supreme lord by means of penance. Attaining all round favour of the lord at the outset in a former Kalpa, Rudra created Brahmā and Viṣṇu. In another Kalpa, Brahmā created Rudra and Viṣṇu. In another Kalpa Viṣṇu created Rudra and Brahmā. Thus in different Kalpas, Brahmā, Viṣṇu and Rudra desiring mutual benefit are born of one another. Based on the events in their respective Kalpas, their process in being the cause of origin of one another is extolled by the sages. Now listen to their holy and wonderful story that releases from sins.

22-26. Listen also to what happened to Brahmā in his Kalpa. In the Kalpa, Meghavāhana, Viṣṇu became a cloud and showered the earth for a thousand divine years. Seeing this, Śiva gave imperishable Sakti to Viṣṇu. Obtaining the Sakti from Śiva Viṣṇu created the universe along with Brahmā. On seeing that glory of Viṣṇu, Brahmā created by him was seized by jealousy and said derisively. Go you, O Viṣṇu. The cause of your origin is known to me. Rudra is superior to both of us. There is no doubt in this.

27. It is due to the grace of that lord that you, the sustainer, have become a creator today.

28. I too shall propitiate Rudra, the leader of gods, by means of penance and shall create the entire universe along with you. There is no doubt in this.

29. Slighting Viṣṇu thus, Brahmā attained Śiva by means of penance and submitted to him thus.

30. O lord of the gods, O lord of the universe, Viṣṇu is born of your left and I am born of your right side.

31. Still Viṣṇu created the universe along with me. Due to rivalry he was taunted by me depending on the strength of your support.

32. "O Viṣṇu, your piety towards the lord is not more than that of mine" (I told him) because our origin from you is on the same footing.

33. O Śiva, it behoves you to give all that to me also in the manner you bestowed on him before due to his devotion.
34. Thus implored by him the merciful lord Śiva gave all to him as justifiable.

35. Thus obtaining the state of being the Atman of all in a trice, from Śiva, Brahmā hastened to and saw Viṣṇu.

36-41. He saw Viṣṇu lying on Śeṣa in his abode in the milk-ocean. A white canopy resembling the sun was spread. It was created by him mentally. It was set with gold and gems. Lord Viṣṇu had eyes resembling lotus. He had splendid body with four arms. He was bedecked in ornaments. He was holding conch and discus. His face shone like the disc of the moon. The scar Śrīvatsa marked his chest. He was smiling sweetly. His lotus-like feet attained red hue due to the contact of the lotus-like Lākṣmī. In Yogic slumber he appeared lying in the nectarine milky ocean. By the Guṇa of Tamas he was Kālarudra; by that of Rajas he was Brahmā; by that of Sattva he was Viṣṇu. In Nirguṇa state he was lord Śiva. On seeing him Brahmā spoke seriously—"O Viṣṇu, I am going to devour you as you did me formerly."

42. On hearing this Viṣṇu woke up, saw Brahmā and smiled slightly.

43. In the meantime Viṣṇu was devoured by Brahmā and immediately created through the middle of the eyebrows.

44-47. In the meantime the moon-crested lord came to the place to test their Sakti. Though devoid of form he assumed a form in order to bless them as he had previously done. Both of them were delighted and frightened and so eulogised the lord and bowed to him with respect from a distance. The trident-bearing lord blessed them and vanished even as they watched him with respect.

203. The milky ocean is supposed to be identical with the Sea of Japan. See "geo. of the Purāṇas," Pp. 42-44.

204. Skt. texts abound in descriptions of Viṣṇu reclining on Serpent Śeṣa. In this context, it may be noted that there is a vivid picture of Śeṣaśayi Viṣṇu on the outer wall of the Dāśavatāra temple at Deogarh (c. 5th cent. A.D)
CHAPTER FOURTEEN
(The manifestation of Rudras)

Vāyu said:—

1. I shall explain the reasons for the manifestation of Rudra in every Kalpa whereby the broken series of Brahmā’s creation is resumed.

2. After creating the subjects in every Kalpa, Brahmā born of the cosmic egg felt excessively distressed. He was deluded.

3-4. In order to pacify his misery and to multiply his subjects, in the various Kalpas, Rudra, Brahmā’s younger brother, becomes the son of Brahmā and blesses him.

5. He alone is lord Isa, a mass of splendour, free from ailment, devoid of beginning and end, the creator and the lord making all living beings shrink.

6. Endowed with lordly qualities, he is purified by Paramesvara. He is presided over by his Śakti and marked by his symbols.

7. He has the same name, the same form; he can perform his task; he has same function as he maintains and abides by his commands.

8. He resembles a thousand suns, he is bedecked in crescent moon. Serpents constitute his necklaces, shoulderlets and bangles.

9. He is brilliant holding the skulls of asura Jalandhara, Brahmā, and Indra, his tawny hair, moustache and beard are drenched in the surging waves of Ganga.

10. His lips shine with the tips being hit by the sharp-pointed curved fangs; his ear-rings make a halo around his left ear.

11. He is seated on a great bull; his voice sounds like thunder. He is lustrous like fire, his strength and exploits are great.

12. He whose features are hideous in this manner and who is born as the son of Brahmā bestows wisdom on him and co-operates with him in the activity of creation.

13. It is due to his grace that the creation in every Kalpa functions as a perpetual series.
14. Once, when requested by Brahmā to create, he mentally created all beings exactly like himself.

15. All of them had matted hair; they were free from fear and distress, had blue necks and three eyes, were free from decaying age and death; they had shining tridents as their excellent weapons.

16. The fourteen worlds of the universe were filled up by them. On seeing these various Rudras, Brahmā spoke to Śiva.

17. “Obeisance to you, O lord of gods, do not create such subjects. Welfare to you. Create other subjects that may be endowed with death.”

18. When told thus, the lord replied to Brahmā, “Such a creation is not my task. You alone create inauspicious beings.

19. The noble beings of great strength created by me mentally will walk about in my company. They will regulate the sacrifices.”

20. After saying thus to the creator, Śiva the lord of living beings desisted from creation and remained in the company of Rudras.

21. From that time onwards the lord does not procreate auspicious beings. He stands in Yogic trance till the dissolution of the universe.

CHAPTER FIFTEEN

(Song of Prayer addressed to Śiva and Śivā)

Vāyu said:—

1. When the creation of Brahmā did not multiply Brahmā thought of creation by the process of sexual intercourse.

2. Since the race of women had not emanated from the lord formerly, Brahmā could not produce creation through sexual intercourse.
3. Then he finally resolved that the lord should be asked in respect of multiplying the subjects.

4. Thinking that without his grace the subjects will not increase, Brahmā began to perform penance.

5-7. His primordial eternal Śakti is subtle, pure, pleasant and intelligible only through piety; it is devoid of attributes, unsullied, unramified unruffled, perpetual and it ever remains with Īśvara. Thus Brahmā pondered over the lord and his great Śakti and performed penance.

8. Ere long the lord was pleased with Brahmā who was endowed with severe penance.

9. Becoming half-female\(^{205}\) after introducing certain parts into a certain image, the lord himself came there.

10-15. On seeing the lord, Brahmā eulogised him as well as the goddess, with hymns full of subtle meaning—the lord who is beyond darkness, is eternal, without a second, incomprehensible, invisible to the libertine, the creator, overlord, endowed with the creative power, who is beyond arguments, has no fallacious appearance, is immeasurable, unaging, stable, unmoving, devoid of attributes, quiescent. possessed of infinity, omnipresent, bestower of boons, devoid of difference between the Existent and the non-Existent, incomparable, worthy of being sought refuge and permanent. He prostrated before him and then stood up with palms joined with reverence. He eulogised him with faith and humility by means of hymns of subtle, sweet, refined and pious meanings that explained the Vedic texts.

\textit{Brahmā said:—}

16. O lord, be victorious. O Īśvara, O Maheśvara, splendid with attributes, be victorious.

17. O auspicious goddess, O heroine of Prakṛti and the one beyond Prakṛti and naturally beautiful, be victorious.

18. O lord of fruitful Māyā, of fruitful will, of great sports and of fruitful strength, be victorious.

19. O mother of the universe, O goddess identical with the universe, O creator and companion of the universe, be victorious.

\(^{205}\) See P. 1075 note

21. Be victorious O creatress, protectress, annihilatress and the heroine of the three Ātmans.

22. Be victorious, O lord ready to survey, enlarge the universe. Be victorious, O lord from whose terrible glance rises the fire that consumes all the worlds.

23. Be victorious, O goddess incomprehensible to the gods and others, O goddess that shinest brilliantly with your subtle vision. Be victorious, O goddess the part of the gross Śakti of the Ātman. Be victorious, O goddess pervading the mobile and immobile beings.

24. Be victorious. O lord merging various principles of the universe into one. Be victorious, O lord the groups of whose followers have stepped on the heads of Asuras.

25. Be victorious, O goddess affording protection to those who resort to you. Be victorious, O goddess who uproot the spirits of the poisonous tree of worldly existence.

26. Be victorious, O lord enhancing prosperity, prowess and heroism. Be victorious, O lord, stationed beyond the universe, O lord who hast quelled the might of the enemies.

27. Be victorious, O immortal lord who hast laid the rite of "five objects." Be victorious, O goddess having the form of the hymn with the knowledge of the "five objects."

28. Be victorious, O lord, the physician par excellence for the great suffering of the terrible worldly existence. Be victorious, O goddess the moon-light for the layers of darkness of ignorance, the primordial dirt.

29. Be victorious, O black fire that consumed the Tripuras. Be victorious, O goddess Tripurabhairavi. Be victorious, O lord devoid of three attributes. Be victorious O goddess, the possessor of three attributes.

30. Be victorious, O omniscient one. Be victorious, O goddess enlightening every one. Be victorious O lord having prolific divine limbs. Be victorious, O goddess bestowing all desires.
31. O lord, where is your great splendour and where the worthless words of ours. Still O lord, forgive me that babble but with devotion.

32. After eulogising with these and similar hymns the four-faced lord, the creator of the universe bowed again and again to Rudra and Rudrāṇi.

33. This holy and excellent hymn "Ardhanāriśvara Stotra" uttered by Brahmā enhances the delight of Śiva and Śivā.

34. He who recites this with devotion or teaches to anyone whatsoever reaps the fruit thereof as a result of the pleasure of Śiva and Śivā.

35. I bow to Śiva and Śivā the sanctifiers of living beings in the entire universe; the couple whose bodies are devoid of birth and death and who have taken the bodies of an excellent man and a youthful maiden.

CHAPTER SIXTEEN

(The manifestation of divine ṣakti)

Vāyu said:—

1-3. Then the delighted god Śiva spoke to Brahmā with a benign and sweet smile. His voice sounded like thunder. All the letters were sweet, majestic, soft, clear, full and rich in meanings. They had royal qualities being pure and efficient in the protection of all subjects.

Lord Śiva said:—

4. Dear child, O fortunate one, the gravity of your statements has been understood by me.

5. It is for the increase in the number of the subjects that this penance has been performed by you. I am delighted with your penance. I shall grant you what you desire.

6. After this sweet and liberal speech the excellent lord created the goddess from a part of his body.

7. It is the goddess whom scholars of the Vedas call
the greatest Śakti endowed with the divine qualities of Śiva
the great soul.

8. It was the goddess in whom there is neither birth, nor death nor old age nor other similar things. It was the goddess who manifested herself from the body of Śiva.

9. She from whom words recede along with the mind and the sense-organs,²⁰⁶ appeared to be born of a part of the body of her husband.

10. The goddess who pervades everything through her greatness was seen like a wonderfully embodied being.

11. It is she who fascinates the entire universe with her Māyā. Really she is unborn but she appeared to be born of Śiva.

12. Her great form is not visible even to the gods. Such a great goddess of all the gods was divided in the body of her lord.

13-14. On seeing the great omniscient, omnipresent subtle goddess, devoid of the difference between Sat and Asat, the goddess who illuminates the universe with her brilliance, Brahmā bowed and prayed.

Brahmā said: —

15. O Goddess in the beginning I was created by the lord and employed in the activity of the creation. I create the universe.

16. O Goddess, the gods and others are mentally created by me. Though they are created again and again they do not increase in number.

17. Hereafter I wish to increase the number through copulation.

18. The race of women has not emerged from you. Hence I cannot create an everlasting race of women.²⁰⁷

19-22. Śaktis originate from you. Hence I worship you alone who bestow Śaktis upon everyone everywhere, who grant boons and who are Māyā and the goddess of the gods. O omnipresent goddess for the increase of the mobile

and immobile beings, please be born with a part of yours, as the daughter of Dakṣa my son. Thus requested by Brahmā the goddess created a Śakti equal in splendour to herself from the middle of her eyebrows. Lord Śiva looked at her laughingly and spoke.

23-25. “After propitiating Brahmā with penance you shall carry out what he desires”. The Śakti obeyed the lord. At the instance of Brahmā she became the daughter of Dakṣa. After giving the incomparable Śakti in the form of Brahman to Brahmā, the goddess re-entered the body of the lord. The lord vanished. Since that time the enjoyment of sexual pleasures in women was established.

26. O leading brahmins, procreation functions through copulation. O leading sages, Brahmā too was satisfied.

27. Thus the manifestation of Śakti has been narrated to you. It enhances merit. It shall be narrated with the story of creation.

28. He who recites this every day attains merits and obtains worthy sons.

CHAPTER SEVENTEEN

(The Narrative of Creation)

Vāyu said:—

1-2. Securing the great and eternal Śakti from the lord and desiring to initiate the process of procreation by copulation, Brahmā became a wondrous man in one half and a woman in one half. From the woman-half was born Śatarūpā.²⁰⁸

3. The man-half created Virāja, called Svāyambhuva Manu, the first creation.

4. Performing a difficult penance the gentle Śatarūpā got the Manu of bright fame as her husband.

²⁰⁸. Rudra S. I. 16. 11-12.
5. Satarūpā bore him two sons, priyavrata and Uttānapāda.
6. She bore two daughters of great fortune from whom emanates all creation. They were Ākūti and Prasūti.
7. Lord Manu gave Prasūti to Dakṣa. Brahmā gave Ākūti to Ruci.
8. The mental son Ruci begot of Ākūti a son Yajña and a daughter Dakśinā. The two make the universe whirl.
9. Lord Dakṣa begot of Prasūti, the daughter of Svāyambhuva, twentyfour daughters called the mothers of the world.
10-16. Lord Dharma took thirteen of his daughters as his wives. They were Śraddhā, Lakṣmī, Dhṛti, Puṣṭi, Tuṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapu, Śānti, Siddhi and Kirti the thirteenth. The other eleven were Khyāti, Sati, Asambhūti, Smṛti, Priti, Kṣamā, Sannati, Anasūyā, Īrjā, Svāhā and Svadhā. O sages, the sages Bhṛgu, Śarva, Marīci, Aṅgiras, Pulaha, Kratu, Pulastya, Atri, Vasiṣṭha, Pāvaka and the Pitṛs married them. Thirteen sons beginning with Kāma and ending with Yaśas were begotten by Dharma of Śraddhā and others happy and conducive to happiness. Nikṛti and others were begotten of Hümsā by Adharma. They bore the traits of Adharma and were conducive to unhappiness. They had no wives or sons. They practised no virtue.
17-21. The Tāmasa creation was controlled by Dharma. Dakṣa’s daughter Sati, wife of Rudra cast off her body as daughter of Dakṣa in the context of the insult offered to her husband. She rebuked Dakṣa and Dakṣa’s wife and their kinsmen. She was born as the daughter of Menā and Himavat. On seeing Sati how Rudra created many Rudras with lustres similar to his, has already been narrated. Bhṛgu begot of Khyāti the daughter Lakṣmī who became the wife of Viṣṇu. He begot two sons Dhātṛ and Vidhātṛ who became the founders of Manvantara. Their progeny is numerous, in hundreds and thousands.
22. The descendants of Bhṛgu lived in the Svāyambhuva Manvantara. Sambhūti, son of Marīci, gave birth to a son Paurṇamāsa.
23. He had four daughters and descendants large in number. In that family was born Kasyapa who had many sons.

24-25. Smṛti, wife of Aṅgiras, bore two sons Āgnidhra and Ṣarabha and four daughters. Their progeny continued in thousands. Dantogni was born as the son of Priti the wife of Pulastya. He was Agastya in the previous birth in the Svāyambhuva Manvantara.

26-27. His descendants famous as Paulastyas were many. Kṣamā bore sons to Pulaha the Prajāpati. The three known as Kardama, Āsuri and Sahiṣṇu had the splendour of the sacrificial fires. Their race is well established.

28. Sannati, wife of Kratu, bore him sons who were equal to Kratu. They did not marry and hence were issueless.

29. They were sixty thousand in number and known as Vālakhilyas. They surround the sun and go ahead of his charioteer.

30. Atri’s wife Anasūya bore five sons the Ātreyas and a daughter Śruti, the mother of Śaṅkhapada.

31. The glorified five Ātreyas are Satyanetra, Havya, Āpomūrti, Śanaśīcara and Soma.

32. The sons and grandsons of the noble Ātreyas are in hundreds and thousands. They lived in the Svāyambhuva Manvantara.

33-34. Seven sons were born to Vasiṣṭha in Urjā and a daughter Puṇḍarikā. They were Rajas, Gātra, Īrdhvabāhu, Savana, Anaya, Sutapas and Śukra.

35. Their descendants with the names of Vasiṣṭha were in hundreds and hundred millions all in Svāyambhuva Manvantara.

36. This is the creation of the sages. It is impossible to mention this in detail.

37. Svāhā, wife of the fire-god the mental son of Brahmā in the form of Rudra, bore three sons of unmeasured splendour.

38. They are Pāvaka, Pavamāna and Śuci. Pavamāna is the fire kindled by attrition. Pāvaka is the fire produced by lightning.
39-40. The solar fire is called Śuci. Their sons in order are:—Havyāvāha, Kavyāvāha and Saharakṣas. They are the deities, manes and gods. Their sons and grandsons are fortynine.

41. They are propitiated in the three rites Kāmya, Naimittika and Nitya. They shall be known as saintly observing holy rites.

42-43. These are in the form of Rudra and devoted to him. Whatever is offered in fire by whomsoever it may be is the offering to Rudra. This is the decision in regard to the fires stated in order.

44-47. O Brahmins, I shall describe the manes now but not in detail. The manes preside over the seasons. Hence the Vedas declare “The seasons are the Pitrīs”. The mobile and immobile beings are created in the seasons. Hence it is mentioned in the Śruti, “The things produced in the seasons are the Pitrīs.” Noble persons derive prosperity from the Pitrīs who preside over the seasons. They stand in contact with the clouds. The Pitrīs are of two types: Agniśvāttas and Barhisads.

48-49. Householders are also of two types: Non-sacrificers, and Sacrificers. Svadhā bore the Pitrīs two daughters: Menā and Dharani who uphold the universe. Menā was the daughter of Agniśvattas and Dharani the daughter of Barhisads.

50. Menā, wife of Himavat, gave birth to Maināka, Krauṇca, Gaṅgā and Gaurī sanctified by the embrace of Śiva’s body.

51. Dharani, wife of Meru, gave birth to Mandara abounding in divine herbs and beautiful peaks of variegated forms.

52. Mandara the glorious son of Meru became the abode of Śiva due to the strength of penance.

53. Dharani gave birth to three famous daughters Velā, Niyati and Āyati.

54. Āyati and Niyati became the wives of the sons of Bhrigu. I have mentioned to you about their race in Svāyambhuva Manvantara.

209. VS. 17.3
55. Velā bore Sāgara the holy daughter Savarṇā who became the wife of Prācinabarhiṣ.
56. Sāmudrī bore Prācinabarhiṣ ten sons who were called Prācetasas. They were the masters of the science of archery.
57. Dakṣa in Svāyambhuva Manvantara became the son of the Prācetasas in the Cākṣuṣa Manvantara due to the curse of Śiva.
58-59. Thus the divine families, attended upon by the devas, of the noble-souled sons of Brahmā, Dharma and others, have been described by me, O Brahmins. They observed holy rites. They had progenies and were embellished by great prosperity.
60. This creation born of the Prajāpatis cannot be enumerated even in hundreds of crores of years.
61. Holy royal families function in two different lines viz. the solar and the lunar.
62. Ikṣvāku, Ambariṣa, Yayāti, Nahuṣa and others belong to those families well known and reputed.
63. There are several other saintly kings of different exploits. Of what avail is their detailed enumeration?
64. Moreover, in the context of the story of lord Śiva, the eulogy of royal families is not approved of by good men. Thus I do not attempt to speak much.
65. Being relevant so far as it implies the greatness of lord Śiva, I have mentioned creation. Enough of those details too.

CHAPTER EIGHTEEN

(The abandonment of the body by Sati)

The sages said:—

1. How did the goddess, daughter of Dakṣa become the daughter of Himavat and Menā after abandoning the body born of Dakṣa?
2. How was Rudra censured by Dakṣa the noble soul? What could be the cause whereby Śiva was censured?

3. O wind-god, formerly in the Čākṣuṣa Manvantara how was Dakṣa born due to the curse of Śiva? Please narrate.

Vayū said:

4. Please listen. I shall narrate the activity of the mean Dakṣa resulting in his insult to all gods due to his sinful blunder.

5. Once formerly, all the gods, Asuras, Siddhas and the sages went to the summit of Himavat in order to see the lord.

6. O Brahmmins, the lord and the goddess were seated on a divine seat as they granted interview to the gods and others.

7. At the same time Dakṣa too had accompanied the gods in order to see Śiva his son-in-law and the goddess his own daughter.

8. In view of their dignity, the lord and the Goddess did not give any special preferential treatment to Dakṣa.

9. But deluded that he was, Dakṣa did not realise the greatness of the lord and the goddess. Thinking her to be his daughter he began to nurse a grudge and hatred against her.

10. Due to this enmity and further incited by Brahmā, Dakṣa after initiation did not invite them in the sacrifice.

11. He invited the other sons-in-law and honoured them severally.

12. On hearing from Nārada that they had assembled there, Sati went to her father's abode after informing Rudra.

13-19. She stepped into the aeroplane along with her dear friends. It was a divine plane with doors on all sides; had good conditions; could be easily mounted. It was very charming. It shed golden lustre. It was studded with jewels of various sorts and had a canopy covered with pearls. It was decorated with stringed flower garlands. It had been wrought in molten gold; hundreds of be-jewelled pillars supported it all round. The adamantine steps were neatly built. The columns and festoons were decorated with corals. The chief seat therein was studded with gems and
covered with a silken cloth with flower-designs. Through every aperture rays of diamonds were diffused; a good gemset platform without dents shone. A flagstaff as pure as cloud decorated its front with the sign of the great Bull. It was studded with jewels. The main door was guarded by invincible Gaṇeśvaras wearing jewel-studded bodices and wielding canes in their hands. Many women, experts in playing on Mrdaṅgas, flutes, Viñās and in music were seated there richly dressed and bedecked in ornaments.

20-21. Two Rudra virgins held the auspicious chowries and fans beautiful in their handles set with diamonds, and fanned the goddess. In the middle of the chowries the face of the goddess shone like a lotus in the midst of two fighting swans.

22-23. Sumālini held over her head a pearl-stringed umbrella as white as the moon. The splendid umbrella shone above the face of the goddess as the moon’s disc above the vessel of nectar.

24-25. Šubhāvatī of sweet smiling face sat in front of Satī and delighted her by playing at the game of dice. Suyāsas held the auspicious sandals of the goddess, studded with gems, in the middle of her breasts and served the goddess.

26-27. Another lady held the glistening mirror. Another held the fan. Another held the betelbox. Another held the charming parrot.

28. A certain lady held charming fragrant flowers. Another lotus-eyed lady held the repository of ornaments.

29-30. A certain lady held the unguent, good flowers and the auspicious collyrium. Other ladies did their respective duties. They sat around serving her. In their midst the goddess shone like the moon in the Autumn in the midst of a galaxy of stars.

31-32. Then after the blowing of the conch the great wardrum was sounded indicating the time of departure. Then hundreds of bugles and sweet-toned instruments sounded without being beaten (obstructed) along with the sounds of clapping the hands.

33-34. Then eight hundred groups of the thousand strong-
armed Gañesas equal in brilliance to lord Śiva went ahead. In their midst, the glorious chief of Gañas, honoured by the moon and Nandiśvara sat on the Bull like Brhaspati on an elephant.

35-37. The divine drums were sounded in heaven. Clouds were divinely pleasing. The sages danced. Siddhas and Yogins rejoiced. Everywhere on the way the clouds in association with the gods and others made showers of flowers above the canopy. The goddess entered her father's house as if in a moment.

38. On seeing her Dakṣa became infuriated which subsequently became the cause of his destruction. He worshipped her younger sisters too in an insulting manner (?)

39. Then the goddess spoke to her father in the midst of the assembly, relevantly unexcitedly and undemeaningly.

*The goddess said:*—

40. O father, the lord at whose bidding everyone from Brahmā to the Piśācas becomes subservient has not been duly worshipped.

41. Let that alone. Why did you slight me your eldest daughter in a despicable manner?

42. Thus addressed, the infuriated Dakṣa replied angrily “The younger daughters are better than you. They deserve my special reverence.

43. Their husbands evoke my respect and joy, for they are superior to your husband lord Śiva.

44. He is stiff-souled and you have resorted to him. So I dishonour you. He is antagonistic to me.”

45. Thus insulted the infuriated goddess spoke to her father within the hearing of all present there.

46. O Dakṣa, you insult my husband the lord of the world, whose insult no one has hitherto made.

47. The Śruti says that these are great sinners—viz. a stealer of learning, a traitor to the preceptor and an insulter of the Vedas and of the god. They deserve to be punished.

48. Therefore a terrible punishment befitting the great sin shall be meted out to you by divine intercession.
49. Since the lord of gods has not been worshipped by you, know that your family is defiled and ruined.

50. After saying thus to her father Sati abandoned her body and without fear went to mountain Himavat.

51. The glorious leader of mountains attained the fruit of his merits. It was for her that he had performed penance for a long time.

52. The goddess blessed the lord of mountains. Through her Yogic Māyā and at her own will, she made him her father.

53. When Sati rebuked Dakṣa and went away, the frightened and agitated Mantras too vanished. The sacrifice became hindered.

54. On hearing about the departure of the goddess, Śiva was angry with Dakṣa and the sages and cursed them.

55-57. O Dakṣa, since for my sake the sinless Sati had been dishonoured and the other daughters worshipped along with their husbands, these sons-in-law of yours will be born but not of a womb in the sacrifices of Brahmā in the Vaivasvata Manvantara. In the Cākṣuṣa Manvantara you will become a king as the grandson of Prācinabarhiṣ and the son of Pracetas.

58. O wicked one, there also I shall put up obstacles before you in all activities regarding virtue, wealth and love.

59. Thus addressed by Rudra of unmeasured splendour, Dakṣa abandoned the body and fell on the ground.

60. Then in the Cāksusa Manvantara Dakṣa was born as the grandson of Prācinabarhiṣ and the son of Pracetas.

61. Bhṛgu and others were born in the Vaivasvata Manvantara in the sacrifice of Brahmā bearing the bodies of Varuṇa.

62. Then in the Vaivasvata Manvantara in the virtuous sacrifice of the wicked Dakṣa the lord created obstacles
CHAPTER NINETEEN

(The origin of Vīrabhadra)

The sages said:—

1. How did the lord create obstacles before the wicked Dakṣa who performed a sacrifice for virtue's sake? We wish to know this.

Vāyu said:—

2-4. When Himavat was delighted by becoming the father of the mother of the universe by the strength of his penance, when Śiva married her and sported with her in his abode on the peak of Himavat when a long time elapsed, in the Vaivasvata Manvantara Dakṣa as the son of Pracetas wanted to perform a horse-sacrifice.

5. On the top of Himavat in an auspicious spot at the source of Gaṅgā, frequented by the sages and the Siddhas Dakṣa began his sacrifice.

6. All the gods Indra and others gathered there and thought of going to attend the sacrifice.

7-8. The Ādityas, Vasus, Rudras, Sādhyas, Maruts, Uśmapās, Somapās, Ājyapās, Dhūmapās, Āśvins, Pītrs, and the other sages came there along with Viṣṇu to take part in the sacrifice.

9. On seeing all the gods assembled there without Śiva, Dadhica became angry. He spoke to Dakṣa thus.

Dadhica said:—

10. Indeed that man incurs great sin who does not worship those who deserve worship and worships those who do not befit it.

11. Lord's terrible punishment falls where the wicked are honoured and the good are dishonoured.

12. After saying this the sage spoke again to Dakṣa

210. The statement is reminiscent of the concept of Divine origin of punishment well expounded in the Bhīṣma-Yudhiṣṭhira dialogue in the SP of the MB.
“Why don’t you worship the lord deserving worship, the lord of souls?”

Dakṣa said:—

13. I see eleven Rudras armed with tridents and having matted hair. I do not know anyone else as the lord.

Dadhica said:—

14. What avails worshipping the gods in the sacrifice if the king of sacrifice, Rudra, is not worshipped by you?
15. He is unchanging, the creator of Brahmā, Viṣṇu and Rudra, to whom all from Brahmā to Piśācas, say “What shall we do?”
16. He is beyond all Prakṛtis and Puruṣa. He is meditated upon by Yogic scholars, sages and the seers of truthful principles.
17. He is the imperishable great Brahman, the Sat-Asat and Asat; devoid of beginning, middle and end, incomprehensible and eternal.
18. He is the creator, sustainer, and annihilator. I do not see any one else in the form of Śiva in the sacrifice.

Dakṣa said:—

19. I offer this Caru in the golden vessel, sanctified by mantras, after assigning the share to Viṣṇu the lord of sacrifice.

Dadhica said:—

20. “O Dakṣa, since Rudra the lord of the chief of the gods is not propitiated your sacrifice will not be efficacious.”
21. After saying this, the infuriated sage Dadhica left for his hermitage.
22. Even when the sage walked out, the gods did not leave Dakṣa in view of the inevitability of the disaster that was to take place.
23. O brahmins, in the meantime knowing about all this from Śiva the goddess urged the lord to destroy the sacrifice of Dakṣa.
24. Urged by the goddess the lord created the heroic Virabhadra the chief of Ganas, intending to destroy the sacrifice.
25.33. He had a thousand faces, a thousand lotus-like eyes. He was holding a thousand iron clubs, thousands of arrows, spear, axe, mace, bow, discus and the thunderbolt. He looked fierce and terrible. The crescent moon adorned his crest; the thunderbolt illuminated his hands. His hair shone like lightning. He had a huge mouth terrible with the curved fangs and a huge belly. His tongue was like lightnings His lips hung down. His voice sounded like the cloud and the ocean. He wore the tiger’s hide dripping with blood. He ear-rings formed circles close to his cheeks. He had adorned his crest with the garlands from the heads of leading gods. He was bedecked in golden shoulderlets and jingling anklets. He was shining with heaps of gems. His chest was covered by necklaces. He was equal in exploit to the great fabulous animal Ṣarabha, tigers and lions. His gait was gentle and majestic as that of a stately elephant in rut. His lustre was white like conch, chowrie, Kunda flower, moon and the lotus-stalk. He was like the snow-capped lord of mountains who had become mobile. Flames surrounded him. Wearing pearl ornaments he shone brilliantly as the fire at the dissolution of the world.

34. That chief of Gaṇas knelt and bowed. With palms joined in reverence he stood beside the lord of gods.

35. With his anger he created Bhadrā the goddess Kāli as a witness of his activities and his companion.

36. On seeing Virabhadra standing like deadly fire in the company of Bhadrā, Śiva said “Welfare be to you.”

37. He submitted to the lord in the company of the goddess. “Please command what task shall I carry out?”

38. Then with a desire to please Pārvatī, Śiva spoke to the huge-armed Virabhadra in raised sound.

The lord of gods said:—

39. O chief of Gaṇas, accompanied by Bhadrakāli, destroy the sacrifice of Dakṣa the son of Pracetas.

40. O chief of Gaṇas, I shall witness your exploit staying near Raibhya’s hermitage along with the goddess.

211. This sage, friend of Bharadvāja, had his hermitage on the Himalayas on the Ganges.
41-42. In the place Kanakhala²¹² there are huge trees near Gaṅgādvāra²¹³ resembling the mountain with the golden peaks like Meru²¹⁴ and Mandara.²¹⁵ Dakṣa is holding sacrifice there. Immediately create obstacles in that sacrifice too. Do not delay.

43-44. When this was mentioned by the lord, the goddess, daughter of Himavat looked at Virabhadra and Bhadrakāli as does a cow at her calf. Embracing him and sniffing at his head as at the head of Subrahmaṇya²¹⁶ she smiled and spoke in sweet voice.

_The goddess said:_

45. O dear Bhadra, O blessed one, of great strength and exploit, you are born to carry out the task that pleases me. Wipe off my anger and sorrow.

46. In view of his enmity Dakṣa is performing a sacrifice without inviting the lord of sacrifice. O chief of Ganas, split that sacrifice.

47. At my bidding O dear, inflict violence in the company of Bhadrā. Kill the sacrificer. Let the holy sacrifice be turned into non-sacrifice.

48. At the behest of Śiva and Śivā of wonderful activities, with bent head, as if it was their blessing, Bhadra bowed to them and left.

49-50. The infuriated lord Virabhadra, fond of cremation ground, created from his skin-pores chiefs of Gaṇas, and from his right hand hundred crores others.

51. He also created these from his feet, thighs, back,

²¹² It is a holy place of pilgrimage near Haradvāra. Here the patriarch Dakṣa is said to have performed the great sacrifice where Sati immolated herself.

²¹³ Gaṅgādvāra, identical with Haradvāra is known by various names—Mokṣadvāra, Māyadvāra etc. See P. 1082 note, P. 1362 note.

²¹⁴ See PP. 310 note, 623 note.

²¹⁵ It is a mythical mountain but identified by some with the mountain of that name to the south of Bhagalpur in Bihar (ASR Vol. VIII. P. 130).

²¹⁶ Kārttikeya is called six-faced, for he was fostered by the six Pleiads (Krittikas) as their offspring.
sides, mouth, throat, privities, heels, middle of the head, neck, face and belly.

52. Then the universe with all its open spaces and crevices was covered with the chiefs of gaṇas equal in exploit to Bhadra.

53. These had thousand hands holding thousands of weapons and had the lustre of Rudra.

54. They had spears, tridents and maces, axes, stones and rocks. They resembled deadly fire and Rudra. They had three eyes and matted hair.

55. They flew in hundreds and seated on lions roared loudly like clouds.

56. Lord Bhadra surrounded by the Bhadras shone like Kālabhairava surrounded by hundreds of deadly fires at the time of dissolution.

57. In their midst, mounted on a lordly bull and with a bull-emblem, lord Bhadra went ahead like Śiva seated on Nandin.

58. When Bhadra was seated on the bull, Bhasitaprabha held the pearl umbrella and the white chowries.

59. Bhasita shone by the side of Bhadra like the lord of mountains by the side of Śiva.

60. Bhadra too shone in his company as he held the white chowries like the lord with the trident weapon and the crescent moon.

61. Bhānukampa of great splendour bedecked in gold and jewels blew on the auspicious white conch Bhadra in front of Bhadra.

62. The divine drums were sounded with divine tumultuous tone. The clouds in hundreds made showers of flowers on his head.

63. Winds taking up the fragrance of full blown flowers pregnant with honey blew favourably on their way.

64. Then the elated chiefs proud of their strength danced, rejoiced, cried, laughed, spoke and sang.

65. Then Bhadra stationed in the midst of the Bhadraganas in the company of Bhadrā shone like Śiva in the midst of Rudraganas in the company of Pārvatī.

66. In a moment the strong Virabhadra with his
followers entered the golden gate of the sacrificial altar.

67. Then the chief of Gaṇas Bhadra entered like Rudra desirous of burning the worlds at the time of dissolution.

CHAPTER TWENTY

(The destruction of Dukṣa's sacrifice)

Vāyu said :—

1. Then he saw the great Satra of the gods of great splendour the chief of whom was Visnu. The satra had all the paraphernalia—the flags of various colours etc.

2. Good grass was scattered in straight lines. The sacrificial fire was well-kindled. It was embellished with glittering sacrificial vessels of gold.

3. The rites were performed neatly in accordance with the rules found in the Vedas by the sages who were experts in sacrifices and who performed the rites properly.

4. Thousands of celestial damsels were there. The Satra was attended by the Apsaras. The sweet sound of flutes and lutes spread and was enhanced by the sound of Vedic hymns.

5. On seeing all this, the heroic Virabhadra of great exploits roared like a lion or a majestic rumbling cloud.

6. Then a hurrah of joy, filling the sky and superseding the sound of the ocean was produced by the lords of gaṇas.

7. Overwhelmed by the great sound the frightened heaven-dwellers ran helter-skelter dropping their garments and ornaments.

8. “Has the great Meru been burst? Is the earth pierced through? What is this?” the gods began to scream and shout.

9. Some abandoned their lives due to fear like lordly elephants in a thick forest on hearing the roar of the lion.

10. Mountains crumbled. The earth quaked. Winds rolled and reeled. The ocean was agitated.
11. Fires did not blaze. The sun did not shine. Neither the planets nor the stars nor the other luminary bodies shone.

12. In the meantime lord Bhadra in the company of Bhadras and the goddess Bhadrā reached the brilliant sacrificial altar.

13. On seeing him, Dakṣa stood steady and firm though he was frightened. He spoke angrily “Who are you? What do you wish?”

14-15. On hearing the words of the wicked Dakṣa, Virabhadra of great splendour and of majestically rumbling sound like the cloud smilingly looked at Dakṣa, the gods and the Ṛtviks. He spoke the relevent words full of meaning without the least excitement.

Virabhadra said :—

16. We are the followers of lord Śiva of great splendour. We have come for our share. May that be given to us.

17. If the share has not been allotted to us in the sacrifice let the reason be mentioned or let the gods fight with me.

18. When they were told thus by the chief of Gaṇas the gods headed by Dakṣa said—“The mantras are our authorities. We are not the lords.”

19. The Mantras said—“O gods, your minds are oppressed by Tamas. Hence you do not deserve the first share. Worship lord Śiva.”

20. Though advised by the Mantras the gods with deluded minds did not offer the share to Bhadra. They desired to drop him out.

21. When their truthful and wholesome words went in vain the Mantras turned away from that place and went to the eternal Brahmaloka.

22-23. Then the chief of Gaṇas spoke to the gods headed by Viṣṇu, “You have not accepted the mantras being proud of your strength. Since we have been dishonoured
by the gods thus in this sacrifice, I will drive out your arrogance along with your lives.”

24. After saying thus the infuriated lord burnt the sacrificial altar with the fire of his eyes as Śiva had burnt the three Puras.\(^{217}\)

25-26. Then the lords of gaṇas of mountain-like huge bodies uprooted the sacrificial posts and tied them to the necks of the Hotṛ priests by means of ropes. They broke and powdered the sacrificial vessels of various shapes and sizes dissolved them in water and hurled all the appendages of the sacrifice in the currents of the Gaṅgā river.

27-28. There were heaps of foodstuffs and beverages; milk flowed like rivers exuding nectar; curds formed smooth slimy slush. Sweet smelling meat and foodstuffs lay in heaps high and low. There were juicy beverages, and foodstuffs to be lapped up. The heroes ate, chewed and scattered them.

29-30. The heroic Bhadraś born of Virabhadra’s body hit and split the haughty gods including the guardians of the quarters by means of discus, thunderbolts, spears, Śīktis, nooses, iron clubs, iron rods, swords, axes, Bhindipalas and huge battle-axes

31-32. “Chop off and split” “Hurl quickly” “Let him be killed” “Take away and strike” “Peel and tear off” such ruthless words full of excitement, usual in wars and jarring to the ears arose from the lords of Gaṇas.

33-36. Some rolled their eyes, gnashed their fanglike teeth and bit their lips and palates. They pulled out the sages in the hermitages and killed them. They took away sacrificial ladles and spoons and hurled them into fire and water. They broke domes, gemset platforms. They sang, shouted and laughed again and again drinking blood-like wine. The leading Gaṇas danced.

37. Pounding up the gods including Indra, the leading Gaṇas, strong like lordly bulls, elephants and lions, of unrivalled glory, perpetrated hair-raising deeds of destruction.

\(^{217}\) The three cities or castles of the Asuras Tāraka, Vidyumnāi and Maya were received as gifts from Brahmā pleased by their penance. These were destroyed with a single shaft by Śiva who was annoyed at their savage activities. Prof Agrawal considers the burnings of Tripuras as historical event.
38. The Pramathas rejoiced, struck, ran, prattled, danced, laughed and jumped about.

39. Some of them evinced a desire to seize the watery clouds, some jumped up to seize the sun; others wished to blow along with the wind.

40. Some wielded weapons and rushed through the sky like peaks of mountains; tossed the gods like the Garuḍa tossing huge pythons.

41. Some looking like the black clouds uprooted the houses, windows, daises, hurled them into water and roared.

42. The doors, door-frames and walls of the sacrificial mansion were upset; the windows, ceiling frames, the halls were destroyed utterly. The complete edifice of sacrifice crumbled helplessly like a statement without foundation.

43. While houses were being dismantled, the women shrieked and cried helplessly “O husband” “O child” “O father” “O brother” “O mother” “O uncle.”

CHAPTER TWENTYONE

(The punishment of the gods)

Vāyu said:—

1. The chiefs of gods headed by Viṣṇu and Indra were terribly afraid. They fled in excessive fright.

2. Seeing that the gods had fled uninjured and thinking that those who deserved to be punished remained unpunished the leading Gaṇa became angry.

3-4. He took up the all-destroying trident and looked up. He vomitted flames from his mouth, chased the gods as the lion chases the elephants. His gait as he pursued them resembled that of an elephant in its rut.

5-7. Then he agitated the army of the gods as the lord of elephants in rut stirs up a lake, shedding different hues blue, grey and red. He wore a tiger’s skin as his cloth which was inlaid with excellent gold and pearls. Cutting, piercing,
moistening, tearing and pounding, Bhadra moved among the hosts of the gods like fire consuming dry grass.

8-9. As he walked about speedily armed with a spear all alone, the gods thought him to be numbering a thousand. The infuriated Bhadrakāli excited by the fight pierced through the gods in the war holding spears shedding flames.

10-11. Bhadra born of Rudra’s anger shone in her company as the fire at the time of dissolution with a lustre pale and smoky due to smoke. Pursuing the gods in the course of war, Bhadrakāli shone as the flame of fire at the end of the Kalpa that burns the universe.

12-15. Bhadra the leader of Rudragaṇas angrily kicked the sun and his horse on the head sportively with his left leg. The heroic Gaṇeśvara, Bhadra with self-control hit Pāvaka with his swords, Yama with iron-clubs, Rudras with his spear and Varuṇa with iron clubs. Holding the axe he hit Vāyu with it and Nīrti with big clubs. The war was a sportive game for him. He attacked the gods and the sages antagonistic to Śiva.

16. Then the lord cut off the tip of the nose of Sarasvatī as well as of the mother of the gods with the tip of his nail.

17. With a dagger he chopped off an arm of Vibhāvasu, and the tongue up to two inches from the tip, of the mother of the gods.

18. The lord nipped off the right nostril and the nipple of the left breast of Svāhā with his nail-end.

19. The impetuous Bhadra uprooted the eyes of Bhaga large and lustrous like the lotus.

20. With the end of his bow he hit Puṣan’s pearl like row of teeth. Thereafter Puṣan could not utter words clearly.

21. Then the lord stamped the moon with his toe, as though he was only a worm and ground him on the ground.

22. The infuriated Bhadra cut off the head of Dakṣa and handed it over to Bhadrakāli even as Viriṇī, wife of Dakṣa was lamenting.

23. Taking up the head resembling the fruit of a
palmyra the goddess played with it like a ball in the battle-field.

24. Then the sacrifice itself was hit and smashed with feet and hands like fallen women hit by their husbands.

25-26. Catching hold of by the neck, Ariṣṭanemi, Soma, Dharma, Prajāpati Anāgiras, father of many sons, Krśāśva and Kaśyapa, the powerful chiefs of Gaṇas of leonine exploits rebuked and hit them on the heads with fists.

27. Just as in Kaliyuga women of noble families are molested and defiled by paramours forcibly so also the women and the daughters-in-law were molested by Bhūtas and Vetālas.

28-30. Thus the sacrificial spot appeared like a desolate forest. The domes were smashed. The posts were broken. The festivities ended. The hall was burnt. The portals and festoons had crumbled. The army of the gods was uprooted. The sages were killed. The Vedic chant had subsided. The population had dwindled. The distressed women shrieked. The appendages were spoiled.

31. The excellent gods fell on the ground with their arms, thighs and chests pierced, with the heads cut off with the trident.

32. When thousands of gods were killed and their bodies lay sprawled on the ground, the chief of Gaṇas entered the place of sacrificial fires.

33. On seeing that Bhadra resembling the deadly fire had come the sacrifice was afraid of death and fled assuming the form of a deer.

34. Bhadra pursued him drawing his great bow, terrible due to the twanging sound of the firm bow-string, and discharging the arrows.

35. He sounded the bow by drawing the string to the ears like the thundering cloud. The bowstring, heaven, sky and earth reverberated.

36-37. The sacrifice was terrified on hearing the sound. 'O I am doomed', he thought. He was trembling with the legs shaking. His lustre disappeared. He ran in the form of a deer. The heroic Bhadra, with a half curved arrow, decapitated him.
38. On seeing the sacrifice thus insulted, Viṣṇu was infuriated and got ready for a fight.

39-41. Garuḍa the devourer of serpents and the king of birds bore him speedily over his shoulders. The god Indra and others who had escaped helped him as if ready to abandon their lives. Seeing them along with Viṣṇu like the lion viewing the jackals the lord of Bhūtas laughed. He looked like a lion without distress.

CHAPTER TWENTYTWO
(The destruction of Dakṣa's sacrifice)

Vāyu said:—

1. At that time a chariot resembling a thousand suns and with the emblem of a bull on the banner cloth appeared in the sky.

2. The splendid chariot had two horses and four wheels. Several divine weapons and missiles had been kept ready therein. It was embellished with jewels.

3. It was driven by the same charioteer who drove Śiva's chariot in the latter's war with the Tripuras.

4. At the bidding of Śiva, Brahmā brought the excellent chariot to Virabhadra and spoke with palms joined in reverence.

5. "O lord Virabhadra the eternal moon-crested lord commands you to mount the chariot.

6. O great-armed one, Śiva, stationed near the hermitage of Raibhya along with Śivā, is witnessing your unbearable exploit.

7. On hearing his words and blessing Brahmā, the heroic leading Gaṇa mounted the divine chariot.

8. In the excellent chariot where Brahmā sat as the charioteer the splendour of Bhadra increased like that of Rudra, the enemy of the Tripuras.

9. Then keeping an excellent conch shining like the
full moon, in his mouth, the powerful Bhānukampa blew on it.

10. At the sound of the conch resembling that of the swan, the fire in the belly of the gods blazed with fear.

11. In an instant the quarters including open spaces and crevices were filled up and thronged with leading Yakṣas Vidyādharas, serpents and Siddhas who desired to witness the battle.

12. Then Nārāyaṇa as the cloud inflicted pain on the Gaṇas as the cattle, through a great shower of arrows from his bow.

13. On seeing Viṣṇu coming and discharging arrows Bhadra took up his bow and showered thousands of arrows.

14. He took up the divine bow and slowly drew it like Śiva who drew the bow Meru.

15. As the bow was drawn a loud report was produced shaking the earth.

16. Then the chief of Gaṇas, of fierce valour and glory took an excellent arrow blazing like a serpent.

17. His hand in contact with the opening of the quiver for taking up the arrows appeared like a serpent wishing to enter an anthill.

18. The arrow lifted and held in the hand shone like the young one of a serpent held within the mouth of a great serpent.

19. With his stout and sharp arrow, the infuriated Bhadra who resembled Rudra, hit the unchanging Visnu on his forehead.

20. Viṣṇu thus insulted and hit on the forehead became angry with the chief of Gaṇas like a cow or bull becoming angry with the lion.

21. Then he hit the serpent like arm of the chief of Gaṇas, with a cruel, pointed great arrow resembling the thunderbolt.

22. The powerful Virabhadra too, with a great velocity discharged an arrow brilliant like ten thousand suns again at his arm.

24. The tumultuous hair-raising fight between the two discharging the arrows on each other in quick succession then ensued.

25. On seeing their mutual noisy battle the sounds of ‘Hā-Hā’ raised by the aerial wanderers rose in the sky.

26. Then Bhadra hit in the broad chest of Viṣṇu with an arrow that shone like the sun and the tip of which blazed like fire.

27. Acutely hit by the arrow that fell sharply, Viṣṇu suffered great pain and fell into swoon.

28. He regained consciousness instantaneously and got up. He discharged his weapons against Bhadra.

29. The chief of the army of Śiva stopped all the missiles discharged from Viṣṇu’s bow by means of terrible anti-missiles.

30. Then Viṣṇu with eyes reddened by anger discharged an arrow in which his name had been engraved and which had never been obstructed anywhere, against the Gaṇa chief. Showering arrows, lord Bhadra split the arrow into pieces on the way before it reached him.

31-33. Then within an instant he split the bow with a single arrow and the wings of Garuḍa with the two arrows. This was a wonderful feat. Then by his Yogic powers Viṣṇu let loose from his body thousands of terrific gods holding conch, discus and the club. But the mighty Bhadra burnt all of them instantaneously by means of the fire of his eyes like Śiva who burnt the Tripuras.

34-36. Thus infuriated Viṣṇu raised his discus in a hurry and attempted to hurl it on the hero. On seeing him in front with the discus lifted up, the chief of the Gaṇas smiled and without any strain made his hand stiff and numbed. With his limbs turned numb, Viṣṇu became incapable though he was desirous of hurling the unequalled and terrible discus.

37-39. Gasping for breath with a hand holding the discus he stood idly, immobile like a stone, like the soul without a body, like a bull without a horn or like a lion without its fangs. So stood Viṣṇu. On seeing Viṣṇu in a miserable plight the infuriated Indra and other gods took up their wea-
pons. They hastened to fight with the chief of Gaṇas like cows or bulls attempting to fight with a lion.

40-41. On glancing at them as a lion glances at the deer, Bhadra of Rudra’s body, the hero surrounded by excellent heroes, benumbed them with a boisterous laugh.

42. The right hand of Indra who desired to release the thunderbolt it held remained steady as painted in a picture.

43. The hands of others too became fixed, as the activities of idle men at the start remain unprogressive.

44. Thus the gods with their efficacy thwarted in the battle were rendered incapable of standing in front of him.

45. Frightened by the splendour of Virabhadrā they could not stay further in the battle. In that fierce battle they fled even with their benumbed limbs.

46. The mighty Virabhadrā hit the fleeing warriors, with sharp arrows like the cloud hitting the mountains with sharp showers.

47. The multitudinous arms of Virabhadrā, resembling iron clubs, shone with their various shining weapons like serpents with fiery flames.

48. The hero discharging weapons and missiles shone like Brahmā discharging (creating) all living beings.

49. Just as the sun covers the earth by his rays so the hero enveloped the quarters by means of his arrows.

50. The arrows of the Gaṇa chieftains embellished with gold and flying in the firmament like lightning became the standard of comparison.

51. The great arrows took away the lives of the gods even as the water snakes squeeze the lives out of the frogs. They drank their blood as though that were wine.

52. The hands of some had been cut off. The faces of some had been split. Some gods fell on the ground with their sides lacerated and bruised.

53-54. With their limbs shattered by the arrows, joints severed and eyes dislocated they fell dead on the ground. Some desired to enter the earth and some wished to go up to the sky. Being unobstructed they merged into one another. Some entered the earth. Others entered the caves of mountains. Others went up to the sky. Still others entered the water.
55-56. With the gods with their limbs cut off, the hero shone like Bhairava who had seized people and like Śiva who had burnt the three cities.

57. Thus the entire army of the gods was dejected and looked hideous. They had their bodies mutilated by the Gaṇeśvara.

58. Then a terrible stream of flood from the bodies of the warriors began to flow striking terror in the living beings.

59. The ground of the sacrificial rites drenched with the blood shone like the goddess Kauśikī who had killed Śumbha with her garments wet with the blood.

60. When the extremely terrible battle had concluded the earth quaked as though frightened terribly.

61. The ocean was agitated with the surging waves, foams and whirlpools. Meteors fell portending great evil. Trees shed down their branches.

62-64. The quarters looked gloomy. Inauspicious wind blew. Ah, the adverse working of the fate. This is a horse-sacrifice. The sacrificer is Dākṣa himself. Dharma and others are the councillors. The Garuḍa-banneed deity is the patron. Indra and other gods take their shares directly. Still the sacrificer, the sacrifice and the priests are beheaded immediately.

65. Hence no such action shall be performed that is not indicated in the Vedas, and that which excludes Śiva and is taken up by the wicked.

66. A person devoid of devotion to Śiva does not attain the fruit of any rite even though he may perform holy rites and sacrifices.

67. Even after committing great sin, if any one worships Śiva with devotion he is liberated from the sin. No hesitation need be made in this respect.

68. Of what avail is much talk? If any one censures Śiva, the charitable gifts he makes, the penance, the sacrifice, the homa, everything goes in vain.

69. Then the gods including Viṣṇu and the guardians of the quarters pierced by the arrows discharged from the bow of the chief of Ganas and overwhelmed by great pain fled from the battle.

70. The warriors of the gods with their hair dishevelled
moved about. Some sat exhausted with their huge bodies. Some fell with their faces cut and some perished.

71. Some fell in adversity with their garments, ornaments, weapons and missiles scattered. Eschewing their pride, arrogance and strength they fell evincing signs of dejection.

72. Destroying Daśā's sacrifice, performed in the wrong way, by means of weapons the invincible lord of Gaṇas shone amidst the leading Gaṇas like the lion in the midst of bulls.

CHAPTER TWENTYTHREE

(Śiva's Fury)

Vāyu said:—

1. Thus the gods headed by Viṣṇu with their bodies split and mutilated attained a miserable plight and trembled. Only a few of them survived.

2-3. The excessively infuriated Pramathas and Gaṇas urged by Virabhadra seized the warriors frightened of the battle tying their hands, feet, shoulders and bellies by means of strong iron fetters.

4. In the meantime Brahmā who had secured his favour due to his charioteership, implored Bhadra, the devotee of the daughter of Himavat.

5. "O lord, enough of this fury. The gods are ruined. Please forgive their faults. O you of auspicious rites."

6. Implored thus by Brahmā the delighted chief of Gaṇas became calm.

7. Getting the opportunity through Brahmā the gods joined their palms in reverence above their heads and eulogised him by various hymns.

The gods said:—

8. Obeisance to Śiva the quiescent. Obeisance to the trident-bearing destroyer of sacrifice. Obeisance to Bhadra, the lord of Rudras, the wealth and prosperity of Rudras.
9. Obeisance to Rudra the deity of deadly fire; to the slayer of death and Kāma; the remover of the heads of the gods and of the wicked-souled Dakṣa.

10. O hero, incensurable though we are we have been chastised by you in the war due to our association with this sinner Dakṣa.

11. We have been burnt. O lord, we are afraid of you. You alone are our goal. Save us who have sought refuge in you.

Vāyu said:

12. Thus eulogised the lord was satisfied. He set gods free from fetters. He took them to the presence of lord Śiva.

13. Śiva, the omnipresent lord of the worlds, was standing in the firmament along with the Gaṇas.

14. On seeing him the gods headed by Viṣṇu were pleased and awe-struck. They bowed to him.

15. Seeing them frightened, Śiva the destroyer of the distress of his devotees said laughingly after glancing at Pārvati.

Lord Śiva said:

16. O gods, do not be afraid. You are my own subjects. It is only to bless you that the punishment has been meted out to you by the merciful lord.

17. The transgression of you the gods has been forgiven by us. When we are infuriated you have neither sustenance nor life.

Vāyu said:

18. Thus spoken to by Śiva of unmeasured splendour the gods immediately had their doubts cleared. The gods danced joyously.

19. Becoming delighted and excited in their minds with bliss, the gods began to eulogise Śiva.

The gods said:

20. O lord assuming the forms of Brahmā, Viṣṇu and Rudra through Rajas, Tamas and Sattva you are the creator, protector and the annihilator of the worlds.
21. O omniformed, O concever of the universe, O sanctifier. O formless, O bestower of happiness you take up forms only for the sake of devotees.

22. O Śiva, O lord of gods, it is due to your favour that the moon became free from ailment, when dead she plunged into Yamunā and regained life and happiness.

23. Sīmantini whose husband had died, O lord, attained unequalled marital bliss by worshipping you. By performing the holy rites on Mondays she bore sons.

24. The lord gave excellent region to Śrikara. You protected Sudarśana from the fear of danger from the hosts of kings.

25. The storehouse of mercy enabled Medura to cross the ocean of worldly existence. By your miraculous activity you enlivened the husband of Sāradā.

26. Destroying the calamity of Bhadrāyus you conferred happiness on him. By serving you Saumīni became free from worldly bondage.

Viṣṇu said:—

27. O Śiva you are Brahmā, Viṣṇu and Śiva by means of the Guṇas Rajas, Sattva and Tamas. With the desire to bless the people you became the creator, sustainer and the annihilator.

28. You are the destroyer of the arrogance and the brilliance of everyone. You are the hidden secret of all lores, the cause of blessings for all.

29. O lord, everything originates from you. You are all. Everything is in you. Save us again Please be merciful on me.

30. In the meantime, getting the opportunity Brahmā bowed to him with palms joined in reverence and informed the trident-bearing lord.

Brahmā said:—

31. O lord, be victorious. O destroyer of the distress of your devotees, who else other than you becomes pleased when offences are of this nature?
32. Those who are killed in battle will regain their souls. When the lord is delighted who will not revive?

33. The fault in the offences committed by the gods, O lord, is actually a blessing because of the weightiness of your acceptance. I consider so.

34-35. When Brahmā implored thus, the lord smiled and glanced at the face of the goddess. As a result of his affection to Brahmā who was like a son unto him, the lord revived the gods to life.

36. He restored the goddesses—mothers of the gods who had been punished by the Pramathas and others.

37. Lord Brahmā made the face of Dakṣa look like the the face of an old goat as a befitting punishment for his sins.

38. He was resuscitated and endowed with good intellect. On seeing Śiva he was afraid. With palms joined in reverence he eulogised Śiva.

**Dakṣa said:**

39. O lord of the universe, O cause of the blessing for the worlds, O lord, be merciful. Forgive my guilt.

40. You are the creator, protector and the annihilator of the worlds. This has been known by me particularly. You are the lord of Viṣṇu and all others.

41. Everything is spread and pervaded by you alone, created and destroyed by you alone. Viṣṇu and other lords are not superior to you.

**Vāyu said:**

42. The lord, the storehouse of mercy glanced at the guilty one who was emotionally distressed and smilingly said “Do not fear”.

43. Saying so and with a desire to please his father Brahmā, the lord bestowed on Dakṣa the imperishable chieftancy of the Gaṇas.

44. Then Brahmā and other gods saluted the lord with palms joined in reverence. In words of humility they eulogised the lord.
Brahmā and others said:—

45. O Śiva, O lord of the gods of the distressed and the helpless, O great lord, be merciful, forgive our guilt.
46. O protector of sacrifices, O lord of sacrifices, O destroyer of sacrifices, O Maheśāna, forgive our guilt.
47. O lord of the gods, O great lord, O nourisher of the vital breath of your devotees, O lord, bestower of punishment on the wicked, be merciful. Obeisance be to you.
48. O lord, you remove the arrogance of the wicked who do not know you. You are the protector of the good whose minds are devoted to you.
49. Certainly due to your kindness your conduct is wonderful. O lord, forgive us for our fault. Lords are favourably disposed towards the distressed.

Vāyu said:—

50. Thus eulogised by Brahmā and other gods lord Śiva, the ocean of mercy, favourably disposed towards the devotees was pleased.
51. Śiva favourably disposed to the distressed blessed Brahmā and other gods and delightedly granted them boons.
52. Then the merciful lord who made their fear subside addressed the gods who had sought refuge in him, with words characterised by smile.

Śiva said:—

53. On seeing you all seeking refuge in me your entire guilt and sin committed as if urged by fate, has been excused by us.
54. O gods headed by Visnu, Brahmā and Indra return happily to Devapura 218 unmindful of the present suppression and without the sense of shame in your minds.
55. Saying this to the gods lord Śiva the destroyer of the sacrifice performed by Dakṣa, along with Śivā, his attendants and followers disappeared even as he stood in the firmament.
56. The gods too returned through the aerial path, free

218. Devapura, ‘city of the gods’ is identical with Amarāvatī, the capital of Indra’s heaven, renowned for its greatness and splendour. It is situated somewhere in the vicinity of Meru.
from worries. Discussing about the heroic exploits of Bhadra, Indra and others went in different directions.

CHAPTER TWENTYFOUR

(Śiva's sports on the Mandara mountain)

The sages said:—

1. Where did Śiva who vanished along with the goddess and his attendants go? Where did he stay? What did he do and not do?

Vāyu said:—

2. The excellent mountain Mandara\(^{219}\) with different caves became the pleasing spot of penance for lord Śiva.

3. He had performed a great penance for the privilege to support Śiva and Śivā on his head. After a long time he felt the pleasure of contact with their lotus like feet.

4. The beauty of the mountain cannot be mentioned in detail by persons with thousand faces even in hundreds of crores of years.

5. Even if it is possible to describe I do not attempt to describe its beauty lest it should stand comparison with the other beautiful mountains.

6. This is possible to mention that it has the beauty of being qualified to be the residence of the lord through some supernatural magnificence.

7. That was why the lord made this mountain as his harem with a desire to do what was pleasing to the goddess.

8. The slopes of the mountain abounding in rocks and trees humiliate the universe due to the perpetual presence of Śiva and Śivā.

9-10. The mountain renders help to the parents of the worlds with light and clean waters of the streams cool to

\(^{219}\) See P. 1839 note 217.
the touch for bath as well as drinking. Due to these merits he is coronated as the king of mountains with the very waters spreading here and there.

11. During the nights when the moon remains at the outskirts of its peaks the mountain shines with the imperial umbrella in the form of the moon.

12. When the tresses of the womenfolk of the gods shake, he appears as being fanned by the chowries signifying his Emperorship.

13. In the morning when the sun rises, the mountain embellished with jewels and gems appears to be eager for observing the beauty of his body in a mirror.

14-15. This king of mountains appears to be honoured with benedictions of victory by the trees that seem to be sages with the twining growths of creepers for the matted hair; through the chirping of vociferous birds, by extending their arms in the form of creepers shaken by the breeze and shedding flowers and tender sprouts.

16-19. With the various peaks some facing down, some shooting up and some projecting sideways he appears to jump into the nether worlds, jump up from the ground, fly through the sky in all directions. Through the vast caves he appears to have kept his mouth gaping. He appears to see the universe and dance continuously. His beauty never fades nor wears out. He appears to stretch himself to devour the universe, to drink the ocean; to vomit the darkness within and to cover up the sky with clouds.

20. The different abodes have mirror-like surface. The tall shady trees in the hermitages set the blazing sunshine at nought.

21. The breezes made cool by their contact with the rivers, tanks and lakes are rendered fruitful by Śiva and Śivā who roam here and there and enjoy them.

22. It was to this excellent mountain that Śiva accompanied by Śivā while staying in the hermitage of Raibhya²²⁰ was attracted and proceeded.

²²⁰. See P. 18:8 note.
23. Reaching the garden there along with the goddess, lord Śiva sported about in the divine harem grounds.

24. As time elapsed and population increased, two demons were born. They were two brothers Śumbha and Niśumbha.

25. As a result of the power of their penance Brahmā granted them the boon that they would not be killed by any man in the universe.

26-27. Brahmā was requested by them thus—"Our death may take place in a battle with the lady with whom we fall passionately in love. She shall be a virgin born of Śiva's part, not from any womb. She should not have experienced the sexual contact with any man. Her exploit shall be unthwartable." Brahmā had consented to their request.

28. Ever since, the two demons wrought havoc in the universe. They defeated Indra and other gods in war. They abolished the study of the Vedas and offering to the gods.

29-30. Then Brahmā requested Śiva, the lord of the gods for killing them—"It behoves you to bestow on the gods the goddess who will kill Śumbha and Niśumbha. She shall be the Śakti born of the sheath of Śiva's colour. She shall be in the form of a virgin devoid of passion. By rebuking her secretly or by infuriating her this shall be arranged.

31-32. Thus requested by Brahmā, the lord Nilaloahita called Kāli in secret outwardly rebuking her while smiling within. The goddess Kāli was angry by her allusion to the colour. Derisively and forcibly she spoke to her husband thus.

The goddess said :—

33. "If my lord has no pleasure in my complexion how is it that I have been held up here so long.

34. If you are displeased with me why do you sport with me? There is nothing in this universe which is unachievable for my lord, the lord of the universe.

35. To my lord taking delight in the soul, happiness is not derivable from sexual indulgence; for the very reason Kāma was reduced to ashes.

36. The life of the lady most beautiful in limbs is in vain though she may possess all other qualities if her husband is not delighted with her.
37. The creation of women rests solely in the enjoyment of her husband. That being the case, where can a woman who is contrary to that be used?

38. Hence, eschewing this colour censured by you in secret I shall attain another colour or I shall cease to exist myself.”

39. After saying this she stood up from the bed. Bent upon penance she requested for the permission of her lord in words choked with emotion.

40. Then lord Śiva, afraid of a rupture in love, replied to her falling at her feet.

Lord Śiva said:—

41. “O beloved, why are you angry with me, not knowing that this was only a jocular remark of mine. If I am not delighted with you, where else can I seek delight?

42. If I am not delighted with you how can it be proper since you are mother of this universe and I am its father and lord?

43. Is our mutual love generated by Kāma? Even before the birth of Kāma the universe existed.

44. The deity Kāma was formulated by me for the sexual pleasure of men and women. Then why did you taunt me for having burnt Kāma?

45. The mind-born Kāma considered me on a par with the gods. While he attempted to tease me I reduced him to ashes.

46. Even our sport and pastime is meant for the universe. For that very purpose I have made this jocular remark.

47. That purpose ere long will be revealed to you.” On hearing this the goddess, remembered the remark that caused her annoyance and said.

The goddess said:—

48. O lord, your jocular remarks I have heard before whereby I have been deceived though I am very bold.

49. Even an auspicious lady of a noble family who does not abandon her life incurs the displeasure of her husband and is held despicable by good men.
50. Your displeasure is very great because I am not fair. How is the remark “Kāli” relevant otherwise though it be a jocular remark?

51. Dark complexion is hated by good men. You too disapprove of it. Without wiping it off by dint of penance I am not inclined to stay here.

Śiva said:—

52. If your distress is such, of what avail is penance? You can assume any other colour at my will or at your choice.

The goddess said:—

53. I do not wish to have any other colour either at your will or at my choice. I shall propitiate Brahmā by penance and become Gaurī.

Śiva said:—

54. O goddess, Brahmā attained his status formerly by my grace. What will you do by invoking him through your penance?

The goddess said:—

55-56. True that Brahmā and other gods acquired their status only from you. Still at your bidding I propitiated Brahmā formerly and in the name of Sātī I became Dakṣā’s daughter and attained you, the lord of the worlds, as my husband.

57. So now also by propitiating him by penance I wish to become Gaurī. What is the harm therein?

58. Thus replied to by the goddess, Śiva did not insist on his point as he desired to carry out the task of the gods.
CHAPTER TWENTYFIVE

(The goddess attains fair complexion)

Vāyu said:—

1. Then circumambulating the lord and restraining the pangs of separation she went to the mountain Himavat.

2. Out of love she selected the same spot for her penance where she had formerly performed the same along with her friends.

3-7. She visited her parents at their house and bowed to them. Informing them of her intention and securing their permission she went to the penance-grove and discarded her ornaments. She took her bath and assumed the holy dress and features of ascetics. She performed the very difficult penance. She meditated upon the lotus-like feet of her lord. She conceived the same in Śiva’s external phallic emblem in accordance with the injunctions. In the three junctions of time every day she worshipped the same with the flowers and fruits of the forest. Thinking thus—“He alone, after assuming the form of Brahmā, will grant me the fruit of this penance”, she conducted the penance.

8. After some time had elapsed, seeing her performing the penance a huge tiger approached her with wicked intention.

9. The body of that animal of wicked soul became stiff and benumbed when he approached her.

10. Even after seeing the tiger that approached her with wicked intention the goddess did not turn away from her pious thoughts like ordinary people.

11-12. The animal with his body stunned and overwhelmed with hunger, stood there in front of her glancing perpetually at the goddess and thought, “My prey is nothing else.” Virtually this became his cherished goal.

13. Mercy was generated in the heart of the goddess who thought, “He is the perpetual performer of contemplation on me and my protector from the wicked animals.”

14. By this feeling of mercy the threefold dirt of the tiger perished and he realised the goddess.
15. His hunger receded. The benumbed stiffness subsided. His congenital wickedness disappeared. Contentment set in.

16. Realising his contentment with great piety he waited upon the goddess as a sudden devotee.

17. He roamed about the penance-grove as a router of wicked animals and wicked souls.

18. The penance of the goddess increased and became gradually acute. Meanwhile the gods sought refuge in Brahmā due to the pressure of the Daityas.

19. The gods submitted to him how Sumbha and Niśumbha inflicted pain on them due to their strength derived from the boons.

20-21. On hearing the distress of the gods Brahmā grew merciful. He knew how Daityas could be destroyed. On being requested he went to the penance-grove of the goddess along with the gods reflecting in his mind that the liberation of the gods from misery could be achieved through his effort.

22-23. Brahmā saw the goddess, the mother of this universe, the mother of Trinity, the daughter of the lord of mountains, the foundation of the universe, firmly engaged in penance. On seeing her he was delighted.

24. On seeing that Brahmā had come along with the gods, the goddess offered him Arghya and received him with words of welcome.

25. Replying suitably and congratulating her the lotus-born Brahmā asked her the purpose of her penance as though he did not know.

*Brahmā Said* :—

26. What is being striven for, O goddess, by means of this penance? The benefits of penances are under your control.

27. The fruit of the penance has been obtained by you in having obtained lord Śiva as your husband, who alone is the lord of all worlds.

28. Or all this is only a form of your divine sport. But this is surprising how you can bear separation from the lord.
The Goddess said:—

29. When at the beginning of creation as mentioned in the Vedas you are born of lord Śiva you are the first of my creation, my first-born son.

30. When for multiplying the subjects, Śiva was born of your forehead you became my father-in-law and so elder to me.

31. When the lord of mountains, my father became your son you became my grandfather, O grandfather of the worlds!

32. How can I inform you, the arranger of worldly existence what happened at the harem with my husband?

33. Of what avail is this talk? I wish to get rid of my dark complexion through legitimate remedies and obtain white colour.

Brahmā said:—

34. O goddess, why did you perform a severe penance for this purpose? Was not your wish alone sufficient for that? Indeed this is only your sport.

35. O mother of the universe, your play too benefits the worlds. Hence some benefit pleasing to me may be sought through it.

36. Two Daityas, Śumbha and Niśumbha to whom I had granted boons have turned arrogant. They are harassing the gods. Their destruction is only through you.

37. Do not delay. For a short while be steady. The Śakti that is to be released now shall be their death.

38. Thus requested by Brahmā, the goddess, daughter of the mountain, cast off her outer skin and became white.

39. The outer sheath thus cast off became Kauśiki who is known as Kāllī, the virgin with the lustre of the black cloud.

40. She is the Śakti in the form of Māyā, the Yogic slumber of Viṣṇu. She held the weapons, conch, discus, trident in her eight great arms.

41. She had three traits: gentle, terrible and a mixture of the two. She had three eyes. She was moon-crested. She
had not experienced the sexual contact of any man. She was invincible and beautiful.

42. This eternal Śakti was given to Brahmā by the goddess as the would-be destroyer of Śumbha and Niśumbha, the leonine Daityas.

43. A very powerful lion that came there, was given to her as vehicle by the delighted Brahmā.

44. He fixed her abode on the Vindhya mountain. He ordained her worship by the gift of meat, fish, pies and wine.

45-46. That Śakti, approved of by Brahmā, the creator of the universe, bowed to her mother Gauri and Brahmā in due order. Surrounded by many Śaktis equal to her and born of her she proceeded to the Vindhya\textsuperscript{221} ready to slay the leading Daityas.

47-48. The leading Daityas were killed by her in battle, the Daityas whom the arrows of Kāma pierced in the minds and her own arrows split and pierced in the bodies. That battle is not described here as it has been described elsewhere. It can be guessed through other sources as well. I shall resume the present description.

CHAPTER TWENTYSIX

(The attainment of higher status by the tiger)

\textit{Vāyu said}:—

1. After creating Kauśikī and handing her over to Brahmā, Gauri spoke to Brahmā demanding the recompense.

\textit{The goddess said}:—

2. Is this tiger that has resorted to me seen by you? He has guarded my penance grove from wicked animals.

3. Dedicating his mind to me he worships me without thinking of anything else. There is nothing more pleasing to me than his protection.

\textsuperscript{221} See P. 643 note 69
4. He shall be appointed as an official in my harem. Out of pleasure Śiva will grant him the post of Ganeśvara.

5. I wish to return with my friends keeping him ahead. I seek permission from you the lord of the subjects.

6. Thus addressed, Brahmā smiled and told the goddess describing the lion’s wicked antecedents as though the goddess was unaware.

Brahmā said:—

7. O Goddess, animals are cruel. How can your blissful thought be directed to these? Why do you sprinkle nectar in the mouth of the serpent?

8. This is a certain night-prowling wicked demon in the garb of a tiger. Cows, Brahmins and saints have been devoured by him.

9. He is roaming about assuming forms as he pleases, pleasing and propitiating them. The fruit of a sinful action must of necessity be reaped by him.

10. Why shall mercy be shown to wicked souls like this? What is the purpose served by one innately sinful?

The goddess said:—

11. What you have said is entirely true. Let him be like this. Still he has resorted to me. One who has sought refuge in me shall not be abandoned.

Brahmā said:—

12. I narrated his antecedents without realising his devotion. If there be devotion, sins are not effective? Your devotee never perishes.

13. What can a man of virtuous rites achieve without depending on your behest? You alone are the unborn, intelligent, ancient goddess.

14. Bondage and liberation depend on you. There is no greater Śakti than you. Without you rites cannot achieve results.

15. You alone constitute Śakti of living beings. Himself incompetent to do anything what will a mere agent do?

16. It is only your behest that is the cause of acquisi-
tion of prosperity and glory by Viṣṇu, by me or by any of these—gods, Dānavas or Rākṣasas.

17. Innumerable Brahmās, Viṣṇus and Śivas have passed by. Such innumerable ones are yet to be born, these carry out your behests.

18. O goddess of the gods without propitiating you the fourfold arms of life cannot be acquired by all of us.

19. Since merit and evil have been established by you the mobile and immobile may even be inter-changed.

20. You are the primordial and eternal Śakti of Śiva the great soul, the lord of the universe, the Śakti without beginning, middle or death.

21. For the functioning of the universe you assume some form or other and play about in different aspects. Who knows you factually?

22. Hence let this wicked tiger too attain the great Siddhi by your blessings. Nothing can prevent it?"

23. Thus requested by Brahmā after duly reminding her of her great aspect the goddess ceased from her penance.

24-29. Then taking leave of the goddess Brahmā vanished. The goddess visited her parents Menā, Himavat. She bowed to them and alleviated the pangs of her parents due to her absence. The goddess then proceeded to Mandara talking to her friends about the trees in the penance-grove who had been her loving companions. "They are shedding tears due to their grief at separation, by their scattering flowers, they are crying in distress by the chirping sound of birds seated on their boughs." The goddess was impatient to see her lord. She kept the tiger ahead thinking him as son born of herself, out of affection. With the brilliant lustre of her body she illuminated the quarters. Thus Gauri reached Mandara where lord Śiva was staying—the lord who is the creator, protector and annihilator of the worlds.
CHAPTER TWENTYSEVEN

(*Gaurī’s embellishment*)

_The sages said:_—

1. After assuming fair complexion how did the goddess, the daughter of the excellent mountain look at her husband on entering the mansion?

2. What was done by the Gaṇeśas at the portals at her entry? What did the lord do?

_Vāyu said:_—

3. It is impossible to narrate adequately such an exquisite sentiment couched in love whereby the imagination of all sentimental people has been captured.

4. She was received by the doorkeepers in full flutter and agitation. The lord was eagerly awaiting her arrival. Entering within the mansion she hesitatingly glanced at the lord.

5. She was welcomed by the inmates of the mansion with loving feelings. She was saluted by the Gaṇa chiefs with words of welcome. She bowed to lord Śiva.

6-8. After bowing no sooner did she get up than the lord seized her with his hands, embraced her and joyously walked her round. Even when he attempted to make her sit on his lap she sat on the couch. Smilingly he seizing her from the couch and made her sit on his lap. Smilingly gazing at her with his wide open eyes as if he would drink her in, the lord initiated the conversation with her by speaking himself first.

_The lord of the gods said:_—

9. _O lady, exquisitely beautiful in every limb, has that condition of yours passed wherein no means of pacification is fruitful due to your anger?_

10-11. _O lovely lady, I do not mind whether you are Kāli or of any other complexion. My mind is attracted by your innermost feeling. How did this concept escape your_
memory? Out of our will we have accepted physical bodies. Causes dirting up the mind do not crop up there.

12. Should there be any cause for our mutual displeasure as in the case of ignorant fellows, the whole world consisting of the mobile and immobile beings would cease to exist.

13. I am stationed on the head of Agni. You are stationed on the head of Soma. This universe in the form of "Agni Soma" is presided over by us both.

14. We move about for the welfare of the universe. We have taken up physical bodies out of our free will. At our separation the universe is left without support.

15-16. There is another reason based on Scriptural texts and independent arguments. The universe comprising the mobile and immobile beings is integrated as words to their meaning. You are the nectarine word. I am the nectarine meaning. How can the two nectars become disjointed?

17. You are the lore that makes my conviction possible. I am the object of knowledge on the basis of your conviction. How can we separate inasmuch as we are in the forms of knowledge and object of knowledge?

18. I am not creating and re-creating this universe merely by my activity since everything gets evolved through command or behest. You are the great command.

19. Lordship has behest as its core because it is the symbol of freedom. How can there be lordship in me if I am deprived of command?

20. We can never stay apart from each other. It was for accomplishing the task of the gods that I made that joke.

21. It was not unknown to you that you got angry? It was for the protection of the worlds that you feigned anger towards me.

22-24. What is harmful to the living beings does not find room in you. When lord himself spoke thus the goddess, the natural source of love, smiled but did not reply to her husband. Out of bashfulness she did not say anything but gave an accormal of Kauśiki.
The goddess said:—

25. Was not Kauśiki, created by me seen by my lord? Such a girl has never been before in the world nor will ever be.

26-27. Brahmā will tell you about her prowess, strength, residence on the Vindhya, her victory in the battle with Śumbha and Niśumbha, their death, her blessing to the devotees and her protection of the worlds.

28. At the behest of the goddess who spoke thus her friends brought the tiger in their presence.

29. On seeing him the goddess spoke again—"O lord, see this tiger. There is no other devotee of mine like him.

30-32. My penance-grove was guarded by him from wicked hosts. He is greatly devoted to me. In view of his protecting me he is trustworthy. He has left his native place and come here for your favour. If you are pleased with him and if you love me, O god, let him stay at the door of the harem along with the other guards and under the charge of Nandin himself."

Vāyu said:—

33-34. On hearing the auspicious, loving and sweet words of the goddess the lord said to him "I am pleased". Immediately he was seen like Gaṇeśa wearing the dress and features of a watchman, holding the cane made of gold and a dagger of serpentine lustre and wearing a bodice set with various gems.

35. He was named Somanandin because Soma means Śiva and this tiger pleased Soma as well as Nandin.

36. After carrying out this task pleasing to the goddess the lord with the circular moon on his crest embellished him with divine ornaments set with gems.

37. Then lord Śiva with the moon as his ornament made the majestic beautiful Gauri the daughter of the lord of Himavat sit on the conch and embellished her with ornaments.
CHAPTER TWENTYEIGHT
(The glory of Bhasma)

The sages said:—

1-2. We wish to hear these things in the proper order. What was it mentioned by the lord while pacifying the goddess? He had said that the universe is in the form of Agniṣoma. He had said that it was in the form of words and their meanings. He also mentioned lordship has command as its core. You are that command.

Vāyu said:—

3. The body of Rudra which is fiery and terrible is called fire. The moon pertains to Śakti. It is nectarine and is the body of Śakti that causes calmness.

4. What is called Amṛta is Pratiṣṭhā. Tejas is Vidyā and Kalā itself. In all the subtle elements the two are predominant, viz, Rasa and Tejas.

5. Tejas functions in two ways, in the form of the sun and of fire. Rasa too functions in the form of the moon and of water.

6. Tejas is lightning etc. Rasa is sweet etc. The universe of the mobile and immobile beings, is sustained by Tejas and Rasa.

7. Amṛta issues from Agni. Agni increases through Amṛta. The powerful Agniṣoma is beneficent to the universe.

8. The luxuriant growth of Vegetation is for the Havis. The rain contributes to the flourishing growth of vegetation. So Havis is the outcome of rain, the universe is sustained by Agniṣoma.

9. The Agni blazes upwards as far as the great Amṛta of Soma. The Amṛta of Soma flows as far as the support of Agni.

10. That is why the Kālāgni stays below and the Śakti upwards. The upward blazing is till burning and the downward flow is till complete drenching.

11. The Kālāgni supported by Ādhāra Śakti proceeds upwards. Similarly Soma having its region in Śiva-Śakti flows downwards.
12. Siva sustains Sakti from below and Siva is Sakti-dhara (upholder of Sakti) above. Thus there is nothing not pervaded by Siva and Sakti.

13. Frequently the world consumed by fire is reduced to ashes. They call it Agnivirya because Bhasma constitutes the powerful part of the same.

14. He who dusts himself with Bhasma repeating the mantra “Agniriti” etc., if bound becomes free from bondage.

15. Bhasma which is Agnivirya when drenched with Soma is conducive to the lordship of Prakriti without having recourse to Yogic union.

16. But being drenched all round by having recourse to Yogic union the Bhasma may turn one back from lordship by the shower of Amrta belonging to Sakti.

17. Hence for the conquest of death the drenching with Amrta shall be perpetual. How and wherefore shall one die if the nectarine contact of Siva and Sakti is acquired?

18. He who knows the secret of burning and drenching as mentioned is never reborn after leaving the world, the region of Agnisoma.

19. He who burns his body with Saivite fire and drenches it with the nectar of Sakti and Soma attains immortality.

20. It was after keeping this in mind that the lord had said—“The universe is in the form of Agnisoma.”

CHAPTER TWENTYNINE

(The analysis of Vāg-Artha)

Vāyu said:—

1. I shall mention briefly how the universe in the form of ‘Vāg-Artha’ can be known through the six pathways.

2. There is nothing that is not the meaning of a word.

222. See P. 1730 note 157
There is no word without meaning. Therefore all words make all meanings known in their proper time.

3. The two words and their meanings are the transformations of Prakṛti which is form of Śiva and Śivā.

4. The magnificence in the form of word is mentioned as threefold by scholars—gross, subtle and the great. The gross one is what we hear with our ears.

5-8. The subtle one is in the form of thought, the one beyond is devoid of thought. The Śakti based on the principle of Śiva is Parāśakti. In the name of “Śakti Tattva” it is the root cause of all effects. It is the composite unit (Samaṣṭi) of all Śaktis because it is in association with Jñāna Śakti and is supported by Icchāśakti. The same is called Kuṇḍalini Māyā and Śuddhādhwaparamā. This Śakti is ramified into six paths. The three paths pertain to words and the three pertain to their meanings.

9-10. The capacity for merging and enjoyment is possessed by all men in accordance with their purity based on the divisions of all Principles. The principles are pervaded by Kalās suitably as in the beginning the great Prakṛti is transformed into five. They are Kalā, Nivṛtti and others.

11-12. The three paths based on words are: the path of mantras, the path of words, the path of letters. The three paths based on meanings are the path of universe, the path of principles, the path of Kalās. These are mutually pervaded and pervading.

13. The mantras are pervaded by the words constituting the statement. The words are pervaded by letters. Learned men call the group of letters a word.

14-17. The letters are pervaded by the words because they are obtained there. The words are pervaded by the Tattvas because of their origin from within and without. They are effected by the Tattvas in various ways. Some of the words have cropped up from the middle, some from the Śaiva Āgamas. Some of Tattvas are those famous in the Sānkhyya and Yoga systems of Philosophy. Others are famous in the sacred texts of Śiva. The Tattvas are duly pervaded by Kalās.

18. Since in the beginning the primordial Prakṛti is
transformed into five Kalās, Nivrātti and others pervaded by each other.

19. The undivided Śakti pervades the six paths. She is pervaded by Śivatattva.

20. Everything from Śakti to Earth is born of Śivatattva and pervaded by it alone just as pot etc. are pervaded by clay.

21. The great abode of Śiva is attainable through six paths. The non-pervading Śakti becomes pervasive by the purification by five Tattvas.

22. The situation of the cosmic egg upto Rudra is purified by Nivrātti. Above that upto the sphere of Avyakta It is purified by Pratiṣṭhā.

23. Above that upto Viśveśvara it is purified by Vidyā in the middle. Above that it is purified by Śānti. At the end of the path the purification is through Śaṇṭyatīta.

24. It is this they call the greatest firmament in view of the contact with Parāprakṛti. These are the five Tattvas whereby the entire universe is pervaded.

25-26. All this could be seen only there by the aspirants. He who wishes to purify without realising the mode of pervasion of the paths is a deceiver of purity. He cannot achieve the fruit. His effort is wasted and leads him to hell.

27. It is not possible to know the Tattvas factually nor their pervasiveness nor increase without the union of Śakti and the individual soul.

28. Śakti is the order of Śiva in the form of cit. With that as the cause Śiva presides over everything.

29. It is not of the nature of the Ātman nor of Māyā nor of secondary nature. It is neither bondage nor liberation but it causes bondage and liberation.

30. She is the acme of Śiva’s lordship never swerving. By means of sensations she is of the same traits as he.

31. With her alone he is a househr’der and with him alone she is a housewife always. As a result of their union the universe is the offspring.

32. Their difference is specified in this that he is the
maker and she is the cause. The single Śiva himself stands two-fold. 223

33-34. Some declare that their difference consists in their genders: man and woman. Others say that she is undetachably associated with him as the light of the sun. But in the form of cit she is different. The arrangement is that Śiva is the great cause and his behest is the great goddess.

35-36. Urged by his behest the original unchanging Prakṛti becomes threefold in accordance with the three types of effects. It is called Mahāmāyā, Māyā and Triguṇā Prakṛti. It produces the six paths in the form of words and their meanings. The entire universe is thus sixfold. The whole collection of scriptural text is only an extension of this.

CHAPTER THIRTY
(The principle of Śiva)

The sages said:—

1. The activities of deities of domestic nature are curious, dense and inscrutable, even to the gods. They delude our minds.

2. In the union of the principles of Śiva and Śivā no defect is noticeable. However in their activities the Prākṛta feeling is rather prominent.

3. Brahmā and others the causes of creation, sustenance and annihilation attain restraint and blessing from Śiva and are subservient to him.

4. Śiva is not subject to anyone's Nigraha and Anugraha. Surely his lordship is not dependent on any one else.

5. If his lordship is like this, characterised by freedom, it can be either innate or subject to his embodied state

223. Matsya P. 3. 31. स्त्रीरूपमकरोदध्व पुरुषरूपवत्। In the half male and half female form (कर्ष्णरीश्वर रूप) Śiva symbolises the progenitive principle.
6. But a physical form does not fit in with a free being for this basic reason. But the form is an effect of some cause. Lordship has no cause for its being.

7. Everywhere the greater and the lower Bhāvas are mentioned. How can these two be relevant in one place?

8. Indeed the great Ātman is devoid of attributes. How can he become possessed of attributes. Svabhāva is unrevertible.

9. If you say that his innate nature is reverted by his own wish he being free, why does not Ḡśāna make an interchange in permanent and non-permanent things?

10. The wise have said that the embodied Ātman is Sakala; the unembodied Śiva is Niṣkala. The embodied Ātman is presided over by Śiva.

11. If it is contended that the embodied Ātman is the form of Śiva, the dependence of the embodied on the form becomes certain. How can we explain that?

12. Otherwise how is the form adopted by the non-dependent? The adoption of form is with a purpose to get the fruit of his desire.

13. The assuming of physical bodies out of wish is not consistent with freedom. Such a wish too follows the activities of men.

14. Even beings including Brahmā and Piśācas can assume or cast off their bodies out of their wish. But don’t they come under the scope of Karmans?

15. They consider the assumption of bodies at one’s choice on a par with jugglery. It is not beyond the achievements derived from Ānimā and other powers.

16. While Viśṇu who had assumed the cosmic form was fighting with Dadhica the latter assumed the cosmic form of Viśṇu. 224

17. Although Śiva is the great Ātman and superior to all, his similarity with other beings is observed by us because he has a body.

224 See RS II. Ch. 39
18. They say that Śiva the supreme cause blesses us all. He curbs and kills the gods. How can he be a blesser of all?

19. The lord cut off the fifth head of Brahmā who stubbornly and repeatedly censured Śiva calling him "O son."

20. In the form of a Šarabha he forcefully attacked Viṣṇu the man-lion. Pressing him with his feet he tore off his heart by his sharp claws.

21. With the sacrifice of Dakṣa for a pretext none among the gods or their womenfolk was spared from punishment by the heroic Viśrabhadra.

22. The three cities along with the Daityas, their womenfolk and children were made the fuel for the fire from his eyes in an instant by him.

23. Kāma the husband of Rati, the cause of the sexual pleasure of the people was consigned to the fire from his eyes even as the gods were lamenting.

24. Angrily glancing at some cows walking along the sky and shedding milk over his head he reduced them to ashes immediately.

25. The demon Jalandhara who bound Viṣṇu and his Serpent and hurled them a hundred Yojanas, was pierced after evolving a discus by making a circle in water with the foot.

26. He then killed him with his trident in the water (?). By performing penance Viṣṇu secured the discus and became powerful.

27. The family of cruel demons who desired to kill him was scorched in fire. The chest of Andhaka was pierced with the trident.

28-29. After creating a dark woman from his neck he killed Dāraka. After creating Kausikī out of the outer skin of Gaurī, Šumbha and Niśumbha were killed. The narrative on Skanda is found in the Skanda Purāṇa.

225. See P. 58 note
226. See Linga P. ch. 72
227. The details of this episode remain untraced.
228. See Mārkarṣeṇya P.
30. The lord, requested by Brahmā for the destruction of the leading Daitya Tāraka²²⁹ the enemy of Indra, went to his harem on the Mandara moution.

31-32. The lord indulged in sexual dalliance with the goddess for a long time. Due to the excessive sport the earth appeared to sink into the nether worlds. He deceived his own name and the goddess by withholding the discharge of semen in her. The unbearable semen was discharged into the fire like nectar or the sanctified Havis.

33-34. The fire cast it off into Gaṅgā and other places. Svāhā who assumed the form of the Kṛttikās and sported with her husband gathered the parts and deposited them in the Sāra plants somewhere on the Meru. Svāhā was turned into gold in the process.

35. After some time her lustre illuminated quarters and the mountains. Meru itself was turned into gold.

36. After a long time the splendour grew into a boy of beautiful and tender limbs, a model for all boys.

37. On seeing him of charming features, the world of the gods, Asuras and mankind was surprised and fascinated.

38-40. The lord himself came there along with the goddess to see his son. He took the boy on his lap. The gods and the sages though averse to worldly pleasures glanced at his smiling face. The lord made him play on his chest and enjoyed the fun. The lord and the goddess congratulated each other.

41-45 He asked the goddess to feed him on her breast-milk. He blessed him saying “your incarnation is for the welfare of the world.” The lord and the goddess were not satiated. Indra who was afraid of the demon Tāraka joined in alliance and performed the coronation of the infant as the commander-in-chief of the gods. The lord vanished himself keeping him in the protection of Indra and the gods. Tāraka’s head along with Indra’s fear was chopped off by his trident in battle, the trident that resembled the deadly fire and pierced the Asura Kraufica. Viṣṇu Brahmā and other gods particularly eulogised him.

²²⁹ RS iv. chs. 1-10
46-47 Rāvana, king of Rākṣasas, arrogant of his prowess lifted up Kailāsa with his long arms. Śiva, the trident-bearing lord of the gods could not brook that sin. He pressed it with his big toe and the demon sank under the pressure.

48. For a brahmin boy whose life came to an end and who sought refuge in him, the lord came there hurriedly and kicked Yama with his foot.

49. The submarine fire, not knowing the bull as the lord’s vehicle swallowed him. Thereafter the universe became a vast sheet of water.

50. By means of different activities blissfully beautiful and unknown to the people, the universe has been set to motion frequently.

51. If Śiva is calm and blesses all, he shall fulfil all desires. Being competent why does he not liberate:

52. The variety of beginningless Karmans cannot be the restraining factor here. The Karman that is the cause is also effected by the lord.

53. Of what avail is much talk? O Māruta, please explain in detail so that the arguments of atheism may be refuted quickly.

CHAPTER THIRTYONE

(Instruction in perfect wisdom)

Vāyu said:—

1. O brahmins, it is but proper that you have had your doubts prompted by sufficient reasons. Mere desire to know does not bring about atheism in those with good intellects.

2. I shall mention authoritative testimonies in this context quelling your delusions. The wickedness of the wicked is due to the absence of the grace of the lord.

3. It is clear and certain that nothing can be done without the grace of Śiva, the perfect and supreme soul.
4. Innate good nature alone is the sufficient ground for the lord’s benediction; nothing can be blessed without innate good nature.

5. The universe in the form of Paśu and Pāśa, has to be blessed. The lord endowed with the authority blesses the universe.

6. The lord; the commander blesses everything always. If a means is adopted for that, how does Śiva become dependant?

7. No blessing can be independent of one that is blessed. Hence the meaning of the word freedom is not characterised by ‘not depending on another’.

8. That which is to be blessed is accepted as ‘depending on another’. Without blessing, the enjoyment of pleasures or liberation cannot take place.

9. Embodied Ātmans too stand in the category of those who are to be blessed. Śiva’s blessing is construed in the form of driving out their ignorance. There is nothing in Śiva influenced by ignorance.

10. Śiva in the form of the idol, whereby despite its being Saguṇa the Niṣkala is realised, is called Śaivamūrti only in a figurative use.

11. Actually in the Niṣkala form Śiva is not the cause of the universe. In the Sakala form too he has not been seen by any.

12. The state of being understood through the testimonies alone indicates his nature. Merely on account of this it should not be treated with indifference without the implication.

13. Some form, intense with the similarity of Ātman, is Śiva’s idol. The other, the great one, the Ātman of the Mūrti is its implication.

14. Just as fire cannot be obtained without its being mounted in the twigs so also Śiva is not known or understood without its being superimposed in the idol.

15. If some one says “Bring fire,” only the burning twig is brought. The fire by itself is not brought. In the same way Śiva is to be worshipped in the form of the idol.

16. That is why an idol is used in the worship of Śiva,
for what is done unto the idol is what is done unto Śiva himself.

17. In the form of different idols, phallic etc. and particularly in Arcā (offerings of flowers etc.) Śiva is worshipped by us.

18. Just as the Ātman of the idol is blessed by the great Ātman so also we, the paśus, are blessed by Śiva stationed in the Mūrtyaṭman.

19. The Mūrtyaṭmans, Sadāśiva and others are presided over by Śiva for blessing the worlds.

20. It is for the enjoyment of pleasures and for salvation in particular, that Śiva’s connection with the Mūrtyaṭmans in the form of Tattva and Atattva is accepted.

21. Enjoyment of pleasures is in the nature of the ultimate transformation of the Karmans either by way of happiness or by way of misery. There is no Karman in Śiva and hence of what nature can his enjoyment be?

22. Śiva blesses every one. He does not curb any. It is impossible to attribute to Śiva those faults which are usually present in those who kill.

23. The instances of killing and curbing pointed out with regard to Brahmā and others are those of the activities of Śrikaṇṭhamūrti performed for the welfare of the worlds.

24. Surely Śrikaṇṭha has the overlordship of the universe. Śiva presides over the Mūrti Śrikaṇṭha in the course of his divine sport.

25. Only the gods and others who were faulty were restrained or slain by him as described above. Thereby the gods became sinners and the people free from ailments.

26. Restraining or killing as such is not declared despicable by the learned. That is why the punishment meted out by kings to those who deserve it, is commended.

27. If he does not have that which is achieved through the suzerainty of the whole class of effects how can he rule over the universe?

28. The wish of the lord comprises the establishment of rules and conditions. Brahmā is the commandment. His order is the mode of direction such as, “This shall be done. This shall not be done.”
their innate nature all do not get the benefit simultaneously. The sun spreads his rays on all the lotuses impartially. But all the flowers do not bloom simultaneously; they do so in accordance with their innate nature.

56-57. Even the innate nature of the entities is the cause of what is destined to be. The innate nature does not transform that what perishes. The contact with fire melts only gold and not the coal. Śiva liberates those whose ignorance is ripe and not the others.

58. What is capable of becoming does not become so by itself without conception. But the maker needs no such conception and is free perpetually.

59. Śiva the bresser is innately pure but the Ātmans (individual souls) are naturally impure.

60. Otherwise how is it that they invariably undergo worldly existence and do not merge into Śiva? Being infested by Kārman and Māyā is called worldly existence by the learned.

61. There is sufficient cause for this that this infestation is for individual souls and not for Śiva. That cause is the personal but not extraneous dirt.

62. Should it be extraneous it may happen to anyone through any cause. But this cause is single due to its nature not being variegated.

63-64. Though the Ātman-hood is common some are bound and some liberated. Among those in bondage some have differing degrees of knowledge and eminence due to their being inclined towards abstinence and enjoyment. Some attain the status of identicality with the lord. Some attain the state of nearness.

65. Among those who have attained identicality, some are Śivas. They are stationed on the top of the Adhvas (pathways). Maheśvaras are stationed in the middle; Rudras in the lower region.

66-67. In the vicinity too the three are stationed beyond Māyā: the Ātman is stationed below; the Antarātman is stationed in the middle and the Paramātman is stationed beyond. They are Brahmā, Viṣṇu and Maheśvara. Some Vasus too are stationed in the region of Paramātman.
68. Some are stationed in the region of Antarātman, some in the region of Ātman. In the region of Śaivyatīta Śaivas are stationed and in the Śanta region the Māheśvaras are stationed.

69. Just as Raudras are stationed in Vidyā and the Vaiśnavas in Pratiṣṭhā, so also the Ātmanas. Brahma and Brahmā-born are stationed in Nirvṛtti.

70. The eight groups of Deva-Beings are the chief ones. The human beings constitute the middling. The five Beings birds etc. constitute the lower ones. Thus there are fourteen Beings.

71-72. The state of being chief or subsidiary shall be known as the dirt of the worldly being. Just as the food we take in has two states, the undigested and the digested, so the dirt too. When it is undigested the men go lower down; when it is digested they go up. Thus the dirt plays its part in the worldly existence.

73. The individual souls are threefold: those with single dirt, with two dirt and with three dirt. Those with single dirt are the higher ones, those with two dirt the middlings and those with three dirt shall be known as the meanest. Thus they are stationed in order.

74. Those with three dirt are presided over by those with two dirt and those in turn are presided over by those with single dirt. Thus is the conditioned difference in the universe.

75. Śiva presides over all these, those with single, two and three dirt. Though they are of non-Śiva nature they are presided over by Śiva.

76. Similarly the universe which is not in the nature of Rudra is presided over by Rudras. The Mahābhūmi, ending with the cosmic Egg, is presided over by Satarudra etc.

77. The atmosphere ending with Māyā is pervaded in order by the lords of gods of the size of the thumb all round.

78. The heaven ending with Mahāmāyā is presided over by the lords of worlds, Vāyu, etc., which are stationed within the Adhivas and whose ends are not resorted to. (?)

79. They are the squatters in heaven, atmosphere and earth. They are the gods observing the rites of the gods.
80. Thus functions the ailment of worldly existence with the three dirt's and their pathological reasons separately, whether ripe or unripe.

81. The medicine for this ailment is the perfect knowledge of Śiva and nothing else. The physician is the lord Śiva himself who heals the sufferer.

82. In this regard no doubt need be entertained—"Śiva can liberate the souls without subjecting them to misery. Why does he then subject them to misery?"

83. It is certain that the entire worldly existence is misery itself. How can misery be non-misery? The innate nature cannot be otherwise.

84. A patient does not become non-patient merely because the physician administers medicine. The physician redeems the patient from the sickness through the medicines.

85. Similarly, through the administration of the medicine in the form of his Ājñā, Śiva liberates the souls from misery—the souls innately dirty and innately miserable.

86. This inequality like the physician is not the cause of the ailment. So Śiva is the cause of worldly existence need not be a symbol of defect.

87. When misery is innately acquired how can Śiva be its cause? The dirt is inborn in men. It is that which makes them undergo the sufferings of worldly existence.

88. The dirt which is the cause of worldly existence, the insentient Māyā, etc., cannot function by itself without the proximity of Śiva.

89. The wise say just as the magnetic stone causes the movement of the iron filings by its mere proximity, so also Śiva causes the movement of the world.

90. It is not possible to avoid the proximity of Sat without its cause. Moreover the presiding deity Śiva is even unknown to the universe.

91. Nothing functions without Śiva. Everything is induced by him. Still he is not deluded.

92. His Śakti in the form of Ājñā is the all-round restraining factor. This universe is perpetually covered over by it. Still he is not defiled.
93. This is ruled over even from the beginning. He is the lord. His ruling is his Ājñā. Still he is not defiled.

94. He who considers otherwise due to delusion is evil-minded. He perishes and that too due to the power of his Śakti. Still he is not defiled.

95. In the meantime an unembodied voice was heard from the sky. "Satyam (Truth), Amṛtam (nectar), Saumyam" (gentle), Om Amen. This sound came out clearly.

96. Then the sages were surprised and delighted; their doubts were quelled. They bowed to the lord, the wind-god.

97. Although he had cleared their doubts he thought that their knowledge was not firmly established. So he said:

Vāyu said:—

98. Knowledge is of two types: indirect and direct. They say that the former is unsteady and the latter is stable.

99. What is acquired by reasoning and instructions is the indirect knowledge. The direct knowledge results from the practice of rites.

100. Coming to the conclusion that salvation is not possible without direct knowledge, strive assiduously for the acquisition of practice.

CHAPTER THIRTYTWO

(The description of excellent practice)

The sages said:—

1. What is that excellent practice of holy rites, whereby salvation is directly acquired? O Mārūta, it behoves you to explain it as well as its means.

Vāyu said:—

2. What is termed excellent practice is the great cult of Śiva wherein Śiva the bestower of salvation is directly perceived.
3. It is fivefold divided into five sections, holy rites, penance, japa, meditation and knowledge.

4. The five activities along with attendant virtuous rites constitute the greatest Dharma. Thereby one attains the direct and indirect knowledge that bestows salvation.

5. The two Dharmas the higher and secondary are mentioned in the Vedas. In the matter of Dharma the Vedas constitute the final authority for us.

6. The higher dharma upto the practice of Yoga is mentioned in the Vedantic section of the Vedas. The secondary Dharma is mentioned in the Karmakānda section of the same.

7. The Ātmans freed from Pāśa are authorised in the higher Dharma and in the other one, every one is authorised.

8. This higher Dharma is the means for achieving the greatest virtue of Śiva. It shall be supplemented in all parts by Dhasmaśāstras and other holy treatises.

9. The greatest Dharma of Śiva termed the excellent practice is explained in the Itiḥāsas and the Purāṇas.

10. In the Śaiva Āgamas a detailed explanation of every thing including the consecratory rites is given.

11. The Śaiva āgama is of two varieties: Śrauta and Aśrauta. The Śrauta consists of condensed Vedic texts; the other one consists of independent texts but well consecrated.

12. The independent texts were originally ten but supplemented subsequently by eight more so as to constitute eighteen texts. They are called Kāmika etc., and the entire literature is called "Śaiva Siddhānta”

13. The Śrauta literature consists of a billion verses. In it the Pāśupata Vrata and Jñāna are explained.

14. In every circle of Yugas, Śiva incarnates as Yogācārya in different places and propagates yoga.

15. The four great sages Ruru, Dadhīca, Agastya and the renowned Upamanyu have condensed these principles and propagated them.

16. They are all Pāśupatas and exponents of the Samhitās. Hundreds and thousands of their descendants have been the preceptors of their principles.

17. The great virtue of Śiva mentioned before is four-
fold with regular performance and observance as the basic Ātman for them. Among them the Pāśupata yoga facilitates the direct perception of Śiva.

18. Hence the excellent practice is this Pāśupata Yoga. The mode of it as practised by Brahmā shall now be mentioned.

19. This is Nāmāṣṭakayoga prescribed by Śiva himself. By means of this Yoga the discernment of Śiva is generated.

20. Through this discernment the stable and perfect knowledge is attained ere long. Śiva is delighted with him whose knowledge is well-founded.

21. Thanks to his grace the great Yoga is attained which facilitates the direct perception of Śiva. By perceiving Śiva directly the cause of worldly existence is quelled.

22. Then the devotee is liberated from worldly existence and being liberated he becomes identical with Śiva. The means mentioned by Brahmā is now separately mentioned here. 23-24. Śiva, Maheśvara, Rudra, Viṣṇu, Pitāmaha, Samsāravaidya, Sarvajña and Paramātman—these eight names mainly indicate Śiva. The first five are the names of the deities presiding over the Kalās, Śāntyatīta etc. 230

25 28. The five names of Sadāśiva originate from the conditioning factors. When the conditioning factors cease to exist they too recede. The region is eternal and the Ātman who occupy them are non-eternal. When the Padas are changed the Padins are released. In another evolution they attain the same region. But the first five Ātman undergo the change of names. The last three names are due to the adoption of the three conditioning factors. They indicate only Śiva.

29-30. He who is naturally pure is called Śiva. He has the antecedent non-existence of the contact of the primordial dirt. Or, he who is full of good attributes and is Iśvara is called Śiva by good men who propound the Śaivite principles.

31-35. The name Maheśvara is explained thus: Prakṛti is greater than the twenty-three principles. Puruṣa the twenty fifth principle is greater than Prakṛti. 231 Puruṣa is Prāṇava the

230. The twentytwo verses (23-44) of this chapter are the same as the verses 1-22 of Kailāsa S. Ch. 7.
231. See P. 1072 note
first Svāra in the Vedas. Since his real nature is comprehensible only through the Vedas he is established in the Vedānta. He who is beyond this Puruṣa, who is associated with Prakṛti is Maheśvara because both the Prakṛti and Puruṣa function in subservience to him. Or, Maheśvara is the wielder of Māyā. Māyā is Prakṛti the principle with the three Guṇas. It is unchanging. He who makes this Māyā energetic is Maheśvara. He is glorified as Kālātman, Paramātman, the primordial, the gross and the subtle.

36. The explanation of the word Rudra:— ‘Rud’ means misery and ‘Drāvayati’ means ‘routs’. Since the lord quells our misery he is called Rudra.232 He is Śiva, the great cause.

37. Śiva pervades all living beings, the principles and elements. He is wakefully present in the bodies and presides over them. Hence he is called Viṣṇu.

38. Śiva is the progenitor of the souls that have attained the status of fathers. He is therefore called the grandfather.

39-40. Śiva is called the physician of the universe. Just as the physician who is conversant with the pathology diagnoses and cures the ailment with medicines so also the lord annihilates the worldly existence along with its roots. He is so called by all those who understand the nature of principles.

41-43. Even when they have the sense-organs for comprehending the ten objects of sensual perception, the atoms do not know the beings gross and subtle, present in the three periods of time, in their entirety because they are hidden by the particles of dirt in the form of Māyā, whereas Sadāśiva has not these causes of perception. Even when they are not present, he knows without any strain every object as it is. Hence, he is Sarvajñā (omniscient).

44. Śiva is the Ātman of all. He perpetually possesses all these qualities. There is no greater Ātman than Śiva. Śiva is Paramātman.

45-47. By the grace of the preceptor the eight names shall be acquired. The knots of the Kalā, Nivṛtti and others shall be cut off with the five names of Śiva and purified by repetitions, strokes and non-restraints. By means of the Suṣu-

232. For another interpretation, see Viṣvaśī. S. ch. 12 v. 29.
mpā, the Puryāśrīka alone with the chest, neck, palate, middle of the eyebrows and the hole on the top of the head, shall be cut off.

48-49. The Atman shall be taken above to the splendour of Śiva beyond the moon stationed in the twelve-petalled lotus of the heart. The mouth is shrunk in size. The body is drenched with the shower of the nectar of the Sakti and merged in their reasons. The Atman is then let down into the heart.

50-52. The devotee then meditates on the great god Śiva, favourably disposed to his devotees who is conceived as sitting in the white twelve-petalled lotus beyond the moon, who in the sweet crystal-pure, delighted, cool, lustrous form of Ardhanārīśvara, shall be meditated upon. The devotee shall have the mind in normal state. He shall then worship the lord with the eight names of Śiva and the sacred flowers.

53. At the end of the worship the devotee shall perform Prāṇāyāma and concentrate the mind well. He shall perform the japa of the eight names of Śiva.

54-56. He shall perform eight Āhūtis in the navel and repeat “Namaḥ” alone with the Pūrṇāhūti, offering eight flowers and conclude worship. With a palmful of water he shall dedicate his Atman. By doing this, ere long, the auspicious knowledge of Pāśupata cult is obtained. He acquires its magnificent status and the excellent conduct. Then securing the great Yoga he is liberated. There is no doubt in this.

CHAPTER THIRTYTHREE

(Rules governing Pāśupativrata)

The sages said:—

1. O holy lord, we wish to hear of the great Pāśupata vrata on performing which Brahmā and others have become Pāśupatas.

Vāyu said:—

2. I shall tell you the great secret, Pāśupata vrata
that quells all sins. It is mentioned in the upaniṣad Atharvasirās.

3. The time is the month of Chaitra and the full-moon day therein. The place is anywhere acceptable to Śiva having good characteristics. It shall be auspicious, say, the garden in a holy centre or a forest.

4-9. There, first of all, on the thirteenth day he shall perform the special worship after taking his bath and performing the daily rites. He shall take the formal permission of the preceptor after bowing to him and honouring him. He shall wear pure white cloths. The sacred thread shall be white. He shall wear a garland of white flowers. White unguent shall be measured over the body. He shall be seated on Darbha grass. He shall hold a handful of Darbha grass, sit facing east or the north. After performing the Prānāyāma three times he shall meditate on the lord and the goddess. By way of submitting to them he shall perform the Saṅkalpa saying, “I am performing this Vrata (of Pāśupata)”. The time limit for this Vrata is till death, or twelve years or six years, or three years or twelve months, or six months or three months or a month or twelve days or six days or three days or one day.

10-11. He shall arrange the sacrificial fire duly as in the Virajāhoma. He shall make the offerings of ghee, sacrificial twigs and caru and perform homa. After the Pūrṇāhūti, deserving the purity of the Tattvas, he shall perform the homa with the five-syllabled mantra and the sacrificial twigs.

12-15. In the course of the sacrifice he shall think thus—“Let the Tatvas in my body be purified.” The Tattvas are:—The five elements, the five Tanmātras, the five sense-organs of knowledge, the five organs of activity, the seven Dhātus beginning with the skin, the five vital airs beginning with Prāṇa, mind, intellect, ego, the three Guna, Prakṛti, Puruṣa, Rāga (passion), Vidyā, Kalā, Niyati, Time, Mayā, pure Vidyā, Maheśvara, Sadāśiva, Śakti and Śiva Tattva.

16. After performing the Homa with the Viraja
mantras he is freed from sin. Attaining Śiva’s blessing he is endowed with perfect knowledge.

17. He shall collect cowdung and roll it into balls and repeat the mantras over them. He shall place these into the fire and sprinkle with water. That day he shall take in only the cooked rice soaked in ghee.

18. On the morning of the fourteenth day he shall perform everything as mentioned before. On that day he shall observe fast and thus spend the latter part of the day.

19. On the full moon day also he shall perform similar rites. At the conclusion of the sacrifice the sacred fire shall be extinguished and the ashes gathered assiduously.

20. Thereafter he shall keep matted hair or shave off the hair completely or keep one matted tuft of hair. He shall take bath then. If he is not extremely bashful he shall remain naked thereafter.

21. Or he can wear ochre robes, hide or barks of trees. Only a single cloth or a single bark garment shall be worn. He shall have the staff and the girdle.

22-23. He shall wash the feet and perform Ācamana twice. He shall apply the ashes taken out of the Viraja fire all over his body from head to foot repeating the six mantras beginning with “Agniriti” from the Ātharvāṇa texts.

24. Then in the same way he shall dust the body entirely repeating the Praṇava Ōṁ and ‘Śiva’.

25. Then repeating the mantra ‘Triyāyuṣam’ he shall wear Tripūndra marks. He shall realise his own Śiva-hood and perform ‘Śivayoga’.

26. He shall act thus during all the three Sandhyās. This Pāṣupata Vrata yields worldly pleasures and salvation dispelling Paśu-hood.

7. Freed from Paśu-hood, the devotee shall worship the phallic image of Śiva.

28-29. If capacity permits, an eight-petalled Padma shall be made in gold embellished with the nine precious gems. The pericarp and the filaments shall be furnished.
If the capacity does not permit, a red or a white lotus shall be used. If that is not available, an imaginary lotus shall be conceived.

30. In the middle of the pericarp a small crystal phallic image along with its pedestal shall be kept and worshipped.

31. After installing the phallic image in accordance with the rules with due consecrations the pedestal shall be conceived along with the idol of five faces.

32. The ablution shall be performed with golden vessels, filled with Pañcagavya collected in accordance with one's capacity.

33-35. The vessels shall contain scents along with camphor, sandal and saffron and these shall be smeared over the phallic image bedecked in ornaments. He shall worship it with Bilva leaves, red, white and blue lotuses, other fragrant flowers, holy and auspicious leaves, Dūrvā grass of various types, in accordance with their availability and the rules of worship.

36. Showing of lights, incense and the food offerings shall be made to the deity. After offering it to the deity the devotee shall be engaged in auspicious activities.

37. In this Vrata exquisite and pleasing things acquired legitimately, whatever they may be, shall be offered to the deity.

38. The number of lotuses to be offered is a thousand. O brahmmins, with regard to the other flowers it shall be a hundred and eight for each.

39-40. The leaf of the Bilva tree shall never be excluded. A gold lotus is greater than a thousand lotuses. The case of blue lotuses is also on a par with that of Bilva leaves. With regard to the other flowers there is no restriction. They shall be offered just as they are available.

41-43. The Arghya with eight materials of worship as constituents is highly commended. So also the incense and the unguent. To the deity Vāmadevasandal paste is recommended. To the Pauruṣa deity yellow orpiment shall be

234. The milk, curd, butter, urine and excrement of the cow constitute the Pañcagavya.
offered; to Isāna the ashes. In regard to the incense the procedure is different. To Aghora white and black Aguru in the mouth. To Pauruṣa fragrant gun-resin in the left; to Saumya scents in the mouth. To Isāna, Uṣira shall be offered as Dhūpa.

44. Sandal, Aguru, etc., along with sugar candy, honey, camphor and the ghee of a tawny-coloured cow can be offered to all.

45. Thereafter series of lights with camphor and wick soaked in ghee shall be offered. Arghya and Ācamana shall be offered to every face.

46. In the first (outer column of the mystic diagram) Gañeṣa and Kārttikeya shall be worshipped. Brahmā's body shall also be worshipped.

47. In the second Āvarana shall be worshipped Vighneṣas the Cakravartins. The eight deities Bhava and others shall be worshipped in the third Āvarana.

48. There the eleven deities Mahādeva and others shall be worshipped. All the Gañeṣvaras shall be worshipped in the fourth Āvarana.

49-52. Outside the lotus the mystic diagram and in the fifth Āvarana shall be worshipped the lords of the ten quarters along with their weapons and followers, the mental sons of Brahmā, the luminary bodies, the goddesses and gods, the heaven-walkers, the residents of the netherworlds, the other sages, Yogins, the sacrifices, the birds, the mothers, the Kṣetrapālas with their Gañas and the universe including the mobile and immobile beings. These shall be worshipped, as they are possessed of Śiva's pre-eminence. They shall be worshipped for the pleasure of Śiva.

53. Then at the end of the worship of the Āvaranas, after worshipping the supreme lord, delicious Havis shall be offered as Naivedya along with ghee and side-dishes.

54-55. The betel with something to chew with to render the mouth fragrant shall be given. After bedecking once again with different flowers and ornaments the detailed

238. For the eight forms of Śiva, see ŚR S. Ch. 2
239. In regard to the names of the eleven forms, the Purāṇas differ. See ŚRS. Ch. 28. V. 26; Matsya P. 5. 29-30
worship shall be concluded with the waving of lights. The drinking bowl with the complements and bedding shall be offered.

56-57. A moon-like necklace shall be dedicated to the bedding. Everything done or caused to be done shall be royal in its quality, very pleasing and befitting. The contrary worship shall be avoided. After reciting the Vyaapohana hymns the Japa of the five-syllabled Mantra shall be performed.

58. After circumambulation and obeisance the devotee shall dedicate himself. Then in front of lord he shall worship two brahmin preceptors.

59-64. After offering Arghya and eight flowers the lord shall be ritualistically dismissed from the phallic idol. After restraining the fire from the fire and ritualistically removing that also, the devotee shall perform the service everyday. Then he shall hand over the phallic idol with the insignia and lotuses to the preceptor. Or he shall install it in the temple of Śiva. After worshipping the elders, brahmins, Vrata-performers in particular, he shall propitiate brahmin devotees and if possible poor and helpless people also. If he is competent he shall observe fast or take to a diet of fruits and roots. Or he shall have milk for his diet, or live on alms or take single meal everyday only in the night. He shall be pure in body and mind and lie on the bare ground or ashes or grass. He shall wear deerskin or bark garment and observe celibacy. Thus he shall perform the holy rite.

65. If he is strong enough he shall observe fast on sundays on Ardrā star days, on full moon and new moon days and on the eighth and fourteenth days.

66. Mentally, verbally and physically he shall avoid contact with heretics, fallen men, poluted women in their menses and Śūdras, by all means.

67. He shall always practise forgiveness, charity, mercy non-violence to all living beings. He shall remain content, calm and engaged in meditation and Japa.

68. He shall bathe thrice a day or he shall dust with the ashes instead. He shall perform special worship mentally, verbally and physically.
69-70. Of what avail is much talk? A performer of the rite shall not commit any misdeed. If inadvertently he does commit, he shall consider its seriousness or otherwise and perform adequate expiatory rites in the form of worship, sacrifice, Japas etc. Till the conclusion of the Vrata he shall not repeat the mistake.

71. He shall make charitable gifts of cows and oxen, perform worship in accordance with her wealth and capacity devoutly and free from any specific desire, for the pleasure of Śiva.

72. The common features of this Vrata have been narrated briefly. I shall now explain the special features for every month in the manner I have heard.

73-76. In Vaiśākha the phallic idol of adamant, in Jyeṣṭha that of an emerald, in Āṣāḍha that of pearl, in Śrāvaṇa that of Sapphire, in Bhādrapada that of ruby, in Aśvina that of onyx, in Kārttika that of a coral, in Mārgaśīrṣa that of lapis lazuli, in Pauṣa that of topaz in Māha that of the sun-stone; in Phālguna that of the moon-stone and in Caitra that of sun-stone is auspicious. If gems are not available gold shall be substituted in every month.

77. If gold is not available silver, copper, rock or clay shall be used for making the phallic idol whichever is available. Even lac can be used.

78-82. Or he can make the idol as he pleases having all types of flowers. At the conclusion of Vrata after performing the daily rites he shall perform the special worship and sacrifice as before. After worshipping the preceptor and the Vratins in particular he shall take the permission from his instructor. Sitting facing the east or the north on a Darbha seat holding Darbha grass in the hands he shall restrain Prāṇa and Āpāna. He shall make the Japa of the Mūla mantra to the extent of his ability; he shall meditate on Śiva and Śivā. Taking permission and bowing as before he shall say with palms joined in reverence: “O lord, at your behest, I am concluding this Vrata.” After saying thus he shall cast off the Darbhās at the root of the idol towards the north.

83. Then he shall eschew the staff, the matted hair,
the bark garment and the girdle too. After performing Ācamana he shall repeat the five-syllabled mantra.

84. He who has resolved to perform this Vrata till death and takes the initiation accordingly and performs the Vrata undistressedly is a Naiṣṭhika.

85. He is an Atyāśramīn, a Mahāpāśupata, the most excellent of all austere persons and a great Vratin.

86. Among those desirous of salvation there is none like him who is so content. The Naiṣṭhika who becomes an ascetic is called the excellent Naiṣṭhika.

87. He who performs this rite for twelve days or every day is on a par with the Naiṣṭhika, his Vrata being too severe.

88. A person who applies ghee over his body and performs the rite with devout feelings even for two or three days is also a Naiṣṭhika.

89. He who performs the excellent Vrata without a desire for the fruit feeling that it is his duty, always dedicating his Ātman to Siva has no one equal to him.

90. A scholarly brahmin covered with ashes is immediately liberated from the terrible effects of even the great deadly sins.

91. The great virility of the Rudra fire is what is glorified as the ashes. Hence a person possessing the ashes is a virile and powerful person at all times

92. A person who has bathed with the ashes is called Bhasmaniṣṭha. His faults perish due to the contact of Bhasma fire.

93. He who has smeared his body with the ashes, wears Tripundraka with Bhasma and has a Bhasma bath is Bhasmaniṣṭha.

94. Surely the evil spirits, ghosts and goblins and repugnant diseases flee at the very proximity of a Bhasmanīṣṭha

95. It is called Bhasita because it shines; Bhasma because it devours sins; Bhūti because it causes prosperity and Rakṣa because it protects.

96. What else need be cited to indicate the glory of
Bhasma? The Vratin who has had the Bhasma-bath is lord Śiva himself.

97. This Bhasma is a great weapon of the devotees of Śiva. It is a divine missile whereby the mishaps of the elder brother of Dhaumya in the course of his penance had been removed.

98. Hence one should endeavour in all possible ways to collect Bhasma like wealth after performing the Pāṣupata vrata and be engaged in Bhasma-bath.

CHAPTER THIRTYFOUR

(The penance of Upamanyu)\textsuperscript{237}

The sages said:—

1. It was for obtaining milk that penance was performed by the boy Upamanyu, the elder brother of Dhaumya. So an ocean of milk was granted to him by lord Śiva.

2. How could that infant attain power to propound the sacred doctrine of Śiva? How could he realise the existence of Śiva and perform the penance?

3. How could he attain the perfect knowledge in the course of his observance of penance? How did he secure the protective ashes the virile element of the Rudra fire. Vāyu said:—

4. It was not an ignorant common infant who performed the penance. He was the son of a great, wise and the learned sage Vyāghrapāda.\textsuperscript{238}

5. He was a great Siddha in his former birth who had fallen from his position for some reason. Fortunately he was born as the son of a sage.

6. His penance for the sake of obtaining milk became the gateway to the future grace of lord Śiva obtained due to good luck.

\textsuperscript{237} For the similarity of expression and contents of this and the following chapter, see Liṅga P. 1. 107

The Upamanyu, episode of the Liṅga P. is concise and condensed; that of ŚP is detailed and comprehensive. The former seems to be the abridged version of the latter.

\textsuperscript{238} Liṅga P. omits to mention Vyāghrapāda, father of Upamanyu.
7. Śiva granted him perpetual bachelorhood, lordship of all the Gaṇas along with an ocean of milk.

8. The acquisition of Śiva’s knowledge is due to Śiva’s grace alone. He acquired the knowledge of Śakti even as a boy.

9. His ability to propound the Śivasāstra was also derived from the lord. He rejoiced in attaining the ocean of knowledge from the sage.

10. There was an apparent reason for his acquisition of Śiva-jñāna. These were his mother’s words full of sorrow for the milk.

11-12. Once the boy had tasted some quantity of milk in the hermitage of his uncle. His uncle’s son had drunk ample milk to his satiety. The jealous Upamanyu affectionately told his mother thus.

*Upamanyu said:*—

13. O mother, my blessed mother, O saintly woman, please give me sweet cow’s milk. I shall drink it very hot.

*Vāyu said:*—

14. On hearing the words of her son, the saintly mother, the wife of Vyāghrapāda, was very much distressed.

15. With love and affection she embraced the son and fondled him. Considering her poverty she became dejected and lamented.

16. The boy Upamanyu could not forget the milk he wanted. He the innocent child of great splendour cried frequently pressing his mother to give him milk.

17. Realising that the boy was tenacious the saintly brahmin lady thought of a plan to quieten his stubbornnes.

18-19. She had gleaned a few grains which the sweet-voiced lady ground into a paste with water. “Come on, dearest,” she addressed her son and though she was distressed at heart she gave him the improvised milk.

20. On drinking that watery stuff offered as milk, the excited boy shouted. ‘O mother, this is no milk.’

21. The distressed mother when she saw the boy thus