣṇu through the Jṛmbhaṇa missile, in the course of the war and when the army of Bāṇa was slain, what did Bāṇa do? Please narrate.

Sūta said:—

3. On hearing these words of Vyāsa of immeasurable refulgence, the great sage, the delighted son of Brahmā, replied.

Sanatkumāra said:—

4. O Vyāsa of great intellect, listen to the highly wonderful story of Kṛṣṇa and Śiva who indulge in sports in accordance with the worldly conventions.

5. When Śiva sportively lay flat on the ground along with his sons and Gaṇas, Bāṇa the king of Daityas came out to fight with Kṛṣṇa.

6. With the horses mobilised by Kumbhāṇḍa, and holding various weapons and missiles, the powerful son of Bali performed an incomparable fight.

7. On seeing his army destroyed, the lord of the Daityas became infuriated. The powerful son of Bali fought an incomparable battle.

8. Lord Kṛṣṇa the great hero with additional strength derived from Śiva roared loudly in the battlefield considering Bāṇa as insignificant as a blade of grass.

9. O great sage, he made the twanging sound on his wonderful bow called Śārṅga and frightened what little remained of Bāṇa's army.

10. The intervening space between heaven and Earth was filled with the great sound originating from the twang on his bow.

11. Drawing the string of his bow upto the ear, the infuriated Viṣṇu discharged sharp arrows, as furious as serpents, on Bāṇa.

12. On seeing the arrows coming, Bāṇa the son of Bali, split them even before they reached him, by means of arrows discharged from his bow.

13. Lord Bāṇa, suppressor of enemies roared again. The Vṛṣṇis thinking of Kṛṣṇa were afraid and dejected.

14. Thinking upon the lotus-like feet of Śiva, the haughty son of Bali discharged his arrows at Kṛṣṇa the most valorous.

15. Thinking upon the lotus-like feet of Śiva, the powerful destroyer of Asuras, Kṛṣṇa split them before they reached him by means of his own arrows.

16. Rāma and other Vṛṣṇis, the powerful ones agitated by anger, slew their respective opponents.

17. Thus the tumultuous fight between the two strong armies went on for a long time aggravating the wonder of the spectators.

18. In the meantime the infuriated king of birds suppressed the army of Bāṇa striking all with his wings.

19. Seeing his army routed and himself oppressed, Bāṇa, the powerful lord of Daityas, son of Bali, foremost among Śiva's devotees, was infuriated.

20. Thinking upon the lotus-like feet of Śiva, the thousand-armed Bāṇa displayed his valour unbearable to his enemies.

21. The destroyer of heroes discharged simultaneously an unlimited number of arrows on Garuḍa, Kṛṣṇa and Yādus separately.

22. O sage, he hit Garuḍa with an arrow, Kṛṣṇa with another, Bala with a third. The powerful hero hit others too.

23. Then Kṛṣṇa the great lord, of great valour, of the

form of Viṣṇu, the destroyer of demons, became angry and roared in the course of the battle.

24. Thinking upon Śiva he hit Bāṇa and his terrible army simultaneously with the good arrows discharged with force from his bow.

25. Viṣṇu split his bow and umbrella as well as other things. Without being excited he killed and felled his horses by means of his arrows.

26. Bāṇa the great hero roared furiously. He hit Kṛṣṇa with his iron club and Kṛṣṇa fell on the ground.

27. O celestial sage, Kṛṣṇa got up immediately and fought with Bāṇa, the great devotee of Śiva. It was to keep up the worldly sport that he fought thus.

28. A great battle went on for a long time between Kṛṣṇa who was Viṣṇu or Śiva himself and that strong Asura who was the most excellent devotee of Śiva.

29. O great sage, the powerful Kṛṣṇa fought for a long time with Bāṇa. Deriving strength at the instance of Śiva he became furious.

30. At the bidding of Śiva, lord Kṛṣṇa, the destroyer of heroic enemies, chopped off several arms of Bāṇa by means of Sudarśana.

31. Only his four beautiful arms were left. Thanks to the grace of Śiva, the demon too was freed from pain.

32. Forgetting himself, Kṛṣṇa who assumed a great prowess, attempted to cut off the head of Bāṇa. Then Śiva got up.

Śiva said:—

33. O lord, son of Devakī, O Viṣṇu, what was ordained by me formerly has been accomplished by you who always follow my dictates.

34. Do not cut off the head of Bāṇa. Withdraw your weapon Sudarśana. At my bidding the discus shall always be rendered ineffective with regard to my people.

35. O Viṣṇu, this unfailing discus and victory in battle were formerly bestowed on you by me. Hence you withdraw from the battleground.

36. O lord of Lakṣmī, you did not hurl this discus at

Dadhica,³³¹ Rāvaṇa, Tāraka, Tripuras and others without my consent.

37. You are a great Yigin, the supreme soul and the exciter of men. Hence you ponder over this yourself. You are engaged in the welfare of all living beings.

38. I have granted him a boon that he will not fear death. These words of mine shall remain true for ever. I am pleased with you.

39. O Viṣṇu, sometime back he became haughty enough to say "Give me battle" while he scratched his arms and forgot his goal.

40. Then I cursed him—"Ere long, the person will arrive and cut off your arms. You shall be cured of your haughtiness".

41. (*Turning to Bāṇa*) At my bidding Viṣṇu has cut off your arms. Now withdraw from the battlefield. Go back to your abode along with the married couple.

Sanatkumāra said:—

42. Saying this and uniting them in friendship, lord Śiva returned to his abode along with his sons and Gaṇas.

43. On hearing the words of Śiva, Kṛṣṇa withdrew Sudarśana. With his body unwounded, the victorious Kṛṣṇa entered into the harem.

44. He consoled Aniruddha and his wife. He accepted the jewels given in plenty by Bāṇa.

45. They took Uṣā's friend Citralekhā the great Yiginī also with them. Kṛṣṇa who accomplished his task at the bidding of Śiva was immensely pleased.

46. After mentally bowing to Śiva, Viṣṇu took leave of Bāṇa and returned to his city along with his followers.

47. On the way he conquered Varuṇa who had opposed him in various ways. After reaching Dvārakā he celebrated the event jubilantly.

48. After reaching Dvārakā he dismissed Garuḍa. Seeing his friends and joking with them he roamed about as he pleased.

³³¹. It refers to the incident of the battle between Viṣṇu and Dadhica. Cp. SP. RS II Ch. 39.

CHAPTER FIFTYSIX

(Bāṇasura attains the position of Śiva's Gaṇa)

Nārada said:—

1. O great sage, when Kṛṣṇa left for Dvārakā along with Aniruddha and his wife, what did Bāṇa do? Please narrate the same to me.

Sanatkumāra said:—

2. When Kṛṣṇa left for Dvārakā with Aniruddha and his wife, Bāṇa was distressed thinking on his previous ignorance.

3. Then Nandin, a gaṇa of Śiva, spoke to the grief-stricken Daitya Bāṇa whose limbs were smeared with blood and who repented repeatedly.

Nandīśvara said:—

4. O Bāṇa, devotee of Śiva, do not repent. Śiva is compassionate towards his devotees. Hence he is called Bhaktavatsala (i.e. favourably disposed to the devotees).

5. O foremost among devotees, whatever has happened, has happened at his will. Consider this and remember Śiva again and again.

6. Fixing your mind in the primordial being, Śiva who is compassionate towards the devotees, you celebrate his festival again and again.

7. At the suggestion of Nandin, Bāṇa who had been like Rāhu unto his enemies immediately went to Śiva's temple with lofty mind and great courage.

8. After going there he bowed to the lord and lamented in great agitation. Bāṇa who had been divested of his haughtiness became overwhelmed with love and devotion.

9-10. He eulogised him with various hymns. He bowed to the lord in the course of his worship. With proper steps and gestures of hands he performed the Tāṇḍava dance assuming various poses and postures—Pratyālidha, Sthānaka, Āliḍha³³² being the chief among them.

332. Āliḍha is a kind of pose in dance, with the right foot advanced and the left retracted. The opposite of this is the pose of Pratyālidha in which the left foot is advanced and the right is drawn back. Sthānaka is a particular attitude of the body in dance.

11-14. He produced thousands of gestures through his mouth. He knit and bent his brows and shook his head in various ways. He kept thousands of attendants in rows. He showed various gestures gradually. Much of his blood was shed on the ground. By all these means he propitiated the trident-bearing moon-crested lord. Bāṇāśura the great devotee of Śiva forgot himself and his activities in the course of his worship. Śiva who is fond of dance and music and is favourably disposed to his devotees spoke to Bāṇa.

Śiva said:—

15. “Dear Bāṇa, son of Bali, I am delighted by your dance. O lord of Daityas, you choose the boon whatever be in your mind”.

Sanatkumāra said:—

16-20. O sage, on hearing the words of Śiva, Bāṇa the lord of Daityas asked for the healing of wounds, the skill in duels, everlasting position of Gaṇahood, the kingship for Uṣā’s son at the city of Śonita, absence of enmity with the gods and Viṣṇu in particular, absence of rebirth as a Daitya defiled by the attributes Rajas and Tamas, special devotion to Śiva without any aberration for ever, friendship with the devotees of Śiva and kindness to all living beings. After requesting for these boons, the son of Bali, the great Asura joined his palms in reverence and eulogised Śiva with tears of love in his eyes.

Bāṇa said:—

21. O great lord, lord of the gods, favourably disposed to those who seek refuge in you, O great lord, I bow to you, O kinsman of the distressed, O storehouse of mercy.

22. O Śiva, O ocean of sympathy, you have taken pity on me. O lord, being delighted with me you have removed my arrogance.

23. You are Brahman, the great soul, the all-pervading lord. Your body is the whole cosmos. You are Ugra, Iśa, Virāṭ, the great, accompanied by everything.

24. O lord, your navel is the sky, mouth is the fire, semen is the water, ear the quarters, head the heaven, foot the earth and mind the moon.

25. Your eye is the sun, the stomach the ocean, the arm Indra, and the intellect Brahmā. Your excretion is Prajāpati and your heart is Dharma.

26. O lord, your hairs are the herbs and plants, your tresses the clouds, your eyes the three attributes. You are the Puruṣa, the soul of all.

27. They call Brāhmaṇa your mouth, Kṣatriya your arms, Vaiśya your thighs and Śūdra your feet.³³³

28. O lord Śiva, you alone deserve to be adored by all living beings. A person worshipping you certainly derives liberation.

29. O lord, the man who forsakes you, the favourite Ātman, for the adverse objects of sense, swallows poison forsaking nectar.

30. Viṣṇu, Brahmā, the gods and the sages of pure mind, in every respect resort to you, the favourite lord.

Sanatkumāra said:—

31. After saying this, the Asura Bāṇa, son of Bali stopped with all the limbs blooming with love and bowed to lord Śiva.

32. On hearing the request of his devotee Bāṇa, lord Śiva said “You will get everything” and vanished there itself.

33. Then through the grace of Śiva, Bāṇa attained the immortality of the eternal time and becoming one of the attendants of Śiva he rejoiced much.

34. Thus I have narrated by means of words pleasing to the ears, the excellent story of the trident-bearing lord Śiva, who is the preceptor of the preceptors and who sports about always in the middle of the worlds. His story includes his activities in relation to Bāṇa.

333. It refers to the fourfold classification of ancient Indian society as mentioned in the Puruṣasūkta of the Ṛgveda.

CHAPTER FIFTYSEVEN*(Gajāsura is slain)**Sanatkumāra said:—*

1. O Vyāsa, listen with great devotion to the story of moon-crested lord, how he killed Gajāsura, the lord of Dānavas, by means of his trident.

2. Formerly when the Asura Mahiṣa³³⁴ was killed in battle by the goddess for the welfare of the gods, they became very happy.

3-4. O great sage, his son the great hero Gajāsura could not forget the slaying of his father by the goddess at the request of the gods and hence remembered that enmity. He therefore went to the forest for undertaking penance. Interestingly he performed penance meditating on Brahmā.

5. “I shall not be killed by men or women overwhelmed by lust.” Thinking thus in his mind he directed his attention to austerities.

6. He performed a severe penance in a valley on the Himālaya mountain. He kept his arms lifted. He fixed his eyes at the sky. He stood on the ground on the two big toes.

7. With plenty of matted tresses of hair the benevolent Gajāsura, the son of Mahiṣa shone with his resplendence like the sun at the time of dissolution.

8. The fire in the form of penance originating from his head filled with smoke spread all round to the worlds above, below and on the sides scorching them.

9. The rivers and the seas were agitated by the fire originating from his head. The stars fell along with the planets. The ten quarters blazed.

10. The gods scorched by the fire left heaven and went to Brahma’s world along with Indra and submitted to him. The earth quaked.

The gods said:—

11. O Brahmā, we are agitated on being scorched by

334. The Asura Mahiṣa, father of Gaja, was slain in battle by Caṇḍikā. He should be distinguished from the Asura Mahiṣa who was killed by kārttikeya.

the penance of Gajāsura. We are unable to stay in heaven. Hence we seek refuge in you.

12. Make it subside and find out a merciful remedy to enliven others. Otherwise the worlds will perish. Truth. It is the truth that we speak.

13. Thus informed by the gods including Indra and others the selfborn deity Brahmā went to the hermitage of the excellent Daitya along with Bhṛgu,³³⁵ Dakṣa³³⁶ and others.

14. On seeing him scorching the heaven and the worlds by his penance, the surprised creator laughed and said.

Brahmā said:—

15. “O lord of Daityas, stand up, stand up. O son of Mahiṣa, you have achieved perfection in penance. O dear one, I, the granter of boons, have come. Choose your boon as you wish.”

Sanatkumāra said :—

16. Getting up in a hurry, the son of Mahiṣa, the lord of Daityas glanced at the lord and praised him lovingly with choking words.

Gajāsura said:—

17-18. O lord, O lord of the gods, if you are going to grant me a boon let me be immune from death by men or women overwhelmed by lust. Let me be very powerful, valorous and invincible to the gods, the guardians of the worlds³³⁷ and others for ever. Let me enjoy all prosperities.

335. Bhṛgu was a Prajāpati and a great sage who pounded the race of the Bhṛgus in which Jamadagni and Paraśurāma were born. According to the present Purāṇa he was the son of Brahmā, born out of his heart. (See RS I. 16.4).

336. Dakṣa, son of Brahmā, born out of his breath (Ibid I.16.5) was a Prajāpati. His daughter Sati was married to Śiva. For details see Ibid. II section.

337. Lokapālas are the regents of the four cardinal and four intermediate points of the world. They are :

इन्द्रो वह्निः पितृपतिनैऽर्द्धतो वरुणो मरुत् ।

कुबेर ईशः पतयः पूर्वादीनां दिशां क्रमात् ॥

Sanatkumāra said:—

19. Thus requested by the Dānava, Brahmā³³⁸ who was delighted by his penance granted him the rare boon.

20. Securing the boons thus, the Daitya Gajāsura the son of Mahiṣa, returned to his abode with a happy mind.

21-22. The great Asura conquered all the quarters, the three worlds, the gods, Asuras, human beings, kings, Gandharvas, Garuḍa, serpents and others. He made them subservient to him. He became the conqueror of the universe. He usurped the places of the guardians of the worlds and took away their glory.

23. He occupied heaven³³⁹ possessing the glory of the celestial garden and the palace of lord Indra built by Viśvakarman.³⁴⁰

24. The powerful Daitya of a lofty mind who reigned as the sole ruler after conquering all the worlds sported in the palace of lord Indra. The gods and others who were overwhelmed by his power worshipped the pair of his feet. He exercised a stern and fierce authority.

25. Thus conquering the quarters and reigning as the supreme overlord he enjoyed pleasures to the maximum extent. Since he had not conquered his senses he was never satiated in his enjoyment of pleasures.

26. He was haughty, puffed up with prosperity. He slighted and transgressed the injunctions of the sacred scriptures. After the lapse of some time he became evil-minded.

27. The Dānava, the suppressor of the gods, the son of Mahiṣāsura harassed the excellent brahmins and the sages on the earth very much.

28. The wicked Daitya harassed the gods, the human beings, and all the Pramathas. He tortured all righteous people particularly recollecting the previous enmity.

29. O dear, once this Dānava of great strength,

338. Brahmā assumed the name Śatadhiṛti after completing a hundred sacrifices. This name he shares with Indra, the performer of a hundred horse-sacrifices.

339. See Note 298 P. 992.

340. Viśvakarman was the founder of the science of architecture and mechanics among the gods. He is credited with the construction of the royal palace for lord Indra.

Gajāsura came to the capital city of Śiva.

30. O sage, when the lord of Asuras came there, there was a great tumult among the residents of Ānandavana, They shouted “Protect, Protect.”

31-32. When this son of Mahiṣasura haughty of his valour entered the city suppressing the Pramathas, Indra and other gods previously vanquished by him sought refuge in Śiva. After bowing to him they eulogised him with a great respect.

33. They mentioned to him the arrival of the Dānava at Kāśī, the height of distress of the people there, especially of the rulers.

The gods said:—

34. O great gods, O lord of gods, the Asura has gone to your city. He is inflicting pain on your people. O storehouse of benignity, please slay him.

35. Wherever he sets foot on the earth he shakes the ground there by his great weight.

36. By his great velocity trees fall down with roots and branches. Hit by his brawny arms, big mountains are reduced to powder.

37. The clouds leave the sky hit by his head. Still they do not lose their blueness due to the contact with his hair.

38. When he breathes out, the mighty oceans surge up with their billows. Even the rivers are filled with waves as though with whales.

39. His height is nine thousand Yojanas. The girth of this Asura who wields Māyā is also of that proportion.

40. The tawny colour and the tremulousness of his eyes is not borne even by the lightning. Thus he has come there all of a sudden.

41. Whichever quarter he approaches, the Dānava is unbearably oppressive. “I am not to be killed by men or women overwhelmed by lust” he shouts.

42. O lord of the gods, we have thus mentioned humbly the activities of that Dānava. Please protect your devotees, O lord, desirous of protecting Kāśī.

Sanatkumāra said:—

43. Thus requested by the gods, Śiva desirous of protecting the devotees came there quickly with the desire of slaying him.

44. On seeing that Śiva, favourably disposed to his devotees, had come roaring with the trident in his hand, Gajāsura too roared.

45. A wonderfully terrible and great battle was fought between them roaring heroically and hitting with various weapons and missiles.

46. The brilliant Gajāsura of great strength and valour pierced Śiva, the slayer of the Dānavas, with sharp arrows.

47. O sage, Śiva who assumed a terrible body, split with his terrible arrows, the arrows of the Daitya to small pieces like gingelly seeds, even before they reached him.

48. Then the infuriated Gajāsura rushed at the lord Śiva roaring loudly with a sword in hand “You are slain now by me.”

49. Then the lord armed with the trident, realising that the leading Daitya who was rushing at him could not be killed by anything else or any one else, hit him with his trident.

50. When the trident pierced through his body, the Daitya Gajāsura thought that he was raised up like an umbrella. He then sang the glory of Śiva.

Gajāsura said:—

51. O great lord, lord of the gods, I am in every respect your devotee. O trident-bearing lord, I know you as the lord of heaven and destroyer of Kāma.

52. O enemy of Andhaka, O great lord, O slayer of Tripuras, O omnipresent, my death at your hands is conducive to my great glory.

53. I desire to submit something. O merciful lord, please listen to it. O conqueror of death, I am speaking the truth, not a lie. Please ponder.

54. You are the only person deserving the worship of the worlds. You stand high above the universe. Everyone

should consider a death like this conducive to glory in due course.

Sanatkumāra said:—

55. On hearing his words, lord Śiva, the storehouse of mercy, laughed and replied to Gajāsura, the son of Mahiṣa.

Lord Śiva said:—

56. O Gajāsura, O excellent Dānava, O depository of great valour, O well-intentioned one, I am delighted. Choose the boon favourable to you.

Sanatkumāra said:—

57. On hearing the words of lord Śiva, the granter of boons, the lord of Dānavas, the delighted Gajāsura replied.

Gajāsura said:—

58. O nude one, if you are delighted, O lord Śiva, wear this hide of mine sanctified by the fire of your trident.

59. It is of your size, it is gentle to the touch, it has been kept as a stake in the battlefield, it is worth seeing, it is of divine nature and it is always pleasing.

60. Let it ever emit an agreeable smell, let it be soft for ever, let it be ever free from dirt, let it be your best ornament always.

61. O lord, even after being scorched by the flames of the fire of penance for a long time, this hide was not burnt, hence it is the storehouse of holy fragrance.

62. O nude one, if my hide is not meritorious how did it get into contact with your limbs in the battlefield?

63. O Śiva, if you are satisfied, please grant me another boon. Beginning from today let your name be Kṛttivāsas (one clad in elephant-hide).

Sanatkumāra said:—

64. On hearing his words, Śiva who is favourably disposed to his devotees, was pleased and replied to Gajāsura, the son of Mahiṣa “Let it be so”.

65. Lord Śiva, the favourite of his devotees, becoming delighted spoke again to the Dānava Gajāsura whose mind had been purified by devotion.

Lord Śiva said:—

66. “In this holy place, a means to the achievement of liberation, let your meritorious body become phallic image yielding liberation to all.

67. It will be the foremost of all phallic images yielding salvation, destroying great sins and named “Kṛttivāseśvara”.

Sanatkumāra said:—

68. After saying this Śiva, the lord of the gods, accepted the hide of Gajāsura and wore it.

69. O great sage, there was a great jubilation on that day. All the people staying at Kāśī and the Pramathas were delighted.

70. Viṣṇu, Brahmā and other gods were delighted in their minds. With palms joined in reverence they bowed to lord Śiva and eulogised him.

71. When Gajāsura the lord of the Dānavas, and the son of Mahiṣa was killed, the gods returned to their original place and the universe attained normalcy.

72. Thus I have narrated to you the story of Śiva which shows his affection to his devotees, which is conducive to the attainment of heaven, fame and longevity and which increases wealth and food-grains.

73. He who listens to this with devotion, or narrates this observing pure rites, enjoys great happiness and attains salvation, the greatest bliss hereafter.

CHAPTER FIFTYEIGHT

(Dundubhi Nirhrāda is slain)

Sanatkumāra said:—

1. O Vyāsa, listen. I shall narrate the story of the moon-crested lord Śiva how he slew the Daitya Dundubhi-nirhrāda.

2. When the Daitya Hiranyākṣa, son of Diti,³⁴¹ of great strength was killed by Viṣṇu, Diti remained griefstricken for a long time.

3. The wicked Daitya named Dundubhinirhrāda, the uncle of Prahlāda, the oppressor of the gods, consoled the dejected mother with the words.

4. After consoling Diti, the king of Daityas, an expert in using Māyā began to think of the ways and means of conquering the gods easily.

5. “The great Asura Hiranyākṣa along with his brother has been killed through Viṣṇu by the gods, the enemies of Daityas, employing deceitful means.

6. What is the strength of the gods? What is their diet? What is their support? How can the gods be easily vanquished by me?” Thinking like this he tried to find out the ways and means.

7. Thinking deeply in diverse ways the Daitya came to the conclusion that the brāhmaṇas were the cause of the trouble.³⁴²

8. The Daitya Dundubhinirhrāda, the most wicked enemy of the gods, ran after the brahmins to kill them.

9. Since the gods maintain themselves on sacrifices, sacrifices are born of the Vedas and the Vedas are the custody of the brāhmaṇas, so the brāhmaṇas constitute the strength of the gods.

³⁴¹. Diti was the daughter of Dakṣa and wife of Kaśyapa. Her sons obtained the designation ‘Daitya’ after her name.

³⁴². The anti-Brāhmaṇa activities of the Daityas mentioned here and elsewhere in the Purāṇas were due to the fact that the Brāhmaṇas performed sacrifices wherein offerings were made to the gods. But this tradition of Brāhmaṇa--Daitya animosity is of late origin. Originally Daityas were devoted to Brāhmaṇas. The Bhārgavas were purohitas to Hiranyakaśipu. Vasiṣṭha was his hotṛ. Vītra and Namuci, the two famous Dānavas were Brāhmaṇas themselves. For details see AIHT. Ch. XXVI.

10. Certainly the gods including Indra are supported by the brāhmaṇas. The gods gain their strength from the brāhmaṇas. There is no doubt about this.

11. If the brāhmaṇas are destroyed the Vedas will perish. If they are destroyed the gods will also perish.

12-13. If the sacrifices are destroyed, the gods will lose their food. They will grow weaker and be easily conquered. When the gods are conquered I shall become the sole honourable lord of the three worlds. I shall then confiscate the everlasting riches of the gods.

14. I shall enjoy happiness in my kingdom freed of thorns.” After thinking like this the wicked Daitya thought again.

15. “Where are these brāhmaṇas in plenty—the brāhmaṇas strengthened by the splendour of the Brahman, well versed in the study of the Vedas and possessing the strength of penance ?

16. It is Vārāṇasī indeed that is the place of many brāhmaṇas. I shall finish that first and then go to other holy centres.

17. In holy centres or hermitages wherever these brāhmaṇas live they shall be devoured by me.”

18. After thinking thus in accordance with the nature of his race, Dundubhinirhrāda went to Kāśi and he, the wicked wielder of Māyās, killed the brāhmaṇas.

19. When the excellent brāhmaṇas went to the forest to fetch sacrificial twigs and the Darbha grass, the wicked Dānava used to eat them there.

20. After that he used to lie hidden so that nobody could detect him. In the forest he used to roam about like a forest-dweller and in the waters he used to take the form of an aquatic animal.

21-22. He was invisible in form. He wielded the art of deception. He could not be seen even by the gods. During the day he stood in the midst of sages engaged in meditation but observing the ingress and egress of persons in the hut. But at night he took the form of a tiger and ate many of them.

23. He used to eat unhesitatingly never leaving even

a bone behind. Thus many brāhmaṇas were annihilated by him in this way.

24. Once on the Śivarātri³⁴³ day a certain devotee performed the worship of Śiva, the lord of the gods and was engaged in meditation in his own hut.

25. The lord of Daityas Dundubhinirhrāda, proud of his strength, assumed the form of a tiger and wanted to seize him.

26. As the devotee was in meditation with a mind concentrated on Śiva and as he had fixed the Astra-mantra, the Daitya could not attack him.

27. Śiva, the omnipresent lord, knew his evil intention and decided to slay the Daitya.

28. While the Daitya in the form of the tiger was about to snatch the devotee, Śiva appeared before him. The three-eyed lord Śiva is very keen in intellect in saving the devotees, nay in protecting the universe.

29. On seeing Śiva coming out of the phallic image worshipped by the devotee, the Daitya in the form of a tiger increased in size like a big mountain.

30. The Dānava glanced with a contemptuous look at Śiva but the lord caught him and pressed him under his armpit.

31. The five-faced lord favourably disposed to his devotees hit the tiger on its head with his fist harder than thunderbolt.

32. By the blow of the fist and the pressure at the armpit the tiger groaned aloud in great distress filling heaven and earth with the sound and died.

33. Agitated in their minds by the loud sound, the ascetics came there in the night itself following the track of the sound.

34. On seeing the lord there with the lord of the beasts in his armpit they bowed to him. They eulogised him with the words of "Victory, Victory."

343. Śivarātri or Śiva-caturdaśī is the fourteenth of the dark half of Māgha (January-February) on which a rigorous fast is observed during the day and night.

The brahmins said:—

35. We are saved, O, we are saved from this terrible obstacle. O lord, please bless us. O preceptor of the universe stay here alone.

36. O great lord, in this self-same form in the name of the lord of the tiger offer protection. Let this place remain sacred always.

37. Save us the dwellers in this holy centre from other mishaps too. O lord of Pārvatī, leaving the wicked ones offer fearlessness to your devotees.

Sanatkumāra said:—

38. On hearing the words of the devotees, the moon-crested lord who is favourably disposed to the devotees said affirmatively and told the devotees again.

Lord Śiva said:—

39. “If any one sees me here in this form with faith, I will undoubtedly remove his torments and mishaps.

40. After hearing this story of mine and after remembering my phallic image in the heart if a man enters the battlefield he will certainly win.

41. In the meantime the gods came there along with Indra shouting slogans of victory jubilantly.”

42. After bowing to Śiva with love, the gods joined their palms in reverence, drooped their shoulders and eulogised lord Śiva who is favourably disposed to his devotees.

The gods said:—

43. O lord Śiva, lord of the gods, remover of the distress of your devotees, be victorious. We the gods have been saved by killing this demon.

44. O fond of devotees, you shall protect them always. O lord of the gods, wicked men shall be slain by you, O lord of all.

45. On hearing these words of the gods, lord Śiva became delighted. After saying ‘yes’ he merged into the phallic image.

46. The gods, thus surprised returned to their respec-

tive abodes and rejoiced. The brahmins too in great delight returned the way they came.

47-48. He who reads this sacred narrative about the origin of the lord of the tiger, hears, narrates or teaches this shall obtain all desires. After death he will attain salvation becoming free of all miseries.

49. This narrative is incomparable as it contains the nectar-like words of the divine sports of Śiva. It is conducive to the attainment of heaven, fame and longevity. It increases sons and grandsons.

50. It yields great devotion and bliss. It is auspicious and increases the pleasure of Śiva. It yields supreme knowledge. It is beautiful and removes all aberrations.

CHAPTER FIFTYNINE

(*Vidala and Utpala are slain*)

Sanatkumāra said:—

1. O Vyāsa, listen with pleasure to the story of the great lord how he killed through his beloved a Daitya whom he indicated by a sign.

2. Formerly there were two great Daityas—Vidala and Utpala. They were great heroes, puffed up by the boon from Brahmā that they could not be slain by a man.

3. O Brahmin, the gods had been defeated in the battle by the two Daityas who by the strength of their arms considered the people of the three worlds as insignificant as the blade of grass.

4. Defeated by them, the gods sought refuge in Brahmā. After bowing to him duly they submitted to him respectfully.

5-6. On hearing their account Brahmā said. “They will surely be slain by the goddess. Be bold. Remember Śiva and Pārvatī respectfully. Śiva is auspicious, benevolent favourably disposed to his devotees. The supreme god will bring about welfare ere long.”

Sanatkumāra said:—

7. After saying this, Brahmā kept quiet remembering Śiva. The gods too returned to their respective abodes rejoicingly.

8. Then at the behest of Śiva, the celestial sage Nārada went to the abode of the Daityas and sang the glory of the beauty of Pārvatī.

9. On hearing his words the two Daityas were deluded by deception. Afflicted by the god of lust they desired to abduct the goddess.

10. They thought to themselves where and when they would obtain Pārvatī at the rise of their good fortune.

11-12. Once Śiva was engaged in sports. Pārvatī too was playing with a ball along with her friends in the presence of Śiva.

13. At times she looked up. At times she displayed the lightness of limbs. At times when she took deep breaths, bees hovered round her enticed by the fragrance. At times the bees made her eyes agitated.

14. Flowers from her tresses fell on the ground in front of her. Her cheeks were perspiring. Drops of sweat dripping from the paintings on her cheek brightened up.

15. The lustre of her body spread all round through the partings of her gown. By exerting her too much in beating the ball her red hand became redder than the red lotus.

16-17. When the ball bounced, her eyes too followed it making the brows to dance thereby. As the goddess mother of the universe was playing, she was seen by the Daityas who were going by the aerial path. They were, as it were, held in the lap by the imminent death.

18. They were the Daityas Vidala and Uptala who had become haughty by the boon of Brahmā and by the might of their arms thought the people of the three worlds as insignificant as the blades of grass.³⁴⁴

19. Desirous of abducting the goddess as they were tormented by the god of lust, they descended from the sky quickly after adapting the Śāmbarī magic skill.

³⁴⁴. This verse is the repetition of fragments of verses 2 and 3 of this chapter.

20. The two wicked ones of fickle mind approached Pārvatī in the guise of Śiva's attendants.

21. By the excessive tremulousness of their eyes they were in a trice recognized by Śiva, the chastiser of and contemptuous towards the wicked.

22. The lord shot a significant glance at Pārvatī the destroyer of miseries denoting that they were Daityas and not Gaṇas. They could assume any form.

23. O dear, she understood the sign of the eyes of her lord Śiva, the great lord who indulges in fancies.

24. Realising the significant glance, the goddess, the sharer of half the body of Śiva³⁴⁵ hit both of them simultaneously with the ball.

25. The powerful wicked Daityas hit by the ball whirled and whirled and fell on the ground.

26-27. After making the two Daityas fall like two ripe fruits from the palmyra tree when shaken by the wind, or like the two peaks of a great mountain struck by the thunderbolt, as they had attempted to do an evil action, the ball changed itself into the phallic image.

28. That phallic image came to be known as Kandukeśvara. It is very near Jyeṣṭheśvara. It removes all the wicked things.

29. At the same time, knowing the manifestation of Śiva, Viṣṇu, Brahmā, other gods and the sages came there.

30. Then all the gods received boons from Śiva and at his bidding returned to their respective abodes delightedly. So were the residents of Kāśi blessed with the boons.

31. On seeing Śiva with Pārvatī they bowed to him with palms joined in reverence and eulogised him with devotion and pleasing words.

32. O Vyāsa, Śiva and Pārvatī too, went delightedly to their abode. The lord favourably disposed to his devotees, an expert in divine sports, had already had his game.

33. The Kandukeśvara phallic image at Kāśi destroys the wicked, yields worldly pleasures and salvation. Upon the good it bestows desires always.

^{345.} In the Ardhanārīśvara form of Śiva, Pārvatī occupies one half and Śiva the other half. The form suggests the divine origin of men and women.

34. Where is the cause of fear to him who hears this incomparable narrative with joy, narrates or reads it?

35. He enjoys pleasures of various kinds and of excellent nature. Hereafter he attains the divine goal inaccessible even to the gods.

36. O dear, I have thus narrated to you the wonderful story of Śiva and Pārvatī. It indicates their favouritism to the devotees. It bestows welfare to the good.

Brahmā said:—

37. After narrating the story of the moon-crested lord, my excellent son, Sanatkumāra took leave of Vyāsa. Duly honoured by him he then went to Kāśī by the aerial path.

38. Thus the section called “Yuddha” has been narrated to you, O excellent sage. In the Compendium called Rudra, it bestows all cherished desires.

39. Thus the whole of Rudrasaṁhitā has been explained by me. It is pleasing to Śiva always. It yields enjoyment here and liberation hereafter.

40. The man who reads this Saṁhitā that wards off harassment from enemies shall attain all desires. Thereafter he shall attain liberation.

Sūta said:—

41. Thus Brahmā’s son Nārada heard from his father the great glory of Śiva. Śatanāmā too was satisfied and became a follower of Śiva.

42. I have completely narrated the conversation between Brahmā and Nārada. Śiva is the most important of all deities. What else do you wish to hear about him?