UMĀSAHMHITĀ

CHAPTER TWENTYNINE

(The primeval creation)

Saunaka said:—

1. The great narrative of the conversation of Sanatkumāra
and Vyāsa has been heard by me as narrated by you. It has
bestowed the knowledge of truth.

2. Now I wish to hear about the creation of Brahmā,
the manner of its origin and the way in which you heard it
from Vyāsa.

Sūta said:—

3. O sage, listen to the divine story that destroys all sins;
the variegated story that is being described by me; the story
full of meaning and well known details.

4. He who teaches or hears this story repeatedly sustains
his family and is honoured in the world of heaven.

5-6. Puruṣa is eternal and he is of the nature of Sat and
Asat as Pradhāna and Puruṣa. The creator of the worlds created
Pradhāna after becoming Puruṣa. He created the Creator of
all living beings devoted to Nārāyaṇa. O great sage,
understand him to be Brahmā of immeasurable strength and
prowess.

7. O leading sage, obeisance to that Self-born being from
whom the Kalpas and all beings originate.

8. After bowing to that Puruṣa, lord Hiraṇyagarbha,
I shall explain the excellent mode of creation again.

9. Brahmā is the creator; Viṣṇu is the protector and
Śiva is the annihilator. Even when the time passes there is no
other cause of that creation.

10. Being self-born himself the lord, desirous of
creating various subjects, created only the waters first. He then
instilled virility into them.¹

11. The waters are called Nāra (belonging to Nara).

¹ Manu 1, 8,
The waters are the progenies of Nara. Since waters had been his abode he is called Nārāyaṇa.²

12. The Egg floating in the water assumed golden colour. Brahmā himself famous as the self-born was born there.³

13. After staying there for a year, lord Hiranyakarbhā, dichotomised that egg and created heaven and earth.⁴

14. Fourteen worlds were created including those above and below. With the intervening space between those two pieces the lord created the ether.⁵

15. He created the earth floating in the waters and the ten quarters in the firmament. Then he created the mind, the speech, love and anger and the sexual delight.

16. The excessively brilliant creator created seven mental sons, the sages, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.⁶

17. They have been decisively termed the seven Brahmās in the Purāṇas. Brahmā again created the Rudras arising from anger.

18. He created the sage Sanatkumāra too, the eldest of all. They are thus seven born. The Rudras were born afterwards.

19. Sanatkumāra stays with controlled brilliance. From them seven great families originated, all being divine and worshipped by the celestial sages.

20. Endowed with sacred rites they were born along with the other Sages. The lightning, the thunderbolt, the red clouds and the rainbow were created.

21. He created water at the outset. He created the rain-bearing cloud. He created the Riks, the Yajus and the Sāmans for facilitating Yajñas.⁷

22. With these he worshipped the gods worthy of being adored. This is what we had heard. He created the gods

² Ibid. i. 10.
³ Ibid i. 9.
⁴ Ibid. i. 13 14.
⁵ Ibid. i. 13-14.
⁶ Manu adds Pracetas, Bhrigu and Nārada. Ibid. i. 35.
⁷ Manu i. 29.
from his mouth, the manes from the chest, men through impregnation and the Asuras from his loins.

23. Living beings high and low were born of his limbs as the patriarch Āpava generated the creation of the aquatic beings.

24. When the beings created did not increase he dichotomised his body and became man and woman.⁸

25 With his greatness he persuaded the universe and created the people. Viṣṇu created the Virāṭ (the cosmic being). Thus the Puruṣa Virāṭ was created.⁹

26. Know that he was another Manu that began the age. That lord, Puruṣa, created all the subjects out of Vairāja.

27. The creations of Viṣṇu were not born of womb. They were long-lived, famous, blessed and possessed of progeny.

28. O excellent sage, thus the premeval creation has been narrated to you on knowing which one attains his cherished goal.

CHAPTER THIRTY

(Description of Creation)

Sūta said:—

1. When the subjects were created the patriarch Āpava as Puruṣa acquired as his wife Śatarūpā who was not born of womb.¹⁰

2. With his greatness Āpava enveloped the heaven and stood virtuously. He the noble soul became Śatarūpā thus.

3. She performed a penance for a hundred years and attained the Puruṣa of illumined penance as her husband.

4. The Puruṣa who was born is called Svāyambhuva Manu. His age is said to be seventyone Yugas.

⁸. Ibid. 1. 32; MP. 3. 31.
⁹. Manu 1. 32.
¹⁰. On the origin of Śatarūpā see HM. under Śatarūpā and Virāj PP. 286, 359. For the mystic interpretation of the same see MP—A study P. 47.
5. The intelligent Śatarūpā bore the Vairāja Puruṣa two sons Priyavrata and Uttānapāda of heroic prowess.

6. The blessed lady Kāmyā, wife of the patriarch Kardama, gave birth to three sons Samrāṭ, Sākṣi, and Avitprabhu.

7. Lord Uttānapāda begot sons equal to Indra. He begot another son Dhruva of divine nature who had the excellent lustre and the inner bliss.

8. Dharma’s daughter, the virtuously born beautiful woman named Suniti was the mother of Dhruva.

9. Even as a child Dhruva performed penance for three thousand divine years wishing for an imperishable status.

10. Lord Brahmā, being delighted gave him a stable position as his own, facing the seven sages.

11-12 Two sons, Puṣṭi and Dhānya were born of Dhruva. Puṣṭi begot of Samutthā five pious sons viz Ripu, Ripuṇjaya, Vipra, Vṛkala and Vṛṣatejas. The queen of Ripu gave birth to Cākṣuṣa Manu.

13-16. Cākṣuṣa Manu begot Varuṇa of Puṣkariṇī. O excellent sage, from Manu of great prowess, in Naḍalā the daughter of the patriarch Vaisyajanma (?) were born ten sons viz Puru, Māsa, Satadyumna, Tapasvin, Satyavit, Kavi, Agniṣṭoma, Atirātra, Atimanyu and Suyaśas. To Puru, Āgneyi bore six sons of great lustre viz Aṅga, Sumanas, Khyāti, Sṛti, Aṅgiras and Gaya. Sunīthā, wife of Aṅga, bore him a son Vena.

17. Due to the misbehaviour of Vena the pious sages became very furious and killed him by very huṅkāra.  

18. Sārasvata Sages were requested by Sunīthā for the birth of a son. They then churned and pressed his right hand.

19. When the hand of Vena was churned Prthu was born. He had a bow and a coat of mail even as he was born and was equal to the sun in brilliance.

20. He was indeed an incarnation of Viṣṇu, for protecting the subjects, for the maintenance of virtue and for punishing the wicked.

11. Manu 7. 41.
21. Pr̥thu, son of Vena, the ancestor of all Kṣatriyas protected the earth. He was the first lord of Earth, the first among those anointed in the Rājasūya sacrifice.

22. The two efficient persons Śūta and Māgadha were born of him. O great Sage, by him the earth in the form of cow was milked for the common welfare.

23. Performing a hundred sacrifices he as a king become the provider of livelihood to all the gods, sages and Rākṣasas and to men in particular.

24. Two virtuous princes, Vivitāsva and Haryakṣa were born to Pr̥thu. They were great heroes who had become very famous.

25. Śikhaṇḍini gave birth to a son Prācinabarhis. While he roamed on the earth Kuśa grasses had their tips towards the East.

26. The daughter of the lord of the Ocean was duly married by him. The great lord, shone all the more when he had a wife.

27. Ten sons were born to Prācinabarhis the great sacrificer, of his wife Samudratanayā.

28. They were Prācetasas by name. They had mastered the science of archery. Together they practised virtue and performed penance.

29. They lay sunk in the waters of the ocean for ten thousand years, repeating the Japa of Rudragīta and meditating on Śiva.

30. While they were performing penance trees grew on the earth. When the Earth stood unprotected there was a great destruction of subjects.

31. O great king, after attaining boons when they returned they saw the trees. They were furious and wanted to burn them by the power of penance.

32. The Prācetasas created fire and wind from their mouths. The wind uprooted the trees and the fire burnt them.

33. On seeing the destruction of trees and observing that only a few trees were left, the valorous king Soma approached them and said.
Soma said:—

34. O Pracinabarhiṣas, O kings, subdue your anger. This daughter of the trees, Anubhūtā, is a woman of fair complexion.

35. O fortunate ones, she was conceived by me in my womb as I knew the future. Let her be your wife and make the race of the moon flourish.

36. The patriarch Dakṣa will be born of her. He, the ancient son of Brahmā, will become a creator of great brilliance.

37. With half your brilliance, and with half my brilliance this king full of Brahmā’s brilliance will make the subjects flourish.

38. Then at the instance of Soma the Pracetasas lovingly took the fair-complexioned lady, daughter of trees, as their wife.

39. To her, through them was born the patriarch Dakṣa. O sage, that boy of great brilliance was born of the moon’s parts as well.

40. After creating mentally the mobile and immobile beings, the bipeds and the quadrupeds, Dakṣa began creation though copulatory process.

41. In accordance with the Śāstric injunctions, he virtuously married the daughter of Vīraṇa the patriarch, the chaste lady Vīraṇi.

42. He begot of her ten thousand sons Haryāśvas. At the instance of Nārada they became detached from the world.

43. On hearing of it Dakṣa again begot of her a thousand sons Subalāśvas.

44. Thanks to the instructions of the same sage they too followed the footsteps of their brothers. Unattached and following the path of mendicants they never returned to their parents.

45. On hearing of it he became very furious and cursed the sage thus—O wretch, fond of quarrels, you will never stay permanently anywhere.¹²

46. Consoled by Brahmā, O great sage, he afterwards created women endowed with qualities and in the form of great flames.\textsuperscript{13}

47-48. He gave ten daughters to Dharma and thirteen to Kaśyapa, two to Brahmāputra and two to Aṅgiras and two to the learned sage Kṛśāśva. O excellent sage, the remaining twentyseven daughters, named after the constellations lord Dakṣa gave to Soma.\textsuperscript{14}

49. Asuras and others were born of the daughters of Dakṣa and had become famous. The universe was filled with them.

50. O great brahmin, the subjects thereafter were born of sexual union. The creation prior to this was through mental concepts, visualisation and touch.

\textit{Śaunaka said:—}

51. Formerly it was said by you that Dakṣa was born of the thumb of Brahmā. How then did he of great penance become the son of Prācetas again?

52. O Śūta, it behoves you to clear this doubt of mine. This is also surprising how he attained the status of of the father-in-law of Soma.

\textit{Śūta said:—}

53. Birth and destruction happen everyday among the mortals. O sage, in every Kalpa these, Dakṣa and others are born again.

54. He who knows this mode of creation of Dakṣa of the mobile and immobile beings becomes endowed with progeny and longevity. After death he is honoured in the heavenly region.

\textsuperscript{13} The first half of this verse is repeated. See Chs. 31. 15.

\textsuperscript{14} The Verses 47, 48 are repeated. See Ch. 31. Verses 17, 18.
CHAPTER THIRTYONE

(Description of the Creation)

Saunaka said:—

1. O son of Sūta, tell me quickly about the details of the creation of the gods, Dānavas, Gandharvas, serpents and Rākṣasas.

Sūta said:—

2. When the creation did not multiply, the patriarch asked the daughter of Vīraṇa, endowed with penance, for the purpose of creation.

3. He created different people by the process of copulation. O intelligent one, listen to them. I shall explain in brief.

4. Uniting with her, the powerful patriarch begot of Vīrīṇī five thousand sons.

5-6. Nārada, son of Brahmā, had heard at the Satra that the creation can take place only through Kāśyapa in the daughters of Dakṣa. So, on seeing the created sons, the sage Nārada addressed them thus.

7. “You do not know any direction in the world. Without knowing that what can you create? You are very childish. Proceed only after knowing the world.”

8. Thus addressed by him they all proceeded to know the direction by means of their power. Without being able to reach their end they never returned to their father’s house.

9. On knowing that he created five hundred sons, Nārada, the visualiser of all, spoke to them also.

Nārada said:—

10. How can you create without knowing the extent of the world? All of you are childish. What creation do you propose to make?

Sūta said:—

11. On hearing his words, Subalāśvas, sons of Dakṣa,
as did the Haryaśvas formerly, started in quest of all directions.

12. After reaching Puśkara and attaining despair due to the endlessness of the world they do not return even now at the rivers from the ocean.

13. Ever since, O sage, if a brother goes in quest of a brother he perishes. That should not be done by any learned man.

14. Realising that his sons had perished, the patriarch Dakṣa cursed the noble soul Nārada in anger.

15. “O wretch, fond of quarrels, you will never stay anywhere permanently. Quarrel will always occur among the people where you happen to be present.”

16. We have heard that Dakṣa the patriarch was consoled by Brahmā afterwards and that he begot of Virūṇi sixty daughters.15

17. He gave ten of them to Dharma; thirteen to Kaśyapa; twentyseven to the moon and four to Arīṣṭanemi.

18. Two to the son of Brahmā, two to Aṅgiras and two to the learned Kṛṣṇāsva. Now listen to their names.

19-20. O sage, the wives of Dharma are Arundhati, Vasu, Yāmi, Lambā, Bhānu, Marutvati, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā. Now listen to their children. Viśvedevas are the sons of Viśvā, and Sādhyā gave birth to Sādhyas.

21. Marutvats were born of Marutvati, Vasus were born of Vasu; the suns were born of Bhānu and the Muhūrtajas were born of Muhūrtā.

22. Ghoṣa was born of Lambā; Nāgavithi was born of Yāmi and Prthivivīṣama was born of Arundhati.

23. Saṅkalpa of the nature of Truth was born of Saṅkalpā. Aya and others were born of Vasu. They are eight. O Śaunaka, listen to them.

15. According to the present text Dakṣa had sixty daughters. Of these he gave 10 to Dharma, 13 to Kaśyapa, 27 to Soma, 4 to Arīṣṭanemin 2 to Brahma Putra, 2 to Aṅgiras and 2 Kṛṣṇāsva. But the assignment is not uniform in all the Purāṇas. For instance MP (5. 13-14) assigns 15 to Kaśyapa instead of 13 and omits 2 of Brahma Putra to complete the given number.

The account is found also in RS. Sṛṣṭi. Ch. 16.
24. Aya, Dhrusa, Soma, Dhara, Anila, Analā, Pratyuṣa and Prabhāsa are the eight Vasus by name.
25. Aya’s sons are Vaitāṇḍa, Śrama, Śānta and Muni. Dhrusa’s son was lord Kāla influencing the worlds.
26. Soma’s son was lord Varcas imparting lustre to others. Dhara’s sons were Dravinā and Hutaḥavyavahā.
27-28. Manoharā’s sons were Śasira, Prāṇa and Ramaṇa. Anila’s wife was Śivā whose sons were Purojava and Avijñātagati. Anila had only two sons. Kumāra was the son of Agni in the grove of Śara grass surrounded by glory.
29. His sons were Śākha, Viśākha and Naigameya. The son of Krśṭikās was called Kṛṣṭṭikeya.
30. Pratyuṣa’s son was Devala a sage. Devala had two sons who too had children and who were intelligent.
31-32. Bhṛhaspati’s sister was a woman of excellence, well-versed in Yoga and she traversed the entire world maintaining celibacy. She became the wife of Prabhāsa the eighth of Vasus. O fortunate one, Viśvakarman the patriarch was born of him.
33. He was the creator of thousands of skilled arts. He is the architect of the gods. He was maker of all sorts of ornaments. He was the foremost among artisans and craftsmen.
34. He built the aerial chariots of all gods. He is a great Ātman whose craft is emulated and made use of by men too.
35-36. According to another version his wife Sarūpā gave birth to creores of Rudras such as Raivata, Aja, Bhava, Bhima, Vāma, Ugra, Vṛṣākapi, Ajaikapād, Aahirbudhnya, Bahurūpa, Mahat etc. Eleven of them are important. O sage, listen to their names.

16. Kumāra Kṛṣṭṭikeya is one of the four brothers, the other three being Śākha, Viśākha and Naigameya. He is the son of six Kṛṣṭikā mothers and therefore named Kṛṣṭṭikeya and Śāṁmāṭi (MP. 5.27). The legend is found in all the Śaiva Purāṇas. Prof. Agrawal gives a mystical interpretation of the episode. MP- A study PP. 68-71.
17. The patriarch Viśvakarmā, son of Vasu Prabhāsa, was the craftsman of the gods and entrusted with the work of building chariots, ornaments, palaces etc. MP 5. 27-28, See P. 389 note 295.
37-38. These eleven are the Rudras, lords of the three worlds viz.—Ajaikapād, Ahirbudhnya, Tvaṣṭṛ, the powerful Rudrahara of many forms, Tryambaka, Aparājīta, Vṛṣākapi, Śambhu, Kapardin and Raivava.18

39. Thus a hundred Rudras of immense prowess have been mentioned to you. Now listen to the names of Kaśyapa’s wives, O excellent sage.

CHAPTER THIRTYTWO

(The family of Kaśyapa)

Suta said:—

1-2. O brahmin, they are Aditi, Surasā, Ariṣṭelā, Danu, Surabhi, Vinatā, Ilā, Tāmrā, Krodhavāsā, Kadru and Muni. Now listen to the names of their sons. In the previous excellent Manvantara twelve excellent gods were born.

3-6. They are Tuṣitas. During the intervening period of the Vaivasvata and Cākṣuṣa Manvantaras they consulted one another for the welfare of the worlds. After meeting together they spoke—“We will enter Aditi and be born. This will happen for the welfare of the gods.” After conferring they were born of Aditi daughter of Daṅka and Kaśyapa son of Marici. Viṣṇu and Indra were born again.

7-9. They along with Aryaman, Dḥāṭr, Tvaṣṭṛ, Pūṣan, Vivasvat, Savitr, Mitrāvaruṇa, Aṃśa, Bhaga and Atitejas are the twelve Ādityas. Those who were born before as Tuṣitas were born again as the twelve Ādityas in the Cākṣuṣa Manvantara, O Ṣaunaka thus the names of Aditi’s sons have been mentioned to you.

18. Sivapurāṇa proposes to recount the names of eleven Rudras but actually mentions twelve names. As a matter of fact Tvaṣṭṛ and Bahurupa are identical names. Compare MP (5. 29-30) where Tvaṣṭṛ is replaced by its corresponding name Bahurupa.

In regard to the names of the eleven Rudras the Purāṇas are not unanimous.
10. Diptis of immeasurable splendour became the children of the twentyseven women of sacred rites and the wives of Soma.

11-12. The children of Ariṣṭanemi's wives were sixteen in number. "O celestial sage, the learned Kṛṣṇaḥva had many sons. Four of them are known as Devapraharaṇa. O sage, in his wife Arcis, Dhūmrakesa too was born.

13. Two wives were Śvadhā and Sātī of whom Śvadhā was the elder and Sātī the younger. Śvadhā gave birth to the Pitrīs and Sātī to the Atharvāṅgirasaveda.

14. At the end of a thousand Yugas these will be born again. All the groups of the gods are thirtythree.

15. Just as the sun rises and sets every day so also the groups of gods are born in every Yuga.

16. We have heard that Hiranyakāśipu and Hiranyakāśa were born as the sons of Diti and Kaśyapa.

17. Simhikā their daughter became the wife of Vipracitti. The four sons of Hiranyakāśipu were famous for their strength and prowess.

18. They are Anuhrāda, Hṛāda, Saṁhrāda and Prahlāda. The youngest Prahlāda was a devotee of Viṣṇu.

19. Pūloman and Mahiṣa were the sons of Anuhrāda born of Sūryā. Hṛāda's wife Dhamani gave birth to Vātāpi and Ilvala.

20. Saṁhrāda's wife Kṛti gave birth to Pañcajana. Virocana was the son of Prahlāda. Bali was born of his queen Devī.

21-22. O great sage, Bali begot hundred sons of his wife Aṣānā. He was a great devotee of Śiva. He engaged himself in the activities of devotion to Śiva. He was charitably inclined and liberal-minded. He attained meritorious fame and austerity. His son Bāna was foremost among the devotees of Śiva. By propititating Śiva he attained the leadership of Gaṇas.

23. The story of Bāna has already been heard by you. In the battle Kṛṣṇa was delighted with him.

24-25 Hiranyakṣa's five sons were strong and learned. They were Kukura, Śakuni, Bhūta Santāpana, Mahānāda and Kālanāba. Thus the sons of Diti have been mentioned. O sage, now listen to the names of the sons of Da
26-28. Danu’s sons were hundred in number and were of severe exploits. Ayomukha, Śambara, Kapola, Vāmana, Vaiśvānarā, Puloman, Vidrāvāna, Mahāśīra, Svarbhānu, Vṛṣaparvan and the powerful Vipracitti—these were the sons of Danu begot by Kaśyapa. O sage, now listen to the names of their sons. O sinless one, incidentally I shall mention a few of them.

29-30. Prabhā was the daughter of Svarbhānu. Śaci was the daughter of Puloman. So also Upadānavī, Hayasīrhā and Śarmiṣṭhā were daughters of Vṛṣaparvan. Pulomā and Pulomikā were the daughters of Vaiśvānarā. They were the wives of Kaśyapa son of Marīci and had many heroic sons.

31. Kaśyapa, son of Marīci, endowed with great penance, begot of them sixty thousand sons delighting the Dānavas.

32. Kālakhaṇjas, the powerful sons of Pulomā, lived in Hiraṇyapura.19 They could not be killed either by the Dānavas or by the gods.

33. Vipracitti’s sons, born of Saimhiṅka, were later killed by Arjuna by the grace of Brahmā.

34. Due to the intermixture of Daityas and Dānavas these sons became valorous and famous as Saimhikeyas. They are thirteenth in number.

35-36. They were the very powerful Rāhu and Śalya, Bala, Mahābala, Vātāpi, Namuci, Ilvala, Svāsrpa, Ajika, Naraka, Kālanābha, Śaramāna and Śarakalpa. These increased their races.

37. Many sons and grandsons were born of them increasing the race of Danu. Being innumerable they are not mentioned in detail.

38. In the family of Śamhrāda the Daityyas Nivātakavacas and Maruts were born and they were purified by penance.

39-40. Śanmukha and others are glorified as the sons of Tāmṛā. Kāki, Śyenī, Bhāsi, Sugrivī, Śuki, Grdhriṅka, Aśvi, and

19. This city of the Paulomas and Kālakhaṇjas (or Kālakeyas) as mentioned in the Māhābhārata (Vana P. CLXXIII. 13) and the Kathāsaritāgara (XLV. 135) stood on the sea-route leading to Pātāla. Its exact locus remains still unidentified.
Ulûki were the daughters of Tâmrä. Kâki gave birth to crows and Ulûki to owls.

41. Śyeni gave birth to vultures, Bhâsî to Bhâsas Gṛdhri to Gṛdhrakas. Śukî gave birth to parrots and Sugrîvi to auspicious birds.

42. Tâmrä the beloved of Kašyapa gave birth to horses, camels and donkeys. Thus the family of Tâmrä has been described to you.

43. Vinatâ had two sons Aruṇa and Gâruḍa. The latter was the most excellent among birds. He was terrible by virtue of his activities.

44-47. Surasâ gave birth to a thousand serpents of immeasurable power. They had many hoods. They were powerful enough to traverse the sky, the important among them were the kings Śesâ, Vâsuki and Takṣaka, Airâvata, Mahâpadma, Kambala and Aśvatara. The sons of Ailâ were Padma, Karkoṭaka, Dhanaṅjaya, Mahânîla, Mahâkarna, Dhṛtarâṣṭra, Balâhaka, Kuhara, Puṣpadanta, Durmukha, Sumukha, Khararoman, Kharapâni and many others.

48. Krodhâvasâ gave birth to many who were the fanged animals and birds both of land and water. Varâ's sons were animals.

49. Anâyuṣâ's sons were fifty. They were very strong. The chief amongst them were Bala, Vṛtta, Vikṣara and Bṛhan.

50-51. Surabhi gave birth to rabbits and buffaloes; Ilâ to trees, creepers, spreading vines and all kinds of grass; Khaśâ gave birth to Yakṣa and Râkṣasas, Muni gave birth to the celestial damsels. Ariṣṭâ gave birth to serpents more excellent than human beings in their power.

52. O great sages, thus the descendants of Kašyapa have been explained to you. They had hundreds of sons and grandsons.
CHAPTER THIRTYTHREE

(Description of the creation)

Sūta said:—

1-5. Such is the creation as mentioned in the Manvantara, Svārociṣa, O dear. Now I shall describe the creation as evolved by Brahman while offering oblations in the elaborate Vāruṇa sacrifice in the great Vaivasvata Manvantara. All the Brahmāśis born in the beginning, Pitāmaha made his mental sons. When a great fight ensued between the gods and the Dānava, Diti lost all her sons. She approached Kaśyapa and propitiated him. The delighted Kaśyapa asked her to choose a boon as she pleased. She chose the boon that she be favoured with a son of immeasurable power capable of slaying Indra.

6. He granted her the boon of her choice. The sage of great penance advised her celibacy and other restraints for a hundred years.

7. The pious fair-complexioned lady conceived. She began to observe celibacy and other restraints.

8. After impregnating Diti, Kaśyapa of noble sacred rites went away satisfied for the performance of penance.

9. Indra waited for finding out a weak point in her. He found one such when the period of hundred years was short by a year.

10. Due to the gravity of the event destined to happen, once Diti did not wash her feet. She went to sleep with head hanging down.

11. In the meantime Indra entered her belly with the thunderbolt. He cut off the foetus into seven pieces.

12. While being split into seven the foetus began to cry in seven different tones. Indra told the foetus “Do not cry, Do not cry” repeatedly. He cut them again but they did not die.

13. O sage, being felled down they told him with

20. For full details of the legend see MP. Ch. 7.

Maruts are so called that when Indra split the foetus of Diti they cried and did not stop. Then Indra ordered them not to weep, hence they became known as Maruts.
palms joined in reverence. "O Indra, why do you wish to kill us? We are your brothers, the Maruts."

14. O brahmin sage, at the will of Śiva, they eschewed their Daitya nature. They were accepted by Indra with due fraternity.

15. In the name of Maruts they became gods of great prowess. Thus traversing the sky the fortynine Maruts became assistants of Indra.

16. When they flourished, Viṣṇu the patriarch, offered them kingdoms beginning with Pṛthu. Listen to that.

17. Ariṣṭa was the heroic person. Kṛṣṇa the patriarch was ever victorious. Parjanya was the presiding deity of clouds. This entire universe belongs to him.

18. O great sage, I have explained the creation of living beings to you. Listen to the division of kingdoms. I shall explain that duly now.

19. After crowning Pṛthu the son of Vena in the emperorship, Brahmā began to assign the kingdoms in due order.

20. He crowned Soma in the kingdom of birds, creepers, stars, planets, sacrifices and austerities.

21. He crowned Varuṇa in the kingdom of waters; Vaiśravaṇa as the lord of kings; Viṣṇu as the lord of Āditvas and Pāvaka as the lord of Vasus.

22. He crowned Dakśa as the lord of patriarchs, Indra as the lord of Maruts, and Prahlāda of great strength as the lord of Daityas and Dānavas.

23. He crowned Vaivasvata Yama in the kingdom of Piṭṛs, Mātrs, Vratas, Mantras and cows.

24. He crowned the trident-bearing Śiva, in the kingdom of Yakṣas, Rākṣasas, kings, goblins and ghosts.

25. He crowned Himavat as the lord of mountains, the ocean of rivers, the tiger of deer and Bull as the lord of cows.

26. He crowned the banyan tree in the kingdom of plants and trees. Thus the kingdom was assigned everywhere by the lord of subjects.

27. The lord of the universe, the soul of all, established the son of patriarch Vairāja in the kingdom in the east.
28. Similarly, O great king, he established Sudhanvan, son of Kardama, the patriarch, in the kingdom in the south.
29. The lord directed and assigned the unfailing noble-minded son of Rajas, Ketumat as the king in the kingdom in the west.
30. He crowned the indefatigable son of Parjanya the patriarch, Hiranyaaroman, in the kingdom in the north.
31. O Saunaka, the details of Prithu the son of Vena have been narrated to you. This base is glorified as the most ancient spot of great prosperity.

CHAPTER THIRTYFOUR
(The enumeration of Manvantaras)

Saunaka said:—
1. Please describe in detail all the Manvantaras. I wish to hear of all the Manus too.

Suta said:—
2-3. O great sage, six Manus have already been mentioned to you viz. Svayambhuva, Svrocis, Uttama, Tamas, Raiyata and Caksusa. The present Manu is called Vaivasvata, O great sage.
4-6. The Manus of future are Svarni, Raucya, Brahmasvarni, Dharmasvarni, Rudrasvarni, Devasvarni and Indrasvarni. All these constitute the Manus of the past, present and future. These have been enumerated by me as I have heard.
7. O sage, these fourteen Manvantaras extending over the period past, present and the future have been mentioned to you. A Kalpa consisting of a thousand Yugas is constituted by these.
8. O Saunaka, listen. I shall explain the sages, their sons and the gods; all are famous. Listen with pleasure.
9. Marici, Atri, the holy lord Angiras, Pulaha, Kratu, Pulastya and Vasishtha—these seven are Brahma’s sons.
10. O sage, the seven sages are in the northern quarter. In the Svāyambhuva Manvantara there were the gods named Yāmas.

11-12. The ten noble-souled sons of Svāyambhuva Manu were—Āgnidhra, Agnibāhu, Medhā, Medhātithi, Vasu, Jyotiṣmat, Dṛṅtimat, Havya, Savana and Śubhra. O great sage, the Indra there was Yajña.

13. Thus O dear, the first divine Manvantara has been mentioned to you. I shall explain the second one. Know as it is.

14-15. In the second Svārociṣa Manvantara these must be known as the great sages, viz-Ūrjastambha, Parastambha, Rṣabha, Vasumat, Jyotiṣmat, Dyutimat and the seventh Rociṣmat. Then the Indra was Rocana. The gods were known as Tuṣitas.

16-17. O great sage, the ten noble-minded sons of Svārociṣa Manu, all of great heroism and exploits were Harighna, Sukṛṭi, Jyotis, Ayomūrti, Ayasmaya, Prathita, Manasyu, Nabha and Sūrya.

18. O sage, the second Manvantara has been mentioned by me. I shall explain the third one. Know it factually.

19-20. Vasīṣṭha’s seven sons famous as Vāsiṣṭhas and Hiranyagarbha’s sons of great splendour known as Īrjas are mentioned as the sages. Uttama the Manu had ten sons, O great sage.

21-22. They were Iṣa, Īṣjita, Īrja, Madhu, Mādhava Śuci, Śukravaha, Nabhasa, Nabha and Rṣabha. The gods were Satyavedaśruta and others. O sage, the Indra then was Satyajit. He was the ruler of the three worlds.

23. The great third Manvantara has been explained. O sage, listen. I shall mention the fourth Manvantara.

24. The seven sages were Gārgya, Prthu, Vāgmin, Janya, Dhātā, Kapinaka and the seventh Kapivat. The groups of gods were Satyas.

25-26. The Indra there was Trīśikha. O sage, listen to the names of Manu’s sons. The ten sons of great rites of the Manu Tāmasa were Dyutipota, Sautapasya, Tapahśūla, Tāpana, Taporati, Akalmāsa, Dhanvin, Khaḍgin, Mahat and Rṣi.
27. The fourth Manvantara of Tāmasa Manu has been mentioned to you. O dear, now listen to the great fifth Manvantara.

28-29. Devabāhu, Jaya, the sage Vedaśiras, Hiranyaroman, Parjanya, Īrdhva Bāhu, Somapa—These and others constituted the seven sages. They were engaged in truth. The gods were Bhūtarajasas of the nature of performing penance.

30. Indra was named Vibhu and he was the lord of the three worlds. The name of the Manu was Raivata. He shall be known as the brother of Tāmasa.

31. O sage, Arjuna, Paṅktivindhya and others shall be known as his sons. They are endowed with great penance. They stay on the mountain Meru.

32. Raucya son of Ruci the patriarch was the Manu. His son born of the queen Bhūti was Bhautya.

33. The future Manus in this Kalpa will be seven. The future great sages will also be seven in each Manvantara in the heaven.

34. Rāma, Vyāsa, Ātreya, Dīptimat, Subahuśruta, Bharadvāja, and the lustrous Aśvatthāman son of Droṇa will be seven sages in this Manvantara.

35-37. Śaradvat son of Gautama, Gautama, Kṛpa, Kauśika, Gālava, Ruru and Kaśyapa will be future seven sages. The future gods are three in number as mentioned by Svayambhu. They are the sons of the noble-souled Kaśyapa the son of Marīci. Bali the son of Virocana will become their Indra.

38-39. O Śaunaka, the future ten sons of Sāvarnī the Manu will be Viśāṅga, Avanīvat, Sumanta, Dṛṣṭimat, Vasu, Sūri, Sura, Viṣṇu, Rājā and Sumati. Thus the eighth Manvantara has been mentioned. Now listen to the ninth Manvantara.

40-42. I shall mention Dakṣasāvarṇī Manu at the outset. Listen. Medhātithi, Paulastyas, Vasu, Kaśyapa, Jyotīṣmat, Bhārgava, Dṛṣṭimat, Anāgiras, Savana son of Vasiṣṭha, Havya son of Atri, and Pulaha—these seven are the sages in the Rauhita Manvantara. O great sage, the groups of gods are three.

43-44. They are the sons of the patriarch Rohita, son
of Dakṣa. These are the nine sons of strength of the first Sāvarṇi—Dhṛṣṭaketu, Diptaketu, Pañcahasta, Nirākṛti, Pṛthuśravas, Bhūrīdyumna, Rṣīka, Brhatā and Gaya.

45-47. In the tenth Manvantara of the second Sāvarṇi the following are the sages, viz. Haviṣmat, Pulaha, Prakṛti, Bhārgava, Āya, Mukti, Ātreya and the imperishable Vasiṣṭha along with the seven great sages viz, 'Paulastya, Prayati, Bhāmāra, Kaśyapa, Aṅgirā, Anena, and Satya. Those known as Dviṣimant are the groups of gods.

48-49. Śambhu, Maheśvara himself is as their Indra. The ten sons of the Manu are Akṣatvat, Uttamausas, Bhūriṣeṇa the powerful, Śatānika, Nirāmitra, Vṛṣasena, Jayadratha, Bhūrīdyumna, Suvarcā and Arcis.

50. In the eleventh Manvantara of the third Sāvarṇi there are seven sages. Understand them as they are glorified by me.

51-52. Haviṣmat Kaśyapa, Vapuṣmat Vārūṇa, Ātreya, Vasiṣṭha, Anaya, Angiras, Cārudhrṣya, Paulastya, Nihṣvara, Taijasa Agni. The first seven are the sages and the last three groups are of gods.

53-54. There are the sons of Brahmā known as Vaidhrātas. The grandsons of Sāvarṇa and the sons of the third Sāvarṇi are—Sarjava, Suṣarman, Devānika, Kṣemaka, Drdhheṣu, Khaṇḍaka, Darśa, Kuhu and Bāha, nine in all.

55-57. Now know the seven sages of the fourth Sāvarṇi from me—Dyati son of Vasiṣṭha, Ātreya of good penance, Angiras an embodied form of penance, Kaśyapa the ascetic. Paulastya the sage, Pulaha interested in penance and Bhārgava the storehouse of penance. The groups of gods are known as five and they are the mental sons of Brahmā.

58-60. The Indra then is Rtaḥāman. He is the happy ruler of the three worlds. In the future twelfth Manvantara, O, sage, the seven great sages are Dhṛtimat, Angiras, Havyavat Paulastya, Tattvadarśin Paulaha, Nirutsava Bhārgava, Nisprapañca Ātreya, Nirdeha, Kāśyapa and Sutapa the descendant of Vasiṣṭha.

61-62. The groups of gods are three in number as mentioned by Svayambhū. They are: Divaspati Indra, Vicitra and Citra Naya, Dharmadhṛta, Andhra, Sunetra, Kṣatravr̥d-
dhaka, Nirbhaya, and Sutapas Droṇa are the sons of Raucya Manu.

63-65. In the fourteenth Manvantara of Satya Manu the seven sages are Āgnidhra Kāsyapa, Māgadha, Paulastya Atibāhya Bhārgava, Śuci Angirasa, Yukta Ātreya, Ajita grandson of Vasiṣṭha, and Pulaha. They are the final seven sages. The gods are the holy Cākṣuṣas. Śuci will become Indra.

66. After getting up early in the morning the repetition of the names of these sages of the past and future increases the happiness of men.

67-68. O great sage, listen. The groups of gods are five. The sons of this Manu are—Taraṅgabhīru, Budhna, Tanūgra, Anugra, Abhimānin Praviṇa, Viṣṇu, Saṅkramdana, Tejasvin, and Sabala.

69. The earlier Kalpa is in the authority of Bhauma, Thus I have explained the Manus past and future.

70-71. These were mentioned to Vyāsa by Sanatkumāra of great splendour. When the thousand Yugas are complete they, of good penance, return to Brahmāloka when their task of protecting the people is over. Each Manvantara consists of seventy one Yugas with some period left over.

72. These fourteen Manus are glorified. In each Manvantara there is re-creation after annihilation.

73. It is difficult to explain Manvantara even in hundreds of years. The Kalpa that follows a hundred thou-
sand Kalpas is named Niśéseṇa.

74-75. There all the living beings are burnt by the sun’s rays. O sage, all of them enter Viṣṇu at the end of Kalpas along with the Ādityas. Viṣṇu then creates all living beings. This happens again and again.

76-77. Lord Rudra annihilates them I shall explain it at the end of Vaivasvata Kalpa. Thus I have mentioned all about the Manvantaras to you. It is a holy narrative condu-
sive to wealth and increase of the family.
CHAPTER THIRTYFIVE

(The description of Vaivasvata)

Sūta said:—

1. Vivasvat was born of Dakṣa's daughter and Kaśyapa the great sage. His wife was Samijñā, daughter of Tvaṣṭṛ and also known as Sureṇukā.

2. Due to the unbearable heat of her husband she in her prime of youth was dissatisfied.

3. Being scorched and not being able to hear the brilliance of the lustrous sun, the fair-complexioned lady was excited and sorrowful.

4-5. O sage, the sun begot three offsprings of her: the patriarch Manu Śrāddhadeva, Yama and Yamunā born as twins.

6. On seeing the brilliance of the sun as unbearable as the fire at the final dissolution she created Chāyā of herself.

7. She of illusory form told Samijñā: "O sweet-smiled auspicious lady, what shall I do for you, please tell me".

Samijñā said:—

8. "Welfare unto you. I go to my father's house alone. Indeed you have to stay in this house without aberration.

9. These two well-behaved sons and this pretty girl should be happily protected if you wish to please me."

Chāyā said:—

10. "O lady, I shall brook their misdeeds even as much as pulling out my hair. I shall make no complaint to you. O goddess, you can go away happily."

Sūta said:—

11. Ashamed on being addressed thus, the lady went to her father's house but was rebuked by him. He urged her again and again to return to her husband.

12. She assumed the form of a mare. Going to Northern Kurus she wandered among the people.

13. The sun took her for Samijñā and begot of her a son the Manu Sāvarṇi.
14. Though requested by Śaṁjñā, Chāyā did not love the elder children. She loved her own son more and fondled him always.

15. The younger brother Yama could not hear that. He did not forgive. Ever since childhood he was furious and and ill-tempered due to the gravity of what was destined to happen later.

16. When Yama, son of Vivasvat threatened Chāyā she became infuriated and cursed him angrily.

17. Due to excessive anger she cursed—“Let your leg fall off”. Yama approached his father with palms joined in reverence and said.

18-20. “I was agitated due to Chāyā’s words. I am sorry and frightened of the curse I had only said that a mother shall have impartial and equal love for all her children. She has lost affection for us. She nurtures only the youngest one. Hence I raised my foot. It behoves you to forgive me. O lord of gods, O foremost among the resplendent ones, I have been cursed by my mother. O lord of rays, let not my leg fall off by your grace.”

The sun said:—

21. O son, there shall be a great cause for this. That was why you too who know virtue and speak the truth had been infuriated.

22. It is not possible to make your mother’s words false. Worms will take away the flesh from your leg and go to the earth.

23. Her words will come up true and you will also be saved. Have no doubt, O deer, cheer up your mind, O lord.

Sūtu said:—

24. O great sage, after saying thus to his son Yama, the sun angrily spoke to Chāyā.

The sun said:—

25. O beloved wife, O evil-minded angry lady, what it is that you have done? Why do you love one son more? You shall tell me.
Sūta said:—

26. On hearing the words of the sun she told him the truth. Scorched by him she consoled him thus.

Chāyā said:—

27. This fierce form of yours was not pleasant to Saṃjñā. She was scorched by your excessive brilliance. She could not bear it. She now resides on the grassy plain in a forest.

28. O lord of rays, she is endowed with the power of Yoga. She has resorted to yogic practice. She is praiseworthy. O lord of gods, be favourable to her by sending the message of your opinion.

29. I shall change your form. I shall make it pleasingly brilliant.

Sūta said:—

On hearing this, the sun was appeased.

30. The sage Tvaṣṭṛ put him on the turner’s lathe and sharpened him further. His blazing form was slightly reduced in brilliance.

31. When the form was made more pleasingly brilliant by Tvaṣṭṛ it shone splendidly. Then resorting to Yogic practice he saw his wife Saṃjñā.

32. He assumed the form of a horse and approached her for sexual indulgence with her who could not be overwhelmed by any living being due to her lustre and observance of restraint.

33. O sage, in the course of the sexual activity she suspected him to be another man. Hence she received the semen through the mouth into the nostril.

34. Thence were born the twin gods Aśvins, the foremost among physicians. They are known as Nāsatyas and Dasras.

35. The sun showed his pleasingly splendid form to them. On seeing her husband she was extremely delighted.

36. The chaste lady returned to the house with her husband with the face beaming with pleasure. The pair rejoiced more than before.
37. This incident distressed the mind of Yama. As pious king he gladdened the subjects virtuously.

38. Yama of great lustre attained the lordship of the names and the guardianship of the quarters.

39. Sāvarṇi Manu became the patriarch. In the Sāvarṇika Manvantara he will become the future Manu by virtue of his action.

40-42. The lord is performing penance even today on the top of Meru\textsuperscript{21}. Their younger sister, the famous Yami, became the most excellent river Yamunā, the sanctifier of all the worlds. He is called Sāvarṇi Manu in the world. He who listens to or retains in memory this origin of the gods attains great fame. Should he suffer from any adversity he will be rid of it.

CHAPTER THIRTY-SIX

(The description of the nine sons and the race of Manu)

Sūta said:—

1. Nine sons all equal to him were born of Vaivasvata Manu. Later they became very lofty, bold and devoted to the virtues of Kṣatriyas.

2. They were Ikṣvāku, Śibi, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nabhaga, Karuṣa and Priyavrata.\textsuperscript{22}

3-5. Desirous of sons, Manu the patriarch performed a sacrifice. O great sage, when no sons were born as a result of the sacrifice, the famous Ilā was born, wearing divine garments, bedecked in divine ornaments and with a

\textsuperscript{21} See P. 310 note and P. 623 note.

\textsuperscript{22} There is no consensus of opinion in the Purāṇas about the names. Pargiter who collated the Puranic texts on the topic suggested the following names इक्ष्वाकु, नाभाग, वृष्ट, शर्यति, नारिश्यंत, करुष, प्राङ्गु, नामानेविद्ध and पुष्प. SP agrees in respect of the first five but it substitutes शिबि, नाभाग (द्वितीय) and प्रियधर्म प्राङ्गु, for नामानेविद्ध and पुष्प. Probably the second नाभाग is identical with नामानेविद्ध. The identification of शिबि and प्रियधर्म with प्राङ्गु पुष्प is doubtful.
divine body. Manu the chastiser addressed her as Ilā and said "Follow me". Ilā replied to him.

Ilā said:—

6. She spoke these words to the patriarch desirous of a son—"O foremost among the eloquent, I am born of the parts of Mitra and Varuṇa.

7-9. I am approaching them. I shall never be interested in sinful things." After saying this, the chaste lady approached Mitra and Varuṇa and spoke with palms joined in reverence "O great sages, I am born in the sacrifice of Manu through your parts. I have come to you. Please tell me. What I can do for you. O lord, create other sons so that your race may flourish."

Sūta said:—

10. When the chaste lady born in the sacrifice of Manu said, the sages Mitra and Varuṇa spoke thus respectfully.

Mitra and Varuṇa said:—

11. O virtuous beautiful lady of fair complexion, both of us are pleased with your self-control, humility and truth.

12. O blessed lady, you will attain our fame. You alone will become the son establishing the family of Manu.

13. You will be famous in the three worlds as Sudyumna, beloved of the universe, virtuous in conduct and enhancer of the race of Manu.

Sūta said:—

14. On hearing that she returned to her father's presence. On the way, getting an opportunity, Budha invited her for sexual intercourse.

15. King Purūravas was born of her out of the union with Budha. O intelligent one, this son was the handsome and intelligent man who later became the husband of Urvaśī.
16. After bearing the son Purūravas she became Sudyumna as a result of Śiva's grace.

17. Sudyumna had three very virtuous heirs Utkala, Gaya and the powerful Vinatāśva.

18. O brahmin, O great sage, Utkala was assigned the country Utkala;²³ Vinatāśva was given the territories on the West and Gaya was given Gayā and the eastern territories.

19. O dear, when Manu passed away, the earth was divided into ten regions.

20-24. Ikṣvāku the eldest son got the central territory. At the instance of Vasiṣṭha, Sudyumna gave the virtuous territory Pratiṣṭhāna²⁴ to Purūravas. O great sages, Sudyumna had the characteristics of both man and woman. The Śakas were the sons of Nariṣyanta. Nabhaga's son Ambariṣa got the region Bāhlaka²⁵ and so was known as Bāhleya. Śaryāti had a son and a daughter. The son was known as Ānarta and the daughter as Sukanyā who later became the wife of Cyavana. Ānarta's son was Raibhya known also as Raivata.

25. In the territory²⁶ of Ānarta he got the city Kuśasthali which was extremely brilliant and was the seventh among seven cities.

26. He had a hundred sons of whom the eldest and the most excellent was Kakudmin. He was brilliant, strong, virtuous and a protector of brahmins.

27. A daughter Revati was born to Kakudmin. She was endowed with great beauty, She was another Lakṣmī.

28. The king Kakudmin the lord of all went to

²³ It is modern Orissa.
²⁴ Here Pratiṣṭhāna is Prayāga but the Purāṇas are not agreed upon its locus. Some place it on the north and some on the east side of the Ganges. Others place it on the north bank of the Yamunā.
²⁵ There is another Pratiṣṭhāna=Paiṭhan in the Aurangabad District of the former Hyderabad State.
²⁶ Bāhlaka is identical with modern Balkh in the northern part of Afghanistan. See KM Ch, XVII.
²⁶ It is identical with Gujrat and part of Malavā. Its chief city was Kuśasthali also called Dvārakā.
Brahmā's region near Brahmā, accompanied by his daughter in order to ask him about a suitable bridegroom for her.

29. While dance and music was going on, he stood there waiting for a moment near Brahmā.

30. Although it was only a Muhūrta in Brahmā's region many Yugas had passed by. But O sages, the king Kakudmin did not know anything about it.

31. Then he bowed to Brahmā the great Ātman, humbly and with palms joined in reverence told him about his mission.

32. On hearing his purpose the patriarch Brahmā laughed. Addressing the great king Kakudmin, he said.

*Brahmā said:—*

33. Listen, O King Kakudmin, O lord of the earth, son of Raibhya, to my words with attention. I shall tell you the truth particularly.

34. All those bridegrooms you had in view have been killed by the efflux of time. Even their family is extinct. Time is the devourer of everything.

35. O king, your city too has been destroyed by Puṇyajanās, the Rākṣasas. It is now the twenty-eighth Dvāpara Yuga and the city has been rebuilt by Kṛṣṇa.

36. In the name of Dvāravatī because it has many entrances, it is very beautiful. It is protected by the Bhojas, Vṛṣṇis and Andhakas with Kṛṣṇa as their leader.

37. O king, now go there and give this daughter of yours to Baladeva the son of Vasudeva.

*Sāla said:—*

38. Thus commanded, the king bowed to him and went to that city. On realising that many Yugas had elapsed he was surprised along with his daughter.

39. Then he gave his daughter, the youthful maiden, Revatī to Bala the brother of Kṛṣṇa in conformity with the Śāstric rituals.

40. Then he, the great lord, went to the celestial summit of Meru and propitiated Śiva observing penance.
The sages said:—

41. Raivata stayed in Brahmā’s region for many Yugas. He returned to the mortal world as a young man. This is my great doubt.

Sūta said:—

42. O sages, near Brahmā there is no old age, hunger, thirst, aberration or premature death to any one.

43. Therefore the king did not attain old age or death, nor his daughter. After consulting Brahmā about the bridegroom he returned still a young man.

44. Going to the divine city Dvārakaṇṭha27 rebuilt by Kṛṣṇa, he got his daughter married to Bala.

45. Hundred sons were born to that virtuous great lord. Through many wives Kṛṣṇa too had innumerable sons.

46. The family of the two noble souls was very great. All the Kṣatriyas in every quarter became delighted and virtuous.

47. Thus the race of Śaryāti has been narrated to you. O brahmins, I shall succinctly mention the details of others too. Listen attentively.

48. Nābhāga had a son Dhṛṣṭa. After establishing the Kṣatriya race and performing the brahminical rites he attained brahminhood.

49. Dhṛṣṭa’s race originally Kṣatriya became brahmin family on the earth. Karuṣa’s descendants the Kāruṣas were Kṣatriyas, insubjugable in war.

50. Nrgra who was also a son of Manu was a liberal donor of riches to brahmins and of cows.

51. Once due to an error in his charitable gift of a cow, prompted by his own sins and crooked intellect, he became a chameleon and was redeemed by Śrīkṛṣṇa.

52. An excellent son was born to him named Prayāti, the knower of virtues. This I have heard from Vyāsa and have now briefly mentioned to you.

53. Prśadhra, a son of Manu was made the keeper of

27. See P. 1229 note 90.
cows by his preceptor. During the nights, observing the posture of heroes, he diligently looked after the cows.

54. Once a tiger entered the cowshed to attack the cows. On hearing the shrieks of the cows he woke up. Strong that he was he seized a sword to kill it and started.

55. On seeing the lord armed with a sword the frightened tiger slipped away. Not knowing it and mistaking a reddish brown cow as the tiger he hit it with his sword on its head.

56. Due to rain and gust of wind in the night he was deluded. Thinking that the tiger had been killed he returned to his place.

57. When the night dawned into day he got up and went there. He saw only the cow killed and not the tiger. He felt dejected.

58. On hearing about the incident and realising that he had committed a sin unconsciously and not wilfully, the preceptor cursed him—"Become a Śūdra, not a Kṣatriya."

59. On being cursed by his preceptor, the family priest out of anger, Prṣadhra started from there and went to the great forest.

60. Dejected by sufferings he became detached and practised Yoga. He burnt himself in conflagration and attained the greatest goal.

61. Kavi, son of Manu, was highly intelligent due to Śiva's blessings. After enjoying divine pleasures here he attained the rare salvation hereafter.

CHAPTER THIRTYSEVEN

(The race of Manu)

Sūta said:-

1. Formerly Ikṣvāku was born as the son of Manu through the nose. He had a hundred sons who were liberal in bestowing gifts.
2. Before them O brahmins, there were no kings in Āryāvarta. Of them the eldest was Vīkūṣī. He became the king of Ayodhya.

3-4. Listen to one of his misdeeds. He wanted to perform Śrāddha but before performing the same he ate a rabbit and came to be known as Śaśāda. Abandoned by Ikṣvāku, he entered a forest.

5. When Ikṣvāku passed away he was installed a king at the instance of Vasiṣṭha. He had fifteen sons of whom the chief was Śakuni.

6. They all became kings and protectors of the northern country. Ayodha’s son was the powerful king Kākutstha.

7. Kākutstha’s son was Arinābha. His son was Pṛthu. Pṛthu’s son was Viśtarāśva. From him was born Indra the lord of people.

8. Indra’s son was Yuvanāśva, the ruler of Śrāvasta. His son was Śrāvastaka who built Śrāvasti. Śrāvastaka’s son was Brhadaśva.

9. His son was Yuvanāśva and Kuvalāśva was his son. Since he slew Dhundhu he became the excellent king Dhundhumāra.

10-11. Kuvalāśva had hundred sons who were excellent archers. He was entrusted with the kingdom by his father. After transferring the royal glory to the son the king entered the forest. But Uttaṅka prevented him.

Uttaṅka said:

12-14. Listen. You shall protect the earth virtuously. O king, only when protected by you can the earth be relieved of excitement and sorrow. It does not behove you to go to the forest. There is a Dānava, proud of his strength near my hermitage, in the snow-covered wilderness, full of sea-sand. He is indestructible even to the gods. He has a huge body and is very strong.

15. He stays underground concealed by the sand. The terrible Rākṣasa son of the demon Madhu is Dhundhu by name.

28. This celebrated city is situated in the modern gonda district of Uttar Pradesh
16. He stays there performing a terrible penance for the destruction of the worlds. At the end of every year he exhales terribly.

17. When he exhales, the whole world including mountains, forests and wilderness, quakes. Blazing flames with pink smoke smoulder everywhere.

18. Hence, O king, I cannot stay in my hermitage. O strong one with huge arms ward him off desiring the welfare of the worlds.

19. Let the world become happy and peaceful after he had been killed by you. O lord of earth, you alone can slay him.

20. O sinless one, a great boon has been granted to you. Viṣṇu will heighten your splendour by his own splendour.

21. Great virtue accrues from the protection of the subjects. A similar opportunity is wanting in the forest. Let not your mind be directed that way.

22. O leading king, nowhere such a virtue exists as it does in the protection of the subjects. This has been pursued by the saintly kings of yore.

23. Thus requested the saintly king entrusted his son Kuvalāśva with the task of thwarting Dhundhu.

24. "O holy lord, O excellent brahmin, I have already laid aside my weapons. Here is my son who will surely destroy Dhundhu."

25. Having said thus and instructed his son the king proceeded with penance. Kuvalāśva accompanied by Utaṅka went to fight with Dhundhu.

26. At the approach of Utaṅka and for the benefit of the worlds, lord Viṣṇu entered him with his splendour.

27. When the invincible Kuvalāśva started there was a loud shout in the heaven. "This glorious prince will slay Dhundhu."

28. The gods surrounded him with garlands of flowers. They praised him saying "Be victorious, Be long-lived."

29. The most excellent among the victorious, the king went there accompanied by his sons. He caused an ocean to be dug in the midst of that vast expanse of sand.
30. O brahminical sage, heightened in strength by the splendour of Viṣṇu he became very brilliant and stronger.

31. O brahmin, the demon Dhundhu was found out, concealed beneath the sand towards the western quarter as the sons of the king dug up the place.

32. He appeared to consume all the worlds out of fury in the fire emerging from his mouth. Water too gushed out from him as from the moon-stone at the moonrise.

33. The hundred sons were scorched and burnt in the fire. O great sage, among them only three survived.

34. O leading brahmin, then the king of great splendour rushed at the very powerful Rākṣasa, the brahmin-slayer Dhundhu.

35. The king quaffed off the gushing water through fiery arrows and quelled the fire through water.

36. After killing the aquatic demon of huge body with his strength, the king requested Uttāṅka to survey his work.

37. O great sage, Uttāṅka granted him boon. He gave him never-ending wealth and invincibility to enemies.

38. He blessed him with interest in virtue, perpetual residence in the heaven and the imperishable world to his sons who were killed in the battle.

39. Three of his sons survived. The eldest of them was Drḍhāśva. Hamsāśva and Kapilāśva were younger princes.

40. Haryaśva was the son of Drḍhāśva who was the son of Dhundhumāra. Nikumbha who was always engaged in sacred rites was the son of Haryaśva.

41. Samhataśva an expert in war was the son of Nikumbha. Aksāśva and Kṛtāśva were the sons of Samhataśva.

42. He had two daughters Haimavatī and Drṣadvatī honoured by the good. She was famous in the three worlds. Her son was Prasenajit.
43. Prasenajit had a chaste wife Gauri.\(^{29}\) She was cursed by her husband and turned into the river Bāhudā.

44. His great son was Yuvanāśva, the lord of the earth. Māndhātā famous in the three worlds was Yuvanāśva's son.

45-46. Śaśabindu's daughter the chaste Cāitrarathī was his wife. She was the eldest sister of ten thousand brothers. Māndhātā begot of her two sons, Purukutsa, the knower of sacred rites and Mucukunda the righteous.

47. Purukutsa's son was Trayyāruṇi. His son was Satyavrata.

48-50. He was evil-minded. Whenever sacred mantras were recited he put obstacles. After the marriage was celebrated he abducted the brides of others with force, out of lust, delusion, fun or arrogance. He abducted the virgins to satisfy his lust. The king Trayyāruṇi forsook him for such evil practices. Infuriated he called him a disgraceful wretch.

51. When cast-off he asked his father where to go. The king asked him to stay with the outcasts.

52. Cast off by his father the righteous king and protector, the heroic Satyavrata lived with the outcasts.

53. Becoming detached due to the activities of his son, the king Trayyāruṇi forsook everything and went to the forest in order to perform penance to propitiate Śiva.

54. O brahmin sage, due to that sinful misdeed Indra did not rain in his kingdom for twelve years.

55. Viśvāmitra of great penance abandoned his wife in that land and performed extensive penance in the marshy foreshore of the ocean.

56. His wife tied her middle son round her neck and offered him for sale in exchange for a hundred cows in order to sustain the other children.

57. On seeing her offering her own son, tied round her neck, for sale, Satyavrata released him.

58. The mighty Satyabrata sustained him just to satisfy Viśvāmitra and out of human sympathy.

\(^{29}\) Gauri, wife of king Prasenjīt or grandmother of Māndhātā was cursed by her husband and transformed into Bāhudā or Bāhukā or Saivāvāhīni, a river of Eastern India. The hermitage of Śaṅkha and Līkīṭha are said to have been situated on its bank (Mbh. XII. 23. 18-19.)
59. Ever since then, that son of sage Viśvāmitra came to be called Gālava because he was tied round the neck. He too performed great penance.

CHAPTER THIRTYEIGHT

(From Satyavrata to Sagara)

1. By his devotion to Viśvāmitra his compassionate nature and his vow, Satyavrata nurtured and looked after Viśvāmitra’s wife.

2. O sage, he killed deer, boars and buffaloes of the forest and he cast off their flesh near the hermitage of Viśvāmitra.

3. In virtue of his being the priest and the teacher the sage Vasiṣṭha looked after the holy centres, cows, clans and the harem.

4. Vasiṣṭha nursed more and more grudge against Satyavrata forced by the gravity of what was destined to happen.

5. Vasiṣṭha had not prevented the father from exiling the son from the kingdom because there was sufficient cause for the same.

6. When the seventh step is taken (round the fire in the altar) the marriage becomes valid. But Satyavrata did not understand this secret.

7. Only for the satisfaction of his father did he do the same thinking that the family customs should remain unviolated.

8. When he was abandoned by his father Vasiṣṭha did not interfere on his behalf. The sage proclaimed that he would never install him in this kingdom.

9-12. During the twelve years of famine and drought Satyavrata observed his vow. When there was no meat available the prince saw the wish-yielding cow of Vasiṣṭha. O sage, the king who observed the ten tenets of Dharma

30. Cp. Manu. VI. 91

उ० "स्याम्र दमोर्त्जयूं योगचित्रित्त्रिविग्रहः।

शौचिष्ठा सप्तक्रोमधी दशकं चर्मालक्रणम्।।"
killed the cow either due to anger or greed or exhaustion or hunger. The meat of the same he utilised to feed Viśvāmitra’s son. On hearing of it the sage Vasiṣṭha became angry and said.

Vasiṣṭha said

13. If the two iron stakes thrust by me fail I shall fix another cruel one.

14. Your transgression is threefold. You have displeased your father, killed the cow of your preceptor and used things unsprinkled with holy water.

15-16. He called him Triśaṅku and ever since he is known as Tristaṅku. When Viśvāmitra returned he was pleased with Triśaṅku for having maintained his family during his absence. When pressed to choose a boon the prince chose it.

17. When there was drought for twelve years he had helped his family, therefore the sage anointed him in the kingdom of his father and officiated as priest in his coronation.

18. Ever as the gods and Vasiṣṭha were watching, the saintly lord Viśvāmitra made him ascend heaven in his physical body.

19. His wife Satyarathā, hailing from the family of Kekayas bore him a son who was named Hariścandra.

20. That king Hariścandra is known as Traiśaṅkava. He is famous as the performer of the Rājasūya sacrifice and as an Emperor.

21. Hariścandra’s son Rohita was famous. Rohita’s son was Vṛka and Bāhu was born of Tṛka.

22. Haihayas and Tālajaṅghas removed that king. O brahmin, he was very virtuous.

23. Bāhu begot a son. Sagara was born with poison. Reaching the hermitage of Aurva, he was saved by Bhārgava.

24. Securing fiery missiles from Bhārgava king Sagara

31. Kekayas lived between the Jhelum and the Beas and had their capital at Grīvraja (Girijak or Jatālpur) on the Jhelum.
conquered the earth after killing Tālajaṅghas and Haihayas.  

25. He defeated Śakas, Bahūdakas, Pāradas tagaṇas and Khaṇas. He established a good religious cult and ruled over the earth virtuously.

Śaunaka Said:—

26. How was he born with poison? How did he conquer the Kṣatriyas? O son of sūta, please narrate this in detail.

Sūta said:—

27. O sage, listen with attention. I shall narrate what Vaiśampāyana said on being asked by Janamejaya, son of Pārīkṣita.

Pārīkṣita said:—

28. O sage, how was the king born with poison? How did he kill the kings? Please narrate this.

Vaiśampāyana said:—

29. O dear, O lord of the subjects, the kingdom of Bāhu who indulged in vices was captured by Haihayas and Tālajaṅghas and the Śakas.

30. Five groups of Rākṣasas are mentioned, viz.—Yavanas, Pāradas, Kāṁbojas, Pahlavas and Bahūdakas.

32. These constituted one of the five clans of Haihayas, the other four being वीरवन, भोज, अर्जुन and तुषारकेश.

33. Haihayas formed a branch of the Yādavas who ruled at Māhiśmatī (Mod. Māndhāta in the Nimar District, M.P.) on the Narmadā river.

34. The original home of the Śakas was the Valleys of the Jaxartes and Oxus. But they had settled in India after they had conquered the country.

35. Pāradas are identical with the Pārthians who lived in the Khorasam region.

36. The Tagaṇas or Taṅgaṇas had their headquarters at Taṅgaṇāpura near jyotirmāṭha in Garhwal (Ep. Ind. Vol. XXXI. P. 286).

37. According to Al-Biruni, the Khasas were a Himalayan tribe now represented by the Khakkas of Kashmir.

38. Yavanas are identical with the Indo-Greeks who settled in the northwestern part of India and adjoining lands.

39. See No. 35 above.

40. Kāṁbojas lived in the land between the Rajauri Valley in Kashmir and the Hindukush mountains. Some scholars locate the tribe near Badakhshan beyond the Hindukush.

41. Pahlavas or the Pahlavis are identical with the Persians.

42. Bahūdakas remain unidentified.
31. O king, these five groups of Rākṣasas pursuing activities of exploit on behalf of the Haihayas seized the kingdom of Bāhu and gave it to the Haihayas.

32. Having lost the kingdom, Bāhu went to the forest along with his wife. Distressed that he was he abandoned his life.

33. One of his wives belonging to the house of Yadu followed him in pregnancy. Due to jealousy as a result of her expected son before her, the co-wife administered poison to her.

34. She made the funeral pyre of her husband ready and was about to enter the fire, Aurva Bhārgava mercifully prevented her.

35. The queen stayed in his hermitage for the sake of her child in the womb. She served the sage, mentally remembering Śiva.

36. Once when the Muhūrta and the Lagna were good when the five planets were ascendant the child was born along with the poison administered to the queen.

37. In that auspicious Lagna, O excellent sage, the king Sagara, of mighty arms, was born.

38. Aurva performed the postnatal rites of that prince. He taught him Vedas and Śastras and instructed him in the use of missiles.

39. The blessed Sagara, earnestly learnt the lore of the fiery missile, in accordance with the rules of procedure, the missile that is unbearable even to the gods.

40. The infuriated Sagaras, equipped with this miraculous and other weapons and with his own natural strength, killed the Haihayas.

41. This Sagara became foremost among the famous, earned fame in all the worlds and established piety on the earth.

42. Then the Śakas, Yavanas, Kāmbojas and Pahlavas, being destroyed sought refuge in Vasiṣṭha.

43. After deceitfully compelling them to enter into an agreement, Vasiṣṭha of great brilliance offered them freedom from fear and brought them to king Sagara.

44. At the instance of his priest Sagara maintained
his vow by destroying their mode of worship and effecting alterations in their hair style.

45. He released the Śakas after shaving off half of their heads. Complete tonsure was assigned to Yavanas and Kambojas.

46. Pāradas were given close hair-cut and Pahlavas were asked to grow beard and moustache. All of them were deprived of the right of the Vedic study and the use of Vaṣaṭkāra.

47. All those Kṣatriyas who had been deprived of virtue were re-instated in piety. The entire earth was conquered by him virtuously.

48. Thus conquering the earth virtuously the king instituted a horse-sacrifice.

49. O sage, the sacrificial horse was let loose, followed by his sixty thousand sons. It reached the shore of the ocean in the south-eastern region.

50. It was stealthily removed by Indra, king of the gods, for his selfish ends near the sea-shore and taken underground.

51. In order to search out the horse, king Sagara caused the country around dug up through his sons.

52. While it was being dug near the ocean, they met the sage Kapila, the primordial Puruṣa of cosmic form.

53. As he woke up from trance all but four of the sixty thousand sons were burnt by the fire from his eyes.

54. The four who were spared were Harṣaketu, Suketu, Dharmaratha and Pañcajana. They became the kings establishing his line.

55. Lord Viṣṇu granted him five boons, viz. flourishing family, intelligence, fame, the ocean as son and wealth.

56. By that virtue he attained the fatherhood of ocean. He regained the sacrificial horse from the ocean.

57. He performed a hundred horse-sacrifices and became famous. He acquired wealth bestowed by Śiva. He propitiated the deities by performing the sacred rites.
CHAPTER THIRTYNINE

(Kings of the solar race)

Saunaka said:—
1. How were the heroic sons of Sagara born? By what means did the sixty thousand of them become valorous?

Sūta said:—
2. Sagara had two wives. They had wiped off their sins by penance. When Aurvā the sage was propitiated by them he granted them a boon.
3. One of them chose the boon of sixty thousand sons. The other chose one son who would maintain the line of succession in the race.
4. Having received the boon of heroic sons she gave birth to a big gourd of seeds which were separated.
5. They were put in jars of ghee and nurtured by nursing maidens. They became princes and enhanced the delight of all.
6. When they were burnt by Kapila one Pañcajana became king.
7. Pañcajana begot a son Amśumat whose son was Dilipa. Dilipa’s son was Bhagiratha.
8. It was this Bhagiratha who brought Gaṅgā to the sea and made her his daughter.
9. Bhagiratha’s son was Śrutasena. His son was the virtuous king Nābhāga.
10. Ambariṣa was the son of Nābhāga. Sindhudvīpa was his son. Ayutājit was the heir and successor to Sindhudvīpa.
11. His son was king Ṛtuparna, who knew the secret of the dice and was a friend of king Nala.
12. Ṛtuparna’s son was Anuparna. His son was Mitrasaha who was known as Kalmāṣapāda also.
13. Kalmāṣapāda’s son was Sarvakarman. Anaranya was the son of Sarvakarman.
14. Anaranya’s son was king Muṇḍidruha. His sons were Niṣadha, Rati and Khaṭvāṅga.
15. Khaṭvāṅga returned from the heaven, lived for a
Muhūrta and attained all the three worlds, O sinless one, through his intellect and truthfulness.

16. Dirghabhāhu was his son. Raghu was his son. Aja was his son and Daśaratha was born of him.

17. Rāma was born of Daśaratha. He was very pious and famous, a part of Viṣṇu and a devotee of Śiva. Rāvana was killed by him.

18. His story has been described in the Purāṇas. It is famous in the Rāmāyaṇa. It has not been mentioned here in detail.

19. Rāma's son Kuśa was very famous. Atithi was born of Kuśa. His son was Niṣadha.

20. Nala was the son of Niṣadha. Nabhas was the son of Nala. Puṇḍarika was the son of Nabhas. Kṣema-dhanvan was his successor.

21. The powerful Devānika was the son of Kṣema-dhanvan. Devānikā's son was the king Ahinagu.

22. Ahinagu's heir was the powerful king Sahasvat. Vi rasena was his son, a scion of the family of Ikṣvāku.

23. Vira sena's heir was Pāriyātra. From him a son Bala was born. Sthala was his son.

24. His son was the valorous Yakṣa born of a part of the sun. His son was Aguṇa and from him was born Vidhṛti.

25. His son Hraṇyanābha was a great preceptor of Yogic science. He was the disciple of the sage Jaimini and an expert in the spiritual science.

26. It was from this great king that Kauśalya Yājñavalkya studied the spiritual science of Yoga that un- reveals the knotty mesh of the heart.

27. His son was Puṣyanāman. His son was Dhruva. Agnivarna was his son. His son was Śighra.

28. His son was Marut. He became a Siddha by means of Yoga. This king is alive even now in a village Kalāpa.43

43. Kalāpagrāma is in the eastern land on the Himalāyas, having hundreds and thousands of the hermitages of the sages. See Geo. of the Purāṇas P. 57.

The verse suggests the probable date of SP. in the reign of King Marut, son of Agnivarna of the solar race.
29. At the end of Kali he will revive the extinct solar race along with the contemporary sages.

30. Prthuśruta was his son. Sandhi was his son. Amarśaṇa was his son and Marutvat was his son.

31. Viśvasa was his son. His son was Prasenajit. Takṣaka was his son and his son was Brhadbala.

32. These are the kings of Ikṣvāku family who had gone before. Now listen to the future kings of this family, the most excellent of those who know sacred virtue.

33. Brhadbala’s son will be Brhadraṇa. Urukriya will be his son.

34. His son will be Vatsavṛddha. His son will be Prativyoman. Bhānu will be his son whose son will be Divārka, lord of a vast army.

35. His son will be a great hero, Sahadeva. His son will be Brhadaśva. The powerful Bhānumat will be his son.

36. The powerful Pratikāśva will be the son of Bhānumat. King Supratsaṇa will be his son.

37-41. Marudeva born of an auspicious star will be his son; his son will be Puṣkara; his son Antarikṣa; his son Sutapas; his son the heroic Mitraṇjita; his son Brhadbhāja and his son Barhināman; his son Kṛtaṇjaya; his son Raṇaṇjaya; his son Saṇjaya; Sākya his son, Śuddhoda his son, Lāṅgala his son; his son Prasenajit; his son will be Śūdraka; Ruṇaka his son; Suratha his son and Sumitra his son. Thereafter the family becomes extinct.

42. The family of the Ikṣvākus will end with Sumitra, the family with kings of variegated exploits, sacred rites and virtuous practice.

43. Reaching up to Sumitra the king in the Kali age that auspicious race will become merged in outside families. It will flourish again in the Kṛta age.

44. These are the kings in the solar race who made profuse monetary gifts. Those mainly mentioned belong to Ikṣvāku’s family.

45. This is the auspicious creation of the sun Vivasvat, who is glorified as Śrāddhadeva, the bestower of nourishment to all living beings.

46. Reading and listening to this creation of Vivasvat,
man attains Sāyujya after enjoying happiness here. He will be blessed with progeny.

CHAPTER FORTY
(The power of the Manes)

Vyāsa said:—
1. On hearing about the excellent solar race of Śrāddhadeva, the sage Śaunaka respectfully asked Sūta.

Śaunaka said
2. O Sūta, disciple of Vyāsa, of long life, obeisance be to you. A divine and pious story has been narrated to us.
3. It has been mentioned by you that Śrāddhadeva is the progenitor of the solar race. I have a doubt therein which I shall mention before you.
4. How did the sun become Śrāddhadeva? I wish to hear this. Please clear this doubt with pleasure.
5. O holy lord, please mention the glory and the benefit of Śrāddha rite whereby the manes are pleased and bless the performer with prosperity.
6. I wish to hear this too, namely the creation par excellence of the manes. O intelligent one, please mention this particularly. Have mercy on me.

Sūta said:—
7-9. O Śaunaka, I shall mention everything concerning the creation of the manes. This was narrated to the intelligent Mārkaṇḍeya by Sanatkumāra. I shall mention it to you. It bestows the benefit of all cherished desires. Bhīṣma the foremost of the virtuous lying on the bed of arrows was requested by Yudhiṣṭhira to whom he spoke thus.

Yudhiṣṭhira said:—
10. How is nourishment achieved by a man desirous of nourishment? I wish to hear this. What is it that makes a man free from distress?
Sūta said:—

11. On hearing the question of Yudhiṣṭhira, Bhīṣma the knower of Dharma spoke with pleasure even as every one was listening.

Bhīṣma said:—

12. O Yudhiṣṭhira, those who perform Śrāddha rites with pleasure delight everyone through them as a result of the favour of the manes.

13-15. Men desirous of benefits perform Śrāddhas, keeping in view, the father, the grandfather and the great-grandfather in three balls of rice. O Yudhiṣṭhira, the manes bless the man desirous of piety with piety, desirous of progeny with progeny and desirous of nourishment with nourishment.

Yudhiṣṭhira said:—

16: Some manes are in the heaven and some are in the hell. The fruit accruing to the living beings is determined by their activity.

17. How do the Śrāddhas go to the manes? How those in the hell can derive the benefit?

18. I have heard that even the gods worship the manes. I wish to hear this. Please mention this in detail.

Bhīṣma said:—

19. O suppressor of enemies, in this context, I shall narrate an event as I have heard from my father who had left this world.

20. At the time of Śrāddha, the ball of rice for my father was kept ready by me. My father split the ground and requested me to offer the same into his hand.

21. Thinking that it was not the procedure enjoined in the Kalpa texts I placed the Pīṇḍa on the Kuśa grass without further thought.

22. "O sinless one, O most excellent of the descendants of Bharata, gladdened by me my father spoke in sweet words.

23. O most excellent of men, I only tested you. I have been redeemed by you the knower of sacred rites and a good scholar. I have been blessed with a real heir in you.
24. What the king does by virtuous or authoritative rites, the subjects too emulate, taking them to be backed by precedent.

25. O most excellent of the descendants of Bharata, listen to the eternal virtues of the Vedas. Proof of the Vedic rite has been shown by you.

26. Being delighted I shall grant you excellent boons lovingly. Accept them. They are difficult to obtain in the three worlds.

27. Death will have no hold on you as long as you wish to live. With your permission it may be effective again.

28. What is it that you wish for? I shall grant you an excellent boon. O foremost among the descendants of Bharata, what is in your mind? Mention it.'

29. When he had said this, I saluted him with palms joined in reverence and said—"O bestower of honour, if you are pleased, I am content. I ask you a question. Please answer it.

30. He said to me—"Tell me. If you wish I shall grant it to you". When I asked him again the king told me.

Śantaru said:—

31. O dear, listen. I shall explain your question factually. The entire "Piṅkalpa" has been heard by me from Märkanḍeya.

32. O dear, what you ask me now I had asked the sage Märkanḍeya. He, the knower of sacred rites, replied to me.

33. O king listen. Once as I looked up into the sky, I saw a great aerial chariot coming over the mountain.

34-35. I saw in the aerial chariot a great blazing mass of splendour as brilliant as glowing coal and very pleasing to the mind having nothing to excel it. I saw a man of the size of a thumb lying therein. He was very brilliant as if fire had been placed over fire.

36. I bowed to him. With my head bent down, I asked the holy lord. "O holy lord, how may we know you?"

37. The pious soul told me "you have not that penance
and austerity, O sage, whereby you may know me, the son of Brahmā.

38. I am Sanatkumāra. What can I do for you? The other sons of Brahmā are younger to me.

39. My seven brothers are invincible and their families are established. But we pursue the rites of ascetics restraining the Ātman in the Ātman.

40. Even as I was born I became famous as Kumāra. O sage, hence I am called Sanatkumāra (the eternal bachelor).

41. Since you have piously performed penance with a desire for my vision I have appeared before you. Welfare be to you. What wish of yours shall I carry out?"

42. When he said this I told him—"O holy lord, listen. Please narrate factually the original creation of the Pitṛs.

43. When requested thus he said to me. Listen to everything factually. O dear one, I shall explain to you the auspicious creation of the Pitṛs truthfully.

Sanatkumāra said:

44. Formerly Brahmā created the gods and said to them, "Worship me". But they who sought benefits eschewed him and worshipped the Ātman.

45-46. They were cursed by Brahmā thus. You will be deluded and become senseless". Hence unable to know anything and being insensible they bowed to Pitāmaha and said "Please bless us." Being requested thus he said to them for the sake of expiation.

47. "Ask your sons. You will then attain perfect knowledge". Urged thus the senseless ones asked their sons boldly.

48-50. They were asked to perform expiatory rites. O sinless one, the gods were thus addressed by the sons. "Let the sons be approached." The gods who had been cursed by Brahmā told him that the sons had gone away. Then Brahmā told the gods thus "O gods, listen, You are not Brahmatvādins, the believers in Brahmā’s cult.

51 Hence what has been mentioned by the sons, the
excellent of the perfectly wise shall be followed without hesitation and not otherwise.

52. O dwellers of heaven, let the gods and the Pitṛs worship one another with great delight. This will confer the cherished desires.”

53. Sanatkumāra said:—O great sage, then their doubts were cleared. With delight they became the mutual bestowers of happiness at the instance of Brahmā.

54. Then the gods said “Since you addressed us as sons you will undoubtedly become Pitṛs.

55. In the Śrāddha of the Pitṛs, undoubtedly the performer will propitiate Soma who being delighted and enhanced by the offering shall gladden the worlds.

56-58. They will delight the ocean, the mountain and the forest, all consisting of the mobile and immobile beings. Those who desire nourishment and perform Śrāddha rites are given nourishment by the Pitṛs who are propitiated. Those who give three Piṇḍas in the Śrāddha mentioning the names and Gotras delight the Pitṛs wherever they be and are looked after by them.

59-60. Let these words be truthful. Whether gods or Pitṛs we are father and sons successively. Thus the Pitṛs who became sons virtuously were famous in the world as mutual beneficiaries.

CHAPTER FORTYONE

(The attainment of the seven hunters)

Sanatkumāra said:—

1. O foremost among the performers of penance, the Pitṛs in the heaven are seven in number. Four of them are embodied and three bodiless.

2. The primordial groups of gods, brahmins and others worship them. With the power of their Yoga they strengthen and gladden Soma.
3-6. Hence people shall offer Śrāddhas especially to the Yogins. A silver vessel or a vessel with silver when offered with Svadhā, delights the Pitr̄s. When the sun is in the northern transit he shall make offerings in the fire or in its absence in water. He shall propitiate fire-god, Soma or Yama. Those who delight the Pitr̄s with devotion are delighted by Pitr̄s. The Pitr̄s bestow nourishment, offspring, heaven, health and other desired objects.

7. O sage, the rites of Pitr̄s are better than the rites of the gods. O brahmin sage, since you are a devotee of the Pitr̄s you shall be free from old age and death.

8. O sage, the goal attained by devotion to the Pitr̄s is not attained by the practices of Yoga. O great sage, so devotion to the Pitr̄s shall be pursued with care.

Mārkandeya said:

9. After saying thus and immediately bestowing the vision of perfect knowledge the lord of the gods disappeared.

10. O Bhīṣma, listen again. Formerly, even after learning the code of Yoga, the brahmin sons of Bhāradvāja were degraded due to their evil course.

11. Their names which indicate their activities are Vāgdūṣa (defiled in speech), Krodhana (angry), Hīṃsra (violent), Pīṭuna (backbiter), Kavi (poet), Svasṛṣa (self-creating) and Pitr̄vartin (worshipping the pitr̄s).

12. O dear, the sons of Kauśika became the disciples of Garga. When their father had expired they went in exile.

13. At the instance of their preceptor they looked after his cow and her calf. All of them were unjust in their actions.

14. O descendant of Bharata, once in their course of wandering in the forest, they were oppressed by hunger. They had the cruel intention of injuring the cow then.

15. Kavi and Svasṛṣa forbade them to do so. But they could not be prevented from that act.

16. The brahmin Pitr̄vartin who performed Śrāddha everyday with devotion to the Pitr̄s spoke to them angrily.

17. If it is not possible to stop this do it with the Pitr̄s in view. Perform the Śrāddha, ye all cautiously.
18. If performed thus, the cow will attain piety undoubtedly. By worshipping Pitṛs we shall not be affected by sin.

19. O descendant of Bharata, on being advised thus, they all sprinkled the cow with sacred water, dedicated it to the Pitṛs and used it as their food.

20. After eating the cow they said to the preceptor saying—"The cow is killed by a tiger. Let the calf be accepted."

21. The sage accepted the calf with great distress. The killers of the cow became sinful by their false reverence and service.

22. O dear, in due course, when their term of life expired the seven brothers passed away.

23-24. They were reborn as the sons of a hunter as a result of their cruelty, violence, being ignoble towards the preceptor and their over-indulgence in fierce violence. They were reborn in the country of Daśārṇas.\textsuperscript{44} They were strong, intelligent and experts in piety.

25. They were engaged in the practice of sacred rites. They were free from the delusion of hunting animals. On the beautiful mountain Kālaṇḍjara they passed their time with distress.

26. Recollecting the event of their death the forest-roamers became forbearers, free from Dvandvas and averse to taking gifts.

27. The hunters performed auspicious rites, and holy deeds, disassociating themselves from the wicked. They had the power of the memory of the previous birth.

28. Whatever sacred rites they had heard in the preceptor’s hermitage in the previous births were retained in their minds. So also the goal of non-return to this world.

29-30. They performed their penance, had their food and finally cast off their lives on that mountain. O descendant of Bharata, O king, the different places where theyfell dead are still seen in the same manner on the mount Kālaṇḍjara.\textsuperscript{45} Thanks to their activities neither auspi-

\textsuperscript{44} The Western Daśārṇa comprised the Eastern Mālwa including the kingdom of Bhopal with its capital at Vidiśā while the eastern Daśārṇa formed a part of Chattisgarth district in the Madhya Pradesh (B.H.D. Sec. III).

\textsuperscript{45} See P. 1273 note 128.
cious nor auspicious, they were reborn in a life neither auspicious nor inauspicious.

31. On an island in an auspicious spot the seven became aquatic birds. They were reborn as Cakravāka birds in a life that is neither auspicious nor inauspicious.

32. They abandoned the contact with their mates. They were like sages practising sacred rites, free from associations and Egotistic feelings. They remained calm. They did not accept gifts. They were free from Dvandvas.

33. They were birds only in name. They were holy bachelors delighted in renunciation. They were birds practising sacred rites.

34. They could remember their previous births. They grew old even as they were bachelors. They remained together free from aberrations and performed good rites.

35. When they were born as brahmins they acted falsely to their preceptor. Still in their birth as birds they attained knowledge as a result of the Śrāddha they had performed.

36. They had performed the Śrāddha for the Pitrś with due rituals. They retained memory of previous noble birth.

37. The knowledge of Brahma practised by the ancients or found in the preceptors’ families stands as of yore even today. One shall practise that knowledge therefore.

38. They were of noble birth and were named Svaṭantra. Suyajña, Sumanas, Suvāksuddha and the fifth one Chidradarśaka.

39. While they were practising sacred rites an auspicious event happened there. O great sage, please listen to that.

40. The prosperous king of Nipas,46 endowed with strength, and accompanied by his harem entered that forest.

41. The Cakravaka Svaṭantra yearned much, on seeing the happy king endowed with the glory of the kingdom pass along.

46. Nipa signifies a land lying at the foot of a mountain. Whether a particular locus is meant to be conveyed by this word is not clear.
42-43. I have become weary with the observance of fasts and steady penance. If there is a merit accruing from penance or the observance of checks and restraints let me become like him the abode of fortune and bliss.

Mārkaṇḍeya said:—

44. Then two of his comrades said, "We shall be your ministers, your delighters and well-wishers."

45. After saying "So be it", the Yogic soul attained his goal. The two Cakravākas replied to him.

46. After renouncing action by the Yogic practices why do you long for such a boon? Hence hear my statement.

47. O dear, you will become a king in the excellent city of Kāmpilya. These too will be your ministers who will not go astray.

48. The three did not speak about the kingdom to their four comrades. Being delighted Sumanas said again.

49. When the curse is over you will attain Yoga. Sarvasattva, Suyajña and Svatantrya too will attain yogic powers.

50. Due to their favour you will attain merit. You have sprinkled the cow and offered it to the Pitr. 

51. We shall acquire knowledge which shall work as the means of Yoga for all. This statement is bold and spirited and is quoted as a verse.

52. After attaining human life you will attain "Yoga". After saying this the learned bird Sumanas became silent.

Mārkaṇḍeya said:—

53. Thus I have mentioned their story to you. What more do you wish to hear?

47. Kāmpilya was the capital of South Pāñcāla identical with modern Kāmpil in the Farrukhabad District to the south of the Ganges.
CHAPTER FORTY-TWO

(Power of the Pitrs)

Bhisma said:—

1. Markandeya of great intellect, O foremost among the devotees of the Pitrs what happened after that? O excellent sage, please tell me.

Märkandeya said:—

2. Those seven traversers of the lake Mānasa engaged in sacred rites and Yoga got their bodies withered up taking in only air and water.

3. After sporting about for a long time there, like Indra in Nandana, the king, accompanied by his wives and the members of his harem returned to his city.

4. A son Anūha was born to him. He was highly virtuous. King Vaibhrāja established his son in the kingdom and went to forest.

5. Without taking in any food, breathing in only air he began to perform a great penance in the spot where those comrades were present.

6. Then that forest Vibhrāja shone splendidly. It became very famous as the bestower of Yogic Siddhi.

7. It was there itself that the four birds of Yogic rites and the three that fell from Yoga cast off their bodies.

8. They were reborn in Kāmpilya as seven noble souls Brahmadatta and others. All of them were free from sins.

9. Four of them had the memory of their previous births but three of them were deluded. That Svatantry of great Yogic power was now called Brahmadatta.

10. Chidradarśin and Sunetra were the masters of the Vedas and Vedāṅgas. They were born as sons of brahmins well-versed in the Vedas. They had the memory of the previous births.

11. Pañcāla was conversant with many Rk mantras. He became a preceptor. Puṇḍarīka became the master of

48. It is a grove of Indra lying to the north of Meru.
two Vedas. He was a Chandoga (master of prosody) and an Adhvaryu (priest of sacrifice).

12 On seeing his son Brahmadatta free from sin, the king crowned him in kingdom and attained the supreme goal.

13. Pañcāla and Puṇḍarika established their sons in the house and went to forest. There they attained the great goal.

14. O descendant of Bharata, Brahmadatta’s wife Sannati sported with her husband with single-minded devotion.

15. The other three Cakravāka comrades were born as brahmin sons in the family of a poor man, O king.

16. The four sons of Chidradarśin were endowed with Vedic study. They were Dhṛtimat Sumahātman, Tattvadarśin and Nirutsuka.

17. They were engaged in Yogic practice. They took leave of one another, bowed at the lotus-like feet of Śiva and set out.

18. The enthusiasts desiring freedom from rebirth resort to Śiva’s feet. May those feet of Siva destroy sins.

19. O great sage, if any physical, mental or verbal sin is committed, one shall read this narrative with full devotion.

20-22. By repeating the names of Śiva, one gets rid of all sins soon. As soon as the name Śiva, the lord of the gods, is uttered sins are quelled like an unbaked pot in water, O great sage. In proportion to the sins committed and in order to quell them the Japa of Śiva’s names shall be performed by the faithful. In order to achieve the fruits of all desires too, this Japa shall be performed accordingly.

23. He who reads or hears this for prosperity is liberated from sins and attains salvation. There is no doubt in this.
CHAPTER FORTYTHREE

(The mode of worshipping Vyāsa)

Śaunaka said:—

1. O Sūta having Vyāsa as preceptor, please tell me now the mode of worshipping the preceptor. What shall be done at the end of listening to the holy book? Please mention that also.

Sūta said:—

2. After hearing the story the devotee shall worship the preceptor duly with devotion. Delighted in mind he shall make liberal gifts duly to the preceptor at the conclusion of the holy book.

3. The intelligent devotee shall bow to the propounder and worship him duly. Gifts of ornaments for hands and ears and fine garments shall be made.

4-5. After the worship of Śiva he shall present to the preceptor a cow and its calf. He shall make a book-seat with gold, a Pala in weight and cover it with a good cloth. The manuscript of the holy book written in beautiful hand shall be placed on it and given to the preceptor. The intelligent devotee will be liberated from worldly bondage.

6. O sage, a village, an elephant or a horse or other things shall be given as possible to the noble preceptor who reads and propounds the story.

7. O sage Śaunaka, Purāṇa is efficacious if it is listened to in accordance with the rules. I speak truth to you.

8. O sage, the Purāṇa full of the meanings of the Vedas, the heart of the Vedas, the meritorious holy book shall be listened to with devotion and in accordance with the rules.
CHAPTER FORTYFOUR

(The birth of Vyāsa)

The sages said:—

1-3. O Śūta of great intellect, O store-house of mercy, please narrate the birth of Vyāsa. O holy lord, please satisfy our curiosity. Vyāsa’s mother is known as Satyavati. She was married to king Śantanu. How was Vyāsa the great Yogin born of her from Parāsara? There is a great doubt in regard to that. It behoves you to remove that doubt.

Suta said:—

4. Once, while he was making his pilgrimage, Parāśara the yogin casually came to the auspicious and beautiful banks of the Yamunā.

5. The righteous soul spoke to the ferryman who was taking his meals “Take me across the Yamunā quickly in your boat”.

6. When the ferryman was thus urged by the sage he spoke to his daughter Matsyagandhā:—“Girl, quickly take this sage to the other bank in the boat.

7. This sage, O fortunate girl, is born of the womb of Drśyanti. He is the ocean of sacred rites. He has mastered the four Vedas. Now he desires to cross this river.

8. Thus directed by her father, Matsyagandhā began to take the great sage of solar splendour seated in the boat across the river.

9. That great Yogin who had never been fascinated even on seeing the beauty of the celestial damsels became overwhelmed by lust towards her, in the circumstances.

10. Desirous of clasping the beautiful daughter of the fisherman, the sage touched her in the right hand with his right hand.

11. The wide-eyed lass spoke to him smilingly—“O sage of controlled speech, why do you intend to perpetrate this despicable deed? 

12. O most intelligent one, you are born of the beautiful family of Vasiṣṭha. O brahmin, I am the daughter of a Niṣāda. How can our union be proper?
13. O excellent sage, birth as a man is very difficult to obtain; especially that as a brahmin. Even there the state of an ascetic is very rarely achieved.

14. It is extremely surprising that you endowed with learning, good physique, speech, noble birth and good conduct have become subservient to the arrows of Kāma!"

15. Then she thought within: "If this Yogin engages himself in the vicious act there is none in the world to prevent him due to his power of inflicting curse."

16. After thinking in the mind thus she said to the great sage—"O holy lord, please forbear till I take you to the other bank."

17. On hearing her words the king of Yogins Parāśara left off her hand. He reached the other shore.

18. Afflicted with lust the sage caught hold of the lass. Tremblingly the lass spoke to the merciful sage.

19. "O great sage, I have foul smell and black complexion. I am the daughter of a Niṣāda. You are the most excellent of Yogins of extremely liberal thoughts.

20. The union between us is not proper as of a piece of worthless glass with gold. The sexual union of two persons of the same class and features may be conducive to bliss."

21. As the sage addressed her thus, the damsel was instantly converted into Yojanagandhā, (one whose fragrant odours spread to a Yojana), one of fine features and beauty.

22. Afflicted by lust the sage caught hold of her again. On seeing him bent upon seizing her she said again.

23. "It is mentioned in the Vedas that sexual intercourse shall be indulged in at night; not during the day. There is great harm in having sexual intercourse during the daytime. It is censured.

24. Hence please wait till the night falls. Now all the men will see us and so shall my father who stands at the other bank."

25. On hearing the words uttered by her, the leading sage immediately created a screen of snow, thanks to the strength of his merit.

26. When the sheet of mist spread and it looked just
as night, the girl, afraid of submitting herself to sexual intercourse, spoke to the sage again.

27. "O Yogin, your semen never fails. You may enjoy me and go away. O holy lord, I shall become pregnant, what will be my fate then?

28. O intelligent sage, my virginity will be ruined, People will laugh at me. What will I tell my father?"

**Parāśara said:**

29. O maiden, O beloved girl, sport with me freely with loving emotion. You tell me what you desire. I shall fulfil it.

30. By making my advances fruitful you will be known as Satyavatī. You will deserve the respect of all Yogins and even the gods.

**Satyavatī said:**

31-32. If neither my father nor mother nor anyother person on the earth comes to know of this, if my virginity is not affected, O lord, if the son born of me attains wonderful power like you, if there be sweet odour in my body for ever and if there be fresh youth in me, accept me then.

**Parāśara said:**

33. Listen to me O beloved girl, all your desires will be fulfilled. A son of great fame of Viṣṇu's part will be born to you.

34. Know that there is a reason that I have become lustful. Even on seeing the beauty of celestial damsels my mind was never deluded anywhere before.

35. On seeing you of fish odour I was enamoured. O lass, lines drawn by Brahṇā on the forehead cannot prove untrue.

36. O comely lady, your son will be the author of the Purāṇas, the classifier of the Vedas and renowned in the three worlds.

37. O great sage, after saying this and enjoying the beautiful lass, the sage, an expert in Yoga, took his bath in the Yamunā and went away quickly.
38. She conceived and immediately gave birth in an island on the Yamunā to a son with the lustre of the sun and resembling Kamadeva.

39. In his left hand he was holding the water pot and in his right he had an excellent staff. He had matted hair of tawny colour and shone like a mass of splendour.

40. Immediately after birth the brilliant sage spoke to his mother “O mother, go as you please and I also go at my will

41. O mother, whenever you have some work, whenever you desire in your mind, please remember me. Immediately I shall come to you to fulfil your desire.”

42. After saying this and worshipping his mother’s feet the sage, a storehouse of penance, went away to perform penance to holy centres quelling sins.

43. She too returned to her father. The chaste lady was overwhelmed by her love for her son. She recollected his activities and described the event as her great fortune.

44. As the boy was born in an island he was known as Dvāipayana. Since he classified the various branches of the Vedas he is glorified as Vedavyāsa.

45-49. He went to these holy centres:—Tīrtharāja at the outset, which bestows virtue, love, wealth and salvation, Naimiṣa, Kurukṣetra, Gaṅgadvara, Avantika, Ayodhya, Mathurā, Dvāraka, Amarāvati, Sarasvati, Sindhusaṅga.

49. The river Yamunā is personified as the daughter of the sun by his wife Saṃjña.

50. It is a famous place of pilgrimage on the northern bank of the Gaṅgā in Uttar Pradesh. See P. 37, note 27.

51. P. 76 note, P. 432 note.

52. It lies south of Thanedar, not far from Panipat in Haryana province.

53. P. 1082 note.

54. P. 1314 note.

55. It is situated on the Sarayu river in Audh near Faizabad, U.P.

56. It is situated on the right bank of the Yamunā river. Originally it was called Mathuvana from the demon Madhu who ruled there.

57. P. 1229 note.

58. It is situated on the bank of the Kṛṣṇā river in the Madras Presidency.

59. P. 47 note. It may also refer to Mallikā Sarasvatī, KRS Ch. 1, V. 41.

60. It is the place where the Indus joins the Western Sea.
the confluence of the Gaṅgā with the ocean,¹ the seven holy banks of the Godāvari,² Kālānjara,³ Prabhāsa,⁴ Badarikāśrama,⁵ Mahālaya,⁶ Omikārakṣetra,⁷ Pauruṣottama,⁸ Gokarna,⁹ Bhrgukaccha,¹⁰ Bhṛgutūṅga,¹¹ Puṣkara,¹² Śrīparvata¹³ and Dhārātīrtha He took ablutions duly at these places and performed penance.

50-51. Wandering thus over the various, holy centres situated in different countries, the son of Kālikā reached the city of Vārāṇasi¹⁴ where Viśveśvara himself and Annapūrṇā the great goddess, the storehouses of mercy shine in order to give salvation to the devotees.

52. After reaching the holy centre of Vārāṇasi and visiting Maṇikarnikā the great sage discarded the sin accumulated in creores of birth.

53-57. After seeing Viśveśa and other Liṅgas, taking bath in puddles, tanks, wells and lakes, after bowing to all the Viṇāyakas, after kneeling before all Gaurīs, after worshipping Kālarāja and Bhairava the devourer of all sins, after strenuously eulogising Daṇḍanāyaka and other important Gaṇas, after propitiating Ādikeśava and other important Keśavas, after repeatedly bowing to Lolārka and other important suns and after offering balls of rice in all the holy spots alertly, the meritorious soul installed the Liṅga Viyāsesvara on seeing

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¹ The upper part of the Bay of Bengal is known as Gaṅgā-Sāgara for here the Gaṅgā joins the sea.
² Identical with the modern Conjeeveram. See P. 1365 note.
³ It is a sacred mount, source of the Godā river.
⁴ The Godā rises in the Western Ghats, flows through the Deccan into the Bay of Bengal. SP omits to mention the seven sacred places on its bank.
⁵ P. 1084 note 19; P. 1310 note 141.
⁶ P. 1327 note.
⁷ This peak of the Himālayas has not been identified so far.
⁸ P. 1254 note.
⁹ P. 1264 note 125.
¹⁰ P. 1083 note 12; 1285 note 133.
¹¹ P. 1262 note 116.
¹² P. 1081 note.
¹³ A sacred place near Ajmer famous for the lake Puṣkara.
¹⁴ P. 1254 note.
¹⁵ P. 266 note.
whom, O brahmins, man becomes a master of all lores like Brhaspati.

58-59. After worshipping devoutly Viśveśa and other Liṅgas he began to think frequently—“What is that Liṅga that bestows Siddhi instantaneously and worshipping whom the great god, we shall be able to attain all lores and by whose blessings I may have the power to compose the Purāṇas.

60-73. There are crores of Liṅgas; from the midst of these what shall I instal, what shall I recite so? Can it be Oṅkāranātha, or Kṛttivāseśvara or Kedāreśa, or Kāmeśa, or Candreśa, or Trilocana, or Kāleśa, or Vyṛdhakāleśa, or Kalāśeśvara, or Jyeṣṭheśa, or Jambukeśa, or Jaigīśavyeśvara, or Daśāsvamedhesana, or Drumacanḍesha, or Dṛkkesa or Garuḍeśa or Gaṅgeśvara, or Prasannavadanesa, or Dharmesha, or Tārakeśvara or Nandikesa or Nivāseśa, or Patriśa, or Prīti-keśvara, or Parvateśa, or Pasupati, or Hāṭakeśvara or Brhaspatiśvara, or Tilabhāṅdeśa or Bhārabhūteśvara, or Mahālakṣmiśvara or Maruteśa, or Mokṣeśa, or Gaṅgeśa, or Narmadeśvara, or Kṛṣṇeśa, or Parameśāna, or Ratnesvara, or Yāmuneśa, or Lāṅgaliṣa, or Viśveśvara or Avimukteśvara, or Viśalākṣiṣa, or Vyāghreśvara, or Varāhesa, or Vidyeśvara or Varuṇeśa, or Vidhiṣa, or Harikeśeśvara, or Bhavāniṣa, or Kapardiṣa, or Kandukeśa or Ajeśvara or Viśvakarmeśvara, or Vireśvara, or Nādeśa, or Kapileśa, or Bhuvanesvara, or Vāśkulisa or Mahādeva, or Siddhiśvara or Viśvedevesvara or Virabhadresha or Bhairavesvara, or Aṃṛteśa; or Satisha or Pārvatīśvara or Siddhēśvara, Mataṅgeśa or Bhūtīśvara, or Āśādhisā, Prakāśeśa, or Koṭirudresvara, or Madālaceśvara, or Tila parṇesvara, Hiranyagarbhaśeṣa or shall it be Madhyameśvara?”

74. Pondering thus, Vyāsa, devoted to Śiva with his mind steady in meditation, thought for a short while.

75-77. “O I remember it now. I had forgotten it before. My desire has been realised. There is a Linga which is worshipped by the Siddhas. It bestows virtue, love, wealth and salvation. Its sight and touch purifies the mind. It opens the door to heaven. It is in the great holy centre,
the holy centre of the Siddhas, in Avimukta. There is the
great Liṅga Madhyameśvara by name.

78. There is no other Liṅga at Kāśī than Madhyame-
śvara for the sight of which the gods come here on every
festive occasion.

79. Hence lord Madhyameśvara shall be resorted to.
Many brahmins have attained Siddhis by propitiating Him.

80. Śiva is called Madhyameśvara since he is stationed
mainly in the centre of Kāśī for bestowing happiness
on the people.

81. It is by worshipping this deity that the Gandharva
Tumburu and the celestial sage Nārada became proficient
in the art of music.

82. It is by propitiating Him that Viṣṇu acquired the
art of bestowing salvation; and Brahmadeva, Viṣṇu and Rudra
became the creator, sustainer and the annihilator respec-
tively.

83. Kubera became the lord of wealth; Vāmadeva the
head of the devotees of Siva; the childless Khaṭvāṅga was
blessed with children.

84. The celestial damsel Candrabhāmā of cuckoo-
like sweet voice was merged into the Liṅga even as she was
dancing emotionally.

85. Śrīkara, son of the cowherdess, resorted to
Madhyameśvara and attained the chieftainship of the Gaṇas
of the benevolent Śiva.

86. Thanks to the favour of Madhyameśvara the two
gods Śukra and Brhaspati honoured and respected by the
Asuras and gods became the master of all lore.

87. I too shall worship lord Madhyameśvara and
attain the power to compose the Purāṇas immediately.

88. After resolving thus the sage Vyāsa, son of
Satyavati, took his bath in the waters of the Gaṅgā and
performed the sacred rites and observances.

89. Sometimes he took in only leaves, sometimes he
lived on fruit and vegetable diet, sometimes on wind or
water and sometimes he observed complete fast and performed
the sacred rites.

90. Thus by these observances of restraints the holy
sage worshipped Madhyameśvara thrice a day with flowers of various trees.

91. A long time elapsed thus. One day early in the morning the sage was returning after his bath in the waters of the Gaṅgā.

92. The holy sage saw lord Madhyameśvara, the bestower of desires of the devotees, in the midst of the Liṅga.

93. His left side was adorned by Umā. He was wearing the hide of a tiger as his upper cloth. His body appeared beautiful with the surging waves of the Gaṅgā amidst his matted hair.

94. The moonlight of the autumnal crescent moon was forming bright patches in his forelocks. Bhasma was smeared all over his body. His body was as white as camphor or the Arjuna tree.

95. He had assumed the form of a five-year-old boy with eyes extending up to his ears. His lips were as red as the coral. He was wearing ornaments befitting a boy.

96. The lustre of his body subdued the arrogance of a crore Cupids. He was naked. His lotus-face was beaming with smiles. He was sportively singing Śāman hymns.

97-98. On seeing Śiva, the lord of Umā, the shoreless ocean of mercy, known for his fondness of devotees and easily propitiated with delighted pleasing face, inaccessible even to the Yogins, the kinsman of the distressed and the Cit-formed lord, the sage sang the song of prayer with words choked with devotion.

Vyāsa said:—

99. “O lord of gods, O fortunate one who are favourably disposed to the refugees, O lord inaccessible to words, mind and activities, and the one that are invisible even to the Yogins.

100. O lord of Umā, the Vedas too do not realise your greatness. You alone are the creator of the universe, the sustainer and the annihilator too.

101. You are the first and foremost of all gods. You
are the existence, knowledge and bliss. You have no name or family lineage. O Sadaśiva you are omniscient.

102. You alone are the great Brahmā; the untier of the knot of Māyā, unsullied by the three attributes as the leaf of the lotus unaffected by water.

103. You have neither birth nor conduct of life. You have neither a native land nor a family. Even so you are the lord of the three worlds. You fulfil the desires of the three worlds.

104. Neither Brahmā nor Viṣṇu nor the gods including Indra nor the leading Yogins know your reality. We worship you of such features.

105. Everything originates from you. You are all—the lord of Gaurī, the slayer of the Tripuras, a boy, a youth, an aged man. I unite you with my heart.

106. Obeisance to lord Śiva, who deserves the worship of devotees, Obeisance to the Ancient Being; to Śiva the great Ātman,"

107. After eulogising thus when the sage Vyāsa prostrated on the ground the delighted boy spoke to him.

108. O Yogin, choose your boon, whatever be in your mind. There is nothing which cannot be granted to you since I am subservient to my devotees.

109. Then the delighted sage Vyāsa of great penance stood up and replied—"O lord what is hidden from you the omniscient?"

110. You are the immanent Soul and bestower of everything. Why does the lord force me for begging which is the cause of misery?

111. On hearing these words of Vyāsa of pious mind, lord Śiva who had assumed the form of boy smiled and said:—

The boy said:—

112. O most excellent of those who know brahman, the desire you have cherished in your heart will undoubtedly be realised ere long.

113. I the immanent lord shall station myself in your throat, O brahmin, and shall make you compose the Itihāsa and the Purāṇas efficiently.

114. The holy hymn "Abhilāṣāṣṭaka" (Eight Verses
of Desire) that you uttered now shall fulfil the desires of men who read or recite it in Śiva’s temple thrice a day for a year.

115. The recital of this hymn is conducive to the increase of learning and intellect. It is the cause of all riches and the bestower of virtue and salvation to men.

116. Even a fool, getting up early in the morning taking his bath, worshipping the liṅga of Śiva and reciting this hymn for a year shall attain the status of Brāhaspati (preceptor of the gods.)

117. This hymn repeatedly recited for a year in the presence of the Liṅga whether by a woman or a man, duly observing restraints, shall increase the intellect and learning.

118. After saying this the boy Śiva merged himself into the Liṅga. Shedding tears of love, Vyāsa was overcome with emotions.

119. Vyāsa who thus secured the boon from the great lord Madhyameśvara composed the eighteen Purāṇas spor-tively.

120-122. The eighteen Purāṇas Brāhma, Pādma. Vaiṣṇava, Śaiva, Bhāgavata, Bhaviṣya, Nāradiya, Mārkaṇḍeya, Āgneya, Brahmapaivaivarta, Laiṅga, Vārāha, Vāmana Kaurma, Mātṣya, Gāruḍa, Skanda and Brahmāṇḍa are conducive to fame and merit to those who listen to the glory of Śiva.

Śūta said:—

123. You have enumerated the eighteen Purāṇas. O foremost among the knowers of the Vedas please define them now.

Vyāsa said:—

124. This selfsame question was put to Nandikeśvara by Taṇḍi the Brahminical Yogin. I shall tell you what he had said.

Nandikeśvara said:—

125. O Taṇḍi, Brahmā the four-faced deity is the main speaker. Hence, O sage, the first Purāṇa is called Brāhma.
126. The second Purāṇa is called Padma. It is so called because it mentions the greatness of the Padmakalpa.

127. Another Purāṇa composed by Parāśara and enlightening the details of Viṣṇu is called Vaiṣṇava Purāṇa. It is said to be composed by Vyāsa since there is no difference between father and son.

128. Those who know the Purāṇas speak that purāṇa as Śiva Purāṇa wherein there are many stories of Śiva in its earlier and later forms.

129. Where the stories of the goddess Durgā are mentioned, it is said to be Bhāgavata Purāṇa as well as Devipurāṇa.76

130-131. The Purāṇa narrated by Nārada is called Nāradiya. The seventh Purāṇa is called, O Taṇḍi, Mārkandeya because the great sage Mārkandeya is the speaker therein. Since it is related to the fire-god, the Purāṇa is called Āgneya. Since it recounts future events the Purāṇa is called the Bhaviṣya Purāṇa.

132. Since the transformation of Brahman is narrated the Purāṇa is called Brahmandaivarta. Since the story of Liṅga is mentioned it is called Liṅga Purāṇa.

133-135. O sage, the twelfth Purāṇa Varāha is so called because it contains the story of Varāha, the great Boar. In the Skanda Purāṇa the speaker is lord Śiva himself and the listener is Skanda. In the Vāmana Purāṇa the story of Vāmana (the Dwarf-god) is mentioned. The Kūrma Purāṇa contains the story of Kūrma (the tortoise-god). The Matsya Purāṇa is so called because it is expounded by Matsya. The Garuḍa Purāṇa is so called because the speaker is Garuḍa himself. Since the story of the entire cosmic egg is mentioned, the last Purāṇa is called Brahmāṇḍa Purāṇa.

Śūta said:—

136. This question was put by me to the intelligent Vyāsa. From him the definitions of the Purāṇas were heard by me.

137. Thus was Vyāsa born of Satyavatī and Parāśara.

76. According to SP., the Saivite Purāṇa Devibhāgavata, and not the Vīṣṇuite Purāṇa 'Mahābhāgavata' belongs to the eighteen Purāṇas. See Winternitz H.I.L. Vol 1 Pt. II PP. 456-87.
of Desire) that you uttered now shall fulfil the desires of men who read or recite it in Śiva’s temple thrice a day for a year.

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Sūta said :

136. This question was put by me to the intelligent Vyāsa. From him the definitions of the Purāṇas were heard by me.

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76 According to SP., the Saivite Purāṇa Devibhāgavata, and not the Viṣṇuīte Purāṇa 'Mahābhāgavata' belongs to the eighteen Purāṇas. See Winternitz H.I.L. Vol 1 Pt. II PP. 466-87.
He composed the excellent Mahābhārata and the Purāṇa Sarhhitās.

138. O brahmin, you shall not entertain a doubt as to why Satyavatī had sexual intercourse with Parāśara and Śantanu.

139. This wondrous birth has sufficient reasons behind it. In the story of great men the good qualities shall be grasped by the intelligent people.

140. He who reads or listens to this great secret is rid of all sins and is honoured in the world of sages.

CHAPTER FORTYFIVE

(The incarnation of Mahākālikā)

The sages said:—

1. The beautiful episode of Śiva with various incidental anecdotes and narratives of various incarnations, is heard. It yields both worldly pleasures and salvation to men.

2. O foremost among those who know Brahman, we wish to hear from you the beautiful story of the mother of the universe, the goddess.

3. The first primordial Śakti of Siva the great Brahman, who is called Umā, is the great mother of the three worlds.

4. Her two incarnations—Sati and Haimavati, have been heard, O intelligent Sūta. Please mention her other incarnations too.

5. Which intelligent man will be reluctant to hear the good attributes of the glorious mother? Wise men never abandon them.

Sūta said:—

6. You are all blessed and contented noble souls in as

77. For the close similarity of the form and contents of the present and succeeding chapters ending with Umāsāṁhitā compare Mār. P: the narrative of Durgā.
much as you inquire about the great story of Umā, the great mother.

7. Sages consider the dust-particles of the feet of those who listen, narrate and inquire about it, on a par with holy centres.

8. Blessed and contented are they, their parents and their family, whose mind is merged in the goddess, the great Knowledge.

9. Those who do not eulogise the goddess of the gods, the cause of all causes are deluded by the attributes of Māyā. They are unfortunate. There is no doubt in this.

10. Those who do not worship the great goddess, the ocean of the juice of mercy, fall in the blind well in the form of the cruel worldly existence.

11. Abandoning the goddess and resorting to another deity is as bad as abandoning the Gaṅgā and resorting to water in the desert for the sake of satisfaction.

12. Which excellent man will abandon her whose very remembrance bestows all the four aims of life without any strain?

13. This same question was put to Medhas by the noble Suratha. Please listen. I shall narrate what was mentioned by Medhas.

14. Formerly in the Svārociṣa Manvantara there was a king Viratha. Suratha his son was of great strength and exploit.

15. He was very munificent, truthful, efficient in duties, a devotee of the goddess, an ocean of kindness and the protector of his subjects.

16. While he was thus ruling over the earth, with the brilliance of Indra, nine other kings became desirous of seizing his land.

17. They laid siege to his capital Kolā. The king had a terrible war with them.

18. That king was defeated by his powerful enemies in the war. His kingdom was seized and he was banished from his city Kolā.

78. Kolā is identical with the modern Kolhāpur in the Mahārāṣtra State.
19. The king went to another city of his along with his ministers. There too he was defeated by his enemies who had a large following.

20. His ministers and officers became inimical to him due to adverse fate. They took away all the wealth from the treasury.

21. The king left his city pretending to go out for hunting. Alone he got up on a horse and went to the dense forest.

22-23. Going about here and there, the king saw the hermitage of a great sage. It was shining all round with flower gardens. Everywhere the sound of Vedic hymns was heard. All the animals there were quiet and peaceful. The disciples and the disciples of their disciples moved here and there.

24. O intelligent one, tigers and other ferocious and powerful animals did not harass the animals of less strength in that hermitage, thanks to the power of the leading brahmin.

25. The king who was very kind and learned was welcomed and honoured by the leading sage with pleasing words, accommodation and food and stayed there.

26-27. Once the king began to think anxiously—“Alas, my kingdom has been seized by my haughty enemies. I am unfortunate. My intellect is confounded. I have lost my splendour. The kingdom which had been well guarded by my ancestors is now enjoyed by my enemies.

28. There was no king in this family as weak as I. What shall I do? Where shall I go? How shall I get the kingdom back?

29. My hereditary ministers and counsellors have left me. I do not know which king they serve now.

30-32. I do not know what plight they are in, after the ruination of the kingdom. My heroic soldiers, very enthusiastic in the battle, slayers of enemies, now serve another king. Huge elephants like mountains, horses fast as wind have gone away. Is the traditional treasury accumulated by my ancestors well guarded or not? Thus the very virtuous king became much deluded.
33-35. In the meantime a certain Vaiśya came there. The king asked him—“Sir, who are you? Why have you come here? Why do you appear to be very morose and dejected? Please tell me this, now.”

On hearing the sweet words of the king, the leading Vaiśya Samādhi shed tears. He spoke to the king in words full of humility and friendship.

_The Vaiśya said:_

36-38. “O king, I am a Vaiśya Samādhi, born of a rich family. Out of greed for my wealth I have been abandoned by my wife, sons and others. I am depressed by my past Karman. O king, I have come here to the forest. I am worried about my sons, grandsons, wife, brothers, their sons and friends. O lord, ocean of mercy, I am in dark about their welfare.

_The king said:_

39. How is it that you love, even as senseless animals do, those sons and others who are of evil conduct and covetous for wealth and by whom you have been ousted?

_The Vaiśya said:_

40. O king, words pregnant with substantial sense have been uttered by you. Still my mind is deluded by the tie of love.

41. O excellent sage, the king and the Vaiśya, both of them equally deluded then approached the sage Medhas.

42. The valorous king accompanied by the chief of the Vaiśyas bowed his head to the leading Yogin.

43. With palms joined in reverence the king spoke to the sage:—“O holy lord, it behoves you now to dispel our delusion.

44. Abandoned by the royal glory I have resorted to this dense forest. Still I am not content and happy since my kingdom has been taken away.

45. This Vaiśya has been expelled from his house by his people, wife and others. Still his sense of affinity and kinship with them does not go off.
46. What is the reason hereof? Please say. Wise though we are, our minds are afflicted and agitated by delusion. This is great foolishness.

The sage said:—

47. The great Māyā in the form of the eternal Śakti is the material cause of the universe. It is this that drags the minds of all and makes them deluded.

48. O lord, Brahmā and other gods deluded by this Māyā do not realise the truth. What then is the story of men?

49. That alone, Paramesvari of three attributes, creates the universe; she alone sustains it and she alone destroys it at the proper time.

50. O excellent king, only he surmounts this delusion on whom the favourite goddess who assumes forms as she pleases becomes delighted.

The king said:—

51. O sage, who is that Goddess? Who is that great Māyā who fascinates all? How was that goddess born? Please tell me.

The sage said:—

52-53. When the whole universe had been one great expanse of water, a vast sea, when Keśava, the king of Yogins, resorted to Yogic slumber and was sleeping on Śeṣa, two Asuras were born of the dirt in the ears of Viṣṇu. They became notorious on the surface of the world in the names of Madhu and Kaitabha.

54. They were terrible with huge bodies. They had the dazzling brilliance of the sun at the time of dissolution. They had huge jaw bones. Their faces were hideous with curved fangs. They seemed to devour all the worlds.

79. P. 1471 note. For details see Agrawal. MP—A Study PP. 9. 266, 321. We find a rock-cut image of Ekākśa at Udayagiri (c 400 A.D.) The idea is often repeated in the Purāṇas Cf. Viṣṇu P. 1. 3, 24.
55. On seeing the lotus-seated deity in the umbilical lotus of the lord, the two Asuras shouted “Hey, who are you?” and attempted to kill him.

56. On seeing the two Daityas and observing that Viṣṇu was still lying in the vast milky ocean, Brahmā eulogised Paramēśvari.

Brahmā said:—

57. O Mahāmāyā, save me, save me, O goddess favourably disposed to those who seek refuge in you, O mother of the universe, save me from these Daityas of hideous features.

58-59. I bow to the great Māyā, the Yogic slumber, Umā, Sātī, Kālarātri, Mahārātri, Moharātri, greater than the greatest, the mother of the three deities, the eternal, the bestower of the fruits of the cherished desires of the devotees, the protectress of the gods and the ocean of mercy.

60. It is by your power that Brahmā creates the world, Viṣṇu protects it and Śiva destroys it at the opportune time.

61. O Mother, you are Svāhā, Svadhā, Hṛi, the unalloyed intellect, Tuṣṭi (satisfaction), Puṣṭi nourishment), Śānti (peace), Kṣānti (forbearance), Kṣudhā (hunger) and mercy itself.

62. O mother, you are the Māyā of Viṣṇu, the very consciousness, the great Śakti, Lajjā (bashfulness) and Trṣṇā (thirst).

63. You are Bhrānti (Illusion). You appear in the form of Smṛti (Memory): you stay assuming the form of mother. You are Lakṣmi in the house of those who engage themselves in meritorious activities.

80. The idea is often repeated in the Purāṇas. Cp M. 168. 15.

81. Sprung from the ears of Viṣṇu while he was asleep at the end of a Kalpa, Madhu and Kaitabha were about to kill Brahmā but were killed by Viṣṇu. Prof. Agrawal however offers a symbolical interpretation of Madhu and Kaitabha as Rajas and Tamas.

82. See P. 224 note.
64. You are Jāti (Birth), Vṛtti (cause of activity) and Vyāpti (pervasiveness.) You pervade everything in the form of intelligence.

65. O Mother, please delude these unthwartable Asuras. O origin of the universe, please waken Viṣṇu the unborn lord.”

The sage said:

66-67. O king, on being requested by Brahmā for the destruction of Madhu and Kaitabha, the mother of the universe, the great Vidyā, the presiding deity of all Vidyās, Śakti the enchantress of the three worlds manifested herself as Mahākāli on the twelfth Tithi of the bright half of the month of Phālguna.

68. Then a celestial voice arose:—”O lotus-seated one, do not be afraid. I shall remove the thorn after killing Madhu and Kaitabha in the battle.”

69. After saying this and coming out of the eyes, mouth etc. of Viṣṇu, the great Māyā stood before Brahmā of unmanifested birth.

70. Viṣṇu, the lord of gods stood up and saw in front of him the Daityas Madhu and Kaitabha.

71. A battle ensued between Viṣṇu of unequalled splendour and the two Daityas lasting for five thousand years. Then there ensued a hand-to-hand fight.

72. Deluded by the powerful great Māyā, the excellent Dānava spoke to the lord Viṣṇu—”Ask for whatever boon you desire to choose.”

Nārāyaṇa said:

73. If you are pleased with me grant me this boon that I may kill you. I do not request for any other boon.

The sage said:

74. On seeing the earth covered by a great expanse of ocean they spoke to Keśava:—”Kill us in a spot where the earth is not covered with water.”

75. After giving his consent the lord lifted up his dazzling discus, placed their heads on his loins and cut them off.
76. O king, thus I have told you about the origin of Kālikā. O intelligent one, listen to the origin of Mahā-lakṣmī now.

77. Although free from aberrations, and devoid of forms and features, goddess Umā manifested herself in different Yugas for the destruction of the distress of the gods, after assuming different forms and features.

78. Thus I have described to you her manifestation in bodily form whose wish alone manifests as everything efficaciously. Thus she conducts her sports in that way and thereby gives chance to her devotees to describe her attributes.

CHAPTER FORTYSIX

(Incarnation of Mahālakṣmī)

The sage said:—

1. There was a demon Rambha who was the crest-jewel of the race of Daityas. From him was born Mahiṣa the Dānava of great splendour.

2. That king of Dānava defeated all the gods in battle and ruled over the kingdom of heaven seated on the throne of lord Indra.

3. The defeated gods sought refuge in Brahmā. With them Brahmā went to the place where Viṣṇu and Śiva were present.

4. After reaching there and bowing to Śivā and Viṣṇu the gods narrated all their woeful tale in the proper order.

5. O lords, we are harassed by the wicked Mahiṣa. We have been ousted from heaven after our defeat in the battle-field.

6. We are wandering in this world of mortals with-

83. According to MB. the Asura Mahiṣa was killed by Kārttikeya. ŚP. mentions his death at the hands of Candra.
84. The word 'Viṣākapi' in the dual form signifies Viṣṇu and Śiva.
fought with the goddess in the battle a terribly long time elapsed.

40. Different weapons and missiles hurled by the hosts of enemies were rendered futile instantaneously by the power of the goddess.

41. Then the goddess hit and struck the hosts of enemies Cikṣura and others with her club, arrows, spear, Śakti and axe.

42. When his armies fell the demon Mahiṣa struggled with the hosts of soldiers that issued from the breath of the goddess.

43. He kicked some with the hoofs, hit some with the horns and others with his tail and snout.

44. After slaying the Gaṇas the chief of Asuras rushed at the lion of the goddess in order to kill it. Then she became wrathful.

45. He of great virility thrashed the ground with his hoofs, uprooted a mountain with his horns, hurled it and shouted.

46. O excellent king, heavy mountains hurled by him as he rushed all round fell in the battle-ground from the sky.

47. Clouds split by his horns were shattered to pieces. The ocean struck at with his tail throbbed and splashed water beyond the shores all round.

48. On seeing the demon Mahiṣa thus infuriated, Ambikā, the protectress of the gods, became ready to kill him.

49. She took up a noose and hurled it at him. She bound the Asura Mahiṣa. Then the demon abandoned his assumed guise.

50. Wielding Māyā, he became a lion. Soon as Ambikā tried to cut off his head he became armed with a sword.

51. She then struck him with the arrows, as he stood there with the sword and shield. He then became an elephant and struck at the lion with his trunk.

52. The goddess cut off his hand with her sword. The demon then assumed his original form.
53. He then agitated three worlds including the mobile and immobile beings. Then, Cāṇḍikā of great honour and exploit became infuriated.

54. She drank the beverage again and again. With eyes rolling she laughed aloud. The haughty Asura too, proud of his strength and exploit, roared.

55. He uprooted the mountains and hurled them at her. She too reduced them to powder and struck them with arrows.

56. With her face reddened as a result of the inebriation after drinking wine, and with her senses excited, she spoke in a tone as majestic as the rumbling of the clouds.

The goddess said:—

57. "O stupid fellow, O demon of ruined intellect, why are you stubborn in vain? None of the Asuras in the three worlds can stand before me'.

The sage said:—

58. Thus saying the goddess pounced on him, stamped on his neck and pierced him with her fierce spear.

59. Pressed with her foot and overwhelmed by her might the Asura seemed as good as half dead.

60. Still he continued to fight. His head was cut off with the sword and he was felled down on the ground.

61. Crying "Alas! Alas" loudly, his followers, afraid of the battle fled from the scene shouting "Save us, O save us'.

62. The god Indra and others, eulogised the goddess. The Gandharvas sang songs; the celestial damsels danced.

63. O king, thus the origin of Mahālakṣmī has been narrated to you. Now listen to the origin of Sarasvatī with a calm mind.
26. She has semi-circular marks on her forehead. She wears ear-rings set with gems. Her plaited hair are pretty. The wide three eyes bedeck her face.

27. She is imperishable, possessed of garlands. Bangles shine in her hands. There are gold rings round her fingers. Shining bracelets make her hands dazzle.

28. She is clad in white garments. She shines in her lotus-pose with the marks of saffron on her forehead which is also bedecked with the moon.

29. She has the brilliance of lightning. She wears precious garments. Her breasts are elevated within her bodice. She holds excellent weapons with her eight uplifted arms.

30. There is no lady among the Asuras, Nāgas, Gandharvas or Dānavas in the three worlds as beautiful as she.

31. Hence the fitness for sexual indulgence with her rests only in you since she is a gem among ladies and O lord, you are a gem among men.

32. On hearing the words of Caṇḍa and Munḍa that great demon Śumbha sent a messenger Sugriva to her.

33. “O messenger, there is a certain beautiful lady on the snow-capped mountain. Mentioning these words of mine she shall be strenuously brought here”.

34. Thus urged by him, the excellant Dānava Sugriva went to Himācala and spoke to the great goddess, the mother of the universe.

The messenger said:—

35. O gentle lady, the Daitya Śumbha and his brother Niśumbha are very strong and valorous. They are famous in the three worlds.

36. O goddess, I am a messenger of Śumbha. I have come with his message to which you will listen please.

37. “I have defeated Indra and others in the battle and taken away their jewels. I enjoy the share of the gods offered to them in the sacrifices.

38. You are a jewel among women, more precious than other jewels. Resort to me or to my younger brother, exhibiting your loving emotion.
39. On hearing the message of Śumbha conveyed by the messenger the Mahāmāyā, the beloved consort of Śiva, spoke.

The goddess said:—

40-41. O messenger, you speak the truth, not the lie. But I have taken a vow that I shall endeavour to make one alone as my husband who can shake off my pride, who can conquer me in the battle. None else.

42. Hence you convey my words to Śumbha and Niśumbha. Let either do whatever is proper in this matter.

43. On hearing these words of the goddess the Asura Sugrīva returned to his king and acquainted him with every detail.

44. On hearing the report of the messenger Śumbha of stern rule angrily said to Dhūmrākṣa, the foremost of his generals.

45-46. O Dhūmrākṣa, there is a beautiful lady on the snow-capped Himālaya mountain. Go quickly and fetch her here. O excellent Asura, do not be afraid of this expedition. If she wishes to fight, you shall fight strenuously.

47. Thus directed the Daitya Dhūmrākṣa went to Himālaya and spoke to the goddess who was a part of Umā.

48. "O lady, approach my lord. Otherwise I shall kill you. I am accompanied by sixty thousand Asuras."

The goddess said:—

49. "O hero, you are commissioned by the king of Daityas. If you kill me what can I do for you? But I consider it impossible to go without a fight."

50. Thus addressed, the Dānava Dhūmrākṣa rushed at her but was burnt with a mere Huṅkāra uttered by her.

51. Since then, that goddess is called Dhūmāvati in the world. When propitiated she destroys hosts of enemies of her devotees.

52. After Dhūmrākṣa was killed, his army was crunched and munched by the infuriated lion. Those who were spared fled away.

53. On hearing that the Daitya was killed by the goddess, the valorous Śumbha was angry and bit his lips.
54. He sent the Asuras-Caṇḍa, Munda and Raktabija in order. The Daityas, thus ordered, went to the spot where Ambikā was stationed.

55. On seeing the goddess seated on a lion, possessed of Ānimā and other Siddhīs and dazzling the quarters with her brilliance, the leading Dānavas said.

56. "O lady, hasten to approach Śumbha and Niśumbha. Otherwise we shall kill you along with your Gaṇas and your lion.

57. O lady, choose him as your husband. He is eulogised by the guardians of the quarters and others. You will attain a great bliss rare to attain by the gods."

58. On hearing these words the goddess Ambā smiled and spoke interesting and truthful words.

59. Lord Śiva, the great Brahman, the eternal god is without a second. Even the Vedas do not understand his reality. What then of Viṣṇu and others?

60. I am His subtle Prakṛti. How can I choose another as my husband? Even if she is overwhelmed by love does a lioness choose a jackal as her mate?

61. A female elephant does not take an ass nor does a leopardeness take a hare. O Daityas, overcome by the Serpent of Death you speak in vain.

62. Descend to Pātāla all of you. If you have the power, fight." On hearing her provocative words the Asuras said to one another.

63. "We do not kill you as you are a woman. But if you desire for battle be ready with your lion."

64. While they spoke thus the fight ensued. The arrows rained in the battle, sharp arrows from either side.

65. Thus fighting with them sportively the goddess slew the Asura along with Caṇḍa and Muṇḍa.

66. Though they had an inimical feeling these enemies of the gods attained in the end that world which her followers go to.

85. See P. 235 note.

86. According to the Purānic Mythology it is the seventh region descending from the earth below.